EVERYMAN THE PLANNER

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ABSTRACT

Through analysis of a three-year planning process in the community of Inglewood, in Calgary, this thesis attempts to demonstrate the critical differences between traditional community planning and the participational planning process as it should be, if we accept the premise that a citizen has a right to plan his environment that is at least as valid as the planner's right to do it for him.

At the same time, the thesis attempts to put into conceptual terms, a model for the participational planning process at the community level that can be realistically implemented, given alterations in the priority levels at which planning funds are invested.

Finally, the thesis attempts to demonstrate, in a general way, the possibility of a shift in the role of the professional planner to a plateau of higher responsibility - responsibility to Everyman, the planner.

ABREGE

Par l'analyse d'un procédé de projetement de trois ans dans le voisinage d'Inglewood en dedans de Calgary, ce thèse essaye de démonstrer les différences entre la méthode traditionale et la méthode de participation comme elle devrait être, si on croyait que les citoyens ont le droit à projeter leur milieu aussi fort que cã du projeteur.

A même temps, ce thèse essaye de décrire, à la mode structurale, la méthode d'un procédé de projetement communautaire au milieu de voisinage, qui est faisable, si nous voulons investir de l'argent dans ce procédé.

Finalement, ce thèse essaye de décrire, en général, la possibilité d'un changement du rôle pour le projeteur, qui le fait plus responsable envers Citoyen et Voisinage.

PREFACE

This thesis is the result of three years' immersion in a community planning process in the old inner-city community of Inglewood, both by the author, and by a group of other professionals, who called themselves the New Street Group, a name taken from the address of the author's offices at 26 New Street in Inglewood.

Its central thesis, its arguments, its perceptions are therefore the product of three years of thinking, talking, scheming and working with a great number of people, from a great many different walks of life and specialities of expertise.

Therefore, the author lays no claim to originality for any of the particular ideas in the work, but only for the work itself.

So many people have been of assistance, that an attempt to list them would only be an injustice to those left out. However, specific credits in this thesis must go to Arni Fullerton, Architect, who suggested the title and much of its meaning; Dan Murphy of Educorps Ltd., who helped me re-structure the original thesis; Fay Brisseau, who typed draft after draft; and to Rob Wood, Architect; Jack Mayell, Architect; Peter Chesson, Economist; Bud Gamble, psychologist - all members of the New Street Group, for whom the concepts in this thesis were a constant subject of debate and participation.

Special acknowledgement and thanks must go to the Community of Inglewood, the Inglewood Community Association, the Inglewood Redevelopment Committee, the University of Calgary's Departments of Continuing Education and Social Welfare, the Mount Royal College Planning 100 Class, the Mount Royal College Social Welfare Department, and The City of Calgary.

Finally, the author wishes to acknowledge with gratitude his Central Mortgage and Housing Fellowship to McGill University.

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INTRODUCTION

The purpose of this thesis is the demonstration of an alternative method of community planning, and the description of the professional planner's role in this method.

The key to the alternative method is the assumption that Everyman can plan if given the right conditions, and must plan if our society is to survive the crises of urban existence that confront us today. Thus the title, "Everyman the Planner".

The key to the professional planner's role in this method is the idea that the true planner of the future will not see himself as the "creator of a plan", but rather as the "facilitator of the process of community planning", and the guide who raises Everyman to the level of community consciousness where he becomes a planner himself.

One can argue that it is not necessary that the average citizen become a planner; one can also argue that planning is a physical science unrelated to such nebulous phenomena as the intuitive wishes, values and goals of people affected by planning; there are perhaps even some remaining planners who genuinely feel that the method of top-down planning prevalent today is unrelated to the undesirable direction of our society; indeed, there may be those who refuse, against all facts, to admit that we <u>are</u> headed in an undesirable direction. This thesis cannot undertake to refute these attitudes if the enormous bulk of authoritative literature on the subject has failed to do it. Consequently, we have appended a substantial bibliography of literature exposing the negative aspects of the human situation, rather than attempt to deal with it within the body of the thesis.

Instead, this thesis is an attempt to describe a process that may have some <u>creative</u> value on a small scale, by reintegrating our society at the community level. Our method of research was to immerse an architectural and

planning firm in the environment of a dying community and, through hit-and-miss experimentation, to develop within that community the capacity for it to plan for itself. This process has been going on for more than three years, and continues as of this writing. However, we now have enough experience to be able to describe the process in conceptual terms, and to indicate how this conceptual framework relates to the everyday reality of the community planning process.

THE COMMUNITY OF INGLEWOOD : AN OVERVIEW

Calgary originated in an area historically and descriptively known as Brewery Flats, and now known as Inglewood.

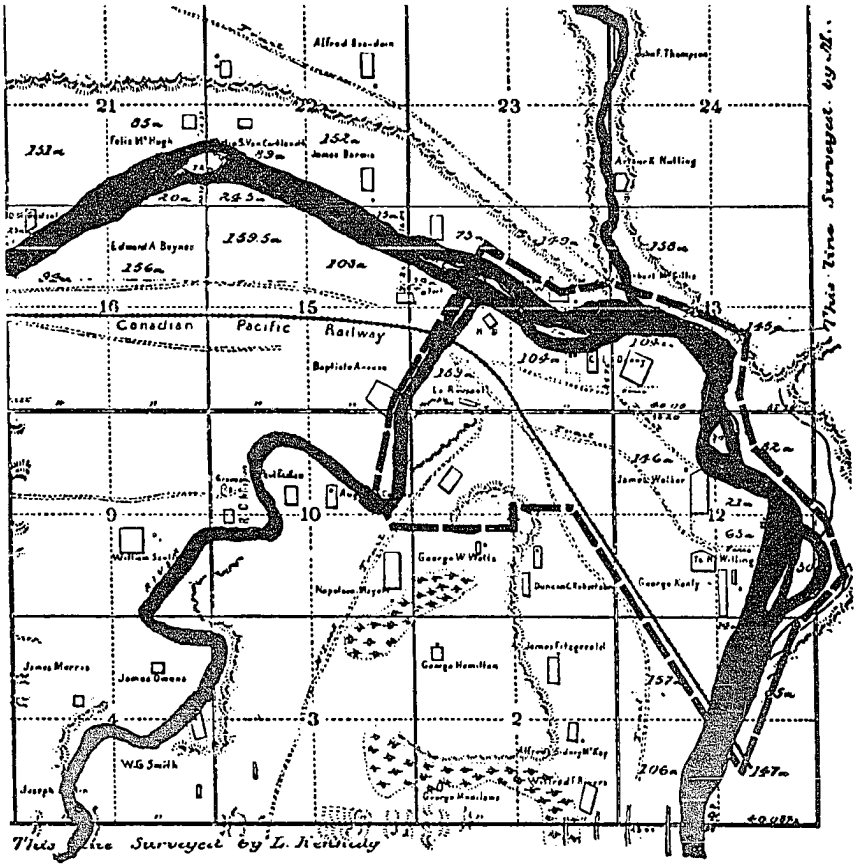
Geographically, Inglewood is bounded on the North and East by the Bow River, on the West by the Elbow River, and to the South by a man-made boundary of trackage and industrial growth. Citizens of Calgary refer to this area as East Calgary, and the term is synonymous with slum, despite the natural beauty of the area.

Being the oldest part of the City, Inglewood is rich in unpublicized history and still retains vestiges of its grand past. Yet to most the area appears worn-out and derelict, abused and forgotten as a community, and bearing the degrading effects of industry forgetting that it is a member of the human community.

Within the community's boundaries are quiet neighborhoods, a variety of light and heavy industries, old retail and commercial enterprises, an almost impossible web of railway trackage, and some of the city's first old sandstone schools.

The area has a growth of mature trees (a rarity in Calgary) and the distinction of enjoying both of Calgary's rivers. There, but at present inaccessible are extensive parklands, and riverbanks with wilderness qualities. Available to Calgarians and tourists alike are such popular meccas as the Calgary Zoo, the Bird Sanctuary, the Horsemen's Hall of Fame, and the Aquarium, the last two operated by one of the community's major industries, Calgary Brewery, from which originated the term, Brewery Flats. No other part of the City can boast such a variety of significant and attractive activities.

Yet Inglewood, despite the longevity and coincidence of development that brought within its limits the physical and human attributes to make it a most unique and health community, was essentially unexplored and unrecognized,



1884 MAP AND PRINT - EAST CALGARY
Inglewood Ramsay shown within dashed lines.

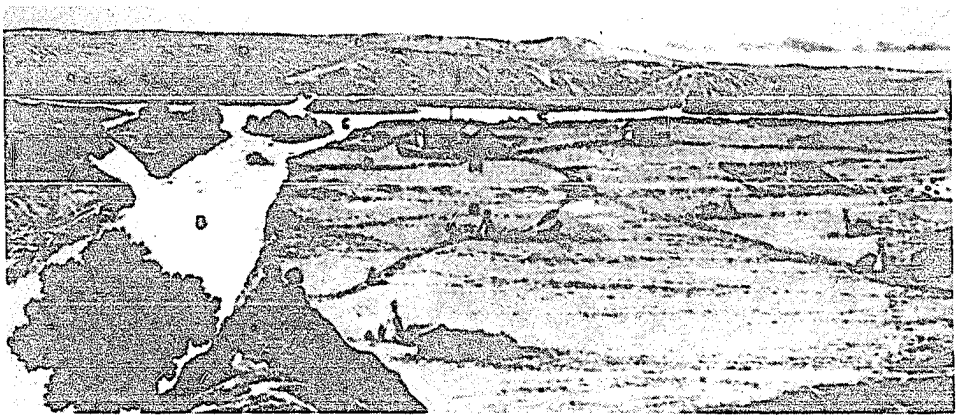


PLATE I

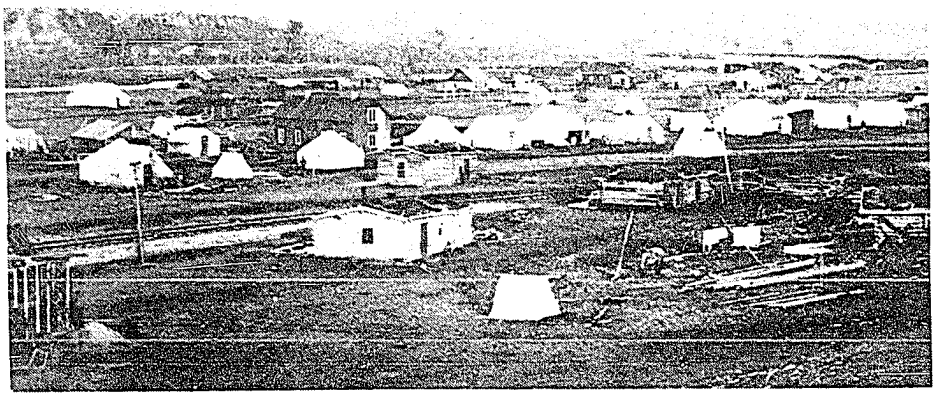
and the prevailing trends and plans called for nothing less than the complete wiping out of the community in favor of transportation and industrial zoning.

Calgary's history [1] begins with the visits of David Thompson in 1787 and Peter Fidler in 1792. Captain John Palliser came in 1857. His report was far from encouraging. He stated that the area should be left for the Indians. In 1840 a whiskey trader set up business on the banks of the Elbow River. In 1875 Captain Brisebois established an R.C.M.P. post at the confluence of the Bow and the Elbow Rivers. In 1876 Colonel Macleod arrived and named the post Fort Calgary, which is Gaelic for 'swift running water'.

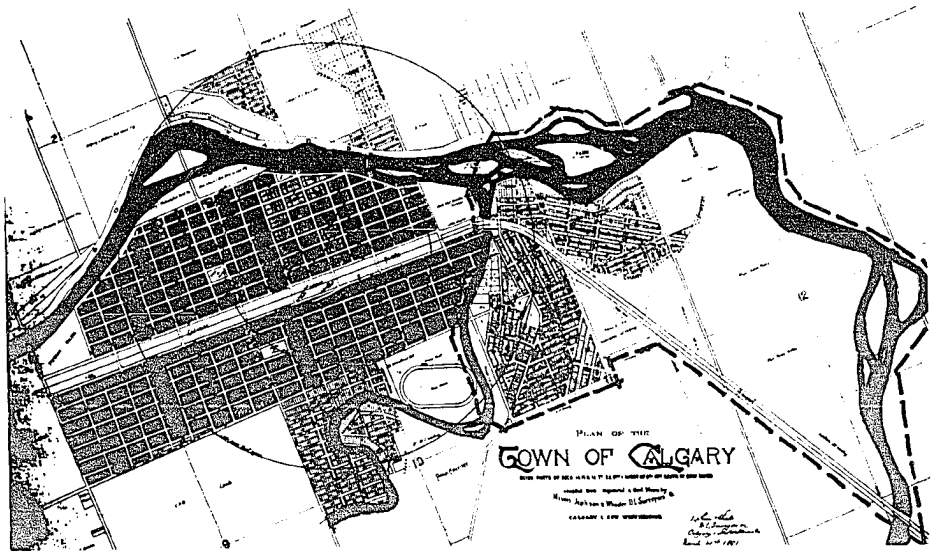
The population of the settlement was transient (traders and trappers) and varied, but did not exceed four hundred until about 1883, when the town was incorporated with a population of 500. There were two major stores, a hotel, and other small businesses. When it became known that the Canadian Pacific Company had chosen Calgary as one of the stopping places on the railroad to the Pacific, there was a rush of interest in Calgary, and when the first train arrived on August 11, 1883 the town's population was doubled in a day.

The town was located on the east side of the Elbow River, just across from the Fort, in the area now called Inglewood (the fort site, long since gone, is currently a junkyard, railway siding and warehouse). Almost all of the settlers took it for granted that the train station would be built on their side of the river, in the Inglewood area. Land values increased. Owners of large parcels split their land into small lots, anticipating large profits. Many of the older settlers started building more permanent houses and business establishments.

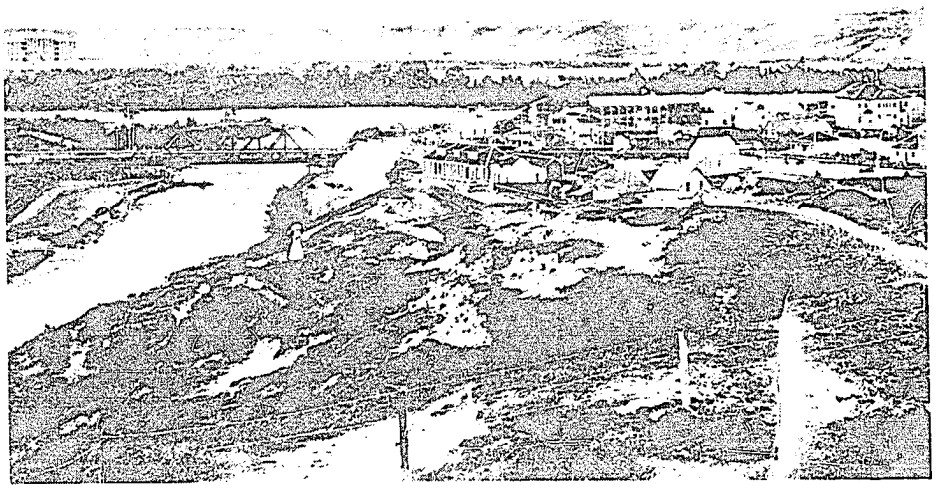
1 History Credits to Jim McDougall, Community Historian, Local Initiatives Project, Inglewood Action Centre and Jim Hansen (Inglewood Ramsay Assessment Report.)



EAST CALGARY 1893



CALGARY TOWN 1891



EAST CALGARY 1906

PLATE II

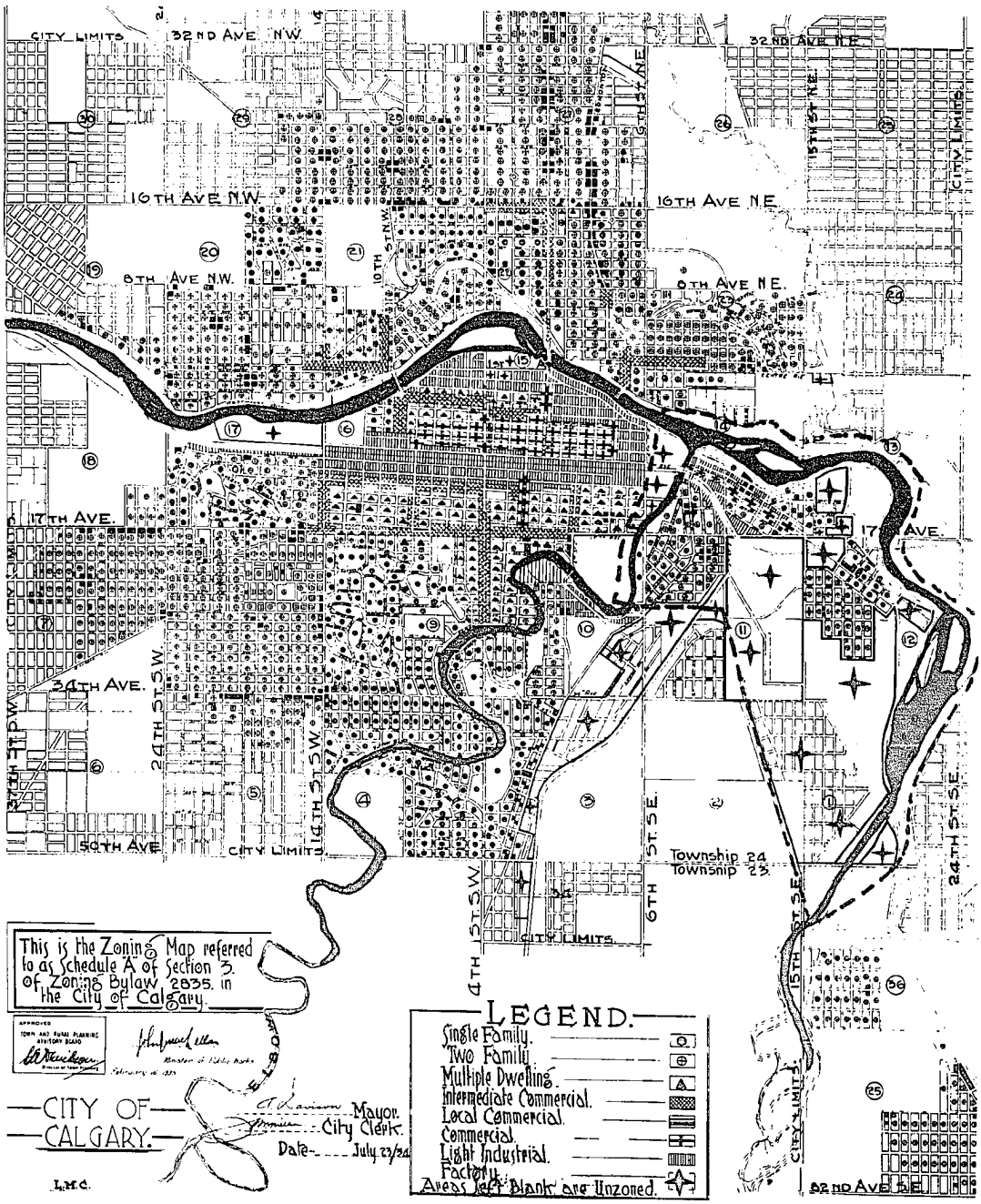
However, the railroad company had its own ideas, ~~the~~ and despite protests from the settlers, the Elbow River was bridged, the station was built a mile to the west, and a new town site was surveyed - a townsite owned by the C.P.R. through its subsidiary, The Canadian North West Land Co., which offered lots for sale a great deal cheaper than those available in the old townsite across the river, because C.P.R. got the land for nothing. Very rapidly, the town moved across the river, leaving Inglewood largely abandoned.

