



National Roundtable on Heritage Education 2009
Heritage Canada Foundation
September 24, 2009, 12:00 -4:30 pm
The Galley, Ontario Heritage Centre, 10 Adelaide St. East
Toronto, Ontario

Present:

Ken Alexce (Heritage Saskatchewan), Kiki Aravopoulos (OHT), Ronald Bean (Conestoga College), Lyse Blanchet (PWGSC, ICOMOS), Peter Carruthers (Archaeological Services Inc.), Claudine Déom (Université de Montréal), Helen Edwards (CAHP), Eileen Eigl (Willowbank), Masha Etkind (Ryerson University), Bernard Flaman (SIAST), Shelley Huson (Willowbank School), Andrew Jeanes (Ontario Ministry of Culture), Andrew MacAdam (Nova Scotia Community College), Marybeth McTeague (City of Toronto), Robert Pajot (PWGSC), Enrique Romo (Universidad Gabriela Mistral), Susan Ross (PWGSC), Michael Sawchuk (Ontario Heritage Trust), Rebecca Sciarra (Archaeological Services Inc), Robert Shipley (University of Waterloo), Julian Smith (Willowbank School), Herb Stovel (Carleton University), Don Wetherell (Athabasca University), Thomas Wicks (OHT), Chris Wiebe (HCF)

Agenda:

1. Progress in the Roundtable's Three Priority Areas.

a. Heritage Education Resources and Training

Wetherell said that the subcommittee was focussing on establishing the kinds of training programs out there, particularly those in distance formats formal and informal. One of the issues is there is not a lot that unites programs in terms of basic standards – many levels and different ways. What are these competencies we are looking at and what brings them together. The museums field is more developed than heritage re: competencies and could serve as a useful model. We will be looking to post material on these learning formats in web-based form via both University of Waterloo and HCF.

b. Research and Publishing

Shipley gave an update on the Canadian Built Heritage Research Inventory currently expanding online. Have 300 French-language resources waiting to be posted. He has now added the annotation function to each reference to make it more useful. It also allows for the publication of “grey” material that has not been officially published.

c. Ethics and Professional Competencies

Déom described how the subcommittee met four times over the past year to discuss the issue of ethics. There was a sense in the end of going in all directions. Firstly, reaffirmed the importance for educators to think about defining competencies and issues of ethics in

relation to educators and how these translate into course outlines and programs. Secondly, it asked how educators can be useful in the professional thinking about these two issues. Although educators need to be aligned with what the practice of conservation is requiring of our students, but it is also important for educators to understand how academics can contribute to the advancement of ideas – there is a reciprocity that needs to be re-established.

Blanchet said that the subcommittee grappled with defining the question of why ethics and competencies is an issue, now. An illuminating quote put this in perspective for them - “Heritage conservation is more about values and attitude than knowledge.” She then reviewed the work of ICOMOS, ICCROM and the World Heritage Committee and their roles in training. “Training Strategy in the Conservation of Cultural Heritage Sites” (1995) and “Conservation of Ensembles, Monuments and Sites”(1993).

*******3 quotes** These documents have a long list of competencies organized around verbs: read a monument, understand the history of a site, etc. This list was generated 20 years ago and needs to be updated. They can serve as the basis for present discussions. Deom suggested interested members of the Roundtable could read their course syllabi in light of these competencies; could be a useful exercise in self-assessment.

2. Workshop on Ethics and Competencies. Facilitated by Herb Stovel.

A. Overview presentation on key elements of the conservation discipline: (Stovel)

We are all educators. We all receive education over a lifetime and are involved in passing what we have learned on to others. Lyse and Claudine have already helped set the stage. I do want to spend a few minutes to set the stage for the discussion of ethics and competencies, because this subject has a long history, and frame some of the questions we might want to address.

Ethics and competencies need a context, can't just jump into them before you ask the question of what is the nature of the ‘discipline’ we are all a part of – does it really exist? We have been talking about the emergence of a discipline of conservation for 20years, but it doesn't have hard edges. I think we need to back up and think about, “What are we part of?” The discipline may exist in some peoples' minds, but it is not a kind where you pay a professional fee to join and you are either in or out, it is still a kind of loose thing that brings people together. They may begin as researchers, architects, crafts people, policy wonks who end up as administrators, everyone of these is critically important to the conservation process. We often call ourselves a discipline – but I think we need to talk about who is in and who is out, what the focus is, with a little bit of clarity if we are going to come back to the discussion of ethics and competencies.

