FROM HISTORIC PRESERVATION TO URBAN CONSERVATION

A Community Based Strategy

by

Michelle E. Hutlet

a thesis submitted to the
Faculty of Graduate Studies
in partial fulfillment
of the
requirements for the
Degree of

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Canadian Studies 0385
Economics
- General 0501
- Agricultural 0503
- Commerce-Business 0505
- Finance 0508
- History 0509
- Labor 0510
- Theory 0511

Folklore 0358
Geography 0366
Gerontology 0351
History
- General 0578
- Ancient 0579
- Medieval 0581
- Modern 0582
- Black 0328
- African 0331
- Asia, Australia and Oceania 0332
- Canadian 0334
- European 0335
- Latin American 0336
- Middle Eastern 0333
- United States 0337

History of Science 0585
Law 0398
Political Science
- General 0615
- International Law and Relations 0616
- Public Administration 0617

Recreation 0814
Social Work 0452
Sociology
- General 0626
- Criminology and Penology 0627
- Demography 0938
- Ethnic and Racial Studies 0631
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Transportation 0709
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- Wood Technology 0746

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- General 0306
- Anatomy 0287
- Biostatistics 0308
- Botany 0309
- Cell 0379
- Ecology 0329
- Entomology 0353
- Genetics 0369
- Limnology 0793
- Microbiology 0410
- Molecular 0307
- Neuroscience 0317
- Oceanography 0416
- Physiology 0433
- Radiation 0821
- Veterinary Science 0778
- Zoology 0472

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- Medical 0760

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Geology 0372
Geophysics 0373
Hydrology 0388
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Paleoecology 0426
Paleontology 0418
Paleozoology 0985
Palynology 0427
Physical Geography 0368
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- Chemotherapy 0992
- Dentistry 0567
- Education 0350
- Hospital Management 0769
- Human Development 0758
- Immunology 0982
- Medicine and Surgery 0564
- Mental Health 0347
- Nursing 0569
- Nutrition 0570
- Obstetrics and Gynecology 0380
- Occupational Health and Therapy 0354
- Ophthalmology 0381
- Pathology 0571
- Pharmacology 0419
- Pharmacy 0572
- Physical Therapy 0382
- Public Health 0573
- Radiology 0574
- Recreation 0575
- Speech Pathology 0460
- Toxicology 0383

Home Economics 0386

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- Agricultural 0749
- Analytical 0486
- Biochemistry 0487
- Inorganic 0488
- Nuclear 0738
- Organic 0490
- Pharmaceutical 0491
- Physical 0494
- Polymer 0495
- Radiation 0754

Mathematics 0405
Physics
- General 0605
- Acoustics 0986
- Astronomy and Astrophysics 0606
- Atmospheric Science 0608
- Atomic 0748
- Electronics and Electricity 0607
- Elementary Particles and High Energy 0798
- Fluid and Plasma 0759
- Molecular 0609
- Nuclear 0610
- Optics 0752
- Radiation 0756
- Solid State 0611

Statistics 0463

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Applied Mechanics 0346
Computer Science 0984
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- Aerospace 0538
- Agricultural 0539
- Automotive 0540
- Biomedical 0541
- Chemical 0542
- Civil 0543
- Electronics and Electrical 0544
- Heat and Thermodynamics 0348
- Hydraulic 0545
- Industrial 0546
- Marine 0547
- Materials Science 0794
- Mechanical 0548
- Metallurgy 0743
- Mining 0551
- Nuclear 0552
- Packaging 0549
- Petroleum 0765
- Sanitary and Municipal 0554
- System Science 0790

Geotechnology 0428
Operations Research 0796
Plastics Technology 0795
Textile Technology 0994

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General 0621
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Enseignement spécial 0529
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Finances 0277
Formation des enseignants 0530
Histoire de l'éducation 0520
Langues et littérature 0279
Lecture 0535
Mathématiques 0280
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Philosophie de l'éducation 0998
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- Anciennes 0294
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- Médiévale 0297
- Moderne 0298
- Africaine 0316
- Américaine 0591
- Anglaise 0593
- Asiatique 0305
- Canadienne (Anglaise) 0352
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- Germanique 0311
- Latino-américaine 0312
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- Philosophie de la religion 0322

Théologie 0469

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- Archéologie 0324
- Culturelle 0326
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Droit 0398
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- Généralités 0501
- Commerce-Affaires 0505
- Économie agricole 0503
- Économie du travail 0510
- Finances 0508
- Histoire 0509
- Théorie 0511

Études américaines 0323
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Géographie 0366
Gérontologie 0351
Gestion des affaires
- Généralités 0310
- Administration 0454
- Banques 0770
- Comptabilité 0272
- Marketing 0338

Histoire
- Histoire générale 0578
- Ancienne 0579
- Médiévale 0581
- Moderne 0582
- Histoire des noirs 0328
- Africaine 0331
- Canadienne 0334
- États-Unis 0337
- Européenne 0335
- Moyen-orientale 0333
- Latino-américaine 0336
- Asie, Australie et Océanie 0332

Histoire des sciences 0585
Loisirs 0814
Planification urbaine et régionale 0999
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- Généralités 0615
- Administration publique 0617
- Droit et relations internationales 0616

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- Généralités 0626
- Aide et bien-être social 0630
- Criminologie et établissements pénitentiaires 0627
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Transports 0709
Travail social 0452

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- Agronomie. 0285
- Alimentation et technologie alimentaire 0359
- Culture 0479
- Élevage et alimentation 0475
- Exploitation des pâturages 0777
- Pathologie animale 0476
- Pathologie végétale 0480
- Physiologie végétale 0817
- Sylviculture et faune 0478
- Technologie du bois 0746

Biologie
- Généralités 0306
- Anatomie 0287
- Biologie (Statistiques) 0308
- Biologie moléculaire 0307
- Botanique 0309
- Cellule 0379
- Écologie 0329
- Entomologie 0353
- Génétique 0369
- Limnologie 0793
- Microbiologie 0410
- Neurologie 0317
- Océanographie 0416
- Physiologie 0433
- Radiation 0821
- Science vétérinaire 0778
- Zoologie 0472

Biophysique
- Généralités 0786
- Medicale 0760

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Géologie 0372
Géophysique 0373
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Minéralogie 0411
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Paléoécologie 0426
Paléontologie 0418
Paléozoologie 0985
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Sciences de l'environnement 0768
Sciences de la santé
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- Administration des hôpitaux 0769
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- Dentisterie 0567
- Développement humain 0758
- Enseignement 0350
- Immunologie 0982
- Loisirs 0575
- Médecine du travail et thérapie 0354
- Médecine et chirurgie 0564
- Obstétrique et gynécologie 0380
- Ophtalmologie 0381
- Orthophonie 0460
- Pathologie 0571
- Pharmacie 0572
- Pharmacologie 0419
- Physiothérapie 0382
- Radiologie 0574
- Santé mentale 0347
- Santé publique 0573
- Soins infirmiers 0569
- Toxicologie 0383

SCIENCES PHYSIQUES
Sciences Pures
Chimie
- Généralités 0485
- Biochimie 487
- Chimie agricole 0749
- Chimie analytique 0486
- Chimie minérale 0488
- Chimie nucléaire 0738
- Chimie organique 0490
- Chimie pharmaceutique 0491
- Physique 0494
- PolymÈres 0495
- Radiation 0754

Mathématiques 0405
Physique
- Généralités 0605
- Acoustique 0986
- Astronomie et astrophysique 0606
- Électronique et électricité 0607
- Fluides et plasma 0759
- Météorologie 0608
- Optique 0752
- Particules (Physique nucléaire) 0798
- Physique atomique 0748
- Physique de l'état solide 0611
- Physique moléculaire 0609
- Physique nucléaire 0610
- Radiation 0756

Statistiques 0463

Sciences Appliqués Et Technologie
Informatique 0984
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- Génie chimique 0542
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- Génie électronique et électrique 0544
- Génie industriel 0546
- Génie mécanique 0548
- Génie nucléaire 0552
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FROM HISTORIC PRESERVATION TO URBAN CONSERVATION

A COMMUNITY BASED STRATEGY

BY

MICHELLE E. HUTLET

A Thesis submitted to the Faculty of Graduate Studies of the University of Manitoba in partial fulfillment of the requirements for the degree of

MASTER OF CITY PLANNING

in memory of
Dr. Kent Gerecke and Albertus Eyssens.....

Abstract

There is an opportunity for *historic preservation* to enhance the livability of urban communities. The present activity of historic preservation is uniquely positioned to broaden its role from an urban development practice to a community development tool. As a community development tool, it provides a new strategy for encouraging neighborhood activism and participation. This is a visible shift from the present practice of historic preservation. This new strategy is a dynamic, people-oriented activity which could be appropriately referred to as *urban conservation.*

Although there is an opportunity for historic preservation to aid in the community development process, the practice has been limited to safeguarding old, architecturally grand and historically significant structures. The criteria upon which resources are deemed historical cannot be applied to community resources. The present model of historic preservation developed as a tool to protect structures which are of overall importance to a city. The model does not account for local historic resources such as the corner store or a local hangout. Although important, such resources are not considered historic because they do not fit the historic preservation criteria.

Furthermore, the present direction of historic preservation is towards developing strategies which effectively deal with "existing" designated structures. This trend implies that less structures will be designated in years to come. The emphasis of future activity will be on integrating historic preservation with land development which means that the practice will be tailored to encourage redevelopment of historic resources. Most discussion of future trends in historic preservation has revolved around ways to aid developers in rehabilitation costs. In doing so, the accessibility of historic preservation to be used at the community level is further removed.

Yet, there is a need for tools, such as urban conservation to combat the negative forces that exist in contemporary urban communities. Urban communities need to develop an aware and informed citizenry that are willing to participate in creating livable neighborhoods. The most successful at creating livable environments are those communities which are deliberately open and include citizens in decision making. Urban conservation at the community level can inform citizens about the uniqueness of their communities. It provides a reason to get involved in community matters which helps to build stronger communities. As well, it provides an impetus for community visioning based on the shared knowledge of the community's evolution and heritage. Community heritage is expressed through the tangible (vernacular architecture, landmarks and institutions) and the intangible (memories, myths, legends, "I remember when..."). A new approach of acknowledging community heritage challenges the present historic preservation model. It requires the validation that important historic resources are more than the "best and finest" found in a city. This new approach, urban conservation, can be defined as a comprehensive process which identifies community resources and provides a basis for new local initiatives.

Acknowledgments

I would like to thank my advisor, Prof. Elizabeth Sweatman for "taking over" in a difficult situation; and Dr. Mario Carvalho and Giles Bugailiskis for their invaluable assistance.

Thanks go to my "partners in crime", Dianne Johnson and Angela Mulgrew. Also, Mark Stevens, Dong Yang Liu and Sandeep Kumar for their assistance.

Most importantly, I would like to thank my parents and my family, whose love and wisdom made this dream possible.

TABLE OF CONTENTS

Chapter Four
The Urban Challenge

Chapter Five
A Strategy Towards Urban Conservation

Chapter Six
Examples of Urban Conservation

Chapter Seven
Summary and Conclusion

Chapter One

Introduction

1.0 Statement of Thesis

There is an opportunity for *historic preservation* to enhance the livability of urban communities. The present activity of historic preservation is uniquely positioned to broaden its role from an urban development tool to a community development tool. As a community development tool, it provides a new strategy for encouraging neighborhood activism and participation. This is a visible shift from the present practice of historic preservation. This new strategy is a dynamic, people-oriented activity which could be appropriately referred to as *urban conservation.*[1]

Although there is an opportunity for historic preservation to aid in the community development process, the practice has been limited to safeguarding old, architecturally grand and historically significant structures. The criteria upon which resources are deemed historical cannot be applied to community resources. The present model of historic preservation developed as a tool to protect structures which are of overall importance to a city. The model does not account for local historic resources such as the corner store or a local hangout. Although important, such resources are not considered historic because they

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[1] Historic preservation refers to the protection of a historic resource which is deemed to have special historical or architectural interest. It defines the criteria, grading system, procedures and appeal mechanisms to be used in placing properties on a designation or conservation list. It enables municipalities to control and regulate the repair, alteration, demolition and removal of designated buildings (City of Winnipeg, 1992, draft). Urban conservation can be defined as a comprehensive process which defines and identifies a citizenry's heritage and recognizes the important role the past plays in creating livable environments (Bronfman, October 1991, Unpublished draft, 8).

do not fit the historic preservation criterion of age, architectural style and historical significance. Furthermore, the present direction of historic preservation is towards developing strategies which effectively deal with "existing" designated structures. This trend implies that fewer structures will be designated in years to come. The emphasis of future activity will be on integrating historic preservation with land development. This means that the practice will be tailored to encourage redevelopment of historic resources. Most discussion of future trends in historic preservation has revolved around ways to aid developers in rehabilitation costs. In doing so, the accessibility of historic preservation to be used at the community level is further removed.

Yet, there is a need for tools, such as urban conservation to combat the negative forces that exist in contemporary urban communities. Urban communities need to develop awareness and be informed with citizens that are willing to participate in community matters. The most successful at creating livable environments are those communities which are deliberately open and include citizens in decision making. Urban conservation at the community level can inform citizens about the uniqueness of their communities. It provides a reason to get involved in community matters which helps to build stronger communities. As well, it provides an impetus for community visioning based on the shared knowledge of the community's evolution and heritage. Community heritage is expressed through the tangible (vernacular architecture, landmarks and institutions) and the intangible (memories, myths, legends, "I remember when...").[2] A new approach of acknowledging community heritage challenges the present historic preservation model. It requires the validation that important historic resources are more than the "best and finest" found in a city. This new

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[2]A community can be a neighbourhood or a larger geographical unit. It could also be a community of interests and shared beliefs. Bellah (et al) refer to a community of memory in which a community to be a real community must have a history which is expressed in a collective sense through story telling and often supported by tangible artifacts (Bellah,et.al., 1985, 153). Bellah also suggests that people growing up on communities of memory participate in practices of commitment to keep that community alive (Bellah,et.al., 154). Crowhurst Lennard also supports this definition by stating that "real community" is based on memory. It is based on shared experience over time, that is continually revivified by comment, by reference, by telling stories (Crowhurst Lennard, March/Dec. 1991, 4).

approach, urban conservation, can be defined as a comprehensive process which identifies community resources and provides a basis for new local initiatives.

The purpose of this thesis is two fold. First, this thesis encourages, over a long term, the development of a new set of values which promote an ecological approach to urban issues.[3] Second, this thesis provides a strategy towards urban conservation. A strategy towards urban conservation is not a blueprint action plan but a process which acknowledges the merit of the idea. Such a strategy should:

"1.) initiate discussion on the usefulness of urban conservation in addressing community goals as local control, economic self-reliance, empowerment and sustainabilty;

2.) encourage heritage planners, community planners, government officials and heritage organizations to recognize the fact that communities have a right to define their own heritage values and the means by which these values will be preserved and interpreted;

3.) encourage partnerships and coalitions to be formed with community planning to aid communities in identifying, documenting, evaluating and protecting their respective heritage; and

4.) promote the reexamination of criteria, standards, guidelines and mandates of the existing historic preservation model (Brink, 1993,5)."

1.1 Origins of this thesis

Historic preservation has always been of interest to me. My undergraduate major was in history so further work in the area was a natural progression. This initial interest in

[3]This thesis is designed with the understanding that historic preservation is based on a set of traditional land use values which stress a value-free, technical approach to decision making. By pursuing decisions based on hard analysis, other "soft" analysis, such as community values and input, is minimized. An ecological approach, on the other hand, stresses that decision making is value laden. This suggests that decisions should be based on ideas instead of pure fact, participation rather than specialization, and qualitative analysis instead of quantitative analysis. Stephen Sterling (1991) has developed a table comparing a mechanistic approach to a ecological approach. This table is include as Appendix A.

historic preservation was pursued through an internship which is a mandatory component of my studies. Since I was already interested in the area of historic preservation, I asked to be placed with the City of Winnipeg's Historic Buildings Officer. As an intern at the City of Winnipeg, I gained a general understanding of municipal historic preservation activity was achieved and of the challenges which face the field. As I gained an understanding of the field, I also began to question the limitations of the field.

At the same time, I was increasing my understanding of community economic development. My professor of community economic development (CED) was Dr. Kent Gerecke.[4] He introduced emerging thoughts on CED and also encouraged me to pursue a linkage between historic preservation and CED. At this point, Dr. Gerecke was already leading a national discussion on the idea of using historic preservation as a tool for community development. Specifically, he was working on a collective which was creating the now-existing Urban Issues program which is designed to provide financial support to community heritage initiatives. The program was developed by a group of urban activists with the support of the Samuel and Saidye Bronfman Foundation as well as the Canadian Centre for Architecture. Dr. Kent Gerecke, who was my advisor before his death, provided me with the current ideas and avenues of thought that had emerged from his experiences with the Urban Issues Program. These ideas and thoughts provided me with an approach to historic preservation that I felt was current and useful. Specifically, I gained an understanding of the potential for historic preservation to broaden its role in order to better address the needs and aspirations of urban communities.

