Multicultural Planning in Mid-Sized Cities

by

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AUTHOR'S DECLARATION

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

Abstract

Multiculturalism embraces racial and cultural differences within a society. This is a well-established aspect of Canadian life, especially in Canada's largest cities because the majority of immigrants prefer to settle in major urban areas. Planning practice in these large cities has evolved to reflect and incorporate considerations of multiculturalism. However, the experience in many of Canada's mid-sized cities is considerably different. While mid-sized cities see benefits in attracting immigrants and multiculturalism, planning practice seems less progressive in this sense.

This thesis explores how urban planners in Ontario's mid-sized cites could incorporate multiculturalism in order to promote more inclusive planning practice. This research reveals that planners in Ontario's mid-sized cities do not have a clear perception of multicultural planning due to several key factors, which include a lack of training, the modernist principles of urban planning in a postmodern society, and inter-departmental dis-connects within local government administrations. Further, the study demonstrates that many planners do not consider multicultural planning to be an important issue due to the lack of cultural diversity within their city.

Based on these and related findings, this thesis recommends that additional training on multicultural planning be required within all planning schools, and that practicing planners should be required to take continuing studies on multicultural planning and current planning issues. Furthermore, it recommends planners learn how to promote an inclusive practice, and require all federal and provincial planning legislation and leading organizations (CIP, OPPI, PA, and PSB) work together to determine the role of planners and cultural diversity at the municipal level. Planning Departments should establish stronger protocols in order to ensure they are aware of all cultural plans and initiatives within the municipality, which impact land use and social planning; this reflects the dis-connect between various municipal departments and the Planning Department. Furthermore, planners should promote a more inclusive planning practice by encouraging immigrants to participate in their local government, and consider cultural differences when conducting public participation and outreach.

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Chapter 1: Introduction

1.1 Introduction

Multiculturalism is a key facet of Canadian history that embraces racial and cultural

differences within a society. This philosophy presents Canada as a society with a "mosaic of beliefs,

practices, and customs, not as a melting pot assimilating different racial and cultural groups" (Qadeer,

1997, p. 482). In Canada, multiculturalism "refers to the presence and persistence of diverse racial

and ethnic minorities who define themselves as different and who wish to remain so" (Canadian

Library of Parliament, 2009, p. 1). Canada's largest cities owe their multiculturalism to decades of

immigration. However, the role that mid-sized cities play in accepting immigrants does not have a

long history, as the majority of immigrants to Canada prefer to settle in major urban areas. For

example, in 2011, 61% of the total immigrant population settled in Toronto, Montreal, and Vancouver

(Krahn, 2005; Statistics Canada 2011 Census; Teixeira, 2011; Walter-Roberts, 2005). Bourne (2007)

notes that:

> We're turning a half-dozen cities into intensely multicultural and
> multilingual places and creating these fantastically vibrant but under
> serviced cities while the rest of the country remains homogenous
> with a declining and aging population (as cited in Knowles, 2007, p.
> 251).

As Bourne (2007) mentioned, the Canadian population is declining due to an aging

population and low fertility rates. Between 2000 and 2010 Canada had a growth rate of 1.1%, while

future growth rate projections predict an even smaller increase of 0.9% between 2010 and 2060

(HRSDC, 2013). In addition to a declining Canadian population, mid-sized cities are at an even

larger risk of a declining population, in comparison to larger municipalities, because of

decentralization which includes population loss and density decline in core areas to peripheral

growth, and suburbanization (Bunting, 2007; Bryant, 2001). Today, immigration is the largest

contributor to population growth in Canada (King, 2009). Several scholars argue that immigrants will

assist with the declining population of mid-sized cities, and that many of the aforementioned

obstacles could be addressed through effective planning policy (Burayidi, 2004; Qadeer, 2007;

Qadeer & Agrawal, 2011).

However, attracting immigrants has been a difficult task for many mid-sized cities

(Hyndman, 2006; Krahn, 2005; Teixeira, 2011; Walton-Roberts, 2005). Immigrants face significant

challenges when settling in mid-sized Canadian communities due to a lack of support and networking

groups, a lack of knowledge of the local housing market, and fewer government-funded programs to

address specific immigration-related needs (Hyndman, 2006; Krahn, 2005; Teixeira, 2011; Walton-

Roberts, 2005). Furthermore, immigrants today are experiencing more difficulty with foreign

credential recognition, as the Government of Canada has shifted its focus on the types of immigrants

it attracts, particularly since the 1990s, and the Canadian labour market has not yet adapted to this

change (Reitz, Curtis, & Elrick, 2014). In the past, family class migration was more prevalent;

however, there is now a focus on the economic class and higher-level education, but employers are

uncertain of foreign credentials and the immigrant review/approval process.

1.1.1 Implications for Planning

As Qadeer (2009) points out, although many factors impact the field of urban planning,

planners are unable to control for all factors, such as the economy and labour market. The field of

multicultural planning is closely associated with Canada's multicultural policy and immigration

trends, which scholars believe is "rooted in two values: diversity and equality" (Qadeer & Agrawal,

2011, p. 135; see also Reeves, 2005; Sandercock, 2003). However, the field of planning originated

with core values that are rooted in the idea of "sameness" and universalism, which conflict with the

guiding principles of multicultural planning. Scholars within the field of multicultural planning are

critical of the daily planning practice for several reasons. First, as previously mentioned, the planning

culture is embedded in Anglo-European cultural values that focus on universal principles (Burayidi, 2003; Qadeer, 1997, 2007; Qadeer & Agrawal, 2011; Sandercock, 1998). As a result, the ideologies of the dominant culture are usually embedded in the legislative framework of planning policy (Burayidi, 2003; Qadeer, 1997, 2007; Qadeer & Agrawal, 2011; Sandercock, 1998). Furthermore, modernist biases of planning theory emphasize scientific reason, therefore cultural differences are not considered (Burayidi, 2000; Qadeer & Agrawal, 2011; Reeves, 2005; Sandercock, 1997). Lastly, critics argue that cultural differences should be expressed in planning policies and programs, as opposed to only simply recognized (Qadeer & Agrawal, 2011). This idea is also supported by Teixeira (2011), Krahn, (2005), Walton-Roberts (2005), Hyndman (2006), Burayidi (1997, 2000) and Sandercock (1997).

Postmodernist perspectives in planning have attempted to challenge the scientific and universal emphases of planning theory and practice by embracing fragmented societies, and therefore cultural differences. As a result, the field of planning should be reconsidered in order to embrace multicultural planning, as past theory and practices hinder planners' abilities to properly address cultural diversity at the municipal level. Furthermore, scholars argue that multicultural planning policy at the municipal level does have an impact on the city's multicultural environment (Qadeer & Agrawal, 2011).

1.1.2 Research Questions

Given the current conditions regarding multicultural planning in mid-sized cities, this thesis addresses this research question: *how should planners in mid-sized cities incorporate multiculturalism within their practice?*

Sub-questions include:

- How do planners perceive multicultural planning and the importance of cultural diversity within a city?

- Do mid-sized cities in Ontario actively strive to create a multicultural environment? If so, what tools are planners using to create a multicultural environment?

- Is it possible for urban planners in Ontario's mid-sized cities to accommodate cultural diversity within a city?

- Is there a dis-connect between planners and multicultural planning, and do planners acknowledge additional training is needed?

1.1.3 Study Significance

This study is significant for two main reasons. Firstly, there is an abundance of research about Canada's larger metropolitan areas; however, research in mid-sized Canadian cities is more limited (Bunting, Filion, Hoernig, Seasons, & Lederer, 2007; Seasons, 2003; Teixeira 2011). Ironically, the Canadian urban system is primarily made up of small and mid-sized cities, with only a small number of large municipalities (Seasons, 2003). Secondly, multicultural planning promises to be an increasingly important factor in the future of the country and mid-sized cities, in particular, due to a declining population as a result of an aging population and low fertility rates. Planners need to be prepared for this significant trend.

Interestingly, in addition to these demographic changes, a shift in cultural perceptions of diversity is also occurring. In the past, cultural diversity was a private affair that was only shared with close friends and family in a private environment; however, society is now placing more emphasis on cultural diversity as a public affair. As current demographics and cultural perceptions shift, it is likely that this topic will become an increasingly important area of Canadian mid-sized cities and urban planning.

1.1.4 Organization

        This thesis is organized in six chapters: Chapter 1, the Introduction, which explained the key contextual issues that frame this thesis and introduce the research questions. This is followed by Chapter 2, the Literature Review, in which significant contributions regarding planning practice, immigration, multiculturalism and the mid-sized city are reviewed. In Chapter 3, the research strategy is explained. The focus of this thesis is qualitative research with some descriptive statistics to enhance our understanding of trends and the research context. Chapter 4 provides the Findings and Results of a web-based survey and interviews with key informants about planning for/with multiculturalism in Canada's mid-sized cities. These findings are then discussed in Chapter 5, noting whether and to what extent the findings related to preceding theoretical research and best practices as explained in the Literature Review. The thesis concludes with a summation of key conclusions and related recommendations, as well as advice for future research.

Chapter 2: Literature Review

2.1 Context

This section provides a basic understanding of Canadian immigrant trends relating to cultural acceptance, discusses the progression of culture and the field of urban planning, and provides context for multicultural planning and mid-sized cities.

2.1.1 Evolution of immigrant policies and multiculturalism in Canada

Multiculturalism has a long history in Canada, and is closely associated with immigration trends and policy. Canada is known as a nation built on cultural diversity, and since its inception has been home to various cultural groups including: Aboriginal, English and French settlers, and many others (Kelley & Trebilcock, 2010; Knowles, 2007; Messamore, 2004; Teixeira, Li, & Kobayashi, 2012). In order to fully understand multiculturalism, it is necessary to understand the development of Canada's diverse population: who, what, where and why immigrants migrated (see Appendix A).[1] Canadian immigration policies and multiculturalism within Canada have a significant effect on each other. Canada's immigrant policy demonstrates a gradual acceptance of different cultural groups to complete equality amongst all cultural groups, which can also be seen with multicultural trends and policies.

The history of immigration policy demonstrates cultural acceptance. For example, in 1869, the first immigration act was passed, which presented a laissez-faire approach and did not mention anything about race or socio-economic status. However, the Chinese Immigration Head Tax of 1885

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[1] Key sources used for migration trends section (including chart) include: Immigration by Gogia &Slade (2011); The Making of the Mosaic by Kelly and Trebilcock (2010); The Age of Migration edited by Castles and Miller, 2009; Immigrant Geographies of North American Cities edited by Teixeira et al.; and Strangers at Our gates by Knowles, 2007

restricted and regulated Chinese immigration to Canada (Gogia & Slade, 2011; Kelly & Trebilcock, 2010; Knowles, 2007). During the 1890s, immigration was at its height as a result of Canada's agricultural advancements and opportunities. Immigration policy at this time did not address ethnic origin, but rather focused on attracting suitable farmers to Canada (Gogia & Slade, 2011; Knowles 2007). In 1905, the Canadian immigration policy became more selective, as the ethnic and cultural origins of the migrants took priority over their occupation (Knowles, 2007). Furthermore, in 1931, legislation was passed that allowed immigrants from the following categories: British and American citizens with significant capital, wealthy agriculturalists, farm labourers with guaranteed employment, and individuals involved in mining or the logging industry (Knowles, 2007). These policies continued through the early 1940s.

Immigration trends of the post-war period (1947-1957) saw an increase in immigration due to the high number of post-war refugees which compelled Canada to reconsider its immigration policy (Kelley & Trebilcock, 2010; Teixeira & Li, 2009). However, immigration of non-refugees still focused on ethnic origin when determining their immigration eligibility, along with economic contributions (Knowles, 2007). During the 1950s, the government lowered its immigration entrance requirements, and immigration policy became even more relaxed when the government made an agreement with India, Pakistan, and Ceylon to allow a limited number of their citizens to enter through exemptions to immigration regulations that were in place (Knowles, 2007). The Immigration Act of 1952 stated that the Cabinet had the authority to limit immigration based on "nationality, ethnic group, occupation, lifestyle, unsuitability with regard to Canada's climate, and perceived inability to become readily assimilated into Canadian society" (Knowles, 2007, p.171).

However, a major policy shift for Canada took place on January 19, 1962, when a new regulation eliminated rational discrimination regarding immigration acceptance (Kelley & Trebilcock, 2010; Knowles, 2007). Thus, immigrants could satisfy immigration requirements based on education

or skillset, not on race, colour, or national origin. Canada was the first country to implement such a policy when compared with other major receiving immigrant countries. Immigration trends changed drastically as Canada received immigrants from Africa, the Middle East, and South America (Gogia & Slade, 2011; Knowles, 2007). Since the selection process was no longer based on ethnic origin, the government developed a new selection method called the Points System. This system was implemented in 1967 and was based on nine categories that included "education, employment opportunities in Canada, age, the individual's personal characteristics, and degree of fluency in English or French" (Knowles, 2007, p. 195).

In the 1970s, the idea of multiculturalism became popular, the result of the Royal Commission on Bilingualism and Biculturalism in 1963. This Commission declared English and French as Canada's two official languages. The idea of multiculturalism was further promoted in the political realm when Prime Minister Pierre Trudeau made a formal announcement on October 8, 1971 in the House of Commons. Trudeau stated, "the policy I am announcing today accepts the contention of the other cultural communities that they, too, are essential elements in Canada and deserve government assistance in order to contribute to regional and national life in ways that derive from their heritage and yet are distinctly Canadian" (Knowles, 2007, p. 219).

The Immigration Act of 1976 focused on Canada's demographic, economic and cultural goals with a non-discrimination immigration policy (Kelley & Trebilcock, 2010; Knowles, 2007). The Points System now focuses more on practical training and experience rather than formal education (Knowles, 2007; Teixeira & Li., 2009) and as a result, the 1970s also saw a significant change in the type of immigrants that were admitted.

The Liberal government also drastically changed immigration policy to demonstrate the connection between multiculturalism and immigrants. In 2001, Bill C-11 was introduced and accounted for the changing characteristics of the Canadian labour market, while anticipating

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demographic change. It included a reference to multiculturalism which was considered "integrally linked to immigration and therefore a defining characteristic of Canadian society" (Knowles, 2007, p. 257). The bill was amended in 2002 to introduce the Immigration and Refugee Projection Act, which focused on economics, social, and cultural aspects. It promoted a multicultural character, family reunification, assistance in integration into Canadian society, attracting visitors, students, and temporary foreign workers, and promote health and safety (Knowles, 2007). Under this new system, a new points system was created whereby *human capital attributes* are an important factor, and explained human capital to be "much more than just education and language skills of an applicant" (Knowles, 2007, p. 259).

Multiculturalism in Canada developed according to a political framework within the Canadian Charter of Rights and Freedoms, the Canadian Human Rights Act, and the Multiculturalism Act. According to the Government of Canada, multiculturalism is presently defined as "the presence and persistence of diverse racial and ethnic minorities who define themselves as different and who wish to remain so" (Library of Parliament, 2009, p. 1). This philosophy presents Canada as a society with a "mosaic of beliefs, practices, and customs, not as a melting pot assimilating different racial and cultural groups" (Qadeer, 1997, pg. 482).

The Government of Canada explains that multiculturalism as a public policy at the national level has developed through three phases: "the incipient stage (pre-1971), the formative period (1971-1981) and the institutionalization (1982 to the present) (Library of Parliament, 2009, p. 3). The Incipient Stage was a period when Canadians were gradually accepting ethnic diversity. During the formative period, the Royal Commission on Bilingualism and Biculturalism suggested citizens be integrated into society rather than assimilated. In 1971, the Government of Canada implemented a multicultural policy, but it was not until the Charter of Rights and Freedoms that this Act had significant influence (Qadeer, 2007).

The term multiculturalism has been continuously noted as a complex term with many definitions, with no single supported definition or theory (Fleras & Elliot, 2002). Willett (1997) explains that "the term embraces too many things for one theory to address" (Fleras & Elliot, 2002, p. 14). Fleras and Elliot (1996) and Ho Hong Leung (2011-2012) explain that multiculturalism is not a static term or concept, and constantly evolves. Fleras and Elliot (1996) demonstrate that multiculturalism has progressed through three stages.

During the 1970s, multiculturalism focused on celebrating cultural differences and cultural sensitivity. During the 1980s, multiculturalism shifted to the institutional level to accommodate the needs of a diverse population. It focused on accommodating various needs and emphasized equality, while in the 1990s, the emphasis shifted to inclusive society building through public participation and citizenship (Fleras & Elliot, 1996; Leung, 2011-2012). Leung (2011-2012) explains that in 1995, the federal government programs acquired a new direction with three primary goals, which included:

> 1) Identity: recognizing and reflecting a diversity of cultures so that people of all backgrounds feel a sense of belonging and attachment; 2) Civic participation: developing active citizens who have the opportunity and capacity to participate in shaping the future; and 3) Social justice: ensuring fair and equitable treatment that respects the dignity of people of all origins (Leung, 2011-2012 p. 22).

A formal definition of multiculturalism can be found in the *Canadian Multicultural Act* of 1988, which defines multiculturalism as a policy "to preserve and enhance the multicultural heritage of Canadians while working to achieve equality of all" (Multicultural Act, 2014). It has two defining principles, which include 1) the right to practice and preserve one's heritage, both as a group or individually and 2) equality under the law for everyone (Knowles, 2007; Multicultural Act, 2014; Qadeer, 1997). However, Modood (2007) describes multiculturalism as politics that support the "recognition of group differences within public spheres such as law, policy, democratic discourse, shared citizenship and national identity" (as cited in Taras, 2013, p. 3). Fleras and Elliot (2002) define

it "as a process of engaging in diversity as different yet equal" (p. 26). Furthermore, Fleras and Elliot (2002) explain a "partial list of multiculturalism [would include]:

- "A 'descriptive' definition: the existence of ethnically diverse groups who are culturally different and who wish to remain so at least in principle (if not always in practice)

- A 'prescriptive' definition: a set of ideals that promote diversity as normal, necessary, and acceptable

- A 'political' definition: a framework for justifying government initiatives in diversity issues

- A 'practical' definition: something to be used by minority groups to advance their interests, [and] compete for scarce resources" (p. 15).

For the purpose of this thesis, multiculturalism will refer to cultural and ethnic diversity (Fleras & Elliot, 2002; Qadeer, 1997; Taras, 2013).

Multicultural planning in Canada is closely associated with immigration policy and multiculturalism, as it was demonstrated that Canada has a long history of immigration with a gradual acceptance of cultural diversity through official policy (Qadeer, 1997). Like Canadian multiculturalism, the term "multicultural" planning is not well defined and has various interpretations. However, most scholars agree that multicultural planning is founded by two guiding principles which include diversity and equality (Qadeer & Agrawal, 2011; Reeves, 2005; Sandercock, 2003). Multicultural planning is important as immigrants bring "new and different" value sets with them, and they may have different needs pertaining to the built environment than those of the dominant cultural group; both aspects could affect how Canadian local governments plan and for and manage the environment (Sandercock, 2003). Qadeer (2009) believes multicultural planning is a response to

diversity within a city, primarily ethno-cultural diversity. Multicultural planning is not a distinct

genre of planning, but rather "a culturally responsive practice" (p. 13).

2.1.2 Immigrant Settlement Patterns and Mid-sized Cities

Ontario, British Columbia, Alberta, and Quebec have the largest immigrant populations when

compared with other Canadian provinces. Nova Scotia had the largest number of immigrants among

the four Atlantic Provinces, while Saskatchewan's immigrant population is similar to that of the

Atlantic Provinces. Interestingly, Manitoba's immigrant population is increasing, but this is largely

due to their aggressive recruitment efforts through the Provincial Nominee Program (King, 2009).

The majority of immigrants prefer to settler in larger municipalities, particularly Toronto,

Vancouver, and Montreal. Interestingly, Toronto has one of the highest immigrant populations in the

world, surpassing multicultural cities such as Miami, Los Angeles, and New York (Chui, Tran, &

Maheux, 2007). A study conducted by King (2009) at the Martin Prosperity Institute demonstrated

that there has been limited dispersion outside of Toronto, Vancouver, and Montreal to Calgary,

Ottawa-Gatineau, Edmonton, and Winnipeg. Furthermore, there has also been a slight increase to

other larger mid-sized cities that have a close proximity to Toronto; these cities included Hamilton,

Kitchener, and London. This has been the standard phenomenon since post World War Two.

However, several more recent studies conducted by Lo, Shalaby, and Alshalalfah (2011) and Singer

et al. (2008) and Hardwich, and Brettell (2008) demonstrate that new immigrant gateway cities are

emerging, which Lo et al. (2011) attribute to the Provincial Nominee Program. However, there are no

programs in place to retain immigrants in their initial settlement area (King, 2009; Krahn, 2005).

Krahn (2005) notes the program is too flexible and allows immigrants to settle anywhere, instead of

distributing points for settling in small or mid-size cities. A study conducted by Lo et al. (2011)

explains that the cities of Brampton and Mississauga "have increased their shares of recent GTA

(Greater Toronto Area) immigrants from 5 to 9.6% in Brampton and from 14.5 to 16.7% in

Mississauga. The stories are similar with Markham, Vaughan, and Whitby in York and Durham regions" (Lo et al., 2011). Qadeer (2009) explains that cities, primarily larger municipalities such as Vancouver, Toronto, and Montreal, are transforming as a result of cultural diversity, and that multiculturalism is now spreading to small and mid-sized cities.

King (2009) explains that "between 1981 and 2001, Canada's immigration became more concentrated in Vancouver and Toronto primarily due to the destination choices of new arrivals. However, post- immigration patterns differed between arrival cohorts, with those living in gateway cities and those arriving in the early 1990s decreasing the proportion" (p. 9).

Interestingly, several scholars argue the opposite with regard to population growth and density. For example, several scholars argue that, in the second half of the 20th century, mid-sized cities in Canada experienced a declining population for a number of reasons, including suburbanization, which has led to decentralization and the resultant loss of population and decline in density in core areas (Bunting, 2007; Bryant, 2001). Hyndman (2006) notes that migration to mid-sized cities has decreased steadily since the 1970s. Bryant (2001) also discusses population dispersion and the erosion of Canada's rural population, thus suggesting the importance of immigrants and cultural diversity within a city.

Another shift that is occurring regarding immigrant settlement patterns is that more immigrants are moving directly to the suburbs, rather than moving to the inner city first (Lo et al., 2011). A recent study demonstrated that "between 2001 and 2006, the growth rate of peripheral municipalities that surrounded the central municipality of Canada's 33 CMAs was 11%, double the national average" (Lo et al., 2011, p. 471). Interestingly, the Region of Peel is a preferred location for immigrant settlement patters in the outer suburbs (Lo et al., 2011). Zucci (2007) explains that during the postwar period, immigrant groups began moving to the suburbs and purchased homes in the booming market, which drastically changed the form of older neighbourhoods. Immigrants desired

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detached or semi-detached homes as they moved up the socio-economic ladder (Zucci, 2007), and these suburbs soon became ethnic enclaves with religious and cultural institutions within them (Zucchi, 2007). However, more recently immigrants are moving directly to the suburbs.

There are several reasons why immigrants prefer to settle in larger municipalities. One of the primary reasons for this is the lack of diversity within mid-sized cities. Mid-sized cities do not have as many ethnic enclaves which are necessary to create support networks for new migrants (Teixeira, 2011). This poses a barrier for immigrants within mid-sized cities as ethnic enclaves remove institutional barriers that immigrants may face in other parts of the city such as "ethnic discrimination in the job market or the undervaluing of foreign credentials" (Qadeer & Kumar, 2006, p. 5). Furthermore, difficulties with understanding the housing market, language barriers, and various forms of discrimination pose additional barriers (Teixeira, 2009; Theodore, 2007). Many mid-sized cities have struggled to attract immigrants because these places lack economic opportunity, social networks, appropriate social programs, and current immigration policies (Hyndman, 2006; Krahn, 2005; Teixeira, 2011; Walton-Roberts, 2005). However, many new immigrants no longer start "at the bottom of the economic ladder despite difficulties experienced by many in finding suitable jobs" (Qadeer et al., 2010, p. 320).

Several studies have been completed on immigrant housing trends in mid-sized cities. Interestingly, one study by Teixeira (2009) demonstrated that immigrants in mid-sized cities are subject to biases and constraints by urban gatekeepers (e.g. landlords, real estate agents, and mortgage lenders) which affect their housing options. Racism is another barrier that minority groups may face in their search for housing in many mid-sized cities (Flippen, 2001; Teixeira, 2009, 2011). Furthermore, immigrants often do not have the financial means to live in a suitable house (Hulchanski & Shapcott, 2004; Teixeira, 2009, 2011). The lack of housing information with regard to housing

prices, types of dwellings, proximity to public transportation, location of schools, and tenant rights within Canada also poses difficulties for new immigrants (Teixeira, 2009).

Although there is a lack of literature on multicultural planning and mid-sized cities, an argument has been made that cultural diversity assists with economic prosperity, and thus population density within mid-sized cities (Florida, 2002; Qadeer, 2007).

2.2 Themes in Multicultural Planning Literature

There is a multitude of research pertaining to planning for cultural diversity and the planning profession itself. Many of these studies provided the foundation for this research, and assisted in responding to the primary research question and sub-research questions. This review is divided into four sections: the evolution of planning and cultural diversity, place attachment theory and cultural differences, multicultural planning, and dis-connect between planners and multicultural planning.

2.2.1 The Evolution of Planning as a Profession and Cultural Diversity

Scholars have suggested that the culture of urban planning is embedded with values of the Enlightenment, which embraced rationality, scientism, and universalism, and these principles are associated with modernist views (Allemendinger, 2009; Burayidi, 2000, 2003; Sandercock, 2003; Taylor, 1998). The field of planning developed with these principles in mind, reflected in "blueprint plans" and utopian plans, which began in the 1920s and 1930s and lasted until the 1960s. These types of plans did not include specific cultural or social elements, as they reflected a belief in physical determinism – for example, the physical environment would directly impact the quality of life and social interactions (Allmendinger, 2009; Jacobs, 1961; Taylor, 1998). Many scholars argue that much of modern planning practice is the product of modernity (Allemendinger, 2009). Supporting this idea, Sandercock (1997) states that planning is influenced by five pillars: "rationality, comprehensiveness, scientific method, faith in state directed future, and faith in planners' ability to know what is good for

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people" (as cited in Burayidi, 2003, p. 260). However, because societies are fragmented and pluralistic, it is impossible to attribute normative values to all cultures (Allmendinger, 2009; Burayidi, 2000; Sandercock, 1998). Burayidi (2000) and Qadeer (1997) demonstrate how the shift to a postmodern society requires planners to adapt to these changes, and that they have a direct impact on our municipalities (Burayidi, 2000; Qadeer, 1997).

Several scholars argue that modernist planning principles are anti-democratic (Sandercock, 1998) as they have the goal of constructing universal values. Filion (1999) explains how modernist planning principles focused on encouraging a common lifestyle, and notes, prior to the 1960s, that planning was carried out by experts and included minimal public input (Filion, 1999). Sandercock (1998) described the field of planning as anti-democratic because it does not consider race or gender within its practice. She argues that the problems that planning should address, such as homelessness or poverty are often unaddressed or intensified. Hardwood (2005) explains that planners are often confused where equality fits into the framework of urban planning. The general principle of equality is that everyone is treated equally; however, if "everyone receives the same attention, a generic person can stand in for any person and all people" (Hardwood, 2005, p. 2). This mentality results in treating some people inequitably (Hardwood, 2005).

Additionally, Sandercock (2003) explains how modernist views are associated with "'the public interest' and 'community'," and argues that each of these terms "tend to exclude difference. We must acknowledge that there are multiple publics and that planning in this new multicultural arena requires new kinds of multicultural literacy" (p. 3). Milroy and Wallace (2002) also discuss the notion of "public interest" and note that "planning in Ontario focuses on the use of urban form to achieve the public interest" (p. 1). However, they note that the "public interest cannot be safely assumed" (p. 1). They explain how planning tends to focus on formal relations amongst physical objects and rarely encourages planners to think "in terms of 'people' generally, let alone in terms of

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diverse people" (p.1). Hardwood (2003) uses the Planning Act as a prime example. She argues that the Planning Act uses generic terms to describe people, such as persons, the public, or owners. She notes that "considerable responsibility for ensuring matters relating to ethnoracial diversity are considered rests at the level of municipalities and their Official Plans" (p. 1).

Supporting this idea of one "public interest" is the fact that the norms of the dominant culture are usually embedded in the foundation of the legislative frameworks of planning documents (Burayidi, 2003; Qadeer, 2007; Reeves, 2005; Sandercock, 2000). Fenster (1998) and Burayidi (2003) explain that planners are accustomed to focusing on assumptions of sameness, which is associated with modernist planning principles. Burayidi (2003) notes that "planners pay attention to differences among those for whom plans are make only in terms of their 'deviation' form the norm" (p. 260). Reeves (2005) explains that diversity is often associated with difference, and difference tends to need a point of reference or comparison to make sense, and diversity, in the sense of multicultural planning, "does not imply a reference point" (p. 9). This suggests the idea of equality, rather than one being the norm. Reeves (2005) notes that "it is important that professionals value diversity, promote equality and become more conscious of the power relationships that exist within any group or any community and take account of the ideological basis of that power difference" (p. 11).

Sandercock (2000) explains that these values were established years ago when multiculturalism was not a growing trend. Furthermore, Sandercock (2000) explains how updating governmental policy often takes at least a generation, and acknowledges that it is a daunting task, which must be done in order to implement anti-discriminatory legislation. However, the field of planning evolved from modernist planning techniques to involving its citizens through public participation, advocacy and pluralistic planning techniques. This era is often associated with post-modernism. Scholars working in the field of multicultural planning often associate multicultural

planning with a shift from modernist planning approaches to post-modern planning techniques, as post-modernist planning principles are often associated with difference and fragmented design principles (Burayidi 2003; Filion, 1999; Taylor, 1998).

Post-modern planning principles emerged in the late 1960s and early 1970s (Allmendinger, 2009; Burayid, 2003; Filion, 1999). Burayidi (2003) argues that located within the sphere of postmodernism is the idea of a pluralistic understanding of society, which embraces multiculturalism by allowing "participants to embody their ethno-cultural traditions and values even as they participate in the public sphere, as equal democratic citizens" (p.261). He notes that moving away from modernist planning techniques will allow these groups to participate in the decision-making process. Sandercock (2003) explains that the shift from modernist to postmodernist planning techniques will "make [planning] less document-oriented and more people-centred" (p. 34).

Several key scholars at this time argued for a more social, participatory, and "fragmented" approach to planning including Jane Jacobs (1961), Sherry Arnstein (1969), and Paul Davidoff (1965). Jacobs (1961) and Davidoff (1965) demonstrated the shortcomings of urban planning up to that point, and despite theoretical differences, both argued that the culture of planning did not consider social elements. Their statements coincided with the emergence of postmodernist values.

In 1961, Jacobs wrote *The Death and Life of Great American Cities*. This book criticized past planning practices during the modernist era, in particular Utopian Plans, as they did not consider the complexity of human behaviour (Jacobs, 1961). Furthermore, in 1969, Sherry Arnstein developed a model to analyze and categorize public participation, (1969). Davidoff's (1965) theory of advocacy and pluralistic planning also believed that all citizens should be involved, and that it was a highly politicized process, which demonstrated the need for public participation and equality for all.

Davidoff (1965) believed that advocacy and pluralistic planning established an effective urban democracy, which allows all members of the community to express their concerns and opinions. He believed that this style of planning was beneficial for minority groups, as it involved informing the public of all available options, and requiring the planner to present their views and prepare all elements of the planning process. Davidoff believed that planning could not be prescribed from "a position of value neutrality," as there is no such thing as value-neutrality: "planners should actually be open about the values that have led them to choose a particular option or make a particular decision" (as cited in Allmendinger, 2009, p.153). He argued that planners should adopt the role of advocates as it will allow for a more democratic process. This would provide them with an equal opportunity to voice their opinion and propose their own plan. However, one drawback of this planning method is whether the individual, municipality, or the federal government would finance these plans (Davidoff, 1965).

Qadeer (1997) interprets Davidoff's idea of pluralism as one of the planning approaches which "comes close to accommodating multiculturalism" (p. 483) because the concept is based on equality and a commitment to open bargaining among competing interests which make it particularly relevant. However, multiculturalism expands the definition of the interests to be accommodated beyond race and class and thus extends the meaning of pluralism" (p. 483). Qadeer (1997) believes "the effectiveness of urban planning is assessed by its responsiveness to citizens' need and goals" (p. 482). He then states that this would include differing social class, race, gender, and cultural backgrounds, and "treat all individuals and groups equitably in meeting those needs" (Qadeer, 1997, p. 482).