Other disciplines, like law or medicine or architecture, are quite clear. They talk about educational requirements and experience requirements (eg. apprenticeship requirements before you can call yourself a professional and they also have their codes of ethics. We in a way are trying to parallel those initiatives, but without having a kind of clear commitment of governing authorities which say there shall be a discipline and it will consist of this and that.

This has come up in the conservation world for a long time. “Guidelines for Education and Training in the Conservation of Monuments, Ensembles and Sites”(1993) is a reflection of ICOMOS’s efforts to define what the conservation discipline might be. It was led by Sir Bernard Fielden who identified the need for greater clarity about the conservation discipline; he pushed for a list of training and skills that Lyse mentioned earlier. It wasn’t entirely successful. I was at those discussions and quite often, people observed that Fielden’s conception of conservation was very buildings- centric and they argued that the idea of conservation had greatly expanded in recent years – thus the title “monuments, ensembles and sites.” Conservation is a moving target, with a constant more holistic enlargement of what we mean. Any list of competencies and ethics has to account for and incorporate the potential for this future expansion of interest.

Fielden was asked by the Getty Conservation Institute to write a book called “The Discipline of Conservation.” He wrote it, but the Getty didn’t publish it. At the end of reading it they were not convinced there was a discipline of conservation. Even today, I don’t believe we are still there; we still are not sure what the boundaries of such a discipline might be. Fielden felt we should all be called “conservationists.” If you read Articles 2 or 3 you will see an attempt to put together a fairly wide focus for the conservation discipline.

Competencies and ethics are part of that general larger discussion. Personally I think it is useful to start with ethics. Not to say that one is more important than the other. But when we ask what we share within this imagined discipline of conservation it has something to do with the attitudes and ethical commitment we bring. We all join conservation from different angles, but while the beginning competencies may be something different in the end they all stick together through ethical stance. Ethics is also not a new discussion; many groups have put together ethical statements and codes over the last number of years. This really came out of Australian ICOMOS where they saw conservation going mainstream and thought the ethical core could be lost. In the Canadian context, public policies, developers and the professionals providing advice in both directions has become harder to manage.

In 2002 ICOMOS came out with “Ethical Commitment Statement for ICOMOS Members” and members must now swear an oath. I’m not sure how seriously this is taken in Canada. Canadian Association of Heritage Professionals has a “Code of Professional Conduct and Ethics.” The Canadian Association for the Conservation of Cultural Property and the Canadian Association of Professional Conservators have a “Code of Ethics and Guidance for Practice.” If we have these codes in place, why do we need to discuss it? Despite the existence of these codes, there are possible ethic breeches and grey-areas which raise the question of the ethical stance; unfortunately these existing documents don’t help very much. Most of these documents have a built in review commitment. I asked Australia ICOMOS is any one had been brought before them on a breach of ethics, and they said no; the reason is because it is touchy when you challenge a fellow professional and risks involving lawyers, etc. We then have to ask if we really want results, do these words, these documents really enable us to get there?

Another reason to discuss ethics is whether we can develop a document that will reflect the full range of interests in this conservation world.

When we think about ethics, I think we have to focus on behaviour and responsibility:

- responsibility of professionals to heritage
- responsibility of professionals to each other
- responsibility of the profession to the community it serves
- responsibility of the profession to the paying client

So what I have done with today's agenda is set up a series of questions which will lead us from the general to the specific through about 4 or 5 large areas and see whether we can generate consensus around what is important.

1. Is there a discipline of conservation?
2. What do ethics and competencies fit into all this? Can we define these words?
3. What are some of the key ethical dilemmas we face today?

I have listed some of these dilemmas. Heritage professionals often say completely contradictory things in hearings. When I tell this to lawyers, they say they have no problem with this. Their role is to tell their paying client's truth; the whole truth is not necessarily their business. My view in the heritage field is that we are closer to the role of a doctor rather than a lawyer; they swear that they will do nothing to let a patient die or to weak the health of that patient. I believe this is what we should be doing with heritage, that through our actions we should do no damage to that which we call heritage. I am not saying there is one way. But within the field where there is scope for dissent, there is an overriding ethical commitment to maintain the heritage we are responsible for in the long term. You see an effort in the ICOMOS document Article 2 to define the responsibility of the professional to that heritage. But maybe this discussion is too touchy, because to discuss it we end up naming names and talking about people.