The construction of the Calgary C.P.R. line in 1893 established Calgary as an important junction, resulting in rapid growth of the town. Some of this growth went back into Inglewood.

By 1911 Calgary's population had increased to 54,600 from a mere 5,000 in 1902. An old underwriter's book shows that Inglewood was about 75% developed in terms of today, and many of the businesses established in Inglewood then still exist today, such as the Calgary Brewery, Cushings Lumber and the National Hotel. City population grew to 73,000 in 1912, and the Inglewood Community had as residents many families influential in the City.

In 1912 Calgary retained Thomas Mawson [2] to produce a preliminary scheme for controlling the economic growth of the City. He proposed the retention of river banks for pedestrian use, development of the islands for recreation, and major tree planting programs. However, concurrently with Mawson's Plan, the Grand Trunk Pacific Railway acquired a right of way along the Bow River, passing through two Inglewood communities, crossing the Elbow at its confluence with the Bow, and locating a terminal at the site of the old Fort Calgary. The rail company was short-lived, but the line remains today as a spur to an industrial area and an effective barrier to riverbank access. Mawson's enthusiasm and standards of planning excellence did not take root, and there is ample evidence that his aspirations were not shared either publically or politically.

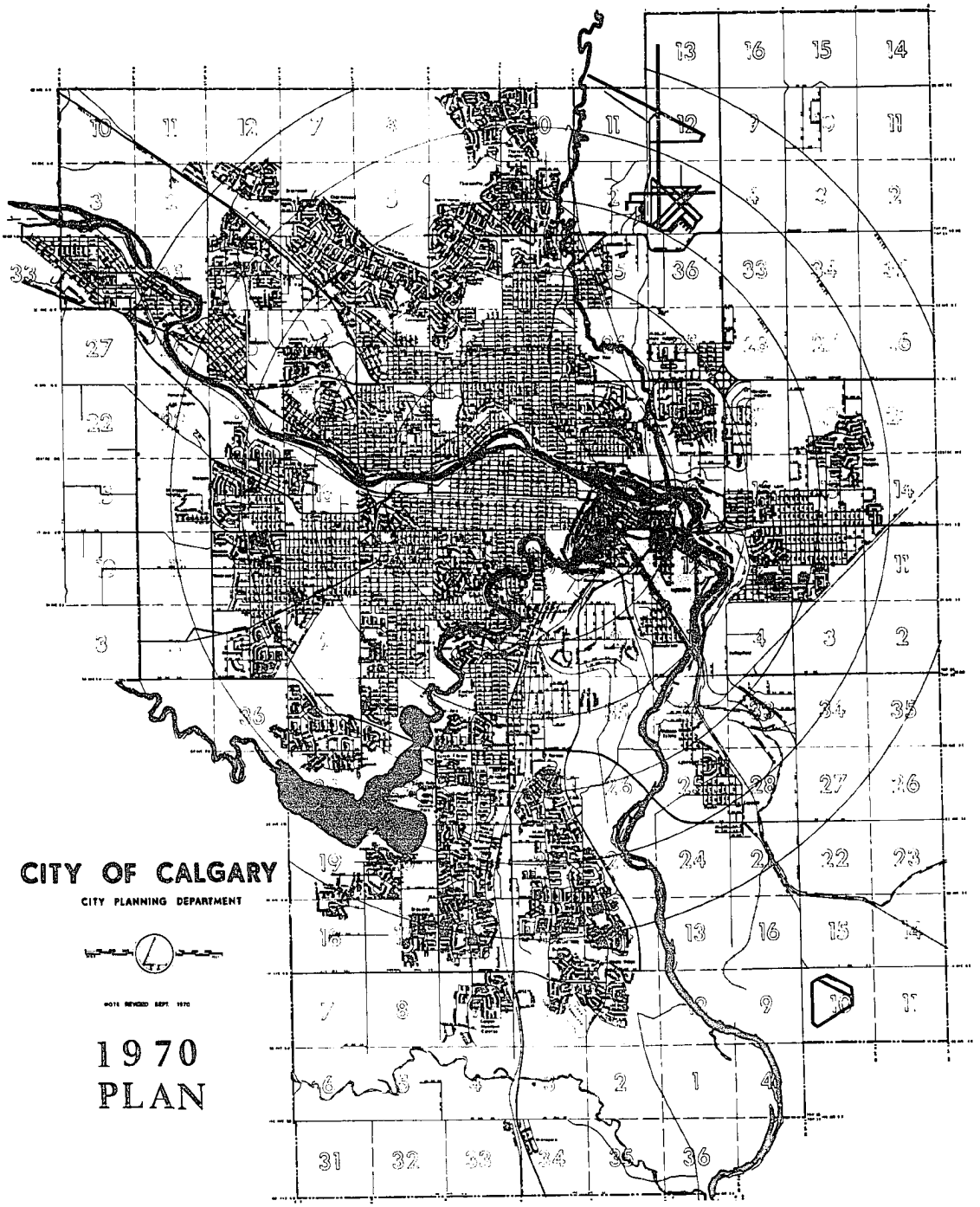
2 *The City of Calgary, Past Present and Future, 1912*



1934 Zoning Plan

Inglewood Ramsay shown within Dashed Lines.

PLATE III



Inglewood Ramsay shown within shaded area.

PLATE IV

The depression of 1913 saw an end to good times, fast growth and inspired planning. Money became scarce, interest rates soared, and with the war years came a further drain on the hopes of the City.

Following the war years, Inglewood, with its labyrinth of main railway lines, proximity to water, low land areas, closeness to the city centre, and in its downwind position relative to the rest of the City, was a natural site for industrial expansion, a process aided by the migration of influential families to newer neighborhoods. A 1943 Zoning Bylaw Map [3] shows much of Inglewood zoned for factory and industrial use in those sites advocated by Mawson for public amenity.

Steel and concrete companies acquired a major portion of the Pearce Estate Recreation Area. Oil companies acquired major riverfront acreages for refineries. Much of this was done over organized protest from local residents, to which protests the government did not respond in any way. The Inglewood Community found itself disenfranchised at City Hall, and alienation grew.

By 1960, Inglewood had reached its lowest ebb. The Calgary General Plan of that year all but wrote the area off the map as a residential community when it was considered too far gone for emerging Federal Urban Renewal Programs. The area was categorized as "Industrial", to make way for heavy and secondary industrial development.

Lending institutions shunned the area, no new development occurred, and the nature and quality of the business and commerce in the area deterioriated into the type of marginal commerce typical of slums - used clothing stores, junk stores, pawnbrokers.

3 *Schedule "A" of Section 3 of Zoning Bylaw 2835 - City of Calgary.*

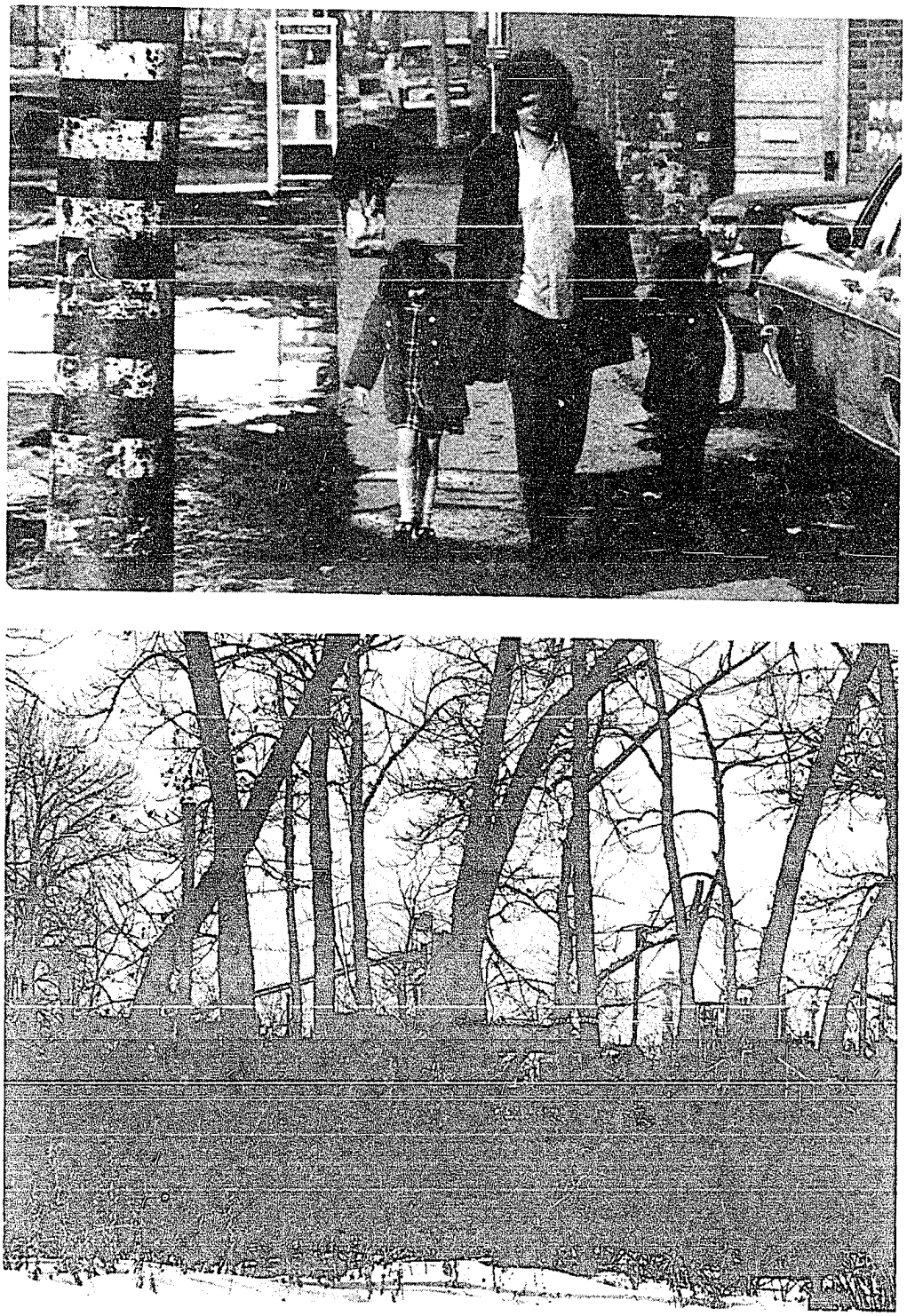
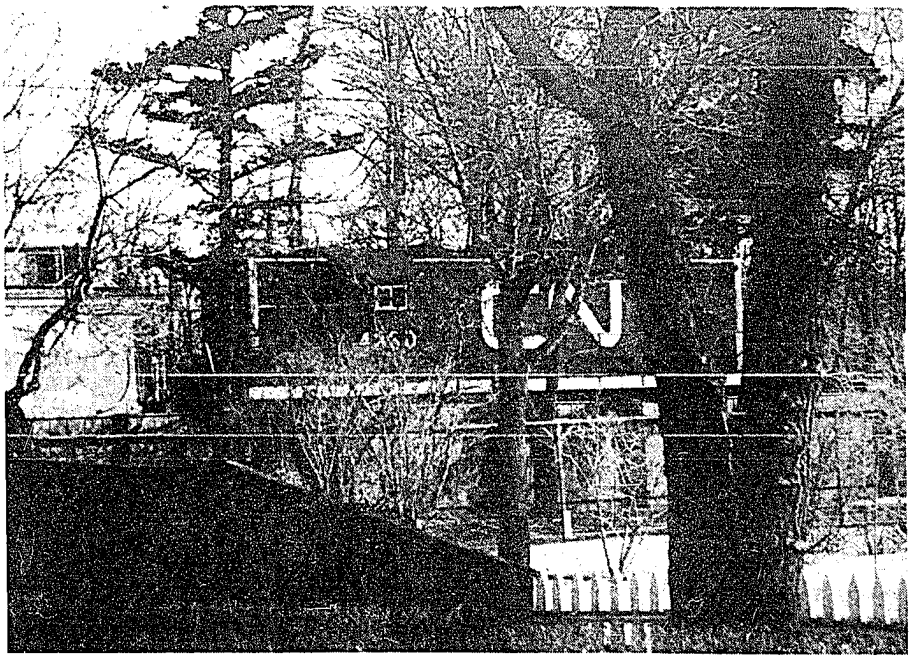
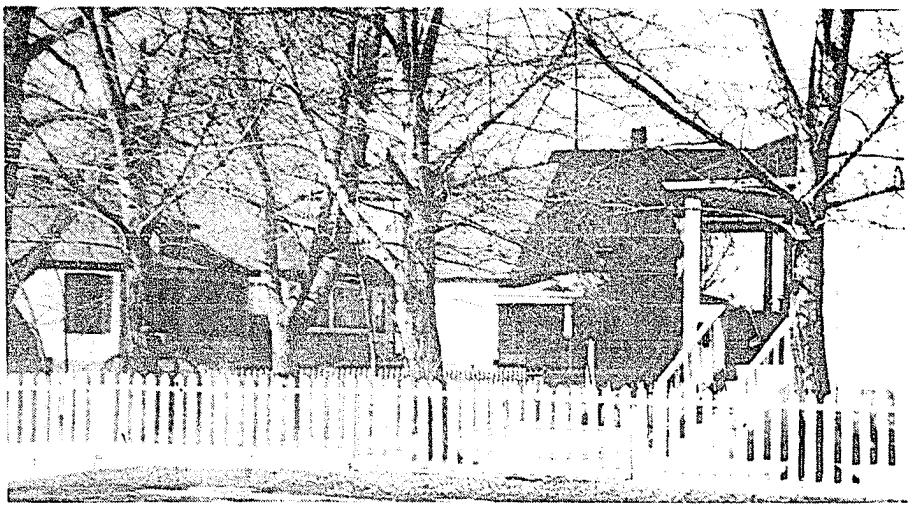


PLATE V

PLATE V





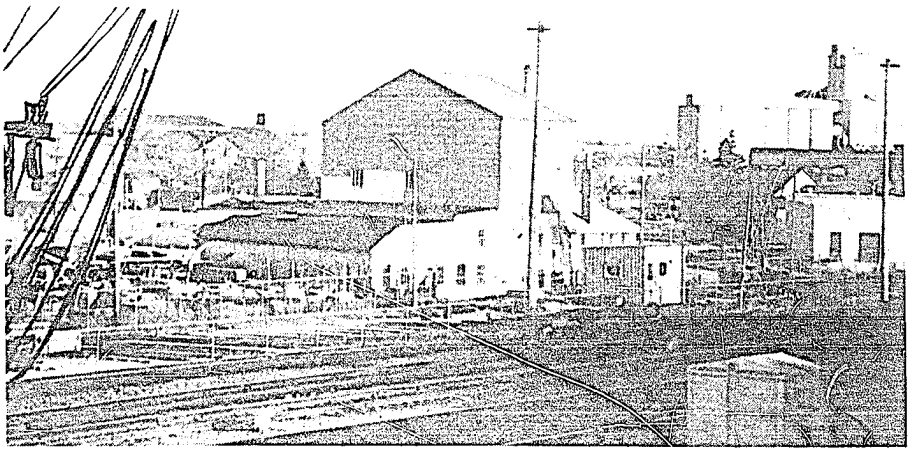


PLATE VI

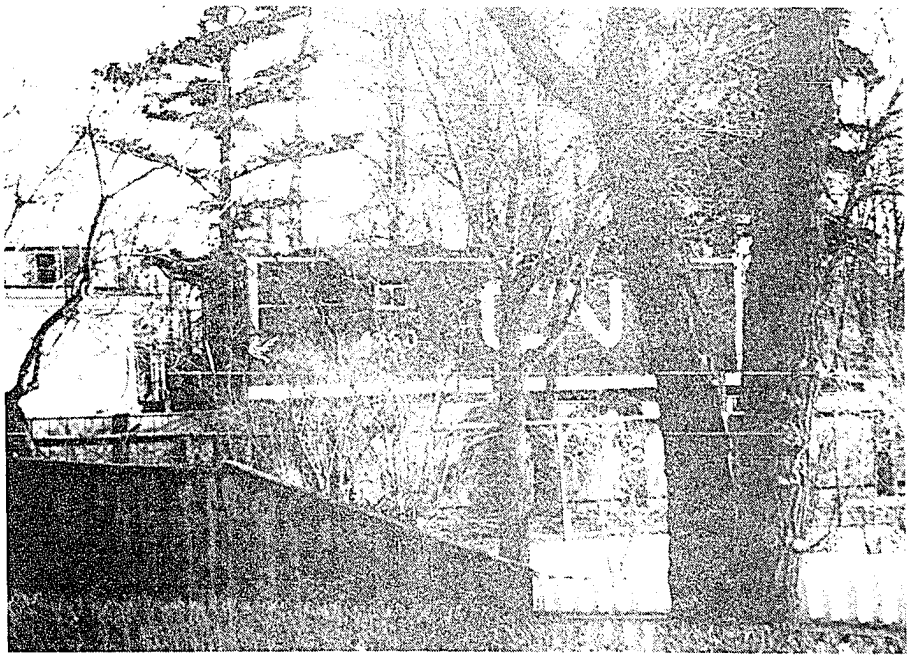


PLATE VI

Major freeway systems, to facilitate vehicle movement from suburbia to central city core, were projected to slice through the community from North to South and from East to West, along the riverbank. Fortunately, because of the time required to put highway programs into effect, the community remained intact as a social entity even though the general public, moving through the derelict and congested 9th Avenue with no chance of seeing riverbank or other residential amenities, hardly knew the quiet community existed. Quite independently of this, the Calgary Public School Board developed a policy of phasing out the schools in the area, directing local school children towards more centralized schools.

It was at this point in time that the New Street Group established itself in the Inglewood Community with the intention of investigating the possibilities of a participational planning process having, as its immediate goal, the redevelopment of Inglewood, and as its long-range goal the creation of a rational framework for the process of getting a community to plan for itself.

