DEPARTMENT OF GEOGRAPHY AND ENVIRONMENTAL STUDIES

Community Connectivity:

Cultivating Sustainability, Influence, and Place in Old Ottawa East

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Abstract

The purpose of this research study is to investigate the strengths of facilities, amenities, and services in Old Ottawa East and to provide an assessment of how these strengths can be used to improve community connectivity, as part of an overarching vision of community sustainability. I respond to the research question through the production, and assessment, of a community assets inventory of facilities, amenities, and services (FAS) in Old Ottawa East. My approach to this research project has been guided by the priorities of Sustainable Living Ottawa East (SLOE), a community group partner of the Community Environmental Sustainability Hub of the *Community First: Impacts of Community Engagement* SSHRC Partnership Grant. This paper additionally suggests that increasing community connectivity is one strategy that community group activists in Old Ottawa East are using to influence the production of the built environment. The study is divided into seven chapters. The first section introduces the case study of Old Ottawa East, relevant Marxist theory of urban development, and the use of Participatory Action Research in this study. The second component highlights main actors and the history of the community, analyses the FAS inventory, enlists placemaking best practices, and concludes with a discussion of the critical realities of property development in Old Ottawa East.

Keywords: *participatory action research, community activism, placemaking, urban development*

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List of Acronyms in Alphabetical Order

CAG Communities Activities Group

CES Hub Community Environmental Sustainability Hub

CFICE Community First: Impacts of Community Engagement

FAS Facilities, Amenities, and Services

LEED-ND Leadership in Energy and Environmental Design-Neighborhood Development

OECDP Ottawa East Community Design Plan

OECA Ottawa East Community Association

OOE Old Ottawa East

PAR Participatory Action Research

SHCHC Sandy Hill Community Health Centre

SHHRC Social Sciences and Human Research Council

SLOE Sustainable Living Ottawa East

Chapter 1: Substantive Context

1.0 Introduction

The emergence of community group activism in contemporary urban environments is an important consideration for geographers interested in questions of spatial justice. This paper suggests that community groups successfully employ organized tactics to influence the use of urban space. My research project is aligned with community generated priorities for urban land development in the Ottawa community of Old Ottawa East. The main purpose of this paper therefore, is to draw attention to the resilience and organization of community groups. Many authors contend that neoliberal policies, characterized by reduced public sector funding, private property redevelopment, and place promotion, find expression in the built environment of the city (Harvey, 1989; Holston, 2009; Peck et al. 2009; Raco, 2005). Harvey (1989) argues that the built environment is strategically controlled by capitalist investment of surplus capital gains; According to Harvey (1989) the built environment is a direct reflection of power relations. Decreased federal funding for municipalities puts greater pressure on city officials to pursue economic development that favours private sector profits over the provision and delivery of public services (Peck et al. 2009). Property development is one of only a few possible avenues that municipal governments are able to generate greater city revenue, collected through property tax. Given this, municipal actors may have greater economic incentive to align their goals with those of private property developers, rather than local residents. Land development has site specific consequences of inclusion or exclusion for community residents. This paper explores how private property development in the municipality of Ottawa affects community group activism in the small inner-city community of Old Ottawa East.

1.1 Background

Old Ottawa East (OOE) is a centrally located community in Ottawa, Ontario with access to several bordering communities: the Glebe, Centretown, and Sandy Hill. I became involved in the community as a Research Assistant for Sustainable Living Ottawa East (SLOE), a community group in OOE, through the Community Environmental Sustainability Hub of the Community First: Impacts of Community Engagement (CFICE) SSHRC Partnership Grant. SLOE identifies this area as a "geographically distinct community in Ottawa" (SLOE, 2013). The Rideau Canal and the Rideau River bound OOE to the west and east respectively, and the Queensway and Nicholas St. bound it to the north. Thus, the community is a tightly bounded area, with distinct material borders. The community currently enjoys considerable access to green space and waterways. The community is also undergoing substantial changes to their built environment, largely through property development. The history of settlement in OOE is intrinsically linked to prominent land holders: the Oblate Fathers of Mary Immaculate, and the Sisters of the Sacred Heart of Jesus (Wallace,

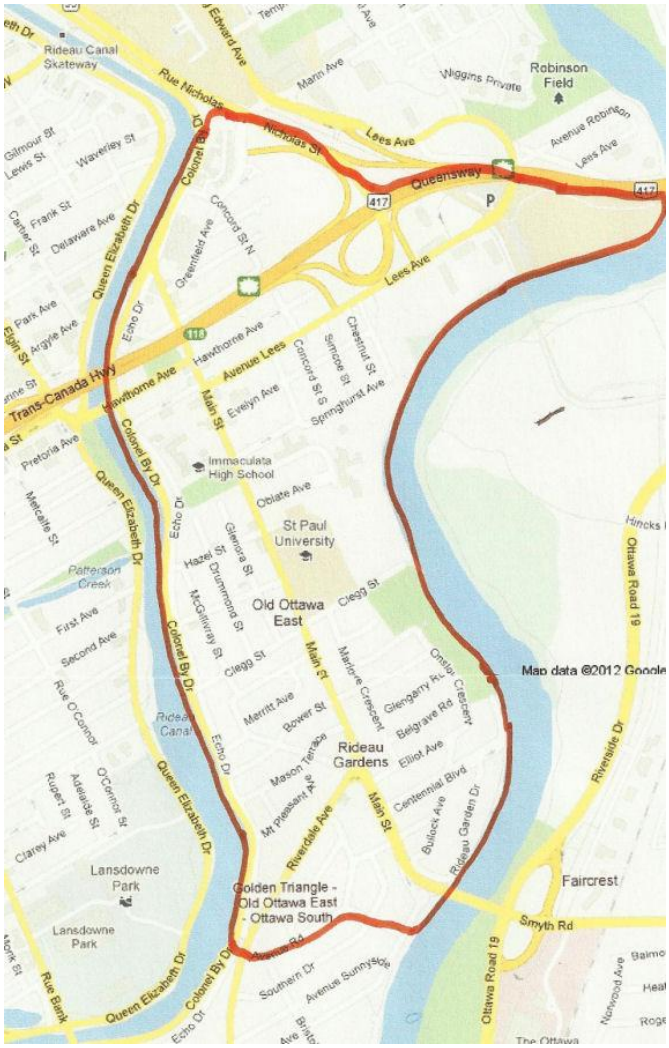


Figure 1.1.1 marked boundaries of Old Ottawa East (OECA, 2014).

2004). Twelve hectares of land belonging to the Oblate Fathers, and 3.5 acres belonging to the Sisters of the Sacred Heart are in the early stages of development. The property of the Sisters of the Sacred Heart land has been sold to Domicile, a development company located in Ottawa (Mueller, 2013). The land belonging to the Oblate Fathers has been conditionally purchased by Regional Group, a larger development company also based in Ottawa (Mueller, 2014). The scope of these development projects will have considerable implications for OOE. Community groups here have been exceptionally organized in their efforts to influence this particular development.

The community of Old Ottawa East is comprised of several integral community groups: Sustainable Living Old Ottawa East (SLOE), Ottawa East Community Association (OECA), and the Old Ottawa East Community Activities Group (CAG). These three groups represent the respective ecological, political, and social interests of the community. Membership overlaps between groups, and all play an active role in shaping development outcomes in their area. The development of the Oblate lands promises to increase the population of Old Ottawa East by 2,200-2,800 people (Mueller, 2014). The size of the proposed development will have extensive implications for community connectivity (SLOE, 2014). SLOE understands the land development as an opportunity for the community to pursue further goals of sustainability, in conjunction with developers. As a research assistant, I produced an inventory of facilities, amenities and services located in Old Ottawa East, and co-created (with Stephanie Kittmer, MA) a PowerPoint presentation highlighting the strengths and opportunities for connectivity within Old Ottawa East. A participatory action research framework was adopted to generate documents to address concerns for community connectivity. The act of research in this project was reflexive and dynamic as community groups and researchers responded to ongoing changes to property

development in OOE. The outcomes of this development will have sweeping material implications for community connectivity in OOE.

1.2 Research Question

This paper explores mechanisms that community groups in Old Ottawa East (OOE) are using to influence property development of land originally belonging to the Oblate Fathers and Sisters of the Sacred Heart. Specifically, my role as a research assistant was to assist SLOE in their vision of sustainability though an assessment of community connectivity. I operationalize community connectivity through the development of a community assets inventory, an assessment of existing community amenities, facilities and services in OOE, and an investigation of placemaking best practices from other communities. I conduct my assessment based on recommendations from the Leadership in Energy Efficiency and Design-Neighborhood Development (LEED-ND) framework and available literature regarding sustainable community development.

Citizen activism plays an increasingly important role in asserting claims for democratic control over the built environment (Harvey, 2008; Holston, 2009).For the purposes of this paper, community group activism in OOE is situated as third sector participation. Fyfe (2005) frames the emergence of community groups as a response to ongoing processes of neoliberalization in the urban sphere, specifically a reduced public sector. The third sector, or shadow state, is a category located between state and private interests, in which actors respond to decreasing municipal public services through active participation in the public sphere. This paper relates community group activism in Ottawa to increasing disparities of citizen control over the urban built environment. My research seeks to answer the following question: what are the strengths of facilities, amenities, and services in Old Ottawa East and how can an assessment of these

strengths be used to improve community connectivity, as part of an overarching vision of community sustainability. My research situates community groups as significant stakeholders in the urban sphere who are increasingly organized in their effort to assert claim over property development outcomes. This research question seeks to examine the contemporary strengths and opportunities for community connectivity in Old Ottawa East. The analysis I produce is then used to infer how property development in Old Ottawa East could best be aligned to meet with the community's goals of sustainability. This research additionally draws attention to the relationship between community connectivity and access to public space. My analysis is based on the assumption that capitalist mechanisms are creating an increasingly privatized urban sphere. Simultaneously however, citizens are progressively concerned with disrupting capitalist control over the built environment by means of participatory collective action (Holston, 2009). In the case study of OOE, this disruption is sustained through ongoing community group activism to influence property development of the Oblate Fathers land. My research question has been conditioned by the inquiries SLOE developed to realize their vision for development. The paper necessarily relies on the guiding methodology of participatory action research (PAR), as well as broader theories of spatial justice in an increasingly spatially polarized and urbanized world, to respond to the question. I situate myself in this research as a critical realist who is fundamentally concerned with the structural capitalist apparatuses that shape contemporary urban life. In addition, my research question and my position as a researcher in this project are aligned with the goals of community groups in Old Ottawa East.

1.3 Paper Structure

This paper is structure to respond to community inquires in an accessible and organized fashion. Chapter 1 provides the substantive context to my research. Chapter 2 comprises a literature

review on theories of urban neoliberalization, sustainability, public space, and third sector activism. Chapter 2 identifies key terminology and situates Old Ottawa East within contemporary Marxist literature. I introduce the LEED-ND sustainability framework as a source of measurable indicators for creating a sustainable community. Chapter 3 explains the methodology and qualitative research methods used to produce information about community connectivity and citizen activism in OOE. I reflect on to how participatory action research impacted the outcomes of the paper, and my role as a research assistant. Chapter 4 formally introduces the case study of Old Ottawa East, and includes an examination of key stakeholders and the historical development of the community. Chapter 5 examines the facilities, amenities, and services in OOE and highlights opportunities for improvement based on SLOE's vision for sustainability. I address walkability, mixed use planning, and provision of community space. This chapter relies heavily on the excel inventory of community facilities, amenities and services that I produced, as well as on recommendations from the LEED-ND framework. Section 5.3 highlights placemaking best practices from within and outside of Canada that may be of use to community groups in OOE. Chapter 6 reflects on the implications of the emergence of community group activism in OOE. I identify parallels between community activism and the assertion of democratic control over the built environment, conceptualized as the 'Right to the City' by Harvey (2008) and Holston (2009). Chapter 6 exposes underlying and pervasive neoliberal policies in urban environments, and their relationship to reclaiming and reinvigorating public space. Last, Chapter 7 summarizes the key conclusions of this paper. In sum, this paper is a community-generated piece that reflects upon opportunities to materialize goals of sustainability in Old Ottawa East, as well as an analysis of underlying capitalist structural mechanisms in the urban environment.

1.4 Conclusion

In conclusion, I have introduced my overarching topic of inquiry: the emergence of community group activism in the urban sphere and the theoretical context for this inquiry. Section 1.2 delineated the context of community group activism in Old Ottawa East and the justification for the investigation of this particular community. I situate how my role as a research assistant through my work with SLOE as part of the CES Hub of the CFICE SSHRC Public Partnership Grant. Section 1.3 introduced how my research question was generated and the methodological framework of PAR that I rely upon to respond to it. Last, Section 1.4 framed the structure and direction of this paper.