Another concern, is when we are working with a paying client, how do balance giving them the services they want with our professional commitment to the heritage itself? More and more these days in Ontario, since the legislation came in in 2005, we do Cultural Heritage Impact Assessments; you can no longer change a designated building without undertaking one of these. Of the 17 that have been undertaken in Ottawa, for example, all of them have strangely found no worth in any of the heritage sites considered. So there are so questions about terms of reference of people giving this kind of advice.

Another issue is the inability of professionals in the government sector to speak up about cultural values because they are constrained within a government environment. This is important because there is often a muting of public advocacy view points in public forums that would benefit from them. Do people who work in conservation have an overriding responsibility to that larger heritage protection goal even though they may work for a government which asks them to keep it quiet?

Information sharing is a key part of all the Codes of Ethics we have before us. They all say all research is public and should be shared with those who subsequently work on the same building. I often run into situations where I cannot distribute reports because they belong to the client who paid for them. Last point, in a list that could be much longer, is the issue of whether it is fair for non-profit entities with paid staff, or academic teams with students, to compete against private companies for heritage contract work. We have not carefully articulated what a level playing field might be.

You may have other ethical areas that I have not identified. I would like to hear about these and to begin turning our attention to better approaches to deal with these issues. And in the end, as educators, we need to turn to the link between ethics and competencies and or responsibilities to infuse these into our course and programs we organize and teach. This is a discussion that many people want and we should also be asking who else should be involved in this discussion. I used to teach ethics at the end of all of my courses, just before students went on to professional work. But now I am trying to place it at the beginning, because it is something that needs to inform teaching all the way along – a kind of constant reference point.

B. Group Discussion

The emerging discipline and implications for practitioners

Jeanes: Even if I am not involved directly in conservation every day, I feel that the work that I am providing tools and information to others to do conservation. I am always thinking about it. A quick definition of conservation would be managing change in what people value.

Shipley: I believe there is a discipline of conservation, or a least of cluster of disciplines. I think it is important to think about what the fringes are. Lyse was talking about the conservation of federal buildings where there is money and the will to have the best practitioners and oversight and control. On the other edge of the spectrum is where I live, where you are trying to convince a councilor in a rural municipality that their modest building is worth recognizing and saving. You have no control and there are many forces working against you in that context including the fact many people don't believe that is important at all.

Stovel: Would it help you and the struggle generally if over the next decade we formalized the discipline of conservation?

Shipley: Yes, I think we have a public relations battle, in a sense, to establish the basic premises of conservation.

Etkind: I also teach conservation courses and I find that you have to start by talking about a system of values rather than moving to application. You immediately connect the act of conservation with a way of thinking and then are guided by these values. In the profession today there is a buzzword – sustainability. And if we approach it from the point of view of professional ethics, value-guided decision making process, I think we can equate sustainability to conservation as a approach to a decisionmaking process. What are the values that guide certain decisions which in the end formulate or intervention with the environment. Whether saving energy or saving cultural material, the shared value of conservation is there. By establishing a Code of

Ethics we will establish a humanistic approach to our cultural heritage. When you take conservation into a context of cultural animosity it becomes a more difficult exercise. When you work in the context of balancing the rights of a majority and minority culture, then that system of values becomes essential. If look at it from the point of view, economic disparities, what happens when we rehabilitate neglected areas like Jamestown in Toronto – will the population be moved into another ghetto or do we take them as a main client or partner in the decision-making process.

Stovel: From what I have seen over the past 20 years, that a lot come out of an effort to formalize designation. I don't feel any loss without having that in place because I have a strong feeling I belong to something.

Deom: The reason why I think conservation is a discipline comes from my own role as a teacher of conservation, where you have to answer questions from students. I come from an architectural history background which has its methods, structures, key players and that is my analogy to consider conservation as a discipline. As I prepared for my Theory of Conservation class it became very clear to me that conservation has its references – it has a strong methodology, framework, key players, policies. Having said that it is not like the discipline of architecture. I don't think you can belong to a discipline called conservation without being rooted somewhere else. I think it requires full commitment, but one coming from the full knowledge another discipline provides. Architectural history is a sort of metaphor for this: it is not a discipline in itself, but rather one embedded in art history. I remember as a doctoral student that I had nothing in common with other students studying contemporary art, installations, etc – our methodology and references were different – but we were still under the umbrella of art history. So, I'm not searching for a more formal discipline of conservation. We need to raise awareness about our method.