THE COMMUNITY PLANNING PROCESS

PART I

A Community Planning Process is a very different thing from "the process of creating a community plan". In the first case the result is a moving process, while in the second, it is a more or less static plan. This thesis proposes that the creation of a community planning process generates results that are far superior to those generated by the traditional "process of creating a plan", in that our proposed process is able to accommodate the modern phenomenon of rapid environmental change, while remaining continually responsive to the values and desires of the "planned-for" as these evolve.

From our experience with the community of Inglewood, we have been able to abstract a planning process that involves a repeating cycle of thirteen steps. Not only does the process continually repeat itself, but the cycles in fact begin to overlap and interweave when the process is put into actual practice.

With that cautionary note, however, we can proceed to describe the steps knowing that the reader will take into consideration the fact that these steps are presented at a level of abstraction which, while necessary for intellectual clarity, does not occur in reality as an abstract process so much as a turmoil of elements breaking into the scene in quite a lively and sometimes perverse fashion.

However, this in no way limits the value of providing a generalized abstract guideline to the steps that should take place, and the order in which, under ideal conditions, they might take place. Every achievement of planning must operate on the basis that there is a relationship between the real and the ideal, no matter how difficult it might be to join the two.

THE THIRTEEN STEPS

Each of the following steps will be discussed in detail in the following sections of the thesis, and only minimally described in this short list.

Step 1: Community Definition

This involves the development of an accurate description of those elements in the community that can be said to be "common" to the inhabitants. This description, if accurate, can then be said to be the "definition" of the community. This process will be discussed in Part II of the thesis.

Step 2: Analysis of the Community Definition

This involves the analysis of the elements discovered in the first step, into terms of their value-relationships to each other, to the community, and to the non-community - that which is outside the community. This process will be discussed in Part III of the thesis.

Step 3: Creating Community Awareness of the Community Definition

This involves making the inhabitants of the community aware of the elements of their community, and of the value potentials, negative or positive that are contained by these elements. This step, just as all the others, feeds back into the previous steps, and will be dealt with in Part IV of the thesis.

Step 4: Community Makes Value Decisions about Elements

This involves the community deciding what elements are beneficial to itself and what elements are detrimental, and the evolution of standards, ideals or goals related to specific elements in the community. This will be dealt with in Part V of the thesis, as will Step 5.

Step 5: Community Selects Strategies to Achieve Specific Goals

This involves the careful development of practical means of achieving those

changes identified as desirable in Step 4.

Step 6: The Community Acts

This involves the implementation of community strategy by the community, and the careful disengagement of those outside planners who have husbanded and process along. This will be dealt with in Part VI of the thesis.

Step 7: The Community Reacts

When a community takes action there is inevitable reaction on the part of those jurisdictions affected, the public, and some element of the community itself. This alters the community definition, and it is at this point that the cycle repeats itself, calling for:

Step 8: Community Redefinition

The community identifies changes in its definition brought about by Steps 1 - 7.

Step 9: Community Re-analysis

Changes in the community definition create changes in the value-relationships between many of the elements. The community must re-value its elements.

Step 10: Community Awareness of new Situation

The meaning of the new situation must be communicated to the inhabitants of the community to provide for continual updating of the community idea.

Step 11: Community Identifies New Goals

On the basis of a new community definition, new goals may emerge as desirable, others that were thought desirable may become undesirable. The community must rationalize goals with its new awareness of its changed situation.

Step 12: Community Selects New Strategies

Based on a new situation, old strategies must be revamped to fit in with the community's advances in planning skills, etc.

Step 13: The Community Acts Again

As was said above, this cycle repeats itself over and over again. What is of extreme importance is that it is not the same cycle, for with each repetition the community becomes more and more capable of swiftly and skillfully operating as its own planner.

COMMUNITY DEFINITION

PART II

a) GENERAL CONSIDERATIONS

The importance of creating a community definition becomes clear when we consider that the term, "community", although constantly used as if it had a distinct and commonly accepted meaning, is, in fact, meaningless. This is pointed out by Abrams [1], who first gives the classical and common definitions of the word, and then points out the inapplicability of these definitions to the modern urban situation:

> *Classical Definition: Utopian version of a mythical state of social wholeness in which each member has his place and in which life is regulated by co-operation rather than by competition and conflict.*
>
> *Common Definition: A group of people living together in some identifiable territory and sharing a set of interests embracing their lifeways.*

Abrams then points out that it is the commonness of community perception, the degree to which shared perception exists, that creates community, and that it is this sharing of the same community idea that has become so difficult:

> *A community assumes form and character as its people acquire common interests, experiences, roots and memories. These are the cornerstones of the historical community; however the urban community that realistically exists today (is unable) to stand up against the forces of anonymity, mobility, complexity, conflict and change.*

Abrams resolves the dilemma of the meaning of the term community by deciding that:

> *Community, then is that which each generation feels it must rediscover and recreate.*

1 Charles Abrams, The Language of Cities, Equinox

From this, it becomes clear that the first priority of the community planner is to develop a process of discovery - not of the meaning of community - but of the meaning of the particular community he has chosen as his field of work. This means, for all practical purposes, the analysis of those elements that can be said to be common to the population of an arbitrarily fixed geographical area.

However, the creation of a community definition is not so simple as that, because the definition of a community created by a planner's inventory of the common elements remains, quite simply, the planner's definition of the community, the planner's definition of what he sees as common to the population of his arbitrarily fixed area. It is not what the population itself sees as common. Yet it is precisely this element of shared perception that makes the definition of community real, finite and manageable.

In the following section, we present a general structural checklist, which can be used as a guide for the inventory approach to community definition. We must emphasize, however, the importance of community participation in this inventory approach, for in the end, the community's acceptance of its own definitions will vary directly with the degree to which its efforts contributed to that definition.

Identifying the elements of a community is a comprehensive task requiring many people, considerable time and effort. In Inglewood we were able to structure a Mount Royal College Planning Course around this method of perceiving what a community was. Interestingly, the number signing for the course (under 10) was far too few to be officially accepted as a course, but we went ahead, not meeting at the college but meeting at different locations within the community of Inglewood. We invited residents of the community and other professionals to join in and add to the complement of the class. The student component was, quite fortunately, young and eager technicians working in the City Planning Department who wanted to learn more about planning. Their

eagerness and access to City information, such as maps and data, was of great help. None of the information was classified and it wasn't information that we couldn't have received over time, but it gave a lot to work with early in the course.

More and more community people began turning out to the meetings, contributing their own information and knowledge about the community and embarking on finding more information. It wasn't all that easy. Community people first had to vent their long abiding frustrations, cynicism and criticism of the City. But once they got this out of their system a more positive attitude prevailed. This proved to be the case time and time again, and it will continue. You can't short circuit this emotion. You have to hear it out, then convert its obvious energy into a more positive direction.

In every stage of the cycle, the community must be an active participant. In no way, inadvertently or unconsciously, can they be excluded from the process. Where does the planner fit into this scenario once having set out the process that calls for participation, learning, new perceptions and a generation of action and response? The planner cannot control, but he can certainly help to make information available and more clear. He can energize, guide and evoke response, but he cannot control or impose views or opinions in a disproportionate way. The community can certainly use a champion or even create a hero every now and then for a cause, but the leader syndrome denies the basic elements of community. So the planner relates to the community but does not lead, making it possible for the creativity of others to emerge.

There are dangers in assuming leadership or championing the cause. It creates envy. It creates mistrust. And it perpetuates inequality in the community between the professional resource planner and the community. Gathering the inventory is not only the professional's role. It is a role that can go to anybody in the community - children, adults, elderly alike.

Part of the essential planning process is when community people can discover information that they didn't know existed.

Watch very carefully against short-term committment, particularly from the primary professional resource. A long-term committment is essential, which means enough economic and financial wherewithall, sufficient human resources and a strong personal committment must be available to "hang in" through the inevitable troubled stages of the planning process. Community resource people will need acceptance and credibility from the community. This might come from credentials, knowledge of previous work, but then any consulting professional can claim that this is his "bag" and it does not make him a community planner. There has to be an affinity between the community and the professional resource. Where and how they come together and arrive at this 'kindred spirit' is an indeterminate thing, but it is a necessary prerequisite.

Resource people must determine what is important of the base data information, targeting in on the problem areas, dealing with first priorities first. The community must feel that they are going somewhere with the information collection. Set up parameters and the strategies for collecting data base. Professionals can see the dangers or the problems in the community where the community cannot. By alerting them as to what information must be collected first is a good way for the professionals to acquire credibility with the community.

University and college students carrying out field work in the community should make their work relevant to the community's needs. In other words, 'a service rendered for a lesson learned'. This becomes particularly important in the later years of community involvement if and when the community becomes somewhat of an academic curiosity shop. Set the standard and the guidelines, encourage students at any level in the educational program to participate in the community's activities, but let them know that the comm-

unity expects to benefit from the work they are doing.

The information gathering step should also be a period where professionals, community people, city civil servants all get acquainted. It is essential to make friendships here, not enemies. The spirit of enthusiasm and fun is important. Share with City Hall and other authorities, other agencies and institutions the information you have found. If it should so prove that circumstances are such that information is not being made available through official channels, find out why, then go about trying to get it through unofficial channels. Watch out for an unnecessary degree of militancy in the early stages before you pool together your resource information.

A question exists about how much professional resource people should do before the community joins in and responds. Our advice, from experience, is: don't go too far and don't do too much; but it is advice that we have never followed ourselves. There is the impulse and in fact the need, to fill the void the community should be filling or that authorities have not filled. In many instances our resource group carried out work that might better have been done by the community but the community could not respond to the urgency. To some, this was a disregard of our own theory of 'Everyman' but sometimes expediency is essential to protect a broader community interest.

In the following section we present a checklist of community elements that can be used as a preliminary guide in the community's definition of itself.

GENERAL CHECK LIST OF COMMUNITY ELEMENTS

NATURAL ENVIRONMENT

1. TOPOGRAPHY (TERRAIN)

a) Topographical Characteristics
   - i.e. plateau, rolling, level, lowland, highland, etc.

b) Surface Covering (natural)
   - Tree and vegetation cover - type, extent, age
   - Soil - fallow, arable, etc.
   - Geological characteristics: sedimentary, gravel, moraine, conglomerate, etc.

c) Surface Covering (artificial) - asphalt, concrete, gravel, etc.

d) Special Features - proximity to water, geological protrusions, archeological aspects, panoramic aspects, degree of shelter, wilderness and parkland quality, earthquake zones, etc.

2. CLIMATOLOGY

Seasonal temperature characteristics, prevailing winds, hours and exposure of seasonal sunlight, rain and snow fall, temperature inversion or inversion potential, potential flooding, cyclone or hurricane belt, other special characteristics.

MATERIAL ENVIRONMENT

3. LOCATION

Location of community and its relationship to city centre, other communities, and regional centres.

4. PHYSICAL STRUCTURE

a) What area does the community cover?

b) Characteristic scale of the community (high or low profile and bulk of structures, high or low density, degree of openess or closeness).

c) Dominant forms of architecture - materials, indigenous qualities, styles, special features.

d) Types and relationships of building forms to their uses - i.e. industrial to commercial to residential.

e) Condition of buildings, age, degree of decay or maintenance, etc.

f) Dominance of utility hardware, signs, information paraphenalia.

5. TRANSPORTATION PATTERNS

a) Transportation characteristics: intensity, types of traffic, movement patterns through community, degree to which transportation patterns divide or integrate community, to what degree do they satisfy ways to learn, etc.

b) Extent of use (over use) of public ways, anticipated or proposed alternative transportation systems .

c) Public transportation: characteristic types, patterns, schedules, stops, etc.

d) Railway systems (if any): type, extent, frequency and kind of use, effects of integration or division in community, etc.

e) Airway systems (if any): type, extent, frequency, flight paths, effects on community, etc.

6. PUBLIC FACILITIES

a) Educational: type, extent, size, location, state of physical plant, capacity for expansion, availability for community use.

b) Social Services: type, programmes, facilities, degree of use, operational structures, policies, etc.

c) Recreational Facilities: types, seasonal, all weather, degree of use, and by whom, policies regarding extent and locations through the community

(including free play areas, woodlands, etc.)

d) Medical Services: types (preventative or therapeutic, physical, out-patient, in-patient, social or psychiatric), extent of services, accessibility of services, general policies regarding the community, governing institutions (from within the community or from outside?)

7. COMMUNITY INFRASTRUCTURE

a) Land parcelling system.

b) Patterns of public rights of way - streets, lanes, pedestrian systems, public parks, etc.

c) Condition of streets, sidewalks, curbs and degree of maintenance.

d) Extent, conditions, size and capacity of underground and overhead utility services.

e) Lighting systems: sufficient, insufficient, overly-sufficient?

f) Extent of industrial use of community infrastructure; deleterious affects on the community (pollution, visual impairment, etc.),positive effects, (is it a community anchor?)

g) Policies and operations of civic jurisdictions: are permits and authorizations required? Is community notified of public works programs? Future plans and programs for community infrastructure?

h) What city services are provided and at what frequency? - street cleaning, lamping, snow removal, street repair, mowing, weeding, tree trimming, tree planting, etc. What is ratio of repair work to improvement work?

i) Fire protection: extent of services, accessibility to community.

j) Police protection: type, extent, degree of law enforcement, location of facilities in or outside of community, etc.

8. POLLUTION

a) Noise levels and their specific sources; degree of obnoxiousness.

b) Odour levels and their specific sources; degree of obnoxiousness.
c) Visual pollutants - property decay, public utility and business paraphenalia, etc.
d) Measured levels of air pollution and specific sources.
e) Are sources of the above intrinsic or extrinsic to the community, and to what degree are these sources responsible to the community?

9. LAND USES

a) Residential: location and percentage of land coverage to total land in the community; categories: single family detached, attached, lodging dwelling, multi-family dwelling, mobile parks, apartment - low, medium or high density (using the convential categories or city by-law and zoning regulations.)
b) Local and general commercial and retail: Location and type, percentage of land use to total community; extent of land use and degree of maintenance; patronage (local, general?)
c) Industry: type and location; extent of land use and degree of maintenance; percentage of land use to total community; relationships to other land uses such as residential recreational parklands, rivers, etc.
d) Open Space: Parkland, open space, waters, etc.: location, size, accessability and percentage to total community. Who enjoys its use; community, city at large, both? Who maintains, and to what degree?
e) Public facilities: fire halls, schools, churches, cemeteries, etc., locational relationship to community.
f) Other unique land uses: rivers, rail trackage, etc.

HUMAN ENVIRONMENT

10. COMMUNITY ASSOCIATION

Is there a community association? To what extent does it represent the population of the community? Who has been omitted and why? What are its

activities? Does the community association act as an advocate of the entire community, or does it function as a social club for a small portion of the community? Do local businessmen and others with economic interests in the community consider it important to belong to the community association? What is the community association's conception of its goals and purposes?

11. COMMUNITY LEADERS

Who are the community's leaders and how do they arrive at that station: by election, by popular recognition, by good works, etc.? Do these leaders intercommunicate? Do they lead factions, or are they recognized by the entire community?

12. STANDARD OF LIVING

Relative to the rest of the City, what is the community's general standard of living? Is this standard of living homogeneous throughout the community, or is there a wide disparity between the highest and the lowest standard? How does the community perceive its standard of living? Are there identifiable buying, entertainment, and recreational patterns, and if so, to what degree are these common in the community, and to what degree do they differ from other areas of the city?

13. EDUCATIONAL STANDARD

How many community members have completed grade school? high school? vocational school? university? To what degree does the adult population participate in ongoing adult education and interest courses? Is there a high or low literacy level in the community? What level of education do parents project for their children? What level of education do the children project for themselves?

14. HISTORICAL SIGNIFICANCE

a) Collect a compilation of the community's history.

b) Does the area have a significant history? What part did it play in city and regional history?

c) Are community residents aware of the history of their community?

d) Does the physical nature of the community tend to reinforce its history?

e) Any history of previous planning events or processes?

15. INFORMATION SYSTEMS

a) What, if any, community information systems, such as newsletters, social clubs, school bulletins, etc. exist in the community, and what use is made of these?

b) What, if any, community events take place during the year, and what is the degree of participation in these events? What is the community's attitude towards these events (excitement, apathy, etc.?)

16. PARKS AND RECREATION

a) What are the programs and plans of the parks and recreation authorities in the community; what is the community's share of this program relative to the rest of the City, and to what degree is the community involved in determining its own recreation needs in concert with the parks and recreation authority?

17. UNEMPLOYMENT

What are the patterns of unemployment in the area, and how to these correlate with the stated attitudes of the Federal Manpower Placement Service personnel? Are members of this community considered different, in their general employability from the population of the city as a whole? To what do local manpower

officials attribute this, if it exists?

18. PUBLIC IMAGE

What is the general "public image" of the community held by those outside of it? Is it considered "high-class", "downtrodden", etc., and what, if any, is the effect of this attitude upon the community?

19. COMMUNITY SELF-IMAGE

a) Is the idea held by the average community member of his community accurate? Does he have the essential facts about his community at his disposal, or is he generally ignorant of the nature of his community?
b) What is the general attitude of the community towards itself? Do the members of the community feel a strong pride in their community? Do they feel hope for their community's future, or is there a general attitude of fate, little faith and dispair?
c) Does the community feel that the city government is interested in the welfare of the community, or do the community's members feel "disenfranchised"?
d) Are there shared values that can be said to be common to most if not all of the members of the community? Or is there a lack of shared values? Are such things as the welfare and safety of children, or the aesthetic quality of the community common rallying ground?

20. PROFESSIONAL RESOURCES

Does the community have an adequate complement of professionals (teachers, doctors, lawyers, engineers, dentists, etc.) living or working in the area? What are their professions? Are they active members of the community? How are they active in the community? If there is not an adequate complement of professionals, why not? If there is a professional component, but they are inactive, why?

21. POLITICAL RESOURCES

Does the community have an adequate complement of elected officials who live in the community? Does it have residents who belong to organizations or are affiliated with organizations that have access to government or are influential in any way? If not, once again, why not?

22. RELIGIOUS ORGANIZATIONS

Does the community have an adequate number of churches, and are these churches active or dormant in the community? What are their activities and to what extent do these embrace a significant portion of the community?

23. DEMOGRAPHY

a) Information from Federal census tract of the community will provide population count, age breakdown, family size, residents per dwelling, number of wage earners, number of retired, income statistics, ethnic origin, religious affiliation, number of homes, age of homes, whether they are mortgaged, owned or rented; cost of rent, inclusive of utilities or not, appliances provided or not, homes with television, black-and-white or color.

b) Number of automobiles in community, per family, age and type.

c) Number and kinds of home industries, business and crafts.

d) Where the working population of the community is employed; what proportion employed outside the community.

e) Number of people who would effect home and property improvement given the opportunity; how many would sell given the opportunity?

f) Length of residence in the community.

g) Tax structure in community - for residents, business and industry.

h) Types of commercial and industrial enterprises; how many years in business; how many employees; own or rent premises? Affinity with other elements of the community; participation in community enterprises; future plans to move,

expand, etc.

i) Degree and patterns of transiency and mobility that can be determined.