After the shift to postmodernism occurred, several key scholars furthered the ideas of Jacobs, Arnstein, and Davidoff to promote a more inclusive and communicative approach to planning. Healey's (1992) proposes a more democratic practice and inter-communicative practice. She explains

how these ideas began to emerge in planning theory during the 1980s. Healey notes how "this work has been influenced not only by Habermas, but by others and often conflicting contributors to the post-modern and anti-rationalist debate, notably Foucoult and Bourdieu" (Healey, 1992, p. 154). She argues that interactions should involve respectful discussion, which includes recognizing, valuing, and listening. Furthermore, she believes that the direction for "new" planning, as she calls it, should create a supportive environment where conflicts can be identified and mediated. Friedmann (1993) believed that face-to-face interaction in real time was the new model of planning. Both Healey and Friedmann supported the idea of moving away from scientific models of planning, and argued that additional communication was needed in practice.

Scholars within the field of multicultural planning argue that there is a dis-connect between immigrants and planners because of a lack of understanding of cultural differences relating to communication style (Burayidi, 2003; Sandercock, 2000). Cultural differences in communication style could be verbal or non-verbal (Burayidi, 2000; Sandercock, 2000). An excellent example is offered by Burayidi (2000, p.5): "when a Japanese [individual] responds by saying 'yes, yes' to a comment, she is not necessarily agreeing with what is being said but merely acknowledging that she has heard you." Furthermore, the degree of assertiveness is also a cultural difference in communication style that can be misinterpreted. In western societies, a reasonable amount of assertiveness is often seen as confident of passionate about the subject, while eastern cultures may interpret that as being rude or too aggressive (Burayidi, 2000).

The primary point is there have been advancements in the field of planning since its shift to postmodernism; however, planning still needs to adapt to these changes. Scholars such as Fainstein and Sandercock, among many others, have argued for a more democratic and inclusive practice. However, scholars have demonstrated that planners still do not consider cultural diversity an important aspect of their job (Milroy & Wallace, 2002; Pestieau & Wallace, 2003; Hardwood, 2005).

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For example, Pestieau and Wallace (2003) explained that many planners feel that they do not need to consider the cultural differences amongst the population. Hardwood (2005) explains that planners do not consider cultural differences because they feel it would create biases within the planning process if they considered them explicitly and formally. Hardwood (2005) notes that planners often fail to represent those who are politically unrepresented. Furthermore, she notes that planners do not question the procedures that fail to account for changing demographics regarding cultural diversity within a city. Supporting this, Sandercock (2000) notes that planners, for the most part, do not question "the modernist paradigm of one law for all" (p. 15).

Along with a shift to postmodernism, Qadeer (1997) explains that an ideological shift within cultural expression itself is also occurring. Qadeer (1997) uses the terms "old" and "new" multiculturalism to differentiate the ideological shift which can be associated with pluralistic planning and postmodernism. He explains that, in the past, multiculturalism was a private affair for individual immigrant groups which were expected to assimilate into mainstream society. This "old" form of multiculturalism was confined to working class immigrants within the heart of the city. However, "new" multiculturalism developed based on a post-World War Two ideology of equality and human rights and is characterized by public recognition and inclusion in official policy (Qadeer, 1997). Qadeer et al. (2010) explain that society has reinforced civil rights and anti-discriminatory laws, which creates a more accepting nation that fosters cultural diversity. As a result of this shift to new multiculturalism, Qadeer (1997) argues that Canadian municipalities as well as planners must embrace multiculturalism through official policy at the municipal level and consider the various preferences and values of different ethnic groups.

Burayidi's (2003) view of post-modernism is closely linked to Qadeer's view of "new" multiculturalism. Burayidi (2003) believes that post-modernism impacts planning because it "recognizes ethnic diversity and allows participants to embody their ethno-cultural traditions and

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values even as they participate in the public sphere as equal democratic citizens" (p. 261). However, scholars note that the shift to postmodernism is causing stress in planning practice. Beauregard (1996) argues that the field of urban planning finds itself in between modernity and postmodernity, "with practitioners and theorists having few clues as to how to (re)establish themselves on solid ground" (1996, p. 227).

2.2.2 Place Attachment Theory and Cultural Differences

As previously demonstrated, planners are now being challenged with cultural diversity in several ways. Cultural differences between ethnic minorities and the dominant cultural group pertaining to the built environment exist in both the private and public realm, and can be expressed in terms of housing preferences, green space, parks, symbolic references, spiritual beliefs in housing direction, and much more (see Gentin, 2011; Burgess, Harrison, & Limb, 1988; Madge, 1997; Peters, Elands, & Buijs, 2010; Rishbeth 2001, 2004; Talen, 2008; Hall, 1951). For example, ethnic minorities often use public open space differently than the dominant cultural group (Rishbeth, 2010). This section will discuss cultural differences pertaining to the built environment and place attachment theory, and briefly provide theory for these differences and preferences as to why immigrant groups prefer similarities to their home country.

2.2.2.1 Place Attachment Theory

Place attachment, which is directly related to a person's history, is one of the primary reasons that scholars believe cultural preferences exist within communities. Place attachment is defined as "an emotional bond between individuals or groups and environments" (Rishbeth, 2010, p. 353). Morgan (2010) explains that a person develops an emotional bond and sense of belonging to a place, which directly impacts his or her personal identity. Theorists of place attachment theory argue that childhood experiences have a large impact on adult identity and preferences within the urban

environment (Morgan, 2010). Several studies demonstrate a strong correlation between place attachment, emotion, and cultural. However, several scholars have noted that the relationships between the environment and emotional life remain under-studied because gaining empirical strategies of measurement are difficult when evaluating emotion (Morgan, 2010). Rishbeth (2010) explains that until 1997, there was a lack of full understanding of the relationship between place attachment and the physical environment.

Studies have demonstrated the connection between place attachment, cultural diversity, and the urban form of public spaces. Brierley-Newells (1997), Lyons (1983) and Rishbeth (2010) all support the theory that place attachment greatly affects where immigrants choose to settle because it is strongly influenced by cultural heritage. Sonnenfeld (1966), Lyons (1983) and Orland (1988) argue that immigrants prefer landscapes that are similar to their home environment, which Greenbie (1974) suggests "is a form of grieving for a lost connection" (as cited in Rishbeth, 2001, p.354). However, a study by Nasa (1984) and later by Zube and Pitt. (1981) presented an alternate view when they found that Saudi, American, and Japanese cultures were slightly intrigued by environments that were foreign to them (as cited in Rishbeth, 2010).

Churchman and Mitrani (1997) identified a strong relationship between cultural heritage and a preference for certain characteristics in an urban environment. This study considered parks, streetscape and characteristics of the streetscape, and concluded that generally, immigrants preferred more attributes of their home country's physical environment, which demonstrated that immigrants prefer urban environments that reflect their cultural heritage.

A recent study by Manzo and Perkins (2006) suggests that the field of planning has neglected to explore the impact of place attachment theory in their daily practice and research. The study proposes how it can play an important role of community planning, development, and public participation.

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2.2.2.2 Cultural Differences

Cultural differences are also apparent with the perception of private and public space (Hall, 1951). Ethnic and cultural origin greatly affects a person's understanding and perception of public and private space (Hall, 1951; Cohen & Casper, 2002; Myers & Baer, 1996). Scholars have demonstrated cultural differences pertaining to housing, religion, parks, and communication, which affect the practice of planning. This section will discuss those cultural differences.

2.2.2.2.1 Housing

Scholars have demonstrated cultural differences with regard to housing preference (Agrawal, 2010; Burayidi, 2003; Choi & Yu, 2011; Hall, 1951; Qadeer, 2009; Rapoport, 2001). Western homes are typically arranged spatially, meaning there is a specific room for each function, with an emphasis on the perceived divide between the formal living area and the kitchen (Hall, 1951). With regard to usage of space within dwellings, houses in Japan often have movable walls to adapt to the space for various activities, unlike Americans who move from room to room as they change their activity (Hall, 1951). Supporting Hall (1951), Pader (1994) found that both indoor and outdoor space can have different cultural uses. The study demonstrated that Mexican families fostered the idea of interdependence and sharing, unlike American houses that are designed to insure privacy (as cited in Burayidi, 2003).

Several cultural groups tend to prefer dense living arrangements. For example, Japanese tend to prefer crowded sleep arrangements. Interestingly, there is no word for privacy in the Japanese language (Hall, 1951). Furthermore, Myers and Baer (1996) conducted a study which demonstrated that Asian households prefer to live in overcrowded accommodations, and demonstrated affordability was not the reason for multiple children in one bedroom (Burayidi, 2003). A study by Choi (1993) also supported this study and demonstrated income was not a key cause for overcrowded living situations amongst an Asian household.

There are several housing design preferences that are the result of religious or spiritual

beliefs. For religious reasons, kitchen design is important to Jewish people to separate their meat and

dairy. Another example is the Chinese philosophy of Feng Shui, which focuses on energy flow,

angles, and building direction of their entire house (Rapoport, 2001). Some Asian cultures are

particular with the arrangement of the space in order to divide men and women (Choi & Yu, 2011).

Cultural differences pertaining to housing form are also evident when considering building

materials, as they can define social identity in some cultures and can also be symbolic (Rapoport,

2001). For example, Ecuadorians often associate the usage of bamboo with low socioeconomic status

and substandard building material, while Scottish people often perceive a status difference between

timber and stone (Rapoport, 2001). Asian housing design is detail oriented, and emphasizes the

importance of cultural symbolism, floor and wall material, and lighting (Choi & Yu, 2011).

Multigenerational homes are one of the best examples of differences in housing amongst

local residents and certain immigrant groups. North American houses are usually built to

accommodate one nuclear family; however, as a result of the increase in family class immigrants to

Canada, trends indicate that immigrants are buying multiple lots to construct "megahomes," which

often do not blend well in existing neighbourhoods. Interestingly, those with higher income levels,

regardless of race, are less likely to live in multigenerational homes, thus suggesting that financial

instability upon arrival to Canada is also a reason for overcrowded living situations (Cohen & Casper,

2002). Alternately, Rapoport (2001) explains that migrants from developing countries often foster a

stronger sense of kinship and extended family bonds than "modernized" groups, which is why they

favour multigenerational houses. Studies have demonstrated that cities such as Mississauga and

Brampton are experiencing a growth in the number of multigenerational homes, largely in South

Asian concentrations (Agrawal, 2010).

A subtle example of cultural differences pertains to trees and visibility, as "Italians and Portuguese like to keep trees short, allowing a better view of the neighbours. Anglo-Saxons want trees to be tall and leafy, blocking any view from and to neighborhood houses" (Qadeer, 1997, p. 481). Other housing issues, which may seem minor, can arise as a result of cultural differences. For example, for many years there have been conflicts in Toronto and Montreal due to Portuguese immigrants' housing colour preferences compared to the dominant culture (Rapoport, 2001). Similar debates have occurred in Redmond, Washington, where a house was painted mauve, purple, and teal in an area of brown and gray houses, and resulted in a court case that threatened imprisonment and fines if the house was not repainted (Rapoport, 2001). Another example is the number of kitchens within a house. Portuguese households may prefer two kitchens, as they will use one for a party room (Qadeer, 2009).

Qadeer (2009) believes that "immigrants readily adopt new housing forms, limiting their expression of their traditional preferences to the organization of internal spaces and minor decorative features" (p. 11). Qadeer then notes that there are not major issues regarding housing, which drastically impact cultural groups housing quality, ownership or location in the long term. However, a study by Teixeira (2009) demonstrates that immigrants do face barriers when finding suitable housing in mid-sized cities which include: "high housing costs, lack of reliable housing information, including lack of access to organizations that provide housing help (government or not), and prejudice by landlords based on immigrants' ethnic and racial background" (p. 323). Qadeer (1997) also suggests that immigrants face biases in the mortgage market and housing standards.

2.2.2.2.2 Religion, Customs and Cultural Preferences

Religious beliefs can greatly affect the built environment's form. For instance, Hasidic and Orthodox Jewish people must live in clusters in a homogenous neighbourhood for religious reasons because driving is not allowed on Sabbath and certain holidays (Rapoport, 2001). Furthermore, a

study conducted by Fenster (1998) demonstrated that although cultures can share the same religion, they can still have different cultural views. Their study demonstrated that Ethiopians and Israelis have different cultural views pertaining to housing design, as an Israeli planner failed to consider the unique design of an Ethiopian home layout to separate menstruating and post-partum women from men to ensure purity (Burayidi, 2003).

A study conducted by Agrawal and Hathiyani (2007) demonstrated how cultural groups have different customs than the "mainstream community", and this can be seen in funeral and burial sites and customs within Ontario. They express how the demand for cemetery and funeral-related services has created a dilemma regarding land use planning. The study notes that one of the biggest challenges in multicultural communities "is the spatial expression of cultural and religious differences, that is, how various social, cultural, and religious groups perceive, use, claim, and appropriate urban space" (Agrawal & Hathiyani, 2007, 134-135).

Agrawal and Hathiyani (2007) explain how the North American culture avoids the idea of death, while other cultures embrace it. For example, rebirth is an important concept in Hinduism, which believes the cremation ashes should be spread. However, this poses a problem for the community, as to where these remains should be spread. As a result, "the legality of this remains unclear, exposing gaps in the legislation" (p. 135). In comparison, Muslims "believe in the resurrection of the body and in life after death" (p.135) and because of this cultural value they must be buried as soon as possible. However, due to formal policies and legal requirements such as death certificates, autopsies, staffing, and scheduling, it is difficult to follow these customs. In addition, the Muslim culture does not use a coffin and graves are to face Mecca, which rarely occurs with the layout of a regular cemetery.

The City of Markham, Ontario experienced a cultural debate based on Chinese cultural values, which resulted in the Ontario Municipal Board taking action. To the Chinese culture, the

separation of the living and dead is very important, however, a funeral home at a major intersection within a largely Chinese community was proposed. While the municipal government denied the permit according to Official Plan policy, the Ontario Municipal Board later granted permission to build the funeral home, which greatly disappointed many residents within the community (p. 135).

2.2.2.2.3 Parks

The use of public parks varies based on ethnic origin (Burgess, Harrison & Limb 1988; Hutchinson, 1987; Loukaitou-Sideris, 1995; Madge, 1997; Rishbeth, 2010; Woolley & Amin, 1995). Chinese groups, for example, highly value parks within their community as an atmosphere for walking and place great emphasis on beautiful design aspects, but also prefer the use of parks for extended family gatherings, picnics and socializing, and Tai Chi purposes (Burgess, Harrison & Limb 1988; Loukaitou-Sideris, 1995). Loukaitou-Sideris (1995) discovered that Hispanics placed great emphasis on parks for socializing in large groups with food and for relaxation. African-Americans valued sporting activities within the park, but also placed emphasis on social and relaxation aspects, and Caucasians were far more likely to use parks for individual activities such as walking or running.

2.2.3 Multicultural Planning Practice

2.2.3.1 Understanding Multicultural Planning

As demonstrated in the previous section, different cultural groups have different preferences that "often require a divergent set of community services, housing facilities and neighborhood arrangements" (Qadeer, 1997, p. 481). Cultural differences transform the built environment through "ethnic enclaves, ethnic bazaars and malls affecting the residential and commercial organization of a city" (Qadeer, 2009, p. 12). Furthermore, cultural preferences place new demands on the city and thus planning practice. Multicultural planning needs to account for these cultural differences (Burayidi, 2003; Hardwood, 2005; Qadeer, 1997, 2007; Sandercock, 2003).

Most scholars agree that multicultural planning is guided by two key principles: diversity and equality (Qadeer & Agrawal, 2011; Reeves, 2005; Sandercock, 2003). It is important to note that with these principles, multicultural planning considers the "dominant culture", aboriginal groups, and all other minority cultural groups within the community to have equal opportunity in the planning and management of the built environment. Qadeer (1997) explains multicultural planning "is preeminently a matter of awareness of race and culture among planners and public officials" (p. 493). Qadeer (2009) notes a common misconception of multicultural planning is that specific policies and exceptions are made for specific cultural groups. He notes that although "academic supporters of multicultural planning emphasize tailoring of planning policy to the cultural background of people" (p.12), this does not mean different rules of different people. Rather, it implies

> that the objectives and outcomes should be uniform but the measure
> to achieve them (inputs) could vary by the culture of clients. For
> example, there may be uniform performance standards for parking
> and transportation in siting places of worship, but they could be
> realized in different ways for a mosque versus a church. This is how
> reasonable accommodation works (p. 12).

Qadeer (2009) describes a more formal definition of multicultural planning, but first notes that it is not a distinct genre of planning. He defines multicultural planning as "a strategy of making reasonable accommodations for the culturally defined needs of ethno-racial minorities on one hand, and reconstructing the common ground that underlies policies and programs on the other" (p.10).

Scholars within the field of multicultural planning believe equality can be achieved by reconstructing social norms (Qadeer, 2009; Reeves, 2005). For example, Qadeer (2009) explains that multicultural planning is a two-way street, which is similar to the Government of Canada's view of multiculturalism (Government of Canada, 2014). Qadeer explains that:

> …the common ground of norms, values, laws and institutions of the
> society at large, particularly of its public domain, continually affect

the culture of communities. It is the common ground that provides
the functional coherence and unity of the city (p 12).

He explains that multiculturalism within a community reconstructs the common ground to reflect

cultural diversity. Reeves (2005) supports this idea of reconstructing the social norms as she states "as

new social norms develop, prejudice against a group can diminish" (p. 19).

2.2.3.2 Studies on Multicultural Planning Practice

Qadeer (1997) presented a ladder of planning principles supporting multiculturalism to

demonstrate various levels of multicultural planning initiatives at a municipal or regional level. At

the bottom of the ladder is: 1) Facilitating access by diverse communities to the planning department;

2) Inclusionary Planning Process- participation by and representation of multicultural groups on

planning committees; 3) Accommodation of diverse needs through amendments and exceptions,

Case-by-case; 4) Special District designation for ethnic neighborhoods and business enclaves; 5)

Provision of specific public facilities and services for ethnic communities; 6) Cultural and racial

differences reflected in planning policies and acknowledges as bases for equitable treatment; [and at

the top of the ladder]; and 7) A multicultural vision of the development strategy for a city or region.

(p. 492).

Qadeer (1997) found that Canadian cities were reacting to cultural diversity on an ad hoc

basis, even in larger municipalities such as Vancouver or Toronto. Rather than having specific

policies or strategies in place, "amendments, exceptions, or special provisions to statutory plans,

policies or programs" are made (p. 492). Changes must be made to multicultural planning as its form

has developed through incremental demands from cultural groups, and has been reactive rather than

proactive (Qadeer, 2009). A more recent study conducted by Burayidi (2003) demonstrates that

planners still address multicultural planning through ad hoc methods. He states that planning was not

designed for cultural differences, and notes that "what is needed is a redesign of the planning system

for managing diversity without which planner's efforts, even when well intentioned, will only produce limited short-term gains" (p.270).

Furthermore, a study conducted by Qadeer and Agrawal (2011) assessed small (less than 100,000), medium (100,000-500,000), and large (500,000+) cities in Canada and the United States and evaluated their responsiveness to cultural diversity though urban policy and planning initiatives. Their study demonstrates two key findings which include: medium and larger cities are more responsive to cultural diversity than smaller cities, thus demonstrating population size (and country) impact the number of planning initiatives; and the percentage of immigrants in the city does not impact the number of cultural policies adopted in medium and large urban centres (See Appendix B). Qadeer and Agrawal (2011) suggest "it may be that once a certain threshold of immigrant population is reached in the case of medium and large cities, variations in the percentage of immigrant population make little difference" (p. 148).

2.2.3.3 Benefits and limitations of Multiculturalism within a City

It has been argued that multiculturalism benefits the community for several reasons. Firstly, social mixing ensures better access to all resources for all social groups. Secondly, mixing different social groups is "the basis of a better, more creative, more tolerant, more peaceful, and stable world," explains Talen (2006, p.238). Diversity of ethnic groups and social economic status raises the standard of living for the lower-income citizens within that community. Cross-cultural marriages also occur with an increase in multiculturalism, which gradually decreases racial stereotypes within a community. In addition, multiculturalism includes the goal of increasing equal opportunity through housing, employment, and other opportunities. Furthermore, ethnic neighbourhoods are an economic asset to the municipality (Qadeer et al., 2010), which would therefore assist mid-sized cities and their demographic and economic profile. Ethnic enclaves also allow elderly and homebound women to speak their language and have similar values and interests as a result of their heritage. Children are

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able to socialize in their culture and learn the language and traditions. Minority groups find strength

in numbers, which allows them to form political parties and cultural associations within the

community. Another benefit of ethnic stores and services is that they can enhance the economy, and

religious institutions located within the ethnic enclave are easily accessible for all members of the

community. It is also easy for ethnic groups to organize cultural activities when the majority of them

are concentrated in one area (Qadeer & Kumar, 2006). It is important to note that segregation does

not only occur as a result of one's desire to live only by their own ethnic group, but also due to

income, the services they value, religious institutions and other factors (Qadeer & Kumar, 2006).

Furthermore, scholars such as Qadeer (2002) and Florida (2002) believe ethnic and cultural

diversity is a key feature of most successful municipalities, which attracts people from nearby areas

and distant countries. Although much of Florida's (2002) work focuses on the Creative Class,

economic prosperity, and work place relations, he also argues that places that embrace new forms of

culture, which include various lifestyles and values, will benefit from cultural diversity during this

age of creativity. Florida believes that creative workers want to live in diverse communities, which

will therefore bring economic prosperity to the city. Qadeer (1997) believes that socially mixing

characteristics often reflect the fashionable districts of a city with the presence of bars, clubs,

boutiques and restaurants. Here, the community is offered a variety of services with ethnic goods

intermingling, "serving youth, yuppies, and tourists " (p. 486).

One of the key critiques of multicultural planning is that multiculturalism conflicts with the

idea of having a unified cultural identity, and that multiculturalism divides, rather than unites

Canadians (Frideres, 1997; Knowles, 2007; Qadeer, 2007). Frideres (1997) explains that

multiculturalism is like a double edge sword because:

> …it promotes cultural diversity which enhances and legitimized the
> quality of life for many Canadians, but at the same time it is subject

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to the criticism that it is the thin edge which will bring about disunity
of the nation (p. 87).

This quote demonstrates many concerns that planners' had about dividing the population, which it is

this lack of understanding of multiculturalism with hinders the concept of multicultural planning and

the public realm.

Qadeer (1997) notes that multiculturalism can increase community tension, if planning is not

done properly. For example, public hearings, zoning debates, and school board meetings can become

the battlegrounds for racial debate based on ethnic superiority. Neighbourhood conflicts increase and

potentially cause deeper resentment towards one another. As a result, "the planning system becomes

an arena not only for contesting ethnic interests, but for more personal conflicts as well" (p. 486).

2.2.3.4 Considering Solutions for Inclusive Communities

Most scholars agree that revisions should be made to Official Plans, Comprehensive Plans

and other planning initiatives in order to accommodate cultural diversity at the municipal level.

Amendments could be made to "policies of historic preservation, urban design, commercial

development, neighbourhood and housing, signage, public transportation and parking" (Qadeer, 2009,

p. 12). Qadeer (2009) believes Official Plans should include "city wide policies for culture-specific

institutions in plans, e.g., places of worship, ethnic seniors' homes, cultural institutions, funeral

homes, fairs and parades, etc." (p.13). This next section outlines recommendations in regards to

public participation, municipal involvement, and cultural accessibility, followed by housing, signage,

parks and outdoor space.

2.2.3.4.1 Public Participation and Municipal Involvement

In order to embrace equality, scholars argue that greater involvement from minority groups

within the planning process is needed in order to create a more balanced representation and allow for

better communication (Burayidi, 2000; Qadeer, 2009). For example, Burayidi (2000) argues that in

order to truly embrace multicultural planning, and ensure the public participation of multicultural communities, planners should work to "ensure balanced representation of community members on various boards and commissions" and ensure they have responsibilities in deciding planning issues (2000, p. 34). Qadeer (2009) supports this idea and believes that it should be a requirement in planning committees to have minority representatives in the decision making process.

In addition, municipalities should create policies that ensure planning departments provide opportunities for non-English speakers to participate during public consultations by providing services like translators or interpreters (Qadeer, 2009). However, in order to implement this, cultural differences must be taken into consideration. For example, Burayidi (2000) and Sandercock (2000) explain that planners should also use alternative forms of data collection. Burayidi (2000) explains this could include methods such as "ethnographic studies, narration and description stories, talking circles, and role acting" (p.6). Burayidi (2003) explains that research has been conducted on dispute resolution methods and dialogue approaches. However, Burayidi (2003) notes that although these studies are beneficial, they are all reactive in nature, thus suggesting a conflict must first arise.

Additionally, different cultural groups also have different views regarding data collection and presentation, and how they distribute information, which can also cause a barrier for planners (Burayidi, 2000). For example, the type of information that planners seek may seem standard to the dominant culture, but could be intrusive to other cultural groups. Burayidi (2000) notes that "when members of a cultural group find questions to be intrusive, they may not readily offer this information, especially if it is being asked for by an outside agent" (p.6). Different cultural groups also have different ways in which they acquire knowledge. For example,

> African cultures prefer affective ways of knowing involving touching, seeing, and feeling. Asian cultures, on the other hand, emphasize knowledge gained through striving towards transcendence. European cultures prefer knowledge and information

gained through cognitive means, such as counting or measuring
(Burayidi, 2000, p. 7).

Furthermore, immigrants often distrust institutional organizations, especially when conducting

research (Abercrombie, 2012; Yancey & Kumanyika, 2006), which can pose an additional problem

with regard to public participation.

2.2.3.4.2 Housing

There are many opportunities for mid-sized cities to be more inclusive to various immigrant

groups with regards to housing design and form (Talen, 2006; Teixeira, 2009; Teixeira & Halliday,

2010; Wachsmuth, 2008). Many scholars believe there should be a section within the Official Plan

pertaining to immigrant housing needs (Qadeer, 2009; Wachsmuth, 2008). Furthermore, creating

more affordable housing in suitable neighbourhoods would allow immigrant groups to purchase or

rent housing that was appropriate to their needs (Teixeira & Halliday, 2010). Supporting this idea,

Talen (2006) explains that planners could exert some control to allow for various types of housing

forms in one area to cater to various cultural preferences.

Several scholars suggest that an Official Plan should allow accessory units within detached or

semi-detached dwellings (Good, 2007; Talen, 2006, Teixeira, 2011). Allowing basement suites would

reduce poor quality illegal suites, and thus improve housing conditions and assist to meet the demand

for housing. Wachsmuth (2008) notes that cities need to develop action plans that provide immigrants

with the necessary resources to establish themselves properly within the community, which includes

ensuring access to affordable housing. One example of a necessary resource is initial settlement

assistance, particularly for refugee migrants (Wachsmuth, 2008).

Talen (2006) and Good (2007) suggest there are several strategies to promote cultural

diversity within a city, which include allowing multi-family units, eliminating minimum lot sizes, and

minimizing setbacks, which would allow for a wide range of housing forms. Cities should also begin

to create asset maps to prepare for the housing demands (Wachsmuth, 2008). Qadeer (2009) believes

policies should be implemented to promote ethnic community such as ethnic enclaves.

Better communication with immigrant groups about current housing information could

promote a stronger, more vibrant multicultural environment. Texieira (2009) explains that

municipalities should provide immigrants with better information on housing types, cost, vacancy

rates, tenant rights, non-profit housing organizations, the home buying process, and neighbourhood

housing markets. Teixeira and Halliday (2010) also suggest that mobile housing clinics be

implemented in order to reach out to immigrant that may have limited resources and information.

2.2.3.4.3 Ethnic Signage

Scholars suggest that policies should be implemented to accommodate ethnic signage, street

names, and symbols within a city (Qadeer, 2009; Rishbeth, 2010), as symbolic references are a

simple way to recognize an ethnic minority presence within the area (Rishbeth, 2010). Symbolic

references could include archways, pagodas, and design motifs. These types of design features can be

seen in many Chinatown neighhourhoods. Rishbeth (2010) explains the importance of these symbols

by stating, "in essence, the landscape becomes a cultural artifact, where images from one place are

transported to the new location, often exaggerated or idealized" (p. 357).

2.2.3.4.4 Parks and Outdoor Space

Several scholars believe that public spaces within a city can promote multiculturalism when

properly designed. Parks can promote multiculturalism in numerous ways by incorporating symbols

and cultural garden design elements in their design. For example, some cultures prefer a natural look,

while others prefer a manicured look (Rishbeth, 2010). Furthermore, planners should accommodate

ethnic sports games such as cricket or bocce within the playfield design (Qadeer, 2009).

2.2.4 Multicultural Planning and Planner Dis-connect

Planners encounter several barriers when considering cultural diversity, as the field of planning is rooted in modernist principles of universalism and sameness. Interestingly, research has demonstrated that planners do not question current practices or the one-size fits all approach within planning (Sandercock, 2000; Hardwood, 2005). As a result, planners often do not consider cultural diversity to be a part of their job description, leading to a gap between the planning profession and multicultural planning (Hardwood, 2005; Pestieau & Wallace, 2003; Qadeer & Agrawal, 2011). Planners face numerous difficulties as a result of the continuously changing dynamics of a city, past laws that favour the dominant culture, previous zoning standards, biases within the real estate market, demand for developers to make profit, different cultural views in regards to problem solving, cultural assumptions and misunderstandings, and fears about other ethnic groups (Burayidi, 2003; Sandercock, 2000; Teixeira, 2009). Additionally, scholars have recognized several reasons for the dis-connect between the planning profession and multicultural planning, which include: lack of training, fear of addressing human rights, dominant culture legislation, reconstructing daily norms, and a lack of resources. This section further discusses the barriers that exacerbate the dis-connect between planners and multicultural planning.

2.2.4.1 Human Rights

The literature has indicated that planners may feel uncomfortable with multicultural planning because they fear that in the process of defending a multicultural community, they will accidentally violate the constitutionally guaranteed rights of religious freedom or other Canadian multicultural laws (Hardwood, 2005). Furthermore, Hardwood (2005) notes that the media often create additional controversies by focusing on ethnic differences that can present planners as racist, thus further increasing this fear. Qadeer (2007) also discusses how the media constructs social norms. Qadeer (2007) explains how multicultural policies at the municipal level should be developed to support

national policies. Qadeer (2007) suggests that these laws should be reviewed periodically. Alternatively, scholars also argue that additional immigration policies must be implemented at the municipal level with regard to urban planning and immigrant policy, and with the support of all levels of government (Krahn, 2005; Teixeira, 2009; Walton-Roberts, 2005).

2.2.4.2 Dominant Culture

One of the most difficult goals planners face is the goal of satisfying all members of the population (Burayidi, 2003; Sandercock 2002; Teixeira, 2009). However, planners encounter a major problem because the norms of the dominant culture are usually the foundation of the legislative frameworks of planning documents (Sandercock, 2002; Burayidi, 2003; Qadeer, 2007). For instance, several studies have demonstrated a preference to the development of churches in comparison to development proposals for synagogues, mosques, and Mandirs in policy plans and zoning bylaws (Agrawal, 2009; Germain, 2009; Hequet, 2010; Qadeer & Agrawal, 2011).

2.2.4.3 Lack of Training

Studies have demonstrated that planners are poorly equipped to deal with cultural diversity due to a lack of training. Reeves (2005) explains that "professionals who treat everyone the same are likely to be insensitive and unaware of the diverse needs of different people and their rights to equal opportunity" (p. 66). Furthermore, Qadeer (2009) notes that a common misconception of multicultural planning is that specific policies and exceptions are made for specific cultural groups; additional education would assist with this common misconception.

The literature suggests that planners must be educated about multicultural planning, as it has been demonstrated that the founding principles of planning hinder planners' abilities to accommodate cultural diversity. However, as Burayidi (2003) states, planners are "required to recognize when culture matters and when it does not" (p. 271), which is a very difficult task. Planners must be

educated about difficult cultural topics in order to act as the mediator without creating further conflict, while also adhering to multicultural laws at each level of government (Sandercock, 2002; Qadeer, 1997; Burayidi, 2003). Also, they should possess a general knowledge of cultural ancestry in regards to protocol and traditions when mediating arguments. For instance, different cultural groups also have different ways of interpreting information (Burayidi, 2003).

Furthering this idea, municipalities could improve their communication with minority groups by recognizing different cultural groups have different communication styles (Burayidi, 2003; Sandercock, 2000). Furthermore, Qadeer (2007) believes that planners should also educate the public on citizen rights when living in a democratic society in order to create a common goal within a diverse nation.

2.2.4.4 Ambiguity of Reasonable Accommodation

The practice of multicultural planning is developing faster than the literature on multicultural planning (Qadeer & Agrawal, 2011), which can be seen when considering the undefined concept of reasonable accommodation (Qadeer & Agrawal, 2011; Sandercock, 2002). Debates around the accommodation of cultural diversity, from a planning perspective, are usually based around the "development of multicultural places of worship, ethnic malls, neighboughhood and house (e.g monster home controversies [also known as multigenerational homes] policies, programming of community services and special use permits" (Qadeer & Agrawal, 2011). This idea has also been supported by scholars such as Preston and Lo (2009) and Hardwood (2005). Furthermore, debates have also occurred regarding the language of signage for ethnic businesses (Good, 2007).