Smith: I'm not conservation is or should be a discipline. I think disciplines came into their own in the 20th century and if we are going through anything now (and I think the heritage movement has partly been responsible for it) we are questioning that sense that a discipline defines its boundaries, allows people to become practitioners, and blesses them with a certain mystique. I think that disciplines have created a kind of elitism that the conservation field may envy. And if our efforts to create a discipline follows that 20th century model, we will be doing ourselves a disservice. So I think there is a question of how we define discipline. At Willowbank our efforts are partly to undermine the role of disciplines and particularly the role architects play. We want to go back to an 18th or 19th century model where there were books called the Carpenter's Assistant full of architectural models. We are engaged in a political activity and I think, Herb, in your list of four responsibilities, the responsibility to the community is ultimate most important because conservation activity has an impact on cultural identity. And that is where the ethics are really critical. Perhaps we are a political party and you can choose to belong to it or not.

Stovel: If values are important to us as a basis for decision-making, those values are not necessarily articulated by those in the profession. A lot of our processes are elitist, like the Ontario Municipal Board where you need to be a professional to speak. I think what you are saying Julian is that by insisting on a discipline we may solve the problem of who is qualified to work on the Parliament Buildings, but create a host of other bigger problems. The 1992 Rio Declaration on

Environment and Development said that sustainability is achieved when decision-making is closest to those effected by the decision. It doesn't say sustainability is achieved when professionals are involved in a project, it says let people talk, and when they talk you listen to them and then you will get sustainable results.

Carruthers: When I was on the Heritage Toronto we would send letters to raise money to 500 area architects; we would hear back from 200 of them and 100 of those might have some experience in heritage conservation – most of whom I'd never heard of before. Heritage conservation is a profession and a discipline, but most of those people who responded were never formally connected to heritage conservation. I started out in Ontario need a regulatory of guideline environment and then the implementation A lot of the conservaton that happens with birds or swamps it is all based on legislation and regulation – without that, you're nowhere. Is the conservation side of biology a sub-discipline of biology? Maybe not. Some of the best work is done by “amateurs.”

Romo: I see conservation as a result of sustainability values and will. I have read a lot over the years about how self-interest can be directed towards a common goal. What really matters is not whether it is a discipline or not, it's whether we are successful in maintaining heritage buildings. Is it here because common value is transmitted through political process to create legislation?

Shiple: Ontario Heritage Act uses the word “may” a lot. But as long as it is an option activity for those who make the decisions, that is why we are not taken seriously. Would it be useful to have a more defined professional to get government like Ontario to take conservation seriously.

Blanchet: We need to think of conservation not as a discipline but as a domain of application – it is an applied science, not a pure science. If I have an association that can recognize this expertise as a unique domain, I'm in the right boat. I have talked with the Association of Quebec Engineers to recognize conservation engineering as a particular specialty so that there can be particular training made available. At the federal level you can only be recognized as a specialist in a field if you have a certificate recognized by an accredited institution. There are lots of people who call themselves conservation specialists, but if you look at the fine print of federal policy this doesn't count because they do not have this certificate.

Stovel: What you are saying is that we should forget about the discipline idea, but that what you need to do your job better is recognition. Shiple is also taking about recognition as well.

Jeanes: In government bureaucracies one often hears talk of professionals “pulling one over” on elected officials by inserting strong material into official plans. What are the boundary between heritage conservation as a movement and the responsibilities we have as professionals. Is this dangerous and we should be stepping back and examining?

McTeague: I think the word activist is important for conservation. I think we need to recognize that it is still a movement, something which has motion and still ongoing because it is not generally recognized. Part of the shared values of heritage tie in with larger rights and freedoms – how does it sustain life and support life.

Smith: I think subversion is part of activism and I think that is integral with where the movement started. As far as heritage legislation, I think it was a reaction to modernism in the 20th century and I predict that in 50 years we won't have heritage legislation because we will have achieved an idea about sustainability

and heritage will be in the planning act and the normal way of doing business. I would be very concerned if the heritage movement used competencies to define itself. I think it is right to start with ethics to define ourselves, because that is a much healthier place. To find a shared set of values and maybe a methodology about how ethics and values are carried out.

Stovel: What can we do to bring great recognition to the work we do and the heritage movement.

Alexce: Being an old community development person, I remember a Minister once said to me, “Ken, the person who knows why will always have a job working for the person who knows how.” During this meeting I have been thinking, why is this group so concerned with ethics and standards and it came together for me in one word, cynicism. We are cynical that the legislation and policies we have put in place will be ineffective. This legislation represents a social contract with the general public: that you will have an acceptable way to identify what a heritage is, you will have due process, educational standards to foster works who will manage heritage on our behalf. We are talking about preserving social assets, they represent community values of living and working together that we want to pass on to other generations. When I listen to you, you are taking responsibility as conservationists. I’d like to see the day I can pull a person off the street and they will tell us what a heritage asset is and not the other way around.

Stovel: I don’t think we have the time to go into greater depth about ethical dilemmas. But as educators, if we accept ourselves as custodians of social assets, what can we be doing as educators of students.

Bean: I am trying to bring on stream a new program. One of the problems I am encountering is that students need a professional organization. The lack of this discourages students.

Stovel: I think what students often want is to belong to something, to understand what they are a part of. There is the effort on the part of the teacher to put together the paper content, but I am convinced that the learning occurs outside the classroom. I am aware that students want work – part of what I try to do is put them into real life, applied situations (municipal heritage advisory committees). I encourage them to come to conferences which help them see they are not alone – there should be free access to conferences. Also, need to expose students to the complexity of the heritage field through invited guests who show them that there are many professional profiles. The big question for them is “Where does success come from?”

Eigl: As a student I want to be able to give good competent advice. I want to fight apathy. The way I see the field, they give up before they try because they don’t know where to go. Willowbank has taught me volunteering which is essential.

Pajot: The Heritage Conservation Directorate at PWGSC is about 60 conservation professionals in Ottawa – 17 architects, 10 conservation engineers, 11 technologists, 3 landscape architects, heritage reporters and support staff. We are probably the largest group of heritage conservation professionals working in the country. We also contract others – last year we did about \$750,00 worth of contracts for mostly architecture and engineering, conservators and architectural historians. Role of our group is setting the direction of a conservation project which will then go out to the private sector. In terms of the discussion of

competencies, the issues we are struggling is the procurement of services from the private sector getting the competencies we require. We have to wiggle around the words we use to hire consultants because we cannot use the term “conservation architect” because those terms aren’t recognized by our contract people; we must say an architect with experience in conservation. Hiring for our own office, how we describe those attributes is also difficult because they are not formally recognized.

MacAdam: My students see the sense of belonging as crucial - who can they get in contact with in Canada. They see its importance for employment. What we are trying to bring out in them is a sense of craftsmanship to distinguish themselves.

Sciarra: Even though I’m at the start of my career, I find myself getting cynical writing heritage assessments for the development industry as well as public undertakings under the Environmental Assessment Act. From my viewpoint in the private sector, I see huge differences in ethical approaches in the conservation field; the question is always, will you give us the answer that serves as the purpose of the undertaking, there is an ultimate goal they are looking for and the heritage constraints can become a problem. I’m finding proponents are becoming quite direct about it – “Where are you going to fall?” Even though you may position yourself ethically, there will always be another company in the private sector which will do the work and give them the answer they desire. It does leave you or the heritage resource any further ahead except that you feel a little better about yourself. That’s why I really lean on legislation and policy regulation. If you can point to a document it really lends credibility to the decision that you are making.

Stovel: Is it possible to live without a heritage act? Sweden has never had a heritage act and they look after their heritage very well through a planning act.

Flaman: After 5 years in a regulatory role with the Government of Saskatchewan overseeing interventions to heritage properties, I was exhausted and decided a year or so ago to get out of heritage. I think, Herb, in Edmonton you made the point about how discretionary all of our laws are in Canada – it says the minister shall. I also started history/theory/design course at SIAST. I think I would come down on the side of conservation not being a discipline because it is so closely tied with other things – theoretical, technical. I am now with PWGSC and also working on contemporary projects. What I see is a general decline in professional expertise, and nicheing out like project management. So I am dealing with project managers on projects and they know nothing about buildings; the idea is that it doesn’t matter, but buildings are complex – they don’t have the competency to reasonably tackle these projects. So now to break heritage out as a separate discipline is actually a disservice. I had an experience lately with a 1968 building where the owner and designers, neither of which had a heritage background, are excited about working with the building. There are many different reasons to retain heritage and these need to be supported by multiple arguments. At SIAST, the course I teach has a small heritage component, but it ultimately bleeds into their other work.

Edwards: If you are looking for an outlet for your students, look to the Canadian Association of Heritage Professionals. CAHP is a conglomeration of disciplines that share a passion for heritage. Not all our members work exclusively in heritage.