From research in historic preservation and community economic development, I concluded that a linkage between the practice of historic preservation and the principles community development has potential as a process tool. This tool, urban conservation, helps people identify their past and express their rights and responsibilities for their

[4] Community economic development is a trend which approaches development from the perspective of "community". It operates on the philosophy that development is not only dependent on economic variables but also cultural, social, and environmental variables.

communities. Historic preservation at the community level or urban conservation provides a theme for discussion and a basis from which visions and aspirations of the community can be articulated and developed into community initiatives.

1.2 Methodology

The methodology employed in this inquiry is based on interviews, conversations and a review of traditional and current literature. First, a basic understanding of historical preservation was achieved. This was accomplished by reviewing a history of legislative precedence, organizations and activities which were relevant to historic preservation and conservation in Europe, the United Kingdom, the United States and Canada.

There were numerous sources which clearly outlined the evolution of preservation activity. Some interesting sources included Heritage by Design, written by Penina Coopersmith and Richard Hall and Readings on Historic Preservation, which is a compilation of hallmark preservation literature, edited by William Kellogg. The most valuable source from a Canadian perspective was Heritage Fights Back which is a complete overview of historic preservation in Canada from a national, provincial and municipal point of view, written by Marc Denhez.

Second, an overview of present community development and community economic development was achieved by reviewing current literature. The sources discuss the processes, principles and projects that underscore the relevance of connecting people with their heritage. Important literature included The Living City by Roberta Grantz which provides numerous examples of community development and No Place Like Home by Marcia Nozick which clearly addresses the needs of communities as we enter the 21st century. An overview of literature was complemented by participating in a community economic development class.

Third, a basic understanding of historic preservation and community economic development led to a creative search for sources which directly articulate the linkage of the two areas. This search included uncovering unpublished drafts to interviewing leading heritage activists. The relative "newness" of this topic meant that a lot of the research being done is still in draft form. Such drafts included were the proceedings from the *"Heritage in the 1990s"* conference, sponsored by the Department of Communications and the proceedings from the *"Urban Issues Program"*, sponsored by the Samuel and Saidye Bronfman Foundation. Other "published" sources included Paving Paradise by Michael Kluckner and current research from the National Trust in the United States. In 1992 and 1993, The National Trust Forum published a considerable amount of research which articulates the need for historic preservation to address the goals and aspirations of communities. They also provide numerous examples of existing initiatives.

A more complete overview of the present state of the art and its future directions was formulated by observing a series of meetings hosted by the Samuel and Saidye Bronfman Foundation that was initiating the existing Urban Issues Program.[5] The proceedings from the Urban Issues committee provides the main source of research material for this thesis. As well, I had an opportunity to take part in one of the steering committee's workshops. This weekend retreat solidified my belief that historic preservation is uniquely positioned to be a community development tool. The workshop was an opportunity to interviews of the workshop's participants as well as observe their ideas and processes.

Fourth, local urban conservation initiatives such as Ontario's LACACS, Memphis' SNAP Program and British Columbia's Community Pride Program were studied as examples. The initiatives were chosen based on their similarity in structure to what I term "local urban conservation efforts". This inquiry into local efforts was complemented by a look at more complex and involved urban conservation efforts. These efforts were

[5] As mentioned in 1.1 Origins of this Thesis, the Urban Issues program is an intergral part of this thesis. Their gracious assistance should be noted.

Vancouver's Downtown Eastside Residents' Association and the American YouthBuild Program. These four research areas helped me develop my perspectives. My research convinced me that the link between community development and historic preservation can be incorporated into what I term urban conservation.

In retrospect, my research would have been strengthened by working "hands on" with a community. Presently, there are community and neighbourhood groups which are interested in pursuing urban conservation initiatives. By working with a community group, a more substantial understanding of the opportunities and pitfalls to local urban conservation efforts could be achieved.

1.3 Why is this a planning thesis?

There is a potential role for community planners in this field. To date, community planners have not been instrumental in the implementation of heritage goals at the local level. However, the relationship between community planning and heritage planning is very compatible.

Community planners, by their very nature, are facilitators who rely on other people's ideas and knowledge to set the mandate of their (community) visions. This role is suitable for aiding and directing community efforts in identifying and implementing heritage goals. It is the responsibility of a community planner not to dictate knowledge but to enable communities to empower themselves through discussing their goals and ideas. This practice significantly differs from the present role of most heritage planners. Historic preservation activity is presently administered by historians and architects (Norris,1991,1). They rely on specialized knowledge of the built environment to form the basis of their decision making. Their role is structured to not include "laymen's opinions".

Gerald Hodge has indicated that heritage conservation is to be a prominent planning trend in the 1990s. In his book, Planning Canadian Communities, Hodge contends that community planning is evolving to a position which is better suited to respond to community and societal change. He sees community planning becoming an effective vehicle by which people can take part in shaping their communities.

Heritage conservation is to be a large part of this evolution (Hodge, 1989,366). The re-use of older buildings in cities and towns has become more than the preservation of historic buildings. He contends that there is widespread realization that it is important not to lose a community's heritage. Older structures and streetscapes are seen as community assets not to be arbitrarily disposed of in favor of newness (Hodge,1989, 366).

1.4 Organization of this thesis

Chapter One provides background information and statements of problem. This introduction outlines the philosophical view point of this thesis. It also outlines the strategy to accomplish the goals of this thesis.

Chapter Two outlines the evolution of the preservation model from a North American perspective. This chapter explores the circumstances from which the Canadian model developed. It is designed to establish a general understanding of the circumstances which have defined the present practice of historic preservation. It outlines the reasons why the practice has evolved to focus only on selective examples of the past based on age, architectural and historical significance. It also comments on why historic preservation is becoming more and more a land development tool as opposed to a community development tool. This chapter provides a basis from which an analysis of the present trends in historic preservation.

Chapter Three outlines the theoretical basis of the preservation model. This chapter discusses the principles of the preservation model in the United States and Canada. It is designed to clearly articulate the limitations of the present historic preservation activity. As well, it seeks to establish the nature of the activity as being a land development tool which is primarily motivated by economic factors.

Chapter Four is a preamble which examines the challenges which face urban communities. It necessitates the need for an increased citizen awareness and participation in decision making. This chapter provides the reasons for an inquiry into a new model called urban conservation. It challenges the present practice of historic preservation by commenting that one of the primary needs of urban communities is continuance and linkages to the past which urban conservation can provide. It also comments on an overall inability of present urban development practices to create and sustain livable communities.

Chapter Five outlines strategy towards an urban conservation model. Initially this chapter outlines the reasons why an urban conservation strategy can be an effective community development tool. It also provides a framework from which theory can become action. The chapter is divided into long term goals for urban conservation and short term goals. Long terms goals discusses the potential for urban conservation to become a builder of community power which could lead to such initiatives as land trusts and loan funds. Short term goals discusses the immediate goals and initiatives which could solidify a road towards developing a strong urban value system of which urban conservation is key.

Chapter Six provides a glimpse of theory in practice. This chapter looks at a cross-section of existing initiatives in Canada and the United States. The initiatives chosen outline the effectiveness of local efforts in building a community foundation from which to explore larger scale initiatives. As well, two initiatives are discussed which articulate the potential for urban conservation to create strong and healthy communities. From this examination, an understanding of the successes and shortfalls of these types of initiatives is achieved.

Chapter Seven is a concluding section which evaluates the questions posed at the beginning of this thesis. It also assesses the successes and limitations of this activity. The thesis is concluded with recommendations which are aimed at developing dialogue between development planners and community planners.

Chapter Two

Evolution of Preservation in North America

2.0 Introduction

This chapter outlines the various stages in the preservation movement in North America. It establishes the fact that the preservation model was biased by its designers' own ideological, spiritual and political frameworks (Spennmann, 1993, 2). The designers' framework reflected the social value system of the predominate ruling class of the late nineteenth century. This ruling class was biased by an Anglo-Saxon, upper-class world view (Spennmann, 1993,2; Lee, 1992, 29-30). The constructs of the framework has meant that historic preservation developed as a tool for promoting nationalism and patriotism. This was best accomplished by preserving selective examples which dramatize and romanticize the past (Harvey, 1989,62). As the activity grew and evolved, the framework of the model directed activity in a conservative manner. This has resulted in the model being directed towards a land development tool.

This chapter reveals that historic preservation activity in both the United States and Canada developed along similar philosophical lines. Both countrys' activities evolved out of a need to save examples of the past which promote nationalism. Although both countries developed similar theory, the practice in each country differs in approach. The United States' role, in practice, has been successful at developing a strong preservation movement. Their role is very defined as a tool to incite patriotism. The key element in the United

States' preservation movement which differs from the Canadian movement, is the ability of government, and lobbying forces to work together with a unified goal.

Canada has not been as successful at developing a strong preservation movement. This is because its role in preservation activity is not unified; rather it is very decentralized. Unlike the United States, their role is not sought with a single purpose but rather many purposes. The Canadian federal government uses historic preservation as a tool for manufacturing a Canadian identity. This is also the role of the Heritage Canada Foundation which is similar to the National Trust in the United States. Heritage Canada has not been as successful as the National Trust at developing a strong lobbying voice.

It is the local level where most preservation activity takes place in both the United States and Canada. The preservation model developed differently at the local level with emphasis placed on saving threatened structures and not as a tool for promoting Canadian culture. The role at the local level is very defined in Canada which makes broadening the focus from the best and finest in society to a broader social purpose very difficult. The legislation designed, very aptly, reflected the need to save many of the grand structures that were threatened with demolition. This need to save specific sites that were characteristically grand is why the legislation developed around the best and finest structures based on age, historical significance and architectural style. Unfortunately, the legislation, in most urban centres, has never broadened its mandate. The role is now limited to effectively dealing with the existing historic stock that has built up in the last twenty years.

One must acknowledge the importance of maintaining a comprehensive preservation program at the local level. Yet, the future of this activity is in danger. Preservation activity at the local level has found its role diminishing in the face of new economic realities, the downward spiral of cities and the reality that their cultural identity is not homogeneous but based on diversity (Spennemann, 1993, 2; Marcinko, 1993,13-25; Lee,1992,29). This chapter and the next chapter address the question *"Should the role of preservation at the*

local level be involved in using preservation to help communities define for themselves their own identities as expressed through the built environment?"[6]

2.1 The Evolution of Preservation in the United States

2.1.0 From 1791-1950

Historic preservation began in the late 18th century. The first historical society was founded in Massachusetts in 1791. This was followed by the New York Historical Society in 1804 (James, 1983;12). However, the practice of saving a building as a historical resource did not materialize until the Mount Vernon Ladies' Association acquired title to the Washington property in 1858 from the US Federal government after the Commonwealth of Virginia had refused to purchase it (Coopersmith and Hall, 1977, 26). Historic preservation activity evolved around a need to preserve threatened examples of America's upper class houses and estates. This movement became known as the George Washington Slept Here Syndrome (Coopersmith and Hall,1977, 26). Patriotic societies formed and focused around the need to preserve a sense of patriotism and not for a broader cultural or social purpose. The preservation of the best and finest of white upper middle class American culture was a tool which helped define the process of cultural reductionism and the theory of the cultural melting pot.

"In the US, preservation began as a way of symbolizing reunification after the civil war; a group restored the decaying Mount Vernon home... preserving both it and

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[6]The European experience with protecting their heritage through preservation has evolved beyond the parameters of the preservation model described in this chapter. There are four stages to the European experience being:
1.)saving of individual buildings;
2.)a broadening concern for access to and use of the historic buildings;
3.)a further broadening to include the character of a whole area where the buildings;
4.) similar consideration of the city and its regional context. (Gerecke, City Magazine., Winter/Spring 1991, 14)

Washington's memory and in this post war concord its function was not primarily to display beauty, excellence, or interesting artifacts but to recreate a total image of the life of a man who lived in a period which had already disappeared"(Coopersmith and Hall,1977, 26).

The role of preservation mandated the model to reflect only historic resources which represented an image of wealth and prestige. By the end of the 19th century, whole facets of "American " heritage, that did not fit the criteria of the best and finest of society, began to disappear. The only structures which were purposely saved were those which fit the criteria of wealth and prestige. Vernacular artifacts such as houses, homesteads, slave cabins, and lower status buildings were destroyed with little thought as they did not reflect the limited focus of historic preservation activity. The early pioneers wasted no more thought on the abandonment or destruction of their own first shelters than they did on those of Indian's traditional areas (Williams and Kellogg, 1983, 39). Yet, important historical houses and monuments were gaining in popularity and being resurrected with fever. Unfortunately, the history of "America", of the men and women who forged to develop the country was being lost and the practice of only preserving the best and finest was firmly entrenched.

In 1926, John D. Rockafeller Jr. financed the complete restoration of the colonial village called Williamsburg. The village is the best example which articulates turn of the century preservation activity. The goal of the reconstruction was to preserve a sense of patriotism and high purpose the founding fathers possessed. Williamsburg represents a selective view of American history. The focus of the reconstruction was on the structures which portrayed a gentle view of early America. In the reconstruction, the town was spotless with less attractive elements such as slave cabins and outhouses being selectively left out. The heritage being preserved reflected Anglo-Saxon achievements (Greiff, 1983, 40). Historic preservation efforts, such as Williamsburg, were based on racism and

inequality. They represented a view of white culture as being superior in the fact that it was worth saving whereas black culture was obliterated, assumed to be inferior by the fact that it was not included in the reconstruction. The reconstruction of Williamsburg solidified the preservation movement as a predominately white and upper class activity.

In 1931, the Old City District in Charleston became the first legally constituted historic district. In 1937, the City of New Orleans sought legislation to protect its Vieux Carre District (James, 1983,13). By the 1930s, preservation at the state and local levels had been passed to protect scenic and historic landmarks. Preservation activity in the United States, to the mid 20th century was limited to the preservation of buildings and objects associated with outstanding persons or events. The legislation introduced the concept of site based 'preservation'. The legislation set a precedence that only accepted examples of outstanding historical importance as historic resources. The focus was very narrow, not allowing other important facets of history to be considered worthy of protection.

The Historic Sites Act of 1935, which sought the protection of nationally significant heritage, introduced aesthetics and architecture as criteria for designation. It was not until 1949 that a comprehensive national preservation mandate was developed with the birth of the National Trust for Historic Preservation. The Act's mandate was:

" to provide for the preservation of historic American sites, buildings, objects and antiquities of national significance... "(James, 1983;14).

The National Trust firmly established historic preservation as an important activity. The National Trust developed the preservation movement from an ad hoc process to a unified lobbying force. The predominate supporters of The Trust ushered preservation into a rather conservative role. They were middle to right wing individuals with upper class, white heritage that were seeking the preservation of American ideals and values. The period

after the second World War saw a massing of wealth and capital. Nationalism soared as did the preservation activity which epitomized white values. There was not much involvement of other cultural groups in the formation and implementation of The National Trust.

2.1.1 From 1950-1980

Historic preservation enjoyed a surge of activity during the post World War II era (Baer, 1993, 27). Historical societies and heritage advocacy groups were established and amassed a certain amount of power. It was during this period that preservation activity made initial forays into the community level with the civil rights movement and the emergence of the new social history (Lee,1992,30). However, the integration of community based preservation into the mainstream preservation schools had remained at the margins, with preservationists remaining skeptical of this trend.

"Preservation activities have focused on a narrow portion of the population, usually white upper-income classes. Preservationists in the early days failed to acknowledge that diverse groups made important contributions to history and to our culture and the effect of that failure is evident today (Marcinko, 1993, 13)."

The United States government did recognize the need to address community needs through historic preservation policy. The National Historic Preservation Act of 1966 directed state historic preservation offices to conduct comprehensive surveys. As well, the National Park Service designated many minority National Historic Landmarks. The 1976 American Folklife Preservation Act (Public Law 94-201) established an American Folklife Center in the Library of Congress to preserve and present American folklore. Section 502 of the National Historic Preservation Act Amendments of 180 further recognizes the need for *"preserving and conserving the intangible elements of our cultural heritage such as arts,*

skills, folklife, and folkways ....that underlie and are a living expression of our American heritage" (Brassieur, 1992, 12). The emphasis of this trend was on the conservation of traditional arts, crafts, and vernacular architecture (Brassieur, 1992, 12).

Under the Carter administration direct attempts were made to link historic preservation and inner city revitalization. The administration introduced a series of incentives to reintroduce inner cities into the mainstream populace. The administration provided a series of rehabilitation incentives for families wishing to relocate in inner city neighborhoods. Families were able to claim tax deductions for rehabilitation costs. The program was not defined as a preservation program but it did help to solidify the reuse of existing structures as well as enforcing the idea of grass roots preservation (Shepard, 1992, 14). The emphasis of this period in the evolution of historic preservation was to make preservation an activity which was accessible and appreciated by a wide range of classes and races.

