ONTARIO HERITAGE TRUST

BRINGING OUR STORY TO LIFE

Cultural Heritage

Proposals for Ontario's Culture Strategy

December 2015

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Approved by the Ontario Heritage Trust Board of Directors on December 8, 2015

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1. PREAMBLE

Creation draws on the roots of cultural tradition, but flourishes in contact with other cultures. For this reason, heritage in all its forms must be preserved, enhanced and handed on to future generations as a record of human experience and aspirations, so as to foster creativity in all its diversity and to inspire genuine dialogue among cultures.[1]

Cultural heritage honours and celebrates excellence, creativity and innovation from eras past that have shaped and inspired our present. It recognizes landmarks, sacred places and landscapes of memory; adds depth, vitality and resilience to our communities. It conveys identity, value and meaning, and builds bridges of understanding and fosters reconciliation between people of diverse backgrounds and world views.

It includes the contributions of artists, authors, designers and architects, skilled craftspeople, innovators and inventors, and is informed and driven by language, history, geography and the natural environment.

It anchors us; providing our sense of place as we look to the future.

Cultural heritage conservation encompasses protection, interpretation, education, and effective stewardship so that future generations may learn, use and understand that which we have inherited.

2. INTRODUCTION

Since 1967, the Ontario Heritage Trust has served as the province's heritage agency with a legislated mandate to conserve Ontario's heritage province-wide in all of its forms: cultural and natural, tangible and intangible.

Under the Ontario Heritage Act (OHA), the Trust is charged with advising the government on matters of heritage in Ontario. To that end, the Trust has developed the following proposals for the Ontario Culture Strategy currently in development by the Ministry of Tourism, Culture and Sport.

The work of the Trust is far-reaching and its impact significant. The Trust works in 85% of Ontario's municipalities and 99.2% of Ontarians have access to Trust programs and services. It operates through creative, collaborative relationships with government bodies, First Nation and Métis communities, land trusts, conservation authorities, heritage organizations, educators, and theatres with a focus on innovative conservation solutions.

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[1] United Nations Educational, Scientific and Cultural Organization (UNESCO), Universal Declaration on Cultural Diversity (Paris, France: 2001). Web.

The Trust:

- Protects 457 cultural and natural heritage properties protected through ownership or easement;

- Engages over 800,000 participants in sites and programs annually;

- Generates $5M spent annually in Doors Open Ontario communities, with 44 communities hosting events in 2015;

- Celebrates 1,258 provincial plaques in 262 municipalities;

- Manages and interprets 925,189 archaeological artifacts and 25,000 cultural artifacts;

- Protects habitat for 61 (or approximately 30%) of Ontario's species at risk;

- Records 29,888 designated properties from 222 different municipalities on the Ontario Heritage Act (OHA) Register;

- Recognizes more than 6,500 individuals from 288 municipalities for their contributions through award programs; and

- Protects sacred and culturally significant lands and promotes reconciliation with First Nation and Métis communities.

In considering the possibility of Ontario's Culture Strategy, the Trust has identified a set of overarching values and their resulting objectives for the conservation of cultural heritage; has outlined challenges, models and best practices; has reviewed how existing provincial programs and mechanisms could be adapted or expanded; and has offered a range of additional resources and references for consideration. The resulting recommendations are intended to foster understanding and support informed decision-making for the effective management of Ontario's cultural heritage as part of a balanced, innovative and forward-thinking Culture Strategy for Ontario.

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3. VALUES

Ontarians value:

- *Inclusive, multifaceted representations of the province's heritage that reflect our diversity and complexity;*

- *Integrated and collaborative conservation of natural, cultural, tangible and intangible heritage;*

- *Archaeology, landscapes of memory, storytelling, tradition and Indigenous language as irreplaceable heritage resources of cultural significance;*

- *Holistic, sustainable community planning that serves the public good and establishes a sense of place, civic identity and permanence through the integration of old and new;*

- *The discovery, knowledge and insight, generated by cultural heritage, which fosters cultural affiliation and reconciliation, and enables us to better understand ourselves;*

- *The centrality of cultural heritage conservation in the effective stewardship of the environment and in the creation of sustainable and resilient communities; and*

- *The potential of cultural heritage to inspire, to stimulate creativity, and to motivate us to bequeath knowledge, narratives and histories, and a diverse and authentic cultural environment to future generations.*

4. OBJECTIVES

The Ontario Heritage Trust envisions a Culture Strategy that includes provisions for;

1. Providing an integrated, consistent provincial policy framework;

2. Identifying, preserving and stewarding cultural landscapes;

3. Building resilient, sustainable communities;

4. Conserving tangible heritage;

5. Strengthening archaeological protection;

6. Safeguarding and promoting intangible heritage;

7. Raising public awareness and fostering engagement; and

8. Partnering through grants and incentives.
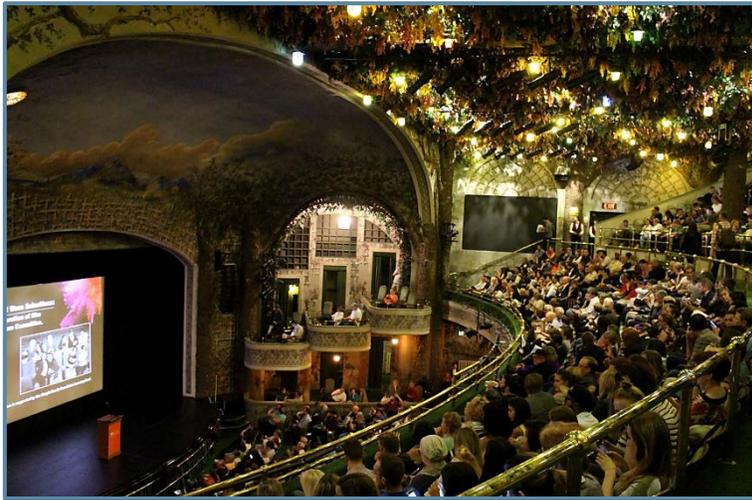
Winter Garden Theatre, Toronto.

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4.1. PROVIDING AN INTEGRATED, CONSISTENT POLICY FRAMEWORK

Legislation and Planning Tools

Ontario has created useful planning tools for the protection of its most precious resources. These include the Planning Act, Provincial Policy Statement, 2014 (PPS), Greenbelt Plan, Niagara Escarpment Plan, Oak Ridges Moraine Conservation Act, Lake Simcoe Protection Act and Places to Grow Act. However, these tools have been applied inconsistently, with multiple exemptions providing precedents that ignore their core purpose.

Strong connections are possible between these tools and the Climate Change Strategy, the Ontario Heritage Act (OHA), and recent energy conservation initiatives. By integrating these policies and applying them consistently, the province could achieve a proactive, meaningful approach to conservation in Ontario.

> **4.1.1. Recommendation:** Integrate cultural heritage conservation consistently across all related legislation and policy including the Planning Act, Provincial Policy Statement, 2014 (PPS), Greenbelt Plan, Niagara Escarpment Plan, Oak Ridges Moraine Conservation Act and Places to Grow Act; consistently apply existing legislation and planning tools to ensure protection of cultural heritage across Ontario; and strengthen enforcement in priority areas.

A common set of definitions across jurisdictions would also strengthen the planning policy framework. Differing definitions exist in different ministries and different government jurisdictions, causing confusion and making them difficult to defend at planning boards and tribunals. One example is the definition of cultural landscape or cultural heritage landscape, which is defined differently by the Standards and Guidelines for the Conservation of Historic Places in Canada, the PPS and Ontario's Standards and Guidelines for the Conservation of Provincial Heritage Property.

The Standards and Guidelines for the Conservation of Historic Places in Canada were developed following intensive national consultations with the public and private sectors and all levels of government from 1998 to 2002. First published in 2003, this comprehensive system for managing cultural heritage sites has been endorsed by the Government of Canada and most provincial and territorial governments, with the exception of the Government of Ontario which declined to endorse the 2010 edition. Many of Ontario's municipalities also use them, as does the Ontario Heritage Trust and Infrastructure Ontario. Formal endorsement of the Standards and Guidelines (2010 edition) by the Province of Ontario would provide a consistent approach across jurisdictions within Ontario.

> **4.1.2. Recommendation:** Adopt Parks Canada's Standards and Guidelines for the Conservation of Historic Places in Canada (2010); integrate them into all applicable legislation, regulation and policy, and standardize provincial language and terminology.

Historically cultural heritage has been evaluated in isolation and by experts who represent one professional skill set and perspective. In addition, once a value statement has been formally endorsed or codified it tends to remain in place permanently with no plan for revisiting the meaning or community relevance in the future. Value statements are creatures of their time, place and authors. Ideally they are informed by broad and multi-disciplinary professional and community consultations, and are periodically revisited to reflect changing community interest, mores and interpretation.

> **4.1.3. Recommendation:** Undertake assessments of cultural significance in an integrated and multi-disciplinary way, and consider complex meanings and values of place and what we believe will be significant to future generations. Create ongoing review mechanisms for assessments to re-evaluate these meanings to reflect changing societal and stakeholder values.

Climate Change and Energy Conservation

Adopting a consistent approach to conservation can help Ontario realize its climate change, cultural heritage and energy conservation objectives.

Ontario can demonstrate its commitment to conservation through its treatment and use of provincially owned assets. Similarly, our cultural landscapes embody traditional approaches to the landscape that can contribute towards mitigating climate change. By ensuring cultural landscapes owned by the province are stewarded commensurate with their significance, these complex landscapes can serve as demonstration projects.