Ross: I like what someone said before, “Conservation works best in combination with another discipline.” And I suddenly realized I’m not fighting between two identities I’m actually on a bridge, a place of dialogue. I’m also bridging another area – environmentalism, sustainability and green building .I think the Code Ethics for the Association of Quebec Architects is focused on conduct in business relations, and I find they address very well many of the concerns raised here; it is a good model and we need to look beyond the conservation realm for these models. There is a law that says that for certain projects you must have an architect – this is a powerful disciplinary engine. Green building is interesting, because it is a movement which is becoming a discipline; LEED an accredited green building discipline which has gotten away from them and they are having to deal with it, so there a lessons there. Berlin Order of Architects offers continuing education. These were basically 2 hour workshops were architects would expose their work to their colleagues, they would walk through the buildings and debate them without pulling punches. And there was a whole level of debate implicit there about ethics – is the working or not. That was one of the strongest experiences I had in education.

Wetherell: What do we mean by heritage in the Heritage Resources Management Program at Athabasca University? My answer is that it is a community of practice. I’ve heard words like discipline, skill, profession, competency, speciality and movement here today, and we would add words like vocation. This is part the problem in coming up with an overarching ethical approach to the field. We teach them a wide-range of skills but these are actually quite precise in terms of practice. We have courses on Preventive Conservation of Moveable Cultural Property, Historic Properties, and Collections Management, etc so we are crossing many lines. I think there are links between all of those fields – tangible or intangible, moveable or unmoveable. I think the aim is to create competency in a range of activities and teach them how to behave professionally, while not training them to think as a profession. My background is in social history. So I am rather sensitive to people saying to me, “We you’re not a heritage conservationist because you’re not a material culture conservator.” We do build boundaries and we need to be careful. I think what links our field is that we are dealing with resources that are public, that involve conservation (not necessarily preservation), and dealing with questions of significance (definition and values-based management), and a connection between theory and practice. In terms of ethics are our program, we are developing a course in the philosophy department on heritage ethics, but we also have to think about ethics within each of these areas of practice – archivists, archaeologists, etc – and that there is no single framework we can apply.

Shipley: I like this idea of bridges and domain of application. I think in the end I am pushing for the idea that this is a movement which brings people together rather than a discipline. I try to take my students out into the community. I find that communities and politicians that would resist professionals are so much more open with students; they can raise the awareness of heritage through their surveys or through presentations to council, but are much less threatening. On the topic of the difficulty of speaking out, I believe that university tenure gives me the obligation to say what I think in the community.

Blanchet: Continuous education is critical for recognition of our field. We need to think about succession planning. Heritage should make better use of the media.

We need to take better care of setting up project teams with a wide diversity of competencies.

Huson: At Willowbank we try to impart the idea of the importance of the project team and the collaborative nature of that group. And ensuring that we have a public venue for the community to gather to discuss heritage resources in the area generally.

McTeague: Your discussions seem a bit like rearranging the deck chairs on the Titanic. I had a discussion at lunch about the fact that when a developer comes forward with architectural drawings for a project, it's almost too late, its out of the gate. But I have been thinking, what about the architect who drew those plans. I thought you might talk about the education of children at the grade school level today; my child gets nothing to do with heritage in her curriculum.

Stovel: We need a continuity of memory and action. Part of that is the need to repeat ourselves and get ourselves in synch in our knowledge. I don't think our conversation has gone on long enough for outcomes and next steps on this subject. We need to think about what brought us into the movement in the first place as an idea that we keep at the forefront when we consider actions we might take in our workplaces. I think there is some energy around this subject, the discussion isn't finished yet and we need to consider later how to keep this discussion going.

Shiple: I will be away most of next year and we need to have someone to act as chair or first among equals of this committee as I will be away most of next year. Claudine Deom has just volunteered.

Edwards: I look forward to continuing discussions and liaising between CAHP and educators.

Shiple: So there are discussions on setting perimeters or definitions on practice. Another subject has been to communicate heritage ideas to the general public.

Lsye and I were involved in an HCF initiative about 10 years ago which involved bringing heritage ideas to other professions, and I think this should be followed up on. Finding people in other professions (law, engineering) with heritage sensitivities, and have them speak to others about their concerns.

Ross: I wanted to reinforce that point. I've been making proposals to the RAIC over the last number of years to give conservation courses, and they have picked them up. They are very interested in developing the conservation curriculum. What is the level of training that an experienced architect needs to bring them up to speed in conservation, training that isn't introductory but assumes substantial knowledge.

