

EMPOWERMENT AND CITY PLANNING

by

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**A Thesis Submitted to the
Faculty of Graduate Studies
in Partial Fulfillment of the
Requirements for the Degree of**

MASTER OF CITY PLANNING

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University of Manitoba
Winnipeg, Manitoba**



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ISBN 0-315-76772-3

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ABSTRACT

Empowerment, as a concept and practice, has emerged as an alternative to the hierarchical practices which pervade the current social order. Empowerment is based on involving the general population in the decision making process by encouraging the creation and utilization of alternatives or possibilities thus allowing the population the largest possible continuum of choice. In practice empowerment consists of methods and technique which allow all members to effectively participate in the processes of the group. Empowerment becomes people acting on their own ideas in order to develop alternatives for themselves and their community which reflect their goals and values.

This thesis attempts to understand the current state of formalized processes through an analysis of current planning practice. It also attempts to understand an empowerment perspective through an examination of the empowerment literature and through an examination and analysis of a project carried out under an empowerment based framework.

Finally, this thesis puts proposes a planning practice based on an empowerment perspective. It outlines a new role for planning and planning professionals from the perspective of an empowerment based planning practice.

EMPOWERMENT AND CITY PLANNING
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ACKNOWLEDGMENTS

This thesis represents the product of over two years of discussion, reading, and writing on empowerment. It also marks at least a resting point in an academic career which has extended over a period of over twenty years. Many people have made contributions to both my academic and personal development. First, I wish to thank my fellow students and the staff in the Department of City Planning, University of Manitoba, for their friendship and assistance over the time I spent in the program. Secondly, I would like to thank the members of Winnipeg Housing Concerns Inc. for allowing me to be involved in the group and treating me as they treat one another. Thirdly, I would like to thank my Thesis Committee composed of: Dr. Peter Hudson, Ms. Christine McKee, Rev. Doug Martindale, and Dr. Kent Gerecke, for their own unique knowledge, insights, and contributions which contributed to my understanding of the topic and the completion of the final document. Special thanks to Kent Gerecke for his interest and knowledge of the subject and patience with my sometimes slow progress. His honesty and sincerity in dealing with myself and my work were greatly appreciated.

Finally, I would like to thank my family and friends, particularly my parents and my wife and daughter. Thank you to my parents for their encouragement and support through my somewhat lengthy academic career. Thank you to my wife for her unending support, patience, and understanding and to my daughter for showing me there must be hope for the future.

Wayne Heide

CHAPTER ONE

INTRODUCTION

This is a thesis on the theory and practice of empowerment with a view of what an empowerment based planning practice might look like should the planning profession choose to embrace empowerment.¹ The desire to explore the afore mentioned subject matter arose out of my personal belief in the need for modern professions to pursue more egalitarian modes of operation. This personal belief is based on my understanding of the social and economic framework in which planning, and the other institutionalized segments of this society, operate. It is also based on my knowledge of the growing dissatisfaction within the planning profession in regards to the constraints imposed on the profession and how they impede the ability of planning to adequately serve the real needs of the community.

THE PROBLEM

The problem on which this thesis centers is the inability of people, acting from the dominant perspective, to adequately address the full range of problems, ideas, and values which exist within their lives. Under the current structure, the goals and values attributed to the population are the goals and values which parallel the interests of the smaller portion of the

¹The term planning is used in reference to the planning profession and the field of planning in general rather than to a particular type of planning such as land use or social planning. While this thesis primarily refers to institutionalized planning undertaken by government, the ideas in this thesis are applicable to planning and planners in both the public and private sectors working in all aspects and specialties of planning.

population who control the power. Representation of the majority of the population in any real way exists to the degree that the goals and values of the majority parallel those of the ruling minority.

The interests of the majority and the interests of the lowest social strata are addressed within the context of the system created and controlled by the elite. Aid to the downtrodden is allowed to a degree that maintains their existence but does not provide them the opportunity to live and participate in the shaping of their own lives. This type of system breeds people who feel the need to help the people but will not allow themselves to trust the people to take part in their own liberation. These helpers hold on to their knowledge and status and, like the system from which they came, impose their knowledge and status on the people they are purporting to help (Freire 1970, 46-47).

Planning, as an institutionalized member of the social order, also experiences this problem of serving the goals and values of a very narrow range of the population. Planning is in need of some critical self analysis in order to evaluate what its true purpose should be. If planning, as a profession, believes its role is to preserve and perpetuate the status quo, then it should continue along its current path. If, however, planning's evaluation of itself concludes the role of planning should be to facilitate all member's participation in the creation and growth of the social order, then planning must re-orientate its values and techniques in order to reflect that perspective.

PURPOSES

This thesis is an inquiry into the nature of empowerment and planning, in particular the underlying concepts, values, beliefs, and principles inherent in the theory and practice of each. The primary purpose of this thesis is to develop an understanding of empowerment by examining the theory and philosophy of empowerment as well as the practice of empowerment based alternatives. This thesis also attempts to marry that understanding of empowerment to a vision of a social order based on an empowerment perspective. In terms of the planning profession, this thesis examines the current practice of planning and how planning would change should it choose to embrace an empowerment perspective.

This thesis places itself within the context of change; not just of a portion of the institutionalized social order, such as planning, but of the entire social order. The assertion is that the framework for change exists and is evident in the existence of empowerment based alternatives to the institutionalized order. These demonstrations of the viability of a new social order are more important, given the growing dissatisfaction with the current social order. In planning this is demonstrated by the expressed desire to move away from traditional planning roles, positions, and values.

Institutionalized planning, in its traditional form, still very much dominates the profession, as do traditional approaches in other institutionalized segments of the current social order. The task now is to transform the desire for change and the

experience gained in small scale demonstrations of ways of building a new social order, to a large scale change of the existing social order and its various institutionalized support systems. What is required then, is a shift from the current paradigm of capitalism to a paradigm based on empowerment.²

The process of moving from the old paradigm to the new paradigm is what is termed paradigm shift. A paradigm shift represents a complete change in the status quo. The theory, values, and solutions of the new paradigm are completely different from those of the old paradigm. The inability of the current system and its institutions to adequately deal with the problems and issues of the social order creates gaps in the logic of the current system. New ideas based on a new paradigm emerge to address the gaps in the logic and practice of the current system. While the new paradigm and its accompanying practices will likely be ridiculed and resisted because of the entrenched power of the current paradigm, they can be adopted if they demonstrate their ability to address the problems and issues the current paradigm is unable to address. The support for the new paradigm must outweigh the support for the current paradigm or else the current paradigm will survive. This means the population must be ready; both intellectually and emotionally,

²A paradigm is defined as an accepted model or pattern, framework of thought, and scheme for understanding and explaining certain aspects of reality, encompassing and encouraging a set of social beliefs (Kuhn 1970, 23).

for a new paradigm and accept the goals and values of the new paradigm (Becker 1968, 363-366).

METHODOLOGY

The methodology employed in this thesis involves both deductive and inductive research.³ Deductive research is used in the examination of the theory and practice of both planning and the larger social and economic system in which planning exists. Inductive research, involving both an examination of the literature on empowerment and the author's involvement in a community group attempting to work towards aiding the empowerment of the people with which it came in contact, is used in the discussion of empowerment.

The writing of this thesis is based on a belief in the power of the sociology of knowledge.⁴ The context in which we come to know and believe things is partially the determinant of what we end up knowing and believing. The context of the system in which we currently exist is one particular to capitalism. Through an exploration and analysis of that system I hoped to develop an understanding of the system. By understanding the system, I hoped to develop an understanding of the context in

³Deduction is "the process of reasoning from general principles to particular instances" (Theodorson and Theodorson 1970, 104). Induction is "the process of reasoning from individual instances to general principles, deriving general conclusions from individual observations" (Theodorson and Theodorson 1970, 199).

⁴"the sociology of knowledge is concerned with the relationship between human thought and the context in which it arises" (Berger and Luckmann 1966, 4).

which support for the system is maintained. If we know what motivations cause us to adopt the attitudes we currently possess, we are better able to step away from those attitudes and create a new context in which the attitudes that are promoted are those which more accurately reflect our needs and values.

LITERATURE

While the literature covered in this thesis is by no means exhaustive of the subject area, I believe it to be more than adequate in covering the subject matter and illuminating the relevant points.

DEFINITIONS

Certain terms arise within this thesis which may initially be unclear. While a complete reading would clarify these terms it seems that the reader would benefit from an understanding of the terms before reading begins.

Empowerment is the term referring to a point of view based on a framework of equity. Empowerment is a state of existence whereby individuals have maximum control over those factors which effect their lives. It is a way of thinking and acting which promotes the greatest degree of latitude in choice and action.

The system is the term used to define the existing social and economic order consisting of government, the civil service, and the traditional business community.

Community is used to denote a group of individuals with ties

to each other. These ties can be geographic, economic, or social.

Citizen participation is the term used to refer to involvement of the average citizen in the formal processes of business and government.

Capitalism is an economic system based on the means of production being privately owned and operated and allowed to function with minimal interference from the public sector.

BIASES

My biases are those of my values and experience and how they have molded me to view the world. In particular, I am biased towards the perception of the need for a restructuring of the social order based on an empowerment perspective. I am a person who wants a real say in those things which effect my life and my understanding of the current system leads me to believe that I will not have that control if this system persists. An empowerment perspective appeals to my sense of equity and personal control and in a sense appeals to my biases.

More particularly, my biases reflect the fact that a great deal of my post secondary education took place within the discipline of sociology. The cross-over from sociology to planning took place as a result of my personal perception of the lack of an action orientation of sociology and the perceived presence of an action orientation within planning. My view of planning contains, then, my perception of the best of both worlds. This would be the larger vision of the social environment provided by sociology and the action orientation of

planning.

ORGANIZATION OF THE THESIS

This thesis is organized into six chapters. Chapter One outlines the parameters of the thesis and places the reader within the proper context. This process prepares the reader for the approach taken by the writer.

Chapter Two looks at the current state of planning as well as the social, economic, and educational climate in which planning exists. The concepts of the public interest and citizen participation are also examined within the context of the functioning of the current social order. The purpose of this chapter is to develop an understanding of where we, as a society and more particularly as a planning community, are at in our view of the world.

Chapter Three begins with an examination of Sherry Arnstein's ladder of citizen participation, the accepted model of participation within planning and asks the question of how much common ground Arnstein's model shares with an empowerment perspective. The chapter goes on to examine some of the literature on empowerment within the two broadly defined categories of group and individual empowerment.

Chapter Four deals with the case study carried out with Winnipeg Housing Concerns Inc., a housing group conducting tenant education workshops. The case study served the purpose of providing a tangible example of an attempt at an empowermentbased initiative. The chapter outlines and examines the process relative to an understanding of empowerment.

Chapter Five sets out an empowerment view of planning in particular and society in general. By using lessons from the past and present and assessing the ability of the current system to be a catalyst for empowerment Chapter Five delineates an empowerment model. The chapter concludes with a call for social change.

The final chapter summarizes and concludes the findings of the thesis. It also addresses several questions which arise out of the thesis but are not addressed within the body of the thesis.

LIMITS OF THE THESIS

Every piece of work has its limitations, otherwise it would never end. The limitations of this particular work exist within the limitations of our understanding of a process which is not widely used. A great deal of what is suggested within this thesis has not been implemented on a large scale. While that does not mean the ideas are merely pie in the sky thinking, it does mean that the results of implementing them are unknown. While this may prevent many people from endorsing a new perspective it is not an excuse for inaction. Unless we challenge those perceived limitations and try new ideas we will never know if we can improve the existing state of things.

On a more basic level, this thesis is limited by the constraints of time and my own intellectual ability. If time and talent were a bottomless well the content of this thesis might be very different.

CHAPTER TWO
CURRENT PLANNING PRACTICE
AND ITS VIEW OF
THE PUBLIC INTEREST AND CITIZEN PARTICIPATION

In his book, Planning in the Public Domain: From Knowledge to Action, John Friedmann characterizes mainstream planning, which is generally carried out by the state, as being in crisis. He states that planning, in this form, is increasingly unable to "satisfy the legitimate needs of the people" (Friedmann 1970, 312). Friedmann goes on to give an explanation for the crisis in planning and four possible reactions to the crisis. The alternative which Friedmann seems to endorse or believe to be the most intelligent solution to the crisis in planning is the re-centering of political power in civil society. This alternative proposes an interactive, responsive, and empowering relationship between society and planning.

If we accept Friedmann's characterization of planning as being in crisis, we need to examine mainstream planning in order to understand why that crisis exists.

The purpose of this chapter will be to suggest possible causes for the crisis in planning. It will be an examination of the roles and attitudes of those who are engaged in the practice of planning as well as an enquiry into the contribution of planning education to the development of those roles and attitudes. It will also be an examination of the larger context in which planning occurs, ie., the social and economic system of

Western society. Through these examinations, it is hoped that an understanding of the crisis in planning will evolve. Another purpose of this chapter will be to examine how current planning practice views the ideas of public interest and citizen participation. The final aim of this chapter will be to evaluate community architecture, a new approach to planning, in order to discover if it presents a better alternative for planning or if it is merely traditional planning with a new title.

CURRENT PLANNING PRACTICE

The Job of the Practicing Planner by Albert Solnit, is a book about the regulatory side of planning. This type of planning can be termed mainstream or traditional planning in the sense that it is the most widely practiced type of formal planning. Consequently, Solnit's book deals with issues such as land use regulation, zoning and the improvement of zoning reports, and working with developers. Planning, in this widely practice form, is merely the perpetuation of the existing order through regulation. An example of this is the fact that land use regulations such as zoning do not always act in the interest of the community-as-a-whole. Zoning is often a tool used to keep neighbourhoods homogenous and to protect existing businesses from competition (Solnit 1988, 17-18).

The most telling statement in Solnit's book, for the purposes of this writing, emerges in a list of attributes of a good practicing planner. According to Solnit, a good practicing planner should, "know what is good development from the public point of view" (Solnit 1988, 22). This characterization of the planner suggests some special paternalistic knowledge exists within good planners which makes them able to decide what is best for the public.

The question which requires an answer is as follows. How accurate is Solnit's assessment of current planning practice? The answer to this question should be contained in an examination of the roles occupied by those currently engaged in the practice of planning.

Surveys of planning activity reveal the technical and administrative functions in "line" programs and activities such as land use planning, long range planning, planning reports, and real estate development dominate the roles of practicing planners over socio-political functions such as advocacy, fundraising, community organizing, or aiding the dispossessed. These surveys reveal the practice of planning to be primarily concerned with land use control, physical planning, administration, and zoning and subdivision review (Knack 1986, 10; Schon, et al. 1976, 195; Corby 1974, 22).

Elizabeth Howe, in her article "Role Choices of Urban Planners," develops a typology of three role choices for urban planners: political planners, technical planners, and

hybrids.¹

Political planners believed planners should be open participants in the planning process allowing their values to influence their work and openly advocating their particular positions. Planning, they believe, should be part of the government structure in order that it would be involved in all controversies related to planning. Planners, in this view, should organize and use their support groups to neutralize opposition to their plans and should actively lobby against proposals they believe to be bad (Howe 1980, 400).

Technical planners believe their appropriate role is that of objective accurate analyzer. Planning, for them, is to be rational and long range with planners developing technically correct solutions to planning problems. The plans, once developed, should stand or fall on their technical quality and internal logic. The primary source of planner's influence lies in disseminating and facilitating the use of technical information (Howe 1980, 400).

Hybrid planners see advantages to both political and technical approaches to planning. This position forces the individual to engage in a constant process of choice between the two roles or to attempt to balance the inconsistencies of both roles (Howe 1980, 400).

¹It is relevant to note, Howe's typology was developed out of a survey of public planners. The roles of political, technical, and hybrid planner would have to be carried out within the public planning system which is dominated by regulatory planning.

The confusion planners face about their appropriate role is reiterated in the Page-lang survey of Canadian planners. The survey reveals the general belief by planners in the rational comprehensive model of planning and the rational planning process. It is seen as the best model planners have and though it has its faults, it will do until something better comes along. The survey reveals a reluctance on the part of planners to abandon the comprehensive plan believing it should remain as a general guide for communities to achieve their goals. The responsibility of the formulation of these goals, the majority of planners believed, should lie with the planner (Page and Lang 1977, 7-8). Michael Vasu's 1979 survey of American planners also reveals planner's acceptance of the role of technical, apolitical staff adviser committed to a planning function which has as its ideals comprehensiveness and centralization (Vasu 1979, 178).

SUMMARY: CURRENT PLANNING PRACTICE

The present state of planning, from the perspective of practicing planners seems to be characterized by a certain degree of confusion as to the precise role the planner should play as evidenced by the three role typology set out in Elizabeth Howe's 1980 study. There is however, an overwhelming acceptance by practicing planners of the rational comprehensive model of planning as the framework from which planning should and does work. The question now becomes: Why is there role confusion if there is one generally accepted theory from which planning professional operate.

PARADIGM BREAKDOWN

The Page-Lang survey of Canadian planners reveals a desire on the part of planners for a larger degree of public participation than is possible within current planning practice. While the respondents generally accepted the role of the planner as adviser, there was a greater desire to take on the role as advocate and diminish the role of technical expert (Page-Lang 1977, 7-8).

The dissatisfaction with current planning practice is evidenced in the creation of different forms of planning practice whose aim is to make planning more responsive to the people who are affected by the plans. The creation and use of local area or neighbourhood planning is an example of this.²

Grant Anderson's survey of local area or neighbourhood planners in four Canadian cities discovered the problems expressed by planners in traditional planning environments are not necessarily alleviated by a so called change in the approach to planning. Neighbourhood planners found they were unable to effectively act as a resource for "community-based, decision-making groups." Their role, in fact, was that of traditional planner paying lip service to community-based planning. Given the reality the area and number of people assigned to the

²Local area or neighbourhood planning is the apparent decentralization of municipal planning. In its ideal form it promotes planners and residents working together to produce a new type of more relevant and highly implementable community-based planning process (Anderson 1977, 35).

neighbourhood planner was too large to manage under a neighbourhood planning approach and the fact the planner was used as a buffer between concerned citizens with ideas for change and politicians and operating agencies; the neighbourhood planning programs are merely diversions to pacify citizens and planners with a desire to make the planning process more responsive to the needs of the people it is effecting (Anderson 1977, 35-40).

SUMMARY: PARADIGM BREAKDOWN

The existing state of institutionalized planning is one characterized by an adherence to the ideals of rationality and comprehensiveness. As well, there is a recognition, on the part of the planning community, of the practice of planning as being value-laden and therefore at odds with the tenets of "scientific objectivity and political neutrality implicit in rational planning and the comprehensive master plan" (Alexander 1984, 64). The response has been an adherence to the rational paradigm due to a lack of sufficient support for a competitive set of ideas (Hemmens 1980, 259). The cognitive dissonance experienced by planners, resulting from the profession's adherence to the rational model and the rational model's inability to provide the roles for planning professionals which they perceive to be appropriate, is not dealt with in any substantive way. The creation and implementation of neighbourhood planning is indicative of the lack of substantive change. The net effect on the planning profession has been role

confusion. Even though a particular paradigm is generally adhered to i.e., the rational paradigm, there is not complete satisfaction with the role possibilities which that paradigm allows. There is virtually no significant movement towards the fundamental restructuring of professional practice or roles due to the lack of an endorsed alternative paradigm on which to base the restructuring (Alexander 1984, 64). This perspective is endorsed by Friedmann when he states:

The rational-choice model of planning has stagnated for nearly two decades. ... Despite extensive and even virulent criticism, the model continues to be in vogue, chiefly, one suspects, because nothing better has come along (Friedmann 1987, 37).

CONTRIBUTIONS OF PLANNING EDUCATION

In his article "After Rationality, What?", Ernest Alexander presents several responses to the breakdown of the rational paradigm. The most widespread response in planning education and practice is the ritual response. The ritual response involves "clinging to the old paradigm and ignoring its revealed anomalies, in almost ritual repetition and elaboration of the old verities in theory and practice (Alexander 1984, 64). This is evidenced by the fact that "most textbooks still present a normative planning process and a selection of methods for application in planning practice that are firmly founded in the rational planning paradigm" (Alexander 1984, 64). By clinging to the rational paradigm the educator has something concrete and familiar to pass on to the student; something more than just theory because the rational paradigm comes complete with an

accepted set of concepts, methods, and skills (Alexander 1984, 65).

In order for planning to move away from the rational paradigm and towards a paradigm which allows for the recognition of the value-laden nature of planning and the factoring of these values into the planning process, there must be a change in the content and emphasis of planning education. If we return to the example of neighbourhood planning we see its ineffectiveness is partially the responsibility of the education planners receive. In a community-based neighbourhood planning situation the planner needs to have the skills of community education, community organizing, and the knowledge of the political realities of municipal planning. These are not priorities in an educational environment based on a rational comprehensive approach to planning (Anderson 1977, 41).

This is illustrated by the Master of City Planning program at the University of Manitoba.³ The example of that planning

³One may argue that the example of one university's curriculum is not a sufficient foundation on which to generalize about planning education. Based on the author's knowledge of planning education in Canada, through discussions with students exposed to other universities and the stated status of the University of Manitoba's planning school within the academic community as being one of the more progressive planning schools, the University of Manitoba's planning program can reasonably be assessed as representative of the goals, values, and content of planning education. Even if surveys of other planning schools had been done, through an examination of their course outlines and course descriptions, the degree to which conclusions could be drawn from that exercise are somewhat suspect. Course descriptions do not always present the most accurate portrayal of actual course content. Given the author's experience was with the University of Manitoba's planning program and the fact that that program seems to fairly represent the content of planning education, it seems the approach taken was valid.

program presents further evidence of planning education's propensity towards dealing with the physical environment. The mandatory courses during the two years of coursework were: Planning Law, Planning Design I and Planning Design II, Planning Theory, Planning Theory III, Urban Analysis, housing and Urban Revitalization, Land Development, and Urban Development (University of Manitoba General Calendar 1989-1990, 178).

Planning Law dealt primarily with the laws as related to property. Issues such as zoning, easements, rights of property holders, etc. were dealt with. Planning Design required that students undertake a neighbourhood study in which skills such as windshield surveys, questionnaire surveys, mapping and analyzing data were utilized. Planning Design II had us design a subdivision on a real piece of land with the legal constraints of the area in place. Planning Theory was an exploration of the theories which dominate planning thought. Planning Theory III dealt with the fiscal side of planning; the monetary ramifications of planning decisions. Urban Analysis dealt with understanding and critiquing rational comprehensive planning. It also briefly explored alternative thinking and action in planning. Housing and Urban Revitalization undertook the task of delivering an overview of Canadian housing policy as well as explaining the motivations behind the policies. Other issues dealt with included housing subsidies, urban renewal, and the structure of the housing market. The Land Development course involved locating a client and undertaking a project for that

client. In the case of the class for the 1989-1990 academic year, a revitalization strategy for the Main Street strip of Winnipeg was developed on behalf of the North-Main Development Corporation. Urban Development was a retrospect and analysis of the Land Development course. It also involved learning how to keep a journal and why it is valuable to the planning process.

Planning design IV was an optional course in which almost everyone participated. It allowed students a choice of projects in which to be involved. Among the choices was one which dealt with learning and understanding the ideas and techniques of community economic development. Only myself and one other student chose this project. When I made enquiries to my peers as to why it was not chosen by more of them, many replied that it may be interesting but they wanted courses which would give them a better chance of employment in the "real planning world." Most of my peers picked the regional development project or the project whose purpose was to update a development plan for a small rural community.⁴

Among the other optional courses, aside from reading courses in which the student can pursue a topic area of their own choosing, most courses continued to deal with the physical aspects of planning. The few courses which attempt to expand

⁴Expectations of planning education are very practically oriented towards the realization of employment. One of the principle reasons I personally switched from the graduate program in sociology to the graduate program in city planning was due to planning's propensity towards preparing the student for employment in the professional community.

the definition of planning outside the physical are generally met with little interest and poor enrollment. I chose as an option Planning Theory 2. It was a course which explored ideas on the fringe of planning and its purpose was to expand the student's view of planning. I was the only student who enrolled in the course.

The preceding explanation of the curriculum of planning school highlights the emphasis placed on the physical and technical side of planning. Courses which attempt to stretch the definition of planning in a new direction are few and when attendance is optional receive significantly less interest than traditional planning courses.

The development of a project in planning school, and the professional world, for that matter, is not devoid of considering and factoring in appropriate social variables. The significant question is not whether variables of a social nature are considered, rather it is how much weight those variables receive relative to physical and economic variables. The delineation of the content of planning education courses suggests a definite emphasis on the physical and economic requirements of the built environment.

Education in the area of city planning is not meant to be an exercise in education for the sake of education. The purpose of the educational program is to prepare the student to take part in the professional planning community as a planning

professional. According to the University of Manitoba's 1989-1990 General Calendar the program aims to educate its students in order that they will be "well-qualified professionals prepared to deal with the growing challenges and problems of our urban culture in terms of urban-regional environment"(University of Manitoba 1989/90, 177) It also boasts of relationships to various levels of government and several professional planning organizations.

Given the stated grounding in the "real" planning world planning education has, the biases of the system in which the planning community must operate are relevant to this discussion. Does then, the gravitation of planning education towards the physical side of planning accurately reflect the constraints of the system in which planning operates?

INFLUENCE OF THE SOCIOECONOMIC SYSTEM

In his book The Planning Function in Urban Government, R.A. Walker states in regards to planning at the end of the 1920's:

Preoccupation with physical planning is not surprising, though, if we relate it to the total context of social attitudes and political activity in the prosperous era. The fate of the lowest income group was generally viewed as an inevitable consequence of the way the economic system worked, and to those in controlling positions it appeared to be working satisfactorily (Walker 1950, 34).

While it is true that planning has expanded its scope of influence to include more social issues such as the physical and social needs of the lowest income group, there must be an understanding of the larger context in which the consideration of

these issues occurs. Do both the physical and social side of planning receive equal weight in planning decisions or rather, do the economics of a particular perspective decide which variables are most important?

Planning, in North America, operates within an industrial capitalist system. This is a system whose bottom line is monetary gain. Elizabeth Wilson discusses the morality of capitalism in her book, What is to be Done About Violence Against Women.

So, for some time, it has been openly acknowledged that, in the world of business and commerce, profit rules, and the moral guidelines of this world are 'charity begins at home', 'look after number one' and 'stand on your own two feet'. Such a morality knows the world to be a hard place,...(Wilson 1987, 17).

This harsh judgement of the motivations of a capitalist economy are echoed by John Clark in The Anarchist Moment during a discussion on the nature of work within the capitalist system.

Capitalism has itself eroded historically obsolete ideas of the spirituality and morality of work, and what remains is that empty rhetoric occasionally called upon to lend an air of legitimacy to the real values of status, power, and privileged consumption (Clark 1984, 210).

"Ethical Reflections On The Economic Crisis" is a paper published in 1983 by the Canadian Conference of Catholic Bishops. The paper was a report on their discussion of the economic climate of the time, what it has done to workers within the system and what the effects of continuing along this same ideological path will likely have.