Chapter 2 Literature Review

2.0 Introduction

This chapter introduces relevant theoretical literature used to inform my case study analysis of private property development in Old Ottawa East. I organize the literature into three thematic components related to the production and use of urban space. Section 2.1 examines contemporary Marxist discourse, situating the production of the built environment and civic space within broader processes of neoliberalization in urban contexts. The authors I draw from contend that the material landscape reflects geographically distinct economic, historical, and political factors. Section 2.2 examines literature on the emergence of community group activism, introduced as the 'third sector' in Marxist theory. Authors suggest that this emergent sector is a response to the decline of funding for municipalities, reflecting a deficit in service provision and community representation. Last, Section 2.3 examines the concept of sustainability as well as literature addressing the efficacy of community involvement in the municipal planning process.

In sum, I rely primarily on the assessment of Marxist theory to deconstruct the role of municipal, private, and community actors in the shaping of the built environment.

2.1 Shaping the Urban Built Environment

The relationship between neoliberal policy implementation and urban development is well articulated by David Harvey's (1989) article from 'Managerial to Entrepreneurial Governance'. Harvey (1989) situates the rise of place promotion, public-private partnerships and decreased public services in urban areas as a causal effect of decreasing federal funding to municipalities. Decreases in municipal funding, Harvey (1989) and Peck, Theodore and Brenner (2009) argue relates to pervasive neoliberal policy agendas in the urban sphere. These policies foster interurban competition for foreign financial and capital investment. Harvey (1989) identifies this as a shift from managerial urban governance, a situation in which the city provides vital social services, employment conditions, and affordable housing, to entrepreneurial urban governance, a situation in which the city prioritizes private property development, place promotion, and a downsizing of the public sector in order to meet demand for basic urban services (Ibid.). Entrepreneurial urban governance imagines the city as a site for capital investment. Under the decline of Fordist modes of production capitalists invest surplus revenue in urban property developments to produce surplus capital. Harvey (1989) identifies capitalist ideology as the central component of private property development trends. These developments are designed to encourage remote investment to increase property tax value rather than plan for the long-term economic stability of a municipality.

Harvey (2008) and Holston (2009) contend that the conditions of the built environment inform what populations are able to access the space. Harvey (2008) identifies the built environment as the locus of capital reinvestment, where developers seek to find the most

profitable sites to locate surplus liquid capital. Holston (2009) imagines the city as an increasingly segregated space where citizens use informal route to access space. Increasing concentrations of wealth are evident in the urban built environment, which Harvey (2008) argues, is a direct reflection of class relations. Therefore, democratic influence over urban property development is vital to equal access and participation for residents. The attraction of outside capital to fund the development of urban space reflects the shifting role of urban governance. Municipal state institutions have become less reliable in providing public services that meet the needs of the community.

Harvey (2008) and Peck et al. (2009) suggest that municipal actors enlist strategies to raise the exchange value of property. This strategy prioritizes attracting foreign investment to supplement a falling tax base. Focusing on exchange value, rather than use value, disproportionately affects residents of lower socioeconomic means. The increasingly polarized city is most strikingly witnessed in the built environment (Davis 2004; Harvey 2008; Holston 2009). Property developments that generate the most income tend to be located in the urban core (Harvey, 2008). Capital investment, in the form of speculative property redevelopment, creates inaccessible urban spaces, often resulting in residents from lower socio-economic classes structurally expunged to urban peripheries where access to job opportunities, amenities and services require more time and organization on the behalf of individuals and communities to (Holston, 2009). Control over the built environment through democratic means is a vital concern to community organizations which tend to absorb the larger social and economic consequences of property developments in urban areas. The exercise of what Harvey (2008) and Holston (2009) refer to as the 'right to the city' is an important collective tool to maintain access to the built environment. The provision of affordable housing and economic opportunities has become

highly incorporated into public-private property development projects (Harvey 1989, Peck et al. 2009). Peck et al. (2009) also discuss the importance of community-based programming to aid in social and financial redistribution previously coordinated by the state. Reliance on third sector participation to meet community needs can be understood as a byproduct of a market-led state, where voluntary associations must band together to maintain previously state-provided access to the built environment and the services contained within it. This paper is concerned with the linkage between the production of the public sphere and third sector community group participation. I suggest that themes of organized and collection action to assert claim over the built environment emerge in this case study investigation of community group activism in Old Ottawa East. Citizens play an increasingly important role in this claim making process. Community activists in OOE are concerned with community connectivity conceptualized through a more integrated public sphere. Therefore an investigation of literature regarding public space is integral to the development of this paper.

Municipalities increasingly draw upon "entrepreneurial" financing strategies to compensate for the privatization of public assets, reduction of social services, and affordable housing provision (Harvey, 2008; Peck et al. 2009). The many property development projects in the growing municipality of Ottawa can be situated as a pervasive local response to the neoliberalization of urban policy and the absorption of eleven surrounding municipalities (Library and Archives Canada 2001; Lefevbre et al. 2013).The annex of these municipalities of the Ottawa-Carleton region in 2001 has resulted in a much greater geographical areas of service provision for the City of Ottawa (Lefevbre et al. 2013). I speculate that funding for social services and infrastructure must extend farther outwards, with the main profit-generating property tax base located in the downtown core

Peck et al. (2009) supplement the main aspects of Harvey's thesis through their explanation of the context specific nature of neoliberal policy, termed as 'path dependency'. The authors suggest that neoliberal policy implications are place specific, and related to historical and socio-economic urban circumstances. The outcomes of neoliberal policy implementations in urban locations can thus be understood as path dependent – continually negotiated by the occupants of these spaces (Becker and Muller 2012; Peck and Tickell 2002). Peck and Tickell (2002) introduce the concept of neoliberalization, referring to the ongoing and dynamic processes of located neoliberal ideology. The authors suggest that neoliberal policy practices are continually negotiated by in-situ actors, resulting in varying and city specific realities for neoliberal policies. The neoliberalization of urban policy, therefore, is continually contested and determined by placed institutions, actors, and economic conditions (Peck and Tickell 2002; Peck et al. 2009). These path dependent relationships are significant to understanding how location shapes policy outcomes, as well as the avenues through which citizens are most readily able to influence direction of the built environment.

Berman (1996) builds on Marxist literature concerning the urban built environment suggesting that an accessible public sphere is vital to contesting capital accumulation. This accumulation is most recently witnessed through disproportionate control over, and access to, property developments. Berman (1996) contends that truly accessible civic space gives societies the opportunity to confront intimate contradictions between what constitutes the upper and "underclass" (p.481). The urban poor constitute a sizeable part of the urban population. He contends that that without public space the narratives of the urban poor are not inadequately addressed. Berman (1996) articulates that the public sphere is a forum where residents articulate their identities, assert their rights, and contest accepted visions of civic space. This

conceptualization of the public sphere both disrupts the idea of unmitigated capitalist control over the urban landscape and suggests that agency plays a key role in contesting power relations. De Certeau (1984) delineates a situation where the organization of the built environment, and the regulations concerning it, are navigated by "the ordinary practitioners of the city" in unpredictable and unregulated ways (p.158). The public sphere makes considerable room for these unregulated everyday practices which De Certeau discusses. Berman (1996) invites the diversity of these practices with enthusiasm.

2.2 The Emergence of the Third Sector

Related to contemporary trends in urbanization is the emergence of the 'third sector' or the 'shadow state' in Marxist discourse (Fyfe 2005; Mitchell 2001). The third sector involves a new wave of service provision and economic generation through voluntary groups in the urban environment (Fyfe, 2005). The shadow state is comprised of voluntary community organizations that aim to reduce the growing inequalities which exist between residents of various socio-economic classes (Mitchell, 2001). The emergence of the shadow state is delineated by Peck and Tickell (2002) as "responsibility without power" framed caused by declining provision of local public services the restructuring of urban governance (Peck and Tickell, 2002, p.386). Fyfe (2005) views the distribution of previously state-provided services by the voluntary sector as a "localization of responsibility" whereby the state actively encourages participation from these groups as a way of supplementing the supply of public services (p.537). The devolution of responsibilities of community development goals and health and social services, to the voluntary sector remains contingent on roll-back neoliberalism. The third sector emerges as a response to the dissolution of provision based redistributive public services (Peck et al. 2009).

The third sector has also been framed in policy discourse as ‘‘a place where politics can be democratised, active citizenship strengthened, the public sphere reinvigorated and welfare programmes suited to pluralist needs [are] designed and delivered’’ (Fyfe 2005, p. 537). Through economic and social restructuring of public service provision by the state, the third sector has emerged to voice community concerns over local spaces. According to Fyfe (2005), the entrepreneurial state not only recognizes the third sector but also actively incorporates the implications of community-based organizations into policy networks. The reframing and localization of responsibility of public services and advocacy, by encouraging the development of the third sector, allows the state and private enterprise to pursue outcomes of capital development with mitigated civic response. The divisions between community groups, as Harvey (2008) illustrates, also fosters inter- and intra-urban competition between communities for financial resources.

Fyfe (2005) further disaggregates the third sector, highlighting the “divorce between grassroots voluntary organizations and much larger corporatist organizations” (p. 545). The two are divided by both internal organization and future goals. “Grassroots” voluntary groups, usually advocating on behalf of the community they represent, are associated with concerns for spatial justice (Ibid). Corporatist third sector organizations, while still voluntary, are understood to be associated with broad service provision, with stronger alignment to economic rationale (Fyfe, 2005). Differentiation within the third sector organizations can be useful when examining the degrees of influence organizations can have upon public and private projects. The emergence of community-based grassroots organizations – facets of third sector growth – is of great significance for the outcomes of this paper. The strength and influence of community groups is largely related to the context, both geographical and historical, through which they emerge, and

as well as the degree that the public and private sector require their support (Fyfe, 2005). The emergence of community group activism can also be framed as an assertion of urban citizenship (Holston, 2009; Samers, 2011). These authors suggest that informal avenues of participation are mobilized by citizens to assert claim and representation at the city-level.

Voluntary community groups are responding to aggressive strategies enlisted through entrepreneurial urban governance and private sector actors in the pursuit of profits from private property development (Harvey 2008). These alliances seek to displace certain demographics of urban residents from their cities and reshape the urban sphere as a site of capital consumption and production, with little respect for economic and social redistributive policies (Fyfe 2005; Harvey 2008; Peck et al. 2009). Community groups, composed of lifelong residents, are often well informed of the policy nuances and past and present development projects that exist within their urban environment (Hoyle 1999). The knowledge found in these groups is largely geographical and, as a form of organized spatial information, can be used to assert influence over these urban spaces. Fyfe (2005) introduces the idea of social capital as an integral component of the strength of community groups. Dale and Onyx (2005) situate social capital as an emergent research discourse which enlists a diversity of meanings regarding the relationship and value of social networks within groups of people. Dale and Onyx (2005) highlight two components of social capital. The first imagines social capital as the individual benefits one receives from participation in social networks and the second imagines social capital as an abstract concept located linking individuals to each other, comprising these networks. Dale and Onyx (2005) quote from Putnam, Leonardi, and Nannetti (1993) to enlist a popular definition of social capital as "those features of social organization, such as trust, norms and networks[,] that can improve the efficiency of society by facilitating coordinated actions." (p.187).Unlike physical capital,

social capital is based upon the level of trust and cohesion between citizens of a particular community. These relationships are spatially grounded, with time, group size, and interactions conditioning the resilience of a particular individuals, organizations and/or institutions (Roseland 1997). Social capital degenerates quickly if the relationships between participants are not maintained. Place is a significant component in the production of social capital through long-term, face-to-face interactions, and trust-building activities between residents (Ibid.).

The function of place is reflective of the historical, socio-political, and economic institutions that operate within it (Peck et al. 2009). We can discern from this that social capital is intrinsically linked to place, and further, place, being both a reflection of and response to existing populations, social networks, and institutions, affects how social capital is maintained. I am suggesting here that place and identity are mutually constituted. As Peck et al. (2009) illustrates, the context within which neoliberal policy regimes are applied conditions the outcomes and responses of those locations. The resilience of community groups, emerging as formal organizations in response to the neoliberalization of the urban environment, is highly dependent upon the social capital present within the community as well as the knowledge of the historical and contemporary institutions which have come to shape the urban built environment. These theoretical frameworks contribute to the understanding of the influence communities can exert over space. The relationship between the production of accessible civic space and the claim to influence outcomes in the built environment is realized through strategic avenues of third sector civic participation. Path dependency, the right to the city and entrepreneurial urban governance are used to in this paper to investigate urban private property development in a case study of Old Ottawa East.