Shiple: One of the things there is that there are initiatives underway that we collectively are not aware of.

Jeanes: Public education through Doors Open, plaquing have an under recognized informal education. Leveraging heritage education into the primary and secondary school education is a difficult nut to crack. We have found that informal education is more immediately rewarding and assessable than getting into the schools.

Reaching out the professions happens at the Government of Ontario. We go to the professional associations building officials, planners, fire marshals, is a place we see a role for ourselves.

McTeague: I'm wondering whether, given the nature of the planning act in say Ontario, whether heritage training for planners shouldn't be mandatory. Last year at the Canada Green Building Council's forum on education there was a

discussion whether accreditation for schools should only be given when the school's themselves prove they are approaching sustainability in a serious way.

Issues:

- Is there an emerging conservation discipline shared by practitioners?
- If we are moving in this direction, what are the key elements of this discipline?
- What would we expect of a conservation practitioner working in this discipline? Education? Experience? Competencies? Ethics? Other building blocks? Definitions and relations between these.
- What are some recognizable ethical problems confronting practitioners at the moment?
- What are responsibilities of educators for preparing practitioners for ethical challenges?

B. Group discussion –

- General discussion of the emerging discipline and implications for practitioners: relations between competencies, ethics and other building blocks of the practitioner's make-up
- Review of Ethical problem areas identified in Stovel presentation: relevance of these problem areas? additional problem areas?

14:45 – 15:00 Coffee Break

15:00 – 16:30 Workshop on Ethics and Competencies

- Relative to agreed Ethical problem areas: - what are the particular issues and problems associated with each?
- Relative to agreed Ethical problem areas: what are possible solutions and approaches for problems identified?
- What actions - collectively or individually - can we take to carry this discussion further?
 - How should we deal with Ethics in our teaching and educational programs?
 - Passing the message of this workshop :
 - What is the message of the workshop: articulation of views expressed?
 - Who can we pass this message to?

- Opportunities for write-ups/ publication/ dissemination?

Unable to Attend:

Victoria Angel (FHBRO), Ian Brodie (Cape Breton University), Christina Cameron (Université de Montréal), Joy Davis (University of Victoria), Claude Dubé (Université Laval), Julia Gersovitz (McGill University), Mehdi Ghafouri (Vanier College), George Kapelos (Ryerson University), Yew-Thong Leong (Ryerson University), Tania Martin (Université Laval), Gregory Monks (University of Manitoba), Luc Noppen (UQAM), David Osborne (Algonquin College), Andrew Powter (HCF, Board of Governors), Michael Ripmeester (Brock University), John Scott (Algonquin College), Rod Stutt (SIAST), Tom Urbaniak (Cape Breton University), Francois Varin (Rue principales), Brenda Weatherston (University of Victoria).

“Heritage Conservation is more about values and attitude than knowledge.”

1. Who are we?

Fielden: we are “conservationists”

Part of a movement, activists.

We are a group with a common goal, comprised of a variety of skill bases

Our students are not buying a commodity but finding a shared sense of purpose

We are diverse but our ethics may be rooted in what we share

2. What do we do?

Conserve monuments, ensembles of buildings, sites and intangible heritage

Manage change for those things that people value

Does the discipline of conservation exist?

Disciplines are elitist; conservation is a movement

Subversion may be a necessary part of the movement

Grads are not decision makers but they can influence those who are.

3. Ethical guidelines are needed to determine how we do it in relation to:

Heritage

The profession as a group

The community we serve

The client

Has heritage conservation professional ever been charged with a breach of ethics?

4. If we can determine why we do what we do, we will have a code of ethics

5. What do we need?

Definition and regulation like professional bodies

Provide a sense of belonging (esp. for students)

Have recognizable credentials.
Have specialized credentials within regulated professions
Regulations/codes to determine how we act

6. Education of heritage professionals

Conservation of cultural heritage is a specialized discipline requiring specialized training.
How are we useful in the professional world?
How would a definition of core competencies translate into course curricula?
Education needs to be in line with practice but practice needs to be informed by evolving theory, such as values-based education.
Education needs to start with a system of values that become part of a way of thinking that will guide decisions making.