By placing greater importance on the accumulation of profits and machines than on the people who work in a given economy, the value, meaning, and dignity of human labour is violated.... In effect there is a tendency for

people to be treated as an impersonal force having little or no significance beyond their economic purpose in the system.... In addition, the renewed emphasis on the "survival of the fittest" as the supreme law of economics is likely to increase the domination of the weak by the strong (Canadian Conference of Catholic Bishops 1983, 7).

Institutionalized planning is a fixture of the mainstream social order and therefore echoes the biases of that social order. Planning cannot be an integral part of a particular system and not have the inequities of that system reflected in its operation. The priorities, goals, and values of planning are inevitably the priorities, goals, and values of the larger system in which planning must operate; the capitalist system. Let us look to an example which illustrates the priorities of the capitalist system.

On February 27, 1991, the Canadian Broadcast Corporation's Midday news program conducted an interview with Michael Wilson, the federal Finance Minister, related to the 1991 federal budget. Mr. Wilson was asked to respond to the question many people involved with low-income, community, and cultural groups ask. Why did the federal budget not include higher tax rates for corporations rather than increasing the tax burden of the regular Canadian? Mr. Wilson responded that the corporate tax rates in Canada were very close to those in the United States and an increase in the Canadian corporate tax rate would cause a re-evaluation of investment in the Canadian economy by corporate entities. The rationale for the current strategy is that lower corporate tax rates will make investment by corporations in the Canadian economy attractive. These inducements to investment at

the top of the economy are born on a belief in benefits "trickling down" to the rest of society in the form of a healthier overall economy which provides regular Canadians with more economic opportunities and a better standard of living.

Aiding in the provision of housing has been a function of the federal government since before World War II. With the exception of several relatively short spans of time, the Canadian government has been committed to a market welfare approach. This approach allows participation in the provision of housing to take the form of economic stimulation to aid the operation of the existing private housing market (Wade 1986,55-56).

The market welfare approach is the rationale Mr. Wilson is referring to when he talks about stimulating the economy with a "trickle down" approach. It is also the rationale behind cutting funding to social programs, education, and health care when budget cutbacks are deemed necessary given the fact these programs fall under the category of recipients of direct government spending. When a system deems the perceived health of the private market to be an indication of the health of the system in general, then the aid of the private market becomes the overriding concern and in times of fiscal restraint, it will be the public or social market that will receive significantly less aid.

Because in capitalist societies most people gain their livelihood principally through private business, the proper functioning of the private sector is essential. State planning is therefore generally supportive of business, and it usually includes general economic

guidance, the provision of public services, ...major infrastructural investments, business subsidies, and the protection of property rights (Friedmann 1987, 27).

This then, is the system in which planning must carry put its business. It appears we now have the information to answer the question asked earlier of do both the physical and social side of planning receive equal weight in planning decisions or rather, do the economics of a particular perspective decide which variables are most important? The economics of the capitalist perspective would dictate that the physical side of planning dominate institutionalized planning action. Given the fact the private market has a very limited role in the provision of widespread non-profit oriented social services, institutionalized planning will be compelled to emphasize the physical side of planning in order to maintain its status as a function of mainstream institutionalized capitalism.⁵

PUBLIC INTEREST

Albert Solnit states that a good planner should display "A desire to serve the community objectively while retaining a broad-based view of the public interest" (Solnit 1988, 23) and should "know what is good development from the public point of view" (Solnit 1988, 22). These statements suggest the planner, by virtue of his position as a planner, can determine what is best

⁵Private public partnerships do exist which involve the private sector in the delivery of non-profit services. The majority of not for profit services remain the sole responsibility of the public sector, ie., welfare, unemployment, and the majority of health care and non-profit housing.

for the community-as-a-whole. It also suggests that an almost unitary public interest exists.

The actions of the state should reflect a concern for and interest in all segments of the population given the fact the state represents all segments of the population.⁶ The serving of this collective interest is also know as serving the public interest (Friedmann 1988, 27). Because planning is part of the state's institutional apparatus it must act in accordance with the guidelines of the state and a concern for the public interest is one of those guidelines. One must also remember the state maintains a particular perspective as to the methods which are to be employed to maintain an acceptable level of social and economic health for the population. The definition of the public interest is one which is relative to the system's particular perspective. A capitalist system will not undertake widespread public sector intervention in the economic system because its particular perspective dictates the public interest is best served by the public sector providing the necessary stimulants to aid in the efficient operation of the private sector. One needs only to refer back to the example of the federal Finance Minister's explanation and rationalization of the emphasis of the 1991 federal budget on stimulating the private sector as a way to aid the population in general, in order to understand the

⁶The state can be defined as the government. This includes elected officials as well as civil servants.

perspective which exists within this particular capitalist social order.

Planning in the public interest is based on a belief in the existence of planning solutions which are the best for the community-as-a-whole. But, how do planners decide what is best for the community-as-a-whole?

Planning in a Western industrial capitalist system (as was discussed earlier in this chapter) operates under an essentially rational comprehensive model. The planner practices his profession as a "scientifically objective, value-neutral architect of 'orderly development' (Smith 1979, 253). Because the planner is a professional committed to objectivity and is armed with the tools of the scientific method he is able to calculate the public costs and benefits of particular decisions and therefore rationally and objectively produce the alternative which is best for the community-as-a-whole or rather in the public interest (Smith 1979, 186,253).

The responsibility of the planner in deciding, through the use of the scientific method, the correct course of action in the public interest is one which places the planner in the role of guardian of the public interest. From this perspective then it is important for the planner to have a broad based view of the public interest and to know what good development is from the public point of view (Solnit 1988, 22).

What this perspective ignores, however, is that a unitary public interest exists from the perspective of the system in which planning operates and it is therefore that system which decides the parameters of what will comprise the public

interest. The public interest is, in a sense, restricted in its latitude of possibility by the system in which it exists. Consequently, the planner may pursue a discovery of the public interest through the use of the scientific method and produce a solution which is believed to be in the public interest when in reality it is not. It is only in the public interest as defined by the system in which the planner is operating and the biases of the methods the planner used to arrive at his solution.

CITIZEN PARTICIPATION

James Morgenstern argues the existence of effective citizen participation in the planning process is incompatible with the notion of professionalism embraced by planners. Characteristics of traditional planning such as technical expertise, rationalism, comprehensiveness, and efficiency are the planner's unique contribution to the planning process. It is believed to be those things which allow the planner to wear his badge of professionalism. If planners were to abandon those elitist principles, they would also abandon their unique contribution to the decision-making process (Morgenstern 1976, 7). The result is that citizen participation appears in predominantly watered down, ineffective forms.

A return to the example of neighbourhood planning illustrates the inability of planning to effectively embrace citizen participation. Neighbourhood planning attempted to make planning more accountable and interactive with the citizenry but failed because the system in which planning operates refused to allow planning to deviate significantly from its traditional

path. The constraints of the system coupled with the fact planners are not equipped by their education or the profession's view of itself to plan in other than a top down fashion makes planning unable to pursue a program of effective citizen participation. As a result, planners cling to currently accepted solutions which make the client and the public feel incompetent relative to the planning professional, who view the problems of the client and the public as their work (Dewar 1978, 6).

Even when citizen participation in the planning process is accompanied by formal decision-making responsibilities for the interest groups involved in the process there are no assurances of having the concerns of the interest groups realized in the final plan. The formalizing of the conditions under which citizens may become involved in the planning process serves only to present the image of the process as being fair and considering all opposition views and interests. The focus is then diverted to the process rather than the issues raised by dissenting groups due to the perception by the general public that the interests of dissenting groups are being considered in the context of the structure provided by the institutionalized planning process. Interest groups are not only faced with the decreased visibility of the content of their perspective but also with the problem of presenting their perspective in an alien forum. They must work within a structure and an agenda set out by formal, institutionalized planning. This only serves to further weaken their ability to have their views legitimately heard and considered (Smith 1979, 278-279).

COMMUNITY ARCHITECTURE:**AN ENLIGHTENED APPROACH OR MORE SMOKE AND MIRRORS?**

The process of involving citizens in the planning, design and management of projects is becoming more and more attractive and, in Britain, is called community architecture. Based on an increasing number of incidents of violence in Britain's public housing projects, people began to speculate a link existed between social unrest and the lack of control people had over their environments. Community architecture or community planning attempts to address this perceived link.

The Casenove Architects Co-operative is an example of a design firm which works under the principles of community architecture. Casenove prefers to work directly with the people who will occupy the building when the renovation or construction is complete. The tenants are taken to the site, shown the drawings and are then required to complete a checklist of precisely the things they want included in the design. The items on the checklist are used to construct the detailed drawings (Davies 1987, 59-62).

The purpose of this approach is to build the most effective housing for the user by accurately interpreting the user's needs from direct interaction with and input from the user. The result has been designs which are "superior to the sort of standardized specifications commonly thrust upon tenants by local authorities or housing associations" (Davies 1987, 62).

The community architecture or community planning approach

requires that the planner follow a framework of meaningful, effective citizen participation. It is, however, still characterized by an obstacle common to both traditional and neighbourhood planning. It must work within the same social and economic system as traditional and neighbourhood planning.

The process of being intricately involved in the planning and design of housing would normally be restricted to those individuals who possessed enough personal wealth to hire professionals and impose those conditions on the process. This is the case given the prevailing practice of the professional community, as was discussed earlier, is to deliver the product with minimal public involvement (Dewar 1978, 6). If the community architecture approach is to succeed it has to overcome the inertia of current planning practice which is driven by tradition, education, and the socioeconomic system.

Presently, community architecture gleans the majority of its work from the public sector (Davies 1987, 59-62; Wates and Knevitt 1987). We cannot expect that government will completely abandon its traditional approaches to planning and problem solving in order to promote an approach which highlights the weaknesses in the status quo. Traditional planning is a logical institution of capitalist society and its method and structure of government therefore, it cannot be expected that government would promote community architecture over traditional planning. If it did it would be paramount to admitting the very structure of

government in this capitalist system is deficient.⁷

SUMMARY: PLANNING IN CRISIS: THE GENESIS OF AN EMPOWERMENT VIEW
OF PLANNING

The ambiguity of planners' roles today reflects their personal and professional values and the ways in which those values are transformed into behavior in practice. Ethical values have become situational and issue related, rather than absolute, and tactics that might be outlawed in one case are acceptable in another. Some planners have retreated into specialized roles...but the role that still attempts to resolve the conflicting demands of rationality and its constraints continue to prevail. The breakdown of the rational paradigm, then, is not being addressed by any fundamental restructuring of professional practice or roles and will continue to be an unresolved question for planning...(Alexander 1984, 64)

This then, is planning in crisis. There appears to be a desire on the part of planners to move away from the hierarchical, one way information movement constraints of the rational paradigm. Even though this is an expressed desire by practicing planners it is one which is restrained by several impediments. Planning cannot move to embrace a new paradigm because no viable alternative is perceived to exist. Planning is further restrained by the very definite orientation of both planning education and the socioeconomic structure in which planning operates towards the perpetuation of the status quo;

⁷As we discussed earlier in this chapter, traditional planning, as an institutionalized member of the capitalist system, serves to endorse and perpetuate the status quo of that system. An endorsement of an alternative planning model by the larger system would serve only to undermine the system's network of support.

rational comprehensive planning. It is in the best interest of planning, as an institutionalized participant in the larger system, to perpetuate that system and planning's position in the hierarchy. Approaches such as neighbourhood planning programs were developed as alternatives which addressed the calls for an approach to planning based on a new paradigm. The inability of neighbourhood planning to fulfill its mandate resulted from the power of the system to maintain that system through the strength of traditional planning and the inability of planning education to properly prepare planners to work effectively under a neighbourhood planning approach. Consequently, there exists a certain amount of role confusion for planners desiring something different and experiencing the same thing; rational comprehensive planning.

The issues of the public interest and citizen participation within traditional planning practice exist within the same structure which impedes planning from moving beyond the parameters of primarily regulatory planning. Both the public interest and citizen participation occur only in ways which promote the perpetuation of rational planning. Consequently, the public interest is not the public interest, rather it is the interest of the sector of the population which controls the system. Citizen participation exists only to promote the image of the planning system as open, equal, and accountable to all points of view, when in reality planning is closed, unequal, and accountable to only that segment of the population which controls

the system. This situation allows a relatively small number of professionals to decide what is best for the entire population because the definition of what is best for everyone and who will have actual input in the decision-making process has already been artificially restricted by the system operating in its best interest.

New and innovative approaches to planning such as community architecture are a step in the right direction if it is our desire to develop approaches to planning which are more egalitarian. These new approaches still, however, face the obstacles of the systematic biases of the social and economic system of contemporary western society. In order for new approaches to grow and develop there must be growth and development of the population in general in the same direction. The power of the current system is far greater than the power of any new approach to planning. If the current system is unwilling to change, it is quite unlikely planning, which is a function of the current system, will be able to change.

While the prospect of meaningful change sounds quite hopeless, and it may in fact be, the present conditions, at the very least, highlight the necessity for meaningful change. Meaningful change will only arise out of an alternative to both the present institutions and the larger social order. (This proposal will be examined in detail in Chapter Five.) It is the contention of this thesis that the viable alternative is one based on an empowerment perspective of the social order in general and planning in particular. (The empowerment perspective will be further explored in Chapter Three).

CHAPTER THREE
AN EXPLORATION OF SELECTED
LITERATURE ON EMPOWERMENT

Sherry Arnstein, contends that the participation of citizens in the decision making processes of our society occurs on eight different levels (Arnstein 1969, 217-220). (Figure 1)

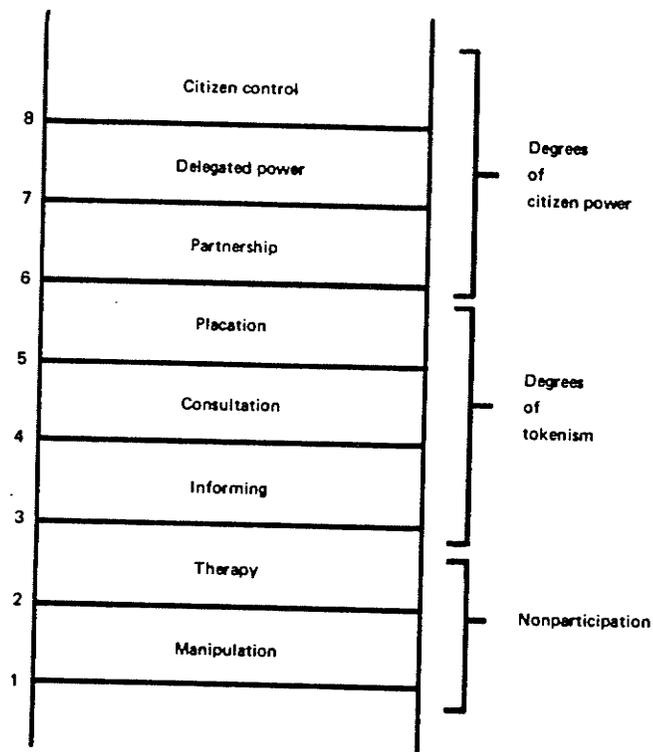


Figure 1: Eight Rungs on a Ladder of
Citizen Participation (Arnstein 1969, 217)

The lowest two levels, manipulation and therapy, are described as non-participation. The objective of these levels are to enable powerholders to "educate" or "cure" the participants. The next three levels, informing, consultation and placation are varying degrees of manipulation. These three levels allow citizens a voice but leave the power of decision-making with the traditional powerholders. The final three levels of citizen participation, partnership, delegated power and citizen control represent the category identified as degrees of citizen power. In this category citizens become part of the power structure and take over, to a greater or lesser degree, the decision making responsibilities. (Figure 1)

Arnstein's Ladder of Citizen Participation has been and continues to be held up as THE model of citizen participation in both the academic and professional planning communities. The model continues to be appropriate because the Planning profession has not significantly changed since 1969. The Ladder of Citizen Participation has gone unaltered and accepted because it, like the planning profession restricts itself to a particular system operating under a relatively consistent set of rules and assumptions.

Empowerment is not just a higher form of what Arnstein labelled citizen control. In order for citizen participation and ultimately citizen control to occur in traditional planning situations, in accordance with the Arnstein model, there must be an acquiescence of power by traditional power holders. An

empowerment model does not rely on acquiescence of power. An empowerment model strives for personal power through the development of alternatives rather than participation in the traditional power structure. Given that fact, empowerment does not fit the traditional framework on which Arnstein's Ladder of Citizen Participation is based or the restrictive categories which are developed out of that framework. Empowerment is a completely different ladder based on a different set of goals and assumptions.

WHAT IS EMPOWERMENT?

In order to define empowerment, it is necessary to explore the various thinkers and writers on empowerment. An exploration of the literature will allow for the establishment and contrasting of the ideas of planning relative to Arnstein's Ladder of Citizen Participation.

For the purposes of organization and analysis, the literature on empowerment will be divided into two general categories. The first can loosely be described as approaches towards empowerment which are generally grounded in group or collective action. The second category will deal with approaches towards empowerment which are generally oriented towards the empowerment of individuals. Naturally there will be shades of grey in both of these categories but it seems unnecessary to develop a complex set of confusing categories when the purpose is clarification of the concept and practice of empowerment.

The division of the empowerment literature into the categories of group and individual empowerment is necessary due to the potential difference in the type of empowerment each broad category is likely to promote. In the case of the instances of group empowerment explored in this chapter, there was a greater emphasis on the exploration for alternatives to existing options. These alternatives occur exterior to the present system and are therefore not restricted in their choice of options by the present system.

The outlined instances of individual empowerment also dealt with alternatives to the present system but were also more likely to include instances of increasing relative empowerment within the system. So, while there are commonalities between the two, individual empowerment's propensity towards increasing one's personal power within the present system makes its impact sufficiently different from that of group empowerment to warrant a delineation between the two.

The categorization of the empowerment literature into two broadly defined approaches serves as an organizational tool to facilitate analysis. Each of the two categories of empowerment will be compared and contrasted to Arnstein's Ladder of Citizen Participation.

EMPOWERMENT LITERATURE

GROUP EMPOWERMENT

JEFFERSONIAN DEMOCRACY

Thomas Jefferson is considered to be one of the fathers of the American democratic system. In reality, Jefferson's democratic ideal, which will be referred to as Jeffersonian democracy, is significantly different than the system which emerged as democracy. Jefferson envisioned "a state composed of independent, critically thinking individuals who would exercise rational control over its functions" (Becker 1968, 140).

Jeffersonian democracy

believed that each generation should live under a constitution of its own making. He wanted a revision of the constitution, and a new social contract, at least every nineteenth year-since he calculated that in eighteen years and eight months half of those over twenty-one would have passed away. ... as Jefferson saw, they (human choices) must be limitless and continually reappraised (Becker 1968, 283).

In contrast, the system which came to be defined as democracy is one based on the "freedom to buy and sell goods and to perpetuate the ideology of commerce" (Becker 1968, 291). Democracy became just another ideology rather than a liberating ideal due to an erroneous labelling of free commerce as democracy when in fact, Jeffersonian democracy was an ideal-type.

democracy, aiming for the ideal liberation of the individual from constrictions on his powers, would have to aim for what seemed to be a fantasy: it would have to pose, as its ideal, the 'maximum unconstriction' of individual capacities. ... In other words, democracy, like liberty, normality, progress, cognitive or ethical man, is an ideal type (Becker 1968, 292).

Jeffersonian democracy proposes a way of living and interacting which depends on each individual having the maximum amount of freedom and choice. Jeffersonian democracy has empowerment as its cornerstone and this is why it is essential for this exploration.

Jefferson understood people's need for real control over their lives and the fact that control could only arise out of people's intelligent, informed choices of all possible alternatives, both tried and untried. It is an aberration of democracy and a disempowering system which allows individuals the choice between General Motors, Ford and Chrysler. When our choices are already limited we have no real choice at all. And it is only the realization that what we call democracy is not true democracy that will allow us to see and understand the true make-up of democracy.

PAULO FREIRE

Paulo Freire is one of the pioneer writers on the subject of empowerment. Freire's area of focus is education and the inability of the education process, in its present form, to do anything but perpetuate a system of domination.

Freire speaks of traditional education as a banking process. The teacher is the depositor and the student is the depository. The student is forced to collect and catalogue the information given to him by the teacher in order for the student

to be judged by the system to possess knowledge. The banking approach to education robs its students of the opportunity to be creative and transform what they observe and experience into a knowledge which is their own. Freire writes: "Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry men pursue in the world, with the world, and with each other" (Freire 1970, 58).

There exists then, from Freire's perspective, a great contradiction between true knowledge or knowledge which is obtained through experience and reflection and knowledge obtained through the banking process of education which dictates that one commit to memory the information and techniques passed down from one who is considered to be knowledgeable. The former is based on an approach to learning which is empowering due to the necessity of individuals to act and think for themselves in order to obtain knowledge. The latter is based on an approach to learning which is disempowering. Students are told to listen; to accept and commit to memory the information which is passed on to them. Those who act and think for themselves and fail to accept that which they are told, merely impede the learning process.

In order to move from a system of oppression to one of liberation there must first be a realization on the part of the oppressed that they are oppressed. There must also be a realization that the oppressive situation is merely a limiting situation which can be transformed. Liberation will only become

possible however, when the realization of being oppressed and the realization of the possibility of transforming the oppressive situation into a liberating situation enlists the oppressed in the struggle to free themselves (Freire 1970, 34).

The reality in which we live is the reality we accept. Ideas and institutions are real because we believe them to be real. What is required to transform an oppressive situation into a liberating situation is a re-examination of the current reality. If what we are accepting as real contributes to our oppression, then our reality needs to be transformed in order that it does not oppress us. The transformation of reality occurs through critical reflection and action by the oppressed on the oppressive reality. The result will be a system which does not oppress, not just a replacement of the old oppressors with new ones (Freire 1970, 36-43).

Freire clearly understood the need not just for education but for life to be open and liberating. In order for people to be complete, they must have experiences and choices that are as unrestrictive as possible in order that their knowledge be truly their own and therefore creations of their own design. Life, under this scenario, has a limitless number of variations as opposed to the very real limitations it has under an oppressive system.

In order for life to become open and liberating, a new, non hierarchical approach to human relationships must be developed. Until we realize knowledge is not something one person bestows

upon another, rather it is something which is gained through dialogue and interaction with other people, the world will remain hierarchical. The approach to learning and living must be transformed into one which places the flow of knowledge on a single plane. The transfer of knowledge is then lateral instead of hierarchical. Freire refers to this as solving the "teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students" (Freire 1970, 59).

The role of the educator under this approach is to present material for consideration, both by himself and the students. Under Freire's problem-posing model of education in particular and life in general, the educator will re-evaluate his position through interaction with the students. Reality, in this model, is constantly being re-evaluated.

In problem-posing education, men develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation (Freire 1970, 70).

JOHN FRIEDMANN

In his book Planning in the Public Domain: From Knowledge to Action, Friedmann addresses the topic of what he calls the recovery of political community, empowerment. Friedmann is of particular interest to this thesis, which has the aim of proposing a direction for planning based on empowerment

principles, due to his discussion of the planning profession and the need for it to transform its approach to one which is empowering.

The separation of consumption from production is a consequence of capitalism. Another consequence of capitalism is the perceived spacial separation of work and home. As a population, we have misplaced the knowledge that there existed life and production at home over which we had a substantial amount of control (Friedmann 1987, 349).

The spacial separation of work and home and loss of knowledge is due to the devaluation of what has traditionally been women's labour in the home. It is also due to television which is able to set a public agenda for all individuals who watch it. Television treats us all as islands in a place where we should be concerned with and acting towards the interests of the collective (Friedmann 1987, 350-351).

Friedmann advocates the process of recovering political community, empowerment, begin at the household level by households who have recognized their isolation. The recovery of political community, according to Friedmann, is a process made up of four components. They are: "the decolonization of the household, its democratization, its self-empowerment, and its reaching out" (Friedmann 1987, 358).

Decolonization occurs as households restructure in order to transform themselves into politically active, producing units through, where possible, de-linking themselves from the system

which separates consumption from production. Things such as home maintenance and the production of goods within the household need to be undertaken in order that the household gains control of its geographic environment (Friedmann 1987, 358-359).

The new household economy is one which should be based on openness, dialogue, and trust. The hierarchical structure of traditional households where males and adults occupy the top of the hierarchy is not conducive to these characteristics, therefore democratization of the household must occur. While differences in technical ability, knowledge, and experience must be respected, the division of labour within the household should not be based on stereotypical definitions of which roles are appropriate for each household member (Friedmann 1987, 359-360).

In a democratized household, differences between members, wherever possible, need to be leveled out. Each member should have his or her own territorial domain within the household in order that the space inside the home is perceived as everyone's. The separation of inside and outside tasks should also be equal in order that one member does not have access to more knowledge based on being exposed to challenging and unfamiliar environments (Friedmann 1987, 360).

Gaining self-empowerment is done through the attainment of social power. "Social power is the power one needs to produce one's own life in reciprocal exchange with others" (Friedmann 1987, 360). Friedmann states there are seven bases of social power which households must seek to improve their access to and

build their strength in those areas they are weak if they wish to move towards the self-production of life. The gaining of social power will lead to larger citizen involvement in the political community. Local efforts to gain control over our households will spawn larger social movements which have the potential to affect change in the larger social order (Friedmann 1987, 361-362).

As a household works towards self-empowerment it will link up with other households and groups of people who are experiencing a common struggle. This process of reaching out allows for collective self-empowerment which allows households to more effectively tackle larger issues due to the support of others and to strengthen their own structure due to the validation it receives in being accepted as an alternative (Friedmann 1987, 362).

WOMEN'S MOVEMENT

Adamson, Briskin, and McPhail give a history, analysis, and future direction of the women's movement in Canada. The Canadian Women's movement is described as occurring in two waves.

In its recent re-emergence in the last twenty years-what we call the second wave, in contrast to the first wave when women organized for suffrage, property rights, and so on in the nineteenth and early twentieth centuries - it has challenged images of women and of femininity; the sexual division of labour in the home and the workplace; outdated laws and inadequate social services; the organization and delivery of health care to women; and the reproduction of stereotypic choices for girls and women in the education system. It has uncovered and named violence against women-sexual

harassment, incest, rape, and wife abuse; it has identified the discrimination women face in the workplace,... it has exposed the heterosexism and racism that pervade the entire social system and contribute to the double and triple oppression of lesbians, immigrants, and women of colour (Adamson, Briskin, and McPhail 1988, 3).

The women's movement has, through various means, made the plight of women public and attempted to educate society and aid women in changing those things about society which relegate them to second class citizens. In other words, the women's movement is a process whereby women are working at the empowerment of women. The continued effort of the women's movement to change the oppressive nature of women's status in our society is an act of empowerment.

The authors identify two politics of feminist practice; disengagement and mainstreaming.

A politic of disengagement operates out of a desire to replace existing social institutions and practices with alternatives which are fair and equitable for both men and women. Disengagement concerns itself with what society should look like and would look like if women were not the wholesale victims of oppression. Disengagement is a critique of our society and in this case it is a critique from a perspective which desires to achieve social, political, and economic equality between men and women (Adamson, Briskin, and McPhail 1988, 177).