24. SOCIAL SERVICES

What is the attitude of the different social service agencies towards the community? Is the area considered a high-need or low-need area? Is it considered a problem area? Have the different social service agencies evolved systems for keeping in close cooperation with the community? How accurate is the impression held by the community of the services offered by these different agencies?

25. HEALTH AND WELFARE

What is the attitude of the different health and welfare agencies towards the community? Do these agencies have a clear concept of the community? Do they have any system for keeping up with the changing situation in the community? Could their opinion of the community be characterized as vague or negative? How do these agencies create an awareness in the community of the services they offer?

26. SCHOOL BOARDS

How do school boards perceive the community? Are their plans for the community tied to realistic communications with the members of that community?

JURISDICTIONAL COMPONENTS

27. JURISDICTIONAL COMPONENTS

a) To what degree do zoning regulations, city by-laws, planning acts, etc. apply to the community? Where, in the community, are these regulatory

measures contravened or not enforced?

b) To what degree do regulatory measures mitigate against the community?

c) What are the official procedures followed in dealing with jurisdictional agencies effecting community?

There are more subtle kinds of community elements and often they are at variance with the more quantitative tangible community elements.

28. RELATIONS WITH CITY HALL

a) Affiliations and disaffiliations with city hall: what kinship does the community have with elected officials, ward aldermen, mayor or city manager? How aware are these officials of the community as a place and as a people? What response is evoked from them over community issues and concerns?

b) What degree of rapport exists with the city planning department? Do pending or official plans have the support of the community? What implicit attitudes are held by the planning department towards the community? What documentation of the community is held by the planning department? What priority does the city have for plans that exist affecting the community?

c) Does the community have rapport with the city traffic department, and is the community aware of what transportation resolutions, proposed or official, abide in the city traffic department? What is the correlation of these plans to provincial and federal programs? What priority or urgency exists for proposed plans? Has land acquisition commenced publicly as well as privately? Have transportation plans and programs been unilateral or covariant with community and other inputs?

d) What jurisdiction does the City Engineering Department have over matters that affect the community, and does this department, in its work under "public improvement", consider it necessary to access community opinion before proceeding with such work? How does the community access this department's information?

29. LENDING INSTITUTIONS

What is the attitude and policy of lending institutions towards investment in the community? What is the record of lending and financing in the community? What are their "stated risks" when considering such matters as property mortgaging? What is the effect of their attitude on the economics of the community?

30. INSURANCE COMPANIES

What are insurance company's policies in the community? Do these differ from those applied elsewhere, in other communities, and why?

31. LAW ENFORCEMENT

How do law enforcement patterns in the community relate to those in other communities? What is the explicit and implicit attitude of the police force towards the area? Do law enforcement systems include strong liaison with the community?

32. INSPECTORS

Do City Building, Health and Fire Inspectors carry out an inspection program regarding building safety and compliance with building bylaws, occupancy and health standards? If so, are these regulations enforced, and what reports are available for building structures in the community?

33. PROVINCIAL-FEDERAL PROGRAMS

What is the view of the community held by the different provincial and federal assistance programs - i.e.what are C.M.H.C. and Provincial Housing Corporation attitudes towards housing in the area. How do these attitudes and policies

affect the community's situation? Is the attitude of these agencies held in conjunction with a realistic concept of the community?

GENERAL

34. LAND ACQUISITION PROGRAM AND LAND HOLDING PATTERNS

a) What policies exist for the city's land acquisition program (if such exists?) How much land in the community does the city own, and for what reasons was it purchased? Is land held by the city for public use actually used for that purpose? What are the leasing and rental policies of city-owned property in the community?

b) What are private land holdings in community:

i) Are there patterns of single party acquisition?

ii) What is the nature of land holdings?

iii) Determine holdings of absentee landlords.

c) Patterns of 'turn-over' of lands:

i) Frequency of turn-over?

ii) Economic implications?

iii) Locations of turn-over?

iv) Degree of speculation patterns

d) Value of land and premises.

i) In all categories of use.

ii) Going rate for resale.

35. RATE OF CHANGE

a) State of physical development - i.e. rate of decay, improvement, or is it static.

b) To what degree does the community control its own development?

c) To what degree do others control development?

d) What is pace of physical development - i.e. renewal, new development, rehabilitation?

36. TO WHAT DEGREE ARE OUTSIDERS PART OF COMMUNITY

Who are they, and why are they here?
Are they welcomed or not wanted?

The Significance of a General Checklist of Community Elements

Upon reflecting, the reader will recognize that the checklist provided here does not pretend to be exhaustive, but suggestive. Once embarked upon the path of community definition by this method, new categories will emerge as the definition of the particular community takes on the color of fact, and the direction in which the definition proceeds will differ with every community, being determined by the information that is uncovered. The significance of the general checklist is that it provides a practical framework of getting the definition fo community started. However, no matter how complete this definition of the community, it is not real until the facts it contains are perceived and shared by the community at large. It is at that point that the community can be said to have a definition of itself. The next step, then after,uncovering the facts, is to discover a means whereby these facts can be analyzed in terms that are meaningful to the community.

ANALYSIS OF THE COMMUNITY DEFINITION

PART III

It is commonly accepted that there are two general types of analysis - quantitative, and qualitative. Both these methods are used by professionals in every field.

What is far less accepted is that analysis can be infinitely broken down in terms of viewpoint, and that the viewpoint of analysis constitutes its meaning.

Thus, a chemical analysis of a physical community would have an entirely different meaning than a sociological analysis of a physical community. The two analyses would be in two different worlds, and in two different scientific languages. In fact, a comparison of the two analyses would hardly reveal that they had the same object.

This is an all too obvious fact, yet its consequences remain unrecognized in the field of planning, for if we admit that the viewpoint of analysis determines its meaning, we must ask - what is the proper viewpoint for the analysis of community?

The answer is that there is an infinity of possible viewpoints, but the only one that can be said to be <u>proper</u> is the standpoint, or viewpoint of the community itself. This means that, just as a chemical analysis is the proper viewpoint from which to analyze chemical compounds, community analysis is the proper viewpoint from which to analyze community. That is, the meaning of a community can only be determined by analysis from its own viewpoint. It is this viewpoint and only this viewpoint that can provide proper data for decision making - and planning is the science of right decision making.

The problem is complicated for planners by the fact that a community viewpoint can only be achieved in the real sense by an individual community member, whose individual viewpoint, combined with all the other individual viewpoints,

constitutes the community viewpoint. We are not talking here of quality. A community viewpoint can be totally false, yet it remains the community viewpoint, and thus the viewpoint that the planner must use if he is a true planner.

Thus the planner has two responsibilities:

1. To use the community viewpoint. This means planning becomes a participational process, utilizing the viewpoint of Everyman the Planner.

2. To ensure that the community viewpoint is accurate: this means that the planner becomes an educator, dedicated to making Everyman in the community develop an accurate community viewpoint.

If we accept the above reasoning simply on the basis of its logic, then the planner is faced with the problem of providing Everyman with analytic tools that are simple to understand, easy to apply, yet are adequate to provide a basis for evaluating the desirability or undesirability to the community of any element existing or proposed within it.

We have selected nine value criteria that can be applied by Everyman to analyze benefit-deficit aspects in his community. The following section describes these in more detail. Although all can be judged intuitively, all are equally susceptible to quantitative analysis, although the nature of the quantitative analysis (its viewpoint) would entirely depend on the particular case. We have phrased our criteria in the negative for the reason that symptoms of the negative are far more easily detected than symptoms of the positive when the perceiver is human - a truth obvious in such human sciences as medicine, psychiatry and law.

The nine criteria are:

1. Irreversibility
2. Non-communication (non-interaction)
3. Disease (physical)
4. Alienation from nature
5. Deficit of physical choice
6. Deficit of spiritual/emotional choice
7. Deficit of intellectual choice
8. Generational prejudice
9. Non-responsibility

CRITERIA FOR EVALUATION OF COMMUNITY ELEMENTS

1. IRREVERSIBILITY

Irreversibility is manifested by elements in the community, or acting on the community, that are so powerful that they overwhelm other community elements, dragging them in their wake, regardless of the wishes of the community or ecological consequences. They may also be manifest in plans or programs with no practical avenues to appeal or alter the situation.

Examples of Irreversibility:

a) A transportation system of freeways imposed on a community as a consequence of resolving a total regional and city network, may leave a community in an untenable situation. A specific example would be right-of-way land acquired over a period of years and left fallow and unmaintained; adjacent properties lose value and become more easy to acquire; community populations diminish; commercial activities falter. Only after such facilities are completed does the environmental impact become obvious, but by then the demise of the community is irrevocable. (Inventory Checklist Reference #5 and 28).

b) A Zoning By-Law imposed on a community that is irreconcilable with existing land uses and meant to systematically change a diversified community into a zone of homogeneous use. For example, many older communities existed before zoning was legislated by law. Imposed zoning was applied, not to protect a community but to predetermine a pattern of change incompatible with existing land uses - i.e. single family zones become potential high density zones. (Inventory Checklist Reference #27)

c) A program of public or private land banking or land speculation that sets in motion a redeveloping process that drastically alters the physical image of the community. An example would be the intrusion of major heavy industry into land previously undeveloped and used as recreational space in a community. (Inventory Checklist Reference #34).

d) The withdrawal or disallowment of normal financial services (private or public) from a community, making it impossible to sustain ownership and any degree of maintenance. Without means of credit, a community succumbs to an irreversible trend of decay and abandonment. For example, in Inglewood neither mortgage companies nor C.M.H.C. assist in financing homes. They will not readily admit this, but the record speaks for itself. (Inventory Checklist Reference #18, 30, 33).

2. NON-COMMUNICATION

An element is non-communicative when it exists in the community physically, but has few or no interactions with the community at an information level.

Examples of Non-Communication

a) Where industrial activity acts independently of any consideration of a neighboring community and its different activities. Such has been the case in Inglewood where a heavy, polluting industry was permitted (over community opposition) to locate in such a way as to cut the community off from a river

bank and force trucking through residential streets. The industry's attitude was one of disinterest and unconcern for the community. (Inventory Checklist Reference #4 and 9)

b) Where authorities have prepared plans and programs for a community without having conferred with the community. A general example would be the Urban Renewal program for renewal or rehabilitation without involving the community as a participant in the planning program. A specific example is a City Engineering Department carrying out programs of street widening, tree cutting, river channelling, installation of overhead power line, etc. under the auspices of public (community) improvement without any previous discussion of intent or public hearings with the community. (Inventory Checklist Reference #7 and 28)

c) Where a natural amenity or major public facility is inaccessible to community use. An example would be a river bank, or a public school, seperated by a railway, industry or major roadway and making community interaction difficult or impossible. (Inventory Checklist Reference #11, 10, 15 and 19).

d) Where one component of the community does not make the rest of the community aware of what it is doing by soliciting participation. For example, a Community Association, normally the spokesman and agent for the Community, does not make its community newsletter available to commercial enterprise, industry, the disadvantaged and transient peoples of the community.

e) Where major community features do not interact to the mutual benefit of the community, such as a major tourist attraction, where vast numbers of people and vehicles disrupt rather than interact with community. i.e. The Calgary Exhibition and Stampede Grounds and its neighbour, the old Victoria Park Community. (Inventory Checklist Reference #4, 6, and 9).

3. DISEASE

Those elements of a community, or those imposed on a community that inflict

or bring it into a morbid state or unhealthy condition. Those elements (quite comparable to that of the human body) that contribute to a loss of strength (anemia) of the affairs that affect a community. Those elements that are antagonistic, that cause discomfort, annoyance, or molestation to the community.

Examples of Disease

a) A high percentage of unemployment and social welfare could be symptomatic of the community image of itself as well as what others think of the community. (Inventory Checklist #17, 18, 19)

b) Old age and physical decay of the community; such as little or no maintenance of public spaces; aging of dwellings with minimum means or desire to maintain or rehabilitate. (Inventory Checklist Reference #7, 33)

c) No health, building and fire inspection programs for compliance with minimum safety and health standards. (Inventory Checklist Reference #32).

d) Pollution of any nature; noise from vehicles and industry that continues to increase in measurable crescendo, visual blight of destroyed or abused natural environments. (Inventory Checklist Reference #8)

e) The location of the community could be in a downwind position from an air emission industry or be prone to climatic inversion, both creating an atmospheric pall over the community. (Inventory Checklist Reference #2, 3)

f) A community that has insufficient public facilities such as medical and social services, recreational facilities, law enforcement, etc., lacks the very elements that would be normal to the well being of a community. (Inventory Checklist Reference #6, 12, 31).

g) A community may not be able to financially support professional services or be too undesirable an area to attract professionals. In either case, the community will lack supportive services to sustain its health. (Inventory Checklist Reference #20).

4. ALIENATION FROM NATURE

The absence of and intolerance to natural organic elements in a community's environment.

Examples of Alienation from Nature

a) A community that has all hard surfaced, or fallow terrain, unable to sustain or encourage any natural growth. (Inventory Checklist Reference #1).

b) A community with polluted waterways unfit to sustain aquatic life or be used for recreational purposes - where a once natural water course becomes an open sewer. (Inventory Checklist Reference #8).

c) Where the physical structure of the community abuses potential for enjoying natural elements such as:

i) intolerance of sun's warming potential in northern climate by constructions that repel and shade sun rather than capturing it.

ii) freeway and public improvement programs that cause the cutting down of mature trees, altering courses of rivers, and deplete land with wilderness qualities.

d) Where a community is "hemmed in" by development or obstacles that prohibit access to natural spaces.

e) No public program to plant or maintain trees or guarantee continuance of natural preserves and open spaces.

5. THE DEFICIT OF PHYSICAL CHOICE

Those community elements that limit physical choice - i.e. constraints on freedom of movement, severe limitations on the quality and diversity of space.

Examples of the Deficit of Physical Choice

a) A disproportionate amount of one activity or function with minimal opportunity for variety. An example would be the almost endless repetition of identical attached dwellings or a subdivision with superficially different homes, but of similar size, cost and lot size. (Inventory Checklist Reference #9).

b) A community engulfed by growth and development on all sides, with no natural edges and in the path of regional and urban communication systems, has limited physical choice. (Inventory Checklist Reference #3).

c) A community lacking public recreational facilities, a good place to walk; no medical and social facilities for all age categories, is highly limiting to those who live in the community and a negative aspect for any wishing to join the community. (Inventory Checklist Reference #6).

d) The general standard of living in a community brought about by low income and an inability to take advantage of what others in the broader community enjoy. (Inventory Checklist Reference #12).

e) A community may severly lack indoor recreational facilities or be unable to pay for or have access to their use. Examples would be indoor skating rinks or swimming pools. (Inventory Checklist Reference #16)

6. THE DEFICIT OF INTELLECTUAL CHOICE

This can be defined as the degree to which elements in the community limit the intellectual freedom of inhabitants. Schools, advertising, lack of information, etc. all have the potential to limit intellectual freedom, as well as to expand it.

Examples of the Deficit of Intellectual Choice

a) An administrative educational policy to bus students out of a community, depriving the parents, family and community the opportunity to share in the

experience of learning. (Inventory Checklist Reference #26)
b) A low literacy level in a community coupled with a limited economic standard of living could seriously minimize intellectual aspirations for parents and children. (Inventory Checklist Reference #13)
c) A deficit of intellectual choice could be manifested in the community's self-image of little faith, dispair and an acceptance of fate. This deficit is compounded if the public image of the community and institutions reinforce those attitudes. (Inventory Checklist Reference #19)
d) A limited public school program (lack of films, T.V., books, libraries, etc.) and no easy access to university or college. (Inventory Checklist Reference #6)

7. DEFICIT OF EMOTIONAL CHOICE

This can be defined as the degree to which the environment and its elements prevent inhabitants from experiencing the range of feelings and moods that are characteristic of a healthy person and a healthy community.

Examples of a Deficit of Emotional Choice

a) Communities' public space infrastructure is predominantly for motor cars; and pedestrian ways are narrow, and in close proximity to traffic; if the spaces offer no variety, no opportunity to observe community life, to participate in the animation and to find privacy and solitude - there is a deficit of choice for emotional experience. (Inventory Checklist Reference #7)
b) Lack of variety, sufficiency and accessibility of places of emotional commerce such as pubs, dance halls, trysting places, churches, restaurants, etc. (Inventory Checklist Reference #22)
c) Symbolic sameness - any element in the community that creates an overdose of symbolic or stylistic monotony - i.e. in the city core a deadening repetition of linearity and modularity creates a deficit of emotional choice by over-reinforcing one way of perceiving reality to the detriment of all others.

This can also be readily seen in subdivisions.

d) Elements which reinforce insularity in the community, limiting intrusion of new elements, tend to create a deficit of emotional choice. The phenomenon of zoning itself creates this effect, regardless of the type of zoning.

8. GENERATIONAL PREJUDICE

This can be defined as the degree to which individual community elements exhibit a prejudice against identifiable human groups, be they race, creed, class or age. In extreme cases, entire generations, such as children or the very old, are alienated from large sectors of the community. This is true also of income, ethnic and racial groupings.

Examples of Generational Prejudice

a) Census data regarding variation in population types could indicate trends of generational imbalance. A high percentage of elderly and facilities for them in a community with too few common elements to attract or sustain young people. Rental policies could discourage children. (Inventory Checklist Reference #23)

b) A rate of change caused by rezoning in a community that is so rapid and all-embracing that generational balance is upset with the infusion of new development and new occupants that prejudice a place and a life for children, senior citizens, and lower income families. (Inventory Checklist Reference #35)

c) Transportation patterns and future plans for wide space-consuming freeways that limit access for children and families to other elements of the community such as river banks, recreation areas, shopping, etc. prevent families from living in the area. (Inventory Checklist Reference #5)

d) Social service programs, legislated by Governments and Welfare Agencies in effecting their central policies and programs for administering to the

aged or the disadvantaged could well be causing further generational prejudice by removing them even further from participating in the community. (Inventory Checklist Reference #24, 25)

e) A high rise apartment complex whose rental and space policies appeal to a single economic and social group, indeed prevent more than a single economic and social group from living there.

9. NON-RESPONSIBILITY

This can be defined as the degree to which any element in the community or agent acting in community refuses to accept responsibility or be accountable for the consequences of its action. This phenomenon is widespread and "double-edged". Institutions, government, professionals, etc., all those purportedly in the service of Everyman, are not accountable for their actions, either as individuals or through their affiliations. Similarly, Everyman has relinquished or lost his right or privilege to be responsible through abdication of responsibility to others.