2.3 Sustainability and Public Participation in the Municipal Planning Process

Sustainability broadly interpreted engages the idea of balancing the needs of today without compromising the needs of tomorrow, based on social, economic, and environmental dimensions (Dale and Onyx, 2005; Register 2013; Roseland 2013; Walljasper 2007). The above statement is qualified by measurable indicators of urban sustainability based upon a myriad of components: food security, mixed-use property developments, walkability, transportation, public facilities, renewable energy use, and green space. The serial reproduction of landscapes, as explained by Harvey (1989), is a causal effect of capitalist practices operating upon the urban environment. Examples of these landscapes can be found in both suburban areas as well as within inner cities. Therefore, the strength of a community is related to the spatial assets on which communities can incorporate into the expanding built environment (LEED 2009).

Sustainability literature explains how both biological and constructed diversity are key functions to cultivating a sustainable urban environment (Walljasper 2007; Roseland 1997). The function of place is an important component for the mobilization of communities towards healthier and less ecologically impactful cities. Four important aspects of sustainability, drawn from Roseland (2013), include: quality of life, the needs of present and future generations, the carrying capacity of local ecosystems, and justice and equity for the participants in the urban environment. Sustainability is therefore extended beyond ideas of carbon neutrality to include a holistic, global and most importantly localized system of fairness and participation. These aspects relate to the democratic redistribution of control over the built environment in Harvey's (2008) article, "Right to the City", and the importance of civic space explained by Berman (1996). The qualification of these terms is interpreted by different frameworks but relies generally upon ground-up policy planning, small-scale land use and community connectivity

projects, self-reliance, and placing the community as the expert in the generation and implementation of sustainability goals (Roseland 2013). The quality of the urban sphere reflects the ability of citizens to enjoy and participate in it. Sustainability principles incorporate both the ecological impacts of urban living, as well the social implications. These principles invite opportunities for citizens to positively shape their everyday experience through the implementation of a connected, supportive, and ecologically-sensitive community life.

The concept of sustainability is closely linked to public participation, where social justice and equality are contingent on the responsible use and distribution of resources (Kearney et al., 2007; Raco, 2005). Public participation can be assessed at several different levels against traditional models of land use planning, performance measurement and reporting, and environmental assessment with regards to sustainability indicators (Holden, 2011). The engagement of citizens in urban planning exercises can be less meaningful over the long term if citizens are unable to fully participate in later aspects of the development process. Exclusion of the public in latter stages of policy planning can be structural, where avenues of participation are time consuming and inaccessible. Exclusion can also be motivational, where an apathetic populace is less likely to express concern. I contend that the two are not mutually exclusive. As expressed by Holston (2011), the democratic inclusion of the public in urban planning can result in both an informed populace, more able to actively engage at all stages of the implementation process and able to move beyond a "not-in-my-backyard" (a.k.a. NIMBY) mentality towards land development.

Participatory models seek to overcome barriers through public engagement and information in relation to creating and managing sustainable communities (Plein et al. 1998). Holden (2011) provides an account of a participatory sustainability indicator development,

focusing on a group in Vancouver in which participants were collectively challenged to arrive at measureable indicators of sustainability. The participants, though aligned through solidarity of a shared vision towards a sustainable future, experienced difficulties in articulating qualified measurable indicators.

The efficacy of public participation in the planning process in the cultivation of measurable indicators of sustainability is contested (Day 1997; Holden 2011; Plein et al. 1998; Peck and Tickell 2002; Raco 2005). However, the outcomes of these processes are largely dependent upon the quality of interaction(s) between participants, as well as the form(s) through which that interaction(s) occurs (Holden, 2011). The effectiveness of public participation in urban planning and policy processes is strongly tied to local modes of governance within urban environments, and the level of involvement the public experiences during the planning process. Plein et al. (1998) argue that the flaws of public participation are largely inherent in systems of urban governance which favour market goals and seek public input after the planning process has more or less been completed. This type of public involvement participates in producing an illusion of deliberative democratic process..

The rise of community group activism, framed as a segment of the third sector, or shadow state, in Marxist discourse, is an important consideration for participatory planning processes. Community groups represent the aspirations for certain districts within cities, often (though not always) possessing a united vision for future urban development; they are viewed as a contemporary response to increasing spatial disparities within the urban sphere (Harvey 2008; Holston 2009; Peck et al. 2009; Plein et al. 1998). Civic engagement at the local level can be understood as a "holistic", combining pro-social and environmental advocacy, family values, citizen connectivity and development aspirations to assert control over the environment (Plein et

al. 1998, p. 513). Challenges, however, lie in the capacity of voluntary community organizations to produce attainable and measurable goals for their given community with regard to sustainable urban planning (Holden 2011; Plein et al. 1998). The level of coordination and interaction between the civic participants in question, as well as the institutions in which they operate, are understood to be the most prominent factors in citizens engaging meaningfully within the planning process (Day 1997; Holden 2011; Plein et al. 1998).

2.4 Conclusions

In conclusion, this literature review has organized Marxist theoretical literature into several thematic elements which inform my case study analysis. I have addressed the changing role of municipal governments, path dependent outcomes of neoliberalization, and the relationship of the public sphere to decreasing civic control over the built environment. I have drawn from a variety of sources to situate the rise of community group activism as a response to the manifestation of unequal power relations in the urban landscape, and how social capital relates to community activism. Lastly, I have drawn on authors who have conducted research into the efficacy of community participation in the urban planning process to suggest how this kind of participation can be meaningful and constructive. In sum, my literature review is primarily a theoretical investigation into Marxist discourse to uncover capitalist mechanisms and their role in shaping the city.

Chapter 3: Methodological Framework

3.0 Introduction

The use of a participatory community-based research methodology has guided the structure of my research project. Section 3.1 discusses how participatory action research was used to structure both the methods and the outcomes of this research project. I introduce the research

project I was a part of and situate myself as researcher within more expansive participation in the Community Environmental Sustainability Hub of the Community First: Impacts of Community Engagement Public Partnership Grant. Section 3.2 explains the methods used to produce the community-designated research outcomes. I discuss how the LEED framework and additional community building literature is used to highlight the strengths and opportunities for future sustainability realization in OOE. Additionally, Section 3.2 addresses the methods used to apply theories of critical realism to relate community group activism as contestation of capitalist control over the built environment. Section 3.3 reflects upon the challenges of being a researcher and an active participant in shaping and responding to changes in the research process. I strive to be as honest and transparent about the rewards and challenges of community-based research at the undergraduate level. In this last section, I incorporate my personal reflections on how my perceptions of my role as a researcher changed through my engagement with SLOE by means of participatory action research.

3.1 Participatory Action Research

My research is situated within the context of the *Community First: Impacts of Community Engagement* (CFICE) SSHRC Partnership Grant – a research project jointly managed by Carleton University and the Canadian Alliance for Community Service-Learning (CFICE, 2013). The purpose of the seven-year project is to investigate ways in which community-university partnerships are better able to maximize benefits to community and non-profit organizations (CFICE, 2013). The project consists of five hubs representing key sub-categories of the overall project: Community Food Security, Community Environmental Sustainability, Knowledge Mobilization, Poverty Reduction, and Violence Against Women. The project relies upon action-oriented research, where the researcher takes an active role in responding to the vision of

deliverables by community partners. This research was carried out under the auspices of the Community Environmental Sustainability (CES) Hub, managed by Academic Co-lead Patricia Ballamingie and Community Co-lead Todd Barr.

Specifically, the CES Hub focuses on assisting communities to become healthier, more resilient and sustainable (CFICE, 2013). More specifically, through campus-community partnerships, the CES Hub aims to facilitate community resilience, support the reduction of carbon footprints, participate in action-oriented research, and assess ways in which communities respond to environmental challenges through acts of cultivating sustainability (CES, 2013). Sustainable Living Ottawa East (SLOE) is one of the Ottawa-based community partners within the CES Hub, and works together with two other community groups in Old Ottawa East to pursue goals aligned with sustainability principles. SLOE's work reflects both social and environmental facets of sustainability within an urban context.

Participatory action research (PAR) is the principle methodological framework guiding the structure of this research project. The premise of PAR is that research should be action oriented, where the planning, methods, and outcomes related to knowledge generation are directed by community goals and citizen engagement throughout the entire process of the research (Cameron and Gibson, 2004). Participatory action research is based on the "production of knowledge and action directed by the community (Kidd and Kral, 2005, p. 187). PAR relies upon the community as the expert in determining their own priorities with an inclusive research method which continuously reflects and enacts research based upon engagement and commitment to a community (Kidd and Kral, 2005, p.187). PAR envisions the research process as emancipatory by recognizing and respecting community goals and knowledge (Cameron and Gibson, 2004). The PAR process seeks to build relationships between the researcher and the

participants, who are seeking additional routes of knowledge to address existing or future challenges within the community (Kidd and Kral, 2005). The reflective and reactive nature of PAR is intended to produce methods and research that are tailored to the specific case study.

My participation in the CFICE project fell within the CES Hub, where I was supervised by Steph Kittmer (MA, Geography) directly, and Professor Patricia Ballamingie (my thesis supervisor and the Academic Co-Lead of the CES Hub) indirectly. SLOE identified four aspects of community connectivity that need further investigation: the documentation of existing community infrastructure including facilities, amenities, and services, a discussion of what services and additional community facilities may be needed in light of projected population growth based on other community's success, a proposal of options to meet these needs, and finally, best practices for increasing active transportation through the use of existing city and community infrastructure (Aird, 2013). I was not able to respond at length to each component due to time constraints and my own limited expertise in this field. However, I explain below how Steph Kittmer (MA) and I worked together with OOE to produce a community-designed inventory of facilities, amenities, and services (FAS) and an analysis of this inventory. I was not directly involved with the community, but I was in charge of responding to the expectations of the community in the development of this research tool. Steph met with the community members two or three times for the duration of our work, and connected with them at other times through e-mail. Steph and I would meet on a weekly or biweekly basis during the semester to discuss goals, challenges, and progress made.

3.2 Research Methods

My role in this research was to develop an inventory and analysis of existing facilities, amenities and services in OOE. I began this process by conducting a walking tour of Old Ottawa East.

During this walk, I developed a map of my subjective visual comprehension of the area. I added rough locations of commercial services, schools, and transit stops to the map as I encountered them, focusing on the physical attributes of the city based on the theme of community connectivity as I understood it. The map functioned in two ways: first, as a reference from which I could base further community inquiries against, and second as a resource for developing my understanding of the built environment of Old Ottawa East. Additionally, the map allowed me to position myself as an individual within the community, rather than as a researcher located outside of the spatial boundaries of OOE.

After conducting this walkabout, I developed an inventory on Excel based on what I had observed. The following week, I received feedback on the first Excel draft from the community groups -- most significantly, my draft inventory proved too limited. By relying only upon visual evidence of the built environment, I had unintentionally failed to recognize important social processes present in OOE. My supervisor gave me a list of online resources generated by the community groups in OOE to further develop the inventory. Using the OOE Community Activities Group, Old Ottawa East Community Association, and the Sandy Hill Community Health Centre websites, I organized the spatial data into six categories: community access, community education, community facilities, community health services, community programming, and community services. These categories emerged as I worked through the available data and conferred with Steph over definitions of sustainability defined by the LEEDS framework. The categories are operationized by the following qualifiers:

- *community access*: the cost of renting public facilities in OOE
- *community education:* the type and location of major education centres in OOE
- *community facilities:* the type and location of public buildings or spaces in OOE

- *community health services*: the type and location of available health programming within an extended radius of OOE
- *community programming*: the type and location of physical, social and interactive publicly available programs offered through various groups in OOE
- *community services*: the type and location of commercial services in OOE

The second aspect of the research was to assess the inventory in conjunction with a sustainability framework deemed appropriate by SLOE, the community partner. Steph and I were recommended two frameworks: the LEED-ND framework, and the Neighborhood Environment Walkability Scale, a walkability survey in the process of development. The purpose of this task was to highlight the strengths of the community based on a quantifiable set of indicators. Steph and I conducted independent overviews of the framework, and then came together to synthesize the strengths and weaknesses of community connectivity in OOE. This analysis took form as a PowerPoint presentation, attached in Appendix II.

The two of us worked through a shortened version of the LEED-ND framework to identify areas in Old Ottawa East which fell under the categories of Smart Location and Linkage, Neighborhood Pattern, and Design Green Infrastructure and Buildings. Steph and I addressed each category and identified aspects of the community that related to these measurable indicators of sustainability. The data that we were working with naturally clustered under the Neighborhood Pattern category, which related largely to community connectivity. Steph and I also highlighted measureable goals of green building design that future development projects in OOE could incorporate. The analysis was challenging. Greater communication between the community partners and ourselves was perhaps needed to generate a more useful and, additionally, time effective assessment. Further interpretation of the work Steph and I conducted

is presented in Chapter 5 of this paper. As mentioned previously SLOE qualified community connectivity as an integral component to their vision for sustainability in OOE.