Germain (2009) explains that reasonable accommodation "sets out the basis against discrimination for which public institutions must negotiate specific arrangements on a case-by case bases with people who are susceptible to being victims of universal standards" (p.89). She notes that

in order to be considered reasonable, they must not "inflict excessive constraints on the agencies responsible and they must be arrived at through compromise between both parties" (p. 89).

The term "reasonable accommodation" is not a new concept as it has been used within the fields of labour relations, occupational health and safety, disability management, educational administration, and gender relations (Germain, 2009; Qadeer & Agrawal, 2011). However, strategies for reasonable accommodation have not been defined within the field of urban planning, although they are increasingly referenced in planning reports (Qadeer & Agrawal, 2011). Scholars suggest that a strategy should be developed for reasonable accommodation (Qadeer & Agrawal, 2011; Qadeer, 2009; Sandercock, 2002), while Qadeer (2009) believes that a set of policies should be developed for urban planning agencies to follow as an operational measure.

2.3 Summary

In summary, the first part of this section provided context for multiculturalism and its connection to migrant trends and cultural acceptance, in order to provide the reader with a basic understanding of key concepts. The chapter then outlined the barriers that mid-sized cities face with regard to population trends and migration within Canada. Furthermore, it demonstrated how multiculturalism does not have a single definition and has evolved through the years since its inception within Canada through various policies. Similarly, this section demonstrated how the field of planning has also evolved to accept cultural diversity as a component of planning. The material in this section demonstrates that cultural diversity does affect the public realm, and thus urban planning for various reasons that are related to place attachment theory. The section also discussed how cultural differences can affect the built environment and perception of space, thus suggesting the need for a more pluralistic and multicultural planning approach. It demonstrated that cultural differences permeate the public realm, including issues such as housing, religion, and park design.

As demonstrated, multicultural planning in mid-sized cities is a relatively new topic within academia. Scholars argue that the planning practice of multicultural planning is advancing faster, on a case-by-case basis, than academic theory. Scholars within the field express that municipal planners are not recording best practices and approaching multicultural planning cases on an ad hoc basis. The academic literature offers many suggestions for general policy and the Official Plan, housing, ethnic signage, and parks and outdoor space and much more; however, it is questioned how far accommodation should (or can) go. The concept of reasonable accommodation is demonstrated throughout the literature and has not yet been defined for the field of urban planning, and this exacerbates the dis-connect between planners and multicultural planning.

The literature has demonstrated planners are apprehensive of multicultural planning for several reasons which include issues involving fearing human rights legislation and a lack of training. Furthermore, there is a dis-connect between planners and multicultural planning because the values of the dominant culture are usually embedded in the legislative framework. Furthermore, the culture of planning, traditionally, revolves around the principles of "sameness", and universalism and modernist planning techniques. However, scholars argue that multicultural planning is becoming more important for several reasons, which include demographic trends, ideological shifts regarding cultural diversity, and a changing economy.

Returning to the primary object of this thesis, which is to *determine how planners in mid-sized cities should incorporate multiculturalism within their practice,* the literature suggests that (a) planners should incorporate multiculturalism into their practice, and (b) that cultural diversity within a city brings economic prosperity. However, additional studies must be conducted to determine best practices in this regard. This thesis will contribute to the field of multicultural planning in mid-sized cities, by exploring planners' perception of multicultural planning, evaluating the tools used to

promote a multicultural environment, and provide additional guidance for planners in mid-sized cities

in order to create a more inclusive practice.

Chapter 3: Methods

3.1 Introduction

The purpose of this research is to determine *how should planners in mid-sized cities incorporate multiculturalism within their practice?*

Sub-questions include:

- How do planners perceive multicultural planning and the importance of cultural diversity within a city?

- Do mid-sized cities in Ontario actively strive to create a multicultural environment? If so, what tools are planners using to create a multicultural environment?

- Is it possible for urban planners in Ontario's mid-sized cities to accommodate cultural diversity within a city?

- Is there a dis-connect between planners and multicultural planning, and do planners acknowledge additional training is needed?

In order to address these research questions, I have identified three types of research methods that include: web-based survey questionnaire, policy and plan analysis, and key informant interviews. I will discuss the strengths and weaknesses of each method used and provide a rationale for the research design of this study. Furthermore, I conducted further analysis of the 13 cities that agreed to participate in the interview portion of the study. These cities were examined further by reviewing Statistics Canada Census Data of two data sets, which include 1996 National Household Data and 2011 National Household Data. This will provide me with insight in order to gain additional information on population trends, immigrant trends, and unemployment rates over a period of time (see Appendix C).

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For the purpose of this study, a mixed methods approach was executed on the results of the web-based survey, key documents, and interview transcriptions. This chapter discusses the research design strategy for this study, along with the strengths and weaknesses of each of the methods, and the implementation of each research method.

3.1.1 Research Strategy- Mixed Methods

For the purpose of this study, I have chosen to use descriptive and exploratory research design, along with a mixed-methods approach including surveys, interviews, policy analysis and secondary data collection. The reason I chose to use a mixed methods approach was to increase the overall strength of the study. Mixed methods research uses both qualitative and quantitative forms, and thus Creswell (2009) believes that using both approaches together increases the overall strength of study, in comparison to using either qualitative or quantitative research methods independently.

Qualitative research is used for understanding individuals and groups with the goal of better understanding social problems. In this type of design, the researcher makes personal interpretations of the data, which can often include personal biases (Creswell, 2009). Strauss and Corbin (1998) explain qualitative data is used to study personal lives, including "lived experiences, behaviors, emotions, and feelings as well as about organizational functioning, cultural phenomena, and interactions between nations" (p. 11). Most commonly, the research is conducted through interviews and observations (Strauss & Corbin, 1998). Alternatively, quantitative research is used to test "objective theories by examining the relationship between variables" (Creswell, 2009, p. 4). Qualitative studies are often associated with words and open-ended questions, while quantitative studies are often associated with numbers, statistics, and mathematical equations (Creswell, 2009; Palys & Atchison, 2008).

For the purpose of this study, the qualitative techniques that were used to examine cultural differences within a city and the planning profession, which requires an understanding of human behaviour. Creswell explains that it is best to use qualitative research methods when learning about an

issue or problem by speaking to participants. He also notes that qualitative research focuses on ideas "such as the concept of culture, central to ethnography, or gendered, racial, or class differences from the theoretical orientations" (Creswell, 2009, p. 167). The planning profession was also analyzed using qualitative measures to better understand how planners feel about their role in multicultural planning. Bryman and Teevan (2005) explain how qualitative research rejects the idea that research should be the norms of the scientific model, and places greater "emphasis on how individuals interpret their social world; and embodies a view of social reality as a constantly shifting and emergent property of individuals' creation" (p. 15). This aspect of qualitative research supports my study because cultural identity and ethnic diversity within a city is continuously changing as their individuals' perceptions change, but also the views of urban planners are shifting as our cities becomes more globalized. It is necessary to understand personal feelings regarding multicultural planning, which cannot be effectively done through a scientific method and quantitative research.

However, in order to gain a better understanding of multicultural planning, several quantitative research elements were added; for example, a web-based survey was conducted to determine the amount of mid-sized cities in Ontario who actively strive to promote a multicultural environment, as well as the amount of tools they are using. It also quantified planner perception of multicultural planning to complement the results of the interview portion of the study. Creswell (2009) explains that "a survey design provides a quantitative or numeric descriptions of trends, attitudes, or opinions of a population by studying a sample of that population" (p. 145). In order to gain numeric responses, planners were provided with multiple choices for each question, along with several Likert Scales, as they easily demonstrate key trends based on the number of occurrences (Bryman, Bell, & Teevan 2012). Participants were also asked to elaborate on their response, which provided a qualitative response for the same question.

3.1.2 Study Location: Ontario's Mid-Sized Cities

Mid-sized cities (50,000-500,000) in the Province of Ontario will be the focus of this study.

There are several reasons why the Province of Ontario was selected for this study. Firstly, it contains

the most mid-sized cities of all the provinces in Canada. Ontario has 36 mid-sized cities in

comparison to British Columbia, which has the second-most with only 16. Therefore, given the

research focus on mid-sized cities, this is the most appropriate province to select because it is one of

the most diverse and will yield the most relevant information. For example, all cities in this thesis are

under the same provincial jurisdiction, which will allow me to determine if there are any provincial

goals that enhance multiculturalism. It will also allow me to address growth management strategies

and the role of immigrants in mid-sized cities. In addition, the Province of Ontario has demonstrated

an interest in multicultural planning through its municipal cultural planning programs (Government of

Ontario, 2014).
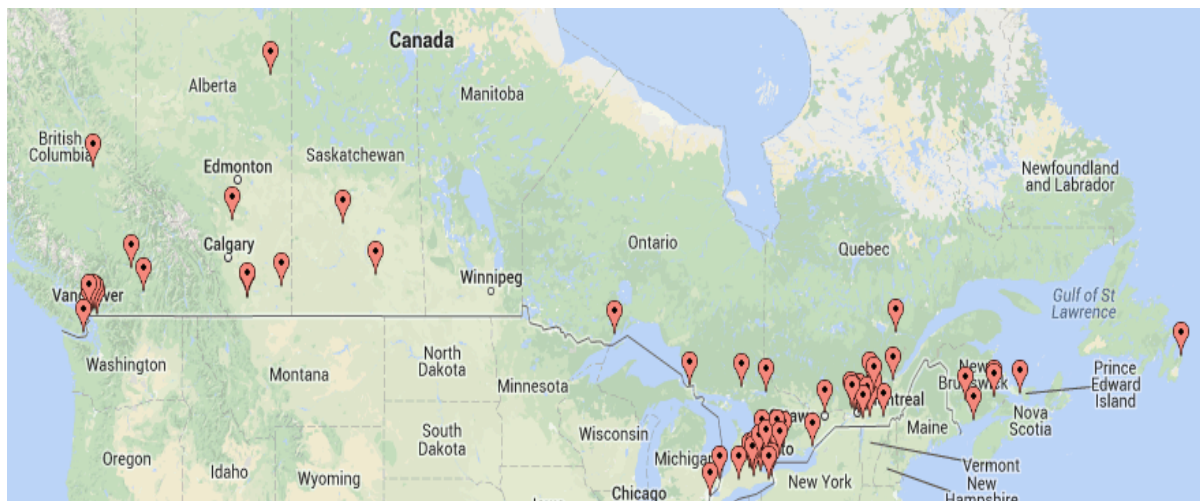
Figure 1: Map indicating location of all mid-sized cities in Canada

There are 36 mid-sized cities in Ontario. In order to determine which cities would classify as

mid-sized cities, I used Dr. Mark Seasons' (2003) research on mid-sized cities to determine the

population range of 50,000-500,000. The total population of each city is based on the 2011 Statistics

Canada Census data. Rather than using random sampling to obtain my data, I selected specific cities using targeted sampling, which is a form of non-probability sampling that seeks individuals who are most relevant for the study (Bryman & Teevan, 2005; Newing, 2011). I chose targeted sampling because I wanted to select planners in Ontario's mid-sized cities to evaluate their initiatives to promote cultural diversity within a city. However, one of the weaknesses of targeted sampling is an increased non-response rate because researchers select a more limited population size. This is important to note because it is likely there are differences between those who agree to participate and those who do not agree to participate (Bryman & Teevan, 2005). I also used targeted sampling for my web-based surveys and semi-structured interviews.

3.1.3 Study Municipalities

Of the 36 mid-sized cities in Ontario, 26 cities agreed to participate in the web-based survey. Within this sample, 14 cities chose to participate in the follow-up interview; however, one city chose to remain anonymous and therefore will not be included in the policy review portion of this thesis. Table one demonstrates which cities chose to participate in the survey portion of this research. The ones highlighted in grey will not be represented in the results, as they did not participate in the survey or interview portion of the study. However, those in pink are considered the study municipalities as they participated in the interview portion and the survey, while the ones in white only participated in the survey aspect of the study.

City	Population	Survey	Interview
Welland	50631	Y	Y
Aurora	53203	Y	Y
North Bay	53651	Y	Y
Halton Hills	59008	N	N

Caledon	59460	Y	N
Norfolk County	63175	Y	N
Sarnia	72366	Y	Y
Kawartha Lakes	73214	Y	N
Sault Ste Marie	75141	Y	Y
Peterborough	78698	Y	N
Newmarket	79978	Y	Y
Niagara Falls	82997	N	N
Milton	84362	N	N
Clarington	84548	N	N
Pickering	88721	Y	Y
Brantford	93650	Y	N
Waterloo	98780	Y	N
Chatham-Kent	103671	Y	N
Thunder Bay	108359	Y	Y
Ajax	109600	Y	N
Guelph	121688	Y	N
Whitby	122022	N	N
Kingston	123363	Y	N
Cambridge	126748	Y	Y
St. Catharines	131400	Y	Y
Barrie	135711	Y	N
Oshawa	149607	Y	N

Greater Sudbury	160274	N	N
Burlington	175779	Y	Y
Oakville	182520	Y	Y
Richmond Hill	185541	N	N
Windsor	210891	N	N
Kitchener	219153	Y	N
Vaughan	288301	N	N
Markham	301709	N	N
London	366151	Y	Y

Table 1: List of Mid-Sized Cities who Participated (Survey and Interview)

This chart demonstrates that the three smallest mid-sized cities in Ontario chose to participate in both the survey and interview portion of the research, while the larger mid-sized cities, with the exception of London, did not participate in either the survey or interview portion. However, Kitchener did complete the web-based survey. As mentioned in the Methods Chapter, this creates a limitation as larger mid-sized cities municipalities within the Greater Toronto Area, which generally have high immigrant populations, are not represented in the study, These cities include: Markham, Vaughan, and Richmond Hill.[2]

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[2] The City of Vancouver and Toronto were also interviewed, but they were not included in this thesis

3.1.4 Conclusion

The next section of this chapter discusses the following: 1) Web-based survey strengths, weaknesses, and implementation strategy, 2) Plan/Policy evaluation techniques, 3) semi-structured interviews strengths, weaknesses, and implementation strategy, and 4) methods for data analysis

3.2 Stage 1: Web-based Survey

3.2.1 Introduction

One of the primary methods utilized in this study to better the number of cities who actively strive to promote a multicultural environment within a city was the web-based survey. Literature suggests that planners often do not identify with multicultural planning because they do not feel it is part of their job description, while others fear they will accidentally violate constitutionally guaranteed rights of the individuals (Pestieau & Wallace, 2003; Hardwood, 2005). There are several goals of the web-based survey, which support the primary research question and sub research questions of this thesis. Firstly, the web-based survey determined the number of cities that had initiatives that promoted cultural diversity within their community. Secondly, the survey determined if planners consider ethnic diversity and multiculturalism an important aspect of their job. Lastly, as Canadian demographics change as a result of an aging population and declining birthrate, it is important to ask if planners consider multicultural planning more important in today's society in mid-sized cities.

3.2.2 Benefits and Limitations

Web-based surveys are more cost and time efficient when compared to mail surveys (Titus et al., 2000; Newing, 2011;Wright, 2005) and there are also many research-related benefits to conducting a web-based survey. Surveys, in general, provide the researcher with the opportunity to precisely target their desired population and allow for comparability amongst respondents due to

fixed wording (Newing, 2011). More specifically, web-based surveys allow the researcher to omit

questions when they are not relevant, based on their previous response (Survey Monkey, 2013),

which could increase the response rate because the survey will appear to be less overwhelming for

reader. This will also remove any confusion that could occur when reading the instructions of a paper

survey. In addition, as the targeted population, planners are often proficient using technology; thus it

is expected that this type of survey would not inhibit responses, which can be a barrier when targeting

certain groups such as elders, or those who do not have access to computers such as low-income

families.

Conversely, there are also many limitations to conducting a web-based survey. Newing

(2011) explains how questionnaires are sensitive to precise wording and cannot be clarified in the

present moment, which can cause miscommunications and inaccurate results. One of the limitations

also included a lower response rate in comparison to phone surveys (Bryman & Teevan, 2005;

Dillman et al., 2008). In order to compensate for this, and ensure a high response rate, I completed

follow up phone calls to remind planners of the survey and offered to provide a hard copy of the

survey if they preferred. Another limitation is the participant's dedication to the survey. Heivervang

and Goodman (2011) suggest web-based surveys are often left incomplete or abandoned completely

if the survey is too lengthy or another task arises, in comparison to telephone interviews or face to

face interviews because participants feel motivated and obligated to complete the survey with the

interviewers present. Studies also demonstrated that there are fewer unanswered questions when using

a web-based survey, in comparison to mailed questionnaires (Bryman, Bell, & Teevan 2012).

3.2.3 Survey Form, Details, and Implementation

In order to address some of these issues demonstrated by scholars, the survey was developed

in a way that would allow participants to answer the questions quickly without spending too much

time reflecting on a single question. The survey included a range of question types from yes/no

answers, to multiple choice, and long answer (open ended). In a few cases, I asked the participant to expand on their answer in the form of an open-ended question (see survey in Appendix C). The reason I chose to use various types of questions was to engage the participants and also make the questions quick and easy for the respondents (Bryman, Bell, & Teevan 2012; Sue & Ritter, 2012). Also, one of the advantages to using a Likert Scale is that the responses are pre-coded and easily demonstrate key trends (Bryman, Bell, & Teevan 2012).

In order to conduct the web-based survey, I first created a set of structured questions based on the literature and guided by my research questions. I then had the University of Waterloo Office of Research Ethics and the Centre for Survey Research at the University of Waterloo review the questions to ensure clarity and remove any visible biases. Additionally, I conducted a pilot survey to test the questions and format with a municipality in British Columbia. The planner also provided me with comments and suggestions, which were also considered. Once approved, the survey was then sent to all participants along with an information letter on the study by e-mail. The participants were provided with a web link to access the survey in the e-mail. To ensure a high response rate, I made follow up phone calls to remind planners of the survey and offered to provide a mailed copy of the survey (see Appendix G).

3.2.4 Response Rate

Of the 36 possible cities, 26 cities fully completed the survey, three submitted incomplete surveys, and two submitted invalid responses. The two invalid entries did not state the municipality and did not provide complete responses; as a result, these two entries were not included because it is unknown if it was two separate cities or one city accessing the link twice. The three incomplete surveys stated they had a multicultural plan within their municipality; however, they will not be included in the overall result findings. Furthermore, one city chose to remain anonymous and therefore will not be included in the policy review portion of this thesis. In conclusion, the completed

web-based survey had a response rate of 72.2%, and thus provides us with generalizability of multicultural initiatives to mid-sized cities in Ontario.

3.3 Stage 2: Plan and Policy Analysis

I then conducted a plan and policy analysis of the cities who agreed to participate in the interview portion of the study, which was the final question on the web-based survey. First, I referenced their web-based survey results where they indicated which tools their city used to promote cultural diversity. The policy documents could range from an unofficial document to a policy-based document, such as an Official Plan. When analyzing these documents, I looked for key words such as cultural diversity, immigrants, multiculturalism, ethnic groups, inclusive, and newcomers. I also searched the Internet for cultural plans, committees, or other initiatives that would support cultural diversity, in the case that the planner did not state that initiative on their web-based survey. First, I searched the municipalities' website and the planning departments' website for additional strategic plans that support cultural diversity. I then went to the Parks and Recreation website and performed a policy analysis on any available cultural plans to determine if they contained elements that impacted land use planning, the planning department, or had a vision to include cultural elements in the upcoming Official Plan review. The plan/policy analysis served as preparation for my interview, as it allowed me to ask city specific questions regarding their planning documents and city initiatives.

3.4 Stage 3: Key Informant Interviews

3.4.1 Introduction

The primary goal of the interview portion of the study was to gain additional information on planner perception of multicultural planning - as well as their understanding of programs and initiatives within their city, and determine if indeed there was a dis-connect between planners and multicultural planning. I conducted a policy/initiative review prior to the interview to ensure that I

was able to determine planner awareness of policies and initiatives within the city that support

cultural diversity. It is important to note that the interview was conducted with the same planner who

completed the web-based survey.

3.4.2 Benefits and Limitations

I chose to do semi-structured interviews because it allows the interviewer and interviewee to

interact in a casual manner while still asking the same questions to each of the planners in their

respective cities. It also allows the researcher to be more flexible and further delve into certain

questions if it feels appropriate to do so at that time in order to gain more details (Longhurst, 2010;

Corbetta, 2003; Yin, 2012). Semi-structured interviews are best used when the researcher is interested

in hearing the interviewee's opinion in their own words (Palys & Atchison, 2008). Longhurst (2010)

explains that semi-structured interviews create a comfortable environment for the interviewee, which

creates an honest conversation and strengthens research results. However, semi-structured interviews

also present weaknesses because they allow for informal conversations to develop between questions,

with the intent of gaining more information; however, this can result in misinterpretations, and

inconsistency between interviews if not conducted carefully (Patton, 2002). In order to mitigate this,

I ensured I was well prepared in advance with possible questions pertaining to the policies and/or

initiatives I found while conducting the policy review. Furthermore, I ensured the script questions

were well formulated to minimize potential inconsistencies between interviews.

I conducted phone interviews to eliminate travel costs. Bryman, Bell, and Teevan (2012) also

suggest that phone interviews can reduce biases based on sex, class or race. Phone interviews also

allow for a more open and honest conversation at times because each party cannot see the other

person's reaction (Bryman, Bell, & Teevan, 2012).

3.4.3 Response Rate

In total, 14 of the 36 mid-sized cities chose to participate in the interview portion of the study, in addition to the survey. Among these 14 cities, one preferred to remain anonymous. These cities were further evaluated for population trends, immigrant trends, location, and the unemployment rate. In order gain a better understanding, I compared two census subdivision data sets, 1996 and 2011, of my 13 study municipalities (See Appendix C). The study municipalities include (2011 population): Welland (50,065), Aurora (52,385), North Bay (52,440), Sarnia (71,005), Sault Ste. Marie (73,625), Newmarket (78,925), Pickering (87,915), Thunder Bay (105,950), Cambridge (125,060), St. Catharines (128,770) Burlington (173,495), Oakville (180,430), and London (360,715).

3.4.4 Interview Process

The interview questions were e-mailed to the interviewees in advance. Each interview was conducted and recorded using Skype voiceover IP service, and then stored in an MP3 file on my hard drive. The interviews ranged from 30 minutes to 75 minutes. Each interview was transcribed within three weeks of the interview day. The interview recording, transcription files, and other information were saved on password protected computers. The interviews were transcribed word for word, for the most part. Inaudible words were replaced with "inaudible/assumed word" and assumed the word was entered in the phrase, based on overall context. In general, there were not issues of clarity due to the recording device, and all major ideas of the interview were heard clearly. After all interviews were transcribed, the explanatory results from the web-based survey, as well as the interview transcriptions were coded manually. Coding is a method used to identify similar phrases or concepts throughout research, which can be seen as themes, or repetitive ideas throughout (Taylor & Gibbs, 2010).

I chose to code manually, rather than using coding software, for several reasons, which included accuracy and cost. First, I analyzed all survey results and interview transcriptions looking for key themes that emerged throughout the surveys and interviews. I also compared my themes to

those within the literature. Furthermore, Rubin & Rubin (2005) note that coding allows the researcher to gain further familiarity with the data. In the event that a new theme evolved during the process, which occurred a couple times, I would return to the interviews I had completed at the beginning from the start. The next phases of coding involved using Computer Assisted Qualitative Data Analysis Software (CAQDAS) because of large amount of information with the interview transcriptions. The specific program used was Nvivo 10, a manual coding software, to create a document with each specific code to ensure nothing was missed. It is important to recognize that NVIVO and other CAQDAS tools are simply used to simplify and speed up the analysis process (Peace &Van Hoven, 2005).

I did not perform extensive coding using coding theory, but rather developed themes, which is often referred to as thematic analysis. Thematic Analysis is a way to categorize qualitative data at its most basic form (Harvard University, 2008; also see Boyatzis, 1998). The reason for this is because my responses greatly varied due to the lack of knowledge of multicultural planning, and planning as an evolving field. Thus, coding would not provide the desired results for my study.

The planners were later asked if they would like to review the transcriptions. If the planner wanted to comment on the transcription, I briefly summarized my interpretation of key statements, along with the transcription document. None of the planners notified me of any issues they had with the interpretation of the key statements or the transcription file. This process is known as member checking to ensure accuracy of results. There are many benefits to member checking, as it ensures that I accurately interpreted their viewpoints, which decreases the likelihood of misrepresentation within the study (Krefting, 1991).

Chapter 4: Results

4.1 Key Findings

The next portion of this chapter addresses the following research questions, which is *how should planners in mid-sized cities incorporate multiculturalism within their practice?*

Sub-questions include:

- How do planners perceive multicultural planning and the importance of cultural diversity within a city?

- Do mid-sized cities in Ontario actively strive to create a multicultural environment? If so, what tools are planners using to create a multicultural environment?

- Is it possible for urban planners in Ontario's mid-sized cities to accommodate cultural diversity within a city?

- Is there a dis-connect between planners and multicultural planning, and do planners acknowledge additional training is needed?

4.1.1 How do planners perceive multicultural planning, and do they acknowledge its importance?

4.1.1.1 Planner Perception of Multicultural Planning

Urban planners in Ontario's mid-sized cities had various interpretations of planning in general relating to land use versus social and cultural elements, but also more specifically multicultural planning. The survey results indicate that the majority of planners believe cultural and ethnic diversity is an important aspect of a planner's role, which therefore suggests the majority of planners have a positive perception of multicultural planning (see Figure 2). However, my findings demonstrated planners had various interpretations of multicultural planning and their role as planners,

which therefore impacted how they perceived it. This section outlines how planners in Ontario's mid-sized cities perceive their role as a planner relating to culture and social elements, and demonstrate how these various interpretations of the planning profession were developed due to provincial legislation such as the Provincial Policy Statement (PPS) and the Planning Act (PA), as well as federal directions from the Canadian Institute of Planners (CIP) and the Professional Standards Board (PSB).   This section will conclude with a discussion of planner perception of the importance of multicultural planning.

4.1.1.1.1 Planning: Land use vs. social elements?

Although the survey results demonstrate the majority of planners believe cultural and ethnic diversity is an important aspect of a planner's job, the survey results and interview results demonstrated various reasons as to why the remaining 31% were undecided or disagreed. In the survey, planners were asked to elaborate on their response. The results were diverse and included a range of themes such as: 1) requiring different amenities for cultural groups, 2) inclusive plans regardless of cultural or ethnic background, 3) demographic trends and the need for immigrants, 4) unclear how multicultural planning works, and 5) planning is a multifaceted profession and all aspects are equally important.

Cultural and ethnic diversity is an important aspect of a planner's job

Strongly agree 4%

Disagree 12%

Undecided 19%

Agree 65%
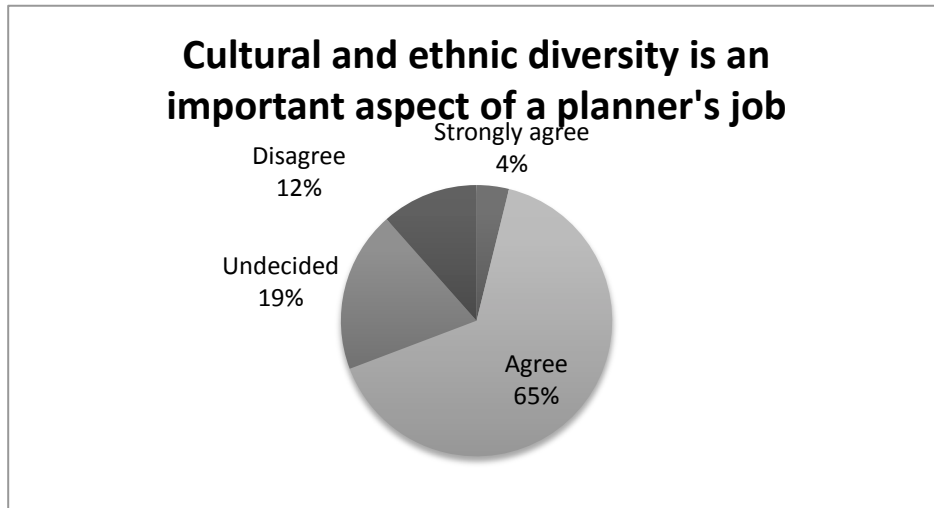
Figure 2: Planner's opinions toward incorporating culture and ethic diversity in their profession

However, further research analysis demonstrated the most prevalent reason for determining if cultural and ethnic diversity is an important aspect of a planner's job is based on the planner's understanding of the planning profession, in general. My findings demonstrated, in general, there were those who believed planning only pertained to land use and did not include "people planning"; there were those who thought multiculturalism was important within a city but did not consider it to be a part of their job as a planner; and there were those who agreed it was an important aspect of their job. A large portion of the planners felt that planning was more about places and less about people, and therefore multicultural planning was irrelevant (Planner 3; 8; 15; 18; 24; 25, Survey Results, 2014). Several prominent themes developed for the role of a planner and their understanding of multicultural planning, which did not foster a multicultural environment or demonstrate strong awareness of multicultural planning. These themes included: how do you people plan, we plan for all citizens, and a park is a park (not our job to program), it is up to individual groups, and multiculturalism is much bigger than planning.

Firstly, "not sure how you people plan" was a common statement throughout the interviews, which is directly associated with the view that the planning profession only contends with land use decisions. One planner stated, "we are planning for buildings and structures and spaces for people but we are not necessarily planning for the users or for the differences of people" (Planner 25, Interview Results, 2014). Another planner supported this idea as they believed planners

> do not talk about the types of people who may or may not use a type of property ….because a lot of the time that is what the public will want to talk about- student housing, affordable housing, renters and that sort of stuff- we try to stay away from that. We look at more the use (Planner 11, Interview Results, 2014).

Several planners also demonstrated a one-size fits all approach to urban design in some cases, which does not embrace a multicultural environment, and demonstrates modernist planning values. One planner stated, "our public spaces are intended to be used for all our citizens. Cultural differences in their use are welcome" (Planner 8, Survey Results, 2014). Another planner also supported this idea when they stated, "generally, urban planners aim to have public spaces (parks, squares) function to accommodate all types of users" (Planner 4, Survey Results, 2014). On the contrary, the planner from the City of London stated there are "opportunities to incorporate cultural references, designs, and/or opportunities for cultural activities" during the urban design phases (Survey Results, 2014).

The "greater good" or "general public" was also a common theme, which did not embrace multicultural values. Interestingly, this theme can be seen throughout most of the themes that do not support multiculturalism. However, one planner had a unique response as they noted that immigrants could be the greater public in some areas. The planner stated,

> again, I go back to the planner's role ultimately is to make decisions that are for the greater good of the public. So again, what is your public good, it is to cater to a number of cultural groups that, you know, that may be the greater public good in certain neighbourhoods" (Planner 7, Interview Results, 2014).

One planner also noted, as a planners' job, "we're focusing on land use, and things that are needed by all folks, not just one particular group" (Planner 15, Interview Results, 2014).

In order to gain better understanding of planner perception of multicultural planning, planners were asked to what extent they should encourage multiculturalism within a city. Several planners noted that their job was to provide the facilities for users, and did not believe their job was to encourage it. For example, one planner stated,

> personally, I favour multiculturalism and would not want to live in a community where I am surrounded by [only my cultural group]. I enjoy celebrating all the cultures we were blessed with in Canada, but I am not sure if it is actually my job to promote that. It is my job to ensure that we have good planning, which are the appropriate faculties to allow people to adequately live their life" (Planner 8, Interview Results, 2014).

However, one planner expressed it is their role, at the very minimum to provide "an environment for the different groups to come together and exchange in self-expression and exchange and build other groups awareness of that particular ethnic group and/or their religion. The urban planner's job is providing quality environment to do that" (Planner 12, Interview Results, 2014). Another planner supported this idea, and stated, "you are encouraging multiculturalism by allowing people to practice their culture without any reprehension but also understanding that we are all coming together and joining together in our public spaces" (Planner 25, Interview Results, 2014).

Interestingly, several planners noted it was primarily the actions of individual groups that determined how they used a space and encouraged multiculturalism. For example, one planner noted it was "up to the individual groups to manage how they achieved that, while being respectful of one another and express themselves accordingly" (Planner 12, Interview Results, 2014). Similarly, one planner noted he did not know if he agreed with the word "encourage", as it is up to the person if they want to exercise certain cultural activities or preferences (Planner 15, Interview Results, 2014). The planner then noted

as long as it's not creating problems for anybody else, and you provide opportunities for it, but I don't know if we're encouraging people to do any particular thing. We're trying to provide opportunities for people to live in harmony and meet their basic needs (Planner 15, Interview Results, 2014).

Interestingly, several planners suggested that they should only consider encouraging multicultural planning if there is a need to do so (Planner 6; 7, Interview Results, 2014). For example, one planner noted that they should not bother promoting multicultural planning if it was not an issue within their community (Planner 7, Interview Results, 2014).