A politic of mainstreaming is one which focuses its efforts on specific issues and practices. It deals with attempts to alleviate specific conditions of oppression faced by women and

actually involve large numbers of those women in the process of making change.

Mainstreaming operates on the assumption that motivation to act arises out of the anger over particular instances of oppression. With this approach, mainstreaming makes the feminist practice for change concrete and immediately relevant to womens' lives (Adamson, Briskin, and McPhail 1988, 178).

The necessary ties of mainsteaming to existing institutions dictates some of the constraints of those institutions being imposed on the feminist movement's ability to affect change. Because change is being attempted within existing institutions, some solutions are not viewed as possible. Mainstreaming works on the assumption of changing existing institutions and practices, from being oppressive towards women, to being egalitarian.

The authors propose an approach which consists of the marriage of disengagement and mainstreaming. This approach, they argue, will allow the women's movement to tackle specific conditions of oppression and involve large numbers of women in the movement (mainstreaming) as well as maintain a larger strategy for social change (disengagement). Under this strategy the women's movement can maintain a visible presence and large scale involvement as well as serve as a critical voice of the existing institutions. This could potentially create a forum for mass-based social change.

An example of the combination of these two strategies can be found in the struggle for reproductive choice. The strategy

of mainstreaming has been used in the form of working towards changes in legislation that will allow women desiring an abortion the legal right to obtain a medically safe abortion. Where women's ability to obtain a legal and medically safe abortion have been outlawed or severely restricted by the law a strategy of disengagement is employed. In these instances pro choice advocates provide alternatives to the legal possibilities by continuing to offer medically safe abortion services.

The women's movement strategy of disengagement and mainstreaming is an approach in which those concerned with developing strategies towards the goal of empowerment should be cognizant. It allows the maintenance of popular appeal through visibility in the current system as well as the independence of working outside the system. Given that changing society from its current basis of oppression to one based on empowerment would require large-scale social change, it seems that the strategy of disengagement and mainstreaming would be appropriate.

NATIVE MOVEMENT

The aboriginal people of Canada have endured the erosion of their traditions and culture as a result of the concerted efforts of cultural genocide undertaken by the Canadian government and the institutions of our predominantly white Christian society. Through practices such as housing aboriginals on land unable to sustain their traditional way of life and compelling native children to leave their families to

go to a school where their language, culture, and traditions were not only denied but characterized as barbaric and backwards; Canadian aboriginals were systematically alienated from their identity as a proud and noble people. (York 1989)

A great deal has been written on the injustices and humiliations suffered by Canadian aboriginal people and the previous paragraph is merely a minute sampling. The realization that aboriginal people have endured a sustained attack on their culture which has kept them in a position of relative powerlessness is the point which is of paramount importance.

The last decade of native history in Canada has been characterized by an increased degree of militancy among native people in the struggle to regain some measure of control over their lives. Among the goals pursued by the native community are the pursuit of inherent rights of self government, the settling of land claims, conquering chemical dependency, struggling for economic survival, renewing interest in, as well as understanding and utilizing their traditional culture and religion, and attempting to gain some measure of control over the many institutions which are an ever present reality of native life.

While this is not an exhaustive list, it is enough of a sampling to demonstrate native people's desire to gain control over the many aspects of their lives in which they are currently, virtually powerless. For the aboriginal people of this country the pursuit of these goals demonstrates their desire to empower themselves; as individuals and as a group. The collection of these pursuits towards a more empowered self

and group is what has been labelled native self-government.

self-government has a much more practical meaning for most Indian bands. It begins with the freedom to regain control of individual elements of their community: their schools, courts, health system, and child welfare system. These are the institutions that affect people most directly. By asserting their right to make their own decisions in such vital areas, Indian bands are liberating themselves from a state of dependence and government control (York 1989, 26).

Native people have come to the realization that in order for them, as a people, to have control over their lives they must control the institutions which are a large part of their lives and must therefore reject those of popular culture. These institutions represent a system which is not of their making and therefore not representative of their goals and beliefs. Native people have realized they must construct their own institutions based on their own goals and values if they are to be an empowered people who maintain control of their lives. They can trust only themselves to ensure that their needs will be met.

MASS-BASED COMMUNITY ORGANIZING

Mass-based community organizing is the process whereby

neighbourhood groups were organized and pulled together into a temporary organization and strengthened with representation from the whole gamut of groups in the community,.... This temporary organization then serves as the instrument by which local people begin building a strong mass-based community organization that can with work culminate in a community convention at which the members of the community groups determine what they want for the community (Keating 1975, VII).

Mass-based community organizing is an approach to change

which relies on the involvement of everyday people. It is the responsibility of these everyday people to become the organization and therefore the authors of any victories the organization enjoys. When the victories can be credited to the everyday people, the people who had the problem, came up with a solution, and implemented that solution, then the organization gains strength and the people of the organization begin to believe in their ability to make change. If the victories continue an organization run by everyday people, can have the long term result of redistributing power from the entrenched institutions to the mass-based community organization.

The goal of mass-based community organizing is to develop an alternative power structure in the community, consisting of community members who will decide what is best for them and their community. This approach recognizes the current system can be and usually is alienating and paternalistic. Mass-based community organizing puts the power of deciding what will happen to a community back with the community.

COMMUNITY LAND TRUSTS

Under the current economic structure, property is controlled by individuals and is an indication of wealth and economic status. The possession and control of property by its owners give them a certain amount of emotional and economic security. To achieve and maintain the status of a property owner can be personally empowering due to the increased independence which results from owning property. The larger

ones assets are the less they have to depend on others to supply them with the goods and services to sustain their lives.

Those who own very little property and possess little potential to attain property under our current economic structure, are disempowered by the current division of wealth. They must rely on others for goods, services, and housing principally because they do not enjoy a degree of wealth which would allow them to create those things for themselves. The result is that those who possess wealth garner more wealth due to the reliance of the poor on them to supply goods and services. The consequence for the poor is their assets are constantly used to purchase the goods and services needed to sustain life and they are rarely ever in a position where the accumulation of wealth is possible.

Community land trusts are an alternative approach to the control and possession of property, principally the control and possession of land. Community land trusts operate on the idea that communities not individuals should own and control land. It is then the community which decides how the land will be used based on the needs of the entire community. If the community has a need for certain types of homes or certain services then that is what the land trust will pursue.

The individuals in the land trust receive several benefits. They are part of a community which owns land and therefore possess a certain degree of economic power. The mandate of the land trust is to control and preserve land for the use of the community. While the land trust can own buildings so can the

individual members of the land trust. Individuals then have the advantages of home ownership: building equity, making your home uniquely your own, and security, without the costs of purchasing the land and the building. Lease fees must be paid on the land but these are based on meeting the land trust's costs and the individual's ability to pay, not what the market will bear. The same is true of rental units owned by the land trust. Rents are based on ability to pay and servicing the land trust debt rather than inflated market prices. Individuals in rental units also have the luxury of gaining equity in their homes by retaining ownership of any improvements and renovations which they do to their home. Individual members of the land trust enjoy the benefits of any community buildings such as a day care or a community centre with the security of knowing they, as a member of the land trust, own those services (Institute for Community Economics 1982).

COHOUSING

The cohousing movement is one which began in Denmark and grew directly out of people's dissatisfaction with existing housing choices. These communities are organized, planned, and managed by the residents of the geographic community. While each resident has their own house within the community, there is also a larger common house which is used for community meals, meetings and as a general place for children and adults to congregate. The common house can also be used for private gatherings (McCamant and Durrett 1989, 15-16).

The cohousing communities are not built on the basis of a religious belief or a specific ideology. They are built because people are dissatisfied with the ability of traditional housing alternatives to meet the needs of contemporary families. Cohousing communities, because they are designed, built, and managed by residents, are better able to meet the individual needs of those residents. The design of the overall community is carried out over an extended period of time by all of the future residents. This allows people to have greater knowledge of their neighbours than they would in a traditional residential setting. This together with the physical design of the area being that of a geographic community promotes a sense of community and therefore a greater sense of community (McCamant and Durrett 1989 1-17).

Living in an environment where you have had a say in the style and layout of not just your home but the larger geographic community is an empowering situation. There exists an element of control due to the increased personal nature of your environment. By rejecting traditional housing alternatives and choosing to explore an alternative outside of the norm, the cohousing group becomes empowered as a community. Their power lies in the control they exercise over their physical environment.

ANALYSIS

Sherry Arnstein's article "A Ladder of Citizen Participation" explains the various gradations of citizen

participation which occur within the existing institutionalized power structure. The framework on which her writing is based is the existing political and bureaucratic system and the latitudes for transfer of power from existing powerholders to citizens within that framework. There is no mention of abandoning the present framework and developing a more equitable alternative. There is rather an unspoken acceptance of what exists as the only option therefore the alternative seems to be to discover how to make it operate more equitably.

Empowerment is not about restructuring or redistributing power within an unfair system. It is about having people use the resources within to develop alternatives to the present system based on their own perceptions of their own problems and how they can solve those problems if they are not hindered by the system. Empowerment is not about band-aid solutions, it is about genuine systematic change by the people who are suffering from the inequities of the present system. Its solutions come from a different place and are therefore, by definition, different from those offered by the system.

Enabling people to cope within the system is comparable to enabling slaves to be comfortable within a system of slavery and to enabling prisoners to be content in prison. But enabling people to change the system itself, opening up the power, the democratic process - that's freedom and a new society (Keating 1975, 95).

All of the approaches and ideas about empowerment which have been discussed in this chapter so far have proposed alternatives to the existing system. An alternative view of

democracy, an alternative approach to education, household life, women and their role in the social order, Native existence, community activism and housing were all outlined. The common denominator is their rejection of significant change occurring within the existing political and bureaucratic system and their advocacy of an alternative approach authored and implemented by the people in need of change. The common denominator is that they all are striving to build the type of democratic system articulated by Thomas Jefferson: one which expands the latitude of individual and group choice in order that the options available to individuals and groups represent the wishes of the people rather than the wishes of a system working to maintain a disempowering social order.

Arnstein's view of change occurring through the transfer of power within the system from the current powerholders to people who are working towards greater equity within the system fails to recognize several factors. The first is the limits to change which are allowed as a result of the power relations within a patriarchal capitalist system. By adopting an agenda for change within the system you are accepting the system and the limits with which it constrains itself (Adamson, Briskin, and McPhail 1988, 180).

The second factor Arnstein fails to recognize is that involvement within the system even if it is to change the system serves to validate the system. If you advocate the preservation of the system with some alterations, you are legitimating the framework and inequitable power structure of that system (Adamson, Briskin, and McPhail 1988, 183).

INDIVIDUAL EMPOWERMENT

STARHAWK

One of the more current and enlightened writers on power relationships is Starhawk, a peace activist, leader in the feminist spirituality movement in the U.S. and Europe, author lecturer and witch. Starhawk practices Witchcraft because it is an ancient religion whose bias is "the protection, preservation, nurturing, and fostering of the great powers of life as they emerge in every being" (Starhawk 1987, 8). As one who desires a change in the existing power relationships to those which are egalitarian, Starhawk's choice to align herself with the religion of Witchcraft is a logical one.

To be empowered is what Starhawk refers to as drawing out one's power-from-within. Power-from-within is not something we have, rather it is something we can do. It is based on our ability to make choices which "recognize the interconnectedness of individuals in a community of beings and resources that all have inherent value" (Starhawk 1982, 12, 1987, 10). Power-from-within becomes a sense of mastery over our lives and selves that develops through our ability to speak our thoughts and convey our needs (Starhawk 1987, 10).

The current power structure is hierarchical and oppressive. This type of power is power-over. In order for empowerment to occur and for individuals to draw on their power-from-within there must be an understanding of the current power

system in terms of how it shapes us and acts within us. Once this intelligence about the system has been gained, we can actively choose to resist the system's domination. A realization of the ramifications of the existing power system is one of the initial steps towards one's own empowerment. Our understanding of the system allows our conscious efforts towards our own empowerment to be based on knowledge rather than speculation (Starhawk 1987, 67).

EDUCATION/LIFE EXPERIENCE

Through our everyday existence, our education, work, and social relationships we gain knowledge and experience about our world and its people. We develop opinions and attitudes towards people and issues which we use as a frame of reference from which to act and react to our environment. We become unique individuals who are more or less empowered based on how we use the knowledge and skills we have.

Many people possess power based on who they are in the social and political system. They may control wealth and have influence within the system and at the same time be in many respects disempowered. If they are not able to see alternatives and possibilities outside of a very narrow range they are a slave to a particular system which is wielding power over them. Being in a position of prosperity, they do not appear to be being harmed by the system, rather it is the inequities of the system which allows them their privileged position. As

individuals, they are limited due to their inability to look outside of the system. What is possible for them is what the system will allow.

Many more people possess very little power by the standards of society. They too may be disempowered if they fail to recognize that personal power lies, to some degree, in the recognition and pursuit of alternatives. Personal power lies in the ways in which you conduct your private and professional life. The person who strives for fairness and equity in every aspect of his life and is not co-opted by money or the system possesses a great deal of personal power. That person has the power to make decisions for his life based on internal convictions about fairness and equity rather than externally imposed ones.

INDIVIDUAL EMPOWERMENT THROUGH GROUP PROCESSES

When individuals are involved in groups which operate from a framework which is conducive to aid in the empowerment of the group those individuals can become more empowered as individuals. It is logical that the people who gravitate towards such groups would be empowered to a degree which would express itself in the involvement in such a group. It is also logical that the act of being involved in a group process which is empowering would have the spin-off effect of leaving the individual members of the group with a greater sense of self. This could conceivably be translated into a greater sense of

personal power.

The feelings of pride and accomplishment which arise out of striving within a group to achieve a desired result is not contained within the group alone. The realization on the part of the individual that they were an important participant in the group process will give the individual an increased sense of self and can be personally empowering.

ANALYSIS

Individual empowerment seems to occur along a seemingly endless continuum. Each time we gain a new piece of information and dare to use it for ourselves or others we increase our personal power. The more we learn and use what we have learned the greater our personal power.

As our knowledge grows so does our realization of our need to act responsibly with more than our own interests in mind. An empowered individual knows they are not self-contained. They must exist with others, in a common environment. If they ignore these realities they are only selfish and self-serving. An empowered person is sensitive to the effects of their behavior on others. An empowered individual, in many respects lives an alternative life-style due to their desire to have their life reflect the sense of themselves and their environment they have developed.

Individual empowerment can, at the level where individuals are beginning to gather knowledge and experience some personal

power, be compared to Arnstein's ladder of participation. While individuals are gaining some sense of themselves through the attainment of knowledge they are working within the system. Learning to deal with bureaucracies, developing opinions on issues, and standing up for your rights and beliefs develop one's personal power. These things are usually carried out within the confines of a given system and therefore can be paralleled to the various rungs on Arnstein's ladder of citizen participation.

When individual power grows to the extent that the individual develops a philosophy of life which is incompatible with the philosophy of the larger system the parallels with Arnstein's model disappear. In order to maintain individual power the individual must grow beyond the constraints of the system. Arnstein's model does not allow that degree of latitude. The individual is forced to create or pursue alternatives which are outside the framework of the system in which Arnstein's model is based.

SUMMARY

The instances of group and individual empowerment that were outlined in this chapter highlight several important factors about the nature of empowerment and participation within the present system.

Empowerment, which leads to a change in the status quo and therefore a correction in the inequity, cannot occur within the

system as a function of the system. Empowerment must occur outside of the system in the development and utilization of an alternative to the system's way of dealing with the situation. The empowering alternative must be developed and utilized by those desiring a change in the disempowering situation. It is not something which can be given to them, they must be part of their own liberation. This, then, is true empowerment, or empowerment unrestrained by and independent of the power of the dominant system.

Empowerment can also occur in a relative way. The increasing of one's power within the system, relative to one's former power, due to increased knowledge of how to function within the system in order to obtain the maximum benefits from the system is also a type of empowerment. This type of empowerment, or relative empowerment, faces the constraints and inequities imposed externally onto the individual by the system.

The previous delineation of empowerment highlights the restrictive nature of Arnstein's Ladder of Participation. True empowerment is not dealt with in Arnstein's model due to the fact that her delineation addresses only participation within the system. True empowerment recognizes the limiting nature of the system and proposes alternatives to the options offered within the system which are authored and controlled externally to the system.

The idea and practice of true and relative empowerment can be paralleled to the women's movement strategy of disengagement

and mainstreaming and therefore be a strategy for undertaking the process of social change necessary for building a society based on empowerment. As society becomes empowered in a relative way, its awareness of the inequities of the present system should grow due to its increased knowledge about the system. While the awareness of inequities grows, the development of alternatives, or true empowerment will also be occurring. If alternatives exist and are being developed while there is a larger movement towards discontentment with the present system, there will be visible alternatives in which the discontented can take part.

CHAPTER FOUR
CASE STUDY
TENANT'S RIGHTS WORKSHOPS

THE ORIGIN OF THE PROJECT

One of the central purposes of this thesis was to develop an understanding of an empowerment approach to the organization and operation of our personal and professional lives. The inability of planning in particular and the individual members of the population in general to operate from this perspective (Chapter 2) indicates it is not an approach which presently receives enough support to be adopted on the level of large-scale society. This being the case it was deemed relevant and necessary that I discover a project which had the objective of embracing an empowerment perspective.

Becoming involved in a project with this objective would allow me first hand experience in the process of empowerment. The involvement in an empowerment based project would allow me to test the ideas, concepts and pitfalls contained in all of the literature on empowerment and therefore clarify both the idea and practice of empowerment.

My role in the project, when it was discovered, would be to observe the process of empowerment and if possible, participate in any capacity the group deemed to be appropriate. As a full member of the group I would develop knowledge of the process and therefore the perspective to observe and analyse.

With the aim in mind of discovering a project, I discussed

with Professor Gerecke who I might speak to in order to become involved in a project which was not only perusing the tenets of empowerment, but was also a project under the umbrella of planning. It was decided I should contact someone from the Administration of Neighbourhood Improvement Program, the neighbourhood planning program in Winnipeg (Jan 6, 1989). After several telephone calls I came in contact with a Mr. Don Gagnon, coordinator of the neighbourhood planning program in the City of Winnipeg. We discussed my topic and the possibilities of me doing a practicum in one of his programs (Jan 12, 1989).

One of the possible projects I discussed with Mr. Gagnon, which was quickly ruled out, was involvement with the North Logan Community group. This group, I was informed, was not being worked with at this time. I asked if it was do to the fact the Logan group became vocal and somewhat powerful on their own and obtained concessions the city did not want them to have. Mr. Gagnon stated this was not correct. He also stated that part of the trick to community based planning and empowerment for the planner is to be able to recognize the point at which the community becomes more independent and can act more and more on its own. It seems that this was not a point the officials working with the Logan group had properly considered.

Following my discussion with Mr. Gagnon, I spoke with Professor Gerecke about my what had transpired. During my consultation with Professor Gerecke we decided any project I would be placed in by Mr. Gagnon would be, given he works for

the City of Winnipeg, politically safe. It would not involve anything which could appear politically embarrassing if it appeared in print. Given the topic of the thesis and the fact that the system in which planning operated tends not to be empowering, we decided I should look elsewhere for a project (Feb. 24, 1989).

My next contact was with Linda Williams, a social worker who is involved with a housing advocacy group (Winnipeg Housing Concerns Inc.). She informed me of her group's intention to carry out a series of educational workshops for low income housing tenants on the rights and responsibilities of landlords and tenants. It was the goal of the group to obtain volunteers from the community, train them to carry out the workshops and have the necessary information to be a resource and advocate for other people in the community. My role with the group would be to help in every aspect of the process, just like everyone else involved (May 2, 1989).

The project selected was with WHCI. It was independent of political ties because it was with a group that is not politically affiliated. It was independent of the planning profession in that it was not concerned with an area which traditional planning encompassed. This would give me both political and professional freedom. I would be able to make the political observations I believed to be relevant and I would be able to place the project in the context of planning without being constrained by the traditional definition of planning.

THE PROJECT

On May 25, 1989 I met with Professor Gerecke and Linda Williams in order to further clarify the direction and purposes Winnipeg Housing Concerns Inc. (WHCI) would be pursuing in their undertaking of the tenant education workshops. Linda reiterated the group's desire for the ultimate purpose of the workshops to leave in place, as a result of the information disseminated by the workshops, a structure run by tenants which would act as an information and support base for other tenants experiencing housing problems. Both Linda and Professor Gerecke suggested I write down any questions and ideas I have in regards to the goals and direction of WHCI's approach to the development and undertaking of the tenant education workshops. I should ask those questions and put forth my ideas at the next meeting of WHCI in June of 1989.

June 20, 1989 - WHCI Meeting at the North End Community Ministry
470 Stella Avenue.

WHCI applied for a \$2,000 grant from the Manitoba Law Foundation to fund the tenant rights workshops. The possibility of delaying the beginning of the workshops until the funding comes through in October was discussed and dismissed. It was decided that the workshops would begin in late September and the group would rely on money currently in the WHCI's bank account.

Several of the tenant members present expressed concern in regards to the recruiting of new tenant members. It had been their experience that people who join housing groups and

organizations are threatened with eviction. Even though someone cannot legally be evicted for joining a housing group, many people are intimidated by the threat and their lack of knowledge as to what their actual rights are. People who are viewed as troublemakers due to their membership in a housing group have also been discouraged by management harassing them and their families or getting neighbours to substantiate false complaints against them.

The group decided it would be able to maximize its impact if it involved some of the community organizations in the area in the workshops. Organizations such as the Hope Center, MAPS, Northwest Child and Family Services, and Beat The Street could make their clients aware of the workshops and encourage them to attend. Anyone from these organizations wishing to be involved in the organization of the workshops would also be welcomed.

The group decided to conduct a meeting on September 5, 1989 with people from community groups interested in being involved in the workshops. The purpose of the meeting will be to define the objectives of the workshops, ie. education, organization, empowerment, advocacy, or providing a service and based on the stated objectives, develop an agenda for the workshops.

Observations

WHCI has been together since 1982. During their past tenure as a housing group they have once before conducted housing workshops. The previous venture into housing workshops established the group through the broadening of its membership

to include some 200 names. From the workshops the group moved into lobbying. It was believed that a change in one of the sources of housing problems, the provincial housing legislation, would circumvent some of the problems they encountered while conducting the workshops.

The act of changing the focus of the group from education of individual low-income housing tenants to lobbying for more equitable housing legislation caused the involvement of a number of the tenant members to terminate or take a less active role. The focus of the group on lobbying for better housing legislation caused the purpose of the group to shift from the discussion of everyday problems which they could all relate to and try to help solve to the discussion of the make-up of a good piece of housing legislation, critiques of proposed legislation, and actions towards having the perspective of their group heard and heeded by the legislators who were drafting and passing the legislation. The tasks of the group became technical and somewhat beyond the scope and interest of many of the tenant members. Consequently, the principle actors of the group became the community activists who were members of the group: Doug Martindale, the executive director of the North End Community Ministry, Linda Williams, a social worker for the City of Winnipeg's Core Area Residential Upgrading and Maintenance Program, and Mel Holley, a paralegal working for the Legal Aid Society of Manitoba. Some tenant members remained but their role in the operation of the group came to be that of discussing

and approving action and strategy after the possibilities were narrowed by those members of the group who had a better understanding of the technical nuances of the legislation and the legislative process.

One of the purposes of WHCI re-establishing the workshops for low-income housing tenants was to re-establish the visibility of WHCI in the low-income housing community¹ and increase and update its membership list. It was felt that the sojourn into lobbying for better housing legislation was valuable but also came at the price of a certain amount of lost contact with the people the group purported to represent. By going back to its roots, the housing workshops, the group believed it could regain some of its perceived lost status as a tenant's group controlled by tenants (Linda Williams, August 14, 1989 and Doug Martindale August 18, 1989).

The fact that once WHCI stopped conducting tenant rights workshops they were no longer available also made WHCI members aware that their approach this time should be different. They realized WHCI would not go on forever in the same form. That being the case the dissemination of the information which they supplied in the housing workshops would need to be carried out by someone else. If the group could involve tenants to the degree where they would be information bases for other tenants then the information WHCI supplied would be entrenched in the

¹WHCI was well established in the political community due to its concerted and ongoing efforts at legislative change. This effort and its result in the exodus of tenant members caused a decrease in its visibility in the community of low-income housing tenants.

community and would survive the demise of WHCI. This was another aim in re-establishing the housing workshops (Linda Williams, May 2, May 25, August 14, 1989).

September 5, 1989 - Meeting of WHCI to Organize the Tenant Education Workshops

The group decided to target the workshops to low-income tenants living in private sector housing. Given the fact public housing and housing legislation which sets and enforces housing standards are both government creations, it was believed that the more manageable task would be to encourage private sector tenants to encourage the government to better police the private sector rather than having it clean up its own backyard. While many of the problems of public housing are similar to those in private housing, there are certain unique conditions existing in public housing which would be difficult to correct through the dissemination of information to tenants. It was decided, however, we would not exclude public housing residents from attending the workshops. We would provide them with whatever help and information that was available.

The group also formally decided the content of the workshops would be the rights and responsibilities of tenants and landlords and the avenues one could pursue in order to attain those rights. The goals of the workshops beyond education of rights, responsibilities, and alternatives would be to empower tenants so they would be equipped to pass on the

information they have to other people experiencing housing problems. The latter goal will be carried out by encouraging and fostering tenant leadership as well as tenants helping tenants both within the context of the workshops and after the information had been passed on to them through the workshops.

The next task of the group was to outline the problems we would likely hear about from the tenants attending the workshops. Once the anticipated problems were outlined we listed the jurisdictions which would be concerned with each problem. For example; one problem identified was the quality of housing. The jurisdiction identified was the Landlord and Tenant Affairs By-laws. This exercise was conducted on a large piece of paper, taped to the wall for everyone in the group to see and input their ideas. (See Figure A)

PROBLEMS	JURISDICTION
1. Public Housing	MHRC, City of Winnipeg, Federal Government
A) Manager's Manual	
B) Evictions	
C) Harassment	
D) Difficulty of organizing tenants	
2. Discrimination	Human Rights Commission
3. Housing Affordability	Social assistance regulations, minimum wage level, rent regulation.
4. Housing Quality	Landlord and Tenant Affairs, City of Winnipeg By-laws.
5. Mobility/Migrancy	See discrimination, affordability, and quality.
6. Landlord and Tenant Affairs	Provincial Government.
7. Fines - Lack of enforcement	City of Winnipeg By-laws, courts.
8. Security deposits not being returned	Landlord and Tenant Affairs.
9. Empowerment of tenants	WHCI workshops and the tenants.
10. Lack of heat, mice and roach problems	City of Winnipeg, Provincial Government, and the Health Dept.

(Figure A)

Once the gravity of the task at hand had been realized through the exercise of outlining problems and jurisdictions, the group decided to set a tentative time for the first workshop. Given it would be the first presentation, we decided to make use of a captive audience. Wednesday mornings some people go to the North End Community Ministry at 470 Stella Street for groceries and a budgeting class. The group decided that this would be a good arena in which to test the form and content of our housing workshop. The exact date would be decided after one more organizing meeting.