Chapter 4 examines key stakeholders and historical context, and was developed through an integrated analysis of available resources regarding these actors. I relied largely on primary online resources from the City of Ottawa website, the Mainstreeter, and community websites generated. Additionally, data regarding ownership of the Oblate Father and Sisters of the Sacred Heart's land changed over the course of the project as events unfolded, and had to be updated as such. Section 4.3 which delineates the historical development of the Oblate lands is generated from a non- peer reviewed, but thoroughly documented, online information data base produced by a community member in OOE. This section relies on academic theory to support my contentions about the significance of this recorded history. Section 5.3 highlights relevant placemaking practices, "an overarching idea and a hands-on tool for improving a neighborhood, city or region", from international and local contexts (Project for Public Spaces, 2014). Section 5.3 was generated through a synthesis of do-it-yourself community building literature, internet resources, and personal knowledge of interesting community events which I believe reflect the principles of community connectivity recommended by SLOE.

Last, Chapter 6 situates OOE within broader processes of capitalist mechanisms in the urban sphere. I use theories of path dependent neoliberalization and the *Right to the City* to examine the data that I have gathered from OOE. I focus specifically on how private property is being developed and shaped through competing and allied actors in OOE. Community activists, municipal politicians, historic land owners, and property development companies assert, to a degree, claims over space in OOE. I look for themes of international finance, land development, historical context, and community group mobilization in OOE to support my contention. I

incorporate literature which examines on the role of public sphere in creating an equally accessible civic space. This chapter examines how the demand for an expanded public sphere in OOE will increase community connectivity through a greater awareness of the positive and negative attributes of OOE. I weave together primary historical and contemporary data with urban geographic scholarship to posit that a relationship exists between the development of the Oblate lands, community activists, and global themes of urban property development as means of exercising control over the built environment in late capitalism (Harvey, 1989). I use data from city archives, newspapers, city bylaws, and property developer websites, to sustain this position. Equally important to the story of neoliberalization however is how collective mobilization is being employed in OOE to support ongoing claims for spatial justice. This assertion for democratic control of the built environment is qualified by Harvey as 'the Right to the City', and I contend is qualified by community activists in OOE as 'Deep Green Sustainability'.

3.3 Reflections

I found community engaged research both rewarding and challenging. I enjoyed the interactive nature of the research project,it felt like the research was alive and in constant motion. I became invested in learning more about this community through visiting the area, and being in close enough proximity to examine the spatial realities in person. Additionally, it was encouraging to work with a supervisor-partner, with whom I could express concern and talk through positive aspects of developing an analysis, or discuss frustrations about the analysis not being as useful to SLOE as I had originally envisioned. The reflexive nature of community-engaged research enabled me to develop both patience and trust that the community members had a detailed and specific vision for this piece of research

The research was also challenging. First it was time consuming; Notably, I had to consider Steph's and the community partners' input (along with my own) before progress could be made. Second, it was difficult to justify ongoing research with the knowledge that our research outcomes could fail to meet and reflect community expectations. I found that the time and energy that went into the actual research process, and the consistent reflection of the research we were engaged in, paralleled the end result of the inventory development. It was more important to be flexible and responsive to changes that the community wished to see, rather than to fixate on the technical structure of the final product. I learned that I did not need to know the explicit rationale behind each request, but rather, accept the community, and my supervisor, as the experts. In doing so, I was forced to let go of some unrealistic expectations I had for the research. A key moment was sifting through my data, realizing that I had no information about the techniques for lobbying local government that I had originally conceived I would produce for the community to help them. Upon deep contemplation, I realized that the community group members already possessed this knowledge. Rather than imagining that I could produce a list of helpful lobbying techniques drawing on outside academic sources, I should have been listening to what tools these community activists already use lobby Ottawa political systems, because they have been extremely effective. Though seemingly apparent now, I had not considered that as an undergraduate student I had very little experience in municipal politics, and that the community members I was working with did. Following this, I realized that I had to focus on the original purpose of the project – to examine community connectivity in Old Ottawa East.

I aligned myself with the goals of SLOE and through that alignment I perceived the project of developing an inventory of facilities, amenities, and services, to be useful and relevant. I realized, through a reflection on the work with my thesis supervisor, that the final product (for

my Directed Studies credit) of a PowerPoint presentation and an Excel document were designed to be accessible and useful community generated tools. I framed the research as less academically rigorous and therefore not useful. However, sitting on this made me consider that academic research *can* and *should* be rigorous, productive and accessible.

3.4 Conclusion

In conclusion I have discussed how methodological framework of PAR shaped both the research outcomes of my project, as well as the research methods. Section 3.2 discussed my relationship and position in the research project and explained at length my involvement with SLOE through the CFICE *Community First: Impacts of Community Engagement* (CFICE) SSHRC Partnership Grant. Section 3.3 explained how ongoing research has been conducted in partnership with SLOE to respond to their guiding vision of community sustainability. I explained the research methods my supervisor Steph Kitter (MA) and I employed to best produce outcomes based on community goals. Section 3.3 also discussed how I use Marxist theory to connect property development in OOE to broader capitalist influence in the urban sphere. Last, Section 3.4 provided a reflective interrogation of the rewards and challenges of working within a PAR framework. In sum, Chapter 3 has delineated both the emancipatory principles that frame this project, as well as the methods used to produce to community-directed research outcomes.

Chapter 4: The Case Study of Old Ottawa East

4.0 Introducing Old Ottawa East

Old Ottawa East (OOE) is a community located in central Ottawa. The community is restricted by Nicholas Street to the north and Avenue Road to the south, and is bounded by two water bodies, the Rideau River along the east and the Rideau Canal along the west. The community

identifies four central areas subject to future property and land development projects in OOE: Main Street, Clegg Street, Hawthorne Road and Lees Avenue.

Figure 4.0.2 Map of Old Ottawa East with boundaries highlighted in green (CAG, 2014).

The area north of Clegg Street within OOE has experienced substantial population growth over the last twenty years: from 3280 residents in 1971, to 6250 residents in 2011 (OECA, 2011). The community does not expect rapid population increase south of Clegg over the next ten years. Therefore, I focus on the areas north of Clegg Street, which will receive significant impact from intensification projects in OOE. This includes Main Street, Lees Avenue, and the Sacred Sisters and Oblate land redevelopment project.

Proposed developments in OOE are a central concern for residents of OOE. The redevelopment of 12 hectares of land belonging to the Oblate Fathers of the Mary Immaculate is the main focus of this paper. Community groups have in OOE worked tirelessly to produce documents, studies, and plans to materialize their vision for future redevelopment. The community would like to see principles of sustainability incorporated into the project to complement their efforts to be a leading green community. Community groups in OOE have played, and continue to play, an integral role in asserting claims over public space. They have been effective at mobilizing resources to influence zoning laws and to implement goals of sustainability. Developments north of Clegg Street will have significant impacts on OOE both through population increases, and the reduction of accessible green space. Naturally, community groups in the area, discussed at length below, have vested interests in creating and maintaining an open and connected, livable community.

This chapter introduces the proposed developers, prominent community actors, and municipal actors who yield influence over current development plans in OOE. Section 4.1 focuses on the main actors in the redevelopment process, including: city council, community groups, and property developers. I discuss the significance of city council's adoption of the Old Ottawa East Community Development Plan (OECDP). I propose that changes to bylaw zoning in OOE have important implications for the rights of developers and of citizens. Section 4.2 examines the history of the Oblates of Mary Immaculate and the Sacred Sisters of the Heart of Jesus in OOE. I suggest that the historical interventions of these religious institutions into the landscape were integral to the production of the community of OOE. This chapter concludes by suggesting that community connectivity necessarily involves the protection of historic buildings because this protection helps residents maintain a shared memory of their history.

4.1 Main Actors

There are three main groups in Old Ottawa East who oversee community led initiatives: Sustainable Living Old Ottawa East (SLOE), Ottawa East Community Association (OECA), and the Old Ottawa East Community Activities Group (CAG). These three groups represent the respective ecological, political, and social interests of the community. Membership in these groups overlaps, and they operate as distinct but not entirely separate entities. There is coordination between each of the groups who share an overarching vision of community vitality. The three groups contribute to maintaining the present and future integrity of the community through various community activities, service provision, and lobbying efforts.

SLOE, the community group with which this project is most concerned, is a committee of the OECA, and they have a "deep green vision" for the upcoming developments of the Oblate lands. SLOE, led by community activist Rebecca Aird, is lobbying for developers to encompass four key aspects of sustainability: community amenities and connectivity, stormwater management and shoreline restoration, affordability and senior's housing, and, energy sustainability (SLOE, 2014). The community has experienced considerable success through organized volunteer participation and hopes to influence this upcoming development to solidify the conditions under which the community will grow. These conditions reflect the vision of SLOE to create and maintain a liveable and pleasant community that is resilient in the face of increasing environmental, economic, and social pressures (SLOE, 2014). The community group is specifically advocating for renewable energies that will reduce GHG emissions, increased local food production and consumption, increased use of alternatives modes of transportations, and increased maintenance of the ecological health of green spaces in OOE (SLOE, 2014). SLOE has succeeded in the implementation and maintenance of a host of community-led

projects: two community gardens, a children's garden, the Rideau River Nature Trail, and the Main Farmer's Market (Ibid). The strategic advocacy and action on the part of SLOE and the OECA continues to transform the spatial realities of OOE to reflect the guiding principlesof environmental, political, and economic sustainability.

Members of the above-mentioned groups, and prominent community members, as well as relevant stakeholders, the Oblate Fathers and Sisters of the Sacred Heart, have participated in the creation of the Old Ottawa East Community Design Plan (OECDP), a twenty year growth management strategy (OECA, 2014). The plan focuses on the intensification of land north of Clegg Street, and in particular the development of the Oblate lands and Main Street (OECA, 2013). The community design plan has been enacted by the city of Ottawa through the reregulation of various zoning bylaws. Perhaps most importantly was the successful designation of Main Street as a "traditional mainstreet" under Section 197-198 of the City of Ottawa Zoning Bylaw Index (City of Ottawa, 2014). Notably, this designation ensures that building height regulation of 6 storeys or less is maintained. Additionally, this zoning designation prioritizes mixed-use development, the incorporation of cycling and the pedestrian-friendly routes, and the maintenance of integrity and character of the streetscape (City of Ottawa, 2014). The passage of this bylaw provides a useful legal framework for vested community groups to use strategically as a level to influence development.

David Chernushenko is the city councillor for Ward 17, the Capital Ward, which encompasses the Glebe, Old Ottawa East, Old Ottawa South, and Carleton University (Ward 17, 2014). He is another important stakeholder in the development process. Chernushenko was elected to Ottawa City Council in 2010. He is a LEED certified building professional and owns an environmental consulting firm, Green & Gold Inc. (Ward 17, 2014). Chernushenko is

involved in the movement for sustainable environmental practices in the Ottawa region; he serves as a director for the Sustainable Ottawa Energy Co-operative, and as a community ambassador for the Ottawa Sustainability Fund (Ward 17, 2014). John Dance, president of the Ottawa East Community Association (OECA) has advocated his support for the councillor, who aided the community in the passage of the community development plan (Smith, 2013). Prominent community members took part in a Public Advisory Committee, with the support of councillor Chernushenko, to lobby for the successful incorporation of the OECDP into city regulation (OECA, 2014; Smith, 2013). The passage of the OECDP has important legal and spatial implications for future development of OOE, affecting regulations on building height, use, and cost. The legality of the document ensures that citizens can contest development plans that fall outside of the regulations of the OECDP.

In addition to community groups, important landowners, and city council, prospective property developers also function as important stakeholders in the redevelopment of Old Ottawa East. Ottawa-based development company, Regional Group, has confirmed its intention to the purchase the Oblate Lands as of February 28, 2014 (Mueller, 2014). The final sale of the land will be based on a geotechnical survey of the soil conditions, and a contractor examination of the structure of the Deschatelets, also known as the Scholasticate Building (Mueller, 2014). Regional Group is a development, land acquisition, and property management company based in Ottawa, with national partners across Canada (Regional Group, 2014). Regional Group is partnered with NAI Global, an international real estate and construction agency based in Princeton, New Jersey (NAI Global, 2014). The second key stakeholder in the redevelopment process is Domicile Developments Inc. (Mueller, 2013). Domicile purchased the Sisters of the Sacred Heart property in September of 2013. Domicile expressed in interest in respecting the OECDP, but have

suggested an additional half-foot of building height for the two condominiums they plan to build there (Mueller, 2013). Domicile is a property development company based in Ottawa which specializes in condominium and infill construction (Domicile, 2014). Building construction begins after 60-65% of the future suites have been sold to buyers through a 15% down payment (Domicile, 2014). Both property developers maintain that they will respect the overall vision of OECDP, and are now required by municipal bylaw to follow the above-mentioned bylaws regarding Main Street, and areas directly adjacent to it (Mueller, 2013; Mueller, 2014). The future outcomes of land development in OOE will no doubt reflect input, contestation, and resilience from the community, city council, the historic landowners, and the contemporary land developers.