Municipal programming or operational matters were another reason planners felt encouraging multiculturalism was not a part of their job, as it was too far removed from the fundaments of land use planning. For example, one planner expressed "I do not know how [you would encourage multiculturalism] as you are starting to get involved with operational programming" (Planner 25, Interview Results, 2014). To support this idea, another planner expressed a strong belief that encouraging multiculturalism within a community and believed "some of that stuff is bigger than planning" (Planner 2, Interview Results, 2014). The planner felt this way because, in her opinion, a lot of it involves "how spaces are programmed and how it is actually used is somewhat different than [land use planning]" (Planner 2, Interview Results, 2014). Furthermore, one planner expressed this theme with the concept of "a park is a park," meaning planning is more about land use and less about operation matters. This sentiment was demonstrated when they stated, "okay this is going to be the park or this is going to be whatever, like you know okay it's going to be a park and those other elements do not matter" (Planner 2, Interview Results, 2014).

Those who felt cultural and ethnic diversity was an important aspect of a planner's job mentioned that planners could assist in promoting a multicultural environment. One planner summarized it when they stated, "planners can assist with providing a build form that can be conducive to aspects that promote cultural and ethnic diversity" (Planner 1, Survey Results, 2014).

One planner believed "our future depends on its success" (Planner 12, Survey Results, 2014). Other planners stated different cultures have different needs and therefore require different amenities that can impact the design and demand for particular amenities and land uses (Planner 2; 6; 7; 10; 11, Survey Results, 2014). One planner noted, "it's important to recognize people from different backgrounds have different life experiences, different understanding of the roles of government and development" (Planner 10, Survey Results, 2014), which demonstrates awareness of the Place Attachment Theory. Furthermore, a planner also noted that they may have different housing needs and that "language may be a barrier for participating in planning activities and consultation" (Planner 10, Survey Results, 2014). One planner stated that they believed cultural and ethnic diversity should be factored into their plans and planners should be more aware of the cultural and ethnic composition of their communities in order to be able to provide specific programs, but "we have to be careful that cultural and ethnic diversity does not mean that municipal standards, objectives, and policies are undermined" (Planner 11, Survey Results, 2014). Furthermore, one planner expressed, "cultural diversity is an important aspect of a Planner's job, but yet among a number of other equally important aspects" (Planner 20, Survey Results, 2014).

4.1.1.1.2 Various Policy Interpretations

As demonstrated in the previous section, even at the most basic level, planners in Ontario had differing views of their role as a planner, and even more so when asked about multicultural planning at the municipal level. Although the CIP, the PPS, and PA provide direction to planners in Ontario, my research has demonstrated there is a wide range of views regarding the role of a planner in Ontario. In order to provide context, I will first provide a brief overview of current planning organizational goals and policies. Firstly, CIP states:

> Responsible planning has always been vital to the sustainability of
> safe, healthy, and secure urban environments. Canada's population
> is growing, and with more people migrating from rural to urban

areas, the planning profession must increasingly deal with
urbanization issues such as:

- Conversion of land from natural habitats to urban built areas,

- Maintenance and use of natural resources and habitats,

- Development of transportation related infrastructure,

- Ensuring environmental protection.

- Not only do planners deal with land use, but also:

  o Planning social and community services,

  o Managing cultural and heritage resources,

  o Creating economic capacity in local community,

  o Addressing transportation and infrastructure,

  o Work internationally. (CIP, 2014)

These goals provide clarification for the role of planners in Canada. In regards to multicultural

planning, this demonstrates that planning, according to CIP, involves more than strictly-defined land

use planning, such as incorporating social and community services, which could be deemed as an

operational function to many of the planners in Ontario's mid-sized cities. In addition, this definition

of the role of planners suggests cultural resources are also an important aspect of a planner's job.

However, seeing that it states "cultural and heritage resources," it is unclear of the extent of cultural

elements within the built environment and to what extent planners should promote cultural elements.

However, CIP's more formal description of the role of planners can assist in defining the role of

planners in Canada.

More specifically, the CIP Statement of Values and Code of Professional Practice provides

professional guidelines for RPPs and planning professionals. This document states that "planning

philosophy, theory, and practice have evolved over the years" and one would assume it will continue

to do so, as they state "to respect and ingrate the needs of future generations" (Statement of Values,

policy 1,). The preamble notes, "planners work for the public good, taking health, aesthetics, equity and efficiency into consideration." My research has demonstrated that the concept of public good and equality present a barrier for cultural groups within Ontario's mid-sized cities. The Statement of Values does not provide a definition of "public good," and as a result, most planners associate it with the general population, which in most mid-sized cities is a white-Anglo-Saxon demographic. Many planners noted that they lived in a primarily "white" municipality, and thus it does not pose a problem; however, that does not demonstrate equality to all citizens as planners may lack an understanding of cultural differences in the public realm. Various planners noted viewing the field of planning from the dominant cultural perspective, which is supported by academic literature on multicultural planning.

Policy 2 of the Statement of Values states, "[planners] must therefore practice in a holistic manner, recognizing the need to overcome the limitations of administrative boundaries." This is significant because the statement "holistic manner" includes various issues within planning, such as social, physical and economic elements. Therefore, it seems unreasonable for planners to question "how to plan for people" when CIP states a holistic approach.

Policy 3 of the Statement of Values discusses the need "to value the natural and cultural environment"; however, the terms of the cultural environment are unclear and could result in misinterpretation and dis-connect within the field. However, policy 5 states that "CIP members [should] respect and protect diversity in values, cultures, economies, ecosystems, built environments and distinct places." Policy 5 suggests municipal planners would be allowed to promote cultural and ethnic diversity using planning tools, which is contrary to the belief for many municipal planners in Ontario's mid-sized cities.

Lastly, Policy 7 of the Statement of Values states "CIP members believe in meaningful public participation by all individuals and groups and seek to articulate the needs of those whose interests

have not been represented." This point is interesting as many planners do not acknowledge that some

cultural groups have different communication styles, as well as different understandings of local

government and public participation. Policy 1.1.4 of the Code of Practice for Canadian Planners is

closely associated with this observation, as it states, "identify and promote opportunities for

meaningful participation in the planning process to all interested parties." However, although certain

groups may be interested, they might not become involved out of fear of government or other reasons.

Several municipalities have demonstrated a strong approach to working with various cultural groups

through partnership organizations. However, most municipalities in Ontario's mid-sized cities are not

doing enough to promote meaningful engagement between planners and all of its citizens during the

public participation process.

The Provincial Policy Statement also guides planners in Ontario, and "sets the policy

foundation for regulating the development and use of land. It also supports the provincial goal to

enhance the quality of life for all Ontarians" (PPS, p. 1). This quote is significant because it does not

say the greater public good, but rather all residents of Ontario. The policy document also states "land

use planning is only one of the tools for implementing provincial interests. A wide range of

legislation, regulations, policies and programs may also affect planning matters, and assist in

implementing these interests" (PPS, p.1). The PPS also states it "recognizes and addresses the

complex interrelationships among environmental, economic and social factors in land use planning"

(PPS, p.1). Although it maintains that the focus is still land use planning, it also mentions that social

elements, including cultural diversity, could impact land use. Part IV: Vision for Ontario's Land Use

Planning System mentions Ontario's diverse population as one of its defining features. However, it

primarily focuses on the cultural of aboriginal people, which does not include all cultural groups or

the idea of equality, which is one of the CIP Statement of Values' main focuses. The plan also states

"the PPS shall be implemented in a matter that is consistent with the Ontario's Human Rights Code

and the Canadian Charter of Rights and Freedoms" (Policy 4.6). Policy 4.7 States "Official Plans

shall identify provincial interests and set out appropriate land use designations and policies" (p.33).

It is evident that various sections of the CIP Statement of Values and Code of Professional

Practice and PPS suggest planning should take a holistic approach. Planning social and community

services are within a planner's mandate, and cultural strategies are acceptable components of

planning policy and initiatives. However, it is apparent that planners in Ontario's mid-sized cities do

not demonstrate a unified view of planning in Canada, which will be further demonstrated in the

following section.

My interview results demonstrate differing views and interpretations of policy documents.

Interestingly, one planner noted that "multiculturalism should be a factor within planning, but on

hand we have documents that say we cannot factor in culture in planning decisions cause that could

be considered people zoning- where you include certain groups and exclude other groups" (Planner

11, Interview Results, 2014). Several municipal planners supported this idea, as one planner stated,

"I'm still convinced that planning at this level is primarily focused on land use, and that's our

mandate in the province" (Planner 15, Interview Results, 2014). However, another planner notes that

they are "guided by the Provincial Policy Statement and it does not say anything about culture, but it

mentions social factors, which could include culture" (Planner 11, Interview Results, 2014). This is

significant because it demonstrates different interpretations of the PPS and the impact it has on the

outcome of planning documents and programs in Ontario.

One planner mentioned how the Ontario Municipal Board's (OMB) views influenced his

view of planning and cultural diversity. He stated,

> from a land use perspective, I do not think cultural and ethnic
> diversity is an important aspect of a planner's job. I don't want to
> say that cultural and ethnic diversity is not important but I know
> when you get to the OMB....it is what is the impact of that building
> on the neighbourhood (Planner 3, Interview Results, 2014).

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An additional policy constraint is regional policy initiatives within lower tier municipalities. Many lower tier municipalities expressed that they were guided by the Regional Policy Plan, which deals with cultural planning, and used this as a way to justify their lack of awareness and be less accountable for multicultural planning at the municipal level. One planner stated "we must fall in line with the Regional Policy Plan" (Planner 9, Interview Results, 2014). This is significant, as most lower tier municipalities seemed to be less accountable for cultural diversity, which resulted in further dis-connect between planner and multicultural planning.

The interview process revealed several examples that demonstrated the dis-connect between planners and various policy documents, as planners had various interpretations of the same document. For instance, I asked one planner if he/she believed than an OP should be strictly a land use document or if a shift was occurring to include more social elements within the Official Plan. The planner responded by stating, "we are directed by the Planning Act and go to the jurisdiction for what the OP can and cannot address, which is directed by the Planning Act. That would have been our guiding principle" (Planner 7, Interview Results, 2014). In comparison to this statement, the City of London is taking a more progressive approach with the Official Plan, as they are working with the Province to develop a plan which includes more social and cultural strategic elements. The planner at the City of London stated that they "had been working closely with the Province and we haven't had any issues and they have not said no yet. So we will see where it goes, I think that it is eventually the way planning will head in Ontario but I don't know, we will see" [3] Meanwhile, the City of Sarnia stated they

> have tried to broaden that horizon to incorporate more of the social,
> the cultural and also the environmental policy, and a lot of that
> comes through, I guess a lot of merging things like healthy
> communities that OPPI did but also the provincial policy statement
> (Interview Results, 2014).

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[3] This view represents the Planner's personal view, not the City specifically

These two examples are significant because it demonstrates how planners are interpreting Provincial

Policy in various ways, and how several municipalities are leading the way in working to develop an

inclusive Official Plan. The role of the Official Plan and planner perception will be discussed in a

later section.

4.1.1.1.3 Planner Perception: Their role and multicultural planning

       Planners were asked what they felt their role was in encouraging multicultural planning,

which also demonstrated their perception of multicultural planning. Planners who thought it was their

role to encourage multicultural planning had numerous reasons to do so. One planner noted,

> I think it's an absolute key component of what we are here to do and
> in order to respond, especially the municipal planner, your job is to
> respond and promote the well-being of the citizens, but also ensure
> that the citizens can engage in their government" (Planner 5,
> Interview Results, 2014).

The planner also says in order to do this, you must respect your own biases but also be willing to

listen, understand and be aware of what other needs are (Planner 5, Interview Results, 2014).

       Another key theme for those who believed in encouraging multiculturalism within a

community is that cultural diversity adds vibrancy to a community. One planner expressed that

planners should encourage multiculturalism as much as they can, as they believed multiculturalism

had "many positive impacts on the community" (Planner 5, Interview Results, 2014). They

explained:

> it really plays into complete communities and intensification of those
> sorts of healthy communities and creating nodes of activities and
> those sorts of things so a lot of that is complementary to planning.
> Multiculturalism in a sense does quite a fair bit (Planner 5, Interview
> Results, 2014).

One planner initially stated that it was not a planner's role to encourage multiculturalism; however,

he/she then reflected on the idea of complete communities and Richard Florida's research on cultural

spaces and stated "diversity does improve the cityscape that allows creativity in and all that kind of

stuff. Yes, we should encourage multiculturalism within a city" (Planner 9, Interview Results, 2014).

Another planner stated,

> I mean the whole reason behind having a public space in a
> community is to add vibrancy and have it be used in a dynamic,
> active, animated kind of way so you need to be respectful of how
> different cultures will be using those spaces in order to make them
> desirable and functional and useable" (Planner 6, Interview Results,
> 2014).

One planner stated,

> I think it is essential. I think we need to recognize that not everyone
> wants the same thing and providing if you can differentiate what it is
> they want to do and that it is not disrupting, I was going to say
> disrupting the norm- but maybe that is not the right word, but
> allowing some different things from what another neighbourhood
> might have, while recognizing that there still has to be some basic
> compatibility, general noise protection, safety, how you make sure
> you engage the community in helping define how far those
> preferences go (Planner 10, Interview Results, 2014).

Another planner believed planners should encourage multicultural planning, but it should not

be limited to planners because in order

> to be successful you need everyone rowing the boat in the same
> direction. So what you really need is some top down leadership from
> the mayor and city council that says this is what we are going to do
> and this is how the city is going to operate (Planner 3, Interview
> Results, 2014).

This was also supported by another planner who believed not everything is in their control as a

planner- nor should it be. They believed promoting a multicultural environment should be a citywide

approach, but believed that planners should make more of an effort to bring more of cultural elements

into planning documents (Planner 26, Interview Results, 2014).

Overall, planners have not demonstrated a unified view of multicultural planning. Some planners demonstrated a strong awareness, while others did not understand the urban planning principles of multicultural planning well enough to address the questions.

4.1.1.2 Do Planners acknowledge the potential role or importance of cultural diversity within a city?

Survey respondents were asked in *comparison to ten years ago, do you think multicultural planning within mid-sized cities is more important, as important, or less important than today?* 88.46% of the population believes it is more important than ten years ago, while 11.54% believes it is as important today than ten years ago, while no one felt it was less important today than ten years ago.

Participants were asked to further explain their answers in detail regarding multicultural planning in comparison to ten years ago. Interestingly, the Town of Newmarket stated, "in the past, multicultural planning has gone from something not even considered to something occasionally mentioned in Newmarket" (Survey Results, 2014), which demonstrates the overall trends of multicultural planning to mid-sized cities in Ontario; however, three key trends were presented which included: Canadian demographic trends, increased migration to their city/increased diversity locally, and a shifting cultural identity.

Canadian demographic trends were commonly noted as a factor that initiated increased awareness of the importance of multicultural planning, as ten planners identified it as a reason for an increase of the importance of multicultural planning. Planners primarily noted demographic and economic change, population decrease and the need for immigrants, low fertility rates and an aging population. Increased migration and an increase in diversity were also prominent themes for the question as seven planners noted it in their response. One planner noted that there was "greater awareness resulting from immigration to mid-sized cities" (Planner 3, Survey Results, 2014).

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Furthermore, several other planners believed multicultural planning is more important due to an increase of diversity within urban areas (Planners 8; 9; 16, Survey Results, 2014).

Several planners noted the importance of multicultural planning could be based on the size and location of the municipality. For instance, one planner stated, "multiculturalism does not have a major effect on land use planning in smaller municipalities" (Planner 3, Survey Results, 2014). Another location-based response expressed, "the more cultural diversity within a community, the more attentive you need to be as a planner. Many local municipalities outside the major urban centres do not present a cultural diversity that exists in the GTA, for example" (Planner 7, Survey Results).

Several planners explained it has not yet been an issue in their community and is dependent on local trends. For example, one planner expressed "in my experience in our community this has not been a significant issue" (Planner 2, Survey Results, 2014), and supporting this, another planner believed it "would be most likely in reaction to local circumstances" (Planner 21, Survey Results, 2014). Furthermore, one expressed that in his community "there does not appear to be a demand for diverse public spaces based on cultural background" (Planner 7, Survey Results, 2014). While one planner stated, that they "have only encountered a few instances of numerous cultural differences within a municipality's public space." For example, he/she makes reference to a mosque and a Hookah Smoke Coffee Bar (Planner 9, Survey Response, 2014).

Three planners also mentioned a shifting cultural identity, which supports the idea of a shift to post-modern ideas of cultural identity and presence. One planner mentions their presence seems more evident (Planner 17, Survey Results, 2014), while one planner stated, "social norms have made it essential to accommodate a variety of cultural backgrounds" (Planner 20, Survey Results, 2014). In addition, one planner stated "previously, the emphasis on 'culture' was more towards the arts. Now, the approach to culture consciously includes and fosters the people who bring different ethnic and cultural backgrounds and fosters it" (Planner 10, Survey Results, 2014), which is supported by the

multicultural literature. One planner noted how "to some extent planning for recreational spaces has changed with more emphasis on meeting increased demand for soccer or ethnic group sports like bocci versus traditional sports like baseball and Canada's national sports (hockey and lacrosse)" (Planner 15, Survey Results, 2014).

Planners were asked, *in comparison to ten years ago, is it more important for urban planners at the municipal level to develop official policies that embrace Canada's multicultural values?* Planners were given three choices: More important than ten years ago, as important today as ten years ago, or less important today than ten years ago. Interestingly, 50% of planners stated it was more important today than ten years ago, and the other 50% stated it was as important today as ten years ago. Responses varied for the importance of urban planners to develop official policies at the municipal level regarding multicultural planning. This question provided a good opportunity to see what almost all municipalities thought of a multicultural strategy at the local level, as many planners addressed this in their response.

Those who supported a multicultural strategy at the municipal level, and believed it was more important today, expressed that federal policies should be included at the municipal level. One planner summarizes a major theme for this questions when he states "it is important that Canada's multicultural values are embraced in local Official Plans and other policy documents to ensure that such values are implemented at the local level" (Planner 14, Survey Results, 2014). One planner stated, "an OP can provide the building blocks to support multiculturalism" (Planner 1, Survey Results, 2014). Another explained that most residents seek assistance first from their municipal government, and as a result "policies that embrace multicultural values and assist individuals to navigate life in our country and communities are important" (Planner 6, Survey Results, 2014).

Contrary to this, several planners suggested documents other than an Official Plan, as they believed it would be more conducive in creating a multicultural environment. Several planners

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suggested a form of Strategic Plan or discussion paper, as a stand-alone document. For example, one

planner believed a municipality possesses other corporate documents that are more appropriate for

such policies, such as Community Plans or Council Strategic Plans (Planner 4, Survey Results, 2014),

while another planner supported this and felt that policy document such as a community strategic plan

or an economic development strategy would be a better option (Planner 19, Survey Results, 2014).

Four planners noted that the importance of multicultural planning has not changed primarily

because it has always been important to develop official policies to embrace multiculturalism at the

municipal level (Planner 5; 9; 21; 23, Survey Results, 2014). For example, one city stated that

planners are just becoming more aware of multiculturalism (Planner 5, Survey Results, 2014).

Secondly, one planner explains how "the level of importance on a philosophical level would be the

same" (Planner 21, Survey Results, 2014). Furthermore, one planner stated, "in my experience to

date, the need for immigration has not translated into a need for a change in municipal policy"

(Planner 2, Survey Results, 2014).

4.1.2 What are the tools planning departments are using in mid-sized cities?

Planning departments within Ontario's mid-sized cities are using a variety of tools to create a

multicultural environment. However, as previously demonstrated, there are several views of a

planner's role, which greatly impacts the amount of tools, as well as the types of tools, municipalities

are using. The types of tools used range from Official Plans, to committees, to public engagement

strategies, and strategic plans.

Results from the web-based survey indicated that 73.08% of mid-sized cities within Ontario

actively strive to enhance multiculturalism. This could include non-profit organizations, multicultural

centres, city initiatives, or any other type of program that encourages a multicultural environment at

the municipal level. More specifically, of the cities what stated they had a multicultural initiative,

84.21% stated their local government had an intentional strategy and/or policy in place to enhance

multiculturalism. Interestingly, approximately 20% of municipalities did not initially identity with

having a multicultural strategy; however, they later stated a multicultural community plan or other

form of document or strategy did exist.

Planners in Ontario's mid-sized cities identified several types of documents that promoted

cultural diversity within their municipalities. The most common type of documents included: an

Official Plan (68.42%), a form of Multicultural Community Plan (21.05%), and a municipal initiative

or goal (63.16%). However, the survey also offered planners the option to include other forms of

documents in the "Other" category. In the "Other" category, planners directed me to various

departments such as Town Diversity and Community Engagement Citizen Committees, City Library,

Recreation and Culture department, Council Committee, and inclusivity committees. Planners also

noted strategic plans, Cultural Prosperity Plan, and Arts Culture and Heritage Plan as relevant

documents (Survey Results, 2014).

Municipalities used various tools to promote multiculturalism/cultural diversity within their

communities, which included: information on city website (84.21%), Marketing (36.84%),

Government Programs (36.84%), Multicultural Centre or Welcome Centre type organization

(21.05%), Advisory Committee (21.05%), Festivals and Exhibits (15.79%), Local Immigration

Partnership- Settlement Program (10.53%), Other Community Led Groups (10.53%), Special projects

staff member (5.26%), and Location Incentives (0%). The original categories on the survey were

information on City Website, Marketing, Government Programs, location Incentives, and Other. I

then divided the "Other" category into the categories seen above based on data trends. In addition,

planners were asked what types of statutory tools they used to enhance multiculturalism. The most

common responses were None, Official Plan, followed by Zoning Bylaws and Housing Strategies;

responses mentioned less frequently included: Translation Services, Official Plan Generally,

Community Improvement Plan, Downtown Secondary Plan, Cultural Specific Engagement Strategy,

Corporate Strategic Plan, Development Review Process, Cultural Heritage, and Unaware, which were all stated the same number of times. While creating these plans, 84.21% consulted with the general public and cultural groups (Survey Results, 2014).

However, as previously demonstrated, not only is the role of planners and cultural and social elements a highly debated topic, but the role of an Official Plan in comparison to other planning documents is also a debatable topic. For example, one planner summarized various aspects of this debate, when the planner explained there has always been a fine line between having too much or too little information within an official plan because when you start to broaden it out to include "a wider range of things, then in many ways you are diluting your Official Plan" (Planner 5, Interview Results, 2014). He notes, when "I look at Waterloo's, for example, which is 300+ pages and you look on page 2 and think 'what is this piece of crap'"(Planner 5, Interview Results, 2014). The planner expressed there is a fine line between creating a readable document that people can refer to and is principle-based, and creating a document that is so broad that it achieves nothing. The planner believes that there is always the goal of finding balance, but "I don't know where the pendulum will end" (Planner 5, Interview Results, 2014). This quote demonstrates that planners must find a balance between the social and land use elements of planning, and determine the most appropriate document to promote cultural diversity within their municipality. The next section demonstrates how planners in Ontario's mid-sized cities use various methods to incorporate cultural diversity into their Official Plan and how others have chosen other documents or programs instead. This section presents what mid-sized cities in Ontario are doing to enhance a multicultural environment through Official Plans, Strategic Documents, Secondary Plans, Cultural Master Plans, and other types of informal and formal plans, as well as committees. It will then discuss how planners view these tools in regards to multicultural planning by discussing their strengths and weaknesses.

4.1.2.1 Official Plans

An Official Plan is a key component of a planner's roles and duties as a professional, which

is why their understanding of their role as a planner and provincial and regional policy documents

greatly impacts the city's Official Plan and other planning policy documents and initiatives. As

previously discussed, the PPS and PA provide the foundation for planning policy. The PA defines an

Official Plan as a document which "shall contain: goals, objectives, policies established primarily to

manage and direct physical change and the effects on the social, economic, and natural environment

of the municipality or part of it, or an area that is without municipal organization" (16.1 Planning

Act). The majorities of planners within Ontario's mid-sized cities defined the Official Plan as a land

use document, and believe only land use elements should be included in this document. However,

there are several municipalities and planners that believe that the Official Plan is in a transitional

phase to include more strategic and social and environmental elements. There are several

municipalities who have decided to incorporate various cultural elements and other strategic elements

through various methods within their Official Plan, which moves away from the traditional land use

elements of an Official Plan.

The planner at the City of Aurora explained how their old Official Plan was primarily written

as a land use document. However, "the new one speaks to targets such as the environment and things

like that" (Interview Results, 2014). The planner believed "it was very proactive, but that being said, I

don't think Aurora is alone, as I think it is the way Official Plans ought to be and that they have

evolved in general" (Interview Results, 2014).[4] The planner explained Official Plans are a lot

different than they were in the early 1990s, as before they were written as strictly land use documents

(Interview Results, 2014).

Like the City of Aurora, the City of London has also updated their Official Plan to include

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[4] Please note this view is not directly associated with the City

more strategic and cultural elements. The City of London has taken an extremely progressive approach in regards to cultural diversity and their Official Plan. Although the plan is still under approval, the planner explained that they are taking a much more strategic approach to the plan overall. One of their primary goals is to support a cultural rich and diverse city by "looking at provision of public space to support cultural festivals and other cultural components," however, those elements will not necessarily be set by the official plan but other groups who run the public spaces. The city is trying their "best to create a supportive components of city building and welcome new immigrants to the city" (Planner City of London, Interview Results, 2014). The city will present a document which is more than just a land use document in that it contains more strategic components, and describes city issues as a whole in a much broader context than simply land use. The planner felt "there are planning land use aspects that certainly can help certain components of multiculturalism, just look at that narrow bandwidth you can only do so much though so we tried to broaden it out" (City of London, Interview Results, 2014).

The planner from the City of London explained that the new OP (pending approval) does not contain any planning jargon, which aligns with one of their principles to "talk human" (Interview Results, 2014). Interestingly, the plan does not have land designation; instead, they have "place types," which are all based on the type of place planners want to create. For example, there would be something called a "neighbourhood" place type and that would allow for residential, and commercial development. Other place types include rapid transit corridors, downtown and urban corridors, light and heavy industrial, main streets and shopping areas. The planner stated that it "really helped us in communicating and working with people" (City of London, Interview Results, 2014).

Another example is the City of Pickering, which uses a theoretical lens of evolving needs to assist in creating a multicultural environment within their Official Plan. The planner explained that the goal is to create a community with diverse uses and increase cultural opportunities. The city also

incorporated a cultural education element into their staff-training program to promote cultural

awareness within the work place. Furthermore, the planner explained, "an OP used to be much about

physical form of the city, and I go back to when [the planning department] changed the title of our

department to City Development," which reflects the fact that the city is now talking how planning is

about "city building and that has place making in it, and it has all those other intangibles in it to make

a good place, and therefore how do you just leave out multiculturalism?" (Planner, City of Pickering,

Interview Results, 2014). The planner noted how the city also

> saw the connection with the creative economy, I think it shows that
> we are caring and inclusive and really from a corporate stand point,
> our decision making has to integrated... some people will argue that
> it is another level of service that you are not mandated to but in fact
> we are city building, and you can't leave out the people, it's not just
> the physical form (Planner, City of Pickering, Interview Results,
> 2014).

The City of Sarnia also updated their OP to include social and cultural elements, through the

use of a multicultural lens. The planner explained, as part of their 5 year update,

> we have been trying to broaden its view a little bit in terms of the
> 2001 as it is very land use based. We have tried to broaden that
> horizon to incorporate more of the social, the cultural and also the
> environmental policy, and a lot of that comes through. I guess a lot
> of merging things like healthy communities that OPPI did but also
> the provincial policy statement (Interview Results, 2014).

The new plan

> is still a land use plan, as I think that is important in terms of what
> the official plan truly is, so we have tried to incorporate
> multiculturalism as a lens, and that is primarily through the guiding
> principles so in terms of supporting an inclusive and stable
> neighbourhood (Interview Results, 2014).

The planner explained that the goal of the lens is to guide the rest of the policies through that specific

lens, "so multiculturalism may not come through ten thousand times, or even have its own section but

it flows through and is to be thought of as part of the decision making" (Planner, City of Sarnia,

Interview Results, 2014). The planner further explained that they are called principles for a vibrant city, and those are the six guiding principles that the plan is based upon multiculturalism and cultural diversity.

4.1.2.1.1 Form and Cultural Elements

Several planners, who did not support a multicultural initiative within the Official Plan, believed a better approach would be to include a general statement within the introduction, which would provide a lens, or theme, for all aspects of the plan. However, several planners felt it should not be in an Official Plan because they did not believe it could be inclusive to all citizens, demonstrating a lack of awareness and understanding of multicultural planning. For example, one planner stated "I do not how you would do that in an Official Plan. Like I said, I think an Official Plan needs to be something that is all inclusive" (Planner 8, Interview Results, 2014). Another planner who shared a similar view provided an example of what they believed would be an appropriate vision statement. The planner expressed that a statement could be included within the introduction about being "an inclusive and diverse city that accommodates the needs of everyone" (Planner 15, Interview Results, 2014). The planner then stated that was the only place they saw as being suitable for such a statement (Planner 15, Interview Results, 2014). Another planner supported this idea that a lens should be used to promote cultural diversity within an Official Plan due to its importance, as one planner believed it is important to include as a guiding principle in a high level document, as it would "encompass the accommodation of growth for a growing and changing community, which indirectly is relating to variation in needs by different culture and ethnic groups" (Planner 25, Interview Results, 2014). The planner believes that communities are changing and including multiculturalism as a high level principle would be appropriate (Planner 25, Interview Results, 2014).

Most planners believed a multicultural strategy within an Official Plan would be most suitable as a linear thread, as it is should be read as a whole rather than in individual sections. One planner expressed that a "linear approach would be more easily viewed as you were going through the policies" and would not be forgotten (Planner 8, Interview Results, 2014). Furthermore, one planner supported both these ideas, and believed it should be a linear thread so it is not neglected. The planner then acknowledged that although "we are supposed to read the Official Plan in their entirely but usually what ends up happening, is you look at the section that is relevant in whatever issue you are dealing with" (Planner 9, Interview Results, 2014).

Several planners believed it would be more suitable as a linear thread, as there are multiple elements to multicultural planning. For example, one planner suggested that they could include a section on multigenerational homes, or secondary suites, as they are really integrated throughout, and are not stand-alone items (Planner 3; 7, Interview Results, 2014). Another planner supports the idea that multiculturalism is not a one issue topic, as they expressed if it is a goal a community is trying to achieve, it should be a thread throughout as "culture plays a role in various things, it is not just about housings, parks, or trails or whatever the case is, or economic development downtown" (Planner 2, Interview Results, 2014).

As most planners felt a linear thread would be more suitable, planners had various views on whether multiculturalism should be a chapter within the Official Plan. One planner believed if it were a chapter on its own, then one might "only read it if you need to look really comprehensively at something or if you or dealing with a multicultural [issue]" (Planner 9, Interview Results, 2014). The City of London expressed they also consolidated into to a chapter in an effort to shorten the document, as some times linear threads contain lots of repetition in the various sections (Interview Results, 2014).

Furthermore, one planner expressed that you could incorporate both a linear thread as well as a small chapter within the Official Plan. Additionally, the planner presented a unique idea of having a "section in the glossary, under multiculturalism, then you can italicize and it works its way through" (Planner 5, Interview Results, 2014). Another planner demonstrated a similar view, and believed in having both within the Official Plan, as the "chapter would set the direction" and then targeted policies throughout each section would be reminders when looking at that specific section (Planner 26, Interview Results, 2014).

4.1.2.2 Other Planning Documents

As previously demonstrated, not all planners feel an Official Plan should contain strategic or social elements. Interestingly, the City of Thunder Bay has taken a different approach, as they removed all the strategic elements from their 2002 Official Plan, when they completed their most recent update. Their goal was to make their Official Plan strictly a land use document, as they believe other documents would better support cultural diversity within their community. The planner believed the Official Plan

> is then supported by a variety of other planning documents, like the cultural plan, and our active transportation plan and community environmental action plan with these other documents we have. It is really a whole collection of policy base documents which sort of move things forward (Planner City of Thunder Bay, Interview Results, 2014).

The planner believed if the cultural policy had a land use component it would be appropriate in the Official Plan, but noted that most cultural policies had a strategic element to them, as a opposed to a land use one (City of Thunder Bay, Interview Results, 2014).

These findings are significant because they demonstrate what mid-sized cities in Ontario are doing in order to promote a multicultural environment. In addition, the findings demonstrate various policy techniques that could be used to include a multicultural strategy within an Official Plan, as

various municipalities have stated that a lens, chapter, or thread throughout the document would be beneficial.

4.1.2.3 Other Tools

The City of Thunder Bay, along with other municipalities, provides an excellent example of a jurisdiction that promotes a multicultural strategy through other planning documents. One of the reasons several municipalities are using other tools other than an Official Plan to promote cultural diversity, is because they do not believe strategic or cultural elements should be included within an Official Plan. However, even those who agreed cultural and strategic elements should be in the Official Plan felt a more specific plan could accompany it nicely, thus suggesting that a strategic document is greatly needed to support or assist in creating a multicultural environment, along with an Official Plan. Planners had a variety of responses when asked if they *felt an advisory committee, multicultural community plan, or strategic plan would be a better solution than an Official Plan,* or *Do you think it would be beneficial to also have an advisor committee to work in conjunction with the Official Plan? If so, what would their role be? What would be the planner's role? Or do you think working with a local multicultural centre is a better idea?*. This section discusses the tools used by municipal planners in Ontario's mid-sized cities to promote a multicultural environment.