September 22, 1989 - Organization Meeting for Housing Workshops

The group decided to call the workshops; "Fight For Your Housing Rights Workshops." The first workshop would be with the North End Community Ministry's Wednesday morning budgeting class on September 27, 1989.

The Core Area Residential Upgrading and Maintenance Program (CARUMP) where Linda Williams, one of our group members works, has a tenant's handbook which it uses for education. The handbook covers tenant and landlord rights and responsibilities, as well as information about the appropriate agency for different housing related problems. CARUMP also has a model house which highlights many of the possible housing problems people may be experiencing. The group decided it would make use of these resources to conduct our workshops. (See Appendix A for a copy of the handbook and pictures of the house.)

September 27, 1989 - Fight For Your Housing Rights Workshop -
North End Community Ministry

The about twenty people in attendance who were there principally to get groceries were introduced to the Winnipeg Housing Concerns Group by Doug Martindale, president of WHCI. Doug gave a brief explanation of the history of WHCI and an explanation of the purpose of the workshop which was to be conducted that morning. Linda Williams conducted the remainder of the workshop using the CARUMP sample slum house to highlight various housing problems and the Tenant's Handbook to explain rights, responsibilities, and possible courses of action. There was also time throughout the presentation of the workshop for people to share their housing experiences and problems and have solutions or courses of action suggested.

Although the response from the people attending the workshop was not what one might call overwhelming, it is interesting to note the degree to which the people in attendance were aware they were being inadequately housed. The previous week they were asked to imagine they were a bird and to draw the house the bird would see. The pictures revealed houses in states of disrepair ranging from uncomfortable to dangerous living conditions. (See Appendix B for a list of characteristics) The lack of commitment on behalf of these people to the alternatives the workshops presented can probably be attributed to lack of trust that WHCI could affect any change and lack of faith in the system to offer them, people from the

lower socioeconomic strata of society, any real help and protection. One person in attendance summed up the attitude of the group when she told the group she had an opportunity to settle her claim in Small Claims Court with a student lawyer, at no cost to herself, but she dropped her claim. She felt the process was too long and complicated. She was overwhelmed and intimidated by the system she would be required to use in order to be treated fairly.

September 28, 1989 - Meeting With Linda Williams

We discussed the first workshop and agreed that the prospects of finding people who would be willing to commit to involving themselves in the workshops to the degree that they could become a resource in the community would be quite slim if we relied on recruitment from the workshops alone. We decided the best alternative would be to more actively pursue a course of action discussed and endorsed by the group at an earlier meeting. We needed to contact community organizations who had a familiar client base. These organizations could then put us in contact with clients of theirs who might be interested in becoming involved in the housing workshops.

October 12, 1989 - WHCI Meeting

Myself and Tamsin Collins, a social work student doing her fieldwork with CARUMP and WHCI spoke to several organizations and had difficulty obtaining names of potential trainees for the

housing workshops. The group decided to conduct a larger workshop in November and draw interested individuals from that group. It was also decided that we would continue to contact various community groups to inform them of the workshops. We will advertise the workshop, probably by distributing leaflets and posters in the community. The workshop will be held on November 23, 1989 at the North End Community Ministry.

October 31, 1989 - WHCI Meeting

The group confirmed it would advertise the workshops through the distribution of leafettes and posters. The schools in the area of the North End Community Ministry (NECM) with Community Education Development Association (CEDA) representatives (David Livingston, William Whyte, King Edward, Strathcona, and Aberdeen) will be asked to send leaflets home with the students. We will also do mail-outs to people on WHCI's mailing list as well as the people on NECM's grocery list. The organizations previously contacted by myself and Tamsin will also be notified of the workshop.

November 14, 1989 - Organization meeting for the Fight For Your Housing Rights Workshop to be held on November 23, 1989

Leafettes have been mailed out and agencies were contacted to advertise the workshop. I also hand delivered leaflets to some of the apartment blocks around NECM. The leafettes and posters offer free transportation to and from the workshop and

free childcare during the workshop and refreshments during the workshop. Doug and I have volunteered to provide rides to anyone who calls for one. Doug has also arranged to have two baby-sitters who we will pay \$6.00/hr. The group has also decided to provide healthier refreshments than the standard doughnuts; fresh fruit, cheese, and crackers.

The agenda of the workshop will begin with an introduction to WHCI, its history , and the aim of the workshops. The next portion will be a formal presentation of housing information using the CARUMP model house and the Tenant Handbook as references. After the formal presentation we will break the people at the workshop into smaller groups; each containing a member of WHCI. The smaller groups will serve as the forum in which people can ask questions and air their particular housing concerns. These questions and concerns can then be discussed within the smaller group but also be brought back to the larger group for discussion and brainstorming on possible solutions or approaches towards moving towards a resolution of the problem.

November 23,1989 - Fight For Your Housing Rights Workshop

Attendance was marginal, 15 people including workers. The format of the workshop was carried out as it had been set out in the organization meeting.

The group decided it should follow up on some of the problems presented at the workshop by having people return and report back to the group about any progress made towards the

resolution of their problem. This would be done by having people leave their addresses so we could notify them of the time and place of the next workshop. This practice also served to expand and update the WHCI mailing list.

December 5, 1989 - WHCI Meeting

The group deemed the workshop held on November 23 to be a success. Because it created a forum in which people could talk about their housing problems and have them addressed, even if only on an information level, the workshop served a purpose. The consensus is, however, we need a more stable group in order to undertake an education process which would lead to tenants taking over the ownership of the group and the information it is distributing.

We have set another workshop for December 13, 1989.

December 13, 1989 - Fight For Your Housing Rights Workshop - NECM

The workshop was run under the same format as the last one. There were new people in attendance as well as people from the last workshop. The people from the November 23 workshop reported no resolution of their housing problems but had taken some initial steps towards the end of addressing the problems, ie., they had gotten in contact with the appropriate agency whose function was to deal with their problem.

A lady in attendance at the workshop (Mrs. Kellington) is

there because she cannot get the security deposit back from her last place. Myself and Bob McFaddyn who works for CARUMP and is involved in WHCI go with her to another room and listen to her story. Bob agrees to write a letter to the Rentalsman for her and visit her house to go over the letter; I will go with him. The letter will serve the purpose of obtaining her a hearing at which the Rentalsman's office will decide if her security deposit was unjustly withheld based on the presentation of her's and the landlord's cases by the respective parties and the appropriate witnesses.

December 14, 1989 - WHCI Meeting

The grant from the Manitoba Law Society has been approved. This influx of monies will allow us to more widely advertise our next workshop at Pinkham School on January 25, 1990. Specifically, we will be able to afford to take out an advertisement in the Inner City Voice. (See Appendix C)

Pinkham School has a CEDA representative working in it. It is hoped that the existence of an intermediary between the tenants and WHCI will facilitate bringing people out to the workshops. The CEDA representative can use their knowledge of and contact with the community to encourage people with housing concerns to attend the workshop.

**January 25, 1990 - Fight or Your Housing Rights Workshop -
Pinkham School**

The workshop was conducted in a similar fashion to those in the past. An introduction to WHCI was made along with an explanation of the other issues WHCI was working on, such as its lobbying efforts in regards to housing legislation. People seem disinterested with this information due to the formal and technical nature of it. They are in attendance to receive help for their immediate housing concerns.

Once again the CARUMP model house and the Tenant's Handbook are used as references to clarify and visualize the information being presented. The technique of breaking the group into smaller discussion groups in order to talk about specific housing problems and then bringing the problems back to the larger group for discussion is once again employed. This technique is quite useful for this particular workshop given there were 27 people in attendance.

January 30, 1990 - Meeting at Landlord and Tenant Affairs with Mrs. Kellington Re: the return of her security deposit.

I have agreed to go with Mrs. Kellington to the meeting at Landlord and Tenant Affairs after a conversation with Doug Martindale on January 17, 1990. He suggested I attend with her in order to keep her focused on the issues which were relevant to this particular incident. Our past contact with Mrs. Kellington has revealed a tendency for her commentary to include the body of all of her housing experiences over the last decade rather than just those relevant to the time in question.

I questioned whether it would not be personally valuable for Mrs. Kellington to go and speak for herself especially seeing WHCI had done everything to bring about the appeal with Landlord and Tenant Affairs for her. While Doug agreed that Mrs. Kellington speaking for herself would be valuable he was not confident the benefits of that action would outweigh the costs, ie., by speaking for herself Mrs. Kellington would be more likely to lose her appeal given her tendency to confuse her points with irrelevant commentary. He also questioned the appropriateness of such an approach given there had been no specific statement from WHCI in regards to our desire to pursue an empowerment role over an advocacy role.

Mrs. Kellington told her side of the story with me encouraging her to stay on track when her commentary diverted to events not relevant to the particular incident in question. She seemed to be happy she had the opportunity to confront the system and even though the judgement eventually came down against her, she was to some extent, satisfied with her efforts to correct a perceived wrong.

**February 22, 1990 - Fight For Your Housing Rights Workshop -
Strathcona School**

The general procedure for organizing the workshops became stable after the success in numbers realized by the workshop at Pinkham School. We would continue to organize around established community actors such as CEDA representatives as

well as utilizing leafettes, posters, and an advertisement in the Inner City Voice to publicize the workshops. The practice of supplying food, transportation, and childcare for each workshop would also remain intact.

The workshop at Strathcona School was less of a success than anticipated. There were only 5 tenants in attendance. The mechanics of the workshop remained the same as in past workshops with one exception. Given the small number of people in attendance we did not break into smaller groups to discuss specific housing concerns. The entire workshop was conducted as one group.

March 6, 1990 - WHCI Meeting

Given the poor attendance at the Strathcona School workshop relative to the Pinkham School workshop it was decided that we should more closely follow the approaches taken in the instance of Pinkham School. While the approach of WHCI had remained the same it was discovered that the CEDA representative at Pinkham School had had a greater degree of personal contact with people in the community encouraging them to attend the workshop than had the CEDA representative at Strathcona School. Based on this fact, the group (WHCI) decided we should encourage the community groups and actors we worked with to follow that line of action when preparing to host a workshop. The purpose of holding the workshops in the facilities and jurisdictions of these community actors was to take advantage of their relationships to people in

the community that may be able to benefit from the information disseminated in the workshops. It is only logical then, to maximize the assets these community actors possess.

With this in mind the group decided I should meet with the CEDA representative at Norquay School, the site of our next workshop. I would pass on to her the conclusions we had come to and encourage her to follow what we believed to be the best course of action; maximum personal contact with people who might be interested in attending the workshop. We also concluded it would be beneficial if she could involve the resident's association which operated in the area, in the organization and advertising of the workshop. By including the resident's association, it was believed we could maximize contact with people in the area who were actively working on their housing concerns.

**March 22, 1990 - Fight For Your Housing Rights Workshop -
Norquay School**

The workshop was poorly attended and those who did attend were members of the resident's association and owners of rental property. While they found the information we presented interesting and useful, the discussion centered on the apathy and lack of commitment of tenants to participate in any change of the housing status quo. The evidence to substantiate this claim was the lack of tenant representation at the workshop as well as numerous examples from their own experience.

April 9, 1990 - WHCI Meeting

Workshops have been arranged for April in two locations. We will attempt to arrange for workshops to be conducted more frequently in order to spend the money from the Law Foundation grant. If the money is not used for tenant education by November of 1990, it will have to be returned to the Manitoba Law Foundation.

Observation

The workshops have become routine, in both their content and occurrence. We conduct at least one a month and the information and method of delivery are basically the same each time. There seems to have been an abandonment of the expressed purpose of leaving a tenant controlled structure in place to take over passing out the information which is contained in the workshops. The group, due to constraints on time and varying degrees of interest, seems to be satisfied with presenting the information and hoping it will help some people to deal with their housing concerns of both the present and the future. The attitude among the group seems to be that the workshops will continue as they now exist but that WHCI does not have the time or the resources to adequately address the problems expressed in the workshops. We are encountering the same concerns from tenants over and over and seem to be having little noticeable impact. The members of the group who were involved with WHCI when it conducted these workshops in the past have stated that the problems have remained the same and some of the people we

are hearing from are back asking for help with the same problems.

April 19,1990 - Fight For Your Housing Rights Workshop -
Ellice Parent-Child Centre

There were six tenants at the workshop. Once again form and content of the workshop and feedback from the tenants remained similar to that of other workshops.

April 24,1990 - Fight For Your Housing Rights Workshop -
Mulvey School

The workshop attracted six tenants. One person in attendance is a volunteer at Agape table. He expressed an interest in having us conduct a workshop at Agape table.

June 13,1990 - Fight For Your Housing Rights Workshop -
David Livingstone School

This workshop was conducted in conjunction with the Lord Selkirk Park Resident's Association. The workshop was held after several perspective presidents of the resident's association made their why I should be elected speeches. That process facilitated the workshop because the people who attended were expressing an active interest in moving towards resolving their housing concerns both formally through participation in the resident's association and informally through the gathering of the information supplied in the workshop.

This workshop was unique from the others we had conducted due to the fact the people in attendance were predominantly public housing residents. They not only had to deal with their housing concerns but also with the bureaucratic and political stumbling blocks unique to government run institutions. The other unique characteristic of this workshop was the fact that it was attended by the two community police officers who worked in the area. My first blush impression of their attendance was negative due to my belief that they would impede the workshop with a less than positive assessment of their contact with the people in the community and the actions of those people in regards to how they cared for the structures in which they are housed. This assessment turned out to be unfounded. The police officers were both positive and helpful in their participation in the workshop.

**June 14,1990 - Fight For Your Housing Rights Workshop -
William Whyte School**

No one attended the workshop.

July 25,1990 - WHCI Meeting

The group has decided to carry on with the workshops. We have also decided to hold an annual meeting in order to inform people about the work of WHCI and gain new members who would be willing to be a part of the board and membership of WHCI.

**September 10, 1990 - Fight For Your Housing Rights Workshop -
Agape Table**

Many people use Agape Table on a regular basis. The approach utilized in the workshop of having people talk about their problems and brainstorm on solutions seems well suited for Agape Table given there are many people who regularly use the facility. The information they receive seems to have a greater opportunity to circulate to others. While this would be ideal, the reality is that only three people came to the workshop.

September 27, 1990 - WHCI Meeting

The structure of a city-wide housing coalition has been formed and is meeting October 25, 1990. WHCI will be a part of the meeting with the intention of determining if WHCI can work with the coalition to better achieve its goals. A decision on the future direction of WHCI will be made after the housing coalition meeting.

October 25, 1990 - Housing Coalition Meeting

The purpose of the housing coalition meeting was to provide a forum for people who are interested in housing issues to come together and discuss those issues. This was carried out by having those in attendance express the issues they believed to be relevant. There was also a general sense that the best approach towards the resolution of these issues would be through better networking of community groups interested in addressing

housing concerns.

Observations From The Housing Coalition Meeting

The meeting seemed to lack an obvious direction and amounted to an organized bitch session on the housing problems of lower income groups. The crowd seemed confused as to the purpose and future direction of the coalition. The presence of the public housing bureaucrats and the tendency of people to focus on them was potentially restricting to the goals of the meeting. Luckily, someone pointed out their domination of the meeting was taking away from the development of issues and the input of community groups. The presence alone of the public housing bureaucrats was potentially damaging due to their propensity to view the world from the constraints of the system in which they operate, especially given the purpose of the meeting was to move beyond present housing constraints.

November 21,1990 - Fight For Your Housing Rights Workshop - King Edward School

No one attended the workshop.

March 15,1991 - Telephone Interview with Linda Williams

The housing coalition is continuing to meet. They have been discussing policy, setting goals, and trying to organize a public meeting. They have also been to see the Minister of Housing several times in regards to legislation and the role the

coalition can play in the area of housing in cooperation with the government.

In terms of WHCI, the group no longer meets although it does still exist. The name and incorporation of WHCI will likely be absorbed by the housing coalition.

The workshops formally conducted by WHCI have also ceased. However, with the passing of the new housing legislation, Bill 13, there was money provided for public education. Landlord and Tenant Affairs are utilizing this money to conduct tenant education workshops similar to those conducted by WHCI. Perspective audiences must contact Landlord and Tenant Affairs and request that they make a presentation.

ANALYSIS

The tenant education workshops conducted by WHCI did not fulfill the intended goal of leaving in place a structure, controlled by tenants, which would serve to provide other tenants with information and aid in dealing with their housing concerns (empowerment of tenants). Its failure to achieve this goal is the result of several factors.

The first factor which contributed to WHCI's failure to achieve its empowerment goal is the orientation of WHCI. WHCI's history was that of an advocacy group. It represented people to various agencies and to government by writing letters, speaking on behalf of people, and lobbying on behalf of its membership for institutionalized change within the government structure.

WHCI was not accustomed to letting people speak for themselves, it was, however, accustomed to, with people's permission, speaking for them. This is not to say WHCI discouraged people from speaking and writing letters for themselves because it did not. Rather, WHCI provided a forum for which people could express their needs and concerns and have those needs and concerns placed in the public arena by a group more familiar with and less intimidated by the public arena. WHCI provided people with an alternative to speaking for themselves and at the same time perpetuated the need for WHCI to continue to fulfill the role of speaking for people. ²

The second factor in WHCI's failure to achieve its empowerment goal is the fact of who were the principle actors in WHCI. The principle actors were generally community activists, people who worked for various social service agencies or institutions and involved themselves in WHCI out of a belief in the need for change, not community people who were experiencing the housing problems. This meant that the real control and power of the group was generally held by people whose stake in the issues were more ideological than personal. That is not to say the principle actors were not devoted to the issues. The point is that the issue is only an issue, not a fact of their

²I am not arguing for the elimination of groups such as WHCI. I am merely outlining the shortcomings of a group with WHCI's orientation in empowering its members. WHCI serves a very necessary purpose of providing the forum to gather the strength of numbers needed for achieving institutionalized change. This purpose, however, is not conducive to the empowerment of its group members. It is conducive to the continued dependence of the group members on the group structure and its goals of achieving institutionalized change.

everyday existence and the reality of that life along with the desire to get yourself something better can only be imagined by those who do not live it. Had the real power of the group been held by tenants, perhaps an empowerment perspective would have been a more important goal.

The final factor in WHCI's failure to achieve its empowerment goal is the monumental nature of the task. WHCI was a volunteer group with only four to six principle actors. The amount of time and effort necessary to achieve a tenant controlled and operated housing information base was beyond the limited resources and time commitments available through WHCI. If it were to realistically attempt to achieve that goal, WHCI would have had to abandon all of its other activities, ie., advocacy and lobbying and concentrate on empowerment. Given its history, WHCI was not prepared to abandon the roles it had achieved some success in fulfilling.

DID WHCI ACHIEVE ANY DEGREE OF EMPOWERMENT WITH ITS TENANT EDUCATION WORKSHOPS?

If the reader refers back to the discussion in Chapter Three on the empowerment potential of education and life experience they will understand how and on what level the tenant education workshops could be empowering. If the information garnered in the workshop led to an individual possessing knowledge they did not previously possess and if that individual was willing to utilize the knowledge they had gained to correct

circumstances which were disempowering to them or someone else, the workshop was empowering to that individual.

On an even more rudimentary level, The simple act of attending the workshop with the purpose of gaining information in order to solve a problem is a potentially empowering situation. The act of attending the workshop requires that the person recognize they have a problem they cannot solve with their present information base; the person realizes they are not empowered to act. By attending the workshop they are attempting to empower themselves to deal with their problem. The degree to which they become empowered depends on whether or not they use the information they gained to help themselves or anyone else.

If the reader refers back to chapter 3 and the discussion on Arnstein's Ladder of Citizen Participation they can place the tenant education workshops within the same context. The purpose of the tenant education workshops like the purpose of the type of citizen participation Arnstein articulated, was to enable people to better deal with the institutionalized system which concerns itself with the regulation and control of housing. One of the purposes of the workshops was to give tenants the necessary information which would allow them to make the present system operate as fairly and honestly as was possible, given the limitations placed on it by the structure in which it exists.

FURTHER OBSERVATIONS FROM THE CASE STUDY

The approach taken by WHCI in carrying out the tenant education workshops can be equated with a politic of mainstreaming, delineated in chapter three in the section on the women's movement. People came to the tenant education workshops because they were angry over their inability to achieve satisfaction with regards to their housing situation. They came seeking solutions to their inability to effectively operate within the current system and WHCI worked toward the education of tenants with the view of enabling them to better operate within the parameters of the rules governing housing. Through aiding in the creation of a better informed user group, WHCI believed it would move towards making the structure which controlled housing more accountable to the user group. While this is a noble undertaking, it is not empowerment. Real power is left with the system. The people who are oppressed are not moving towards any significant shift in power from the system to themselves. They learn only how to maximize their latitude within the constraints of the current system, not how to eliminate those constraints and increase their personal power.

While the tenant education workshops carried out by WHCI is a much better example of advocacy than of empowerment it does have some of the elements of the processes of empowerment. The tenant education workshops encouraged people to become involved in the group and to have a say in the goals and direction of the group. WHCI's orientation allowed, at least in principle,

community control. Community control is an essential component of an empowerment perspective. All of the examples of empowerment in chapter three make this quite clear.

One of the first meetings WHCI held in regards to the tenant education workshops was to outline the structure of the workshops. As was stated earlier in this chapter, the initial course of action was to outline anticipated areas of concern that would be expressed at the workshops in order that the group would be prepared to deal with the problems brought forward. This was done by placing a large sheet of paper at the front of the room and allowing anyone in attendance to input their ideas. This process can be likened to brainstorming, a technique used in order to allow all members of a group the opportunity to speak and to allow for the broadest possible range of ideas to be heard (Starhawk 1982, 103-104). Brainstorming is a technique which is useful in an empowerment building process due to its objective of having the maximum number of people and ideas involved in the problem solving process. This was a technique that was also used in the workshops. After people had aired their individual problems, those problems were discussed by the larger group with all in attendance being encouraged to input into the problem.

One component of the tenant education workshops was when the larger group broke into smaller groups and people within the smaller groups had the opportunity to talk about their housing problems. This process is comparable to one in the empowerment

literature referred to as rounds. Rounds is a process in which each person within the group is given an opportunity to speak without interruption. Each person's views and perspective is seen as having inherent value and the other members of the group are obliged to listen to what the person is saying (Starhawk 1982, 101).

SUMMARY

The tenant education workshops carried out by WHCI provided a forum in which people could seek solutions to and information about their housing concerns. The workshops did not fulfill their intended goal of leaving in place a tenant controlled structure to address future housing concerns within the community. The failure to achieve this goal can be attributed to the historical orientation of WHCI towards advocacy and lobbying, to the helping perspective of the people who were the principle actors in WHCI, and to the restrictions of time and resources experienced by WHCI. The failure to lay the foundation for a community controlled information network can also be attributed to the general perception on behalf of people in the community of their inability to fight the system and receive fair treatment as well as to their orientation towards the resolution of their immediate problems rather than on working towards a more certain future.

The workshops can be assessed as empowering on the rudimentary levels of presenting a forum for people to gain and

use information to better their situation and consequently become more empowered than they were before they received the information. The existence of the workshops was positive in that they principally served the purpose of facilitating the more fair and honest operation of the present institutionalized system in which housing is located by presenting information in regards to the rights and responsibilities of individuals to the system and the system to individuals.

Although the workshops pursued more of an advocacy than empowerment role the utilization of the techniques and goals of community control, brainstorming, and rounds are examples of elements of an empowerment process and evidence of at least a small amount of movement towards an empowerment based practice.

The process of organizing and carrying-out the tenant education workshops illustrated several important points about undertaking a community organizing process. The important factor in community organizing seems to be the ability to relate individually to people in order to motivate them to act collectively. The workshop in which WHCI had the best turn out was the one at Pinkham School. The unique characteristic about that workshop was the individual contact the CEDA worker who helped organize the workshop had with the people who turned out. Her individual contact with people provided the bridge between the people and the information WHCI wished to present. People, not leaflets or advertisements in the newspaper promising refreshments, transportation, and childcare, were the most

effective in motivating people to attend the meetings and voice their perspective.

CHAPTER FIVE
A PLANNING PERCEPTION
OF EMPOWERMENT

The purpose of this chapter is to outline a direction for planning based on the information presented in this thesis. It will attempt to answer the question: What would planning look like if it were to operate from an empowerment frame of reference? Given the delineation of an empowerment perspective of planning is the ultimate goal, this chapter will also have to address the mitigating factors which may effect the implementation of an empowerment perspective such as planning education and the socioeconomic system in which planning operates. In order to effectively carry out this exercise, consideration must be given to both the past and present so we might learn from what we have done and are doing before we propose a direction for the future.

An empowerment perspective of planning cannot realistically be proposed with the prospect of effective implementation in isolation from the socioeconomic system in which it operates. This being the case, the discussion in this chapter will move from the general of the current socioeconomic system, to the specific of planning as a professional practice.

LESSONS FROM THE PAST AND PRESENT

Western industrial capitalism, in which planning is an institutionalized participant, is oriented toward the preservation and perpetuation of the status quo. The status quo

consists of a supposedly free market industrial based economy supported through both direct and indirect subsidies by government in order to insure the health of business and in so doing insure the health of the economy and the population in general.¹ The accepted avenues of participation on the part of general public in the issues and institutions which effect their lives is restricted to those forums outlined and sanctioned by the governing institutions. Consequently, participation is generally in a form and of a nature which will cause the least amount of disruption to the institution in which people are participating. Participation will not normally cause a change or realignment in the ultimate decision-making process of the institution.²

There is a great deal of evidence to suggest the current system is not healthy and the members of this society are not doing well. Inflation and unemployment are high, the country is currently in a recession, the rate of taxation and the size of the debt locally, provincially and federally continues to increase while the level and quality of services decline. The ranks of the homeless are increasing, more people are going hungry and crime rates are at a level no rational person would judge to be acceptable.

All of this goes on without any hope of change because there are no concerted initiatives within the system whose goal is to change the status quo. Proposed solutions to the problems of

¹This point was covered in more detail in chapter 2.

²These points are outlined in more detail in chapters 2 and 3.

this society continue to focus on symptoms rather than addressing some of the fundamental structural defects of the system (Russell 1991, 7). There can be no hope to correct the inequities of the current system if there are no avenues within the current system which allow people to question some of the structural problems which exist within the system and have those questions addressed in ways which will lead to fundamental structural changes in the system. This process of change cannot and will not occur until there is a fundamental change in the larger definition of what constitutes a healthy social system.

Friedmann capsulizes the crisis of industrial capitalism when he states that planning as a process integrated into the state apparatus is incapable of coping with the crisis of industrial capitalism. More often than not, the solutions it attempts to implement only makes matters worse (1989, 10). This is true of all institutions integrated into the state apparatus. The function of those institutions is to perpetuate the existence of the state, the status quo. It is unreasonable to expect significant change to take place in an institution whose function is to perpetuate the status quo. Significant structural change can only occur as a function of a process whose life is not dependent on the system it is trying to change. Only when the agent of change has not been incorporated into the system which is to be changed, will the process realistically be able to work towards any fundamental structural change. The function of the agent of change will not be to perpetuate the status quo because

it is not integrated into the state apparatus, it has a life beyond the system and the existence of the system in its present form.