4.2 The Oblate Land Redevelopment

The most prominent intensification project underway in OOE is the redevelopment of 12 hectares of land originally held by the Oblates of Mary Immaculate, and the redevelopment of 3.5 acres of land originally belonging to the Sisters of the Sacred Heart of Jesus. The land runs parallel along 470 m of the Rideau River, the river bank and the driveway leading up to the buildings are lined with immense trees. The majority of the land exists as a grassy field with a tree-lined avenue leading up to the immense Scholasticate, 84 m tall. The tree-lined avenue, the shore line, and the historic buildings are key sites that the community has identified as priorities for connectivity between neighborhoods in OOE (OECA2010). The community has taken initiative to create a redeveloped version of OOE. Figure 4.2.3 illustrates the site before development, and Figure 4.2.4 is the projected development envisioned by the community.

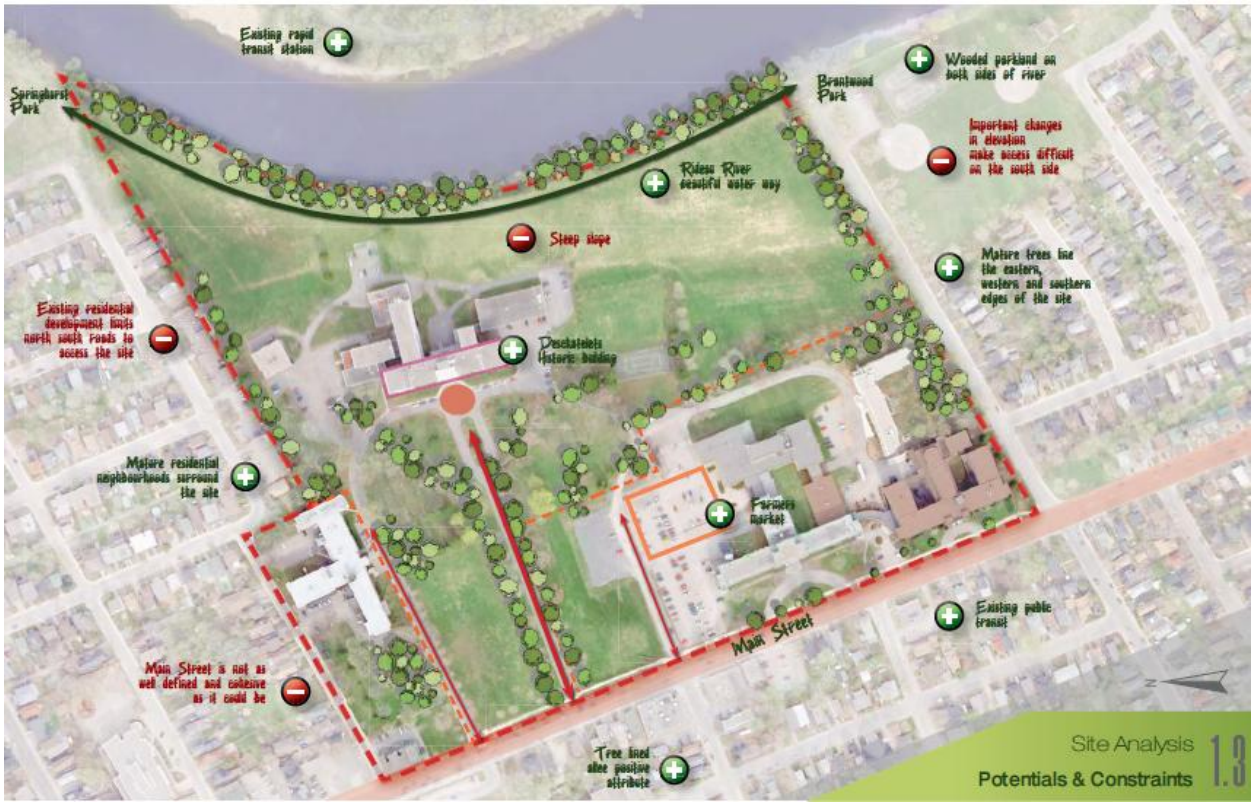


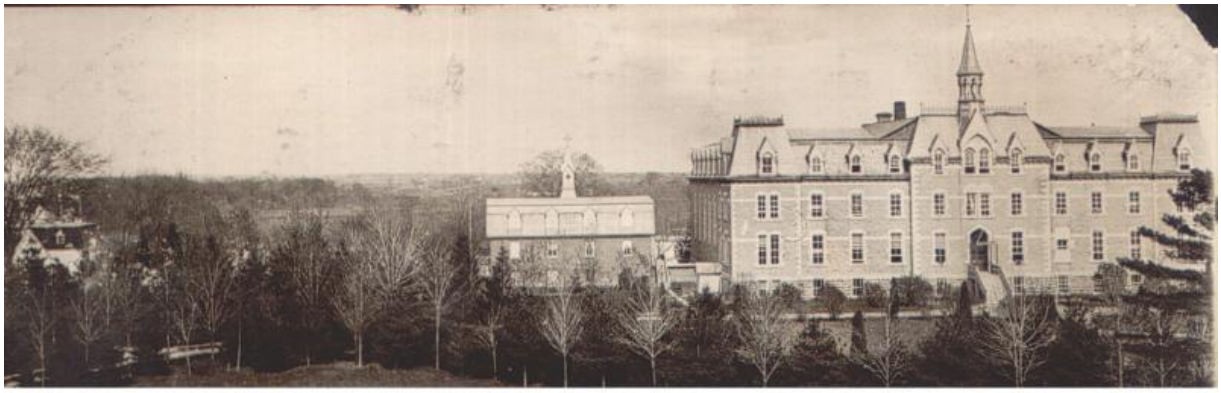
Figure 4.2.3 Aerial view of the current state of the Oblate lands, with benefits and constraints highlighted (OECA, 2011).

Figure 4.2.4 Aerial view of proposed community development plan for the Oblate lands (OECA, 2011).

Residents would like to see the development surrounding a community square, with free passage, and porous entries throughout the development, seen in Figure 5.2.8. Their vision incorporates the already vibrant farmers market, and emphasizes the need for an improved cycling and pedestrian environment along the Rideau River and through the Oblate land. The Scholasticate plays an important role in the community's vision, acting as a seniors' residence and as the overseer of the public square, carefully threading the Oblate and Sisters of the Sacred Heart story into the landscape.

The Sisters of the Sacred Heart and the Oblates are historical actors who have played key roles in the development of European settled lands in Old Ottawa East. Their presence has influenced the numerous religious institutions reflected in the landscape of OOE. The Oblates of Mary Immaculate first came to Ottawa in the 1860s where they founded a myriad of catholic schools and institutions in and surrounding OOE, including the University of Ottawa, St. Patrick's College, and Saint Paul University (Wallace, 2004). The Edifice Deschatelets building, historically named the Scholasticate of St. Joseph, seen in Figure 4.2.5, is an immense stone building that has hosted priests and students of the Oblates of Mary Immaculate since its construction in 1885 (Wallace, 2004). The Scholasticate, along with the convent belonging to the Sisters of the Sacred Heart of Jesus, represents the physical manifestations of power relations in

OOE during the course of settlement beginning the mid-19th century.



Another early view of the Scholasticate - around 1910

Figure 4.2.5 The Edifice Scholasticate building and Sisters of the Sacred Heart Convent, 1910 (Wallace, 2004).

The Oblates of Mary Immaculate purchased 28 acres of land from the Crown colony during the mid 19th century (Wallace, 2004). The Oblate fathers sought to "evangelize the poor" and to spread the teachings of their religious doctrine through missionary work in Canada (Wallace, 2004). Originally, the fathers worked through the Missionaries of Provence, France, but this lead to the establishment of the congregation of the Oblates of Mary Immaculate in the 19th century in Canada (Wallace, 2004). The original Sisters of the Sacred Heart were requested by the Oblate fathers to perform domestic tasks for the Scholasticate (Wallace, 2004). The sisters built a convent on 3.5 acres of land adjacent to the Oblates, and operated as a boarding school beginning in the early 20th century (Wallace, 2004).

The history of European settlement, and the production of OOE, is intrinsically tied to the presence and relationship that the Oblates of Mary Immaculate and the Sisters of the Sacred Heart had, and continue to have, with the community. The buildings are far more than representations of historical architecture during the late 19th century; they serve to reinforce the historical representation of power relations and religious presence in the landscape of OOE. Therefore, the community may also be striving to maintain the integrity of their representation of

OOE history during this time period. In addition to goals of sustainability, the community is recommending that any development of this land incorporate the historic Oblate and Sisters of the Sacred Heart buildings into its plans. These buildings, as part of the historical landscape, connect community members through an understanding of a shared history, reinforcing commitment to community unity and preservation. In addition, the repurposing and recycling of these buildings through adaptive re-use contributes to community goals of sustainability.

4.3. Conclusion

In conclusion, I have identified SLOE, the OECA, the CAG, Ward 17 Councilor David Chernushenko, Domicile, Regional Group, the Oblate fathers, and the Sisters of the Sacred Heart, as main actors in the redevelopment of the Oblates and Sisters land. I have highlighted how citizen-based participation in OOE led to the successful implementation of the OECDP by city council, and the legal implications that this holds for developers. Further, I have recounted the history of the Oblate lands and their role in the production of OOE. I have suggested that the preservation of these historic buildings represents a desire to uphold SLOE's principles of deep sustainability as well as to retain a sense of shared memory and place.

Chapter 5: Strengths and Opportunities for Community Connectivity

5.0 Introduction

Chapter 5 assesses the facilities, amenities and services available in OOE based on SLOE's deep green strategy for development.. Section 5.1 highlights the current strengths of OOE, and specifically addresses the excellence of community group activism in OOE. I emphasize how community groups have implemented infrastructure and programming to address food security and community recreational needs. Section 5.2 addresses opportunities for improvement, drawing attention to the need for better transportation to health services and increased small

business opportunities in the area. Last, Section 5.3 brings in geographic literature on *'placemaking'* to glean best practices from various regions within and outside of Canada, and to highlight opportunities for future community connectivity. The assessment of the facilities, amenities, and services inventory of OOE is directly related to the Community Amenities and Connectivity chapter of SLOE's campaign to become a leading green community.

SLOE's deep green vision for growth in OOE reflects four facets of sustainability: community connectivity, stormwater management and shoreline restoration, affordability and diversity, and sustainable energy (SLOE, 2013). My purpose as a research assistant under the CES Hub of CFICE has been to assess community connectivity in OOE based on recommendations by SLOE. This chapter is a synthesis of the tangible research outcomes produced through the PAR process – the FAS inventory and the PowerPoint presentation for SLOE were developed to be accessible and useful tools for the community. The further assessment of these tangible outputs provides a forum to address additional considerations for sustainable practices for connectivity in OOE. SLOE recommended four areas of research for potential research partners under the community connectivity sub-group: to document existing community infrastructure, including: facilities, amenities, and services; to discuss what services and additional community facilities may be needed in light of projected population growth based on other community's success; to propose options to meet these needs; and finally, to draw upon best practices for increasing active transportation through the use of existing city and community infrastructure (Aird, 2013). The research outcomes that I have produced in partnership with Steph Kittmer (MA), under the supervision of Professor Patricia Ballamingie, Academic Co-Lead of the CES Hub, reflect these community priorities. In an effort to maintain transparency, my work does not encompass all of the recommendations by the community, particularly the

ones that required comparing current and projected future populations against specific infrastructure needs. Instead, I rely more heavily on the LEED framework to discuss contemporary strengths and opportunities for improvement of facilities, amenities, and services in OOE.

5.1. Community Strengths in OOE

This section assesses the community strengths in OOE based on existing facilities, amenities, and services. For the purposes of this paper, 'facilities' refer to infrastructure that houses community-related programming, 'amenities' refer to actual programmes available, and 'services' strictly reflect commercial operations in OOE. Access and connectivity are examined through the absolute distance, measured in meters, that citizens need to travel to participate in OOE's facilities, amenities, and services. Community strengths are based both on the LEED framework as well as existing literature on community building.

5.1.1 Access to Amenities and Facilities

OOE has a solid foundation of community facilities complemented by extensive amenities provided largely by the CAG, SLOE and the Sandy Hill Community Health Centre (SHCHC). OOE currently has one community centre consisting of two rooms, located in the community's Old Town Hall on Main Street. The community has adult fitness, health, and self-improvement programmes available. Programming includes family yoga, nurse consultations, civic engagement meetings, and folk dancing. The CAG boasts a variety of programming which is a definitive strength of the community. Additionally, the Good Food Box, which connects communities with farmers in the region, operates out of the community centre. Residents also utilize the Brantwood Fieldhouse and a volunteer run ice rink and dock for additional recreational facilities. The Brantwood facilities are mainly used for children's programming,

including: soccer, skating, playgroups, and after school care. The Sandy Hill Community Health Centre (SHCHC) also provides satellite programming and health services for residents in OOE. These amenities include: counselling, relationship workshops, addictions services, and a health clinic. Some programmes are located at the OOE community centre, and some take place at the SHCHC. The variety and availability of programming for both adults and children in OOE is a definitive strength of the community. The demand and supply of activities which cultivate and sustain extra-familial relationships between residents continues to grow as the community develops its vision for sustainability.