Examples of Non-Responsibility

a) The imposition of plans to drastically alter the physical structure of the community, without repayment for either the short or long term consequences. (Inventory Checklist Reference #27 and 28)

b) Businesses that take profits out of the community without feeding anything back. (Inventory Checklist Reference #5)

c) Industry that pollutes the community from without or within and takes no steps to reimburse the community or alleviate the situation.

d) Failure of community residents to accept responsibility for the political processes involved in community maintenance - low voting turnout, non-attendance at meetings that involve decisions about the community by outside jurisdictions. (Inventory Checklist Reference #21 and 28)

CREATING COMMUNITY
AWARENESS OF THE COMMUNITY DEFINITION

PART IV

As was stated previously, a community definition is real to the extent that it is created by the community at large (dealt with in Part II) and to the extent to which it is shared by the members of the community. This section of the thesis deals with the phenomenon of shared perceptions of community, which we refer to as "community awareness", and the intellectual and practical problems it raises.

Let us state right at the outset that in our opinion, the complete understanding on the part of the complete population of a community, of that community's definition is an impossibility. This should not dissuade us from the attempt, however, because over the long haul, community awareness can be created to a very substantial degree. Here again we are dealing with the relationship between the ideal and the possible, with the ideal acting as a conceptual criterion, and the possible acting as a strategic criterion.

In an ideal or "utopian" situation it would be quite possible to create a shared awareness, on the part of Everyman in the community, of the elements of that community. This "utopian situation", however, would demand that all community members have (1) a desire to become fully aware (2) the time to invest in the process of becoming aware (3) a high degree of civic or community responsibility (4) the intellectual powers to assimilate a great deal of complex and interacting information.

It is clear that we do not have this utopian situation in today's communities, nor, indeed, in the planning profession itself. However, it is equally clear that this "utopian situation", regardless of the impossibility of its total achievement, must be the situation towards which we strive if we are to achieve anything at all in the area of community planning. Thus, the attempt to achieve "community awareness" in no way conflicts with the impossibility of its total achievement, just as the attempt by the universities to achieve 'personal awareness' in no way conflicts with the impossibility of its total achievement.

Our understanding of the meaning of community awareness over three years of experimentation and discovery in Inglewood has taken on new dimensions and, much like the word "community", requires a redefinition if it is going to be used as one of the key steps in the cycle of the community planning process.

We have discovered that there are two very important aspects of "awareness" that must be continually take into account if the planner is to have any success at all in creating community awareness. The first of these is the fact that there are various scales of awareness; the second is that awareness can be broken down into a process and a set of criteria developed to measure success or failure at each stage of this process. The first aspect is essential as a conceptual tool for the planner; the second is essential as a practical tool for the planner.

The Scales of Awareness

Although it may seem patently obvious, it is essential to point out from the beginning that "awareness" is an absolutely personal thing, and that regardless of the "scale" of awareness, it must, out of psychological necessity, remain rooted in the individual mind. Groups, communities, cities and nations cannot attain awareness, for they have no mind. Thus, when we speak of "community awareness" we should always remember that we are talking in paradoxes, and that "community awareness" really means those perceptions of the individuals in a community that are common to all of the individuals in a community. This becomes particularly important in the design of communications intended to create "community" or "urban" awareness, because the design criteria for this kind of communication must remain firmly rooted in the realization that, regardless of the scale of awareness desired, the root of awareness remains individual and personal. We will return to this point again when we discuss criteria of awareness. For now it is sufficient that a distinction has been made between scale of awareness, and the root of awareness.

From the standpoint of community, we can distinguish six scales of awareness, that can be applied to any community element:

1.) Individual: Community element seen from the viewpoint of personal self-interest.
2.) Group: Community element seen from the viewpoint of a group's self-interests (i.e. community association).
3.) Community: Community element seen from the viewpoint of the community's self-interest.
4.) Urban: Community element seen from the viewpoint of urban self-interest.
5.) Region-Nation: Community element seen from the viewpoint of regional or national self-interest.
6.) Global: Community element seen from the viewpoint of global self-interest.

A careful consideration of these scales of awareness will reveal that they are not only arranged in ascending order in terms of largeness, but also in terms of difficulty of achievement, for in each case it must be remembered that awareness is rooted in the individual, and as the scale of awareness expands beyond the individual's self-interest, the individual must in turn be capable of expanding his conception of self-interest to the level of the group, then the community, then the city, then the nation, then the globe. It seems hardly necessary to point out that the competitive ethic in our society makes it very difficult for the individual to identify his own self-interest with the self-interest of others, yet this is precisely what is required.

It is the contention of this thesis that it is useless to talk about public awareness in terms of the city, the region, the nation or the globe, when we have not yet discovered the means of creating awareness at the community

level, where the problems are at least comprehendible and manageable. It is ironic that the vast bulk of funds, resources and manpower are poured into planning at the urban, regional and global levels - levels of awareness to which the individual can only on very rare occasions relate - while almost no investment is made in planning at the level of community awareness, a level to which Everyman is capable of relating.

The basic argument for, and justification of top-down planning, is the fact that this type of planning requires expertise far beyond the capacities of the average citizen, and thus requires a form of subtle dictatorship. This argument cannot be defeated, because the error does not lie in the logic of the argument, but in the hidden assumption that planning must take place on a very wide scale - urban, regional, national, global - in other words, on a scale that makes Everyman irrelevant. The argument falls completely apart, however, if we admit that planning can also take place at the community scale, a scale of awareness that Everyman is quite capable of achieving understanding, and relating to this own personal welfare.

It would not hurt to use an example here. At the urban scale, let us suppose that it becomes obvious that a freeway is needed for the overall economic benefit of the City. That this benefit is unevenly distributed is not necessarily denied, but, looked at from the urban scale, it becomes buried under the overall economic benefit, and the planning criteria for the freeway become largely economic or economically determined (i.e. - overall efficiency of the system). From this point on, the planning process becomes a function of the logic of the freeway, with little regard for the freeway's effects on particular communities or land uses that stand in the way.

If, however, the freeway planning process was also conducted on the scale of community awareness, so that the freeway was also seen as an element of each community it passed through, it would become very possible to involve Everyman, for, while Everyman knows little about frequency distribution,

he knows a great deal about the kind of community he wants to live in, and can easily evaluate the effects of the freeway in terms of his community, following the nine value criteria developed in the previous section of this thesis. His community can then outline a set of criteria that will integrate this section of the freeway with the ecology of the community in question.

Thus we can see the fallacy, for instance, in holding public hearings on a complete freeway - it is a fallacy based on confused scales of awareness - where the public is presented with a scheme from the standpoint of urban awareness rather than the standpoint of community awareness. As a member of a specific community, Everyman has a tangible viewpoint from which to evaluate; as a member of a huge city, Everyman is deprived of viewpoint and is thus forced to accept the urban viewpoint of the transportation planner.

The Criteria of Awareness

Having discussed Scale of Awareness, we can now say that the Community Planner's main function with regard to awareness is to bring as many individuals as possible in the community from a purely personal scale of awareness to a community scale of awareness. This is not to say the job ends there, for individuals in the community may also expand their awareness beyond this scale. But the big job, and the one that counts, is the development of awareness of community by community.

In our three years' with the community of Inglewood, we made a number of attempts at creating community awareness, with varying degrees of success. Our first attempt was the presentation to a meeting of the community association of an inventory of community elements, pointing out the very positive nature of some elements, and the very negative nature of others, such as the proposed freeway, and the proposed phase-out of schools. The presentation was made largely by community members and its effects generated the establish-

ment of the Inglewood Redevelopment Committee and from there the re-routing of the freeway, the stopping of school phase-out, and a $100,000 grant from the Alberta Department of Education for an experimental community school. All these in their turn generated awareness on the part of the community participants. However, effective as all these things were, they involved only a small percentage of the total community - largely people from the community association. The community as a whole went largely unaware of the significance of what was happening.

Another example of the attempt to generate community awareness came about from a C.M.H.C. grant for a community plan. This plan was published as a newspaper so that it could get full community circulation. It was followed by a series of public meetings. Yet the newspaper and the meetings failed in their intent - the newspaper creating more confusion than awareness, and the meetings getting only minimal attendance.

From these and other experiences, we developed a set of "awareness criteria" involving five steps, none of which could be omitted from the process without impairing or destroying it. These are:

1.) Message Accuracy
2.) Message Suitability
3.) Message Distribution
4.) Message Reception
5.) Message Comprehension

1. Message Accuracy

Message accuracy results from a combination of two things - an absence of interference by the carrier of the message, and an absence of irrelevant or disordered data in the message itself.

A mundane example of interference by the carrier occurs often in messages carried by alphabetic language, where words carrying heavy emotional overtones interfere with the primary message.

Irrelevant and disordered data in the message itself is commonplace in our society, and forms the basis of much of our communications industry, especially advertising. In fact, it might be speculated that the basis of professional "mystique" in such diverse fields as law, accounting, medicine, politics, engineering, planning and education is the deliberate "scrambling" of messages through the calculated use of carrier interference, disordered data, and the introduction of irrelevant data at key structural points. This is very often referred to as "jargon", and accepted as a mischevious but otherwise innocent aspect of the professional life.

The importance of message accuracy in creating community awareness cannot be overestimated, for the average community member has nowhere near the ability to decipher jargon that the professional has. Thus the planner's efforts are destined to fail, regardless of how well he follows the remaining awareness criteria, if he does not at the outset make certain that his messages are accurate.

In summation, message accuracy involves: a) choosing a carrier (medium) that does not interfere with the message, and b) designing the message with tight economy of both data and logical arrangement of data.

2. Message Suitability

Message suitability is the degree to which the message is designed to be easily received by the particular receiver in question. In this thesis, the receiver is the average community member - Everyman.

In order to determine criteria for message suitability, the community planner

must carefully analyze the community in terms of its parameters of understanding - community prejudices, cultural deprivations, educational deficiencies and a host of other attitudes all determine the form or style of message that is acceptable and understandable.

It is interesting to look at the relationship between message accuracy and message suitability, for there is a seeming contradiction between the two. Message suitability, in fact, cuts down on message accuracy by introducing the viewpoint of the message receiver.

All we can say here is that practical reality demands both; message accuracy so that the message can be received intellectually by the community, and message suitability so that the message can be received emotionally by the community.

A practical example: in a community of older, conservative, low-income people, a young, bearded, long-haired architect wearing beads around his neck presents a community map to the community association. The map is accurate, precise, and economical. Yet after the presentation the architect feels that no one has understood him and can't figure out why. He has forgotten message suitability. First of all, he should have realized that very few people can read maps. Secondly, he should have realized that his own appearance created a distracting hostility to the community people, all they experienced was some hippy wasting their time talking about some map that they couldn't figure out even if they wanted to.

In summation, message suitability is the art of relating the message to the receiver of the message. It is not quite as important as message accuracy, because message accuracy comes first; but the results of ignoring it are equally disasterous to the process of creating community awarness of its own nature.

3. Message Distribution

Message distribution is, very simple, the delivery of the message to those who are intended to receive it. As simple as it is, however, it remains one of the most frequent causes of failure. In the creation of community awareness, all members of the community must receive the message. The system must be fool-proof. When we began our work with Inglewood we presented an inventory of the community to a packed meeting at the community association hall, and quite naively thought that we were presenting our message to the community, whereas in fact we were presenting our message to the community association and it went no further. Distribution media such a television, radio, newspaper are insufficient as distribution media because they rely on chance while giving one the illusion of saturation coverage. Whatever distribution medium is chosen, a system for checking out actual delivery must be built into the system.

4. Message Reception

Message reception might be confused with message distribution, but they are not the same thing. We discovered this when we published the Inglewood Plan as a newspaper. Although it was delivered to every household, business, etc. in the community, it was not read by every household, etc.

Message reception must be checked out, and the reason for non-reception located. Non-reception is usually caused by a combination of message inaccuracy and message unsuitability, and it is at this point that these things can be discovered and eliminated in the next attempt at communication.

5. Message Comprehension

If the first four stages of the awareness cycle were completed properly, a check will reveal that the message has been comprehended, and that there exists a common, or community awareness of the message and its meaning. On

the other hand, if there has been a flaw undetected up to this point, it will surface here, and give the planner valuable information as to the structure of his next community awareness cycle.

This set of criteria, of course, is not limited to the planner, but can be used by any group in the community.

With this discussion of the mechanics of community awareness, we can now move on to the next step in the community planning process, the development of community goals and strategies, in which the three previous steps of Definition, Analysis, and Awareness bear their fruit.

COMMUNITY VALUES, GOALS AND STRATEGIES

PART V

An entire thesis could be written on the subject of any one of community values, goals, or strategies. Thus, the reader can expect only a skimming of the surface here, for we are concerned really with outlining the four basic steps the community must go through in order to arrive at a specific strategy that will result in a specific change for the better, in the community: these are: 1.) The Community Bill of Rights; 2.) The Application of the Bill of Rights; 3.) The identification of changes required; and 4.) The method of bringing these changes about. The example we will use in illustrating these basic steps will be the railway that cuts through Inglewood.

The Community Bill of Rights

Goals and strategies cannot be consistently formulated without reference to a set of values that are relatively stable, and derive their strength from consensus.

In Inglewood, the New Street Group was primarily responsible for setting goals and developing the strategies to achieve these goals, largely because there was neither time nor money to invest in the process of education outlined in this thesis. Although we worked closely with community groups and individuals, our efforts were perforce based on short-term goals and strategies because of the crisis situation in which the community existed, requiring that it mobilize rapidly around emergencies and issues as they arose. The value of this approach can be readily seen in the chronology of events described in Part VI of the thesis, which demonstrate that a series of small gains can amount to much gain for the community even if guided by outside professionals.

However, this approach has had one decidedly disadvantageous aspect, in that community energy must be re-mobilized entirely each time a crisis situation arises, because the community itself has no shared, long-term values from

which to develop long-term goals and strategies. This means, in effect, that the community does not have a set of shared values, and is forced to rely on the values of others.

All this raises the question of how a community can share common planning values and how planners can help them solve their dilemma of limited and apparent participation, elevating it to a real and shared community participation.

A community's goals and strategies possess long-term strength and durability only to the degree that the community has participated in the creation of these goals and strategies. Because it is manifestly impossible for everyone in the community to participate in the formulation of every goal and strategy, a means must be found whereby the entire community can formulate the values upon which all goals and strategies will be based. We call this statement of basic community values the Community Bill of Rights.

A Community Bill of Rights would be a public statement of the criteria to which all elements of the community, both those originating from within, and those originating from without, must adhere. It would derive its power from the fact that it is a consensus Bill of Rights, agreed upon by all in the community.

The nine criteria suggested in Part III of this thesis could well form the basis for such a Bill of Rights. In such a case, all levels of jurisdictional planning could be informed that, when planning a system that effects the community in questions, the system must meet certain standards in terms of:

1. Irreversibility/Convertability
2. Non-communication/Communication
3. Disease/Health
4. Alienation/Integration with Nature

5. Deficit/Benefit of physical choice
6. Deficit/Benefit of emotional choice
7. Deficit/Benefit of Intellectual choice
8. Generational prejudice/integration
9. Non-Responsibility/Responsibility

This Bill of Rights would also form the basis of goal setting in the community: if a community can establish these root values plus others they feel are essential, they will have established the value criteria to which all goals and strategies can be subjected.

The following is a fictional Bill of Rights, inserted for the purpose of demonstrating the form such a Bill might take. Such a Bill, of course, has no weight by law. However, circulated to the jurisdictions, it would have unmistakable political weight, especially if community readiness to use every trick in the book in order to enforce its design standards was apparent. The first confrontation or two might be very trying; but once planners had reconciled themselves to the fact that certain special standards had to be met in Inglewood, they would be accepted. One can speculate that the practice of developing community Bills of Rights might spread once other communities saw the Inglewood example in action. It is not hard, then, to envision an entire city made up of communities with design criteria based on the community viewpoint. That this would revolutionize urban planning seems hardly deniable.

THE INGLEWOOD COMMUNITY BILL OF RIGHTS

Prologue

This Bill of Rights is being circulated to you as a handy reference of the planning criteria demanded by the Inglewood Community of Calgary, of any program of land use conversion that affects or falls within the territory of this community including water and air space.

Standards:

1. *Designs must have maximum possible or feasible convertibility.*

2. *Designs must have maximum interaction with immediate environment, as opposed to regional environment.*

3. *Designs must be oriented towards maximizing the physical health of both their own physical embodiment and that of ~~its~~ their immediate environs.*

4. *Designs must be integrated with physical nature, and promote a balance between nature and the designed.*

5. *Designs must maximize physical choice both for the user of the designed and for the user of the environs of the designed.*

6. *Designs must create a reasonable degree of emotional choice. At the very least, designs must not create a deficit of emotional choice.*

7. *Designs must not create a deficit of intellectual choice.*

Cont'd..

8. Designs may not exhibit or create generational prejudice.

9. Designs must exhibit the ability to make restitution for deleterious effects on the community.

Any design proposed for our community, or proposed to pass through our community must adhere to the above standards if it is allowed to progress to the construction stage.

For more information, write the Inglewood Community Association, Calgary.

Step II

The next step is to have the community analyze its elements in light of its Bill of Rights. The question now is: How? It would be naive to presume that everyone in the community could, or would even want to be aware of all of the elements; however, individuals and groups most certainly have a bias and an interest in some of these elements.

The professional planner can facilitate the surfacing of individuals and groups who can then address themselves to an analysis of their selected community element. Critical elements will have to be given priority and some organizational effort made to structure the response. Here the need for a planning resource centre becomes evident. A community needs a place where resource support groups meet, work and centralize information. In Inglewood, this has been the New Street Group Office, the Local Initiatives Program Action Centre in the community and most recently, the community's own Operations and Development Centre.

An example in Inglewood will explain how Step II can be carried out. One example of a community element under Transportation Patterns, is the railway. We know from the type, extent, frequency and kind of use, the effects the railway has on the community.

We know the extent of the rail right-of-way, the number of surface crossings, bridges, underpasses, spur lines, main lines, extensive marshalling yards, etc. We also know the number of people in the community that are employed by the railway and we have an excellent history of the railway's role as a major participant in the Inglewood Community.

We also have an indication of any plans of expanded services or for the deletion of any services. We have made contact with or at least know the offices or agents with whom we will have to deal. We also know the

Federal Department of Transport is a jurisdiction we must deal with. We have some friends but the railway policy probably supercedes. We have some idea of the relative strength and the weaknesses of the railway's position and some fair understanding of the railway's attitudes.

Reviewing the inventory of this element against the Community Bill of Rights, we find the following:

Standard 1

The railroad has minimum reversibility. This can be offset to some extent through under and overpasses.

Standard 2

The railroad has minimal interaction with the community it passes through. What interaction it has takes the form of employment, noise and interruption.