2.1.2 From 1980-1993

By the 1980s, the preservation movement had not developed strong links into community preservation. The Reagan administration destroyed the links that were just developing which promoted historic preservation as a populist activity. The administration systematically cut all or most funding to agencies and programs which were designed to aid in rehabilitation of inner cities. The Tax Reform Act of 1986 was a cost cutting measure which eliminated the rehabilitation tax incentive program. The Reform Act restricted credit use to $7000 and eliminated the use of credits for those whose incomes were above $250, 000. This measure decreased the available equity capital for most rehabilitation projects and low cost housing (The National Trust Forum, 1989, 3). The results were a dramatic slow

down in historic rehabilitation activity at the community level (The National Trust Forum, 1988, 1).

The trend towards grassroots preservation was still alive but facing certain roadblocks. The lack of commitment by the government and its encouragement of large scale development altered the direction of preservation activity. The activity became an urban development tool. During this period, those who benefited from historic preservation were interested individuals who wished to redevelop historic property. The majority of resources were directed into initiatives to aid in redevelopment costs.

The early model based on nationalism and the promotion of a heterogeneous culture was further solidified during this period (Spennemann, 1993, 20). The conservative atmosphere of the 1980s did not encourage preservation activity at the community level. The Reagan and Bush administration's policies were designed to reflect a narrow portion of society namely the wealthy while allowing the inner cities to decay (Shepard, 1992, 14).This reality was reinforced by the crisis of the L.A. riots. The riots provided a glimpse of the destructive nature of surpressing the needs of communities while at the same time catering to the affluent and wealthy.

"Funding levels, development pressures and the personal interests of historic preservation are critical when these resources are challenged. In homogeneous societies this separation tends to go along social boundaries, driven by the upper middle class, pitching urban verus rural, affluent and culture-conscious versus poor and plebeian "(Spennemann, 1993,20).

Under the Clinton Administration, the needs of communities are being taken seriously. This has led to new ideas and opportunities for historic preservation at the community level. For example, the theme of the 1993-47th National Preservation Conference is, *"Historic Preservations role in enhancing the livability of cities and other*

communities". This conference has earmarked neighborhood activism, education, and environmentalism as its main topics. The new discussion on the future of historic preservation in the United States has led to these questions: 1) how can historic preservation work better involve diverse populations; 2) how can national historic preservation standards and criteria be applied to local, grassroots historic preservation efforts; 3) how can ethnically related organizations find their place within the spectrum of established historic preservation organizations; and; 4) how can historic preservation participate in the reform of education, the advancement of economic development, the progress toward achieving social justice (Nathiri, 1993, 34). These questions also now face the Canadian movement.

2.2 The Evolution of Preservation in Canada

2.2.0 From 1885-1960

The Canadian preservation movement developed as a lobbying force for natural conservation. The birth of the movement in the United States was a reaction to crisis, specifically the destruction of important historic structures. In Canada, the movement was very slow and pragmatic, developing around a concerted need to save Canada's natural resources. The first attempt to "conserve" in Canada was the collective effort to have the Banff area become the first national park in 1885 (Coopersmith, 1977, 23). At this point in time, the words "conservation" and "preservation" applied to natural habitats and not the built environment.

In the late 1800s, activity concerning the built environment focused on planning Canadian communities and the implementation of 'order' rather than the protection of existing buildings. Public health and safety issues were the predominate urban factors that

were addressed (Gerecke, City Magazine,1976,N.D, 13). It was only in 1919 that the Federal government established the Historic Sites and Monuments board. The board was charged with the commemoration of *"the persons, places and events significant to our national history"*. The criteria for commemoration was very similar to the criteria developed in the United States. The focus was limited to acknowledging only "significant" examples of Canadian history.

2.2.1 From 1960-1980

It was not until the 1967 Centennial Celebrations that historic preservation activity began to surface (Coopersmith, 1977, 25). The celebrations attempted to give light to a new trend of patriotism and interest in Canadian history. In 1970, the issue of historic preservation was given a voice by the Federal government with the Historic Buildings Inventory. From its initial involvement, the Federal government's involvement in heritage preservation grew fast. The implementation of heritage policies reached far into most Federal departments.

As indicated in the introduction of this section, the Federal government's role in heritage matters has never been defined. Its role developed on an ad hoc basis with various mandates (Dalibard, 1989, 20). Heritage activity at the national level encompasses a vast array of activities such as cultural heritage, language protection, archives, National parks, and National historic sites. The lack of structure to each role has been noted by the *Standing Committee on Communications and Culture*. It is this decentralized role of heritage within the government structure that has resulted in a number of missed opportunities to make historic preservation a defined practice as it is in the United States.

"The system tried to meet the demands by preservationists as they rose and in the process, numerous agencies were formed, each creating its own niche. The various players

have made important contributions to the preservation movement but each, through no fault of their own, has limitations such as narrow mandates and a lack of resources that limit the effectiveness of their involvement (Proceedings from Heritage in the 1990s, 1991,78)."

The commitment to preserving structures by the Federal government in the form of protective legislation was a long strained process. In fact, Canada was the last western nation to adopt a comprehensive preservation mandate. This lack of commitment was exposed in 1976 at the World Heritage Convention which states that the signatories were formally committed to protection of heritage within and even beyond their borders. Interestingly, this convention exposed the fact that Canada was less committed to the protection of Canadian landmarks than were the governments of Outer Mongolia, San Marino, Norway, or any other signatory of the Convention (Denhez,1978, 78). This situation became stranger when Canada joined the countries adhering to the World Heritage Convention. This meant that the Federal Government was more than administratively bound to the protection of foreign sites. The Federal Government treated its own historic sites administratively and not legally. The Federal government was more legally bound to preservation of foreign sites than its own, being under no legal obligation to Canadian sites (Denhez,1978, 78-79). To date, the Federal government is not legally bound to protect heritage sites.

The failure of the urban renewal schemes coupled with the 1970s energy crisis introduced recycling, rehabilitation and renovation to the Canadian public. Dependency on the car and suburban expansion began to expose the negative aspects of the growing city. As well, changes in attitudes towards "the city" and "inner city neighborhoods" were helping to revitalize many urban centres (Coopersmith, 1977,8). By 1973, the urban renewal program had been replaced by inner city neighborhood revitalization schemes. The Neighborhood Improvement Program and the Residential Rehabilitation Assistance Program were introduced with the goal of being a catalyst to revitalization of inner city

neighborhoods which were characterized by aged, and deteriorating housing stock. Like the USA, the revitalization of inner city neighborhoods sparked an interest in reusing existing buildings especially housing.

But even with the explosive social changes of the late sixties and early seventies, historic preservation did not broaden its mandate to join in partnership with the emerging rehabilitation programs at the Federal level. The Federal government did not see the opportunity this partnership could have been as it would have defined a role for preservation at the Federal level. The revitalization movement was seen by many as the peg on which preservationists could hang their hat (Coopersmith and Hall, 1977, 20). Even though there was a new exodus back to the inner city, the neighborhood revitalization programs were not formed in partnership with historical societies or heritage groups. As well, new legislation or initiatives which could have encouraged grassroots preservation activity never materialized.

The emergence of a non-governmental force which promoted canadian heritage did not develop until 1973. On March 28, 1973 the Heritage Canada Foundation was established as a non profit charitable organization to preserve Canada's heritage. The Foundation was mandated to celebrate and honor Canadian heritage. At its inception, it received a $12 million federal government endowment which provides an annual income of approximately $1.4 million. Heritage Canada has defined heritage as being,

"the work of men and of nature whose character enriches the quality of Canadian life today; works which illuminate our past or which reflect the excellence of Canada's natural beauty which have survived into our time"(Heritage Canada, Background report, 1973, 23).

Heritage Canada developed five major activities :

1. Education and technical services
2. Property program

3. Main Street program

4. Government and corporate relations

5. Public awareness.

Heritage Canada was modeled after the Trusts of Great Britain and the United States. The Foundation defines "built heritage" as *"the buildings in which people live, work, worship, bank, shop, are entertained or educated."* Initially, the Foundation was developed to promote the preservation of the built environment being buildings, streetscapes, historic districts and cultural landscapes. In its early years, the Foundation was very active in organizing heritage groups, influencing municipal legislation and also amassing capital in the form of historic resources.

Heritage Canada's Main Street Program is considered the organization's shining success story. The program's objective is to promote the revitalization and improve the economic situation of Canadian downtowns by using their historic character and identity. The program had a positive impact on many downtowns in Canada. The success of the program is apparent as by 1980, seven communities across the country experienced enhancement of their downtown. The most important facet of the program was the process which included the residents as important decision makers.

In the late 1980s, Heritage Canada created a series of Regional Heritage Tourism projects or Ecomuseums. The first projects were the Cowichan and Chemainus Valleys Ecomuseum. The projects involved the community and its various players in defining their history and then implemented their ideas in a thematic fashion. The Ecomuseum project involved "a perplexing number of towns, museums, contemporary industrial operations, societies and demonstration tourist projects"(Kluckner, 1991, 125). Micheal Kluckner describes the Chemainus Ecomuseum in his book, Paving Paradise, as an economic success whose historic integrity must be questioned. Kluckner, who is an expert of British

Colombia's heritage scene, contends that the project manufactured heritage as an attempt to define Canadian culture.

"the program has certainly been an economic success, as more than 300, 000 tourists visit Chemainus each year to see the murals, most of which are quite good and interesting. However, the town has gussied itself up in a heritage style that would do Disneyland proud (Kluckner, 1991, 126)."

The critics of Heritage Canada view this and other projects as an indication that the Foundation is moving away from actually "preserving" structures or aiding in preservation efforts. Rather, the focus has shifted to identifying Canadian culture and establishing "what it means to be Canadian" (Kluckner, 1991, 127). This shift in roles might not seem vital but it removes the basis of what a historic preservation foundation is really supposed to do. The foundations and the trusts in the United States and Great Britain spend a large portion of their resources on purchasing and lobbying for the protection of structures. It then provides avenues for revitalization of these structures. They present a historic resource and then allow people to develop their own relationship with them. This is fundamentally different from the role of Heritage Canada. By focusing on ways to manufacture "Canadian Identity" the Foundation has missed an opportunity to allow people to develop their own impressions and feelings towards Canadian history (Kluckner, 1991, 127). This is perhaps why the foundation has been unable to gain a comprehensive public profile. Unfortunately, the Canadian public has not been aware of Heritage Canada or its activities. The Foundation has been active but not active enough to gain a high profile like the National Trust has in the United States.

During the 1970s, the preservation movement established its role at the provincial and local level. It is at this level that the majority of preservation activity has taken place. By the mid 1970s, a majority of Canada's provincial governments had enacted some form

of heritage protection which was legally binding. Most provinces have mandated municipal governments with statutes which give authorization to designate historic buildings and sites. Virtually all legislation at the local level was a reaction to crisis, specifically the threat by developers to raze major portions of Canadian downtown.[7]

Historic preservation activity at the local level developed into a very rigid framework which focused on historic resources on a site specific basis. Whereas the Federal government's role is not clear and decentralized, the local level's role is clearly defined through legislation. The legislation usually reflected a desire by municipalities to acknowledge their historic stock, define it as historic stock and grade it according to their listing criteria. This was accomplished by dividing historic stock into two categories; designated and inventory (Kluckner, 1991, 17; City of Winnipeg,Heritage Supports, Unpublished draft, 1991, 21). The legislation developed around the criterion that those structures or buildings which are historic are either important because of age, architectural style or historical significance. The role of the preservationist was to identify "exceptional" existing structures based on the merit of that structure as a physical entity.

The primary role of preservation activity in the late 1970s and 1980s at the local level was to determine what constituted a historic resource and subsequently, designated it as such. The designation period of the 1970s and 1980s focused on structures which usually characterized a centre's developing era. For example, in Winnipeg, historic resources are characteristically turn of the century, Edwardian architecture. The general stock represents examples of wealth and prestige as many of the structures designated are banks, office towers, and theatres.

The designation of historic resources tapered off in the late 1980s. Many problems developed with the practice across Canada. The intention of historic preservation activity

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[7]The general principles ascribed to in most urban municipalities have been enunciated and refined by various international charters including the 1964 Venice Charter, the 1981 Burra Charter of Australia and the 1983 Appleton Charter for the Protection and Enhancement of the Built Environment in Canada (Kluckner, 1991, 12). These charters set out the general principles of preservation. They reflect the evolution of the preservation model and cite it as standard practice. The principles adhere to the criteria of age, architectural style, and historical significance.

was to designate structures with the understanding that there would be a will and incentive on the part of private business to comply with the restrictions. Unfortunately, the wishes of private interest usually did not include keeping the existing structure. In many cases, owners have opted to neglect their buildings in hopes of eventually demolishing them.

Many municipalities have developed heritage advocacy groups. In Manitoba, there are over 70 organizations which seek to promote historic preservation. Most larger municipalities have specific groups which promote heritage through education, research and publications. In essence, they are watchdogs, and promoters. Unfortunately, most of the existing advocacy groups are strapped for resources relying upon membership fees and donations. The vitality of these organizations is dependent upon the public interest, leadership and commitment (Denhez,1978, 13). It is fairly easy to comprehend the difficulties such organizations face. The effectiveness of the advocacy groups has been questioned as they are not on an "even playing field". If a preservation issue ends up in a court setting, the precedence is in favor of building owners as an advocacy group cannot compete with in house experts and development lawyers.

2.2.2 From 1980 to 1993

In 1990, the federal government has initiated dialogue between its various departments on the role of heritage. This was a result of a conference held in 1990 titled *"Heritage in the 1990s"*. The conference sparked a renewed interest in heritage activity in Canada. The delegates of the conference called on the Federal government to clarify its role in heritage and to initiate direction of new heritage policies (Heritage in the 1990s, Conference proceedings, Oct.1990).

The following year the *Federal Standing Committee on Communications and Culture* were given terms of reference to hold hearings and make recommendations *"to enhance the realization of a shared Canadian identity and state of pride in Canadian*

citizenship" (Bayer, Impact, July 1992, 3). The committee recognized the very strong connection between heritage, Canadian unity and Canadian identity. Seemingly, the temptation to become caught up in defining culture is still too great for the Federal government. In this reference, the fostering of a sense of identity among Canadians is paramount.

It is beyond the scope of this study to provide insight on why Canadians cannot extricate themselves from this identity crisis. There is a window of opportunity to make preservation a key tool in encouraging people to arrive at their own relationship with their past. But this is difficult if large amounts of public funds and resources are used up attempting to identify Canadian culture and thereby, unite Canadians from Victoria to Newfoundland.

Heritage Canada, as it enters the 1990s, has introduced a series of innovative programs which recognize the need for new heritage activities especially at the local level.

"In many Canadian communities, the past year saw individuals and groups regard their heritage not as a disposable diversion but as a system of values central to the quality of their lives. From the tens of thousands of political, cultural, economic and natural stimuli which made up their daily environment, they defined as their heritage the things they valued most (Heritage Canada, Year in Review, 1992)"

Their mandate has been supported by a series of grass roots initiatives in which residents identify and promote "their" historic resources. This is a milestone in preservation activity as it encourages citizens to develop their own relationship with their built environment.

At the local level, the 1990s has bought with it a recognition that the role of preservation must change to fit the requirements of municipal budgets. Unlike the Federal government, the local level has been unable to even think of broadening its role in preservation as it has become bogged down in administering programs to subsidize owners

of historic resources. The criteria for designation has not changed, remaining based on the best and finest examples of society. There is now a realization of the costs involved in maintaining the present preservation model. Economically, municipalities are strapped for resources and cannot afford to subsidize owners. But more important, socially the model has been unable to become a tool for community development and sustainment because the legislation is not tailored to be effective at the community level.

2.3 Conclusion

As outlined in the introduction, the Canadian approach to preservation is similar to the American preservation movement. However, the movement in Canada, entering the 1990s, is very fractured. It is apparent that the Canadian movement has suffered because its role has not been clearly defined by the Government of Canada. Unlike the United States, Canada has never assumed a uni-National identity. Instead, we have acknowledged our diverse roots. Yet, we have been unable to define the role historic preservation or heritage preservation should play in this multicultural mosaic. At the National level, the role of preservation is to "enhance Canadian identity". Its role is to ensure Canada's cultural legacy as expressed through multiculturalism. This is a contradiction as the government wishes to define Canadian identity but still reflect the multicultural makeup of Canada. They have been unable to accomplish this because their process was flawed in assuming they could define "Canadian culture".

Also, Canada, unlike the United States, has been unable to develop a high profile public foundation that owns and maintains historic property (Kluckner, 1992, 119). Heritage Canada was mandated to act as a trust. But in their existence they have moved away from saving historic resources to complex experiments in helping to forge a national identity (Kluckner, 1992, 122). Like the Federal government's role, it seems from this

perspective that preservation at the federal level and in Heritage Canada is treated like an ingredient to cultural policy.