OOE, and more specifically SLOE, have worked hard to develop the Rideau River Nature Trail which follows the northern shore of the Rideau River through OOE. The trail represents an important social and recreational outdoor facility that can be accessed easily by most residents of OOE. The trail was designed to improve and maintain the ecological health of the shoreline (SLOE, 2013). Additionally, OOE has six designated green spaces and parks: Springhurst Park, Brantwood Park, Robert F. Legget Park, Ballantyne Park, the Rideau River Nature Trail, Montgomery Memorial Park, and one large informal green space, the Oblate lands. The Oblate lands are open and accessible to the community and the recreational pursuits found there are similar to those found in a public park. OOE is bordered by the Rideau Canal and residents also have access to the bike path that connects the community with the surrounding neighborhoods of Old Ottawa South, the Glebe, Sandy Hill, and the downtown core. The bike route is a prominent Ottawa feature which serves a variety of residents and visitors to OOE.

OOE has excelled in developing the infrastructure as well as the programming to promote food security in the area. OOE currently has two community gardens: one located at Saint Paul University and one at the end of Lees Avenue, and a children's garden at Main Street and Clegg,

see Figure 4.6. SLOE has been a key contributor to the development of these community initiatives that are able to run through community support and city grants. The Main Farmers' Market, which runs from May to late October, represents another significant community asset.

Figure 5.1.1.6 Entrance to the Children's Garden in Old Ottawa East (SkyscraperPage Forum, 2009)

Figure 5.1.1.7 Programming at Children's Garden at Robert F. Leggett Park (SLOE, 2014).

The Main Farmers' Market provides the community with weekly, locally grown, organic and fresh food, and centrally located at Saint Paul University. Community members have worked together, in conjunction with key landowners, businesses, and city officials, to implement the infrastructure that reflects SLOE's vision for creating a sustainable community (SLOE,2014). OOE possesses a thriving community supported environment that has flourished through the support and maintenance of the facilities and amenities that exist here.

5.1.2 Access to Commercial Services

Old Ottawa East possesses a number of small businesses, with the majority of them clustered along Hawthorne Avenue at Main Street, the heart of the commercial district. Main Street, close to Hawthorne, will be built up with infill over the next twenty years. One of the strengths of the services available in OOE is the number of small and independent businesses located there. Highlights from the facilities, amenities and services (FAS) inventory include two bike shops, a

small organic grocery store, a book shop, a vegetarian restaurant, a pharmacy and post office, two yoga studios, a number of salons, two antique stores, a violin maker, and a few small take-away and sit down restaurants. The Main Farmers' Market, identified as a community amenity, is also an important commercial asset to the community because it provides a greater variety of fresh produce and sustenance to OOE than can currently be found in the permanent businesses here. I will now examine opportunities for OOE to continue to expand on community strengths based on recommendations from the LEED sustainability framework.

5.2. Building upon Existing Strengths

The population of OOE, including the population north and south of Clegg Street, is about 11,000 (City of Ottawa, 2014). The community will potentially gain more than 3,000 additional residents through infill projects and the development of the Oblate and Sisters of the Sacred Heart land, Main Street, and Lees Avenue (Ibid.)). Arguably, the community is in need of greater community infrastructure to adequately accommodate and service predicted increased in population. Additional community space is also needed to support current increases in community programming. The OECA contends that a large community center is desperately needed (OECA, 2014). The capacity for OOE to expand as a sustainable community depends largely on increasing the number of facilities to continue to support the community building activities already offered by SLOE, the SHCHC, the OECA, and the CAG.

I will now discuss how access and connectivity are central concerns for redevelopment in OOE. LEED recommends recreational facilities to be located no more than an 800m walk from residents' homes. The framework suggests that access to bus routes, a diversity of services, and public parks be no more than a 400m (1/4 mile) walk (LEED, 2009). Some residents, particularly those located in the periphery of OOE currently have to travel greater than 800m to

access these facilities, and this distance may increase depending on how the Oblate land development materializes.

The Oblate lands could play a key role in supporting the connectivity and fluidity of the community. The current use of the land as a recreational space by the community suggests that areas north and south of Clegg may become segregated if the redevelopment sections off pieces of the property and privatizes the connecting path along the Rideau River. Improvements to this pathway could be made with additional nodes of connectivity throughout the development to ensure that residents are able to traverse the property and have equal access to the facilities, amenities, and services in OOE, see Figure 4.8 from the OECA Open House Presentation (OECA, 2011).

Figure 5.2.8 Proposed improvements to community connectivity for Oblate and Sisters of the Sacred Heart Land (OCEA, 2011.

The LEED Neighborhood Development (LEED-ND) framework has specific requirements for a well connected community and qualifies this through the number of street intersections. LEED-ND recommends a minimum of 75-95 intersections per square km of land, and more than 155 to be an exceptionally well connected community. The entire community of OOE encompasses about 1.03 km^2 of land, and has roughly 80 road intersections. These calculations are based on pathway measurements and visible street networks available on Google Earth 2013. OOE has a passable number of intersections but also contains many one-way and dead-end streets. The development of the Oblate lands should seek to avoid cul-de-sacs and instead encourage transit and mobility throughout the property to maintain existing linkages. Increasing linkages between places encourage walkable and connected communities. Walking not only benefits health, it encourages interaction between residences, contributing to the vibrancy and culture of a place (Berman, 1996; Roseland, 1997).

As previously mentioned, OOE has an exceptionally high level of community related programming, but not enough facilities to support the many facets of the community's vision for deep green sustainability. Specifically, the community connectivity could be improved through the provision of a larger community center, greater transportation by bus, Route 16, to and from the SHCHC, and greater cycling transportation links between the recreational facilities and commercial services which already exist (OECA, 2014). More widely spread bike racks at the locations of commercial services and amenities may increase the propensity of individuals to travel by bike. The community, weighing in via the 2013 community improvement survey, would like to construct an outdoor experience area and programming for youth over the age of 10, as well as water based canoe and kayak programmes. The desire to ensure the liveability of

the community through these programmes will only be met through investment in the infrastructure to do so.

LEED-ND requires that residents are able to access at least 4-6 mixed use services within a 400m walk of their residence. For residents living south of Clegg Street, this task proves more difficult as current zoning prevents most businesses from locating in residential areas and future service development will focus north of Clegg (closer to Main Street at Hawthorne Avenue) (City of Ottawa, 2014). There is room in OOE for the expansion of commercial services. Infill projects and the revitalization of Main Street will bring more retail services to the area. Some additionally absent commercial services identified by Steph Kittmer (MA) and myself include a bakery, a supermarket, a hardware store, a thrift store, a laundromat, a small theatre, a gas station, a clothing and recreation store, and increased pubs and restaurants. Convenient access to these services by foot means fewer cars on the road, lower GHG emissions, and a more sustainable economic community.

5.3 Placemaking Best Practices

'Placemaking' is the active practice of shaping public spaces into community engaged and responsive places. This ongoing process requires active participation and input from residents of all demographics, and it requires maintenance and care. The Project for Public Spaces, a campaign for neighbourhood improvement, provides four principles for creating great places: "they are **accessible**; people are engaged in **activities** there; the space is **comfortable** and has a good image; and finally, it is a **sociable** place: one where people meet each other and take people when they come to visit" (Project for Public Spaces, 2014). The placemaking best practices I present here reflect these four facets. The community building approaches I suggest reflect practices deemed of interest for community groups in OOE. I have organized the following

placemaking strategies into six themes: ecological, commercial, recreational, theatrical, structural, and reciprocal. The themes emerged as I reviewed the relevant literature and began to make connections between these practices. These themes are additionally informed by my experiences, values, and priorities, they are not mutually exclusive.

5.3.1 Ecological Placemaking

This section delineates placemaking practices which reflect ecologically respectful initiatives that connect residents to local ecological systems. The first placemaking activity I suggest is to hold a community led workshop to uncover the ecological backbone supporting OOE. The workshop could take place outdoors in a variety of natural settings. Chiras and Wann (2003) suggest 10 activities and questions for communities interested in ecological investigation. I list them at length because they are significant indicators of a community's awareness of its own ecological health.

- Trace the water you drink from precipitation to tap
- Describe the soil around your home (in your favourite park, beside the nearest river)
- Learn the primary subsistence techniques of the culture there before you
- Name 5 edible plants in your bioregion, and the seasons in which they thrive
- Describe where your garbage goes
- Name and identify 5 residential and 5 migratory birds in your area
- What animals have become extinct in your bioregion?
- What spring wildflower is consistently the first to bloom?
- What kinds of rocks and minerals are found in your region?
- What wilderness areas exist in my community, what animal species are most often found there?

Residents of OOE could celebrate the seasons through an integrated wilderness awareness program that incorporates outdoor activity throughout all the seasons. Community members including all age demographics could have an opportunity to reflect on the changes in flora and fauna during each season, and how climate change affects seasonality locally.

5.3.2 Commercial Placemaking

Community-owned businesses with local patrons are often a source of pride and connectivity of a community. In a host of examples throughout the United States, communities have started food co-ops at a small scale which have gone on to expand and generate local jobs for residents. For example, the Seward Co-Op in Minneapolis grew from a volunteer run co-op focusing on bulk food provision to a $28 million dollar business with over 200 employees ("About Seward", 2014). Hosting an annual community event that aims to generate a little extra income can be a fun and inviting way to connect local residents. An example of this would be the annual Great Glebe Garage Sale in Ottawa. Not only is it an enjoyable affair, local businesses and charities have an opportunity to connect with a broader audience. Placemaking should also involve the arts; gather the community to hold a music festival. Focus on supporting local artists and talent, and involve as many community members as possible to offset costs. Make it outdoors, accessible, and cost effective, like the Islands Folk Festival held at Providence Farm in the Cowichan Valley on Vancouver Island (Island Folk Festival, 2014). The festival is run by a number of volunteers every year for three days and is an extremely popular event for people of all ages. Local food trucks provide sustenance for festival goers and volunteers eat free. The festival draws on acts from different parts of Canada, but always has a community focus featuring local youth. This integration of youth provides an intergenerational connection between festival goers. Last, why not start a bio-diesel co-op as an effort to grow local jobs, support

restaurants, and reduce GHG emissions. The Cowichan Valley Bio-Diesel Co-Op supplies members with bio-diesel, made from recycled vegetable oil, preventing over 520 Gigatonnes of CO_2 from entering the atmosphere (Cowichan Bio Diesel Co-op2014). As a community-owned enterprise, members pride themselves on fuelling their stomachs and their cars through local production. Commercial services that reflect principles of sustainability help develop great places and a vibrant community setting.

5.3.3 Recreational Placemaking Practices

Social and accessible recreational activities contribute to the shaping of an inclusive civic space. OOE has a number of spatial assets that can be used for recreational purposes: the Rideau River and Canal, the Rideau River Nature Trail, large parks, an ice rink, a dock, and a number of historical buildings. Numerous books on community sustainability contend that the community is the leading expert in neighbourhood knowledge (Register, 2013; Roseland, 1997; Walljasper, 2007). An engaging recreational community practice is to conduct a Jane's walk. Residents gather together to walk through their community and make an inventory of places that are important to the community (Walljasper, 2007). A Jane's walk in OOE could take the form of a parade with music, dancing, or pausing at different sites throughout the day to celebrate the great and unique places in OOE. The walk is named after Jane Jacobs, who was an author, activist, and prominent discussant of urban studies in the 1960s. Other ideas I suggest for recreational placemaking include the creation of an outdoor knitting club, fishing club, or gardening club. Additionally a skateboard park, maintained and designed by the residents using it, a basketball hoop, or a tetherball court located in a central and accessible area may contribute to an expanding civic space that has something for everyone. OOE through the work of SLOE and the CAG, along with the SHCHC, already possesses expansive community programming.

5.3.4 Making Space for the Arts

Good places need space for artistic expression (Walljasper, 2007) – a phenomena that can manifest in a variety of ways. Some interesting ideas that I came across through online research and personal experience included: hosting an annual community play, holding monthly youth jams for young artists, starting a community choir, and implementing a public dance floor (Cowichan Newsleader Pictorial, 2012: Project for Public Space, 2014). The community of Christchurch, New Zealand was looking for options to invigorate civic life in vacant lots in their town and have filled this need through the installation of temporary coin operated dance floors that move from place to place in the town (Gap Filler, 2014). Once the dance floor is set up, residents pay $2.00 and plug in any headphone compatible device to the main stereo system. This placemaking practice is an effective community building strategy because it promotes sharing and compromise, and puts citizens in charge of making their own fun. A temporary dance floor in various locations in town gives people a reason to leave the house and to gather as a community. Another community building project that could complement the environment in OOE is the production of an ongoing community mural, either through temporary or permanent materials.