Standard 3

The railroad minimizes the physical health of the community.

Standard 4

The railroad's rights of way are fallow and arid, offering no natural balance.

Standard 5

The railroad severely limits physical choice through cutting community access literally in half, forcing all traffic through a very few interpasses.

Standard 6

The railroad creates a deficit of emotional choice through its aspects of danger, dreary abuse of right of way, and enforcement of separation between parts of the community.

Standard 7

The railroad does not create an obvious deficit of intellectual choice.

Standard 8

The railroad exhibits generational prejudice against children by its aspects of danger, and barrier, and thus against families with children.

Standard 9

The railroad is non-responsibile in that it has done little to alleviate its negative impact on the community.

There are certain irreversible components of the rail operation (at least at this time), but there are conditions and situations that may well be reversed, such as troublesome surface crossings and extensive areas of fallow land. Many people in the community are employed or retired from railway companies; otherwise, the railway is a non-communicative element in the community. From the employment it provides, and the pride of retired employees, it might be called a healthy component but the physical imposition in the community gives it a quality of disease. It is completely alien to a natural environment and scores low as a deficit of physical, and emotional choice. It has failed to be responsible for its physical effects on the Inglewood Community. In the next step we will explain how this particular example can be used to establish a community goal.

A similar analysis should be made with every one of the community elements, deciding which elements are desirable and which elements are undesirable. This analysis will also establish the degree and the importance of these elements and where they get placed on the priority list to be dealt with.

Step III

After the community element (in this case the railroad) has been subjected to analysis by the Bill of Rights, the community can formulate realistic goals related to this element.

Railways have played a critical role in Inglewood's history. They are, for all intents and purposes, there to stay. They have provided important benefits to Inglewood in terms of employment and pensions, and provided service to the industrial concerns in the community.

Consequently, it would hardly be realistic for the community to demand absolute conformity to its Bill of Rights by the railways. However, there are areas wherein the railways could appreciably upgrade their affect on the community without hampering their own operation.

In Inglewood, the goals we arrived at for the railways were worked out by the New Street Group and a community Working Committee, and concentrated on the two most deleterious aspects of the railways, limitation of access, and decay of rights of way.

Our goal was to have the railways landscape and plant their rights of way so as to integrate the land features with the rest of the community and to build an overpass for pedestrian use into the commercial section of the community.

This is merely one example of how a specific goal can be derived from a very general Community Bill of Rights when applied to an identifiable community element.

Step IV

The community formulates its strategies related to specific goals. Here we deal with the specific plans of how the community intends to act to effect its goals - how it intends to participate with other jurisdictions and other parties and what degree of strength and committment it needs to achieve these goals. Following the example of the railway, the community and the resource group opened dialogue with the railway companies to explain to them the planning process and the program that the community was pursuing to create a better environment. Suggestions were made that would integrate all the transportation problems facing the Inglewood community. The remedial measures advocated by the community and its planning group pre-empted a problem that the railway companies themselves would have to face later on when they integrated with a freeway system. To the railway company, it was a new exposure; community and resource people solicited the initial response of a railway company to help them resolve a common community problem. It was too humane an approach to deny and the competence of the solutions too good to refute. They have not yet been approached about the need and the desirability to landscape their right-of-way but this will be proposed, not as a command, but as a co-operative effort sponsored jointly by the community who can offer labour, the City Parks Department, who offer professional expertise in landscaping, and the railway, to participate economically and any other way they see fit; but it is a goal that the community will pursue.

The following are some guidelines to consider in working our strategies.
1.) It is not possible to set creative goals or establish strategies in a negative community atmosphere. It is inevitable and necessary for communities to go through the venting and lamenting of past, personal injustices. We have not tried to short-circuit these feelings, but redirected them and the energy they represent into more positive avenues.

2.) Keep the avenues of individual, group and community expression open; find and bring into the community team, those individuals and groups who identify with the goals of the community. They are the ones who carry the message to the broader community.

3.) To create a crisis, make sure the situation is right and not premature. Understand not only the short-term gains of the crisis, but the long-term gains. Make sure an alternative is ready; do not end a successful crisis without offering an alternative solution to the reason for the crisis in the first place.

4.) Take constant readings on the tacit or silent majority in the community.

5.) Solicit support from elected officials, particularly local aldermen, but be prepared to go it alone if they do not choose to join. Later, if politically expedient, they will certainly join.

6.) Institutions, professionals, governments and establishments generally all hold tenaciously to their privileged power, and are not always ready to yield to community or to the principle that Everyman is a Planner. One of the strategies of this thesis is to create the atmosphere of interaction where these two disparate forces meet and join. This is not always possible initially, for in a crisis situation, those privileged in power tend to react out of proportion to reinforce their position, and leave themselves vulnerable.

7.) Goals and strategies of the community should be clear and strong enough to both appeal to government and other establishments as well as threaten them. Because the strategy provides an open choice, the attitude on the part of the community need not be militant. It presumes of course that the community sees both the means and the ends, as well as the present and the future. The process could well be equated with revolution but the

effort is not violent. The key to its success is openness of intent, trust, and an orientation to convert rather than beat opponents. One might ask why the need to invoke what may seem extreme methods? The protest is so common today that it has become almost the form of North American Festival. It is quite normal today for an average citizen with truthful indignation and with good cause to feel the need to reassert himself and his community to the authorities and those institutions that control him. These energies and events can be creatively used as a strategy to achieve community goals. To the new planner, these strategies reflect a genuine movement from the bottom up. It is movement that has its parallel in other world events that are seeking qualitative change.

Many of Inglewood's goals have been defined and action taken over the past three years to see them achieved. New Street Group's strategy was to obtain federal assistance under Central Mortgage and Housing Corporation's Part V program to assist the community to prepare a definitive plan. This plan would represent the thirteenth stage of the planning process cycle. By receiving city support the New Street Group and the community would be preparing a document that would be a bonafide plan for this sector of the City. Although the plan would be prepared by professional planners, it would have a major input from community workers, in a participative planning process. With the completion of the document more new goals surfaced and new strategies became apparent. Realistic avenues opened up for rezoning the community in keeping with one of its principle goals. The discovery that the existing zoning by-laws were in such flagrant violation throughout the community to existing land uses, meant that it would not be feasible for the City or the Community to use the normal channels of appeal for piece-meal revision, but that they would have to work directly through the Alberta Planning Act. This might not only correct Inglewood's plight but would assist in amending the Planning Act itself to rectify similar problems for other communties.

By circulating the plan officially through every City Department and every affiliated agency, and through all the provincial ministries and their departments, we were able to externalize the plan and officially receive pertinent comments back. Our strategy was to make everyone familiar with this type of planning process and to get all the established jurisdictions to join in and participate. The strategy was also to lay the necessary groundwork for Inglewood to be declared as one of the first federal projects under the new Neighbourhood Improvement Program. By externalizing and soliciting comments we were able to also find out who were our friends and who were our potential enemies. We were pleasantly surprised to find enthusiastic support from most authorities and the individuals who represented them. The enemy turns out to be ineffective machinery to implement plans and goals into real programs. The community itself turns out to be perhaps its own worst enemy in its inability to coalesce around a plan of shared interests.

THE COMMUNITY ACTS

PART VI

As the community begins to act, the importance of the first five steps becomes progressively apparent. The reality of community actions is best represented by documenting them in chronological order, factually outlining the event, why the course of action was taken and assessing the significance of the event relative to the long-term goal. The documentation should attempt to explain where the action differed from what might have been expected; why it succeeded and to what degree; why it failed and to what degree; and what new discoveries were made as a result of the action.

The chronology of events in the Inglewood Community will serve to illustrate this procedure.

This chronology will start with the Community Assessment Report, the first document presented to the Inglewood Community Association. It was preceded by four months of work by the New Street Group, a Mount Royal College planning class and representatives from the Inglewood Community. This early part of the planning process, the contents of the presentation, and the way it was delivered are important enough to spell out in some detail.

It was a synthesis of the first five steps in this thesis, or the first complete cycle in the community planning process. It was done in a naive manner, not skilled or professional, done primarily as a learning experience; done intuitively before the planning process was intellectualized as a methodology for community participative planning. However, it was not a superficial assessment. The professionals involved, like this writer, had already had extensive experience in renewal programs and community work. In Washington, D.C. the writer had been a professional participant in the U.S. Prototype Urban Renewal Program for the District of Columbia's southwest Potomac Basin slum area. He had been an active participant in community planning acitivities in Calgary and Alberta for the past twelve years, having been employed by the City Planning Department,

Chairman of the Community Planning Association of Calgary for several years, Chairman of the Chamber of Commerce Town Planning Committee for several years and the originator and chairman of the Calgary Urban Action Committee. All were public-oriented efforts at understanding planning and a community's role; but all were benign and in retrospect, irrelevant to a truly grass roots effort. The author's move to New Street in the Inglewood Community was another way to express a committment to the idea that professionals have a responsibility beyond their day-to-day commissions, as well as a conviction that this particular part of the City of Calgary needed support in the area of creative planning assistance.

Our first priority was to establish a clear picture of the community, and its history. We offered an evening course under the auspices of Mount Royal College, called Planning 100, and defined Inglewood as the study area. This small resource staff, a continually growing number of interested professional resource people, and people from the community made the team operative.

The investigation was intense, although by no means complete. All planning information was obtained from available City of Calgary documented files. A history of the area was completed, and turned out to be a delightful discovery. An assessment was made of natural and community resources. Problems of pollution were exposed. The land uses and its disuses were analyzed and equated with trends and proposed future plans. Here we made the most devasting discoveries, indicating reasons for immediate community action, for we discovered plans to phase out educational facilities and residential areas in favour of major freeway expansion and industrialization.

Finally, when we had our homework done, we published the East Calgary Assessment Report [1] and asked for a general meeting at the Inglewood

1 1970 - New Street Group

Community Association Hall to present our findings to the people of the community.

Our presentation was an idea, a plan and an offer for continued professional assistance.

We put forward a provoking question in the prologue to the Assessment Report:

> *"Why shouldn't you be responsible for the destiny of your own environment and your own community, and why shouldn't you have the resources at your disposal to aid you in achieving those ends?"*

The introduction was a further invitiation aimed at evoking a positive response:

> *"How does a community respond to salvaging its rights and establish a plan for its renewal in perpetuity?*
>
> *There is a way, through human beings working together in a creative and sensitive effort. Human resources that involve people in the community, students anxious to learn, and the professionally trained - all acting as a Community Task Force; borrowing knowledge and feelings from each other to understand the community, historically and existing, and to give direction to a future.*
>
> *Such efforts are not common, but there is significant precedence and direction to indicate such methods are not only feasible but in many cases the only way. Indeed, forthcoming Canadian Legislation in renewal programs will in all likelihood give credence and support to this method of community development. Robert Andras, Minister of Housing, knows of this particular community endeavour and has asked to be kept informed of its progress.*
>
> *Investigations, and discoveries are not sufficient planning tools in themselves; they must be interpreted into ideas and potentials. For example, it is possible with comprehensive planning to incorporate major rail or highways into the fabric*

of a community. It is possible for industry, residential neighbourhoods, cultural, recreational, and educational facilities to be good neighbours. Not only is it possible, but essential. It is possible to turn community liabilities into community assets.

These potentials are all here to be developed. All are real, but they do require a committment to an idea that a community such as yours, with such great potential, is worth saving and redeveloping.

You, as members of this community, whether residing here, employed here or carrying on a business here all have the privilege and right, through choice to participate in planning the future of your own environment.

This idea, the plan, and the Task Force can be used towards accomplishing those ends."

Our presentation to the people of Inglewood was broken down into three areas: (1) The Community's History, already documented in the overview of this thesis; (2) The Community's Assets and Liabilities; and (3) The Community's Future.

In putting forth this presentation, we felt, indeed, that we had returned to the origin and explored forth from there, creating a new consciousness and self-consciousness in the community, the first and most necessary step if we were going to succeed in making Everyman a planner within the microcosm of Inglewood.

The second phase of our presentation to the community involved the community's assets and liabilities. The following is a brief review of the substance:

a) Inglewood's greatest asset is its 3,000 people of diverse ethnic origin, in transition from other cities and rural areas, as well as a solid block of retired persons who have lived here a good portion of their lives. Many low income families have found housing here, where it is both inexpensive

and available.

b) The area is bounded on two sides by the Bow River, fast moving, clean, still good for some fishing, and excellent for canoeing and rafting.

c) St. George's Island, with its Calgary Zoo, contains 46 acres of recreational space, including playing fields, a prehistoric park, zoological gardens, along with the normal facilities of a large zoo.

d) St. Patrick's Island, with its City Campgrounds, contains 30 acres of island for summer visitors who can literally camp in the centre of the City.

e) The Pearce Estate is a beautifully treed area containing ball parks, picnic pavilions and tables as well as the site for a public fish hatchery.

f) The Inglewood Bird Sanctuary, on the migratory path of waterfowl, is a wilderness area in the midst of the inner city.

g) Inglewood is a true inner city community, five minutes by car or fifteen minutes by foot from Calgary's centre.

h) The Calgary Exhibition and Stampede grounds abutts Inglewood, offering year-round activities in sports, animal and agricultural shows, and musical shows of all kinds - and of course, draws an international audience during the Calgary Stampede in July.

i) A wide variety of industries gives the community diversity and an economic base, as well as affording potential experimental and educational opportunities for community children. They are a brewery, oil refineries, stockyards, meat packing plants, agricultural processing plants, greenhouses, steel fabricating plants, concrete plants, construction companies, lumber yards, railways, war surplus industries, to name the most interesting.

j) Inglewood enjoys Calgary's only open-air auction and market place, a Saturday event that is a festival in itself.

k) History gives the community a soul and depth. Many of the city's oldest buildings are in the area and are fine architectural examples of the past - the Major Stewart House (office of the New Street Group) and the old Cross Mansion are two examples of very old buildings purchased and renovated for preservation.

l) Fully matured trees grow on its two miles of river bank, on the islands, on undeveloped lands and along public rights of way.
m) The Calgary Brewery runs the Horseman's Hall of Fame and the botanical gardens. The Brewery is an outstanding example of an industry that has always supported its community with a good neighbour policy.
n) Time is on the side of the community, because it is dormant, in terms of development, and is the only large inner city area in such a position.
o) The great variety of activities make it a very unique place for children to grow up - to experience a full range of life's possibilities.

There were also existing liabilities: the three principle ones were mentioned earlier and are mentioned again as insidious programs and plans to industrialize the community, carve it up with freeways and close out the schools. Added to these were:

a) Political disaffiliation because of futile protests to civic authorities.
b) Air pollution caused by noxious industries, noise pollution from heavy trucking, water pollution and river bank pollution from oil seepage and industrial waste.
c) Visual pollution of unkempt public spaces and old buildings.
d) Danger to pedestrians and children from exceedingly heavy traffic.
e) Fracturing of the community by a webbing of railway lines.
f) Excessive through-traffic on streets unable to absorb or tolerate it.

The third phase of the presentation talked of potential directions - the community's future. Because of Inglewood's unique mixture of activities and people, we were able to indicate a number of directions for the community:

a) A community corporation was needed - a corporation with the ability to enter into contracts, buy land, develop, manage, and do a host of other things required for a self-determining community.

b) The community required much closer communications and alignment with the different agencies and levels of government.

c) The community should become involved, forcibly if necessary, in education and an educational approach utilizing the diversity and richness of the community, to combat centralizing school policies that would remove schools from the community.

d) The community should approach the University of Calgary and Mount Royal Community College to bring the broader aspects of education into the community.

e) The community should make efforts to access interested outside professionals, such as ourselves, and utilize their expertise.

f) Through seminars, gaming sessions, etc. the community should begin a program of community-consciousness among its members.

g) The community should immediately launch an effort to alter the major freeway expansion plans of the City and make them fit into the fabric of both the natural and the social community.

h) The community should optimize its assets by promoting them, upgrading them, and tying them in to the identity of the community itself.

i) The community should undertake to achieve specific objectives, such as:

1.) Maintain old trees and the natural and wilderness qualities of the Pearce Estate and Bird Sanctuary and the river bank; begin a major tree-planting program, create more urban forests.

2.) Make the restoration of Fort Calgary a Calgary "Centennial" project for 1975, the year of Calgary's centennial, as well as the year that the junk yard and warehouse leases are up.

3.) Buy the "Rhubarb Patch" through a community corporation and develop it.

4.) Activate a program with the railways and the City Parks Department to landscape and plant rail rights-of-way.

5.) Initiate programs with government for the renovation and rehabilitation of housing and the neighbourhoods.

6.) Fight for preservation of the bird sanctuary. Don't let it become another gravel mining operation.

7.) Turn the river banks into public paths, and maintain an annual "river cleanup".

8.) Access to Inglewood is by bridge, or underpass, and all of them are ugly and dirty - paint your bridges, and make Inglewood a pleasant place to enter.

9.) Develop and maintain a set of housing objectives that are suited to your community: a) meet the needs of people in transition; b) keep the automobile in a secondary role to pedestrians; c) encourage back-yard industry; d) maintain a high ratio of low and moderate income housing; e) work toward individual and communal ownership; f) make it possible for dogs to bark, kids to play, mothers to talk over the back fence and dad to carry on a business in his garage.

The report closed with the following:

> "There is no intent on our part to lament about the poor decisions from the political process of years gone by. No blame can be layed on any department, any administration or persons. To do this would be only to fall into the trap of expending our energy on short term political infighting which would benefit no one except those interested ~~solely~~ solely in power.
>
> We are here to present the beginning of a process which can become a new way of redeveloping a community such as this.
>
> If the community wishes to continue the process, ~~they~~ it can: 1) proceed to form a planning committee of the Inglewood Community Association; 2) request the help of the New Street Group to continue as a pool of resource people; 3) proceed to develop a "Citizens Planning Commission" for the area to direct new planning policies for the redevelopment of the area."

January, 1970: The Community Responds

The community's response to our presentation in January of 1970 was enthusiastic, and was furthered by the Mayor of Calgary's statement, given at the end of our presentation, and intended as a rebuttal of all that we had presented to the community that night. He would see to it that no freeways cut through the community, that industry would not overrun the community, that no schools would be phased out and that the City Hall did care about Inglewood. It was a case of political opportunism on his part, and indeed he won strong community support that night; but to the community, it was a public and political committment that gave them some hope, and slowly but surely, the wheels of community action began to turn.