Many planners suggested that all initiatives and policies would work together to promote a multicultural environment at the municipal level. One planner stated, "I think that all of them would be important. I think if a community was going to truly embrace a multicultural strategy- I think you need a strategy with all the important components" (Planner 26, Interview Results, 2014). Furthermore, one planner agreed that all documents would work together, but a separate plan for the community planning process would act as a visioning and guiding document (Planner 26, Interview Results, 2014). While another planner believed the Official Plan should have broad statements to support cultural diversity within the city, and a strategic document should support the Official plan

further, as the planner does not want it buried in an Official Plan on page 200 (Planner 5, Interview Results, 2014).

Several planners felt that an Official Plan is a land use document, and a strategic document would be a better choice (Planner 15; 7, Interview Results, 2014). Interestingly, one planner did not feel there were any advantages to having a multicultural strategy at the municipal level (Planner 15, Interview Results, 2014). Furthermore, one planner expressed that it is probably more appropriate to have it in a multicultural community plan because they felt it would go beyond land use and talk about operational programs and policies (Planner 25, Interview Results, 2014). Supporting this idea of operational matters, one planner noted, an Official Plan is unable to provide guidelines to promote cultural festivals or various events throughout the year that bring those various cultural groups together, which is an important aspect of cultural diversity within the city (Planner 7, Interview Results, 2014).

Planners' views of committees, the role of planners, advisory volunteers, implementation and their role with the Official Plan varied greatly. For example, The Town of Aurora stated they do not have a committee whose specific task is to address the Official Plan, which worked effectively, as their committees are established by topic, not general overview of the Official Plan. The planner believed this is effective because the interpretation of the Official Plan should be left up to the planners, as they are trained in terms of interpretation and implementation of these types of documents (Interview Results, 2014).

Several planners expressed many concerns with advisory group. For instance, one planner expressed that after going through the process of developing a new Official Plan, "I am not a big fan of advisory committees, I do not think you get the biggest bang for the buck out of those" (Planner 12, Interview Results, 2014). In addition, the planner noted, "you start upsetting people, why did he get on the advisory committee and I didn't…and where people are politicking" (Planner 12, Interview

Results, 2014). The planner concluded that he does not know if advisory groups of the general public really provide anything of significant value (Planner 12, Interview Results, 2014). Another planner supported this dislike for public advisory committees, and preferred a committee of council with specific members of the public and organizations. The planner expressed that individuals with specific skills are needed to relate to that specific committee and can make suggestions to the planning department. The planner further explained that the city has had difficulty keeping members of the public on the committee, and stated,

> I don't see the process working all that well, as the planning
> department is not getting comments from the advisory committee
> even though it is circulated. Again, maybe because there is not an
> explicit mandate, to review and comment, I am not sure (Planner 10,
> Interview Results, 2014).

The planner suggested having someone from the Welcome Centre on the committee, as they are able to bring specific knowledge and advise council and the other departments (Planner 10, Interview Results, 2014). However, planner believed a citizen advisory committee would be the direct link to the public and have regular meetings and provide information to council or staff (Planner 26, Interview Results, 2014).

Interestingly, the City of North Bay has a "Cultural-Round Table" which is similar to an advisory committee, as they advise the city on cultural matters. The planner at the City of North Bay believes their cultural round table is successful and works to address many of the concerns that other planners had about advisory committees. The planner at the City of North Bay made it clear that they were not a part of the Parks and Recreation Department, which led the cultural round table, and therefore was not the best person to speak to about cultural round table or cultural plan; however they did provide valuable information regarding the make-up of this advisory group.

The City of North Bay's cultural plan was implemented through the cultural round table "by people who are actually on the ground and have real opportunity for input and achieving things

through the partnerships" (Interview Results, 2014). The planner believes it is the best way to accomplish things because the cultural round table has lots of different partners, all of whom are invested in the city's cultural environment. The planner's personal view was "if you don't have a buy-in from those people and those groups, then it doesn't matter what statements you have in your Official Plan it is not going to be achieved" (City of North Bay, Interview Results, 2014). The planner also believed that "community buy-in at the grassroots level" is the most effective way to accomplish objectives. From their personal experience, the planner believed committee groups should include various cultural organizations (City of North Bay, Interview Results, 2014). The planner noted that the city does provide some financial assistance to help the round table achieve their objectives.

Several planners believed such programs should be analyzed to determine a need first. For example, one planner felt that setting up a separate committee to deal with diversity should only be done once a need is established, "not just for the sake of setting something up for optics…I think if there is a need then certainly let's do it, but let's not create just another layer of bureaucracy or red tape" (Planner 8, Interview Results, 2014). Another planner believed the best thing to do would be to start with an advisory committee and then work towards a multicultural community plan in order to determine if there is a need for this type of document (Planner 11, Interview Results, 2014).

4.1.3 Is it possible for planners to accommodate numerous cultural differences within a city?

Planners were asked: *In your experienced, how likely is it for an urban planner to be sensitive and accommodate numerous cultural differences within a municipality's public spaces?* The planners response choices for this question included: Extremely likely (7.69%), Somewhat likely (30.77%), Neither likely nor unlikely (34. 62%), Somewhat unlikely (26.92%), and Extremely unlikely (0%). Planners were then asked to comment on their response. The planners were then asked to elaborate on their choice. Planners had various views about if it was possible to accommodate numerous cultural

differences within a city, and commonly cited concerns included: competing interests, mutual respect, and finding an appropriate balance (Survey Results, 2014).

Several planners demonstrated an optimistic viewpoint (Planner 15, Interview Results, 2014; Planner 26, Interview Results, 2014). For example, one planner stated,

> I would like to say yes, I don't see why you couldn't. But I think there would be challenges I would assume as I mentioned before, as you have a lot of different issues to deal with. For example, the type of businesses you allow or how to design the parks. It is really all the same just what people want and so it is a matter of finding a balance (Planner 26, Interview Results, 2014).

One planner noted that it is not simply the role of the receiving populations to be considerate of other cultural groups, but also the immigrants, as respect and consideration must work both ways in order for acceptance to occur (Planner 15, Interview Results, 2014). Another planner supports this idea, but believed that the planners must be fair and respectful during the managing process. The planner expressed, along with being respectful, you must communicate effectively. The planner believes that if things are done fairly, it is absolutely possible to accommodate various cultural differences (Planner 12, Interview Results, 2014).

Supporting this idea of respect and fairness, several planners noted that the accommodation of all cultural groups could be accomplished as long as all groups are treated equally. For example, one planner noted that equity is possible as long as none of the different cultural groups feel threatened (Planner 3, Interview Results, 2014). Supporting this idea, one planner felt it could be accomplished as long as it was not done at the expense of other cultural groups (Planner 20, Interview Results, 2014). Interestingly, one planner stated, "we live in a world in which I believe there has to be a way of accommodating multiple different culture differences, we just live in that kind of world where people need to be understanding of each other" (Planner 2, Interview Results, 2014).

Several planners presented concerns over accommodating numerous cultural differences and

specific challenges municipalities might face. For example, one planner replied

> I certainly hope so, it depends what they are and what the challenges
> are…There may be other incidences like the sheep slaughtering we
> were talking about as that may not be acceptable to some people and
> never will be so that in of itself will be what will make things
> challenging" (Planner 6, Interview Results, 2014).

The planner also notes that planners must look at where there are opportunities for compatible land

use to accommodate groups in a shared space or if you will need an independent space for a specific

type of activity in order to accommodate different cultural groups (Planner 6, Interview Results,

2014). Supporting this idea, one planner believes you can accommodate numerous cultural

differences to a certain extent. The planner noted that

> community spaces are very much useable for all our user groups.
> However, you can run into challenges and the example of the ritual
> animal slaughter is one of them. Another challenge if there was a
> specific facility required by a certain group that we just don't have
> the space for or if there is a specific activity taking place in a park
> that would conflict with the soccer games or baseball games or kids
> using the playground (Planner 8, Interview Results, 2014).

Other planner stated,

> Yes and No. Again, it comes back to your example of chanting
> versus the silence…it gets back to the core land use planning, which
> is separating a compatible land use, you know the chanting versus
> the quiet prayer. There probably a lot places where the noisy
> activities can work together (Planner 5, Interview Results, 2014).

Several planners expressed the view that you cannot accommodate all cultural groups. For

example one planner stated, "you do the best that you can knowing that you can never accommodate

everybody. …I think more and more you would provide for public spaces to accommodate as many

people as possible" (Planner 25, Interview Results, 2014). Furthermore, one planner stated that "you

cannot make everyone happy" (Planner 26, Interview Results, 2014). Interestingly, one planner

explains that "you may not be able to accommodate them all at the same time in the same location or

every neighbourhood" (Planner 10, Interview Results, 2014).

One planner noted that he thought it is possible to accommodate everyone, but expressed,

> it becomes problematic if you are trying to accommodate every
> cultural group because there is going to be clashes because one
> culture is going to say that's against my religion and another one
> says it supports my religion. So it is a slippery slope, but I think there
> is a way of doing it (Planner 11, Interview Results, 2014).

In order to be able to accommodate various cultural groups, several planners made

suggestions for the field of planning. Planners suggested that planners need to be open minded and

respectful (Planner 20; 12, Interview Results, 2014). One planner suggested that planners should be

better educated on various cultural differences in order to be able to accommodate numerous cultural

differences. The planner stated,

> I think it is important to understand and be aware of the differences.
> I think that is something that certainly I don't always know, and
> planners don't always know, in part because the different groups are
> not as engaged in many of the planning and development exercises-
> so until it boils to the surface we may not even know that there is
> tension or something is not working the way that the neighbourhood
> would want it to [until there is a problem] (Planner 10, Interview
> Results, 2014).

Another planner suggested that moving away from traditional community consultation is another way

to connect with different groups. The planner noted that

> it is interesting how that works because a lot of it is done through
> food; for example, you will go specifically to find out what people
> are thinking of that thing that nobody likes, and you may be there for
> 4 hours, and you may talk about it for 15 minutes (Planner 5,
> Interview Results, 2014).

However, he further noted that planners must listen carefully because it often comes out in other ways

(Planner 5, Interview Results, 2014). While another planner suggested planners should be more aware

of compatible uses for different types of activities in order accommodate various cultural groups (Planner 6, Interview Results, 2014).

4.1.3.1 View on Specific Accommodations and the Official Plan

During the interview, planners were asked "do you, personally, think it would beneficial for municipalities to multicultural immigrant strategies within their Official Plan?" This could include things like zoning amendments for multigenerational homes or allowing secondary suites, translation services requirements, a formal city process/program for religious and cultural structures on city property, city wide policies for culture-specific institutions in plans, e.g., places of worship, ethnic seniors' homes, cultural institutions, funeral homes, fairs and parades. Planners could also accommodate ethnic sports areas for games like cricket or bocce in the playfield design and outdoor places of worship. This list was based on academic literature suggestions on multicultural planning, and planners had varying views on the items listed (see appendix C- Multicultural Policy Index, Qadeer & Agrawal, 2011).

Several planners did not believe you should mention translation services within an Official Plan, as it is not a land use issue and more a decision at a higher city level as a corporate decision (Planner 15; 7; 2, Interview Results, 2014). For example, one city noted that "translation services are not a land use issue, but the city should endeavor to provide services in multiple languages" (Planner 3, Interview Results, 2014). The City of Sault Ste. Marie notes that they work in English and only provide documents in English, but in their building they have people who speak different languages, "who volunteer to act as translators" (Interview Results, 2014). Furthermore, one planner expressed that he/she was not familiar enough with translations services to know how it would look or if it should be included in the Official Plan (Planner 26, Interview Results, 2014). Interestingly, one planner expressed if you state that you are going to accommodate everyone then it is not necessary to mention translation services (Planner 15, Interview Results, 2014).

Several cities supported having translation services available if they were needed, or have services already available. For example, the planner at the City of Cambridge noted that if there were a demand for a document to be translated, it is most likely that the city would accommodate, but he notes it would be impossible to do this for all documents in every language, thus suggesting a case-by-case approach. The city also has a list of clerks that are able to translate when needed. The City of London also has translation services available, and noted that they have held many public engagements with cultural groups during the development of their new Official Plan. The city has electronic versions of documents available in various languages through their communications department. The Town of Oakville also has a list of individuals who are able to translate when someone has a question. Furthermore, I asked the planner if translation services were needed in their public notices, and the planner noted, so far, there has not been the need for it, but it is available if needed.

Furthermore, the planner at the City of Pickering expressed that their city had a lot of discussion about language services, but nothing came of it, as it did not come across as a major issue in their city (Interview Results, 2014). While other planners noted it was a key component of public outreach and public engagement, which allowed immigrants to participate in planning (Planner 5, Interview Results, 2014). Interestingly, the planner at the City of Cambridge noted that it was not an issue in their community as people often bring their own translators in, as well the majority of immigrants coming to the Cambridge are often well educated and speak English (Planner 15, Interview Results, 2014). The City of Welland's planner stated they did not believe the city had translation services (Interview Results, 2014). One planner notes that translations services should be included in the Official Plan, but had concerns about the costs of such services (Planner 5, Interview Results, 2014). The planner suggests saying "translations services would be provided where feasible" or something reflecting that nature (Planner 5, Interview Results, 2014).

One planner reflected on their past work experience as a consultant working in the City of Brampton where they were doing a study with a high proportion from the Sikh community, and they proactively had the information translated and distributed (Planner 25, Interview Results, 2014). Another planner discussed their experience working at the City of Toronto and discussed the phone line they have available to all citizens for translations services (Planner 11, Interview Results, 2014).

Mid-sized cities in Ontario had varying views on accommodating address changes for cultural reasons; an example would include how the Chinese dislike the number four, as it is often associated with death. The Town of Aurora explains they will readily change houses addresses numbers as long as it did not pose a threat to emergency services (Interview Results, 2014). Interestingly, the City of London, who has a progressive Official Plan, noted they had not consider allowing such changes, but it is not something they would preclude from happening (Interview Results, 2014). Contrary to these views, one planner explained he believed that there is an element of "buyer beware" in the event that the house was already built and the buyer knowingly purchased it under the number (Planner 15, Interview Results, 2014).

All planners interviewed did not consider fairs or funeral institutions to be a planning issue, as several scholars within the field of multicultural planning suggest. Planners believed that fairs were more strategic and are the responsibility of other departments. However, planners did not think funeral homes had a cultural element and they would not differentiate between cultural procedures.

Furthermore, planners did not consider ethnic sports to be an important aspect of a planner's job as they explained the Parks and Recreation department managed those issues. Interestingly, one planner noted that outdoor spaces were unplanned canvases- big boxes, and therefore accommodation was not necessary (Planner 3, Interview Results, 2014). However, when I asked about sports that

needed specific infrastructure, they were always quick to mention Canadian sports such as hockey or baseball.

4.1.3.2 Reasonable Accommodation

The concept of reasonable accommodation was demonstrated throughout my survey and interview findings. Several planners recognized the idea of reasonable accommodation, which is the extent to which accommodations should be made while accommodating various groups and cultures. For example, one planner explains in order to create a well-planned and diverse environment, planners must accommodate cultural differences in public space; "however, this should not be done at the expense of other cultural backgrounds" (Planner 20, Survey Results, 2014). This planner provided an example using a neighbouring municipality where his city felt they should have taken a different approach. He/she stated that a neighbouring municipality recently constructed a large public square in their downtown where, each December, both a menorah and a Christmas tree are set up. However, in the first year the tree was branded and referred to as a "Holiday Tree" while the Menorah did not have a religious neutral name applied nor the same amount of ceremonial fanfare and publicity that the menorah had. The next year, the tree was referred to as a Christmas Tree, indicating that the municipality realized both symbols should have been presented equally as religious icons in the public square (Planner 20, Survey Results, 2014).

Another planner furthers the idea of reasonable accommodation when he explains that it should depend on what types of cultural differences are being discussed, as he/she feels planning "should not be willing to accommodate cultural practices that enforce gender separation" (Planner 17, Survey Results, 2014). This is a controversial subject, and includes the consideration of potential debates involving ones right to freedom of religion and protection against gender-based discrimination.

Another planner expressed concern that moving away from the traditional land use functions of planning means

> you are going to end up with Pandora's box. Where are you going to end up? Are you going to start accommodating on social norms? Are you going to accommodate on religious practices? Start offending people? Maybe not intentionally, but you can be charged with discriminating against certain groups, whereas if you stick to land use, it's suitable for all folks (Planner 15, Interview Results, 2014).

One planner noted that "you can't make everyone happy, and you might come to a situation where you have to draw lines" (Planner 26, Interview Results, 2014).

Another planner presented an interesting point, when they expressed,

> it comes down to again to making special accommodations for one group and not another. Again, it might offend one religious or cultural group while allowing another one to proceed, so no matter how you look at it, there's always somebody [who is]…a winner and a loser" (Planner 20, Interview Results, 2014).

Another planner supported this idea as they believed "you have to be really careful because as soon as you exclude a certain group, again you can never accommodate everyone, the whole purpose is you provide the space for the public, and you define that as everybody" (Planner 25, Interview Results, 2014).

Although this was not a primary focus of my research, during the interview portion of my research, planners were asked to complete a quick yes or no questionnaire on several facts from the literature on multicultural planning. The purpose of this exercise was less about the planners demonstrating knowledge of the subject matter, and more about facilitating critical thought of multicultural planning to determine their views on several large scale issues from around the world. During my interview, I mentioned two examples of conflicting cultural views to spark conversation about accommodation, reasonable accommodation, and the role of a planner in these two examples. The first example was a public outdoor place of worship which had competing interests, and the

second was a ritual animal slaughter in public areas. Planners had various opinions, reactions, and views about both examples, the role of planners, as well as solutions. Firstly, I will provide context for the event, discuss what other nations are doing, and then provide planner responses.

Controversies surrounding animal sacrifice in public spaces have been occurring around the world, and can potentially harm individuals, both emotionally and mentally. It is important to note that ritual animal slaughter is for religious and cultural reasons. This example provides us with a good example of a cultural debate, the scope of planning, and reasonable accommodation. The Muslim population in Russia provides a good example for this debate, to demonstrate cultural conflict, the scope of urban planning, and reasonable accommodation. To provide context, Muslims celebrate Qurban Bayram, which consists of slitting a goat's throat. In one incident, the ceremony was performed in a children's sand pit in a Moscow playground, while other incidents have included sacrificing sheep outside Christian churches and kindergarten schools, and then dragging their corpses throughout residential neighbourhoods, or discarding them near bus stops (France 24, 2010). Cases like these are also present in the United States and Canada, which has included a sheep sacrifice in Rowntree Mills Park in Toronto (Toronto Sun, 2011; Canoe News, 2013).

Other nations are more advanced in addressing these issues in a respectful manner. For example, some Muslim countries such as the United Arab Emirates have developed plans to prohibit animal sacrificing in public or undesignated areas, while India prohibits animal sacrifice if there are children, women, or people of other religious beliefs in the vicinity (The Malaysian Insider, 2013). Furthermore, they suggested planners at a municipal level should allow zoning amendments to support the zoning for a slaughterhouse within the city limits. However, they must consider proximity to schools, community centres, and other religious institutions. Planners should also consider implementing larger setbacks from major roads, so other cultural groups do not see the ritual being performed. Courtyard style designs of their religious institution could also provide an area to perform

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animal sacrificing. Regarding ritual animal slaughter, my interview results demonstrated no clear direction of opinions, however, all planners were unaware that it had occurred in Toronto.

Several planners felt ritual animal slaughter was not a planning issue (Planner 8; 26; 15, Interview Results, 2014), while others saw the policies Europe was implementing as an innovative solution (Planner 10, Interview Results, 2014). One planner noted that it could be considered a park's planning issue, but not a land use planning issue. However, the planner did note that zoning ritual animal slaughter areas as slaughter houses would be ideal in that situation (Planner 15, Interview Results, 2014). Another planner noted that it could be more of an operation issue, in which people can apply for a permit in a particular area which is suitable for everyone (Planner 10, Interview Results, 2014). One planner explains that in a sense land use planning does have a role to play in regulating animal slaughtering because it is the act that determines appropriate land uses within a municipality (Planner 5, Interview Results, 2014). Furthermore another planner agrees it is a planning issue to some extent because you need to determine what sorts of activities you want to permit in a public park (Planner 7, Interview Results, 2014).

My second example was an outdoor prayer space, which caused an uprising between two cultural groups who had different methods of reflection, as one was a quiet form of reflection, while the other was a chant. The presence of outdoor reflection areas is a debatable topic, which is not present in a lot of Canadian literature with regards to urban planning. This example was presented to introduce the term reasonable accommodation, as well as potential planning-related implications related to the term. Planners had varying views surrounding the issue of prayer space, and had varying opinions of the inclusion of this as a planning issue. One planner noted that you could use a planner to solve this type of issue, but questioned if the planner was the best person for the task. The planner noted that his/her job is to provide appropriate facilities, and could most likely recommend a different location within the city, or refer them to the parks and recreation department (Planner 8,

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Interview Results, 2014). One planner noted it was a time management conflict and effective

programming could assist with this issue (Planner 12, Interview Results, 2014).

One planner noted that it would be a good idea to have policies in place for the use of public

parks. However, the planner explained that "a lot of people oppose this idea because they think

people can just get along, but sometimes small problems like that occur" (Planner 3, interview

Results, 2014).

Other planners suggested general noise level parks (Planner 5 interview Results, 2014), while

other planners strongly opposed this idea because of external background noise (Planner 15,

Interview Results, 2014). Another planner did not support this idea due to noise bylaws and over

regulation. The planner noted that the groups also have the choice of where they locate (Planner 7,

Interview Results, 2014).

One planner stated, it becomes an issues

> where you start to look at whether there are opportunities to see what
> uses are compatible enough that you can accommodate them in a
> shared space versus when you need to have independent spaces to
> allow for that type of activity. It comes down to the compatibility of
> various uses of land and functions and that is at the very heart of land
> use planning, so I do not see it being any different from when you
> are looking at public spaces that are going to be used by different
> groups in different ways (Planner 6, Interview Results, 2014).

One planner noted that it is not a planning issue from a land use perspective, but rather should

be more of a community dialogue of equal rights to space (Planner 26, Interview Results, 2014).

Supporting this idea, one planner believed that it is more about respecting and understanding one

another and believes it could be accommodated through programming (Planner 1, Interview Results,

2014).

4.1.3.3 "Public Good" and Dominant Culture

Planners also demonstrated the idea of dominant culture and "all our citizens" and the public

good. For example, one planner reflected on their job as a planner and noted,

> our job as planners is to set up a framework where our public spaces
> can used by all of our citizens …and ensure that the policies are there
> in our planning documents to allow for the appropriate planning of
> facilities (Planner 8, Interview Results, 2014),

while another expressed

> our role a municipal planners is to serve the general interest of the
> public at large and not necessarily a specific cultural group. We
> would be more inclined to not regulate who or how the public parks
> are used but we do not necessarily stand in the way of a cultural
> group who wants to build a church somewhere else, a playfield next
> to it and what they want to do on that (Planner 7, Interview Results,
> 2014).

When I asked one planner about the dominant culture and planning for everyone, they responded,

> you have to be careful, I know the City of Vaughan that has become
> a bit of an issue where within certain subdivisions they planned for
> certain cultural areas where its excluding of others and it's supposed
> to be a public space, so I think you have to be cautious when you are
> dealing with that (Planner 25, Interview Results, 2014).

However, one planner demonstrated an excellent understanding of the cultural biases within the field of multicultural planning, and his/her response is highly supported by the literature when he/she states, "like all humans, planners bring their own professional and personal biases to the profession. Often that is a very European perspective" (Planner 5, Survey Results, 2014).

4.1.4 Is there a dis-connect between planners and multicultural planning in Ontario's mid-sized cities?

My survey results demonstrated three key findings regarding the dis-connect between planners and multicultural planning within Ontario's mid-sized cities. First, planners acknowledged, or indirectly implied, additional training on multicultural planning was needed. The second, which is closely related to a lack of training, is that planners focused too much on modernist planning principles of sameness and land use principles of planning for all, which was demonstrated in the

previous section. The third finding was that several planners did not consider the need to consider

multicultural planning because their municipality lacked diversity, and therefore it was not important.

Further supporting this, my interview findings demonstrated a strong dis-connect between the

planning profession and multicultural planning in Ontario's mid-sized cities for reasons which

included: policy dis-connect , department dis-connect , lack of training, mid-sized city demographic

trends, and avoidance of human rights legislation. Adding to this dis-connect are the various

interpretations of the planning legislation such as the Planning Act or PPS, which was discussed

earlier in this chapter. Furthermore, planners are uncertain of their role pertaining to cultural

diversity, as well as the role of the Official Plan. This section will first demonstrate planners' lack of

awareness of multicultural policies within their municipality, and other elements which are causing a

dis-connect between planners and multicultural planning, which include: lack of training, fear of

human rights legislation, and lack of diversity within mid-sized cities.

4.1.4.1 Policy and Interdepartmental Dis-connect

Interdepartmental dis-connect within various city departments was demonstrated to be a

contributing factor in creating a lack of awareness of cultural plans at the municipal level. Planners

were often unaware of policies and other initiatives by other departments within the city including the

Parks and Recreation Department, Local Economic Development, Engineering, and many others.

Interestingly, one planner stated that many city departments believe the Official Plan is only a

planning document and does not apply to other development departments (Planner 11, Interview

Results, 2014). The planner specifically noted "in general, for many municipalities, there is a dis-

connect between different departments, and different departments will think that the Official Plan is

solely a planning function" (Planner 11, Interview Results, 2014). Interestingly, planners were often

quick to direct cultural aspects to other departments within the city. A common response was that

they did not work with that department, or document, enough to know much about initiatives or

policies. One planner stated that a big part of the problem is that there are so many initiatives, which may sound like a strength, "but actually being an employee, I can tell you that there's so many that I can't keep them straight. Like, I can't get involved in every one of them" (Planner 20, Interview Results, 2014). The planner also expressed he did not have time to go through all documents, but has attended workshops on the plan, and noted he did not have a good understanding of the Parks and Recreation initiatives, but did not consider it a part of his job to get into those types of details (Planner 20, Interview Results, 2014). The planner also stated he was not aware of the cultural plan or other plans (Planner 20, Interview Results, 2014).

Policy dis-connect is one of the reasons for a lack of understanding within the field of multicultural planning in Ontario's mid-sized cities. In many cases, planners did not demonstrate a strong understanding of other municipal departments strategies, even when they pertained to urban development such as local economic development, immigrant strategies, or cultural strategies. Most commonly, planners demonstrated a large dis-connect with policies from the Parks and Recreation Department and the Planning Department, who were primarily in charge for developing cultural plans. Planners were quick to mention items that were considered to be within the Parks and Recreation Department, even when they were land use items. Several planners demonstrated a strong understanding of cultural plans, but in most cases it was because the planner was on a steering committee or other type of committee representing the Planning Department in the development of the plan. However, for the most part, planners had a very basic understanding of cultural plans, and often believed the plans only contained "arts and theatre" cultural elements, which did not pertain to planning; however, in several cases specific land use or planning elements were within the plan. Several municipalities provide a good example of policy dis-connect, which include: the Town of Oakville, the Town of Newmarket, the City of Burlington, and to a lesser extent the City of Pickering.

The Town of Oakville provides a good example of a policy dis-connect. In the survey the planner stated the municipality did not have any initiatives to promote cultural diversity within the community. However, the municipality has a strong cultural plan, which speaks to the Official Plan and social and land use issues pertaining to cultural diversity. In addition, their Official Plan has several small cultural elements throughout.

The Town of Oakville's Strategic Direction for Culture (approved by council 2009) provides a great example of a Cultural Plan. The plan says "following the development of the draft cultural plan, the document was reviewed internally by staff and was then reviewed by the Cultural Advisory Committee," which was not mentioned during the survey or interview. Furthermore, the plan expresses that the city is committed to respecting and celebrating the city's diversity, and "strives to provide appropriate town services and facilities accessible to all its citizen." The wording of this statement is significant because it states all citizens, rather than focusing on the greater public good. The plan also states there was a strong demand for the town to understand the importance of culture for the future. The plan has six guiding principles that include: accessibility, diversity and inclusion, partnership and collaboration, accountability and fiscal responsibility, innovation, and building and optimizing. Diversity and inclusion states that "the town will embrace diversity of age, ethno-cultural background, incomes, language and education as all are valuable sources of ideas, perspectives and talents that enrich our community" (p. 8). The plan's choice of wording demonstrates a strong understanding of cultural and ethnic diversity, as ethno-cultural demonstrates that any ethnicity or race can identify with different cultural views. The plan explains diversity in the broad sense of culture and is very inclusive for all. The town wants to "establish cultural plans and policies, and integrate culture into plans and policies across all departments" (p. 17), which is interesting in several ways, as the planner at the Town of Oakville was not aware of cultural initiatives within the municipality, or it can demonstrate that their strategic cultural plan is not being implemented.

Interestingly, in the survey and interview, the planner stated the city was not interested in incorporating a multicultural strategy within the Official Plan. However, the plan states there is "tremendous opportunity exists to integrate the cultural plan with the current Official Plan and with ongoing land use planning" (p. 37). Furthermore, the cultural plan suggests otherwise, and explains the town should adopt a cultural lens, and the town "should view its plans, policies, and projects, and challenges from a cultural perspective" (p19). The plan also has the goal of strengthening culture through town plans and policies, more importantly with an Official Plan. The town believes "planning and policy will be critical and ongoing responsibility as new needs and fresh opportunities arise" (p.19). Additionally, the plan states "the town should build capacity through departmental cross-training, e.g. Cultural Services and Planning, to integrate cultural knowledge and resources in ongoing land use planning and decision-making" (p.19). The plan also states the city intends to create a cultural round table with key informants on the council, which would be similar to the one in North Bay. Interestingly, Town of Oakville's Official Plan does have several statements regarding culture. For example, the plan includes the provision for a diverse range of active and passive recreation which acknowledges the diversity of ages and culture and ability. In all, the Town of Oakville provides a good example of interdepartmental dis-connect as it demonstrates of awareness, or lack of understanding of multicultural planning.

The Town of Newmarket has one of the strongest cultural plans in Ontario's mid-sized cities among those who agreed to participate in the interview portion; however, the planner was not aware of all elements of the cultural plan, in particular those related to the Official Plan and other land use elements. The planner was aware of the cultural mapping initiatives within the city, but was not aware of the cultural plan in its whole.

The Cultural Master Plan (2009-2019) states the Town has a role in "considering culture in all planning initiatives" (p.7). The plan states "to support a sense of pride and belonging in

Newmarket by providing opportunities for expression, participation, learning and enjoyment in a wide range of cultural activities and to provide and maintain the places where these cultural activities can occur" (p. 10). The plan has eight themes for cultural development which include: awareness and advocacy, cultural sector development, cultural sites and facilities, financing cultural development, integrated planning, cultural industries, historic core as cultural centre, and cultural outreach. The theme of integrated planning is defined as "bring a cultural lens to all Town initiatives; bring culture's role in public realm improvements to the fore" (p. 12). The Cultural Master Plan has a detailed timeframe action plan with a descriptive task item, timeframe from 2009 to 2019, and responsibility lead and support, and financial implications. The plan tasks the planning department with the following items:

- Create a public art program based upon accepted practice in municipal public art (Recreation and Culture/Planning)

- Examine feasibility of institution a developer contribution towards culture and/or public art as a part of the site approval process (Planning)

- Develop guidelines for coordinated enhancement of public realm (civic arts) as extension of the Official Plan and other goals; and for oversight and promotion of built heritage as community asset (Planning)

- Develop goals and guidelines for cultural spaces. Pay attention to areas of intensification (Planning)

- Work with Downtown BIA and property owners regarding participation and integration in cultural initiatives and events as well as "pride of place"; integrated economic development into cultural planning and determine best relationship between signature events and culture. (Recreation and Culture/Planning/ Economic Development)

- Integrate cultural places, activities and events with trails at every opportunity; provide directional signage, information boards and interpretation (Community Services)

The City of Burlington demonstrated a lack of awareness of municipal goals and initiatives because, during their web-based survey and interview, they stated they did not have a multicultural strategy, nor did the city intend to implement one. However, the city specifically has the *City of Burlington 10-Year Cultural Strategy (2006), the City of Burlington Cultural Action Plan (2013).* However, the City of Burlington has a long history of cultural policies, which included: *Burlington Community Cultural Policy (1991), Cultural Inventory and Mapping Project (2005), City of Burlington Five Year Festivals and Events Strategy (2005), and Parks, Recreation and Cultural Assets Master Plan (2009) (p.6).*

More recently, *The City of Burlington 10- Year Cultural Strategy (2006)* states that culture includes arts, heritage, festivals and events, and cultural industries and services, but it also includes "multi-ethnic forms of expression that fit within all of those categories" (p.5). The plan also aims to "confirm the roles and responsibilities of the City in promoting arts, heritage, and culture in the community" (p. 5).