The Federal government administers heritage policy whereas the local level as sanctioned by the Provinces, legislates and enforces preservation policy. Interestingly, local practices throughout Canada steer clear of attempting to manufacture culture. Rather, their practice is very defined and stoic. The local level is the most important level in historic preservation. They undertake most projects and administer most incentive programs. The future of the preservation movement depends on the ability of the local level to broaden its focus and initiate new policies and initiatives aimed at the community level. Such initiatives would make citizens the decision makers and not the politicians. There is a reason why this rethinking is imperative. The world is changing very quickly. The foundations of our society such as our heritage, are being questioned. We are searching for a past to provide us with the stability to see us into the next century. The most capable vehicle for accomplishing this task is the community. As discussed in the introduction, a new set of urban values can be effectively implemented at the community level. This chapter traced the evolution of government involvement in historic preservation . The next chapter examines the foundations of historic preservation. Applying the theoretical model to the Canadian context, the central question *"Should the role of preservation at the local level be involved in using preservation to help communities define for themselves their own identities as expressed through their built environments?"* is further addressed.

Chapter Three

The Preservation Model

3.0 Introduction

This chapter outlines the criteria, standards and guidelines of historic preservation. In doing so, the limitations to the activity of historic preservation are clearly articulated.[8] The intended conclusions from this inquiry are that the historic preservation model activity is primarily focused on dealing with the present stock of historic resources and making them economically attractive for redevelopment. The present state of the art is not progressive enough to promote historic preservation at the community level. At present, the model is focused on administering financial assistance programs which exist to subsidize heritage property owners. The traditional criteria of historic preservation are based on the best and finest examples of the past, leaving all other facets of everyday, vernacular life unprotected. It does not address the fact that historic resources are not limited to downtown or commercial areas but that they exist in small urban communities as well. More critical is the lack of appreciation for cultural diversity in the framework of the model.

[8]For the purposes of this inquiry, the scope of discussion will be limited to the municipal approach to historic preservation in keeping with the predominately urban focus of this thesis. It is at the local level that most historic preservation activity takes place.

3.1 The Framework of the Historic Preservation Model

Historic preservation is an activity which seeks to preserve and maintain structures and districts which illustrate the past. These structures or districts deemed worthy of protection are referred to as "historic resources". Historic resources can be dealt with in three manners. They can be retained, altered and modified or they can be destroyed (Hartford, 1992,1). The essence of the preservation model is its ability to designate degrees of alterations. To accomplish this, the model is mandated by legislation which dictates regulatory protection. Historic properties legislation and the process of designation is based on a strict set of criteria which defines clearly the parameters to which a site, structure or district can be preserved. In Canada, all major municipalities have municipal legislation and practice. The core criteria reflects a precedence set in 1919 when the Federal government established the Historic Sites and Monuments board. The board was charged with the commemoration of *"the persons, places and events significant to our national history"*. Therefore, the traditional criterion for designation is historical significance, architectural pedigree and age.

3.1.0 Historical significance

As defined by the National Trust for Historic Preservation in the United States,

"A historic structure is structures or areas that are identified with the lives of historic personages or important events in the main currents of national, state or local history."(Molloy, 1976, 14)

From a cross-section of different programs in Canada, a general pattern emerges which suggests that association with historical interest plays an important role in defining

historic resources. The reason for this interest is very simple. Historic preservation supplements the written word by providing a tangible link to an important piece of time (Poinsett,1989,61). The capturing of history in a tangible way is a very powerful tool. It has the ability to incite emotions and pride unlike the drab one dimensional aspects of history texts. Historic preservation provides a carefully orchestrated view of history.

3.1.1 Architectural pedigree

The National Trust defines architectural pedigree as:

"Structures or areas that embody the distinguishing characteristics of an architectural type-specimen, inherently valuable for a study of a period-style or method of construction; or a notable work of a master builder, designer or architect whose individual genius influenced his age."(Molloy, 1976,14)

Architectural interest in defining a historic resource tends to focus on outstanding examples of an architectural style. In Canada, the predominate style of preservation activity is the founding era and this sets a standard to which newer styles must compete. The criteria of architectural pedigree does not accept vernacular examples as a mandate for historic preservation. The existing legislation tends to focus on regulating alterations to outstanding artifacts rather than widening the definition to fit the vernacular environment (Hough, 1990,57-58).

3.1.2 Age

It is generally accepted that the "oldest" remnants of a society are worthy of retention. As a structure matures, its likelihood of being retained as a historic resource increases. There is an unspoken obligation to maintain original examples of an earlier lifestyle. Preservation legislation varies as to age criterion but the usual criterion is based on the introduction of European settlement to an area. There are various ancient meeting grounds and ritual grounds which have been uncovered throughout Canada. Until recently, these sites were not protected under legislation. [9]

3.2 Designation of a Historic Resource

As indicated in Chapter Two, the role of the historic preservation model until the 1980s was used to designate structures which fit the historic preservation criteria. From the 1980s, the role has evolved from a designation and inventory process to a regulatory process. Once a structure, site, or district fits the criteria, a designation process begins. The degree to which a structure is preserved is decided upon certain factors such as economic viability, condition and reusability. The most important historic resources, based upon this criteria, cannot be altered. The other resources which are considered less valuable can be altered according to suitability standards. The dilemma then faced is to what degree can the structure be altered to maintain historical integrity and, yet not diminish economic viability.

Presently in Canada, the goal of designating the historic resource stock which fits the above criteria has been achieved. The second goal of preservation activity is to integrate new development into historic buildings and districts through a set of heritage

[9]This criteria does not account for the fact that something does not need to be "old" to be heritage or historic. For example, Habitat for Humanity in Winnipeg has left a legacy of eighteen unique homes which were built out of a spirit of community. By their very uniqueness, these houses are historic. They are something which evokes pride in the community and is of importance to them.

planning policies and practices (Norris, 1991,1). This requires strict legislation which dictates appropriate modifications to historic resources. To date, modifications have focused on restoration and renovation. However, the inability to secure a guarantee of profits has led to modifications that threaten the historic integrity of the building. Different forms of modifications are discussed below. They articulate the process by which a historic resource is protected through a series of sticks and carrots offered from government to historic resource owners. The present trend indicates a focus on using historic preservation as a land development tool (See Appendices B and C).

The modifications that are discussed below are ranked according to their impact on the historic integrity of a structure or place. The ranking system was developed by Judy Oberlander, Harold Kalman and Robert Lemon in "Principles of Heritage Conservation" , Technical Paper Series 9 (Victoria:British Columbia Heritage Trust, 1989).

Modifications which show maximum respect for historic fabric include:

3.2.0 Restoration

"(restoration is)...the return of a building, or part of one to a previous state in its history. A building that merits such attention is either already a landmark, or has the architectural and/or historical potential for being one. It is restored either to its original state; closet in spirit to its design conception or to a significant period of its evolution (Bronson, 1991, 155)."

Restoration is the least adaptive modification and is rarely employed at the municipal level. Rather, restoration projects are usually a federal responsibility because of the associated costs. Such projects are usually large scale tourist attractions, churches and museums. It is a rare situation in today's economic climate that a structure or a district is

restored. Dwindling public funds has made this a difficult venture. Undoubtedly the focus is now on maintaining restored attractions such as museums rather than introducing new attractions.

3.2.1 Adaptive Re-Use/Rehabilitation

Adaptive re-use is a modification process which acknowledges the pressure to redevelop heritage properties to suit new usage (Norris,1991,5). Commonly, municipalities will allow a change in use to suit a developer's intentions. This is the preservation trend which is in vogue at this present time as it does not require compatible usage which is very difficult in today's economy. Adaptive re-use has wide and varied implications. It is commonly used in commercial ventures but recently, has become a useful tool for conversion housing. [10]

Unfortunately, the preservation model does not conform easily to this type of modification as designation is still dependent upon strict criteria. For example, The Forks in Winnipeg, Manitoba is a historic enclave with a festival/market theme. Recently, a warehouse in the area was earmarked for adaptive reuse. It made perfect sense for an old warehouse in Winnipeg to be reintroduced to the most vibrant area in all of Winnipeg. Interestly, it was the heritage advocacy groups who cried foul when the developers of the building introduced a number of modern elements to the structure in order to effectively design for the retail/office theme. The building's historic listing was questioned and a possible downgrading seemed possible. With this downgrading, also comes a downgrading in incentive subsidy. The question then is whether or not the strict criteria should be waived in order to effectively reintroduce the building into the urban fabric. This

[10]I would like to note that preservation programs in Canada are still active in pursuing alternatives to the strict preservation model. This is such an alternative and will likely usher in a new direction for heritage conservation at the municipal level. It recognizes the need to reuse the built infrastructure.

situation is likely to appear again as investors seek to use existing infrastructure that is also historic preservation stock.

Also, municipal incentives are not readily designed to aid in local community based projects as they are garnered primarily for developer's purposes. For example, most incentives available focus around density bonuses and transfers of new development, zoning relaxation and reductions of taxes. These types of incentives cannot be utilized by small enclaves of citizens who wish to start a housing cooperative unless they are well funded and well organized (Norris,1991, B).

Furthermore, there is little legislation in Canada that supports adaptive reuse at the community level. Vancouver's Shaughnessy district enacted a plan which encouraged residential conversions at the neighborhood level. Unfortunately, the only houses qualifying for the retention incentives were of grand scale of more than a half-acre, the zoning remained single family use, so that anyone who wanted could knock down an old house and build a new one of the maximum floor space ratio (Kluckner, 1991,61). The only recipients of this type of policy are the rich who benefit from available incentives. Elsewhere in Canada, there are only four neighborhood conservation areas which regulate alterations to a neighborhood and incorporate affordable housing and infill housing policies (Norris, 1991, App.C). This proves that while the concept of adaptable reuse is favorable, it is constrained by the structure of the preservation model.

Modifications which show moderate respect for historic fabric include:

3.2.2 Renovation

"(The goal of renovation is to)...retain as much of the original structure as is feasible and replicate damaged or destroyed elements using original materials are preferred.

Also acceptable are sympathetic additions which increase the economic viability of and incur minimal alterations to the original structure (City of Winnipeg, 1987,21)."

This type of alteration scheme is based on ensuring a marketable product. Usually, economics dictates how much alteration will occur. One must remember that most historic resources are found in central business areas and ultimately, the owners are aware of the high value of their real estate. As an incentive for owners to accept a caveat placed on their property, most municipalities have subsidy packages which are designed to assist property owners. The degree to which an owner is aided usually depends on their proposed usage of the site and the types of alterations that are required.

3.2.3 Reassembly, Replication, Reconstruction, Relocation and Facadism

In many municipalities, such as Vancouver, Victoria, Toronto, which are characterized by high land values, the degree of modification is usually very great. Such intensive modifications include rearrangement and other major changes (Kluckner, 1991, 24). The intention of these types of modifications is to modernize the structure enough to qualify for incentives while still ensuring a first class marketability standard. Usually portions of buildings are retained and incorporated in a redevelopment project which could involve a location change or different configuration. A critical overview of these types of modifications is provided in the next section of this chapter.

3.3 The Future of Historic Preservation

The heart of historic preservation in Canada is regulatory control of new development by preserving examples of existing structures which promote a selective history of Canada. It is based on land economics which emphasizes financial gain and capital accumulation over all other facets such as community needs and social justice. Activity is determined by market forces and not the will of the community.

According to this definition, the historic preservation model is facing an uncertain future with shrinking historic resources, shrinking public funds to support designation and a questioning of who this heritage represents given the pluralist nature of Canadian society. It is valid to propose that the definition of a historic resource is limited by existing preservation legislation. Historic preservation is based on a strict well-systematized methodology for identification and ranking of historic resources. Historic preservation reduces the decision-making process to mathematical calculations in which structures are ranked according to age, architectural pedigree and historical interest (See Appendix D). It does not account for emotion or intuition. It is objective in nature rather than subjective. These criteria are projected on a matrix and ranked according to a relatively sophisticated formula. This mathematical approach invariably impresses decision makers but omits savable structures and sites that does not meet this criteria (Denhez, 1978, 104). The result is a system which, in a quantifiable fashion, decides a community's historic resources. A historic resource will inevitably be put to the test before being included in a municipal listing of historic resources.

"A limited view of what constitutes heritage considers only the architectural and/or historical merits of a site of a building. Its advocates want to know who built a building, whether this person was important, whether the structure is representative of a period or

style or is in some other way unique. They want to know whether an important person lived in it or a memorable event that occurred within its walls (Coopersmith, 1977, 12)."

This type of preservation standard accounts only for beauty and prominence. Historic preservation, in its present form, has little regard for inheritance of tradition or culture. Heritage is a link with the past. It is a method of recording evolution, but the present methodology for ranking structures removes the importance of community and vernacular life and the process is limited to the criteria of age, architectural and historical significance. As documented earlier, this statement is supported by the fact that only four residential heritage conservation areas exist in Canada and only four residential areas incorporate affordable housing and infill housing policies (Norris, 1991, App.C).

Such criteria are important but do not accurately portray the history of an area. It is selective in nature, choosing to remember the shining examples of a founding generation. To date, there has been little acceptance of other criteria such as both the beautiful and the ugly; the things that worked and the things that didn't, and the tangible and intangible (Coopersmith, 1977, 13). The reality that Canada is made up of many founding nations as well as a first nation, is not addressed in the historic preservation model. This is because the model was designed to reflect a very defined heritage which promotes wealthy, white men and their role in founding Canada.

"Preservation activities have focused on a narrow portion of the population, usually white upper-income classes. Preservationists in the early days failed to acknowledge that diverse groups made important contributions to history and to our culture and the effect of that failure is evident today (Elizabeth Straw as quoted by Marcinko, April 1993,12)."

Historic preservation as it is presently exists, is most effective at the commercial level, predominately in central business districts which reflect wealth and anglo-Saxon

achievements. In Canada, six out of nine major urban centers have protected historic districts in their downtowns (Norris, 1991,App.C). In most urban areas, historic building legislation is site-specific and usually a predominate commercial landmark in a downtown area such as banks, theatres, and office buildings.

Protection bylaws control modifications to historic buildings by placing development restrictions on owners. In many cases, owners view development restrictions as an unfair burden. Although many cities and provinces offer incentives to heritage building owners, many owners simply have opted to let their building's to fall into neglect and subsequent demolition.

The striking of a proper balance between private property rights and public benefits in the use of private lands that contain historic resources is an issue at the heart of historic preservation planning, regulation and control (Dehart, 1978,10). As indicated previously, many cities offer incentive packages to owners to maintain and upgrade their buildings. However, most owners and developers would rather demolish the existing structure or save its facade as they are not willing to forego guarenteed profits which smaller historic structures impede upon (Klukner,1991,22). The decision making is purely based on economics.

Developers have realized that available incentives have made it economically attractive to retain portions of old building facades or to remove a structure for relocation. Many are tempted by the lure of profits to rearrange a buildings components as they like (Wolfe,1991, 169). In doing so, the public subsidizes projects which are questioned for their historical and architectural values which is the essence of the preservation model. Facadism is an example of the fact that the preservation model is based on economics and not other criteria. The fact that structures can be demolished to the point where it is devoid of any historical integrity is proof that upholding the history of the building is secondary to economic concerns.

The present state of preservation in Canada is best summarized as a system of sticks and carrots (Hartford, 1991, 2). The results, especially in areas of high real estate values, have been less than favorable with historic resources being reduced to remnants. Roberta Grantz refers to the practice of rescuing and restoring pieces of urban fabric as a remnant complex which is a symptom of the inability of the preservation model to be effective at the municipal level (Grantz,1989,259). Developers have taken advantage of incentives available but are saving only facades or other remnants. They have deceived the public into thinking that they are revitalizing cities by practicing this type of preservation. Unfortunately, the preservation model accepts this as a valid practice.

Canada has a powerful development lobbying sector which has been effective in promoting loopholes in legislation, claiming preservation legislation is in direct violation of the Charter of Rights and Freedoms and freeing owners from most regulatory control. The majority of business and property owners do not ascribe to the philosophy that land is a public resource and private commodity. The issue of property rights verses protection legislation has been debated numerous times in the courts. The results have varied but the conflict of striking a balance between public good and property rights has never been resolved (Coopersmith, 1977,21). In essence, the word preservation has only aided the cause of developers who, because of legal wording, have been able to side step legislation. Preservation has come to mean saving, keeping as is, intact. Preservation focuses on saving things from destruction, protecting them, by removing them from ordinary use. It is negative in nature, implying strict inflexible control (Coopersmith, 1977, 33). It invokes removing something from use so that it will not deteriorate.