7. What is the relationship of conservation and heritage and the community?

In spite of legislation, heritage is still seen as optional
There is an on-going public relations battle to establish the basic premise of conservation.
Education and ethical codes are important for conservationists, but there needs to be consideration of public education so that developers, architects, councilors, the general public and all those who have an impact on heritage are informed of its value.
Some level of public education is achieved through programs such as Doors Open.
It is our professional responsibility to recognize that our decisions and actions effect humans' relation to their habitat
We must apply universal values that respect human rights

8. Future Visions

Heritage started as a reaction against Modernism but one day it will be part of sustainability.
One day there will be no heritage legislation.

9. Possible Courses of Action/Final Observations

Talk about ethics first and then competencies
Focus on values
How doe we provide a code for a domain of application?

Record of Notes Taken at the Meeting:

Robert Shipley reports that an on-line data base of heritage research is now available on-line. Unpublished materials will be included as pdf's. (Suggests student projects include annotating the sources)

Claudine Deom

The group has dedicate their time and interest to this matter for the past 4 years through conference calls they have spoken of the following themes:

- defining core competencies and how this relates/inform course curricula
- how are we useful in the professional world
- education is to be in line with the requirements of practice but at the same time practitioners need to be aware of the advancement of ideas such as values-based education

Lyse Blanchett

What is a code of ethics?

Numerous quotes about the issue were presented including “Heritage Conservation is more about values and attitudes than knowledge”

ICCROM documents from 1995 and 1999 on training were cited.

Ethics are an essential part of the training in the principles of conservation.

Conservation of cultural heritage is a specialized discipline requiring specialized training

Today in the UK ICOMOS is updating the guidelines referred to in <http://CIF.lcomos.org>

Herb Stovel

Conversations on the phone started with ethics and competencies, but what is the context or discipline?

Does the discipline of conservation exist?

Many different disciplines contribute; who’s in or out?

1. In order to define ethical responsibilities we need to define the goals of conservation
CIF: Sir Bernard Fielden initially defined it as the conservation of buildings, now extended to monuments, ensembles of buildings and sites and more recently the intangible aspects of heritage.

Fielden: we are “conservationists”

2. While we have diverse competencies, what is that we all share that would help determine ethics? One is a shared commitment to conservation

3. Can ethics deal with the full range of interests and participants?

4. Ethics are needed to determine responsibility and behaviour with the following points as a framework:

- a. relation of professionals to heritage
- b. relation of professionals to each other
- c. relation of the profession to the community it serves
- d. relation of the profession to the paying client

5. What are the five key ethical issues today?

- We need something like the doctor’s Hippocratic Oath that the patient should not die. Professional dissent should be kept, and heritage maintained
- How do we balance duty to the client with respect for heritage?
- How do we deal with the muting of heritage professionals – do we have an over-riding responsibility to speak in spite of our employers?
- Should information remain the property of a client or be part of something larger?
- In competing for work there should be a level playing field for all professionals

Discussion topics:

What are the goals?

What is conservation?

Answer: Managing change for those things that people value.

Need for education and the public relations battle to establish the basic premise of conservation with the public

Education needs to establish a system of values, which becomes part of a way of thinking to guide decision making and intervention.

Professional responsibility of conservationists as their decisions affect human's relations to habit and therefore should apply universally shared values.

Conservation is not a discipline, it is a movement and it is political

Conservation is undertaken by many disciplines sharing similar goals but these need to reflect values which respect human life and rights.

'Conservationist' is like the 'activist' or 'environmentalist' etc. as the cause is not yet fully established and has to be part of a movement campaigning for its acceptance as a fundamental and integral element of the society and its legislation

There needs to be a focus on values

There needs to be regulation to determine how conservation is done.

Concern that municipalities still see conservation as optional

Conservation represents a unique domain of expertise, which needs to be recognized as a separate category within the professions, such as heritage architect, engineer etc.

Conservation grads are not decision-makers but they can influence those who are.

Heritage started out as a reaction against modernism, it is predicted that in the future it will be part of sustainability.

Ethics should come before competencies.

Reinforce the idea of heritage as a movement, which may need to be subversive.

Part 2

Concluding comments:

Element of cynicism

If we know why we will be able to define a code of ethics.

We are custodians of social assets which have value for the community.

Need a professional organization for (students for) identity and belonging.

Learning occurs as much outside the class and through application

We need to be able to be seen to provide reliable advice, fight apathy and provide expert authority.

Witnessing students at a lime slaking – they were not consumers, but had a sense of common purpose.

Defined competencies are essential in procuring from the private sector

The ethical challenge of private sector work, the client's expectations which may not be the best for heritage.

Heritage laws are still too discretionary