As a result of the meeting at which the Mayor spoke, the community asked for and received an audience at City Hall. Stan Feader, Chairman, of the Inglewood Community Association, presented a masterful brief [2] to the council, reviewing for them much of what has been written in this thesis about the history and present state of Inglewood. But his key message, and the one which opened the doors for the community to work directly with City Planning officials, were his closing remarks. They are worth mentioning:

> *"Perhaps enough has been said of the present condition of the Inglewood-Ramsay area to give you an idea of its present demoralizing condition. Specific and pointed issues could be raised but would serve no useful purpose here. At this point in time there is no intention of dotting "i's" and crossing "t's". The past is dead; let it rest in peace. The object of this approach to Council is not to gripe and complain about past injustices but rather to bring to your attention the potential of the area and our desire to find a solution - a solution which will require the full co-operation of the City as one of the partners in redevelopment.*
>
> *We are here to present the beginning of a process which can become an almost new way to redevelop old inner city communities such as Inglewood-Ramsay.*

2 *January 26, 1970*

This would be a unique approach to urban development in Western Canada. It would be an experiment well worth trying. An honest grass roots attempt to change the trend in our community. One where there would be four levels of Government: Federal, Provincial, the City of Calgary, and most important of all - the people of Inglewood.

We are now asking City Council to approve in principle the redevelopment, rehabilitation, revitalizing and rezoning of the Inglewood Area.

But, now we need time - a 6 month moratorium on plans and development for our area by outside forces. We require the assistance of your technical people at City Hall - all departments. We need your moral support and partnership in order to proceed. In six months we would like to report back to you with a comprehensive plan of action for discussion and eventual approval."

Council was impressed. Usually they are confronted with complaints, but here was a community the City had forgotten about, asking no particular favours, but offering a community participative planning model. Interestingly, however, the only specific request they did make, for a moratorium on development, was denied. This was fortuitous however, because it proved that the community itself had to take action. The City would not. True to his word, the Mayor did instruct City departments to support the community's efforts. This directive from a senior official plus friendly working relationships with key department people in Planning, Traffic Engineering and the Urban Renewal Office made the community's efforts plausible.

February, 1970: Redevelopment Committee Formed

The Committee on Redevelopment for the Inglewood Community was organized and made operable by working sub-committee chairmen on education, traffic, housing, recreation, parks and pollution. The New Street Group was asked to give technical assistance and direction.

The planning experience was new to many and it faltered under attempts of over-structuring. The best things happened when members informally attacked their sub-committee assignments with vigor and enthusiasm. An early split occurred between the Ramsay Community, who had been a part of the planning exercise. They had not participated actively, but because of their geographic proximity to Inglewood, shared facilities and a common boundary that made them jointly the East Calgary community.

It was natural that they would be a part of the study area. The first chairman of the Redevelopment Committee happened to be from Ramsay but he played no part in the preparation of the assessment report, nor did he understand anything of the planning process. He did, however, understand the political significance and took overly ambitious efforts to take control; but he was rebuked swiftly and asked to resign. The New Street Group and the community had their first exposure to those who would use that acquired status for personal aggrandizement rather than the furthering of community improvement.

February, 1970: Search for Funding Begins

The New Street Group started what was to be a three year effort for financial assistance and recognition of the new planning process.

Need for supporting grants to carry out the essential planning program became apparent. This applied to professionals, like ourselves in the community who set out substantial blocks of time and cash to continue the planning process, and community people who were giving disproportionate time to this new and commanding interest: both needed some remuneration. New and creative forms of community work were emerging, both for lay people and professionals. This need was apparent long before the Federal L.I.P. and O.F.Y. programs were a reality. Needless to say, when these programs became operable, the community, with a very able

administrator, was successful in acquiring funds (See L.I.P. program later in chronology).

The New Street Group made repeated application to C.M.H.C. for financial support and recognition of this alternative grass roots planning process. We were well aware of the pending revision to Urban Legislation focusing on Neighbourhood Improvement and Rehabilitation rather than renewal. It was our plan to meet this program halfway by preparing a community, through several years of planning, to take sensitive and intelligent advantage of the new legislation when it became a reality. Funding did finally arrive at the 11th hour (See $50,400 grant later in chronology). In retrospect we can say that far too much energy and time was consumed soliciting funds when it could have been more creatively spent elsewhere. Contacts made, however, with C.M.H.C. and Federal Ministries proved to be a valuable asset in pleading and externalizing the community and the planning process.

March, 1970: Reversal of School Board Policy

The Inglewood Education Committee, chaired enthusiastically by a young mother, Caroline Curtis, sponsored a seminar on the phasing-out of schools in the area, setting the stage for a school board reversal of this policy.

The stated theme of the seminar was quite simple:

> *"If a community is so enriched with diversity, why not bring people here to learn? Why shouldn't the community itself be the school?"*

The seminar was one of those fortuitously timed and attended events. It coincided with a provincial program to tender a preschool pilot project.

August, 1970: A Community School for Inglewood

From the entire province, Inglewood was selected by the Alberta Department of Education as the location for a $100,000 inner-city preschool pilot project.

This project, designed by a group of professionals involved in helping Inglewood, was designed with Inglewood specifically in mind. Educorps Limited, the firm to whom the project was awarded, stated specifically in its proposal:

> *"While this is an individual project, it is both inseparable from the Inglewood Community, and from the thrust to revitalize this community."*

This was the first in a series of projects funded in Inglewood, and its announcement made redevelopment more of a reality to many community members, while showing them the advantages to be gained by working with committed professionals. Because the school was designed expressedly as a "community school", it became an active agent with parents and community, and served as a focus of attention. Because of its radical bias towards community development, it received a great deal of coverage on the news media, a process that tended to create a self-awareness in the community.

Educorps documented the two-year Preschool Program with two publications: Phase One and Phase Two Reports [3]. Excerpts from the introduction explain the school's operation:

> *"Phase 1 is the story of success that has been hard-won, through extraordinary effort and committment on the part of project staff, parents, community people and outside resource people. It is also a story of education, for we have learned more than we have taught, about the oppor-*

3 *The Inglewood Project - Phase One and Phase Two edited by Dan Murphy, Executive Director, Educorps Ltd.*

tunities and the difficulties of creating a pre-school based on the premise that inner-city schools must be responsible and responsive to their community, and that the community must assist in and accept responsibility for their school and everything that happens in it.

To our knowledge, no project is attempting to go further, and actually set as its objective the eventual running of the preschool by a community, and the eventual partnership between community and local schools where both authority and responsibility will be equally shared.

The concept of the school as a "mobile" environment, both in its modular, free-space interior, and outside, through the extension of a bus, are not radical concepts until they are put into practice, and one can suddenly see, for instance, the tremendous resource offered by having a teacher-bus driver, and a bus on hand at all times for short, spontaneous trips, as well as lengthy planned ones."

A quote from a newspaper article explains the environment of the Pre-School:

"Many curious folk, particularly those in the education field, have crossed the threshold of this little old red brick building. I followed suit. The noise confused me, and I thought it must be recess. But this is the model school of the future, not the little red schoolhouse of yore. I realized quickly that I had to 'get with it'.

Forty preschoolers' lives are being moulded and it is terribly important." [4]

A final manual was prepared [5], originally for the Inglewood Community Association, but it had a universality for anyone interested in Community School. It is a delightful book full of cartoons, defining what a community school is and what it is not; how to get money for one,

4 *The Albertan, February 26th - Eva Reid*

5 *Community School Operations Manual, Educorps Limited*

how to get a place, staff. How to involve community, how to get a bus and materials. How to develop a budget and develop a program.

The pre-school program was the first physical example that Inglewood was advancing towards one of its initial goals. To the New Street Group it was a successful operation; this view was also shared by many others involved in education outside of the community. It was not shared by the public school board, which saw this type of educational program, tendered to a private agency outside its jurisdiction, as a threat to its centralized operation.

After the two contracted years of provincial funding and management by Educorps it was turned over to the community to carry on. But no new funding was apparent, nor did the community exert much effort to solicit funds, other than an approach to the Alberta Department of Education, who were not willing to fund the project until it had been fully evaluated and translated into Departmental policy. Many in the community, not affiliated with the school, failed to see its significance for parents and community. Some were very critical of its purpose and operation, while others felt that all education should be run by the Public School Board. The program had its positive attributes in elevating the community's awareness concerning education and community participation.

September, 1970: The Rhubarb Patch

Eight months had passed since Mr. Feader's presentation to City Council, and not much had happened. The community needed a catalyst to trigger its redevelopment. With this in mind, the New Street Group optioned a prime acre site in the community near the entry to the Zoo. The land, known as "Rhubarb Patch", was an old, unkempt farm, oblivious to the changing world around it,a target for community complaints,and in the right of way

for a proposed freeway. We felt that a plan for a community project could bring about rezoning of the land, and if a community corporation could be formed to develop and manage it, the community would have its trigger project.

The New Street Group, after four months work and negotiation, handed the trigger project over to the community. It consisted of an award-winning design (Canadian Architect Design Awards - 1970), a feasibility study, City Planning approval for the rezoning, and the option on the land. It was a very competently prepared package, done in the way normally required by developer clients.

However, the project was stalemated when the community failed to respond quickly enough, and the owner refused to extend the option as agreed, because our interest in his property had alerted other developers who offered more money.

The exercise may have been an example of planning resource people doing too much for a community; however, the exercise had value, for it made the community aware of the real possibilities involved in setting up its own corporation, and it made them aware of the cost of procrastination - $93,000 in this case, as the option was for $57,000 and the purchaser placed it back on the market at $150,000.

It also made them aware of the potentials for development in their own community and the authority they could exercise to see that the best things did happen. Subsequent developer's proposals for the Rhubarb Patch have been forwarded informally to the community by the City Planning Department as information and for their review. None have met the standards expected by the Community; rezoning was not approved and the proposals denied. Note here that it was not really the strength of the

Community that prevailed, but the City Planning Department who had the matter well in hand, but wanted to work with the Community. The developer, with a paucity of ideas and 'know how', soon gave up and the land remained fallow till purchased by the City. It was valuable training for the Redevelopment Committee when they judiciously met to determine what the community wanted and what standards they should hold out for when outside interests came to develop.

It also was a contributory factor to the realignment of the Bow Trail which subsequently triggered off a whole new series of events and possibilities. The City knew the property was required for the Bow Trail Freeway, but they seriously entertained the proposal knowing that, if approved, it would force an abandonment of the freeway alignment.

The New Street Group too, learned lessons: (1) The initial package was a disproportiate financial loss; (2) We learned a little more about the art of Advocacy Planning. When the game gets expensive, you do less dabbling and more creative planning; (3) We thought that the vitality of a good and well organized idea and the idea of a quick profit to the community, would coalesce community backing. The community wasn't slow, they just weren't ready, but they did set about preparing themselves for the next similar adventure.

March, 1971: Participation of University and College in Community

Mount Royal College opened up a "satellite campus" in a storefront in Inglewood as a base to carry out field training programs for a class in Social Welfare. The Community clearly stated, however, theirs was not a "curiosity shop" and that any learning experience gained had to be a service rendered to the community. The Social Planning Group decided to precipitate a Community Festival rather than conduct a social survey

and the store front location provided a base of operations. It was the beginning of a community services centre, a place where students, professional social workers, and community could mix on common ground. The Community also welcomed and assisted other students from the University of Calgary doing theses and papers on the Inglewood Planning Process. The University, particularly through the Department of Social Welfare and Continuing Education participated in community efforts on an informal basis.

Inglewood was becoming a learning experience for others, but the community benefited only in a token way; many community people still remained unaware of what was happening in their own community and were not yet participating to the degree that was expected. There was the danger of a community becoming a "guinea pig" for academic experimentation.

March, 1971: Local Initiatives Program (L.I.P.)

The community, in order to actively carry on its planning, took advantage of the newly formed Federal Local Initiatives Program and received an initial $36,000 to carry out four programs: (1) create a community map and make it possible for all to participate and become aware of how all the community fits together; (2) advance the program for Inglewood's Summer Festival; (3) produce a much-needed housing survey; and (4) organize an information switchboard for the community.

All these projects were planning-oriented and clearly advocated more active community participation. It was a federal make-work program to take people off the unemployment roll, but it was also a way to train people for a new kind of community work and practically, it could provide a more accurate inventory of the community and develop a broader community awareness of itself.

The store-front originally established by Mount Royal College was rented as the "Action Centre". People were hired for a diversity of tasks (stenographic, public relations, historian, graphic artists, architects, handimen, and researchers). The program was made operable faster than most new businesses in private enterprise can claim. The program has since been renewed three times with a diversity of new assignments.

Subsequent projects carried out were: A conceptual plan for Calgary's 100th Birthday Project - a 40 acre Gateway Park at the junction of the rivers where Calgary began - Fort Calgary; provisions of a handiman force to help elderly or incapacitated people in the community; a furniture rejuvenating service (L.I.P. provides the labor, you supply the material); activating local merchants by forming a 9th Avenue Businessmen's Association.

The historian prepared some delightful essays on Inglewood's heritage and a skilled artist sketched and painted many of the local land marks and community personalities. These were regarded by many as frivolous and unessential. Someone was even prompted to add the words: "While Inglewood Plays", under the "Canada Works" sign for L.I.P. projects, posted on the building.

If this was disrespectful to these fine artists, it made a legitimate point of reminding others employed in the centre that it was lapsing into a "make-work" project and that many employees were not seriously interested in learning or contributing to the community's well-being.

There were others who were offended that people were now being paid for work that they had always done previously on a volunteer basis. There was also a visible resentment of the young, unkempt long-hairs, who were not always residents in the community but employed because they had some

special talents. It was unfortunate that this resentment was abetted on both sides as it was an excellent opportunity for an older community to be infused with the vigor and freshness of the counter-culture.

The program is now housed in permanent quarters on 9th Avenue, recently purchased by the Community Association as their Community Action Centre. This was the Inglewood Pre-School Building which is the community's first property acquisition, aside from their Community Hall. Purchasing the property was a very efficient exercise compared to their earlier procrastination on the 'Rhubarb Patch'. The Action Centre's activities now have moved away from planning and are primarily concerned with community housekeeping tasks. They may be the more logical role for a local initiatives program, particularly now that the community has its own Operations and Redevelopment Centre to carry out the Inglewood Plan (See Inglewood Plan grant letter in cronology).

It would be unfair to suggest that the Action Centre failed; much like the pre-school, it has had its critics, but another segment of the community has shared in a profound learning experience. Subsequent community (L.I.P.) organizational policies should show a greater awareness of their new community training role by employing new community people on a four or six month rotational basis. A limited training/employee period could minimize antagonism between community volunteer workers and employed personnel.

The top-down organizational structure of the Action Centre is not the most creative system for energizing personnel because it limits community participation, but, we remain optimistic, for implicit in all of the activities that we call the Inglewood Planning Process has been a fundamental shift in the way things are done - community people using their indigenous wisdom have begun to evolve new forms of work and a

community vocational training program directed towards managing their community development.

April, 1971: Everyman the Planner - A Gaming Session

The Inglewood Community and the New Street Group along with the Calgary Community Institute, the University of Calgary and the Secretary of State Department initiated a series of three workshops called "Everyman a Planner". The purpose was to evoke citizen participation in creatively planning the future of their own communities. It also brought together professionals, educators, and the Federal Government into the Inglewood neighborhood for a serious, but fun game of CLUG (Community Land Use Game). Together they all formed, for a short time span, a new type of human community, where 'Everyman'; neighborhood resident, educator, professional and elected reps, shared in the following weekend program: Friday Night: The game; Saturday Morning: Debriefing the game and lunch by the Community Association; Saturday Afternoon: a party at New Street, beer furnished by the local brewery. The outcome: a frustrating game and a new awareness by all who participated.

In the debriefing session, the community people quickly discovered the impossible circumstances of planning following the constraints of the top-down arbitrary decisions of the game master. It was a good lesson to learn that breaking the conventional patterns is perhaps sometimes the only way to accomplish a planning desire.

May, 1971: Public Utility Improvements

A plan by the City Electric Light Department to run a major overhead power line along the Bow River and along the edge of the community, contravened a planning principle in the community to protect the natural environment and work towards the removal of overhead lines through the community.

Significant here was the discovery that construction or development of municipal services did not require any official approval or formal application except for budgeting purposes. (See Alberta Planning Act - Section 18E) This means that major "municipal improvements" can occur without even the elected officials knowing what is occurring let alone the community that is immediately affected. Granted, the improvement may be essential, but the manner in which it is carried out is not subject to any review or integration with other programs except by those who share similar interests.

Fortunately, the City Electric Light Department co-operated with the community and agreed to an alignment with the stipulation that the line was temporary. The Redevelopment Committee and the Community rallied around this issue, created a small crisis and won a concession that the line would be altered in five years if redevelopment occurred in the vicinity of the right of way.

The power line was installed, and after two years the City Electric Light Department has advised that the line must stay, that it cannot be realigned. The New Street Group and the community had been tricked; they had not yet learned the wily ways of those who have been in the business a much longer time. These attitudes by public authorities supposedly acting in the public interest do not deserve charitable understanding. The same cycle of events continues to occur on other "municipal improvements" such as river channelling under the auspices of flood control or street widening to accommodate more traffic. The dilemma is a serious and frustrating one because it forces the Community into the unfortunate, uncreative and negative roll of 'watchdog' over the very agencies who purportedly are serving the public. Their mandate to function in isolation inevitably creates a crisis when at the 11th hour the consequences of the improvement finally become public knowledge.

June, 1971: Community Helps Solve Freeway Problem

After eighteen months of negotiations and working meetings, the Inglewood Community and the City Traffic Department agreed to alternative freeway routes that would allow the community to redevelop, rather than be "phased out". [6]

This was the culmination of a process that had begun in the spring of 1970, when City Planning and City Traffic personnel met with the community and its resource people to discuss traffic problems. It was painfully evident, from this meeting, that even though all parties wanted to co-operate, there could be no meeting of the minds, because the viewpoints of the community were based on a totally different set of values than those of the Engineers.

The Traffic Committee and the New Street Group stated their position quite clearly at the outset. They were not against the transportation program, but it had to fit into the fabric of the community. It was essential that the roadways recognize the necessity of protecting the residential areas, the river banks and the mature natural environment. The total cost to the community of losing these elements could not be equated with the efficiency or cost of transportation corridors.

The Redevelopment Committee then met with the New Street Group in concentrated design sessions; maps were drawn, letters written. University of Calgary resources were used. A half hour videotape recording was made, pinpointing the implications of the city's traffic proposals and the community's. This was presented to a meeting of city planners and engineers. It was the community's first experience in the use of audio-visual technology. This was a turning point. The gaps between the

6 *Transportation Facilities, Inglewood Ramsay Communities Route Location Study, CALTS Series Twenty; City of Calgary, Engineering Department, June 1971.*

Community and the City Departments began to close and a mutual working relationship developed.

What emerged is proof that people without formal training, but with a lifetime of local experience, knowledge and feelings are able to contribute significantly and essentially to the resolution of planning problems.

The secret to this successful process lay in the interaction of a group of professionals operating voluntarily with members of the community, and with a committment to the needs and desires of that community. Members of the community possess a very close identity with the problems. They have the very deep and urgent emotional committment that planners normally lack. The professionals were able to supply techniques, processes and the necessary understanding of the wider implications. They were also able to communicate with the various officials as interface agents, forcing them to come to terms with local needs, and adding depth and meaning to what otherwise would be superficial analysis.