More importantly, the plan formally recognizes *Municipal Cultural Planning* in this plan and states,

> a clear best practice has emerged over the last decade in Canada and abroad, called Municipal Cultural Planning. This term describes an integrated and strategic approach to the planning and management of cultural resources in a community. By approaching culture in this way, a municipality can: maximize its investments in culture; strengthen its cultural sector; and use cultural as an effective tool to achieve other municipal goals, including economic development and community building. These outcomes are consistent with the Creative City concept (p 8).

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In all, the plan is detailed and provides an extensive literature review of current policy documents and their role in culture. It also looks at other municipalities within the province and across the country. In addition, the plan has an index of cultural terms, which was one of the recommendations by an interviewee. The *City of Burlington Cultural Action Plan (2013)* is an extension of the initial plan. It focuses on the importance of municipal cultural planning on Canadian demographic trends and an increase in a knowledge based economy as primary reason to examine municipal cultural planning, and defines the term municipal cultural planning (p. 1). The document also states that the city would like to incorporate a cultural lens across all municipal planning. The City of Burlington demonstrates a lack of awareness of municipal documents, and a dis-connect within the planning department itself, as the planner stated the city was not interested in having a multicultural plan at the municipal level.

Interestingly, a different type of policy dis-connect was demonstrated by the City of Pickering due to a lack of understanding of a specific cultural policy within their Official Plan. Although the City of Pickering has placed cultural elements within the Official Plan as a Guiding Principle, which states "to welcome diversity while respecting local context; and to manage change while recognizing uncertainty" in planning Pickering's future growth and development, (p.13) the planner did not demonstrate a strong understanding of "respecting the local context" when asked to further explain this idea. The planner did not provide a good understanding of the guiding principle, but rather stated it was a broad principle and provided a few examples where the city accommodated cultural diversity, but I did not gain a better understanding of the concept of respecting the local context. The planner's two examples included: 1) a mosque and traffic problems, and 2) spiritual cremation ashes being placed in Lake Ontario. The two examples were interesting and demonstrated accommodation, but I was unable to gain insight as to what was considered the local context in relation to accommodation, cultural diversity, and planning.

The Town of Aurora has an Advisory Committee for Culture, which is its own entity from the Cultural Centre, but the planner believes it is funded by the city. The planner did not mention this committee on his/her survey, and did not bring this committee up until he/she was asked about it in the interview. The planner noted, although the mayor may be on the board of directors, they do not have much involvement with it otherwise (Interview Results, 2014).

4.1.4.2 Dis-connect: Planners Lack of Awareness of Multicultural Planning

Through my interviews, planners demonstrated a lack of awareness of multicultural planning for several reasons, which include a lack of training, lack of time, and disinterest in the topic.

4.1.4.2.1 Lack of Training

The majority of planners stated multicultural planning was new to them and they did not have a lot of training regarding how to plan for cultural differences, which is one of the primary causes creating a dis-connect between planners and multicultural planning. Several planners implied they did not know much about multicultural planning, while others were upfront about the fact that they needed additional training (Planner 23; 24; 26, Survey Results, 2014). Additionally, several planners mentioned they did not fully understand a lot of the terms or concepts, while others thought they did, while indirectly demonstrating a lack of awareness. Several planners mentioned it was not a part of their daily job. Interestingly, several planners noted accommodation would likely only occur if additional training was provided in the field of multicultural planning (Planner 14; 24, Survey Results, 2014).

Several planners explained that they did not know how an Official Plans or high level policy documents would include cultural elements (Planner 25, Survey Results, 2014; Planner 8, 26, Interview Results, 2014). This further demonstrates how additional training is needed. For example, one planner stated "to be honest, this is something completely new to me so I don't really know what

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[a multicultural plan at the municipal level] would look like" (Planner 8, Interview Results, 2014). This planner noted that an Official Plan should be an all-inclusive document so they do not know what a section devoted to multicultural planning would look like. Also supporting this idea were prevalent themes and statements which included: "again, without having a lot of background on [multicultural planning]" (Planner 26, Interview Results, 2014); Furthermore, one planner noted, "I have not personally had much experience with the issue of cultural diversity in typical day-to-day planning tasks. If anything, the issue is typically confined to discussions on 'places of worship'" (Planner 26, Survey Results, 2014). Interestingly, several planners expressed they did not feel comfortable answering several questions as they did not have a lot of knowledge on multicultural planning (Planner 26; 2, Interview Results, 2014). Supporting this idea, one planner noted, "I don't know if it is appropriate for me because I don't have enough information [on multicultural planning]" (Planner 2, Interview Results, 2014).

Planners also demonstrated a lack of awareness when asked what policies they would implement and why they chose a specific document to include a multicultural strategy. When asked what planning solutions they would implement to assist current problems in their municipality, one planner stated "that is a good question, but nothing really comes to mind" (Planner 9, Interview Results, 2014). Moreover, I asked another planner why they chose to have a specific type of strategy, and their response was "that is a good question. I have no idea why we chose this over something else" (Planner 2, Interview Results, 2014).

Several planners provided justification for their lack of awareness of multicultural planning, as one planner stated, "I need to prioritize my job duties, and aside from common knowledge of what's acceptable and what's not socially acceptable, I don't really venture outside to make myself an expert on those policies and plans" (Planner 20, Interview Results, 2014). Another planner justifies this lack of awareness by stating, "it is not a concern for me as a planner. I think it can be a concern

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for some of the neighbours in the community" (Planner 7, Interview Results, 2014). This quote is interesting as the planner states it could be a concern within his community, but yet it is still not the planner's job. " I do not have background in multicultural planning as I haven't studied it at all, and it is not part of my daily job" (Planner 26, Interview Results, 2014).

Interestingly, one planner associated multicultural planning as a discriminatory approach. The planner expressed, "a designer of public space (not often a planner by the way) is thinking about people using it and not in a discriminatory way" (Planner 1, Survey Results, 2014). This is closely associated with a misunderstanding of the principles of multicultural planning, and therefore suggests a lack of training.

4.1.4.2.2 Fear of Human Rights Legislation

My findings correlate with past studies, as several planners in Ontario's mid-sized cities felt overwhelmed by constitutional legislation and human rights polices at both the provincial and federal level, which hindered their desire to promote cultural diversity within their municipality. For example, one planner stated that they are "always very wary of ever crossing that line and planning for people as you run into some major human rights issues" (Planner 5, Interview Results, 2014). Several planners mentioned the Ontario Human Rights Commission when speaking of cultural diversity, multicultural planning and conflict. One planner expressed that a good community should be inclusive to all, as

> it's a good social norm to be as inclusive as possible. Again, it is not
> so much the planner's job, I think in Ontario it's the Ontario human
> rights commission that is [responsible] for that, which I think is a
> good thing (Planner 7, Interview Results, 2014).

One planner notes that promoting cultural diversity within a city "can get awkward" and they fear they are going to "say something that is offensive, or show that you do not have a good understanding of this type of issue" (Planner 26, Interview Results, 2014). Another planner expressed concern about

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planning for people because he worried about running into "some major human rights issues, but number two, you are getting away from the core of what land use is all about" (Planner 5, Interview Results, 2014).

4.1.4.2.3 Demographic Trends: Lack of Diversity in mid-sized cities

Another dis-connect between planners and multicultural planning in mid-sized cities, in particular, is the fact that several planners in Ontario's mid-sized cities feel that it is not yet an issue due to current demographics within their city, and therefore they do not need to be aware of multicultural planning and cultural diversity, as the majority of their population is white.

Several planners stated they did not need to consider multicultural planning at the municipal level because their city lacked diversity and thus did not need these initiatives at the municipal level (Planner 9; 19; 22, Survey Results, 2014); however, they noted it could become an important aspect as immigration increases or in larger municipalities. For example, one planner disagreed that cultural and ethnic diversity was an important aspect of a planners job; the planner noted, "as a land use/development planner in a mid-sized city that does not appear to be culturally or ethnically diverse (yet), cultural and ethnic diversity is not a large (and therefore not important?) part of my job" (Planner 9, Survey Results, 2014). However, the planner further indicated that it should, and would most likely, be an important aspect in more diverse cities or larger municipalities (Planner 9, Survey Results, 2014). However, contrary to this, the City of Kawartha Lakes stated "our community has a lower percentage of ethnic diversity. [However], we have policies and programs in place that recognize and promote such diversity, but to date, there have not been any major concerns" (Survey Results, 2014). However, this finding was not prevalent throughout all findings, as several planners recognized Canadian demographic trends as reason to improve multicultural relations within their city. That being said, a less diverse population does contribute to the dis-connect between planners and multicultural planning.

Planners in Cambridge, Oakville, St. Catharines, North Bay, and to a lesser extent, Newmarket have stated that multicultural planning is not an issue in their cities due to demographic and immigration trends. For instance, one planner stated "I do not believe we have an issue with leaving it out because no one is putting pressure on us to include it, nor do we have any examples that it is a problem" (Planner 7, Interview Results, 2014). Similarly, another planner stated they do not have an issue in their city, and as a result "it has not been the forefront of our thinking in terms of what we actually need to do, and if it would even be appropriate for our plans" (Planner 2, Interview Results, 2014). Another planner believed they did not have a plan because there had never been a need for it (Planner 15, Interview Results, 2014). (See appendix C for migration trends within each city interviewed)

Several planners stated it might be an issue in the future, but, as one noted, it will not be a significant concern in comparison to those in larger municipalities like Vancouver, Toronto, or Montreal (Planner 15, Interview Results, 2014). Supporting this argument, another planner stated that they are not presently seeing a demand for multicultural planning, but there is a possibility they could in the future. However, the planner notes that a lot of multicultural planning could be considered programming, which is not the role of a planner in their personal opinion (Planner 25, Interview Results, 2014).

Interestingly, one planner noted that the extent to which planners should address multicultural planning "is a function of the demands that those cultural groups put on them" (Planner 7, Interview Results, 2014). Again, this demonstrates several important aspects. Firstly, it indicates that the planner does not have a good understanding of how different cultural groups perceive their government, the role of government and citizen engagement in Canada. It also demonstrates that different cultural groups have different communication styles and may not articulate their concerns as

a result. However, it does demonstrate an understanding that multicultural planning at times has to be reactive, rather than proactive.

One city mentioned multicultural planning has not been an issue for them, but references issues "in other jurisdictions, like the GTA, where there is a whole monopoly on parks where cricket and bocci [and kite flying] have monopolized the use of the park" (Planner 7, Interview Results, 2014). Furthermore, the Town of Newmarket felt multicultural planning was a concern within their community because "it is an unknown, and it is still a new phenomena for Newmarket, as we are fairly un-diverse as far as I can tell" (Interview Results, 2014). This demonstrates awareness of demographic trends and a proactive approach to multicultural planning.

Interestingly, one planner expressed that they were "not sure if our planning documents reflect the true nature of the city and how it is changing" (Planner 26, Interview Results, 2014). The planner further stated "I think we would be better served by recognizing there are different wants and desires in the community together than just that particular group" (Planner 26, Interview Results, 2014).

4.1.5 Do planners acknowledge additional training is needed?

Both the survey results and interview results demonstrated that planners acknowledged additional training was needed. For example, one planner stated in order for an urban planner to be sensitive and accommodating to cultural differences, "there needs to be more training and education in the planning field on multiculturalism" (Planner 14, Survey Results, 2014). One planner also supported this idea that additional training is needed for accommodation to occur, and believed it is "likely very dependent on the training and experience as a professional and… the degree of multiculturalism in their geographic region" (Planner 24, Survey Results, 2014).

Furthermore, at the end of the interview, planners were ask if they felt multicultural planning should be a degree requirement at the CIP/Professional Standards Board level as many suggest there

is a lack of awareness. Although this question does not directly asked planners if they personally felt like they need additional training, it demonstrated an outlook for the future, while indirectly demonstrating their desire or lack of desire for additional training on the matter. Planners had several different responses to this question, which ranged from "yes, due to changes in our demographics," "the option should be available," to "no, it is not important."

Interestingly, several planners noted differences between the planning programs that universities offer. For example, one planner notes that planning education is so general, which causes a problem as each university sort of goes at it at their own direction (Planner 3, Interview Results, 2014). Supporting this idea, a different planner expressed that "if you go to a program at UBC there is a much higher emphasis on social planning than there would be say in some of the Ontario schools" (Planner 25, Interview Results, 2014).

Those who did not support having cultural planning as a degree requirement were worried students in university would not take other required courses, and many did not feel this course would be considered a core course. One planner noted how he had heard that every student should be required to take a transportation course and a course on how the development industry works (Planner 3, Interview Results, 2014). Another planner supported this idea as he believed there are a lot of issues that "planners need to be aware of, and that are equally important, but are not treated the same way and it's happening just fine" (Planner 20, Interview Results, 2014). The planner noted an example of this would be accessibility planning, and although it is not a requirement, there are courses and workshops on the issue (Planner 20, Interview Results, 2014).

Many planners believed it should be an option to allow students to specialize if they wish "because the planning profession is a really generalized type of profession, but there are people out there who specialize in certain things" (Planner 3, Interview Results, 2014). Another planner supported this idea and believed the course should be made available, which would allow students to

specialize if they wished to do so (Planner 26, Interview Results, 2014). One planner believed it

should be something that is taught in planning school, but not necessarily through a specific course.

The planner explained how he/she attended a university in which he learned the basics of

multicultural planning. However, he attended a university with a professor who had extensive

knowledge of the field (Planner 8, Interview Results, 2014). Another planner believed multicultural

planning should be introduced as a module, but should not mandatory. The planner stated:

> I think it is good to have a module, I don't know if I would put a
> whole course on it, but certainly there could be a module in urban
> stream of planning that highlights some of these issues that relate to
> land use. For example, how do you design a park, what kinds of
> homes you permit, what kind of parking do you permit with homes,
> and that type of thing. I think that is just a good awareness piece. I
> don't know if I would make it mandatory, but certainly if their career
> path is moving into to greater GTA where some of these issues might
> be something that would be attracted to them. But, someone coming
> from the rural area that you know might not ever see that kind of
> thing, and you know it would have less importance to them (Planner
> 7, Interview Results, 2014).

One planner noted that he feels it is imperative in the near future that they consider adding a

multicultural element, as he believes that it will be an important aspect of their day as a planner, and

they need to acknowledge and understand this. The planner then noted he has

> been reawakened by the whole rethinking process with the new OP
> and how we have engaged and what was learned and so I think it is
> absolutely important. It will only help build respect and especially
> with moving to the area but for a lot of new immigrants they are
> coming here, a good number are coming here because of persecution
> back home for some reason or another, and so their trust level of
> government is not high so planners will need to be able to break that
> down (Planner 12, Interview Results, 2014).

Another planner highly supported this idea, and believed it is "important to have it because it's

emerging for some places and is a growing issue that planners need to be aware of" (Planner 9,

Interview Results, 2014). The planner then noted an interesting point and expressed that as planners,

we are given background, although somewhat superficially or shallow, on storm water management, on environmental issues and urban design things, so even a glance acknowledgement or a flag that says 'hey this is something that you will encounter', it is very important (Planner 9, Interview Results, 2014).

One planner expressed that growing trends is a reason it might be important in the future, the planner notes that it would have

really big implications across the university and profession, I do think that it should be a component, whether it is a specific course or a component of a course. I mean if it is becoming more and more of a trend then really, a planner never knows where they are going to land after they finished their schooling, I mean the breath of careers you can take once you have that degree, it is pretty extensive. I think it would probably fit well within…a module that may already exist within that part of planning context. So I would say yes (Planner 2, Interview Results, 2014).

Several planners had other reasons as to why they felt it was important, and had various suggestions on how multicultural planning should be included within training measures. For example, one planner stated, students "should not be graduating from planning school without having some type of multicultural planning or planning for diversity with a society… whether its religion, ethnic, demographic, you should certainly be aware of how all of that works" (Planner 25, Interview Results, 2014). Another planner explained it should be a requirement to introduce it in the first year of a planning degree, along with having a requirement for students to take a course in cultural studies outside of planning - something similar to "a native studies or a Chinese studies, or pick some sort of non-white people study" (Planner 5, Interview Results, 2014). Furthermore, one planner believed it is important that the requirements evolve with the practice of urban planning and feels the field is in a transition period (Planner 10, Interview Results, 2014). The planner noted that multicultural planning is probably "more representative of where we should be as planners" (Planner 10, Interview Results, 2014). Furthermore, one planner believed it is appropriate to have as part of the program, particularly

as part of the discussion of planning around urban centres, in regards to history and cultural

awareness. The planner noted

> certainly an awareness of certain issues are important because of the
> things we have been talking about today, in terms of how that
> actually effects a planner's job and making sure the public spaces in
> the community, and the housing policies, and certain things are
> going to be responsive to the types of citizens that we are city
> building for (Planner 6, Interview Results, 2014).

One planner expressed multicultural planning is important but perhaps could be lumped with a larger

idea, such as accessibility in the broader sense (Planner 11, Interview Results, 2014).

Chapter 5: Discussion

Overall, the interview findings strongly correlated with those found within the survey results, which included: the role of planners, multicultural planning, planner dis-connect , and differing land use and social policy views. However, my interview findings may contextualize some of the findings of my survey, as my interview findings demonstrated planners who stated their city did not have a multicultural strategy did indeed have a plan. Furthermore, planners often did not associate certain land use elements with cultural planning. Planners also demonstrated a lack of awareness of other municipal cultural strategies, which demonstrated a dis-connect between the planning profession and multicultural planning, thus demonstrating a lack of training or understanding.

5.1 How do planners perceive multicultural planning and do they acknowledge the potential role/importance of cultural diversity within a city?

My findings demonstrated that, for the most part, planners are unsure of their role regarding cultural diversity within a city, and therefore to do not have a clear understanding of multicultural planning. The findings also demonstrated that planners often misperceive the significance of multicultural planning and do not have a unified perception of issues relating to municipal planning. There are two primary reasons for this: 1) In general, planners who supported the idea of multicultural planning did not know how to implement it as they valued promoting cultural diversity within their city, but did not have a good enough understanding in order to do so; 2) several planners placed too much emphasis on the modernist planning principles of universalism, and therefore, did not see cultural diversity to be an important aspect of planning.

Planners in Ontario are not provided with enough guidance from the PPS, PA, CIP/OPPI, or PSB pertaining to their role and cultural diversity within a city; as a result, this is impacting how they

perceive multicultural planning. The survey results indicated that 69.23% of planners agree cultural and ethnic diversity is an important aspect of a planner's job, while 19% were undecided, and 12% disagreed. The results were very diverse and included a range of themes which included: 1) requiring different amenities for cultural groups, 2) inclusive plans regardless of cultural or ethnic background, 3) demographic trends and the need for immigrants, 4) unclear how multicultural planning works, and 5) planning is a multifaceted profession and all aspects are equally important. My interview results demonstrated similar results, however, they placed more emphasis on "how do you people plan?" and universal standards. Several planners admitted knowing little about multicultural planning.

Interestingly, many planners were not able to discuss multicultural planning in general, but were able to discuss specific planning application on cultural matters, most frequently the development of a mosque or another religious institution. Ironically, Qadeer uses this as an example to set the context for his article, entitled, *What is this thing called Multicultural Planning?*, he begins his article by stating "ask a planner about multicultural planning and he/she will initially wear a look of puzzlement, but on further prodding may start narrating stories of the approval process that a mosque or Gurdawara had gone through" (2009, p. 10).

I was unable to find academic literature that demonstrated planners felt provincial and federal planning guidelines caused misunderstandings of their role as a planner pertaining to cultural diversity. However, academic literature strongly supported my findings regarding planners favouring universal standards and how several planners truly believed these values embraced equality. For example, Hardwood (2005) explains that planners are often confused where equality fits into the framework of urban planning, as the general principle of equality is that everyone is treated equal. Furthermore, Fenster (1998) and Burayidi (2003) explain that planners are accustomed to focusing on assumptions of sameness. Hardwood (2005) and Sandercock (2000) explain how planners often do not question current procedures or the modernist value set.

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Most planners acknowledged the potential role and importance of cultural diversity within a city for economic or demographic reasons. However, several planners stated that they did not need to consider multicultural planning because they do not see it being an issue within their city.

Planners also demonstrated various perceptions of multicultural planning, when they were asked about examples from the Multicultural Planning Index (Qadeer & Agrawal, 2011) and other multicultural planning policy recommendations. Firstly, several cities mentioned they accommodated cultural diversity within the city by providing translation services when need. Several planners believed language services were important for public outreach, which they believed was a large aspect of a planner's role. Planners did not consider fairs or funerals planning aspects, and often said accommodation for ethnic sports areas was not their job, as the Parks and Recreation Department was in charge of that. Interestingly, several planners believed that they do not plan for the use of parks, but rather view it as an empty canvas for various uses. Furthermore, Qadeer (2007) believes planners should create ongoing programs for multicultural civic education sessions for both immigrants and Canadian-born citizens (Qadeer, 2007). However, most planners interviewed would consider this a programming or operational matter, and therefore not within their duties as a planner.

In all, planners did not have a good enough understanding of their role as planners and cultural diversity to demonstrate a unified view of multicultural planning, suggesting additional training should be conducted.

5.2 Do planning departments in Ontario's Mid-sized cities actively strive to enhance multiculturalism? If so, what tools are planners using to create a multicultural environment?

My research has demonstrated that planning departments in Ontario's mid-sized cities, for the most part, do not actively enhance multiculturalism to a large extent. However, most municipalities do have initiatives that promote a multicultural environment. For example, my survey results

demonstrated that the majority of mid-sized cities in Ontario actively strive to enhance

multiculturalism, which could include non-profit organizations, multicultural centres, city initiatives,

parks and recreation programs, local economic development programs or any other type of programs.

However, the planning departments, for the most part, do not actively strive to enhance

multiculturalism. The City of London may be an exception, as their Official Plan is taking a

progressive and inclusive approach. However, the City of London was not aware of several

multicultural planning issues that can impact planning in mid-sized cities, such as changing house

addresses for cultural beliefs, and therefore would be addressing these issues on a case-by-case base,

rather than being proactive and having specific policies in place.

My findings demonstrated planners in Ontario's mid-sized cities are using various tools to

promote multiculturalism within their city. According to the web-based survey, 68.42% of the cities

are promoting a multicultural environment through an Official Plan. However, it is likely that this

percentage is actually higher than this because planners in mid-sized cities are unable to recognize

elements that promote cultural diversity within their plans. Survey results also stated 21.05% of cities

have a Multicultural Community Plan, however, it is likely that this percentage is higher as well.

This is because planners are not aware of the land use or strategic planning elements in their city's

Cultural Plan, and in many cases believe it is an "Arts and Theatre" type of cultural plan. Several

planners did not even know these plans existed within their municipality. However, it is important to

note, that most Multicultural Community Plans, or similar type document, are often lead by the Parks

and Recreation Department, not the planning department. Additionally, in most cases, the Planning

Departments were not highly involved in the process.

As demonstrated by the interview findings, several planning departments in Ontario's mid-

sized cities are promoting cultural diversity. Several municipalities have Official Plans, which

promote a multicultural environment through various ways. For instance, the City of Sault Ste. Marie

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and the City of North Bay have an Official Plan with has cultural elements, while the City of Welland has culture as a strategic pillar within their Official Plan. The City of London has taken a very progressive approach to including culture within their Official Plan; The City of Pickering has a theoretical lens of "evolving needs" and focuses the reality that communities change and therefore, needs change (p.1). The Official Plan also states they want to create a complete communicate with diverse uses and opportunities and increase cultural opportunities. The Official plan also discusses welcoming diversity, while respecting the local context. The city also stated, once their cultural plan is approved by council, it is likely, they will add several elements into the Official Plan. The City of Sarnia also has a chapter titled "Cultural Vibrancy" within the Official Plan; The City of Burlington briefly mentions culture within in its Official Plan. The City of St. Catharines also speaks directly to cultural needs of the community and decision making that is inclusive. It also states to promote equality between generations and all different groups of society; The Town of Oakville also briefly mentions culture. Several municipalities have cultural plans to support a multicultural community. For example, the Town of Newmarket's Cultural Plan states that it should be an extension of the Official Plan (p. 16). The City of Thunder Bay's cultural plan states to integrate the cultural plan's objectives into the Official Plan, and integrated them into other aspects from a land use policy framework (p. 39). However, aside from the Official Plan, planning departments in Ontario's mid-sized cities, for the most part, do not actively strive to enhance multiculturalism.

Several municipalities have taken initiative to accommodate different types of cultural differences. For example, numerous municipalities have strategies in place to provide language assistance. Furthermore, several planning departments have allowed residents to change their address if the number signifies something negative within their particular culture, as long as it does not pose a threat to emergency vehicles; however, for the most part it is not a common practice in Ontario's mid-sized cities.

Several municipalities contacted various cultural groups when updating their Official Plan or other documents; however, most planners believed minority groups would approach them if they had a concern. This mentality does not demonstrate a strong understanding of differing cultural perspectives on local government. For the most part, planners in Ontario's mid-sized cities did not specifically reach out to immigrant groups for public engagement activities.

Additionally, a planner was often on the committee for developing a cultural master plan, or in partnership with the Local Immigrant Partnerships (LIP). However, in some cases, these types of roles appeared to be somewhat superficial, as even planners on steering committees did not demonstrate a strong understanding of multicultural planning. Furthermore, the information on the plan was not effectively relayed to the entire planning department. In all, most municipalities are approaching accommodating cultural diversity on a case-by-case, or ad hoc, basis.

Overall, academic literature has not focused on multicultural planning in mid-sized cities. Qadeer and Agrawal (2011) focused on the top mid-sized cities with a high immigrant population. Their findings demonstrate, of the mid-sized cities (100,000-500,000) in Canada, the most common multicultural strategies used included (in order of most sighted): ethnic heritage preservations projects (5), routinely analyzing ethnic characteristics (4), ethnic diversity as a goal (4), ethnic signage/street names, providing for intercultural needs (4), promoting ethnic art and culture (4), accommodating ethnic sports (4), involvement and consultation (3), participation in decision-making (3), studies of ethnic enclaves (3), cultural/religion for site specific accommodation, ethnic-specific service needs (3), immigrant special services (3), and housing to suit diverse groups (3).

Of these strategies, the most prevalent of this index based on my research included: ethnic diversity as a municipal goal (Planning and Local Economic Development) promoting ethnic art and culture (Arts and Heritage), promoting ethnic sports (Parks and Recreation Department), involvement and consultation (Planning, Local Immigrant Partnerships (LIP), committee on culture, and Parks and

Recreation Department), participation in decision-making (committee on culture, Parks and Recreation Department, Local Immigrant Partnership and Planning Department). As demonstrated, many of these indexes are led by departments other than planning. My research found that about half of the municipalities did not actively included cultural groups in the involvement and consultation process, or participation in the decision making process. Most planners believed that immigrant groups should approach them, but they did not take initiative to notify any groups in their language or through cultural organizations. Planners did not note promoting ethnic art or culture as their role, and often referred to an arts council.

The study by Qadeer and Agrawal (2011) strongly correlates with my findings in regards to indexes that have low occurrence rates in high migrant mid-sized cities (100,000-500,000) including: city wide policies for cultural institutions (0), policies/guidelines for ethnic areas (2), while smaller cities (less than 100,000) had 1 occurrence. My research demonstrated that mid-sized cites (50,000-500,000) in Ontario that participated in the study, did not have guidelines for ethnic areas and in most cases did not consider planning dilemmas, which could occur. However, it is important to note that cities such as Markham or Vaughan did not participate in my study; their participation could have increased the likelihood of the inclusion of multicultural guidelines as these municipalities are known for a high population of immigrants and multicultural policy.

Although Markham, Vaughan, and Richmond Hill did not participate in my research study, it is interesting to evaluate how proximity to larger municipalities, in this case Toronto, affected the responses by the interviewees within Ontario's mid-sized cities. Most planners expressed how mid-sized cities outside of the Greater Toronto Area (GTA) did not experience a large influx of cultural diversity due to immigrants, but rather a slower increase since 1996. Furthermore, several planners expressed multicultural planning would not be a large issue for them in the future, as they were not located within the GTA. The chart in Appendix C demonstrates that Aurora, Newmarket, Pickering,

and Oakville all had the largest immigrant change since 1996. This demonstrates that a large portion

of immigrants prefer to settle near large immigrant centres. It is possible that immigrants prefer to

settle near larger municipalities because they would live in close proximity to a city that has

additional support systems, cultural services, and amenities that would rarely be found in a mid-sized

city. Further research could be conducted to determine if the proximity to a larger municipality has an

impact on the types of tools and policies the cities uses, but thus far, it appears immigrants in mid-

sized cities, within the GTA, are using Toronto as a cultural resource while benefiting from lower

housing costs.

   In conclusion, planners in Ontario's mid-sized cites do not use a lot of tools or policies to

promote cultural diversity within their city, as most of the cities interviewed deal with culture on a

case-by-case bases, which is supported by the academic literature on multicultural planning

(Burayidi, 2003; Qadeer, 2009).

5.3 Is it possible for urban planners in Ontario's mid-sized cities to accommodate cultural diversity within a city?

   My findings demonstrated multiple ways to incorporate cultural elements within urban

planning initiatives, and therefore my research has led me to believe that it is possible for urban

planners in Ontario's mid-sized cities to accommodate cultural diversity within a city; however, in

order for this to occur, planners must first be educated on multicultural planning and inclusive

planning techniques, which will be discussed in the recommendations section of this thesis.

   The Official Plan can accommodate cultural differences through various methods, which

include a cultural lens, strategic elements, cultural land use elements, a chapter, or a linear thread, or

various methods combined. Furthermore, my research demonstrated that most planners agreed that a

cultural lens, or culture as guiding principle, would be a good way to incorporate multicultural

planning into the Official Plan. For the most part, planners believed cultural elements should be

throughout the document as a linear thread. These findings contribute to academic literature within the field of multicultural planning because, as Qadeer and Agrawal (2011) note, there are not a lot of studies on best practices from practitioners. Although research has been done that demonstrates a need for multicultural policy within the Official Plan, the literature has not provided tactics to accomplish this goal.

In addition to cultural elements within the Official Plan, planners suggested having a strategic document, and an advisory committee with key stakeholders. If implemented properly, it is likely that planners in Ontario's mid-sized cities will be able to accommodate numerous cultural differences. However, in order to do so, academics within the field of multicultural planning and planners must work to better understand reasonable accommodation of cultural differences, which will be discussed further in the recommendations section of this thesis.

5.4 Is there a dis-connect between the planning profession and multicultural planning in mid-sized cities in Ontario and do planners acknowledge additional training is needed?

My research results strongly suggests there is a dis-connect between the planning profession and multicultural planning in mid-sized cities. As mentioned above, planners are unsure of their role pertaining to strategic and cultural elements, which is increasing this dis-connect between multicultural planning and planners. Scholars within the field of multicultural planning suggest there is a dis-connect due to universal standards, fearing human rights legislation, and a lack of training overall (Burayidi, 2004; Hardwood, 2005; Qadeer, 2007; Sandercock, 2002). My findings strongly support the literature on the dis-connect between the planning profession and multicultural planning and provide additional reasons for this dis-connect in Ontario's mid-sided cities. My findings demonstrate several key points which include: 1) planners are unsure of their role as a planner; 2) cities are unaware of what is considered to be multicultural planning; 3) planners demonstrated a lack

of training of cultural planning and fear human rights laws; and 4) some planners in mid-sized cities avoid cultural planning due to current demographics and lack of diversity within their city, which is specific to mid-sized cities.

One of the primary causes of the dis-connect between planners and multicultural planning is a lack of training. For example, many planners believed multicultural planning meant different laws for different groups of people, and this finding was also supported by Qadeer (2009) as he notes that a common misconception of multicultural planning is that specific policies and exceptions are made for specific cultural groups, additional education would assist with this common misconception. Furthermore, my findings demonstrated that several planners did not feel comfortable using specific terminology, such as multigenerational homes.

Scholars have suggested that planners also avoid multicultural planning because they fear human rights legislation (Hardwood, 2005). Many planners interviewed feared that they would accidentally violate constitutionally rights to religious freedom or other Canadian multicultural laws while defending a multicultural community.

Planners encounter a major barrier because the norms of the dominant culture are embedded in the policy framework (Sandercock, 2002; Burayidi, 2004; Qadeer, 2007). As demonstrated, both my interview and survey results presented the idea of the dominant culture which can be represented by terminology such as the "general public" or "greater good." Qadeer (2009) explains that social norms are reconstructed in a two way process. However, I believe this only occurs when there is a larger presence of immigrants within the city. Of the cities interviewed, I do not feel like cultural diversity is impacting societal norms, as there is not a large enough immigrant population. Qadeer and Agrawal (2011) explain that there may be an immigrant threshold in terms of multicultural policy and the number of policies, and I believe it is possible that there is a threshold to reach in regards to the "two-way street" theory of impacting the social norm, which is most likely the case in larger

municipalities with higher immigrant populations. Scholars argue that planners should also educate the public on citizen rights when living in a democratic society in Canada in order to create a common goal within a diverse nation (Qadeer, 2007).