It is one of the contentions of this thesis that an empowerment perspective and an empowerment based process is the appropriate vehicle to bring about the necessary structural changes to the system. Before this will occur, it would seem valuable to explore some of the programs, actions, and ideas which are professing an empowerment orientation. These examples will be used as a means to analyze current institutionalized empowerment perspectives.

EMPOWERMENT WITHIN THE CURRENT SYSTEM

This section will examine several professions' attempts to develop and incorporate into their particular profession an approach whose stated goal is empowerment. It will examine the empowerment movements in social work, education, and politics. While these professions are by no means the only ones who have engaged in discussion and action towards the creation and implementation of an empowerment perspective they seem to be a good representation of the client based, helping professions who would be well served by a true empowerment perspective

SOCIAL WORK

Discussion of empowerment in the social work literature seems to center on the empowerment of the client relative to the

system and the social worker's role in aiding the client in adapting and coping within the system (Hegar 1989, 378; Hirayama and Cetingok 1988, 42). Empowerment is defined as the "process whereby persons who belong to a stigmatized social category throughout their lives can be assisted to develop and increase skills in the performance of valued social roles." (Solomon 1976, 6)

Empowerment is a "process through which clients obtain resources - personal, organizational, and community - that enable them to gain greater control over their environment and attain their aspirations." (Hasenfeld 1987, 479)

Empowerment is a process whereby people develop an ability to adapt in order to reach a "goodness-of-fit" with their environment so they may survive, develop, and achieve reproductive success. Coping is a function of adaptation and is the "expression of ones power over the environment in order to control, organize, and integrate oneself and the environment for survival, security, and equilibrium." (Hirayama and Cetingok 1988, 42)

The definitions and discussion of empowerment from the social work perspective define the empowerment process as a function to be undertaken by the system. The goal is to enable clients to exist with the greatest amount of latitude for choice within the system. The social work literature on empowerment does not seem to address the fundamental and systematic disempowering characteristics of the system itself. While there is recognition of the inequities of the system's distribution of resources and experiences that confer power within the system,

such as education, income, and financial credit; (Hegar 1989, 378) there seems to be no recognition that true empowerment comes from the recognition that the alternatives offered by the system serve to disempower because of the narrow range of possibilities which exist within the system. The empowerment possibilities, from the social work perspective are limited to exercising the power of the system. The possibilities of exercising one's own power, which has nothing to do with the system and is generally at odds with the system, is not explored.

Social workers, like many professionals, possess a certain degree of power based on their position as professional social workers. The worker is the link between the agency and the client and it is therefore , from the client's perspective, the worker who wields the power of the agency. Given the relationship between social workers and their clients generally involves a certain level of dependency; the client is dependent on the worker as a representative of the agency for resources the client needs and the agency possesses, the power of the worker relative to the client is heavily unbalanced. The worker also possesses a certain degree of power over the client based on the workers possession of expert knowledge. These factors cause the balance of power between clients and workers within the social work profession, as well as many other professions, to be tipped in the direction of the workers (Hasenfeld 1987, 470-476).

There is a suggestion within the literature that a reshaping of the power structure within social work practice can occur if

workers are willing to subordinate their own power interests to those of the client. Because the agency is generally dependent on the knowledge and expertise of its workers in choosing practice technologies the workers can use their professional power to endorse empowerment-based practice technologies. Workers can also use their professional power to influence the agency to adopt accountability measures based on empowerment principles. Finally, workers can act as an advocacy group on behalf of clients within the agency (Hasenfeld 1987, 479-480).

While these proposals, if successfully carried out, could increase the power of the client relative to the worker, it does little for the power of the client relative to the agency. It is still a body external to the client and the real interests of the client which are making the decisions for the client. The involvement of the clients are in matters of procedure and function rather than in content and purpose.

The other problem with the above proposals is that they do little to develop the client's ability to empower themselves. The discussion centers around how the worker can bring about change in order to make the system more empowering for the client. But, empowering for the client by whose definition of empowerment? Empowerment for the client only occurs if the workers decide to endorse an empowerment perspective. The empowerment of the client is dependent on the workers; whether or not they will endorse a new perspective and whether or not they will allow the new perspective to survive once it has been

introduced. This is only paying lip service to empowerment. True empowerment for the client will only arise when the client recognizes he is disempowered, demands his share of power in the relationship, and works towards the gaining and maintenance of that power. It will not arise out of a gesture of humanity and goodwill by professionals on behalf of their clients.

EDUCATION

I was able to find several books which discussed empowerment from the perspective of the education system. The first, The Empowerment of Teachers, discusses the possibilities of empowering teachers within the existing education system. The elements of an empowered teacher from the perspective of this book include boosting the status of teachers, increasing the knowledge of teachers, and allowing teachers access to the current power structure within the education system (Maeroff 1988, 6).

Once again empowerment is being bandied about as a relative state of being. The proposal is for teachers to become empowered relative to their former status but within the same system. This means that teachers may become more empowered than they were previously but they will remain relatively powerless to control and influence the system in which they operate. There are no provisions for systematic structural changes to correct the imbalance of power between the system and its workers, the system and its students, and the workers and students. Rather, there is

a proposal that teachers can become empowered through closer working ties with colleagues and the corporate world. The rationale behind this approach is that greater strength within the system will give teachers the opportunity and the power to influence the system. There exists a belief that the system is amenable to change when in fact the system and its supports are structured in a way to preserve the current order.

The idea of working within the education system in order to change the education system fails to recognize the education system is not an island of madness in an otherwise sane institutional order. As part of the institutionalized system, the education system follows the same general rules of order, conduct, and protocol as do the other institutions. The difficulty of achieving change relative to its former state of being is then further hampered due to the degree which the entire system serves to legitimize itself. It is difficult to make a case for wholesale change within one portion of the system when all the other parts of the system adhere to the old order. Effective change can only occur when there is a recognition that change is necessary for the entire system, not just a small part of the larger system.

The other book I found on empowerment and the education system was a collection of articles which recognizes the inability of the current education system, as a member of the larger institutionalized order, to empower the people involved in the system. There is a recognition of the concern that the

education system serves only to produce adapted individuals who can operate within the regimented, repressive, and deliberately unattractive programs of the capitalist system (Giroux and McLaren 1989, xv). There is also a call for learning to serve the purposes of self and social empowerment (xviii) and for the schools to be the sites in which the extension of individual capacities and social possibilities occurs (xxi). Learning will not be to perpetuate the status quo, learning will be for empowerment (xxiii).

Even though there is an evaluation of the system, in its present form, as being ineffective and there is admission of the direct ties of the education system to the disempowering goals of capitalist society (Carnoy 1989, 22), there is still a general adherence of the authors to the a retention of the education system. The proposals for change are generally within the context of the present system but in an altered form which will promote the stated goals of empowerment. Once again we are faced with the problem of working within the system to change the system.

POLITICS

An extensive discussion on traditional politics and its disempowering nature took place in chapter 2, therefore there is no need to repeat it here. The discussion in this portion will center on what is called the new populism.

The new populism is an empowerment based politics, occurring

on the grassroots and community level. It involves voluntary citizen initiatives, self-help groups, and and citizen activist groups. Populism is ordinary people practicing and teaching the values and skills of authentic public life and citizenship and in so doing empowering themselves and providing a forum for the empowerment of others (Boyte 1986, 13, Riessman 1986, 55).

Populism, if kept in the form outlined above is empowerment. Its forum is not the institutionalized political arena which has a purpose and agenda counter to that of populism. Rather, the forum of populism is the community meeting halls and homes of ordinary people. If populism remains an alternative to institutionalized participation and adheres to its purpose of providing a truly democratic, empowering forum in which people can become involved and work towards change, it will be a truly empowering process.

There exists the danger that populism can be co-opted by the the institutionalized political order. By aligning themselves with populist ideals such as preservation of communities, concern for the little guy, the working man, politicians use populist-sounding appeals in order to paint themselves as candidates who will work against the institutionalized order of big business. This erodes the legitimacy of true populist movements (Boyte 1986, 4).

An established or fledging populist movement can also be co-opted by the institutionalized political order if it allows itself to be brought into the fold of the institutionalized

political order. Instead of being an independent grassroots group which develops and pursues its own agenda and acts as an independent critical watchdog of the larger society, it will become, when brought into the institutionalized order, part of the system it is suppose to critique. The agenda of the group will become the agenda of the larger institutionalized order; preservation and perpetuation of that order, rather than the critique and changing of that order.

The politics of populism has very little to do with what comes to mind when we hear the word politics. Empowering populist politics must be independent of the institutionalized political system. Its purpose should be in its provision of an alternative to the larger system and its ability to act as an objective agent for critiquing the actions of the larger system.

SUMMARY: EMPOWERMENT WITHIN THE CURRENT SYSTEM

The discussion and action in regards to empowerment that seems to be the norm stresses empowerment within the system and as a proper function of the system. There seems to be little recognition that true empowerment must liberate one from the restraints of the system and it must occur because it was worked toward. One cannot become empowered through a gift of power, power must come from one's own effort and not be dependent on the system which served to disempower you.

Although there is evidence of the existence of a progessive edge within the system, it seems inappropriate to emphasize that

progressive edge when the mainstream significantly differs. While small parts of the institutionalized professions which make up the system demonstrate the ability to produce empowerment based alternatives and practices, the fact that they are the exception rather than the rule serves to endorse the contention that the system, as a rule, is not structured in ways which are conducive to the promotion of empowerment.

AN EMPOWERMENT MODEL

To be empowered or to recognize the need to pursue empowerment is not something which can be entirely capsualized within a particular issue. While it is possible to organize and mobilize people around an issue and utilize an empowering approach towards the resolution of that issue, true empowerment is not issue bound. It is a particular way of thinking about your existence, it is a life-style, not just a more egalitarian way to resolve an issue. The person who becomes truly empowered is the person who pursues empowerment in all aspects of their life.

This being the case, it would be premature to talk about an empowerment model of planning at this point. Before we can hope for planning, as a practiced profession, to operate from a framework of empowerment a certain number of prerequisites need to be met in order to enhance the possibility for success of an empowerment model of planning or any other profession. Throughout this thesis I have tried to stress that true

empowerment cannot be achieved by working within the structure of the present system or by undertaking action without the recognition that there are many other influences exerting pressure on the system to act and react in certain ways. A proposal of an empowerment model of planning without prerequisites to action would ignore the larger structure and its many influences.

PREREQUISITES TO ACTION

As human beings, we act and react to our environment and the other people within that environment. The result of those interactions is the social order, but the social order in an ever changing form. As the social order is created through interaction with the environment, it becomes part of the environment and consequently, once again becomes part of the interaction processes which form the social order and the versions of reality and normalcy which people come to accept through their interaction in the social order (Berger and Luckmann 1966, 50-52). The point is that who we are as people, the social order we accept as correct, what we view as real and normal are all creations of human existence. Anything created by people can be changed by people. This realization is the first prerequisite to action. Unless there is a realization, by people in general that who they have become and what they believe and live is not entirely imposed upon them there can be no real movement towards empowerment. Unless people understand and

accept their ability to create new versions of reality and a new social order, empowerment will remain a relative achievement, possible within an artificially restrictive environment.

The second prerequisite to action involves another perception, the perception of the effectiveness of institutions currently controlling a large portion of human behavior. Unless these institutions are seen to be inadequate in the servicing of the needs of people, there will be no motivation to change the institutions to more accurately reflect the needs and desires of people in general. Although institutions are inherently restrictive in that they channel human conduct in one direction as opposed to the many other directions which would theoretically be possible, the channelling is based on reciprocal typifications of habitualized actions; the shared history of how people generally act within the situations under the purview of the institution. Once established, the institutions develop additional control mechanisms in order to ensure adherence to the institutional order (Berger and Luckmann 1966, 54-55).

The perception of the need and possibility for institutional change is no small task given the institutions and the institutionalized order become real in and of themselves. With the transmission of the institutionalized order to a new generation, the creation and change of the institution by the current generation becomes perceived as less possible.

The objectivity of the institutional world "thickens" and "hardens," not only for the children, but (by mirror effect) for the parents as well. The "There we go again" now becomes "This is how things are done." A world so regarded attains a firmness in consciousness; it becomes real in an ever more massive way and it can no longer be changed so readily (Berger and Luckmann 1966, 59).

Under the current institutionalized order the power of individuals is limited to choosing among predetermined alternatives or abandoning the predetermined products and political parties and choosing to exit. This choice leaves the individual without an effective voice (Bowles and Gintis 1989, 29). Until there is a realization that the restriction of available choices is an artificial boundary put in place by our failure to recognize our ability to create and change what is real, the pursuit of an empowerment based system is not possible.

SO, WHAT IF WE CAN CHANGE REALITY?

Merely realizing that we can change what is viewed as real and normal means nothing if we have no vision of something with which to replace the old order. Changing from an institutionalized order which serves the needs of one elite group to one which serves the needs of another elite group is not a change worth working towards. This being the case, what is necessary is an alternative way to look at the world, one which is sensitive to the needs and values of all members of society and recognizes the inequities of the system being replaced. This is what Paulo Freire was talking about when he said the oppressed must realize they are oppressed, have that realization provoke them to work towards their own liberation and have the liberation take the form of an system which is not oppressive (1970, 34-43).

HOW CAN WE DEVELOP ALTERNATIVES?

In order to develop alternatives we must be able to think

and talk about systems and actions which we may not have experienced. Alternatives to the present system cannot be developed within the system. The possibilities within the present system have been judged to be inadequate therefore there must be an exploration for alternatives outside of that system. That exploration includes language, values, and cognitions which are different from those of the system we are seeking to replace. The development of an alternative is comparable to an effort to build up one's own strength. The achievement of greater personal strength can only come with exercising your muscles as the achievement of an alternative to the present system can only come with the exercising of the power we have which is not a function of the present system. If you were to try and use the existing system to create alternatives you would, in essence, be exercising someone else's muscle in an attempt to build your own strength.

What is necessary is an alternative descriptive system which allows us to convey our ideas and experiences in a way which is not bound up by the present system. Part of building our own strength is being able to describe the world in ways which will enhance our values and experience. The alternative descriptive system is part of a psychology of liberation.

A liberation psychology, like liberation theology, maintains an "option for the poor." It allies itself with the dispossessed, with those resisting oppression, not with the forces of control. It must be useful to those who may not have formal education, or state-issued licenses. Therefore, it must be understandable. It is not anti-intellectual, but it realizes that intellect divorced from feeling is itself part of our pain. Its insights are conveyed in a language that is concrete, a language of poetry, not jargon; of metaphors that clearly are metaphors; a language that

refers back to the material world, that is sensual, that speaks of things that we can see and touch and feel. It is a vocabulary not of the elite, but of the common, and its concepts can thus be tested by experience (Starhawk 1987 21).

In his article "Populism and Powerlessness," Lawrence Goodwyn states that the remoteness of twentieth century governments from their surrounding populations is due to the absence of "institutional places where democratic politics can authentically take place" (1986, 23). The democracy of political parties consists of small backrooms where elites negotiate the direction of the party. Involvement on the part of the citizenry is restricted to their one vote on election day. In order to make governments truly representative of the citizenry, the citizenry must create and use authentically democratic, institutional spaces to conceive, debate, formulate, and express their democratic ideas. If people realize they have the power to create and change that which is seen to be normal and real and if they realize the current system is artificially limiting and disempowering and they move in the direction of change through the pursuit of an alternative system based on alternative goals and values, they will be able to create those truly democratic spaces and make governments truly representative.

In his article "Transcending Despair: A Prelude to Action," Norman Goroff contends that in order to feel empowered to work for the elimination of nuclear weapons, people need to face and transcend the despair they feel when they contemplate the nuclear destruction of the planet. By repressing their fear, people feel

powerless to do anything about the inevitable destruction and therefore nothing is done and the situation worsens (1988 81).

The same rational can be used relative to achieving large-scale systematic change. The axioms of "you can't fight city hall" and "you can't change the system" have been accepted as truth and so intimidated people that they no longer try to affect any real change. Until people confront the system and deal with it as the vulnerable human creation that it is, there is very little hope for change. By recognizing they have the power to redefine the system and its institutions and by acting from an alternative perspective with alternative goals and values, people can transcend the powerlessness they feel as non-acting participants in the present system.

FROM THE GENERAL TO THE PARTICULAR

The odyssey from our current state of collective consciousness to the state I outlined in the previous pages of this chapter is more than significant. It is also of paramount importance if we, as individuals, are to become truly empowered. Undertaking the odyssey of our consciousness and arriving at a point where we are able to understand the unequal and disempowering nature of the present social order and work towards building a more equal, empowered social order is the prelude to institutional change. We cannot hope to change the institutions in a positive way if we do not first understand the larger context in which the institutions exist and why change is both

necessary and desirable. Once this is the case, we can realistically move towards a reordered vision of planning based on our understanding of the necessarily larger context of true empowerment.

AN EMPOWERMENT MODEL OF PLANNING

We now understand that we do not know what we need to know to make the world what we want it to be. ... Hard data is no longer enough. Value changes must be tracked, errors embraced, and broad public participation invited. Planning for the future means going from a control to a learning mode. ... Our institutions must learn to be more like the human body, where decision-making is properly assigned (Solnit 1988, 11).

The above quote from Albert Solnit's book, The Job of the Practicing Planner, fits quite well within an empowerment perspective of society and planning. It recognizes the inability of our current institutions to affect change and it recognizes the need for greater public participation as part of the new approach. These are conditions which will arise as a result of the move on the part of the larger community towards the empowerment perspective I have outlined in the previous pages of this chapter. The task now, is to outline a more specific direction for planning.

The current role of planners is restricted through an imposition of the definitions of technician, advocate, or expert. A planner within a system which is based on and strives towards empowerment cannot remain in such a narrowly defined position. In a system of empowerment, the function of the planner is to

serve the needs of the client. If the planner is employed by the state, then his role should be to serve the public interest, not the narrowly defined public interest of the capitalist system but the entire plurality of interests of the public at large. In a role such as this, there should be nothing which is conceivably beyond the purview of the planning profession. Friedmann's role for the radical planner fits very well with the role of the empowerment planner.

The practice to which their work relates is focused on the familiar problems of people's livelihood-jobs, housing, and providing for themselves. It may be concerned with organizing alternative services for specific sectors of the population, such as children, adolescents, old people, shut-ins, immigrants, and the physically and mentally disabled, for whose needs neither the state nor the corporate economy make adequate provision. It may also work to protect the built environment-the places people call home-... Or it may address more general issues such as war and peace, nuclear power, and the preservation of the natural environment for future generations. In one form or another, these are all emancipatory practices that seek to create a space for the collective self production of life that lies beyond bureaucracy, the profit motive, or the national obsession with military overkill, unlimited growth, corporate giantism, and the communist menace (Friedmann 1987, 392).

In an empowerment based system the role of the planner will no longer center on the planner's ability to provide hard data and technical expertise. The planner will become more of a facilitator, helping his clients achieve the objectives they have set out. This necessitates the planner possessing the skills of communication. He must be able to talk with people in order to understand how he can help them achieve their objectives rather than talking to them in order to tell them what is going to happen as is done in the system which is not based on

empowerment. Communication becomes an exchange rather than a lecture.

The planner working in the empowerment model must also be cognizant of education. Planners must be aware of the changes in society and be able to pass new knowledge on to the communities they serve.

Through workshops and other means, they impart relevant knowledge and skills ... they assist households in organizing themselves... They help to channel appropriate information such as impending legislative struggles, they help to network local struggles with related efforts elsewhere; they offer their grantsmanship skills to obtain outside funding (Friedmann 1987, 398).

The most important task the planner working within an empowerment based system must undertake is that of continuing to remind himself and his clients of what they are moving away from. People must remain cognizant of the inequities of the system they have replaced or there is a danger that they will once again surrender the power they had won and digress to the point of disempowerment. The role of both the citizen and the professional within an empowerment system carries a great deal more responsibility. The necessity, importance, and attractiveness of that responsibility must never escape the consciousness of the people.

WHAT CAN WE DO?

All of the examples of empowerment I outlined in chapter 3, and it was by no means an exhaustive list, occurred because individuals and groups of people were sufficiently dissatisfied

with the alternatives to create new ones. If we are to experience empowering alternatives we too are going to have to create them. While it seems that the large scale systematic change that is necessary to promote and enhance an empowerment based system is not likely to occur, it appears we will have to settle for what we can do on a smaller scale. While this approach is comparable to holding back the ocean with a broom, it seems it is the one which is possible. If enough individuals and groups work towards changing a portion of their existence so that it reflects an empowerment perspective, we might have many brooms trying to hold back the ocean.

What I am suggesting amounts to Friedmann's recovery of political community (see chapter 3). By beginning on a small scale level such as the household and living your life to reflect the goals and values of empowerment, you provide an alternative. By recognizing the inequities and biases of the present system and working to equalize them wherever possible you are providing an alternative. If you increase your personal knowledge about how to deal with the system or in order to be more independent of the system, you are providing an alternative. All of these actions amount to a form of empowerment. Some of them provide for being empowered relative to your present state and some provide for true empowerment; empowered because you created an alternative to the system over which the system has no control.

By providing alternatives you are confronting the system and making it defend itself. You are saying that your alternative is

a better way to do things therefore, the system must respond by either discrediting your contention or changing to reflect the merits of your alternative. Each confrontation with the system can potentially lead to a change in the system. The danger is that because the system is so massive and has such extensive supports, it will merely co-opt the alternative and no real change will actually occur.

SOME PRACTICAL GUIDELINES TO EMPOWERMENT

While the task of empowerment is one of great magnitude, there seems to be a need to address it on a more manageable and comprehensible scale. In other words, what does empowerment and the pursuit of empowerment as an end mean to individuals and communities?

The task of empowerment is the responsibility of "individual households that have opted for the alternative; organized social groups based in the local community; and larger, more inclusive movements, not bounded by territorial limits (Friedmann 1987, 395-396). Individuals and groups who have chosen the alternative become active participants in the events which effect their lives, they no longer accept circumstances as being beyond their control. Let us create a hypothetical example.

A community is faced with the continued erosion of its formal economic base. The traditional business and government structures do little to alleviate the community's plight. Citizens organize and discuss the plight of their community.

Their discussions lead them to conclude that they need someone to aid them in developing a strategy towards the revitalization of their community. They decide that given the failure of the traditional approaches to business and government in sustaining the community they, as a community need to pursue a less traditional approach and therefore the person, whose function it will be to aid the community in strategizing and carry out the strategy, must be able to work from an alternative perspective to the ones explored by traditional business and government.

The community seeks to hire a person to aid them in undertaking the revitalization of their community. They do not want someone to take on the task, rather they want someone familiar with the processes of community development, economic development, and government and private sector funding. The community needs someone with a wide range of knowledge relative to working with people and the built environment who understands that their role will be to use their knowledge to help the community help themselves. The person must be able to facilitate the community in the development of ideas and alternatives towards the goal of rebuilding their community so it reflects the true goals, values, and ideas of the community members.

The community members are approaching the task of rebuilding the community from an empowerment perspective. They have recognized the inadequacy of the current system and taken control of the task at hand as a group of individuals who want to have an active role in the reconstruction of their community. The

community has recognized that they will require some expert help but, they are not willing to surrender their control of the project to that expert help. The community requires that the expert aid them in the development and implementation of their goals, based on their ideas and values. The community members are not just participating in the project they are, in every respect, controlling the project.

The expert, perhaps a planner, is also working from an empowerment perspective. The role taken on is that of facilitator rather than objective technical professional. The goal is no longer to do on behalf of the community according to the accepted professional methods and techniques, it is to do on behalf of the community as articulated by the community members according to the goals, values, and objectives set out by the community members. The expert is no longer responsible for the project under an empowerment perspective. The expert is responsible to the members of the community in that the expert must aid the community members in developing and using their skills to realize the project they, as a community, have defined.

**IS IT POSSIBLE TO MAKE THE CURRENT SYSTEM MORE AMENABLE TO
AIDING EMPOWERMENT BASED PLANNING INITIATIVES?**

The inability of the current system to act as a vehicle for true empowerment has been outlined throughout this thesis. It is, however, possible for the current system to minimize its impediments to empowerment based initiatives created outside of

the current system. Empowerment based initiatives, while not products of the current system, could have their development aided by actions or inactions within the current system.

Let us look to two areas under the interest of the planning profession for examples as to how the current system could be changed to aid in the promotion of empowerment based initiatives, those of planning legislation and programs and housing.

PLANNING LEGISLATION

Under the Manitoba Planning Act, assented to June 19, 1975, members of planning boards, whose function is to review and decide matters pertaining to planning such as development and regulation of land and land uses,

are determined by the Lieutenant Governor in Council and shall be composed of

- (a) one or more members of the council of each municipality or the advisory council of each local government district, nominated by the council of the municipality or the advisory council of the local government district; and
- (b) at the request of the board of the district, a person employed by the government and designated by the minister where a substantial part of the land in the district is Crown land (Sec. 19(1)).

The power in the planning approval process lies with politicians and civil servants, not with the people who will be directly effected by the planning decisions.

If the planning legislation was to facilitate empowerment based planning, then it would allow for the planning boards to consists of members of the community at large rather than politicians and civil servants whose interest lie in the smooth running of the system. Citizen representation would allow the

people effected by the planning proposals to have a say in the planning decisions which occur within their community. Although The Planning Act allows for public presentations on proposals before the board (sec. 31(4&5)) it leaves the power to make the decision with the board (sec. 31(7)). In other words, people within the community have no real power within the current process.

PROGRAMS

Programs which concern themselves with the renewal and revitalization of the built environment could be better tailored to the needs of the people within the community. Before programs are created and implemented, a public process should occur whose goal is to learn, from community members, the needs of each particular community. Programs could then be established based on the real needs of the community, rather than the perceived needs of the community.

Under the structure of the current policy development process the previously outlined scenario does not normally occur. Programs are developed by people whose job is to develop programs. Input from potential users may be part of the process, but there are no guarantees that their input will form all or part of the program that is developed. What exists is participation on the level of consultation relative to Arnstein's Ladder of Participation (1969, 219).

Once programs are established they should exist in a form

which allows for their maximum utilization by the portion of the community which is in the greatest need of receiving the benefits of the program. Programs to encourage home ownership within the more economically depressed areas of the city are not meeting the needs of the community if they serve only to promote gentrification and change the composition of the people who occupy that community. Programs intended to revitalize a community do not meet the needs of the community if they carry out streetscaping and beautification but fail to address the social and economic needs of the members of the community. Programs must actually deal with the issue the community defined as important and it must exist in a form that the community members find to be user friendly.

The Neighbourhood Improvement Program (NIP), carried out in the City of Winnipeg, was a program which paid closer attention to the ideas and concerns of the people who utilized the program. The resident's association in the North Point Douglas area of Winnipeg worked closely with the people from the NIP and achieved many positive things for their community. The activeness of the Point Douglas Resident's Association within the NIP continues today in the form of other actions whose goal is to improve the quality of the area. The picketing of area stores known to sell solvent to chemical abusers is one example of their actions.