5.3.5. Placemaking through Infrastructure

This section discusses infrastructure improvements that seek to transform the urban environment into a civic space. First, as community groups advocated, OOE is in need of a centrally located community center. A community center can take on many forms; in the interim, some communities have repurposed shipping containers for public gatherings, sheltered picnics, yoga, and dancing, see figure 5.3.9 (Bradley, 2014).

Figure 5.3.9. Temporary community facilities constructed from shipping containers in Ireland (Bradley, 2014).

Additionally, I propose that summertime community yurt construction could be used as an effective placemaking and community building activity. These temporary structures provide relief from extreme temperatures and can easily be disassembled. Finally, great community places have space for people, with benches and tables, access to public washrooms, and permanent outdoor chess (and ping pong) tables set up in parks can reinvigorate and draw attention to the public sphere (Bryan Park, 2014).

5.3.6. Sharing is Caring: Communal Placemaking Practices

I explain here how shared community tasks can also build a sense of place, and encourage meaningful and lasting relationships between residents. Walljasper (2007) advocates for neighborhood chore sharing, food sharing, and house sharing. From this, I suggest that a

community-operated outdoor pizza oven could present considerable opportunity for spontaneity and civic engagement in OOE, particularly in the summer months. Residents could gather to cook and eat together without the pressure to pay for an expensive meal, increasing the inclusivity of the community. Additionally, a clothing exchange between residents with children could reduce environmental impacts through the reuse and recycling of clothes. I also suggest a cultural exchange fair, perhaps in Springhurst Park, during the summer months, where residents come out to celebrate and share their heritage with other community members. An event like this may draw people into the public sphere and encourage constructive dialogue about diversity and at the same time reinforce a shared sense of place and belonging in OOE.

5.4. Conclusion

In conclusion, I have discussed the strengths, and opportunities for growth in OOE based on the FAS inventory and complemented by the LEED framework for sustainability. I have highlighted the community's commitment to principles of sustainability, realized through their proactive and participatory models of community programming. I have suggested that community facilities in OOE be upgraded in order to accommodate the numerous activities that the CAG and SLOE offer, and additional commercial services that would improve connectivity and accessibility in OOE. I have also indicated that upgrades to facilities do not necessarily need to involve capital-intensive infrastructure construction (Project for Public Spaces2014). I have drawn on placemaking practices from different regions to highlight how public facilities can be low impact and still effective tools for gathering and community building. Chapter 5 has demonstrated the importance of improving connectivity in OOE through an examination of the existing facilities, amenities, and services found there.

Chapter 6: Spatial Narratives of Land Redevelopment in OOE

Section 6.0 Introduction

Chapter 6 expands the discussion of OOE by situating the Oblate land development in a broader context of capitalist mechanisms operating in the urban environment. I discuss how public space is a forum for interaction and display, providing residents from different socio-economic backgrounds the capacity to express themselves and exist (visibly) in the public sphere. I argue that the production of accessible public space disrupts the values, ideas, and normative activities of the majority culture and provides a place for civic renegotiation between residents. I discuss the relationship between key actors in OOE and control over the built environment. Last, I suggest that community group activism in OOE does not necessarily reflect third sector participation as delineated by Fyfe (2005). I contend that third sector participation is necessarily place-specific and has greater capacity to transcend mechanisms of capital accumulation because it relies on people, rather than capital, to enact change in the built environment. In sum, Chapter 6 is an investigation into the critical realities present in OOE.

Section 6.1 Theoretical Analysis of Property Development Trends in Old Ottawa East

The urgency of rectifying the state of the public sphere in OOE, in some ways, transcends the site specific goals of community building and sustainability. Berman (1986) relies on a Marxist framework to suggest that the capitalist separation of people into respective social and productive parts undermines collective social power, and the capacity of citizens to achieve meaningful participation in the public sphere. Berman (1996) further contends, however, that only through this intensive individualism and separation will the capacity to develop a collective form of engagement with the public sphere emerge. He suggests that participation in and accessibility of public space is fundamental to achieving human emancipation.

The public sphere for Berman (1996) is not only an arena for organized assembly, but it is also a space for confrontation and compromise, for contestation and resolution between residents. A myriad of stakeholders take part in the public sphere; the street is rich with people of all backgrounds whose values, tastes, and responsibilities are expressed against others within the structural bounds of the built city (Berman, 1996). The public sphere is the space where civic cooperation has the opportunity to transcend the limitations imposed by capitalist mechanisms at work in the city: privatization, segregation, and international investment. The public sphere is a healing device, where structural loneliness, individualism, and helplessness are opposed by forces of community, sociability, and collective power.

Civic life is experiencing a rebirth in many North American cities (Project for Public Spaces, 2014). The strategic spatial separation between socio-economic classes in the urban sphere has left numerous authors reimagining capitalist control over the built environment, commonly referred to as the Right to the City (Harvey, 1989: Harvey, 2008; Holston, 2009; Peck et al. 2009). These authors have suggested that collective and mobilized social power has the capacity to assert claims over the distribution of urban resources. Most importantly for this paper, the authors assert that significant power relations are evidenced in the material landscape of the city.

I have illustrated how community group activists in OOE strive to achieve meaningful and lasting influence over the direction of the Oblate land development. Not only does this incorporate a vision of sustainable development, but it also reflects the desire to create an accessible civic space. Accessible space provides residents with the chance for face-to-face interaction with the positive and negative attributes of their community. The conflicts that occur in public spaces produce opportunities to address present needs and concerns (Berman, 1986).

The necessity of creating open and public civic spaces in Old Ottawa East is not only significant of spatial accountability within Ontario, it is significant of increasingly disproportionate urban land accumulation in post-industrial economies.

As Harvey (1989) has argued, the urban sphere is a manifestation of class relations, and the built environment is the vehicle for the materialization of those relations. The development of the Oblate Lands in OOE demonstrates a trend in private property development as a way of investing surplus capital value to generate further revenue for capitalists (Harvey, 2008). The development will also contribute to a significant increase in property taxes for the city; the ability for urban governments to assert control over the land is shifting through the necessity for municipalities to create flexible environments for capital investment (Harvey, 1989; Peck et al., 2009). Property development tends to be speculative and increasingly relies on international investment. Domicile, the developer of the Sisters of the Sacred Heart property, requires only 65% of condominium suites in a future unit to be purchased before construction, leaving 35% of these projects up to the market to fill (Domocile,2014). Regional Group, the conditional buyer of the Oblate lands, has acquired many development companies from across Canada, and is also involved with international realty partners (Regional Group,2014). Though these two developers are based in Ottawa, their reach clearly extends beyond the city, and thus the buildings and complexes constructed will be designed not only to satisfy the community's needs but also to attract further outside capital to the area. These intrusions into the material landscape exert influence over the activities and people who are able to participate in them. Therefore, I contend that redevelopment of these lands will have significant spatial consequences for the residents in OOE, and that considerable effort on the part of the community will be needed to exert significant influence over the outcomes.

The urban environment in OOE is experiencing a significant shift in power relations. In the early 20th century, religious institutions, the Catholic Church in particular, possessed substantial influence over the material landscape in the OOE (Wallace, 2004). The presence of numerous churches, the Scholasticate, and the Sisters of the Sacred Heart convent, indicate the historical legacy of the power of religious institutions in OOE as settler community in Canada. I suggest that community members, particularly those who have called OOE home for an extended period of time, have vested interests in asserting influence over the direction of development. Interestingly, this desire to influence development includes first, the preservation of historical buildings and second, the expansion of a sustainable public sphere. Visions of sustainability necessarily include the development of a connected and vibrant civic space. Civic space, as I have mentioned previously, provides greater accessibility for (and presence of) previously marginalized groups. What this means is that the creation of a liveable, walkable city, to a certain degree, requires the relinquishment of previously established hierarchies of power. Community activists in OOE appear to be contesting capitalist mechanisms of property development in two seemingly opposing ways: community groups would like to see the historical legacy of religious institutions in OOE preserved, but they also would like the public sphere to be expanded. The widening of the public sphere and the democratic control over the commons, highlighted by Harvey (2008), allows residents from all socio-economic and ethno-religious background to participate in public spaces. The public sphere provides a stage for political assertion, and confrontation of existing power relations and their historical manifestations (Berman, 1996; De Certeau, 1986; Holston and Appadurai, 1996). The development of community space and a civic centre in OOE will by nature include the marginalized sections of society who are unable to participate in the divisive built environments witnessed in late capitalism. Thus, the development

of a more sustainable community in OOE troubles historical and contemporary power relations, and reinstitutes a vision of the commons, of deep sustainability.

Fyfe (2005) contends that the emergence of community groups and service provision reflects a declining state service base in post-Fordist, post-industrial economies. The third sector provides an invisible, and poorly funded, hand in guiding these previously provided state services. I would like to disrupt the idea however that third sector activism necessarily participates in furthering the capitalist agenda. Reflecting on the theory of path dependency presented by Peck et al. (2009), I am suggesting that the relationships between the state, private actors and community groups must be highly regionally variable. These relationships may be more volatile, because these new service providers are not compensated in the same manner, nor are they accountable to the state in the same capacity. Additionally, the third sector in OOE represents successful collective mobilization indicating that cooperative social power is an effective tool for asserting agency and the Right to the City. The neoliberalization of state economies takes on different forms depending upon the historical, socio-economic and contemporary stakeholders and institutions comprising a place (Peck et al. 2009). Peck et al. (2009) contend that the neoliberalization of the urban environment plays out differently across regions, referred to by the authors as "actually existing neoliberalism". In OOE, there are a number of prominent stakeholders: the Oblate Fathers and Sisters of the Sacred Heart, SLOE, the OECA, the CAG, Regional Group, Domicile, Saint Paul University, Ward 17 Councillor David Chernushenko, and contingent municipal actors who are involved in the property development process. The development of the public sphere will also include unseen stakeholders such as the urban poor, who ideally should also be able to access and navigate these new spaces of

development. The built environment will emerge (inevitably) against competing visions of growth and compromise between prominent actors.

In the case of OOE, the Oblate and Sisters of the Sacred Heart properties are in the beginning stages of development (Mueller, 2013 and 2014). This means that there is a significant opportunity for the community to participate in the planning process. As mentioned previously, the community groups in OOE have produced both a community development plan for the next 20 years, as well as a vision for specific development outcomes for the Oblate lands. The OECA, SLOE and the CAG, have been exceptionally organized, and have taken a pre-emptive and proactive approach to influencing this development. The community is aware that the Oblate property has potential to either segregate or unite neighborhoods through the structural design of the development. The Oblate development represents a struggle over the built environment. The outcomes of this development will produce spaces that serve to foster and facilitate or to mitigate civic participation.

6.3. Conclusion

In sum, I have examined how community group activism in OOE can be understood as a vehicle for social change beyond the community's original intention of becoming a green, sustainable community. I have argued that the creation of a connected community will provide avenues for civic dialogue and greater awareness of class relations in the area. I have discussed how the built environment conducts or mitigates connectivity. I have also described how path dependent outcomes of neoliberalization in OOE will be reflected in the future built environment, as well as how the organization and mobilization of community groups will compete with outside capital in the shaping of their community. Chapter 6 spoke to the wider

significance of property development and community activism in OOE, linking it to themes of path dependent neoliberalism, the right to the city, and human agency in the public sphere.

Chapter 7: Concluding Remarks

The main research outcomes of this paper were shaped by the guiding methodological approach of PAR. I have sought to continually assess and prioritize my alignment with the goals of the community to produce a project which focused on SLOE's vision for 'deep green' sustainability. One of the main challenges I faced as a participant in this project was balancing my own ideas about the broader significance of property development in OOE while endeavouring to create an accessible and productive resource for the community. I argue that the benefits and limitations to this research paper are one in the same. The applicability of my research in other contexts is limited by my site specific and in-depth assessment of connectivity in OOE, however this is also the main benefit. I have worked to produce an up-to-date resource that applies specifically to the current development of the Oblate lands, hopefully contributing to the growing body of community generated information used by community groups in OOE to assert their claim to urban space. Additional limitations to this paper include time constraints on my ability to focus on the project as a full time undergraduate student, and the need to incorporate of new updates regarding development plans in OOE into the research project. For example, the Oblate lands were still for sale when Steph Kittmer (MA) and I began work on the project, however in early February the Oblate lands were conditionally purchased by Regional Group. I was prompted here to further investigate this change of events, which was imperative to producing an accurate body of research. Last, my research through the PAR framework was limited by the contact I had with SLOE and the community. Though I paid close attention to their updates via online resources, the research project may not necessarily reflect their vision as

accurately and effectively as it could have. I developed my research question in alignment with what I perceived their vision to be, but without ongoing contact, the purpose may have become blurred through my own voice.