In addition, my findings demonstrated that planners are unaware of how to incorporate cultural diversity in the Official Plan. This finding is supported by the literature as scholars argue that the field of planning practice is outpacing best practices for multicultural planning academic literature, as Qadeer and Agrawal (2011) stated that "practicing planners write sparingly about their approaches and experiences" (p. 134).

Contributing to the literature, my findings demonstrated that several planners in Ontario's mid-sized cities did not feel they needed to consider multicultural planning because it was not an issue due to a lack of diversity, and did not see it becoming an issue in the future. Furthermore, my findings demonstrated that a lack of communication between city departments also hinders a city's ability to promote a multicultural environment. Planners were unaware of what the Parks and Recreation Department were doing to promote a multicultural environment. They often believed the document did not contain land use planning elements that would impact them, which was false. Furthermore, in several cases, the cultural plan suggested that the Official Plan was going to be updated to include cultural elements, but the planners were not aware of this. In several cases the planners did not even know a cultural plan existed, if the Parks and Recreation Department prepared it.

In conclusion, the majority of my findings regarding planner dis-connect and multicultural planning strongly correlate in regards to dominant culture, human rights, and lack of training, along with academic literature. However, my research demonstrated several other factors that are causing this dis-connect which include: 1) problems with interdepartmental communication, and 2) mid-sized cities demographic trends and lack of diversity.

5.5 Limitations

There are several limitations of my research study that affect my results. Certain limitations included: time constraints, data collection difficulties, and sensitive subject matter that introduced difficulties in conducting my research.

A large limitation of this study is that it was completed in one year's time. This can be difficult as a result of the length of time it takes to receive ethics approval, collect data, and complete the written component. A longer study period would allow for more accurate results because I would be able to conduct more case studies to make the study pertain to more Canadian cities. It would also allow more time to contact municipalities that did not reply to the web-based surveys using different methods. In addition, a longer study period would allow me to complete a longitudinal study to access the evaluation process rather than just provide suggestions for municipalities.

Data collection was also a major limitation for my study. One limitation of web-based surveys is that it often yields a lower response rate than telephone calls but, due to time constraints, it is easier to do a web-based survey to all mid-sized municipalities in Ontario (Dillman et al., 2008). As anticipated, I initially received a low response rate to the survey, and performed follow up calls to remind planners of the importance of the survey and my research. If only a few cities reply, it will create a limitation for generalization because it will not represent all mid-sized cities as a whole. Furthermore, my study did not represent larger municipalities within the Greater Toronto Area, as Vaughan or Markham did not complete any portion of my research, and are thus not represented in my study. This is significant as these cities are located within the Greater Toronto Area and are known to have a diverse population.

The theme of multiculturalism could be a limitation in the sense that it may be considered a controversial topic. Planners may not want to talk about lacking a multicultural strategy, or as

literature has noted, they do not feel it is their responsibility, or they fear they will say something that violates human rights (Hardwood, 2006; Pestieau & Wallace, 2003).

Changes to Statistics Canada survey has also made it difficult to compare data to the 2011 Census. In 2011, Statistics Canada replaced the long form census with a voluntary National Household Survey. In addition, changes were made to the definition of household in 2006. Changes were also made to mother tongue and home language, and people are cautioned not to compare this data to other census data (CBC, Long term Census, 2012). However, despite these inevitable limitations, I followed the University of Waterloo's ethics standards and validity to ensure that my results were accurate and ethical.

Chapter 6: Recommendations

6.1 Thesis Conclusions

In conclusion, this study has presented several research findings that demonstrate a need for change within the context of multicultural planning in Ontario's mid-sized cities. Firstly, this study has demonstrated planners are unsure of their role in regards to social and cultural elements. The area of debate revolves around the field of planning as primary land use, or if planners should consider cultural and social elements which moves away from the traditional idea of land use planning. This can be demonstrated by their various interpretations of the Planning Act and Provincial Policy Statement, as well as the role of the Official Plan. Some planners are conflicted on whether their job includes "people planning", as they feel current legislation does not allow them to include social, cultural, or strategic elements within the Official Plan; others feel that the PPS and Planning Act mention social elements, which could include culture, and thus would be acceptable to incorporate social and cultural elements.

Another barrier planners face when considering cultural diversity and their role as planners, is the fact that the field of urban planning is deeply rooted with modernist principles, which include values of "universalism" and sameness. However, these values do not work well with the guiding principles of multiculturalism, which are equality and diversity (Qadeer & Agrawal, 2011; Reeves, 2005; Sandercock, 2003). The values of universalism and sameness promotes the idea of the "public good," which is often associated with the dominant culture within a city and does not consider cultural differences amongst its citizens. My findings strongly correlate with the academic literature of the public interest, as Milroy and Wallace (2002) note that "planning in Ontario focuses on the use of urban form to achieve the public interest" and many planners cited "public good" or "general

public" within my study. Planners should consider all citizens, not the greater public interest, public good, or general public.

Secondly, my research demonstrated that planners in Ontario's mid-sized cities are unaware of the various types of tools available to promote a multicultural environment. The interview results revealed planners were unaware of what types of planning documents and public engagement techniques that could promote a multicultural environment; these types of tools could include: Official Plans (lens, chapter, or Linear thread, or various methods), Cultural Plans, Strategic Plans, committees and public engagement techniques. My finding are supported by the literature, as scholars note that multicultural planning is usually done on an ad hoc basis (Burayidi, 2003; Qadeer, 2009), with little written on the approaches they used. Qadeer and Agrawal (2011) explain that practicing planners rarely write about their approaches or experiences when dealing with multicultural planning cases, which was also supported by my research. The lack of literature available on techniques used to assist planners, and the reliance of using a case-by case assessment also hinders the field of planning and multicultural planning.

My research has contributed to the field of multicultural planning because it examined some of the tools used by planners to promote a multicultural environment, based on planner opinion and perception of these tools. Firstly, my research found that most planners agree that committees should include key informants of specific groups within knowledge of cultural elements, as volunteering general public groups often do not have the necessary knowledge or investment. Furthermore, my research found that planners preferred multicultural strategies within the Official Plan to be a linear thread, rather than a chapter, or a mixed approach. My research also found that planners in Ontario's mid-sized cities felt that even if an Official Plans contained cultural elements throughout, a strategic plan to work in conjunction with the Official Plan would be beneficial, as the strategic plan could be more specific and include more strategic elements such as fairs and partnerships, for example, to

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work in creating a multicultural environment on a larger scale. Furthermore, my research has established that further studies must be conducted to evaluate the strengths and weaknesses of multicultural planning tools.

Thirdly, my thesis discussed key issues that cause a dis-connect to occur between planners and multicultural planning. Planners in Ontario's mid-sized cities demonstrated a lack of training pertaining to multicultural planning (in general), terminology, and human rights laws. These findings strongly correlate with the academic literature on multicultural planning. However, my findings further contributed to the field of multicultural planning because I found several additional reasons for the dis-connect , along with one specific to mid-sized cities. Firstly, my research demonstrated there was a lack of communication between various city departments, which seemed to increase this dis-connect , which was not found within the literature of multicultural planning.

My findings demonstrated the organizational structures of municipal government in Ontario's mid-sized cities is not conducive for creating a multicultural environment at the municipal level, as there is a lack of communication between various departments. As a result, cultural initiatives, programs, or policies are often forgotten about when implemented by other departments, even if they specifically relate to urban planning or more specifically land use planning. This most commonly occurs between the Planning Department and the Parks and Recreation Department. Interestingly, even though some planners were involved in the process through meetings or a role on the steering committee, they did not demonstrate a good understanding of the plan and multicultural planning elements that were involved.

My findings also demonstrated an additional factor that further increased the dis-connect between planners and multicultural planning in mid-sized cities, as some planners stated they do not consider cultural planning important due to current demographics within their city, which for most of these cities is a lack of cultural diversity. Planners were divided on the importance of multicultural

planning in mid-sized cities due to current demographic trends, and those who focused more on future demographic trends. Planners who focused on current demographic trends believed cultural planning within their city was not necessary, as thus far, there had not been any major issues; however, some noted that it could become an issue in the future, while others believed that multicultural planning was an important issue for the future due to Canada's declining population, but as mentioned most planners did not have a stable foundation of multicultural planning to move forward. As a result, both these issues cause a large dis-connect between planners in mid-sized cities and the practice of multicultural planning.

My literature review, findings, and recommendations have all lead to determine **how planners in mid-sized cities should incorporate multiculturalism within their practice?** Personally, my research has led me to believe planners in mid-sized cities should incorporate multicultural into their practice for several key reasons, specific to Ontario's, which include: 1) current demographic trends, 2) cultural diversity within a city has a positive correlation with prosperity, and 3) our society now places more emphasis on cultural diversity as a lifestyle. First, I will discuss why I believe planners in mid-sized cities should incorporate multiculturalism within their practice, followed by a comparison and evaluation of my 13 study municipalities, then this section will provide specific recommendations, and follow with ideas for best practice based on the literature and research findings.

My research has demonstrated that planners within mid-sized cities acknowledge that immigrants prefer to settler in larger municipalities such as Vancouver, Montreal, or Toronto. Furthermore, it has illustrated several cities recognized that their municipality needs to focus on the attraction and retention of immigrants due to current demographic trends within their municipality. These findings, when compared to the Statistics Canada Census Data (1996 to 2011), demonstrate that, of the study municipalities, the City of Thunder Bay, Sault Ste. Marie, St. Catharine's, North

Bay, and Sarnia have experienced a declining population since 1996. Of the 13 cities, 8 experienced a population increase. Furthermore, Sarnia, Sault Ste. Marie, Thunder Bay, Welland, Cambridge, St. Catharines, and North Bay all experienced a decrease in immigrant population (Statistics Canada Data Census 1996, and 2011). Furthermore, several cities explicitly cited the need for immigrants due to demographic trends, these cities included: the Town of Aurora, the City of Sault Ste. Marie, the City of London, The Town of Oakville, the City of Sarnia, and others to a lesser extent.

Another reasons planners in mid-sized cities should incorporate multiculturalism into their practice is because scholars argue multicultural planning is becoming more important because our society now places more emphasis on cultural diversity as a lifestyle choice. For example, Qadeer (1997) believes "socially mixing characteristics often reflect the fashionable districts of a city" (Qadeer, 1997, p. 486). Furthermore, Qadeer (1997) notes that culture is now something that is expressed in the public realm, unlike before when it was done privately within your house. Closely related is the idea that scholars have suggested that cultural diversity within a city has a positive correlation with prosperity (Florida, 2002; Qadeer, 1997), and this will be beneficial for mid-sized cities as they have been experiencing population decline (Bunting, 2007; Bryant, 2001).

Additionally, my research had led me to believe that accommodating cultural differences will allow for a more inclusive practice for culture in the broader sense. Several planners alluded to this idea, as they believed some of the accommodation suggestions were not only for cultural immigrant differences. Urban planners should encourage multiculturalism within a city, as it will benefit cultural identity in the larger sense, and therefore all citizens: old or young, able-bodied or people with a disability, nuclear family or single parent, heterosexual or homosexual, students, socio-economic status and transcends all cultural groups in the larger sense.

In all, my research has demonstrated that planners in Ontario's mid-sized cities should incorporate multiculturalism within their practice; furthermore, it has suggested there are numerous

ways cities can accomplish this. However, in order to achieve this, several things must occur before

multicultural planning can effectively be achieved in Ontario's mid-sized cities, which will be

discussed in the recommendations section.

6.2 Recommendations

The final goal of this thesis is to provide recommendations for planners, the Canadian

Institute of Planners and provincial planning policies, government (local, regional, provincial, and

federal), and academics involved in multicultural planning at the municipal level. These

recommendations are based on key findings from the web-based survey, interview results, policy

review, and academic literature on multicultural planning.

6.2.1 Keys Issue: Undefined Role of a Planner

One of the key issues causing a barrier to multicultural planning is the undefined role of the

planner. This is caused by two key issues, which include: 1) various interpretations of higher-level

policies and guidelines; and 2) an unclear role in a post-modern society when planning is established

with modernist values. In order to effectively address this issue, the following must happen: changes

should be made at a higher level across Ontario; updates should be made to the PPS, PA, and other

provincial and federal guidelines to reflect a multicultural strategy; and planners should consider

societal changes that impact planning policy and the built environment, as we transition to a society

with postmodern values pertaining to cultural diversity.

Amendments should be made to the PPS, PA, and other planning organizations that

provide guidance to planners, such as CIP and the Professional Standards Board, to provide

planners with a clear understanding of their role as a **planner.** Planners should understand their

role pertaining to cultural and social elements and how it impacts the built environment. This could

be accomplished by ensuring all high level planning documents and planning organizations present a

clear and uniform message to planners. The Province of Ontario has demonstrated a desire to promote multicultural community planning; thus, the province should follow through by updating policies and notifying planners of their role in enhancing cultural diversity within their city.

6.2.1.1 The Provincial Policy Statement

Several amendments should be made to the PPS. Most importantly, the PPS should provide more clarity of the meaning of "social," which is mentioned in the preamble. Planners were unsure if "social" elements included cultural diversity. The plan should specifically note culture as a guiding principle to support other provincial guidelines, and provide the guiding policies at the beginning of the document.

The plan could also benefit from having a specific section on places of worship, rather than being briefly mentioned in another section. As Ontario is expected to receive more immigrants due to future demographic trends, it would be beneficial for municipalities to consider things such as zoning amendments for cultural reasons and proximity, as well as traffic parking solutions for religious institutions, controversial spiritual rituals, and the public realm.

Additionally, a point of clarification should be added to the housing section on multigenerational homes discussing secondary suites, multiple kitchens, and transitioning houses to various cultural preferences as houses change owners. Additional research on best practices must be conducted on this topic.

6.2.1.2 The Planning Act

Several amendments should be made to the Planning Act to provide better direction to planners in Ontario regarding the role of the Official Plan. The province needs to articulate if an Official Plan should only contain land use elements or social and strategic elements, as well. **The Planning Act and Provincial Policy Statement should work more in conjunction with the**

Canadian Institute of Planners and the Professional Standards Board, and together, they

should determine the route they want to take regarding the future of Official Plans, as it is

apparent that several municipalities are moving away from traditional land use documents, while

others are not because they believe the province would not support them. This is important, as it

would provide better guidance to planners, as well as a better understanding of planners' job

requirements and role of an Official Plan, thus unifying planners understanding of provincial

legislation, which was a common misunderstanding throughout the results of this study.

6.2.1.3 CIP/OPPI and the Professional Board of Standards

CIP/OPPI and the Professional Board of Standards should also be consistent with the

guiding principles of the PPS and Planning Act, as planners frequently mentioned them during

their interview; however, CIP/OPPI and PBS does not guide the PPS or Planning Act, which is also

causing confusion for planners regarding their role with cultural diversity and other strategic

elements.

If cultural planning is a key element of urban planning principles at the federal and provincial

levels, then **several amendments should be made to the Professional Standards Board (PSB)**

school accreditation requirements. Currently, the PSB mentions diversity and inclusiveness as a

functional competency in planning and policy-making within university accreditation standards (PSB

Planning Canada, 2014). However, this should be more specific to cultural differences pertaining to

land use cultural planning, public engagement and communication style differences, and place

attachment theory, as migration levels increase in the future due to demographic trends. A small

module on multicultural planning, which most planners interviewed believed would be a good idea,

would assist in training future planners to think critically and provide them with a basic foundation

for cultural planning.

Planners who received degrees before these amendments take place should be required to take a course on municipal cultural planning. The following should be included as course requirements: 1) place attachment theory, 2) land use cultural planning, 3) communication style differences among cultural groups and public participation techniques, and 4) reasons and techniques to remove government mistrust as a newcomer. As several of these topics are relatively new topics in the field of planning, **all levels of government must conduct further research on them**.

6.2.2 Key Issue: Postmodernism and anti-democratic practice

Planners should consider societal changes that impact planning policy and the built environment, as we transition to a society with postmodern values pertaining to cultural diversity. As previously mentioned, scholars believe a shift to postmodernism is causing stress to the field of planning and diversity. Beauregard (1996) supported this idea, stating that the field of urban planning finds itself in between modernity and postmodernity, "with practitioners and theorists having few clues as to how to (re)establish themselves on solid ground" (1996, p. 227). Planners need to recognize that modernist values are embedded in the field of urban planning, and question these beliefs, as they do not promote an inclusive practice. **Planners should consider removing themselves from ideas of the "public good" as it is an undefined term which represents the dominant culture.** Planners should reflect what a democratic and equitable practice would look like, while considering not all citizens have the same needs or values. As Sandercock (1998) noted, modernist planning principles are anti-democratic. Planners and planning documents should use the term "all citizens" rather than "public good" or similar terms.

Another section featured in the PPS which is not inclusive to all cultures focuses on Aboriginal culture as a highlighted cultural group. In order to be more equitable, the PPS's Aboriginal policies should be stated in the preamble and later assumed throughout the document in order to demonstrate equality between all cultural groups in the planning process. A section on

Aboriginal communities and environmental values could be placed in the PPS pertaining to current rights, environmental protection values, and aboriginal policy, as all people should be the focus of public consultation in the planning process.

Furthermore, the plan should add a section on newcomers to Canada if they want to embrace an equitable practice. Currently, section 4.0- Implementation mentions the Constitution, Ontario Human Rights Code, and the Canadian Charter of Rights and Freedoms. This should be mentioned earlier in the document as guiding legislation. In addition, Section 1.0- Building Strong and Healthy Communities, should define diversities in the population, including age, sex, socio-economic status, ability, and ethno-cultural diversity, as examples, as they impact land use planning and healthy communities. Section 1.1 should mention the recognition of cultural diversity as a component to building a healthy, livable, and safe community. Planners should demonstrate that all cultural groups are equal in their policies, while recognizing that everyone has different needs.

Another way planners could adopt a more inclusive practice is by considering ethno-cultural differences pertaining to public participation. **Greater involvement from minority groups within the process of planning is needed in order to creat**e **a more balanced representation and allow for better communication** (Burayidi, 2000; Qadeer, 2009). **Cities should encourage minority groups to participate on various boards, council**s**, or other committees**.

Planners should recognize that different cultural groups have different communication styles, data collection views and methodologies, and varying perceptions of the role of government. **Policies should be created at a municipal level that would ensure planners would provide minority language facilities during public consultations, including translators or interpreters** (Qadeer, 2009). Furthermore, planners should consider alternative ways for collecting data, including

"ethnographic studies, narration and description stories, talking circles, and role acting" (Burayidi, 2000, p. 6).

Planners should also work on increasing public participation among minority groups by being proactive with their communication strategies. The results of the current study indicated that planners, for the most part, do not actively encourage minority groups to participate in public participation, but include them when they come to them. Planners should work to engage with minority groups through various cultural organizations.

6.2.3 Key Issue: Lack of Training: Multicultural Planning, Human Rights, and Equality

For the most part, planners in Ontario's mid-sized cities did not demonstrate a strong understanding of multicultural planning. As previously mentioned, planners should recognize the inequalities of their current planning techniques. At the most basic level, **planners should be informed of the fact that multicultural planning is not a distinct type of planning, but rather a culturally-responsive practice, which embraces equality and diversity as its guiding principles** (Qadeer 1997; Qadeer & Agrawal, 2011; Reeves, 2005; Sandercock, 2003). Planners should recognize that multicultural planning does not mean different laws for different people or cultural segregation, as some have suggested. Interestingly, the results of the current study supported the academic literature on multicultural planning, as many planners believed it meant different laws for different people. Qadeer (2009) stated, "that the objectives and outcomes should be uniform but the measure to achieve them (inputs) could vary by the culture of clients" (p. 12). Furthermore, the results of the current study indicated that several planners were unable to recognize elements that promoted cultural diversity within their Official Plan. **Planners should also be educated on how land use planning is impacted by cultural diversity**. Talen (2006) noted how culture and the physical design of the city are often forgotten about and under-studied.

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Furthermore, planners must be aware of how the Multicultural Act, the Constitution, and the Ontario Human Rights Commission impact planning, and planners should be more confident in their role as planner when dealing with cultural diversity. The results of the current study indicated that planners avoid "planning for people" because they fear human rights repercussions. **Planners should be educated on how human rights issues impact the field of urban planning.** Dr. Sandeep Agrawal, at the University of Alberta, is an excellent resource for human rights planning in Canada.

The results of the current study indicated that **planners in mid-sized cities should be educated on tools used to promote multicultural planning.** However, in order to do this, planners in Canada must first begin to record their individual experiences when working on cases which deal with cultural diversity. Thus far, multicultural planning has primarily been conducted via informal strategies on a case-by-case basis, or in an ad hoc fashion, as many scholars have suggested (Qadeer, 1997; Burayidi, 2003). The results of the current study indicated that planners in Ontario's mid-sized cities have been accommodating cultural diversity on an ad hoc basis, as well.

Cultural Round Tables could be organized to provide learning opportunities to planners within mid-sized cities. Planners would be provided with a cultural issue/debate that is occurring in a larger municipality in Canada or, around the world, and examine federal policies pertaining to human rights and the Canadian Constitution to provide training on cultural planning. Furthermore, mid-sized cities across Ontario could organize informal discussion groups to discuss issues of cultural diversity, local economic development, best practices, and demographic trends related to urban planning.

Planners should look to academic literature on multicultural planning, as well as larger Canadian cities and cities around the world, **as they provide excellent examples of multicultural planning**. Furthermore, the Government of Ontario should continue to fund the Ontario Municipal Cultural Planning initiative and other research projects. As previously mentioned, CIP and OPPI

could provide courses on cultural planning and provide further assistance to planners. The Multicultural Planning Policy Index (Qadeer & Agrawal, 2011) could be used as a guiding framework for mid-sized cites.

Further studies should be conducted to evaluate the strengths and weaknesses of committees, cultural plans, strategic plans, and Official Plans, **and determine best practices**. Further studies could complement the current study by examining each method in further detail through the use of specific case studies and interviewing key informants from various stakeholders. For example, when examining committees, the researcher would speak to all committee members, the planning department, municipal staff, multicultural centre, and other stakeholders involved, thus determining all viewpoints and best practices. The results of such further studies could then be distributed to municipalities across Ontario through CIP and CIP training.

Mid-sized cities that want to support cultural diversity within their city through planning initiatives will need additional specialized support from culture-**specific organizations**. The results of the current study indicated that cities that focused on partnerships with cultural organizations were more successful than those that did not. Cities should be encouraged at the provincial and federal level to develop partnerships with community cultural organizations, including multicultural centres, local immigrant partnerships, and other cultural organizations within the city. It is important to create committee groups with key informants involved in cultural diversity within the city rather than to volunteer individuals without a specific skill set.

6.2.4 Key Issue: A Dis-connect - Municipal Structure and Interdepartmental Communication

Cities demonstrated a lack of communication between various city departments, including Parks and Recreation, Engineering, Local Economic Development, and other departments within the city. **Municipalities need to enhance inter-departmental communication** and understand the

importance of cultural diversity's role within a city, and the role it plays throughout all departments. **Cities must develop a more formal process for departments to be required to communicate with one another pertaining to culture within the city, as planning is a multidisciplinary field, including various departments**.

In order to accomplish this, first, **planners must recognize multicultural planning elements within the plan**, as the results of the current study indicated that planners are unable to recognize cultural elements within their plans unless the plans specifically stated something directly related to culture. For example, planners did not consider allowing passive or active recreational space to be considered something that promoted cultural diversity within their city. Planners also did not consider allowing two kitchens in one suite to be either a cultural component of planning or multigenerational (larger, multi-suite homes). Again, planners should be educated on housing, land use, and outdoor space components that assist in creating an environment that promotes cultural diversity within a city. Once planners are able to identify cultural elements, they will be able to provide better or more appropriate recommendations to other city departments, or better understand the cultural planning elements within other city departments' initiatives.

All departments related to city development, including the Parks and Recreation Department, Engineering, Local Economic Development, and others should develop a stronger working relationship to promote cultural diversity within the city. **Cities should work to develop more effective procedure**s **for communicating between and among departments**. For example, requiring comments from all groups associated with a new policy pertaining to land-use or social planning elements would be helpful, due to interdepartmental dis-connect and miscommunications.

The relationship between lower-tier municipalities and the region also caused a dis-connect between planners and multicultural planning at the municipal level. Lower tier municipalities commonly cited that they did not do much to promote cultural diversity within their city because

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social and cultural planning was conducted at the regional level. **Changes should be made to the organizational structure of lower-tier municipalities to ensure cultural planning is performed at the municipal level.**

6.2.5 Key Issue: Practice is Outpacing Literature in Multicultural Planning

Another barrier that causes dis-connect between planners and multicultural planning is the fact that the academic literature is behind current planning practice. The field of planning is currently outpacing best practices for multicultural planning. This finding is supported by Qadeer & Agrawal (2011), who explained how "practicing planners write sparingly about their approaches and experiences" (p. 134). This can also be seen with the term "reasonable accommodation" pertaining to cultural diversity within the field of planning.

The current study indicated that planners within Ontario's mid-sized cities would benefit from more specific guidance pertaining to accommodation. First, there is a need to address the term "reasonable accommodation" in regards to cultural planning, as planners are unsure of what they are legally allowed to accommodate and what would be considered a fair accommodation. Scholars have argued that a reasonable accommodation strategy must be developed (Qadeer & Agrawal, 2011; Qadeer, 2009; Sandercock, 2002). Qadeer (2009) stated that a set of policies should be developed that would be followed by urban planning agencies and cities, as an operation measure (Qadeer, 2009, p.13). **Planners and scholars within the field of multicultural planning and human rights planning should work together to develop a set of guidelines for reasonable accommodation within planning.**

As demonstrated throughout this thesis, many concepts within the field of multicultural planning add complexity to the field. For example, the word "multicultural" is associated with immigrants and Canadian Multicultural Policy. As a result, public perception of the term "multicultural" does not focus on culture in the broader sense. Furthermore, multicultural is often

associated with minority groups and differences, rather than a two-way process. **The term "multicultural" should be clarified within the context of planning**. The Province of Ontario has adopted the term "Municipal Cultural Planning," which might provide more clarity to planners, however, the same principles still apply and further education should be conducted regardless.

### 6.2.6 Conclusion: Municipal Multicultural Planning Recommendations

Qadeer & Agrawal (2011) argued that multicultural planning policy and initiatives assist in creating a multicultural environment. Furthermore, the results of the current study indicated that there is a need for multicultural strategies at the municipal level, as municipalities are experiencing an increase in immigrants, particularly within mid-sized cities surrounding the Greater Toronto Area. In general, the results of this research demonstrated the need for a more inclusive practice at the municipal level. The most beneficial way to address multicultural planning in Ontario's mid-sized cities would be to implement formal strategies which promote a multicultural environment, thus moving away from informal ad hoc methods of dealing with cultural diversity within a city.

This study has led the researcher to believe a cultural lens within the preamble or introduction would be beneficial as a guiding principle. Furthermore, this multicultural lens must recognize that all cultural groups and differences are equally important. Terminology throughout the document should be inclusive to all and note all citizens, rather than the public good. Cultural elements within the Official Plan should also be seen as a linear thread with statements promoting cultural differences within each section, when applicable. Additionally, municipalities should create a cultural plan which promotes culture, through strategic elements and, on a larger scale, to work with the Official Plan. Planning departments should work closely with the Parks and Recreation Department (if in charge) when developing the cultural plan. As many planners suggested, in order to truly embrace a multicultural environment, all city departments, along with councils, must support these initiatives. Cities should also work with cultural organizations within the city and build partnerships. This will

assist in accessing more funding through grants, but also assist with building trust between immigrants and the municipal government. Developing a cultural round table or committee, similar to the City of North Bay, with various stakeholders, would be beneficial in supporting a multicultural environment.

In conclusion, these recommendations will assist planners in mid-sized cities in understanding the role of culture within urban planning, provide a better understanding of multicultural planning, and ensure proper training for planners. Furthermore, these recommendations will also provide planners with a basic understanding of multicultural planning, inclusive policy choices, and basic guidelines for implementing these inclusive planning initiatives. It is important mid-sized cities in Ontario embrace multicultural planning to ensure equality for all, while adding vibrancy and prosperity to their city.

Appendix A: Immigrant Trends
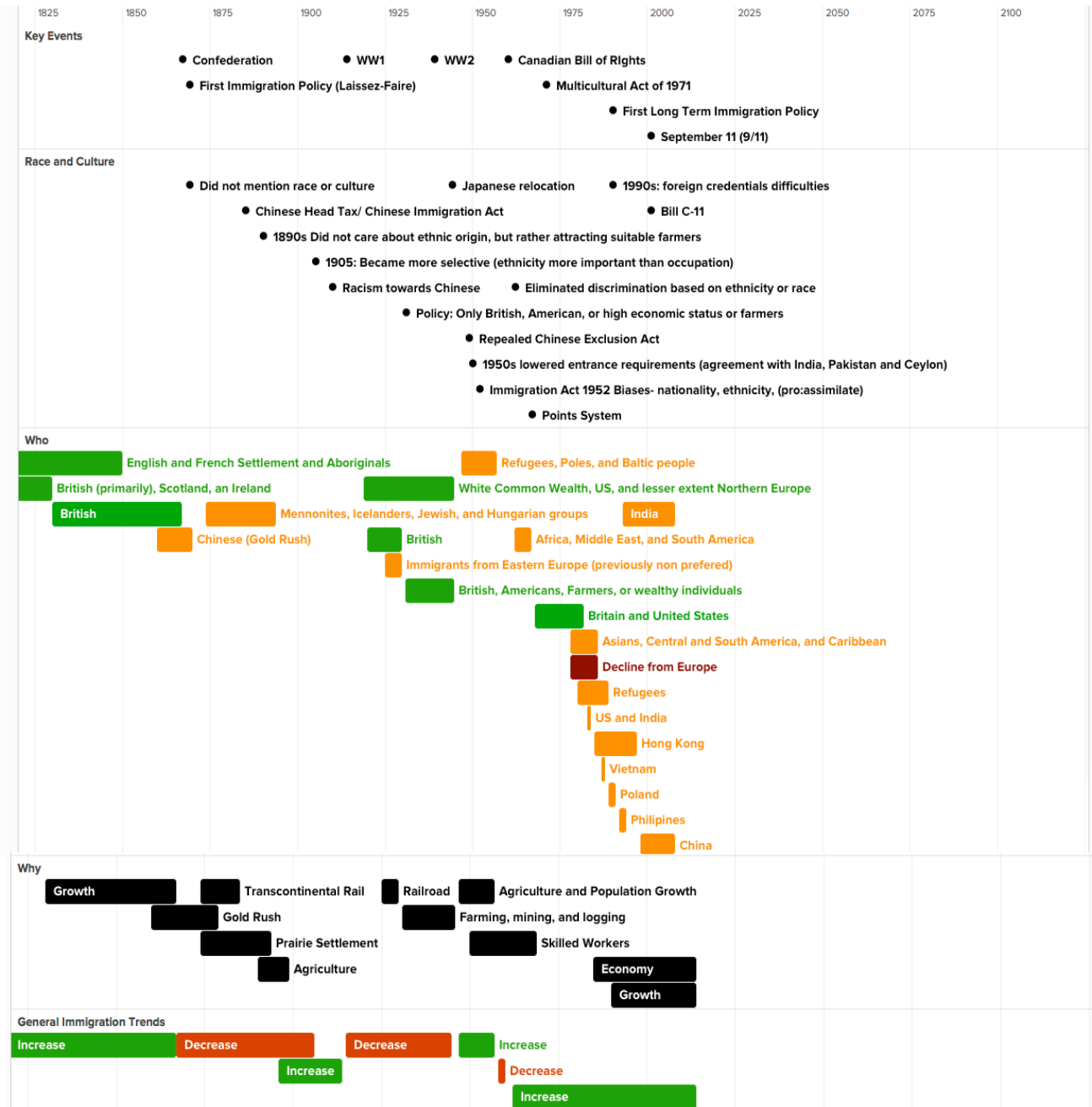
Appendix B: City Background Information

North Bay

  The City of North Bay is located 3.5 hours north of Toronto. In 2011, the City had a population of 52, 440 people. Since 1996, the population has decreased by 1,892 people, while the percentage of total immigrant population has also decreased by -0.35% (Statistics Canada 1996, 2011 Data Census). In 2011, the city had an immigrant population that accounted for 6.68% of the total population, which was the lowest percentage of immigrants when compared to other study municipalities. Of the 13 cities, the City of North Bay has the 8th highest unemployment rate, which sits in between Thunder Bay (8%) and Sault Ste. Marie (10.5%) at 8.6% (Statistics Canada, 1996, 2011).

  On the web-based survey, the planner stated the city promoted a multicultural environment through a document similar to a Multicultural Community Plan, municipal goals, information on the city website, and the North Bay and District Multicultural Centre. The planner noted they "did not have any specific statutory tools geared towards multiculturalism" (Survey Results, 2014). The planner also stated that ethnic diversity was not a concern within the community because there were no specific conflicts related to planning. The planner also notes that the city is actively working to attract immigrants to the city.

Sault Ste. Marie

  The City of Sault Ste. Marie is located just north of the United States near the state of Michigan. Sault Ste. Marie is one of the larger municipalities in northern Ontario with a population of 73,625 in 2011. Since 1996, the population has decreased by 6,429 people, while the total immigrant population has decreased by 3.07% (2011). Furthermore, the city has the highest unemployment rate at 10.5, when compared to the other study municipalities (Statistics Canada, 1996, 2011).

On the web-based survey the planner stated the city has a Multicultural Community Plan – type document, a local Immigrant Partnership- Settlement Program, information on the city website, and government programs. The planner stated that ethnic and cultural diversity was not a concern.

Thunder Bay

The City of Thunder Bay is one of the largest cities in northern Ontario with a population of 105,950, with an immigrant population of 9.6% in 2011. Similar to the other northern communities, the population has decreased by 7, 712 people since 1996, while the total immigrant population has decreased by 2.97%. The City of Thunder Bay has an unemployment rate of 8%.

On the web-based survey the planner stated the city has an Official Plan, Multicultural Community Plan- type document, municipal goals and government programs, and various cultural organizations that promote multiculturalism within the city. The planner noted that ethnic diversity is a concern within the community, as there are several cultural groups within the community, which requires cultural diversity to be accepted and promoted.

Pickering

The City of Pickering is located east of Toronto in Durham Region. In 2011, it had a population of 87,915 people. Overall it had a population increase of 8,929 since 1996. In 2011, 31.20 percent of the populations were immigrants. Of the study municipalities, Pickering had the 3rd highest change of immigrant population with an increase of 4.8 percent, following Aurora (9.38%) and Newmarket (5.98%). Additionally, the City has an unemployment rate of 8.4% (Statistics Canada, 1996, 2011).

The results from the web-based survey indicate that the city has an Official Plan, a draft Cultural Strategic Plan, marketing strategies and information on the city website, and a shared immigrant "Welcome Centre" with the Town of Ajax. The planner notes cultural diversity is not a

concern within the City of Pickering, and the city has several active cultural groups within. The

planner also notes that Mayor and council are supportive of encouraging cultural diversity in city

activities (Survey Results, 2014).

Newmarket

The Town of Newmarket is located in York Region and is located midway between

downtown Toronto and Barrie (Town of Newmarket Website, 2009). The city notes that

> the Town of Newmarket is a multicultural community with a
> population of 84,000. This number is projected to grow to 98,000 by
> 2026. From 1991-2006, the Town of Newmarket's population has
> risen by 63.4% while the GTA average has risen by 53.1 (City
> Website, 2009; Statistics Canada, 2006 Census).

In 2011, the Town of Newmarket had a population of 78, 925 people. Additionally, it had the second

highest increase in immigrants with an increase of 5.98%, following the Town of Aurora, between

1996 and 2011. Since 1996, the population has increased by 21, 800 (2011). The City had the 4th

highest percentage of immigrants with 23.78% (Statistics Canada, 2011). The City has an

unemployment rate of 7.7, which is the 3rd lowest, and equal to that of Aurora.

The survey results from the Town of Newmarket stated that the city has an inclusivity

committee, a committee of council, and information on the city website. Furthermore, the planner

states that the Planner Department "doesn't preclude multiculturalism; but they don't intentionally

enhance it" (Survey Results, 2014). Interestingly, the planner notes that ethnic diversity is a concern

with the community, as there have been tensions within the community as a result of ethnic diversity

(Survey Results, 2014).

Aurora

The Town of Aurora is located in York Region within the Greater Toronto Area, and is

located north of Toronto. In 2011, the Town had a population of 52,820 people with 26% immigrant

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population. It had the highest increase of immigrants since 1996 with an increase of 9.38%, and an overall population increase of 17,528 (1996) (Stats Canada 1996, 2011). The Town had the third lowest unemployment rated at 7.7 % (2011), which was equal to the Town of Newmarket.

The Town of Aurora has an Official Plan, Cultural Master Plan, and a Strategic Plan that promote cultural diversity with the city, according to the web-based survey results (2014). Furthermore, the city has hired a staff person who works on special projects, such as cultural projects (Survey Results, 2014). The planner expressed that ethnic diversity is a concern within the community, as it is their goal to embrace ethnic diversity (Survey Results, 2014).

Oakville

The Town of Oakville is located in Halton Region, on Lake Ontario, and is considered part of the GTA. It is located southwest of the City of Toronto. In 2011, it had a population of 180,430 with 32.04% being immigrants. Since 1996, it had an overall population increase of 52, 025 people with a 4.29% increase in immigrants, which was the 4th highest, after Aurora, Newmarket, and Pickering (Statistics Canada, 1996). In 2011, the city had an unemployment rate of 7% (Statistics Canada, 2011).

On the survey, the planner stated the municipality did not have any initiatives to promote culture diversity within the community, and noted that ethnic diversity was not an issue within the community. However, the planner did note issues of prejudice towards ethnic groups (Survey Results, 2014). However, the next portion of this section will present initiatives that the city does have to promote cultural and ethnic diversity.

Burlington

The City of Burlington is located west of the Town of Oakville, and south west of Toronto, and is located within the Halton Region at the western end of Lake Ontario. In 2011, the City of

Burlington had a population of 173,495 with 21.82% of the population being immigrants. The City of Burlington had a large population increase since 1996, of 36,519. However, it had a relatively small increase of immigrants in comparison to other GTA municipalities. For instance, Burlington had an immigrant increase of 1.14%, while all other GTA municipalities ranged from 4.29% to 9.38% (Statistics Canada, 1996 and 2011). However, Burlington had the lowest unemployment rate of all 13 cities at 5.8% (Statistics Canada, 2011).

Like the Town of Oakville, the planner at the City of Burlington stated the municipality did not have any initiatives to promote culture diversity within the community. The planner noted ethnic diversity was not an issue within the community, as there is a lack of diversity within the city, and it is not a concern to politicians or the majority of residents (Survey Results, 2014). Interestingly, the City of Burlington has a similar immigrant composition to London (21.23%) and Newmarket (23.78%). The next portion of this chapter will present initiatives that the city does have to promote cultural and ethnic diversity.

St. Catharines

The City of St. Catharines is the largest municipality in the Niagara Region, and is located in south central Ontario. It is located between the City of Hamilton the west, and the American border to the east (City website, 2014). It is 111 kilometres from the City of Toronto, and 726 Kilometers from New York City. In 2011, the city had a population of 128,770, with 19% of the population being migrants. The City experienced a population decline of 2,156 individuals and a decrease in immigrants of 1.1% since 1996. The city's decrease in immigrant percentage is similar to cities located outside of the GTA and several northern cities, and sits approximately in the middle when compared to other study municipalities. Furthermore, it has an unemployment rate of 9.7, which is 3rd highest after, Sault Ste, Marie and Sarnia (Statistics Canada, 2011).

On the survey, the planner at the City of St. Catharines said the city promoted cultural diversity through the Official Plan, a committee of council, marketing, and festivals and exhibits (Survey Results, 2014). The planner noted ethnic diversity was not an issue within the community.

Welland

The City of Welland is located in the Niagara Peninsula, and has access to Toronto in 1.5 hours, and Buffalo, NY, in 45 minutes. The city website notes that housing prices are reasonable in comparison to other cities within Ontario. Furthermore, it notes that the city is multicultural and has a high French-Canadian population and Italian community. In the last ten years, the city "has become the port for immigrants from South America, Africa, Asia and Russia" (City website, 2014). However, the Statistics Data Census data from 1996 and 2011 demonstrate that immigrant population has declined by 2.95% since 1996. In 2011, the city had a total population of 50,065, with a 10.25% being immigrants. Overall the city had an increase in total population of 1,654 since 1996. Additionally, the city has a relatively high unemployment rate of 9.5% (Statistics Canada, 2011).

The results from the web-based survey demonstrate the city has an Official Plan, government programs, festivals, and a marking initiative that promote cultural diversity within the community. The planner notes that ethnic diversity is a concern within the city as ethnic diversity is changing as different cultural groups move into the area (Survey Results, 2014).

Cambridge

The City of Cambridge is located with the Region of Waterloo, and is about an hour west of Toronto. In 2011, the City of Cambridge had a population of 125,060, with 20.22% of the population being an immigrant. Overall, there was a significant population increase of 23,631 since 1996, which was the fourth highest of all study municipalities, but the total immigrant population decreased.

1.30%. The City of Cambridge had an unemployment rate of 8.3% in 2011(Statistics Canada 1996, 2011).

Sarnia

The City of Sarnia is located on the "southern shores of Lake Huron about 1 hour north of Detroit, Michigan and 1 hour west of London, [in the Region of Lambton]…The City is characterized by a diverse economic base [and] affordable residential neighbourhoods" (City of Sarnia, Website, 2014). In 2011, the City had a population of 71,005 people with 12.08% of that being migrants. Since 1996, the City has experienced a decrease in population and a decrease of immigrant population by 3.07%. In 2011, the city had a 12% immigrant population. The city has an unemployment rate of 10.3%, which is the 2nd highest, just after Sault Ste. Marie.

On the survey, the planner indicated the city promotes cultural diversity through the Official Plan, municipal goals and programs, information on the city website, and a Local Immigrant Partnership-Settlement Program (Survey Results, 2014). The planner notes that ethnic diversity is a concern within the community because of an anticipated long term population decline.

London

The City of London is located in southwestern Ontario, between Detroit, Michigan and Toronto, and is the largest municipality of the study municipalities. It is located approximately two hours from the City of Toronto. In 2011, the City of London had a population of 360,715 with an immigrant population of 21.23% (Statistics Canada, 2011). London only had a slight increase of total immigrant population since 1996, which was 0.49%, however, it had an overall population increase of 35,069 (Statistics Canada, 1996, 2011). This was the third highest population increase, after Oakville and Burlington, which are both located within the GTA. In 2011, the City of London had an unemployment rate of 9%, which was the fifth highest (Statistics Canada, 2011).

On the survey, the planner indicated the city has an Official Plan, municipal goals,

information on city websites, and a Cultural Prosperity Plan, which promotes cultural diversity within

the community. The planner stated ethnic diversity was not an issue within the community, as the city

really embraces cultural diversity (Survey Results, 2014).

Appendix C: Study Municipality Census Data (1996-2011)

City	Population 1996	Population of Immigrants 1996	% of Immigrants 1996	Population 2011	Population of Immigrants 2011	% of Immigrants 2011	Pop. Change	Immigrant change	Unemployment Rate
Sarnia	72,738	11,025	15.15713932	71,005	8,580	12.08365608	-1,733	3.073483241	10.3
SSM	80,054	9,745	12.1730332	73,625	6,700	9.100169779	-6,429	3.072863423	10.5
Thunder Bay	113,662	14,310	12.58995971	105,950	10,185	9.613025012	-7,712	2.976934693	8
Welland	48,411	6,395	13.20980769	50,065	5,135	10.25666633	1,654	2.953141355	9.5
Cambridge	101,429	21,835	21.52737383	125,060	25,295	20.22629138	23,631	1.301082448	8.3
St. Catharines	130,926	26,890	20.53831936	128,770	25,030	19.43775724	-2,156	1.100562114	9.7
North Bay	54,332	3,280	6.036957962	52,440	2,980	5.682684973	-1,892	0.354272989	8.6
London	325,646	67,530	20.73724228	360,715	76,585	21.23144311	35,069	0.494200825	9
Burlington	136,976	28,320	20.67515477	173,495	37,865	21.82483645	36,519	1.149681679	5.8
Oakville	128,405	35,630	27.74814065	180,430	57,820	32.04566868	52,025	4.297528032	7
Pickering	78,989	20,800	26.33278051	87,915	27,430	31.20059148	8,926	4.867810967	8.4
Newmarket	57,125	10,165	17.79431072	78,925	18,770	23.78207159	21,800	5.987760865	7.7
Aurora	34,857	5,920	16.98367616	52,385	13,815	26.37205307	17,528	9.388376906	7.7

Total Population including Immigrants for Mid-Size Cities in Ontario, 1996 and 2011

Total Population of Mid-Size Cities in Ontario, 1996 (L) and 2011 (R)

155
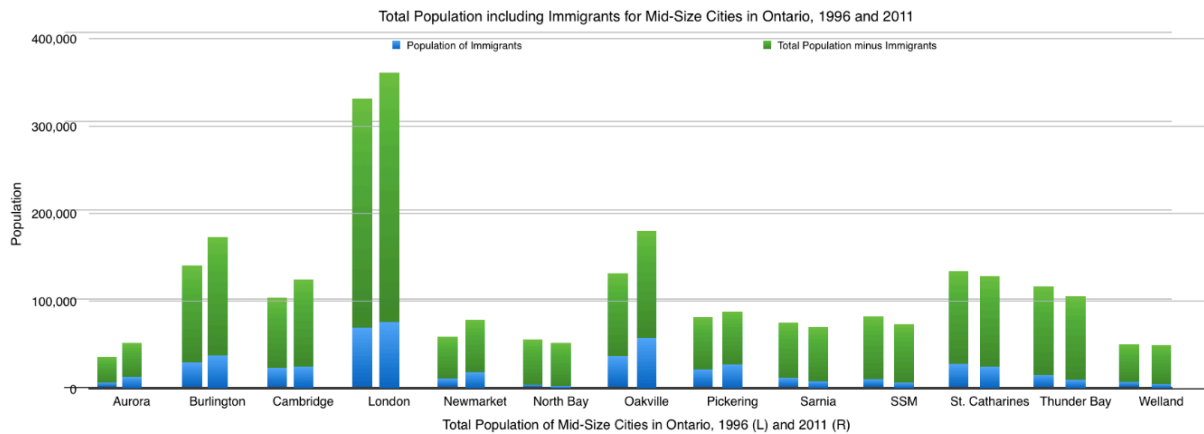
Appendix D: Policy Index of Multicultural Planning (Qadeer & Agrawal, 2011)

Figure 1: Policy Index of Multicultural Planning

1. Providing minority language facilities, translations and interpretation in public consultations.
2. Including minority representatives in planning committees and task forces as well as diversifying staff.
3. Including ethnic/minority community organizations in the planning decision making processes.
4. Routinely analyzing ethnic and racial variables in planning analysis.
5. Studies of ethnic enclaves and neighborhoods in transition.
6. Recognition of ethnic diversity as a planning goal in Official/ Comprehensive Plans.
7. Citywide policies for culture-specific institutions in plans, e.g. places of worship, ethnic seniors homes, cultural institutions, funeral homes, fairs etc.
8. Policies/design guidelines for sustaining ethnic neighborhoods.
9. Policies/strategies for ethnic commercial areas, malls and business improvement areas.
10. Incorporating culture/religion as an acceptable reason for site- specific accommodations / minor-variances.
11. Accommodation of ethnic signage, street names and symbols.
12. Policies for ethnic specific service needs.
13. Policies for immigrants' special service needs.
14. Policies/projects for ethnic heritage preservation.
15. Guidelines for housing to suit diverse groups. .
16. Development strategies taking account of inter- cultural needs.
17. Promoting and systemizing ethnic entrepreneurship for economic development.
18. Policies / strategies for ethnic art and cultural services.
19. Accommodating ethnic sports (e.g. cricket, Bocce, etc.) in playfield design and programming.

Appendix E: Qadeer and Agrawal (2011) Study Data

Figure 2. Adopted Policies by the Size of Cities in the US/Canada

Policies	US Municipalities			Canadian Municipalities		
	Large Cities over 500,000	Medium Cities 100-500,000	Small Cities less than 100,000	Large Cities over 500,000	Medium Cities 100-500,000	Small Cities less than 100,000
Total number of adopted policies	63	91	28	77	58	45
Total number of cities	5	14	4	5	5	9
Mean number of policies per city	12.6	6.5	7	15.4	11.6	5

Appendix F: Research Questions

Topic	Research Question	Primary Data Questions
Municipal Initiatives	Do mid-sized cities Ontario actively strive to create a multicultural environment? What tools are planners using to create a multicultural environment?	Does your municipality currently have any initiatives to promote cultural diversity within the community? What tools does your municipality use to promote cultural diversity within your city? What types of tools does the planning department use to promote cultural diversity? Has your municipality considered implementing a multicultural strategy to accommodate various ethnic differences?
Planner Perception	How do planners perceive multicultural planning?	Do you consider cultural and ethnic diversity and important aspect of a planner's job? What do you feel would be the advantages or disadvantages of having a multicultural plan at the municipal level, in general, but also more specifically within your city? Do you think it is beneficial to have a multicultural strategy within an Official Plan?

Change	Do planners acknowledge the potential role/importance of cultural diversity within a city?	Compared to ten years ago, do you consider multicultural planning within mid-sized cities to be less important, the same, or more important. Compared to ten years ago, is it more important for urban planners at the municipal level to develop policies that embrace Canada's multicultural values?
Accommodation	Is it possible for urban planners in Ontario's mid-sized cities to accommodate cultural diversity within a city?	In your experience, how likely is it for an urban planner to be sensitive and accommodate numerous cultural differences within a municipality's public space? To what extent should urban planners encourage multiculturalism within a city in the future as migrant levels increase and cultural identity and personal preferences of public spaces increase?
Training	Do planners acknowledge additional training is needed?	Do you feel multicultural planning should be a degree requirement implemented by the Canadian Institute of Planners, as some argue, most planners have little planning knowledge or experience in this area?

Appendix G: Web-Based Survey Questions

Consent to Participant

With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

[insert check box or radio button] "I agree to participate in the web based survey."

[insert check box or radio button] "I do not wish to participate (please close your web browser now)."

In the survey the last question will be in they are willing to participate in semi-structured interviews.

Web based survey questions:

1) Does your municipality currently have any initiatives to promote cultural diversity within the community?

    a. If so,

        i. Does your city currently have an intentional strategy in place to enhance multiculturalism?

        ii. What type of document promotes cultural diversity within your municipality? For example, is it a section of your Official Plan, a Multicultural Community Plan, or a municipal initiative or goal?

        iii. What type of tools do you use to promote multiculturalism within your community? (ie. Marketing, location incentives, information on website, government programs)

        iv. What type of statutory tools does your city use to enhance multiculturalism? For example, zoning, subdivision plans…

        v. Did you consult with public and cultural groups when creating these documents? With whom did you confer?

      b. If not,

         i. Has your municipality considered implementing a multicultural strategy to accommodate various ethnic differences?

            1. If yes, what type of document might be suitable? For example, an Official Plan or other type of document. How would this document look?

        ii. Do you think it would be beneficial to have a multicultural strategy within an Official Plan?

            1. If so, what form would it take (ie. A chapter OR a linear thread throughout all chapters of the document)?

2) Do you consider cultural and ethnic diversity an important aspect of part of a planner's job? Yes/no – why?

3) Is ethnic diversity a concern with your community, or has it simply not been as issue?

4) Do you think multicultural planning is <u>becoming</u> more important within mid-sized cities? Why?

5) Do you think it is <u>becoming</u> the responsibility of urban planners at the municipal level to develop official policies that embrace Canada's multicultural values? Why or why not?

6) Is it possible to be sensitive and accommodate numerous cultural differences within a municipality's public space? Why or why not?

7) Would you be willing to participate in a follow up interview phone interview?

8) Would you like to receive a copy of the executive summary?

Appendix H: Response Page for Web Surveys

Thank you for participating in our multicultural planning to mid-sized cities survey! Your feedback is extremely valuable.

If you indicated on the survey that you would like a copy of the results, they will be sent to you by email at the address you provided by April 30, 2014.

If you have any general comments or questions related to this study, please contact Nicole Kurtz at nkurtz@uwaterloo.ca or by phone at (226) 339-0780 or Dr. Mark Seasons, in the School of Planning at the University of Waterloo, at mark.seasons@uwaterloo.ca or by phone at 1-519-888-4567, Ext. 35922.

We would like to assure you that this study has been reviewed by, and received ethics clearance through a University of Waterloo Research Ethics Committee. If you have any concerns regarding your participation in this study, please contact Dr. Maureen Nummelin, the Director, Office of Research Ethics, at 1-519-888-4567, Ext. 36005 or maureen.nummelin@uwaterloo.ca.

Appendix I: Large Cities Interview Questions

1) Is cultural and ethnic diversity an important aspect of a planner's job at the municipal level?

2) To what extent should urban planners encourage multiculturalism within a city?

3) Is it possible to accommodate numerous cultural differences?

4) Do you think planning policy could be an effective tool in creating a multicultural environment?

5) What policies and procedures do you have in place to consider cultural variables and accommodate religious expression?

       a. This could include: housing, structures, outdoor reflection space, places of worship, additions to ethnic enclaves and more.

6) What policies and procedures do you have in place for language facilities, translations and interpretation in public consultation? What do you feel are best practices?

7) What are some of the most common areas of conflict within your city pertaining to cultural and ethnic diversity and multicultural planning?

8) Do you, personally, think it would beneficial for municipalities to include multicultural immigrant strategies within their Official Plan? OR do you consider an Official Plan to be only a land use document?

9) Do you think an advisory committee, multicultural community plan, or strategic plan would be a better solution than including content in the Official Plan?

10) How has your work experience and personal experiences shaped your understanding of multicultural planning?

      a.   For example, always working in a larger city or having work experience in a smaller city initially.

      b.   How do you feel living in a diverse community has impacted your cultural awareness?

      c.   Has your perception changed over the years?

11) If you could give the director of a planning department in a mid-sized city one piece of advice regarding multicultural planning as they transition into a diverse community, what would it be and why?

Appendix J: Mid-sized Cities Interview Questions

Part One:

Option A: Has Plan

1) From your web-based survey, you indicated that your municipality has a (Insert document type) multicultural strategy. Could you please elaborate on this document.

2) Why did the municipality decide to make this document, and do you consider it to be a proactive or reactive planning decision?

3) Why did you choose this type of document and format for this document?

4) On your survey, you stated your municipality promoted multiculturalism through (insert list here-Multicultural Society, Local Immigrant partnership, or committee). Could you please expand on the relationship between the city and each of the organizations? Things to include would be updates, meetings, roles, funding, municipal incentives, and their role/input while creating the multicultural strategy.

5) What changes would you make to the document if you had the opportunity to do so? Check all that pertain:

   a. For example, do you think certain aspects or missing?

   b. Do you think it has a realistic financial plan?

   c. Do you think it has a strong implementation strategy?

   d. Do you think other city documents support this initiative?

   e. Do you think this document should have more political power than it currently does? If so, how would this be achieved?

6) What do you feel are the benefits of having a multicultural plan at the municipal level, in general, but also more specifically within your city?

7) Aside from your municipality, do you, personally, think it would beneficial for municipalities to multicultural immigrant strategies within their Official Plan?

- "This could include things like zoning amendments for multigenerational homes or allowing secondary suites, translation services requirements, a formal city process/program for religious and cultural structures on city property, city wide policies for culture-specific institutions in plans, e.g., places of worship, ethnic seniors' homes, cultural institutions, funeral homes, fairs and parades. Planners could also accommodate ethnic sports areas for games like cricket or bocce in the playfield design and outdoor places of worship."

    a. If no, do you think an advisory committee, multicultural community plan, or strategic plan would be a better solution?

    b. If yes, why do you think it would be beneficial to also have an advisor committee to work in conjunction with the Official Plan. If so, what would their role be? What would be the planner's role? Or do you think working with a local multicultural centre is a better idea?

8) Regardless of your personal opinion in previous question (if stated NO), if a multicultural strategy was placed within an Official Plan, what form do you feel would be most suitable? For example, a chapter or linear thread throughout the document.

Option B: No Plan

1) From your web-based survey, you indicated that your municipality does not have a multicultural strategy of any sort. Could you please explain why your municipality has chosen not to have a multicultural strategy?

2) Various Questions depending on City:

      i. You stated, prejudice behavior towards ethnic groups has occurred within your municipality, do you think urban planning could assist in decreasing this issue? If so, how?

      ii. You stated, your municipality has not considered implementing a multicultural strategy. Do you know why?

      iii. You stated, it would not be beneficial to have a multicultural strategy in an Official Plan….(Continue to question 3)

      iv. Although you stated it would not be beneficial, I would like to provide some context first and readdress the question, if that is alright with you. As you mentioned in the survey that you were unaware how Official Plans could assist other than high level principles and was more important than 10 years ago (Continue to context of question 4)

    b. City 2:

      i. First, in your survey, you note there are some significant ethnic groups based on the Census, and that multicultural planning to mid-sized cities is more important than 10 years ago. However, You stated, your municipality has not considered implementing a multicultural strategy. I was wondering if you could expand on these ideas. (continue to question 3)

        ii. Although you stated it would not be beneficial, I would like to provide some

context first and readdress the question, if that is alright with you. (Continue

to context of question 4)

   c. City 3:

        i. You state in your survey that you think it would be beneficial to have a

multicultural strategy within your Official Plan, when you also state ethnic

diversity is not a concern within your city. This is a very proactive, rather

than reactive, response. Can you please expand on your thoughts? (continue

to 3)

3) What do you feel would be the advantages or disadvantages of having a multicultural plan at

the municipal level, in general, but also more specifically within your city?

4) Aside from your municipality, do you, personally, think it would beneficial for municipalities

to multicultural immigrant strategies within their Official Plan? But first, I will provide some

context information.

- "This could include things like zoning amendments for multigenerational homes or

allowing secondary suites, translation services requirements, a formal city

process/program for religious and cultural structures on city property, city wide policies

for culture-specific institutions in plans, e.g., places of worship, ethnic seniors' homes,

cultural institutions, funeral homes, fairs and parades. Planners could also accommodate

ethnic sports areas for games like cricket or bocce in the playfield design and outdoor

places of worship."

- If no, do you think an advisory committee, multicultural community plan, or strategic

plan would be a better solution?

- If yes, why do you think it would be beneficial to also have an advisor committee to work in conjunction with the Official Plan. If so, what would their role be? What would be the planner's role? Or do you think working with a local multicultural centre is a better idea?

5) Regardless of your personal opinion in previous question (if stated NO), if a multicultural strategy was placed within an Official Plan, what form do you feel would be most suitable? For example, a chapter or linear thread throughout the document.

Part Two:

1) Were you aware of the following statements, which are based on the literature of Multicultural Planning? Yes or no (paper copy to check yes or no? to save time)

   a. For religious reasons, kitchen design is very important to Jewish people to separate their meat and dairy.

   b. Japanese and Arab populations have a much higher tolerance for crowded spaces than Americans or Northern Europeans

   c. The Chinese philosophy of Feng Shui focuses on energy flow, angles, and building direction of their entire house

   d. North American houses are usually built to accommodate one nuclear family, while cities such as Mississauga and Brampton are experiencing a growth in the number of multigenerational homes, largely in South Asian concentrations

   e. Recent studies have demonstrated there is a strong relationship between cultural heritage and a preference for certain characteristics in an urban environment

   f. Cultural differences pertaining to housing form is also evident when considering building materials

g. Hasidic and Orthodox Jewish people prefer to live in clusters for religious reasons because driving is not allowed on Sabbath and certain holidays.

h. In the U.S a lawsuit developed over housing color due to cultural preference/style, and similar issues have arose in Montreal and Toronto to a lesser extent

i. Park design also varies based on cultural preference, as some cultures prefer a natural look, while others prefer a manicured look.

j. The norms of the dominant culture are usually the foundation of the legislative frameworks of planning policy documents

k. Ritual Animal Slaughter is occurring in public parks or near primary schools in Europe, the USA, and Canada. Interestingly, just recently, a sheep was slaughtered in a public park in Toronto.

Part Three:

1) Do any of these facts from part two of the interview change your perception of planning at the municipal level?

2) To what extent should urban planners encourage multiculturalism within a city in the future as migrant levels increase and cultural identity and personal preferences of public spaces increase?

3) Is it possible to accommodate numerous cultural differences?

4) On the survey you stated that cultural and ethnic diversity an important/not important (State their specific response) aspect of part of a planner's job. Can you please elaborate on your response?

5) You stated ethnic diversity is a concern in your city, if you could implement planning solutions, what would they be and why?

OR You stated ethnic diversity is not a concern within your city, do you think it will be in the future do to Canada's current demographic trends? If so, what would policies and programs would you implement as a planner?

6) Is cultural and ethnic diversity an important aspect of a planner's job at the municipal level?

   a. If no, who's is it?

   b. If no, do you think it will become more important in 15 to 20 years?

7) Do you feel multicultural planning should be a degree requirement implemented by the Canadian Institute of Planners, as some argue, most planners have little planning knowledge or experience in this area?

Appendix K: Study Participation Invitation Letter

Date

Nicole Kurtz

City/Town

Dear Planning & Development Services,

You are invited to participate in a research study conducted by Nicole Kurtz, under the supervision of Dr. Mark Seasons and the School of Planning at the University of Waterloo. The objectives of the research study are to determine how urban planning might contribute to efforts to enhance multiculturalism in mid-sized cities. The study is for a Masters thesis in Planning.

If you decide to volunteer, you will be asked to complete a *20*-minute online survey. At the beginning of the survey you will be asked to provide the name of the city you work for. The research investigator needs to know the name of your municipality in order to conduct a content analysis of your municipal policies

All of the data will be summarized and no individual could be identified from these summarized results. Furthermore, the web site is programmed to collect responses alone and will not collect any information that could potentially identify you (such as machine identifiers).

Survey questions focus on your current Official Plan, any initiatives within your community to support ethnic diversity, the role of planners in a multicultural society, and immigrants in mid-sized cities**.**

Participation in this study is voluntary. You may decline to answer any questions that you do not wish to

answer and you can withdraw your participation at any time by not submitting your responses. There are no known or anticipated risks from participating in this study

This survey uses Survey Monkey^{TM} which is a United States of America company. Consequently, USA authorities under provisions of the Patriot Act may access this survey data. If you prefer not to submit your data through Survey Monkey^{TM}, please contact one of the researchers so you can participate using an alternative method such as through an email or paper-based questionnaire. The alternate method may decrease anonymity but confidentiality will be maintained.

If you wish to participate, please visit the Study Website at https://www.surveymonkey.com/s/JGB5P9M

The information collected from this study will be maintained on a password-protected computer database. The personal identifiers will be removed from the survey data. As well, the data will be electronically archived after completion of the study and maintained for five years and then erased.

Based on my research criteria, I will be contacting several respondents following completion of the web-based surveys to further discuss their answers in a semi-formal interview conducted over the phone. At the end of the survey you will be asked to provide your contact information if you are interested in participating in the semi-formal interview. Again, all of the data will be summarized and no individual could be identified from these summarized results.

Participation in the interview portion of this study is voluntary. It will involve an interview of approximately 30 minutes in length. You may decline to answer any of the interview questions if you so wish. Further, you may decide to withdraw from this study at any time without any negative consequences by advising the researcher. With your permission, the interview will be audio recorded to facilitate collection of information, and later transcribed for analysis. Shortly after the interview has been

completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or clarify any points that you wish. All information you provide is considered completely confidential. Your name will not appear in any thesis or report resulting from this study, however, with your permission anonymous quotations may be used. Data collected during this study will be kept on a computer with a passcode. Only researchers associated with this project will have access. There are no known or anticipated risks to you as a participant in this study.

Should you have any questions about the study, please contact either **Nicole Kurtz at** nkurtz@uwaterloo.ca **or by phone at (xxx) xxx-xxxx** or **Dr. Mark Seasons at** mark.seasons@uwaterloo.ca **or by phone at (519) 888-4567 extension 35922.** Further, if you would like to receive a copy of the results of this study, please contact either investigator. Please note that personal identifiers will be removed from the survey data.

I would like to assure you that this study has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee. However, the final decision about participation is yours. If you have any comments or concerns resulting from your participation in this study, please feel free to contact Dr. Maureen Nummelin in the Office of Research Ethics at 1-519-888-4567, Ext. 36005 or maureen.nummelin@uwaterloo.ca.

Thank you for considering participation in this study.

Sincerely,

Nicole Kurtz

Appendix L : Consent Form

By signing this consent form, you are not waiving your legal rights or releasing the investigator(s) or involved institution(s) from their legal and professional responsibilities.

_____

I have read the information presented in the information letter about a study being conducted by Nicole Kurtz, a graduate student with the School of Planning at the University of Waterloo. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions, and any additional details I wanted.

I am aware that I have the option of allowing my interview to be audio recorded to ensure an accurate recording of my responses.

I am also aware that excerpts from the interview may be included in the thesis and/or publications to come from this research, with the understanding that the quotations will be anonymous.

I was informed that I may withdraw my consent at any time without penalty by advising the researcher.

This project has been reviewed by, and received ethics clearance through a University of Waterloo Research Ethics Committee. I was informed that if I have any comments or concerns resulting from my participation in this study, you may contact the Director, Office of Research Ethics at 519-888-4567 ext. 36005.

With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

☐YES ☐NO

I agree to have my interview audio recorded.

☐YES ☐NO

I agree to the use of anonymous quotations in any thesis or publication that comes of this research.

☐YES ☐NO

Participant Name: _____ (Please print)

Participant Signature: _____

Witness Name: _____ (Please print)

Witness Signature: _____

Date: _____

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