The Canadian public views preservation activity in Canada as an adjunct to urban issues as it has, to date, been treated as an urban development tool. The linkage between preservation and the importance of housing, education and economic success is rarely, if ever, made. The public views preservation as nice but expendable in times of financial crisis. The present economic downturn has left citizens with important priority decision

making and many do not think their taxes should be used to shoulder the costs in order for developers to demolish a structure minus the facade and refer to it as heritage. Society is faced with massive economic constraints and as society's values evolve they begin to reflect the reality that there isn't enough money for such activity. Presently, Canadian society needs an incentive to protect the past. One must not overlook the reality that historic preservation is expensive with the public usually paying part of the associated costs (Hartford,1991,12).

The preservation model has not been very successful in integrating a need for the protection of the past. Those who are likely involved in the model are coalitions and societies which form as heritage watchdogs. Their voices have not been a major part of the decision making process because the model is too complex and based on expert opinions. The role of the public is based on reaction to crisis. For example, most heritage groups form only when there is a perceived threat to a structure of importance to them. Their power within the activity is usually based on lawsuits. However, applications to courts are often a last resort for citizen groups as they are risky and costly. Citizen groups are on an uneven playing ground in the preservation arena, given the fact that municipalities and developers have the advantage of access to large fiscal resources, tax write off, and the security of in house experts. Citizen groups do not have this advantage; there is often no income stream or free technical advice (Impacts, July, 1991,1).

3.4 Conclusion

The ability of the historic preservation model to maintain its present role in urban communities is questionable. Preservation activity at the community level falls under neighborhood preservation legislation which is found in few urban areas. The brunt of preservation activity is found in central business districts or thematic districts such as

warehouse districts. The preservation model focuses on the best examples of architecture; the oldest remnants of the past; and the sites which tell a patriotic story. The aspects of a society's evolution which address everyday life of the middle and working class are not protected under the model unless the structure is very old. The model paints a picture that is only half complete. It tells of success and achievement of a founding high class but rarely addresses other, less charming realities such as working class neighborhoods, industry and poverty. Protected historic resources usually don't reflect the multicultural mosaic of Canadian society. Very few individuals can feel that the opulence and wealth of the protected banking halls and mansions is reflective of their heritage.The model focuses on the majority, leaving out the numerous minority cultures which have contributed to the development of Canada.

Municipalities have successfully enshrined most historic resources which fit the discussed criteria. The system of sticks and carrots has reduced the actual preserved pieces to remnants such as facades or decorative details and that which is saved is supported by public funds. The role of the citizen within the framework of the model is reactionary. Citizens are unable to become a part of decision making.

The role of preservation at the local level is vital to the continuance of preservation activity. There is an opportunity for heritage planners who promote preservation activity to become more actively involved in community development. The opportunity lies in using the concept of preservation to aid urban communities. There is a crisis in many urban communities. They are forced to contend with issues and obstacles which threaten their very existence. It is at this level, that preservation becomes conservation. Preservation at the community level is a tactic for survival. The next chapter discusses the forces which are shaking the foundations of our urban communities and ultimately, our society.

Chapter Four

The Urban Challenge

4.0 Introduction

Historic preservation is an urban development tool. It is reflective of modern urban development practices. As indicated in Chapters 2 and 3, the present standards of urban development are based on economics and power. There is little attention paid to community needs. Yet, urban unrest, environmental crisis, violence in cities and poverty suggests that cities are in crisis.

The World Commission on Environment and Development, which is referred to as the *Bruntland Commission*, suggests that cities in Western society are facing problems of deteriorating infrastructure, environmental degradation, inner-city decay and neighborhood collapse (Brundtland, 1987,241). The situation in industrial world cities, the report suggests, is no less crucial than the urban crisis in developing countries. The report indicates that the unemployed, the elderly, and racial and ethnic minorities are disadvantaged as compared to the more affluent in society. The report also criticizes municipal governments of being short sighted, leaving a legacy of poorly designed and maintained public housing, mounting fiscal costs and declining tax bases (Bruntland, 1987, 241-242).

As indicated in the previous chapters, historic preservation at the local level is a tool for urban development. Preservation has become driven by a sticks and carrots process which reflects existing pressures on the model to effectively deal with financial demands of owners. The role of preservation in society is limited and cannot effectively promote

programs which can aid communities in their struggle for survival . It is important to understand the various threats to communities in order to see how an expanded version of historic preservation, called urban conservation, can be developed and effectively work against the destructive forces found in modern day cities to create healthy, livable communities. This inquiry considers the lack of care and management we tend to show our environment and how heritage with a deeper meaning is only fostered in a society which has a collective respect for themselves as expressed in the past built environment.

"If preservation is not to fall into the trap of total irrelevance, we must learn to look beyond our traditional preoccupation with architectural and history, to break out of our traditionally elitist intellectual and aesthetic mold and to turn our preservation energies to a broader and more constructive social purpose (Williams and Kellogg,1981,60.)."

This chapter is a discussion of Western urban development practices and their effects on urban communities. It is intended to draw a conclusion that present practices are not conducive to creating livable environments for all. It suggests that development practices affect communities in other areas than economics. Rather, development practices are affecting communities politically, socially and environmentally.

The chapter is divided into three areas of concern being economic/political concerns, community concerns and environmental concerns.[11] Each area of concern is designed to indicate the problems associated with the way "we do business". Ultimately, this chapter provides insight on the importance of developing a foundation for urban conservation.

[11]These areas of concern were borrowed from the Samuel and Saidye Bronfman Foundation's roundtable on Canadian heritage held in 1991 and 1992.

4.1 Political and Economic Concerns

The political and economic concerns relate to the power base in our society; the exchange and distribution of resources and the values placed on them. It is a profit based motivation which has primarily affected urban communities in a negative manner. The present development paradigm is defined as "maximum economic growth and a concerted drive towards industrialization and mass consumption" (Engels and Engels, 1991, 37). According to the Ottawa Conference on Conservation and Development:

"(development patterns)...the entire model of modern industrial development is seriously awry. Not only the economic values of competition and consumption but the expectation of unlimited material growth; not only the prevalence of technology but the view of the world as a machine; not only the hierarchies of power, wealth, status and sex but the idea of hierarchy itself..." (Engels and Engels, 1991, 8).

Urban development is presently measured by value-free, empirical analysis. This has been the case with measuring economic success by increasing the volume of business activity, increasing income and increasing the number of jobs (Daly and Cobb, 1989, 134). These indicators lead western society to believe they were "well off" in the 1980s. In Conditions of Postmodernity, Harvey dismisses this belief. He suggests that voodoo economics, and political image making produced a society in which the human condition did not improve but, on a whole, suffered. Even though the 1980s spawned new and powerful big business, the obverse side to this affluence was not so spectacular. In the 1980s, the number of poor families with children increased by 35 per cent. There was a surge in unemployment while jobs that were created were characterized by low wages and insecurity. Even more disturbing was the emergence of an underclass characterized by homelessness, disempowerment and impoverishment (Harvey, 1989, 330). This social

shift was accompanied with massive cuts in social welfare and programs in both the United States and Canada.

The economic shift from manufacturing to service employment coincided with the breaking of traditional working class institutions and social dislocation. The question then is "How were we led to believe this was an improvement in our quality of life?" The answer, according to Harvey, is image. In fact, he suggests that the entire economic high of the 1980s was "economics with mirrors". At the time, North America was dominated by conservatism and at the same time, charismatic leaders. The connection, according to Harvey, between image making and economics is clear.

"Postmoderism has come of age in the midst of this climate of voodoo economics, of political image construction and deployment, and of new social class formation. That there is some connection between this postmodernist burst and the image-making of Ronald Reagan, the attempt to deconstruct traditional institutions of working-class power, the masking of the social effects of the economic politics of privilege, ought to be evident enough. A rhetoric that justifies homelessness, unemployment, increasing impoverishment, disempowerment and the like by appeal to supposedly traditional values of self reliance and entrepreneurialism (Harvey, 1989, 336)".

4.1.0 Urban Decay

As a result of the present development paradigm the phrase "urban decay" has become trendy jargon. Urban decay in both physical and social terms, has reached crisis levels. In many urban neighborhoods, the local spirit has been broken. Urban neighborhoods have become the centre of increasing numbers of families living in poverty and homeless citizens. Physically, urban infrastructure, decent affordable housing and urban transportation systems are in dire need of improvement (Bronfman Foundation,

Feb. 1992, N.P.). The deterioration of the inner city has produced a permanent underclass and unemployable work force. Without adequate employment, hope has been replaced with chronic despair and the deterioration of the social fabric of cities. Many inner city neighborhoods are besieged with drugs, crime and violence.

The response to these changes has been very pragmatic. The forces in play are very real and their effects are felt not only by those who live in such areas but by all of society. Yet, the response by government has been ineffective and still caters to the development ethic that presently exists. Roberta Grantz claims that "Planned Shrinkage" dominates traditional development thinking.

" The traditional government response to urban decay is planned shrinkage: selectively abandoning old neighborhoods in unpopular sections: selectively allowing old parks and other public amenities to continue to deteriorate while building new ones elsewhere; selectively allowing mass transit, old streets, sewer lines and other elements of a city's infrastructure to continue to decay, while building highways to encourage more of the cars that choke cities and creating new neighborhoods or "new towns' that require new infrastructure and the disruption of existing networks." (Grantz,1989 ,156)

4.1.1 Corporatism

Cities have become enormously specialized organisms. This is reflected in urban development practices. The capital intensive nature has seen land become the most sought after commodity. Increasingly, small scale buildings and establishments have been demolished to make way for large scale development. In the process, the built environment in our inner cities is being lost to accommodate growth which has become a status symbol. The big is better mentality is prevalent throughout cities.

It has been exceedingly popular to construct massive office towers despite the fact that in many cities there is a glut of office space and large amounts of it has gone unrented. In the process, livable, positive environments of human scale are being demolished leading to the elimination of social diversity and a restriction of the economic class mixture of residences and businesses.

"The ability to plan and build unselfconsciously, and to do so in an economic and expedient way with local materials and have it all come out right, comfortable and attractive, appealing to everyone and accommodating the existing environment and social fabric has, for the time being at least, been lost...(Coopersmith, 1977, 30)."

4.1.2 Obsolete Ideologies

Urban development practices have focused on "new" development. This philosophy is equated with the taming of the environment, being predominately a holdover from the frontier mentality of past generations. It is based on the world view that progress is measured by unlimited material growth. This has lead to a competition which seeks to make the "biggest" and "best" at enormous cost to the physical and natural environment.

There are little distinctions made between quantitative and qualitative development practices. In most situations, new development is used as a carrot to attract new investment.

"....(new development).leads to intense jockeying among many municipalities to attract any growth within the municipality is not only publicized for the sake of publicity, but is also used as proof of an infrastructure capable of accommodating further development" (Grantz, 1991 , 370).

This argument was used to justify the demolition of thousands of older structures in Canada to make way for high-rises in communities which could provide no other economic justification for such a decision(Denhez, 1978). All too often the land remains vacant for years, denuded of the buildings that once contributed to a sense of place (Cityscape, 1992,66).

"we seem to have no ways of extricating ourselves from development traps because by now so many people, so many enterprises, so many governments and so many once vigorous cities, too, have come to depend on incomes contrived through city killing policies and transactions."

Jane Jacobs

The Death and Life of Great American Cities

(Jacobs, 1961)

4.1.3 Corporate Architecture and the Downtown Mall

The corporate stronghold on cities has resulted in repetitive functionalist architecture and franchise retail chains in the form of malls. The architecture of the corporate city is

usually characterless and drab, having not acquired the patina of age (Bronfman Foundation, Oct. 1991, Unpublished draft, 15). Traditionally, a city's core area was the heart and a communal meeting place, site for festivals, political assemblies and celebrations (Grantz,1991,205). The core area, especially Main Street was more than a place to shop.

It was only in the past thirty years that downtowns have become supremely functional with the primary factor being economic profit. To garner profits, urban development practices have opted to take the suburban shopping experience to the inner city. In the 1980s, inappropriate and unnecessarily expensive urban shopping malls became tools for revitalization. Such schemes have purposely been promoted by the well known and well connected. Also, invariably, these schemes are fueled by large amounts of public funds (Grantz, 1991,21). The urban shopping mall has had little success according to Grantz. Developers and politicians assumed that bringing the suburb to the downtown would be an instant success. However, the retail franchise mall has proven to be sterile, boring impositions of questionable quality. The planners clearly did not assess their severe limitations.

".....a mall is severely limited in how much a part of community life it can be. The local spirit in full strength and the symbolic relationship between local merchants and community customers can be achieved only in a genuine local setting.....Local character is antithetical to the nature of a mall (Grantz, 1991, 205)."

4.2 Community Concerns

Community concerns relate to the conditions that modern society places upon the sustainment of community culture. The continuity of culture and community is easily lost in our transient society. As discussed in Political and Economic concerns, urban communities have been attacked by the present development paradigm. Out-migration, specifically, the migration of younger and middle generations has resulted in homeowners leaving their legacy not to their children but to absentee landlords and land speculators. The tie between old and new has broken down and the sharing of information and resources has been lost (Marcinko,1993, 11). According to Nozick, in *No Place Like Home,* this breakdown in community is an unsustainable trend which threatens community culture. Mass culture, according to Nozick, is an image projected onto communities which leads to uniformity. The basis of community is threatened by forces which lead to alienation and loss of identity.

"Uniqueness and differences of people, of communities, instead of being nurtured and developed are rejected for the 'single look', be it the World Class City or personal life style culture from California... In the Global Village, conformity replaces diversity. Making culture into a commodity and leveling it to a single denominator....(Nozick, 1992, 182).

4.2.0 Alienation

The concept of community is common to all cultures. It transcends tradition being based on shared experiences that is continually revived by telling stories over and over

again (Mead, 1991, 99). Characteristically, community is based on human scale, sense of rootedness, meshing the past and present and a sense of evolution (Bronfman Foundation, Aug.1991, Unpublished draft, 24).

"It is the collective expression of values, perceptions, language, technology, history, spirituality, art and social organization in a community " (Nozick, 1992;181).

This traditional concept of community is threatened by contemporary development practices which systematically breaks down traditional community values. Present practices promote large scale, homogenous, urban developments leaves citizens feeling disconnected and increasingly alienated from others and their city (Bronfman Foundation, Oct. 1991, Unpublished draft, 24). The alienation of communities is characterized by a shift from vibrant environments to unstable and often unsafe environments. For example, many urban communities are characterized by rental properties and lack of community resources such as grocery stores and hangouts. This results in a breakdown in a sense of community as people tend to become more isolated from becoming a part of community culture.

4.2.1 De-evolution of Community

As indicated above, urban development practices have encouraged migration from traditionally dense urban areas. Foremost, society has been encouraged to disperse from the traditional urban community setting by migrating en masse to the suburbs. The reliance of the automobile and subsequent social segregation based on residential patterns has made the development and sustainment of traditional community life very difficult.

Cities have been compartmentalized into sectors for residential, commercial, and recreational activities. This planning practice of zoning has disconnected the population

from interconnectedness and interdependence of peoples lives. The balance between dwelling, workplace, shops and schools has been purposely altered. A sense of community cannot flourish under these conditions. Suburban dwellers have no real reason to come to the city. Careful planning has ensured that the suburban experience is efficient and effective. Lost in the process, has been the art of socializing.

Urban life was traditionally based on the close interdependence of residence and work. They used their public space as community meeting places. Their dwellings were connected to each other along the street, and they were the activities that formed the economic foundation for their community basic shops, workshops and services (Nozick, 1992,197). Areas that still provide this type of human scale are numbered in urban and even rural settings with the emergence of new economic practices. Many urban communities are losing their cohesiveness to either transient populations or a new urban development.

4.2.2 Technology & Progress

Technology has come to mean progress. Technology affects the form and shape of the city, as well as the relationships among people within it. Although technology has provided society with many lasting gifts, it has also left many negative sideffects. Cities have become supremely functional with dedication to efficiency and the machine. The reliance on technology has molded society into a highly sophisticated consumer.

"It is unlikely that our society is on the verge of collapse; it rests too heavily upon technology, which is continuum to evolve. But what about our culture? Where is it going? Like all other products in the consumer society, it has become mass producible mass usable, mass disposable. It suffers primarily from an overdose of transience (Denhez, 1978, 145)."

Progress implies change of lasting value; but in the same genre lasting values, "our heritage", is being lost to progress. Technology has severed continuity of the past. It has made it increasingly difficult to retain familiarity, to be able to enjoy some of the values and attitudes of their predecessors or even to gain some sense of continuity with the past. Progress, by present social standards, is measured in a linear fashion. There is no attempt to relate it to the past or its affects on the present. Basically, the attitude is worry about it tomorrow.

4.3 Environmental Concerns

Environmental concerns relate to modern development practices and the subsequent stress placed on the natural environment. Industrialization and economic growth have benefited society tremendously. They have also disrupted the environment, harmed human and animal health, depleted natural resources and "damaged the treasures of human creativity" (Reilly, 1991, 15) As quoted by Wendell Berry,

"The exploiter typically serves an institution or organization; the nurturer serves land, household, community, place. The exploiter thinks in terms of numbers, quantities, 'hard facts'; the nurturer in terms of character, condition, quality, kind (Reilly, 1991, 15)."