HOUSING

Faced with progressively deteriorating housing, a small

group of tenants from Lord Selkirk Park, Gilbert Park, and Flora Place, three public housing development located in the North End of Winnipeg, organized and demanded a review of the housing authority which oversees the operation of those projects (Winnipeg Free Press Apr 1990, 3). The result of the action of taking their case to the media and city council was some momentary attention but no real change in the situation. If the public housing sector was structured in a way to aid the initiatives of the residents trying to improve their situation then their concerns would have been addressed in some way that would have produced a change in the current situation.

A public housing system which desired to be responsive to the needs of its tenants would not exclude them from having a say in the operation and control of the housing units. At its most rudimentary level this might consist of having tenant associations who have a real say in the decisions made in regards to the development in which they live.³ On a more advanced level aiding in the empowerment of tenants could include turning the public housing development into a land trust.⁴ This would

³In the 1988 statement of revenue and expenses for the Lord Selkirk Park housing development \$5,400 was reported to be spent on tenant associations. The reality is that no official tenant association was supported by the budgeted grant because the housing authority in charge of the development refuses to recognize any tenant associations (Winnipeg Sun Apr. 1990, 3). The current public housing system does not even seem to encourage empowerment based initiatives on even the most rudimentary level.

⁴The structure and composition of land trusts were outlined in detail in Chapter Three.

give tenants real control over their physical environment as well as preserve the development for use as public housing.

SUMMARY: THE NEED FOR SOCIAL CHANGE

The current system is one characterized by inequity and wide-spread social problems. The process of moving towards a more equal and less troubled social order will only occur when the very structure of the current system comes under scrutiny and can be changed. The scrutiny and resulting change must, for the most part, take place in the form of the creation and presentation of alternatives to the system and its institutionalized order. The presentation of alternatives, based on an empowerment perspective, will challenge the system and highlight the necessity and viability of change.

Purported instances of empowerment occurring within the current system generally result in an exercise of the system's own power and have little to do with building the power of the individual. Power, from this approach, is maintained by the system through its control of the direction of perceived change. The reality is that by being a part of the process of change, the system is able to preserve the power of the larger system and its institutions. Effective change will only result from alternatives, conceived and demonstrated through the exercising of power by individuals and groups working from an empowerment perspective, confronting the system and its inequities. This forces the system to defend itself. Effective change continues

as long as the alternatives remain under the control of the general population and as long as the alternatives continue to confront the disempowering institutionalized order of the current system.

In order to be truly empowered, an empowerment perspective must be adhered to in all aspects of one's life. This approach involves the necessary belief in the need and ability of creating alternatives to the current social order based on the needs and values of all of the population rather than the narrow range the current social order considers. It also involves the necessity of thinking, describing and talking about alternatives in a way which is liberating and independent of the language and cognition of the dominating system. One cannot act alternatively if one cannot think and speak in ways which promote the alternatives one is striving towards.

A system of planning based on an empowerment perspective will occur most effectively if it is located within a larger movement towards social change. As an institution of the larger social system, planning is necessarily constrained by the larger system and therefore must be aware of its own role in maintaining the system's power. A movement from changing the larger social order to changing the supporting institutions would be the most logical.

The role of the planner within an empowerment based system of planning becomes that of a facilitator; aiding clients in achieving the objectives they, as clients, have defined. The

planner also must take on an educative role in that he must facilitate the growth of his clients with the presentation of new information relevant to their needs. The planner must also aid the community in continuing to recognize the need for developing alternatives and maintaining their power.

The approach leading to an empowerment based social system which appears to be the most probable is one which stems from small scale personal and institutionalized change. Through the development of an empowerment perspective for one's personal and professional life one can demonstrate the possible alternatives an empowerment perspective makes possible. These alternatives become small confrontations with the system as well as other individuals and have the potential of challenging both individuals and the system to reevaluate their perspective.

While social change is both necessary and desirable there are some things which can be done within the current system in order to make it more amenable to aiding empowerment based initiatives developed within the community. Planning legislation and programs could work more closely with the people in the community so as to better reflect their needs, goals, and values. If the formal procedures are more accessible and responsive to the community then the products of the procedures will better meet the real needs of the community.

CHAPTER SIX

LESSONS FROM OUR JOURNEY THROUGH EMPOWERMENT

SUMMARY AND CONCLUSIONS

IN THE BEGINNING

This thesis officially had the purpose of exploring empowerment as it could relate to the planning profession. The idea and practice of empowerment would be investigated and that investigation would be the foundation on which to build an empowerment view of planning. The ultimate aim of this thesis was to provide a forum in which I could learn the skills of facilitating people to be empowered and as a result obtain a skill which would make me professionally marketable in the planning community.

The questions which were relevant given those constraints included: What was the definition of empowerment? What would be my role in the process? What would I be able to contribute? What are my biases and how would they effect the project? Would I be acquiring a technical skill? There was no vision of empowerment outside the context of planning. The purpose was simply to understand empowerment and marry it to the planning profession.

THE PROJECT

The purpose of my involvement in the tenant education workshops with Winnipeg Housing Concerns Inc. (WHCI) was to provide hands on experience in the empowerment process. Through

my involvement in the workshops and WHCI, which lasted approximately one and one half years, I would potentially and did, gain an understanding of the processes of community building and empowerment. The experience I had with WHCI made the impediments to empowerment quite clear and allowed me to understand, in a very real way, an empowerment based planning practice would not be an easy model in which to work.

UNDERSTANDING EMPOWERMENT

My own personal metamorphosis towards an understanding of the idea and practice of empowerment occurred over a lengthy period of time in which I read about and discussed empowerment a great deal but never completely understood. The process began with a belief in the need for greater participation by "regular people" in the planning process. At this point I paralleled participation with empowerment. I did not understand that the fundamental difference between participation and empowerment was that empowerment dictates the necessity for total control of the situation to rest with the individuals who are effected by the situation. Participation allows for the forum and agenda to be controlled by actors not directly effected by the circumstances of the situation in question.

My understanding grew to the point where I recognized empowerment to be different from participation in that empowerment involved a greater amount of commitment and more of an all encompassing attitude of equity and social justice. Empowerment was not necessarily based on what was best for me,

rather, it was based on what was best for me and everyone else who have articulated their ideas and beliefs as decided by me and all those others.

When I read the book The Power To Make It Happen, by Donald Keating, and I came across the passage in which he states that if you want to build your own strength you do not exercise someone else's muscle (1975, 41), I finally understood. Empowerment is not just about being involved and taking part in the decision-making process. Empowerment is about creating the conditions, the forum, and the agenda under which you will be involved and having an equal say in the decision-making process. Empowerment is about creating alternatives to oppressive situations and confronting the oppression with more egalitarian ways of living in this society.

THE PARAMETERS GROW

When I finally understood the true nature of empowerment, the parameters of the project grew. To focus only on the planning profession would be to suggest that planning operates in isolation from the influences of the larger system of oppression. An accurate exploration of empowerment towards an understanding of an empowerment based planning profession seemed inadequate without an understanding of how the larger social system influenced the goals and direction of the planning profession.

The understanding of the fundamental difference between empowerment and participation caused an exploration of the

differences between the two to become a necessary component of this thesis. Through the evaluation of the accepted model of participation, Arnstein's Ladder of Participation, and its comparison to the idea and practice of empowerment, I was able to highlight the fundamental difference between participation, as outlined and accepted by the planning profession, and empowerment.

FOUR PRINCIPLE CONCLUSIONS

1. Empowerment is the term given to the process whereby individuals recognize the need to gain control of the circumstances and events which affect their lives and act toward the achievement of that end.
2. The concept and practice of empowerment is fundamentally different from the concept and practice of participation.
3. Planning, as a professional practice, will have difficulty in adopting an empowerment process on which to base its practice.
4. The future role of planning and the planner under an empowerment based system will differ greatly from the roles currently occupied by the profession and the professional within the current system.

CONCLUSION NUMBER ONE

Empowerment is a difficult concept to understand and an even more difficult concept to manifest into practice. Empowerment, as an idea, requires one to attempt to understand an approach

toward life which necessitates individuals exercising the greatest amount of control over their lives as possible. The idea of empowerment expresses the requirement of the availability of as wide a range of possibilities imaginable in order for individual choice not to be artificially limited. Individuals make their choices based on their beliefs, goals, and values. They also retain control of the manifestations of those choices. The idea of empowerment outlines a system in which individuals are intricately involved in the creation and control of solutions to the problems and issues which effect their lives.

Empowerment based practices are even more difficult to achieve than is understanding the concept. The range of choices must be opened up. What is possible must become, in practice, anything imaginable. This requires that individuals think and speak in ways which will enhance their values and experience and aid in their development of alternatives. It also requires that people not only be allowed to exercise their right to be directly involved in the issues which effect their lives, but that their intimate and direct involvement is essential to the empowerment process. The empowerment process, put into practice requires interaction to be equal and open rather than closed and hierarchical.

CONCLUSION NUMBER TWO

The concept and practice of empowerment is fundamentally different from the concept and practice of participation. The

concept of participation, as it appears in the literature, deals with involving people or allowing people to be involved within processes and actions. The practice of participation, as outlined in the literature, specifically Sherry Arnstein's 1969 article "A Ladder of Citizen Participation," deals with allowing people to become involved in processes and actions over which they have no ownership. Arnstein outlines an eight step hierarchy from the least to the most amount of participation by citizens within the agendas of issues and circumstances where the citizens had nothing to do with creating the agenda or the conditions under which they would become involved. Participation allows for the conditions of involvement and essentially the direction of the resolution of the issue to be controlled by forces other than those exercised by the citizens. The citizen's involvement in the issues and their ability to exercise and real power, under a participation model, depends on a surrendering of power by the forces which control the issue.

The concept of empowerment deals with people controlling the issues which effect them at every step of the process. The practice of empowerment necessitates citizen involvement not only in the issue in general but in the creation of the agenda around the issue, the development of resolutions to the issue, and the implementation of those resolutions to the point of the issue being settled to the satisfaction of the citizens. Empowerment does not depend on the good will of the current powerholders to gain some measure of involvement. Empowerment demands

involvement occur under the terms and conditions outlined by those who are becoming involved. All of the examples of empowerment in Chapter Three illustrate individuals and groups developing and controlling alternatives. They were not receiving what they considered to be fair or equitable treatment under the current order, so they created their own agenda and approaches, ones which reflected their real needs and values. The empowerment approach leads, then, not to the perpetuation and legitimation of the power of the current powerholders but, to the creation of alternatives which build the power of the citizens involved in the empowerment process.

CONCLUSION NUMBER THREE

Planning will have difficulty in adopting an empowerment framework on which to base its professional practice. Planning is currently entrenched in the institutionalized order of the social and economic system of this country. As was outlined in Chapter Two, this means planning currently serves both the interests and the goals of that larger system. The manifestation of planning under that system presents planning in the form of a hierarchical, value neutral, objective social scientific endeavour. This is not a framework conducive to the adoption of an empowerment perspective, it is rather, a framework conducive to the perpetuation of the status quo. Planning within the current system and planning within an empowerment based system are two completely different undertakings and the shift from one

to the other will require not just a change in method, but a change in how we view the role and function of planning and the larger system in which planning operates. An empowerment based planning within an empowerment based social order necessitates a change from the current system to an empowerment system. It requires social change.

The shift from the current system to an empowerment system requires a reorientation of who is relevant to the planning process and under what capacity they should act. The current system involves primarily professionals and allows citizens a token degree of involvement and power in the planning process. An empowerment based planning practice would also involve professionals and citizens, but the citizens would control the process rather than have it imposed upon them.

The difficulty of shifting from the current order to an empowerment based order is well illustrated by the case study carried out with WHCI. WHCI is an advocacy group, it was accustomed to speaking on behalf of people rather than aiding them in speaking for themselves. The attempted shift in orientation required WHCI to stop doing for people and aid them in doing for themselves. While some of the processes utilized by WHCI such as brainstorming, rounds, and community control are empowerment based processes, when situations became tense and the group arrived at a crossroads between the two perspectives, advocacy won out. The group went back to that which was the most familiar and was judged to supply the most immediately positive results.

CONCLUSION NUMBER FOUR

The shift from the current system of planning to a future system based on empowerment requires a reorientation in the role of both the planning profession and planning professional. Under an empowerment based planning system the aim of planning is no longer to plan for the community, it is to plan with the community. The people of the community must become intricately involved in the planning process in order that the plans made for the area reflect the needs, goals, and values of the people, as stated by the people. The planning profession can no longer be the caring parent acting in its child's best interest. It must be a partner acting with each member of the community in the development of the community's plan.

The role of the planner within an empowerment based system must also change. The planner is no longer the expert doing for the community. The planner becomes the expert aiding the community in the development and realization of the goals they have set out. If the community needs more information in order to make their decisions, the planner should help them get the information. The planner becomes a facilitator and educator within the community rather than a technical expert doing what is best for the community.

Once again the example of the case study carried out with WHCI is relevant. The principle actors within the group, the community activists should have become facilitators instead of doers. While this was accomplished to some degree, the principle

actors still tended to speak and act for the group, either directly or indirectly, when situations became more critical.

QUESTIONS ARISING OUT OF THE THESIS NOT YET ANSWERED

How can the knowledge of empowerment processes be applied to promote empowerment based practices?

The answer to this question was discussed, in part, in Chapter Five in the section dealing with changing the system to aid empowerment based initiatives. The more complete answer goes beyond sympathetic legislation and social and economic programs.

If one has an understanding of empowerment based practices the best way to apply that knowledge to promote empowerment based practices is to simply use your knowledge and understanding of empowerment wherever possible. Re-organize your household so it is truly democratic, re-think your economic habits to ensure they conform to an empowerment-based understanding of the world, and, where possible, change your work life to reflect an empowerment perspective. In other words, promote empowerment based practices by providing examples of empowerment based practices.

These demonstrations of empowerment based practice need not be large scale, dramatic demonstrations. They need only to provide an example which can be examined and built upon. Something as small scale as a meeting with a group of neighbours to discuss issues directly relevant to the neighbourhood can be an empowerment based practice if everyone in attendance is an equal member of the group whose opinions are listened to and

valued. If the group decides to take action on a particular issue it is an empowerment based practice as long as the group sets the agenda for its action and does not relinquish its particular control of the issue and its responsibility to present its particular goals and values.

How can planning education contribute to empowerment?

Empowerment necessitates the largest possible range of possibilities being present for people to choose from. By artificially restricting that which is possible empowerment is made less possible. Currently, planning education does just that. Planning education restricts the realm of the possible within planning to reflect the biases of the dominant social and economic system. If planning education wishes to contribute to empowerment it must become more open to currently unsanctioned ideas from the perspective of the larger system.

Currently, planning education is quite closely tied to the professional community. The pursuit of empowerment requires that one be less concerned with current practice and become more concerned with what is possible. By maintaining close ties with the professional planning community and concerning itself with the employability of its students within the "real" world planning education does not allow for dreams and vision. If there is no room to explore what might be then we will always have only what exists at this point in time. Planning education should lead the way towards the future, not merely settle for the past and present.

One of the tenets of the justice system is that justice must be seen to be done. Similarly, planning education must be seen to be important to the realization of a well planned built environment. If the education process does nothing but produce a cookie cutter planner then its value is seen to be quite minimal. Planning school should be a place where people go to develop their ability to think more effectively about the problems of the built environment, not a place where you learn only how to be technically proficient. Planning which promotes vision must be seen to be done.

What is the role of the people working within the current system in a move towards an empowerment based system?

The current system is made up of people doing their jobs and trying to get on with the task of living. These are not evil people trying to deprive others of the best possible life, they are normal everyday people. They, like everyone else are merely acting according to the norms of their position. This makes the possibility of change sound somewhat hopeless. If everyone is just doing their job what hope is there that they will stop or do their jobs differently?

I believe the answer lies in the fact that the people being referred to are normal, average people. Their stake in changing the current system is the same as everyone else's, that being, the opportunity to create an alternative which reflects the goals and values of people such as themselves. Unless they are part of

the small percentage of individuals and groups who control the system, these people have as great a stake in change as every other member of the population.

For these people and all others, the approach to change lies in knowledge, knowledge of the current social order and knowledge of the ideas and practices of alternatives to the current social order. One cannot act effectively without realization of the need to act and an idea of which direction to act.

SUGGESTIONS FOR FURTHER RESEARCH

In order to bring about an empowerment based practice of anything, people must come together and exchange ideas. The passing on of information between people working towards empowerment is essential for the growth of the idea and practice of empowerment. The single largest problem encountered while undertaking the tenant education workshops was getting people to attend and become involved. The need to bring people together and the problem of bringing them together would suggest the need for further research on techniques of community organizing. Good ideas will go unheard if our ability to organize is inadequate.

THE LAST WORD

Planning must come to grips with its place and role within the current social and economic structure. It must realize that its current function is to aid in the maintenance of the status quo. Once it has progressed that far, planning must, if it is to

move the planning profession forward, publicly admit its function as an agent of system maintenance. One of two things can then occur that will allow the planning profession to move forward and pursue alternative planning practices.

The first alternative is that the institutionalized segment of planning can, after its admission of its true role, stay exactly as it is and continue to serve the same functions. However, the public admission could be the starting point for an official split within the planning community. Planning could be divided into two distinct segments, one which undertook traditional planning roles and functions and the other which would explore and undertake planning from different perspectives such as the empowerment perspective. The public admission of the true role of planning would be the push the planning community needs in order to compel them to deal with the role confusion and paradigm breakdown outlined in Chapter Two.

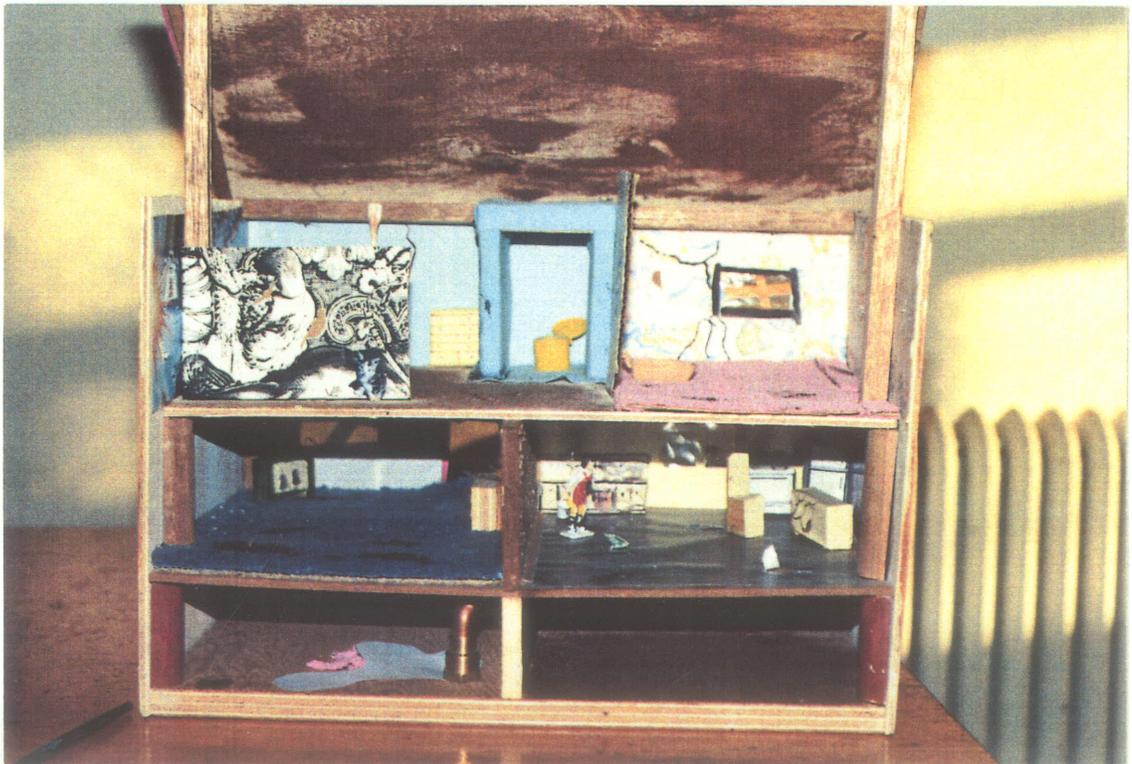
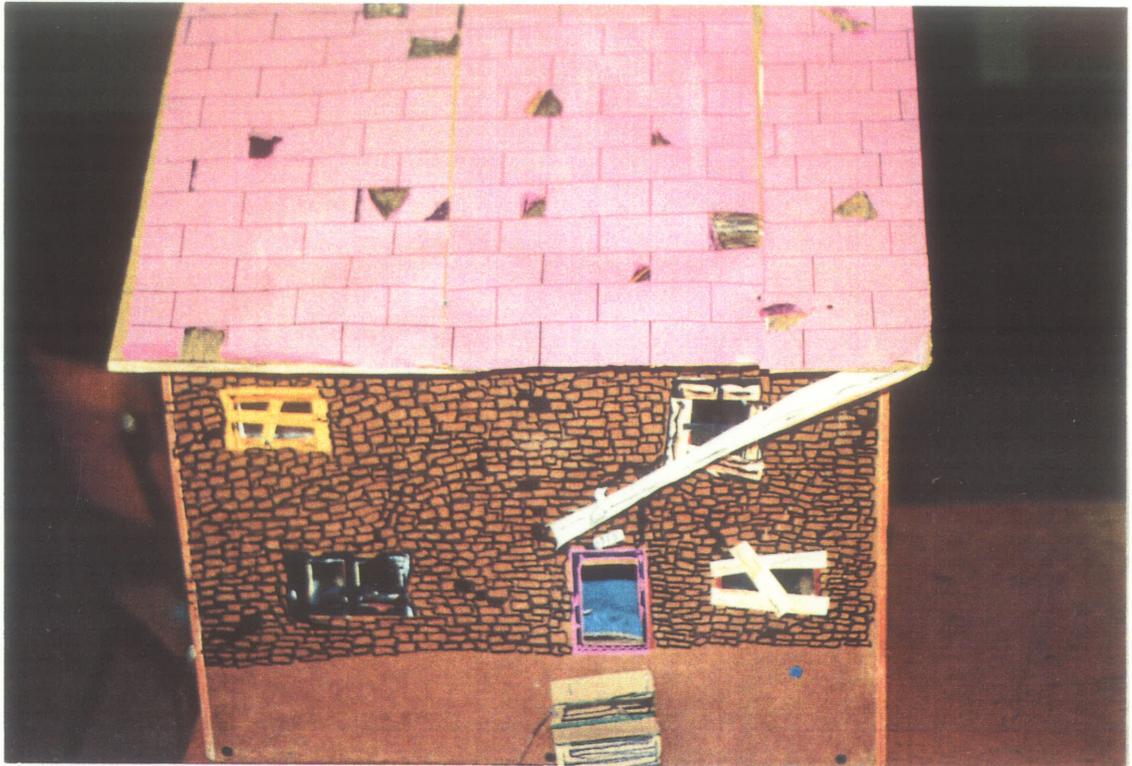
The second alternative arising out of the planning community's public admission of its true role being that of a guardian of the current system is that of self evaluation. By admitting it is largely ineffective in meeting many of the real planning needs of the people in the community, which is what the planning profession would be doing if it admitted its role was primarily that of system maintenance, the planning profession may finally recognize the need for some open and honest self evaluation. All of the relevant questions which the planning community seems to be ignoring could finally be addressed.

Questions such as: Whose interests should planning serve? What role should planners and the public have within the planning process? Whose values should be expressed within the plans for a community? What methods can produce the best results for the stated goals of the planning action?, can be realistically and honestly addressed and approaches which supply some hope and vision for the future, such as empowerment, can be realistically explored.

In order for any of this to occur we must, as a population of individuals, stop hiding our heads in the sand. The world is becoming an increasingly unhealthy place in which to live, socially, politically, economically, morally, and ethically. We cannot continue to pretend that all of the problems created in the past and perpetuated in the present will go away in the future. We must, as individuals, take the responsibility to make those problems go away.

First and foremost, we must be aware of what is occurring. We should actively seek out information to aid in our understanding of the crises of our world. Secondly, we must act on our knowledge. Actions must be taken in order to begin to alleviate the problems of which we have become aware. In other words, do something. Recycle your garbage, dialogue with your friends and share information, reorganize your household to make it more democratic, create alternatives to circumstances which do not reflect the goals and values you do not share, just do something! Every action, no matter how small, is a demonstration

of an individual or group's idea about an issue. Each action we make which fails to support the status quo and casts doubt on the way things are generally done serves to undermine the status quo. Each action we take as an alternative to the current order demonstrates our ability to act independently of the current order and provides others with support for the creation of their own alternatives.



CORE AREA RESIDENTIAL UPGRADING AND MAINTENANCE
PROGRAM DEMONSTRATION HOUSE

APPENDIX A



THE CITY OF WINNIPEG

CORE AREA RESIDENTIAL UPGRADING AND MAINTENANCE PROGRAM (CARUMP)

524 OSBORNE STREET • WINNIPEG • MANITOBA • R3L 2B1

TELEPHONE: 986-3718



TENANTS' HANDBOOK



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ILLUSTRATIONS: Louis Bako - Environmental Planning
City of Winnipeg

*(unsafe buildings etc.)

INTRODUCTION

This handbook was written because, while meeting and working with tenants in the Core Area of Winnipeg, the Staff of CARUMP found that many tenants were not sure of the laws about renting and of their rights and responsibilities as renters.

Not knowing the laws makes it hard for tenants to: find places to live, to get repairs and upkeep done, and to keep up the responsibilities of tenants and landlords. This is designed to make tenants aware of their responsibilities and rights.

This handbook should help tenants to:

1. Know more about the laws to do with renting in general.
2. Know how to go about asking and getting your landlord to fix things; and
3. Know who and where to call about different kinds of rental problems.

This handbook is for general information only and if tenants have any specific questions, they should contact the appropriate agency - as listed in the table of contents.

C.A.R.U.M.P. Staff
524 Osborne Street
Winnipeg, Manitoba
986-3718



A. MOVING IN

When you look for a place to rent:

1. check it out carefully using "What to Look for when you Rent." (p 2)
2. make sure you understand what is and is not included in the rent (e.g. water, electricity, heat, parking).
3. find out when the rent will go up next. You should get a Notice to New Tenants (p 7).

If you decide to take the place:

1. ask the landlord or caretaker to go through and fill out a Condition Report with you. (attached to back cover)
2. ask for a Notice to New Tenants (p 7).
3. get a separate receipt (with the date on it) for your security (damage) deposit. Save this receipt and your copies of the "Condition Report" and "Notice to New Tenants."

You may need all of these copies when you move out as proof of what you paid, and the condition of the place before you moved in.

WHAT TO LOOK FOR WHEN YOU RENT

Many people do not know there are two laws in Winnipeg which explain what condition a rented place should be in. Those two laws are called the City of Winnipeg "Maintenance & Occupancy Bylaw" and the "Manitoba Public Health Act."