The province can further demonstrate its commitment to cultural heritage conservation through leading by example. Provincially owned cultural heritage resources and sites present an opportunity to put Heritage First in decision making. In Ontario's Climate Change Strategy, building retrofits are identified as an opportunity to reduce greenhouse gas (GHG) emissions. Reuse of Ontario's "more than 3.25 million square metres of owned building space"[2] presents another opportunity to contribute to Ontario's long-term goal to reduce GHG emissions. Ontario could implement a similar model to the Ministry of Energy's Conservation First approach to energy conservation, whereby the province would invest in heritage first, before new construction. For further discussion, see sections 4.2 and 4.3.

> **4.1.4. Recommendation:** Integrate cultural heritage conservation principles and policies with the province's climate change and energy conservation strategies.

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[2] Ministry of the Environment and Climate Change (MoECC), Climate Change Strategy (Ontario: Province of Ontario, 2015). Web.

4.1.5. Recommendation: Mandate that the feasibility of locating government functions within provincially owned heritage properties must be disproved prior to offering assets for lease or sale on the market.

Encouraging the reuse of existing heritage facilities can also drive Ontario's economy by stimulating local investment and complementary economic activity. Ontario has an opportunity to ensure that municipalities can also take advantage of the diverse economic benefits of building reuse by focusing funding efforts on continued reuse of existing spaces.

4.1.6. Recommendation: Require that new government-funded buildings will only be constructed when necessary, using the best quality materials possible.

Reconciliation

Cultural heritage programs have a significant role to play in reconciliation with Indigenous peoples. Areas of cultural and sacred significance could be protected through careful identification and safeguarding of cultural landscapes (See Section 4.2). Including Indigenous history, values and memory practices in commemorative programs is critical if we are to increase public awareness and build a shared understanding of the contributions of First Nations, Métis and Inuit peoples in Ontario's heritage and culture.

4.1.7. Recommendation: Align the Cultural Heritage Strategy with the province's objectives for reconciliation with Indigenous communities and ensure that program criteria for grants through Ministry of Aboriginal Affairs (MAA) and Ontario Trillium Foundation promote reconciliation initiatives.
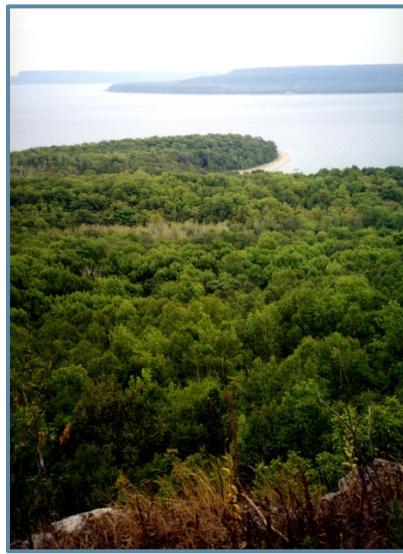
Nochemowenaing, Northern Bruce Peninsula, is co-managed by the Ontario Heritage Trust and the Chippewas of Nawash First Nation.

4.2. IDENTIFYING, PRESERVING AND STEWARDING CULTURAL LANDSCAPES

A cultural landscape is any geographical area that has been modified, influenced, or given special cultural meaning by people.

- Designed cultural landscapes were intentionally created by human beings;

- Organically evolved cultural landscapes developed in response to social, economic, administrative or religious forces interacting with the natural environment. They fall into two sub-categories:

    o Relict landscapes in which an evolutionary process came to an end. Its significant distinguishing features are, however, still visible in material form.

Thistle Ha', Pickering, is protected by an OHT conservation easement

    o Continuing landscapes in which the evolutionary process is still in progress. They exhibit significant material evidence of their evolution over time.

- Associative cultural landscapes are distinguished by the power of their spiritual, artistic or cultural associations, rather than their surviving material evidence.[3]

The term 'cultural landscape' is more commonly used both in Canada and globally and is preferred over 'cultural heritage landscape'. The latter is cumbersome and the word 'heritage' adds nothing to the meaning.

Cultural landscapes are the integration of people and place over time. Prior to the second half of the 20th century in most parts of the world, cultural landscapes (though unnamed) were the accepted and natural frameworks by which humans were grounded in place and community. Cultural landscapes are an approach or a way of understanding the environment as much as they are tangible things. The approach takes the position that humans exist within nature as part of a world biosphere and that all life is inexorably connected to its geography and the ecosystems of the planet. The ecological ethic embodied in the cultural landscape approach is highly significant and provides the landscapes themselves with an additional educational value. Cultural landscapes are not static; they evolve over long periods of time. This does not imply unrestricted growth but rather change managed within certain established parameters. By

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[3] Parks Canada, Standards and Guidelines for the Conservation of Historic Places in Canada (Ottawa: 2010). Web.

identifying, understanding, carefully stewarding and emulating traditional approaches to the landscape, Ontarians can thrive and contribute positively to fighting climate change.

> **4.2.1. Recommendation:** Expand the Ontario Heritage Toolkit series to provide a methodology for identifying and defining cultural landscapes.

Ontario's cultural landscapes—those places that still possess a distinct local culture, traditional uses, meaning and value—are worthy of preservation for many reasons. They are public resources that support community identity and encourage cultural tourism which, in turn, stimulates economic revitalization. Significantly, they also have inherent cultural, recreational, psychological and ecological values that contribute to a healthy society and a healthy planet.

> **4.2.2. Recommendation:** Working with the Indigenous peoples of Ontario, develop a process and system by which the Crown could recognize, protect and steward cultural landscapes that are considered sacred and/or culturally significant by specific Indigenous communities.

Ontario has over 120 formally designated heritage conservation districts, but this is just a small portion of the province's cultural landscapes. For the most part, this only includes those located in larger communities. Outside the cities there is a tremendous network of cultural landscapes that remain relatively intact in rural and smaller communities. These places are among the province's most precious cultural resources and yet they are located in areas that are underserviced and lack capacity to address their preservation. Cultural landscapes are important throughout Ontario, but perhaps nowhere more so than in the rural areas and small towns where the question of their preservation is still an issue.

Issues and Challenges

Like all cultural heritage, cultural landscapes are threatened around the globe by the interconnected issues of rapid increases in population, urbanization, speculative land development, consumerism and the devastating use of fossil fuels by humans to change the earth's climate. These are massive issues that have arisen in the western world since the late 18th century and which by the second half of the 20th century have been adopted by what is now a global culture. The Ontario Culture Strategy can align with other government initiatives to fight climate change.

There is a general lack of understanding of cultural landscapes at a fundamental level in the heritage and land use planning sector. This is partly because the tools at hand (primarily the Ontario Heritage Act) are not complete mechanisms for encouraging the continued use and evolution of a cultural landscape. Instead, these spaces are often treated like large manifestations of tangible heritage (i.e. artifacts). A cultural landscape is not simply the sum of its parts—a collection of distinct attributes to be preserved in isolation. Different landscapes have different values to different communities. By its very definition, a cultural landscape has a community that values it, uses it and has a stake in its preservation.

Don Valley Brick Works, Toronto, is protected by an OHT conservation easement.

In traditional land use planning, the approach to identification of cultural and natural heritage typically is exclusionary. A small portion of the environment is deemed 'special' or extraordinary, and therefore, treated differently. Pockets of cultural and natural resources are often isolated and enshrined for preservation. We need to identify and protect cultural landscapes as systems in the same way the environmentalists understand that the natural world is organized into complex and interrelated ecological systems. Provincially significant cultural landscapes benefit all Ontarians, are part of our shared heritage and are, therefore, best protected at the provincial level.

> **4.2.3. Recommendation:** Create disincentives for development that negatively impacts natural heritage and cultural landscapes, such as implementing a higher tax for greenfield development.

> **4.2.4. Recommendation:** Create and implement specific statutory planning powers and management tools tailored for cultural landscape protection and stewardship.

In Ontario, the mapping of natural heritage systems is systematically done by the Ministry of Natural Resources and Forestry (MNRF), but it is only undertaken for natural systems. The focus is on Species at Risk, natural zones, subzones, watershed and local systems. However, the Natural Heritage Information Centre (NHIC) could be expanded to include cultural landscapes, archaeology, and recognized cultural heritage properties.

> **4.2.5. Recommendation:** Work with the Ministry of Natural Resources and Forestry (MNRF) to develop an inventory of provincially significant cultural landscapes (evaluated against OHA Regulation 10/06) that includes data layers related to archaeology, cultural heritage properties protected under the OHA and other provincial heritage inventories. Expand the Natural Heritage Information Centre (NHIC), administered by Ministry of Natural Resources and Forestry (MNRF), to include this data, and advocate for its inclusion in the Canadian Register of Historic Places.

By incorporating cultural landscapes into the thinking and rationale behind all applicable provincial legislation and regulations, Ontario could establish a progressive legal and regulatory framework to protect and manage cultural landscapes. By linking the Culture Strategy to the province's climate change strategies, the province would ensure that the ecological, educational and demonstration benefits of cultural landscapes are realised.

Models and Best Practices

UNESCO has a comprehensive handbook on the conservation and management of world heritage sites that are cultural landscapes:
http://whc.unesco.org/documents/publi_wh_papers_26_en.pdf.

Canadian National Capital Commission Policy document on cultural landscapes provides a system for evaluation: www.ncc-ccn.gc.ca/sites/default/files/pubs/Definition-Assessment-Cultural-Landscapes-Heritage-Value-NCC-Lands-2004_0.pdf.

The Town of Caledon cultural landscape study has been well received and has influenced work done by other rural communities in Southern Ontario:
www.caledon.ca/en/live/resources/Criteria_for_the_ID-of_Cultural_Heritage_Landscapes.pdf.

British Columbia's Agricultural Land Reserve, which was developed in 1973, has a long track record of preserving the province's premier and scarce farmland and ensuring that it is kept in agricultural use: www.alc.gov.bc.ca/alc/content/home.

Between 1994 and 1999, Scottish Natural Heritage, in partnership with others, commissioned a series of LCA studies that, together, cover the whole of Scotland, and have been used extensively in the development planning system. While focused on nature it includes the cultural environment: www.snh.gov.uk/protecting-scotlands-nature/looking-after-landscapes/lca.

The European Council developed a Landscape Convention in Florence in February 2000. It incorporates natural and cultural landscapes in a holistic manner and requires all member nations to inventory and map their sovereign lands for natural and cultural landscapes:
www.coe.int/en/web/conventions/full-list/-/conventions/rms/0900001680080621.

The Government of Australia has long been a leader in cultural heritage conservation and the integration of natural and cultural heritage. Their work on protecting aboriginal landscapes, traditions and artifacts is of particular note. Recent work has focused on the need for management frameworks for cultural landscapes in order to steward these dynamic places, continue their use and meaning for residents and visitors alike. This cultural landscape background paper provides an excellent overview:
www.environment.nsw.gov.au/resources/cultureheritage/07137cultlandresearch.pdf.

4.3. BUILDING RESILIENT, SUSTAINABLE COMMUNITIES

Community building can be understood as how we plan, build and adapt our built environment. It is part of urban planning which designs settlements, from the smallest towns to the largest cities. Urban planning is a technical and political process concerned with the use of land, protection and use of the environment, public welfare, and the design of the urban environment, including air, water, and infrastructure passing into and out of urban areas such as transportation, communications, and distribution networks.

Heritage conservation and adaptive reuse contribute towards a broader objective of increasing community resiliency, beyond generating economic and environmental benefits. For communities to move towards being resilient places, with the ability to adapt to global trends and changes, they need to develop locally. Canada's External Advisory Committee on Cities and Communities' report "From Restless Communities to Resilient Places" encourages the adoption of a long-term sustainability perspective in community building interventions and decision-making.[4] Maintaining a sustainable perspective in community building activities means that communities should adopt a quadruple bottom line approach to development that includes environmental, economic, social and cultural considerations. "Culture answers the question of how to create sustainable community development."[5] The conservation of built heritage provides a physical anchor for memory and stories and spaces for interaction between people, which can lead to increased social cohesion and the fostering of a shared sense of identity. Conserved heritage resources also create a sense of place within community by creating distinctive local assets, and increasing the attractiveness of a community.

> **4.3.1. Recommendation:** Require the development of municipal cultural plans for all municipalities in Ontario.

> **4.3.2. Recommendation:** Encourage interregional planning and coordination to integrate cultural heritage protection more consistently and apply available legislation and planning tools in all jurisdictions.

Community building activities contribute to a community's legacy and are diverse and far reaching. They can be further understood to include:

- Adaptation of existing built form over time, and continual re-imagining and integration of existing fabric with new communities and development;

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[4] Minister of Public Works and Government Services Canada, From Restless Communities to Resilient Places: Building a Stronger Future for All Canadians (Ottawa: External Advisory Committee on Cities and Communities, June 2006) 64. Web.

[5] Amy Calder, What Conservation Can Do For Community: Maximizing the Contributions of Adaptive Reuse Interventions to Community Development (Waterloo, Ontario: University of Waterloo, 2015). Thesis Dissertation. Web.

- Best-use of existing and available land resources for planning communities, transportation routes and building infrastructure;

- Protection of existing agricultural lands and green spaces in and around our cities, the creation of green spaces and parkland and encouragement of urban farming activities, and;

- Integration of high and low density, high quality, affordable and sustainable developments in towns and cities.

Collingwood Downtown Heritage Conservations District.

Heritage conservation as a component of planning does not just preserve the historic fabric of a community, it is also environmentally responsible. Research undertaken by the US National Trust for Historic Preservation indicates that it takes 35 to 50 years for an energy-efficient new building to save the amount of energy lost in demolishing an existing building.[6] According to the *New Tricks with Old Bricks* study, 50 tons of carbon emissions are generated in the construction of new homes, compared with 15 tons for the refurbishment of an existing property. In most of the houses studied, it took more than 50 years for this difference to be compensated for by the lower carbon emissions generated from the day-to-day energy use. It is estimated that 40% of raw materials taken from the earth are consumed in constructing new buildings. Rehabilitating

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[6] PlaceEconomics, Measuring the Economics of Preservation: Recent Findings (Washington, DC: Advisory Council on Historic Preservation, 2011). Web.

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old buildings requires minimal new materials.[7] Historic buildings are frequently and successfully adapted to new uses. By auditing the energy efficiency of historic buildings and taking steps to appropriately adapt them, both the heritage of our communities and the planet itself can be preserved for future generations.

"The conservation and improvement of our existing built resources, including reuse of historic and older buildings, greening the existing building stock and reinvestment in older and historic communities, is crucial to combating climate change."[8] Heritage buildings are typically located in areas where intensification and capital reinvestment is most cost effective and environmentally appropriate.

Because public infrastructure is already established in these locations, rehabilitation of existing buildings is fully consistent with provincial priorities such as the *Climate Change Strategy*, *Go Green*, the Greenbelt Plan and *Places to Grow*, as well as with emerging municipal and regional Official Plan Policies.

> **4.3.3. Recommendation:** Advocate for Municipal Property Assessment Corporation (MPAC) tax assessment reform for heritage properties to cap the value of a property once an conservation easement is applied, irrespective of highest and best use permissible under planning regulations.
>
> **4.3.4. Recommendation:** Support municipalities of all sizes in their efforts to integrate and protect cultural heritage by ensuring the timely enactment of Official Plans undergoing appeals through the Ontario Municipal Board (OMB).

Environmental sustainability experts agree that there is substantial energy embodied in an existing building: bricks, mortar, quarried stone, and the labour of those who built it. To demolish and build new—even a high-efficiency new home—means the loss of that embodied energy and the loss of highly-skilled local jobs that would otherwise be used to rehabilitate the existing building. A study conducted by the US National Trust for Historic Preservation concludes that: "Collectively, building reuse and retrofits substantially reduce climate change impacts. Retrofitting, rather than demolishing and replacing, just 1% of the City of Portland's office buildings and single family homes over the next ten years would help to meet 15% of their county's total CO_2 reduction targets over the next decade."[9]

Ontario Heritage Trust rehabilitation projects undertaken over the last 20 years have yielded cost proportions for conservation projects that demonstrate the job creation benefits. For instance the rehabilitation of the Ontario Heritage Centre, George Brown House and the Elgin and Winter Garden Theatre showed that approximately 10% of the budget was spent on

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[7] Building and Social Housing Foundation/Empty Homes Agency, New Tricks with Old Bricks: How Reusing Old Buildings Can Cut Carbon Emissions (London, England: BHSF, Mar. 2008). Web.
[8] Preservation New Jersey, Sustainability (2015). Web.
[9] Preservation Green Lab of the National Trust for Historic Preservation, The Greenest Building: Quantifying the Environmental Value of Building Reuse (Washington, DC: 2012).

materials and up to 90% was allocated to services and labour. Preservation Green Lab research showed that "historic rehabilitation has a thirty-two year track record of creating 2 million jobs and generating $90 billion in private investment" and that 50% more jobs are created in residential rehabilitation projects than in new construction.[10] Not only does rehabilitation create more jobs in the local economy, but it also puts money back into the local economy at a faster rate and with a greater economic multiplier. Most significantly, by reducing the amount of new materials being consumed, conservation projects are inherently more sustainable than new construction.

> **4.3.5. Recommendation:** Adopt a model of economic valuation that links good land use planning to viable and sustainable economics, and recognize the contributions of adaptive reuse and repurposing towards economic growth in communities through job creation and spin-off activities.

Issues and Challenges

- Recognition and protection of our existing built fabric and its value in giving a sense of place to our communities;

- Identification of local heritage resources and building capacity for heritage protection and integration as a cornerstone of good conservation;

- Protection of natural heritage lands and agricultural lands on the urban fringe of large urban areas particularly in the GTA and Greater Golden Horseshoe;

- Economic viability—understanding the importance of heritage buildings as tangible things that give meaning to place, while accommodating new uses, peoples and stories;

- Awareness of the economic benefits of heritage buildings reuse, creating 50% more jobs than new construction of equal dollar value, and;

- Consistent and rigorous implementation of existing planning tools (Greenbelt Plan, Niagara Escarpment Plan, Places to Grow) in keeping sprawl down and density up.

Models and Best Practices

Tools available to municipalities are included in the Land Use Planning Process document: www.mtc.gov.on.ca/en/publications/Heritage_Tool_Kit_Heritage_PPS_infoSheet.pdf.

Existing legislative tools identify protected areas and allow for their incorporation into the planning process on a site-by-site basis, such as:
- *Greenbelt Plan:* www.mah.gov.on.ca/Page189.aspx
- *Niagara Escarpment Plan:* http://escarpment.org/landplanning/plan/index.php

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[10] Ibid.

- *Places to Grow Act:*
  www.placestogrow.ca/index.php?option=com_content&task=view&id=9&
  ltemid=14
- *Oak Ridges Moraine Conservation Act:* www.ontario.ca/laws/statute/01o31

Beyond provincial legislation, there are a number of examples from Canada and the United States of culture being incorporated into planning as a driving force for the conservation and adaptation of places in changing economies:

- *Municipal Cultural Planning:*
  http://static1.squarespace.com/static/546bbd2ae4b077803c592197/t/54b3e63be4b027b
  160a1cbf9/1421076027460/CUIPublications.MunicipalCulturalPlanning.pdf
- *Our Humboldt Culture-Led Strategic Plan (Saskatchewan):*
  http://static1.squarespace.com/static/546bbd2ae4b077803c592197/t/54b6e121e4b06f2c
  55df54a3/1421271329295/CUIPublication.Humboldt+Strategic+Plan.pdf
- *National Trust for Historic Preservation – Historic Properties Redevelopment Program:*
  www.preservationnation.org/information-center/economics-of-
  revitalization/hprp/#.Vp0c58vSmM9

The European Union's Joint Programming Initiative on Cultural Heritage seeks to increase the value of national- and EU-level research and development and infrastructure investments through intentional joint planning, implementation and evaluation of national research programs: www.jpi-culturalheritage.eu.

## 4.4. CONSERVING TANGIBLE HERITAGE

All cultures and societies are rooted in the particular forms and means of tangible and intangible expression which constitute their heritage, and these should be respected.[11]

Tangible heritage includes buildings and historic places, monuments, artifacts, etc., which are considered worthy of preservation for the future. These include objects significant to the archaeology, architecture, science or technology of a specific culture.[12]

Tangible heritage is the physical manifestation of our history handed down to each generation from the previous one. It represents the developments of a society including its industry, design and cultural theories as seen in the objects produced. Tangible heritage encompasses the object at various scales—from the smallest archaeological artifact to built structures in a physical context. There are also scales of interaction with the object including domestic, industrial and trades, designers and engineers, developers and planners.

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[11] International Council on Monuments and Sites (ICOMOS), The Nara Document on Authenticity (Japan: 1994).
[12] United Nations Educational, Scientific and Cultural Organization (UNESCO), Tangible Cultural Heritage (Cairo, Egypt: UNESCO Office in Cairo, 2015) Web.
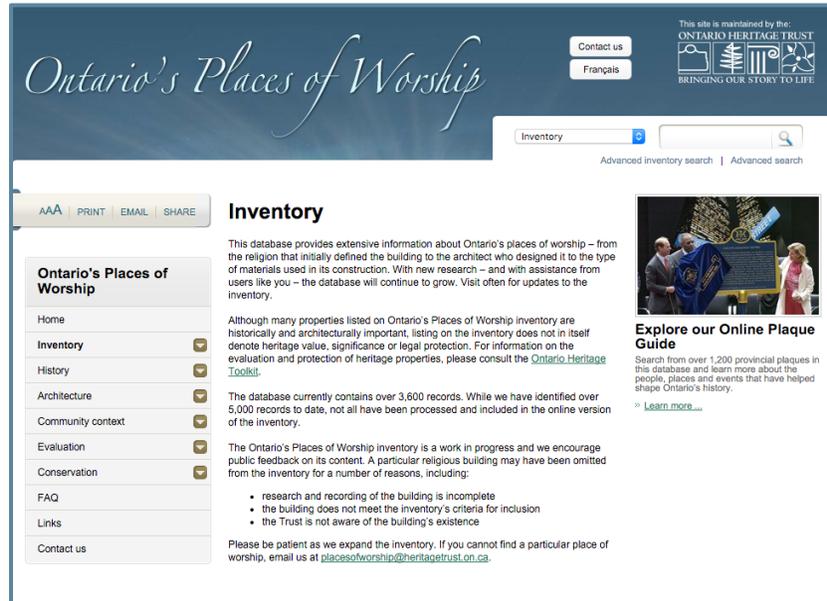
The subject of tangible heritage incorporates research of the object, its history, use and design. It comprises all the technicians involved in the research and preservation of the object including archaeologists, historians, conservations scientists, curators and various other consultants. The study and continuation of traditional skills and craftsmanship is integrally tied to the understanding of the physical heritage object.

> *"Objects are important to the study of human history because they provide a concrete basis for ideas, and can validate them. Their preservation demonstrates recognition of the necessity of the past and of the things that tell its story. Preserved objects also validate memories; and the actuality of the object, as opposed to a reproduction or surrogate, draws people in and gives them a literal way of touching the past. This unfortunately poses a danger as places and things are damaged by the hands of tourists, the light required to display them, and other risks of making an object known and available.*
>
> *The reality of this risk reinforces the fact that all artifacts are in a constant state of chemical transformation, so that what is considered to be preserved is actually changing—it is never as it once was. Similarly changing is the value each generation may place on the past and on the artifacts that link it to the past."[13]*

Manifestations of tangible heritage provide the backdrop for our lives. They are the cultural landscapes we continue to farm, the heritage conservation districts we live in and the rivers we paddle. In Ontario, these manifestations are continually challenged by increasing development

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[13] United Nations Educational, Scientific and Cultural Organization (UNESCO), Tangible Cultural Heritage (Cairo, Egypt: UNESCO Office in Cairo, 2015) Web.

Fulford Place, Brockville, is owned and operated by the Ontario Heritage Trust.

pressures that introduce increased density amongst our urban historic fabric and expand the built environment into our natural landscapes. There is a tension between growth and development and heritage conservation. As the National Trust for Canada observes, "despite evidence to the contrary, many in the real estate development industry continue to portray heritage rehabilitation as an insurmountable technical and financial challenge."[14]

> **4.4.1. Recommendation:** Promote the use by municipalities of innovative tools and incentives such as density bonusing, exemptions from standard requirements such as parking, and property tax reductions to preserve heritage properties.

Once the decision has been made to conserve a cultural landscape, heritage structure or site, or object of material culture, further tensions arise around deciding what to preserve. Preservation decisions can be multi-faceted; with differing values being placed on the entirety of a landscape or structure, significant features and vistas, the original intention of a creator or designer, and the current condition of existing landscapes, structures and materials.

Tangible heritage is fundamentally about the corporeal, but buildings, landscapes and material culture cannot be understood and valued apart from culture and the act of education and interpretation. Ontario presents aspects of its material culture in large institutions such as the Royal Ontario Museum, and in approximately 600 small local community museums in communities across the province.[15] Each community museum provides a curated experience of a segment of Ontario's history. Curation is critical to tangible heritage as it determines what objects are saved based upon the current values of the society, identifies what is of value and how it is interpreted. The objects retained provide the opportunity for reference, study and interpretation by future generations. The process of curation is ultimately a subjective one; this leads not only to variation in how tangible heritage is treated, but also differing approaches to narrative and storytelling.

At present, there is not an intentional, designed approach to linking these many museums and the stories they tell. Leadership and support are needed from the province to create a comprehensive and well-considered framework within which to communicate the breadth and

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[14] National Trust for Canada, Heritage Canada National Trust (Ottawa: 2014). Web.
[15] Ontario Museum Association (OMA), Engaging Your Community: A Toolkit for Museums (Ontario: 2015). Web.

depth of Ontario's story. While museums play an important role in presenting and communicating heritage, they also are an important component in Ontario's tourism strategy.

Tourism has been identified as a significant contributor to economic revitalization.[16] In the 2009 report, Discovering Ontario: A Report on the Future of Tourism[17], the Ministry of Tourism, Culture and Sport established 13 tourism regions, each with an independent Regional Tourism Organization (RTO) that provides leadership and coordination to support competitive and sustainable tourism regions. Heritage is represented in most RTO strategies, although not always overtly or consistently. The economic health of communities and the heritage sector itself could benefit from explicit inclusion of heritage within tourism strategies.

> **4.4.2. Recommendation:** Create a Cultural Heritage Tourism Strategy to develop a comprehensive narrative for Ontario's heritage, which will coordinate with existing museum sector activities; provide standards and criteria for heritage product quality; and integrate heritage into Ontario Tourism Marketing Partnership Corporation (OTMPC)/Regional Tourism Organization (RTO) policies, strategies and programs in each of the province's tourism regions.

Tangible heritage is not static. It is continually evolving due to inevitable forces such as shifting societal values, and decay and deterioration. To continue to retain and preserve tangible heritage for future generations, there must be practitioners—heritage trades, conservators and conservation scientists—to preserve the material objects and places. It is widely acknowledged that the skilled pool of human resources in the sector is shrinking and is insufficient to support the industry. Unskilled or inappropriately skilled practitioners can do irreversible damage or even cause total loss of irreplaceable cultural artifacts. The shrinking labour pool presents an opportunity for the province to develop a new industry with accompanying economic benefits.

> **4.4.3. Recommendation:** Partner with the Ministry of Training, Colleges and Universities (MTCU) to develop a cultural heritage trades apprenticeship program, with a specific focus on conservation arts, skills and techniques.

Issues and Challenges

- The physical loss of Ontario's built environment, due to increased development, demolition and insensitive alterations to buildings and landscapes, and removal of archaeological sites;

- Tension around what to preserve, which is a multi-dimensional decision based on intangible values and the objectives of the conservator;

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[16] Ministry of Tourism, Culture and Sport (MTCS), Discovering Ontario: A Report on the Future of Tourism (Toronto: 2009). Web.
[17] Ibid.

- Curation and interpretation are inherently subjective and based on shifting societal values and trends; they are dictated by the use and goals of those charged with curating and interpreting the object;

- Small museums around Ontario struggle with negotiating between preserving the physical integrity of tangible heritage and providing access and continued use to ensure its relevance in society;

- Ontario's 600 community museums suffer from a lack of resources to maintain and interpret their collections, and;

- There is a gradually shrinking skilled pool of human resources in the heritage trades, conservators and conservation scientists, and career paths to keep conservation graduates in the field.

Models and Best Practices

The Heritage Craft Alliance Ltd. in the United Kingdom provides accredited training and assessment for built heritage craft skills practitioners, including a Level 3 Traditional Craft Apprenticeship program: www.heritagecraftalliance.co.uk.

The Yukon Government offers Yukon residents the opportunity to increase their skills and knowledge in the heritage sector through the Yukon Heritage Training Fund (HTF): www.tc.gov.yk.ca/htf.html.

Nova Scotia's Cultural & Heritage Tourism handbook, developed with financial support from the Federal-Provincial Territorial Ministers' Table on Culture and Heritage (FPT), outlines the value and how to plan and create a strong presence of cultural/heritage tourism at the community level: https://cch.novascotia.ca/sites/default/files/inline/documents/cultural_heritage_tourism.pdf.

UNESCO's Roadmap for creating a comprehensive strategy for heritage conservation and tourism along the Silk Road provides a model for the development of a multi-jurisdictional strategy that focuses on core principles of sustainable growth, community development, heritage management and conservation: http://whc.unesco.org/document/135288.
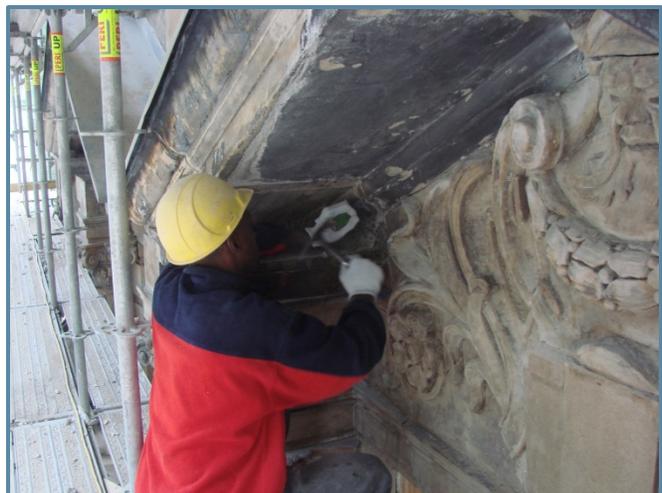
4.5. STRENGTHENING ARCHAEOLOGICAL PROTECTION

Collections

Archaeological collections in Ontario are considered Crown assets, collected under a provincial licensing process authorized by the Minister of Tourism, Culture and Sport (Part VI of the OHA).[18] There is no central storage facility for archaeological collections; rather, each archaeologist is responsible for his or her own collections as per the terms and conditions of their licence. Over time archaeologists retire, pass away, leave the profession and/or move from Ontario. In other instances, collections are deposited with educational institutions, and on occasion, small museums. The loss of corporate memory and separation of collections from documentation can place these artifacts at risk.

A plan is needed to address how the province will manage archaeological collections and their associated excavation records and curatorial documents. The best practice is for the Crown to assert its responsibility by tracking collections through the creation and/or support of a public storage centre or network of repositories. It is worth noting that in several provinces, such as Alberta, archaeological artifacts are directed to specific provincial repositories.

> **4.5.1. Recommendation:** Create or identify a central storage and curatorial facility (or regional facilities) that would accept archaeological collections and the associated excavation records and curatorial documents produced in Ontario.

Enforcement and Inspection

The Ministry of Tourism, Culture and Sport currently has no archaeological enforcement staff and must rely on the support of the Ministry of the Environment and Climate Change (MoECC). Moreover there is no proactive inspection undertaken on archaeological sites. This is quite different from other jurisdictions where, during major excavations, government inspectors routinely visit the sites, meet with the archaeologists, and ensure that appropriate standards are being followed.

> **4.5.2. Recommendation:** Create an archaeology enforcement officer(s) function with peace officer powers similar to conservation officers at conservation authorities and Ministry of Natural Resources and Forestry (MNRF) and/or Ministry of the Environment and Climate Change (MoECC) that would be responsible for enforcement of Part VI of the Ontario Heritage Act (OHA).

Archaeology and Land Use Planning

The integration of archaeological review with planning applications remains inconsistent around the province. Few municipalities have archaeological staff and only a handful have

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[18] Government of Ontario, Ontario Heritage Act (OHA) (Ontario: 1990). Web.

archaeological staff involved in development review. There is a need for more training for non-archaeologists—especially planners, municipal heritage committees and decision makers—regarding archaeology and land use planning.

Archaeology is addressed in the Ontario Heritage Toolkit volume on land use planning but only briefly and only in reference to the 2005 version of the PPS. This information sheet and guideline could be updated and expanded to address archaeological master plans in detail and to provide a discussion of mitigation strategies and options that could inform the land use planning process.

> **4.5.3. Recommendation:** Share digital mapping and locations of known archaeological sites with municipalities and provide guidance for its integration into the development review process for municipal (upper and lower tier) approvals.

> **4.5.4. Recommendation:** Develop a new archaeology guide for non-archaeologists as part of the Ontario Heritage Toolkit to ensure that the archaeological process is understood and utilized consistently by planners and decision-makers.

Public Notice of Archaeological Sites

Currently, archaeological sites are not registered on title and the property owner may have no knowledge of their existence. There is no easy system by which the addresses/locations of archaeological sites can be found by members of the public (including owners and realtors) and this leads to the destruction of archaeological sites by owners who are unaware of a site's existence. Moreover, the digital mapping used for archaeological sites is generally point data rather than polygons or spatial data. Point data is only effective for very small sites because larger archaeological sites may cross over property lines.

Using a polygon-based approach ensures that the entirety of an archaeological resource or site is identified, and allows ample buffers to be applied around known/confirmed areas to communicate heightened archaeological probability. Known and probable archaeological site data can be shared with approval authorities to avoid accidental destruction of sites that extend across property boundaries.

> **4.5.5. Recommendation:** Expand the Land Information Ontario (LIO) system managed by the Ministry of Natural Resources and Forestry (MNRF) to include the archaeological site database administered by Ministry of Tourism, Culture and Sport (MTCS).

> **4.5.6. Recommendation:** Revise the archaeological legal framework in Ontario so that archaeological sites are registered on property title, and utilize polygons to describe archaeological sites instead of point data.

Public Education and Information Sharing

Vast numbers of archaeological collections are unearthed and data created every year and yet there is no requirement for the information derived from these collections to be shared with the culturally affiliated community, public, academic community or other interested stakeholders. The practice of archaeology has tremendous public benefit and can potentially illuminate our understanding of past cultures.

Models and Best Practices

In the Province of Alberta all archaeological reports are filed with the provincial archives and the associated artifacts are housed at the Royal Alberta Museum: http://culture.alberta.ca/heritage-and-museums/programs-and-services/archaeological-survey/archaeological-research-permit-management-system.

The Ministry of Natural Resources and Forestry (MNRF) and Ministry of the Environment and Climate Change (MoECC) have officers that provide enforcement in-the-field:
- MNRF: www.ontario.ca/page/conservation-officer-powers-and-authorities
- MoECC: www.ontario.ca/document/what-expect-when-environmental-officer-inspects-your-facility-brief-guide-business-owners-officials

Conservation Authorities also have conservation officers that enforce provincial offences related to the environment on conservation lands, as stipulated in the Conservation Authorities Act (1990): www.ontario.ca/laws/statute/90c27.

The Province of British Columbia utilizes a polygon-based approach in its identification of protected areas and other types of terrain data: www.for.gov.bc.ca/hts/risc/pubs/earthsci/terrain/assets/terrain.pdf.

The United Kingdom, Ireland, The Netherlands, Germany, France and the Scandinavian countries all utilize sophisticated mapping systems for managing archaeology, for example:
- ARCHSEARCH, United Kingdom: http://archaeologydataservice.ac.uk/archsearch
- EDNA, The Netherlands: www.dans.knaw.nl/en/about/services/archiving-and-reusing-data/easy/edna?set_language=en

ARIADNE enables archaeologists to access transnational research infrastructure, including online databases, training resources and workshops, across Europe: www.ariadne-infrastructure.eu.

The State of Maryland and the Province of Newfoundland and Labrador both have excellent publication and information sharing practices for archaeology:
- State of Maryland: www.jefpat.org/mac_lab.html
- Newfoundland and Labrador: www.btcrd.gov.nl.ca/pao/index.html

4.6. SAFEGUARDING AND PROMOTING INTANGIBLE HERITAGE

In Ontario there is a well-established and detailed mapping of tangible cultural assets, as evidenced in its theatres, museums, archaeological sites and art galleries. Intangible cultural heritage—those things which we cannot physically touch, such as traditions, stories, rituals, music, dance, and craft skills have received less attention until recently as countries around the globe identify, value and safeguard their significance. This international movement to recognize intangible as distinct from tangible culture has its roots in the General Conference of the United Nations Educational, Scientific and Cultural Organisation, which, in 2003, adopted the Convention for the Safeguarding of the Intangible Cultural Heritage. The Convention provides a comprehensive definition of intangible cultural heritage within Article 2:

> *Intangible cultural heritage means the practices, representations, expressions, knowledge, skills—as well as the instruments, objects, artefacts and cultural spaces associated therewith—that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.[19]*

Intangible heritage includes oral traditions, expressions, language, performing arts (music, dance or theatre), social practices, rituals/ceremonies and festive events, knowledge and practices concerning nature and the universe and traditional craftsmanship. It is these expressions of culture, passed down from generation to generation, that help form one's identity, connecting us to our ancestors.

The Ontario Heritage Trust and the Wasauksing First Nation commemorated Chief Francis Pegahmagabow with a provincial plaque (2015).

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[19] United Nations Educational, Scientific and Cultural Organization (UNESCO), Text of the Convention for the Safeguarding of the Intangible Cultural Heritage (Paris, France: Nov. 2015).

By engaging communities throughout Ontario in support of identifying and promoting their intangible heritage assets, a stronger, more vibrant and inclusive communities can be built. Sharing of these cultural expressions can lead to intercultural understanding and appreciation. This can only be achieved as the keepers of this knowledge and unique skills continue to share them with future generations.

The Province of Ontario identified intangible heritage in its 2005 publication, Strengthening Ontario's Heritage: "Cultural heritage includes intangible or non-material resources like traditions, ceremonies, attitudes, beliefs, family histories, stories, dances, games, names and language. These are at the heart of cultural heritage and reflect our individual and collective identity and our diversity as Ontarians."

Quebec's Cultural Heritage Act of 2011 addresses the need for the protection and stewardship of intangible heritage: "Intangible heritage: the skills, knowledge, expressions, practices and representations handed down from generation to generation and constantly recreated, in conjunction with any cultural objects or spaces associated with them, that a community or group recognizes as part of its cultural heritage, the knowledge, protection, transmission or enhancement of which is in the public interest;"[20]

> **4.6.1. Recommendation:** Adopt the United Nations Educational, Scientific and Cultural Organization definition of intangible cultural heritage referenced within the Convention for the Safeguarding of the Intangible Cultural Heritage (2003).

Ontario's diverse population contributes to our intangible cultural heritage narrative. Accordingly, the province's intangible heritage is as diverse as the many cultures and ethnicities of its citizens.

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[20] National Assembly, Bill 82, Cultural Heritage Act (Quebec: Province of Quebec, 2011).

Ontario's early history was characterized by interactions between Indigenous, British and French populations. With a culture deeply rooted in nature, Indigenous Peoples embrace intangible cultural heritage in their belief that there are no barriers between the spiritual and physical worlds. A 2007 research study commissioned by the Canadian Tourism Commission found that cultural experiences related to Indigenous culture are considered to be truly distinctive to Canada.[21] Today, Ontario's combined First Nations, Métis, and Inuit population of over 300,000 is the largest in the country.[22] Yet, over the past 100 years, 10 Indigenous languages have been lost.[23]

Celebrating 400 years of French presence in Ontario, our Francophone population of more than 600,000 is the largest in North America outside of Quebec and includes people from many countries. The province's Francophone community is well represented in the northeast and eastern Ontario.[24]

Indigenous, British and French narratives form a large part of Ontario's identity, but through subsequent waves of immigration the province's population has become the most culturally diverse in Canada—as of the 2011 census, 28.5% of permanent residents were born outside of the country.[25] Each year, Ontario welcomes a large proportion of newcomers to Canada; the 2011 National Household Survey showed that the province welcomed more than 501,000 immigrants, or 43.1% of Canada's total recent immigrants.[26] There are over 3.3 million self-identified visible minorities in Ontario, including representation from over 200 ethnic identities.[27] Ontario's diverse population injects the province with many layers of cultural understanding, traditions and practices.

Issues and Challenges

The loss of intangible cultural heritage can only be prevented by ensuring that the traditions, skills and meanings in its creation, enactment and transmission can be reproduced and safeguarded. Many forms of intangible heritage are performed and transmitted orally, through language, songs and oral histories, which presents unique challenges to keeping them alive. At issue is the fragility of these cultural expressions and traditions, and the need to document the

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[21] Tourism Magazine, Authenticity: Tourists and First Nations Insist On It! Tourism Magazine, Volume 005, Issue 04. (Ontario: April 2008). Web.
[22] Ontario Ministry of Tourism, Culture and Sport (MTCS), Telling Our Stories – Growing Our Economy: Developing a Culture Strategy for Ontario (Ontario: MTCS, 2015). Web.
[23] Mary Jane Norris, Aboriginal Languages in Canada: Emerging Trends and Perspectives on Second Language Acquisition (Ottawa: Apr. 2014). Web.
[24] Office of Francophone Affairs, Francophones in Ontario (Ontario: Government of Ontario, 2014).
[25] Statistics Canada, Immigration and Ethnocultural Diversity in Ontario – NHS Focus on Geography Series (Ottawa: Statistics Canada, 2011). Web.
[26] Statistics Canada, Immigration and Ethnocultural Diversity in Canada – National Household Survey (Ottawa: Statistics Canada, 2011). Catalogue no. 99-010-X2011001. Web.
[27] Ontario Ministry of Finance (MoF), 2011 National Household Survey highlights: Factsheet 2 (Oshawa, Ontario: Office of Economic Policy, 2013). Web.

knowledge contained within them. In Canada, information about significant tangible heritage is shared through platforms such as the Canadian Register of Historic Places,[28] but intangible heritage is not currently presented through a common platform.

> **4.6.2. Recommendation:** Support the development of an inventory of at-risk intangible cultural heritage, that includes Indigenous languages, and advocate for its inclusion in a national register.

Intangible heritage is a living practice, so it is easily affected by factors such as the migration of young people into cities, social change or conflict, technology, globalization, marginalization and cultural suppression or domination by English speaking mainstream popular culture. The challenge lies in keeping an intangible heritage asset vibrant and meaningful while protecting and respecting the customs and traditions at its core. It is when people stop telling their stories in their communities that we lose our collective intangible heritage, and risk losing our identity. Intangible heritage thrives when communities take ownership of the traditions, skills and customs within their neighborhoods and rural communities and share them within and outside of Ontario.

> **4.6.3. Recommendation:** Develop instruments to encourage and protect the right and capacity of communities to continue to enact their intangible cultural heritage through their own approaches to manage and sustain it.

Models and Best Practices

The Smithsonian Center for Folklife and Cultural Heritage is the research and educational unit of the Smithsonian Institution, dedicated "to the collaborative research, presentation, conservation, and continuity of traditional knowledge and artistry with diverse contemporary cultural communities in the United States and around the world." The Center has a vast mandate, central to which is conducting ethnographic and cultural heritage policy-oriented research: www.folklife.si.edu/cultural_heritage/policy.aspx.

The Quebec government's inclusion of intangible heritage to the Cultural Heritage Act in 2011 is instructive: www2.publicationsduquebec.gouv.qc.ca/dynamicSearch/telecharge.php?type=5&file=2011C21 A.PDF (French only).

Newfoundland and Labrador released an active strategy in 2006 concerning its living heritage that focuses on documentation, celebration, transmission and dissemination, and provides support to related cultural enterprise: www.btcrd.gov.nl.ca/heritage/ich.html.

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[28] Parks Canada, Canadian Register of Historic Places, (Ottawa: Parks Canada, 2015).

4.7. RAISING PUBLIC AWARENESS AND FOSTERING ENGAGEMENT

Public engagement with heritage refers to the diverse processes through which people experience, interact with and influence our understanding of the past, and shape how future generations will engage with the past.

The Creative City Network of Canada[29] defines culture and heritage engagement as:

1. *an awareness of arts, culture and heritage that exist in our communities;*
2. *participation in community arts, culture and heritage activities; and*
3. *recognition of the value of arts, culture and heritage to communities in economic, cultural and social terms.*

The National Co-ordinating Centre for Public Engagement in Britain defines it as "the myriad of ways in which the activity and benefits of higher education and research can be shared with the public. Engagement is by definition a two-way process, involving interaction and listening, with the goal of generating mutual benefit."[30]

In communities across Ontario, we find places to experience, interact with, and influence cultural heritage. We experience heritage through storytelling, in both public spaces and places that resonate with us personally. Our experiences are often related directly to institutions such as cultural centres, museums, galleries and historic places, schools and universities, libraries and archives, and public spaces such as markers and monuments, sacred places, traditional use sites, and parks, trails and natural areas. Online platforms such as websites, blogs and digital repositories expand our opportunities to experience and engage with cultural heritage in the digital realm.

Engagement goes beyond being in the physical or virtual presence of cultural heritage. The ways in which people connect, or are involved with, the past were considered in Lord Cultural Resources' 2013 public engagement report on the Canadian Museum of Civilization's My History Museum, which "demonstrated that the majority of Canadians (85%) are interested and 'involved' in some way in 'the past'."[31] Canadians are involved through their family interactions and ancestry, involvement in voluntary and community associations, interactions with public history through museums, heritage sites, films and documentaries, and through participation in school and work.

Public or community engagement is a continuum, ranging from passive to active. Passive engagement occurs when we interact with the places where we live, learn, work and play. This

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[29] Creative City Network of Canada, Culture and Heritage Engagement (Vancouver, British Columbia: 2015).
[30] National Co-ordinating Centre for Public Engagement, What is public engagement? (London, England: 2015) Web.
[31] Canadian Museum of Civilization Corporation, My History Museum Project (Ottawa: 2013). Web.

first layer of interaction can often be a gateway to active involvement. A 2007 socio-economic impact study of the Ontario Heritage Trust's Doors Open program concluded that nearly 50% of participants believed that Doors Open Ontario inspired them to take an active role in conservation. Opportunities for active engagement include visiting places of interest for educational purposes and entertainment, sharing stories and passing along traditions, participating in festivals/activities and commemorative events as a cultural experience.

Effective public engagement focuses on collaboration and connectivity. The Ontario Museums Association proposes that:

> *Community engagement is about people working collaboratively, through inspired action and learning, to create and realize bold visions for their common future. As community engagement increases, citizens move from being passive to taking active leadership roles… As leaders, citizens can have a powerful influence and effect on the life of their communities.[32]*

Engagement is not the sole responsibility of the public though; cultural heritage professionals and practitioners play a central role in providing meaningful and relevant opportunities for Ontarians to experience, interact and influence their story. Heritage organizations around Ontario foster deeper engagement by offering opportunities to actively contribute to the field through advocacy activities, such as campaigning and fundraising to save or designate properties, donating artifacts, building and archival records, and volunteering to promote and support heritage institutions and events.

Public engagement in heritage is important for building a shared understanding of Ontario's story, and its benefits are far reaching. It is inextricably linked to sense of place, identity, and quality of life as generated through education, community building and citizenship, conservation and sustainability, and tourism.

The Aberdeen Pavilion in Lansdowne Park, Ottawa, is protected by an OHT conservation easement

Community building and citizenship

There is a strong link between community building, citizenship and heritage engagement, as "strong cultural engagement can substantially improve the cohesiveness, confidence and international image and

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[32] Ontario Museum Association (OMA), Engaging Your Community: A Toolkit for Museums (Ontario, 2015). Web.

ONTARIO HERITAGE TRUST
An agency of the Government of Ontario

FIDUCIE DU PATRIMOINE ONTARIEN
Un organisme du gouvernement de l'Ontario

attractiveness of places."[33] Heritage engagement also supports the settlement of new Canadians and reinforces the value of citizenship; as socially cohesive and vital communities are attractive places to new Canadians. Canada and Ontario provide programs that support new residents as they explore and celebrate what it means to be Canadian, and develop new citizens into future audiences and stewards of Canadian culture. The Cultural Access Program offers complimentary admission to more than 1,000 attractions across the country—from museums to galleries, discovery centres, historic sites, monuments and even Canada's national and provincial parks. The program has seen more than 100,000 participants in the past five years.

> **4.7.1. Recommendation:** Continue to support engagement programs such as the Cultural Access Program, and Ontario Fun Pass to provide broad access to cultural experience.

Volunteerism also plays an important part in citizen engagement, and interest in volunteering within the heritage sector is high. A survey of heritage institutions published by the Department of Canadian Heritage showed that in 2011, 35,232 volunteers contributed 2,471,993 hours to Ontario's museums.[34]

Education and Museums

According to the International Council of Museums, a museum "is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment."[35] Education, in this definition, is given primacy amongst several guiding intentions of museums; since the 19th century, a growing emphasis has been placed on the museum's role in educating the public about the world and the past. Museum educators and interpretive planners work diligently to make museum exhibits and programming not only accurate, but engaging, thought-provoking, and relevant to visitors.

Museums and historic sites offer curriculum-linked programming and activities that connect to the interpretive themes and exhibits of the site. Sites seek to play an active role in the education of youth and adults whilst fostering a life-long appreciation for heritage and material culture. Curriculum-linked programming and activities are diverse including: on-site tours and interactive programs, in-class presentations, take-home worksheets and booklets, online learning modules,

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[33] Minister of Public Works and Government Services Canada, From Restless Communities to Resilient Places: Building a Stronger Future for All Canadians (Ottawa: External Advisory Committee on Cities and Communities, June 2006).64. Web.

[34] Department of Canadian Heritage, Volunteers in Museums and Historic Sites (Ottawa: Statistics Canada, 2014). Web.

[35] International Council of Museums, ICOM Definition of a Museum (Paris, France: Oct. 2008). Web.

games and exhibit supplements, and 3D digital explorations of museum collections, to name but a few types.

>**4.7.2. Recommendation:** Facilitate partnerships with private sector to support digital initiatives, travelling exhibits and satellite museums to address geographic limitations.

When creating such programs, interpretive planners and museum educators work with the provincial curriculum in mind, designing multi-disciplinary, hands-on learning opportunities, often in consultation with educators and school boards. Studies of attendance at museums in Canada by age show that 34% of young people visit museums.[36] This partnership is beneficial to all parties. Educators and students profit from an experiential activity led by subject experts and the opportunity to connect with a tangible past and heritage spaces, while museums profit from participation and an appreciation for museums instilled at a young age.

>*This living education is key to raising children to create a more peaceful world. When children learn from the inside out—by combining experience with history, the arts, thinking, seeing, hearing, feeling, observing, and creating—they develop a rich interior world that becomes a lifelong resource. It's like being multidimensional instead of two-dimensional, like having a full palette of colours to work with instead of one or two. It's the difference between hearing music as something out there and feeling it dance inside you. Or seeing many sides of a question and not falling into simplistic, shallow thinking. It's about developing an awareness of the common good.[37]*

>**4.7.3. Recommendation:** Collaborate with the Ministry of Education to incorporate stronger connections to cultural and natural heritage; maximize use of heritage resources (museums, heritage sites, etc.) in curriculum design and delivery and youth initiatives; and encourage integration into resource materials, guides and kits to assist teachers in delivering equitable, accessible and relevant programs.

Tourism

Heritage is the backbone of Ontario's tourism industry; our natural and cultural landscapes, heritage sites and objects, knowledge, traditions and skills occupy a central role in tourism activities.

>*A powerful sense of history can anchor a community and contribute immensely to its sense of self. Celebrating that heritage reinforces the distinctiveness of a community,*

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[36] Hill Strategies Research Inc., Museums and Art Gallery Attendance in Canada and the Provinces (Hamilton, Ontario: March 2003). Web.
[37] C.S. Kasl, If The Buddha Had Kids: Raising Children to Create a More Peaceful World (New York: Penguin Books, 2012). Book.

provides the inspiration for further cultural endeavours, and can offer important tourism opportunities, particularly in smaller communities.[38]

The 2009 Discovering Ontario: A Report on the Future of Tourism acknowledges heritage's key role by recommending that Ontario focus on its unique products and niche tourism experiences.[39]

> **4.7.4. Recommendation:** Where the landscape possesses the visitation capacity and is not otherwise threatened, Ontario should promote the province's unique cultural landscapes as cultural tourism attractions.

Their recommendation is well founded. A 2014 *Travel Intentions[40]* study surveying US and Canadian travellers who indicated an intention to visit Ontario showed that 63% of US travellers and 41% of domestic Canadian travellers cited "Arts/Culture/History" as the type of trip they would be planning. The *Travel activities and motivations survey—Canadian Travel Market (2008)* shows that domestic visitors prefer vacations that provide intellectual stimulation, learning opportunities, novelty and an opportunity to renew connections with friends. Canadians who took a trip to Ontario primarily participated in activities at historical sites, museums & galleries (69.7%), but also took part in other activities defined by heritage, including: historical sites, museums & art galleries (69.7%), fairs & festivals (42.9%), Aboriginal cultural experiences (13.2%), and participatory historical activities (9.4%).[41]

Visitors and Canadians themselves are active supporters of museums. Across Canada, 32.3% of people are known to visit museums.[42] In Toronto, according to The Toronto Arts Foundation's Vital Signs report, museums top the list of activities for visitors with 76% of out-of-town guests choosing to visit museums, ahead of galleries (59%), festivals (58%), concerts (50%) and theatres (48%).[43] Museums are an important part of Ontario's tourism strategy and, as identified in Section 4.4, an opportunity exists to coordinate OTMPC and RTO policies, strategies and programs with existing museum sector activities. The presence and vitality of cultural centres, museums and other institutions is directly influenced by the capacity of communities and individuals over time, both economically and socially, to identify and maintain these settings and their relevance to the broader community.

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[38] Minister of Public Works and Government Services Canada, From Restless Communities to Resilient Places: Building a Stronger Future for All Canadians (Ottawa: External Advisory Committee on Cities and Communities, June 2006) 64. Web.

[39] Ministry of Tourism, Culture and Sport (MTCS), Discovering Ontario: A Report on the Future of Tourism (Toronto: 2009). Web.

[40] TNS, Travel Intentions Study (Ontario: Spring 2014) Presentation.

[41] Ministry of Tourism, Culture and Sport, Travel Activities and Motivations Survey (Ontario: Jan. 2008). Web.

[42] Hill Strategies Research Inc., Museums and Art Gallery Attendance in Canada and the Provinces (Hamilton, Ontario: March 2003). Web.

[43] Toronto Arts Foundation and Leger, Toronto Art Stats 2015 (Toronto: Sept. 2015). Web.

4.7.5. Recommendation: Create an online provincial resource that communicates information about opportunities within cultural heritage such as available provincial funding programs, resources, conservation training and apprenticeship opportunities to increase awareness and understanding of support mechanisms and opportunities in the sector.

Festivals and events such as Doors Open Ontario, Culture Days, Janes Walks and others are also popular ways of engaging in heritage. Each of these festivals and events are free to the public and aim to increase access, awareness and engagement with the cultural fabric of our communities, including built heritage and architecture, arts and cultural activities and the intangible heritage embedded in our surroundings. Doors Open Ontario, Culture Days and Jane's Walk have local, national and international appeal and attract large audiences:

- Doors Open Ontario had 525,000 participants at over 1,200 sites in 44 events in 2015;

- Culture Days attracted more than 500,000 participants in 2014, with over 1,500 activities located in an estimated 170 cities and towns, and;[44]

- Jane's Walk hosted more than 800 citizen-led walking tours in 2013, globally, in over 100 cities.[45]

Other events such as Franco-Fête, Pow Wows, multicultural festivals, Caribana, Highland Games, and many others provide opportunities to celebrate cultural heritage such as dance, music, stories, food and traditional dress.

Tourism yields more than economic returns alone. Tourism activities bring local communities together in shared celebration, and foster awareness and understanding of our shared and divergent experiences, continuing to build social cohesion and a shared sense of identity.

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[44] Ontario Culture Days, (Ontario: 2015) PPT.
[45] Tides Canada Shared Platform, Jane's Walk, (Ontario: 2014) Web.

Models and Best Practices

Alberta's Culture Plan is designed around four important components: access, capacity, excellence and cultural industry: http://www.culture.alberta.ca/about/premiers-council/pdf/SpiritofAlberta.pdf

The United Kingdom's Digital Curation Centre (DCC) builds the capacity, capability and skills for research data management of anyone in the higher education research community who wants to store, management, protect and share their digital research data: http://www.dcc.ac.uk/

The Canadian Museum of History has created Your Museum, an online engagement platform that allows audiences to follow and share studies, and join conversations about history: http://www.historymuseum.ca/blog/

The Ontario Museums Association (OMA) has created a toolkit to support museums working with their communities to assess their relevance and create a plan to increase engagement and sustainability: https://members.museumsontario.ca/sites/default/files/members/members/museumSUCCESSion/Resources/Engaging_your_Community_FullToolkit.pdf

The Heritage Portal is an online resource for Cultural Heritage research funded by the European Union Seventh Framework Programme. The portal is open to the public, and is also a place to share news and funding opportunities with other experts in the field: http://www.heritageportal.eu/

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4.8. PARTNERING THROUGH GRANTS AND INCENTIVES

The Province of Ontario's support for heritage conservation takes the form of capital, operating, program and event funding opportunities that are currently embedded within the funding allocations of the Ministry of Tourism, Culture and Sport and several other government ministries. Ontario also enables municipalities to provide support for conservation efforts, which is primarily derived from property taxes.

> **4.8.1. Recommendation:** Mandate that a percentage of Ontario Trillium Foundation funding be directed towards cultural heritage initiatives, and undertake a review of current provincial funding programs to identify and promote existing opportunities to support the protection and conservation of heritage.

> **4.8.2. Recommendation:** Streamline existing provincial grant programs and simplify application and reporting processes to facilitate access to relevant and available support mechanisms for cultural heritage protection.

> **4.8.3. Recommendation:** Capitalize on the province's distinctive cultural heritage by extending existing infrastructure funding programs to include historic sites and heritage as community infrastructure.

Provincial-level funding programs bring clarity to property owners by standardizing conservation support across the province. Funding opportunities include matching grant programs that leverage government funding to encourage private investment. Although there are currently no provincial-level matching grant programs, Ontario has a history of providing this type of support that dates back to the mid-1990s. Past programs include Brick grants, Wintario, and the Heritage Challenge fund—which drew support from lottery funds. The Ontario Heritage Trust was involved in administering some of these programs and noted in its *Business Plan 2010-11* that program results "demonstrate clearly the impact of small grants on community conservation efforts across the province and the leveraging opportunities provided by small amounts of government funding." The $5 million Heritage Challenge Fund Community Program provided matching funds to 80 projects of 80 organizations in 62 communities across the province and created new investment of $20M in community initiatives.[46] The Trust's $400,000 Easement Conservation fund addressed immediate structural repairs at 26 Trust easement properties across the province through matching funds provided by property owners (OHT, 2010).

> **4.8.4. Recommendation:** Create a provincial Community Conservation Matching Grant Program to support individuals, community organizations and property owners engaging in identification, evaluation, conservation, management and interpretation of provincially significant cultural heritage resources.

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[46] Ontario Heritage Trust, Business Case: Community Stewardship Fund, 2010-11 Business Plan (Ontario: 2010). Print.

The Ontario Heritage Act (OHA) and the Municipal Act, 2001 include provisions to permit the creation of municipally-administered incentives to encourage private sector investment and offset the costs associated with conservation. Incentives can include matching grants, property tax relief, loans, and zoning mechanisms or development controls. The National Trust for Canada identifies four types of relief programs: property tax abatements, property tax credits, property tax relief and sales tax grants and rebates.[47] Heritage Property Tax Relief Programs (HPTRP) in particular are gaining popularity in Ontario and across the country. Section 365.2 of the *Municipal Act, 2001* enables municipalities to provide between 10 and 40% in property tax relief to owners.

Out of Ontario's 444 municipalities, approximately 9%, or 40 municipalities, had passed Heritage Property Tax Relief Program Bylaws as of 2014.[48] The existence of heritage incentive programs across municipalities varies, and so too does the type and amount of support provided by each program. Inconsistencies in available incentives cause confusion amongst private property owners and create an uneven base of financial support across the province. Municipalities across Canada are successfully utilizing heritage grant and tax relief programs to encourage conservation, stimulate investment, increase property tax revenues and support community resiliency. In Ontario, the City of Peterborough's Heritage Tax Rebate Program has stimulated investment in heritage properties and generated an increase in assessment values quantified as high as a 90% cumulative tax benefit to the city over seven years.[49] Support programs and incentives have played an instrumental role in ensuring the efficient use of finite built resources and materials, increasing the environmental sustainability of the built environment and facilitating growth and intensification in downtown cores.

> **4.8.5. Recommendation:** Promote the creation and use of municipal heritage tax incentive programs, and streamline the current process to facilitate uptake.

Although cultural heritage incentive programs are currently administered by municipalities, Ontario provides provincially-administered tax incentive programs for the protection of natural heritage, biodiversity, forest ecosystems and active farming practices. There is also a suite of available incentive programs that support provincial-level policy directives within Ontario's Climate Change Strategy, Statement of Environmental Values, 2008 and Provincial Policy Statement, 2014. These could be expanded to include the conservation of cultural landscapes.

- Conservation Land Tax Incentive Program (CLTIP): www.ontario.ca/page/conservation-land-tax-incentive-program

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[47] National Trust for Canada, Tax Relief, Issues & Campaigns: Financial Incentives (Ottawa: 2015) Web.
[48] A R. Cameron, Reviewing the Effectiveness of Heritage Property Tax Relief Programs in Ontario (Toronto: Ryerson University, 2015). Web.
[49] A. Jeanes, Leveraging your cultural heritage assets: planning tools and incentives (Ontario: Ministry of Tourism and Culture, 2010) Presentation.

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- Managed Forest Tax Incentive Program (MRTIP): www.ontario.ca/page/managed-forest-tax-incentive-program

- Farm Property Class Tax Rate Program (FPCTRP): www.omafra.gov.on.ca/english/policy/ftaxfaq.html

> **4.8.6. Recommendation:** Expand existing provincial environmental stewardship incentives, including Conservation Land Tax Incentive Program (CLTIP), Managed Forest Tax Incentive Program (MFTIP) and Farm Property Class Tax Rate Program (FPCTRP), to include cultural landscapes, thereby encouraging positive land use, contributions to climate change adaptation and support for conservation efforts.

Canada is the only G8 country without a federal cultural heritage tax program and incentives for heritage properties, although the groundwork was laid for the development of such a program through the Historic Places Initiative. The Historic Places Initiative was a provincial, territorial and federal collaboration that provided heritage accreditation through the Canadian Register for Historic Places, tools for rehabilitation through the Standards and Guidelines for the Conservation of Historic Places, and property grants and incentive funding. Launched in 2003, the Commercial Heritage Property Incentive Fund (CHPIF) had allocated $30M for restoration projects to stimulate private sector investment. CHPIF was cancelled in October 2006, shortly after the cancellation of a Designated Property Grant Program.

> **4.8.7. Recommendation:** Advocate for the renewal of the federal Historic Places Initiative, and creation of a national Heritage Property Tax Incentive Program (HPTIP). This program could build on the legacy of the Commercial Heritage Property Incentive Fund (CHPIF), and support the rehabilitation and restoration of properties listed on the Canadian Register of Historic Places.

Parks Canada's National Historic Sites Cost-Sharing Program for 2016-2017 will provide approximately $1M of total funding to support the commemorative integrity of national historic sites that are not federally owned or administered: www.pc.gc.ca/eng/progs/lhn-nhs/ppf-csp/index.aspx.

> **4.8.8. Recommendation:** Advocate for the expansion of Parks Canada's National Historic Sites (NHS) Cost-Sharing Program to support Ontario's more than 900 National Historic Sites.

Environment Canada's Ecological Gifts Program supports the conservation of natural landscapes by providing tax receipts for the full value of donated lands or a partial investment in lands, such as conservation easement, covenant, or servitude, to a qualified recipient. To date, 1,166 ecological gifts have been donated at a total value of $736M, and more than 170,000 hectares of wildlife habitat have been protected: https://ec.gc.ca/pde-egp/default.asp?lang=en&n=002789BD-1%20-%20_2.

4.8.9. Recommendation: Advocate for the expansion of the federal Ecological Gifts Program to include cultural heritage properties.

Models and Best Practices

The City of Winnipeg's Heritage Conservation Tax Credit Program has provided $32.7M in tax credit benefits and leveraged more than $149.2M in investment:[50] www.winnipeg.ca/ppd/historic/historic_incentives.stm.

The City of Victoria's Building Incentive Program and ten-year Tax Incentive Program (TIP) have provided between over $2,734,586 in grants and have leveraged over $72 million[51] and $205 million, [52] respectively, in private investment in heritage rehabilitation projects: www.victoria.ca/EN/main/departments/planning-development/community-planning/heritage/grants.html.

The Alberta Historical Resources Foundation, supported by an allocation from the province of Alberta's Lottery Fund, provides technical and financial support for preservation initiatives through its Heritage Preservation Partnership Program (HPPP): http://culture.alberta.ca/heritage-and-museums/grants-and-recognition/docs/HPPPGuidelines2013R.pdf.

The Yukon government's Historic Properties Assistance Program has provided technical expertise and financial assistance to over 200 projects in 12 communities, and provided over $1.3 million to property owners: www.gov.yk.ca/news/12-242.html#.Vl8EjssU-M8.

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