The "exploiter" in this context is development practices. Development practices have tended to disregard values and intuition in favor of hard analysis. By reducing decision making to "facts" and "science", there is a tendency to dismiss the critics of development as not factual based or scientifically aware. Presently, development practices do not view a situation in its entirety but rather focus on one aspect of development usually being economic gain. Other factors such as the effects on the natural environment and

social environment are minimized. The best example of this situation is the standoff at Clayoquot Sound in British Colombia. The decision to log the old forest of the area was based on pure economics. The decision makers did not account for environmental destruction of the area. The subsequent protests have made decision makers think about other factors rather than economics.

4.3.0 The Disposable Commodity

The 1990s has seen an emergence of frustration and concern over how humans and the environment can coexist in harmony. More and more the issues that affect the environment are issues of survival. Many of the development paths of western society are clearly unsustainable. They have placed unprecedented pressures on the planet's lands, waters, forests and other natural resources. Out of this frustration has come the concept of sustainable development. Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It is also suggested that sustainablity includes within its sphere, concerns about living, past and future, valuing cultural and community diversity, and demonstrating a concern for issues of social justice and fairness (Bruntland, 1987,9).

The philosophy is based upon a belief that modern development practices have forgotten that community values, cultural and neighborhood diversity has a strong orientation towards constant change. It is evident that the large urban development practices and their endorsement by local politicians are not conducive to the sustainment of our local environments. From natural ecosystems, has come the concept of an urban ecosystem which, like a natural ecosystem, is dependent on its various components to survive. This is true for cities which are dependent on the well being of all its parts. Recent lessons have taught us that if one part of our total components is ignored, it will affect the rest of the system. The LA. riots of 1992, provide the best example of this breakdown. The

South Central community in LA was neglected systematically in government policy, education and social services such as policing and community support. Their neglect and the subsequent riots cost the rest of LA and the rest of the United States, dearly. The inextricable link between the suburbs and the inner city cannot be ignored. It is a holistic concept which believes that everything is interdependent.

"And what was blurred becomes quite ordered then, out of the chaos comes a whole street with a church, an inn and houses, people too, and the light curves all around them with the shape of a woman in her vulnerable hope bent over a cradle, touching sheet and shawl into an order which is loved and real."

Ian Crichton-Smith as quoted in (Coopermeith , 1977,36).

4.3.1 Pollution

Our present endorsement of urban sprawl, the maintenance of inefficient transportation systems and the focus of employment towards industry are polluting our land, air and water. Much of our air pollution is caused by inefficient transportation systems. These transportation systems are required to service suburbia and outlying industry which use up large tracts of environmentally valuable land. It is obvious that pollution is indeed related to human settlement patterns. There has been no attempt to link the fact that much of our pollution is a byproduct of urban development practices. Nor is there an attempt to return to more traditional building patterns as a means of reducing the distance needed to travel from home to work, services, and other necessary facilities.

There is a tendency to treat the built environment as disposable. Unfortunately, it has only been recently that we have begun to realize that demolishing a structure creates "waste". The built environment that is demolished for new development is never

eliminated. It is merely stored or hidden from sight. It has been suggested that demolition by products make up 16% of our landfills (City of Winnipeg, 1992,66).

Even more disturbing is the continuing trend towards steel frame construction which has made the skyscraper a fact of life in cities. How does one dispose of the World Trade Center, Sears tower, etc.....? The buildings of the turn of the century and before were crafted by available materials like limestone and terra-cotta. These products by their very nature are organic. Unfortunately, steel and glass are synthetic, easily made but not so easily decomposed.

Many cities have recycling programs and encourage their residents to participate. Likewise, buildings after buildings are demolished for new modern structures. It is amazing that the conscious link between recycling garbage and recycling the built environment has not been made. The recycling of the built environment is generally called conservation. Conservation has come to mean to conserve to benefit future generations. Most urban centres do not apply the concept of conservation to their built environment. In most cases, we preserve which has come to mean saving, keeping as is, intact. It invokes images of pickling, stabilizing, isolating by removing something from use so that it will not deteriorate. Conservation, meanwhile has acquired a more dynamic connotation that comes from its use in physics, that energy, mass and matter in an isolated system remain constant even while changes and reactions of all kinds take place within it; it is use without loss (Coopersmith, 1977, 23).

4.4 Conclusion

The areas of concern outlined in this chapter outline problems associated with modern urban development practices. The areas of concern outlined the negative forces which accompany present development practices. Such practices are not conducive in

building and sustaining strong communities. In fact, their effect is quite the opposite. The forces which affect urban communities encourage destabilization and destruction.

As indicated in the previous chapters, our environment is in a state of continuous change which has made the stabilization of healthy community values, such as the maintenance of the past, very difficult. The basis premise of this chapter was to define our present development value system as being driven by economics. It does not account for other important areas such as community development and sustainment.

In order to combat the negative forces, strong community will is required. A strong community requires a strong community culture. A strong community culture requires a citizenry to be committed and responsible for its community. The next chapter outlines a strategy towards urban conservation. As stressed throughout this thesis, urban conservation can provide a basis from which to build community culture.

Chapter Five

A Strategy Towards Urban Conservation

5.0 Introduction

This chapter outlines a strategy towards urban conservation.[12] Urban conservation is an all encompassing term. It suggests that historic preservation is more than the preservation of individual buildings but a vital action process which ties the historical relationship between people and their environment (Gerecke, 1991, Interview). This is a strategy towards urban conservation and not a blueprint for action.

Ultimately, the goal of urban conservation is to create and sustain healthy, livable urban communities. This goal is in keeping with an ecological world view which emphasizes participative, holistic and "bottom up" approaches to urban development. As discussed in Chapter 4.0, western development practices are placing unprecedented pressures on urban communities. Communities which practice urban conservation challenge present development practices.

However, it must be noted that the success of urban conservation is dependent upon a number of variables. It requires an already existing community culture. This, in turn, requires nothing short of complete commitment by a large majority of the community.

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[12] In developing this strategy, it is important to note that historic preservation is no longer a suitable title. As indicated earlier, preservation evokes an idea which is not dynamic but static. The term urban conservation seems to best describe the activity at the community level.As discussed earlier, the definitions of historic preservation are vast. The definition implies a strict model but while researching this thesis it has become apparent that many organizations and government programs are practicing urban conservation but referring to their practice as historic preservation. This is obviously out of a need to maintain a standard in the movement. For example, the National Trust in the United States refers to their community efforts as historic preservation even though their activity is more in line with a definition of Urban Conservation.

In order to build community culture and ultimately, strong communities a foundation must be laid from which community culture can be built. The building of this foundation is the primary goal for urban conservation.

The primary goal for urban conservation is to lay a foundation for community culture to be nurtured. It is a process of learning in which respect is garnered. It is a complementary activity to existing community development initiatives. As indicated in the introduction of this thesis, this strategy aims to:.

"1.) use urban conservation to address community goals as local control, economic posperity, empowerment and sustainabilty,

2.) encourage preservationists i.e..) government officials and heritage planners to recognize the fact that communities have a right to define their own heritage values and the means by which these values will be preserved and interpreted,

3.) form partnerships and coalitions with specialists in community planning and heritage planning, to aid communities in identifying, documenting, evaluating and protecting their respective heritage,

4.) encourage a reexamination of criteria, standards, guidelines and mandates of the existing historic preservation model at all levels in order to achieve the goals above "(Brink, 1993,5).

This chapter discusses a theory of urban conservation. From this theory, a framework for change is outlined. This framework describes how theory can become practice. It approaches this through viewing urban conservation as a long term goal. It is intended to describe how a community can benefit from urban conservation. This is accomplished by providing a series of existing mechanisms and initiatives which effectively support the use of urban conservation as a tool for community development.[13]

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[13] Community development refers to the process of creating livable environments characterized by:
- local control and ability to act;
- economic self-reliance;
- community empowerment;
- sustainable development.

5.1 Urban Conservation as a Theory

5.1.0 From Historic Preservation to Urban Conservation

The shift from historic preservation to urban conservation is more than a mental shift in terminology. It requires a new set of ethics and values which promote an ecological world view. It requires viewing the built environment in holistic terms. Holism requires an acknowledgment that "everything is related". As suggested by Lovelock's Gaia theory,

"Instead of a world analyzed into descrete parts, we see relative wholes, which, by virtue of their organization, are greater than the sum of their parts....(holism) may be described in terms of processes of co-definition, synchronism, dynamic balance and synergism" (Engel and Engel,1991, 80).

This theory suggests that urban conservation is a more complete model in which community and cultural values hold as much power as economics and capital power. It is an innovative approach in which citizens can be entrusted to acknowledge their own heritage through *"collective expression of values, perceptions, language, technology, history, spirituality, art and social organization in a community"* (Nozick, 1992, 181).

Urban conservation suggests that upholding the past is more than designating historic structures but a process of learning which increases power within communities. The process has as its goals the attainment of a collective agreement on conservation goals and their implementation with active community involvement. By understanding the past, communities can see and experience a sense of "place"-what has gone into defining that community and why it is important to sustain that evolution. Urban conservation is a

process in which citizens of urban communities can empower themselves by collectively seeking the sustainment of their houses, trees, streets and ultimately, their citizens. It not only seeks to conserve existing qualities but it also seeks to improve and strengthen their community.

5.1.1 Urban Conservation and Sustainability

Aldo Leopold's land ethic suggests:

"A land ethic, then, reflects the existence of an ecological conscience, and this in turn reflects a conviction of individual responsibility for the health of the land. Health is the capacity for self-renewal. Conservation is our effort to understand and preserve this capacity" (Skolimoski, 1991, 98).

Urban conservation provides a vehicle from which a land ethic can be developed, nurtured and adopted as a daily life process. By learning about their community and its soul, residents naturally accept a leadership role in which they become the primary stakeholders. The process of learning usually starts with discovering the past. The past can be a very powerful tool in which citizens can develop a sense of respect for their communities. This process culminates with a community's heritage as expressed through the residents. This respect ultimately entrusts the responsibility for the health of the land with citizens and not politicians or municipal managers. Responsibility, according to Leopold,

"(responsibility) ...is an ethical principle in the sense that, if you understand the unity of life, and the fact that you are a part of it, and one with it, then you must take responsibility for life, for all life.... Responsibility is the spiritual bridge which makes of rationality human rationality and of ethics a nourishing river for the meaning of our lives " (Skolimowski, 1991,98).

Like a natural ecology, one component depends on all the other component for not only its well being but the well being of the larger picture. This is about more than reusing old buildings which the preservation model suggests. It is about conserving with meaning. In order to achieve meaning, a process of discovery and understanding is paramount. Ultimately, this journey of discovery can lead to a collective commitment to the sustainment of community life and its artifacts.

5.1.2 Urban Conservation and Community Heritage

A community's heritage is reflected in all that makes up that community be it housing, trees, or even markings that tell a story. These artifacts are only part of the definition of community heritage. A community's heritage is also the legends and myths that support the tangible links to the past. Community heritage goals are best secured by integrating them with a community development process. It then becomes a process of discovery based on action which reveals and guides the conservation of a community's spirit as a significant part of our life processes (Bronfman Foundation, Urban Issues Brochure, 1992). It revolves around the philosophy that individuals must actively participate in determining their future. As indicated, by understanding where one has come from is one step towards a future that is based on a system of mutual values and needs. This theory suggests that the relationship between people and their environment, natural or

built, contains our heritage and not a systematized defining process based on only the best and finest remnants of the past.

Out of this understanding comes the ethic that perhaps the lack of respect for urban communities and their citizens is partially due to the lack of respect we show our past. Fast paced lifestyles, increasing world competition and specialization has made it very difficult for citizens to connect with each other. This difficulty was outlined in the previous chapter. Connecting on a personal level is more than occasionally meeting a neighbor; it involves the interrelation of all aspects of life. Community signifies a commitment to a common set of values and aspirations. Common history has traditionally bound communities together in both the tangible (buildings) and intangible (the I remember when.....) sense. It solidified continuity by developing a solid set of values and ideals (heritage) which provide guidance for the future.

"A culture such as ours, that is unsure of its relationship to the past often does not remember well. Remembering nothing and forgetting nothing are forms of paralysis. Maturity in a culture, as in an individual, requires that we act to become something new and at the same time, not reject what we have been; to continually integrate creation with memory (Bronfman Foundation, Visioning Series, 1991, 5)."

Remembering is one step towards relearning to connect. This is especially true in communities which through transitions have experienced chronic problems such as poverty, lack of suitable housing, crime and a lost will to survive as a community. By initiating a process of learning about history of a house, tree, store, etc.... a sense of common respect is garnered. The individuals involved naturally develop a need to seek care and management of their assets.

Roberta Grantz refers to this self-evolution as a step towards genuine revitalization. Urban husbandry, she states, means the care, management or conservation of the built

environment. This sense of care is a slow action process which focuses on not just the rescue and reuse of old buildings but a multifaceted treatment of urban ills that conserves and preserves both the natural and the built environment, even if that built environment dates from the 18th or 19th century (Grantz, 1991, 152). The process is about learning, understanding and accommodating a mutual set of needs and values.

5. 2 A Strategy *towards* Urban Conservation

5.2.0 Building a Strategy towards urban conservation

The immediate goal of urban conservation is to build a foundation. This foundation can ultimately lead to strong and stable communities. In order to achieve these goals, small steps must be taken to encourage interest and participation. The short term goals of urban conservation are to get citizens interested in their community's evolution and to take part in local efforts . These small efforts help to develop a community culture which can lead to more organized initiatives such as land and economic control.

Communities need people and activities and reasons to get together (Nozick, 1991, 198). Local initiatives designed around community heritage provides a "theme" for organization. Local initiatives can provide a collective atmosphere from which urban conservation efforts can be started. It is at this level that community leaders can visualize goals and aspirations for their community. This initial step can lead to imaginative mechanisms to encourage "all" the community to participate. A number of initiatives can be accomplished through the community coffee group. For example, urban conservation committees can:

• Document and understand potential community resources. This can be accomplished by surveying citizens about what they view to be their community heritage

assets. This also raises the consciousness of citizens about significant properties in their community (Lee, 1992, 31). It provides a tangible list of community defined resources. This can prove to be a powerful tool if a community resource is ever threatened.

• Recognize the importance of vernacular resources. Often, citizens do not think of their communities in a historical context. This is a result of the present preservation activity which does not recognize the importance of vernacular resources. By providing a description and story of such resources, citizens usually develop a new awareness. The learning process of the evolution sometimes uncovers interesting facts such as who were the early settlers, how did they live and what was life like? It also provides a picture of cultural layering which is the continuous adaptation of buildings and places. This is supported by the tangible artifacts such as houses and stores. This is a linkage which does not exist in new suburbs. The uncovering of history is usually supported by still existing resources (Hough, 1990, 57-58; Lee, 1992, 35).

• Address the past through oral histories. Oral histories are an important additional source of documentation for tangible historical resources. A focus on the stories and myths of the past is a unique way to encourage respect and commitment to communities.[14]

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[14] In order for urban conservation committees to be effective, they usually need help in getting started and facilitation. The role of partnerships and coalitions is very important. Community planners and heritage planners can provide the support and knowledge for such community groups. It requires an acceptance and respect of each others views and positions. Citizens must develop relationships with specialists to develop their standards and visions. Likewise, specialists, especially urban planners, must learn to respect bottom up approaches in which the needs and aspirations of communities are taken seriously and implemented. This suggests an acceptance of a community's definition of heritage even though it is not totally compatible with bylaws as mechanisms of control. Together, high levels of performance in industrial, environmental, health, culture and urban conservation can be achieved. This is not to suggest that this type of initiative is easily mustered. It must develop out of a need to seek change.

5.2.1 Mechanisms for local efforts

The goal of urban conservation is to involve as many citizens in a discovery process as possible. This usually does not happen immediately. Local committees can encourage participation by using their unearthed knowledge about their communities in a creative manner. Imaginative approaches include:

• establishing a community newsletter which is focused on the past. i.e..) "Did you know.....?" As well, such a medium can be an informative tool acting as the voice and ears of a community;

• run community education courses on such topics as home preservation techniques. Community education should ultimately start in primary school. School programs are able to immediately encourage students to respect not only their natural environment but built environment;

• organize festive events to mark a hallmark in a community's evolution. Communities should be encouraged and supported to mark community achievements through block parties and festivals;

• organizing walking tours which articulate interesting historical facts about the community. Also, a local plaque program can provide permanent recognition to community resources.