What had been created in this process was a multi-faceted planning team with mutual respect and understanding being achieved between community people, assisting professionals, and planning authorities. This team succeeded in arriving at a humane solution to the traffic problem, and one which promises to be functional, relatively inexpensive, and possibly beautiful.

This demonstrated the inadequacy of traffic consultants' recommendations and the City's limited frame of reference for freeway design. But it has not seemed to make any difference to subsequent consultants' commissions doing similar work. Hopefully, however, seeds were sown for a shift in the City's decision-making process.

June, 1971: The Green Book

During the past three years (1969-72) a great effort was made to avert the threat of community extinction. Out of that fight for survival there emerged a new kind of operation, essentially controlled by the Redevelopment Committee of the Inglewood Community. Essential to this new process was the day-to-day relationship of the committee and the community with its professional resident resource agents - The New Street Group.

So much had been achieved that the fight for survival was ascending into the more encouraging process of choosing and deciding what kind of environment was needed. Victories had been achieved, others were in the offing, but still the operational group was small and much of the community support was tacit. The committee decided the time was right to publish these victories together with ideas and plans of what could happen in the future - and to do this in such a way as to convey not only the facts, but the spirit of the plan and its process. Hopefully, then,more people would be drawn in to share the aspirations, the excitement and satisfaction of planning one's own community. Consequently, the community commissioned a young architect of the New Street Group to prepare a document that could be used within the community. The Plan, short-named the "Green Book"[7] was subsequently accepted by the City as Inglewood's Guideline Plan. Not intended as a master plan, it did portray the common sense spirit which is the essential philosophy of the grass root effort. It was a positive statement of what the community wanted to be.

It was the first time the Community Association had ever hired a planning consultant. Their financial support, plus money from the City and the New Street Group made the publication possible. The total cost was less than $3,000.

7 *Inglewood Ramsay: The Fire Rekindled - Rob Wood 1971 New Street Group*

October, 1971: New Life for Old Neighborhoods Program

The Urban Renewal Authority solicited requests for proposals for a "New Life for Old Neighborhoods" program. This was in anticipation of pending Federal Legislation.

It was Inglewood's opportunity to move into "high gear", support a locally initiated idea, and fit into the evolving Federal Program on rehabilitation of communities.

The Redevelopment Committee met and distributed "planning kits" throughout the community to assist citizens in deciding what "new life for old neighborhoods" really meant. Their conclusion: they needed an increase in community family population, a temporary housing fund for those whose lives would be disrupted by development, and that the project selected had to have the greatest benefit for the most people. Twenty possible sites for a pilot project were advanced; the number reduced to three and then to one - the 'Gateway' to Inglewood, the confluence of the Elbow into the Bow - the very place where Calgary was born.

The community, with the New Street Group, moved swiftly, optioned or took first refusal on parcels of land, and alerted the City Land Department about possible uses of City-owned land. They produced a comprehensive proposal,[8] including a policy statement, plans for new infill multiple housing, economic feasibility, a rehabilitation program, and a phasing schedule. Only two other communities responded in a positive way; others could only acknowledge interest and ask what they could do.

The previous inventory was invaluable, and it was supplemented by additional precise housing information and a closer scrutiny of the specific

8 *New Life for Old Neighborhoods - A Pilot Project, Committee on Redevelopment of Inglewood and Ramsay Communities.*

sites selected. The New Street Group worked hand in hand with the new L.I.P. Action Centre. An employee of the New Street Group transferred his services to the L.I.P. program to carry out the program primarily under the community name.[9]

The Urban Renewal Authority Selection Committee, after months of deliberation, chose another community's submission. One of the arguments was that Inglewood's program was so far advanced that its rehabilitation would occur anyway. It was an overly magnanimous outlook for a community that desperately needed such a program to make its community plan operational. However, the New Life for Old Neighborhoods Program was stillborn and nothing more has come of it. But, Inglewood's program could not be thwarted and it had to go on. They lost the option on most of the sites, but after soliciting the support of the mayor they got the City Land Department to purchase the key gateway site to hold for the community's rehabilitation program.

The site, interestingly, is the old Gaspé Lodge, originally the RCMP Inspector's Headquarters and scheduled in the community plan to be a Community RCMP Pub. Pending this plan the City with the community's approval, leased the premises to a group of talented Calgary Artists calling themselves Work Shop II.

The co-operative spirit between City Hall and Community was being reinforced. A shift in outside attitudes and interest towards Inglewood was becoming apparent. Creative people outside the community liked what was happening and wanted to become a part of the scene.

9 *Alan Doyle, Architect*

January, 1972: Inglewood Forms a Community Corporation

After a year's deliberations, the community corporation was legally registered under the Companies Act. Inglewood was then able to carry on the business of contracting the building; acquiring, holding, leasing and selling real estate; entering into partnership, joint ventures; carrying on any business of a commercial nature; and borrowing and raising money.

Profits or income to the Corporation go for the purpose of assisting orderly development and improvement to the community with the view of improving the quality of life of the residents and assuring the survival of the community.

This was not an easy step for the community to take; developers and private enterprise set up these corporations and companies with great ease, but for a community, this entrepreneurial process was a new, critical and suspect experience. Constitutionally, its inability to function without some autonomy from the community association may be a serious drawback. However, it gives the community an opportunity to compete with developers in rebuilding its own environment. The proposed C.M.H.C. legislation will provide the economic benefits to non-profit corporations or co-operatives to make the Inglewood Company workable.

The creation of the community company gives the community the responsibility normally only afforded to outsiders to develop, rent, own and manage. It gives them the intellectual and physical choice to develop what they think is best for their community; and it could help guarantee a closer interaction between what the community needs, and what it finally gets.

May, 1972: Inglewood Claims Historic Site Status

The Inglewood Redevelopment Committee, on a recommendation from the New Street Group, submitted a brief to the Provincial Conservation Authority suggesting that proposed Provincial Heritage Legislation designate Inglewood as an Historical District.

This action, seemingly so simple, could have far-reaching consequences in terms of a public re-recognition of Inglewood's central place in Calgary's history, and in terms of reinforcing the community's self-image.

August, 1972: Inglewood Community Heritage Festival

The idea of a community festival grew after its initial suggestion by the Mount Royal College Social Welfare group. There followed a year of delicately fanning the fires of enthusiasm. Community infighting over festival themes, organization, and organizers seemed endless, but a Community Association - based group finally was able to mobilize, and plans for the festival began to take shape around the theme of historical heritage. This plan was supported by part of an L.I.P. grant.

At the same time, many people felt left out of the planning, particularly young people. Their solution was to put on a counter-festival, and they applied for and got an O.F.Y. grant to do it.

The New Street Group did not participate in the festival planning, but instead, worked behind the scenes with all parties, supporting the idea of greater community awareness and communal diversity. We saw this as a real test of whether the community could do something on its own and succeed.

The result surpassed our highest expectations. The festival was held on a warm weekend in August, and lasted for three days. Beginning with a huge outdoor western breakfast in the field where the parade was forming, it continued with bingo in the community hall, rock music on a flat bed trailer, beer and polka music from the adjacent Slovanian Hall, games for kids - all providing a diversity of fun for all ages.

The food was great, served with warmth and good cheer, and was free or at low cost. The rock bands (after a promise to reduce volume) were enjoyed by the old-timers and the Chataqua was enthusiastically cheered by the Counter Culture Group. For all the confusion and the spontaneity, it was a well-organized effort, and it was something the community had done almost completely on its own.

There were moments during the highlights of the program when the Heritage Festival and Counter Festival were in open warfare, but it didn't matter; it was all happening and no one could stop it. Even the northern lights reacted to the celebration in a glorious display.

What did it all mean? It was an affirmation that the community of Inglewood was there to stay (and there were still many from outside the community who doubted it).

It was proof that planning can be a fun affair. It also brought an outside focus on the community - a focus that would be subsequently essential in soliciting support for future rehabilitation and planning programs. It brought the young from a 'new world' into the old world of Inglewood and joined the generations.

September, 1972: Part V Planning Grant

After three years of voluntary committment to Inglewood, and a similar

length of time soliciting funding assistance from CMHC, the New Street Group had to make a decision.

It was economically impossible and politically impractical to continue into the kind of depth research, planning, and documentation that the community needed at this stage to legitimize its plans with all the jurisdictions that prevailed.

The thrust made for funds was a final and positive one that covered the field well. Our persistence, the engaging program, friends, and the timeliness of the Federal election meshed. Two parts of our four-part proposal were granted and the announcement of the $50,400 grant was made personally by the Minister of Urban Affairs, at a community reception at the New Street Office.

The funded programs were: (1) Preparation of a Rehabilitation, Renewal and Development Plan for Inglewood Ramsay; and (2) The Organization and Operation of a Community Rehabilitation Centre.

The grant had come directly to the New Street Group, though it was endorsed and supported by the Inglewood Redevelopment Committee and the Mayor of Calgary.

There was a surprisingly negative response from some groups within the community. Although the request for funding had received Community Association approval, there was a general lack of awareness of what it was for and why it was needed. It was an ironic situation. The Redevelopment Committee and the New Street Group had been under the illusion that the tacit element of the community would register support. It only proved that the message had not been communicated to them properly and that not enough of the community was participating in the

planning process.

Many had probably been placated and assured that their community was no longer in jeopardy. Many were just unprepared to see federal planning grants come directly to a resource group and a community - the thought was too alien. They were unsure and many speculated on the hidden meaning of the grant, giving rise to unfounded rumors, particularly when it occurred at the time of the federal election. It was a negative and surprisingly ignorant attitude for a community that had come so far in a participative planning process that had already achieved so much success.

The discordant note proved to be an essential reading of the degree of community awareness. We should have expected it, and not let our pride and hurt show. We knew from before the grass roots planning dialogue commences with an element of distrust. But, it was also apparent that even the Community Association had not yet defined its own long-term goals. The distrust forced the New Street Group to publicily reaffirm their professional and personal committment to the community. The only way to regain credibility was to perform well and let the plan and the participative process speak for itself.

A selection committee from the community interviewed residents for a six-member task force and together with the New Street Group the planning team was operable.

The working committee then made it a point to organize on a block by block basis to sound out and answer all criticisms and concerns. Mistrust began to moderate. Our weekly work meetings were open to anyone who cared to participate and once a month or more, public progress meetings were held at the large community hall.

After four months a preliminary plan was completed and documented in the form of a newspaper, [10] for wide circulation to everyone in the community. The plan was circulated to the City and its various departments and if approved in principle would become, in fact, the official City Plan for Inglewood. The thoroughess and new dimensions of the plan had by this time satisfied most criticism.

It was also circulated to all Provincial Ministries and their various departments. The Federal Government Departments of C.M.H.C. and the Urban Secretariat, local minority M.P.'s and M.L.A.'s in both governments, and the news media.

The plan consumed sixteen full pages of newsprint and included the following pertinent information: (1) A history of Inglewood as an overview from the beginning to the time the new planning process commenced; (2) A summary description of the planning process and the chronology of community planning events over the past three years; (3) The need and purpose for a plan; (4) On one full page was a colored map of Inglewood's future plan and a list of objectives or Community Goals. Many were merely reaffirmations of earlier goals, but now they were expanded and qualified. A few are listed below:

a) Improve the fabric of existing neighborhoods by renovation and rehabilitation without changing the physical scale and character and without causing a major disruption in the way of life of residents.
b) Propose a variety of funding mechanisms and subsidies in order to provide a variety and choice of house types, family sizes, accommodation of children of all ages, single people and elderly. Insure a balance of home ownership to rentals.

10 Community Plan for Inglewood, January 1973.

c) Retain the existing diversity and social mix by continuing to accommodate and provide for the needs of people in transition.

d) Provide a workable system of land use controls that satisfies existing legislation but is compatible with peoples' activities in the community.

e) All movement systems were defined including arterial network, industrial network ways, collector and residential network and an inner community jitney service.

f) Existing land uses were most carefully analysed and new adjusted land uses defined.

g) The need for public open space was reaffirmed and specifically defined, and a conceptual plan prepared for rehabilitating and enhancing the commercial areas.

h) Housing objectives were more clearly defined as to density, type and locations.

i) Zoning and controls as they exist, their adverse effects and what procedures were required to alter them, were presented. Here the need for a community commission that would have discretionary powers and function as a fourth level of government, was advanced.

j) Community services were specifically defined in light of welfare, medical, educational, and spiritual objectives.

k) The plan concluded with a phasing program and a list of special priorities.

After publication, the working committee had many public community meetings and the equivalent number of semi-official meetings with Departments of City Hall as part of the circulation and review. We know now that the basic message was not understood by the community and after an official response from the City and other jurisdictions we will have to produce yet another more clearly stated plan.

Considerations

A consideration of the above chronology of events, necessarily brief as it has been, suffices to show clearly the cyclical nature of the community planning process once community action, step six in our abstract community planning process, takes place.

Each time the community acts, the following steps of reaction, redefinition, re-analysis, re-creation of awareness, new goal setting, new strategy creation, and a new course of action almost automatically come about. However, the quality of these steps is highly dependent on their thoroughness, and the degree to which they are recognized as independent and complex steps, subject to all the limitations discussed in this thesis.

Each time the community acts, the most important question is: "Who acts?", and only if the answer to this question includes more community people with every cycle, can the process be said to be evolving towards genuine community participatory planning. If, on the other hand, action is taken by a steadily decreasing number of community people, the process will have become repetition, at the community level, of the hierarchical planning processes operating at the urban and regional levels, and Everyman will be no closer to becoming a planner than he was before.

Our experience has taught us that Everyman can become a planner; but it has also taught us that Everyman is just as susceptible to powerplaying, envy, distrust and short-sightedness as are the bureaucrats and politicians.

These tendencies surface with every community action scenario, and their surfacing always seems to have the same source: deficiency or incompleteness of the first five steps in the community planning process - definition,

analysis, awareness, goal-setting, and strategy.

Our own efforts in Inglewood were necessarily deficient in these five steps, for the simple reason that all funds for the process were provided, in the first few years, from our own pockets.

For the process to be as effective as it might be, considerable financial investment must be made in the community planning process at its outset, particularly in the first three steps, where the amount of time, energy and resources required are very considerable. It this thesis has succeeded in demonstrating this necessity, we will have considered it a success.

CONCLUSION

This thesis has attempted to present, in practical terms, a form that participational planning might realistically assume at the community, or extended neighborhood level. It has deliberately shied away from the philosophical debris that so often characterizes critiques of modern planning, because the issue at stake is not whether we want to improve the process of planning in our society, but how we can do it, given Everyman's gradual abdication of his civic responsibilities, and the consequent takeover of these responsibilities by large-scale planning organizations.

Just how far we have shifted from the "inalienable" right of people to make planning decisions can be seen when we recall the statement, made only twenty-five years ago by Arthur B. Gallion, then Dean of the School of Architecture at the University of Southern California, in his book, The Urban Pattern:

> "*The neighborhood is necessary as a unit with which the City may be reconstructed, but it is not a physical element alone. It is the people who really make the community. People are obliged to act in unison with their fellowmen for the continued maintenance of standards for schools, recreation, utility improvements, zoning, and such other civic enterprise as the community may embrace. This responsibility is shared by all regardless of where they live and under what conditions. It is the act of citizenship, and the neighborhood is the smallest denominator within the city for effective expression of civic consciousness. In the process of discharging these obligations the people grow to know each other and they form group activities which generate civic interest; clubs for social, or intellectual discussion, as well as recreation, are formed, and through these media local problems are aired, and common resistance to undesirable trends is generated or greater amenities encouraged.*
>
> *The people thus will find means to retain the community identity and character. They will insist upon adequate zoning and ascertain that the will of the majority be not violated by a selfish few. They will find ways to*

change with an ever-changing world and yet maintain the community integrity and character. The airplane and the automobile will produce profound changes in the city, but the community must retain the basic, the elementary, physical characteristics which mark it as a unit for service to the people who live within it.

The neighborhood must stem the insidious growth of obsolescence within its confines and aid adjacent communities to do the same. While an improvement can increase value, deterioration can cause slum. Blocking the road to decay is a primary task before a community and wise planning is the first step; planning and constant community vigilance are the tools with which the urban community may become a desirable place in which people may live and work rather than merely a commodity to be sold or traded for a profit. The common objective of a neighborhood is the maintenance of a living environment suited to the nature and desires of the people who are a part of it...This quality is achieved only through vigorous attention to neighborhood standards and these standards are established through the planning process.

Gallion showed great wisdom in pointing out the place of community planning in the modern urban context, and the absolutely essential role of citizen participation at this level. However, even he did not forsee the might with which modern technocratic forces would overwhelm civic responsibility at the community level - to the point where it has become necessary to reconstruct values and develop strategies to recapture what many do not even know they have lost.

Ironically, it is governments and institutions who are beginning to appreciate the importance of participation, and are attempting to build this back into their systems of decision-making. These attempts, however, are largely futile, because they regard participation in its most simplistic aspect, not as a root basis of planning, but merely as a component to be tacked on to the process at the point of least inconvenience to the planners. As a rule, this point tends to occur after the plan has reached the point of no return. The people are not asked to create the plan, but to

approve it.

One could argue that there are very good reasons for this, the most critical being the great expense and time involved in having real public participation in the planning of projects that are large-scale, and thus require a substantial educational process to bring the public to a level of awareness where they can participate meaningfully in developing the plan. However, this argument is steadily losing ground in face of the sometimes enormous costs of planning first and getting participation later. The Spadina Freeway in Toronto is a case where non-participation resulted in multi-million dollar losses. In Inglewood, a $250,000 planning study on freeways and expressways was discarded, and a re-routing of these developed by an unpaid community working committee and City planners, at nominal cost. This is why we contend that participational planning is a process that must be rooted in community, and a process that must be funded at the community level, independent of planning processes that occur at the larger scales of urban, regional and national planning.

It is possible to re-educate a community, through the process described in this thesis, so that its members are competent to make value-judgements at the community scale. From this scale, they can participate in planning processes at all levels, for their terms of reference remain firmly rooted in the maintenance of a healthy community.

This makes the integration of Everyman and his right to plan, with the broader planning jurisdictions, possible. It requires, however, a new approach on the part of governments and institutions, where the community planning process would be seen, not as an opponent to traditional planning, but as a necessary complement to it.

Looking at it in this way, government could then develop the funding structures necessary - not to develop community plans, but to develop community

planning processes that are continuous guarantees of citizenship at the community level, and thus at the urban, regional, and the national levels also.

If government decides to make this committment, it will have to find a means of funding the full process, not just the later steps in the process; it will have to recognize the importance of the educational aspects of the process, and be willing to invest in these heavily at the outset, recognizing the long-range benefits to be gained not only in terms of community, but in terms of the entire society.

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