The purpose of my research project has been to examine community connectivity in Old Ottawa East. I developed, analysed, and drew conclusions about the state of connectivity in OOE through the FAS inventory based on recommendations for deep green sustainability from Sustainable Living Ottawa East. I enlisted placemaking practices from outside communities to provide ideas for building upon community connectivity. In addition to the recommendations for improving community connectivity I provided an extensive examination of the prominent actors in OOE: The Oblate Fathers and Sisters of the Sacred Heart, the central community groups of SLOE, the OECA, the CAG and the SHCHC, Domicile and Regional Group developers, City Councillor David Chernushenko, and the City of Ottawa. I situated their involvement in current plans for development of the Oblate lands through theories of path-dependent neoliberalization, and provided historical context of the present material landscape in OOE. I contend that the negotiations between these actors will facilitate how development outcomes for the Oblate lands are realized. Therefore I emphasized the practices of organization and mobility of community groups in OOE to suggest that their presence in the community has had substantial impacts on the built environment. This includes the creation of the Ottawa East Community Development Plan, the Rideau River Nature Trail, the Children's Garden, the Ottawa East and Lees Community Garden, and the zoning changes to Main Street. Fyfe (2005) suggests that third sector participants are responding to the implications of capitalist practices in the city by providing filling service gaps produced through neoliberal policies. I contend however that community groups in Old Ottawa East exist outside the confines of the 'third sector' through

their assertion of power and influence over location through ongoing spatial practices. Disproportionate capitalist control over the built environment is contested by community group activism through collective organized action to maintain and develop connected and accessible civic space.

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APPENDIX I: Facilities, Amenities, and Services Inventory (Excel Document-Fall 2013)

1. COMMUNITY FACILITIES

OOE Community Facilities	Number of	General Locations
Community Centres	1	Main
Field House	1	Onslow Crescent
Churches	9	Main, Echo
Community Gardens	2	Main, Clegg
Parks (Including Oblates)	4	Hawthorne, Brantwood, Springhurst, Oblate Ave
Ice Rinks	1	Brantwood
Tennis Courts	1	Oblate Ave
Schools	7	
Rideau River Footpath	1	Ongoing Rideau River
Dock	1	Brantwood Park

2. COMMUNITY HEALTH SERVICES

OOE Community Health Serivices

Programs	Address	Facilities
Medical Appointments	221 Nelson Street	Sandy Hill Community Health Centre
Walk-In Clinic	221 Nelson Street	Sandy Hill Community Health Centre
Community Outreach Home Visits	221 Nelson Street	Sandy Hill Community Health Centre
Mental Health Workshops	221 Nelson Street	Sandy Hill Community Health Centre
Housing Workshops	221 Nelson Street	Sandy Hill Community Health Centre
Relationship Workshops	221 Nelson Street	Sandy Hill Community Health Centre
GLBTTQ Workshops	221 Nelson Street	Sandy Hill Community Health Centre
Parenting, Marriage Workshops	221 Nelson Street	Sandy Hill Community Health Centre/Town Hall
Sexual Abuse Support	221 Nelson Street	Sandy Hill Community Health Centre
Lifestyles Therapy	221 Nelson Street	Sandy Hill Community Health Centre
Crisis Intervention	221 Nelson Street	Sandy Hill Community Health Centre
OHIP Support	221 Nelson Street	Sandy Hill Community Health Centre
Wellness Activities	221 Nelson Street/Main Street	Sandy Hill Community Health Centre/Town Hall
Chronic Disease Prevention/Management	221 Nelson Street	Sandy Hill Community Health Centre
Health Information Workshops	221 Nelson Street/Main Street	Sandy Hill Community Health Centre/Town Hall
Counselling Services	221 Nelson Street	Sandy Hill Community Health Centre

Oasis HIV/Hep C Programming	221 Nelson Street	Sandy Hill Community Health Centre

3. COMMUNITY ACCESS

Old Ottawa East Public Access to Ammenities

	Rental	Number of Rooms	Person Capacity	Cost	Notes
Brantwood Fieldhouse	Yes	1	20	$80 for three hours	"Birthdays" only
Old Town Hall	Yes	2	49/70	$40-50 per hour	Cost depends on event

4. COMMUNITY EDUCATION

Name	Location	Programming
Rainbow Kidschool	63 Evelyn Avenue	After-School/Pre-School Care
Riverside Montessori Preschool	88 Main Street	Pre-School
Lady Evelyn Alternative School	63 Evelyn Avenue	K-6
Immaculata Catholic High School	140 Main Street	Gr.7-12
St. Nicholas Adult High School	20 Graham Avenue	Gr.9-12 Credits
Saint Paul University	223 Main Street	Undergraduate/Graduate Studies
Saint Clement Academy	1151 North River Rd	K-6, 7-12

5. COMMUNITY PROGRAMMING

OOE Community Programs	Number of Programs	Cost	Locations
Adult Fitness Programs	22	Yes, one at no cost	Town Hall/Fieldhouse/Lady Evelyn Alternate School
After School/P.D. Day Care	6	Yes	Fieldhouse
Birthday Parties	22	Yes	Fieldhouse
Children's Art	4	Yes	Fieldhouse/Town Hall
Children's Holiday Programs	2	Yes	Fieldhouse
Children's Playgroups	7	Yes	Fieldhouse/Town Hall
Children's Soccer	3	Yes	Fieldhouse/Immaculata High School/Springhurst Park
Community Newspapers	1	No	
Family Yoga	2	Yes	Town Hall
Farmers Market	1	No	St.Paul's University

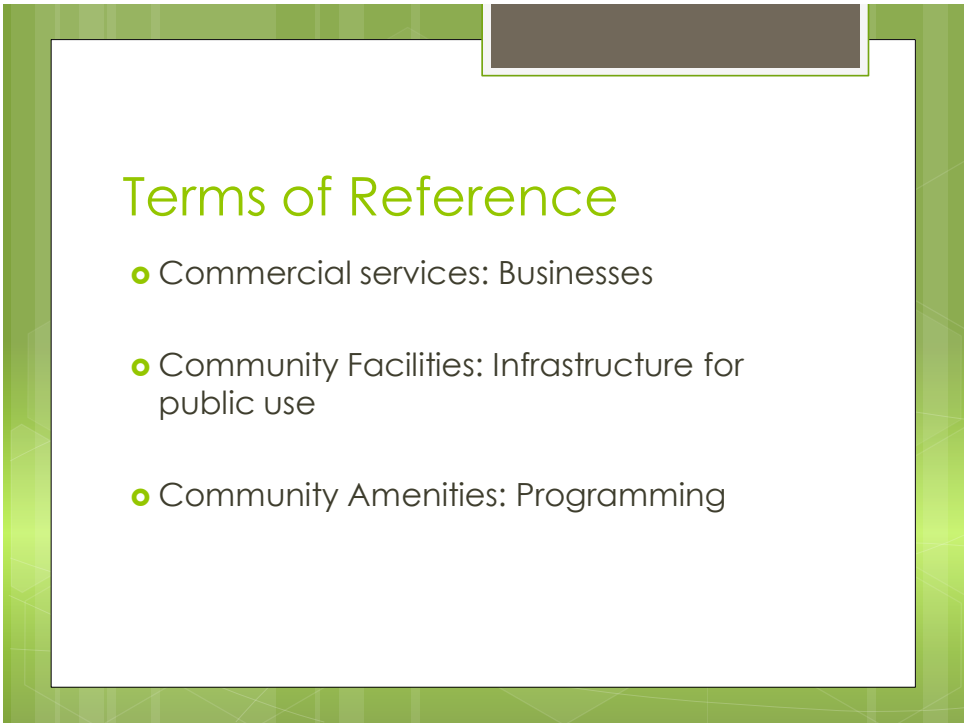
Folk Dancing		2	Yes	Town Hall
Parenting Programs		4	Yes	Fieldhouse
Specialized Children's Programs		5	Yes	Fieldhouse/Community Garden
Good Food Box	Once per month		Yes	Town Hall
Nurse Consulation	Once per week		No	Town Hall
English Conversation Group	Once per week		No	Town Hall
Advocacy, Civic Engagement, and Community Support	Once per week		No	Town Hall
Toy Library	Ongoing		No	Town Hall
Physical Activity Library	Ongoing		No	Town Hall
Community BBQ	Spring/Summer			OOE Parks
Children's Gardening Programs	Ongoing			OOE Community Children's Garden

6. COMMUNITY SERVICES

OOE Commercial Services	**Number of Stores**	**Specific Name and Location**
Antiques	1	Donohue and Bousquet Antiques, 27 Hawthorne Avenue
Autocare	2	Mike Galazka Service Centre, 123 Main Street; Redshaw Auto Care, 25 Hawthorne Avenue
Banks	2	Scotia Bank, 65 Main Street; Caisse Populaire Desjardins, 230 Main Street
Bike Shops	2	Cyco's Bikes and Blades, 5 Hawthorne Avenue; Phat Moose Cylces, 98 Hawthorne Avenue
Book Shops	1	Singing Pebble Book Store, 206 Main Street
Café	3	Café Ninety7, 97 Main Street; Café Qui Pense, 204 Main Street; Prime Time Café, 170 Lees Avenue
Chiropractor/Physio	2	Main Chiropractic Clinic and Personal Training Centre, 186 Main Street; Sue Raven Physiotherapy Clinic, 205-194 Main Street
Cleaning	1	Main Cleaners, 89 Main Street
Dentist	1	Dr. Christie and Dr. Watkins Dental Office, 223 Echo Drive
Design/Furniture	4	Emporium (The), 47 Main Street; Fourth Wall Interiors, 43 Chestnut Street; Gordon and McGovern, 60 Main Street;
Doctor	1	
Esthetics/Salon	6	Hair Koncepts, 29 Main Street;In Ting Beauty Shop, 91 Main Street; Main Haircutters, 64 Main Street; Oliver's Main Street Hair Station, 58 Main Street; Only You Esthetics, 94 Hawthorne Avenue; Si Belle Hair and Spa, Lees Avenue
Groceries-Small	2	Green Door Grocer, 202 Main Street; Depanneur, 170 Lees Avenue

Lawyer	2	Michael J. Farrell & Associates, 34 Hawthorne Avenue
Music Shop	1	K.Loso Violins, 22 Hawthorne
Pharmacy	1	Watson’s Pharmacy and Wellness Centre, 192 Main Street
Post Office	1	Watson’s Pharmacy and Wellness Centre, 192 Main Street
Store-Alternative	1	Three Trees, 202 Main Street
Restaurant	6	Greek on Wheels, 3 Hawthorne Avenue; Green Door (The), 198 Main Street; Royal Oak on the Canal, 221 Echo Drive; 3 for 1 Pizza, 62 Main Street;Shawarma, Riverview Apartments; Other, Lees Avenue
Yoga/Personal Training	3	Black Cat Yoga, 149 Concord St South; PS Personal Training, 101A Main Street; CNEX Inc, 202B Main Street

APPENDIX II: Highlights of Community Connectivity (PowerPoint-Fall 2013)



Access to Commercial Services

Strengths – what's great?

- Independent & small local businesses
- Farmers' market (Seasonal: May-October)
- Bike shops
- Small produce shop (Green Door Grocer)

Access to Commercial Services

Weaknesses: what's missing?

- Supermarket
- Library
- Indoor gym/fitness facility
- Hardware store
- Gas station
- Laundromat
- Clothing stores; retail/recreation shops
- Thrift shop
- Coffee shop
- Small theatre
- Pubs and restaurants
- Bakery

Access to Community Facilities

Strengths

- Town Hall
- Brantwood Ice Rink + Gymnasium + Fields
- Community Children's Garden
- Access to four parks
- Bike path along canal; developments along Main Street
- Tennis court
- SHCHC satellite branch
- Dock on Rideau River
- Rideau River Nature Trail
- Close proximity to hospital

Access to Community Facilities

Weaknesses

- No large, centrally located community center
- Limited number of public schools
- Lack of bike racks along Main Street

Access to Community Amenities

Strengths

- CAG programming for adults and children (adult fitness, preschool and children's sports most favoured)
- SHCHC offers variety of programs for different health and counselling needs to OOE residents
- Community newspaper
- Children's garden programming

Access to Community Amenities

Weaknesses

- Limited public transit to SHCHC headquarters
- Limited free access to adult fitness and recreation programming
- Limited water-based programming (canoeing/kayaking for adults and children); limited nature-based programming
- Outdoor recreation area for youth 10+

Online resources

- City of Ottawa Zoning study on local shops and services in residential neighbourhoods
- http://ottawa.ca/en/city-hall/public-consultations/planning-and-infrastructure/zoning-study-local-shops-and-services