5.2.2 From a strategy to action: long term efforts

The ultimate achievement of urban conservation is the integration of conservation and land development; satisfaction of basic human needs; achievement of equity and social justice; provision for cultural diversity; and maintenance of ecological integrity (Engel and Engel, 1991, 8). Local initiatives set the foundation for more in-depth community building activity. If a community can amass enough power and commitment, it can accomplish initiatives which seek to empower the citizenry, create a local economy, and control the community's land. Such initiatives require a highly sophisticated community culture. As indicated, a starting point for building community culture is undertaking local urban conservation efforts. Long term urban conservation efforts require integration and participation (Bronfman Foundation, Visioning Series, 1991, 1).

Long term urban conservation efforts can:

• empower a community's citizenry and create the ability to act. By informing and educating citizens about their community and how they can effect change in their community, awareness is naturally increased. An empowered citizenry means people can affect and participate in decision making and hence, direct change to meet their goals (Bronfman Foundation, Oct. 1991, Unpublished draft, N.P.).

• create a local economy. The philosophy of local control is based on small scale initiatives that bolster an immediate local economy. It is based on the belief that economic development is a process and not a development project or an end product. This process is many different things including venture capital, employment training, technical assistance and loans that build on the inherent strengths and endogenous talents of a work force and strengthens the outlets for these talents (Grantz,1991, 159). Its goal is to enhance the pool

of wealth through discovery and development of a community's existing resource base. By reusing existing resources and articulating their importance to their community, local populations begin to make the connection between themselves and the importance of maintaining their own local economies (Dauncey, 1987, 265).

• seek control of a community's land. By controlling a community's land, the community becomes the primary stakeholder. This action can remove land from speculation pressures and market driven forces. It requires a commitment to alternative approaches to land development. The well-being of the community is a main objective of controlling community land. This type of effort encourages appropriate scale development and the use of existing structural resources (Bronfman Foundation, Oct. 1991, Unpublished draft, N.P.).

5.2.3 Long term mechanisms

• Community Heritage Revolving Loan Fund

The revolving loan is not new. However, the focus to date, has been rather large scale, based on high profile projects. A community heritage loan fund is a type of initiative that mobilizes people and resources. Set up as a non-profit corporation, it could provide capital to community heritage initiatives from starting a business in an abandoned corner store to developing a community land trust. Generally, a community loan fund accepts low interest loans from individuals and institutions and uses this capital to give loans on affordable terms, for local community development (Community Economic Development Handbook, Unpublished draft, 1991, 13). A Community Heritage Loan Fund could work under the same guidelines.

The uniqueness of the loan fund is that it could provide capital to heritage projects that do not fit a municipal definition of heritage. It also demands a high degree of participation from the community by making the community the distributor of the funds as well as the manager of the corporation. Hence, community self management. The loan fund operates with a specific goal in mind- the development of the economic and human potential of a community.

• Private/Public Partnerships

Private and public partnerships have the ability to effect change as they have the resources available. Municipalities should be encouraged to return a portion of neighborhood tax revenues to the community so as to provide urban conservation facilitators to assist the community in defining interests and appropriate action. This does not necessarily involve an increase in taxes but rather the redirection of existing dollars and the development of the appropriate legal framework to allocate and account for them.

Likewise, the private sector has to be willing to shoulder some responsibility to ensure a continuum of existing resources. The private sector should be strongly encouraged, through legislation, to contribute in cash and services to the development of endowment funds that can be used to develop specific heritage conservation activities (Bronfman Foundation, Aug. 1991, Unpublished draft, 39). The role of private foundations should also be encouraged to modify funding policies in order to fund appropriate conservation and restoration efforts. The interests of the private sector can best be secured by working in partnership in the decision making process.

•Housing alternatives

Co-operatives:

It has become a challenge to explore alternative forms of housing which seek to provide safe and livable environments. Housing cooperatives have become common and acceptable ways to combat the negative aspects of non-ownership housing. Housing co-ops run on a non-equitable capital contribution basis. The aim is to provide a form of affordable housing to low and moderate income families.

In many instances, organizations have opted for conversion rather than new development. By reinvesting in an existing building, the co-operative community is reinvesting in themselves. It becomes a safe guard against displacement and the breakup of communities. Far too often in the past, subsidized forms of housing were undertaken with a bulldozer, displacing residents, and destroying the social fabric and personal lives. Instead of committing a project to a new location, why not invest in the local resource base? By choosing to reinvest in an existing resource, the continuity of the community is reinforced, not broken.

Land trusts:

Land trusts ensure the continuity of not one site but an entire area. A community land trust is an organization created to hold land for the benefit of a community. It retains title to land that was acquired through purchase or donation and removes it from the free market system. The acquired land is leased to individuals and organizations who are chosen as residents because of their commitment to the community.

As a mechanism for urban conservation, land trusts are very effective. A community can ensure the perpetuity of their physical community by removing it from the chance of blockbusting or ecological harm. In many instances, communities which are older and in established inner city areas are physically cohesive, having similar backgrounds and architectural features. Their uniqueness is usually something that a community understands but likely not something that a slum landlord or corporation can easily accept as valid. Communities can ensure their continuity by taking hold of an area.

5.3 Conclusion

The health and stability of urban communities depends upon our ability to adopt holistic and self-directed approaches to development, including urban conservation. Urban conservation identifies and sustains human values critical to the nurturing of our cultural identity at the local level. The utilization of heritage as a community development tool has proven to provide cohesiveness or "glue" that holds communities together. By rediscovering facets of local community history, a natural respect is garnered which helps solidify the identity and sustainment of a community.

The goals of urban conservation are two fold. Initially, the primary goal for urban conservation is to build a community culture. This is best achieved through neighborhood committees which are mandated to research and inform a community about its unique characteristics. In order to involve as many participates as possible, interesting mechanisms

must be used such as a heritage newsletter, community festival and walking tours. These types of initiatives encourage participation and integration. They also set the foundation for more intensive initiatives. The long term goal for urban conservation is to create and maintain communities characterized by an empowered citizenry, economic self-reliance, and sustainable development. This requires a strong and committed citizenry. Such initiatives seek to create local jobs, provide housing and ultimately create a sustainable community.

The focus is a opportunity for historic preservation to flourish. The meaning behind preservation decision making is less obscured at the local level and it is of the most value as it becomes a method of self help. The ability of government, heritage organizations and community groups to accept this notion is the most crucial step. To date, the acceptance of this tool is very marginal and requires an entire set of heritage values to be broadened to accept this model. The next chapter provides a series of examples which fit the criteria of urban conservation.

Chapter Six

Examples of Urban Conservation

6.0 Introduction

This chapter provides examples of urban conservation. The linkage of the process of celebrating heritage to the creation of local healthy communities is just beginning to attract attention. There are endless examples of what organized citizens have been able to accomplish but in most cases they do not refer to their initiatives as "historic preservation" or "urban conservation". This point is articulated in Grantz' The Living City . In her book, she refers to initiatives in Savannah, Georgia, the South Bronx and Cincinnati which fit the concept of urban conservation. She refers to these initiatives as a 'gentle rebirth'. However, it is very important to link through language an urban conservation activity to the activity of historic preservation. In doing so, the mystic around the practice of historic preservation is lessened and the idea of using it as a tool at the community level is more readily accepted.

The initiatives chosen demonstrate the potential for urban conservation to enhance the livability of urban communities. Specifically, the chosen initiatives are important because they have already been assessed for their success. They have been either completed or disbanded. This provides an opportunity to view the initiatives in their entirety. It also provides an opportunity to understand the pitfalls of such initiatives. Initially, small scale initiatives are discussed. They underline the potential for local initiatives to build community culture. Second, large scale "strategic" initiatives are discussed. These examples prove the success an organized and committed community can achieve. The

examples chosen are urban conservation efforts which have completely revolutionized entire communities and, in the process, affected their entire city.

6.1 Examples of Local Urban Conservation Efforts

6.1.0 Ontario Local Architectural Conservation Advisory Committee (LACACS)

LACACS have been in existence since 1975. They are committees of local citizens that exist to protect and legitimize neighborhood heritage initiatives. They can conduct research into local heritage and provide guidance to ensure the perpetuity of their defined vision. They are also the voice and ears of a community, providing information, ensuring that citizens are well aware of their need and responsibility to ensure the well being of the community. LACACS recommend properties for designation to municipal councils and can play an important role in informing residents and property owners on the designation process, thereby correcting erroneous perceptions about historic preservation.

The LACACS program has been successful. The predominate reason for its success is its emphasis on neighborhood preservation based on the physical environment. The program is mandated as an "architectural" conservation effort. This means that the neighborhoods which benefit from this type of program are already cohesive in the sense that they have common architectural styles. However, the intention is clearly to encourage grass roots initiatives in urban conservation.

6.1.1 Government of B.C.s Community Pride Program

The Community Pride Program was established to help communities develop heritage resources at the local level. The program was created in 1987 as an initiative of the British Colombia Heritage Trust, Ministry of Municipal Affairs, Recreation and Culture. The program does not provide funding or grants. Nor does it duplicate the activities of other government programs, community organizations or consultants. It does offer support, encouragement, instruction and tools to community heritage organizations. It retains specialists to act on the behalf of communities to build successful heritage programs. The specialists are available to conduct workshops and seminars that help community groups plan together, avoid duplication of effort, pool their resources and exert greater collective influence.

The program and the workshops are built around the three basic skills you need for successful heritage development:

-working with municipalities, community groups and business;

-building support in the wider community;

-knowing the techniques and systems that get projects done.

There is no service fee for the workshops and as well, the program provides a multi media tool kit. As well, the program provides a network in which communities can access information on what other communities are doing and what other governmental support is available.

The main problem with this type of initiative and also the LACACS is that those who are participating usually the community leaders. Encouraging vast community involvement is a major hurdle for such initiatives. In the March/April 1993 issue of the National Trust Forum, Cathy Marcinko points out that local initiatives need to find creative ways to increase community participation or else they are doomed to fail. She discusses her

experiences with *The Special Neighborhood Awareness Project (SNAP)* in Memphis in 1988. The program was created as a tool to increase awareness of historic preservation in low-income, black neighborhoods. Unexpectedly, SNAP was beset by problems including a hostile reception by some neighborhood leaders, lack of participation and an attempt by part of the project's citizen-advisory council to take control of the project (Marcinko, 1993, 9). In a retrospective, she sees SNAP's greatest failures as *"not reaching a larger number of people and engendering controversy that became political and personal"* (Marcinko, 1993, 9). She suggests that the preservation community must embrace and understand the community they are seeking to help. She contends that historic preservation is often used as a bag of tricks without adequately understanding the community. She suggests the best role for the preservationist is to ask the fundamental question "What do you want for your neighborhood?"(Marcinko, 1993,13). Other roles, she discusses, are encouraging preservation to inform and educate communities. The next initiative looks at the potential for local urban conservation efforts to educate the youth in urban communities about their heritage.

6.1.2 Ross House Museum, Outreach Program, Winnipeg, Manitoba

Ross House is a turn of the century house built in 1874. It was Canada's first western postal station as well as the home of Alexander Ross, who was an influential figure in Manitoban history. The house was saved from demolition in the fifties. Since then the house has acted as a museum. The house is owned by the City of Winnipeg but managed by the Manitoba Historical Society. As a museum, the structure and its contents are not prestigious. It does not receive the same funding as some of the more influential sites in Winnipeg such as Dalnavert and Lower Fort Garry.

The lack of influence has resulted in the house being shuffled from location to location. Eventually, the house was permanently placed in a small infill park in Winnipeg's North End (one block off Main Street, which is considered one of the most dangerous "skid rows" in the country). The museum has low visitor rates due to the location and relative obscurity of the museum.

One area of success has been the ability to draw a large, consistent group of children from the area. The Board of Directors from the Manitoba Historical Society felt that the museum could best be utilized by acting as an outreach centre for the children of the area. Many of the area's children are from broken homes and due to their location, have little access to safe, recreational facilities.

The museum provides a safe summer "hangout" for children who attend the museum daily. The Manitoba Historical Society provides trained staff, activity material, funding for field trips and BBQs and snacks. The children are encouraged to learn about the museum and the history of the area through games, crafts and storytelling. This is a unique example of community heritage. In most cases, historical societies are conservative, mainly interested in promoting the finer points of an area's history. Ross House is an example of heritage being used to enhance the livability of a "tough" neighborhood for youth.

6.2 Strategic Urban Conservation

6.2.0 The Downtown Eastside Resident's Association, Vancouver, Canada

DERA was formed in 1986 as a combative front against Expo 86. The upgrading of the east end in anticipation of tourist dollars led to a thousand evictions from the community's main source of housing - the residential hotel. The residents of the downtown eastside are individuals who have fallen through the "cracks" of society. For many of its residents, home is a 10' by 10' room in a residential hotel. The residents of the area see their community as just that - a community. The residents have developed relationships with each other out of common needs and experiences. However, the City of Vancouver characterized the community as a slum and saw no moral obligation to protecting it and its residents. DERA organized around the principles that:

1.) the eastend was not a slum but a community;

2.) if government wasn't going to provide the answers, they would-their way (Freedman,Globe and Mail,Feb. 29, 1992, 6-7).

DERA has been very successful in helping to sustain the existing community and enhance the quality of life of its residents. To do so, DERA has purchased a number of existing structures which have been restored to fit the needs of the community. One such example is the Carnegie Library which DERA fought for seven years to have it turned over for community use. The library was donated to the City of Vancouver by steel magnate Andrew Carnegie and had been sitting vacant for years. Eventually DERA converted the library to a community hub for the residents to read, talk, play chess and take part in a multitude of community activities (Nozick, 1992, 200).

Another example of the success of DERA in using an existing structure for community use is the Four Sisters Co-op. The Four Sisters Co-op is an excellent example of the ability of people, who are committed to their community, to effect change. The co-op, built in the heart of Vancouver's poorest area was organized by DERA. The Four Sisters Co-op was a risk and was not widely received by the government and their specialists. DERA pressed on and sought to redevelop the area against the objections of civic authorities.

The grounds for objection were:

1.) density of the downtown;

2.) the areas unsavory past and dangerous circumstances;

3.) unfit area to raise families;

4.) the co-ops ultra democratic, self-governing mix of families, seniors and the disabled.

DERA felt that the area was worth committing to despite the pleas to drop the project. The Four Sisters has proven to be a fine business investment and gained recognition internationally. The co-op takes its form from two industrial buildings. DERA was committed to the reuse of the existing resource base. Their argument was that even though the area is not the best and finest it is equally important. It does not fit the traditional historical and architectural criteria. However, it does fit the criteria of the community (Freedman,Globe and Mail,Feb. 29, 1992, 6-7). The organization chose the site because it wanted to promote the unique history of the area and also it was felt that the renovated buildings added character, color, and urbanity. Qualities which the organizers and community felt were often lacking in new non-profit ventures.

DERA is an example of a strategic conservation effort which is successful because of intensive community participation. The success has been largely attributed to strong leadership and a strong community culture. There is a common bond which ties the

community together. The residents have learned the importance of working together to meet mutual needs.

6.2.1 YouthBuild USA

As discussed in the previous chapter, urban conservation efforts can help urban communities become self-reliant, empowered and sustainable. This has been proven through the success of a program called YouthBuild USA. YouthBuild is an American initiative which presently operates in fourteen American cities. The program uses young inner city youth to rehabilitate buildings to accommodate the needs of the community.

The program's participants range between sixteen and twenty-four years of age. They spend approximately one year earning high school equivalency diplomas while learning the fundamentals of the construction trades. They apply their skills to rehabilitation efforts such as converting existing structures to low income housing. The success of YouthBuild is articulated best by Allen Freeman in the National Trust for Historic Preservation Forum,

"With the maturation of the American preservation movement comes recognition of the importance of the physical and shared values that the notion of the community implies. The problems of community restoration involve nurturing and restoring balance to the building fabric as well as to individual lives, and YouthBuild seems to have some answers. Building by building, person by person, YouthBuild restores" (Freeman, 1993, 29).

YouthBuild seeks to not only to revitalize urban communities but to empower youth through building self esteem and pride. It also encourages inner city youth to leave their "imperfect" pasts behind and to develop leadership skills. YouthBuild defines leadership as

taking responsibility for yourself, then for your family, and then for your community (Freeman, 1993,84).

This is a prime example of a strategic urban conservation effort. It provides physical revitalization, community empowerment, and economic self-reliance. YouthBuild is a transferable initiative. However, the success of the program is determined by the commitment by the existing community to recognize the usefulness of investing in youth.

6.3 Conclusion

This chapter outlines the potential for urban conservation to be used to enhance the livability of urban communities. The initiatives outlined prove the effectiveness of urban conservation in building strong communities. The most vital point of this chapter is to underline the importance of "strategic planning". It is a fair assumption to say that the success of YouthBuild and DERA is predominately due to a strong and organized community which 'already' has a strong understanding of where it has come from and where it would like to go. The starting point of these initiatives was the laying of a foundation from which to build. This is why small scale urban conservation efforts are vital. The local efforts provide the impetus and will to create more involved urban conservation initiatives.

This chapter also outlines some of the pitfalls associated with creating and implementing initiatives which require mass participation. The success of urban conservation efforts is directly related to the ability of the initiative to reach a large portion of the community. The intention of urban conservation is to build respect for communities. This requires a collective understanding of the tangible and intangible qualities of urban communities.

Chapter Seven

Summary and Conclusion

7.0 Reviewing the Purpose of this Thesis

In the introduction of this thesis, I stated that there is an opportunity for historic preservation to enhance the livability of urban communities but that the practice has been limited to safeguarding old, architecturally and historically significant structures. The purpose of this statement was to introduce a new and invigorated approach to historic preservation called urban conservation. Urban conservation, as discussed, is a new strategy for encouraging neighborhood activism and participation. This is a visible shift from the present practice of historic preservation. From this statement developed the purpose of this thesis. The purpose is two fold:

• First, this thesis encourages the development of a new set of values which promote an ecological approach to urban issues;

• Second, this thesis provides a strategy towards urban conservation. Such a strategy should:

"1.) initiate discussion on the usefulness of urban conservation in addressing community goals such as local control, economic posperity, empowerment and sustainability;

2.) encourage heritage planners, community planners, government officials and heritage organizations to recognize the fact that communities have a right to define their

own heritage values and the means by which theses values will be preserved and interpreted;

3.) encourage partnerships and coalitions to be formed with specialists to aid communities in identifying, documenting, evaluating and protecting their respective heritage;

4.) promote the reexamination of the criteria, standards and mandates of the existing historic preservation model (Brink, 1993, 5)."

I did not commence this thesis with the intention of being absolute in my conviction that premise of this thesis was attainable. Initially, I accepted the notion that there was a place for urban conservation within the community development process but did not readily realize the magnitude of this statement. Perhaps this was a situation of really not being comfortable discussing the concepts of heritage conservation and for that matter, urban issues.

Throughout this exercise, I found understanding my perspectives and beliefs concerning the entire issue of conservation very difficult. I questioned my motivation. Was I trying to suggest an entirely different approach to heritage? Do I accept the present heritage value system or do I believe it does not work? These questions had to be answered before I could justifiably answer the hypothesis.

I have concluded that like everything else in life, change occurs naturally. Like humans, I believe the built environment has a beginning, a middle and an end. To suggest that this end should never materialize is like suggesting immortality for humans. From this perspective, I take the stand that preserving everything in our environment and sustaining the costs in both financial and political terms is unacceptable. I believe that not everything in our society should be saved but that if we understand and define together the point of our past that are important to "us" then we will naturally seek its perpetuity.

The present preservation model is evolving to a state of art which is based on a number of new ideas and thoughts. I do not believe that this evolution will seek to lessen

the relevance of the hard work and determination of preservationists. Quite simply, a new approach to heritage in our built environment, as discussed in this thesis, provides a new arena in which heritage advocates can explore ways to engage the Canadian public's interest in allowing the past to take a place in our lives as well as aiding the communities to develop a strong will and culture.

7.1 Addressing the Questions

In this thesis, I have attempted to understand the limitations to the activity of historic preservation. I have suggested a strategy for historic preservation to encompass a larger spectrum called urban conservation. I have approached the issue of refocusing the traditional model to a new invigorated model from that of a community planner's perspective. This perspective challenges the notion that historic preservation is a specialized, fact-based, land development tool.

The approach taken presents a challenge for heritage planners to recognize the rights of citizens in the decision making process. This is especially true for the role of citizens in defining their community's heritage resources. The role of the community planner is perfect for facilitating communities in the decision making process.

7.2 Studying the Problem

To study the problem of broadening the present practice of historic preservation to that of urban conservation required a complete understanding of the practice of historic preservation and a complete understanding of the theory and practice of community development. To accomplish this task an imaginative search for sources was undertaken.

The practice of historic preservation was best understood through hands on work experience with a heritage planner and a traditional literature review. The idea of urban conservation was engineered through conversations, interviews and a literature review. As discussed in the introduction, I had the great opportunity to discuss and develop my philosophy with individuals across the country who are actively promoting urban conservation at the community level. The discussions focused on:

- the belief that historic preservation was more than the saving and re-use of old buildings which were classified as "historic" because of age, architectural style or historical significance;
- the belief that historic preservation was becoming a practice based on economics and market forces;
- the belief that urban conservation is an urban issue and can address the needs of urban communities;
- the belief that understanding heritage from the perspective of a community is as valuable as present historic preservation activity.
- the belief that urban conservation can help build strong communities characterized by an empowered citizenry, land control and a sustainable local economy.

(See Chapters 2 and 3 regarding the evolution of the present preservation model and Chapters 4, 5 and 6 for urban conservation strategies)

7.3 From these Interviews I developed an Outline

7.3.0 What is the present state of historic preservation?

In order to understand the limitations to historic preservation, an understanding of the evolution of the practice proved imperative. Upon familiarizing myself with the development of preservation in North American, it became apparent that early preservation precedence railroaded the activity into a practice based on the best and finest examples of a founding generation. The early experiences in the United States set the criteria for preservation being age, architectural style and historical significance. This inquiry also proved that preservation activity is becoming a land use tool based on economics. (See Chapter 2)

In order to understand the historic preservation model, an understanding of the principles behind the practice was required. The theoretical basis of the preservation model provided a solid understanding that the practice of historic preservation is becoming a land development tool based on market forces and economics. It outlines the present trend to administer the already designated historic stock and to provide owners with redevelopment incentives. (See Chapter 3)

7.3.1 Why is the use of urban conservation efforts important at the community level?

An understanding of the need for tools such as urban conservation was accomplished by looking at the present state of urban communities. The importance of urban conservation was underlined by describing western urban development practices and their effects on urban communities. This inquiry concluded that present development

practices, of which historic preservation is one, are not conducive to the creation of livable environments. In fact, this inquiry suggests that development practices have a negative effect on communities in a sensitive way.(See Chapter 4).

7.3.2 What role can urban conservation play within urban communities to combat the negative effects of urban development practices?

From this inquiry, I have concluded that there is a role for urban conservation in urban communities. Urban conservation challenges a citizenry to identify and develop a relationship with their community's heritage. Any role, research indicates, must develop over time in a strategic manner. This means that the success of urban conservation depends on the will and intent of the community. In order to develop large scale urban conservation initiatives such as revolving loan funds and land trusts a strong community culture must exist. Urban conservation, strategically speaking, can help build a foundation from which communities can build larger and more complete initiatives which seek to create and sustain healthy, strong communities. Research has proven that small scale urban conservation efforts such as urban conservation advisory committees can help solidify a commitment to urban conservation. (See Chapter 5 and 6)

7.4 The Findings

The findings of this thesis show:

• that there is an opportunity for partnerships between heritage planning and community planning. Partnerships can help bridge an understanding that preservation activity is not only based the best and finest examples found in urban centres. They also provide an avenue for historic preservation to broaden its present mandate. This broadening

would have to include a reexamination of the present criteria and guidelines of historic preservation;

• that urban conservation efforts require large scale participation. The findings of this thesis indicate that many urban conservation efforts fail because they cannot muster enough participation. The involvement of large portions of an urban community is integral to the success of the initiative. This is very difficult as many residents in urban communities have more pressing needs such as food, safety and shelter. One of the main challenges for urban conservation is to convince residents that working together with a common goal can lead to substantial improvements to their quality of life;

• that the success of urban conservation efforts is dependent on the will of the community. The development of a community culture is imperative to the success of urban conservation efforts. Such efforts are of little value if they don't amass a committed following. Otherwise, the efforts are minimized as trivial and nostalgic with little value.

• that to suggest that the acceptance of a urban conservation model is the answer to all urban problems is very naive. However, it does provide another support system for urban communities which are in need of support and assistance in achieving a high standard of existence.

• that the success of this vision depends on the willingness of entire cities to be accepting of new ideas and methods to achieve goals. In this respect, it is very similar to the recycling revolution that has swept the nation. The incorporation of a stewardship ethic is the desired goal of all urban and heritage activists. The use of urban conservarion to develop a respect for the environment is a step closer to achieving the almost utopian image of people and land; living, working and playing in collective harmony.

7.5 A Closing Observation

This thesis is already outdated. During the past year, the North American heritage movement has entered a new phase or if you wish, paradigm. It seems that people are listening to each other, understanding the importance of evolving our heritage value system to that of a community based model.

It is the hard work of institutions such as *The Bronfmann Foundation*, *The National Trust for Historic Preservation* in the United States and *Heritage Canada* which have quickly ushered the use of community based preservation into the mainstream schools of planning and community development.

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Table 5.1 Mechanistic versus Ecological World Views

Mechanistic/Cartesian	Ecological/holistic
Descriptors	
Mechanistic, reductionist, objectivist, technocentric	Organic, holistic, participative, ecocentric
Primary characteristics	
Fact and value unrelated	Fact and value closely related
Ethics and ordinary life separated	Ethics and ordinary life integrated
Subject and object separate	Subject and object interactive
People and nature separate — relation is one of domination	People and nature inseparable — relation is one of systemic synergy
Knowledge divisible, value-free, empirical, controlling	Knowledge indivisible, value-laden, both empirical and intuitive, empathic
Linear concepts of time and causation	Cyclical concepts of time and causation
Nature understood as being made up of discrete parts; the whole is no more than the sum of its parts	Nature understood as being made up of interrelated wholes which are greater than the sum of their parts
The power of a unit equated with well-being (money, influence, resources)	The quality of interrelationships between systems equated with well-being
Emphasis on the quantitative	Concern with the qualitative
Emphasis on material reality	Concern with physical and metaphysical reality
Analysis key to understanding	Synthesis given greater emphasis
Instrumental values	Instrumental and intrinsic values integrated through systemic values
Few or no technical or ecological limits	Ecological limits determine technical limits
Secondary characteristics	
Centralization of power	Decentralization of power
Specialization	Multidimensional approach
Emphasis on the competitive	Emphasis on the cooperative
Increasing homogeneity and disintegration	Increasing diversity and integration
Undifferentiated economic growth	Steady-state economy or qualitative growth

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APPENDIX B

1991 SURVEY RESPONSES

MUNICIPAL HERITAGE PLANNING

IN CANADA

1. Municipal Approach :	St Johns	Halifax	Ottawa	Toronto	Winnipeg	Saskatoon	Calgary	Edmonton	Victoria
1) Has the municipality adopted a standard to guide heritage planning?	NO	NO	YES	NO	YES	NO	NO	NO	YES
A- ICOMOS Charter									
B- U.S. Sect. Int. Standard			B		B				B
C- Provincial Standard			C						
2) Is heritage planning part of:									
A- municipal development plan	*	A	A	A	A	A	A	A	
B- zoning bylaw		B	B	B	B		B	B	B
3) The authority is drawn from:									
A- city charter				A					
B- provincial legislation			B	B		B	B	B	B
C- municipal and provincial	C	C			C				
4) What is the nature of public input?									
A- in designation of heritage	A	A	A	A	A	A	A	A	A
B- in grants or incentives	B	B	B	B		B	B		
C- in development control review	C	C	C	C		C	C		C
D- in policy formation	D	D	D	D	D	D	D		D
5) Our municipal heritage planning is:									
A- development orientated		A				A		A	
B- favorable to heritage	B	B	B	B	B	B		B	B
C- dependent on public input		C	C	C	C	C			
D- dependent on situation	D		D			D	D	D	

Notes:

() Proposed measures are indicated by brackets

* An asterick indicates data to be verified

Norris, Daniel. **Municipal Heritage Planning Survey**. (Nova Scotia: City of Halifax 1991): 1991 Survey Responses.

5. Heritage Conservation Areas:	St Johns	Halifax	Ottawa	Toronto	Winnipeg	Saskatoon	Calgary	Edmonton	Victoria
1) Are heritage areas protected?	YES	YES	YES	YES	YES	YES	YES	YES	YES
2) Is the enabling legislation:									
A- municipal plan,	A	A	A	A	A			A	
B- provincial act, or			B	B		B	B	B	(B)
C- city charter?	C				C				
3) How many areas are there?	3	1	6	2	1	1	1	7	0
4) Where are the areas?									
A- CBD	A		A		A	A	A	A	
B- residential	B	B	B					B	
5) Do heritage areas incorporate affordable- housing policies?	YES	YES	YES	NO	NO	NO	NO	NO	YES
6) Do heritage areas incorporate infill- housing policies?	YES	*	NO	NO	NO	(P)	YES	(P)	YES

Notes:

() Proposed measures are indicated by brackets

* An asterick indicates data to be verified

Norris, Daniel. **Municipal Heritage Planning Survey.** (Nova Scotia: City of Halifax, 1991): 1991 Survey Responses.

CITY OF WINNIPEG

HISTORICAL BUILDING COMMITTEE

BUILDING EVALUATION FORM

Location:

Name: Current -
Original -

Owner:

Roll #:

Legal Description:

Present Use:

BUILDING EVALUATION CRITERIA

Criterion	*Grade*	*Points*	*Score*
1. AGE			
a) Date of Construction	1844 - 1879	100	
	1880 - 1896	80	
	1897 - 1913	60	
	1914 - 1929	40	
	1930 - 1955	20	
2. ARCHITECTURAL INTEREST			
a) Style Notable rare, unique or early example of a particular style, type or convention.	E-perfect or extremely early example if many survive; excellent example if few survive.	20	
	VG-excellent or very early example if many survive; good example if few survive.	15	
	G-good example if many survive.	5	
	F-of little interest.	3	
	P-of no particular interest	0	
b) Construction Notable rare, unique or early example of a particular material or method of construction.	E-perfect or extremely early example if many survive; excellent example if few survive.	40	
	VG-excellent or very early example if many survive; good example if few survive.	20	
	G-good example if many survive.	10	
	F-of little interest.	5	
	P-of no particular interest	0	
c) Design A particularly attractive or unique building because of the excellence, artistic merit, or uniqueness of its design, composition, craftsmanship or details.	E-excellent	60	
	VG-very good	30	
	G-good	15	
	F-fair	7	
	P-poor	0	
d) Interior Interior arrangement, finish, craftsmanship, and/or detail is/are particularly attractive, unique.	E-excellent	40	
	VG-very good	20	
	G-good	10	
	F-fair	5	
	P-poor	0	
e) Integrity i) occupies its original site ii) has suffered little alteration, and retains most of its original materials and design features iii) building is in good structural condition	E-excellent	40	
	VG-very good	20	
	G-good	10	
	F-fair	5	
	P-poor	0	
(NOTE: If alterations or additions are sufficiently old and sensitive, they may be judged on their own merits as integral parts of the building)			
f) Streetscape Contributions to the historical continuity or existing character of the street, neighbourhood or area.	E-of particular importance		
	VG-of importance	60	
	G-compatible	30	
	F-of little compatibility	15	
		7	

Building Evaluation Form. (Winnipeg: City of Winnipeg, Department of Environmental Planning, Historic Buildings Officer).

Criteria	Grade	Points	Score
3. HISTORICAL INTEREST			
a) Architect/Contractor Designed or built by architect or contractor who has made a significant contribution to the community, province or nation.	E-architect or builder of particular importance to history of community , province or nation; VG-architect or builder of considerable importance to history of community, province or nation; G-architect or builder identified and known, of some importance; F-architect or builder identified and of little importance; P-architect or builder unidentified or unknown	40 20 10 5 0	
b) Person/Institution Associated with the life or activities of a person, group, organization or institution that has made a significant contribution to the community, province or nation.	E-person, etc. of primary importance intimately connected with the building; VG person, etc. of primary importance loosely connected, or person of secondary importance intimately connected with the building; G-person, group, etc. of secondary importance loosely connected with the building; F-building has little known connection with person, group, etc.; P-no known connection	40 20 10 5 0	
c) Event Associated with an event that has made a significant contribution to the community, province or nation.	E-event of primary importance intimately connected with the building; VG-event of primary importance loosely connected, or event of secondary importance intimately connected with the building; G-event of secondary importance loosely connected with the building; F-building has little known connection with event; P-no known connection	40 20 10 5 0	
d) Context Associated with, and effectively illustrative of, broad patterns of cultural, social, political, military, economic or industrial history.	E-patterns of primary importance intimately connected with the building; VG-patterns of primary importance loosely connected, or patterns of secondary importance intimately connected with the building; G-patterns of secondary importance loosely connected with the building; F-building uses little connection with important patterns; P-no known connection	40 20 10 5 0	
e) Landmark A particularly important visual and/or historical landmark.	E-a structure which may be taken as a symbol for the City or region as a whole; VG-a conspicuous and familiar structure in the context of the city or region; G-a conspicuous and familiar structure in the context of the neighbourhood; F-of little conspicuousness or familiarity; P-of no conspicuousness or familiarity.	40 20 10 5 0	
	TOTAL SCORE		

BUILDING GRADE DESIGNATION

The following point system is utilized in determining the grade of a building recommended for the Building Conservation List:

I	400 -
II	250 - 399
III	150 - 249

EVALUATION DATE:

RECOMMENDATION: