

UBC Social, Ecological Economic Development Studies (SEEDS) Student Reports

Place-making at UBC: Planning a Heritage Trail

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Abstract

Heritage trails serve to enhance the spirit of place by acknowledging the people, processes, and events that contribute to the uniqueness of a landscape. Such trails are walkways through the urban landscape that connect points of interest such as, buildings, viewscales or natural features. One of the goals of the University of British Columbia, as outlined in the recent UBC Landscape Plan, is to build a network of interpretive trails on campus. In support of this initiative, this project recommends a UBC heritage trail. The background research supporting a trail recommendation consisted of two parts. First, a literature review provided the rationale for building a heritage trail. This trail will seek to capture the distinctiveness of place, promote ecological awareness, document social history and promote dialogue, learning and stewardship. Second, the empirical component of the project consisted of conducting in-depth interviews with stakeholders and key informants to learn more about their attachment to the UBC landscape, and to brainstorm sites, themes and associations, which could be included in a trail. Through the interviews, it became evident that there are numerous themes related to the landscape that are significant and worth sharing. The proposed UBC heritage trail includes ten sites that seek to highlight stories and themes particular to the UBC landscape. In addition, this project recognizes the possibility of building future trails on UBC campus addressing different topic areas, such as, student history and building history.

Preface

Three separate incidents came together, giving direction to this project. First, I learned that Campus Planning at the University of British Columbia was

interested in creating an interpretive trail system on campus. A recent Landscape Plan acknowledged the uniqueness of the campus landscape, and identified the opportunity to enhance UBC's spirit of place through interpretive trails. Second, my interest was further propelled when I came across an article describing a proposed heritage trail for False Creek. It charted an urban walkway that linked eighteen sites around False Creek. Each site along the trail highlighted some aspect of the natural and cultural heritage of the area, and provided insight into the people who had played a role in shaping the landscape. Lastly, I came across an article in The Vancouver Courier that discussed the attachment that members of the 15th Field Artillery Regiment had to the Point Grey Battery located near the Museum of Anthropology at UBC. The article described their commitment to seeing this piece of Vancouver's military history preserved as a heritage site.

Reflecting on these three incidents led to my decision to plan a heritage trail for UBC. As a final work in obtaining a planning degree I saw it fitting that the project would encompass both process and product. After six years on campus, planning a heritage trail seemed a satisfying exercise both to explore my own attachment to the landscape, but more importantly to engage in a dialogue with others who had a deep knowledge of and connection to this place. Through these discussions I hoped to piece together a story of the landscape. My end goal was to produce a document that I could hand to Campus Planning. It would recommend a UBC heritage trail. The trail would be described and mapped out on paper so that one could slip on a pair of shoes, step outdoors and learn something more about this place called UBC.

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project. First, I am grateful to all the people who took the time to be interviewed, and share their knowledge and stories related to the UBC landscape. Second, I am grateful to Andrew Wilson from UBC Campus Planning, and Penny Gurstein from SCARP for their guidance and insight throughout the project. Thank you to my superfriend, family, and friends who are always there for me. Finally, thanks a bundle to all the cool cats in SCARP who kept me going. People matter!

Chapter 1: Introduction

What the individual requires...is not a plot of ground but a place—a context within which s/he can expand and become him/herself. A place in this sense cannot be bought; it must be shaped, usually over long periods of time, by the common affairs of men and women. It must be given scale and meaning by their love. And then it must be preserved. (Relph, 1976, p. 78)

1.1 Setting the Context

We acknowledge that places are different. Living in Winnipeg offers a different experience than living in Halifax. However, we seldom probe further to explore what particular characteristics contribute to the uniqueness of a place. In narrow terms, the University of British Columbia is an academic institution composed of an administration, numerous departments, hundreds of faculty and staff, and thousands of students. However, this sterile image does not distinguish what makes UBC unique, or how it is different from any other university. The image tells nothing of how UBC is experienced by students, staff, alumni or visitors. To speak of UBC without referring to the landscape is to present only the skeleton of an identity. UBC is much more than an institution; UBC is a place.

In recent years there has been an increase in academic writing on place and a revival of place research. In numerous articles, geographers have discussed the significance of place, and the connection between people and place. Landscape architects and planners have taken this discussion still further, in their task of planning and designing places for people and other species. Countless place-making initiatives in recent years include traffic calming, 'greening' schoolyards, redesigning neighbourhood parks, creating greenways and constructing interpretive trails. Such place-making initiatives strengthen people's connection to place, and help foster community pride. Planners are particularly interested in such activities because they promote stewardship of close-to-home environments and create better places to live.

Planning a heritage trail is one example of a place-making initiative. Heritage trails work to celebrate and preserve the historical, cultural and ecological features that contribute to the uniqueness of a landscape. They connect communities to their local history, and raise awareness of day-to-day landscapes. Heritage trails are in effect walkways or pathways that connect points of interest such as buildings, natural features, viewsapes, sites of former structures, and places of memory. This project will serve to demonstrate the benefits that can be derived for communities by building such trails.

While many associate heritage trails with rural landscapes, such as along old rail lines or early pioneer routes, others have acknowledged the potential for interpreting urban landscapes as well. For example, the city of Boston is well known for several trails including the Black Heritage Trail, and the Boston Women's Heritage Trail (Brooks, K., & Von Salis, S.J., 1993) that highlight social history. Other trails, such as a historic beach walk proposed for Olympia, Washington, focus on urban environmental history (Walton, 1992).

While the focus of individual trails may vary, the process is unique. Building a heritage trail requires talking to people. No one knows places as well, or cares

about them in quite the same way as the people who interact with them on a daily basis. Thus, a study of place necessitates engaging in a dialogue with people who have an attachment to the landscape and who possess local knowledge about the place. Cherry Payne (1997), an interpretive specialist with National Park Services in the United States, suggests that the best and most effective interpretation is offered by people who want to share their knowledge and passion for a resource. Consulting with stakeholders and key informants in planning a heritage trail leads to a better result, and one that is socially inclusive.

The aim of this project is to recommend a heritage trail for UBC campus. The proposed trail will not cover all there is to say about the UBC landscape, rather it will serve as an example of what a trail that involved stakeholder input could look like.

Objectives of the Project

1. To explore the rationale for building heritage trails
2. To explore the opportunity for building a heritage trail on UBC campus
3. To consult with stakeholders and key informants in planning a heritage trail
4. To recommend a UBC Heritage Trail

1.3 Scope of the Project

This project will attempt to recommend a heritage trail for UBC campus. The background research supporting a trail recommendation will consist of two parts. Firstly, a literature review on place research and heritage trails will provide the necessary theory to inform the project. Secondly, the empirical component will consist of discussions with stakeholders and key informants to learn more about the UBC landscape. The insight derived from the literature review will provide the

basic framework and criteria for the trail, while the interviews will inform the substance of the trail.

Chapter 2 will explore the concept of a heritage trail. The chapter will draw on place literature, as well as specific articles relating to heritage trails. The goal will be to provide a rationale for building heritage trails. The chapter will seek to answer the following questions: What do such trails seek to achieve? Why are they of interest to planners? What can such trails do for communities? The final section of the chapter will suggest a set of criteria that will be used to guide the proposed UBC heritage trail.

Chapter 3 of the project will be devoted to process. The chapter will introduce the case study and discuss the opportunity for building a heritage trail on UBC campus. Secondly, it will outline the consultation process and provide a brief background on stakeholders and key informants related to the UBC case. The final section of the chapter will discuss key themes discussed in the interviews, including different people's attachment to the UBC landscape, and the reasons interviewees offered for building a UBC heritage trail.

Chapter 4 will present trail recommendations. The chapter will be divided into two sections. The first section will focus on one specific heritage trail for UBC campus. This trail will incorporate insight and key themes gained from interview discussions. The route will be mapped out and the proposed stops of interest along the trail will be described in detail. The last section of the chapter will provide recommendations for other trails and related projects on campus that were discussed in the interviews.

Chapter 2: Place Research and Heritage Trails

2.1 People and Place

If places are indeed a fundamental aspect of [hu]man's existence in the world, if they are sources of security and identity for individuals and for groups of people, then it is important that the means of experiencing, creating and maintaining significant places are not lost. (Relph, 1976, p. 6)

People are attached to place because it offers a sense of identity and belonging. The fields behind my childhood home, for example, though they appear as nothing special to an outsider, embody countless memories and recapture stories from my past. Community development theorist, Micheal Jacobs (1995), suggests, the attachment to place is "one of the most fundamental human characteristics and human needs" (p. 113). People feel a need to belong, and having an attachment to a familiar landscape satisfies that need. A two-way exchange exists between people and place. Jacobs (1995) describes this connection suggesting that people do not simply look at a landscape and state, "this belongs to me", instead they say, "I belong to this" (p.113). People's actions give meaning to a place, and a place provides a context or home for individuals. Consider how common it is to ask, where are you from or where do you live? The geographer, Edward Relph (1976), in his seminal work *Place and Placelessness*, concludes that the identity of place is constituted by several elements such as, the physical setting of the place, the activities that occur there, the meanings and significance attached to the place, and the spirit or personality of the place. Both physical characteristics, whether the landscape is mountainous or flat, and intangible qualities of place, such as the meanings people attach to place, contribute to the identity of place.

2.2. Place Research

Places, like people, are dynamic. They have a particular identity that evolves with changing circumstances and over time. While planners seek to manage places

through comprehensive policies and plans, they are not always sensitive to the identity of place. According to Relph (1976), planners often distance themselves emotionally from the places that they are planning in order to restructure them according to "principles of logic, reason and efficiency" (p.52). Consider for example, the time planners spend in the office, rather than outdoors gaining intimate and experiential knowledge of the landscapes they seek to manage. Planners make decisions relying on two-dimensional maps, such as land-use or zoning maps. These maps do not show slope, vegetation cover or viewsapes, nor do they distinguish favorite places or significant features. These maps are composed of shaded areas and straight lines that do little to reflect what actually exists on the ground. This insensitivity to the significance and diversity of places results in policies and plans, which promote "placelessness". This term coined by Relph (1976, p. ii), refers to the erosion of distinctive places and the creation of standardized landscapes.

Big box developments, chain retail and planned subdivisions are evidence of placelessness in the North American landscape. Driving through Langley or Langford, it is difficult to distinguish one community from the next. The resulting homogeneity of landscapes has in turn contributed to a loss of identity and to ecological neglect. Architect, John Thompson (1991), warns that towns and cities run the risk of becoming "soulless and barren places" if a tangible relationship does not exist between people and the places they inhabit (p. 36). As many day-to-day activities are conducted indoors, people feel increasingly detached from their local surroundings.

Counteracting placelessness necessitates reaffirming the importance of place and reestablishing a connection to it. This can be facilitated through place research and place-making initiatives. Place research serves three important functions. Firstly, it can counteract the homogenization of place by highlighting what is unique about particular towns or cities. Secondly, it can promote an awareness of, and respect, for the local ecology. Lastly, through a better

understanding of local landscapes, individuals can become stewards and affect positive change in their communities.

Studying places involves an inward focus in order to identify what makes a place unique. Community development theorist, Marcia Nozick (1992), suggests healthy communities have a community culture that "grows and evolves over time, as an expression of the community's uniqueness and the particularities associated with place" (p. 202). An awareness of the natural and social history of an area can add to people's appreciation of, and connection to, their home place. New urbanism advocate, Paul Bray (1994) suggests vibrant towns and cities have an awareness of "where they have come from" which helps set the direction for "where they are going" (p. 21). Rediscovering local history and culture enhances our sense of a spirit of place and provides a background for making decisions for the future.

"Re-searching" place invites a holistic understanding of landscapes. It necessitates investigating the relationships between the environment and the human experience of that environment. The past obsession with duality and the separation of the natural and human realm is no longer acceptable. Increasingly, planners realize that different values can inform us. For example, park space can serve both recreation and ecological functions. Urban planner, Don Alexander (1999) suggests that an awareness of "human life as part of the natural world and all its processes" can serve to counteract ecological neglect and encourage stewardship of local environments (p.25).

Effective stewardship of local landscapes necessitates learning more about them in order to guide future change. The Rivers, Trails and Conservation Assistance Program in the United States encourages community dialogue as a prerequisite to initiating locally-led conservation and preservation projects (National Park Service, 2001). Planners, through discussions with community members, can be made aware of significant sites and features that add to the identity of place, and

work to preserve them. For example, a community may wish to preserve a natural or cultural feature, such as a historic bog or an old school house. In a recent local area planning process, elementary school students identified a particular tree as a significant recreation site worth preserving*. This led to a policy in the local area plan, which recognized the tree as an important landmark. Such examples, demonstrate how community members working with planners can affect the future management and use of places in a community.

*Students from a Grade six class at Royston Elementary were asked to draw sketches of their favorite places. One particular tree, referred to as the Swinging Tree, was mentioned repeatedly by the children.

2.3 The "Heritage" in Heritage Trail

A heritage trail is an example of a place-making initiative. It serves to recognize and highlight the natural and cultural history of a place. This is achieved not by way of a book or a series of photographs, but rather by using the landscape itself as the medium of communication. Landscape architects, Campbell & Smallenberg (1986) suggest, "the landscape can be seen as a type of language with a vocabulary consisting of places, events and objects both natural and man made"(p. [6]). As people and values change over time, the landscape reflects these changes. Touring Vancouver, it is possible to weave a story of the past by documenting different housing typologies. The landscape offers a visual record of a community's past, as well as insight into the influences shaping a community in the present.

The term "heritage" is often associated with the word "old". The term, however, embodies a broader definition. For example, the Heritage Society of B.C. (2001) defines heritage resources as buildings, structures, monuments, landscapes and other sites that "have an inherent and enduring value, beyond their immediate

material or economic worth, as remnants and repositories of culture, lifeways, art and history, and the foundations of a shared sense of place" (my emphasis).

The following excerpt from Campbell & Smallegger (1986), offers further clarification of the definition of a heritage landscape:

Traditionally when talking of heritage landscapes, the tendency has been to focus on the landscapes associated with heritage buildings or sites, or in a few instances, on specific gardens and arboretums. Rarely if ever has the larger community landscape been considered. As a result, those elements of the landscape most responsible for community memory, image, identity and the cultural/historical interactions associated with them have largely been neglected. (my emphasis, p. [10])

In reference to the above definition, both a colonial building or a particular clump of trees could be equally considered a significant heritage feature because they contribute to community memory, image or identity.

Informed by the above definitions, this project accepts that a community landscape is at the same time a heritage landscape, because any landscape has stories to share about the history and current events of a place. A heritage trail, or walkway through the landscape, is a participatory medium facilitating a sharing of stories about place.

2.4 A Rationale for Heritage Trails

Using the landscape as a point of reference to learn more about the history or culture of a place is not a new concept. It happens intuitively when one travels to another country. However, it happens less in local environments. Numerous distractions associated with everyday life, whether in urban, sub-urban or rural centers, such as media overload and busy schedules, leave people with little

time to cultivate an appreciation for, and an understanding of, local landscapes. The basis for a heritage trail is twofold: first, no landscape is ordinary; second, exploration begins right in one's own backyard.

The term "heritage trail" does not lend itself to one fixed definition. Rather, it is an emerging concept, informed by literature from various fields such as community development planning, landscape architecture and social geography. This section will draw on heritage trail literature and other relevant articles to present a rationale for building heritage trails. It will answer the questions: what are the benefits of such trails, and why are they of interest to communities? The following four criteria for heritage trails will frame the discussion.

Heritage trails serve to:

1. Capture the Distinctiveness of Place
2. Promote Ecological Awareness
3. Document Social History
4. Promote Dialogue, Learning and Stewardship

2.4.1. Capture Distinctiveness of Place

Heritage trails offer an opportunity to celebrate place by acknowledging what is different or special about a particular landscape. Sites along the trail can highlight natural, cultural and historical features that are physically evident, or which exist only in memory. For example, the trail can draw attention to a one-time event, which left its mark on a community, such as a large fire, or an annual event that is central to a community's culture such as a dog-sled race. Retaining community memories and sharing them with new-comers and visitors by way of a heritage trail serves to keep the community's culture alive and enhance the spirit of place. Campbell & Smallenberg (1986) suggest new life and pride can be brought to a

community through "the revival, recognition or recycling of the past" (p. [11]. While chain stores commonly standardize the landscape from one town to the next, heritage trails serve to celebrate the distinctiveness of place and recognize the people, events and circumstances that have shaped a particular place.

The personality of a town or city is derived in large part by the meanings and significance that people attach to place. This attachment varies between individuals. Due to their personal histories, experiences, race, age or gender, two individuals may view the same landscape very differently. Heritage planner, Ronald Seale (1996), offers an example from Canada's north where an outsider may look at a site with no built heritage or evident archeological feature, and view it simply as a superb natural area. However, to a particular aboriginal people, the site may hold deep cultural value because of the site's importance in the stories, songs dances and traditional beliefs of the people. A heritage trail offers an opportunity to record these multiple meanings. Interpretive displays at sites along the trail may highlight obvious natural or cultural features while also acknowledging different attachments to place through stories about the people connected to the landscape.

A third way that heritage trails serve to capture the distinctiveness of place is by preserving significant natural and cultural features on the landscape. Community members may feel that a particular building is of historic or cultural value and wish to preserve it. Including this building as a site along a heritage trail will raise its profile, and generate greater awareness among community members and visitors.

2.4.2 Promote Ecological Awareness

Heritage trails can foster an awareness of the local ecology in a town or city. Sites along the trail can highlight native species in the area, as well as natural

processes such as glaciation or floods that have shaped the landscape. The Historic Beach Walk Project proposed by urban designer, Julia Walton (1992), for Olympia, Washington, will use art and narration to "emphasize the value and interdependent nature of urban life and ecosystem components" (p. 11). Interpreting the landscape through ecology serves to reinforce the inseparability of humans and nature.

Heritage trails can promote ecological awareness by inviting people to learn more about natural processes in urban areas, which often go unnoticed. Walton (1992) suggests one goal of the Historic Beach Walk Project is to make urban environmental history visible in "the area where the changes actually occurred" (p. 14). Environmental changes that will be discussed along Walton's (1992) proposed walk include: fill projects, which have changed the configuration of the shoreline, and the closure of the Olympia oyster industry due to water pollution. Similarly, the proposed heritage trail for False Creek intends to highlight several projects involving the daylighting of streams in the False Creek basin (Alexander, 1999). The following excerpt suggests the planner's motive for including these sites along the trail.

One objective in daylighting streams is to make visible the effects, especially on fish, of contaminants introduced into storm sewers and thus to make evident, on a small scale, people's responsibility to prevent such events from occurring. (Alexander, 1999, p. 26)

2.4.3. Document Public History

Heritage trails provide an opportunity to celebrate both place and the people who have experienced, shaped, and cared for a place. Campbell and Smallenberg (1986) suggest that "people, through their very existence on the landscape, have some influence on how the landscape looks" (p. [5]). Thus, attempting to provide

a record of a community landscape by documenting how it was used and who shaped it "is a valuable contribution to local history" (Campbell and Smallenberg, 1986, p. [10]). As people and their needs change overtime, so too does the landscape. A heritage trail can serve to document this evolution of a landscape through time. Archeologist, Sandi MacFarland (1997), who has done research on the Nez Perce Historic Trail, also referred to as the Nee-Me-Poo Historic Trail states:

Several phases of human occupation can be seen in the landscape into the present. Perhaps the most obvious changes that have occurred have taken place in the last 100 years in conjunction with grazing, logging, fire suppression, and forest recreation. The land has changed to reveal different meanings. (p. 27)

While all landscapes record a community history, the built landscape offers a particularly interesting case. Often what is not built or recorded on the landscape speaks more about the social history of a place, than what is present. Urban theorist and planner, Dolores Hayden (1994), claims that, "cycles of development and redevelopment have worked to preserve the identity of the white male elite, while neglecting the history of ordinary working people, women or people of ethnic minorities" (p. 466). Politically powerful groups have succeeded over marginal groups in having their history entrenched in the landscape. This is evident in Vancouver where the city "is named after an English explorer and most streets, parks and neighbourhoods are named after white male politicians and industrialists" (Alexander, 1999, p. 24). Similarly, urban historian, Kimberly Brookes (1993), describes that it is difficult to find the names of important women in the built landscape of many cities and almost impossible to "learn the women's history of place" (p. 125).

A heritage trail offers an opportunity to enrich the urban fabric of a city by narrating a more socially inclusive history. For example, points along the trail can

bring to the forefront histories that have been neglected or underrepresented. In the Power of Place project in Los Angeles, the Embassy Theatre, recognized as an architectural landmark, was reinterpreted in terms of its importance to women's history, labor history and ethnic history (Hayden, 1994). A heritage trail offers an opportunity to recognize not only politically dominant groups, but all groups that have shaped a place. Under the slogan "Women Were There Too", the Boston Women's Heritage Trail project provided an opportunity to rewrite the history of Boston to incorporate significant events in women's history (Brookes, 1993). Similarly, the False Creek Heritage Trail in Vancouver will acknowledge First Nations historical presence in the area, as well as the history of thousands of industrial workers who labored in the sawmills, shipyards and manufacturing plants (Alexander, 1999). Heritage trails provide an opportunity to reverse the neglect of socially significant places, by acknowledging numerous histories and making these evident on the landscape.

2.4.4 Promote Dialogue, Learning & Stewardship

Heritage trails promote dialogue. This is achieved both in the process of their creation, and each time people stroll along the finished trail. Planning a heritage trail brings together different people and groups to share the stories and meanings they associate with particular sights and landmarks. It is an opportunity for individuals and organizations to engage in a dialogue about their city. Urban planner, Duncan Fraser (1989) describes how various government agencies and community organizations came together to plan Edmonton's Heritage Trail, in the early 1980's. A heritage trail through the landscape can also promote dialogue by asking insightful questions. Interpretive displays at sites along the trail can challenge old biases, and shed light on new pieces of local history.

Heritage trails also serve an educational function. Both the Historic Beach Walk Project in Olympia, Washington, and the False Creek Heritage Trail have public

education as a prime focus in the creation of the trails. Such trails provide an opportunity to teach something new, or reinforce existing beliefs. Interpretive displays can use public art, narration, photographs, or models to address countless themes related to the landscape. An interpretive display at Goldstream Provincial Park in Victoria, B.C. describes the life cycle of a salmon. Another display, in the forest trails on Cortes Island, B.C. documents the role of the steam donkey in the early logging activity on the island.

In-depth knowledge of place can lead both to better maintenance of existing places and more thoughtful plans for the future. Emphasizing the connections between human and natural environments can motivate public commitment to improving the local environment. The Association of Interpretive Naturalists suggests, "what we understand we value, we protect, and cultivate; and what we do not understand we neglect, waste, and fear" (McFarland, 1997, p.27). Displays of social and environmental history can serve to raise awareness, instigate reflection and promote a change towards more sustainable behaviour. Learning more about the natural and cultural resources in the local landscape is the first step towards community stewardship of these resources.

2.5 Heritage Trail Criteria

A Heritage Trail Can:

1. Capture the Distinctiveness of Place

- Identify what makes a place unique
- Recognize people, events and circumstances that have shaped place
- Acknowledge people's attachment to place
- Preserve and interpret natural and cultural features on the landscape

2. Promote Ecological Awareness

- Promote an ecological/holistic view of place

- Invite awareness of natural processes in urban areas
- Document environmental change in area where change actually occurred

3. Document Public History

- Document landscape change over time
- Record and make visible local history and culture
- Acknowledge groups that have been underrepresented on the built landscape
- Acknowledge numerous histories
 - Ethnic history
 - Women's history
 - Other
- Promote social justice

4. Promote Dialogue, Learning, and Stewardship

- Invite people to deepen their understanding of place
- Encourage community dialogue around significant sites
- Promote social and environmental education
- Promote stewardship of natural and cultural resources

2.6 Chapter Summary

A relationship exists between people and place. People feel an attachment to the places they inhabit. Likewise, places are altered and shaped by the activity of people on the landscape. Vibrant communities have a connection to their past and an awareness of their local ecology. Re-searching place is a means towards counteracting placelessness and enhancing community identity. It begins with affirming the importance of place and seeking to learn more about the natural and cultural processes occurring in local environments. This knowledge, shared between community members and with planners, allows for appropriate decisions to be made regarding the future management and use of places in a community.

The landscape provides an appropriate medium for learning more about place. It offers a visual record of a community's past, and evidence of how a community has changed over time. A community landscape is at the same time a heritage landscape. It embodies collective memories and contributes to the image and identity of a community.

A heritage trail, or walk through the landscape, provides an opportunity to explore and highlight what is unique to a particular place. Heritage trails can work to celebrate the distinctiveness of place, promote ecological awareness, document public history, and promote dialogue, learning and stewardship in a community. Interpretive displays at sites along the trail can discuss numerous themes, challenge existing beliefs, and educate community members and visitors on issues of importance in the local environment. The basis of a heritage trail is that it is native to place. It utilizes local knowledge in its creation, and encourages dialogue around significant places in a community each time people stroll the length of the trail.

Chapter 3: The UBC Landscape

3.1 An Opportunity for UBC

The UBC landscape is a symbolic and intriguing landscape. Different chapters in the peninsula's history include geologic history, cultural history, natural history, social history and more recently institutional history. A fusion of these various histories has influenced the particular character and identity of the place we call UBC. The landscape has been shaped by numerous natural and human agents, which have left a visual record on the landscape. Evidence of the last glaciation can be observed in layers of Quadra Sand in the UBC cliffs. Similarly, middens along the foreshore allude to Musqueam settlements in the area dating back perhaps 4000 years (Hlina, 1999). Stepping back in time even only 150 years the peninsula looked entirely different hidden under a dense forest. Today, this same site is home to the province's largest university with a student enrollment of 32,000.

Since the foundation of UBC in 1915, the history of the landscape has been closely tied with the events and activities of the university. Over the years, the landscape has been altered to meet the changing needs of a growing student body. This history of the university is documented in the archives by way of old yearbooks, early editions of the *Ubyyssey* student newspaper, and more recently through a large on-line collection of historic photos. However, the UBC landscape itself also offers an opportunity for interpreting history. The landscape serves as an appropriate medium for highlighting the stories of this place. One successful attempt at interpreting a piece of the UBC landscape can be found at the Trail 3 website (Rae, 1999). Graduate students in the faculty of English, working alongside Dr. Ricou, produced an environmental history of Graham's Gulley through a creative use of prose, poetry and photographs (Rae, 1999). Similar to the Trail 3 project, a heritage trail for UBC campus is an attempt to highlight what is distinct about the landscape. The stories shared at sites along the trail will raise awareness of the natural, social and cultural history of the landscape. The trail is more than an outdoor museum, it is a pathway that invites people to reflect on their own and others relationship to the landscape. The intended audience for this trail is, the visitor who is experiencing the landscape for the first time, and the student, faculty, or staff person, who has passed a site countless times without realizing its significance. The trail will seek to make evident numerous histories, to question, and to promote reflection. Payne (1997) suggests when interpretation is successful; people walk away with a new appreciation of place and a desire to learn more about it.

3.1.1 A Policy Framework

The University of British Columbia recognizes UBC as a unique environment. A Legacy and A Promise published by UBC Land and Building Services states, "the university's history, culture and natural setting combine to give the campus meaning" (1999, p. 8). Similarly, the recent UBC Landscape Plan (2001) acknowledges that the landscape is central to UBC's distinct character. Taking action in this direction, the university has promoted policies towards celebrating

and preserving the landscape's uniqueness. The mandate of the UBC Landscape Plan is to guide and direct stewardship of the landscape in a way that supports "a person's positive experience of UBC" (2001, p.1). One tool towards reinforcing and enhancing UBC's spirit of place is through the wise management of the university's natural and cultural legacy (UBC Campus Planning, 2001).

A specific place-making initiative supported by the Landscape Plan is an interpretive trail system. This network would consist of several trails or landscape walks addressing different topic areas. One particular topic area well suited to an interpretive trail is heritage. The Landscape Plan acknowledges that "the landscape serves our collective memory" and "it physically reveals and offers a place for celebrating UBC's heritage" (2001, p. 17). A heritage trail on the UBC campus would attempt to record and interpret pieces of the landscape's history. In doing so, a heritage trail would make stories, events and people of the past a living part of UBC's identity.

3.2 Consultation with Stakeholders

Planning a heritage trail necessitates entering into a dialogue with people who have a keen interest in, attachment to, and knowledge of a particular landscape. This is for two reasons. Firstly, individuals who care about a site or resource are the ones best able to offer a good interpretation. They are aware of the relevant stories and can share them in a manner that "inspires and provokes passion" (Payne, 1997 p.37). Secondly, holding discussions with interested parties allows for numerous perspectives, beliefs and values associated with the landscape to be expressed. Engaging in a dialogue with stakeholders, results both in a more interesting and socially just trail*.

The consultation process associated with the planning of a UBC heritage trail, consisted of interviewing people who were knowledgeable and personally interested in the history of the landscape. The process aimed to be inclusive, and recognized groups affiliated with the university, as well as, others whose attachment to the landscape was not tied to the institution. An initial brainstorming session resulted in names such as the AMS Student Association, the UBC Alumni Association, the Musqueam Nation and the Veteran Society. In

all, eleven in-person interviews were conducted with stakeholders and key informants who had an interest in the natural and cultural history of the landscape (Refer to Appendix 1).

The interviews were designed to be open-ended. They were guided by a flexible roster of questions leaving room for the interviewees to steer the discussion as necessary. The aim of the interviews was to gain insight into the following three areas:

1. To better understand different stakeholders/key informants interest in the natural and cultural heritage of the UBC landscape

What attachment/connection do you feel to this landscape? This question gave participants the opportunity to discuss their personal connection to the landscape. I was curious to hear over what time period the interviewees were affiliated with the landscape and why UBC was special to them. Also, it offered individuals who were representing different agencies an opportunity to share the mandate or mission of their groups. The responses from this discussion will be presented in Section 3.2.1. of this chapter.

2. To discuss the rationale for building a heritage trail on the UBC landscape

In Chapter 2 of the project, a rationale for building heritage trails was discussed as derived from literature sources. In the interviews, I was interested to hear what people at, and near UBC, thought about building such a trail on campus. What benefits/reasons do you see for building a trail on UBC campus? Do you think it is a good idea? I was curious to explore if there was support for, and interest in the idea. The discussion that arose around this topic will be presented in Section 3.2.2 of this chapter.

3. To brainstorm/identify significant sites and/or themes that could be incorporated into a heritage trail at UBC

Having explored people's attachment to the landscape and the rationale for building a campus heritage trail, I was curious to hear what particular sites and

themes could be included in such a trail. What special sites, events, landmarks, views etc. would be important to include in a UBC heritage trail? I was interested to hear what different pieces of the landscape's history people felt were significant and worth sharing with others. The results from this section will be discussed in Chapter 4.

*A socially just trail refers to a trail that incorporates the perspectives of diverse social and cultural groups in a community. For example, such a trail would acknowledge women or ethnic history on the landscape.

3.2.1. Attachment to the Landscape

It was evident in the interviews that many people have a strong attachment to the UBC landscape. For some, this connection is linked to the university and its history, while for others it is a more direct connection to the landscape itself. Some interviewees expressed personal memories of sites and events associated with the landscape. Frequently, similar stories were shared by interviewees. This confirmed the existence of collective memories.

For some individuals, the UBC landscape evokes childhood memories of fun and freedom. Residents of the UBC endowment lands, who grew up near the university, described:

UBC was like our backyard. We would play in fields where the wheat was as tall as we were and you could weave paths in any direction. It was all scrub fields and wooded areas then.

We used to have Brownies in the Tower of Union College and play badminton in the Armoury. When War Memorial Gym first opened there was great excitement...the Globe Trotters came to play.

Others individuals hold memories from their undergraduate years. A UBC alumni who is also a geography professor at the university expressed:

I remember as an undergraduate, there used to be a hut, near the Totem Park complex. You could peer through the windows, rather dirty windows of the hut and there were some wonderful Totem Poles, which are now in the hall of the Museum of Anthropology...it was rather a magical place.

Numerous times in the interviews, it was mentioned how university is among the most memorable years in a person's life. UBC alumni hold vivid memories of their years on campus: living at Fort Camp, lining up for books and writing exams at the Armoury, or heading down to Wreck Beach in the company of friends. A geography professor emeritus at the university recalls his early years teaching on campus:

I remember life around the Quad, it was always busy with activity. There used to be a notice board and everyone would come and get the news. You couldn't talk in the libraries you know, so people would carry their lunches to the Caf and sit and chat.

Many UBC alumni, both from early and more recent years hold a strong attachment to the campus. The campus was home for a period of their lives, and the landscape influenced the experiences they had. Likewise, students through countless intentional and non-intentional efforts shaped the campus that exists today. This holds true for past and current professors and staff on campus as well. These women and men lived their daily lives in this surrounding, and interacted with the place in countless ways. A planning professor emeritus described this connection between the landscape and the individual suggesting: Your learning and my teaching was part of the setting. If you had gone to Oxford, the experience would have been different.

While to some the landscape holds personal memories, others value the place's history and heritage as a result of their professional portfolio. These include keepers of historical records and institutional memories such as the UBC historian, the AMS archivist and the UBC Ceremonies and Events Office. Lastly, there are groups with a firm attachment and personal commitment to this landscape, which rests outside the scope of the university. Included in this group are: the Musqueam Nation, representatives from the Veteran Society, and the Wreck Beach Preservation Society. The UBC landscape rests within the

Musqueam's traditional territory. Thus, the landscape is not only a part of their history, but also a very real part of their culture. For members from the 15th Field Artillery Regiment, their interest in the landscape concerns the Point Grey Battery located near the Museum of Anthropology. The No. 1 Gun Emplacement is the only remaining intact coast artillery site from the Second World War. One concerned veteran said:

It tells a story of that period of B.C. and Canada's history. If you take that away there is nothing that people can come to see to remember the military side of the story.

Members of the Wreck Beach Preservation Society have also had a long attachment to the landscape. Since 1925, naturists have enjoyed the scenery and solitude offered by the beaches located under the Point Grey cliffs. In 1977, a society was formed to lobby for the continued preservation of the beaches and cliffs in their natural state.

3.2.2. Rationale for a UBC Heritage Trail

Many of the interviewees saw value in building interpretive trails that would explore the history of the landscape, and highlight significant moments of the past. Each interviewee described their rationale for building such a trail and suggested benefits that could be derived from such a project. Much of the discussion fell within three broad categories. The rationale offered by people interviewed for building a heritage trail on campus included: providing a link between UBC's past and the present, enhancing UBC's spirit of place, and supporting the educational mandate of the university.

Linking UBC's Past to the Present

Many of the people interviewed viewed heritage trails on campus as an opportunity to provide a link to the past. The UBC historian suggested that such a trail could offer, "a way to knit together the campus of previous periods and to capture in a physical way the history of the university". Many of the discussions centered around the history of the university, and the possibility of making it evident on the landscape. An underlying theme was the idea of continuity. Many

believed that the present can be enriched by retaining some of the past. Representatives from the Ceremonies and Events Office at UBC discussed the opportunity to acknowledge the layering and recycling of pieces of history on campus:

Looking back offers an opportunity to recognize where we have been and where we are going to. For example the Armoury no longer exists, but the beams were used in the C.K. Choi Building and in the Liu Building.

Several times in the interviews, people expressed the sentiment that the university is a familial place, it offers a sense of "home" for current students and even more profoundly for alumni. A representative from the Alumni Association suggested the university's history is similar to a family history, and expressed concern that, "we are losing a family history", by not recording and sharing with new generations of students, significant events from the past. A former resident of the University Endowment Lands who is also a UBC Alumni, saw a heritage trail as an opportunity to recapture a sense of home:

University is a special time in people's lives. Marking a trail allows one to remember a place that may not exist except in people's memories. UBC belongs to its alumni-and such trails allow alumni to reconnect.

Enhancing UBC's Spirit of Place

A recurring theme in the interviews was that the spirit at the university is not what it used to be. Interviewees went into great details describing periods in the university's history when students were invited to professors' homes for drinks and when the spirit of life on campus was active and jovial. Some interviewees suggested the loss of spirit of place on campus can be attributed to the university becoming increasingly a commuter campus, and the heavy emphasis on research rather than a commitment to students. A representative from the UBC Alumni Association suggested:

In the past students really lived here. There were fewer buildings but everyone was in them. Now with the privatization of a lot of buildings and buildings built

over night, there are more buildings, but you don't know who belongs to what. Students stay in one segment of campus and don't go out and explore what makes it all up.

A similar sentiment was expressed by a UBC Alumni who also worked as a staff person on campus:

In the past, once you were there, you were part of the university. Students attached themselves to the university. Today, there is not enough happening for students, nothing personal to feel attached to.

It was suggested that a heritage trail on campus could serve to recognize old traditions, as well as acknowledge emerging traditions on campus. For example, the yearly Storm the Wall event might in future generations be regarded as fondly as the Great Trek event is for current alumni. A representative from the UBC Alumni Association said:

A heritage trail allows for keeping those memories alive, keeping the memories and spirit of what makes UBC what it is. We really need to keep the history alive even if it is just a plaque saying this is where something was.

It was suggested the spirit of place on campus could be enhanced through a greater connection and knowledge of the landscape. Current students are often confined to one or two buildings and do not explore beyond their narrow area of campus. One former editor of the UBC student newspaper on campus suggested, interpretive trails could serve to "get people to go across campus".

The AMS archivist reinforced this idea, stating:

A heritage trail allows the possibility for students to explore the campus and to know about the place where they are.

Supporting the Educational Mandate of the University

Some of the people interviewed felt that a heritage trail was particularly suited to UBC, because this landscape is designated as a place of learning. A UBC planning professor emeritus said:

This is supposed to be a learning environment. The landscape in particular should promote this notion of education.

It was felt interpretative trails on the landscape could serve as a medium for learning. Such trails could enable students and visitors to learn more about the history of the landscape, and serve to enhance the relationship between place and learning.

A professor of geography at the university offered the following rationale as to why a heritage trail was particularly relevant to a landscape that supports a university:

The university to some degree is a symbol. It is a symbol of the larger society. Any landscape is symbolic at a certain point, but this one is particularly symbolized because it is intended to be a focus. It's intended in a certain way to catch up and represent some of the things that are going on in the larger society. That's why you get something like the Museum of Anthropology here, that's why you have the Longhouse here. And so a trail has the opportunity to think about or to lead people to think about the sort of symbols that are particularly relevant to this part of the world. And I suspect the campus of UBC can do that as powerfully as any in a short walk.

3.3 Chapter Summary

The UBC landscape is a symbolic and intriguing landscape. It has been shaped by numerous natural and human processes, which have left a visual record on the landscape. While the history of the university is documented in various written and photographic sources, the landscape itself offers an appropriate medium for interpreting history. The University of British Columbia has recognized the distinct character of the landscape, and has promoted policies towards celebrating this uniqueness. A UBC heritage trail would form part of a proposed interpretive trail system for the university campus.

Planning a heritage trail necessitates consulting with people who have an attachment to, and local knowledge of, a particular landscape. The consultation process for planning the UBC heritage trail consisted of conducting eleven interviews. The interviews were designed to gain insight into three areas: to understand different people's interest in the natural and cultural heritage of the UBC landscape; to discuss the rationale for building a UBC heritage trail; and to brainstorm site or themes that could be incorporated into the trail.

Through the interviews, it became clear that many people feel a strong attachment to the UBC landscape. For some, this attachment is linked to the history of the university. For others, it is a direct connection to the landscape itself. People interviewed described both individual memories associated with the landscape, as well as collective memories shared by others in their particular group. Reasons offered for building a heritage trail on campus included providing a link between the university's past and present, enhancing a sense of the spirit of place on UBC campus, and supporting the educational mandate of the university as a place of learning.

Chapter 4: Trail Recommendations

In discussions with stakeholders and key informants it became clear that there are numerous topics and themes related to the UBC landscape which could be made visible through interpretive trails. Each of the people interviewed had a store of sites and memories that they felt were significant and worth sharing. The heritage trail presented in this chapter is one possible scenario for a trail that pulls together sites and themes from different sources to tell one story of the landscape.

The first part of this chapter will include a detailed description of a heritage trail for UBC campus. The trail will be informed by the theory discussed in Chapter 2 of the project, and will make use of the insight derived from the interviews. The four heritage trail criteria presented in Section 2.5 will provide the guiding framework for the proposed trail. The UBC heritage trail informed by these criteria will seek to: capture the distinctiveness of place, promote ecological

awareness, document public history, and promote dialogue, learning and stewardship. The substantive material related to sites along the trail, will be based on ideas shared in the interviews. Following this, the latter part of the chapter will provide recommendations for other trails, addressing different topic areas, which could be researched and developed as future interpretive trails on the UBC landscape.

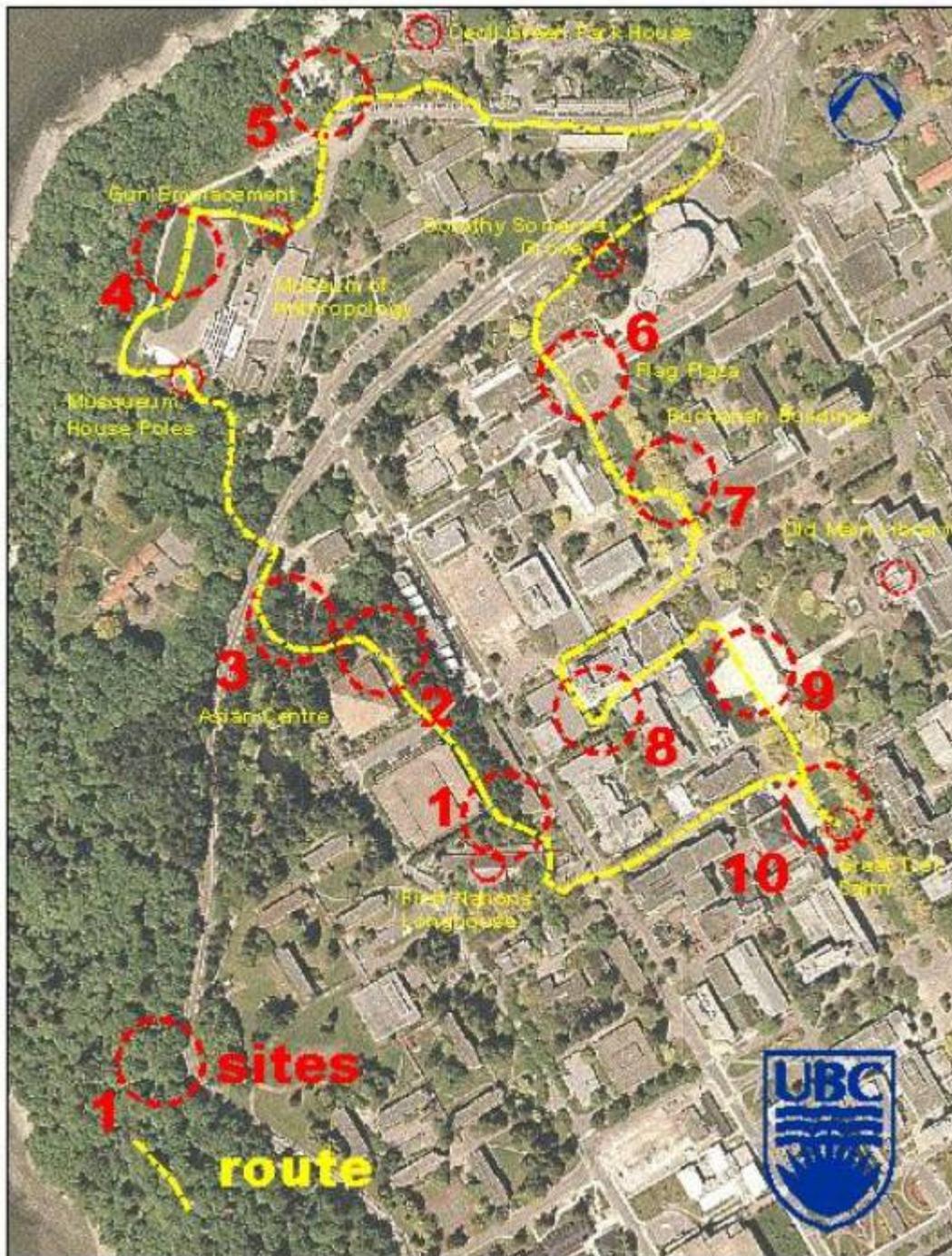
4.1 A UBC Heritage Trail

The proposed heritage trail will acknowledge diverse themes relating to the human-environment interaction as manifested in the landscape, and contributing to different people's sense of place at UBC. The trail will be located in the North West corner of campus. It will make use of existing paths and walkways. Some of the pathways will consist of dirt or gravel trails, such as those through wooded areas, while other stretches of the trail will be paved. The trail will form a loop that will link ten sites (see Figure 1). The location and significance of each site will be discussed in the following section. Existing or planned interpretive displays adjacent to the trail will also be marked on the map and noted in the written narration of the trail. It is estimated the trail will take approximately an hour to an hour and a half to walk at a leisurely pace.

Numerous mediums of interpretation exist to help convey the significance of sites along a heritage trail. These include audio recordings that can be listened to through a headset, brochures and relevant maps that facilitate self-guided walks, virtual websites that allow access to virtual walks, and finally fixed markers on the landscape which provide on-site interpretation. Each medium offers advantages and disadvantages. It was not within the scope of this project to determine what particular medium of interpretation would be best suited for this trail. However, a particular advantage of fixed markers on the trail is that it provides interpretation both to the visitor who is seeking this information, as well as to the random passerby who stumbles across a sign and learns something new.

The UBC Heritage Trail Map

Figure 1: Map of the Proposed UBC Heritage Trail



(Source: Andrew Wilson, UBC Campus Planning and Development)

The UBC Heritage Trail Description

The trail begins on West Mall just North of the First Nations Waterfall. A set of steps leads to the grassy area behind the First Nations Longhouse (Site #1). From here, the trail heads north through the patch of forest between West Mall Annex and the Fraser River Parkade. The trail crosses Memorial Road and proceeds into the gardens in front of the Asian Center to the Japanese Bell Tower (Site #2). The trail continues west and then north to the forested area (Site #3) between the Nitobe Gardens and Liu Center for Global Studies. The trail crosses North West Marine Drive and heads east to the entrance of Beach Trail 4. The trail veers to the right towards the Parking and Security Services Building, (several old growth stumps can be seen in this patch of forest) and joins the trail leading behind the Museum of Anthropology. The trail passes through the Musqueam House Poles and proceeds to the hill behind the Museum (Site #4). From here a short diversion south off the trail leads to the interpretive display of the No.1 Gun Emplacement.

The trail continues east towards Cecil Green Park Coach House and stops at the tip of the cliff restoration project (Site #5). The trail follows Cecil Green Park Road, past Mary Bollert Hall and crosses North West Marine Drive entering the gardens at the foot of the Chan Center. The trail meanders through the trees and leads into the Rose Garden, before heading up the stairs towards the Flag Pole (Site #6). The trail continues down Main Mall and stops in front of Buchanan A (Site #7). From here, the trail continues west across the Wyman Plaza, passes the Old Administration building and loops around the Auditorium to the space between the Auditorium and the Mathematics building, formerly known as "the Quad" (Site #8). The trail proceeds back to Main Mall and continues south, stopping to view Main Library to the east and Howe Sound to the north (Site #9). Continuing south on Main Mall, the trail stops on the paved plaza in front of the David Lam Library (Site #10). A stones throw to the east is the Great Trek Cairn for which an interpretive display is currently being designed. Proceeding west on Agricultural Road to West Mall completes the loop.

4.2 Discussion of Heritage Trail Sites and Associations

There are ten proposed sites for the UBC heritage trail. In this section, each site will be discussed in detail. The format, for the description of each site, will consist of five components.

1. Site Title

The title for each site has been chosen to reinforce the idea that a heritage trail is, in effect, a walk through numerous landscapes. The word "landscape" or "territory" is found in the title of each site along the trail.

2. A Figure

The description of each site consists of a photograph or image. The photograph may present a structure found at the site, a view that can be seen from the site, or an image documenting a piece of history associated with the site. These photographs have been included for two reasons. First, they reinforce and support the ideas presented in the text. Second, the photographs give the reader a taste of the visual experience that can be fully appreciated by walking the length of the trail.

3. Site Location

The site location describes a vantage point from which the landscape being described can be experienced. In addition, the site location suggests an appropriate place for locating an interpretive display or marker on the landscape.

4. Historical Significance

The ideas found in this section were discussed in one or more of the interviews, and in some cases, were referenced further in written sources. The historical significance of each site will be discussed. It will consist of a series of facts detailing important dates, events, people, circumstances or themes relevant to the particular landscape. In some instances, the material described is confined to a particular time period. In other cases, the significance of the site will be explored as it unfolded over time.

5. Landscape Reflection

A brief landscape reflection for each site will seek to achieve three things. First, it will suggest the reason for the site's inclusion in the heritage trail. Each site contains a link back to one of the criterion for a heritage trail presented in Section 2.5 of the project. Second, the reflection will consider the human-environment interaction as is manifested on the UBC landscape. For example, how has the landscape influenced human activity? Similarly, how has human activity affected or shaped the landscape? Third, the reflection will stimulate interest for reading other landscapes. For example, how might what you learn at this site inform you relative to the experience of other places? It will invite the reader to think critically when experiencing landscapes and to consider themes discussed in the UBC heritage trail that can be applied to other landscapes.

Site #1: Landscape as Culture

*At request of our colleagues at the First Nations House of Learning, the section on sweat lodges as part of this heritage trail has been removed from this paper in November 2008. Photographs of sweat lodges and promotion of sweat lodge ceremonies through print or electronic media are counter to the teachings that the sweat lodge keepers carry. The sweat lodge ceremony is an intimate spiritual practice, and should not be included in a heritage trail.

Site #2: Landscape of Intolerance and Inclusion



Figure 3: The Pacific Bell Tower

Location: Gardens in front of the Asian Center

Historical Significance:

The UBC landscape has a distinct Asian influence and character. This is evident in the presence of particular buildings on campus and in their design. The C. K. Choi Building, completed in 1995 houses the Institute of Asian Research, while the Asian Center, built in the style of a traditional Japanese farmhouse, holds the largest collection of Asian language books in Canada (UBC Ceremonies and Events, 2000). Located nearby, the Nitobe Memorial Garden is said to be one of the most authentic Japanese gardens outside of Japan (UBC Ceremonies and Events, 2000). Today, the University of British Columbia celebrates numerous connections with universities and scholars in Asia. However, relations across the Pacific have not always been open, and the university's position to students of Asian decent has not always been amicable. In the 1930's Asian residents in British Columbia had not yet been granted the right to vote, and the opportunity for a Japanese or Chinese Canadian student to enroll in a professional program such as medicine at UBC, was non-existent (Former editor of the Ubyyssey). During the Second World War, racial animosity escalated as Japanese Canadian

men were "kicked out" of the COTC (Canadian Officers Training Corp) on campus, and seventy-two Japanese Canadian students enrolled at UBC were barred from continuing their studies (Clark, 1998, p.23). Anti-Japanese sentiments also played out physically on the landscape as students vandalized the first Japanese Gardens on campus (UBC Geography professor).

Landscape Reflection:

This site demonstrates how the landscape records the social history of a place. The landscape provides evidence, in a physical sense, of who is included, and who is excluded. For example, periods of intolerance and racism towards particular groups in society are marked by vandalism of property, graffiti, signs and the lack of recognition of these groups in the built landscape. A newcomer to Vancouver in the 1890's, relying only on sight, could easily comprehend the social rank of Asian immigrants in the city. Signs posted in front of cafés, laundry mats and other public venues restricted access to Asian immigrants. Likewise, evidence of inclusion of particular social groups can be observed in the built landscape. Building and open space design, the presence of monuments, and the names given to buildings, streets or parks all offer an opportunity to acknowledge particular people or groups in the city. Experiencing the landscape is similar to reading a text, one can decipher past and present influences that have shaped a place.

Site #3: Relics of a Landscape



Figure 4: An Old Growth Stump

Location: Forested area between the Nitobe Memorial Garden and the Liu Center for Global Studies

Historical Significance:

The UBC landscape was once entirely covered by a dense forest of cedar, western hemlock, big leaf maple and douglas fir, along with countless plant, animal and fungi species. These stumps and several others found further along the trail are relics of the original landscape. Their size suggests they are between 700 and 1000 years old (Geography professor). Observing closely, one can see the springboard marks where loggers stood to fell the tree in the 1880's.

Landscape Reflection:

Humans have drastically altered the natural landscape. In B.C. thousands of acres of old growth forest have been cleared, and numerous species have been driven to near extinction. Uncontrolled pollution and damming great rivers to extract hydroelectric power has interfered with the natural spawning cycle of salmon. The result is a ripple effect. Bear populations have been affected, and the forests near salmon bearing streams that rely on salmon carcasses for fertile soil have been impacted. A simple human action can have far reaching effects on

the natural world. Consider for example, it takes only a few minutes to cut down a tree that took 1000 years to grow. For much of human history, an anthropocentric worldview has placed humans above, rather than in nature. Today, ecology is challenging this worldview. Countless decisions made each day invite us to be stewards of our local environment. Are you up for the challenge?

Site #4: Layers on the Landscape



Figure 5: View of the landscape north of the Museum of Anthropology

Location: North of the Museum of Anthropology

Historical Significance:

Until 1950, this site, on the Point Grey Cliffs was valued as a strategic military location. It offered a vantage point from which to protect the port of Vancouver. With the threat of war in 1939, the Point Grey Battery was constructed and was in full operation until 1944. The Battery included gun emplacements, underground magazines, connecting tunnels, and a camp with living quarters, a mess and recreational facilities (Museum and Archives Society). When the threat of war subsided, the buildings were turned over to the university and became a second residential unit on campus named Fort Camp (UBC Archives, Buildings

and Facilities). Remembered as a place with much esprit de vivre, Fort Campers have fond memories of the years spent studying and socializing in this location. In 1974, the Museum of Anthropology was constructed on top of the Point Grey Battery. Evidence of this can be seen inside the Museum where Bill Ried's famous artwork *The Raven and the First Men* sits on the concrete platform of what was once a gun emplacement (Representative from the Veteran Society). Today, there are efforts to restore No. 1 Gun Emplacement, which remains the only intact artillery site of Vancouver's harbour defense during the war (Museum and Archives Society).

Landscape Reflection:

The landscape records change through time. Like layers on a cake, different features on the landscape show evidence of different time periods. When the threat of war was great, it was decided the best use for the cliff-top property at Point Grey was an artillery site. When the threat of war subsided and the numbers at the university skyrocketed, due to returning war veterans, it was decided that the area known as Fort Camp should become a residential unit. Changing needs dictate how the landscape is altered and modified. At times, conflicting opinions exist over what features of a previous landscape to preserve. One social group may value a certain feature and wish to see it preserved, however, there may be pressure from another group to have new development or a changing use on the same site. The development of a town or city over time is not coincidental. Choices are made over what to preserve or not preserve, build or not build. Each choice is guided by a certain value set.

Site #5: A Landscape in Flux



Figure 6: Erosion of the Point Grey Cliffs at Towers Beach
(Source: UBC Archives)

Location: The top of the recently completed cliff restoration project, adjacent to the Cecil Green Park Coach House

Historical Significance:

The Point Grey Cliffs are a defining feature of the UBC landscape. They evoke a sense of awe and fear, humility and wonder as one contemplates the thought of standing on unstable terrain. The cliffs, which sit 200 feet above the bedrock, are deposits of marine sand and silt laid down in the last interglacial period (Rae, 1999). Over time, erosion, floods, and wave action have kept the cliffs in a state of flux. In 1935, a flood swept 100,000 cubic yards of sand and debris to the foreshore and left Graham's Gully in its wake (Rae, 1999). Likewise, human intervention on the cliffs has at times accelerated cliff erosion, and in other circumstances tried to control it. When the forest was cleared in the 1880's, skid trails in ravines along the cliffs were used to transport logs to the water (UBC Geography professor). Similarly, children living in the university endowment lands remember Sunday afternoons spent sliding down the sandbanks (Resident

of the University Endowment Lands). The decision to locate the Museum of Anthropology on the cliffs sparked great controversy. Geologists opposed the idea pointing to the fact that it would only increase cliff erosion. In recent decades, countless dollars have been spent on erosional control measures intended to protect the university's cliff top properties (Clarke, 1999). Projects include berms built on the foreshore in the 1970's and 1980's, and more recently a 1.6 million dollar cliff restoration project intended to stabilize a small portion of the cliffs against a 1 in 70 year flood.

Landscape Reflection:

This site serves to document environmental change in the area where change is occurring, and to raise greater awareness of a natural process that continues to shape the UBC landscape. This site manifests the human-environment interaction on the landscape. Human activity on the UBC cliff tops continues to cause erosion, and to try to control it. At the same time, the natural process of erosion cannot be stopped. The situation on the Point Grey Cliffs resembles a game where one opponent is seeking to predict and mitigate the opponent's next move. Who will win? The situation also leads one to ponder, what right do humans have in trying to resist natural processes? While the university believes that the landscape and views are assets to be exploited (Clarke, 1999), other groups, such as the Wreck Beach Preservation Society, believe that preserving the landscape in its natural state is an ecologically just alternative to large-scale human intervention.

Site #6: Contested Territory



Figure 7: Clashing Students and Police at the APEC Summit
(Source: Clark, 1998, p.109)

Location: North end of UBC campus in view of the Flag Pole

Historical Significance:

In January 1997, President Strangway announced that UBC would host the Leaders' Summit as part of the Asia Pacific Economic Cooperation (APEC) conference. This Summit would bring to campus leaders from Pacific Rim countries to discuss free trade issues. Included in this group were leaders such as Indonesian President General Suharto and Chinese President Jiang Zemin, both responsible for numerous human rights violations. This decision was made without consultation with students or the university community (Clark, 1998). On November 25, 1997, a mass demonstration occurred on campus as several thousand people joined to protest the APEC Summit. Anti-APEC supporters included UBC faculty, staff, and students, as well as students from other post-

secondary institutions and interest groups. Clark (1998) describes the events of the day suggesting:

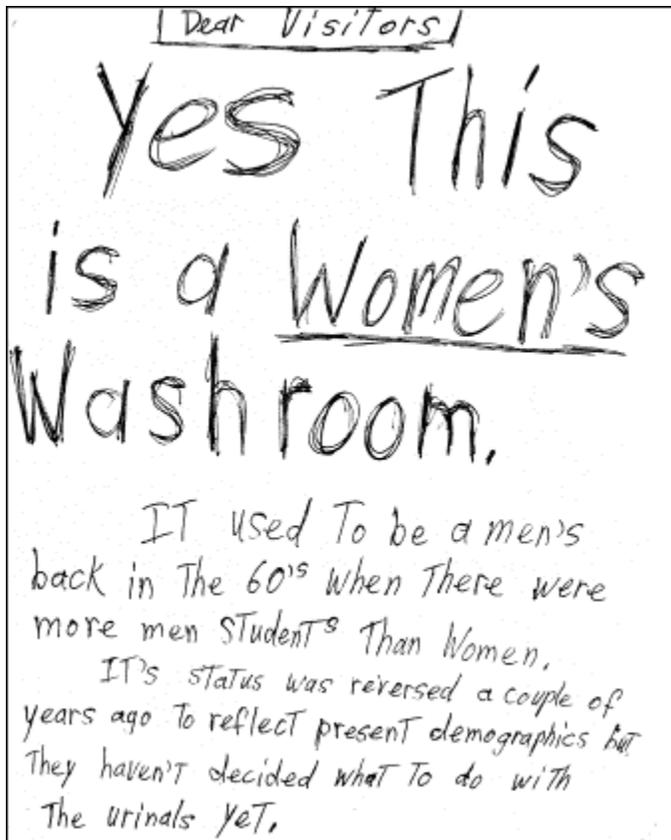
What should have been a huge show of support for human rights, turned into terrified chaos as the RCMP used pepper spray to disperse students. Dozens of protesters were arrested and many more embittered by what most considered to be excessive use of force from the police. (p. 109)

Landscape Reflection:

This site serves to record and make visible a piece of local history on the UBC landscape. The APEC crisis demonstrated the existence of conflicting ideologies on campus. The university's administration focused on dollar benefits and prestige in welcoming the APEC leaders to campus, while anti-APEC supporters protested the liberal ideology that caters to the market, not people. It is interesting to note that both sides in the APEC struggle marked their territories physically on the landscape. Students, painted rings on the pavement around the Goddess of Democracy, to mark out a symbolic APEC Free Zone. In the other camp, the Pro-APEC territory was marked with barricades, fences and blockades. On the day of the APEC demonstration, this site, near the Flag Pole, resembled a police state as riot squad police and dogs restricted access to the north end of campus. Chants were shouted, tear gas was sprayed, and the next week everything appeared back to normal with no trace of the event left on the landscape.

Site #7: Changing Landscapes

Figure 8: Graffiti from a Women's Washroom in Buchanan B



Location: On Main Mall in front of Buchanan A

Historical Significance:

Since its beginning, UBC has been a co-educational institution. However, for much of the university's history, women have held a secondary position in relation to their male counterparts. One UBC alumni recalls how "large classes in English and Mathematics were segregated by sex so that the men were instructed by Dr. Sedgewick and Dean Gage, while we women had lesser luminaries" (UBC Alumni Association, 1987, p.21). The social expectation was that women would become homemakers, and did not need a rigorous education. Some deemed it unfair to devote resources to women and "prevent some other student from learning the fundamentals of his life work" (Stewart, 1990. p. 95). While no formal prohibitions at UBC prevented woman from entering a particular field, social barriers discouraged women from studying in conventional male fields such as applied science (Stewart, 1990). In the 1970's women began to question the gender inequality prevalent on campus. A 1972 study conducted by

the Women's Action Group concluded that: women constituted a small portion of the faculty, women were paid less than men in every academic rank (the same held true for women staff on campus), women occupied fewer administrative positions, and UBC educated fewer women than men (Clark, 1998). Except for two years during the First World War, 1987 was the first time the number of women undergraduates at the university exceeded the number of men (UBC Archives, Student Enrolment Figures). It was also the year UBC appointed the first female Dean with academic duties (Clark, 1998).

Landscape Reflection:

This site highlights a piece of public history by acknowledging women's experience on the UBC landscape. The interior design of Buchanan B, with double the men's washrooms compared to women's washrooms, provides physical evidence that the university was prepared to educate more men than women. As the ratio has changed, buildings on campus have been modified to reflect the present reality. In numerous cases, a close observation of the built landscape can shed light on groups that have been acknowledged, and those that have been underrepresented. For example, few buildings on campus record women's presence at UBC. Only two female residences in Place Vanier, in addition to the Dorothy Somerset Studio, and Mary Bollert Hall, are named after women. The names Evelyn Lett and Isabel MacKinnes, given to two playing fields on campus, may also be lost when the fields are redeveloped. Design details (such as the number and location of washrooms in a building), mirror social attitudes and demonstrates the level of inclusion of different groups in society. Similarly, the names given to buildings, streets and parks are not coincidental. They are chosen to honour particular people or groups.

Site #8: Landscape of Memory



Figure 9: The Heart of Campus in 1929

(Source: UBC Archives)

Location: The space between the Old Auditorium and the Mathematics Building

Historical Significance:

In 1925, the Quad flanked by the Arts building on one side (now the Mathematics Building) and the Auditorium on the other was the social center of campus. One UBC alumni recalls, "nearly everyone crossed the quad several times a day, stopping to look at the long notice board which ran down the center (UBC Alumni Association, 1987, p.37). The Auditorium housed the favorite eating spot the "Caf", the bookstore, offices of professors and the main lecture hall. It also held space for clubs such as MUSOC (UBC Music Society), which still holds meetings in this building. The Auditorium along with the Arts, Aggie, Applied Science and Administration Building were semi-permanent structures built in 1925 and designed for or a life of twenty-five to forty years. Nearly eight years later, these buildings are all still in use.

Landscape Reflection:

This site serves to capture the distinctiveness of place, by recalling the UBC campus of a previous time period. Today, walking around the six semi-

permanent buildings reminds one of how small and intimate the campus was in 1925. These buildings, particularly for early Alumni, bring back numerous memories of life on campus during the early years of the university. While the "original six" are still in use today, there are mixed opinions as to what should be their future. Some feel these structures are past their time and should be demolished to allow space for new buildings. Others claim these buildings hold a piece of campus history that should be preserved. A landscape often holds places of memory associated with a group of people or a particular time period. Highlighting sites or structures that evoke fond memories and sharing these with newcomers and visitors can add to a sense of the spirit of place in a community. Different methods for keeping memories alive include preserving heritage structures or incorporating pieces of the original landscape into the new site.

Site #9: Landscape of Learning



Figure 10: Main Library in the 1920's
(Source: UBC Archives)

Location: On Main Mall, with a view to the east of Main Library and north to Howe Sound

Historical Significance:

No one can deny the natural beauty of the landscape. UBC is defined by its position on the peninsula surrounded by water on three sides and with spectacular views towards Howe Sound. An early plaque on campus described the setting as a "cathedral of nature" (UBC Geography professor). When British Columbia decided to build a university, a decision was purposely made to locate the university in a remote site out of town (UBC Planning professor emeritus). This decision was informed by the English tradition that higher education necessitated an idyllic setting. It was felt that intellectual fervor and pursuits in higher education required a pristine environment detached from the social, political and economic chaos of urban centers.

At the same time, another conception of learning was entrenched in the UBC landscape. The gargoyles, located above the entrance to UBC's Main Library, suggest a different philosophy regarding the role of education in society. The two small figures, cut into the stone façade, include "a monkey holding a book labeled "Evol" (for evolution), and a bearded man holding stone tablets labeled "Funda" (for fundamentalism) (UBC Archives, Buildings and Facilities). These figures serve to commemorate the 1925 Scopes Monkey Trial in Tennessee, where a teacher was prosecuted for teaching evolution in school (UBC Archives, Buildings and Facilities). These icons symbolize the important role the university has in continually questioning the status quo and working towards the betterment of society.

Landscape Reflection:

This site can serve to encourage community dialogue around the theme "landscape of learning". The University of British Columbia is situated in its present location because of the particular setting offered by the Point Grey site. In the 1890's, the landscape appeared to be an ideal place for learning. However, one can question what kind of learning was envisioned on the landscape, and

how has the notion of learning changed through the years. Is the role of the university to remain detached from, and above the rest of society, a fortress on the hill so to speak? Or, should the university further knowledge by actively pursuing connections with people and communities outside its boundaries?

Site #10: Landscape as Playground

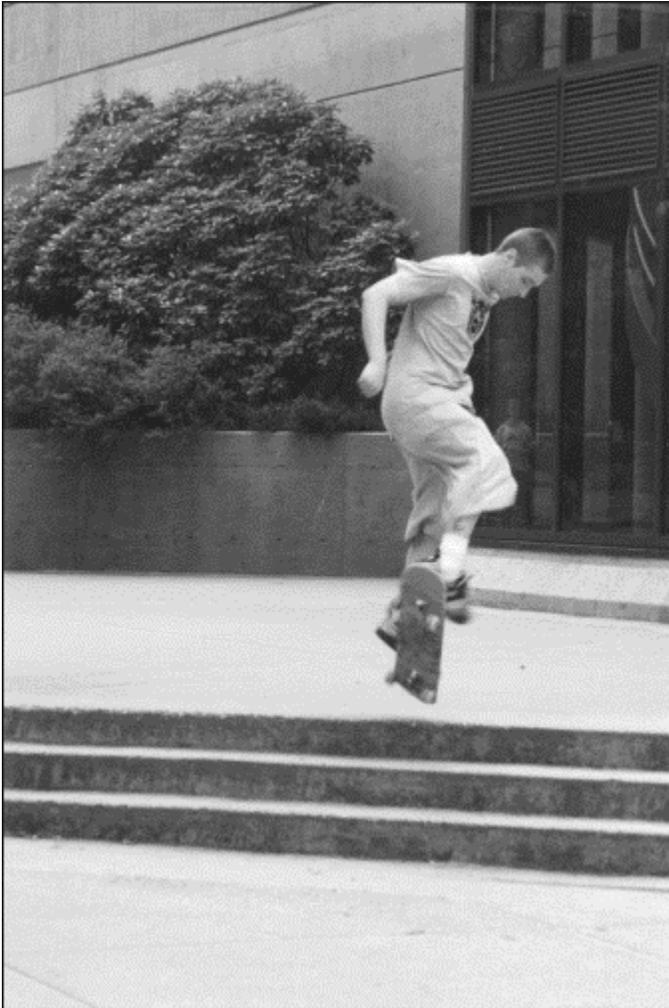


Figure 11: A Student Skateboarding at UBC

Location: On the plaza in front of the David Lam Building

Historical Significance:

To children who grew up in the University Endowment Lands, the UBC landscape marked a place of fun and freedom. Many remember when south of University Boulevard was simply farmland with several barns and open fields (Resident of the university endowment lands). Children would take long hikes to

the Japanese Garden, spend hours riding their bikes and play at the gun emplacements. Having UBC facilities close by was like having a pool, bowling alley and theatre in one's backyard. Children would spend summers at the outdoor pool, afternoons bowling at War Memorial Gym, and celebrate birthdays at the original Freddie Wood Theatre watching a play. Children and adults remember the excitement of events on campus that vibrated through the whole community such as the British Empire Games in 1954, and Princess Margaret's visit to campus (Former resident of the university endowment lands). Similarly, children remember the presence of people on campus such as Joy Coghill, whose acting career started at Freddie Wood Theatre, and Mungo Martin who spent time carving Totem Poles at the Museum of Anthropology (Resident of the university endowment lands). Today, it is still common to see students catching a few hours of fun with their skateboarders, or simply laying out on a stretch of grass on campus.

Landscape Reflection:

This site serves to capture the distinctiveness of place by acknowledging different people's attachment to the UBC landscape. Every landscape holds multiple meanings. It is valued for different reasons, by different people. No two people experience a landscape in the same way. Through the eyes of a child, the world looks entirely different, than through the eyes of an adult. Memories and attachment to a place may be unique to one or a few persons, for example, the place where a couple first met. In other cases, there exist collective memories of important places or events, for example Arts County Fair or celebrating the end of exams at Wreck Beach. While to some the UBC landscape will always be a place of learning, to others it will be remembered and valued in countless memories as a place to play and roam free.

4.3 Recommendations for Future Trails

During the interviews, it became clear that there is a diversity of themes that can be interpreted and shared in relation to the UBC landscape. Some of these were

acknowledged in the proposed UBC Heritage Trail, while others will be presented in this section. This section will provide recommendations for future interpretive trails and similar projects. The information will be presented as it was recorded in the interviews, and thus, has not been researched in depth. The intention is that this information may provide a basic groundwork for those willing to pursue this initiative further. The list of sub-themes suggested in the following sections is in no way exhaustive; rather it is intended as a sample to spark further interest.

4.3.1 A Nature Trail

Nature was a recurring theme in many of the interviews. UBC is distinct due to its position on the Point Grey peninsula. The landscape offers spectacular views towards Howe Sound and supports a rich array of vegetation. While some of the species are native to the landscape, others have been introduced with the development of the campus. An interpretive trail focusing on the topic of nature could explore the numerous connections between the natural landscape and the university. The trail could also document how the landscape has changed with the university's presence.

A nature trail could incorporate the following sub-themes:

- The native vegetation of the peninsula
- The rationale for locating the university at Point Grey
- The existence of the UBC Endowment Lands: modeled on the American Land Grant Colleges; informed by the philosophy of making land produce a cash flow for the university.
- Sharp & Thompson's original campus design: based on an axis of symmetry which held little relevance to the topography of the site
- The university's early roots in agriculture and farming
- Frank Buck's contribution to the landscape: selecting and planting a particular vegetation on campus
- The history of campus plans and how they informed campus development
- The loss of green space/open space as the campus expanded
- Information on selected trees, bushes and plant species on campus

4.3.2 A Student History Trail

There is an opportunity on campus to record the events, sites and stories that are particularly relevant to students. Over the years, students have enhanced the spirit of place on campus by giving meaning to particular sites, and starting new traditions. A trail on the theme of student history could highlight people and events in UBC student history (refer to Appendix 2). Similarly, the trail could highlight periods in student history such as, the pro-war years of the 1930's, and the student protest era of the 1970's. Finally the trail could acknowledge circumstances that distinguish the UBC student body from other universities. People and groups who could be involved in planning such a trail include past and current students, representatives from different student clubs on campus, the Alma Mater Society Archivist, the university historian and the UBC Alumni Association. Additional resources related to student history on campus include the Totem Yearbooks, the Ubyyssey student newspaper, and other works authored by alumni of the university.

A student history trail could incorporate the following sub-themes, sites and/or events:

- Students' effort in raising funds for numerous buildings on campus (refer to Appendix 3)
- The Grassy Knoll: created by the soil removed to build the outdoor swimming pool; provides a natural meeting place, an amphitheatre for watching special events such as Storm the Wall
- Engineering Cairn: site of student rivalry; painted frequently by students in various faculties to claim territory and recognition
- The Great Trek Cairn: marks student commitment to building the university
- Brock Hall: the first UBC student union building built in 1940 and paid for largely by funds raised by the AMS
- The 1968 student occupation of the Faculty Club led by U.S. hippie leader Jerry Rubin; led to campus reforms
- The APEC Summit student demonstration
- The Pit Pub: advocated for by David Suzuki; first student pub on campus and a favorite student hang out
- Sedgewick Library: a favorite sleeping spot for students
- AMS Dog Barn: the building was planned for demolition in 1982, but was saved by a petition started by Prof. Jan de Vries and a students' referendum
- UBC Steam Tunnels: legends and myths associated with the tunnels

4.3.3 A Building History Trail

A trail that could address building history was strongly supported in the interviews. Many people felt it could serve to document the physical and social history of the institution. The trail could connect people with principle buildings and shed light on the campus of previous periods. One interviewee suggested that the success of such a trail would rest on it being able to share a "positive emotive history" of the buildings on campus (UBC Alumni). It was put forward several times that such a trail should not only discuss architectural details relevant to the buildings, but also the anecdotal stories associated with the site or the person after which a building is named.

People and groups who could be involved in planning such a trail include long-time residents of the university endowment lands (who saw the campus change over time), UBC alumni, current and past professors, the UBC historian and AMS archivist, the UBC Alumni Association and the UBC Ceremonies and Events Office.

A building history trail could incorporate the following criteria:

1. The date the building was built
2. What existed/occurred on the site prior to the building

The Old Stadium was located on the site of the present SUB. There are still a few trees standing that used to line the track. (UBC Geography Professor)

3. The particular architectural style/influence which informed the building

Green College was inspired by the Oxbridge medieval tradition blended with a modern west-coast style. (UBC Geography Professor)

4. Former uses of the building

The AMS Dog Barn built in 1920 was intended to house the horses needed for plowing the fields, later it housed research animals for several university departments (AMS Archivist)

5. The significance of the building to students, faculty, and others close to the university

War Memorial Gym was a favorite spot for students and neighbours because of the bowling alley. (Former Resident of the University Endowment Lands)

6. Anecdotal stories associated with the building, the time period in which it was built, or the person whom the building is named after

Sharp & Thompson, the architects who designed the Main Library were two young Scots who met accidentally on the train across Canada. They entered the design competition for the library and for their prize became the university architects from 1930-1960. (UBC Planning Professor Emeritus)

7. Social spaces, public spaces associated with particular buildings

8. Events associated with particular buildings

4.3.4 Memory Lane Project & Interpretive Center

A memory lane project could serve to create a legacy of memories on campus. Such lanes could be developed as an extension of the student history trail or the building history trail. These lanes could be permanent or rotating. They could be marked on the landscape or made visible at an interpretive center. Many people, particularly, alumni have fond memories connected to the UBC landscape.

Temporary or rotating displays could be used to share the stories, legends and memories of alumni, former faculty, staff, and people who had an attachment to this landscape. Such a project would add to the spirit of place, and make vivid in a very real way the human connection to the landscape.

One possibility is that this project could be linked with alumni reunions. For example, prior to a reunion, an invitation could be published in the Trek magazine or Alumni newsletter inviting several alumni to be coordinators for a memory lane project for their year. They could decide how best to approach their cohorts. During the reunion, personal photos (as well as photos from the archives), newspaper clippings, and narratives could be collected and displayed. The displays could change yearly, with the reunion, or every several years depending on the interest in the project. The idea is that the Alumni would be able to recapture and share memories amongst themselves, and also leave

something for the current generation of students and visitors at UBC. In this way new chapters of the university's history would be written and preserved.

An interpretive center on campus could serve to display the proposed memory lane projects, as well as provide information on the other interpretive trails that will be planned for campus. A possible location for an interpretive center is near the original heart of campus, possibly in one area of the Old Auditorium.

4.4 Chapter Summary and Concluding Remarks

There are numerous stories and themes related to the UBC landscape that can be highlighted using the medium of interpretive trails. The proposed UBC heritage trail offers one example of landscape walk that links ten sites. Each site shares a story unique to the UBC landscape. The trail seeks to acknowledge different groups' attachment to the landscape, and makes evident the human-environment interaction, as it is manifested on the landscape.

During the interviews, several people expressed the desire to see additional trails built on campus that focus on different topic areas. Trails that were discussed included a nature trail, a student history trail and a building history trail. In addition, it was recognized that the UBC landscape holds fond memories for alumni. These memories could be recorded and added to the "family history" of the university, through a memory lane project.

Any landscape can be interpreted using the medium of a heritage trail, and in each case the trail will be native to that place. The background theory that informed this project suggested benefits that can be derived for a community from building a heritage trail. Similarly, the empirical component of this project demonstrated that there is enthusiasm for such place-making initiatives. Many people are eager to learn more about the places where they live, work and play. Similarly, others in the community are eager to share their stories and to ensure that significant historical events are acknowledged and recorded. A heritage trail offers a rather simple tool for enhancing a sense of the spirit of place in a community.

This project described the process of engaging stakeholders and key informants in planning a heritage trail for the UBC landscape. However, the UBC community is in a sense, unique. First, it consists of a transient population that changes yearly as students graduate, and professors retire. Second, many people who have a firm attachment to the landscape do not live within the physical boundaries of campus. However, one key aspect of the planning process for the UBC heritage trail is that it aimed to be inclusive and to record the history and perspective of numerous groups. This goal can serve as a guide for any community interested in planning a heritage trail.

Planning a heritage trail necessitates identifying particular sites, events and memories and making them visible on the landscape. It offers an opportunity for individuals and organizations to engage in a dialogue about their town or city. Different organizations in a community that can be involved in such an initiative include:

Community Groups and Organizations

- Natural history society
- Environmental stewardship groups
- Heritage/Historical preservation society
- Elementary and high school students
- Youth groups and older adult groups
- First Nations
- Ethnic or cultural community groups

Government agencies

- Planning department
- Parks and Recreation department
- Community Development department

Members within different organizations can discuss sites and themes that they feel are worth including in a community heritage trail. A representative from each group can then serve as a member of the heritage trail planning committee.

Adopting a consensus model for decision-making in the planning process can foster mutual learning, and ensure that the input from all groups is considered.

In this way, the process of planning a heritage trail can increase not only an

awareness of the local landscape, but also an appreciation for community diversity.

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Appendix 1: The Consultation Process

Stakeholders and Key Informants Interviewed:

The UBC Historian

The Alma Mater Society Archivist

Representatives from the UBC Ceremonies and Events Office

Representative from UBC Alumni Association

Former Editor of the Ubysey Student Newspaper

Professors Emeriti (Geography and Planning) at UBC

Geography Professor at UBC

Long-time Residents of the University Endowment Lands

UBC Alumni

Representative from 15th Field Artillery Regiment (Veteran Society)

Informal Discussions Held With:

Representative from the Women's Faculty Club

Representative from the Wreck Beach Preservation Society

Regrets at not being able to Interview:

Representative from the Musqueam Nation

Appendix 2: UBC Student History Timeline

A TREK THROUGH

UBC STUDENT HISTORY

Compiled by

Sheldon Goldfarb, AMS Archivist

Pre-History

1899-1900: Vancouver College, primarily a high school, begins offering post-secondary courses accredited by Montreal's McGill University. Six students enrol in the post-secondary program (enrollment reaches 30 in 1905-06).

Fall 1906: McGill University College of British Columbia (McGill BC) opens, replacing the post-secondary program at Vancouver College and offering university-level instruction to 48 students (enrollment in later years rises to about 300).

Fall 1907: McGill BC's students organize a student society known as the Alma Mater Society. First president: F.J. Shearer.

Early Days, Fairview Campus

September 1915: Opening of UBC, first true university in the province, temporarily housed in McGill BC's old buildings (called the "Fairview Shacks") at

12th and Oak. McGill BC closes; many of its professors and students continue at UBC (though some go overseas to fight in World War I).

October 15, 1915: Birthday of the Alma Mater Society (AMS) of UBC; students meet and adopt constitution for new student society; Sherwood Lett elected first AMS President later that month.

December 1916: First UBC student publication, a monthly magazine called the Anonymous (later renamed Ubicee).

October 17, 1918: First issue of new student newspaper called the Ubyyssey.

October 28, 1922: The Great Trek. All 1200 UBC students march from the Fairview campus to the site of the still unbuilt campus in Point Grey (the current campus), demanding that the government provide the money needed for construction. (The government agrees.)

Point Grey: The First 40 Years

September 1925: First classes at the new Point Grey campus.

February 17, 1928: An AMS general meeting votes to oppose the revival of a Canadian Officers Training Corps (COTC) contingent on campus; but the University Senate approves the revival, and the COTC contingent begins functioning in 1928-29.

April 27, 1928: The students incorporate their Alma Mater Society as an independent non-profit society in order to raise money for campus building.

November 9, 1929: Official opening of UBC's first gymnasium, built with money raised by the AMS: first of many campus building projects initiated by students through the AMS.

1936-37: Film Society founded; first year's film presentations include Thunder over Mexico, Fra Diavolo, and Ali Baba.

September 1937: Distant origin of CiTR. AMS begins weekly half-hour radio broadcasts on local radio station (directed by a new club, the Radio Society).

January 31, 1940: Official opening of Brock Hall, the first UBC student union building, paid for largely by funds raised by the AMS.

January 1949: The Dance Club (constituted the previous year) begins functioning, advertising classes in the tango, the rumba, and the fox trot.

October 25, 1954: Fire at Brock Hall; roof falls in; students launch fund-raising campaign to pay for restoration.

December 1956: The Second Trek. A student petition campaign convinces the government to increase funding for the University.

March 1963: The Third Trek (the "Back Mac" Campaign). Students march, boycott classes, and petition in support of UBC President John B. Macdonald's request for increased funding and greater access to higher education.

Point Grey: Since 1965

October 18, 1967: Students elected to the University Senate for the first time.

September 26, 1968: Opening of current Student Union Building (the SUB), paid for largely by AMS funds.

October 24, 1968: Urged on by U.S. hippie leader Jerry Rubin, thousands of UBC students occupy the Faculty Club. The AMS Student Council condemns the occupation, but helps organize a teach-in the following week on university reform.

November 28, 1968: Opening of The Pit, the first student pub on campus, temporarily located on the second floor of the SUB until a permanent home could be made for it in the SUB basement. The Pit's name, which was probably given to it because of the plans to move it to the basement, was suggested by David Suzuki, the noted environmentalist and at the time a UBC faculty member.

January 1969: The Radio Society begins broadcasting as CYVR (becomes CITR in 1974; begins broadcasting off-campus on cable in 1975 and on FM in 1982).

September 24, 1971: About 2000 students heed an AMS call to block the U.S. border to protest nuclear testing on Amchitka Island in Alaska.

November 19, 1973: The Pit opens in its new location, in the SUB basement. Beer goes on sale for 40 cents a bottle.

December 1974: Students elected to the University Board of Governors for the first time (one is Svend Robinson, later an NDP MP).

November 1975: Referendum revamps AMS structure, creating the Student Administrative Commission (SAC), the body responsible for implementing AMS policy.

April 1, 1977: AMS Student Court orders the AMS to pay compensation to the Varsity Outdoors Club (VOC) in a dispute over ownership of the Whistler cabin (built for the AMS and the VOC in 1965). AMS Student Council refuses to approve the Court ruling. A compromise is later reached.

February 4, 1986: Bowing to protests, the Engineers replace their annual Lady Godiva ride with a mock funeral procession, but then stage a strip show in the Hebb Theatre. (The rides subsequently resume for a few more years, but eventually are discontinued.)

January 1987: Students vote against banning the sale of South African products in the SUB in a referendum aimed at protesting against apartheid.

September 1989: Students vote against paying a \$30 AMS fee to build the Student Recreation Centre, reversing a vote from the year before. (The Administration then introduces its own \$40 student fee to pay for the Centre.)

1994-95: The Ubyyssey does not publish all year, following conflicts with the AMS Executive sparked by controversial articles in 1993-94. In 1995-96, the Ubyyssey is reborn as an independent publication (no longer published by the AMS).

February 14, 1996: The AMS officially announces its new Child Care Bursary Fund, named after Mrs. Evelyn Lett, a member of the first AMS Student Council in 1915-16. Mrs. Lett, aged 99, attends the ceremony and makes a short speech.

November 25, 1997: The summit of leaders from member nations of APEC (the Asia Pacific Economic Cooperation organization) turns violent as protesters on campus are sprayed by police with pepper spray. The incident leads to widespread condemnation of the police, lawsuits, and a public inquiry.

January 22, 1998: A successful lawsuit by four UBC students forces UBC to refund \$1 million in fees that it collected in violation of a provincial tuition freeze.

March 26, 1999: Death at the age of 102 of Mrs. Evelyn Lett, member of UBC's first Student Council in 1915-16; co-author of the first AMS constitution; widow of Sherwood Lett, the first AMS President.

Appendix 3: Student Contributions to Buildings on Campus

STUDENT BUILDINGS:

AMS CONTRIBUTIONS TO BUILDINGS ON CAMPUS

Compiled by

Sheldon Goldfarb, AMS Archivist

1. War Memorial Gymnasium.

Soon after the end of World War II, Student Council passed a motion in favour of building a new gymnasium to be dedicated to those who fought in the two world wars. By raising the AMS fee and by other fund-raising activities, including a Western Universities Beauty Contest, students were able to raise about half of the one million dollars needed for construction. The new gym officially opened in October 1951.

2. The Thunderbird Winter Sports Centre.

A \$100,000 gift from Senator Hartland Molson helped spur the University and the AMS into building a new ice rink. The AMS began looking into the possibility of such a rink in 1961 and eventually raised half of the \$500,000 cost of construction. The new centre, with both a hockey and skating rink and six curling sheets, officially opened on October 25, 1963, with a hockey game between the Canadian Olympic team and the Edmonton Oil Kings.

3. The Armoury.

The UBC student branch of the Canadian Officers Training Corps (COTC) began raising money for a campus training facility in 1928. Eventually, the students raised over \$40,000 towards a \$50,000 building, which opened in November

1941 and contained indoor parade grounds, an indoor rifle range, and storage space for two jeeps. After the War, the Armoury, located next to the current Music building, became a general use facility. It was demolished in the 1990's.

4. Old Gymnasium.

"Wanted: A Gymnasium." That was the title of a Ubysey editorial in 1925, and four years later, the new UBC campus finally had its first gym, thanks to the AMS. The AMS raised the whole \$35,000 needed to finance the gym, which officially opened on November 9, 1929.

After the War Memorial Gymnasium opened in 1951, the old gymnasium became the Women's Gymnasium. It was demolished to make way for Buchanan Tower in 1972.

5. The old Varsity Stadium.

Another early AMS project. Beginning in 1931, the students raised \$40,000 for the stadium, which opened in 1937. It was later demolished to make way for the Student Union Building.

6. Aquatic Centre.

A \$5 a year increase in AMS fees helped finance the Aquatic Centre, which opened in 1978. The AMS raised \$925,000 through the fee increase, an amount matched by the University. There had been an outdoor pool at UBC (the Empire Pool) since the Empire Games of 1954. In subsequent years, there were many proposals to cover the pool so that it could be used year-round; finally it was decided to build a new indoor pool beside the outdoor one.

7. Brock Hall.

Noted Canadian writer Pierre Berton, a UBC student at the time, wrote in 1940 that the newly finished Brock Hall was a "monument to the initiative of the students of the University of British Columbia." Brock was the first Student Union Building on campus. Before that, students had to make do with rooms in academic buildings, but by the mid-1930s, amid complaints that the student population had reached the "alarming" figure of 2,000, it was felt necessary to

have a student building that could serve as a cultural, social, and athletic centre in which students could pursue extra-curricular activities or simply relax.

The AMS raised about \$50,000 of the \$80,000 needed to build the centre. It opened in January 1940 and was named after Engineering dean Reginald Brock and his wife Mildred, who had been killed in an airplane crash in 1935.

Brock Hall ceased to be a student building in 1968, when the new Student Union Building opened.

8. Brock Hall fire repairs.

A fire believed to be caused by a burning cigarette swept through Brock Hall in October 1954, causing the roof to collapse. The students launched a fund-raising campaign to pay for a new roof.

9. Brock Hall extension.

An AMS fee increase of \$3 per student per year helped raise the more than \$300,000 needed to expand Brock Hall to provide more space for student activities. The extension, which the University referred to as a "generous gift" by the students, opened in October 1957.

10. Student Union Building.

As early as 1958, there was talk of abandoning Brock Hall and building an entirely new Student Union Building because, even with the extension added in 1957, Brock was thought to be inadequate for serving the growing student population.

However, nothing serious happened for five years, when an architectural consultant was hired. A design competition was then held, with the winner being Kenneth R. Snider, and plans were put in place to construct a new building containing business offices for the AMS, a bank, a barbershop, a games room, a cafeteria, an auditorium, meeting rooms, club rooms, and a bowling alley (the bowling alley remained until the mid-1980's).

The students approved a \$15 increase in their AMS fee through a referendum, and altogether paid about \$3.5 million of the \$5 million cost.

The new SUB, located on the site of the old Stadium, opened on September 26, 1968.

The SUB did not originally contain a pub, but a campaign in favour of a student drinking establishment on campus soon led to the opening of the Pit, which was first located on the second floor of the SUB. Only in 1973, after an expansion of the SUB, did the Pit move into its current basement location.

11. Expansion of the Student Union Building (South Plaza).

In 1982, students voted in a referendum to increase their AMS fees by \$15 to pay for a variety of capital projects, including the South Plaza expansion of the SUB.