This section gives you some idea of what is in these laws. You can walk through a place you are thinking of renting and see if its conditions meet the laws. Or you can walk through the place you are in now and see if it is good enough for you. If it is, great! If it isn't, read the section called Staying There.

A GUIDE TO THE RENTAL UNIT CONDITION REPORT

When you move into a new place, fill out a Rental Unit Condition Report. You have two copies at the back of this handbook. Fill out the side called "Condition at Commencement of Tenancy" and write down anything wrong with the place. Sign it and get your landlord or a witness to sign it too. This will be a record of what the place was like when you moved in. Keep a copy for yourself in a safe place with your security (damage) deposit as a receipt. Send or give the other copy to your landlord.

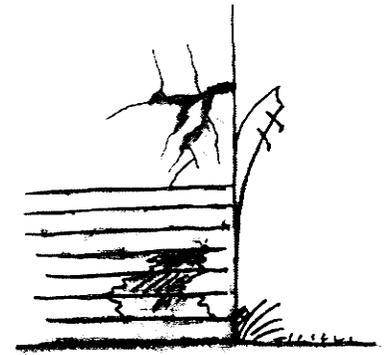
The Condition Report shows any damage that was there when you moved in and the landlord cannot keep your money for what someone else did. You only have to pay for the damage done by yourself, your family or your friends.

WHAT TO LOOK FOR

WHEN YOU RENT:

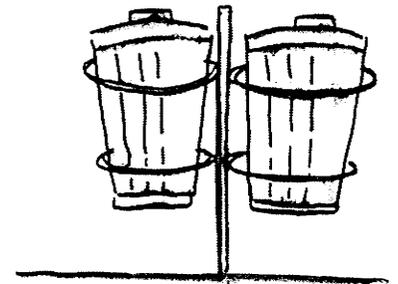
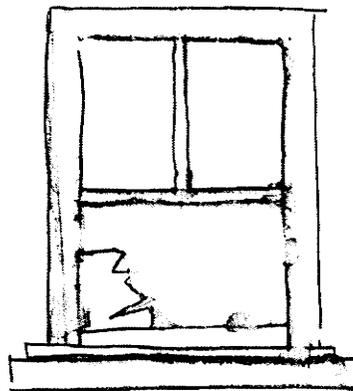
A Guide to the

Rental Unit
Condition Report



EXTERIOR means outside

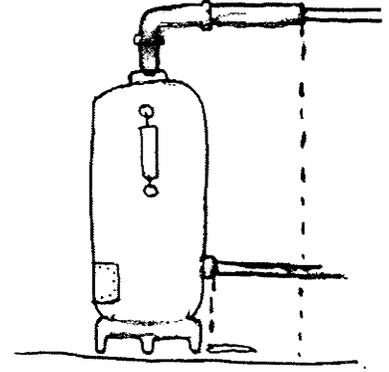
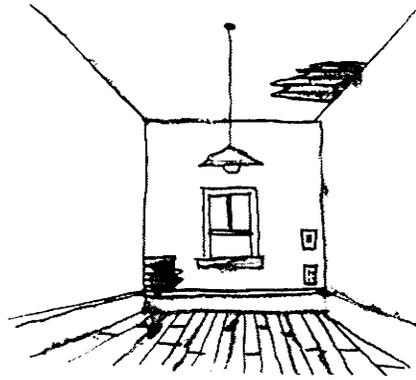
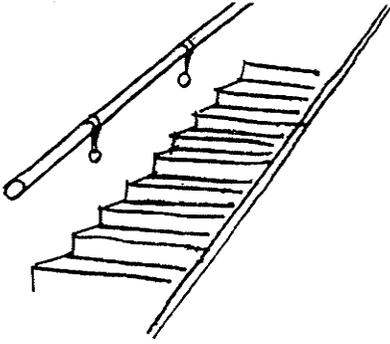
--Look for cracks and holes in the outside walls (which could let in cold air, insects and rodents).



--Front and back doors should fit tightly and have locks with keys (not padlocks or just hooks or bolts)

--Windows should be well fitted. Any broken windows should be replaced by your landlord before or soon after you move in. Storm windows should be provided from November to April; screens from May to November.

--Garbage cans or containers should be provided outside.



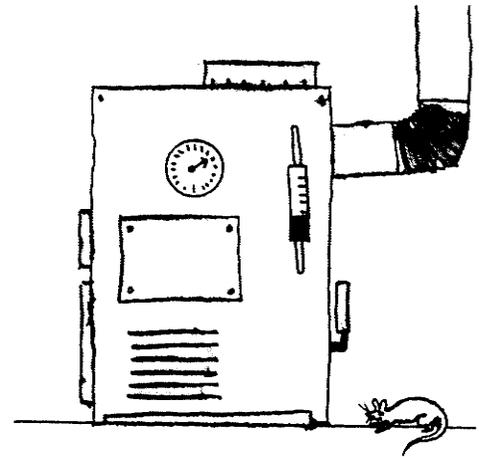
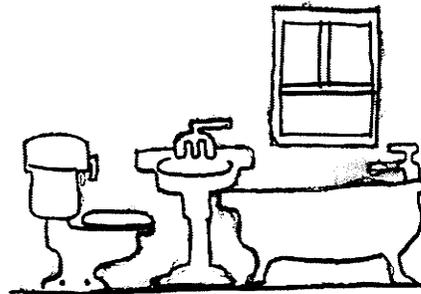
INTERIOR means inside

What shape stairs
are in - cracks, treads,
handrails?

Check whether all
electrical switches and
outlets work.

--Note any holes or
cracks in the ceilings,
walls, floors, counters,
and cupboards. Large
holes or cracks should
be fixed before or soon
after you move in.

--Check for leaking
water pipes and see
whether the taps in
the sinks and tub shut
off properly. Also
check for leaks in the
water heater (tank).
Even small drips
can raise your water
bill a fair amount.



Kitchen:

Check whether the oven
has all the elements on
stove work.

Check the fridge and its
elements--Note scratches or
rusts.

There should be a plug close
to the countertop.

Bathroom:

--Should have a fan,
vent or window.

--Flush toilet to see
if it works properly.

If the water keeps
running for a long time,
it can add a lot to the
water bill.

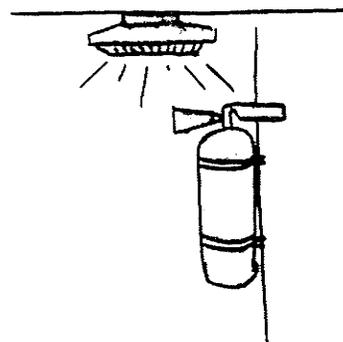
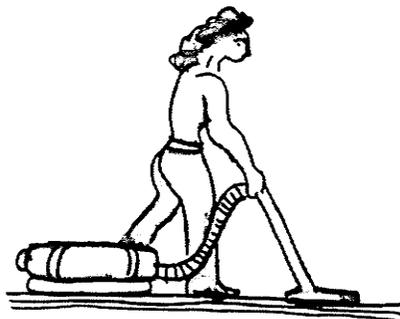
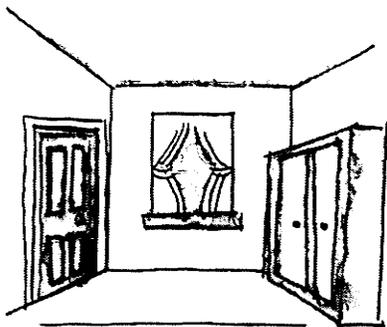
--Chips or large cracks
in the tub, toilet or
bathtubs should be fixed.

Basement:

--Furnace--ask what kind
of heat-gas, oil or
electric and how much
the bills usually cost
in cold weather.

--Find the gauge for
an oil heater and keep
it more than 1/4 full.

--Ask about bugs or
mice.



Bedrooms:

--Should have a closet or wardrobe case, a door, light and plug.

Cleanliness:

If the last tenants did not clean the place very well, the landlord should make sure it is cleaned before you move in. Make sure you clean, as best you can, when you move. The landlord can keep part of your security deposit to pay for cleaning.

Fire Alarm:

--Check if there is a smoke detector or some sort of fire alarm system in case of fire.

*After making a list of required repairs, refer to the section in this handbook dealing with "Reporting Needed Repairs to the Landlord", page 10.

SECURITY (DAMAGE) DEPOSIT

This is money (cash, cheque or money order) that a tenant gives the landlord before or together with the first month's rent. It is the landlord's security against a tenant causing damage or leaving without paying the rent.

The amount of the deposit cannot be more than half of one month's rent and you should get a separate receipt for it. Do not throw away your receipt. It is proof that you have paid your deposit.

As mentioned, it is really important to fill out a Rental Unit Condition Report with the landlord or caretaker at the time you move into a house or suite. This will be written proof of what condition the place was in when you arrived and can help in getting back your deposit.

NOTICE TO NEW TENANTS

When you move into a new place, the landlord should give you a "Notice to New Tenants" (see sample on page 7).

This form tells you:

- how much the rent is;
- what is included in that rent;
- when and how much the last rent increase was; and,
- when the next rent increase will be.

If you do not get this form, ask your landlord for one and if you still do not get one, call the Rent Regulation Bureau at 945-2476.



Tenant: This form gives you information about rent levels for your premises. Only one rent increase is allowable within a 12 month period for non-exempt premises.

Landlord Sections A, B & E must be completed for all new tenants section C if applicable section D must also be completed for exempt units

Name of Tenant _____
Date of Occupancy _____
Unit _____ Address _____
City _____ Postal Code _____

Locataire: Ce formulaire vous donne des renseignements sur le loyer des locaux que vous louez. Le loyer des locaux r g s par la Loi sur le contr le du loyer des locaux d'habitation ne peut augmenter qu'une fois en 12 mois.

Propri taire Remplir les sections A, B et E pour tous les nouveaux locataires remplir aussi la section C le cas  ch ant et la section D pour les logements qui ne sont pas r g s par la Loi sur le contr le du loyer des locaux d'habitation.

NOM DU LOCATAIRE _____
DATE D'OCCUPATION _____
LOGEMENT N  _____ ADRESSE _____
VILLE _____ CODE POSTAL _____

A. INFORMATION ON PREMISES Where applicable

NUMBER OF BEDROOMS: BUILDING TYPE
 HOUSE MOBILE HOME PARK
 APARTMENT TOWN ROW HOUSE
 CONDOMINIUM
 OTHER (specify) _____

CONDO REG. NO. _____
CONDO REG. N. DATE _____
NO. OF RENTAL UNITS IN BLDG _____
BACH STUDIO _____ 1 B.R. _____
2 B.R. _____ 3 B.R. _____
OTHER _____ TOTAL _____

RENT FOR THIS UNIT INCLUDES:
 HEAT PARKING WATER FURNITURE
 CABLE HYDRO DISHWASHER FREE LAUNDRY
 AIR CONDITIONING OTHER (specify) _____

A. RENSEIGNEMENTS SUR LES LOCAUX Cochez les cases voulues

NOMBRE DE CHAMBRES: GENRE DE B TIMENT
 MAISON PARC POUR MAISONS MOBILES
 APPARTEMENT MAISON EN RANG E
 LOGEMENT EN COPROPRI T 
 AUTRE (pr cisez) _____

N  D'INSCRIP. DU LOG. EN COP. _____
DATE D'INSCRIP. DU LOG. EN COP. _____
NOMBRE DE LOGEMENTS DE LOCATION DANS LE B TIMENT
STUDIO _____ 1 CHBRE _____
2 CHBRES _____ 3 CHBRES _____
AUTRE _____ TOTAL _____

LE LOYER DE CE LOGEMENT COMPREND:
 CHAUFFAGE STATIONNEMENT EAU MEUBLES
 C BLE  LECTRICIT  LAVE-VAISSELLE USAGE GRATUIT D'UNE MACHINE   LAYER
 CLIMATISATION AUTRE (pr cisez) _____

B. NOTICE OF RENT HISTORY

1. Present Rent Payable For The Premises:
BASIC RENT: \$ _____
(Use one line for each parking space and identify type, i.e. outside covered inside.)
CHARGE FOR PARKING SPACE(S): \$ _____
TOTAL RENT: \$ _____

2. Present Rent Came Into Effect:
DAY _____ MONTH _____ 19 _____

3. Rent Payable For The Premises Immediately Prior To The Date On Which Present Rent Came Into Effect:
BASIC RENT: \$ _____
(Use one line for each parking space and identify type, i.e. outside covered inside.)
CHARGE FOR PARKING SPACE(S): \$ _____
TOTAL RENT: \$ _____

B. D TAILS SUR LE LOYER

1. Loyer actuel des locaux:
LOYER DE BASE: \$ _____
(Servez-vous d'une ligne par place de stationnement et pr cisez: ext rieur/ couvert/ int rieur.)
PRIX DU STATIONNEMENT: \$ _____
LOYER TOTAL: \$ _____

2. Le loyer actuel est entr  en vigueur le: _____
JOUR _____ MOIS _____ 19 _____

3. Loyer des locaux juste avant la date d'entr e en vigueur du loyer actuel:
LOYER DE BASE: \$ _____
(Servez-vous d'une ligne par place de stationnement et pr cisez: ext rieur/ couvert/ int rieur.)
PRIX DU STATIONNEMENT: \$ _____
LOYER TOTAL: \$ _____

Forms available from the Rent Regulation Bureau.

C. RENT INCREASE UNDER NOTICE

This section must be completed by a landlord who has already given notice to the previous tenant to increase the rent for the premises and/or by a landlord who has made application to the Rent Regulation Bureau to increase the rent for the premises.

THE RENT FOR THE ABOVE PREMISES WILL BE INCREASED ON
DAY _____ MONTH _____ 19 _____

TO:
BASIC RENT: \$ _____
(Use one line for each parking space and identify type, i.e. outside covered inside.)
CHARGE FOR PARKING SPACE(S): \$ _____
TOTAL RENT: \$ _____

THIS IS AN INCREASE OF
\$ _____ OR _____ %.

C. AUGMENTATION DE LOYER PR VUE PAR LAVIS

Cette section doit  tre remplie par tout propri taire qui a d j  donn  au locataire pr c dent un avis d'augmentation du loyer des locaux ou par tout propri taire qui a d pos  au Bureau de contr le du loyer une demande d'augmentation du loyer des locaux.

LE LOYER DES LOCAUX SUSMENTIONN S AUGMENTERA LE _____
JOUR _____ MOIS _____ 19 _____

PASSANT  :
LOYER DE BASE: \$ _____
(Servez-vous d'une ligne par place de stationnement et pr cisez: ext rieur/ couvert/ int rieur.)
PRIX DU STATIONNEMENT: \$ _____
LOYER TOTAL: \$ _____

LAUGMENTATION EST DE
\$ _____ soit _____ %.

D. UNITS EXEMPT FROM THE RESIDENTIAL RENT REGULATION ACT

THIS UNIT IS EXEMPT FOR THE FOLLOWING REASON:

D. LOGEMENTS NON R GIS PAR LA LOI SUR LE CONTR LE DU LOYER DES LOCAUX D'HABITATION

CE LOGEMENT N'EST PAS R G  PAR LA LOI SUSMENTIONN E POUR LA RAISON SUIVANTE:

E. CERTIFICATION

LEGAL NAME OF LANDLORD AND ADDRESS FOR SERVICE

I hereby certify this to be a true and correct statement
DATE _____ SIGNATURE OF LANDLORD OR AGENT _____

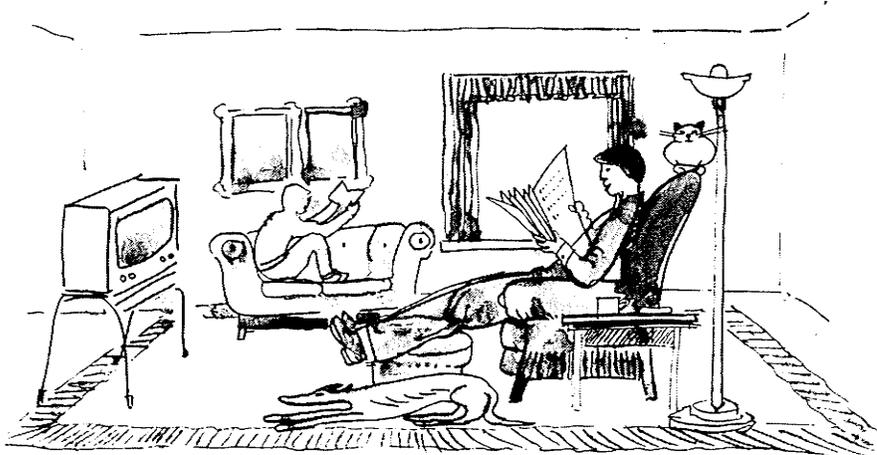
E. ATTESTATION

NOM OFFICIEL DU PROPRI TAIRE ET ADRESSE DE SERVICE

J'atteste que cette d claration est conforme   la v rit .
DATE _____ SIGNATURE DU PROPRI TAIRE OU DE L'AGENT _____

TELEPHONE NO.: _____
Within 14 days of the service of notice on the tenant a copy of this notice must be sent to:
RENT REGULATION BUREAU
502 254 Edmonton Street
Winnipeg Manitoba
R3C 3Y4

NO DE T L.: _____
Le propri taire doit envoyer une copie de cet avis dans les 14 jours qui suivent sa pr sentation au locataire au:
BUREAU DE CONTR LE DU LOYER
254 rue Edmonton Piece 302
Winnipeg Manitoba
R3C 3Y4



B. STAYING THERE

It is important while staying in a rented home to know both your responsibilities (page --9) and your landlord's responsibilities (page --9). When both of you know what you should and should not do, it can be a lot easier to work together to get your place into good condition and to keep it that way.

If you do not keep up your responsibilities, the landlord can ask you to leave (page 23). If the landlord does not keep up his/her responsibilities, you can get help as described under "What if the landlord does not do the repairs?" (page 11). If you think your next rent raise is unfair, you can call the Rent Regulation Bureau (page 13).

Many people find pests like cockroaches, mice, silver fish, bed bugs and beetles living in their homes. If you want to get rid of them, read "Pests" (page 16-19)

Remember! A landlord cannot ask you to leave for: attempting to enforce tenant's rights; or reporting conditions to health, building or fire departments, the Office of the Rentalsman; or reporting unfair rent raises to the Rent Regulation Bureau.

TENANT'S RESPONSIBILITIES

A tenant's responsibilities are:

- a. To pay the rent on time.
- b. To keep the place clean.
- c. To take proper care of the place and if you or your guests break anything, to fix it as soon as possible.
- d. To report all necessary repairs to your landlord or caretaker right away.
- e. To be considerate and not make noise that bothers your neighbours.

**LANDLORD'S RESPONSIBILITIES**

A landlord's responsibilities are:

- a. To provide and maintain the unit in good condition.

Use a Rental Unit Condition Report and the information on page 2 , "What to Look for When you Rent", to check out if a place is in good repair. If it is not in good repair:

Do not rent it, or

Ask the landlord to fix things.

- b. To keep the place repaired and looked after.
- c. To provide enough garbage containers (with lids) and ensure the garbage areas are clean.
- d. To keep common areas (hallways, entrances and laundry rooms, common washrooms) clean, well lit and safe in multi-family buildings.

REPORTING NEEDED REPAIRS TO THE LANDLORD

Whenever there is something wrong with your place, it is a good idea to let your landlord know right away.

Why should I report needed repairs right away?

1. It is better to report broken appliances as soon as they break down and damaged windows, ceilings, walls, floors, etc. as soon as the damage happens. It is a lot easier to explain what happened if you inform the landlord when damage occurs.
2. If you wait until a lot of things are broken or damaged, it becomes harder to explain.
3. If you wait until you move out to explain how everything happened, sometimes the landlord will try to keep some or all of your damage deposit. If the place is repaired before you move out, the landlord has less reason to keep your money.
4. Dripping taps and running toilets will make the landlord's or your water bill higher. Missing or broken windows, cracks around the doors, furnaces that do not work properly, will make the landlord's or your heating bill higher. Report these things and have lower utility bills. Otherwise, landlords will want to raise the rent to pay for the high utilities (heat, electricity and water) bills.

WHAT IS THE BEST WAY TO REPORT NEEDED REPAIRS?

1. Notify the landlord in writing. Make sure the date is on the letter and keep one copy for yourself.
2. If this does not work, read the next section of this handbook.



WHAT IF THE LANDLORD DOES NOT DO THE REPAIRS?

There are Government departments you may go to for help in getting repairs done in your rented home. The landlord cannot ask you to leave for reporting necessary repairs.

Provincial Government - Landlord & Tenant Affairs
 OFFICE OF THE RENTALSMAN - 302-254 Edmonton Street, Winnipeg
 R3C 3Y4 Phone: 945-2476

The landlord is responsible for keeping the place you are renting from him or her in good repair and fit for you to live in.

If repairs are necessary immediately, tell your landlord and write him or her a note about the repairs. If your landlord does not do the repairs, visit the Office of the Rentalsman and ask them to help you fill out a "Formal Application for Repairs" to be sent to your landlord. NOTE: You cannot be evicted for contacting the Rentalsman's office.

When the landlord has received the "Formal Application for Repairs" and still fails or refuses to make repairs, the Rentalsman may ask that you send your rent to the Rentalsman instead of your landlord until the repairs are completed. NOTE: You cannot hold back your rent for any reason without an order from the Rentalsman's Office.

Contact the Rentalsman's Office if you have questions in any of the following areas:

1. Leases.
2. Security Deposits.
3. Rights of Privacy.
4. Locks.
5. Tenant Responsibilities.
6. Landlord Responsibilities.
7. Rent Increases (Proper notification to tenant)
8. Subletting and assigning.
9. Notice to vacate (eviction).
10. Landlord to Tenant Notice to move.
11. Tenant to Landlord Notice to move.
12. Non-payment of rent.
13. Landlord's property, such as fridge and stove, fence, garden, garage, etc.

PROVINCIAL LANDLORDS & TENANT AFFAIRS
RENT RAISES - THE RENT REGULATION BUREAU 302-254 Edmonton St.
Phone: 945-2476

RENT INCREASES

How often?

Rent on apartments and multi-family dwellings can usually only be increased once per year. You must get 3 months written notice before the rent is raised. (see copy of Notice of Increase in Rent, page 14).

When you rent a new place, ensure you receive a form entitled Notice to New Tenants (page 7). This form will indicate what amount of rent the previous tenant paid.

How much?

Landlords must notify the Rent Regulation Bureau of every rent increase. A landlord cannot raise the rent by more than the yearly percentage approved by the Bureau. Phone the Bureau and ask what rate landlords are supposed to increase the rent for the year and make sure your rent is not increased without the approval of the Rent Regulation Bureau.

Approval for a greater increase is sometimes given when the landlord has spent a lot of money to fix up the building or if someone moves out of a building where the rent was very low.

You can object to any rent increase by visiting or writing the Rent Regulation Bureau. They will ask you to explain why you think the rent is too high and then they will look into it.

For more information, including pamphlets, please visit the Rent Regulation Bureau at the above address.

CITY OF WINNIPEG HEALTH DEPARTMENT
PUBLIC HEALTH INSPECTION BRANCH

280 William Avenue
Phone: 986-2443

Common complaints received by the Health Department daily include:

not enough heat, no hot water, leaking toilets or pipes, broken windows, bugs, mice, cracked and broken floors and countertops.

A Public Health Inspector will go out and look at any potentially dangerous situation within 24 hours from the time you phone in your complaint.

If there are other problems with your place that are not immediately dangerous but still need repair, point them out to the inspector when he arrives because he may order your landlord to make repairs.

Public Health Inspectors have the right and responsibility to inspect any building to assess whether it meets health and safety standards under the Public Health Act. They may also condemn and close buildings, if they decide that the building is not fit for people to live in.

CITY OF WINNIPEG BUILDING INSPECTIONS DIVISION

395 Main Street
Phone: see below

If you find there is a problem in plumbing, mechanical, electrical or structurally unsafe conditions in the home, (such as ceilings about to collapse or broken/rotted floor boards and stairs) phone the city of Winnipeg:

Electrical Section	986-5190
Plumbing & Mechanical Section	986-5190
Existing Buildings Section	986-5300

(unsafe buildings, etc.)

If there is a problem in controlling weeds, phone the Weed Control Branch of the City of Winnipeg at 986-3016.



NAME OF TENANT _____ UNIT # _____ ADDRESS _____ CITY _____ POSTAL CODE _____	NOM DU LOCATAIRE _____ LOGEMENT N° _____ ADRESSE _____ VILLE _____ CODE POSTAL _____
--	--

Sections A, B and D must be completed for all units; section C must also be completed for exempt units. If section A has been completed previously and filed with the Rent Regulation Bureau and where there have been no changes since the date of last filing, you may omit section A.

Remplir les sections A, B et D pour tous les logements; remplir également la section C pour les logements qui ne sont pas régis par la Loi sur le contrôle du loyer des locaux d'habitation. Si vous avez déjà rempli la section A et avez déposé les renseignements au Bureau de contrôle du loyer et s'il n'y a eu aucun changement depuis lors, ne remplissez pas la section A.

A. INFORMATION ON PREMISES Where applicable.

NUMBER OF BEDROOMS: _____ BUILDING TYPE: <input type="radio"/> HOUSE <input type="radio"/> MOBILE HOME PARK <input type="radio"/> APARTMENT <input type="radio"/> TOWN/ROW HOUSE <input type="radio"/> CONDOMINIUM <input type="radio"/> OTHER (Specify): _____	CONDO REG. NO. _____ CONDO REGN. DATE _____ NO. OF RENTAL UNITS IN BLDG. _____ BACH STUDIO _____ 1 B.R. _____ 2 B.R. _____ 3 B.R. _____ OTHER _____ TOTAL _____
--	--

RENT FOR THIS UNIT INCLUDES:

<input type="radio"/> HEAT	<input type="radio"/> PARKING	<input type="radio"/> WATER	<input type="radio"/> FURNITURE
<input type="radio"/> CABLE	<input type="radio"/> HYDRO	<input type="radio"/> DISHWASHER	<input type="radio"/> FREE LAUNDRY
<input type="radio"/> AIR CONDITIONING	<input type="radio"/> OTHER (Specify): _____		

A. RENSEIGNEMENTS SUR LES LOCAUX Cochez les cases voulues.

NOMBRE DE CHAMBRES _____ GENRE DE BÂTIMENT: <input type="radio"/> MAISON <input type="radio"/> PARC POUR MAISONS MOBILES <input type="radio"/> APPARTEMENT <input type="radio"/> MAISON EN RANGÉE <input type="radio"/> LOGEMENT EN COPROPRIÉTÉ <input type="radio"/> AUTRE (précisez): _____	N° D'INSCRIP. DU LOG. EN COP _____ DATE D'INSCRIP. DU LOG. EN COP _____ NOMBRE DE LOGEMENTS DE LOCATION DANS LE BÂTIMENT _____ STUDIO _____ 1 CHBRE _____ 2 CHBRES _____ 3 CHBRES _____ AUTRE _____ TOTAL _____
--	--

LE LOYER DE CE LOGEMENT COMPREND:

<input type="radio"/> CHAUFFAGE	<input type="radio"/> STATIONNEMENT	<input type="radio"/> EAU	<input type="radio"/> MEUBLES
<input type="radio"/> CÂBLE	<input type="radio"/> ÉLECTRICITÉ	<input type="radio"/> LAVE VAISSELLE	<input type="radio"/> USAGE GRATUIT D'UNE MACHINE À LAVE
<input type="radio"/> CLIMATISATION			
<input type="radio"/> AUTRE (précisez): _____			

B. NOTICE OF INCREASE IN RENT. THE RENT FOR THE ABOVE PREMISES WILL BE INCREASED ON

DAY _____ MONTH _____ 19____

FROM (Current Rent): BASIC RENT \$ _____ (Use one line for each parking space and identify type i.e. outside covered inside.) CHARGE FOR PARKING SPACE(S): \$ _____ TOTAL RENT \$ _____	TO (Proposed Rent): BASIC RENT \$ _____ (Use one line for each parking space and identify type i.e. outside covered inside.) CHARGE FOR PARKING SPACE(S): \$ _____ TOTAL RENT \$ _____
---	--

THIS IS AN INCREASE OF \$ _____ OR _____
 The maximum increase permitted under the regulation without approval by the Rent Regulation Bureau is _____
A TENANT HAS THE RIGHT TO OBJECT TO AN INCREASE IN RENT. SEE BOTTOM OF FORM.

B. AVIS D'Augmentation de loyer. Le loyer des locaux susmentionnés sera augmenté le

JOUR _____ MOIS _____ 19____

DE (loyer actuel): LOYER DE BASE \$ _____ (s'inscrire vous d'une ligne par place de stationnement et précisez extérieur couvert intérieur.) PRIX DU STATIONNEMENT \$ _____ LOYER TOTAL \$ _____	À (loyer proposé): LOYER DE BASE \$ _____ (s'inscrire vous d'une ligne par place de stationnement et précisez extérieur couvert intérieur.) PRIX DU STATIONNEMENT \$ _____ LOYER TOTAL \$ _____
---	---

LAUGMENTATION EST DE _____ SOUS _____
 L'augmentation maximum prévue par le règlement sans l'autorisation du Bureau de contrôle du loyer est de _____
TOUT LOCATAIRE A LE DROIT DE S'OPPOSER À LAUGMENTATION DE SON LOYER VOIR AU BAS DE LA PAGE.

rooms available from the Rent Regulation Bureau.

C. UNITS EXEMPT FROM THE RESIDENTIAL RENT REGULATION ACT

This unit is exempt for the following reason:

Rent increases on exempt units are not subject to tenant objection

C. LOGEMENTS NON RÉGIS PAR LA LOI SUR LE CONTRÔLE DU LOYER DES LOCAUX D'HABITATION

Ce logement n'est pas régi par la loi susmentionnée pour la raison suivante:

Le locataire d'un logement non régi par la loi susmentionnée ne peut s'opposer à l'augmentation du loyer.

D. CERTIFICATION

Legal name of landlord and address for service _____

I hereby certify this to be a true and correct statement.

 SIGNATURE OF LANDLORD OR AGENT

DATE _____ TELEPHONE _____
 A copy of this notice must be sent to the Rent Regulation Bureau within 14 days of service of notice on the tenant.

D. ATTESTATION

Nom officiel du propriétaire et adresse de service _____

J'atteste que cette déclaration est conforme à la vérité.

 SIGNATURE DU PROPRIÉTAIRE OU DE L'AGENT

DATE _____ TÉLÉPHONE _____
 Veuillez envoyer une copie de cet avis au Bureau de contrôle du loyer dans les 14 jours qui suivent la présentation de l'avis au locataire.

TENANT'S OBJECTION TO RENT INCREASES ON NON-EXEMPT UNITS

PLEASE PRINT
 I object to the increase in rent from \$ _____ to \$ _____
 effective _____ 19____
 I moved into this unit on _____ 19____

Your objection must be supported with written reasons and sent to the Rent Regulation Bureau within one (1) month of receiving the Notice of Rent Increase from your landlord.

NAME _____
 ADDRESS _____
 CITY/TOWN _____ POSTAL CODE _____
 TELEPHONE _____ DATE _____

SIGNATURE _____
 SEND TO
 RENT REGULATION BUREAU
 302 254 EDMONTON STREET
 WINNIPEG MANITOBA
 R3C 3Y4

OBJECTION DU LOCATAIRE À LAUGMENTATION DU LOYER D'UN LOGEMENT RÉGI PAR LA LOI SUR LE CONTRÔLE DU LOYER

EN LETTRES MOULÉES
 Je m'oppose à l'augmentation du loyer de _____ \$ à _____ \$ par mois, à compter du _____ jour _____ mois 19____
 J'ai emménagé dans ce logement le _____ jour _____ mois 19____

Les raisons de votre objection doivent être présentées par écrit et envoyées au Bureau de contrôle du loyer dans un délai d'un mois après réception de cet avis.

NOM _____
 ADRESSE _____
 VILLE/VILLAGE _____ CODE POSTAL _____
 TÉLÉPHONE _____ DATE _____

SIGNATURE _____
 À ENVOYER AU:
 BUREAU DE CONTRÔLE DU LOYER
 254 RUE EDMONTON PIECE 302
 WINNIPEG MANITOBA
 R3C 3Y4

MANITOBA OFFICE OF THE OMBUDSMAN 750-500 Portage Avenue R3C 3X1
Phone: 786-6483

If you have contacted any one of the Provincial Government departments listed above for help and find that for some reason you did not get the help you were looking for, visit or call the Office of the Ombudsman and explain your problem to them.

The Office of the Ombudsman listens to complaints people have about Provincial Government Departments. They will investigate your complaint and help you deal with the department.

The Ombudsman is a neutral officer of the Legislature and not a part of the government.

PEST CONTROL

Very often, house pests such as cockroaches, bed bugs, flour and carpet beetles and mice cause problems to households. They are generally found in areas where there is food, water, warmth and shelter. The following are general descriptions of some common house pests.

COCKROACHES

Cockroaches are oval shaped and have flat bodies. German cockroaches are the most common. They are pale brown and have wings but cannot fly. Oriental cockroaches are dark brown or black and a bit bigger. Cockroaches like starchy food best but can live on almost any kind of food and household materials. They carry filth on their feet and bodies and leave a musty bad smell and taste to the food they touch.



Cockroach

MICE

Mice have brownish gray bodies and dark tails. They like to stay indoors, where it is warm. During summer, they often live outdoors, close to buildings, sidewalks or so on. Mice eat any food available and destroy and contaminate (add germs) to the food they touch.



Mice

SILVERFISH

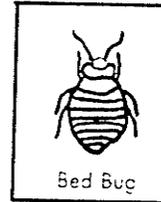
Silverfish have flat, long and thin bodies. They are broad at front and become narrow toward the end and are very quick. They eat any food with starch or protein such as dried beef, flour, paper and glue. They may be found on floors and walls and in and among wallpapers, books and other materials.



Silverfish

BEDBUGS

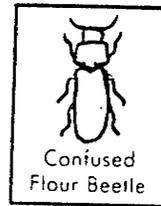
Bedbugs are reddish-brown insects without wings. They have a distinctive musty odour and cannot be crushed with your fingers. They can live through freezing temperatures and with little or no food at all for long periods of time. They usually hide and lay eggs in bedding and in cracks, corners, anything that is dark and undisturbed. Bedbugs are bloodsuckers and prefer the blood of humans. Sometimes they may be introduced into the home by visitors and used furniture.



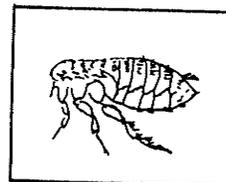
Bed Bug

BETLES

Flour beetles usually stay in food products which are kept for a long period of time such as flour and cereal products. Carpet beetles are another kind of beetle. They are reddish or dark brown and cause damage to carpets, woolens, furs, leather, silk, and similar materials.

Confused
Flour BeetleFLEAS

Fleas are small, brownish, wingless and hard bodied insects. They like warm, moist and dirty environments and are commonly found in warehouses, basements, under buildings and in yards. They prefer places where there is a lot of dust and food remains such as carpets and couches. They are found on a variety of animals such as dogs, cats, mice and on humans. Fleas feed on blood and may pass on undesirable organisms and diseases such as tapeworms and typhus to people.



PREVENTION

You can prevent these bugs and mice from coming into your house by taking the following steps:

1. Wrap up food and put it away after meals.
2. Keep kitchen wastes and other garbage in containers with tight fitting lids and take it outside everyday or every second day.
3. Keep the stove, countertops, floors and walls clean of grease, crumbs and other food stuffs.
4. Vacuum the rugs to remove dirt and dust regularly.
5. Store rice and other dried foods in sealed containers or plastic bags.
6. Repair cracks or holes in order to prevent cockroaches or mice from getting into the house.

Please take note that you may be a very good housekeeper, but have bugs or cockroaches because they are already in the building.

CONTROL

Once cockroaches or other bugs are in the building, it is very hard to get rid of them yourself. Raid or other insect sprays do not work because the spray only kills the bugs you can see, not the ones you cannot see or their eggs. A professional exterminator is best.

Landlords should arrange to have insects and mice removed by bringing in a professional exterminator. If you see cockroaches (or mice), talk to your landlord about getting rid of them for you. If the landlord does not do this, you can get help by calling the Health Department at 986-2446.

Before and After Extermination (Spraying)

Before the Exterminators come:

1. Take everything (food and dishes, pots and pans), out of all the kitchen cupboards, drawers, fridge, stove and cover everything with a plastic sheet or a blanket. This will keep the spray from getting on it.
2. Arrange to have your pets outside or staying with friends for the day.

3. Take clothes, shoes and other things off shelves and floors of closets and put them on the beds. Clothes that are hanging up can stay where they are.
4. Move all your furniture away from the walls and into the centre of the room so they can spray the baseboards.

Leave your house or apartment for about four or five hours.

When you come home:

1. Wash off your kitchen countertops, fridge and stove tops with soap and water (so you can put food on them again).
2. Do not wash off your cupboard shelves and drawers or floors. Spray should stay on them for about three weeks to kill the cockroaches as they come out of the woodwork. Instead you can line your shelves and drawers with paper. It will be safe to put your dishes and food away.
3. Clothes and everything in other rooms can be put away right away.

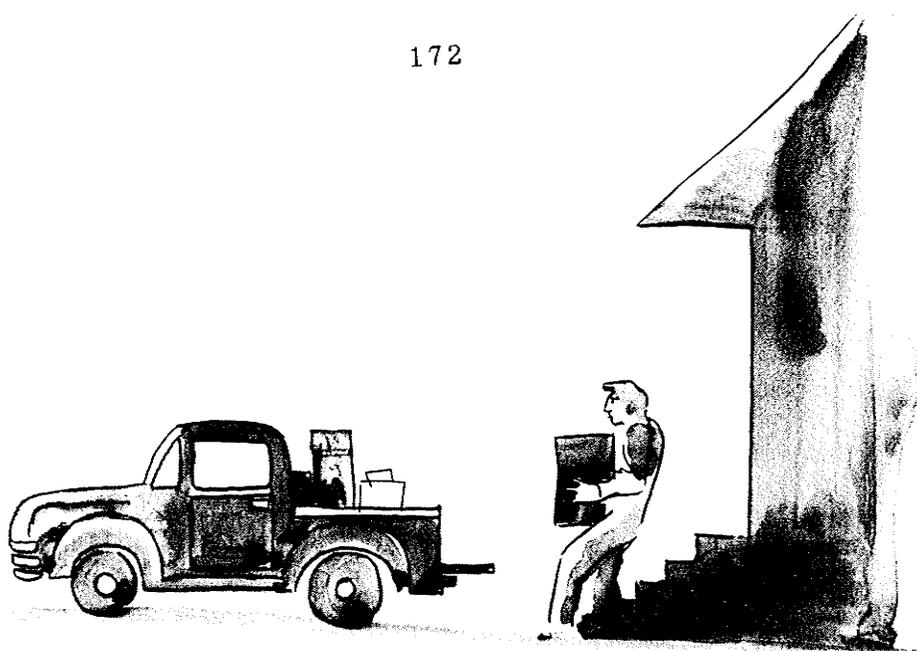
After your house has been sprayed, you may notice more cockroaches or bugs around for a few days afterward. This is very common. The bugs are coming out of cracks in the woodwork, walls and other hiding places. They will eventually die.

Used Furniture

When you buy used furniture, to be sure it does not carry cockroaches or bedbugs or their eggs, you can buy some spray to use on it. Buy either Chlorodane 2% or Diazion. It comes in two litre and four litre containers. Two litres would be enough to spray all your furniture. You can buy the spray from an exterminating company. Check the phone book, under Exterminators, for addresses and phone numbers.

Four or five hours after you spray your used furniture, use a vacuum cleaner or stiff brush and clean it very well in all the cracks and throw all the dirt (it has eggs in it) outside in the garbage. Then spray the vacuum cleaner inside.

If you move out of a place where there were cockroaches or other bugs before the exterminator has sprayed, spray and vacuum your furniture so bug's eggs do not move with you to your new place.



C. MOVING OUT

1. When you want to move out, give the proper written notice (so you don't end up staying extra time or paying rent on two places) (pages 21 & 22)
2. When the landlord asks you to move out, make sure you get proper written notice. Check out whether you really have to leave. (see page 23).
3. As long as it is a reasonable time of day, let the caretaker or landlord in to show the place to people who might want to rent it.
4. If you have broken anything, fix what you can on your own.
5. Do a thorough cleaning. Do not leave any belongings behind. If you have furniture or other large items to dispose of, set them outside by the garbage cans. Call the City Information line and ask for the number to call for special garbage pick-up for your area. City Information line 986-2171
6. Take out your condition report again and go through the place with the landlord or caretaker.
7. As long as the place is clean and there is no damage, you should get back your security deposit plus interest within 14 days. Ask the landlord whether they will mail a cheque to you or if you should pick it up. (page 25).
8. Change your address. Phone Government Departments and Utility companies directly to speed up address changes on cheques and utilities. Also, change of address cards are available at Post Offices and drug stores. One of these cards should be sent to the main Post Office so they can send your mail to your new address. There is a charge to have th Post Office do this, but they will redirect all your mail for 3 months.

*Remember, if there is an argument about the security deposit, or if it is late, read page 25-"Getting your Security Deposit Back"

NOTICE TO MOVE OUT

Whether a tenant wants to move or a landlord asks a tenant to move, they should always put this in writing (a letter) and you should keep a copy. Talking to the other person about moving is not enough.

What should the notice letter say?

Whether written by the tenant or the landlord, a notice to move should say:

1. who the notice is to.
2. the present date.
3. the address of the rented place.
4. the reason(s) for the move.
5. the date the tenant is to move out; and
6. the full name and signature of the person giving notice.

SAMPLE LETTER TO LANDLORD

Sept. 30, 1988

Dear Mr. _____:

I am writing to give you notice that I/we will be moving out of the house at 525 Any Street on Oct. 31, 1988.

We are moving because we need a larger place to live.

Yours truly,

Joe Schmoe

TENANT TO LANDLORD NOTICE (When you want to move out)

When to give notice

A letter saying you plan to move should be given to the landlord just before your next rent payment is due. For most people, who rent by the month, this means on or before the 30th or 31st of the month. **MAKE SURE YOU GIVE A WRITTEN NOTICE AND KEEP A COPY FOR YOUR RECORDS.**

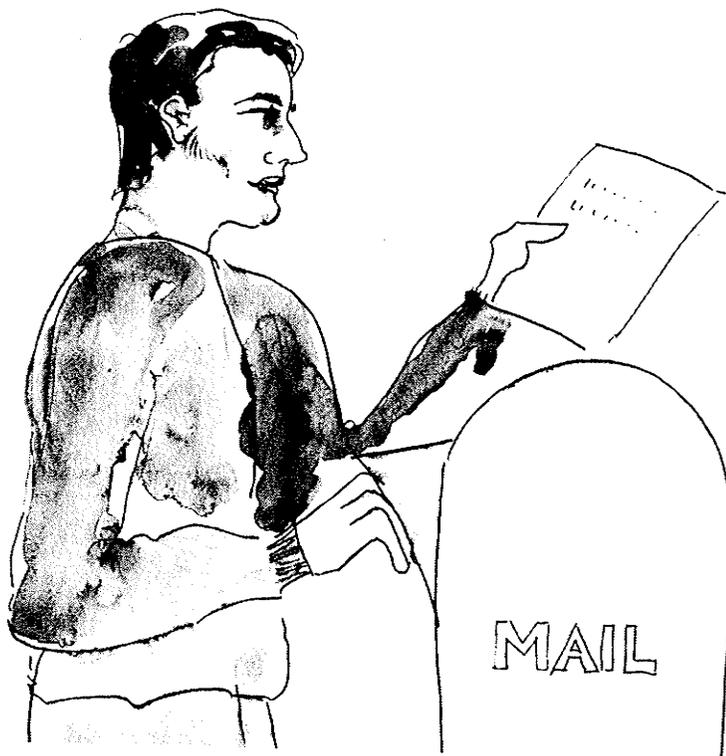
How much notice?

If you do not have a tenancy agreement (lease) you usually need to give the landlord one month's notice to move. You give your notice on the last day of one month and move out on the last day of the next month. e.g. Write on June 30th that you will be moving out July 31st.

Tenancy Agreement (commonly known as a lease)

If you have signed a tenancy agreement, this means you have agreed to rent the place for a set period of time (usually a year). You can still give notice to move. However, if the tenancy agreement is not ending, it is up to you to find someone suitable to rent the place (subletting). You need to get the landlord's approval of the new tenants.

If the landlord offers to sublet your place for a fee, check the amount with the Rentalsman's Office. There is a set rate a landlord should charge for subletting.



LANDLORD TO TENANT NOTICE (When the landlord asks you to move).How much notice?

Below are some of the reasons the landlord can ask you to move out on short notice.

- a. If you do not pay the rent three days after it is due, the landlord can ask for it in writing and then ask you to leave within a certain period of time.
- b. If you let your place get so dirty that it damages the building or smells so bad it bothers other tenants, or if your yard or stairway is an "eye sore", then the landlord can call the Health Department to order you to clean up or he can give you notice to move.
- c. If you or a guest cause severe damage to the building and refuse to fix it, then the landlord can ask you to leave in five days.
- d. If you often make enough noise that it bothers your neighbours, then the landlord can ask you to leave in five days.

For other reasons, such as the landlord wanting to move into the house or suite himself, you should get one month's notice.

You should get 3 months notice to move when:

1. Major repairs or renovations are to be done that cannot be done with someone living in the place. Many repairs can be made without the tenants having to move out.

OR

2. The landlord plans to close up or tear down the building.

Always check with the Rentalsman's Office to find out if you have been given the correct amount of time to move, or if you think something on the notice is not fair or not true. For example, you may disagree with your landlord that you have caused damage or made a lot of noise, or you may disagree that you cannot live there through the renovations.

SAMPLE NOTICE TO VACATE TO TENANTPresent date:

September 30, 1988

Tenants Names:

To: Mr. & Mrs. Bill Jones

Address of rented
home; date to move

I hereby give you notice to vacate the premises at 132 Any Street on the 31st day of December, 1988, for the following reason:

Reason for notice

We have to make major repairs to the house including removing ureaformaldehyde insulation, repairing the foundation and extensive electrical re-wiring. These repairs cannot be done if the house is occupied.

Landlord's signature

Yours truly,

John Doe
John Doe Realty Ltd.

GETTING YOUR SECURITY (DAMAGE) DEPOSIT BACK

Normally the security deposit, plus interest on your money, should be returned to you within 14 days after you have moved out.

If there is back rent owing, or you, your family or guests have damaged something and not fixed it, the landlord can keep all or part of the deposit. Exactly how much of the deposit the landlord can keep must be decided by the Rentalsman's Office. It is up to the landlord to prove that you did the damage.

Landlords can never hold or take your belongings as payment for rent or damages. If you leave anything behind, the landlord must store it for at least 2 months before disposing of it.

If you do not receive your security deposit, plus interest, within 14 days, or if you and your landlord disagree on the amount of damage that is your fault, phone or visit the Rentalsman's Office at 302-254 Edmonton Street. The Rentalsman's Office will ask the landlord to send the security deposit money to their office until they sort things out.

*Remember the Rentalsman's Office will be able to help you with your security deposit more easily if you fill out a "Condition Report" when you first move into a new place. (attached to back cover)

NOTES

APPENDIX B

On Wednesday mornings, many people go to the North End Community Ministry for food. Some people go early and receive information on a variety of subjects which may be of interest to them. One Wednesday morning when the topic was housing, those in attendance were asked to pretend they were a bird and to draw the house the bird saw. Here is a collection of the things the birds saw.

- Torn tile
- Dripping taps
- Broken doors
- Running toilet bowl
- Needs a paint job
- Windows and screens broken
- Doors can't lock
- Windows need repair (water damage - cold air comes in during winter months)
- Oven needs repair
- Needs new paint (hasn't been painted in 6 years)
- Carpet has rotted
- Plaster falling in bathroom
- Under a loading zone
- Slot for mailbox broken
- Tiles for floor loose
- Toilet fixtures broken
- Hot plates not working
- Place not worth fixing
- Holes in wall - plaster falling
- Mice starting to invade
- No screen door
- Sagging
- Missing tiles
- Sewer keeps plugging up
- Walls need fixing
- Heating set right
- Floor needs fixing real bad
- Lights need fixing
- Steps need to be fixed
- Outside needs repairing
- Roof damaged
- Needs more furniture
- Needs new windows
- Landlord is too damn cheap
- The bird sees it needs roofing
- The bird sees it needs a new door - new tiles, windows, cupboards, padlocks, railings, and paint.

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- _____. General Meeting. October 31, 1989.
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- _____. Fight For Your Housing Rights Workshop. November 23, 1989

- _____ . General Meeting. December 5, 1989.
- _____ . Fight For Your Housing Rights Workshop. December 13, 1989.
- _____ . General Meeting. December 14, 1989.
- _____ . General Meeting. January 9, 1989.
- _____ . Fight For Your Housing Rights Workshop. January 25, 1990.
- _____ . Fight For Your Housing Rights Workshop. February 22, 1990.
- _____ . General Meeting. March 6, 1990.
- _____ . Fight For Your Housing Rights Workshop. March 22, 1990.
- _____ . General Meeting. April 9, 1990.
- _____ . Fight For Your Housing Rights Workshop. April 19, 1990.
- _____ . Fight For Your Housing Rights Workshop. April 24, 1990.
- _____ . General Meeting. May 7, 1990.
- _____ . Fight For Your Housing Rights Workshop. June 13, 1990.
- _____ . Fight For Your Housing Rights Workshop. June 14, 1990.
- _____ . General Meeting. June 27, 1990.
- _____ . General Meeting. July 25, 1990.
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- _____ . General Meeting. September 27, 1990.
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RENTAL UNIT CONDITION REPORT

TOP COPY TO TENANT

CARBON COPY TO Landlord

G — Good

B — Broken

M — Missing

S — Scratched

D — Damaged

or Marked

Date (1) Date (2)

EXTERIOR	Condition at Commencement of Tenancy	Condition at Termination of Tenancy	REMARKS
Stucco and/or Siding			
Front and Rear Entrances			
Garbage Container(s)			
Glass and Frames			
Screens and Storm Windows			
Grounds and Walks			
Keys Issued Locks Good?			
Keys Returned			
KITCHEN			
Ceiling			
Walls and Trim			
Floor			
Countertop , Electrical Plug			
Cabinets and Doors			
Range — Condition and Equipment			
Sinks and Stoppers			
Closets			
Refrigerator -Condition & Equip.			
BASEMENT			
Stair and Stairwell			
Walls and Floor			
Furnace, Water Heater and Plumbing			
Automatic Washer			
Dryer			
LIVING ROOM — DINING ROOM			
Floor			
Ceiling			
Walls and Trim			
Closets			
Electrical Plugs			
FIRE SAFETY			
Smoke Detectors			
Fire Alarm			
Escape Route			

	Condition at Commencement of Tenancy	Condition at Termination of Tenancy	REMARKS
STAIRWELL AND HALL			
and Landings			
Walls and Trim			
Ceilings			
Closets			
BATHROOM			
Ceiling			
Floor			
Walls and Trim			
Cabinets and Mirror			
Tub, Sink and Toilet			
Closets , Privacy Lock, Ventilation			
BEDROOMS			
Floor, Walls and Trim			
Closets, Ceilings, Electrical Plugs			
Doors			
LIGHTING FIXTURES — Throughout			
GENERAL CONDITION — Cleanliness Mice & Insects			

ADDRESS OF RENTED PREMISES	TENANT'S FORWARDING ADDRESS	LANDLORD/WITNESS
..... (1)
..... (2)
.....	TENANT'S SIGNATURE
TENANT'S NAME (Print)	 (1)
.....	 (2)

N.B. Further comment and detail e.g., furniture, rugs, drapes, appliances and promises as to decorating and alterations to be noted below:

RENTAL UNIT CONDITION REPORT

TOP COPY TO TENANT

CARBON COPY TO Landlord

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D — Damaged

or Marked

Date (1) Date (2)

EXTERIOR	Condition at Commencement of Tenancy	Condition at Termination of Tenancy	REMARKS
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Front and Rear Entrances			
Garbage Container(s)			
Glass and Frames			
Screens and Storm Windows			
Grounds and Walks			
Keys Issued ..Locks..Good?			
Keys Returned			
KITCHEN			
Ceiling			
Walls and Trim			
Floor			
Countertop , Electrical Plug			
Cabinets and Doors			
Range — Condition and Equipment			
Sinks and Stoppers			
Closets			
Refrigerator -Condition & Equip.			
BASEMENT			
Stair and Stairwell			
Walls and Floor			
Furnace, Water Heater and Plumbing			
Automatic Washer			
Dryer			
LIVING ROOM — DINING ROOM			
Floor			
Ceiling			
Walls and Trim			
Closets			
Electrical Plugs			
FIRE SAFETY			
Smoke Detectors			
Fire Alarm			
Escape Route			

	Condition at Commencement of Tenancy	Condition at Termination of Tenancy	REMARKS
STAIRWELL AND HALL			
and Landings			
Walls and Trim			
Ceilings			
Closets			
BATHROOM			
Ceiling			
Floor			
Walls and Trim			
Cabinets and Mirror			
Tub, Sink and Toilet			
Closets ,Privacy Lock, Ventilation			
BEDROOMS			
Floor, Walls and Trim			
Closets, Ceilings, Electrical Plugs			
Doors			
LIGHTING FIXTURES — Throughout			
GENERAL CONDITION — Cleanliness Mice & Insects			

ADDRESS OF RENTED PREMISES	TENANT'S FORWARDING ADDRESS	LANDLORD/WITNESS
..... (1)
..... (2)
.....	TENANT'S SIGNATURE
TENANT'S NAME (Print)	 (1)
.....	 (2)

N.B. Further comment and detail e.g., furniture, rugs, drapes, appliances and promises as to decorating and alterations to be noted below: