

ORIENTATIONS TOWARD THE PAST
IN THE
ENVIRONMENT OF THE PRESENT
RETROSPECT IN METROPOLITAN TORONTO

By



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ABSTRACT

This study explores the nature of human retrospection. Emphasis is placed on defining underlying orientations toward the past, examining the relationships between retrospective dispositions and attitudes and behaviour, establishing socio-demographic and geographic variations in past orientation, and evaluating interest group differences in retrospection. Attention is focused on the past in the environment of the present.

Four basic dispositions are defined and measured in an extensive survey of Metropolitan Toronto residents' retrospective orientations. Residents maintain foremost, a broadly based and largely undifferentiated *interest* in the past. More specific and restricted are dispositions toward direct *experience* with the past environment, appreciation of *heritage*, and *conservation* of prehistorical and historical resources. Involvement with the past assumes a wide variety of forms. Although few residents join historical societies, many participate in visiting old places and seeking out vestiges. Greater numbers choose passive involvements like reading or reminiscing about the past. Whereas past appreciation largely demands involvement for Torontonians, it is personal and casual rather than

formal. Residents maintain highly favourable attitudes toward the past. Responses to statements of belief and behavioural intentions regarding utilization of the past indicate strong sensitivity toward the historical environment. The Toronto research confirms that dispositions toward the past align the development of retrospective attitudes and focus involvement with the past.

Peoples' retrospective views and reactions to the past vary. In Toronto, city dwellers are generally more positively disposed toward it than their suburban counterparts and accordingly demonstrate greater involvement with and more affirmative attitudes toward the past in the present. Social class group affirmation of the past in dispositions, attitudes and involvement declines from the upper through the lower classes. Toronto experience, and urban experience, in general, enhance positive sentiments. Older people maintain stronger feelings for cultural heritage whereas younger residents tend to exhibit more positive feelings for conserving the past and engaging in direct experience with it. Although heritage appreciation is culture specific in Toronto, historical conservation and a popularized communion with survivals transcend culture group ties. Striking, however, are the strong positive sentiment toward the past, the substantial involvement with it, and the uniformity in retrospective attitudes among

the respondents as a whole.

Toronto residents, Ontario Archaeological Society members and professionals maintain largely identical retrospective dispositions. However, the relative strength of these dispositions and the effects they have on attitudes and behaviour vary among the groups. For both the O.A.S. and the professionals, adherence to group ideals, objectives and policies tend to align dispositions and prescribe attitudes and behaviour. Since professionals, and interest groups like the O.A.S., initiate and develop preservation and presentation policies, variations among groups suggest that current policies require reappraisal. The strong positive sentiment toward the past and the substantial involvement with it among Toronto residents also carry policy implications.

The major contributions of this research, however, are conceptual and substantive advances in understanding human retrospection in the urban environment. The study clarifies relationships among the past which persists, that which is recognized, and that which elicits attitudinal and behavioural responses. The idea that distinct, enduring dispositions underlie retrospective cognition, attitudes and behaviour substantially furthers understanding of past orientations and advances the theory of environmental cognition. Since these dimensions are not place specific, they enhance

understanding of human views of the past environment in general. The affective nature of retrospective dispositions facilitates prediction of human orientations toward the past. Although Toronto's history is unique, the way Torontonians view the past is not necessarily so. The kinds of past recognized have relevance in other Canadian urban settings; the dimensions of past recognized have an even broader significance.

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This work documents the retrospective orientations of people. Although they remain anonymous, the author is grateful to the 1214 Toronto residents who gave of their time to express their sentiments about the past. Also appreciated are the responses of Ontario Archaeological Society members and professionals in the fields of historical research and resource management. Without their cooperation the study would be theory alone.

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I INTRODUCTION

"Perhaps the most significant value that landscapes hold for contemporary urban society is derived from settings which enable urban man to achieve a more complete sense of his own identity."¹

A sense of identity is a feeling of self-awareness and self-knowledge. It is the individual's realization of his place in the order of things, of his relationships to the environment and the people around him. Identity develops through experience, both real and imagined. Experiences contributing to a sense of identity range from those which are inherently personal to those which are familial, societal and cultural. Human experience is expressed and commemorated in the landscape which serves as a repository and reflection of accumulated endeavour. A specific human setting can act either to reinforce or dispel a sense of identity for its respective occupants depending on the degree to which it mirrors and verifies experience.

The urban setting is particularly complex. Urban landscapes characteristically reflect a broad spectrum of human experience compressed in space and time. The evidence of a vast amount and variety of human experience is virtually heaped in one place. While providing a rich mosaic, such landscapes, however, tend to overwhelm and confuse.

Proliferations of form, function, pattern, style and condition are melded spatially and fragmented temporally. This proliferation is compounded with continued growth and development. An accelerated departure from natural and accustomed environments and the concomitant, accelerated alteration and destruction of the accumulated past in the landscape of the present clouds and distorts images of human experience portrayed in this landscape. Accordingly, urban settings eschewing the legacy and continuity of human experience tend to obviate rather than enhance urban man's sense of identity. Increasingly, the city dweller finds the landmarks of his experience moved and removed. An urban setting, its connections with the past amputated in an attempt to effect conformity and efficiency, although superficially projecting a sense of identity, may in fact lead to a condition of schizophrenia. Memory of experience and present experience are polarized.

There is mounting evidence, however, that this scenario will not be realized. Appreciation of the past in the urban landscape of the present is a very visible characteristic of contemporary North American society and perhaps western society in general. While the past has always been an important component of the present, considerable evidence exists to suggest that its importance is currently pronounced. The last decade in Canada has seen a growing public interest in the material remains of bygone

eras, the places of historical significance, and the nature of previous lifestyles. Furthermore, it has seen an increasing concern for the fate of our heritage. The Canadian Centennial of 1967 marked a broadly-based awakening to the past, a trend which has expanded in recent years.²

Numerous examples support this assessment. The "Canadiana" sections of bookstores are bulging with new books and reprints of old ones on every conceivable aspect of the past. Works which deal with the material remains of the past are enjoying an immense popularity. Books on barns, gable styles, furniture, bottles and a wide variety of other relics attest to the fact that the past to many is something material and tangible, something that can be seen and touched.³ It is also something that can be possessed. The current popularity of antique collecting is due in part to a desire to own a piece of the fleeting past. This motivation, however, is largely unidentifiable among desires to collect the beautiful, the fashionable or the unique. The once relatively rigid definition of "antique" has been abandoned. Included now are a wide range of relics and curios, many scarcely more than a generation old. Antique shops, auctions, and flea markets abound and are well attended. Prices are rising sharply as certain commodities become rare and as demand increases.

Old and historical buildings also hold an allure. Witness the renovation of once decaying inner city areas in many Canadian urban centres. Gastown in Vancouver and Yorkville in Toronto serve both as tourist attractions and profitable commercial locations for a variety of businesses seeking to capitalize on the popularity of the past by marketing their goods in a setting which has a suitable ambience. Other sections of these cities exhibit the restoration of residential structures by both private individuals and commercial firms.⁴ In fact, in these and other Canadian cities campaigns are constantly being waged to protest and if possible prevent the destruction of old buildings slated for demolition in the cause of urban renewal.

Certain reconstructions, like pioneer villages,⁵ preserve not only the structures of the past but also a past way of life. Here, as in less extensively and less faithfully conserved settings, including their own homes, residents can commune with the past on their own time and in their own way. This avocation may be expressed in many forms. While some individuals prefer simply to reminisce - to indulge in reverie and nostalgia - others will reconstruct family trees, join historical societies, or collect Indian artifacts. The fascination with the past is not confined to our cultural heritage alone but extends to that of our native predecessors as well.

These observations suggest a growing awareness of the past and particularly the evidence of the past in the landscape of the present. The past is largely and increasingly viewed in a positive light by those who recognize it. In general, it is considered to have amenity value for like our "natural" environments the past, both visible and remembered, is rapidly disappearing or being altered. But there exists no common recognition of the past and concomitantly no common preference for any aspect of it. Some people are interested in the past in general; others are interested in very specific aspects of the past. While some are intrigued with things, others are fascinated by the lifestyles of people. For some the past is distinctly tied to place; for others the context of place is unimportant. Certain people are interested only in defined periods; others prefer to consider the flow of time.

Whereas a widespread, growing, and varied interest in and concern for both the authentic and artificial past is easily documented, the explanation of this phenomenon is not so obvious. Several plausible explanations have been advanced, ranging from those which are inherently personal to others which are societal.

One is "future shock": the stress and uncertainty of contemporary life in the economically advanced countries resulting from an exponential rate of change. According to

Toffler,⁶ the accelerated thrust of change permeates the very core of our existence. Material, emotional, moral and spiritual fundamentals are now subject to alteration. Permanence is dead and transience rules. In limbo, we feel uncertain of our immediate future and helpless to assert any effective control over it. Consequently, we become insecure when faced by the unknown and unfamiliar and grasp wildly for what is, or is perceived to be, permanent, often overcompensating in the process. An acceptance of this thesis provides one basis for explaining western society's heightened appreciation of the past in the present. The past symbolizes the familiar and known and hence is reassuring and conducive to a feeling of security and continuity. The all-important strand of experience remains, or at least appears to remain unbroken.

Whereas a basic psychological need for the past may be difficult to substantiate, human desire to transcend contemporary and everyday experience is not. Lowenthal and Prince⁷ argue that transcendental values, rooted in experience, underlie social, national and cultural views of place and space. They are instrumental in the creation and maintenance of environmental milieus or landscapes. Feelings and insights, born of experience and legitimized through identity, enrich our awareness of the world around us and make life worth living. They give us pleasure.

The fabric of the past, the relict features of the landscape itself, also appeal to our aesthetic senses. Past landscapes are commonly equated with richness and quality in contrast to the blandness and brashness of the present day urban environment.⁸ When steps are taken to tear down old buildings to make way for "contemporary cathedrals"⁹ of commerce, opposition from certain segments of the population is considerable and vocal. This may occur even when the value, however, defined, of the threatened structures is doubtful. The very fact that the old must be sacrificed for the new may be sufficient to cause controversy. Additional support for the notion that the patina of age commonly connotes quality and inherent value comes from commerce itself. Marketing and architectural firms, among others involved in contemporary design, are increasingly incorporating elements of the old in the new in order to make their products attractive to consumers.

Probably the most pervasive factor leading to an appreciation of the past is based on personal connection with history. Our concerns are typically centred on ourselves and those nearest to us. Similarly, the past is often of most interest to us as it relates to previous events and places in our own lives and those of our families. Personal reminiscence and nostalgia are traits which we all exhibit to a varying degree. Lowenthal¹⁰ has recently suggested

that nostalgia today represents an exaggerated affection for the past reflecting disenchantment with the present and fear about the future. His argument implies that the personal and societal factors leading to an appreciation of the past, while distinguishable, are nonetheless closely interwoven.

Clearly, it is not difficult to illustrate a strong and widespread appreciation of the past in the present. Nor is it particularly difficult to provide plausible explanations of this phenomenon. Government agencies responsible for the management of historical and prehistorical resources are certainly aware of this interest and concern and some of the motivations behind it. In fact, unprecedented steps are being taken to ensure the preservation of the past and enhance its presentation.¹¹ But a clear understanding of what constitutes the public interest is lacking. Our understanding of personal and collective orientations toward the past remains rudimentary. We suspect that they are multifaceted but we lack a clear definition of the dimensions involved. The identification of these dimensions presents an intriguing problem and one which has potentially far-reaching applications in terms of providing a more coherent basis on which to approach such questions as what needs does the past fulfill; what in the past has value and for whom; what should be preserved, where and in what form? In order to develop a meaningful and cogent policy for heritage

management, considerations of perception must precede those of preservation and presentation. Perhaps more important, by identifying the dimensions underlying appreciation of the past we may approach an understanding of how and why human identity is in part developed through environmental experience.

Essentially, this study seeks to establish, in an urban context, the nature of human retrospection. How do city dwellers view the past? What kinds of past do they recognize, and what leads them to develop certain outlooks, attitudes and actions with regard to the past? Observations tend to indicate that views of the past, attitudes toward history, and even behaviour in past settings are aligned by basic orientations toward the past. Some people are collectors of antiques and memorabilia whereas others are concerned with building preservation or family trees. The notion that enduring psychological dimensions underlie attitudes toward the environment and guide behaviour in specific settings has recently received considerable attention. Researchers in environmental psychology have shown that such orientations can be identified and measured.¹² These personality traits or *environmental dispositions*¹³ guide an individual's description, appraisal and understanding of his surroundings, and in fact lead to the development of specific environmental life styles. For

example, persons with a *mechanical orientation* tend to gravitate toward the world of mechanical objects and technological processes, and view the environment as a convenient backdrop for mechanized activity.¹⁴ Among the *environmental dispositions* identified in recent research on environmental lifestyles is a general disposition toward the past variously identified as *time orientation*, *environmental nostalgia* and *antiquarianism*.¹⁵ It is suggested that this broad orientation toward the past actually represents an amalgam of several discrete dispositions. Each of these underlie specific attitudes toward the past and behaviour in the past environment. In essence, any one or a set of these dispositions are employed by an individual in dealing with past settings and establishing a sense of identity "vis a vis" the past. They guide appraisal of the past in the landscape and in the mind. In short, these dispositions constitute the basis of historical appreciation.

This study attempts a systematic definition and measurement of personal dispositions toward the past. The central hypothesis is that identifiable and measurable dispositions underlie specific, retrospective attitudes and behaviour. It follows that different individuals and groups espousing varied lifestyles and past related experience exhibit different orientations toward the past. Demographic variables such as age, ethnicity, sex, family size, and marital status are possible differentiating factors.

Moreover, it is suggested that income, education, occupation, and residential location are likely to account for variations in retrospective dispositions, attitudes and behaviour. Finally, the degree of commitment to the past and the extent of past-related experience must be considered.

Clearly, these hypotheses demand empirical substantiation and testing. To fulfill this aim a major survey of Toronto area residents was conducted. This survey was designed to determine their general and specific attitudes toward the past and their involvement with the (pre)historical¹⁶ environment. The same survey was administered to two groups whose interests and professional responsibilities are directly related to (pre)historical resources. These groups comprised members of the Ontario Archaeological Society and professionals in academic and government positions. This information provides a basis for comparing "professional" and "lay" appreciation for the past in the present.

The explanation of appreciation for the past demands a firm basis in established theory as well as comprehensive empirical examination. Whereas the detailed and extensive data on Toronto residents' attitudes toward and behaviour in the (pre)historical environment reveal patterns of past appraisal and appreciation, the predictive value of these patterns and an understanding of orientations toward the past requires a firm alignment with current directions in

the theory of environmental psychology. This dissertation examines orientations toward the past in the light of recent developments in the area of environmental dispositions, and extends the theory of how human beings view their surroundings.

The nature of the subject matter of this study demands more than a rigid adherence to the methods of analysis developed by environmental psychologists. Although the approach employed here stresses the use of scientific methods to define and measure retrospective attitudes and behaviour, it also emphasizes the need for examining human views of the past from another perspective. In order to provide a fuller understanding of experience with the past in the present, of the phenomenological richness of the responses, and of the role of the past in developing a sense of identity, this study also approaches retrospection from a humanities vantage point.¹⁷

In a sense, this integrated approach is also required by the context of previous research. Whereas studies of environmental attitudes and behaviour have emphasized the development and use of psychometric techniques, the literature of (pre)historical appreciation is largely characterized by works which explore retrospection through imaginative writing and the arts.

Accordingly, the literature review and conceptual framework treat the subject from both perspectives. An examination of the nature of perception, preservation and presentation of the past provides a context for and an introduction to the appreciation of the past in the present. This is followed by a chapter focused on the evaluation of retrospective attitudes and behaviour. The paradigm set forth presents *(pre)historical dispositions* as key concepts for establishing the way in which persons view the past and behave in past settings. This approach is translated into the research design, including aspects of questionnaire construction, sample selection, survey operation and sample validation, in the chapter entitled The Toronto Study. The results of the survey are examined in succeeding chapters. These consider in turn residents' dispositions toward the past, residents' attitudes toward and involvement with the *(pre)historical* environment, relationships between personal dispositions and attitudes and involvement, socio-demographic and geographic variations in dispositions, involvement, and attitudes, and a comparison of residents', O.A.S. and professionals' dispositions, attitudes and involvement. The final chapter provides, in addition to the summary and conclusions, a brief reference to the general planning implications arising from the way in which and the extent to which Torontonians appreciate the past.

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- 1 Zube, E.H., Brush, R.O. and J.G. Fabos (eds.), 1975, Landscape Assessment: Value, Perceptions and Resources, Stroudsburg, Pa.: Dowden, Hutchinson and Ross, 3.
- 2 Paradoxically, EXPO '67 was dedicated to progress and radiated a decidedly futuristic image of Canada while thousands of communities across Canada built libraries and local museums, renovated historic structures, cleaned up old cemeteries and generally commemorated the past. EXPO '67 remains a memory and its site a somewhat jaded monument. The celebration of the past across Canada meanwhile persists and grows with every succeeding year.
- 3 An excellent and recent, comprehensive guide to material remains of Canada's past is:
Webster, D.B. (ed.), 1974, The Book of Canadian Antiques, Toronto: McGraw-Hill Ryerson.
- 4 The Riverdale section of Toronto is but one community in which a concerted effort by private individuals is resulting in the restoration of a majority of the Victorian structures in the area.
- 5 Although Upper Canada Village and Black Creek Pioneer Village are well established and best known, other reconstructions have been established more recently, often in conjunction with small local museums.
- 6 Toffler, A., 1971, Future Shock, New York: Bantam.
- 7 Lowenthal, D. and Prince, H., 1976, Transcendental experience in Wapner, S., Cohen, S. and Kaplan, B. (eds.), Experiencing the Environment, New York: Plenum Press, 117-131.
- 8 Being bold with the old, Time, July 5, 1976.
- 9 With apologies to: Collier, R.W., 1976, Contemporary Cathedrals: Large Scale Development in Canadian Cities, Montreal: Harvest House.
- 10 Lowenthal, D., 1975, Past time, present place: landscape and memory, Geographical Review, 65: 1-36.

- 11 During the last decade, all of Canada's provinces have assumed the mandate of heritage preservation and presentation. Consider the area of prehistorical resources. Since J.V. Wright's eloquent appeal for action (Wright, J.V., 1969, A programme is needed to stop the destruction of prehistoric remains, Science Forum, 2, 5: 14) the Government of Canada inaugurated the Archaeological Survey of Canada, legislation has been expedited at both federal and provincial levels, and the provinces have all developed programmes for prehistoric resource assessment, preservation and management.
- 12 Craik, K.H., 1970, Environmental dispositions and preferences in Archea, J. and Eastman, C.M. (eds.), EDRA Two: Proceedings of the 2nd Annual Environmental Design Research Association Conference, Stroudsburg, Pa.: Dowden, Hutchinson and Ross, 309-339; McKechnie, G.E., 1972, A Study of Environmental Life Styles, Unpublished Ph.D. Dissertation, Department of Psychology, University of California, Berkeley.
- 13 Craik, K.H., 1969, Assessing environmental dispositions, Paper presented at the Annual Meeting of the American Psychological Association, Washington, D.C., September 4, 1969.
- 14 McKechnie, A Study of Environmental Life Styles, 56, 63, 68.
- 15 Ibid., 61-62, 68, 69-71, 75; McKechnie, G.E., 1974, Manual for the Environmental Response Inventory, Palo Alto, Calif.: Consulting Psychologists Press.
- 16 An abbreviation of convenience for prehistorical and historical.
- 17 The necessity of maintaining a humanities-based perspective is urged by Lowenthal and Prince. They state that: "To understand environmental experience it is not enough to use scientific methods."

Lowenthal and Prince, Transcendental experience, 117.

II THE GEOGRAPHY OF THE PAST IN THE PRESENT: ASPECTS OF PERCEPTION, PRESERVATION, AND PRESENTATION

Human views and treatment of the past can change considerably over time.

"Men in one epoch may resolutely set their faces against the past; men of the next may venerate that previous era and deplore their predecessors' heedless neglect. The ebb and flow of historical self-awareness, of anachronistic recognition, of concern with heritage are themselves historically causal. We are inescapably the creatures of the past we have come through, including its own attitudes toward previous pasts."¹

Canadians have in recent years entered a new era. Neglect and outright repudiation of the old, the worn, the used, have given way to a rediscovery of the past and a reverence for its legacy. There have always been Canadians with an interest in and concern for the past: the British and Loyalist colonists who incorporated classical elements of architectural design;² the late 19th century antiquarians with an insatiable appetite for native relics;³ the Amish Mennonites who maintained their traditional way of life;⁴ the habitant who stubbornly retained ties to land, church and custom;⁵ the genealogist meticulously retracing the web of forgotten human relationships.⁶ But veneration of the past remained specific. It lay entwined in a cultural

tradition, religious belief, social context, family connection or consuming interest. One man's past held no meaning for his neighbour; one group's heritage was not valued by another.

Private and particular remembrances certainly persist but pervading these are emerging more generalized and all encompassing values. Canadians from different parts of the country, varied backgrounds and distinctive social milieus maintain different images of the past and react to it in different ways. A recent study of the images of "Vieux-Quebec" held by residents of this sector, the greater urban area, Montreal, and Ontario indicates significant differences in historical feature preference among the respondent groups.⁷ Respondents also differed considerably on preferred preservation strategies. But in Quebec, City and across the country there appears to exist considerable unanimity on the need for historical preservation, the desire to commune with the visible past, and the feeling that our heritage is an asset.

Canadians are by no means alone nor are they in the vanguard of renewed historical appreciation. The trend appears to be well established in Western society. Newcomb⁸ reports a demonstrated appreciation for the visible past in Denmark. In England it is a tradition.⁹

It is the "American Scene",¹⁰ however, which is closest to our own. As in other matters, Canadians are profoundly influenced by developments in American recognition and treatment of the past in the present. The "historic preservation movement"¹¹ in the United States, the focus on architectural restoration,¹² the move toward area conservation,¹³ the "antique craze",¹⁴ and the "great ancestor hunt"¹⁵ all have striking parallels in Canada. But until recently, the majority of Canadians, like their American counterparts, adhered to what John K. Wright termed "the law of the disparagement of the past".¹⁶

Nowhere was this rejection of the past more blatantly visible and more acutely pathological than in North America's cities.¹⁷ Jane Jacobs decried the destruction of old buildings in her much lauded book, The Death and Life of Great American Cities,¹⁸ and insisted that aged structures were not only desirable but also necessary for the maintenance of a healthy diversity. Her point of view has gained increased acceptance, but North American planners have yet to achieve the integration of past with present as accomplished in European cities.¹⁹ Without landmarks of history and tradition, the experience of living in cities remains undifferentiated and unfulfilled.

There are signs of change. In urban Canada, there is evidence of a growing individualism among cities, a move

away from the standardization and sameness described by Rashleigh²¹ over a decade ago. Contributing to this individuality, and in no mean measure, is the urban fabric of the past.²² Conformity contributes little to the identity of a place or the people who live there. No city will ever be known for its gas stations, apartment buildings and traffic lights. True, recent spectacular developments add to the identity of a city. Toronto is known for its new city hall, Yonge Street, and most recently the CN Tower, but Toronto is also Yorkville, Kensington and St. Lawrence Markets, and Union Station.²³ The "Face of Toronto"²⁴ is as much its past as its present, and in this city and others across Canada there is an awakening of retrospective recognition.

REAWAKENING TO THE PAST IN THE PRESENT: SOME PHILOSOPHICAL CONSIDERATIONS

World views are a compendium of "personal experience, learning, imagination, and memory."²⁵ They derive from what we see and read about, our fantasies and metaphors of reality, and the places we visit, travel through and actually live in. Commonplace and every day experience, and unique occurrences contribute to this image, an image which is further refined by cultural and personal filters of custom and fancy. World views are codified only by human logic and senses, and prevailing values.

Memory is the anchor. Our views of the reality which surrounds us are as inextricably tied to the past as we are. Our images of the environment are based on past experience.²⁶ This experience may be remembered or unconscious.²⁷ It maintains an influence on our current values, "what we accept as true or real".²⁸ Moreover, experience from the past is shared, and the perspectives of cultures may reflect the world views of former peoples.²⁹

"The landscape serves as a vast mnemonic system for the retention of group history and ideals."³⁰ Certain artifacts of the past in the landscape of the present document past human endeavour, our own and that of our forebearers. They also commemorate past knowledge, imagination, and the memory of previous human accomplishments. Survivals like houses and churches remind us of our values, of what we believe is true and good and beautiful. In short, they verify our identity.³¹

Places in our modern world, and urban places in particular, all too often provide no, few or confused reminders of the past. Exponential rates of change and highly differential alteration have resulted in some discordant and antithetical landscapes. "Landscape sensibility"³² is often lost or highly elusive. Landmarks of identity: the old neighbourhood, the railroad station, the statue in the park, are often gone or out of context.

Have our values changed that much? Are truth, beauty, and virtue corroborated in the functional geometry of the modern urban landscape alone? Have we found and accepted a drastically new and different identity, and are we comfortable with it? Are we ready for the "strange new world"?³³

The evidence suggests not. We still remember "a good place to come from".³⁴ Heritage, the portion of past experience allotted to or taken by an individual or a group, is something dear to many. Implicit in the concept are notions of possession and property, and most important posterity. Characteristically, people delve back into their past, reconstruct it to their satisfaction, and savour its essence.

But many have stretched their connections with the past too far. On the rebound, they come back to the past in the present with altered values. They expect to find the inviting, comfortable and solid 19th century rowhouse only to find a drafty and dilapidated structure. So they make it conform to their predilections and perhaps invent a totally new and different past milieu.³⁵

Some monuments from the past cannot be tied to our experience. Although we cannot relate directly to Stonehenge or the great pyramids, for example, we still revere them for they attest to the longevity and continuity of human experience.³⁶ Even such seemingly permanent reminders, however, are viewed differently by different people at

different times.³⁷ They have become enigmatic. No matter how permanent the remains of the past in the present, when seen through different eyes they have changed. But for some the enigmatic past holds the greatest allure for they prefer mystery and discovery to familiarity and security.

For some of us who seek a familiar and reassuring heritage, even the recent past is embraced in an all-consuming nostalgia.³⁸ The reminders of this past also strike us in a different way. They cannot do otherwise, we have passed through that world.

This is not to say that there is no recognition of a meaningful or fulfilling past. If there were no familiar and rewarding aspects to the past in the present, we would not stop to contemplate it. But we do, and occasionally we may experience, or admit to experiencing, the personality of a past landscape. Yi-Fu Tuan might call it sudden re-encounter with landscape.³⁹ For most of us at most times, however, the past in the landscape of the present remains ostensible and mutable.⁴⁰ The remaining fabric of past landscapes has become "antique land".⁴¹

GEOGRAPHY AND THE PAST IN THE PRESENT

The apparent shift toward heritage appreciation in Canada, and its current growth, are reflected in and to some extent reinforced by the media, government policies, the influence of quasi-governmental agencies like Heritage

Canada, and the recent emphasis on the past in education and the arts.⁴² Documenting the growth of Canadian heritage appreciation, and suggesting reasons for the phenomenon are interesting but not as intriguing as attempting to explain how the past in the present affects human experience and identity. Geographers have largely neglected the role of this past in guiding human spatial behaviour. As the retrospective landscape assumes added value and meaning, this factor cannot be ignored.

The past in the present,⁴³ the survivals of previous landscapes, have long provided the geographer with a point of departure for enquiry into the nature of past landscapes and human behaviour in these milieus. Vestiges of past human endeavour have also received considerable attention both as artifacts and integral components of contemporary landscapes.⁴⁴ Jakle⁴⁵ provides an excellent bibliography. He also calls for more attention to the significance of the "past in the present" in the present.⁴⁶

Although most historical geographers have placed little emphasis on considerations of contemporary recognition and management of vestigial landscapes,⁴⁷ a few interpreters of progress in the field have urged greater attention to this area of concern. Hugh Prince, almost a decade ago, identified appreciation of the perception of the past along with more traditional interests such as the influence of

geography on history, reconstructions of past geographies, studies in sequent occupance, examinations of change through time, retrogressive narratives, and investigations of relict features.⁴⁸ In a more recent, comprehensive review of historical geography,⁴⁹ he defines, as subjects worthy of attention, "value orientations" toward the past: "tides in taste, antiquarianism, associations with the past, and preservation, pleasing decay and restoration", and "cultural appraisals" of "worlds we have lived in". Whereas the study of historical images of then contemporary worlds, in other words the perceptions of men in the past of their present, has become a popular research focus, few historical geographers have focused on views from other times in their investigations of historical imagination. Philosophical explorations in contemporary man's recognition of and experience with past landscapes⁵⁰ and the retrospective images of men in the past⁵¹ have been highly rewarding but all too few.

Newcomb extols the virtues of a more practical approach to historical geography and places within the purview of "applied historical geography" the task of "pragmatic preservation of landscape legacies".⁵² Although historical geographers have been reticent to accept this added, "extempore" responsibility, increased public interest in the past and heightened concern for the preservation and

management of past landscapes has drawn some from their archives into the company of planners, archaeologists, and architectural historians. Through this association has developed a burgeoning literature on the perception, preservation and presentation of the past in the present.

The following discussion treats first the ways in which human beings view the past. It then proceeds to considerations of preservation and presentation of the past in the present. The legacy man keeps and the ways in which he shows this past to his fellow human beings depend on his orientation toward the past. Furthermore, the past preserved and represented affects future retrospective orientations. To understand any one of perception, preservation or presentation of the past in the present, all three aspects must be considered.

PERCEPTION

An understanding of attitudes toward and images of past landscapes is critical to planning the preservation and presentation of the past. However, the perception of the past in the present remains largely ignored as a research focus. The extensive psychological literature dealing with time orientation, temporal experience and memory addresses mainly short-term duration and individual orientations toward change.⁵³ While this research does not consider perception of material remains from the past and views of

past landscapes, the restricted geographical literature focuses specifically on the perception of surviving artifacts and particularly places.⁵⁴ Although a few geographers have explored orientations toward the past and images of past landscapes in broader perspective,⁵⁵ their studies draw largely on literary sources. Lacking is empirically-based research, tied to the developing psychological theory of retrospective orientation, and treating general as well as place specific aspects of human perception of the past in the present.

Meanwhile, other areas of geographical perception have seen considerable attention. Although a review of this vast literature⁵⁶ is beyond the scope of the study, a number of basic findings are relevant to the examination of retrospective attitudes and behaviour. Also, the related psychological literature and the embryonic geographical literature on the perception of the past in the present provide an introduction to retrospective perception and a context for further enquiry. Several findings are significant to an understanding of environmental perception in general and (pre)historical environment perception in particular.

Perception of the environment is variable. Different people perceive their surroundings in different ways. Accordingly, groups of people with similar values and from

similar backgrounds may have similar perceptions of the environment. These perceptions, on the other hand, may be vastly different from those of groups with other common characteristics. Sewell found that such variation in environmental perception between engineers and public health officials contributed to different attitudes toward environmental issues.⁵⁷ Cerny points out how polarized perceptions, in this case between recreationists and protectionists regarding the future of the Mineral King area of Sequoia National Forest, can in fact lead to conflict.⁵⁸ Similarly, urban residents, due to their different perceptions of the urban past and its value, characteristically take opposing positions on the preservation of old structures. In Toronto, different viewpoints have led to controversies over the proposed demolition of the old city hall and Union Station.

But retrospective views need not be polarized. Different people may simply view the past in slightly different ways. Also, members of a particular cultural or social group may show greater within group than across group variation in temporal orientation. For example, Roberts and Greene⁵⁹ found that "temporal perspectives of Spanish-Americans, American Indians and Anglo-Americans cannot be stereotyped because such generalizations "only serve to mask and cloud significant differences in values and orientations" within groups. Similarly, the meaning of time among and

within social,⁶⁰ age⁶¹ and education⁶² groups is also highly complex. Although diagnostic groups can be identified on the basis of temporal orientations, these groups must be defined as much by the content of their orientations derived from memory and experience as by the standard socio-demographic variables. Studies of users' perceptions of historical sites⁶³ and rural relict landscapes⁶⁴ fail to identify retrospective orientations but rather simply examine perceptions against an array of social and demographic characteristics. Variation due to different perspectives on the past is ignored.

Secondly, perception of the environment is limited. Our senses can capture only a finite portion of our surroundings. The environment as perceived is constrained by the operations of the eyes in reactions to a stimulus, the reaction of the brain to messages from the eyes, the properties of light as filtered through the earth's atmosphere, and the observed landscape.⁶⁵ The more irregular and complex the environments, the city for example, the more limited and perhaps distorted are our perceptions of "reality".⁶⁶ Similarly, time perception, and preferences for particular stimuli are affected by stimulus complexity.⁶⁷ Modern structures, however, may be too simplified in design, too clean in their lines, and consequently insufficiently complex as compared to older buildings. Moreover, human beings may have a preferred range of temporal stimuli. Environmental

perception is also limited by our knowledge and memory of our surroundings. Environmental knowledge consists of more than the spatial learning acquired during childhood;⁶⁸ it involves the ability to attach meaning to elements of the environment. Elements of the (pre)historical environment which trigger memory and affirm knowledge are largely tied to personal and group experience.

Therefore, perception of the environment is derived. As Lowenthal puts it "previous experience suffuses all present perception".⁶⁹ Experience with the environment focuses our perception no matter where we are. A particular location may recall a specific time; experience with a dated location or locations may lead to a particular time orientation.⁷⁰ European visitors to North America are often struck by the lack of historical accretion in the landscape, and conversely we are struck by the depth of visible history in Europe. If experience is confined to a very specific milieu, the sudden encounter with a new and different environment causes confusion and an inability to cope.⁷¹ An expanded world knowledge lessens this impact.⁷² Perception of the environment is coloured by imagination and the tastes we cultivate. Our view is tempered by aesthetic sensibility,⁷³ sensibility in turn derived from knowledge and experience,⁷⁴ and based in the values we embrace. There exists considerable disagreement among social scientists about the nature and level of generality

of value orientations.⁷⁵ Do they guide perception of the environment or do they result from it? One can present a good argument for either alternative and for a combination of both. Of greater relevance to the study of (pre)historical environment perception are findings which suggest that different value orientations underlie cultural⁷⁶ and social⁷⁷ group differences in the perception of their surroundings.

Value orientations also play a part in the selective recall of experience. Memories reflect orientations toward the past based on personal and group values. These memories may be expressions of temporal events in spatial terms⁷⁸ like the farm bringing back childhood experience. Memories and retrospective orientations also change with stage in the life cycle.⁷⁹ Memories of past experience may in fact be strong enough to guide orientations to the future⁸⁰ or bring about future time avoidance.⁸¹

Environmental perception is also affective. It stimulates feelings, develops attitudes and reinforces beliefs which in turn guide behaviour. Russell and Mehrabian found that different environments elicited varying emotions on pleasure-displeasure, sleep-alertness and dominance-submissiveness continua. Desires to smoke and drink increased in undesirable, boring or depressing settings.⁸² Environmental forms seen through perceptual lenses fashioned by values and experience elicit specific behavioural responses.⁸³

Modern architectural design is pleasing to some people and abhorred by others.⁸⁴ Some people appreciate a wide variety of designs, others show very specific preferences. Temporal orientation and attitudes towards time also affect aesthetic choice.⁸⁵ Some people prefer traditional settings steeped in the richness of detail and intricacy. The prediction of environmental preference is a current concern. Kaplan feels that present legibility, that is coherence, texture, identifiability and spaciousness, and the promise of complexity and mystery characterize preferred environments.⁸⁶ Planners are employing these criteria to develop livable and even so-called "thérapeutic"⁸⁷ environments.


Environmental perception studies have grown from an initial concern with wilderness landscapes⁸⁸ to encompass a wide variety of milieus from hospital rooms to the entire world. Although studies now include man-made features in their definition of the environment,⁸⁹ few make the distinction between recent and historical man-made elements. Environment has become an holistic concept. Nevertheless, this manifold must be unlayered if we are to understand it. So too perceptions of historical environments must be examined separately to determine their nature, their origin, and their relationship to prevailing attitudes and behaviour. Are there regularities in retrospective attitudes and behaviour? Are there common desires and needs for the past?

Do perceptions of the past in the present demand the realignment of preservation policies and presentation formats? What in fact are the underlying dimensions of the growing appreciation of the past?

The psychological literature on temporal perspectives provides some clues. Szacka identifies two kinds of past orientation: an embrace of the past for its historical value, and a grasp for the past in order to escape the present.⁹⁰ Recent concerns deal with the effects of rapid changes of temporal referents on perception and behaviour⁹¹ and the basis for future time avoidance.⁹² But rather than describing and defining the dimensions underlying past appreciation, these psychological studies characteristically aim at explaining how past orientations of individuals and groups develop.⁹³

In order to examine the nature of orientations toward the past we must turn to the literature of historical geography. Lowenthal and Prince explore, in a series of original and provocative essays, the essence of contemporary man's perceptions of past landscapes.⁹⁴ Employing a wealth of literary sources and keen insight, they establish our needs and preferences for past landscapes, our reactions to them, and the consequences of retrospective behaviour. These works, along with Lynch's insightful and highly readable blueprint for the management of environmental change⁹⁵ form the small but inspiring corpus of thought on

the contemporary perception of past environments. Only a few empirical studies treat this aspect of perception. Travis investigated aspects of residential satisfaction in German Village, Columbus, Ohio.⁹⁶ Ford and Fusch followed up this research with an examination of attitudes toward German Village held by residents living outside the historical neighbourhood.⁹⁷ Their findings indicate a high level of awareness of the village by surrounding residents. Most of the respondents liked it and used it although a few felt that it might lead to higher taxes and rents. The sizeable black population living nearby did not view the historic district negatively nor did the white population on the other side see German Village as a "white curtain" standing in the way of black ghetto encroachment. Finally, a majority of the respondents favoured expansion of the historical area. These empirical studies and others, for example the work by Jakle and Janiskee on users' perceptions of rural relic landscapes⁹⁸ and the ongoing research by Belanger and Gendreau on perceptions of "vieux Quebec",⁹⁹ are providing valuable comparative data on how residents and visitors perceive elements of the past in the landscape of the present. They are, however, place specific and in most cases aimed at defining attitudes toward that place. As such, understanding of personal and collective orientations toward the past remains rudimentary.



A general definition and understanding of the psychological dimensions underlying historical appreciation is lacking. Although we are approaching an understanding of some of the psychological processes of retrospection, and what attitudes people living in and visiting specific past settings maintain about those places, we require definitions and measures of the orientations which draw some people to collect antiques, others to appreciate and renovate old houses, and still others into the ranks of historical preservationists. For this, neither assessments of attitudes toward past settings nor explanations of retrospective processes will do. Required is an understanding of how the past is viewed, what kinds of past are recognized, and what leads to the development of particular attitudes and behaviour with regard to the past. Sought are the retrospective orientations that translate and interpret the "bearing of the past"¹⁰⁰ for individuals and groups, the orientations that help to develop identity with respect to time and place and insure continuity.¹⁰¹

Researchers have identified and measured general and relatively permanent orientations of this kind toward the environment as a whole.¹⁰² It remains to extend this research into the realm of the environment of the past in the present. The theoretical basis for defining orientations or dispositions toward the past, and showing how they guide the development of attitudes toward the past and

behaviour in past settings is treated in the following chapter. Before proceeding with this central concern of the dissertation, attention is focused on the literature dealing with the past man preserves and the manner in which he chooses to present it.

PRESERVATION

Preservation is a goal: the insured survival of past values in the present and the future. This goal has traditionally been interpreted, maintained and nurtured by a relatively small group of persons identified as the "Preservation Movement".¹⁰³ They have assumed the responsibility of choosing for society what has value, what should be preserved, and how it should be preserved. Although their choices have not always reflected society's values, their continued concern and pressure have seen the development and implementation of preservation policies and the formation of institutional structures that guarantee the survival of the past.¹⁰⁴

In recent years, increased awareness of and anxiety for the treatment of the environment has seen a concomitant expansion in historical appreciation and concern. Fears that the "past landscape"¹⁰⁵ may be with us now, or just beyond the horizon, are based as much on alarm at "cultural" as "natural" environment attrition. Whether the environmental crisis and the considerable growth of the conservation

and preservation movements do indeed herald the development of an ethical relationship between man and his environment remains to be seen. Leopold¹⁰⁶ feels that this development would constitute the final stage in man's progression from man-to-man and man-to-society relationships to concordance with the totality of human existence. Odum and his fellow environmentalists feel that this ethic is now necessary for human survival.¹⁰⁷ Although heightened concern for and appreciation of the environment do not necessarily reflect the acceptance of a "land ethic",¹⁰⁸ the proliferation and popularization of environmental interests are encouraging signs.

Historical preservation is expanding in many directions. Among the more recent to receive considerable attention is the realm of archaeological remains. Archaeologists have expressed dismay at the wanton and often unwitting destruction of historic and prehistoric vestiges approaching evanescence.¹⁰⁹ Their concerted efforts to alter this situation have resulted in the enactment of legislation, the initiation of public education programs, and the development of state, provincial and national institutional structures to achieve the objectives of archaeological preservation.¹¹⁰ In Ontario, as in most of the other Canadian provinces, this process has been rapid. Since 1970, the Ontario government has substantially increased its commitment to archaeological research and

resource management.¹¹¹ The outdated and ineffective "Archaeological and Historic Sites Protection Act"¹¹² has been replaced by a comprehensive "Act to Provide for the Conservation, Protection and Preservation of the Heritage of Ontario".¹¹³ Archaeological concerns are a major component of the Historical Sites and Planning Branch of the Ministry of Culture and Recreation. The branch now coordinates and carries out extensive archaeological survey, research and rescue operations throughout the province. It also publishes research reports¹¹⁴ and educational materials¹¹⁵ for the public and professionals in the field. An ultimate objective, already being realized in a modest way, is the presentation and interpretation of archaeological resources in preserved settings such as provincial parks and conservation areas.¹¹⁶

Why all the fuss about protecting archaeological remains when antiques are freely bought, sold and traded? Archaeological remains are important, but the valuable information lies in the context of the survivals: the spatial relationships among artifacts, the debris, and the traces of occupation within the setting. Antiques are out of context and become so immediately when their settings are altered and devoted to other functions. These moveable relics are not tied to place; when they become redundant, they are simply carried to another place where they assume a different function and are appreciated for it. The paint-

encrusted washstand in the farmhouse takes up valuable space. Its function usurped by its ceramic successor, it may in fact be relegated to the barn. The antique is "picked" by someone who knows its value and finds its way into a period setting where it is appreciated.

The distinction between antique and native artifact preservation may run deeper than this. There exists between them a distance of culture as well as time. Although Ruskin¹¹⁷ argued that we have no right to touch artifacts from the past, that "they are not ours", we would surely dispute this point with regard to our cultural and national heritage. It is our legacy. Indian relics are different. We may lay claim to them as conquerors but they are not ours. Perhaps it is because they are more remote, more intriguing, that we revere them and feel more guilt at destroying or hoarding them.

Whether this distinction is espoused in reality remains uncertain. Despite the laws protecting native archaeological remains, they are disturbed and re-distributed. Were it not for the laws against such activity, these relics might become very popular collector's items both because of their rarity and their uniqueness. The greatly expanding inventory of collectibles certainly holds a place for them.¹¹⁸ Today people collect anything and everything. Considerations of aesthetic and historical significance appear secondary to the desire for collecting something that

is in vogue and at the same time unique. As such, tastes in antique collecting are always changing. Today furniture is collected, tomorrow crockery; pioneer relics are popular, then Victoriana is the craze.¹¹⁹

While it is difficult to discern the values which guide the preservation of the moveable past, that is if consistent values actually exist, the preservation of buildings and immoveable features in the landscape is born in part from a desire to maintain landmarks of orientation and repositories of experience. We develop strong personal attachments to structures we have lived in, walked past, and generally grown up with.¹²⁰ We use them as markers in time and space. They provide continuity and comfort for they tell us where we are in a rapidly changing environment. We can cope with present landscapes because the permanent features we recognize guide our behaviour.¹²¹ Our environment is intelligible because these objects are tied to our own past through the people we knew, the stories we heard, the books we read, the pictures we viewed.

"We see things simultaneously as they are and as we viewed them before; previous experience suffuses all present perception."¹²²

A glance at the old store on the corner confirms that I am in my neighbourhood but it also triggers memories that tell me who I am and where I have come from. These feelings can also be invoked by structures I do not see but know are there.

"Many symbolic and historic locations in a city are rarely visited by its inhabitants... But a threat to destroy these places will invoke a strong reaction, even from those who have never seen, and perhaps will never see them. The survival of these unvisited, hearsay settings conveys a sense of security and continuity."¹²³

When people move from one place to another they transfer permanent symbols of the past to insure continuity.¹²⁴

Ontario is rich in transplanted, architectural replicas of British and American houses, barns, town halls, churches and other structures.

Clearly, preservation has many facets. Indeed, we continually find additional things to preserve and are now even concerned with the preservation of parts of the world we might one day visit.¹²⁵ In the landscape, we preserve a wide variety of features for an equally wide variety of reasons, but under the surface lies the basic goal of insuring the continuity of the values we hold. It is in the urban environment that these values are currently most threatened. It is in our cities that the alteration and destruction of the past in the present is most rapid, extensive and final. Accordingly, urban preservation receives most attention and spawns the largest literature. Considerable emphasis is still placed on the preservation of individual structures¹²⁶ and historical areas.¹²⁷ In most cases these efforts are highly commendable and justified for they engender a wider public concern for and awareness of the historical environment. But the maintenance of

house museums and museum villages achieves only in part the goal of preserving the past in the present. Specific aspects of past experience, in specific locales, are protected and often sanitized from the present.¹²⁸ Moreover, these sanctified enclaves reflect the values of only certain individuals and groups. For example, Place Royale, the heart of 17th Century Quebec City, represents a massive preservation effort by the National Historic Sites service and professional historians in the Province of Quebec. The residents of Quebec City, however, prefer to commune with their past in the upper town where a wider range of past is represented, the vestiges are not sanitized, the past is a part of everyday life, and the survivals reflect personal past experience.¹²⁹ The question arises as to whether preservationists should indulge in the luxury of meticulously re-creating past landscapes restricted in time and space? Ziegler suggests that more emphasis must be placed on the practical preservation of inner city areas.¹³⁰ In effect, he suggests that more of the past should be preserved for more of the people.

The notion that preservation must reflect a more comprehensive set of values has led proponents to consider carefully what should be preserved, for what purpose, for how long, and for whom.¹³¹ Some preservationists look to the European experience for answers to these basic questions.¹³² There, preservation is apparently accomplished

more effectively with less mental anguish. Certainly, there are lessons to be learned from the European experience but the situations in North America and Europe are decidedly different and their problems are not necessarily ours. For example, in Europe there is considerably more accretion and preservationists can afford to be more selective. In addition, questions of what to preserve, for what purpose, and for whom are not as thorny since collective pasts at the community, regional and national level are better defined.

In North America, and in Canada in particular, the greater lack of definition of collective pasts means more attention to the personal connection with history.

"Most historical preservation, focused as it is on the classic past, moves people only momentarily, at a point remote from their vital concerns. It is impersonal as well as ancient. Near continuity is emotionally more important than remote time, although the distant past may seem nobler, more mysterious or intriguing to us. There is a spatial simile: feeling locally connected where we customarily range is more important than our position at the national scale, although occasional realization of the latter can impart a brief thrill. In this sense, we should seek to preserve the near and middle past, the past with which we have real ties."¹³³

Unfortunately, preservation values which can be rationalized as public policy, and personal preservation values born of experience with the past are usually two different things.¹³⁴ These values can be integrated. Such an integration requires the input of local residents and the pressure of civic and

neighbourhood organizations in order to effect a coalescence of values.

During the last decade, historic preservation has taken on a new dimension - the tendency to reject increasingly modern environments¹³⁵ coupled with nostalgia for a romanticized past.¹³⁶ Does the past in the present mean more to the public these days than it did formerly? If the public comes to appreciate more fully the personal, functional, spatial and visual aspects of it, the traditional criteria for preservation are no longer appropriate.

Larry Ford suggests possible criteria for what he terms the "new preservation".¹³⁷ He feels that significant variations in the look and character of locales require identification and perpetuation to insure preservation for a sense of place. In an age of urban "giantism", the small and intricate environments of narrow streets, low buildings and tiny shops assure preservation for human scale. Preservation of urban functions in the inner city is desirable to maintain diversity and life. Markets, theatres, and shops are necessary if the urban core is to avoid becoming an "eight hour" office city. Where functions like warehouses, canneries and factories cannot be preserved, their structures can profitably be converted to house restaurants and collections of small shops. The gradual rehabilitation of old districts without urban renewal, what Jane Jacobs has termed "unslumming",¹³⁸ can develop neighbourhood pride

and spirit and result in *preservation for a sense of community*. Rehabilitation of old housing as an alternative to high-rise public housing can remove some of the stigma of living in a public housing project and thus stimulate a sense of pride and respectability. It becomes *preservation for social equity*. Finally, Ford feels there is also value in *preservation that enhances pedestrian activity, design creativity, texture and accretion*. Creative, pleasant and interesting environments, which provide the most enjoyment when viewed on foot, are necessary to an appreciation of places as what Donald Meinig calls "humane art".¹³⁹

These criteria reflect contemporary needs for preserving the past in the landscape of the present, particularly the urban landscape of the present. They are prerequisites to achieving a sense of depth and continuity in the urban landscape, to what Kevin Lynch terms "the management of change".¹⁴⁰ To be avoided is massive, irreversible change which provides for little continuity with the past and the future. The landscapes we preserve should please us and have meaning in our everyday lives. He feels that pasts should be carefully chosen since we are in the process of constructing a future. Some of our choices do not reflect the management of change:

"In architecture, preservation has often meant retaining the visual form and altering the function; this has frequently involved restoring the exterior of a building, but radically altering the interior. It is sometimes the

same with landscape: an historic spot becomes a recreational park, for example, and what was once a battlefield is functionally transformed into a place where children play. In the wilderness where one generation hunted for food, another generation hikes for fun. And on the village common, people graze instead of cattle."¹⁴¹

The ways in which we manage change in the man-made or altered environment should reflect our values and identity. "To preserve effectively, we must know for what the past is being retained and for whom."¹⁴²

PRESENTATION

The goal of change management is inviting. To have environments reflect and assure values, identity and continuity is certainly desirable. But coping with time is one of the things man does worst. Our ability to cope with the stream of time is in part reflected in the landscapes we create. Our presentation of the past in the landscape of the present indicates how well we manage change. Some societies are more successful than others in this and their landscapes exhibit both the conscious and unconscious efforts to maintain continuity.¹⁴³ For the Dogon of the Sudan, descent, social organization, in effect their entire cosmology, are imprinted on the landscape. In any place within their territory, they at once know where they are and who they are.¹⁴⁴ In contemporary North America, the successful management of change eludes us. Environments are characteristically complex and ambiguous.¹⁴⁵ An

expressway cuts a swath through a neighbourhood of 19th Century houses; glass and concrete office towers surround a gothic church; a reconstructed Indian village lies between an antique car museum and a gas station. Not only are spatial and temporal context confused but also form and function are contorted. As people alter and rediscover their values, they become more and more aware of the incongruity of the environment they have created. Ian Nairn's¹⁴⁶ exhortations of over a decade ago no longer seem hysterical. Gary Dunbar feels that in attempting to manage change we should not aim to remake but to enhance a geography that already contains our experiences and certainly reflects some of our lasting values.¹⁴⁷ Lynch suggests that the landscape of managed change is a landscape where the stream of time is celebrated; where we know not only where we have come from but also where we are going; where historical context insures local continuity; where collection of artifacts, preservation of old structures, maintenance of historical areas and museums, all play a part in interpreting the stream of time.¹⁴⁸

Some of Western society's basic, inherited values, according to McHarg, the values underlying the despoilation of the natural world and the proliferation of modern cities, are gradually, and albeit painfully, changing as realization of our pathological course spreads.¹⁴⁹ Kates indicates that

we ardently pursue beauty in the landscape and find it, or believe we do, in the natural and the pristine.¹⁵⁰ More recently, beauty has also been imparted to the old. In it we see texture, depth and diversity. What was once considered "dirty" is now described as "earthy". On the other hand, Pierce Lewis draws attention to the fact that much of recent creation is seen as ugly, a blight upon the landscape.¹⁵¹ Apparently, we have created in a relatively short period of time a drastically different landscape, experienced it, found it lacking, and repudiated it.


But landscapes once created are not wished away. Realizing this, at first some people went away - to the wilderness, to redeem themselves, to regain their lost values. As Lowenthal points out, for some the wilderness is virtue for they believe it to be so.¹⁵² Nature is seen as good, wise, purposeful and balanced, a view widely promulgated and reinforced by environmentalists and conservationists. "The contemporary tendency to find beauty and good in the 'natural', ugliness or squalor in what man dominates, is not only moralistic, it is an aberration in the history of landscape taste."¹⁵³ As Lowenthal goes on to describe, this contemporary view does not reflect the American experience with nature.¹⁵⁴ In the United States, as in Canada, the natural environment was traditionally considered dreary, barren and even ugly.

Today Western peoples value both the wild and the civilized. In a world of ever-accelerating change, as Michener argues, they remain our refuge: the wilderness provides escape, the past in the landscape of the present provides comfort, and both provide promise of continuity in the quality of life we have come to enjoy.¹⁵⁵ Much has been written about the effects of environmental degradation on the quality of life.¹⁵⁶ Attempts are being made to measure environmental quality and to control it.¹⁵⁷ The role of heritage presentation as a contributor to the quality of life has received considerably less attention.

This is due in part to the lack of a comprehensive framework for dealing with environments. We still struggle with mutually exclusive terms such as "natural resources" and "cultural resources" when there is ample evidence to indicate that both past and present landscapes mirror man-environment relationships. There exists little of nature that man has not touched and man is constantly involved in a relationship with nature. Perloff draws attention to the slowly changing meaning of natural resources as our "economy has evolved from an agricultural to an industrial base and, more recently, as tertiary activities have grown in importance."¹⁵⁸ Natural resource commodities have been reduced in relative importance to the Gross National Product. At the same time the concept of natural resources has been broadened to include the notion of "amenity

resources"¹⁵⁹ and the concept of "open space resources".¹⁶⁰ Perloff goes on to point out that amenity and open space resources, clean air for example, have traditionally been viewed as "free goods" due to their plentiful nature and the inability to package the resource for individual ownership and exchange. Needless to say this is no longer the case. Clean air and other amenity and open space resources, particularly in urban areas, are indeed in scarce supply and these resources certainly do count for area residents.

How does one fit artifacts from the past and past landscapes into this changing definition of resources? Are they natural resources or are they cultural resources? Are they cultural resources when divorced from an integral part of the landscape, or are they a hybrid - "cultural-natural" or "natural-cultural"? In order to plan for the use and presentation of the past, one must establish its place in the conceptual framework of things. Certainly, some aspects of the past are considered as amenities. In Toronto, 19th Century dwellings which have been restored have an amenity value (which is also translated into a dollar value). The amenity value of some restored structures in the Riverdale section bordering on the wooded and park-like slope of the Don Valley is considerably higher than for similar structures near Parliament Street. Environment does play a significant part. Remains of the past can claim a place in the resource framework but too little work has been carried out to



investigate this association. In Canada, the resource potential of the past is acknowledged. Fieguth suggests that the past, when considered as a regional resource in environmental design, can contribute to landscape livability and viability.¹⁶¹ But in Canada, consideration of the past as a resource in comprehensive environmental design is restricted largely to park master planning.¹⁶² In Britain, on the other hand, substantial emphasis is placed on heritage resources in regional planning.¹⁶³

Clearly, the circumscribed definition of resources has hampered preservation and presentation of the past in the present. Once heritage and other amenities are seen as significant resources, certain well established principles associated with natural resources come into play. This realization is currently coming about in Ontario and other Canadian provinces. The policy implications are important. The natural resources concept carries connotations that influence an approach to anything which is considered within its purview. These connotations stem from the impact of the conservation movement, the use of material resources in the economy and some appreciation of ecological problems.

Perloff outlines four principles:

1. Resources are part of the national heritage; they should not be used unthinkingly and selfishly by any one group at the expense of others or by one generation at the expense of future generations.

2. The value that the nation can receive from its resources depends on the willingness to invest in the development of such resources.
3. To get the most value out of the nation's resources, development wherever possible and appropriate should seek to achieve multiple uses.
4. While man has demonstrated a remarkable capacity for manipulation of nature for his own ends, there are basic ecological principles he must understand and respect if he is to achieve his objectives over an extended period of time and without extremely high costs in real terms. Optimum returns can be obtained only through a knowledgeable and thoughtful mix, of natural and man-made elements.¹⁶⁴

These principles are all extremely relevant to prehistorical and historical preservation. Remains of the past are certainly, by definition, a part of the national heritage. They are also susceptible to selfish uses which deny them to others and may deny them completely to future generations. As such, governments are recognizing and accepting their importance to the preservation of the national heritage and their place in the public domain. To what degree these remains lie within in the public domain is a matter of contention. If Indian artifacts are placed under government stewardship, what should be done with antiques? This question and others like it are difficult to answer. An assessment of relative values and an understanding of levels of appreciation are necessary and can guide policy formation in this regard.

The second principle also deserves attention. As Hildegard Johnson points out, (pre)historical resources are valuable in that they can provide educational dividends.¹⁶⁵ Through restoration, reconstruction and interpretation the past is both preserved and utilized. Heritage resources achieve a higher value for public education when developed on their original sites and in their original settings.¹⁶⁶ The setting augments the amenity value. (Pre)historical resources developed in an outdoor recreational context, suggests Janiskee, are potentially of high amenity value and of multiple amenity character.¹⁶⁷

This brings one to the ~~third~~ principle. Multiple use resources provide a higher amenity value by satisfying a greater and more diverse population of users per unit area. This is of considerable importance in urban areas where space is restricted and at a premium. For example, an excavation-reconstruction of an Iroquois village in a Conservation Area can provide educational and recreational value to a wide variety of people. Archaeologists, geographers, and their students can derive academic benefits from the excavation, analysis, interpretation and reconstruction of the site. Students at all levels, and the interested public can learn from the restored settlement. Some may find the restoration aesthetically pleasing. Some may only have a passing interest in it but derive satisfaction from being in the setting.¹⁶⁸

The final principle is also relevant. Gordon Nelson argues that the presentation of remains on their original sites and in their original settings can provide valuable lessons in ecological education.¹⁶⁹ Past landscapes preserve the evidence of past man-land relationships. They provide people with examples of wise and unwise human uses of the environment. Retrospect is necessary to insure a brighter prospect for future man-environment relationships.

The resource framework outlined above may be acknowledged in Canada but it remains for government agencies to effectively implement heritage presentation which reflects the stream of time and at the same time insures access in perpetuity, added value over time, multiple use, and valuable lessons for future generations. Instead of reflecting the management of time born of these resource principles, much heritage presentation bears the distinct mark of "ad hocery". Noble ideals of preservation are thwarted by inadequate presentation. An historic house is restored in the midst of office towers; a museum village, sanitized at great expense, invites crowds by day but turns them out at night; a plaque on a golf course commemorates an Indian village long destroyed. The heightened and renewed interest in the past exhibits parallels to the "culture boom"¹⁷⁰ of the early 1960's. Heritage presentation already shows signs of yielding to fadism and mass consumerism and

the ensuing mediocrity that often results when individual consumption goods such as works of art are popularized.¹⁷¹

Perhaps the greatest successes in heritage presentation are found in controlled landscapes such as parks and conservation areas. Here preservation and presentation are assured within resource management guidelines.¹⁷² But people only visit parks, they do not live in them. The managed historical settings of North America, removed from everyday life, stand in sharp contrast to Britain, for example, where public parks are developed on private land.¹⁷³ Features of the relict landscape are managed and maintained by private individuals under government supervision and with government support. As Newcomb found in his study of milieu appreciation in Aarhus, Denmark, the ultimate responsibility, however, lies with the community.¹⁷⁴ It is at this level that change management policy is interpreted, enacted, and perpetuated.

The community landscape or townscape can become the context of heritage presentation. As Jakle observes, we have moved from a primary concern with individual structure preservation and presentation to historic district maintenance which encompasses valued structures as well as little-valued surroundings which, none-the-less, add to the general setting. The next logical step entails the preservation and presentation of a totally integrated human habitat enhanced by a wide variety of connections with the past, from

buildings to flower arrangements to fences.¹⁷⁵ Wrought iron railings and lamp standards, benches and boulevards, are not frills or extras but play an important role in presenting the past in the present. As Ann Falkner points out, they help to create an ambience, an ambience possible only through the thoughtful mixture of old and new, large and small, natural and man-made, imposing and insignificant.¹⁷⁶ The success of such integration is evidenced in San Francisco's Ghiairelli Square,¹⁷⁷ Columbus, Ohio's German Village,¹⁷⁸ and Providence, Rhode Island's College Hill.¹⁷⁹ In Canada, Niagara-on-the-Lake, Old Montreal, and the Halifax waterfront are but a few examples of successful heritage presentation.¹⁸⁰ Niagara-on-the-Lake, perhaps moreso than any other place in Canada, stands as a model of change management where the past seems naturally entwined with the present, cherished by its residents, appreciated by its visitors, and conveys "a calm of continuity from generations past".¹⁸¹

At this point it is necessary to distinguish between maintenance and restoration with respect to heritage presentation. Retention, as in the case of Niagara-on-the-Lake, is considerably less complicated and expensive than restoration projects like the one undertaken in Old Montreal. But disregarding issues of financing and complexity, maintenance is more in line with change management than restoration.¹⁸² Maintaining the past in the present is a

form of presentation which is directly aligned with perception and preservation of the valued past. There exists a continuity from that past which is recognized to that which is shown. In effect, maintenance reflects the persistence of values. In some instances, the value of a particular survival from the past may be reinterpreted but it never wanes. To return to the example, old houses in Niagara-on-the-Lake were once retained because they were family homes, whereas now they are kept up more for their aesthetic and historical qualities. Restoration, on the other hand, implies a return to a past forgotten or disregarded. Such a return can be prompted by motives not necessarily tied to the values which once insured the survival of that aspect of the past. The restoration of Old Montreal provides a glimpse of what some of the 18th and early 19th century structures of the city looked like. But the restoration is largely a museum piece and its function is restricted to portraying history to visitors. The purpose of such restorations, and their nature, are based more on a new and different set of values held by a specified group rather than an extension of values in the case of a survival which is constantly maintained. This is not to say that restoration has less merit than retention of the past, but only that restoration demands more attention to what should be restored and how it should be restored in order to reflect

the management of change. Of course presenting pasts out of context is currently the only option available in many places.

The value accrued from maintaining places like Niagara-on-the-Lake and restoring others like Old Montreal is increasingly being recognized by planners not only in the rehabilitation of existing communities but also the creation of entirely new ones. There is increasing recognition that the relic landscape cannot be overlooked and destroyed when a new settlement is superimposed on it. Remains of past human occupancy in the North Pickering Community, adjacent to the eastern boundary of Metropolitan Toronto, were evaluated with a view toward the preservation of those remains of potential value to future generations.¹⁸³ Inventories of both historical¹⁸⁴ and prehistorical¹⁸⁵ vestiges were completed, published and made available to the residents in the area slated for "new town" development. The public, in turn, was encouraged to contribute to the planning of the new community.¹⁸⁶ Opinions of on-site residents, municipal representatives, and members of the public at large outside the area indicate considerable support for preserving and maintaining historically significant areas and hamlets.¹⁸⁷

"The development of a new community can provide a unique opportunity for interpreting and preserving the past within the context of a plan for the future. The most meaningful and definitive aspects of the past can be preserved as a heritage for the future whereas, in the normal, haphazard march of progress and development, the legacy of the past, in its material and non-material manifestations, is very often distorted beyond recognition, even to the point of total obliteration."¹⁸⁸

While the legacy of the past can provide educational and amenity dividends for the residents of a new town, it can also add something much more meaningful and not as readily apparent. For long time residents, and particularly for newcomers to the community, the legacy of past landscapes and cultural experience insures the depth of heritage necessary for stability and continuity.

Modern communities cannot exist as entities unto themselves. They are inextricably tied to surrounding communities, the region, the province and the nation by economic, political, social and cultural bonds. So also elements of the past transcend the community sphere. For example, Richard Travis has documented regional biases in the recognition of what constitutes an historic place.¹⁸⁹ He found regional groupings of the underlying characteristics of historic places listed in the National Register. The northeastern states are representative of urban locations, buildings, public accessibility, private ownership and residential function. Southeastern and northwestern states are characterized by federally owned sites which had

military functions and which are accessible to the public. The Great Plains and Rocky Mountain states have sites mainly associated with 19th Century manufacturing, commerce and transportation. In the southwestern states, Indian ruins, archaeological sites, and native settlements predominate. An analysis of Canadian historical sites would undoubtedly result in even stronger regional groupings: the government controlled military sites and buildings, and the privately owned structures in urban areas of the Great Lakes and St. Lawrence Lowland, the sites associated with trade and transportation in the Shield and Plains, the native sites in British Columbia and the North, and so on.

Heritage presentation should continue to reflect the regional character of the past in the present. To this end, as Plattner urges, the past must be considered in regional planning.¹⁹⁰ There lies a danger in creating new economic and political administrative units which have no basis in the social and cultural development of areas. The boroughs of Toronto and the City of Mississauga are good cases in point. Mississauga is currently engaged in identifying and preserving a past which will legitimize its existence. In addition to historic structure surveys and the considerable efforts made to preserve the Silverthorn house,¹⁹¹ an early settler's home, the municipality is

deeply concerned with the native past and has commissioned assessments of the Indian legacy and the possibilities of preserving it. Due to the arbitrary and artificial boundaries of the municipality, and also that it is in effect largely a residential appendage of Toronto, there exists considerable urgency about the need to claim an identity for the place. Since this identity cannot readily be recognized in the present, the search continues in the past. The name of the city in fact attests to this.

Heritage can and does play an effective role in defining and affirming community. The Beaches and Annex communities in Toronto are both characteristically described by former recognized boundaries, distinctive architectural survivals and historical landmarks.¹⁹² The same holds true for communities outside Toronto like Markham, Dundas or Ancaster. A definition of community is tied to the past, and particularly the surviving past in the landscapes of the present.

The move toward regional government holds promise for the management of change. Regional administrative units like Niagara, Hamilton-Wentworth, Toronto, and Carleton are not necessarily superimposed structures but may in fact reflect viable aggregates of communities connected in time as well as space. For example, the Hamilton-Wentworth region

joins communities with common and intertwined histories. In a sense there exists a regional past as well as a number of individual community pasts. This regional heritage provides a context for the distinctive community histories. To date, however, little has been done to insure the regularized maintenance of community pasts and beyond that the reflection of an historically-rooted regional character.

SUMMARY

In the Hamilton-Wentworth region, in the Toronto region, and elsewhere in Canada the situations are similar. Canadians are reawakening to the past in the present. This increased emphasis on retrospection, whether due to a psychological need for continuity, the desire to transcend contemporary experience, or the urge to know one's roots, characteristically leads to some form of appreciation and concern for the past. Although a general shift in values underlies this increased veneration of the past, the different attitudes toward the past, and different kinds of behaviour in past settings, suggest that perceptions of the past are varied. Furthermore, for any individual or group, views of the past are limited by memory and knowledge, and derived from experiences coloured by imagination and tastes. Perceptions of the past are influenced by values, values that play a further role in developing attitudes and guiding retrospective behaviour.

The question remains, however, what brings individuals and groups with similar experiences to recall particular pasts, build historical knowledge in certain areas, exhibit specific tastes in memorabilia, and combine these with established values in order to react to the past with different attitudes and behaviour? Clearly, there are varying *orientations* toward the past. Psychological research has established how and why some past time orientations develop. The general nature of such orientations has also been explored by a few historical geographers. A definition and description of the dimensions underlying past appreciation, nevertheless, remains unclear.

The identification of orientations toward the past is in its own right an intriguing avenue of enquiry. Moreover, the identification, and if possible, measurement of such dimensions is necessary to explore the complex relationship between the cognitive and affective domains of retrospection. Clarification of this relationship should provide a firmer basis for assessing whether current directions in preservation and presentation reflect the views and value orientations people hold with reference to the past in the present.

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11 For a description and early history of the movement see:
 Hosmer, C.B., Jr., 1965, Presence of the Past: A History of the Preservation Movement in the United States before Williamsburg, New York: G.P. Putnam's Sons.

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Elmer, F.L., 1971, The Preservation of Environmental Character: A Pilot Architectural/Environmental Survey of Central Columbus, Ohio, Columbus: Engineering Experiment Station, Ohio State University and the Ohio Arts Council, 2-11.

13 Community and area conservation began with the restoration of Colonial Williamsburg in the 1920's and expanded after the second World War. Only recently, in both the United States and Canada, has the emphasis changed to preserving the historic and environmental character of places such as Mystic Seaport, Connecticut and Niagara-on-the-Lake, Ontario, while maintaining these areas as functional communities where people live and work. Again, refer to:

Elmer, The Preservation of Environmental Character, 2-11.

14 Collecting antiques and memorabilia has become one of the most popular avocations in North America. In the United States they collect "Americana", in Canada we collect "Canadiana", but the distinction is not too meaningful. Relics cross the border almost as easily as the latest fashions in collecting.

15 Genealogy is no longer practiced by "dotty old ladies bent on establishing kinship with the Lees of Virginia or with the lost Dauphin of France". In fact it has become the third most popular hobby in America. This interesting development is traced in:

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- 16 Wright, J.K., 1966, On Medievalism and watersheds in the history of American geography in Human Nature in Geography, Cambridge: Harvard University Press, 161, 166.
- 17 There have been many inspired commentaries on the attrition of our visible urban past. Some eloquent statements and keen insights are found in:
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Tunnard, C., and Reed, H.H., 1955, The American Skyline, New York: Houghton Mifflin; Tunnard, C., and Pushkarev, B., 1963, Man-Made America: Chaos or Control? New Haven: Yale University Press.
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Jackson, J.N., 1973, The Canadian City: Space, Form, Quality, Toronto: McGraw-Hill Ryerson, 90-91.
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Krudy, E.S., Bacon, B.T. and Turner, R., 1976, Time: A Bibliography, London and Washington: Information Retrieval, 26-58, 160.

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Wright, J.K., 1947, Terrae incognitae: the place of imagination in geography, Annals, Association of American Geographers, 37: 1-15; Kirk, W., 1951, Historical geography and the concept of the behavioural environment in Kuriyan, G. (ed.), Indian Geographical Journal, Silver Jubilee Edition, Madras: Indian Geographical Society, 152-160.

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Lowenthal, Geography, experience, and imagination;
 Lowenthal, D., 1967, Environmental Perception and Behaviour, Chicago: University of Chicago, Department of Geography, Research Paper No. 109; Saarinen, T.F., 1969, Perception of Environment, Washington, D.C.: Association of American Geographers Commission on College Geography, Resource Paper No. 5; Saarinen, T.F., 1974, Environmental perception in Manners, I.R. and Mikesell, M.W. (eds.), Perspectives on Environment, Washington, D.C.: Association of American Geographers, 252-289; Saarinen, T.F., 1976, Environmental Planning: Perception and Behaviour, Boston: Houghton-Mifflin; Brookfield, H.C., 1969, On the environment as perceived in Chorley, R.J. and Haggett, P. (eds.), Progress in Geography, 1: 51-80; Wood, L.J., 1970, Perception studies in geography, Transactions, Institute of British Geographers, 50: 129-142.

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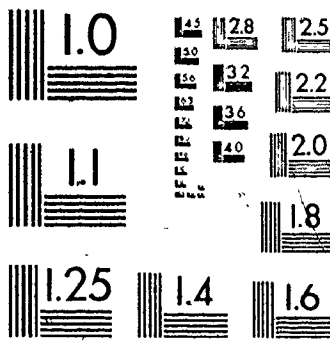
122 Lowenthal, Past time, present place, 6.

123 Lynch, What Time Is This Place?, 40.

124 Lowenthal, Past time, present place, 9.

125 Americans are great ones for leaving home to feel at home: Lynch, What Time Is This Place?, 41. Their pilgrimages to Europe are one justification for historical preservation there - they pay to see what they expect to see. In some countries, they are actively participating in the development of preservation policy.

2



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Stokes, P.J., 1974, Victoria Hall, Canadian Collector, 9, 6: 21-25.

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Clawson, M., 1969, Open (uncovered) space as a new urban resource in Perloff, H.S. (ed.), The Quality of the Urban Environment, Washington: Resources for the Future, 139-175.

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III THE EVALUATION OF ATTITUDES TOWARD AND BEHAVIOUR IN THE (PRE)HISTORICAL ENVIRONMENT

For man, the past in the landscape of the present is the recognized past. This past, whether experienced or imagined, contains a person's preteritive attitudes and behaviour.¹ Different people recognize different pasts and accordingly demonstrate different retrospective attitudes and behaviour. Furthermore, peoples' preferences for the past, and aspects of the past, vary considerably and lead to additional complication of attitudes toward and behaviour in past settings. In order to prepare useful guidelines for the preservation and presentation of the past in the present, attitudinal and behavioural dimensions must be understood. The prediction and explanation of these dimensions cannot be achieved through the definition of the recognized past alone. A knowledge of what people perceive is insufficient and may prove misleading. More important are the aspects of how perception relates to attitudes and behaviour and why a specific past is recognized. The problem then lies in defining the relationships among the environment of the past which exists, that which is recognized, and that which elicits an attitudinal and/or a behavioural response.

BASIC CONCEPTS

Retrospective Man as Satisficing Man


Before any attempt is made to model human behaviour in the past environment, or in fact any aspect of human behaviour, basic assumptions must be made concerning the nature of "human nature". Retrospective man certainly displays some of the non-rational behaviour of psycho-analytic man as envisioned by Freud and Jung. The resolution of childhood conflicts affects the kind and degree of nostalgia for the family home and other places associated with developmental experience.² On the other hand, the man who looks back can also be totally rational economic man.³ As consumer, he may wish to maximize his utility, that is, to obtain the most for his antique dollar. The entrepreneur, whether antique dealer or historical site manager wishes to maximize his profit. Both of these models of man, however, fail to account for much of the variation in human behaviour.⁴ Man is neither totally irrational nor completely rational. There are limits to human rationality, cognition and objectivity.

The capacity of the human mind for formulating and solving complex problems is very small compared with the size of the problems whose solution is required for objectively rational behaviour in the real world - or even for a reasonable approximation to such objective rationality.⁵

This principle of *bounded rationality* is the basis for the *satisficer model* of human behaviour.⁶ Since man can only cope with and store limited information about the past environment and since impressions and decisions about this environment are made with limited information under severe time constraints, he cannot be expected to *maximize* or *optimize* but only *satisfice* by following a course of action which is "good enough" for the situation as he comprehends it.

Perception and Cognition

"Unfortunately, perception and cognition have been employed in a confusing variety of contexts by psychologists and other social scientists."⁷ Since these concepts are often loosely interpreted, and since their comprehension is critical to an understanding of the inter-relationships among the real, recognized, and expressed environments of the past, a definition and distinction of terms is in order. While some social scientists feel that no distinction can be made between perception and cognition,⁸ a wider consensus supports the differentiation of the two concepts on the basis of direct response to "stimuli" or "labels". Schiff feels that "perception should be limited to those situations in which there is or was a physical stimulus or set of stimuli present".⁹ Downs and Stea expand this psychological definition slightly to include "labelled objects" in the environment which are apprehended by one or more of the senses. An



important corollary provides a temporal limitation: perception is related to events in the immediate environment and is generally linked to immediate behaviour.¹⁰ Cognition, however, need not be temporally restricted and also refers to aspects of the thought process such as information organization, problem solving and ideas. Essentially, cognition is the action or faculty of knowing. Perception, on the other hand, relates more to visions and intuitions. Environmental cognition, then, is the general concept which encompasses perceptions, attitudes, preferences, memories, sentiments, beliefs and awareness. Although the distinction between perception and cognition is mainly one of degree and focus¹¹. it is an important distinction in the context of this study. The perception of past environments is but in part a function of the cognition of the past in the present, and depends largely on other psychological factors such as memories and sentiments.

Before leaving perception and cognition, a further point must be established. Both terms fall into what Rudner refers to as the "process-product" category.¹² Not only are ongoing processes described but also the end-products of these processes are delineated. The particular focus of interest is rarely stated in the geographical literature, a situation which leads to confusion and hinders the orderly development of scientific knowledge. In the present study,

the concern lies with the products of perception and cognition of the past environment rather than with the psychological processes involved.

Attitudes, Preferences, and Traits

Attitudes derive from perception and cognition and may be defined as an "organized set of feelings and beliefs which will influence an individual's behaviour" or, more explicitly, "the collection of feelings (affects) and beliefs (cognitions) which predispose an individual to react in a certain way to the object of these affects or cognitions".¹³

The implied assumption that knowledge of an individual's attitude toward some object will allow one to predict the individual's behaviour toward that object has been questioned by Fishbein.¹⁴ He rejects the holistic concept of attitude provided by the former definition above and suggests a three component alternative: cognitions (beliefs), affect (attitude), and conations (behavioural intentions). Fishbein claims that this more complex formulation is necessitated because "affect, cognition and action are not always highly correlated. Different people like the same thing for different reasons..."¹⁵ For example, an elderly Toronto resident may cherish a particular 19th century rowhouse because of the memories it provides; his middle-aged son views the structure as an example of

craftsmanship unfortunately superceded by modern mass production; and the grandson, the art student, sees it as an artifact of aesthetic beauty. The affective element (eg. "I like this old house") is common to all three individuals. On the other hand, the cognitive elements are different for the grandfather (eg. "I remember when we played on that porch as children"), the father (eg. "This structure is hand-crafted."), and the son (eg. "The brickwork of the house exhibits an unusual and interesting pattern.") Behavioural intentions are also different for the grandfather (eg. "I'll just sit here and reminisce."), the father (eg. "I'll restore the facade to make the hand-crafted characteristics more apparent."), and the son (eg. "I will sketch the patterned brickwork."). The cognitive element is then critical to an understanding of behaviour. A person's beliefs about the existence and nature of an object, or his *image*, is the subjective knowledge which largely governs his behaviour.¹⁶ Since beliefs and behavioural intentions, moreso than affective feelings, serve as indicants of an individual's behaviour,¹⁷ the former components should be measured in order to determine the individual's attitudes toward a particular object.

The relationship between attitude and behaviour is, however, extremely complex. Aspects other than cognitions and conations may account for the variance in behaviour.¹⁸

In addition, attitudes, beliefs and behavioural intentions are often adjusted to conform with actual behaviour. An individual may rationalize affective, cognitive and conative elements to bring them into line with past behaviour. "In other words, if a behaviour can be specified, an attitude can usually be postdicted."¹⁹ Furthermore, an individual tends to make his attitudes, beliefs and behavioural intentions more consistent with each other. Festinger refers to this phenomenon as the reduction of cognitive dissonance.²⁰ An individual who lives in an old house by necessity and not by choice, may come to appreciate the historical attributes of the structure.

Preferences are more circumscribed than attitudes. Compared with attitudes, preferences are usually considered as "directed to a specific object rather than a class of objects" and "more subject to change than relatively stable, permanent attitudes."²¹

Personality traits lie at the other end of the consistency spectrum. For example, Craik sees environmental traits as "enduring orientations toward the physical environment".²² A personality trait is a person and not object based construct. Nevertheless, personality traits are defined by consistent attitudes, preferences, beliefs and behavioural intentions.

Environmental Dispositions

Personality traits, the most enduring psychological orientations, exhibit the greatest promise for studying man's attitudes toward and behaviour in relict environments. In the burgeoning research focus of environmental psychology these traits are referred to as *environmental dispositions*. They identify and measure individual differences in values, beliefs and sentiments toward the everyday physical environment.²³ These stable personality dimensions underlying specific attitudes and behaviour are employed by an individual to describe, comprehend and evaluate the environment. In addition, these enduring psychological dimensions guide man's interaction with his physical environment, thus shaping his attitudes toward and behaviour in similar physical settings. "Environmental dispositions are thus summary concepts for describing the intentions and motivations underlying specific behaviours or attitudes."²⁴

The focus of the empirical work in this study is the identification and measurement of past-related dispositions. (Pre)historical environmental dispositions are employed by the individual to describe, comprehend and evaluate that part of the environment which survives from the past. These dispositions also guide attitudes toward and behaviour in past settings. Before defining and examining the relationships among (pre)historical environmental dispositions, cognition, attitudes and behaviour,

the discussion considers the nature of (pre)historical environments.

THE PAST IN THE PRESENT AS (PRE)HISTORICAL ENVIRONMENT

Place stores time. Landscapes are repositories of dated experiences. Some remains persist, others decay quickly. Accumulation is constant but accretion is determined by the whims of nature and man. Few places dutifully record and reflect the passage of time. Certain experiences are commemorated in monuments such as commercial structures bearing the year of construction and the name of the owner carved in stone. The provenience of fences, barns, bridges, churches, houses and other survivals is often acclaimed by structural attributes if not labelled on the artifacts themselves. It is more subtle and often elusive with respect to roads, fields, canals, street patterns and so on. But many of the products of past experience were not durable. The vehicles, signs, street lights and water troughs of less than one hundred years ago have all but disappeared. Persistence, however, cannot be attributed to functional maintenance alone. Many survivals, the abandoned mines and their machinery, the native habitation sites, remain, passed by or unidentified in the landscape of the present. The (pre)historical environment embraces a varied, incomplete, and complex amalgam of objects from the past. At any place, it represents an indiscriminate

collection from the past. Rarely, does it reflect a point in time or the orderly march of time.

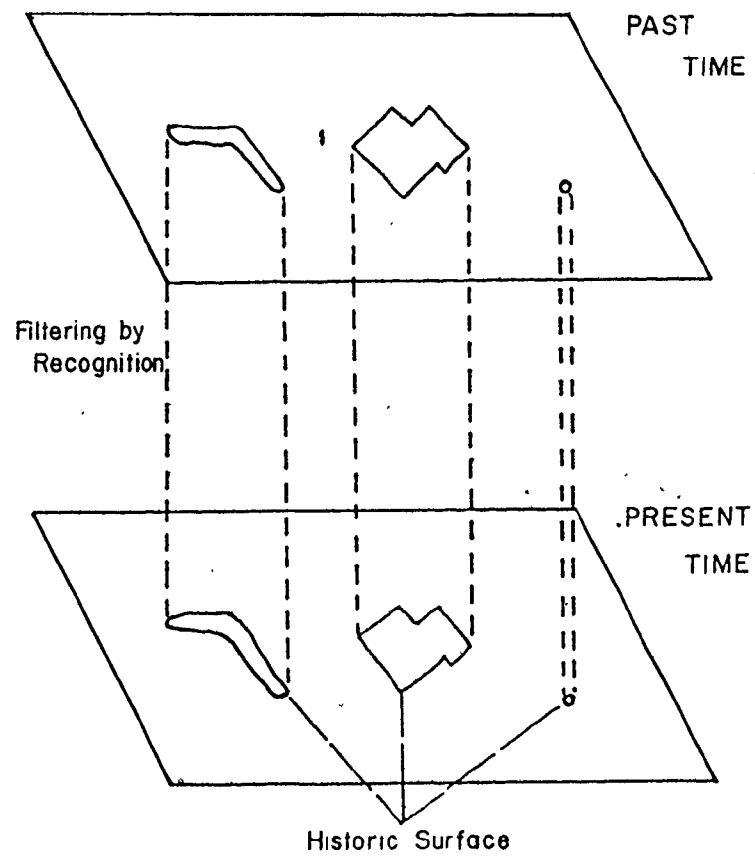
The order and meaning of the (pre)historical environment lies in the human mind. Whereas most places exhibit the imprint of past human experience in varying degree, we recognize only some of it. Only a portion of the (pre)historical environment relates to our past experience or our knowledge of other peoples' past experiences.²⁵

Richard Travis terms this "historic space" and defines it as follows:

"It is convenient to define historic space as the content of points, lines, and areas of the earth's surface which contemporary man recognizes as being historic. The emphasis here is on the idea of recognition. The landscape that we recognize as being historic may then be viewed as a discontinuous surface of points, lines and areas in the modern landscape (See Figure 3:1). A point in this historic surface could be exemplified by a house that is recognized as a place where a historic personage lived, but is surrounded by space with no particular historic significance. An area could be considered as a contiguous group of points such as a cluster of historic houses or a larger scale feature such as a battlefield. Lines of historic space are paths, such as the sites of historic routes of movement like the Erie Canal. These paths may or may not be connective between points or areas."²⁶

The definition is neat, perhaps too neat. The concept of historic space is limited. As Travis points out, our cognition of historic places is dependent on selections made largely by an informed minority of historians, architects, publicists and businessmen.²⁷ They define what

Figure 3:1 THE CONCEPT OF HISTORIC SPACE



(After Trayis, 1973)

is deemed relevant to the patrimony and are also responsible for the clarity and accuracy of the images. In effect, they "create" for us historic places such as restored buildings and museum villages. These relate to specific periods or themes in history. But aspects of national, regional, and local heritage appreciation are but components of one dimension of past cognition. The recognized past defined by a group of professionals is not necessarily the extent of the past recognized by everyone. History is usually spelled with a small-h. David Lowenthal writes: "The national chronicle is too large-scale and too abstract to carry the freight of personal identification."²⁸ Most of us maintain a general interest in the past and recognize more than just "heritage space". The past we view may include lines, points, and areas which are not, and may never be, included in a National Register or Historic Sites Inventory. To the professional, these objects are of no historical significance; they are just old. In the cognitive domain of the individual, however, they are important; they relate to personal experience and confirm identity.

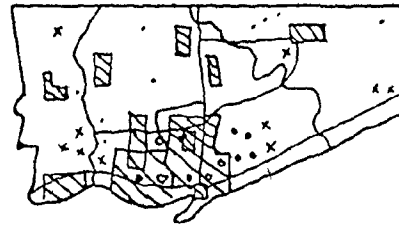
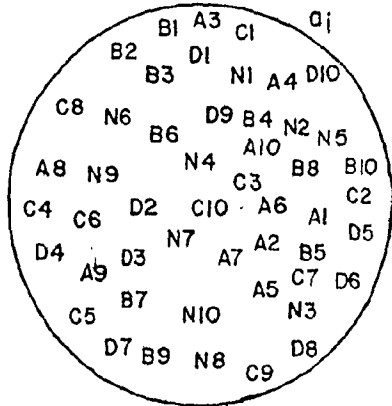
The concept of historic space is also restrictive in another sense. The definition implies that the perception of historic space results in the recognition of certain objects and facts relating to the past, i.e. the points, lines and areas which make up historic space. More plausible

is the notion that past recognition results in the identification of thematic fields consisting of intentions, meanings, and experiences associated with retrospection.²⁹ We recognize the essence, or part of the essence, of the John A. Macdonald house in Kingston, that is our knowledge that John A. Macdonald lived there, that he was Canada's first Prime Minister, that he and his family could afford a grand Victorian house, and so on; we do not merely recognize it as John A. Macdonald's house.

Just as the (pre)historical environment is only one component of the overall environment, so cognition of the (pre)historical environment is but one dimension of cognition of the environment as a whole.³⁰ It is convenient to consider the (pre)historical environment of a place (a_i), Metropolitan Toronto for example (see Figure 3:2), at a point in time (i), as a set of elements describing the structures (A), zones (B), native settlement sites (C), routes and paths (D), and other survivals from the past (N).³¹ Every type of (pre)historical environment (i.e. structures) is represented by a finite number of elements ($A_1, A_2, A_3, \dots, A_{10}$). The cognitive (pre)historical environment of a particular individual or group (C_i) is a subset of the total (pre)historical environment (a_i) and contains only a selection of the possible elements. These elements ($A_1, A_2, A_5, A_6, A_7, A_{10}, B_5, B_8, C_3, C_7, C_{10}, N_3, N_{10}$) are recognized

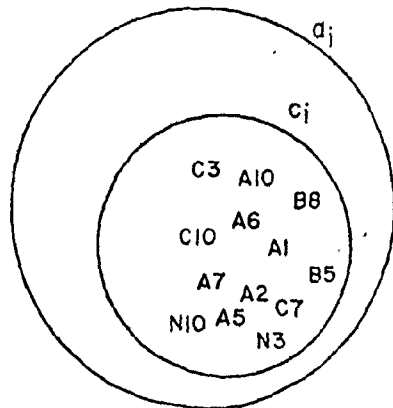
Figure 3:2 (PRE)HISTORICAL ENVIRONMENTS

TOTAL

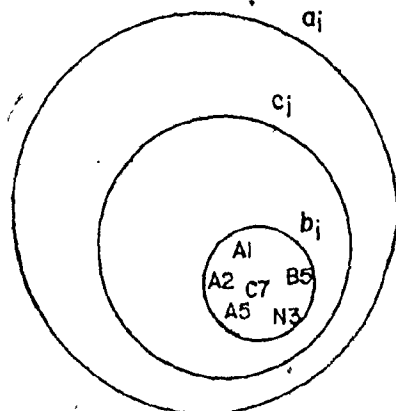


- A structures o
- B zones □
- C native sites .
- D routes ~
- N other x

COGNITIVE



BEHAVIOURAL

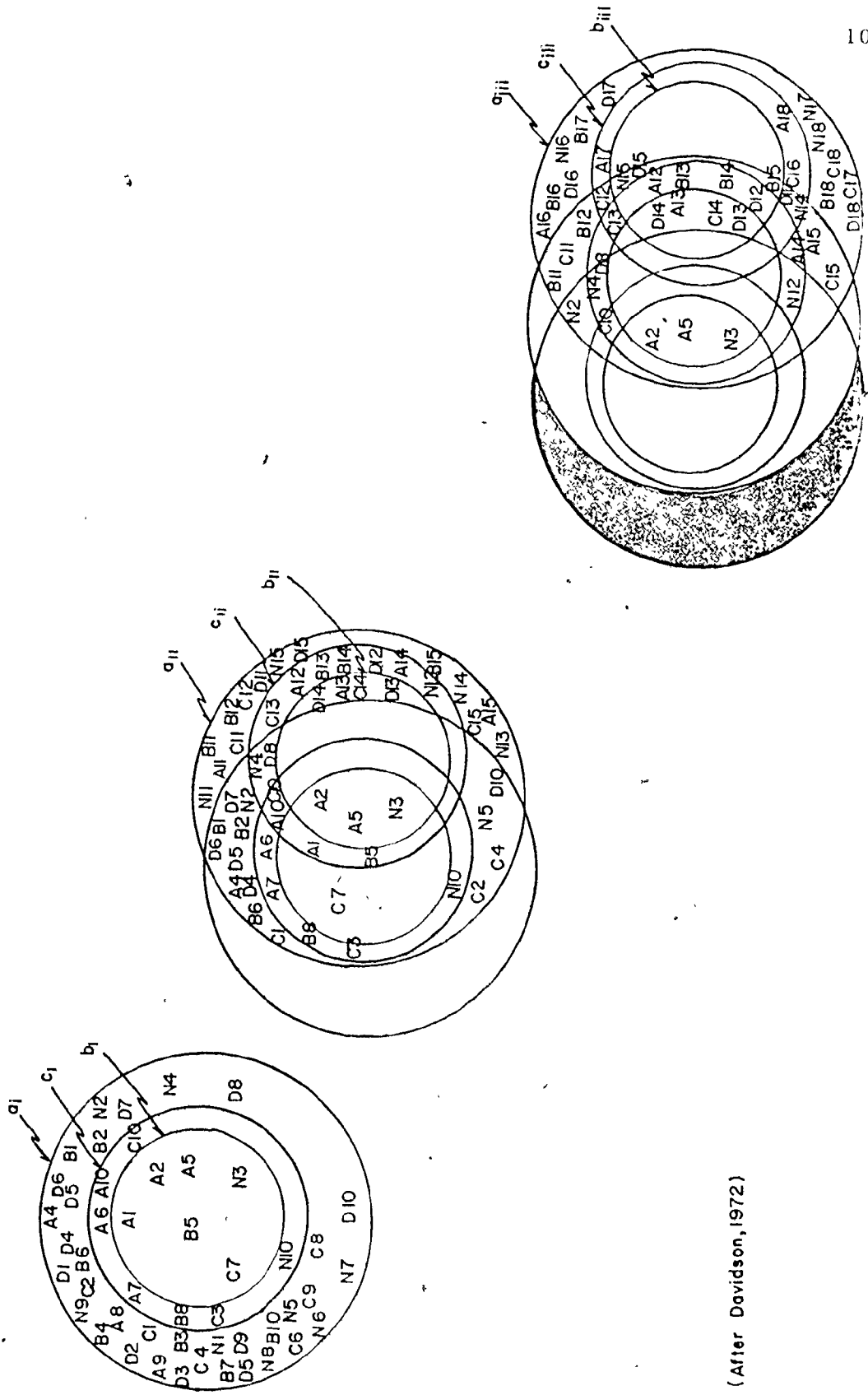


by the particular individual or group. Within the cognitive domain lies the behavioural (pre)historical environment (b_1).³² Elements within this sphere ($A_1, A_2, A_5, B_5, C_7, N_3$) elicit a behavioural response.

A Toronto resident might recognize a number of structures as 19th century Victorian houses, know where the old commercial core and the Yorkville area are located, be aware of three Ontario Iroquois sites near his home in Agincourt, remember the old brick works in the Don Valley where he used to work, and know the location of a good place to collect old bottles. He visits one of the houses regularly. His parents live there, he was born there, and the house was built by his grandfather. He is considering the purchase of one of two similar structures nearby. They remind him of his youth and are convenient to his place of work adjacent to the Yorkville area. Here he eats lunch daily in one of a number of restaurants located in old houses and wanders through the small shops in his spare time. He has gone to collect Indian artifacts with his son on one of the sites near his home in Agincourt and occasionally stops to sift through remains of an old bottle dump while walking his dog.

The (pre)historical environment is not static. Houses are demolished to make way for office buildings and native village sites are paved for parking lots. The

Figure 3-3 RELATIONSHIPS AMONG TOTAL (a), COGNITIVE (c), AND BEHAVIOURAL (b) (PRE)HISTORICAL ENVIRONMENTS OVER THREE PERIODS OF TIME



(After Davidson, 1972)

(pre)historical environment changes like any other component of the environment at large. So too, cognitive and behavioural (pre)historical environments are altered through time as some aspects of the milieu are neglected and forgotten and others are recognized.³³ At a second point in time (ii), the model (pre)historical environment (a_{ii}) might include the additional elements A_{11} to N_{15} but no longer encompass elements $A_3, A_8, B_3, B_4, B_7, B_9, B_{10}, C_5, C_6, C_8, C_9, D_1, D_2, D_3, D_9, N_1, N_6, N_7, N_9$ (Figure 3:3). As such, the cognitive (pre)historical environment (c_{ii}) would lose elements $A_6, A_7, B_8, C_3, N_{10}$ and gain elements $A_{12}, A_{14}, B_{13}, B_{14}, C_{13}, D_8, D_{12}, N_4, N_{12}$. The behavioural environment (b_{ii}) in turn would lose elements A_1, B_5, C_7 and gain elements $A_{13}, C_{14}, D_{13}, D_{14}$. Our Toronto resident, having moved into the old inner city house of his choice, is restoring the structure. He still visits the family home but no longer concerns himself with the house he did not buy. His home is located on a former coach road and near Woodbine Avenue. As he walks his dog along these routes, he imagines how they used to look. He, and his son now visit a different Indian site closer to their new home but he still makes the occasional foray to the bottle dump in Agincourt. He has heard of other such sites nearby but has not had the opportunity to explore them. Also newly acquired is the knowledge of another Indian site. In addition, he now recognizes other

19th century structures, old city streets and historic areas as he becomes more familiar with the inner city. His cognitive and behavioural environments have changed.

A third point in time (iii) can be envisaged when the behavioural environment (b_{iii}) consisting of elements $A_{12}, A_{13}, B_{13}, B_{14}, B_{15}, C_{14}, D_{12}, D_{13}, D_{15}, N_{15}$, within an altered (pre)historical environment (a_{iii}), has no element in common with the initial behavioural environment (b_i) (Figure 3:3): Likewise, the cognitive domain can change completely as well. Our images of the (pre)historical environment are not fixed but constantly changing as this aspect of the environment changes and, moreover, as we grow through our experiences with it. As these images change so does our behaviour.

The (pre)historical environment can be recognized on several planes of recognition. Travis suggests that the broadest and vaguest level of recognition is the image of "a relatively large area which we see as an exemplification of some era or long lasting event, such as New England as the hearth of American civilization, the South as the site of the Civil War, or California as the destination of the 'gold rush'".³⁴ Canadian examples abound: Hudson's Bay as the focus of the British fur trade, the great northwest as the frontier, and the Yukon as the destination of our 'gold rush'. Another plane of cognition is the recognition of a

place for which no material evidence from the past survives. Sites of ~~this~~ kind are the Toronto "carrying place" and Lundy's Lane in Niagara Falls. These locales bear historical significance although no material evidence persists in the landscape to describe or confirm their nature. The highest plane of cognition then is for places which maintain some tangible evidence to bridge the gap of time. Well known Canadian examples are places like Louisbourg, Niagara-on-the-Lake, York Factory and Fort Edmonton. Rarely does the evidence persist unaided. It is usually enhanced by restoration and reconstruction.

"Generally, the level of cognition becomes progressively higher as one advances from areas to lines to points."³⁵ An individual is more likely to recognize a Victorian structure in an Ontario town such as Port Hope than to develop an image of Victorian Port Hope. The structure provides a coherent image whereas the town, even though it boasts a number of Victorian structures, is also interspersed with material remains representing other eras in its history. On the other hand, a few places do provide cogent images at a broader level. Niagara-on-the-Lake, for example, is widely recognized as a colonial Ontario town. The overall image of the place is stronger than the reflections of Fort Mississauga, Navy Hall and St. Andrews church, all colonial manifestations in the town. Even the late 19th century apothecary and the 20th century cenetaph

do not dispel the image. Since a substantial colonial legacy persists, and is continually being enhanced, Niagara-on-the-Lake is viewed as a colonial town. The material evidence largely confirms our knowledge of the town's place in history.

Behavioural responses to the (pre)historical environment demand clear images. One is more likely to visit Niagara-on-the-Lake as a colonial town than Port Hope as the epitome of a Victorian town. Since points such as Dundurn Castle and Fort York create specific images in our minds, we employ these images, rather than our more ill-defined perceptions of what 19th century Hamilton and Toronto were like, to develop attitudes toward their past and guide our behaviour in similar past settings. In some instances, the images we hold may prove inadequate or even confusing when faced with extensions of a particular (pre)historical environment. On a number of occasions, students were puzzled when I took them to a Huron village site and described the layout and nature of the settlement. Their images of a Huron settlement were molded by their experience at St. Marie-among-the-Hurons and a detailed explanation of the unique character and situation of St. Marie was required to dispel the confusion. Clearly, retrospective attitudes and behaviour are guided by images often derived from restricted manifestations of the past in the present.

Certain images of the (pre)historical environment may have an extensive constituency. Views of the Yukon as the destination of the 'gold rush' and New England as the hearth of American civilization are widely held. On the one hand, such images are based on commonly accepted knowledge or perhaps myth; on the other, their vague and elusive nature thwarts individual interpretation. Images of material remains are not as widely shared. Cognition is tempered by individual and group experience. The image of a particular survival is developed and modified by knowledge and values. Location may also play a part. Travis feels that a distance decay function exists for our perceptions of historic places: the level of cognition largely decreases with distance.³⁶ Lowenthal, however, draws attention to the tendency for recognizing historic features like the Alamo that are remote and spectacular.³⁷ Publicity and a broad consensus develop and maintain such images. Although increased distance from an historical place may reflect a decline in the recognition of the place and a reduction in the clarity of the image, the role of distance itself is difficult to determine. Espousing a distance decay function may prove misleading. Certainly more important is the role that experience plays in the recognition of past landscapes. Experience with the past in the present may be highly selective and not necessarily reflect a reduction with distance from one's place of residence. Behavioural

responses to the recognized (pre)historical environment, on the other hand, are constrained by distance considerations. Although I am aware of hundreds of Indian sites in Ontario and beyond, I am only able to visit and study on a regular basis those close to the place where I live and work. Travelling the past in the mind is considerably easier than traversing it in the real world.

A PARADIGM FOR EVALUATING ATTITUDES TOWARD AND BEHAVIOUR
IN THE (PRE)HISTORICAL ENVIRONMENT

Our images of the (pre)historical environment are difficult and all too often impossible to define. They range from clear to vague, coherent to confused, and long-lasting to ephemeral. In fact, there are differences in "the way we think we see the world and the way we actually do see it".³⁸ Environmental images, however, can be measured and prove useful in explaining and predicting attitudes and behaviour. A growing number of researchers are employing personal construct theory and its repertory grid technique toward this end.³⁹ Due to the multi-faceted nature of retrospective images, we must seek more enduring psychological orientations which can also be measured and provide explanations and predictions of retrospective attitudes and behaviour. We must examine not the images themselves but the stable personality traits that underlie and guide the development of these images.

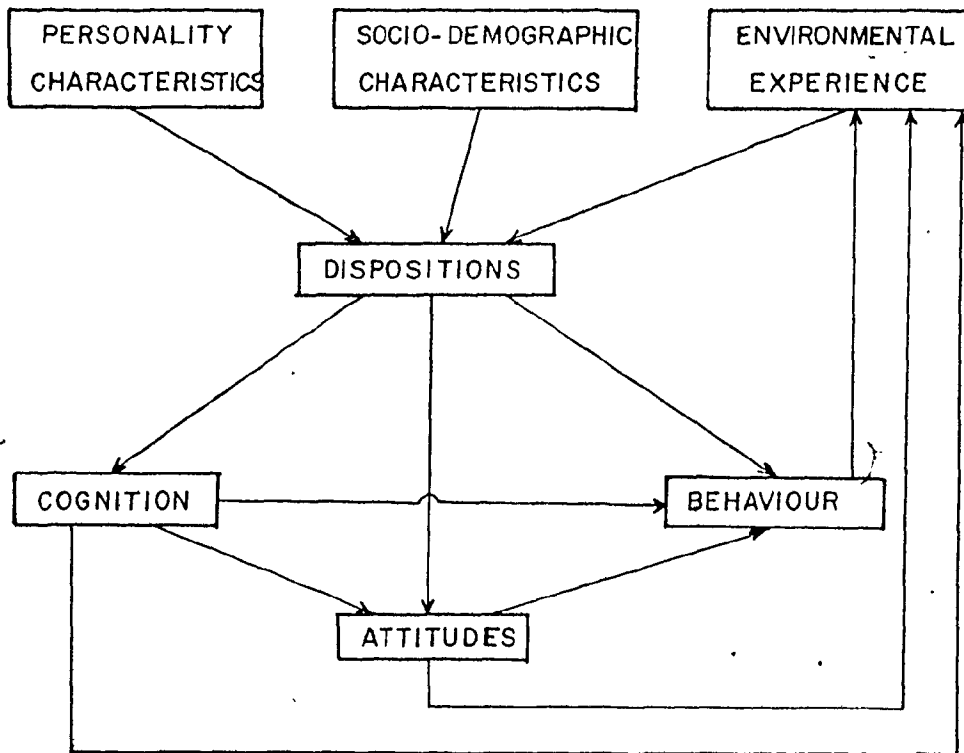
Environmental dispositions suit our purposes admirably. In his study of the predominant environmental life styles of Marin County, California residents, George McKechnie identifies a set of general environmental dispositions including *urbanism, pastoralism, stimulus seeking, environmental adaptation, environmental trust, need for privacy, and mechanical orientation*.⁴⁰ He shows how these dispositions underlie environmental life styles and help to predict specific attitudes toward the environment.⁴¹ Furthermore, he identifies a final disposition described as *time orientation*. It "taps an orientation toward the preservation and appreciation of environmental artifacts of the past (i.e. antiques or old houses) versus the modern and efficient (advocating a clean sweep of the old)".⁴² Factor analysis of the responses to McKechnie's *Environmental Response Inventory* yielded seven factors. Six of these replicate the rational scales named above. Two others, *pastoralism* and *time orientation*, combine to form a new scale which he labels *environmental nostalgia* or *antiquarianism*. People maintaining this disposition prefer traditional design, enjoy the ambience of the past, are aesthetically sensitive toward man-made environments, appreciate cultural artifacts from the past and often collect them for their emotional value.⁴³

These findings invite closer examination of the *antiquarianism* disposition. Firstly, this disposition appears less well defined than the other environmental dispositions posited by McKechnie's research. Secondly, *antiquarianism* represents not one but an amalgam of several orientations toward the past. Accordingly, it remains to define and substantiate the nature of dispositions toward the past.

Like other environmental dispositions, orientations toward the past develop through the interplay of personality features, socio-demographic characteristics and environmental experience (Figure 3:4). These dispositions guide cognition of the environment, influence attitudes toward it, and affect behaviour. Cognition, attitudes and behaviour, in turn, affect ongoing environmental experience which then plays a part in reinforcing or altering environmental dispositions.

Dispositions toward the past guide and help develop images of the (pre)historical environment. They focus and align these images within the cognitive and behavioural (pre)historical environments of the individual. An individual's orientation toward the past is not necessarily confined to one specific disposition. While one disposition may dominate, others may also align a person's views about and actions in the (pre)historical environment. For example, an individual (X) might hold a retrospective

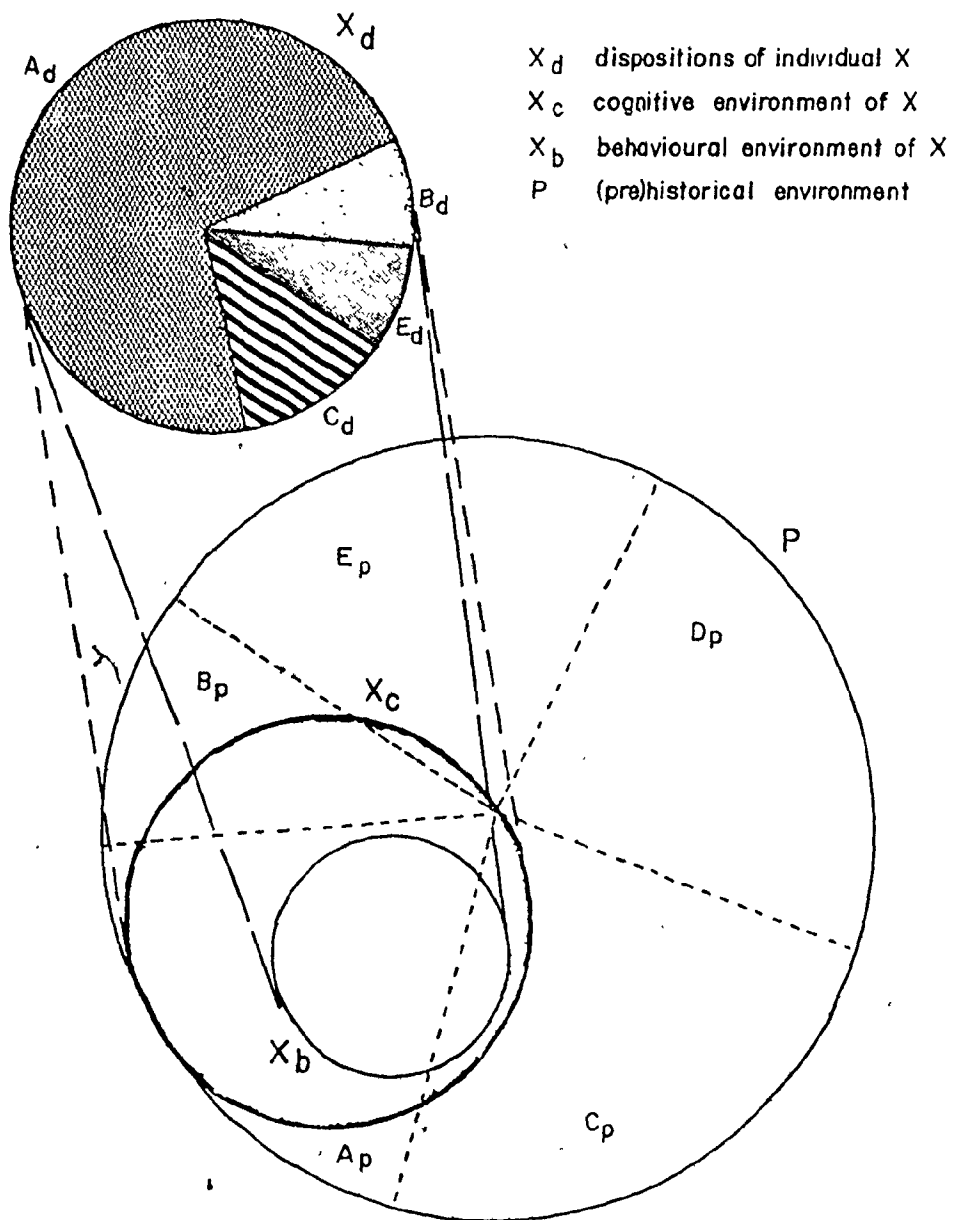
Figure 3:4 THE RELATIONSHIPS AMONG ENVIRONMENTAL DISPOSITIONS, COGNITION, ATTITUDES AND BEHAVIOUR



disposition set consisting of a dominant disposition (A_d) and several minor dispositions (B_d, C_d and E_d). Figure 3:5 shows how this disposition set might guide the individual's cognition (c) and behaviour (b) in the (pre)historical environment. While the cognitive environment (X_c) of the individual X is clearly anchored in A_p , it does not exclude aspects of the other domains. The behavioural environment (X_b) may be more circumscribed and only include some elements of domain C_p in addition to those in A_p . Attitudes toward the (pre)historical environment maintained by individual X are, by definition,⁴⁴ constrained by the compass of the person's cognitive environment (X_c).

This model is highly simplified in order to illustrate the ideal effect of (pre)historical dispositions on a person's cognition and behaviour in the (pre)historical environment. However, the efficiency of the disposition filter depends upon the influence of other personality traits such as a tendency to be active rather than passive, to make personal decisions or be led by the decisions made by others and so on. Such personality traits as well as the reinforcement gained from experience in the (pre)historical environment and the influences of the socio-demographic milieu determine the effectiveness of dispositions as well as their nature.

Figure 3:5 THE EFFECT OF (PRE)HISTORICAL DISPOSITIONS
ON A PERSON'S COGNITION AND BEHAVIOUR
IN THE (PRE)HISTORICAL ENVIRONMENT



In summary, (pre)historical dispositions are orientations toward the past built of beliefs, sentiments and values derived from environmental experience and tempered by personality and socio-demographic characteristics. A person's income, occupation, education and ethnic background among other factors define his place in society. In addition, education, age, cultural background and residential location directly affect experience. A knowledge of how these factors affect (pre)historical dispositions leads to the explanation and also prediction of how different people living in different places view past settings. Cognition of the (pre)historical environment is shaped by dispositions; behaviour in this cognitive realm and attitudes toward it are guided by dispositions. If we can explain and predict the dispositions of individuals and groups of various backgrounds living in different locations, according to the model we should also be able to explain and predict their attitudes toward and behaviour in similar (pre)historical settings.

Experience with the (pre)historical environment clearly differentiates individuals and groups. It follows that different orientations toward the past characterize individuals and groups with distinctive experiences in the (pre)historical environment. By examining the dispositions, attitudes and behaviour of individuals and groups with specific interests and experiences "vis a vis" the

(pre)historical environment, and comparing these to the dispositions, attitudes and behaviour of the general public, added dividends of explanation are possible. Initially, we may better understand the dispositions, attitudes and behaviour of particular interest groups. Secondly, we may better understand the dispositions, attitudes and behaviour of the public at large. In addition, comparative examination provides the range of dispositions, attitudes and behaviour necessary to form the basis for planning the preservation and presentation of the past in the present.

In order to explain, predict and understand human retrospective attitudes and behaviour, we must first endeavour to define and measure personal dispositions toward the (pre)historical environment. Once we know what an individual's dispositions are, we can proceed to an investigation of how these dispositions shape attitudes and behaviour. Measures of personal dispositions and attitudes toward and involvement in the (pre)historical environment demand empirical derivation and validation. These are provided in the context of the Toronto study. The next chapter addresses methodological considerations of the empirical research. Following chapters deal with the personal dispositions toward the past of Toronto residents, their retrospective attitudes and involvement, and how dispositions, attitudes and involvement vary among groups

defined by socio-demographic characteristics and residential location. A final comparison examines Toronto residents, Ontario Archaeological Society members' and professional (pre)historians' retrospective dispositions, attitudes and behaviour.

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IV THE TORONTO STUDY

The proposed model of the relationships among retrospective dispositions, cognition, attitudes and behaviour in the (pre)historical environment suggests that dispositions play a key role in guiding human views of the past and behaviour in past settings. Although some of the research on "perception of the past" gives assessments of why people look back, insights into the psychological processes of retrospection, and descriptions of attitudes toward and behaviour in specific historical milieus, it provides no comprehensive examination of how individuals and groups of people are oriented to the past around them and how their dispositions toward this (pre)historical environment relate to their attitudes toward and behaviour in past settings. In effect, no previous research provides an empirical examination of the nature of orientations toward the past.

The Toronto study was designed to extend McKechnie's work on past orientation and develop a more detailed understanding of personal dispositions toward the past. This required the identification of these dimensions, the development of psychological scales to measure the personal dispositions, and empirical testing of their reliability and validity. At the same time, the study was designed to determine retrospective attitudes and behaviour, and examine

the relationship between, on the one hand peoples' dispositions, and on the other their involvement with the past and their attitudes toward it. In order to achieve these objectives, a questionnaire, formulated to collect measures of personal dispositions, attitudes and involvement, was administered to a representative sample of the resident population and to members of two specialist groups. The questionnaire treated various aspects of historical and prehistorical resource appraisal, preservation and presentation. Questions were both general in nature and related to Toronto in particular.

STUDY AREA

The study area comprised the City of Toronto and the Boroughs of Etobicoke, York, East York, North York and Scarborough. Metropolitan Toronto was not a selection of convenience. A number of reasons support the choice of this particular urban area for the empirical examination of residents' appreciation of the past in the present. The urban area and its population are both metropolitan and cosmopolitan in nature. Residents claim a wide range of cultural backgrounds and indicate various levels of acculturation. Considerable ranges in socio-demographic characteristics such as age, education, occupation and income are also apparent.¹ A well defined core (City of Toronto, York, East York) and suburban area (Etobicoke, North York, Scarborough)

division is in evidence. Furthermore, old structures and other relics from the past are largely confined to the core area while the suburbs provide an urban landscape of relatively recent origin. The ambience of the past certainly does not pervade in the environment of suburban Metropolitan Toronto. All of these conditions are necessary for a comprehensive examination of variation in urban dwellers' perceptions of the (pre)historical environment. The well defined core/suburbs structure, particularly with respect to the contrast in settlement history, is significant because it provides for a simplified comparison of city and suburban residents' appreciation of the past. Metropolitan Toronto provides an ideal Canadian urban laboratory.²

While much of Toronto's visible past survives in the urban landscape of the present, considerable problems exist with respect to the preservation and management of the past in an urban context of rapid growth and renewal. Rapid growth, however, also leads to affluence, an increase in leisure time, and a concern for environmental quality. In Toronto, the concern for environmental quality subsumes a concern for the past in the present. Relative affluence and increased leisure time allow many Torontonians to indulge in activities such as collecting and re-finishing antiques, purchasing and restoring 19th and early 20th century houses and visiting (pre)historical sites, landmarks and reconstructions. An historical board has emerged to regulate and

promote such activity (Toronto Historical Board); several inventories of historical structures are underway;³ and even the archaeological resources of the area have been extensively surveyed.⁴ Two additional reasons, and perhaps the two most important reasons, for selecting Metropolitan Toronto as the study area emerge. First, Toronto's (pre)historical resources have seen extensive inventory and study. Perception of the past in the present can thus more readily be evaluated in the light of the surviving past in order to suggest guidelines for (pre)historical resource preservation and management. Secondly, Torontonians are in the vanguard of environmental concern in Canada. This also extends to the concern for and awareness of the (pre)historical environment. If this trend continues, an understanding of Toronto residents' appreciation of the past may well contribute in the near future to the understanding of other urban Canadians' appreciation of the past.

Finally, convenience and familiarity cannot entirely be overlooked as incentives to the selection of Metropolitan Toronto as the study area. This author is familiar with the (pre)historical resources of the urban area as well as its demographic and spatial characteristics. Furthermore, the resources and expertise of the survey consignee, the Institute of Behavioural Research, York University, are Toronto based and Toronto oriented. Their personnel and particularly their interviewers are familiar with the urban

area and its population. All of these conditions taken together make Metropolitan Toronto a particularly good context in which to examine both attitudinal and behavioural aspects of residents' appreciation of the (pre)historical environment.

SURVEY INSTRUMENTS

In order to achieve the survey objectives a questionnaire was designed to collect the following information:

1. measures of personal dispositions toward the past,
2. measures of personal involvement with the past,
3. measures of personal attitudes toward the past,
4. measures of personal socio-demographic characteristics.

Each of these four components comprise a separate section of the questionnaire (Appendix A). The Ontario Archaeological Society and the professional (pre)historians' questionnaires include additional measures of attitudes toward the utilization of the past and socio-demographic characteristics (Appendix A). The additional attitudinal measures are included to examine specialist group predilections toward issues in (pre)historical resource preservation and management not familiar to the general public. Supplementary socio-demographic measures include type and length of group membership. On the other hand, possible obtrusive and redundant measures of education and income are deleted from the professional (pre)historians' questionnaire. In all

other respects the survey instruments for the three sample groups are identical in order to facilitate comparison of responses among the groups.

The questionnaires are the result of extensive exploration and testing aimed at establishing concise survey instruments to measure retrospective orientations. The following discussion treats the process of questionnaire design and development, and then reviews the pre-test and finalization of the disposition measures.

Questionnaire Design and Development

Personal Dispositions Toward the Past

As outlined in the previous chapter, dispositions toward the past are personality dimensions underlying specific attitudes and behaviour which are employed by an individual in describing, comprehending and evaluating the (pre)historical environment. It was argued that dispositions toward the past are amenable to both identification and measurement. The identification of possible dispositions toward the past was based on an extensive review of the literature dealing with the past in the present and attitudes toward the past. As indicated previously, some individuals prefer the remote past to the recent past; some are more interested in the past of other cultures than their own. Certain people appear interested in the past in general while others are interested in very specific

survivals and remembrances. With regard to this past in the present, it appears that some individuals are concerned with artifacts, either moveable objects like antiques or fixed monuments to past endeavour. Historical buildings, in particular, appeal to many people. In effect, it is possible to discern distinct aspects of the past to which people are disposed.

Four major aspects of retrospective orientation were established. One apparent direction seemed to be a *general appreciation of the past*. Both empirical observation and the literature supported a substantial orientation toward the past in general but no facet of it in particular. A distinct, although somewhat circumscribed aspect was defined as *appreciation of prehistorical remains*. It related to the past distant in both culture and time. A third dimension was seen as the *appreciation of historical sites and remains*. Included in this dimension were preferences for historical places, antiques and other survivals from the past. A final orientation, related to this but strong enough to be considered separately was identified as *appreciation of historical buildings*.

A statement pool was then generated tapping these divergent aspects of personal response to the past. Consistent with normal psychometric practice, a rational approach to statement writing was followed.⁵ Accordingly, the statements were written on the basis of an intuitive

grasp of the content domain of these dispositions toward the past, and then a decision was made on the direction in which to score each statement. The next step was the development of four scales to represent the four "a priori" dispositions hypothesized as underlying the statement pool. These disposition scales were characterized as follows:

1. *general appreciation of the past* (This disposition is expressed by statements such as "The past is best preserved in books" and "The past is a resource because some people derive satisfaction from its use".)
2. *appreciation of prehistorical remains* (This scale includes statements like "Indian relics are not as interesting as the artifacts of our pioneer ancestors" and "We should have laws to protect prehistoric sites".)
3. *appreciation of historical sites and remains* (Examples of statements on this scale are "Most antiques are simply old junk" and "I enjoy visiting historical sites while on vacation".)
4. *appreciation of historical buildings* (This final scale includes statements like "Old buildings must be torn down to make way for new ones" and "I would enjoy living in an historic house".)

Statement writing and scale construction conformed to established psychometric rules enunciated by Likert.⁶ Care was taken to avoid ambiguous, "double-barrelled" and excessively "intellectual" statements. Statements were also kept short and concise. An approximately equal number of positively and negatively expressed statements was maintained on each scale. A deliberate effort was made to include a range of statements from neutral to extreme expressions of

opinion. A total of 62 statements were selected for the pre-test questionnaire. They were distributed among the four scales as follows: general appreciation of the past (15), appreciation of prehistorical remains (20), appreciation of historical sites and remains (15), and appreciation of historical buildings (12).

The measurement of dispositions toward the past is accomplished through verbal self-report procedures similar to those employed by McKechnie⁷ in his study of general environmental dispositions. Respondents indicate the degree and direction of their agreement with each of the total set of statements by selecting a number on a five point response scale ranging from strongly agree to strongly disagree. Two statements and their respective response scales from the pre-test questionnaire are reproduced below.

25. I like to read about the history of places.

SD	D	N	A	SA
1	2	3	4	5

33. Preserving the past hinders progress.

SD	D	N	A	SA
5	4	3	2	1

Since statement 33 is negative, the response scale values which range from 1 to 5 are simply reversed to facilitate subsequent measurement of an individual's dispositions. Responses to statements tapping the same disposition are summed to determine a respondent's overall scale score.

Personal Involvement with the Past

Measures of personal involvement with the past were designed to examine aspects of behaviour related to the past. Questions deal with the things people collect (eg. coins, stamps, old books, antiques, etc.), the places they visit (eg. museums, historical sites, pioneer village reconstructions, etc.), the books they read (eg. history of Toronto, historical biography, antiques, etc.) and their membership in (pre)historical societies and groups. Respondents were asked to indicate whether they spent time in activities such as walking through old parts of the city, admiring old buildings and looking for things that are old and also if they ever engaged in nostalgic reminiscence about how Toronto used to be. All questions are closed-ended with the exception of a general introductory question which asked people to indicate what in or about the past interested them. This question was designed to provide a subjective evaluation of orientations toward and preferences for the past.

Personal Attitudes Toward the Past

Measures of personal attitudes toward the past take the form of affirmative statements, each followed by a set of closed-ended and mutually exclusive response alternatives. They relate to behavioural intentions and beliefs:

2. If I had an old house I would
 1. try to dispose of it
 2. modernize it
 3. utilize it in its present condition
 4. restore it and sell it for a profit
 5. restore it and live in it

6. I regard archaeological excavations as
 1. a waste of time and money
 2. providing knowledge for the academic community only
 3. important for the public as well as the archaeologists
 4. essential to the preservation of our heritage

Socio-demographic Characteristics

The final section of the questionnaire comprised questions pertaining to age, sex, marital status, family size, home ownership, income, occupation, education and cultural background. In addition, detailed data on the use of leisure time and residential history were sought as potential correlates of appreciation of the past.

Pre-Test and Finalization of the Disposition Scales

In order to assess the reliability of the statements and the psychological validity of the four "a priori" scales, the disposition section of the questionnaire was subjected to extensive pretesting. Questionnaires were completed by four student groups at McMaster University. These included an advanced class in archaeology, an advanced class in historical geography, a group of introductory geography students and a group of extension students in

geography. The advanced class in archaeology was comprised of both extension and regular students. The total sample of 267 respondents included both males and females who ranged widely with respect to age, cultural background and interest in the past.

The pre-test data were analyzed employing correlation and factor analysis, and standard psychometric indices including statement-scale correlations, scale reliability coefficients and scale reliabilities were calculated. The results provided a basis for modifying the original scales to yield a set of scales for use in the final questionnaire.

A factor analysis of responses to the 62 statements was performed to test the construct validity of the four "a priori" disposition scales. In other words, were the hypothesized scales tapping actual dispositions toward the past? Were these disposition scales empirically reproducible? Examination of the loadings on the factors revealed that the structuring of personal dispositions toward the past differed from the "a priori" categorization. Of the four significant and interpretable factors which emerged only one of the "a priori" scales, *general appreciation of the past*, was clearly reproduced. The other "a priori" scales either completely disintegrated, as in the case of *appreciation of prehistorical remains* and *appreciation of historic sites and remains*, or were weakly represented as in the case of *appreciation of old buildings*.

The general appreciation of the past scale survived partly because of the general nature of the statements associated with it. It drew the more general statements of interest in the past from the other three "a priori" scales. Apparently, rather than tapping general appreciation, this scale related to an even broader general interest in the past. Although the "general" rational and factor scales described essentially similar dispositions toward the past, the factor analysis indicated that even this "a priori" scale required re-evaluation.

Inspection of the high loading statements ($>.40000$) on the four significant and interpretable factors suggested the following labels as being appropriate descriptors for these factors:

1. conservation of (pre)historical resources (C)
2. general interest in the past (I)
3. appreciation of the past as cultural heritage (H)
4. appreciation of direct experience with the past (E).

Indeed, these factors revealed a psychologically more revealing structure. Discrete dimensions of past orientation were readily apparent. However, these dimensions remained consistent with the overall rational domain of retrospective orientation. Rather than differentiating dimensions of past appreciation on the basis of types of survivals, the factor structure defined dispositions in a decidedly different

manner. The dimensions revealed also cut across temporal and spatial classifications.

The conservation of (pre)historical resources tapped themes such as the need for preserving the past as opposed to allowing unrestrained urban development (eg. "We cannot afford to sacrifice historical remains in the name of progress"), the importance of preserving the past for the future (eg. "Some of Toronto's prehistorical remains should be preserved for future generations") and the necessity of legislating preservation (eg. "We need laws to protect historical buildings from being destroyed"). *General interest in the past* was defined by a broad range of statements indicating curiosity, satisfaction, attraction, influence and other degrees of attention to the past. Examples of statements associated with this dimension are "It's interesting to learn about the history of the place where you live", "My thoughts often focus on events in the past" and "I am fascinated by the thought of the prehistorical past". Statements related to the *appreciation of past as cultural heritage* expressed such themes as the importance of heritage as a source of national identity (eg. "By learning more about their heritage Canadians may develop a national identity"), the value of the inherited past to modern society (eg. "Our modern society has little to gain from a consideration of our heritage"), and the value of learning about and from our native peoples (eg. "The heritage

of the native peoples of this land is our heritage as well"). Finally, statements pertaining to *appreciation of direct experience with the past* expressed a preference for visiting places rather than merely reading about them (eg. "Pioneer village reconstructions interest me more than books on pioneer life"), a desire to have direct contact with things that are old (eg. "I like to handle objects which I know are old"); and a feeling for the ambience of (pre)historic environments (eg. "I don't like the feeling of being surrounded by things that are old").

The statement pool was reassessed in the light of the pre-test findings and particularly the factor analysis. The highest loading statements on the four empirical scales described above formed the basis for the final set of items. Additional statements were written to provide 12 statements on each scale. Statements for each scale were again written with the express purpose of maintaining a range of commitment from neutral to extreme. A balance was also struck with respect to positive and negative statements. The *antiquarianism* scale from McKechnie's *Environmental Response Inventory*⁸ was included in the final questionnaire in order to provide an immediate basis for comparison with existing work and as such enhance the theoretical significance of the findings from the Toronto study. The five scales together comprised a final set of 68 statements, 12 on each of the (pre)historical appreciation scales and 20 on the

antiquarianism scale. The statements were ordered in the following manner so as to avoid response bias due to the respondent's detection of the underlying scales:

$C_1, I_1, H_1, E_1, M_1, C_2, I_2, H_2, E_2, M_2, \dots, M_{20}$.

The ordering of statements also provided for a sequence of alternating positive and negative statements to avoid groups of positive and negative items. In summary, the dispositions section of the questionnaire was designed to maintain balance and regularity in the presentation of statements, the objective being to avoid the respondent's detection of the underlying scales.

SAMPLES

In addition to the selection of a viable study area and population, the success of a multivariate research programme which adequately represents the population and strives to predict significant characteristics within this population, certainly depends upon the sampling procedures employed. "In this sense, the statistical assumptions which underlie the process of sampling of people within a population are crucial determinants of the utility of the research".¹⁰ Due to budget constraints, the desired probability based sample survey could not be fully executed. "By making some rather strong assumptions concerning the choice of respondents (i.e., that such choice approximated a random selection process), estimation of resource appraisals

for the total population of Metropolitan Toronto can be made."11 The resulting stratified, quasi-random sample design is outlined in detail in a succeeding section of this chapter. Two additional, distinct samples are included in the data base for the study. The Ontario Archaeological Society and a sample of professional (pre)historians involved in and concerned with the preservation and management of the past in the present were selected for comparison with the Metropolitan Toronto sample. The sampling design and procedure for these groups are relatively simple and as such will be discussed first.

Ontario Archaeological Society (O.A.S.)

The Ontario Archaeological Society is a Toronto-based group of professionals and laymen concerned with the study and preservation of Ontario's archaeological heritage. Interests extend from the examination of early man in Ontario to the excavation of 19th century structures and industrial sites. As such the O.A.S. provides an appropriate specialist group against which to compare the responses of the general Toronto population.

A mail-back version of the questionnaire was sent to all of the members except those who were full-time professionals in the fields of (pre)historical teaching, administration, research and resource management. These individuals were included in the professional sample. The

selection process was relatively simple since the author was a vice-president of the society and is familiar with the background and activities of its members. Institutional members ~~of the society~~ were also excluded, since no control could be exercised over the selection of an appropriate respondent.

A total of 235 questionnaires were mailed to O.A.S. members (Table 4:1). This sample represented a fairly even split of 129 male and 106 female respondents. While 68.99% of the males returned the completed questionnaires, a somewhat lower proportion (55.66%) of females responded. An overall response rate of 63.40% can, however, be considered an excellent return for a mail-back questionnaire. While return of the questionnaire was encouraged by a covering letter and the inclusion of a stamped return envelope, the relatively high response rate certainly reflects concern for the fate of our heritage and an interest in the objectives of the study among O.A.S. members.

Professional (pre)historians

The professional sample group comprises individuals, largely in academic and government positions, whose professional responsibilities are directly concerned with the historic and prehistoric past. The basis for selection was a comprehensive mailing list compiled by the Historical Planning and Research Branch, Ontario Ministry of Culture

Table 4:1 RESPONSE RATES FOR THE O.A.S. AND PROFESSIONAL SAMPLE GROUPS

Sample Group	Total Questionnaires Mailed		Returns			% Return			Non-Response			
	Male	Female	Male	Female	Total	Male	Female	Total	Male	Female	Total	
Ontario Archaeological Society	129	106	235	89	59	1492	68.99	55.66	63.40	40	47	862
Professional (Pre)historians	120	21	141	68	12	80	56.67	57.14	56.74	52	9	61
TOTALS			376			2293			60.90			147

¹These figures have been adjusted. The 13 questionnaires which could not be delivered by the post office are not included.

²One O.A.S. respondent did not indicate sex.

³An additional 6 questionnaires, 4 O.A.S. and 2 professional were returned too late to be included in the analysis and are not reflected in the return totals.

and Recreation. This list included the professionals deleted from the O.A.S. sample group.

Mail-back questionnaires were sent to the 141 persons named on the list. Of the potential respondents, 120 were males and only 21 females (Table 4:1). The higher proportion of males is a reflection of the under-representation of female specialists in this group and is not the result of any sample bias. Again, the response rate was encouraging. Of the 141 questionnaires mailed, 61 were not returned. The 80 returns represent a response rate of 56.74%, a figure only slightly lower than that for the O.A.S.

Metropolitan Toronto Population Sample

Sample Design

In order to adequately and accurately evaluate Metropolitan Toronto residents' orientations toward the past, the sample design was aimed at obtaining a representative sample of the population. In terms of sample design strategy, this required the creation of stratification factors that would most effectively account for the major variations in the population's characteristics that could not be accounted for in a simple random sample. Although no comprehensive assessment of socio-demographic variation in retrospective orientations is available, the literature does suggest that education, age and cultural background may affect the ways in which people view the past. The

nature of the surroundings, the characteristics of the residential setting, also play a part since they are closely tied to experience with the past in the present.

In Metropolitan Toronto, the setting can generally be classified as one of two types: an area relatively rich in survivals from the past, largely restricted to the "inner city", and an area almost devoid of remainders of the past, roughly coincident with the "suburbs". With respect to variations in population characteristics, factorial ecology studies by Murdie,¹² and more recently Greer-Wootten,¹³ indicate that a process of areal differentiation with respect to cultural background and social class is in operation. Accordingly, both of these factors were deemed critical to an analysis of Metropolitan Toronto residents' appreciation of the past. Whereas it was decided to obtain the more complex and rapidly changing information on cultural affiliation in the interviews, the decision was made to base the sample design on social class criteria.

This decision led to an immediate problem which results from spatial aggregation. While ecological studies traditionally employ census tracts as the unit of analysis, the nature of areal sampling frames requires a level of aggregation below that of the census tract. This is in order to insure as little social class variance as possible within the areal sample unit. Although residential segregation processes operating in the housing market of

large metropolitan areas tend to effectively sort sub-populations by social class, the census tract level of aggregation is not necessarily sensitive enough to accurately reflect this process. As a result, social class variance at this level of aggregation can exceed acceptable levels. Furthermore, the changes in social class which have occurred during the years since the last census, due to the changing demand structure for housing and resultant residential mobility, provide additional support for an approach based on a lower level of aggregation. Accordingly, enumeration areas were selected as the survey units to insure a higher probability of obtaining interviews with persons of a given social class as estimated by the stratification procedures.

The aggregation problem is not restricted to scale differences alone. This problem is compounded in the estimation process for any sub-population's reported social class level. A respondent's social class is commonly estimated by first collecting detailed information on occupation and transforming this into a scale value employing the Blishen index.¹⁴ The "person-based" variables used in constructing the Blishen scale, however, are not consistent with those used to construct a social class index in a factorial ecological context. In order to overcome this problem, the contracted Institute of Behavioural Research personnel were commissioned to produce an area-based estimate or mean Blishen scale for three basic social

class strata: low, medium and high. The development of this measure, the comparison of the two measures, and their use in forming the stratification for the survey are briefly summarized in the balance of this section. For a more detailed discussion of these procedures, the reader is directed to the sample design report entitled "A Social Class Stratification for Toronto C.M.A., 1971".¹⁵

The Blishen scale is an occupational ranking which serves as an index of social class. The construction of the scale and the rationale for its use as a measure of class are described in several articles.¹⁶ In order to derive area-based measures for the Blishen scores aggregate groupings must be utilized. Enumeration area estimates were produced from the census and compared to a social class index obtained from a principal components analysis of census variables measuring educational achievement, occupational status and household income. Since the two measures were highly correlated (84% of the variation in social class as measured by the factor scores is explained statistically by concomitant variations in the mean Blishen scores), the aggregated Blishen scale, which can be related directly to individual respondent scores obtained in the survey, was employed for stratification purposes. This involved ranking the enumeration areas by index value and drawing the class boundaries at the 33 1/3-percentile and 66 2/3-percentile.

Three social class strata thus resulted: "low"; "medium"; and "high". Each contained one third of the total number of enumeration areas (Table 4:2). In addition, a "geographic zone" stratification was imposed in which the "inner city" included the City of Toronto and the Boroughs of York and East York and the "suburbs" encompassed the remaining Boroughs of Etobicoke, North York and Scarborough. The means and standard deviations for both mean Blishen scores and mean socio-economic strata are given by enumeration area and census tract levels for the resulting $3 \times 2 = 6$ cell design (Table 4:2).

Table 4:2 illustrates a number of important characteristics of the sample design:

1. there is greater variability in between-strata means for the social class indices employing the enumeration area base;
2. there is great similarity in means across the geographic zones;
3. variance is substantially reduced at the census tract level of aggregation.

The final characteristic, in particular, supports the use of the enumeration area base for the sample design.

In order to insure an adequate sample size in each cell, a sample size which would also allow further breakdown, 200 completed interviews were required in each of the six cells. This design results in a total of 1200 interviews for Metropolitan Toronto and the allocation of 34 enumeration

Table 4:2 DESIGN CHARACTERISTICS: UNIVARIATE STATISTICS,
METROPOLITAN TORONTO, 1971

Geographic Zones	E.A. Base Strata			C.T. Base Strata		
	low	medium	high	low	medium	high
Inner City	38.948	43.483	50.539	40.112	43.194	49.902
	5.907	1.115	3.114	1.194	0.955	2.561
Suburbs	-0.997	-0.300	-1.091	-1.091	-0.285	1.455
	0.397	0.470	0.838	0.296	0.336	0.797
	38.108	43.818	49.201	41.044	43.825	48.468
	9.315	1.110	2.886	1.228	0.902	2.574
	-0.838	-0.175	0.994	-0.839	-0.186	1.022
	0.388	0.371	0.805	0.260	0.252	0.812

Source: Greer-Wootten and Patel (1976: 19)

Note: Cell entries are defined as follows: for any social class stratum, eg. low/inner city

38.948 = Mean Blishen Score

5.907 = Standard Deviation, Blishen Score

-0.997 = Mean S.E.S. Factor Score

0.397 = Standard Deviation, S.E.S. Factor Score

areas per respective cell (Table 4:3). The total number of enumeration areas in the inner city ($N = 2,021$) is almost identical to that of the suburbs ($N = 1,991$). The numbers of enumeration areas per social class stratum are, however, disproportionate. This necessitated the use of varying probabilities of selection as indicated in the right-hand column of Table 4:3. The inverse of these probabilities provided the enumeration area weight in estimation up to a given stratum level. Estimation procedures for such a random sample are outlined in Kish¹⁷ and Moser and Kalton.¹⁸

In order to approximate a random selection process within the enumeration area, interviewers were instructed in the use of random starts and a definite walking pattern incorporating a skip interval. These patterns were defined by the Survey Research Centre on the basis of 1971 household counts. Interviewers were required to call at every sixth household beginning at the north-west corner of the north-western block within the enumeration area and proceed in an anti-clockwise direction around the block until the quota of six interviews was achieved. If it was not achieved in the first block, a similar pattern was employed in subsequent blocks. An appropriately modified procedure was used for apartment buildings. Any individual over the age of 17 was considered as a valid respondent. An attempt was made to maintain a balance of male and female interviewees.

Table 4:3 SAMPLE DESIGN PARAMETERS BASED ON ENUMERATION AREA DATA, METROPOLITAN TORONTO, 1971

Geographic Zone	Social Class	Cell Identification	Number of Enumeration Areas	Sample Allocation	Probability of Selection
Inner City	low	11	917	34	.0371
Suburbs	low	21	454	34	.0749
Inner City	medium	12	461	34	.0738
Suburbs	medium	22	811	34	.0419
Inner City	high	13	643	34	.0529
Suburbs	high	23	726	34	.0468

Source: Greer-Wootten and Patel (1976: 21)

Definitions: A. Geographic Zone Inner City = City of Toronto, Boroughs of York and East York (2,021 E.A.'s)

Suburbs = Boroughs of Etobicoke, North York and Scarborough (1,991 E.A.'s)

B. Social Class Low = weighted Blishen score ≤ 41.8698
 Middle = weighted Blishen score $> 41.8698 \leq 45.7869$
 High = weighted Blishen score > 45.7869

Interview Procedure

Although the attainment of a successful interview is largely dependent on the design and content of the survey instrument, the presentation of the instrument, in other words, the role of the interviewer, is also critical in eliciting the desired information from the respondent. The interviewer must be adept at finding the required respondent, obtaining the interview, and most important, asking the questions.¹⁹ Answers must then be accurately and adequately recorded. The questionnaire (Appendix A) was designed to facilitate this process. The interviewer must be capable of distinguishing partial, irrelevant, and inaccurate responses from non-response.²⁰ More fundamentally, a successful interaction between interviewer and respondent is essential for it aids in the motivation of the respondent. The interviewer should be able to convince the respondent that he has accessibility to the information required and then be able to teach the respondent his role in the interview.²¹

The interviewers were selected and trained for the study by the Survey Research Centre, York University, in cooperation with the principal investigators of the project. Training sessions and pre-test interviews preceded the actual survey in order to insure interviewer familiarity with the survey instrument and the interview procedure, and also to test the questionnaire. Since most of the

questions were pre-coded, the task of the interviewer was substantially simplified. An open-ended question was, however, included to initiate the interview: "What in or about the past interests you?". This question was introduced to ease the respondent into the interview as much as to gain a general feeling about his appreciation of the past. From here the interviewer proceeded to collect the more specific data on involvement with the past. The sections on attitudes and dispositions toward the past were completed directly by the respondent with the aid of the interviewer in a "side by side" situation. In fact, an attempt was made to complete as much of the questionnaire as possible in this manner. This procedure expedited the interview process while increasing respondent familiarity with the questionnaire and ease in the interview situation. Where language, comprehension and sight problems arose, the interviewer was obliged to play a more active role.

Questionnaires were reprinted in Italian to accommodate respondents from Toronto's largest ethnic minority. The final section of the survey instrument, including possible obtrusive questions on education, age, income and cultural background, was administered by the interviewer.

Field supervision and fieldwork checks were carried out by the Survey Research Centre staff. Interviewers were, however, experienced and few problems arose. The completed

interviews, collected during periods of peak respondent availability in November and early December of 1975 and January, 1976, were then submitted to the Survey Research Centre for coding and data reduction.

Sample Design Evaluation

While the success of a survey ultimately depends on the quality of the information obtained, the value of detailed and accurate data may in fact be substantially reduced if the sample design is not achieved. Sample design performance and validity in the context of the Toronto Study are evaluated through an examination of the response statistics and an estimation of social class stratum levels from the reported occupation of the respondents.

1. Comparison of Social Class with Reported Class Levels

The questionnaire was designed to collect detailed occupational information on the respondent and the head of the household. These data were then coded using the Blishen scale. Since the male is usually considered the head of the household, and since Blishen's occupational class scale is based on males in the work force, the decision was made to employ the head of household data in evaluating the validity of the social class strata. Of the 1212 respondents interviewed, 271 or 22.4% reported either no occupation for the head of household or gave occupations not included in

the Blisshen scale (Table 4:4). Non-valid occupations were housewife (5.4%), retired (11.0%) and student (3.0%). Also included in this category were 17 (1.4%) unemployed heads of households.

In order to evaluate the validity of the social class strata, one must test whether the total variation in the reported occupations is equal to the variation between and within the components of the social class and geographic zone strata. This test is expressed by the following two-way analysis of variance model:²²

$$(4-1) \quad SS_y = SS_A + SS_B + SS_{AB} + SS_{error}$$

where SS_y is the total sum of squares for the reported occupations

SS_A is the sum of squares due to the social class strata

SS_B is the sum of squares due to the geographic zone strata

SS_{AB} is the sum of squares due to interaction between the social class and geographic zone strata

SS_{error} is the sum of squares within.

The computed results of the analysis of variance are presented in Table 4:5. The social class (S) and geographic zone (G) factors combined main effects exhibit considerable variation in reported occupation of the head of household. The value of $F(81.620)$ is statistically significant at the .001 level of confidence. The interaction effect between S and G, however, is not significant. Consequently, the

Table 4:4 VALID AND NON-VALID BLISHEN SCALE
OCCUPATIONS: REPORTED HEAD OF
HOUSEHOLD FROM THE TORONTO STUDY

Occupation	Number Respondents	Percentage Respondents
Housewife	65	5.4
Unemployed	17	1.4
Retired	133	11.0
Student	36	3.0
No Answer	20	1.6
Total Non-Valid Occupations	271	22.4
Valid Blishen Occupations	943	77.6
Total	1214	100.0

Source: Computed by Author

Table 4:5 RESULTS FROM ANALYSIS OF VARIANCE: REPORTED
OCCUPATION BY SOCIAL STRATA BY GEOGRAPHIC ZONE

$$(SS_y = SS_A + SS_B + SS_{AB} + SS_{error})$$

Source of Variation	Sum of Squares	Degrees of Freedom	Mean Square	F Ratio	Significance of F
Main Effects	43026.681	3	14342.227	81.620	.001
Social Class	43017.965	2	21508.983	122.405	.001
Geographic Zone	.846	1	.846	.005	.999
2-way Interactions	.143.527	2	71.764	.408	.999
Residual	164650.018	937	175.720		
Total	207820.227	942	220.616		

Source: Computed by Author

variation in reported occupation level in the social class strata does not differ between the inner city and the suburbs. Also, the variation in reported occupation level in the two geographic zones is uniform across the three social class strata. By examining the two factors separately, we find that social class indeed accounts for almost all of the variation. While this factor indicates a highly significant F value ($F = 122.405$), the F value for geographic zone ($F = .005$) is certainly not significant. Reported occupational class varies significantly among the three imposed social class strata while exhibiting almost identical variation with respect to the social class strata in the inner city and the suburbs. These findings provide a strong validation for the sample design.

A further validation of the sample design is provided by the very similar age and sex structures of the Toronto sample and population. Also striking are similarities in other socio-demographic variables such as marital status, children and dwelling tenure (See Appendix C).

2. Response

Sample design performance is evaluated on the basis of the response achieved in the study area and particularly in the respective cells of the design. Within the framework of this design, the "no answer" cases can be considered as "dead addresses" due to the quota nature of

the sampling procedure in each enumeration area. Only respondents contacted are then considered in the determination of response rates. The number of total contacts per enumeration area varied from the minimum of 6 to a maximum of 42. The total contacts across social class strata exhibit similar trends for both the inner city and the suburbs: more contacts were required in the lower strata than the upper to achieve required quotas (Table 4:6). Direct refusals comprised the major component of non-response in every strata. Refusals were more numerous in the lower and middle social class strata. Refusals due to language were most prevalent in the low strata. Non-response due to illness, no eligible respondent, non-residence, the need for an interview appointment and refused entry to an apartment block was relatively low and largely consistent across the strata. Note that the total non-response figures indicate better response to the survey in the inner city than in the suburbs as well as a decrease in non-response from the lower to the upper strata in both geographic zones. Since total completions are tied to the quota and thus consistent throughout, the percentage completion statistics show an increasing proportion of completions from the low to high social-class strata and a slightly better overall response rate for the inner city.

While the response rates for the lower and middle

Table 4.6 SAMPLE DESIGN PERFORMANCE FOR THE TORONTO STUDY

Stratum	Attempted Contacts	No Answer	Total Contacts	Non-Response		Total Non-Response	Total Completions	% Completions
				Refusal	Language Other			
11	945	433	512	173	102	308	204	39.8
12	995	510	485	218	38	281	204	42.5
13	855	490	365	131	10	165	200	54.8
21	1190	538	652	305	98	453	199	30.5
22	1040	511	529	283	19	325	204	38.6
23	818	403	415	178	6	212	203	48.9
Total	5843	2885	2958	1288	273	1744	1214	41.0

Source: Survey Research Centre, Institute for Behavioural Research, York University; Some Computation by Author

Stratum: 11 inner city low
 12 inner city medium
 13 inner city high
 21 suburbs low
 22 suburbs medium
 23 suburbs high

Other: 111 no adult present
 appointment needed for interview
 non-residence
 refused entry to apartment block

strata are acceptable given the length of the interview (40 minutes), the language problem and the non-issue oriented nature of the survey, the rates for the upper strata are certainly good without qualification. The sample design performance, however, does suggest that the respondents interviewed are not completely representative of the cell population. The respondents interviewed in the lower strata are slightly more likely to be individuals who appreciate the past. Those interviewed in the upper strata comprise a better sample of the total cell population. Similarly, there is better representation of sample stratum population in the inner city than in the suburbs. This pattern of sample design performance is certainly not unexpected since higher levels of appreciation and concern for the past are hypothesized with an increase in social class level and in the inner city as opposed to the suburbs. Even though the response rates are good, the variability in these rates and the concomitant variability in population representation must be considered in the analysis and explanation of the responses.

A final evaluation of response characteristics relates to another aspect of representation. The sample of Metropolitan Toronto residents should be a spatially representative sample. Since the sample design included a random selection process for enumeration areas within the respective cells and since these small spatial units with

approximately equal population size extend throughout the metropolitan area, a relatively random scatter of respondent households should result within the context of the study area. There should be tighter clustering in the inner city because it is smaller in area and the enumeration areas are also of smaller size. Conversely, the suburbs should exhibit a more dispersed pattern in general while indicating clusters in certain areas. Enumeration areas are generally larger in the suburbs but high density population clusters do occur. The CBD and the areas of high industrial concentration should exhibit little if any representation. This pattern is well reflected in the location of respondent households (Figure 4:1).

A further test of spatial representation can be applied within the design framework of ecological structure. As Murdie²³ indicates, social class displays a largely sectoral pattern in space. The spatial pattern of respondent households should then reflect this sectoral arrangement. From Figure 4:2, the sectoral patterning is not only in evidence but indeed striking. The patterns are particularly well expressed for the low and high strata. Respondents of low social class affiliation reside in three distinct corridors emanating from the core: the West Toronto-Rexdale corridor, the Longbranch-Mimico strip, and the Danforth axis. While sectoral patterns are also in evidence for the

Figure 4:1 LOCATION OF RESPONDENT HOUSEHOLDS: TORONTO STUDY

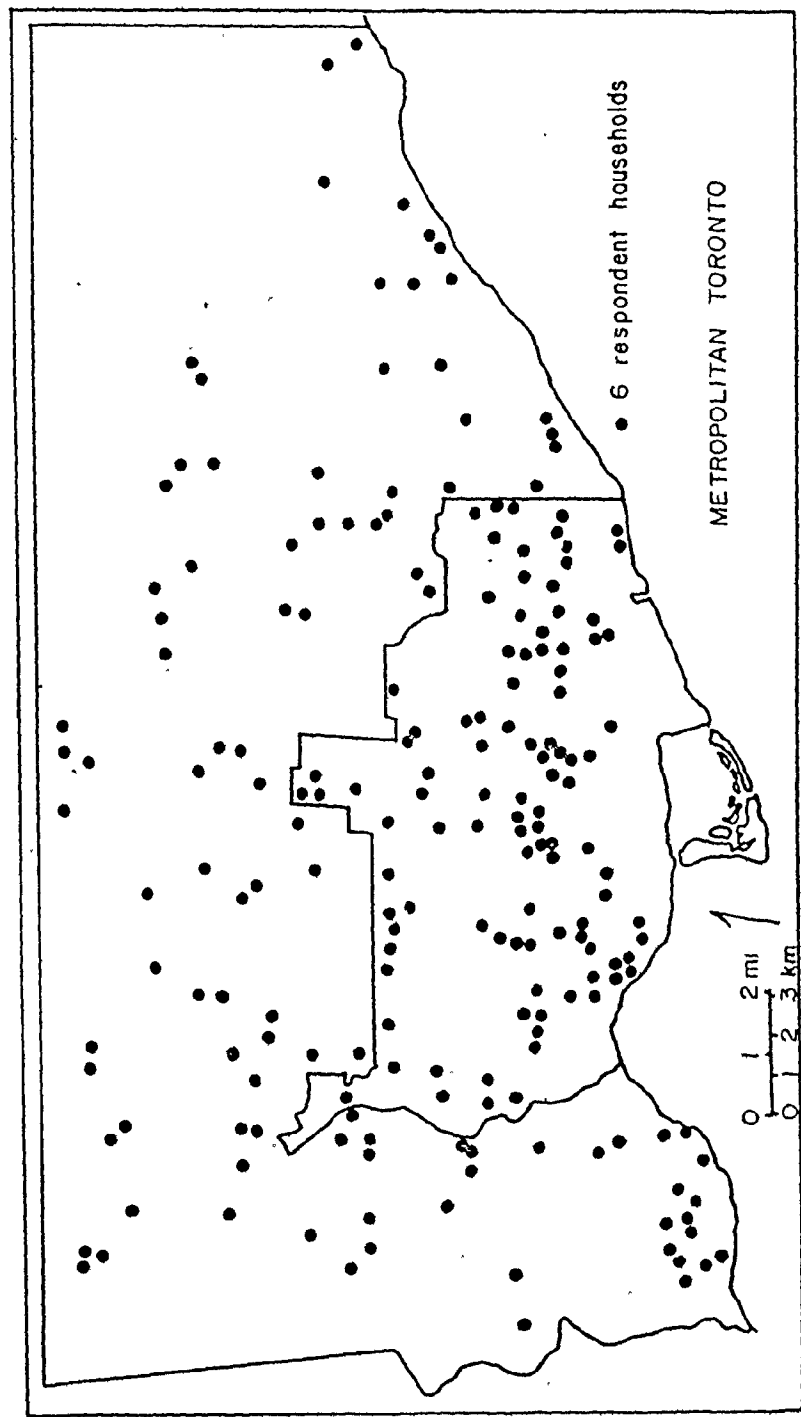
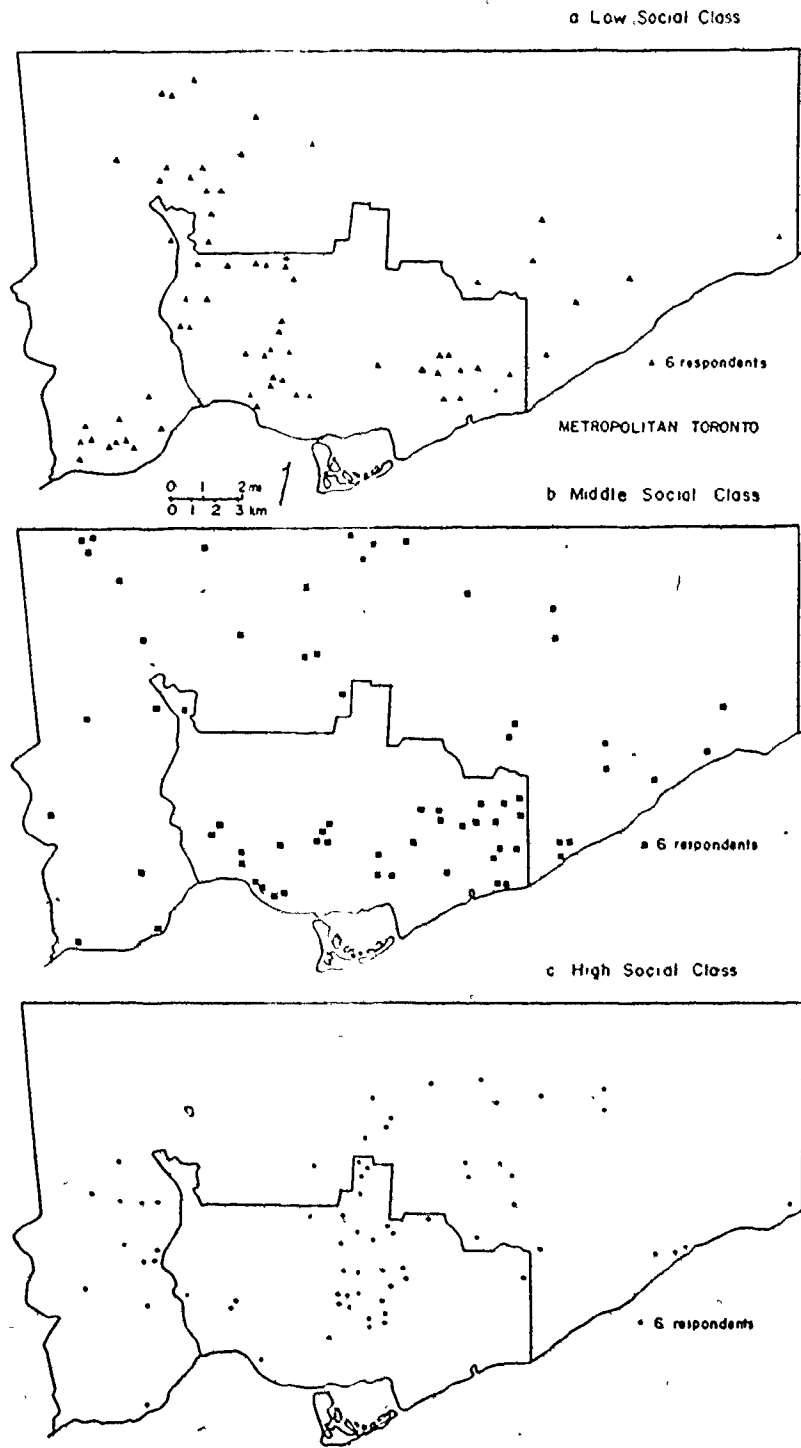


Figure 4 2 LOCATION OF RESPONDENT HOUSEHOLDS



middle strata in eastern and western Toronto, they are not as well defined in the suburbs, particularly to the north and the west. Respondents of high social class affiliation, on the other hand, live largely in two well defined sectors: the Yonge-Avenue Road-Bayview corridor and the Islington-central Etobicoke area. These patterns conform to the spatial expression of Metropolitan Toronto's ecological structure and as such add further validity to the sample design.

SUMMARY

The Toronto study represents an attempt to understand how the residents of an urban area view the past. More specifically, the study aims at an empirical assessment of residents' dispositions toward the past and the part their personal dispositions play in guiding retrospective attitudes and behaviour. Empirical research of this kind requires asking the right questions of the right people in the right place. In a sense, the selection of the place, the context for the study, is important. Toronto represents a particularly good choice due to its metropolitan, cosmopolitan and progressive characteristics. Aspects of survey instrument and sample design required more detailed attention.

For the Toronto study, questionnaire design involved the development of measures of personal retrospective dispositions, involvement and attitudes, as well as measures

of personal socio-demographic characteristics. All of these measures were derived through extensive exploration and testing consistent with current psychometric practice and previous research on the nature of past orientations.

Furthermore, the respective measures represent components, which considered separately and together, reflect the basic hypotheses of this dissertation. The disposition measures are designed to identify and describe underlying orientations toward the past. Measures of involvement and attitudes are intended to gather information to test the notion that dispositions are affective. Measures of socio-demographic characteristics provide the basis for comparing past dispositions, attitudes and involvement among groups of residents. Finally, questionnaires administered to specialist groups allow for comparisons between residents' dispositions, attitudes and involvement, and those of persons committed to (pre)historical preservation and presentation.

A carefully prepared survey instrument is of little use in fulfilling research objectives if the interviews obtained do not reflect a representative selection of the study area population. In order to insure representation of the Metropolitan Toronto population, the sample design was developed on the basis of the current factorial ecology framework. Stratification factors reflect the primary importance of social class in the areal differentiation of

the population, and, secondly, the strong distinction between the old city steeped in the past and the suburbs of predominantly recent origin. The fact that the sample design performance shows a high degree of social class and spatial representation confirms that the Toronto Study has largely identified the target respondents. The substance of their responses, beginning with their personal dispositions toward the past, are treated in the following chapters.

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It is argued, however, that dimensions of appreciation for the past are not as readily apparent and widely known as personality traits and as such a reduced number of statements per scale can be utilized with confidence that the respondent will not readily identify the scale and purposefully select the associated items. Furthermore, since the dimensions of (pre)historical appreciation represented by the scales treat only a limited sphere of personal experience, a greater number of items, drawing even finer distinctions between experiences related to the past, would only serve to bore the respondent and thus reduce the completion rate. The dispositions section of the questionnaire is then seen as an optimum survey instrument taking into consideration both the constraints of respondent attention span and detection of the scales.

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V PERSONAL DISPOSITIONS OF TORONTO RESIDENTS
TOWARD THE (PRE)HISTORICAL ENVIRONMENT

The notion that individuals maintain identifiable dispositions toward the past is central to this study. Like other environmental dispositions, these basic orientations toward the past are amenable to measurement. Definition and measurement of the dispositions are necessary not only to an understanding of the nature of these dispositions but also the understanding and prediction of respondents' attitudes toward and behaviour in historical settings. Since these objectives are central to this study as well, an empirically substantiated array of dispositions is required. Whereas revealed attitudes and behaviour are expressions of basic dispositions toward the past, they are also affected to a greater degree by external stimuli such as peer group pressure to conform and time and money restrictions on carrying out past-related activities. As such, the expression of a basic orientation toward the past may become complicated and even distorted beyond recognition. The disposition, however, being a relatively stable and enduring personality dimension based upon values, beliefs and sentiments,¹ should provide a basis for explaining and predicting attitudes toward and behaviour in

Table 5:9 FACTOR LOADINGS FOR ITEMS ON FOUR RATIONAL SCALES

Scale and Item Sequence	Item	Factor 1 Item Loading	Factor 2 Item Loading	Factor 3 Item Loading	Factor 4 Item Loading
Conservation	1 We need laws to protect historical buildings from being destroyed.	.20955	.21050	.17204	.34429
	2 Although it seems a shame to see our prehistorical remains destroyed it is a necessary result of progress.	.55629	-.00807	.00450	.38682
	3 Laws should be passed to protect prehistoric sites even though developers oppose them.	.20929	.23176	.23698	.62229
	4 The past is not worth saving.	.59541	.15221	.27583	.10115
	5 We should have laws to protect prehistoric sites.	.19869	.31114	.30420	.59449
	6 Historical buildings may be interesting to some people but they take up too much valuable space.	.61857	.05642	.17298	.32167
	7 We cannot afford to sacrifice historical remains in the name of progress.	.13337	.09015	.21959	.40870
	8 Prehistorical remains, like historical remains, cannot stand in the way of progress.	.51752	.12329	-.03445	.43402
	9 Historical buildings should be preserved although they may stand in the way of development.	.21015	.22884	.05920	.59668
	10 Old buildings must be torn down to make way for new ones.	.53091	.27502	.10196	.32765
	11 Some of this city's pre-historical remains should be preserved for future generations.	.24602	.30993	.43014	.34487
	12 Preserving the past hinders progress.	.54906	.03089	.28112	.23840
Interest	1 I am only interested in the present and the future.	.83628	.10256	.09195	.11975
	2 I am fascinated by the thought of the prehistorical past.	.23359	.45480	.21950	.37962
	3 The prehistoric past is too remote to interest me.	.60045	.25412	.22044	.18298
	4 I feel that elementary and secondary school students should be taught the pre-history of our country.	.07722	.26986	.49036	.24698
	5 I have no interest in historical places.	.58762	.27142	.20340	.13209
	6 I would like to know more about the prehistoric peoples who inhabited this area.	.16309	.55364	.23468	.41901
	7 Historical buildings are just old.	.60523	.18730	.25960	.17105
	8 I am interested in learning more about the native peoples of Canada.	.12449	.54877	.31557	.32181
	9 I find that visiting historic sites is tedious and boring.	.50166	.36055	.24702	.13786
	10 My thoughts often focus on events in the past.	.09858	.35018	.23739	.30956
	11 I find anything related to the past boring.	.53542	.27315	.27039	.05448
	12 It's interesting to learn about the history of the place where you live.	.23287	.46299	.42629	.06725

Scale and Item Sequence	Item	Factor 1 Item Loading	Factor 2 Item Loading	Factor 3 Item Loading	Factor 4 Item Loading
Heritage	1 By learning more about their heritage Canadians may develop a "National Identity".	.0597	.20180	<u>.55044</u>	.25920
	2 Too much emphasis is currently being placed on the importance of the Canadian heritage.	.37305	-.00621	<u>.52342</u>	.18196
	3 We cannot cut ourselves off from the city that we have inherited.	.07294	.32915	.39695	-.08972
	4 Our modern society has little to gain from a consideration of our heritage.	<u>.54624</u>	-.06284	<u>.42996</u>	.05196
	5 Canadians have for too long overlooked the richness of their heritage.	.11523	.10167	<u>.53863</u>	.29822
	6 A concern for our heritage is a luxury we can do without.	<u>.51826</u>	.09827	<u>.42082</u>	.17226
	7 The heritage of the native peoples of this land is our heritage as well.	.19108	.23089	<u>.51606</u>	.29421
	8 We have nothing to learn from the experience of our native predecessors in this land.	<u>.48716</u>	.26317	.34125	-.11822
	9 This city's past is a part of me.	.04697	.34666	<u>.44291</u>	.18241
	10 The Canadian heritage is best forgotten.	<u>.47034</u>	.12958	<u>.50682</u>	.10486
	11 I would be interested in tracing my family tree.	.22213	<u>.47537</u>	.11942	.11977
	12 This city's heritage has no meaning for me.	<u>.41771</u>	.37213	<u>.50470</u>	-.01363
Experience	1 I can't understand why people keep old things from the past.	<u>.52136</u>	.06222	.20492	.00935
	2 Pioneer village reconstructions interest me more than books on pioneer life.	-.05313	.34067	.06123	-.08133
	3 The past is best preserved in books.	<u>.48873</u>	.09305	-.12203	.15365
	4 I go out of my way to pass through older parts of the city.	.21359	<u>.45777</u>	.07806	.24389
	5 I don't like the feeling of being surrounded by things that are old.	<u>.58683</u>	<u>.40316</u>	.08986	.17159
	6 When I walk down the street old things catch my eye.	.25381	<u>.60105</u>	.19141	.22474
	7 I never consider buying things that are old.	<u>.56379</u>	.36799	.05114	.10189
	8 I would like to see how people in this area lived during prehistoric times.	.17703	<u>.55764</u>	.16035	.36073
	9 Old parts of the city are rundown and dirty.	<u>.41100</u>	-.17787	-.14080	.08213
	10 I would be happy living in an old house full of antique furniture and mementos of the past.	.26016	<u>.50832</u>	.04224	.27229
	11 Most antiques are simply old junk.	<u>.48016</u>	.35196	.29258	.02194
	12 I would prefer to visit an historical site than merely read about it.	.15796	<u>.53160</u>	.07422	.03049

All item loadings greater than .40000 are underlined to emphasize the pattern of loadings.

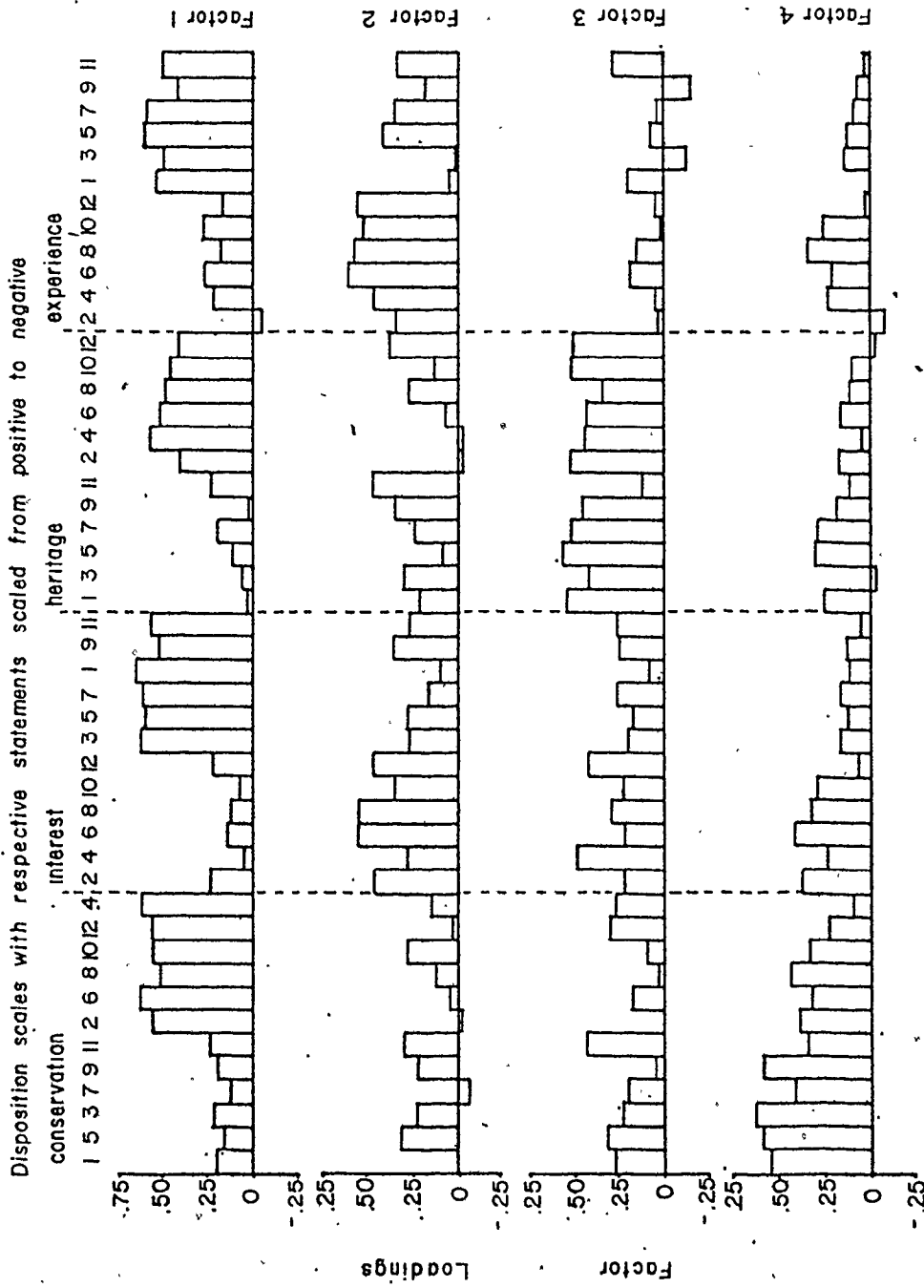
Sources: Computed by author.

is clearly illustrated in Figure 5:1.

The second factor is more specific. Items from the *conservation* and *heritage* scales are not as strongly represented as those on the *interest* and *experience* scales. The statements tapping *direct experience* with the past environment are almost all highly loading items on this factor (Table 5:9, Figure 5:1). The loadings of *general interest* scale items are less pronounced. This factor can then be identified as a *direct experience* orientation toward the (pre)historical environment. Statements 6, "I would like to know more about the prehistoric peoples who inhabited this area", 8, "I am interested in learning more about the native peoples of Canada", and 12, "It's interesting to learn about the history of the place where you live", on the *interest* scale and 11, "I would be interested in tracing my family tree", on the *heritage* scale are high loading items on this factor. All imply latent if not expressed *direct experience* with the past. As such, they provide added richness to the interpretation of this factor.

Factor 3 describes an *appreciation of the past as cultural heritage*. Except for item 11, "I would be interested in tracing my family tree", all of the statements on the *heritage* scale load consistently high on this factor (Table 5:9, Figure 5:1). In addition, item 11 on the *conservation* scale, "Some of this city's prehistorical remains should be preserved for future generations", and

Figure 5:1 FACTOR LOADINGS FOR ITEMS ON FOUR RATIONAL SCALES



Source : Computed by Author

items 4, "I feel that elementary and secondary school students should be taught about the prehistory of our country", and 12, "It's interesting to learn about the history of the place where you live", on the *interest* scale embrace expressions of appreciation for heritage as well as the dispositions they are intended to tap.

The highest loading items on the final factor are associated with the *conservation* scale (Table 5:9, Figure 5:1). Although half of the statements from this scale do not load higher than .40000, they generally exceed the magnitude of the loadings of statements from the other scales. This factor, then, clearly describes an orientation toward the *preservation of the past in the present*.

The principal components analysis establishes the construct validity of the four hypothesized rational disposition scales. Although items from all of the underlying scales are strongly represented on the first and major factor, the *interest* scale is marginally superior in the magnitude of its respective item loadings. More important, however, is the fact that *interest* scale statements are not dominant on any of the other factors. This observation, combined with the affirmation that the primary factor does indeed describe a general appreciation of the (pre)historical environment supports the identification of the principal component as a *general interest* disposition. The identification of the other three successive factors as *direct*

experience, *heritage* and *conservation* is relatively straightforward. The relative magnitude, in terms of the variance accounted for, and the concomitant order of the factors suggests that Metropolitan Toronto residents maintain, foremost, a general and largely undifferentiated *interest* in the past environment. Certainly more specific and restricted are orientations toward *direct experience* with this environment, an appreciation of the past in the present as *cultural heritage*, and a commitment to the *conservation* of (pre)historical resources.

CORRELATION OF RATIONAL AND FACTOR SCALES

Since the rational and factor disposition scales are very similar, with the exception of the *general interest* scale, correlations between rational and factor counterparts should be the strongest. An examination of Table 5:10 indicates that this pattern does in fact emerge. *Experience* correlates highest (.6401) with factor 2; *heritage* exhibits its strongest correlation (.7238) with factor 3; and *conservation* correlates best (.6436) with factor 4. All of the rational scales also exhibit strong correlations with factor 1. While the *interest* scale correlates highest with factor 1 (.5945), it also exhibits relatively strong correlations with factors 2 and 3. This confirms the general nature of the *interest* scale and the considerably more specific domains of the other three dispositions.

Table 5:10 PEARSON CORRELATION COEFFICIENTS: RATIONAL
AND FACTOR SCALES

Rational Scale	Factor Scale	Factor Scale 4	Factor Scale 1	Factor Scale 3	Factor Scale 2
Conservation		<u>.6436</u>	.6239	.2951	.2209
Interest		.3325	<u>.5945</u>	.3957	.5152
Heritage		.2380	.4876	<u>.2738</u>	.3350
Experience		.2330	.6252	.1400	<u>.6401</u>

All correlation coefficients significant at .001 level.

Source: Computed by author

Finally, if the factor scales are indeed orthogonal, there should be no correlation among the respective factors. The results of cross correlations among the factor scales confirm this.

A SUMMARY OF THE RELATIONSHIPS BETWEEN THE DISPOSITION SCALES AND McKECHNIE'S ANTIQUARIANISM SCALE

As previously indicated, McKechnie's *antiquarianism* scale was included in full as part of the disposition section of the questionnaire. It represents a composite of loosely defined subscales related to different facets of personal appreciation of the past.⁹ The main intention of including McKechnie's scale was to clarify the nature of these subscales by examining the relationship between the *antiquarianism* items and the disposition statements developed in this study.¹⁰

The correlation of scores on the *antiquarianism* scale with scores on the other four scales has already been documented (Table 5:7). These between scale correlations showed *antiquarianism* to be strongly related to each of the other four scales. The correlations were: *conservation* .6730; *interest* .7171; *heritage* .6549; and *experience* .7452. McKechnie's scale thus represents a combination of subscales which strongly relate to the four basic dispositions identified in this study. The correlations indicate that identification with *direct experience* of the past is the

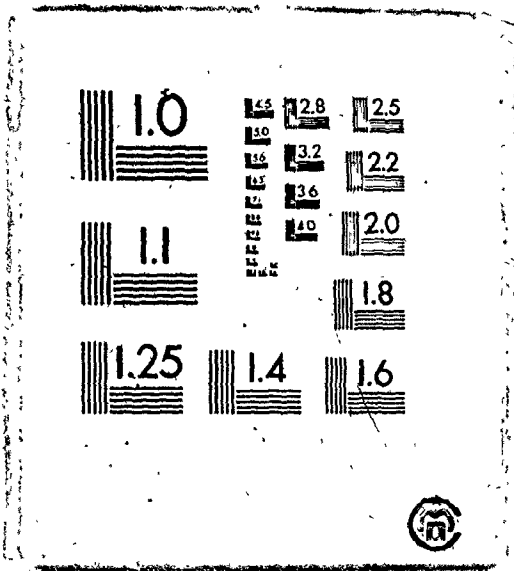
disposition most strongly expressed in the *antiquarianism* scale.

This conclusion is strengthened by the results of a factor analysis of responses to all 68 statements. A five factor varimax rotated solution was obtained. The *antiquarianism* items loaded highest on the third and fourth factors together with statements from the *experience* scale. The third factor in particular represented a strong cluster of items from the *antiquarianism* and *experience* scales. Twelve of the twenty *antiquarianism* items had their highest loadings on this factor as did five of the *experience* items. All of the items with loadings above .4000 were from one or the other of the two scales. These results reinforce the conclusion that the composition of McKechnie's *antiquarianism* scale represents different facets of direct experience with the past. Although related to the other four dispositions toward the past previously identified, the *antiquarianism* scale is not a direct measure of them.

SUMMARY

The personal dispositions of Metropolitan Toronto residents toward the (pre)historical environment are amenable to identification and measurement. The hypothesized rational scales tap four discrete, but related orientations: *general interest in the past* describes a broadly based attention to the past; *direct experience with the past*

3



represents a feeling for old places, a desire to visit and commune with the past and to collect relics; *cultural heritage* describes the past as national and community culture and family legacy; and the final disposition expresses anti-progress sentiments and the desire to *conserve our prehistorical and historical resources*. Residents maintain, foremost, a general and largely undifferentiated *interest* in the past. More specific and restricted are orientations toward *direct experience* with the past environment, appreciation of *heritage*, and *conservation* of (pre)historical resources.

Whereas the respondents' replies to the question "What in or about the past interests you?" also suggest the presence of similar dimensions of past orientation, these dimensions are not clearly identified, nor are they amenable to satisfactory measurement. As such, the separate dispositions are difficult to ascertain. Furthermore, a clear definition of measurable psychological constructs is necessary for the further exploration of the relationships among dispositions, attitudes and behaviour.

The dispositions are not ascertained by any one or a group of statements from the pool of items developed. Rather, the measure for each disposition consists of a carefully constructed and tested scale consisting of twelve statements measuring various facets of the domain of a particular disposition toward the past. Although the,

responses to the individual statements when considered alone are insufficient to define adherence to any particular retrospective disposition, the responses do indeed provide additional information for understanding the strength and direction of sentiment for the past. In effect, the disposition statements then play a dual role. As items on a psychological scale they help to define particular dispositions toward the past, and in their own right they aid in understanding the nature of the dispositions.

Inevitably, psychological scales of this sort fail to capture the full phenomenological richness of the cognitive domain they seek to measure.¹¹ As Lowenthal and Prince¹² argue, scientific methods are not totally sufficient for understanding environmental experience. In a sense, examination of subjective responses of interest in the past in the context of this study has provided additional dividends of explanation. But the adoption of a psychometric approach has distinct advantages. It allows reliable inter-individual and inter-group comparisons which in turn advance our understanding of how appreciation of the past varies within the population. Valid and reliable scales can be applied in other study contexts like different cities and alternate cultural settings. This in turn enhances our ability to generalize from the results. Finally, these scales are useful in the planning and management of (pre)historical resources by providing a systematic basis

for assessing the direction and intensity of public sentiment toward various aspects of the past. Now that empirical testing has shown the scales to be reliable, and the underlying constructs valid, the analysis can proceed to an examination of dispositional variation in the context of urban space and society, and an exploration of the relationships between dispositions and attitudes toward and behaviour in the (pre)historical environment.

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- 4 Analysis of variance performed as part of RELIABILITY program in SPSS. See:
Nie, N.H. et al. (eds.), 1975, Statistical Package for the Social Sciences, Second Edition, New York: McGraw-Hill, 398.
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- 8 McKechnie, A Study of Environmental Life Styles, 69.
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- 10 This is explained in more detail in:
Taylor, S.M. and Konrad, V.A., 1977, Historical and Prehistorical Resource Appraisal in the Toronto Region, Report submitted to Canada Council, Ottawa, 42.
- 11 Taylor, S.M. and Konrad, V.A., 1977, Scaling dispositions toward the past (Paper forthcoming in Environment and Behaviour), 19-20.

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VI METROPOLITAN TORONTO RESIDENTS' ATTITUDES
TOWARD AND INVOLVEMENT WITH THE
(PRE)HISTORICAL ENVIRONMENT.

Spaces and places can evoke intense emotional responses. The individual experiences affective states such as hate, love, fear and desire and may be moved to act on them.¹ Settings from the past invite emotional responses; they motivate people to react to them. An individual predisposed to regular communion with his surroundings, a person who must see and touch to believe, is likely to embrace a past setting that pleases the eye and tempts the hand. He will in fact seek out places that tantalize his senses, and the places he chooses to go will gratify his predilections. Our enthusiast for retrospective experience is most likely to develop strong and positive attitudes toward settings which conform to his orientation toward the past. Furthermore, his disposition toward direct experience guides the degree and kind of his involvement with the past. Likewise, another individual who maintains a different orientation toward the past is likely to develop distinctive attitudes toward the past and exhibit other patterns of behaviour. Again, attitudes toward and involvement with the past are aligned with dispositions toward the (pre)historical environment.

This basic hypothesis of the study is examined with reference to the Toronto residents' responses in the final section of this chapter. Before examining the relationships between the dispositions and the measures of involvement and attitude, attention is first focused on the answers given by Toronto residents to questions concerning their involvement with and attitudes toward specific aspects of the (pre)historical environment.

INVOLVEMENT WITH THE PAST

Involvement with the past assumes a wide variety of forms, ranging from membership in an historical, geneological or archaeological society to simply personal reminiscence. Some people are avid participants in past-related activities; others are content to restrict their involvement to visiting the occasional historic site or reading a book about the past. To assess the type and extent of involvement among the Toronto population, respondents were asked to indicate which if any activities connected with the past they engaged in. These involvements included: membership in societies; collecting artifacts of various kinds; visiting (pre)historical sites and places; seeking out vestigial settings; reading about the past; and thinking about the past (See questionnaire, Appendix A).

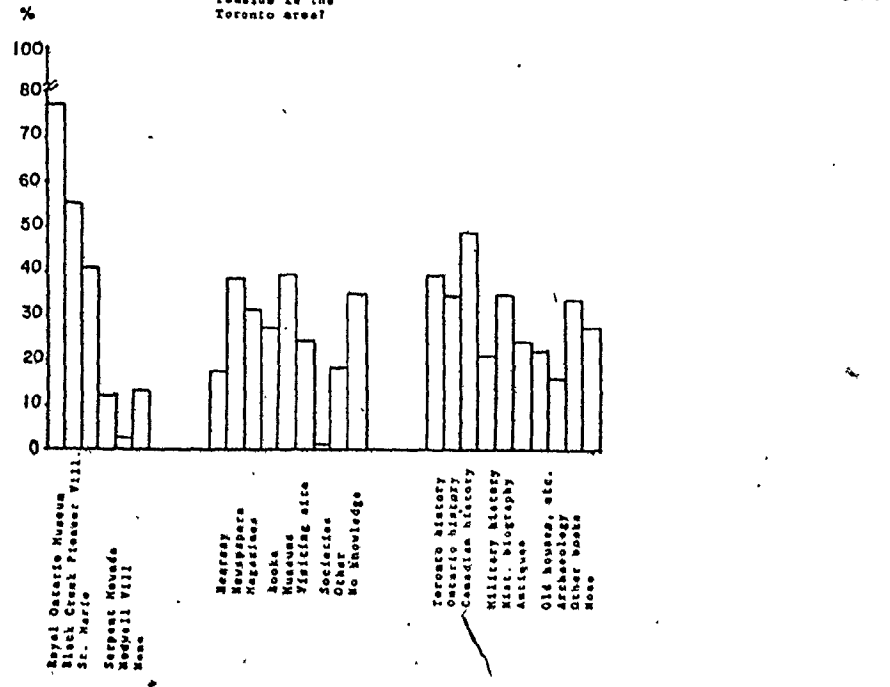
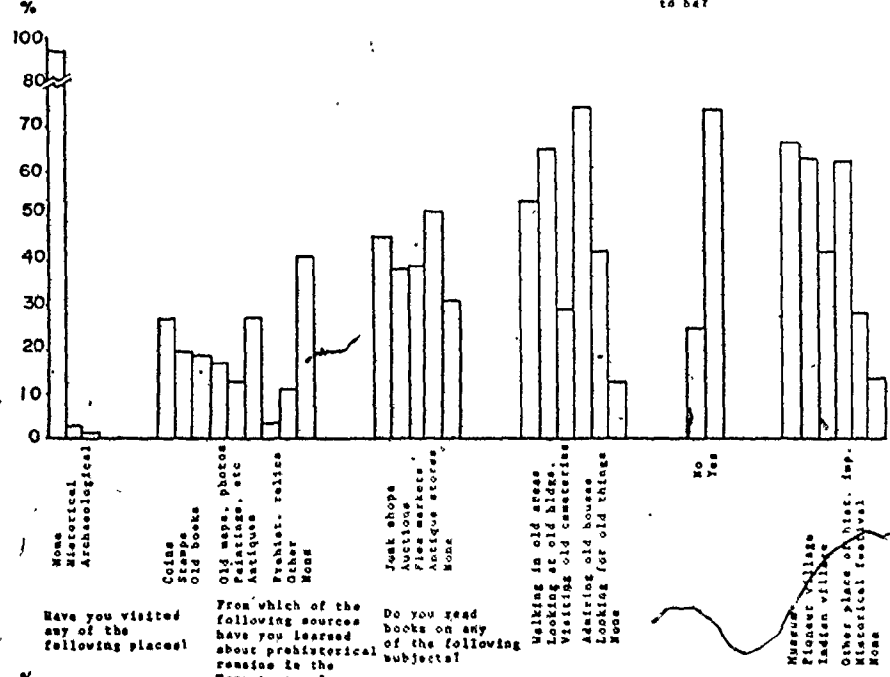
The strong positive sentiment toward the past expressed in the responses to the disposition statements is

also reflected in the answers to the involvement questions. The frequency distributions of responses to the various questions (Figure 6:1) indicate that, in every instance save one, more respondents specified some kind of involvement rather than none. Only with respect to membership in some society does this not hold true. It is clear that there are very few residents (3%) whose involvement with the past reaches to the point of membership in an historical, geneological or archaeological society. An exceptional level of interest and degree of commitment are required to formalize involvement.²

On the other hand, a large proportion of residents engage in activities which provide what is perhaps a more casual, and certainly more personal, involvement.³ A majority of the respondents (59%) collect one or more of the items listed in the questionnaire (Figure 6:1). Most commonly mentioned are antiques (27.3%); coins (26.4%), stamps (19.4%) and old books (18.1%). The finding that more people collect antiques than either of the two traditionally most popular collectibles, coins and stamps, is most interesting. It appears that, in Toronto at any rate, collecting memorabilia is gaining greater popularity than the established avocations of coin and stamp collecting. Collecting old books, old maps and other things from the past also boast a substantial constituency. Only prehistorical relics remain within the pervue of a relatively

Figure 6-1 FREQUENCY DISTRIBUTIONS OF RESPONSES TO INVOLVEMENT QUESTIONS.

Do you belong to any historical, etc. societies? Do you collect any of the following? Do you visit any of the following? Do you spend time at any of the following? Do you ever think, etc. about how Toronto used to be? Have you visited any of the following?



circumscribed group of collectors (3.5%). In view of the rarity of these relics, their restricted appeal, and legislation discouraging the practice, the relatively low level of involvement in this type of collecting is not surprising. Surprising is the finding that 43 of 1214 respondents do in fact collect prehistorical relics. The overall percentage engaging in activities increases to 69% in the case of visiting stores, auctions and markets merchandising artifacts of the past. The current popularity of the antique market is shown in the fact that over 51% of the respondents mention visiting antique stores. Junk shops (45.9%), auctions (38.0%), and flea markets (38.9%) also attract substantial numbers of visitors.

The percentage involvement increases further where the activities consist of simply observing and appreciating the landscapes of the past. Over 87% of those interviewed indicate engaging in at least one of the activities listed with the most frequently mentioned being that of "admiring old houses, barns or other relics while driving through the country" (74.5%). Precisely the same percentage (74.5%) mention an involvement with the past through thought and reminiscence about "how Toronto used to be". Most of the respondents report involvements like "walking through old parts of the city" (53.9%) and "looking at old buildings" (65.1%). Activities demanding greater concentration and

special trips, "visiting old cemeteries" (28.9%) and "looking for things that are old" (42.1%), attract fewer but still substantial numbers of participants.

The next two questions relate specifically to the (pre)historical places visited by Toronto residents. The first concerns types of places and the second specific locations. For each of these questions over 86% of the respondents mention visiting at least one of the places listed. The types of places most frequently visited are museums (66.5%) and pioneer village reconstructions (63.3%). Indian village reconstructions (43.4%) and festivals commemorating some historical event or personality (28.6%), both more limited in number attract fewer visitors. In view of the few Indian settlement reconstructions extant, however, the percentage of visitors is indeed substantial. Most of these respondents (491 of 527) visited one particular site: Ste. Marie-among-the-Hurons.⁴ Relatively few residents visited Serpent Mounds near Peterborough (11.2%) or the Nodwell Indian village near Southampton on Lake Huron (2.1%). Both of these sites are further from Toronto and not as well known as Ste. Marie. With regard to specific locations visited, the Royal Ontario Museum is mentioned most frequently (77.3%). It is highly accessible and maintains an extensive collection. The other Toronto location, Black Creek Pioneer Village, is second most frequently mentioned

(55.9%). Clearly, the less well-known and more distant sites are mentioned by far fewer residents.

A somewhat more indirect form of involvement with the past is through books. Fully 72% of the respondents indicate reading at least one type of book related to the past. Most popular are books dealing with the history of Canada (49.3%) and the history of Toronto (39.5%). This substantiates Lowenthal's suggestion that people characteristically espouse greatest interest in national and local heritage.⁵ Historical works of a regional scope (35.1%) and those dealing with personages from the past (35.2%) are equally popular but hold somewhat less allure. Books on antiques (24.4%), old houses and barns (23.3%) and archaeology (16.1%) are mentioned by fewer respondents. They represent specialized interests. Furthermore, persons who collect relicts from the past and commune with the past in the landscape of the present do not necessarily verify or corroborate such involvement through reading books on the subject. Personal experience with the past does not require affirmation.

One specialized interest is examined in greater detail. The dissemination of information about prehistorical remains in the Toronto area seems to be principally through museums (39.5%) and newspapers (38.5%). The fact remains, however, that 35.5% of the respondents indicate no

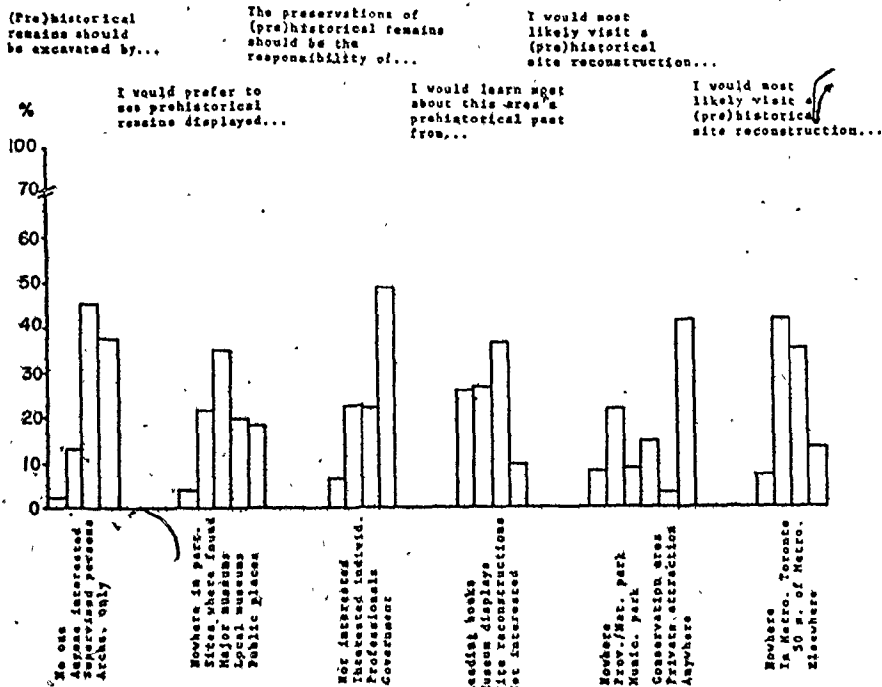
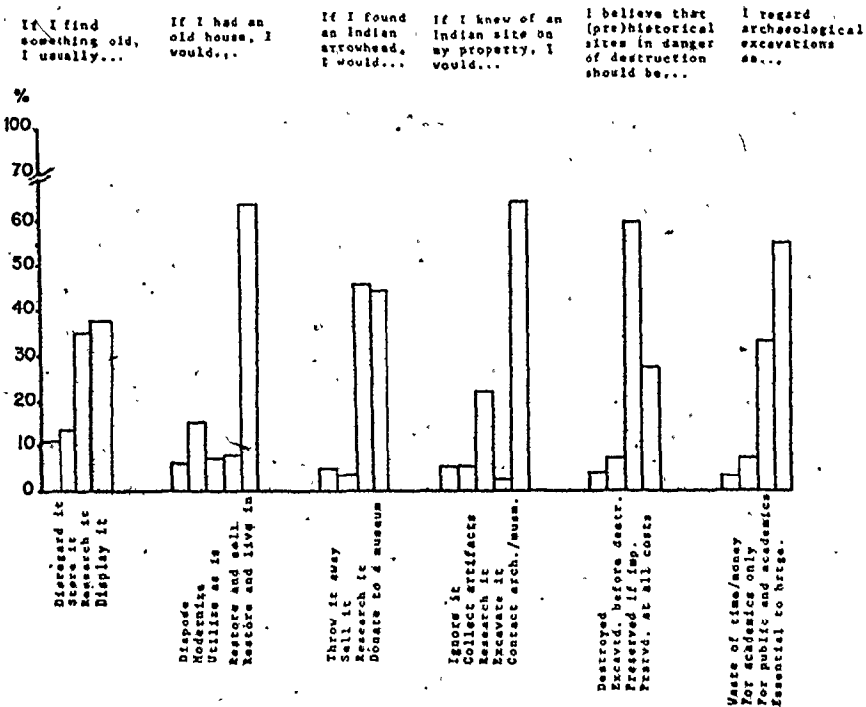
knowledge of prehistorical sites in the Toronto area. This undoubtedly reflects the emphasis placed on the more immediate rather than the remote past in the reconstruction and publicizing of the (pre)historical landscape in the Toronto area. Extensive knowledge of prehistorical sites in Metropolitan Toronto remains largely the preserve of the specialist and enthusiast.

For Toronto residents, appreciation of the past largely demands involvement. Although most Torontonians eschew the degree of involvement demanded by society membership, their past-related activities signify strong commitments to personal pasts and those aspects of the broader past which catch their fancy. Few Toronto residents do not at least recognize the past in the landscape of the present and make some attempt to commune with it.

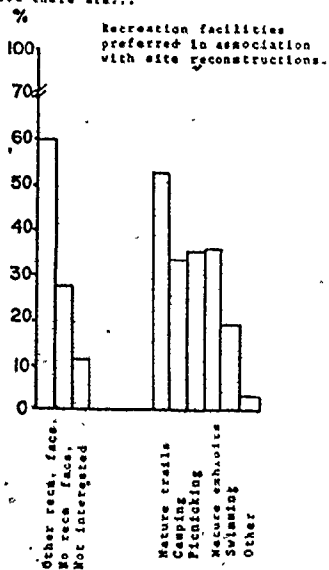
ATTITUDES TOWARD THE PAST.

Metropolitan Toronto residents maintain highly favourable attitudes toward the past. Their responses to statements of belief and behavioural intentions regarding the utilization of the past indicate a strong sensitivity toward the (pre)historical environment. Although each of the statements allow for the expression of negative as well as positive and relatively neutral responses, the frequency distributions (Figures 6:2) reflect overwhelmingly positive beliefs about and intentions toward the past. This

Figure 6:2 FREQUENCY DISTRIBUTIONS OF RESPONSES TO ATTITUDE STATEMENTS



I would most likely visit a (pre)historical site reconstruction where there are...



predominance of favourable attitudes is a strong indication of the high level of sensitivity for the past among Torontonians.

This general finding is well demonstrated in the pattern of responses to the statement stem: "If I find something old, I *usually*..." Only 11.2% of respondents answered that they would "disregard it". In contrast, 34.8% said that they would "try to discover something about it", and an additional 37.9% stated that they would "put it on display in their home". This represents a considerably larger component than the 16.1% who would merely "store it where I will soon forget about it". The respondents largely indicate strong behavioural intentions for maintaining the old, and, furthermore, for celebrating it.

In response to the item: "If I found an Indian arrowhead, I would:" an even smaller proportion indicated a 'disregard' for remains from the remote past. Only 4.4% of respondents said that they would "throw it away" and an even smaller 3.3% enunciated a mercenary inclination to "sell it". On the other hand, a high degree of sensitivity for and interest in the remote past is shown by the fact that 45.5% said that they would "try to find out more about it" and a further 44.2% stated that they would "donate it to a museum". A similar response pattern is in evidence for the statement "If I knew of an Indian site on my property, I would..." Again, only 5.2% of respondents said that they

would "ignore it". An identical 5.2% answered that they would "collect the interesting artifacts for myself" and a smaller 2.4% said that they would "try to excavate it myself". While there are few respondents who are not concerned about the remote past, there are equally few respondents who feel that they have the qualifications or the right to disturb an Indian site, even if it lies on their own private property. This confirms suggestions that a past distant in culture as well as time somehow demands more reverence and respect.⁶ The remote past does not threaten the present and is even cultivated as a justification for the present.⁷ It is not, however, completely a part of us and so we have no right to touch it. This does not mean, however, that we should not be curious about it. The desire to "try to find out more about it" was espoused by 21.8% of the sample. But most of the respondents (63.9%) felt that the responsibility for dealing with the Indian site lay with the authorities and they would "contact an archaeologist or a museum".

Particularly revealing are responses to the item "If I had an old house, I would..." Responses indicative of a lack of personal sensitivity for the past such as "dispose of it", "modernize it", and "restore it and sell it for a profit" together account for only 28.6% of responses. In addition, only 6.9% of respondents said that they would "utilize it in its present condition". An overwhelming

63.4% stated that they would "restore it and live in it". While this figure probably reflects the inclination of some respondents to express feelings congruent with a popularized ideal,⁸ it is still surprisingly high. The fact remains, a sizeable majority of respondents are sensitive to the need for maintaining the city's residential heritage, and, furthermore, are personally motivated to participate in architectural restoration.

Responses to the belief statements are equally indicative of a predominance of positive sentiments toward the (pre)historical environment. When asked to respond to the statement stem "I regard archaeological excavations as..." 54.3% of respondents replied that they considered such activities as "essential to the preservation of our heritage". Only 3.3% regarded them as "a waste of time and money". A small minority (6.7%) felt that archaeological excavations provided "knowledge for the academic community only". A considerably larger percentage (32.4%) believed them "important for the public as well as the archaeologists". It remains, however, that most respondents gave such activity their unqualified support. Consistent with this is the finding that only 6.2% of residents expressed no interest in the preservation of historical and prehistorical remains, and that only 10.5% were not interested in visiting an historical or prehistorical site reconstruction.

This is not to say that the respondents overwhelmingly accept (pre)historical preservation and presentation without certain provisos and preferences. Their answers reflect a high level of sensitivity to, and a considerable knowledge of the issues surrounding preservation and presentation of the past in the present. For example, whereas 26.9% of respondents demanded that "(pre)historical sites in danger of destruction" should be "preserved at all costs", the majority (59.5%) took a more pragmatic stance and indicated that the sites should be "preserved if they are of archaeological importance". Only 6.6% of respondents would like to see the sites salvaged prior to destruction, and a mere 3.9% admitted no concern for such sites.

When asked who should excavate (pre)historical remains, 37.5% felt that the task should be undertaken by archaeologists only. Significantly, 45.5% indicated that such responsibility could be borne by "interested persons under the supervision of professionals", and only 13.4% believed that it could be done by "anyone who is interested". Clearly, a substantial proportion of the residents feel that (pre)historical remains are not exclusively within the domain of the specialist although few would advocate unguided exploration of the buried past. Responses to the item "the preservation of (pre)historical remains should be the responsibility of..." yield similar results. Respondents

prefer government stewardship (48.4%) to professional (22.1%) or individual (22.6%) responsibility. This may reflect a strong feeling that the government is doing an admirable or at least adequate job in the field of preservation, and perhaps a concern that too much emphasis on either individual or professional responsibility will not serve the interests of the public at large.

A final belief statement examines residents' preferences for various types of prehistorical resource presentation. In response to the statement "I would learn most about this area's prehistorical past from...", 26.1% of respondents indicated "regarding books on the subject", 26.4% replied "looking at displays in a museum", and 36.6% stated "visiting a site reconstruction of Indian life". This range of preferences reflects different orientations toward the appreciation of the remote past and indicates a somewhat greater inclination toward a more direct experience with it.

Several questions elicited preferences for settings in which to view (pre)historical artifacts or sites. With respect to viewing prehistorical remains 35.0% of respondents stated a preference for displays in major museums and 18.9% in local museums. Another 21.1% suggested "at sites where discovered" and 18.1% suggested "at public places" like the Yorkdale regional shopping centre. Although a majority of the respondents (52.9%) chose the museum alternative, no

clear preference emerges for any single setting. Similarly, with respect to visiting historical or prehistorical site reconstructions, no strong preference is indicated for the type of setting (provincial or national park, municipal park, conservation area, private attraction). In fact, 41.7% of respondents stated that they would most likely visit a (pre)historical site anywhere.

Accessibility, however, is a constraining factor. Not surprisingly, 77.1% of the residents indicated that they were most likely to visit a site if it was within Metropolitan Toronto or within a 50 mile radius of the urban area. Although they may recognize and revere remote and spectacular sites like Louisbourg, they will commune with Fort York nearby.⁹ Louisbourg is reserved for some future vacation pilgrimage; a visit may not and need not even be realized.

A clear preference emerges for site reconstructions in association with other recreational facilities (59.5%) as opposed to those located where there are no other recreational facilities (26.9%). Those respondents who chose associated recreation facilities favoured nature trails (52.1%) but did not view camping, picnicking, nature exhibits, and swimming as complementary activities. These results are inevitably in part a reflection of the type and distribution of existing opportunities. Park planners also recognize the need for separating uses which may lead to potential conflicts among users and the probable destruction

of fragile (pre)historical resources.¹⁰ In so far as these survey results have planning implications, they support the development by the regional and provincial governments of such facilities as those found in the Black Creek and Boyd Conservation areas, and in Bronte Creek and Sibbald Point provincial parks.¹² The planning and policy implications raised by the attitude questions, as well as those intimated by other facets of the study, are examined briefly in the final chapter.

RELATIONSHIPS BETWEEN PERSONAL DISPOSITIONS AND ATTITUDES AND INVOLVEMENT

To test the basic working hypothesis that residents' personal dispositions toward the past underlie involvement with and specific attitudes toward the (pre)historical environment, various statistical tests of the relationships between the disposition scales and the measures of involvement and attitude were performed. The results show almost without exception highly significant relationships, and therefore strongly confirm the hypothesis. True, highly significant test statistics tend to be the rule where the sample size is large. In some instances the differences in group means are quite small and decisions about their importance must be based on subjective evaluation as well as the statistics. The following discussion treats first the relationships between involvement and dispositions and second between attitudes and dispositions.

Relationships Between Personal Dispositions and Involvement

Student's *t* statistic was calculated to test for significant differences in the mean disposition scores between those respondents engaging and those not engaging in each type of involvement listed in the questionnaire. The results of this analysis appear in Table 6:1. The predictive validity of the disposition scales is strongly confirmed by the results which show that in aggregate those involved in activities connected with the past exhibit significantly higher disposition scores than those not involved.

Mean disposition scores for members and non-members of historical and related societies differ significantly (beyond the .05 level) on both the *conservation* and *interest* scales. Differences on the *conservation* scale are more significant ($t = -2.34$, $df = 1212$, $sig. = .01$). Those residents who join societies are motivated more by preservation and historical interest than other orientations toward the past. The goal of preservation, more than any other orientation toward the past, achieves higher levels of fulfillment through co-operation and organization.¹³

Collectors and non-collectors of items connected with the past differ significantly on all four scales with the greatest difference being on the *experience* scale ($t = -10.57$, $df = 984$, $sig. = .000$).¹⁴ Since collecting represents one means of directly experiencing and handling

Table 6:1 STUDENT'S t STATISTICS FOR THE
RELATIONSHIPS BETWEEN INVOLVEMENT WITH
THE PAST AND DISPOSITIONS TOWARD THE
PAST

INVOLVEMENT		DISPOSITION SCALES			
		Conservation	Interest	Heritage	Experience
Collect	Coins	2.40	3.79	4.35	4.66
	Stamps	3.25	3.86	2.69	4.09
	Old Books	6.68	8.05	6.15	7.98
	Old Maps, Photos or Drawings	6.96	9.65	6.60	9.26
	Paintings, Sculptures or Other Art	7.89	8.78	6.16	8.85
	Antiques or Curios	8.97	10.10	9.83	12.65
	Prehistorical Relics	5.21	7.16	3.94	6.51
	Other Things From the Past	4.45	4.18	3.90	3.85
	None	-9.18	-9.85	-9.39	-10.57
Visit	Junk Shops	9.19	8.97	8.00	12.07
	Auctions	7.63	7.73	8.10	10.30
	Flea Markets	7.72	8.27	7.76	9.97
	Antique Stores	9.76	11.01	9.97	14.32
	None	-9.34	-9.82	-10.32	-13.11
Spend Time	Walking Through Old Parts of the City	9.51	10.57	8.23	10.84
	Looking at Old Buildings	11.30	12.53	10.73	12.22

INVOLVEMENT

DISPOSITION SCALES

		Conservation	Interest	Heritage	Experience
	Visiting Old Cemeteries	9.58	11.99	11.21	9.68
	Admiring Old Houses, Barns and Other Relics While Driving through the Country	13.17	13.51	14.29	12.60
	Looking for Things that are Old	9.86	13.02	10.38	14.52
	None	-11.33	-13.19	-12.58	-13.04
	Reminiscing about how Toronto used to be	-7.49	-10.98	-9.83	-7.38
Visiting	Museum with Pioneer and Indian Relics	11.49	13.28	12.59	12.16
	A Pioneer Village Recon- struction	11.48	12.33	12.40	12.60
	An Indian Village Recon- struction	7.78	9.04	8.89	7.87
	Some Other Place of Hist- orical Importance	10.48	11.02	10.14	9.32
	A Festival Commemorating Some Historical Event or Personality	7.21	7.69	6.77	7.79
	None	-9.12	-10.23	-9.68	-9.32

INVOLVEMENT		DISPOSITION SCALES			
		Conservation	Interest	Heritage	Experience
Visiting	Royal Ontario Museum	10.08	10.28	11.09	8.71
	Black Creek Pioneer Village, Toronto	8.29	9.74	10.43	10.31
	Sainte-Marie-Among-The-Hurons, Midland	4.95	6.85	7.33	5.89
	Serpent Mounds Provincial Park, Peterborough	3.42	5.12	3.69	3.73
	Nodwell Prehistoric Village, Port Elgin	2.03 ^{NS}	1.48 ^{NS}	2.56	1.47 ^{NS}
	None	-7.66	-9.19	-10.02	-8.22
Source of Information Regarding Prehistorical Remains in Toronto Area					
	Hearsay	4.04	4.27	4.42	4.04
	Newspapers	5.27	7.34	6.96	5.03
	Magazines	8.05	10.77	9.65	7.84
	Books	8.45	10.41	8.81	8.44
	Visiting Museums	9.57	11.38	10.88	10.90
	Visits to Actual Sites	6.31	8.12	6.63	7.29
	Membership in an Historical or Archaeological Society	6.65	7.53	7.01	2.80

INVOLVEMENT	DISPOSITION SCALES			
	Conservation	Interest	Heritage	Experience
Some other Source	4.39	5.62	4.72	5.07
No Knowledge	-6.57	-8.62	-8.19	-7.27
Reading Books On				
History of Toronto	8.54	10.77	10.73	8.30
History of Ontario	7.65	10.21	9.36	7.87
History of Canada	9.04	11.80	10.55	8.80
Military History	4.72	6.45	6.29	4.20
Historical Biography	12.19	13.47	13.24	9.84
Antiques	9.37	9.77	8.36	10.66
Old Houses, Barns and Other Relics	10.12	10.15	9.37	9.41
Archaeology	9.66	10.63	8.37	7.73
Other Books Related to the Past	11.81	13.32	11.47	11.09
None	-13.74	-17.05	-14.20	-13.34

All statistics significant beyond .05 level unless marked as NS.

the past, this finding further confirms the predictive validity of the disposition measures and supports the underlying hypothesis linking dispositions and involvement. Likewise, the most significant differences in dispositions between those visiting and not visiting stores, markets and auctions selling objects from the past is also on the *experience* ($t = -13.11$, $df = 197$, $sig. = .000$) and *heritage* ($t = -9.68$, $df = 206$, $sig. = .000$) scales. The most significant differences between visitors and non-visitors to specific (pre)historical sites is on the *heritage* scale ($t = -10.02$, $df = 1212$, $sig. = .000$). The indication is that for many who visit museums and sites the desire to have contact with their cultural heritage is a basic motivation. A broadly based interest in the past is also an underlying factor. For those who commune with the past in various ways like walking through old parts of the city, looking at old buildings, admiring survivals and so on, and those residents who do not engage in these activities, the most significant differences occur on the *interest* ($t = -13.19$, $df = 1212$, $sig. = .000$) and *experience* ($t = -13.04$, $df = 1212$, $sig. = .000$) scales. This type of activity demands an orientation toward direct experience as well as a general interest in past landscapes. "Reminiscing about how Toronto used to be", however, evokes strongest feelings for interest in the past and heritage appreciation. The most significant differences

between those respondents who reminisce and those who don't are on the *interest* ($t = -10.98$, $df = 1206$, $sig. = .000$) and *heritage* ($t = -9.83$, $df = 1206$, $sig. = .000$) scales. These two dispositions also most clearly differentiate residents who know something about Toronto's prehistory from those who are unaware of it. Finally, the *interest* scale is the one which most significantly differentiates between those who do and those who do not read books related to the past ($t = 16.25$, $df = 563$, $sig. = .000$). Since reading about the past reflects general interest more than more specific dispositions, this result again confirms the predictive validity of the scales as far as residents' involvement with the past is concerned.

Detailed examination of the t statistics obtained from the analysis of the components of the involvement questions provides further insights into the relationships between retrospective involvement and dispositions. Whereas collectors and non-collectors of coins, stamps, art and antiques differ most significantly on the *experience* scale, collectors and non-collectors of other selected items indicate most significant differences on other scales. Most significant differences for old books, old maps, photos or drawings, and prehistorical relics are all on the *interest* scale (old books: $t = 8.05$, $df = 364$, $sig. = .000$; old maps, photos or drawings: $t = 9.65$, $df = 342$, $sig. = .000$; prehistorical relics: $t = 7.16$, $df = 48$, $sig. = .000$).

Although general interest is the better discriminator, direct experience is in all cases a close second (Table 6:1). On the other hand, in most cases where the greatest significant differences occur on the *experience* scale, the next best discriminator is the *interest* scale. Apparently, collecting the selection of relics listed demands considerable interest in the items themselves as well as a desire to have and hold them. The results for the residual category, "other things from the past", are somewhat different. Collectors and non-collectors of "other things" differ most significantly on the *conservation* scale ($t = 4.46$, $df = 1212$, $sig. = .000$) and least significantly on the *experience* scale ($t = 3.85$, $df = 1212$, $sig. = .000$). Respondents probably included a wide variety of objects in this category, from personal mementos to old houses. They may be collected, kept and maintained with little or no desire to commune with them. Old things are often relegated to the attic without a second thought, but one does not throw them out. The motivation to preserve is greater in this case than the desire for direct experience with the objects. However, a person who develops an interest in antique furniture, for example, is quick to scour the attic, and upon finding some long forgotten piece, immediately places it in a position of prominence in the living area of the house.

Residents who spend time walking through old parts of the city, looking at old buildings, and looking for things that are old, and those who do not, differ most significantly on the *experience* and *interest* scales. Those who either do or don't visit old cemeteries, however, differ most significantly on the *interest* ($t = 11.99$, $df = 786$, $sig. = .000$) and *heritage* ($t = 11.21$, $df = 728$, $sig. = .000$) scales. Similarly, admirers and non-admirers of old houses, barns and other rural relics also differ most significantly on the *heritage* ($t = 14.29$, $df = 1212$, $sig. = .000$) and *interest* ($t = 13.51$, $df = 458$, $sig. = .000$) scales. Certain retrospective activities, although they demand direct experience with components of past landscapes, are inspired more by an appreciation of heritage than by a desire for direct experience with the landscape of the past. Whereas looking at old buildings in general is more a response to a desire for direct experience with the past, looking at Toronto's old city hall is motivated in greater part by an appreciation of its heritage significance.

Respondents who visit museums and Indian village reconstructions differ most significantly from those who do not on the *interest* and *heritage* scales. The pattern is somewhat different for visitors and non-visitors to pioneer village reconstructions and commemorative festivals. In both cases, visitors and non-visitors differ most significantly

on the *experience* scale (pioneer villages: $t = 12.60$, $df = 820$, $sig. = .000$; commemorative festivals: $t = 7.79$, $df = 744$, $sig. = .000$). Such (pre)historical environments, more so than museums and prehistorical sites, encourage and facilitate direct experience with past settings. But visits to specified places like Black Creek Pioneer Village and Sainte-Marie-Among-The-Hurons are motivated more by an appreciation of the cultural heritage represented by these places than by the desire for direct experience with such settings. Visitors and non-visitors to these places differ most significantly in their dispositions on the *heritage* scale (Black Creek: $t = 10.43$, $df = 1212$, $sig. = .000$; Sainte-Marie: $t = 7.33$, $df = 1134$, $sig. = .000$). This pattern also holds true for the little known Nodwell Prehistoric Village in Port Elgin, Ontario.

The predictive validity of the scales is further demonstrated by the relationships between respondents' dispositions and the types of books they read. Readers and non-readers of national, regional and local histories differ most significantly on the *interest* and *heritage* scales. This finding is also consistent for military history and historical biography. However, readers and non-readers of books on antiques differ most significantly on the *experience* scale ($t = 10.66$, $df = 1212$, $sig. = .000$). Those who do and do not read books on old houses, barns and other relics differ most significantly on the *interest* ($t = 10.15$, $df =$

1212, sig. = .000) and *conservation* ($t = 10.12$, $df = 1212$, sig. = .000) scales. General orientations in reading interests are closely aligned with dispositions toward the past. In reading behaviour, as in other past related activities, the dispositions are excellent predictors of the type and degree of involvement.

Relationships Between Personal Dispositions and Attitudes

F statistics were calculated to test for significant differences in dispositions among respondents grouped on the basis of their responses to each of the attitude statements. Once again, highly significant differences emerge on all four disposition scales (Table 6:2). Also, once again, caution must be exercised in attributing too much to the highly significant test statistics in view of the large sample size. The results of the analysis, however, clearly indicate that dispositions guide the development of specific attitudes toward the past.¹⁵

The most significant differences in responses to the first statement ("If I find something old, I usually...") are on the *experience* scale. Mean scores on this scale are highest for those responding "try to discover something about it" (45.18) and "put it on display in my home" (45.06). The mean *experience* score is lowest for residents who indicated they would "disregard it" (36.48). Both the highly significant difference among the group means and the

Table 6:2 F STATISTICS FOR THE RELATIONSHIPS BETWEEN
ATTITUDES AND DISPOSITIONS

ATTITUDE STATEMENT STEM	DISPOSITION SCALE			
	Conservation	Interest	Heritage	Experience
If I find something old, I usually...	44.617	75.708	53.535	92.043
If I had an old house I would...	66.367	69.338	52.241	85.142
If I found an Indian arrowhead, I would...	47.709	69.370	49.417	54.708
If I knew of an Indian site on my property, I would...	29.145	48.340	31.124	31.947
I believe that historical and prehistorical sites in danger of destruction should be...	73.036	66.285	52.465	57.744
I regard archaeological excavations as...	77.721	102.421	79.301	76.154
Historical and pre-historical remains should be excavated by...	39.680	35.373	32.404	25.929
I would prefer to see prehistorical remains displayed...	32.009	46.756	36.710	36.056
The preservation of historical and pre-historical remains...	65.178	94.900	63.256	74.850
I would learn the most about this area's pre-historical past from...	63.905	106.098	55.154	76.845
I would most likely visit an historical or prehistorical site reconstruction...	36.267	61.133	42.801	51.779

ATTITUDE STATEMENT STEM	DISPOSITION SCALE			
	Conservation	Interest	Heritage	Experience
I would most likely visit an historical or prehistorical site reconstruction...	55.348	99.181	61.608	74.280
I would most likely visit an historical or prehistorical site reconstruction...	84.311	146.996	95.130	115.804

All F statistics significant beyond .001 level.

For response categories see Appendix A: Questionnaires.

direction of the difference confirm again the predictive validity of the disposition measures.

For the second statement ("If I had an old house, I would...") the most significant differences in responses are also on the *experience* scale. Mean *experience* scores are highest for those answering that given an old house, they would "restore it and live in it" (45.66) and lowest for the response "try to dispose of it" (35.52).

Variations in dispositions among groups defined on the basis of responses to the statement "I believe that historical and prehistorical sites in danger of destruction should be..." are also consistent with the hypothesized relationships between dispositions and attitudes. The most significant differences in this case are on the *conservation* scale. The pattern of group means again confirms the predictive validity of the disposition scales. Means by response category are: "destroyed" (36.60), "excavated and recorded prior to destruction" (41.14), "preserved if they are of archaeological importance" (46.64), and "preserved at all costs" (48.82). The most significant differences among groups based on responses to the statement "Historical and prehistorical remains should be excavated by..." are also on the *conservation* scale. Mean conservation scores are highest for those responding "interested persons under the supervision of professionals" (47.67) and lowest for those

answering "no one" (40.69). For both of these statements the predictive validity of the *conservation* scale is clearly demonstrated.

For the other attitude statements, the most significant among group variations are on the *interest* scale. This is largely a function of the low scores on this scale for those who chose a negative response category indicating no interest in the particular aspect of the past described in the statement. Examination of the second most significant among group variations, however, further confirms the already established relationship between the dispositions and attitudes. The second most significant among group differences in responses to the statement "If I found an Indian arrowhead, I would..." are on the *experience* scale. Mean *experience* scores are highest for those responding "try to find out more about it" (45.54). Lowest mean scores on this scale are for the response "try to sell it" (36.75). The several questions examining visitation patterns related to (pre)historical sites also show the next greatest variation on the *experience* scale.

The predictive validity of the *heritage* disposition is demonstrated in two cases. The second most significant differences in responses to the statements "I regard archaeological excavations as..." and "I would prefer to see prehistorical remains displayed..." are both on the *heritage* scale. With respect to the first statement, mean scores on

this scale are highest for the answer "essential to the preservation of our heritage" (48.62) and lowest for the response "a waste of time and money" (37.00). For the second statement, mean *heritage* scores are highest for the responses "at sites where discovered" (47.95) and "in local museums" (47.48). They are lowest for the response "nowhere in particular" (36.74).

Clearly, dispositions toward the past align the development of retrospective attitudes just as they focus involvement with the past. The past recognized by an individual, the emotional responses evoked by past settings, and the degree and type of involvement with the (pre)historical environment are all guided by that individual's orientation toward the past. This orientation is described by the individual's dispositions toward the past. As demonstrated in this chapter, these dispositions are accurate predictors of retrospective attitudes and involvement. The predictive validity of the scales also enhances their construct validity.¹⁶ Not only is each scale a significant predictor but it predicts the types of attitudes and behaviour consistent with its cognitive domain.

However, an understanding of the nature of the relationships among dispositions, attitudes and involvement is further augmented through the examination of the essence of attitudes and involvement with regard to the past. Involvement ranges from membership in historical, geneological

or archaeological societies to simply personal reminiscence. Some people participate in past-related activities whereas others are content to read books about the past. Beliefs and behavioural intentions regarding the treatment of the past in the present show a great sensitivity toward the (pre)historical environment. In fact, both attitudes and behaviour of Toronto residents suggest a highly favourable feeling for the past and a considerable degree of involvement with the survivals of the past in the landscape of the present. Variation in retrospective attitudes, involvement and dispositions among the residents do occur. These are treated in the following chapter.

References

- 1 Ittelson, W.H., Proshansky, H.M., Rivlin, L.G., and Winkel, G.H., 1974, An Introduction to Environmental Psychology, New York: Holt, Rinehart and Winston, 88.
- 2 Formalization of involvement for most demands substantial dedication and the commitment of time and often money on a regular basis. Most of us, however, are dilettantes and do not take this step. But there is the "joiner", the one who joins anything and everything on a whim. He may wish to deprecate the present or simply to join a cause to identify with something. See for example: Hoffer, E., 1966, The True Believer, New York: Harper and Row, 29-55, 66-72. Undoubtedly, there are joiners in past-related societies. Since their numbers in any event are probably small, they can safely be overlooked in this study.
- 3 Lowenthal, D., 1975, Past time, present place: landscape and memory, Geographical Review, 65: 5-16.
- 4 For a detailed study of visitors to St. Marie see: Ontario, 1972, A Survey of Visitors to Sainte-Marie-among-the-Hurons, 1971, Tourism and Recreation Studies Branch Report No. 80.
- 5 Lowenthal, Past time, present place, 12.
- 6 Ibid., 18-19.
- 7 Lynch, K., 1972, What Time Is This Place?, Cambridge: M.I.T., 42-43.
- 8 The popularization of old house restoration has been achieved through government support and strong and positive media coverage of restoration projects. The ideal is so strong that it has spawned a veritable movement which even boasts a well established journal: The Old House Journal. (First published in 1973 and now 50 issues strong with numerous supplements such as annual buyers' guides.)
- 9 This supports the suggestion by Travis that some sort of distance decay function exists in the recognition of and particularly the interaction with historic places.

Travis, R.W., 1973, Place Utility and Social Change in Inner City Historic Space: A Case of German Village, Columbus, Ohio, Unpublished Ph.D. Dissertation, University of Illinois, 5-6.

But although we must commune with places nearby, this does not prevent us from dreaming about places removed.

Lowenthal, D., 1968, The American scene, Geographical Review, 58: 61-88.

- 10 Boves, R. and MacLeod, D., 1972, Archaeology in Ontario Parks: An Integrated Approach, Paper presented at the Annual Meeting of the Canadian Archaeological Association, St. John's Newfoundland, February 25-27, 1972; Russell, W.A. and Tyyska, A.E., 1972, Archaeological sites as resources, Manuscript on file with the Historical Sites and Planning Branch, Ontario Ministry of Recreation; MacLeod, D., 1975, Peddle or perish: archaeological marketing from concept to product delivery in Canadian Archaeological Association - Collected Papers, 1975, Ontario Ministry of Natural Resources, Historical Sites Branch Report 6; 57-67.
- 11 Emerson, J.N., 1964, Proposal for an archaeological conservation program, Proposal submitted to the Metropolitan Toronto and Region Conservation Authority; Emerson, J.N., 1968, The importance of the Parsons village, A brief submitted to the Department of Indian Affairs and Northern Development, National and Historic Parks Branch; Metropolitan Toronto and Region Conservation Authority, 1970, A Concept for a Resource Interpretive Complex - Boyd Conservation Area, Woodbridge, Ontario: M.T.R.C.A.
- 12 Konrad, V.A., 1977, Presenting our native heritage in public parks, Recreation Canada, 35, 3: 18-25.
- 13 Wright stresses the importance of organization to achieving goals of archaeological site preservation.
Wright, J.V., 1969, A program is needed to stop the destruction of prehistoric remains, Science Forum, 2, 5: 12-14.
- 14 Some caution must be exercised in assessing the magnitude of differences on each scale on the basis of the absolute value of the t statistic due to the varying group sizes for the different question responses.

- 15 The results reported in the context of this study only begin to explore the effect that orientations toward the past have on attitudes. Further research will require examination of the role played by personality dimensions in guiding the development of retrospective attitudes. See:

Calabresi, R. and Cohen, J., 1968, Personality and time attitudes, Journal of Abnormal Psychology, 73: 431-439.

- 16 Crombach, L.J. and Meehl, P.E., 1955, Construct validity and psychological tests, Psychological Bulletin, 52: 281-302.

VII SOCIO-DEMOGRAPHIC AND GEOGRAPHIC VARIATIONS IN METROPOLITAN TORONTO RESIDENTS' RETRO- SPECTIVE DISPOSITIONS, ATTITUDES AND INVOLVEMENT

The ways in which different people view the past can vary considerably.

"Within a given society, there are equally sharp distinctions between the ways in which individuals or small groups conceive of time. Variations occur in basic orientation (the emphasis on past, present, or future), as well as in the extension and coherence of these images. Time horizons may vary markedly between youth and age, between lower and middle class, between illness and health."¹

In Toronto, the past has an impressive constituency. The pattern of responses to the disposition items, involvement questions, and attitude statements as previously described confirms very strong positive sentiments toward the past among Toronto residents as a whole. The question remains, however, of whether these sentiments show significant socio-demographic and geographic variations. Well established is the fact that different people view their surroundings in different ways.² Suggestions that groups in society vary in their orientations toward the (pre)historical environment,³ however, demand detailed empirical examination.

This chapter explores group variations in Metropolitan Toronto residents' retrospective dispositions, attitudes, and involvement. Groups are defined on the basis of

demographic characteristics such as age, sex and marital status, measures of education, income and occupation, residential history and location, and reported cultural background. Discussion of group variations is treated in two sections: social class and geographic variations in dispositions, attitudes and involvement; and socio-demographic variations in orientations toward the past. The first is a detailed examination of variations among the social class and residential location groups which form the basis of the sample design. In the second part, attention is expanded to explorations of differences in selected group alignments with the past. Some of these treat variations in dispositions only, others examine attitude and involvement differences as well.

SOCIAL CLASS AND GEOGRAPHIC VARIATIONS IN DISPOSITIONS, INVOLVEMENT, AND ATTITUDES

Various statistical tests were performed to analyze the effects of social class and geographic location on responses. Three social class and two geographic groups were identified based on the sample design. As described in Chapter IV, the social class groups, established on the basis of the Blisshen occupation scale,⁴ are identified as low, medium and high. Geographic groups are simply those residents who live in the city as opposed to those who live in the suburbs. The focus of the analysis is on the

differences in responses between groups. In this section, group variations in dispositions, involvement and attitudes are described in turn.

Social Class and Geographic Variations in Dispositions

The separate and combined effects of social class and geographic location on scores on each of the disposition scales were tested based on a two-way analysis of variance. Results of the analysis are summarized in Table 7:1. The results are consistent across scales in that in each case the combined and separate main effects are significant whereas the interaction effect is not. Consideration of the F values and associated F probabilities indicates that for two of the scales (*conservation* and *experience*) the effect of geographic location is more significant than the effect of social class. Residents living in the city are most clearly differentiated from those living in the suburbs on the basis of their scores on the *conservation* and *experience* scales. For the other two scales (*interest* and *heritage*) the reverse holds true. Respondents of low, medium, and high social class are most readily differentiated on the basis of their *conservation*, *interest* and *heritage* scores.

The direction of the between group differences can be interpreted from the values of the adjusted deviations from the grand mean for each subsample (Table 7:1). Positive deviations indicate scores above the grand mean, and

Table 7:1 SOCIAL CLASS AND GEOGRAPHIC VARIATIONS IN DISPOSITIONS:
SUMMARY OF ANALYSIS OF VARIANCE RESULTS

Source of Variation	Conservation		Disposition Scale		Experience	
	F	Prob	Interest	Heritage	F	Prob
Main Effects						
Combined	22.25	.001	15.20	.001	18.09	.001
Geographic Location	22.77	.001	7.63	.006	7.22	.007
Social Class	22.24	.001	19.12	.001	23.67	.001
Interaction Effects	.09	.999	1.53	.215	2.14	.116
						.04
						.999

Disposition Scale	Adjusted Deviations From Grand Mean		
	City	Location	Social Class
Conservation	.92	-.92	1.56
Interest	.54	-.54	1.49
Heritage	.48	-.48	1.47
Experience	.77	-.77	.91
			High
			Medium
			Low
			-.03
			-.01
			.08
			-.16
			-1.59
			-1.47
			-1.56
			-.75

Source: Computed by Author

negative deviations scores below. The values show that the significant effect of geographic location results from the higher disposition scores of city as compared with suburban residents. The significant effect of social class reflects the higher scores of the high class group, the intermediate scores of the medium class group, and the lower scores of the low class group.

Stronger orientations toward the past among city residents are in part a function of their milieu. If they do not live in older sections of the city, these areas are certainly close by and characteristically provide the backdrop for their daily activities. In contrast to suburban dwellers, the environmental experience of city residents is characterized by greater exposure to the visible past in the landscape of the present. The city is steeped in survivals from the past: houses, institutional buildings, land use patterns, parks, and street furniture, all reflecting a variety and depth of past endeavour, whereas the suburban landscape contains few reminders of the less recent past. The suburban environment is typically of more recent origin with a mixture of apartment buildings, residential subdivisions, and commercial strips which provide little in the way of time depth and diversity. This thin and relatively constant veneer of suburban sameness in fact obliterates most of the dispersed evidence from a rural landscape of the past. Since few reminders of the past persist, and those

that do relate to an alien, rural experience, the lower sensitivity toward the past as expressed in the dispositions of suburban residents appears justified. That the greatest differences in dispositions between city and suburban residents are on the *experience* and *conservation* scales further supports the contentions that the relative time depth of residential milieus influences the strength of orientations toward the past. City residents have considerably greater opportunity to commune with the past, and preservation issues relate specifically to their homes and neighbourhoods.

The differences in the strength of dispositions among the social class groups are in the expected direction. Various explanations of the class variations are plausible including income and educational differences. Increased income and higher education are likely to lead to a greater ability to participate in the past and a greater knowledge of the past in the higher class group. In addition, differences in basic value orientations may also underlie class variations. For example, there is a tendency, reported by McKechnie,⁵ for the higher class groups to exhibit more aesthetic and less functional values in contrast to the reverse tendency within lower class groups.

Whereas differences in disposition scores among the class groups do exist, we must recognize that absolute differences among the group means are not very great

(Table 7:2) even though they are statistically significant. This reflects the fact that with such large sample sizes relatively small absolute differences can lead to highly significant test statistics. It remains a problem of subjective judgement to determine when statistically significant differences are of substantive significance. In this case, the results hardly suggest that positive dispositions are characteristic of the social elite alone. In fact, a striking feature of the data is the high level of sensitivity toward the past across classes. Respondents in all three social classes strongly embrace all of the retrospective dispositions. Likewise, both city and suburban residents demonstrate relatively small absolute differences in their mean scores on all four disposition scales (Table 7:2). Although statistically significant differences are indicated, both city and suburban dwellers are highly sensitive toward the past.

Social Class and Geographic Variations in Involvement

Chi square statistics were calculated to test for significant differences in social class and geographic location between those engaging and not engaging in the activities listed in the questionnaire. The test statistics appear in Table 7:3. This discussion considers the categories of activity (eg. collecting, visiting, reading) and then their component activities in turn, first for the

Table 7:2 MEAN DISPOSITION SCORES FOR GEOGRAPHIC AND SOCIAL CLASS SUBSAMPLES

<u>Disposition Scale</u>	<u>Grand Mean</u>	<u>Geographic Location</u>		<u>Social Class</u>		
		<u>City</u>	<u>Suburbs</u>	<u>High</u>	<u>Medium</u>	<u>Low</u>
Conservation	46.28	47.18	45.37	47.83	46.31	44.70
Interest	46.20	46.73	45.67	47.68	46.19	44.73
Heritage	46.76	47.23	46.29	48.23	46.84	45.21
Experience	43.69	44.45	42.93	44.59	43.53	42.95

Source: Computed by Author

Table 7:3 CHI SQUARE TESTS OF GEOGRAPHIC AND SOCIAL CLASS VARIATIONS IN INVOLVEMENT

INVOLVEMENT		CITY VS SUBURBS	HIGHER VS MIDDLE CLASS VS LOWER
Society Membership		.03	1.23
Collect	Coins	5.05*	1.06
	Stamps	.00	6.25*
	Old Books	1.93	22.51***
	Old Maps, Photos, Drawings	2.54	11.99**
	Paintings, Sculptures, Other Art	6.08*	51.01***
	Antiques, Curios	.64	18.91***
	Prehistorical Relics	.00	10.58**
	Other Things from the Past	.01	7.80*
	None	.00	16.93***
	Visit	Junk Shops	.97
Auctions		.00	26.80***
Flea Markets		4.95*	26.78***
Antique Stores		2.06	27.80***
None		.02	25.28***
Spend Time	Walking Through Old Parts of the City	18.11***	20.63***
	Looking at Old Buildings	2.78	13.11**
	Visiting Old Cemetaries	.08	34.25***

INVOLVEMENT	CITY VS SUBURBS	HIGHER VS MIDDLE CLASS VS LOWER
Admiring Old Houses, Barns, etc.	1.48	46.59***
Looking for Things That Are Old	1.81	33.59***
None	1.12	31.65***
Reminisce About How Toronto Used To Be	3.44	23.54***
Visit Museum With Pioneer And Indian Relics	.08	43.11***
Pioneer Village Reconstruction	2.08	44.23***
Indian Village Reconstruction	6.75**	34.45***
Some Other Place of Historical Importance	2.83	122.40***
Festival Commemorating Historical Event or Person	3.29	68.85***
None	.13	67.32***
Visit Royal Ontario Museum	4.07*	39.73***
Black Creek Pioneer Village, Toronto	5.65*	18.81***
Sainte-Marie-Among- the-Hurons, Midland	10.27**	7.66*
Serpent Mounds Prov- incial Park, Peterborough	.00	4.99
Nodwell Prehistoric village, Port Elgin	3.21	5.11
None	.00	27.85***

INVOLVEMENT	CITY VS SUBURBS	HIGHER VS MIDDLE VS LOWER	CLASS
Learn of Prehistorical Remains From			
Hearsay	23.84***	12.60**	
Newspapers	23.84***	12.60**	
Magazine Articles	15.38***	16.84***	
Books	3.88*	1.13	
Visiting Museums	11.92***	12.20**	
Visits to Actual Sites	16.46***	11.49**	
Membership in Society	3.16	4.83	
Some Other Source	5.35*	10.87**	
None	31.31***	8.00*	
Read Books On			
History of Toronto	2.02	48.88***	
History of Ontario	.34	45.72***	
History of Canada	1.74	51.91***	
Military History	1.67	13.87***	
Historical Biography	.31	76.63***	
Antiques	.94	48.35***	
Old Houses, Barns and Other Relics	.26	57.32***	
Archaeology	.02	29.42***	
Other Books Related to The Past	.08	91.11***	
None	.08	107.17***	

Chi-Square significant at .05 *

.01 **

.001 ***

Source: Computed by Author

geographic location and then the social class groups.

Variations in types of involvement by geographic location are easily summarized, since, with one exception, none are significant. The exception results from a significantly higher proportion of suburban compared with city residents reporting knowledge of prehistorical remains in the Toronto area (Chi square = 31.30, df = 1, sig. = .0000). As reported elsewhere by this author,⁶ most of Metropolitan Toronto's surviving prehistorical sites are located in the suburbs. This probably explains the significantly greater knowledge of such survivals by suburban residents.

Although none of the other broad types of activities indicate significant variations in involvement between the city and suburban residents, a few of the specific pursuits show significant differences. Suburban and city residents differ somewhat (Chi square significant at .05 level) in their tendency to collect coins and paintings, sculpture and other art. There is also some difference in the inclination of residents from these two areas to visit flea markets. Of greater significance, however, is the difference between city and suburban dwellers in their propensity to spend time "walking through old parts of the city". Those who live in the older part of the urban area are more likely to spend time walking through it. Proximity also influences some visitation patterns. City residents are somewhat more

inclined to visit the Royal Ontario Museum in the city centre; suburban residents are somewhat more motivated to visit Black Creek Pioneer Village in Downsview.

Suburban residents are more inclined to visit an Indian village reconstruction in general and Sainte-Marie-among-the-Hurons in particular. As mentioned previously, they are more aware of prehistorical remains in the area. Suburbanites outnumber city residents in learning of prehistorical remains with regard to every source of information listed in the questionnaire. In a part of the city largely starved of the more recent past, the remote past holds a more special place for its residents than it does for those living in the inner city. This allure, unfulfilled by a lack of exhibits and reconstructions in the suburbs, draws residents beyond the urban area to places like Ste. Marie. Although suburban dwellers do visit the Royal Ontario Museum and other places of (pre)historical importance in the city, there appears to be a greater tendency to leave the metropolitan area in search of the past. For those who have fled the inner city to live, and flee it daily on their drive home, the prospects of returning to a rejected past are not as inviting as going elsewhere to find history. They discover it in the survivals of the rural fringe, the local museums and reconstructions within striking distance of Toronto, and in the areas in which their cottages are

located. City residents find the past outside Toronto as well, but they are not compelled to do so.

Generally, both city and suburban residents participate in the past in similar ways. Involvements in collecting, visiting places merchandising the past, spending time appreciating past landscapes, and visiting reconstructions and repositories of the past vary little between the two groups. Reading habits are not significantly different. Only involvement with the prehistorical past substantially differentiates those who live in the suburbs from those who reside in the city.

In all instances but one, social class variations in involvement type are significant. The exception here is that no significant class difference is found between members and non-members of historical and related societies (Table 7:3). It should be noted, however, that a significant difference is found between these two groups where the social class measure is the head of household's occupation score on the Blishen scale (Student's $t = -2.17$, $df = 941$, $sig. = .015$) rather than the more coarse three strata division employed in the chi square analysis.

Detailed examination of the social class variations indicates that some types of activity show stronger differences than others. Whereas visiting places merchandising the past, spending time appreciating past landscapes, visiting museums and site reconstructions, and reading books about

the past all describe highly significant differences among the social class groups, differences among groups with respect to collecting, visiting specific sites, and learning about prehistorical remains are not as pronounced. Furthermore, where differences among groups are strong the direction of class variations in involvement are as expected. In all cases, the proportion involved in activities related to the past is highest for the higher class group somewhat lower for the middle class group, and lowest for the lower class group.

One exception is the act of reminiscing about how Toronto used to be. Although the variations among groups are highly significant, this result is based on the difference between the lower class and the other two groups with almost identical scores. Of the 400 lower class respondents, 265 indicate a tendency to reminisce about Toronto's past. On the other hand, 318 of 406 middle class and 321 of 403 upper class respondents report the same activity. It is also important to note that the majority of respondents within each class indicate a tendency to reminisce, as they do with respect to each of the broad types of activity. Again, the conclusion is that although class variations clearly exist, involvement in the past is by no means confined to a social elite.

In certain activities, involvement by the social elite is in fact rivalled, and in the case of coin collecting surpassed, by the other two groups. Looking at old buildings and visiting certain sites like Sainte-Marie are activities enjoyed almost equally among classes. Some collector's items, however, appeal mainly to the upper class. The elite are much more avid collectors of paintings, sculpture and other art (Chi square = 51.01, df = 2, sig. = .0000) and old maps, photos and drawings (Chi square = 22.51, df = 2, sig. = .0000).

Class variations in reported source of knowledge about prehistorical remains are most revealing. More lower than upper class respondents indicate learning about the local remote past from newspapers and hearsay. The reverse holds true for sources like magazine articles and visits to museums and actual sites. Implications for planning are clear. In order to heighten awareness and understanding of the prehistorical past, particularly among the lower classes, greater emphasis must be placed on disseminating information in newspapers and the electronic media. This information should also reach the middle class for they are least informed about the prehistorical past. The middle class group consistently registers the lowest number of respondents with respect to each source of information listed except magazine articles and the residual category "some other source". This greater awareness in the lower class group

raises an important question. Are lower class residents more appreciative of the remote past or simply more aware of it? The fact that 3 respondents in this class learned of the area's prehistory through membership in a society opposed to none in the middle class, and only 5 in the upper class, suggests that the lower social class may be more appreciative. An explanation for this possibility is not readily clear. Perhaps they place greater value on a remote and alien past because the more recent past only reminds them of their place in society. Clearly, history provides greater comfort and a sense of continuity for the elite. While such between group differences are revealing, it must again be emphasized that class variations in involvement are relatively minor aberrations from a strong, positive participation in the past.

Social Class and Geographic Variations in Attitudes

Chi square analysis was also the basis for assessing social class and geographic variations in attitudes. The generalized results are reported by statement stem in Table 7:4.

Geographic variations in responses to the attitude questions are significant in all but three cases. An examination of the cell frequencies within the contingency tables shows that significant differences in the responses are primarily the result of a higher proportion of city

Table 7:4 CHI SQUARE TESTS OF GEOGRAPHIC AND SOCIAL CLASS VARIATIONS IN ATTITUDE

ATTITUDE STATEMENT STEM	CITY VS SUBURBS	HIGHER VS MIDDLE CLASS VS LOWER
If I find something old I usually...	9.54*	36.68***
If I had an old house I would...	26.93***	21.77**
If I found an Indian arrowhead I would...	13.28**	19.18**
If I knew of an Indian site on my property I would...	4.20	11.13
I believe that historical and prehistorical sites in danger of destruction should be...	19.71***	37.79***
I regard archaeological excavations as...	18.25***	15.25*
Historical and prehistorical remains should be excavated by...	14.88**	38.69***
I would prefer to see prehistorical remains displayed...	14.57**	20.12**
The preservation of historical and prehistorical remains...	13.34**	22.50***
I would learn the most about this area's prehistorical past from...	14.30**	19.81**
I would most likely visit an historical or prehistorical site reconstruction...(place)	16.65**	52.43***
I would most likely visit an historical or prehistorical reconstruction...(distance)	3.73	19.88**

ATTITUDE STATEMENT ITEM	CITY VS SUBURBS	HIGHER VS MIDDLE CLASS VS LOWER
-------------------------	-----------------------	---

I would most likely visit an
historical or prehistorical site
reconstruction...(facilities)

.72

23.10***

Chi-Square significant at	.05	*
	.01	**
	.001	***

Source: Computed by Author

residents indicating positive sentiments and a higher proportion of suburban residents indicating negative feelings. For example, this tendency is shown by the geographic breakdown of responses to the statements: "If I had an old house I would..." and "I regard archaeological excavations as..." (Table 7:5). In both cases, the higher proportion of negative sentiments is consistently expressed by suburban residents. For the first statement, 71% of those indicating they would "try to dispose of an old house", 63% of those who would "restore it and sell it for a profit", and 55% of those who would "modernize it" are suburban residents. Similarly, 68% of those indicating they regarded archaeological excavations as "a waste of time and money" and 62% of those who felt that such endeavour was "providing knowledge for academics only" are suburban residents. The fact that suburban residents respond in higher proportion in a positive manner on the alternative "important for the public as well as archaeologists" supports the previous finding that suburban residents are more involved with the remote past than their inner city counterparts.

In the greater number of instances, however, the higher proportion of the most positive sentiments comes from city residents. For example, 54% of those saying they would "restore and live in" an old house, and 54% of those saying they regard archaeological excavations as "essential to the preservation of our heritage" are city residents.

Table 7:5 EXAMPLES OF THE DISTRIBUTION OF ATTITUDINAL RESPONSES BY GEOGRAPHIC STRATA (Figures in parentheses are column percentages)

"If I had an old house I would..."

Geographic Stratum	Try to dispose of it	Modernize it	Utilize it in its present condition	Restore it and sell it for a profit	Restore it and live in it	Row Total
City	21 (29)	84 (45)	46 (55)	33 (37)	417 (54)	601
Suburbs	52 (71)	102 (55)	38 (45)	56 (63)	353 (46)	601
Column Total	73	186	84	89	770	1202

Chi square = 26.93, df = 4, sig. = .0000

"I regard archaeological excavations as..."

Geographic Stratum	A waste of time and money	Providing knowledge for academics only	Important for the public as well as archaeologists	Essential to the preservation of our heritage	Row Total
City	13 (32)	31 (38)	174 (44)	356 (54)	574
Suburbs	27 (68)	50 (62)	219 (56)	303 (46)	599
Column Total	40	81	393	659	1173

Chi square = 18.5, df = 3, sig. = .0004

Source: Computed by Author

A similar pattern of responses emerges for the other attitude questions for which significant geographic variations occur. The tendency for city residents to express more favourable attitudes is generally consistent with their greater sensitivity toward the past as shown by the analysis of the disposition data previously described.

Social class variations in response are significant for all but one of the attitude statements (Table 7:4). The distribution of responses shows that negative attitudes are expressed most frequently by the lower class and least frequently by the upper class respondents. Beyond this predictable finding it is not easy to generalize about the results. They are again best described by reference to specific examples.

Considering the same two examples just discussed, the general, predicted pattern emerges (Table 7:6). In response to the statement stem "If I had an old house, I would..." the greatest proportion of those who said they would "try to dispose of it" (37%), "modernize it" (38%) and "restore it and sell it for a profit" (45%) are in the lower social class. The greatest proportion of those who would "restore it and live in it" (37%) are in the upper social class. Similarly, in reply to the statement "I regard archaeological excavations as..." the greatest proportion who indicated "a waste of time and money" (50%) are in the

Table 7:6 EXAMPLES OF THE DISTRIBUTION OF ATTITUDINAL RESPONSES BY SOCIAL CLASS STRATA (Figures in parentheses are column percentages)

"If I had an old house, I would..."

Social Class Stratum	Try to dispose of it	Modernize it	Utilize it in its present condition	Restore it and sell it for a profit	Restore it and live in it	Row Total
Low	27 (37)	71 (38)	29 (34)	40 (45)	229 (30)	396
Middle	20 (27)	64 (34)	31 (37)	33 (37)	256 (33)	404
High	26 (36)	51 (27)	24 (29)	16 (18)	285 (37)	402
Column Total	73	186	84	89	770	1202

Chi square = 21.77, df= 8, sig. = .0054

"I regard archaeological excavations as..."

Social Class Stratum	A waste of time and money	Providing knowledge for academics only	Important for the public as well as archaeologists	Essential to the preservation of our heritage	Row Total
Low	20 (50)	36 (44)	116 (30)	196 (30)	368
Middle	12 (30)	24 (30)	135 (34)	232 (35)	403
High	8 (20)	21 (26)	142 (36)	231 (35)	402
Column Total	40	81	393	659	1173

Chi square = 15.25, df = 6, sig. = .0184

"If I find something old, I usually..."

Social Class Stratum	Disregard it	Store it	Try to find out more about it	Put it on display in my home	Row Total
Low	57 (42)	62 (37)	99 (23)	165 (38)	393
Middle	48 (35)	51 (30)	146 (35)	151 (33)	396
High	31 (23)	56 (33)	178 (42)	134 (29)	399
Column Total	136	169	423	460	1188

Chi square = 36.68, df = 6, sig. = .0000

"I believe that historical and prehistorical sites in danger of destruction should be..."

Social Class Stratum	Destroyed	Excavated and recorded prior to destruction	Preserved if of archaeological importance	Preserved at all costs	Row Total
Low	20 (43)	34 (43)	185 (26)	134 (41)	373
Middle	18 (38)	22 (27)	256 (35)	105 (32)	401
High	9 (19)	24 (30)	281 (39)	87 (27)	401
Column Total	47	80	722	326	1175

Chi square = 37.79, df = 6, sig. = .0000

"I would prefer to see prehistorical remains displayed..."

Social Class Stratum	Nowhere in particular discovered	At sites Where In major museums (eg. R.O.M.)	In local museums	In public places (eg. Yorkdale)	Row Total
Low	26 (53)	77 (30)	67 (29)	71 (32)	375
Middle	15 (31)	81 (32)	72 (31)	75 (34)	404
High	8 (16)	98 (38)	91 (40)	74 (34)	401
Column Total	49	256	230	220	1180

Chi square = 20.12, df = 8, sig. = .0099

"I would most likely visit an historical or prehistorical site reconstruction..."

Social Class Stratum	Nowhere	In a provincial or national park	In a municipal park area	In a conservation area	In a privately owned attraction	Anywhere	Row Total
Low	58 (58)	88 (33)	30 (30)	40 (22)	16 (37)	163 (32)	395
Middle	25 (25)	92 (35)	48 (48)	65 (36)	14 (33)	162 (32)	406
High	17 (17)	86 (32)	23 (23)	78 (43)	13 (30)	181 (36)	398
Column Total	100	266	101	183	43	506	1199

Chi square = 52.43, df = 10, sig. = .0000

Source: Computed by Author

low social class stratum. On the other hand, the greatest proportion who answered "important for the public as well as archaeologists" (36%) and "essential to the preservation of our heritage" (35%) are of the higher social class.

But as the column percentages indicate, the pattern is more complex. Middle class respondents do not always fall neatly in line between the upper and lower class strata. For example, in response to the first statement in Table 7:6, only 27%, the smallest proportion of respondents who state that they would try to dispose of an old house are in the middle class. They are the largest proportion who would "utilize it in its present condition" (37%). There may be little or no between group differences on some responses. Both upper and middle class residents equally endorse that archaeological excavations are "essential to the preservation of our heritage" (35%).

The pattern of responses to the statement "If I find something old, I usually..." sees the expected highest proportion of those claiming "disregard it" in the lower class and the greatest proportion of those stating "try to find out more about it" in the upper class. Reverence for the old, however, does exist among persons in the lower social strata. To a greater degree than their counterparts in the upper and middle classes, they would choose to put something old they find on display in their homes. They may not know its historical significance, they may not have

the time nor the inclination to try to find out more about it, but they recognize the value of something old and indicate such recognition by awarding it a place of honour and attention in their homes. For those more prone to upheaval and change, a family heirloom; a souvenir from the war, a piece of collected memorabilia are permanent.⁷ Displayed in the home they add a touch of permanence.

Responses to the statement "I believe that historical and prehistorical sites in danger of destruction should be..." show the highest frequency of negative responses (eg. "destroyed") for the low class group. But this group also exhibits the highest frequency of responses to the positive reply "preserved at all costs" (41%). The higher class accounts for the highest proportion of responses only in the category "preserved if of archaeological importance". This response pattern supports earlier suggestions that general concern for the remains of the remote past finds its strongest constituency not among the elite but in the lower social strata.

Preferences for the display of prehistorical remains show some variation among social class groups. A greater proportion of upper class respondents would prefer to see prehistorical remains displayed "at sites where discovered" (38%) and "in local museums" (40%); a greater proportion of middle class respondents would like to see them displayed.

"in major museums like the R.O.M.". Public display areas such as Yorkdale are equally endorsed by all groups. If any overall pattern emerges, it is one of the higher class more strongly urging decentralization of exhibitions, related to the remote past, from major museums to local museums and at sites where prehistoric remains are discovered. There appears to be among the elite a somewhat greater appreciation of the value of historical context.

Preferences for settings of prehistorical site reconstructions also exhibit variation among the social class groups. Whereas middle class respondents represent the largest proportion (48%) of those who would visit a reconstruction in a municipal park, upper class residents constitute the greatest proportion (43%) of those who would visit one in a conservation area, and lower class residents the greatest proportion (37%) of those who would visit one in a privately owned tourist attraction. In part, these preferences reflect the proximity of the recreation area types to the residential areas of the social class groups. Upper class residences in Toronto and surrounding area characteristically border on ravine lands designated and in some cases developed as conservation areas. Municipal parks are highly accessible from middle class residential areas and less accessible from lower class residential areas. These preferences also seem to reflect group values and experiences. The lower class resident who has learned of a

sensationalized pioneer or native past in a privately owned and operated tourist attraction accepts this rendition because it is simplified, glamourized and in many cases participatory. The children can ride the ponies and the entire family can be photographed with the chief in full regalia. But preferences for settings are not marked. A significant number of respondents in all three classes, and in almost identical proportions (low 32%, middle 32%, high 36%), would visit a reconstruction anywhere.

Once more, it is important to interpret these class variations in light of the overall response pattern which shows, irrespective of class, a predominance of favourable attitudes toward the past. Again, this raises the question of whether statistically significant differences among group responses have more general significance. The conclusion on the basis of these results is that both geographic and social class variations in attitudes toward the past, though statistically significant, are minor aberrations from a relatively uniform response. This is not to negate the value of considering the variations in response, for they are revealing. They must, however, be considered nuances in a highly homogeneous and constant response pattern.

SOCIO-DEMOGRAPHIC VARIATIONS IN ORIENTATIONS TOWARD THE PAST

Further group variations in retrospective orientations are treated in the following discussions. Although the sample was not specifically designed to represent the Toronto population with respect to such variables as age, marital status, number of children and education, the accordance between sample and population with regard to these characteristics is striking. The details of the socio-demographic characteristics of the Toronto sample are elaborated in Appendix C.

Demographic Variations in Orientations Toward the Past

Correlation and discriminant analyses were performed to test for relationships between the dispositions and four demographic characteristics: age, sex, marital status, and number of children living at home. Pearson correlation coefficients indicate no significant relationship between family size and orientations toward the past. Discriminant analysis of male and female dispositions toward the past indicates little variation between the mean group scores on each disposition scale. Males and females do not differ substantially in their orientations toward the past.

Similarly, a discriminant analysis of marital status group variations on the disposition scales shows that single, married, widowed, separated and divorced persons do not differ greatly in their orientations toward the past.

Persons of different ages, however, do exhibit different dispositions toward the past, and in turn display varying involvements with and attitudes toward the (pre)historical environment. These relationships are examined in detail in this section.

The Relationship Between Age and Dispositions Toward the Past,

The results of correlating respondents' ages with scores on the disposition scales are presented in Table 7:7. A highly significant negative correlation is evident for the entire sample group on the *conservation, interest and experience* scales. The relationship between age and an appreciation for cultural *heritage* is positive although not statistically significant. Apparently, there is some tendency for older respondents to score higher on the *heritage* scale. For the elderly, the past is largely personal and collective heritage.⁸ They are physically, financially, and emotionally constrained in their direct experience with the past. Their interests are narrowing instead of expanding and conservation of the past as well as other things is not of great concern. Of major concern to the elderly is change itself.⁹ Since they cannot control it, they often just ignore it and live in personal worlds of the past. They readjust to time in old age.¹⁰ Preservation of the past, interest in what came before, and a desire for direct experience with survivals are more concerns of the

young and energetic. They increasingly have the time, the financial resources, and the inclination to pursue the past. It is the young in particular who avidly explore the past through direct experience with past landscapes and artifacts from times past. Their concern for the attrition of this past, a past which may expire in their life-times or certainly that of their children, leads them to support and adopt conservation measures. A "generation gap" in orientations toward the past is certainly in evidence.¹¹

This pattern of age variation in dispositions changes somewhat with respect to the sub-samples as defined by the sample design. In the city, the relationship between age and the disposition largely reflects that of Metropolitan Toronto as a whole (Table 7:7). The major difference is the stronger positive correlation between age and *heritage*. This is not evident in the suburbs where older respondents do not demonstrate more positive *heritage* scores. The suburbs maintain few reminders of the past for the elderly. The negative correlation between age and the *conservation* and *experience* scores is generally stronger among respondents in the higher classes. In fact the strongest feelings for preservation and direct experience among the younger respondents come from those in the high social class residing in the city and those in the middle social class living in the suburbs.

Table 7:7 CORRELATION ANALYSIS: AGE WITH DISPOSITION SCALES

SAMPLES	SAMPLES											
	City Low (N=204)	City Medium (N=204)	City High (N=200)	Suburbs Low (N=199)	Suburbs Medium (N=204)	Suburbs High (N=203)	City (N=608)	Suburbs (N=606)	Low (N=403)	Medium (N=408)	High (N=403)	Metro Toronto (N=1214)
Conser- vation	-	-	***	-	***	-	***	-*	-	***	***	***
Interest	-	-	*	-	***	-	-	***	-	*	-*	***
Heritage	+	+	+	+	*	+	+	-	+	-	+	+
Exper- ience	-	-	***	-*	***	***	***	***	***	***	***	***

✓ negative correlation Pearson's R * significant at .05
 + positive correlation ** significant at .01
 *** significant at .001

Source: Computed by Author

A clearer pattern of age and disposition relationships emerges when the age of respondents are treated as three groups (young = 35 years, middle-aged = 36-65 years, old = 66 years). Table 7:8 shows a similar pattern of relationships as in Table 7:7 for the overall sample except that the positive correlation between age and *heritage* is statistically significant. Somewhat weaker negative correlations between age and *conservation*, and age and *experience*, are in evidence for the suburbs than the city. Although not as strong as in the medium and high social classes, the relationship between youth and high scores on the *experience* scale is also statistically significant in the low social class. The strongest negative relationship between age and *conservation* occurs among high social class respondents in the city. Only middle class city dwellers also show a statistically significant, negative relationship between age and *conservation*. Direct experience with the past is most strongly within the domain of the young social elite of the city, but the relationship between youth and more positive *experience* scores is also in evidence among the middle class of the city, and the middle and upper class of the suburbs. According to this correlation, the relationship between age and *heritage* is statistically significant for respondents of the lower social class in the city and respondents of the upper social class in the suburbs. The lower class elderly

Table 7.8. CORRELATION ANALYSIS: AGE GROUPS WITH DISPOSITION SCALES

Age Groups
35 young
36-65 middle-aged
66 old

SAMPLES

SCALES	City (N=203)		Suburbs Low (N=199)		Suburbs Medium (N=204)		Suburbs High (N=202)		City (N=607)		Suburbs (N=605)		Low (N=403)		Medium (N=407)		High (N=402)		Metro Toronto (N=1212)	
	Low	High	Low	High	Low	High	Low	High	Low	High	Low	High	Low	High	Low	High	Low	High	Low	High
Conser- vation	-*	-***	-	-	-	-	-	-	-***	-	-	-	-	-	-	-*	-***	-***	-***	-***
Interest	-	-*	-	-	-*	-	-	-	-	-	-	-	-	-	-	-	-	-*	-	-
Heritage	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Exper- ience	-	-***	-	-	-**	-	-*	-*	-***	-***	-**	-**	-*	-*	-*	-***	-***	-***	-***	-***

Spearman Correlation Coefficient
* significant at .05
** significant at .01
*** significant at .001

- negative correlation
+ positive correlation

Source: Computed by Author



of the city have no recourse to the past but through heritage appreciation. They cannot or prefer not to develop other orientations toward the past. Transplanted in the history-starved suburbs, the elderly elite pursue an elusive heritage through reading, reminiscing, and participating in historical societies and clubs.

The Relationship Between Age and Involvement with the Past

Chi square analysis was performed to examine the relationships between age and the various types of involvement with the past listed in the questionnaire.¹² The results appear by age group category and by decades in Table 7:9. They are similar and in most instances identical with respect to the statistical significance of the chi square figures. Activity types, and in some instances their component activities are treated in turn.

Although there is no significant difference in the ages of those who generally do and do not collect things from the past, differences do occur with respect to some collecting activities. Coin and stamp collectors are characteristically younger persons while most of those who are not collectors are middle-aged or old. Most antique collectors are middle-aged while most non-collectors fall into the younger category.

There is a highly significant difference in the ages of those who and do not visit places merchandising artifacts

Table 7:9 CHI SQUARE TESTS OF AGE VARIATIONS IN INVOLVEMENT

INVOLVEMENT		CHI SQUARE	
		AGE (Young, Middle-Aged, Old)	AGE (Decades)
Collect	Coins	8.31*	22.34*
	Stamps	9.84**	21.29**
	Old Books	4.34	7.53
	Old Maps, Photos, Drawings	4.52	10.18
	Paintings, Sculptures, Other Art	1.09	11.35
	Antiques, Curios	9.51**	17.75*
	Prehistorical Relics	4.50	13.86
	Other Things from the Past	0.25	2.56
	None	2.62	8.86
	Visit	Junk Shops	20.72***
Auctions		7.93*	13.77
Flea Markets		16.03***	25.42***
Antique Stores		12.74**	28.10***
None		16.77***	31.79***
Spend Time	Walking Through Old Parts of the City	9.52**	21.81**
	Looking at Old Buildings	13.87***	20.73**
	Visiting Old Cemetaries	22.01***	24.40***
	Admiring Old Houses, Barns, Etc.	26.61***	45.08***

INVOLVEMENT		CHI SQUARE	
		AGE (Young, Middle-Aged, Old)	AGE (Decades)
	Looking For Things That Are Old	18.68***	29.27***
	None	8.27*	20.56**
	Reminisce About How Toronto Used To Be	3.00	10.60
Visit	Museum with Pioneer and Indian Relics	21.02***	40.83***
	Pioneer Village Reconstruction	18.04***	24.59***
	Indian Village Reconstruction	6.70*	25.75***
	Some Other Place of Historical Importance	12.05**	21.52**
	Festival Commemorating Historical Event or Person	7.75*	14.15*
	None	6.59*	17.36*
Visit	Royal Ontario Museum	4.99	17.94*
	Black Creek Pioneer Village, Toronto	10.17**	20.52**
	Sainte-Marie-Among-The- Hurons, Midland	5.41	25.49***
	Serpent Mounds Provincial Park, Peterborough	3.23	8.69
	Nodwell Prehistoric Village, Port Elgin	1.61	1.67
	None	9.50**	21.62**

INVOLVEMENT	CHI SQUARE	
	AGE (Young, Middle-Aged, Old)	AGE (Decades)
Learn of Prehistorical Remains From		
Hearsay	0.29	2.45
Newspapers	15.79***	22.72**
Magazine Articles	9.23**	16.04*
Books	0.38	9.64
Visiting Museums	12.38**	39.11***
Visits to Actual Sites	4.88	21.01**
Membership in Society	1.06	8.30
Some Other Source	4.83	12.39
None	9.17*	24.60***
Read Books On		
History of Toronto	31.18***	37.22***
History of Ontario	13.94***	19.54**
History of Canada	3.08	6.04
Military History	1.10	3.37
Historical Biography	2.37	6.69
Antiques	14.02***	19.81**
Old Houses, Barns and Other Relics	12.11**	17.72*
Archaeology	3.41	5.22
Other Books Related To The Past	5.01	14.95*
None	1.24	6.40

Chi-Square significant at .05 *
.01 **
.001 ***

Source: Computed by Author

from the past (Chi square = 16.77, df = 2, sig. = .0002). Frequenters of antique stores, flea markets and junk shops fall almost equally into the categories of young and middle-aged. The analysis by decades shows that most "antique buffs" are in their 20's, 30's, or 40's. Relatively few are under 20 and over 50 in age. This type of activity clearly appeals to the active and affluent among the young to middle-aged adult population.

Spending time at various activities related to the appreciation of (pre)historical landscapes appeals to a similar segment of the respondent population. The ages of those who engage in past landscape appreciation are significantly different from those who do not (Chi square = 8.27, df = 2, sig. = .0160). A greater proportion of the young and middle-aged rather than the elderly are engaged in these activities. This is particularly true of walking through old parts of the city, admiring old houses, barns and other relics while driving through the country, and looking for things that are old. Looking at old buildings demands less exertion and in this activity the participation of the elderly is more pronounced and that of the young somewhat reduced. Visiting old cemeteries also sees a somewhat greater participation by the elderly (29.5%) than by the young (22.5%). The middle-aged, however, are the most avid visitors to old cemeteries with 35.6% of this age group engaged in the activity. An examination of age

characteristics of old cemetery visitors by decades reveals that the greatest proportions of visitors as opposed to non-visitors are in their 40's, 50's, and 60's. Many in this age group have deceased relatives and friends. The younger have less interest in necrology and the older either cannot pursue their interest due to a lack of mobility or else feel themselves uncomfortably close to death in such settings. The past is appreciated at a comfortable distance but if it threatens the present or future it is avoided.¹³

Reminiscing about how Toronto used to be is an avocation which demands nothing more than travelling the past in the mind. Age and experience are not essential nor are they detrimental to such activity. This is reflected in the statistics which indicate that almost equal proportions of the young (73.0%), the middle-aged (77.4%), and the old (73.1%) tend to reminisce about Toronto's past.

There are significant differences in the ages of those who do and those who do not visit places and events reconstructing and celebrating the past. Generally, a decreasing proportion of persons in age groups from young to old participate in visits to various types of (pre)historical places and events. For example, visitors to museums with pioneer and Indian relics comprise 70.1% of the young, 67.5% of the middle-aged and 50.6% of the elderly. A breakdown by decades indicates that represented are 80.6% of the teenagers,

67.5% of those in their 20's, 62.4% of those in their 30's, 73.8% of those in their 40's, 70.2% of those in their 50's, 59.5% of those in their 60's, 47.3% of those in their 70's, and 38.5% of those in their 80's and beyond. These statistics suggest that most visitors to (pre)historical sites are teenagers and the middle-aged. Although Toronto teenagers in the sample have probably visited such sites in organized school outings, the statistics suggest that a substantial number of visits are in the form of family outings. This is confirmed by the decade age analysis for sites like the Royal Ontario Museum, Black Creek Pioneer Village and Sainte-Marie-among-the-Hurons. In all cases, the highest proportions of visitors are among the teenagers and middle-aged.¹⁴

Respondents of different ages learn about Toronto's prehistory from different sources. The middle-aged and old are more likely to learn of the remote past from newspapers and magazines whereas a larger proportion of the young learn through visiting museums and actual sites. Almost equal proportions of all age groups learn about the area's prehistory from books.

But the readership of past-related books does vary in age structure depending on the type of book. Both books on Toronto and Ontario history appeal almost equally to the middle-aged and the old, but hold considerably less allure for those 35 years of age and under. They are more avid readers of books on antiques, old houses, barns and other

relics from the past. Volumes of Canadian history, military history and historical biography are read almost equally by all age groups. Books on archaeology have slightly greater appeal among the young and middle-aged than among the elderly.

Clearly, past involvement in its various facets does not have uniform appeal across age groups. The younger tend to become more involved in retrospective activities that demand mobility and physical exertion. Although they also reminisce and read about the past, they are not content to engage in the more passive forms of participation enjoyed by the elderly.

The Relationship Between Age and Attitudes Toward the Past

Chi square analysis was also the basis for examining the relationships between age and attitudes toward the past. Again, the results of both the three category age group and decade analyses are provided by attitude statement stem (Table 7:10). For most statements there are strongly significant variations in the age structure of respondents endorsing different points of view. There is little age variation in respondent attitudes toward the utilization of the old and neglected, the treatment of endangered (pre)historical sites, and the value of various instructional modes for the prehistorical past.

Table 7:10 CHI SQUARE TESTS OF AGE VARIATIONS IN ATTITUDES

ATTITUDE STATEMENT STEM	CHI SQUARE	
	AGE (Young, Middle-Aged, Old)	AGE (Decades)
If I find something old I <i>usually</i> ...	6.51	20.40
If I had an old house I would...	73.89***	97.00***
If I found an Indian arrowhead I would...	32.02***	45.64**
If I knew of an Indian site on my property I would...	33.41***	76.82***
I believe that historical and prehistorical sites in danger of destruction should be...	12.18	26.48
I regard archaeological excavations as...	22.81***	49.56***
Historical and prehistorical remains should be excavated by...	27.38***	64.98***
I would prefer to see prehis- torical remains displayed...	31.36***	57.84***
The preservation of historical and prehistorical remains...	30.96***	58.74***
I would learn the most about this area's prehistorical past from...	13.59*	28.24
I would most likely visit an historical or prehistorical site reconstruction... (place)	50.08***	82.48***
I would most likely visit an historical or prehistorical site reconstruction...(distance)	32.56***	67.94***

ATTITUDE STATEMENT STEM

CHI SQUARE
AGE (Young, AGE
Middle-Aged, (Decades)
Old)

I would most likely visit an
historical or prehistorical
site reconstruction...
(facilities)

81.22***

123.71***

Chi-Square significant at .05 *
.01 **
.001 ***

Source: Computed by Author

Generally, where strong variations do occur, the young opt for the alternative which demands action and commitment. The middle-aged, and particularly the elderly, are content to adopt a more passive stance. For example, in response to the statement "If I found an Indian arrow-head, I would..." a larger proportion of the young (50%) rather than the middle-aged (40%) and old (10%) said that they would "try to find out more about it" (Table 7:11). A greater proportion of middle-aged and old would donate it to a museum. This pattern is clearly established when the age variation is examined by decades in the contingency table (Table 7:11). Younger respondents are inclined to be motivated to decision and action. They will "throw it away", "try to sell it" or "try to find out more about it" but are less likely to let someone else make the decision for them by donating the artifact to a museum.

The greatest proportion of respondents who prefer to see prehistorical remains displayed "at sites where discovered" and in "public places" are the young. Middle-aged and elderly residents prefer more traditional museum settings. From the decade breakdown in Table 7:11, it appears that in the period 31 to 40 years of age lies the turning point in attitudes toward display. Those younger show a greater preference for new and innovative displays whereas those older are content to maintain museum displays. Respondents

Table 7:11 EXAMPLES OF THE DISTRIBUTION OF ATTITUDINAL RESPONSES BY AGE GROUP
(Figures in parentheses are column percentages)

"If I found an Indian arrowhead, I would..."

Age Group

Age Category	Throw it away	Try to sell it	Try to find out more about it	Donate it to a museum	Row Total
Young	32 (59)	18 (45)	276 (50)	199 (37)	525
Middle-Aged	11 (20)	16 (40)	223 (40)	254 (48)	504
Old	11 (20)	6 (15)	53 (10)	81 (15)	151
Column Total	54	40	552	534	1180

Chi square = 32.02, df = 6, sig. = .0000

Decades

Age Category	Throw it away	Try to sell it	Try to find out more about it	Donate it to a museum	Row Total
< 20	6 (11)	5 (13)	50 (9)	44 (8)	105
21-30	18 (33)	9 (23)	168 (30)	113 (21)	308
31-40	11 (20)	7 (18)	107 (19)	92 (17)	217
41-50	5 (9)	9 (23)	88 (16)	85 (16)	187
51-60	1 (2)	4 (10)	67 (12)	87 (16)	159
61-70	5 (9)	1 (3)	42 (8)	61 (11)	109
71-80	5 (9)	5 (13)	23 (4)	36 (7)	69
> 80	3 (6)	0 (0)	7 (1)	16 (3)	26
Column Total	54	40	552	534	1180

Chi square = 45.64, df = 21, sig. = .0014

"I would prefer to see prehistorical remains displayed..."

Age Group

Age Category	Nowhere in particular	At sites where discovered	In major museums (R.O.M.)	In local museums	In public places (Yorkdale)	Row Total
Young	16 (33)	132 (52)	172 (41)	97 (42)	113 (51)	530
Middle-Aged	17 (35)	96 (38)	199 (47)	101 (44)	86 (39)	499
Old	16 (33)	28 (11)	52 (12)	32 (14)	21 (10)	149
Column Total	49	256	423	230	220	1178

Chi square = 31.36, df = 8, sig. = .0001

Decades

Age Category	Nowhere in particular	At sites where discovered	In major museums (R.O.M.)	In local museums	In public places (Yorkdale)	Row Total
< 20	3 (6)	27 (11)	37 (9)	14 (6)	26 (12)	107
21-30	5 (10)	80 (31)	100 (24)	60 (26)	68 (31)	313
31-40	12 (25)	47 (18)	76 (18)	38 (17)	40 (18)	213
41-50	5 (10)	35 (14)	69 (16)	42 (18)	35 (16)	186
51-60	6 (12)	28 (11)	67 (16)	32 (14)	25 (11)	158
61-70	7 (14)	21 (8)	48 (11)	22 (10)	8 (4)	106
71-80	6 (12)	15 (6)	19 (5)	15 (6)	15 (7)	70
> 80	9 (10)	3 (1)	7 (2)	7 (3)	3 (1)	25
Column Total	49	256	423	230	220	1178

Chi square = 57.84, df = 28, sig. = .0008

"The preservation of historical and prehistorical remains..."

Age Group

Age Category	Does not interest me	Responsibility of interested individuals	Responsibility of professional groups	Responsibility of government	Row Total
Young	27 (37)	161 (59)	106 (40)	245 (42)	539
Middle-Aged	34 (46)	91 (33)	120 (45)	265 (45)	510
Old	13 (18)	22 (8)	42 (16)	76 (13)	153
Column Total	74	274	268	586	1202

Chi square = 30.96, df = 6, sig. = .0000

Decades

Age Category	Does not interest me	Responsibility of interested individuals	Responsibility of professional groups	Responsibility of government	Row Total
< 20	8 (11)	38 (14)	19 (7)	42 (7)	107
21-30	11 (15)	97 (35)	62 (23)	148 (25)	318
31-40	16 (22)	55 (20)	46 (17)	103 (18)	220
41-50	10 (14)	21 (8)	44 (16)	115 (20)	190
51-60	11 (15)	35 (13)	42 (16)	71 (12)	159
61-70	9 (12)	16 (6)	30 (11)	56 (10)	111
71-80	7 (10)	9 (3)	16 (6)	39 (7)	71
>80	2 (3)	3 (1)	9 (3)	12 (2)	26
Column Total	74	274	268	586	1202

Chi square = 58.74, df = 21, sig. = .0000

"I would most likely visit an historical or prehistorical site reconstruction..."

Age Group

Age Category	Nowhere	Within Metropolitan Toronto	Outside Metro within 50 miles of Toronto	Somewhere else	Row Total
Young	31 (35)	252 (50)	185 (43)	78 (41)	536
Middle-Aged	34 (38)	187 (37)	195 (46)	85 (52)	501
Old	24 (27)	67 (13)	48 (11)	12 (7)	151
Column Total	89	506	428	165	1188

Chi square = 32.56, df = 6, sig. = .0000

Decades

Age Category	Nowhere	Within Metropolitan Toronto	Outside Metro within 50 miles of Toronto	Somewhere else	Row Total
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< 20	7 (8)	59 (12)	31 (7)	10 (6)	107
21-30	16 (18)	149 (29)	113 (26)	37 (22)	315
31-40	16 (18)	89 (18)	81 (19)	34 (21)	220
41-50	8 (9)	62 (12)	82 (19)	32 (19)	184
51-60	10 (11)	55 (11)	58 (14)	34 (21)	157
61-70	13 (15)	51 (10)	32 (8)	14 (9)	110
71-80	12 (14)	32 (6)	23 (5)	3 (2)	70
> 80	7 (8)	9 (2)	8 (2)	1 (1)	25
Column Total	89	506	428	165	1188

Chi square = 67.94, df = 21, sig. = .0000

Source: Computed by Author

between 31 and 40 years of age indicate no clear preference.

On the question of responsibility for preservation policy initiation and implementation, age groups again display variation in attitudes. The majority of those who feel that preservation is the responsibility of interested individuals are the young. In fact, 49% are 30 years of age and under. Almost equal proportions from all age decades between 21 and 60 feel that preservation should be the responsibility of professional groups. Similar proportions between 21 and 50 consider preservation the responsibility of the government. The elderly tend to endorse professional stewardship to a greater extent than the other options. Clearly, the attitudes of the elderly are more conservative than those of younger respondents.

Behavioural intentions of respondents also vary with age. In response to the statement "I would most likely visit an historical or pre-historical site reconstruction..." the old and the young indicate stronger preferences for sites within Metropolitan Toronto while the middle-aged would travel "outside Metro within 50 miles of Toronto" in search of site reconstructions. These statistics, as well as the figures that show that the middle-aged are in the majority in preferring to go "somewhere else", reflect the greater mobility of this age group. Furthermore, they maintain the notion that one must leave the city to find the past. The

past is in rural Ontario or beyond for this group because for many their roots are there. Young Torontonians, however, have either lived all of their lives in Toronto or are recent arrivals. For them Toronto's past is their own or else they would like it to be so. The aged, as in many other things, have little choice in where they can go to see the past reconstructed. They must either stay in Toronto or they resign themselves to it.

As in the case of the relationship between age and involvement, the association between age and attitudes toward the past deserves more detailed examination. This is not within the scope of the present study. The foregoing analysis and discussion establishes that persons embracing dispositions of conservation and direct experience with the past tend to be younger whereas those with a strong feeling for the past as cultural heritage tend to be older. These dispositions align attitudes toward and involvement with the (pre)historical environment. The elderly are reserved and conservative in their retrospective attitudes and involvement. They generally avoid activities like antique collecting which demand money, mobility and considerable, energetic commitment. Not so the young; they approach history with considerable fervour. Their interests lie in experiencing the legacy of the past in as many ways as possible. Unlike their middle-aged parents, neighbours, and friends, they

are not reluctant to experiment with the (pre)historical environment. They appreciate it but it is not sacred to them. There is room for experimenting with new ways of presenting the past; past landscapes can be viewed in new and exciting ways.

The Relationship Between Retrospective Dispositions and the Urbanness and Nativeness of Respondents

The effects of age on retrospective dispositions, attitudes, and involvement are highly significant, informative, and show once again the predictive validity of the disposition scales. Age, however, does not stand alone in its relationship with orientations toward the past. It stands hand in hand with experience.¹⁵ In order to examine the effects of environmental experience on dispositions toward the (pre)historical environment, measures of "urbanness"¹⁶ and "nativeness" were calculated and correlated with respondent scores on the disposition scales. Urbanness is simply the number of years a respondent has lived in a city divided by his/her age.

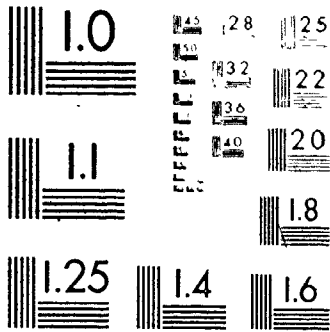
(7-1) URBANNESS = No. years in a city/age

Nativeness is the number of years a respondent has lived in Metropolitan Toronto divided by his/her age.

(7-2) NATIVENESS = No. years in Metro/age

The results of correlating these measures for every respondent in the sample with disposition scores are presented by

4



sample and sub-sample breakdown in Table 7:12.

A Metropolitan Toronto resident's urban experience tends to enhance positive feelings toward the past no matter what dispositions he embraces. There is a highly significant, positive correlation between urbanness and higher scores on all of the disposition scales.

A detailed examination of the sub-samples indicates that this relationship is more complicated. While urbanness has a strong positive relationship with the dispositions of suburban residents, the overall strength of this relationship is not demonstrated for city residents. Whereas the association between urbanness and positive dispositions remain strong on the *conservation* and particularly the *heritage* scale, it is not in evidence for the *interest* and *experience* dispositions. In the city, urban experience is not necessary to nurture and maintain strong dispositions toward direct experience with the past and just general interest in the past. It remains a necessary antecedent to developing orientations toward heritage appreciation and conservation. Suburban residents, on the other hand, do not require urban experience in order to develop any positive dispositions toward their past surroundings. Those who choose to live in the inner city can develop an interest in the past, and particularly a feeling for direct experience with it, from their milieu; those who move to the suburbs

Table 7:12 CORRELATION ANALYSIS: URBANNESS AND NATIVENESS WITH DISPOSITION SCALES

SAMPLES

URBANNESS
(No. yrs. in a city/age)

SCALES	City (N=204)		Suburbs (N=204)		Suburbs Low (N=199)		Suburbs Medium (N=204)		Suburbs High (N=203)		City (N=608)		Suburbs (N=606)		Low (N=403)		Medium (N=408)		High (N=403)		Metro Toronto (N=1214)			
	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-
Conservation	+++	+	+	-	+++	+	+	+	+	+	+++	+	+++	+	+++	+	+++	+	+++	+	+++	+	+++	+
Interest	+++	-	+	-	+++	+	+	+	+	+	+	+	+++	+	+++	+	+++	+	+++	+	+++	+	+++	+
Heritage	+++	+	+	+	+++	+	+	+	+	+	+++	+	+++	+	+++	+	+++	+	+++	+	+++	+	+++	+
Experience	++	+	+	-	+++	+	+	+	+	+	+	+	+++	+	+++	+	+++	+	+++	+	+++	+	+++	+

SAMPLES

NATIVENESS
(No. yrs. in metro/age)

SCALES	City (N=204)		Suburbs (N=200)		Suburbs Low (N=199)		Suburbs Medium (N=204)		Suburbs High (N=203)		City (N=608)		Suburbs (N=606)		Low (N=403)		Medium (N=408)		High (N=403)		Metro Toronto (N=1214)				
	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	+	-	
Conservation	+	-	+	-	+++	+	+	+	+	+	-	+	+++	+	+++	+	+++	+	+++	+	+++	+	+++	+	
Interest	+	-	+	-	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	
Heritage	++++	+	++	++	+++	++	++	++	+	+	+++	+	++++	+	++++	+	++++	+	++++	+	++++	+	++++	+	
Experience	++	-	++	-+	++	++	++	++	+	+	-	++	++	++	++	++	++	++	++	++	++	++	++	++	+

- negative correlation
+ positive correlation

Pearson's R * significant at .05
** significant at .01
*** significant at .001

Source: Computed by Author

and have urban experience are likely to appreciate the (pre)historical environment more.

Social class variations are also evident in the relationships between urbanness and dispositions. Urban experience is strongly related to positive dispositions on all scales for the lower social class. This relationship is substantially reduced with respect to the middle class and even somewhat reversed for the upper class. Clearly, urban experience has progressively less effect on developing positive dispositions toward the past in the medium and high social classes. For these groups experience with the urban environment is not as important as education, income and occupation in developing positive dispositions. Again, urbanness has an effect on the positive nature of *conservation* and *heritage* dispositions. In the middle class group, this relationship remains significant but in the upper class group it is barely discernible on the *heritage* scale.

An examination of the social class and geographic sub-group relationships between urbanness and the dispositions shows the strongest association in the suburban, lower class group, a slightly weaker association in the city, lower class group, and insignificant associations in the remaining sub-groups. Medium and high class relationships between urbanness and dispositions in the city are weaker than those in the suburbs. These detailed results confirm

that urban experience plays an increasingly important role in developing positive dispositions toward the past as one proceeds from the upper to lower social class and from the inner city to the suburbs.¹⁷

Nativeness has a similar effect although it is not as pronounced. In the overall Metropolitan Toronto sample, the positive relationship between nativeness and the dispositions is significant only on the *heritage* scale (Table 7:12). It makes sense that the greater amount of experience one has with a particular place, in this case Metropolitan Toronto, the greater is one's positive orientation toward the appreciation of the place's heritage.¹⁸ Interesting though is the indication that a similar relationship does not hold for nativeness and the other retrospective dispositions. Apparently, native experience is not an antecedent to interest in the past of a place, the motivation for direct experience with it, and the preservation of its legacy. Such ideals are easily transplanted and not place specific. The migrant from St. John's, Newfoundland to Toronto easily develops an interest in the past around him, finds ways of communing with it, and becomes concerned about its preservation. He need not, however, as readily appreciate the heritage of the place he has come to.

This scenario demands some qualification for, in the suburbs, residents with more native experience tend to

exhibit stronger *conservation* and *experience* as well as *heritage* dispositions. This is even more pronounced for the lower social class respondents as opposed to those in the middle and upper classes. Generally, a similar pattern as the one for urbanness prevails across the social class and geographic area sub-groups. The strongest effect of nativeness on the dispositions is seen among the lower class respondents living in the suburbs. Among the lower class respondents of the city, the effect prevails only on the *heritage* and *experience* scales. Generally, the effect is reduced from lower to upper class and from the suburbs to the city on all dispositions except *heritage*. In fact, a significant negative correlation is in evidence between nativeness and *experience* among upper class residents of the city. Apparently, native experience reduces scores on the *experience* scale for this group. Many of the young professionals living in the city are concerned with direct experience with the past. They are in the vanguard of residential renovation, memorabilia collection, and a general celebration of the past. Many, however, are recent migrants and immigrants to Toronto.¹⁹

Education, Income and Occupation Variations in Orientations
Toward the Past

A person's place in urban space and society influences the individual's lifestyle in many ways. One aspect

affected is the person's orientation toward the (pre)historical environment. Education, income and occupation as well as other acquired characteristics colour one's perspective on the past. In the questionnaire, a series of these biographical characteristics were collected. Some, like home ownership and the number of cars available to the household, show revealing correlations with the dispositions. A detailed examination of the range of biographical variables and their relationships with the disposition, involvement and attitudinal data is beyond the scope of this study. Many of these characteristics are directly related to levels of education, income and occupation,²⁰ and these in turn are the basis of the social class differences already examined.

Cultural Variations in Dispositions Toward the Past

Although the dispositions in particular were analyzed in association with other socio-demographic, residential and leisure time variables, one final and perhaps most interesting comparison must suffice. This involves an examination of cultural differences in respondents' retrospective dispositions. The questionnaire was designed to collect specific data on cultural background by requesting respondents to select one or more of 17 possible affiliations. Of the 1214 respondents, 1184 gave either one or two cultural ties. Accordingly, only combinations of two affiliations, or one where applicable, were considered in an analysis

designed to discriminate between cultural groups on the basis of dispositions most strongly favoured. Reported cultural links were recoded to form 16 major groups, almost all encompassing 20 or more respondents. These are listed in Table 7:13.

The grand means of the 1184 respondents on the respective disposition scales are: *conservation* (45.89), *interest* (45.82), *heritage* (46.42), and *experience* (43.32). Mean disposition scores of the cultural groups in some instances show considerable differences from these overall means (Table 7:13). American scores are consistently highest on all the disposition scales. The sample, however, is relatively small and probably represents a select group of educated professionals with high incomes. Nevertheless, their mean scores are exceptionally high and indicate great sensitivity toward the past in every way. Also relatively high are the scores of respondents in the British-American and Canadian-American groups. For all three groups the highest mean scores are either on the *conservation* or *interest* scales.

Other groups with mean scores above the grand means are the British, West Europeans, Canadians, and combined groups such as Afro-Asian and other, British and other, British-Canadian, Canadian-West European and Canadian-East European. Among these, British and British combined groups

Table 7:13. MEAN DISPOSITION SCORES OF RESPONDENT CULTURAL GROUPS IN THE TORONTO SAMPLE

Cultural Group	Group Size	Mean Disposition Score and Standard Deviation			
		Conservation	Interest	Heritage Experience	
Afro-Asian	40	44.98 (5.35)	46.83 (5.56)	44.65 (5.89)	42.73 (5.24)
Afro-Asian and Other	59	47.32 (6.74)	46.88 (7.65)	47.68 (6.38)	44.25 (7.01)
British and Other	38	47.18 (6.19)	47.71 (5.90)	47.18 (5.75)	45.32 (5.30)
American	8	53.63 (5.07)	52.13 (6.66)	52.25 (6.98)	50.25 (4.95)
British-American	19	49.26 (6.26)	48.90 (5.71)	48.26 (3.91)	46.79 (4.80)
Canadian-American	14	48.71 (6.13)	49.36 (6.27)	47.79 (5.19)	46.14 (7.06)
British	124	47.08 (6.28)	46.56 (6.45)	47.44 (5.61)	43.84 (5.49)
British-Canadian	217	46.86 (8.45)	47.04 (7.73)	48.37 (7.73)	44.22 (7.53)
Canadian	291	47.24 (7.99)	45.86 (8.19)	47.07 (7.53)	43.48 (7.58)
Canadian-West European	69	47.61 (7.34)	47.78 (6.83)	48.90 (6.47)	44.71 (7.53)
Canadian-South European	52	43.73 (5.86)	44.37 (5.97)	44.98 (5.36)	42.52 (6.51)
Canadian-East European	27	47.11 (10.81)	45.89 (10.08)	45.74 (10.40)	43.15 (9.71)
West European	53	47.25 (6.55)	47.15 (6.61)	46.93 (6.25)	43.60 (6.49)
South European	83	39.41 (7.56)	38.89 (7.50)	39.76 (7.10)	38.80 (7.85)
East European	58	43.31 (8.61)	43.02 (8.96)	42.04 (9.19)	40.62 (8.09)
Latin American-Caribbean	32	41.47 (7.60)	42.84 (8.83)	41.28 (6.40)	40.13 (7.37)
TOTAL	1184	45.89 (7.87)	45.82 (7.84)	46.42 (7.49)	43.32 (7.34)

Source: Computed by Author

exhibit the most positive dispositions. Their highest scores are on the *heritage* scale as are those of Canadians and Canadian-West Europeans. Residents whose ancestors played a part in the making of Canada are more sensitive to this legacy.²¹ In all cases, mean *conservation* and *interest* scores exceed those on the *experience* scale. Orientations toward preservation and a general empathy for the past are somewhat stronger and more universal in these cultural groups than a feeling for direct experience with the past.

Groups with scores below the grand mean are the Afro-Asians, South Europeans, East Europeans, Latin American-Caribbean peoples, and the Canadian-South Europeans. The lowest mean scores on every disposition scale are held by the South Europeans. This group consists mainly of Italians, Portuguese and Greeks. Many are recent immigrants with a limited grasp of the English language and little knowledge of Canada's past. In many ways these people remain tied to the culture and heritage of the countries they have left.²² This is well illustrated by their maintenance of language, religion, community cohesion and customs. Greek and Italian movie theatres, shop signs in several Mediterranean languages and national festivals are but a few expressions of their heritage. They have little time or need for ours.

When these residents come to consider themselves Canadians as well as South Europeans, they also embrace more

things Canadian.²³ The Canadian and specifically the Toronto past are among these. Canadian-South European mean scores on the disposition scales are similar to those of the East Europeans. The highest scores of the former are on the *heritage* and *interest* scales. Those of the latter are on the *conservation* and *interest* scales. The highest Afro-Asian and Latin American-Caribbean scores are also on the *conservation* and *interest* scales. Canadian-South Europeans' dispositions reflect the acceptance of a new cultural heritage. The higher scores of the other groups on the *conservation* scale may reflect the influence of the media. Since most of the people in these groups are English-speaking,²⁴ they readily read, watch and understand the current message endorsing historical preservation. Although they may be very recent immigrants to Toronto, and Canada, and have little appreciation for our past, they realize the value of preserving *the* past.

In order to establish which dispositions best distinguish among the cultural groups, a discriminant analysis was carried out to determine the order in which the dispositions affected cultural group differentiation. Table 7:14 lists, for the entire Metropolitan Toronto sample, and the major strata, the rank of dispositions by order of entry in a stepwise discriminant analysis. The highest ranked disposition is the best discriminator among cultural groups.

Table 7:14 RETROSPECTIVE DISPOSITIONS AS DISCRIMINATORS
AMONG CULTURAL GROUPS: DISPOSITIONS RANKED
BY MINIMIZED WILK'S LAMBDA FOR SAMPLE GROUPS

Sample	1	2	3	4
Metro	Heritage	Interest	Conservation	Experience
Social Class: Low	Heritage	Interest	Experience	Conservation
Medium	Heritage	Interest	Conservation	Experience
High	Heritage	Interest	Experience	Conservation
Geographic Area: City	Heritage	Interest	Experience	Conservation
Suburbs	Heritage	Experience	Conservation	Interest

Source: Computed by Author

For the overall sample, *heritage* proves the best discriminator among the groups. The greatest differences in disposition scores are on the *heritage* scale. Understandably, cultural groups differ most dramatically with regard to their feelings about the national and local legacy. For Canadians and other groups with some connection to this heritage, the bonds with the past are considerably stronger than for recent immigrants, particularly those without a well-established tradition in Canada. *Interest* in the past ranks second followed by *conservation* and then *experience*. The popularization of historical preservation and the current trend of personal and direct involvement with the past, whether through tracing one's family tree or restoring an old house, tend to broaden the appeal of these orientations toward the past. But most important is the distinction that *conservation* and *experience* dispositions are not tied to cultural background to the extent that *interest* and *heritage* are. *Heritage*, in particular, is culture specific.

The rank order of dispositions largely holds for the social class sub-groups. *Heritage* and *interest* dispositions maintain their order whereas *experience* and *conservation* are reversed for the lower and upper classes. This indicates the slightly greater importance of direct experience as a discriminator among cultural groups in these classes. In the suburbs, the *experience* disposition is the second best discriminator after *heritage*, which remains the primary

differentiating disposition for all the major social class and geographic area groups. In the city, *experience* and *conservation* are the least discriminating dispositions because they represent common and popular goals transcending cultural lines in an area with a richer past. This is not the case for the relatively history-starved suburbs. *Experience* and *conservation* are better discriminators among cultural groups because no common denominator of past exists except the ubiquitous opportunity to pursue a general interest in it.

Discriminant analysis provides the added advantages of predicting the group membership of respondents according to their answers, and also printing territorial maps of the relationships among groups based on their discriminant scores.²⁵ Predicted cultural group membership for the respective samples appears in Table 7:15. For each sample, the analysis indicates the percentage of known cases correctly classified and whether this proportion is statistically significant. Although all of the percentages are seemingly low, the large sample sizes require only low levels of correct classification to produce statistically significant results. The relative percentages are more instructive. For example, note the decrease in differentiation among cultural groups from the lower to the upper social class, and from the city to the suburbs. This is in

Table 7:15 DISCRIMINANT ANALYSIS OF CULTURAL GROUPS BY DISPOSITIONS: PREDICTION OF GROUP MEMBERSHIP FOR SAMPLE GROUPS

Sample	Percent of Known Cases Correctly Classified	Chi Square	Significance
Metro	10.4	34.609	.000
Social Class:			
Low	14.5	39.061	.000
Medium	11.1	15.684	.000
High	6.9	.244	.621
Geographic Area:			
City	13.3	50.147	.000
Suburbs	9.5	10.668	.001

Source: Computed by Author

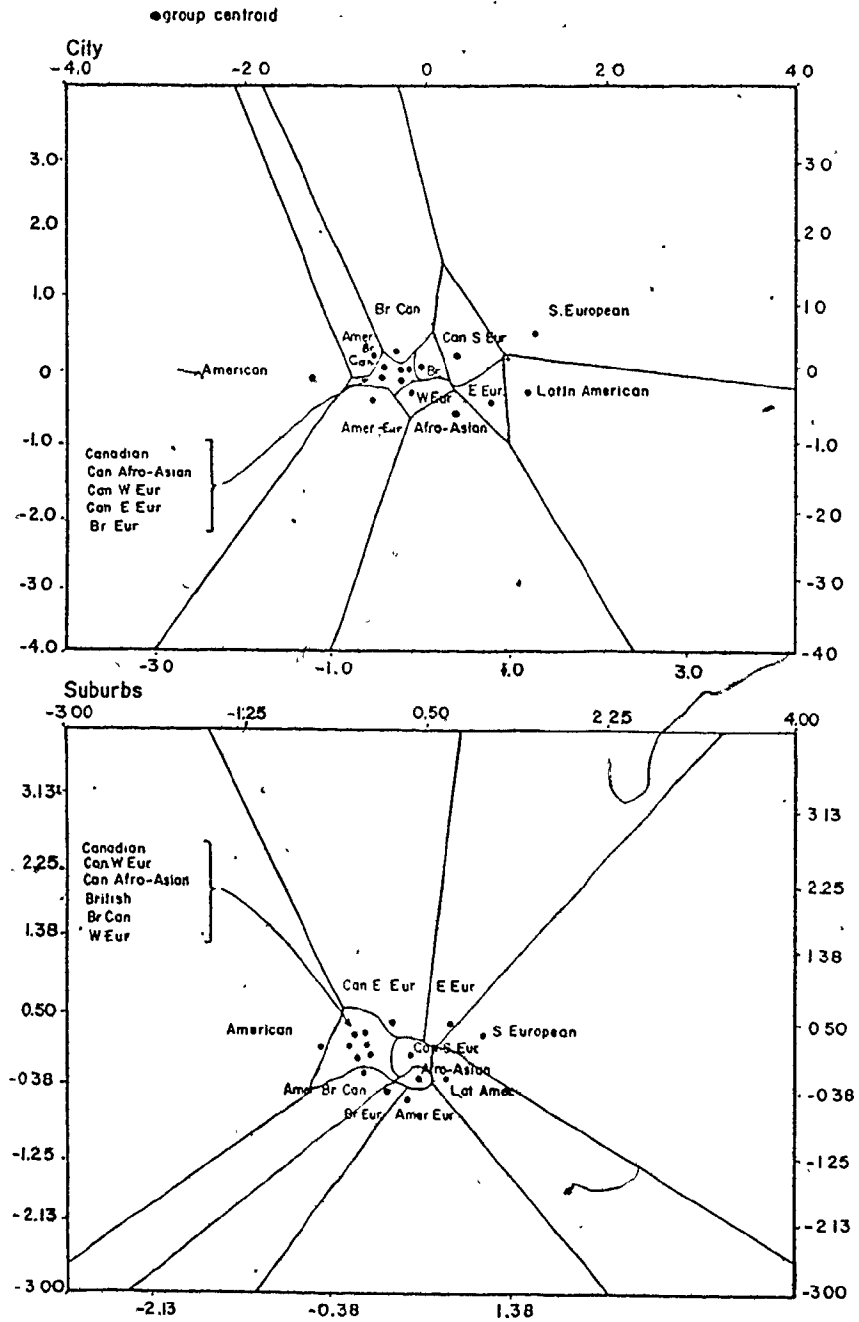
part a function of the clearer definition of cultural groups in the lower than the upper classes, and in the inner city as opposed to the more homogeneous suburbs.

The geographic differentiation is well illustrated in Figure 7:1. Both of the territorial maps derived from the discriminant scores indicate that Eastern and Southern Europeans are farthest removed from Americans in their orientations toward the past. British, Canadians, West Europeans and combinations thereof are very close to each other with respect to their dispositions toward the past. This is due to a largely common heritage and experience with the past. While cultural groups are more discrete in their orientations toward the past in the city, they are considerably closer in the suburbs. Here we see the results of the proverbial "melting pot".²⁶ Foreign immigrants to Toronto initially reside in culturally familiar and distinct neighbourhoods in the city. When they move to the suburbs, usually after some time, often a generation or more,²⁷ they are substantially acculturated and consequently their dispositions toward the past are more similar to the orientations of Anglo-Canadians.

SOCIO-DEMOGRAPHIC AND GEOGRAPHIC VARIATIONS IN RETROSPECTIVE DISPOSITIONS, ATTITUDES AND INVOLVEMENT: A SUMMARY

In Toronto, group variations in orientations toward the past are certainly in evidence. Additional analysis involving further group definitions would likely lead to

Figure 7-1 TORONTO STUDY CULTURAL AFFILIATION BY DISPOSITIONS
TERRITORIAL MAPS OF DISCRIMINANT SCORES



Source: Computed by author

more revealing differences in how groups of Torontonians view the past and relate to it. The groups identified, however, exhaust a considerable number of the major socio-demographic and geographic characteristics collected in the questionnaire. Since the foregoing discussion treats numerous, and at times seemingly disparate sets of groups, and their relationships with the past, a brief summary is in order.

The basis of group definition is the social class and geographic area stratification of the Metropolitan Toronto sample. Generally, dispositions toward the past are more positive in the upper than the lower class, and in the city rather than the suburbs. Persons living in the city are most clearly differentiated from those residing in the suburbs on the basis of their scores on the *conservation* and *experience* scales; respondents of low, middle, and upper class are most readily differentiated on the basis of their *conservation*, *interest* and *heritage* scores. These differences, however, are not great and Toronto residents, grouped both by social class and geographic area, show largely similar and highly positive dispositions.

Variations in involvement are more pronounced among the social class groups than between residents of the city and the suburbs. Variations in attitude are significant for both social class and geographic groupings. Again, geographic and social class variations in both involvement and

attitude must be recognized as nuances in a relatively uniform response pattern.

Whereas variations in marital status, sex, and family size group orientations toward the past are negligible, persons of different age do exhibit different dispositions toward the past, and in turn display varied involvement with and attitudes toward the (pre)historical environment.

Younger residents generally embrace *conservation, interest* and *experience* more strongly than the elderly who show a greater appreciation for *heritage*. The young, middle-aged and elderly share involvement in more *passive* activities such as collecting, reading reminiscing, but vary substantially in pursuits such as visiting shops merchandising the past, viewing past landscapes and visiting (pre)historical sites. Here the young and middle-aged participate avidly whereas the elderly do not. Age variations in attitudes toward the use, treatment and value of the past are not great. Marked variations do occur in age group responses to questions of behavioural intention. The young prefer alternatives demanding action and commitment, the middle-aged and old are content to accept a more passive stance. Clearly, the dispositions align attitudes toward and involvement with the past among age groups.

Correlations of disposition scores with age-related measures of urbanness and nativeness, show that native and particularly urban experience tend to enhance positive

feelings toward the past regardless of retrospective orientation. This is generally more pronounced in the suburbs than the city, and in the lower class than the upper class. Stronger are the relationships between increased income and occupational level and more positive dispositions toward the past. The correlation between higher education and more favourable dispositions is exceptionally strong.

In a cosmopolitan urban area like Toronto, cultural variations in retrospective dispositions are understandably apparent. Immigrants maintain appreciably more negative orientations toward the past whereas firmly rooted Canadians are more positive in their feelings for the past. Residents of different cultural affiliation are more clearly differentiated on the basis of their orientations toward *heritage*, which is culture specific, than toward the increasingly egalitarian perspectives of *conservation* and *experience*. This pattern is altered somewhat in the respective social class and geographic strata. Generally, cultural group differentiation by dispositions is more pronounced in the lower classes and in the city. Here cultural group definition is clearer. Dispositions toward the past among cultural groups tend to meld as the respondents who identify with the various groups climb the social class ladder and move to the suburbs.

Toronto residents are greatly aware of the past. The way they view this past, the attitudes they develop

toward its value, presentation and use, and the involvement they exhibit with it varies according to social class affiliation and the geographic location of their homes. Greater are the differences in age group orientations toward the past, and the ways in which cultural groups view it. Urban and native experience, increased income, higher occupational level, and a better education all significantly enhance retrospective orientations. As significant as the various group differences appear, the fact remains that when Torontonians stop to look back, they exhibit consensus.

References

1 Lynch, K., 1972, What Time Is This Place? Cambridge, Mass.: M.I.T. Press, 131-132.

2 Gould, P. and White, R., 1974, Mental Maps, Harmondsworth, England: Penguin, 15-50.

3 McKechnie, G.E., 1972, A Study of Environmental Life Styles, Unpublished Ph.D. Dissertation, Department of Psychology, University of California, Berkeley, 68-69, 75.

4 For the latest version of the scale see:

Blishen, B.R. and McRoberts, H., 1977, A socio-economic index for occupations in Canada, Canadian Review of Sociology and Anthropology, In press.

5 McKechnie, A Study of Environmental Life Styles, 85-101.

6 Konrad, V.A., 1973, The Archaeological Resources of the Metropolitan Toronto Planning Area: Inventory and Prospect, Department of Geography, York University Discussion Paper No. 10, 29.

7 Lowenthal, D., 1975, Past time, present place: landscape and memory, Geographical Review, 65: 9.

For an excellent literary illustration see:

Steinbeck, J., 1964, The Grapes of Wrath, New York: Bantam, 75-78.

8 Hendricks, C.D. and Hendricks, J., 1976, Concepts of time and temporal construction among the aged, with implications for research, in Gubrium, J.F. (ed.), Time, Roles and Self in Old Age, New York: Human Sciences Press, 30-45.

See also:

Clark, M., 1972, Cultural values and dependency in later life, in Cowgill, D.O., and Holmes, L.D. (eds.), Aging and Modernization, New York: Appleton-Century-Crofts, 263-274; Golant, S., 1972, The Residential Location and Behaviour of the Elderly, Chicago: University of Chicago Press.

- 9 Prince, H.C., 1973, Reality stranger than fiction, The Bloomsbury Geographer, 6: 11.
- 10 Markson, E.W., 1973, Readjustment to time in old age: a life cycle approach, Psychiatry, 36: 37-48.
- 11 The "generation gap" in time orientation is treated in:
Cameron, P., 1972, The generation gap: time orientation, Gerontologist, 12: 117-119.
- 12 Chi square analysis is employed in this context because age is better examined in groups.
- 13 Atchley, R.C., 1972, The Social Forces in Later Life, Belmont, California: Wadsworth, 199-215; Schooler, K.K., 1969, The relationship between social interaction and morale of the elderly as a function of environmental characteristics, Gerontologist, 9: 25-29.
- 14 This visitation pattern is seen at many (pre)historical sites and reconstructions. See for example:
Ontario, 1972, A Survey of Visitors to Sainte-Marie-Among-the-Hurons, 1971, Tourism and Recreation Studies Branch Report No. 80, 2-7, 37-38.
- 15 Ittelson, W.H., Franck, K.A., O'Hanlon, T.J., 1976, The nature of environmental experience in Wapner, S., Cohen, S.B., and Kaplan, B. (eds.), Experiencing the Environment, New York: Plenum, 187-206; Tuan, Y-F., 1975, Place: an experimental perspective, Geographical Review, 65: 151-153.
- 16 The effects of urban experience on time orientation require detailed examination. Although this field is largely neglected, some research has been carried out on the effects of urban experience on time estimation. See:
Von Fieandt, K. and Naatanen, R., 1970, The effect of urbanization on simple and choice reaction time, on movement speed, preferred tempo and time estimation, Reports of the Institute of Psychology, University of Helsinki, 3, 59.
- 17 At this point, the reader may be wondering why the social and demographic variables are being treated separately when there may possibly be interactions among them which may be of use in explaining their

relationships to the dispositions. Only separate analyses are within the scope of this study. Further research will involve the use of Stepwise multiple regression to explore possible interactions among the socio-demographic variables.

- 18 Without this feeling there is no reason for living in a particular place. See:

Alexander, C., 1972, A city is not a tree, In Bell, G., and Tyrwhitt, J. (eds.), Human Identity in the Urban Environment, Harmondsworth, England: Penguin, 401-402.

- 19 Statistics Canada, 1977, Perspective Canada II, Ottawa: Minister of Supply and Services, Canada, Tables 1.7, 1.8, 1.9 and 1.10; Hamelin, L.-E., 1973, Canada: A Geographical Perspective, Toronto: Wiley, 116-121.

- 20 This relationship is well demonstrated in most texts on Canadian society. See for example:

Blishen, B.R., Jones, F.E., Naegele, K.D., and Porter, J. (eds.), 1969, Canadian Society: Sociological Perspectives, 3rd Edition, Toronto: Macmillan; Curtis, J.E. and Scott, W.G. (eds.), 1973, Social Stratification: Canada, Scarborough: Prentice-Hall; Porter, J., 1965, The Vertical Mosaic, Toronto: University of Toronto Press.

- 21 Britishness in particular has always been a characteristic of Toronto. This is brought out most vividly in a memorial volume published at the end of the 19th century.

Adam, G.M., 1891, Toronto, Old and New, Toronto: The Mail Printing Company.

Homage to the British legacy continues and is celebrated in institutions like the Empire Club.

- 22 The Portuguese are a good example:

Anderson, G.M., 1974, Networks of Contact: The Portuguese and Toronto, Waterloo: Wilfred Laurier University Publications, 168-172.

See also:

- Breton, R., 1969, Institutional completeness of ethnic communities and personal relations of immigrants in Blishen, B.R., Jones, F.E., Naegele, K.D., and Porter, J. (eds.), Canadian Society: Sociological Perspectives, Toronto: Macmillan, 77-94; Triandis, H.C. and Triandis, L.M., 1960, Race, social class, religion and nationality as determinants of social distance, Journal of Abnormal and Social Psychology, 61: 110-118.
- 23 Wolfgang, A., 1973, A cross-cultural comparison of locus of control, optimism toward the future and time horizon among Italian, Italo-Canadian and new Canadian youth, Proceedings of the 81st Annual Convention of the American Psychological Association, Montreal, 8: 299-300.
- 24 These immigrants are predominantly blacks from former British colonies in the Caribbean and South America, and East Indians from Pakistan, India, Bangladesh, and former British colonies in Africa such as Kenya and Uganda.
- 25 Klecka, W.R., 1975, Discriminant analysis in Nie, N.H., Hull, C.H., Jenkins, J.G., Steinbrenner, K., and Bent, D.H. (eds.), SPSS, Statistical Package for the Social Sciences, 2nd Edition, New York: McGraw-Hill, 434-467.
- 26 Porter, Vertical Mosaic, 29-59.
- 27 Murdie, R.A., 1969, Factorial Ecology of Metropolitan Toronto, 1951-1961, Chicago: University of Chicago, Department of Geography, Research Paper No. 116; Kelner, M., 1973, Ethnic penetration into Toronto's elite structure, in Curtis, J.E. and Scott, W.G. (eds.), Social Stratification: Canada, Scarborough: Prentice-Hall, 187-196.

VIII A COMPARISON OF TORONTO RESIDENTS, ONTARIO
ARCHAEOLOGICAL SOCIETY MEMBERS AND
PROFESSIONALS RETROSPECTIVE DISPOSITIONS,
ATTITUDES AND INVOLVEMENT

"It is obvious that society will always need experts and expertise. The question now is the kinds of experts and expertise needed to solve environmental problems. Unless our present experts broaden their views and integrate their activities, they may well contribute more to the promotion of the environmental crisis than to its solution."¹

Current attrition of the past in the landscape of the present is of crisis proportion, particularly in our urban areas. In Ontario, the problem is being addressed by professionals charged with the stewardship of the past, by members of past-related societies, and by an increasing number of individuals from the public at large. Limited policies for preservation and presentation of the past are in the planning, and in some instances, the implementation stage.² These policies are being developed mainly by professionals with backgrounds in archaeology, history and architectural history.³ Some attempt is being made to coordinate efforts with those of other professionals charged with planning the preservation and management of the environment. In Ontario, we see increased cooperation among park, wildlife, forest and historical planners.⁴ Such

integration is considerably easier when the environment involved lies within the public domain. In cities, however, this is usually not the case. Cities are also full of people. They must live in the (pre)historical environment currently being planned by a relatively select group of professionals but they, the public, have relatively little input into the planning process.

If professional and lay orientations toward the past are one, the prospects for wise and representative preservation and presentation of our legacy are bright indeed. Should there be substantial differences in retrospective dispositions, attitudes, and involvement of professional policy-makers and the public, the past maintained may reflect the views and values of only a select few.⁵ Once policies are implemented there can be no recourse to re-evaluation. A past destroyed is irretrievable.

The following discussion provides a comparison of the retrospective dispositions, attitudes and involvements of Toronto residents, members of the Ontario Archaeological Society, and professionals interested in and responsible for preserving and managing the past in the present. As outlined in Chapter IV, the Ontario Archaeological Society is a Toronto-based group of individuals involved in the study and preservation of Ontario's archaeological heritage. The professionals largely hold academic and government positions in which they continually deal with the region's past. The

major objective is to establish differences which exist and have a potential bearing on policy formulation with respect to the (pre)historical environment. Since the professionals and the O.A.S. members are concerned mainly with the more remote past, particular attention is focused on involvement in and attitudes toward the prehistorical environment. As in previous comparisons, dispositions, involvement and attitudes are treated separately.

VARIATIONS IN RESIDENTS', O.A.S. AND PROFESSIONALS'
DISPOSITIONS TOWARD THE PAST

The same rational disposition scales, found reliable upon empirical testing among the Toronto sample, were administered to members of the Ontario Archaeological Society and the professionals. Construct validity or reproducibility of the scales was again assessed through factor analysis of the responses.

Principal components analysis of the responses to the statements associated with the four hypothesized dispositions reveals, for both the O.A.S. and the professionals, four major components accounting for a similar proportion of the variance as in the Toronto sample. For the O.A.S. and the professionals, these components account for respectively, 41.0% and 41.2% of the total variance. This is highly comparable to a total of 43.0% for the Toronto sample (Table 8:1). In the Toronto sample, however,

Table 8:1 PRINCIPAL COMPONENTS ANALYSIS OF DISPOSITION DATA¹:
PERCENTAGE OF VARIANCE ACCOUNTED FOR BY SUCCESSIVE
FACTORS FOR THE TORONTO, O.A.S. AND PROFESSIONAL
SAMPLES

	Factors			
	1	2	3	4
Eigenvalue				
Toronto Sample	15.11410	2.53879	1.56374	1.42087
O.A.S.	12.44828	2.72517	2.36901	2.13583
Professionals	10.94831	3.54584	2.82831	2.45971
Percentage of Variance				
Toronto Sample	31.5	5.3	3.3	3.0
O.A.S.	25.9	5.7	4.9	4.4
Professionals	22.8	7.4	5.9	5.1
Cumulative Percentage				
Toronto Sample	31.5	36.8	40.0	43.0
O.A.S.	25.9	31.6	36.5	41.0
Professionals	22.8	30.2	36.1	41.2

¹These data do not include statements on the antiquarianism scale.

Source: Computed by Author

the first component accounts for 31.5% of the variance. Successive components respectively account for 5.3%, 3.3%, and 3.0%. For the O.A.S. and professional samples, the pattern of percentage of variance accounted for by successive components is different. In both cases, the first factor accounts for substantially less of the variance (O.A.S. 25.9%, professionals 22.8%). Successive components account for larger proportions than in the Toronto sample (Table 8:1). Whereas in all three sample groups, the first four components account for approximately the same cumulative percentage of variance, and the first component accounts for substantially more of this variance than the others, the successive factors for the O.A.S. and professional samples are somewhat more pronounced than for the Toronto sample. This suggests greater clarity in the reproducibility of the dispositions.

The question remains, however, are the dispositions of the O.A.S. and professionals the same as those of the Toronto respondents? This possibility is examined by assessing the impact of item loadings on the respective factors. Only items loading at .40 or above are indicated on Table 8:2 in order to emphasize the pattern and aid in the interpretation of the four principal components for each sample group.

Table 8:2 SIGNIFICANT¹ FACTOR LOADINGS FOR ITEMS ON FOUR RATIONAL SCALES:
A COMPARISON OF THE TORONTO, O.A.S. AND PROFESSIONAL SAMPLES

Scale and Item	Significant Factor Loadings by Sample Group and Factor											
	Toronto Sample				Ontario Arch. Society				Professionals			
	1	2	3	4	1	2	3	4	1	2	3	4
C1				.54		.54					.55	
C2	.56					.65					.50	
C3				.62		.61						
C4	.60								.55		.42	
C5				.60		.40			.55			
C6	.62				.50	.51						
C7				.41		.49					.42	
C8	.52			.43		.72					.67	
C9				.60		.69					.63	
C10	.53					.48					.49	
C11			.43		.51				.69			
C12	.55					.58					.58	
I1	.64								.41			
I2		.46					.73		.52			
I3	.60						.78		.74			
I4			.49		.57							
I5	.59				.52				.63			
I6		.55		.42			.77		.71			
I7	.61				.58						.42	
I8		.55					.54		.69			
I9	.50				.44	.45		.40	.49	.41		
I10							.47			.51		
I11	.56						.52		.46			
I12		.46	.43		.50				.42			
H1			.55					.77		.52		
H2			.52					.67		.76		
H3			.40							.60		
H4	.55		.43		.43						.48	
H5			.54			.43		.61		.51	.42	
H6	.52		.42		.42						.46	
H7			.52			.42			.40	.42		
H8	.49				.42					.66		
H9			.44					.61		.60		
H10	.47		.51					.49		.72		
H11		.48			.48					.57		
H12	.42		.51		.53			.52		.48		
E1	.53											.40
E2										.44		
E3	.49									.42		
E4		.46								.41		
E5	.59	.40			.61							.40
E6		.60			.70							.64
E7	.56				.52							.66
E8		.56					.68		.70			
E9	.41											
E10		.51			.40							.40
E11	.48							.48		.50		.44
E12		.53			.50							

¹Items loading at .40 or above on the respective components.

Source: Computed by Author

Factor 1 for the O.A.S., as for the Toronto sample, describes a general appreciation for the past. High loading items from all of the rational scales are represented (Table 8:2). *Experience* items show somewhat higher loadings than *interest*, *heritage*, and particularly *conservation* items. For the professionals, the first factor clearly describes a general *interest* in the past. Few items on other scales load on this factor.

Whereas the second factor for the Toronto sample describes direct *experience* with the past, for the O.A.S. it distinctly represents *conservation*. Almost all of the *conservation* items load strongly on this factor while only three items from other scales are relatively weakly represented. The second factor for the professionals is almost as clearly expressed, and definitely describes *heritage*. Loadings on the *heritage* scale are all strong. Only a few *interest* and *experience* items are represented.

The third factor for the Toronto sample clearly describes an appreciation of the past as cultural *heritage*. For the O.A.S., it stands for *interest*. Only *interest* items load on this factor. For the professionals, the third factor definitely describes *conservation*. Although a few *heritage* and *interest* items also load on the factor, almost all of the *conservation* items are strongly represented.

The final factor describes *conservation* for the Toronto sample group. The same factor, for the O.A.S. describes a feeling for cultural *heritage*. Only one interest and one experience item load on this factor. For the professionals, the final factor clearly describes direct *experience* with the past. Experience items alone are represented.

Both the Ontario Archaeological Society members and the professionals maintain the same four dispositions toward the past as do the Toronto residents. In the case of the professionals, all of the four scales: *conservation*, *interest*, *heritage* and *experience* are clearly reproduced by the factor scales. For the O.A.S., *conservation*, *interest* and *heritage* are more clearly reproduced. Experience items are the strongest components of the major disposition which also comprises elements from all of the other scales.

Although common dispositions are in evidence for the three groups, the relative strength of these dispositions varies among the groups. Variations are examined by focusing attention on the mean disposition scores of the groups. From Table 8:3, the grand means on the respective disposition scales of the total 1443 respondents are: *conservation* (47.36), *interest* (47.48), *heritage* (47.37) and *experience* (44.35). Mean disposition scores of the sample groups show differences from these overall means. As hypothesized, the

Table 8:3 MEAN DISPOSITION SCORES FOR THE TORONTO, PROFESSIONAL
AND ONTARIO ARCHAEOLOGICAL SOCIETY SAMPLES

Sample Group	Group Size	Mean Disposition Score and Standard Deviation			
		Conservation	Interest	Heritage	Experience
Professionals	80	54.15 (4.53)	54.40 (3.94)	51.86 (5.22)	47.26 (5.04)
O.A.S.	149	52.50 (5.55)	54.13 (4.09)	49.99 (5.41)	48.18 (4.66)
Prof. & O.A.S.	229	53.08 (5.26)	54.26 (4.04)	50.64 (5.40)	47.86 (4.81)
Metro	1214	46.28 (6.86)	46.20 (6.92)	46.76 (6.39)	43.69 (6.36)
Low Class	403	44.71 (6.77)	44.74 (7.14)	45.21 (6.35)	42.95 (6.38)
Middle Class	408	46.31 (6.83)	46.19 (6.90)	46.84 (6.52)	43.53 (6.36)
High Class	403	47.83 (6.65)	47.69 (6.40)	48.23 (5.95)	44.59 (6.23)
TOTAL	1443	47.36 (7.08)	47.48 (7.18)	47.37 (6.40)	44.35 (6.32)

Source: Computed by Author

professionals hold the most positive dispositions toward the past, followed by the O.A.S. members and finally the Toronto residents. The only juxtaposition occurs with respect to O.A.S. and professional scores on the *experience* scale. O.A.S. members are more strongly oriented toward direct experience with the past than any other group. Differences in mean scores are more pronounced between the O.A.S. and the public, and the professionals and the public, than between the professionals and the O.A.S. In fact, O.A.S. and professional mean scores are almost identical (Table 8:3). The standard deviations for the mean disposition scores listed show that within group differences in response are not as pronounced for the professionals and O.A.S. as for the Toronto residents. This is surely in part a reflection of the differences in sample size but also probably indicates the expected greater group consensus among both the O.A.S. and the professionals.

For both the professionals and the O.A.S., mean disposition scores are higher on the *conservation* and *interest* scales than on the *heritage* and *experience* scales (Table 8:3). For the Metropolitan Toronto sample, mean scores on the *conservation*, *interest* and *heritage* scales are almost the same with the mean score on *heritage* being slightly higher. The mean disposition score on the *experience* scale is appreciably lower. This pattern is

reflected by all of the social class 'subsamples. Clearly, a feeling for cultural *heritage* appears to be strong among Toronto residents. For them it is as important and even slightly more so than their feelings for *conservation* of the past and their general *interest* in it. Professionals and O.A.S. members, on the other hand, seem to appreciate the past as cultural *heritage* less than their strong inclinations toward *interest* in the past and *conservation* of it.

In order to establish which dispositions best distinguish among the groups listed in Table 8:3, a series of discriminant analyses were carried out to determine the order in which the dispositions affected sample group differentiation. The first analysis considers the professionals, O.A.S. members, and the three social class strata of the Toronto sample as separate groups. Geographic location of residence is not considered because no distinction is made on this variable for the O.A.S. and professional groups. Although O.A.S. members and professionals live mainly in Metropolitan Toronto, some reside outside this urban area. The second analysis considers the total Toronto sample and the combined O.A.S. and professionals as groups. The final analysis draws a distinction between the O.A.S. and professionals alone.

Results of the respective analyses are reported in Table 8:4. The social class, O.A.S. and professional sample groups are most clearly differentiated on the *interest*

Table 8:4 RETROSPECTIVE DISPOSITIONS AS DISCRIMINATORS
AMONG SAMPLE GROUPS: DISPOSITIONS RANKED BY
MINIMIZED WILK'S LAMBDA

Sample Groups	Dispositions Ranked by Order of Entry in Stepwise Discriminant Analysis			
	1	2	3	4
Social Classes Low, Medium, High, Prof. and O.A.S.	Interest	Heritage	Experience	Conservation
Metro, Prof. + O.A.S.	Interest	Heritage	Conservation	Experience
Prof., O.A.S.	Heritage	Experience	Conservation	Interest

Source: Computed by Author

Table 8:5 DISCRIMINANT ANALYSIS OF GROUPS S1, S2, S3, PROF.
AND O.A.S. BY DISPOSITIONS: PREDICTION OF GROUP
MEMBERSHIP

Actual Groups	Number of Cases	Predicted Group Membership (%)				
		S1	S2	S.3	PROF	O.A.S.
S1	403	214 (14.8)	48 (3.3)	58 (4.0)	44 (3.0)	39 (2.7)
S2	408	150 (10.4)	52 (3.6)	109 (7.6)	58 (4.0)	39 (2.7)
S3	403	109 (7.6)	61 (4.2)	118 (8.2)	61 (4.2)	54 (3.7)
PROF	80	2 (0.1)	0 (0)	12 (0.8)	45 (3.1)	21 (1.5)
OAS	149	11 (.8)	1 (.1)	17 (1.2)	45 (3.1)	75 (5.2)

34.9% of known cases correctly classified, Chi-square = 200.958, sig. = 0

Source: Computed by Author

scale. There exists a decreasing continuum of interest in the past from the professional to the lower social class resident of Toronto. This interest gap is greater than differences among groups on any of the other dispositions. Groups are closest in their orientations toward the common goal of *conservation* and slightly further removed with respect to tendencies toward direct *experience* with the past. Knowledge of and feelings for *heritage* are, however, further removed among groups. Table 8:5 shows that the predicted membership among groups on the basis of the discriminant analysis correctly classifies 34.9% of the respondents within their respective groups. Examination of the table indicates that a greater proportion of professionals and O.A.S. members are correctly classified. In addition, a greater number of higher class than lower class respondents are identified with the O.A.S. and professional groups on the basis of their responses. Responses among groups are, however, significantly different.

A second group comparison treats the Toronto sample as one group and the combined professionals and O.A.S. members as another. Again, the best discriminator between groups is the *interest* disposition. In fact, both *interest* and *heritage* remain the two most effective dispositions to differentiate between the lay public and those either involved as professionals or participants in the O.A.S. The roles of the *conservation* and *experience* dispositions are reversed.

Apparently, the layman is not as easily differentiated from the society member and the professional when it comes to direct experience with the past. Predicted group membership for this comparison approaches actual group membership. Table 8:6 indicates that 922 of 1214 Metro residents are correctly classified, and that 184 of 229 O.A.S. and professionals are correctly classified. This overall figure of 76.6% of known cases correctly classified is highly significant (Chi square = 409.814, sig. = 0). The public and the professionals and society members are clearly differentiated by their dispositions toward the past.

The final comparison examines the degree to which the respective dispositions differentiate between the O.A.S. and the professionals. In this instance, *interest* is the least effective discriminator. Both groups maintain a strong general interest in the past. If they did not, they would not join societies or engage in professional activities related to the past. *Heritage* is the best discriminator. The professional's concern with heritage is strong, broadly based and usually focused in an academic sense. The O.A.S. member is primarily interested in prehistory. Since the remote past is not as closely tied to our cultural heritage, the O.A.S. member is not as concerned about heritage as the professional. Orientations toward *experience* and *conservation* are more in line with those of the professional.

Table 8:6 DISCRIMINANT ANALYSIS OF GROUPS METRO AND PROF.
+ O.A.S. BY DISPOSITIONS: PREDICTION OF
GROUP MEMBERSHIP

Actual Group	Number of Cases	Predicted Group Membership (%)	
		METRO	PROF. + O.A.S.
METRO	1214	922 (63.9)	292 (20.2)
PROF. + O.A.S.	229	45 (3.1)	184 (12.8)

76.6% of known cases correctly classified,
Chi-square = 409.814, sig. = 0

Source: Computed by Author

Table 8:7 DISCRIMINANT ANALYSIS OF GROUPS PROF. AND O.A.S.
BY DISPOSITIONS: PREDICTION OF GROUP MEMBERSHIP

Actual Group	Number of Cases	Predicted Group Membership (%)	
		PROF.	O.A.S.
PROF.	80	53 (23.1)	27 (11.8)
O.A.S.	149	52 (22.7)	97 (42.4)

65.5% of known cases correctly classified,
Chi-square = 22.013, sig. = .000

Source: Computed by Author

Experience remains the second best discriminator, however, because where the professional takes direct experience with the past for granted, the O.A.S. member is largely interested in the remote past for the direct experience provided through archaeological excavations. A brief glimpse at Table 8:7 shows that O.A.S. members and professionals are not as well differentiated from each other as they are from the public. This shows that the dispositions are not as effective discriminators between the professionals and the O.A.S. as they are between these two groups and the Toronto respondents. The significance and direction of the differences in dispositions between the general population and the professionals and O.A.S. also support the construct validity of the scales.

Correlations between disposition scores and a series of socio-demographic variables also draw attention to differences in retrospective orientations among the O.A.S., professionals and Toronto residents. Table 8:8 depicts correlation results for age, urbanness, nativeness, education, income and occupation of the head of the household with the dispositions. In most instances, correlations between these characteristics and disposition scores are highly significant for Metropolitan Toronto residents. This is not the case for the O.A.S. and the professionals.⁶

For both the professionals and O.A.S. members, no statistically significant correlations are in evidence between age in years and disposition scores (Table 8:8a,b). As in the case of Toronto respondents, a positive relationship exists between age and scores on the *heritage* scale. Respondents in all groups exhibit an increased appreciation for cultural heritage as they grow older. This correlation is significant for the O.A.S. and Toronto samples when age is defined by group intervals (<35, 36 - 65, >65). Both the O.A.S. and the professionals exhibit increased *interest* in the past with age. Again, this is particularly true of the O.A.S. members. Toronto residents, on the contrary, exhibit statistically significant increases in *interest* with decline in age. Whereas persons firmly dedicated to learning about the past continue to develop their interests with time, the younger layman is more interested in the past than his older peer. Among the professionals and the O.A.S., interest in the past is constantly cumulative; among the Toronto residents it is currently enjoying a resurgence.⁷ The increased interest in the past has captured more of the young than the old. Although *conservation* appeals to the younger among the O.A.S. and professionals, the correlation is not as highly significant as it is for the Toronto sample. The same holds true for *experience*. Age does not affect dispositions toward the past among the O.A.S. and professionals to the degree that it does the Toronto respondents.

e. EDUCATION

SCALES	SAMPLES			
	Professionals (N=80)	O.A.S. (N=145)	Metro (N=1208)	Total (N=1443)
Conservation	+ ***	+	+ ***	+ ***
Interest	+ ***	-	+ ***	+ ***
Heritage	+ ***	+	+ ***	+ ***
Experience	+ ***	+	+ ***	+ ***

- negative correlation Spearman Correlation Coefficient
+ positive correlation * sig. at .05
 ** sig. at .01
 *** sig. at .001

f. INCOME

SCALES	SAMPLES			
	Professionals (N=80)	O.A.S. (N=136)	Metro (N=1046)	Total (N=1262)
Conservation	+ ***	+	+ ***	+ ***
Interest	+ ***	+ *	+ ***	+ ***
Heritage	+ ***	+	+ ***	+ ***
Experience	+ ***	+	+ ***	+ ***

- negative correlation Spearman Correlation Coefficient
+ positive correlation * sig. at .05
 ** sig. at .01
 *** sig. at .001

g. OCCUPATION OF HEAD OF HOUSEHOLD (BLISHEN SCORE)

SCALES	SAMPLES			
	Professionals (N=80)	O.A.S. (N=118)	Metro (N=943)	Total (N=1062)
Conservation	N/A	-	+ ***	+ ***
Interest	N/A	+	+ ***	+ ***
Heritage	N/A	-	+ ***	+ ***
Experience	N/A	-	+ ***	+ ***

- negative correlation Pearson's R * sig. at .05
+ positive correlation ** sig. at .01
 *** sig. at .001

Source: Computed by Author

Urban experience, likewise, shows considerably less effect on the two comparison groups than the Toronto group (Table 8:8c). For the professionals, all correlations between "urbanness" and the dispositions are negative. In the case of *experience* the correlation coefficient is significant at the .05 level. For all the dispositions, and *experience* in particular, the professionals scores on the disposition scales decrease with increased urban experience. Urban experience is not necessary for the professional to appreciate the urban past regardless of retrospective orientation. It is his responsibility. Although O.A.S. members do show positive correlations between "urbanness" and all the dispositions save *conservation*, none of these relationships are statistically significant. O.A.S. members fall somewhere between the professionals and the public in drawing on urban experience to develop a greater empathy for the urban past.

Native experience, or the degree of Toronto experience, increases feelings for cultural *heritage* in all groups (Table 8:8d). For the O.A.S. and professionals, "nativeness" has less impact on heritage appreciation. On the other dispositions, O.A.S., professionals and Toronto respondents vary with respect to the effect of native experience on their orientations. Both professionals and O.A.S. members exhibit negative correlations between nativeness and *conservation* scores. For them, feelings for

preservation do not require local experience.⁸ This is also true for the O.A.S. members with respect to the *interest* disposition. Whereas both O.A.S. members and Toronto residents show positive correlations between "nativeness" and *experience* scores, the professionals exhibit a statistically significant negative correlation in this instance. For the professionals, even an orientation toward direct experience with the past of an area does not demand prior familiarity with it.

Both the "urbanness" and "nativeness" results for the O.A.S. members and the professionals suggest that as one becomes more involved with the past in general, one needs less stimulation to develop positive dispositions toward it. In effect, thresholds are apparent. Once an individual achieves a certain feeling of comfort and familiarity with the past, once the past is readily recognized and accepted, then the person generally embraces the past no matter what setting he is in. There are dangers in this. Specific past settings are not appreciated; pressure mounts for consensus in appraisal and appreciation of the past; the past is manipulated and altered to conform to general predilections; and eventually an homogenous or slanted past is created. These dangers become all the more ominous when we realize that the professionals, the decision-makers, may be most prone to acquiescence in the past.

Correlations between education and positive orientations toward the past are highly significant on all disposition scales for both the Toronto residents and the professionals (Table 8:8e). O.A.S. members, however, do not show strong correlations between their educational attainment and the degree to which they embrace the past. What they lack in formal education, they make up in dedication to learning about the past and involvement in their society's activities.⁹

The relationship between income and dispositions is identical for the Toronto residents and the professionals. Increased income correlates strongly with more positive disposition scores (Table 8:8f). Again this pattern is weakly demonstrated for the O.A.S. membership.

The final correlation is between occupation of the head of the household and the respective dispositions (Table 8:8g). Head of household occupational data are not available for the professionals. Since occupations are similar this information is not necessary. The O.A.S. members did provide information on this variable. Results of the correlation analysis again indicate the lack of a statistically significant relationship for the O.A.S. Clearly, unlike the Toronto residents, the O.A.S. members are not affected by occupational level, income, and educational attainment in their appreciation of the past. In some cases negative correlations are indeed evident.

In the Ontario Archaeological Society, the less educated, the poorer, and those with occupations at lower levels on the Blisshen scale are just as positively oriented to the past as their fellow members. Group membership and its concomitant responsibilities and dividends develop feelings for the past which transcend traditional social class barriers. Even the professionals are stratified in their orientation toward the past.

Before concluding this discussion of group variations in dispositions, attention is briefly focused on the individual statement responses. As hypothesized, the mean statement scores on each scale show the professionals with the most positive dispositions toward the past (*conservation* 4.51, *interest* 4.54, *heritage* 4.32, *experience* 3.94), the O.A.S. with slightly less positive dispositions (*conservation* 4.37, *interest* 4.50, *heritage* 4.16, *experience* 4.01), and the Toronto residents with the least positive dispositions (*conservation* 3.88, *interest* 3.88, *heritage* 3.92, *experience* 3.66). All scores, however, are strongly positive on all disposition scales and the differences among the groups are not great. This result further confirms the general consensus in the overall sentiment toward the past.

Although differences in dispositional emphasis are in evidence among the O.A.S., the professionals, and the Toronto residents, these differences should not be exaggerated. To a degree, the emphasis placed on the relative importance

of these dispositions varies among groups. In addition, socio-demographic characteristics of respondents in the professional and particularly the O.A.S. groups have less effect on the dispositions maintained by these individuals. But these are divergences in an overall orientation toward the past comprised of the same four basic dispositions. Certainly, the results reinforce the reliability and validity of the scales as measures of the psychological dispositions they are designed to represent.

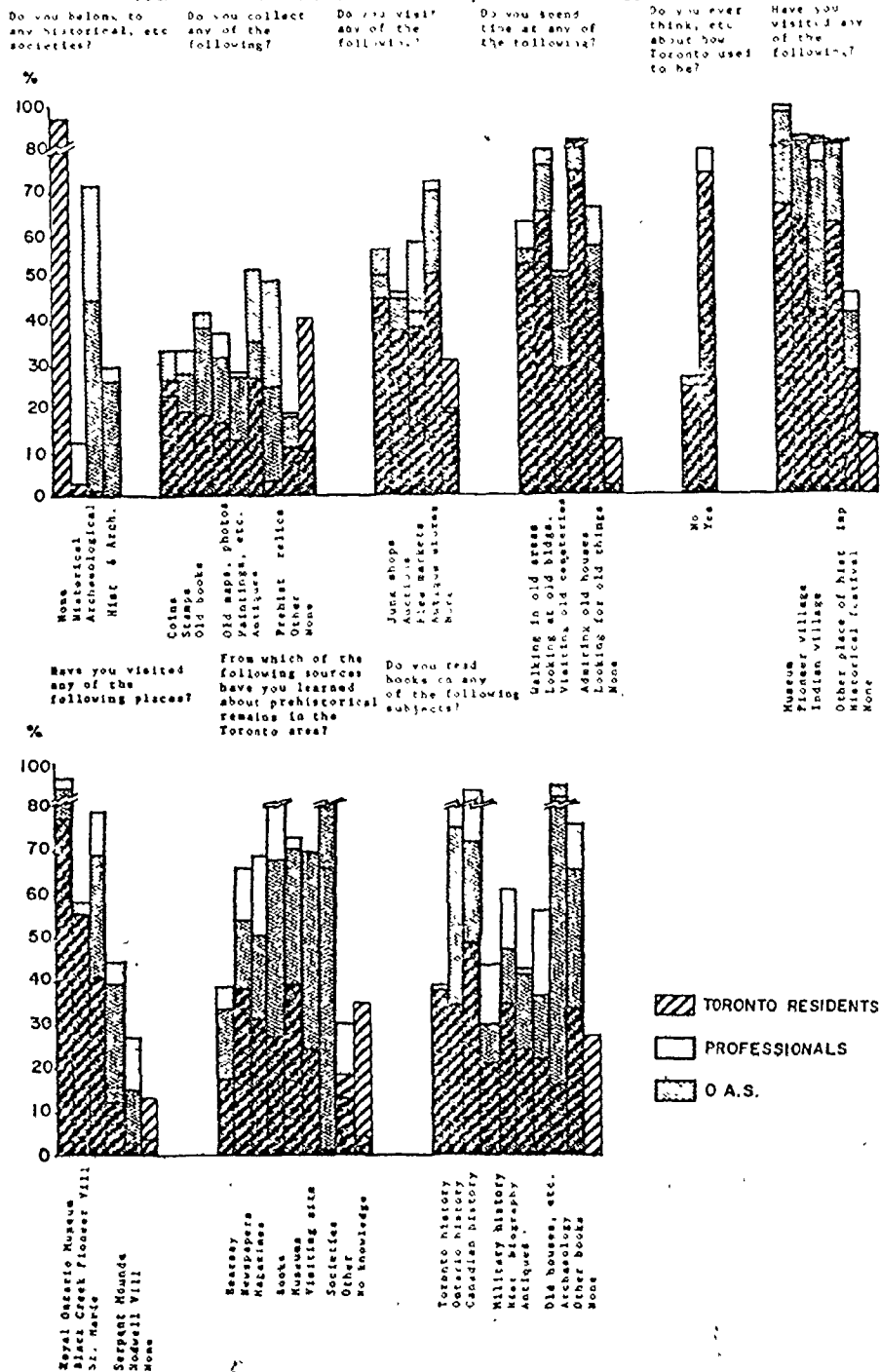
VARIATIONS IN RESIDENTS', O.A.S. AND PROFESSIONALS' INVOLVEMENT WITH THE PAST

The strong degree of Toronto resident involvement with the past can be placed into context through a comparison with O.A.S. and professional responses. Figure 8:1 provides the frequency distributions of responses to involvement questions for all three groups. Only major similarities and differences are briefly considered here.

Reminiscing about Toronto's past is an activity engaged in almost equally by all groups whereas membership in an archaeological or historical society lies at the other end of the involvement continuum. Membership sharply differentiates the professional and the committed layman from the public at large.

The percentage of professionals and O.A.S. members visiting each of stores, auctions, and markets merchandising

Figure 8: FREQUENCY DISTRIBUTIONS OF RESPONSES TO INVOLVEMENT QUESTIONS TORONTO RESIDENTS, PROFESSIONALS AND O.A.S.



artifacts of the past is at least 50% in every case.

Antique stores appear to be the favourite. This pattern is consistent with that of the public although percentages are slightly higher for the O.A.S. and professionals. A similar pattern is in evidence where the activities consist of simply observing and appreciating landscapes of the past.

Divergence in involvement patterns occurs, however, with respect to activities which demand a specific, past-related effort of time, travel or money. Professionals and O.A.S. members are more avid collectors, particularly of old books, maps, paintings, antiques and prehistorical relics. Almost all have visited most types of places of (pre)historical significance (eg. museum, pioneer village and Indian village). Since most of the O.A.S. members and professionals live in or near the Toronto area, a "distance-decay" effect, with respect to visiting specific (pre)historical places in Ontario, is also in evidence. The less well-known and distant sites are mentioned by fewer respondents. Noteworthy is the fact that Black Creek Pioneer Village, a place of purely historical significance, receives considerably less attention by the predominantly, prehistorically oriented O.A.S. and professionals.

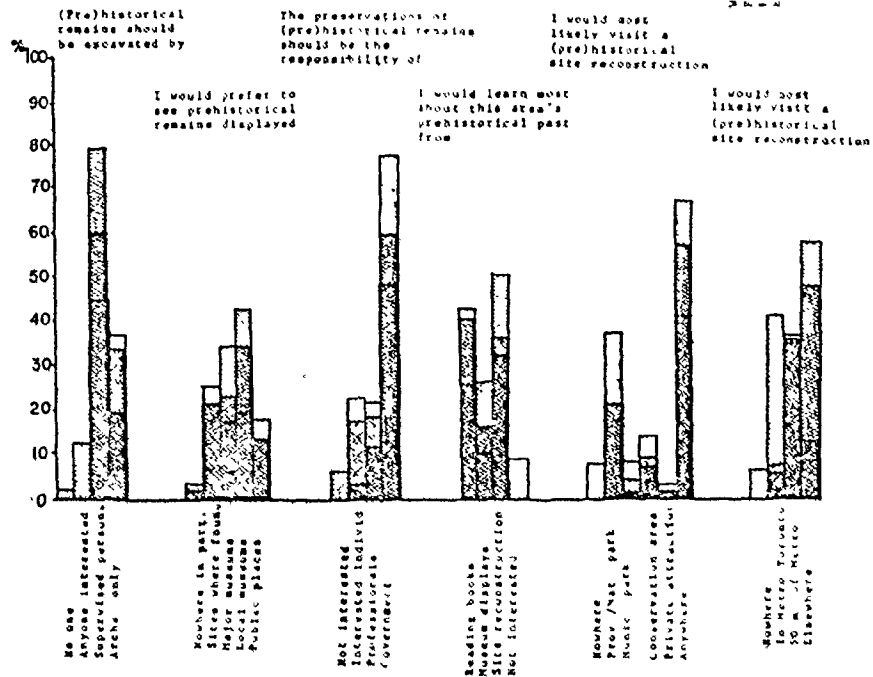
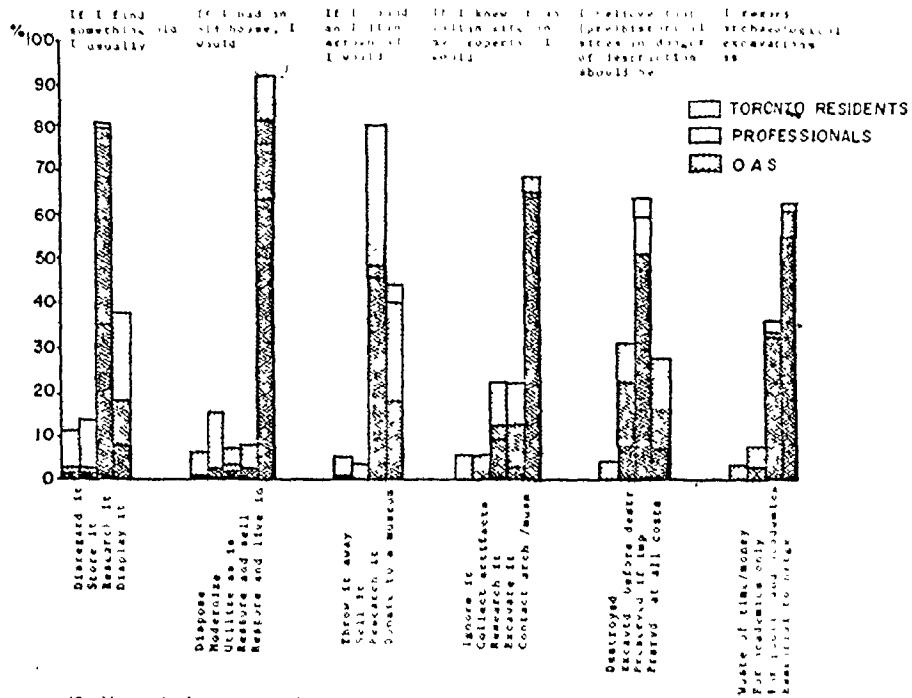
Professionals and O.A.S. members all read books about the past. They are substantially better read than the residents on all aspects of the more recent and remote past

except Toronto history. As Figure 8:1 indicates, about 40% of each group reads Toronto history. Whereas this represents a relatively sizeable component of the Toronto group, it does not suggest a high degree of interest among the O.A.S. and professionals. They are more concerned about history on a larger scale and particularly archaeology. Toronto residents, on the other hand, read less archaeology than any other past-related subjects mentioned. They are considerably less informed about the remote past than those in the other two groups. Toronto's prehistory remains largely the preserve of the specialist and the enthusiast.

VARIATIONS IN RESIDENTS', O.A.S. AND PROFESSIONALS'
ATTITUDES TOWARD THE PAST

A comparison of attitudes toward the past is provided in Figure 8:2. Although the professionals and the O.A.S. members are generally more sensitive toward the past, rarely are their attitudes in opposition to those held by the majority of Toronto residents. There exists basic agreement that: the discovery of a (pre)historical site demands contacting an archaeologist or museum; (pre)historical sites in danger of destruction should be preserved if important; archaeological excavations are essential to the preservation of our heritage; (pre)historical remains should be excavated under the supervision of archaeologists; and the preservation of (pre)historical remains should be the responsibility of government. Understandably, O.A.S. members

Figure 8 2 FREQUENCY DISTRIBUTIONS OF RESPONSES TO ATTITUDE STATEMENTS. TORONTO RESIDENTS, PROFESSIONALS AND OAS



and professionals are overwhelmingly inclined to research an Indian arrowhead or something else old which they might find, whereas almost equal numbers of Toronto residents suggest display and research alternatives. Interesting is the high proportion of lay residents who would in fact attempt to learn more about a survival from the past.

Presentation of the remote past, however, provides an area for distinct disagreement. While Toronto residents feel that they can learn about the past from books, museum displays and reconstructions, most of the O.A.S. and professionals consider either books or reconstructions most effective. Toronto residents are also much more likely to visit a site reconstruction in or within 50 miles of the metropolitan area. Professionals and O.A.S. members tend to be more purist in orientation and indicate less of a preference for recreation facilities in association with site reconstructions. The policy implications of these findings are treated in the next chapter.

Seven attitudinal questions were administered to the O.A.S. and professionals only. Frequency distributions of responses to these also appear in Figure 8:2. The response patterns of both groups are largely similar. Almost all of the respondents (O.A.S. 87.9%, professionals 81.3%) feel that "to be considered a resource, an archaeological site must primarily provide both academic value and public

education". Most professionals, however, indicate that the archaeological resource of the greatest value must provide data for advancing research while most O.A.S. members feel these resources must foremost provide information for advancing public education. Stepped reconstructions are considered by both groups as the most effective means of public education. Both groups also agree that simultaneous legislation and public education are necessary to insure the preservation of our archaeological resources. There exists general agreement that the major roles of the O.A.S. should be to promote the preservation of archaeological resources and provide a liaison between the professional community and the public.

Whereas one might well expect the more positive attitudes of the O.A.S. and particularly the professionals, the general consensus in beliefs and behavioural intentions is surprising and certainly gratifying. These results, and the instances in which the respective groups part company in their attitudes, have distinct implications for planning the preservation and presentation of the past in the present. They are treated briefly in the final chapter.

RELATIONSHIPS BETWEEN DISPOSITIONS AND ATTITUDES AND INVOLVEMENT: A COMPARISON OF TORONTO RESIDENT, O.A.S. AND PROFESSIONAL GROUPS

In a previous chapter, it was shown that Toronto residents' personal dispositions toward the past underlie

involvement with and specific attitudes toward the (pre)historical environment. This important finding also holds true for the O.A.S. and the professionals. The following discussion indicates not only how dispositions align O.A.S. and professional attitudes and involvement, but also draws comparisons in this relationship among the three groups.

The Relationship Between Dispositions and Involvement

As in the analysis of the relationship between Toronto residents' dispositions and involvement, Student's *t* statistics were computed to establish the differences, on each disposition scale, between the mean scores of those professionals and O.A.S. members who do and do not participate in the activities listed. The *t* statistics are listed by disposition scale in Table 8:9. The first statistic for each activity represents the measure of significant difference between participants and non-participants among the Toronto residents. Second and third statistics relate to the O.A.S. and the professionals respectively. Discussion is limited to a few examples.

The mean disposition scores of residents who do and do not reminisce about how Toronto used to be differ significantly on all four disposition scales with the greatest differences being on the *interest* ($t = -10.56$, $df = 488$, $sig. = .00$) and *heritage* ($t = -9.90$, $df = 528$, $sig. = .000$) scales. Professionals differ significantly only on the

Table 8:9 STUDENT'S T STATISTICS FOR THE RELATIONSHIPS BETWEEN INVOLVEMENT WITH THE PAST AND DISPOSITIONS TOWARD THE PAST: A COMPARISON OF TORONTO RESIDENTS, PROFESSIONALS AND ONTARIO ARCHAEOLOGICAL SOCIETY MEMBERS

Involvement	Disposition Scales				
	Conservation	Interest	Heritage	Experience	
Collect Coins	Toronto	2.40*	3.79*	4.35*	4.66*
	O.A.S.	-.28	-.36	-.77	-.02
	Prof.	-.57	.07	.90	1.35
Stamps		3.25	3.86*	2.69*	4.09*
		.06	-1.03	-.65	-1.16
		.26	-.38	-.19	1.67
Old Books		6.68*	8.05*	6.15*	7.98*
		1.50	.67	.48	2.31*
		-.39	-.03	-.16	1.27
Old Maps Photos or Drawings		6.96*	9.65*	6.60*	9.26*
		-.64	1.07	-.56	.84
		-.03	1.66	1.43	2.57*
Paintings Sculptures or Other Art		7.89*	8.78*	6.16*	8.85*
		1.01	1.01	1.54	1.79
		-.02	.16	.72	1.03
Antiques or Curios		8.97*	10.10*	9.83*	12.65*
		.57	-.52	-.42	1.80
		2.64*	2.27*	2.19*	3.70*
Prehistorical Relics		5.21*	7.16*	3.94*	6.51*
		.82	2.24	.39	1.92
		.66	.87	.09	.63
Other Things From the Past		4.46*	4.18*	3.90*	3.85*
		2.28*	1.28	.36	1.91
		-.84	-.11	-1.66	-1.43
None		-9.18*	-9.85*	-9.39*	-10.57*
		-.38	.38	-.33	-.22
		-.81	-.11	-.67	-1.11
Visit Junk Shops		9.19*	8.97*	8.00*	12.07*
		1.71	.94	.64	2.33*
		.98	.71	1.31	3.10*
Auctions		7.63*	7.73*	8.10*	10.30*
		.45	.97	.18	2.34*
		-.47	-.82	.09	2.06*

Flea Markets	7.72*	8.27*	7.76*	9.97*
	2.18*	1.80	.99	2.82*
	1.08	1.00	.25	3.15*
Antique Stores	9.76*	11.01*	9.97*	14.32
	-.03	.68	-.25	2.35
	1.48	.10	1.43	4.33
None	-9.34*	-9.82*	-10.32*	-13.11*
	.37	.02	.60	-2.10*
	-.76	1.28		-3.86*
Spend Time Walking Through Old Parts of the City	9.51*	10.57*	8.23*	10.84*
	2.63*	2.00*	3.82*	3.51*
	-.44	-.79	.04	1.04
Looking at Old Buildings	11.30*	12.53*	10.73*	12.22*
	2.87*	3.00*	1.96	3.24*
	.72	.89	1.19	3.54*
Visiting Old Cemeteries	9.58*	11.99*	11.21*	9.68*
	.21	1.63	.30	.62
	.98	.99	.50	1.44
Admiring Old Houses, Barns and Other Relics While Driving Through the Country	13.71*	13.51*	14.29*	12.60*
	.21	-.25	.11	.35
	.07	.85	1.80	1.73
Looking for Things that are Old	9.86*	13.02*	10.38*	14.52*
	1.68	2.37*	1.52	2.24*
	1.36	3.20*	1.65	2.75*
None	-11.33*	-13.19*	-12.58*	-13.04*
	.53	.67	-.11	.11
	.85	.07	-.77	-1.26
Reminiscing about how Toronto Used to be	-7.49*	-10.98*	-9.83*	-7.38*
	-.68	-1.38	-2.72*	-1.17
	-1.26	-2.49	-2.12*	-.78
Visiting Museum with Pioneer and Indian Relics	11.49*	13.28*	12.59*	12.16*
	.44	.27	2.65*	.24
	106.95*	123.64*	88.93*	83.90*
A Pioneer Village Reconstruction	11.48*	12.33*	12.40*	12.60*
	-2.07*	-1.87	-.70	-1.19
	1.02	1.63	.99	2.67*
An Indian Village Reconstruction	7.78*	9.04*	8.89*	7.87*
	-1.65	-.25	.72	-.32
	.88	1.05	-.45	-.09

Some Other Place of Historical Importance	10.48* 1.60 -.05	11.02* 2.61* 1.31	10.14* 2.33* .32	9.32* 2.64* .66
A Festival Commemerating Some Historical Event or Personality	7.21* .57 .41	7.69* .50 .40	6.77* 1.61 .43	7.79* .94 .84
None	-9.12 1.37 -106.95	-10.23* .72 -123.64	-9.68* .57 -88.93*	-9.32* .83 -83.90*
Visiting Royal Ontario Museum	10.08* -1.55 -1.31	10.28* -.95 -1.15	11.09* -.20 -1.19	8.71* -.72 -.74
Black Creek Pioneer Village Toronto	8.29* .08 -.35	9.74* .02 .37	10.43* .01 .80	10.31* 1.24 1.77
Sainte-Marie- Among-the-Hurons, Midland	4.95* -1.53 1.65	6.85* -.32 .35	7.33* .33 .79	5.89* -.47 .18
Serpent Mounds Prov. Park, Peterborough	3.42* -1.73 -1.69	5.12* .40 2.22*	2.56* 1.13 -.09	1.47 -.44 .61
None	-7.66* 1.55 1.31	-9.19* .95 1.15	-10.02* .20 1.19	-8.22* .72 .74
Source of Information Regarding Prehistorical Remains in Toronto Area				
Hearsay	4.04* .20 -.64	4.27* .27 -.17	4.42* 1.22 .02	4.04* .18 -.02
Newspapers	5.27* .65 -.74	7.34* .69 -.54	6.96* .43 .75	5.03* -.80 1.13
Magazines	8.05* .65 -.61	10.77* .64 .68	9.65* .59 .22	7.84* -.79 1.03
Books	8.45* .99 -1.40	10.41* .53 -.29	8.81* 1.19 -.71	8.44* -.19 .44
Visiting Museums	9.57* .94 -.27	11.38* .88 .80	10.88* 1.10 1.08	10.90* -1.05 .83

Visits to Actual Site	6.31* .16 .57	8.12* .30 1.29	6.63* 1.32 .23	7.29* -.37 1.03
Membership in an Historical or Archaeological Society	6.65* -.54 -.11	7.53* .23 .66	7.01 .20 -.54	2.80* -1.53 .89
Some Other Source	4.39* 1.22 .54	5.62* 1.90 .21	4.72* 1.51 -.14	5.07* -.43 .27
No Knowledge	-6.57* -.52 1.06	-8.62* .60 .72	-8.19* .51 .86	-7.27* 1.37 -1.07
Reading Books On				
History of Toronto	8.54* -2.10 -1.36	10.77* -1.05 .63	10.73* -1.33 .98	8.30* -.23 -.60
History of Ontario	7.65* 1.34 -.67	10.21* 2.32* 1.35	9.36* 4.41* 1.56	7.87* 1.56 1.92
History of Canada	9.04* .68 -1.18	11.80* 1.10 -.13	10.55* 2.31* .75	8.80* -.27 1.87
Military History	4.72* .66 -.37	6.45* 1.12 1.38	6.29* 2.00* .68	4.20* -.75 .47
Historical Biography	12.19* .71 -1.46	13.47* 1.62 .17	13.24* .94 1.77	9.84* 1.26 .31
Antiques	9.37* 1.89 2.41*	9.77* 1.40 3.35*	8.36* 1.83 2.64*	10.66* .53 4.64*
Old Houses, Barns and Other Relics	10.12* 1.88 .75	10.15* 2.57* 1.62	9.37* 1.81 2.50*	9.41* 2.26* 3.44*
Archaeology	9.66* 1.49 2.05*	10.63* 3.40* 4.40*	8.37* 1.48 1.81	7.73* .16 .93
Other Books Related to the Past	11.81* .18 1.97	13.32* 1.44 1.79	11.47* 1.16 1.91	11.09* -.70 -.28
None	-13.74* -115.35* -106.95*	-17.05* -161.38* -123.64*	-14.20* -113.04* -88.93*	-13.34* -126.16* -83.90*

Statistics significant beyond .05 level marked as *

Source: Computed by Author

interest ($t = -2.49$, $df = 78$, $sig. = .015$) and *heritage* ($t = -2.12$, $df = 78$, $sig. = .037$) scales. And finally, O.A.S. members differ significantly only on the *heritage* scale ($t = -2.72$, $df = 146$, $sig. = .007$). The significant difference in *heritage* dispositions indicates that for those who reminisce about Toronto's past, whether they are laymen or professionals, the desire to commune with their cultural heritage is a basic motivation. Whereas dispositions underlying specific involvements are largely the same for each group, these dispositions are more sharply defined and directed for the professionals and the O.A.S. members.

This pattern is also in evidence for a number of other activities. These include visiting places merchandising artifacts from the past. Those who do and do not visit such places differ most significantly on the *experience* scale for all groups (Toronto residents: $t = -13.11$, $df = 1212$, $sig. = .000$, O.A.S.: $t = -2.10$, $df = 147$, $sig. = .038$, professionals: $t = -3.86$, $df = 78$, $sig. = .000$). For the O.A.S. and the professionals, the only significant differences are on the *experience* scale. Those who do and do not "look for things that are old" differ most significantly on both the *interest* and *experience* scales for all three groups. All three groups also show most significant differences on the *interest* scale for those who do and do not read books about the past.

In some instances, there exist significant differences between participants and non-participants in the Toronto sample, while in the other two groups, or at least one of them, those who engage in activities do not differ significantly in their disposition scores from those who do not. For example, collectors and non-collectors among the Toronto residents differ most significantly on the *experience* scale ($t = -10.57$, $df = 984$, $sig. = .000$). This is not the case for either the O.A.S. ($t = -.22$, $df = 47$, $sig. = .826$) or the professionals ($t = -1.11$, $df = 78$, $sig. = .271$). They do not differ significantly in their dispositions on any scale. Collectors among the O.A.S. members and the professionals generally exhibit orientations toward the past not unlike those of fellow non-collectors. For some collectibles, statistically significant differences in dispositions do occur for the O.A.S. and professionals. As expected these are mainly on the *experience* scale. The predictive validity of dispositions for these groups is, however, not as pronounced for activities like collecting, visiting museums and other types of (pre)historical settings, and going to specific places of (pre)historical significance. Professionals and O.A.S. members who engage in such activities, and those who do not, demonstrate largely similar dispositions because of strong and common group identification with retrospective orientations. Even though a particular O.A.S. member may not be an avid

collector of relics, that individual maintains a highly positive orientation toward direct experience with the past.

Furthermore, O.A.S. and professional dispositions do not necessarily underlie involvement to the same degree, or even in the same way. Both Toronto residents and professionals who do read books on antiques differ most significantly from those who do not on the *experience* scale (Toronto residents: $t = 10.66$, $df = 1212$, $sig. = .000$; professionals: $t = 4.64$, $df = 78$, $sig. = .000$). Readers and non-readers among the O.A.S. membership do not differ in their dispositions on *experience* or any of the other scales. For this activity, the *experience* disposition appears to align professional and Toronto resident reading but certainly not that of the O.A.S. members. In addition, O.A.S. and professionals vary in the dispositions which tend to underlie some activities. Visits to Serpent Mounds by O.A.S. members are motivated most strongly by a desire for direct *experience* with the past, whereas visits to the same place by professionals stem mostly from an *interest* in the place.

Relationships between dispositions and involvement with the past are indeed complex. Although the alignment of activities with specific dispositions is in evidence for all three groups, the degree and kind of dispositional effect on involvement varies for the O.A.S. and professionals in particular. Dispositions are good predictors of personal and individual activities such as antique buying, looking at

old buildings, and reminiscing. Activities in line with professional responsibilities and society programs, group engagements, and "things which everyone does" are, however, not as readily related to particular dispositions. In a closely knit group like the Ontario Archaeological Society, consensus may make it difficult to discern the relationship between dispositions and involvement. In fact, a high degree of consensus can lead to a substantial number of persons endorsing and even engaging in activity they are not necessarily disposed to.

The Relationship Between Dispositions and Attitudes

F statistics were calculated to test for significant differences in dispositions among respondents grouped on the basis of their responses to each of the attitude statements. Whereas highly significant differences emerge on all four disposition scales for the Toronto residents, there are few instances in which significant differences are in evidence for either the O.A.S. or professional groups (Table 8:10). As in the case of the relationship between dispositions and involvement, the predictive validity of dispositions for the O.A.S. and professionals is not as pronounced. Again, the relationships are also more complex than those between dispositions and attitudes for the Toronto residents. A few examples will serve to illustrate this.

Table 8:10 F STATISTICS FOR THE RELATIONSHIPS BETWEEN
ATTITUDES AND DISPOSITIONS TOWARD THE PAST:
A COMPARISON OF TORONTO RESIDENTS, PROFESSIONALS
AND ONTARIO ARCHAEOLOGICAL SOCIETY MEMBERS

Attitude Statement Stem	Disposition Scale			
	Conservation	Interest	Heritage	Experience
If I find something old, I usually...	Toronto 44.617***	75.708***	53.535***	92.043***
	O.A.S. 4.179**	1.416	1.854	1.805
	Prof. .335	.467	2.48	2.142
If I had an old house, I would...	66.367***	69.338***	52.241***	85.142***
	2.905*	.506	1.309	1.664
	2.357	1.801	3.038*	4.895**
If I found an Indian arrowhead, I would...	47.709***	69.370***	49.417***	54.708***
	2.924*	1.663	6.373***	2.927*
	1.866	.137	2.575	2.431
If I knew of an Indian site on my property, I would...	29.145***	48.340***	31.124***	31.947***
	2.518*	1.759	1.165	.919
	.233	.911	1.268	.200
I believe that historical and prehistorical sites in danger of destruction should be...	73.036***	66.285***	52.465***	57.744***
	2.905*	1.650	1.060	2.104
	1.859	1.370	2.371	.730
I regard archaeological excavations as...	77.721***	102.421***	79.301***	76.154***
	8.745***	1.814	16.815***	5.134**
	2.126	.497	2.705	.136
Historical and prehistorical remains should be excavated by...	39.680***	35.373***	32.404***	36.056***
	.845	.366	1.031	.314
	.473	1.045	.717	.211
The preservation of historical and prehistorical remains...	65.178***	94.900***	63.256***	74.850***
	1.307	.057	2.990*	.407
	.914	.478	1.924	.438
I would learn the most about this area's prehistorical past from...	63.905***	106.098***	55.154***	76.845***
	.485	1.740	.568	3.627*
	.398	1.059	1.384	3.464*
I would most likely visit an historical or prehistorical site reconstruction... (place)	36.267***	61.133***	42.801***	51.779***
	4.695***	2.521*	3.271**	1.388
	.528	.912	1.140	.899
I would most likely visit an historical or prehistorical site reconstruction... (distance)	55.343***	99.181***	61.608***	74.280***
	.795	.902	1.799	2.353
	.388	2.758*	.662	2.416
I would most likely visit an historical or prehistorical site reconstruction... (facilities)	84.311***	146.996***	95.130***	115.804***
	1.134	2.184	.821	.140
	1.325	8.436**	4.659*	.530

F statistics significant at * .05
** .01
*** .001

For response categories see Appendix A:
Questionnaires

Source: Computed by Author

In some instances, largely common dispositions underlie specific attitudes toward the past. The most significant differences in the responses to the statement "I believe that historical and prehistorical sites in danger of destruction should be..." are on the *conservation* scale for the residents and the O.A.S. Mean scores on this scale are highest for residents responding "preserved at all costs" (48.82); almost as high for "preserved if they are of archaeological importance" (46.64); lower for "excavated and recorded prior to destruction" (41.14); and lowest for "destroyed" (36.60). The means by response category for the O.A.S. are: "preserved at all costs" (54.63); "preserved if they are of archaeological importance" (52.81); and "excavated and recorded prior to destruction" (50.85). For the professionals, the only near significant differences are on the *conservation* and *heritage* scales.

Variations do occur in the dispositions which underlie attitudes for different groups. For example, in response to the statement stem "If I found an Indian arrowhead, I would..." the most significant differences for Toronto residents are on the *interest* and *experience* scales. For the O.A.S. members they are on the *heritage* and then secondly on the *conservation* and *experience* scales. Toronto residents' attitudes are motivated by an interest in the artifact and a desire to touch and examine it. Mean scores

on the *interest* scale are highest for residents responding "try to find out more about it" (48.27); somewhat lower for "donate it to a museum" (45.75); and considerably lower for both "throw it away" (38.48) and "try to sell it" (38.00). The means on the *experience* scale are: "try to find out more about it" (45.53); "donate it to a museum" (43.01); "throw it away" (37.93); and "try to sell it" (36.75). For the O.A.S., mean scores on the *heritage* scale are highest for "try to find out more about it" (50.31); slightly lower for "donate it to a museum" (48.83); and very low for "throw it away" (28.00). O.A.S. mean scores for these statements on the *conservation* and *experience* scales are not as disparate. For an archaeological society member an arrowhead has broader significance than for the layman. Interest in the relic is taken for granted. It appeals because it allows for direct communion with the past and is the object of preservation policy, but, moreover, it holds the legacy of the remote past. This aspect is most important to the O.A.S. member and the professional.

Other variations in attitude can also be traced to different underlying dispositions among the groups. The most significant differences in residents' responses to the statement "If I find something old, I usually..." are on the *experience* scale. For the O.A.S., the most significant differences are on the *conservation* scale. The concern for preserving the artifact overrides the desire to focus

attention on the thing itself. Here, a central objective of the group, to conserve a rapidly vanishing past, strongly influences attitudes of the group members. Note that the most significant differences for the O.A.S. for most statements are on the *conservation* scale. This tendency to be greatly concerned about preservation comes out clearly in responses to the statement "If I had an old house, I would...": Whereas Toronto residents and professionals differ most significantly on the *experience* scale, O.A.S. members differ most significantly on the *conservation* scale.

SUMMARY

The relationships between the dispositions and attitudes and involvement of professionals and O.A.S. members provide further confirmation of the predictive validity of the disposition measures. Although the dispositions are interrelated, they represent discrete psychological dimensions that can be traced through attitudes and involvement. Comparison with the Toronto residents' responses indicates that these relationships are relatively complex. Both attitudes and involvements of the O.A.S. and professional groups are not necessarily oriented by the same dispositions as for the Toronto residents. In fact, differences also occur between the O.A.S. and professionals. For members of both of these groups, adherence to ideals, objectives and policies tends to align dispositions and influence attitudes

and behaviour. Individual orientations toward the past may not guide the formulation of attitudes and the direction of past-related activity. These may be prescribed by the society or profession. This tendency and the established differences in relative dispositional emphasis among the groups lead to definite variations in group attitudes and involvement. Since professionals, and to a lesser extent societies like the O.A.S., are largely responsible for developing and maintaining policy for the preservation and presentation of the (pre)historical environment, the variations in dispositions, attitudes, and involvement among the groups suggest that current policies may require reappraisal. Furthermore, the kinds and degrees of variation are useful in suggesting policy realignments. Particularly useful in this regard are the relative differences among Toronto residents, O.A.S. members and professionals in relationships between dispositions, attitudes and involvement.

References

- 1 Sewell, W.R.D., 1971, Environmental perceptions and attitudes of engineers and public health officials, Environment and Behaviour, 3: 58.
- 2 The record of historical building preservation is the best.

Falkner, A., 1977, Without Our Past?, Toronto: University of Toronto Press, 20-50.

Although preservation is proceeding relatively rapidly in other areas of concern, little has yet been accomplished in policy formulation for heritage presentation.
- 3 Russell, W.A., 1975, Archaeological resource management in Canadian Archaeological Association - Collected Papers, March 1975, Ontario Ministry of Natural Resources; Historical Sites Branch Research Report No. 6, 111-115.
- 4 Ontario, 1974, Annual Review: Research 1973-74, Ontario Ministry of Natural Resources, Historical Sites Branch Research Report No. 5, iv.
- 5 Recognizing this danger, the Province of Ontario established the Ontario Heritage Foundation to broaden the base of (pre)historical resource policy development. See:

"The Noble Report", Arch Notes, Toronto: Ontario Archaeological Society, 77-1: 12-14, 77-2: 4-6, 77-3: 7-10, 77-4: 21-23.
- 6 This may be due in part to the lower variances in dispositions and personal characteristics among the O.A.S. and professionals.
- 7 The cyclical nature of historical awareness and concern is documented in:

Lowenthal, D., 1976, The past in the American landscape in Lowenthal, D. and Bowden, M.J. (eds.), Geographies of the Mind, New York: Oxford, 109.

- 8 For groups like the O.A.S. and various professional associations, the preservation and appreciation of the past are basic, accepted objectives. These objectives are clearly specified in constitutions and charters and are generally proclaimed by all members.
- 9 Society membership demands certain levels of knowledge, field experience and facility with archaeological terminology. Although no written or official demands in this regard are made of members, group consensus is strong enough to make members conform.

LX SUMMARY AND CONCLUSIONS

The purpose of this study is to establish the nature of human retrospection in an ~~urban~~ context. Essentially, it examines the ways in which city dwellers view the past, and particularly the past in the environment of the present. Whereas preservation and presentation of the past have, in recent years, received increased attention, contemporary man's perception of it remains largely ignored as a research focus. Consequently, understanding is rudimentary of what aspects of the past are recognized, how they are viewed, and to what extent such views affect peoples' retrospective outlooks, attitudes and actions. In urban environments, where landscape change is characteristically accelerated and survivals from the past are constantly replaced, the nature of human retrospection is of particular interest as it affects man's sense of identity and influences the formation of preservation and presentation policies.

The approach of this study is to define the kinds of past recognized. The concern is not to identify the psychological processes which underlie the development of past orientations, attitudes and behaviour but rather to determine the dimensions of past recognition which reflect human needs,

desires and values with regard to the past. These products of retrospection provide the basis for understanding historical appreciation.

In order to explain the nature of human retrospection, the study addresses four specific objectives. The initial objective is to define basic orientations toward the past. From here the study proceeds to explore the relationships between retrospective dispositions and attitudes and involvement. Remaining objectives are to examine socio-demographic and geographic variations in dispositions, attitudes and involvement and, finally, interest group variations in past orientation.

Achievement of these goals hinges on an assessment of the recognized past coupled with a definition of the relationships among the environment of the past which persists, that which is recognized, and that which elicits attitudinal and behavioural responses. The (pre)historical environment is considered a component of the overall environment. Nested within this total environment from the past are specific cognitive environments of individuals and groups. Within the cognitive (pre)historical environments lie elements from the past which stimulate a behavioural response. Although the total (pre)historical environment, and its component cognitive and behavioural environments, change constantly, at any point in time, the past recognized

limits the past which draws individual or group reaction.

Although human images of the (pre)historical environment range from clear to vague, coherent to confused, and long-lasting to ephemeral, they can be defined and measured, and prove useful in explaining and predicting retrospective attitudes and behaviour. Of importance in this regard are not the images themselves but the stable personality dimensions that underlie and guide the development of these images. *Environmental dispositions* identify and measure individual differences in values, beliefs and sentiments toward the everyday physical environment. The underlying constructs are employed by the individual to describe, comprehend and evaluate the environment. In addition, these enduring psychological dimensions guide human interaction with the environment, thus shaping attitudes toward and behaviour in similar settings. It follows that (pre)historical *environmental dispositions* are similarly employed by the individual to relate to the environment of the past.

Previous research in environmental psychology identifies an environmental disposition described as *antiquarianism*. It taps an orientation toward preservation, appreciation of environmental artifacts from the past, preference for traditional design, aesthetic sensitivity toward man-made environments, and enjoyment of the ambience of the past.¹ Since this disposition is not as well defined

as other dispositions posited by environmental psychology research, and since it appears to represent not one but an amalgam of several orientations toward the past, it remains for the current study to define and substantiate the nature of retrospective dispositions.

Like other environmental dispositions, orientations toward the past develop through the interplay of personality features, socio-demographic characteristics and environmental experience. These dispositions guide environmental cognition, influence attitudes and affect behaviour. Cognition, attitudes and behaviour in turn, affect ongoing experience with the (pre)historical environment which then plays a part in altering or reinforcing dispositions. Dispositions toward the past guide and help develop images of the (pre)historical environment and then focus and align these images within the cognitive and behavioural (pre)historical environments of the individual. Although one disposition may dominate, others may also align a person's views about and actions in the past environment. The efficiency of the disposition depends on the influence of other personality traits such as a tendency to be active rather than passive. These personality traits as well as the reinforcement gained from experience in the (pre)historical environment and the influences of the socio-demographic milieu modify the effectiveness of dispositions and their nature.

In summary, (pre)historical dispositions are conceptualized as orientations toward the past built of beliefs, sentiments and values derived from environmental experience and tempered by personality and socio-demographic characteristics. Cognition of the (pre)historical environment is shaped by dispositions; behaviour in this environment and attitudes toward it are guided by dispositions. According to the conceptual model, it is possible to explain and predict the dispositions of individuals and groups of various backgrounds living in different locations, and also explain and predict their attitudes toward and behaviour in similar (pre)historical settings. Experience with the (pre)historical environment and specific interests in it clearly differentiate individuals and groups. It follows that different retrospective dispositions, attitudes and involvement characterize the general public and persons with specific interests and experiences related to the (pre)historical environment.

In order to explain, predict and understand human retrospection, personal dispositions toward the (pre)historical environment require definition and measurement. Also required are measures of personal attitudes toward and involvement with the past environment. The empirical derivation and validation of these measures is provided in the context of the Toronto research. Metropolitan Toronto,

selected as a study area due to its cosmopolitan nature, long established core and recently settled suburbs, extensive and well recognized (pre)historical environment, and a relatively high level of concern for and awareness of the past among its residents, presents an ideal Canadian urban laboratory for examining the nature of historical appreciation. Survey instruments, designed to obtain measures of personal retrospective dispositions, involvement and attitudes, and measures of personal socio-demographic characteristics were developed through extensive exploration and testing consistent with current psychometric practice and previous research on the nature of past orientations. Disposition scales were designed to identify and describe underlying orientations toward the past; measures of involvement and attitudes were intended to gather information to test the notion that dispositions are affective; and socio-demographic measures were constructed to provide detailed comparative biographical data on the residents. The resulting questionnaire was administered to a representative sample of 1214 residents stratified by social class (high, middle, low) and residential location (city and suburb). To extend the group comparisons, additional questionnaires were administered to specialists involved in (pre)historical preservation and presentation. In effect, the research design is characterized by a carefully developed

and tested survey instrument administered to a highly representative sample of the Metropolitan Toronto population as well as two comparison groups: the Ontario Archaeological Society and the (pre)historical resource specialists of the area.

Due to the empirical nature of the study, and its relationship to the developing theory of environmental dispositions, a psychometric approach is employed to identify and analyze orientations toward the past. Inevitably, psychological scales of the type developed in this study fail to capture the full phenomenological richness of the cognitive domain they seek to measure. In order to overcome this inadequacy, the study treats, in considerable detail, the essence of individual statement responses. The meanings and implications of retrospective dispositions, attitudes and involvement are drawn not only from the measures themselves, but also from a detailed examination of the empirical data in the light of recent literary and intuitive assessments of (pre)historical resource appraisal.²

Responses to the individual statements and questions are of limited value, however, in initially identifying and measuring a personal disposition toward the past. This is achieved by the use of a scale constructed through extensive pre-testing to measure various facets of the content domain of each disposition. The study defines and substantiates four discrete dispositions. In Toronto, residents maintain,

foremost, a broadly based and largely undifferentiated *interest* in the past. More specific and restricted are orientations toward direct *experience* with the past environment, appreciation of *heritage*, and *conservation* of (pre)-historical resources. The *experience* disposition reflects a desire to visit and commune with the past, a feeling for old places, and an inclination to collect relics; *heritage* describes the past as national and community culture and family legacy; and the final disposition, *conservation* expresses anti-progress sentiments and a desire to preserve prehistorical and historical resources. Responses to the individual statements on the scales aid in describing and understanding these dispositions as do answers to open-ended questions of interest in the past. The *antiquarianism* disposition identified in previous research is strongly tied to *experience* but is also related to the other dispositions. However, the *antiquarianism* scale is not a direct measure of any of the dispositions identified in this study.

For Toronto residents, involvement with the past assumes a wide variety of forms. Although few join historical or related societies, many are active participants in visiting old places and seeking out vestiges of the past. An even greater number choose more passive involvements like reading or reminiscing about the past. Whereas appreciation of the past largely demands involvement for Torontonians, it is a personal and casual participation rather than a

formal one. Residents maintain highly favourable attitudes toward the past. Responses to statements of belief and behavioural intentions regarding the utilization of the past indicate a strong sensitivity toward the (pre)historical environment. The Toronto research confirms that dispositions toward the past align the development of retrospective attitudes and focus involvement with the past. The past recognized by an individual, the emotional responses evoked by past settings, and the degree and type of involvement with the (pre)historical environment are all guided by the individual's dispositions toward the past.

The ways in which different people view the past and react to it varies. In Toronto, city dwellers generally show more positive dispositions toward the past and accordingly demonstrate greater involvement with and more affirmative attitudes toward the (pre)historical environment than their suburban counterparts. Upper social class respondents maintain stronger orientations toward the past than middle class residents, and they in turn maintain stronger orientations than lower class residents. Similarly, social class group affirmation of the past in attitude and involvement declines from the upper through the lower classes. Urban and native experience enhance positive sentiments toward the past. Older people maintain stronger feelings for the past as cultural heritage whereas younger respondents tend

to have more positive sentiments for conserving the past and engaging in direct experience with it. This pattern is confirmed by the involvements and attitudes of the respective age groups. Appreciation of heritage also proves the best discriminator among Toronto's cultural groups. Whereas heritage is culture specific, historical preservation and a popularized communion with survivals from the past transcend culture group ties. Groups vary in the strength of their retrospective orientations: recent immigrants from southern Europe and Latin America are least concerned about the past while those of American and British extraction maintain the most positive feelings toward the past. Striking, however, are the strong positive sentiment toward the past, the substantial involvement with it, and the uniformity in retrospective attitudes among the respondents as a whole.

Toronto residents, Ontario Archaeological Society members and professionals maintain largely identical dispositions toward the past. However, the relative strength of these dispositions and the effects they have on retrospective attitudes and behaviour vary among the groups. For both the O.A.S. and the professionals, adherence to group ideals, objectives, and policies tend to align dispositions and influence attitudes and behaviour. Individual orientations are aligned to conform with group consensus. In effect, attitudes and behaviour are as much prescribed by society

and professional membership as by dispositions toward the past. Since professionals, and to a lesser degree societies like the O.A.S., initiate and develop policies for the preservation and presentation of the (pre)historical environment, variations in dispositions, attitudes and involvement among the groups suggest that current policies require reappraisal.

Although such a reappraisal is not within the scope of this study, some general policy implications of the research deserve brief attention. The most consistent finding of the study is the strong positive sentiment toward the past among Toronto residents. These feelings are almost as strong as those among the professionals and Ontario Archaeological Society members, and contradict notions that urban residents largely abjure the past and hold little regard for its preservation and appreciation. The implications of this positive sentiment are that the public are potentially receptive to increased access to the (pre)historical resources of the region³ and are likely to support a public policy oriented toward increased preservation and presentation of the past. This suggests that the administrative structures for dealing with the past in the present are inadequate and require re-evaluation.

The substantial involvement with the past among residents underscores a need for additional public facilities representing the past, a wider range of opportunities to commune with vestiges, and current policy changes. The

general uniformity of attitudes toward the past across social class groups refutes the argument that interest and involvement in the past are the preserve of a small social elite comprising the upper and certain middle class groups,⁴ and, therefore that the preservation and provision of access to (pre)historical resources should not receive extensive public financing. This popular appeal also demands the preservation and presentation of a general and broadly based past - the appeal of the past extends to the ordinary as well as the extraordinary.

Despite the widespread appeal of the past it has by no means become uniform or anonymous for Toronto residents. Certain aspects attract relatively few interested and dedicated individuals, other types of past appeal to most people. Among the significant findings of the study are a number of special interest areas that range from attracting a large cross-section of the population to appealing to only select individuals and groups. Personal reminiscence and tracing family experience are common avocations. Certain groups of Toronto residents embrace collective pasts that lie somewhere between the specific personal and family experience and the highly elusive national legacy. Consensus is usually based on a particular cultural heritage. People in different age groups vary in their dispositions, attitudes and particularly involvements with the past. Special interests

also include particular periods, artifacts, settings and activities. The nature and appeal of all of these special interests, as well as the general observations of strong, positive sentiment toward the past, substantial involvement with it, and a uniformity in retrospective attitudes require consideration in any blueprint for the management of Toronto's past. Planning the management of (pre)historical resources, in addition to mediating adverse effects on the resources in question, must consider the range of interests extant, and the proportion and characteristics of the population potentially engaged in pursuing these interests. Such planning requires the context of a comprehensive change in management policy for the urban centred region.

The desire and determination to preserve, maintain and enjoy the past draws deeply on "psycho-social" forces in the individual and society.⁵ These forces define individual and group views of the past which can aid in providing a basis for planning what should be preserved, where and in what form, and, furthermore, managing the remainders and reminders of change in the landscape. But understanding the nature of these forces remains the focus of this study. In this regard, the research provides both conceptual and substantive advances.

One conceptual advance is the clarification of the relationships between the human past which persists in the environment of the present and that which elicits some

contemporary human response. Central is the concept that the past in the present is the recognized past. Order for the apparently indiscriminant survivals which make up this past lies in the human mind. An individual recognizes a finite amount of the past in the environment of the present. It constitutes one component of cognition of the environment as a whole. Like cognition of the environment, cognition of the past in the present is derived from experience and tempered by personality and socio-demographic characteristics. It leads to specific past-related attitudes and involvement. The conceptual model is dynamic and recognizes that views of the past change. Furthermore, it accommodates findings that indicate variation in the clarity, coherence and duration of retrospective images.

The idea that distinct dispositions toward the past underlie retrospective cognition, attitudes and behaviour represents a substantial step in furthering our understanding of past orientations. It suggests that relatively stable and enduring psychological constructs pervade in both the cognitive and affective domains of retrospection. In the conceptual model, the dispositions represent the psychological dimensions that align the environment of the past recognized with that which persists and that which draws an attitudinal or behavioural response. In effect, the concept of (pre)historical environmental dispositions is critical

to an understanding of past cognition just as environmental dispositions are necessary to an understanding of environmental cognition as a whole. In this sense, the idea of dispositions toward the past represents a conceptual advance in the field of environmental psychology as well as furthering an understanding of retrospective orientations.

Understanding of retrospective orientations is furthered in several ways. Dimensions of retrospection are established as variable. Discrete dispositions toward the past are identified. These dimensions are major underlying orientations toward the past that go beyond describing place specific perceptions of the past environment. This enhances their value for understanding human views of the past. In addition, it emphasizes their predictive validity. The affective nature of dispositions toward the past also draws attention to their value for prediction. Moreover, the fact that dispositions align retrospective attitudes and behaviour supports their acceptance as basic concepts for studying past orientation. That these dispositions can be measured and are thus amenable to objective comparison further enhances their value for understanding and predicting human orientations toward the past. Finally, the essence of past orientations, the dispositions themselves, represent conceptual advances in their own right. Dispositions toward general interest in the past, *conservation* of (pre)historical resources,

appreciation of the past as cultural *heritage*, and appreciation of direct *experience* with the past constitute basic personality dimensions with regard to the past environment.

The identification of these dispositions also represents the major substantive contribution of the study. Empirical research establishes the content domain of retrospective dispositions and defines dispositions, attitudes and involvement in a Toronto context. Although a psychometric approach is emphasized in defining past orientations, the essence of responses is not overlooked in discussions of the nature of dispositions, attitudes and involvement among Toronto residents. The study documents highly positive views and treatment of the past. These are consistent in residents' dispositions, attitudes and involvement. In effect, the dispositions of residents guide the development of attitudes toward and the kinds of involvement with the past. Socio-demographic characteristics such as age, cultural affiliation, social class and residential location affect dispositions, attitudes and involvement. Affiliation with a past-related interest group tends to align dispositions, attitudes and involvement with group ideals. Among the numerous substantive results of a more specific nature are those which suggest that Torontonians hold a special place for the remote past, artifacts from the past are extremely popular, and reconstructions show substantial promise for presenting the past in the present. Essentially, the

Toronto research provides a systematic assessment of the direction and intensity of public sentiment toward the past in Toronto.

Toronto's past is unique. Like any other place it reflects a particular image of the past in the present. History has dealt with Toronto in a way that does not completely parallel the experience of any other place. A singular setting, a distinctive mix of peoples, an original development, all contribute to its character and identity.

But Toronto's relationship with the past is not necessarily unique. Certainly, the retrospective orientations of individuals from Toronto and Winnipeg may vary just as they do among residents in Toronto itself. People in different Canadian cities recognize different pasts but their basic dispositions toward the past are probably comprised of the same set as those defined for Toronto residents. Similarly, dispositions of urban dwellers in Edmonton, Vancouver, or elsewhere, should also prove useful in predicting involvement with and attitudes toward the (pre)historical environments of those places.

The suggestion is that the results of the Toronto study have widespread implications, for interest in and concern for the past are not restricted to Toronto alone. All of Canada's urban areas are currently involved, more or less, in building preservation programmes and controversies,

historical site designation, and marketing of the past. It has also been suggested that Toronto leads the country in change.⁶ The strong sentiment toward the past, the substantial involvement with it, and the uniformity in attitudes to it may herald trends among residents in other Canadian urban areas. Even the special interests of Torontonians in their city's heritage may prove useful in planning the management of (pre)historical resources elsewhere, and, moreover, coping with change in urban Canada.

Further research is also required on the effects of age, culture, experience, social class, and residential location on orientations toward the past. Although the present study establishes revealing relationships between these characteristics and retrospective dispositions, attitudes and involvement, more detailed examination is warranted based on the Toronto data as well as comparative study contexts. Some data collected in the Toronto research, such as detailed information on leisure time pursuits, are not treated in the study. The effects of these characteristics, as well as additional variables not considered such as personality traits, deserve attention in further research. In addition to extending the research through the examination of other variables and different study areas, further work should also consider the complex derivation of dispositions from values, experience and memory, and examine in greater

detail the relationships between retrospective dispositions and attitudes and involvement.

Although further research is clearly required to increase understanding of how the past is viewed by urban residents, this does not detract from the success of this study. The goals of the dissertation research, to define dispositions toward the past, explore the relationships between retrospective dispositions and attitudes and involvement, and examine socio-demographic, geographic and interest group variations in orientations toward the past, have been achieved. In fulfilling these goals, the study has established how an urban population addresses the past in general. The result is not an attitudinal survey, a place specific user's study, or an intuitive assessment of orientations toward the past. Rather it goes beyond such restricted examinations of retrospection by establishing both conceptually and substantively the nature of past orientations. The research stands as an advancement of knowledge in both environmental psychology and geography. In both fields, the contribution marks progress in theory construction, the development of research methodology, and, not least, the delineation of retrospective orientations.

In addition to providing a comprehensive theoretical and empirical consideration of retrospection, the research fills a conspicuous gap in the geographic study of the past

in the environment of the present. It emphasizes the importance of perception as well as preservation and presentation in this regard. Furthermore, the work establishes the need for considering perception of the past in the present before preservation and presentation. The values expressed in preservation and presentation extend from the past recognized. The affective nature of retrospective dispositions confirms this extension of values. In effect, dispositions toward the past are psychological constructs which guide the individual in insuring and enhancing the continuity of the valued past. The development and maintenance of specific dispositions toward direct experience with the past, appreciation of cultural heritage and conservation of vestiges indicates what in the past has value and consequently what requires preservation and presentation in Toronto.

In Toronto, as elsewhere, the perception, preservation and presentation of the past, must be considered in conjunction with other environmental appraisals and policies in an effort to manage the ever-changing world around us. As Kevin Lynch puts it:

"Our earthly environment is a very special and perhaps the unique setting for life. It should be conserved; it cannot be preserved. It will change despite us, whether owing to our intent or to our heedlessness. To the extent that change is inevitable, we should at least make sure that it is a humane process and that it does not lead to our destruction."⁷

In order to insure our survival, not only in a biological

sense but also with regard to lifestyles we enjoy and the values we cherish, we must maintain the identities, both personal and collective, developed of human experience. This requires connections with the past. Definition of this past can only come from us. To manage the past, to manage change, requires the definition of dispositions toward the past, and the assessment of how these orientations align retrospective attitudes and behaviour.

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- 2 See for example:

Lowenthal, D. and Prince, H., 1976, Transcendental experience in Wapner, S., Cohen, S. and Kaplan, B. (eds.), Experiencing the Environment, New York: Plenum Press, 117-131.
- 3 The dangers of inferring from verbal statements of attitudes to actual behaviour are well established and acknowledged here. See the series of articles reprinted in:

Thomas. K. (ed.), 1971, Attitudes and Behaviour, Harmondsworth, England: Penguin.

However, the consistency and uniformity of favourable responses elicited in this study provides a strong basis for concluding that Toronto residents would welcome increased preservation and particularly presentation of the past.
- 4 The level of interest and participation of lower class groups certainly exceeds expectation, and represents one of the more revealing findings of the study as a whole. A word of caution has to be added here in that to some extent self selection inevitably entered into the sample composition. It is therefore possible, as indicated in the sample design discussion, that, in the lower class areas where the response rate was typically worse, residents agreeing to participate in the study were generally more interested in the past. Even accepting this possible bias, the uniformity of response is impressive and does much to dispel the belief that the past is and need be a luxury indulged in only by a social elite.
- 5 Shankland, S., 1975, Why trouble with historic towns in UNESCO, The Conservation of Cities, New York: St. Martin's Press, 25.

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- 7 Lynch, K., 1972, What Time Is This Place? Cambridge, Mass.: M.I.T. Press, 242.

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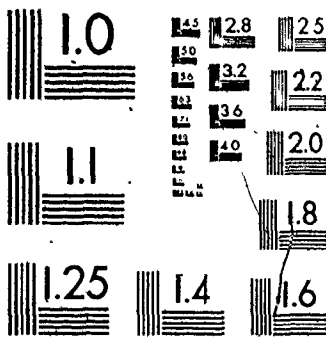
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- Appendix A:1 Toronto Residents Questionnaire
- :2 Ontario Archaeological Society
Questionnaire
- :3 Professionals Questionnaire

(In Pocket)

APPENDIX B:1 INTER-ITEM CORRELATIONS FOR THE CONSERVATION SCALE

	C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	C11	C12
C1												
C2	.2588											
C3	.5352	.3141										
C4	.3325	.3437	.3243									
C5	<u>.5538</u>	.3098	<u>.6099</u>	.3558								
C6	.3396	.4106	.4025	<u>.4409</u>	.3564							
C7	.2399	<u>.2661</u>	.2660	.1855	.2667	.2288						
C8	.3172	<u>.4330</u>	.3418	.3462	.3814	.4249	.1529					
C9	.3606	.2606	<u>.4312</u>	.2198	.3981	.3550	.1790	.4146				
C10	.3593	.3987	.4093	.3959	.4153	<u>.5134</u>	.2047	.4140	.4087			
C11	.4337	.2493	.4545	.3806	<u>.4956</u>	<u>.3592</u>	.2389	.3226	.3477	.3483		
C12	.3241	.4096	.3341	<u>.4063</u>	.3374	<u>.5009</u>	.1973	.3952	.3282	.4452	.3572	

All inter-item correlations significant at .001 level.
Underlined correlations are the highest with any other item on the scale.

APPENDIX B:2 INTER-ITEM CORRELATIONS FOR THE INTEREST SCALE

	I1	I2	I3	I4	I5	I6	I7	I8	I9	I10	I11	I12
I1												
I2	.3216											
I3	<u>.4844</u>	<u>.5206</u>										
I4	.2085	.3423	.2874									
I5	.4602	.3824	<u>.5205</u>	.2764								
I6	.2803	<u>.5591</u>	.4423	.3619	.3917							
I7	.4009	.3286	.4567	.2731	.4433	.3391						
I8	.2737	.4832	.3548	<u>.4261</u>	.3669	<u>.6421</u>	.3097					
I9	.3753	.4184	<u>.4920</u>	.2680	.4530	.3973	.4330	.3972				
I10	.1719	<u>.3668</u>	.2755	.2622	.2382	.3323	.2199	.3411	.2606			
I11	.3701	<u>.2958</u>	.4424	.2850	.4223	.3296	<u>.4631</u>	<u>.2882</u>	<u>.4916</u>	.2721		
I12	.2856	.3562	.3413	.3827	.3717	.3824	.3372	<u>.4055</u>	.3493	.3123	.3944	

All inter-item correlations significant at .001 level.

Underlined correlations are the highest with any other item on the scale.

APPENDIX B.3 INTER-ITEM CORRELATIONS FOR THE HERITAGE SCALE

	H1	H2	H3	H4	H5	H6	H7	H8	H9	H10	H11	H12
H1												
H2	<u>.3733</u>											
H3	.2233	.1320										
H4	.2233	<u>.4354</u>	.1842									
H5	.3686	.3919	.1833	.2607								
H6	.3062	.4043	.2131	.4083	.3416							
H7	.3863	.4091	.1838	.3375	<u>.4014</u>	.6088						
H8	.2905	.3382	.1469	.3958	.2622	.4462	<u>.4364</u>					
H9	.2957	.2510	<u>.3194</u>	.2131	.2868	.2800	.3466	.2399				
H10	.3181	.4188	.1715	.4044	.3340	<u>.4843</u>	.3891	<u>.4639</u>	.2571			
H11	.2240	.1735	.1892	.1458	.1843	.2607	.2140	.2546	.2580	.2477		
H12	.3347	.3926	.3062	.3572	.3287	.4492	.3758	.3867	<u>.4555</u>	<u>.4693</u>	<u>.3056</u>	

All inter-item correlations significant at .001 level.

Underlined correlations are the highest with any other item on the scale.

APPENDIX B:4 INTER-ITEM CORRELATIONS FOR THE EXPERIENCE SCALE

	E1	E2	E3	E4	E5	E6	E7	E8	E9	E10	E11	E12
E1												
E2	.0278X											
E3	.1943	.0819**										
E4	.2352	.0860**	.1259									
E5	<u>.3782</u>	<u>.0557*</u>	<u>.2554</u>	.3804								
E6	.2616	.1384	.0985	<u>.4418</u>	<u>.4852</u>							
E7	.3469	-.0031X	.1899	.3265	<u>.5287</u>	.4516						
E8	.2036	.0831**	.1534	.2844	.3774	<u>.4018</u>	.2994					
E9	.1937	-.0023X	.2100	.1547	<u>.2424</u>	.1904	.1974	.2147				
E10	.2112	.0847**	.1201	.3244	<u>.4677</u>	<u>.4659</u>	.4122	.3415	.1791			
E11	.3177	.0954	.1551	.2385	.3913	.3745	<u>.4187</u>	.3352	.2012	.4041		
E12	.1351	<u>.3412</u>	.1693	.1974	.2232	.3165	.2215	.3141	.1454	.2191	.2530	

Inter-item correlations significant at .05 *
.01 **
not significant X

All other inter-item correlations significant at .001 level.

Underlined correlations are the highest with any other item on the scale.

APPENDIX B-5 INTER-ITEM CORRELATIONS FOR THE ANTIQUARIANISM SCALE

	A1	A2	A3	A4	A5	A6	A7	A8	A9	A10	A11	A12	A13	A14	A15	A16	A17	A18	A19	A20	
A1																					
A2	.3655																				
A3	.2659	.4237																			
A4	.2046	.3309	<u>.4414</u>																		
A5	.2911	.3374	.4297	<u>.4013</u>																	
A6	.2467	.3412	.3794	.3058	.3370																
A7	.2139	.3131	<u>.3783</u>	.2722	.3779	.2790															
A8	.1584	.1884	.1971	.1400	.2161	.2419	.2310														
A9	.3528	.3490	<u>.4016</u>	.3047	.3008	.3198	.2899	.2166													
A10	.2654	.1887	.1701	.1367	.1117	.1912	.1237	<u>.3004</u>	.2476												
A11	<u>.5455</u>	.2631	.3599	.2838	.2607	.2560	.1813	.2119	.3772	.2390											
A12	.3231	.4101	.5023	.4116	<u>.4814</u>	.4270	.3774	.1721	.3331	.1141	.3205										
A13	.1263	.2721	.3317	.3524	.2543	.1873	.3191	.1467	.2077	<u>.0879**</u>	.1552	.3622									
A14	.1456	.1594	.2483	.1562	.2450	.1820	<u>.2922</u>	.1274	.1508	<u>.0735**</u>	.1362	.2464	.2109								
A15	.2134	.2652	.3456	.3024	.3310	.2185	.3474	.1406	.2969	.1095	.2071	.4043	<u>.6311</u>	.2414							
A16	.1197	.1016	.1049	.0953	.1466	.1756	.1623	.1116	.1091	.1447	.2041	.1658	.0761**	<u>.0682**</u>	.1422						
A17	.3267	.2231	.1560	.1785	.1436	.2239	<u>.0719**</u>	.2613	.2589	<u>.5022</u>	.1894	.1507	.0531**	<u>.0822**</u>	.1599	.1098					
A18	.2001	<u>.4313</u>	.3905	.3108	.3389	.3446	.2927	.1736	.3022	.1202	.2411	<u>.4385</u>	.3086	.1932	.3207	.1447	.1030				
A19	.3136	.3874	.4283	.3651	.3879	.3470	.3456	.1720	.3749	.1540	.3895	.4803	.3042	.1670	.3787	.1768	.1929	.3343			
A20	.2481	.2873	.2656	.2519	.2548	.2880	.1846	.2487	<u>.3504</u>	.2541	.2173	.2717	.1745	.1596	.2214	.1614	.2506	.2130	.2020		

Inter-item correlations significant at .05 *
.01 **

All other inter-item correlations significant at .001 level.

Underlined correlations are the highest with any other item on the scale.

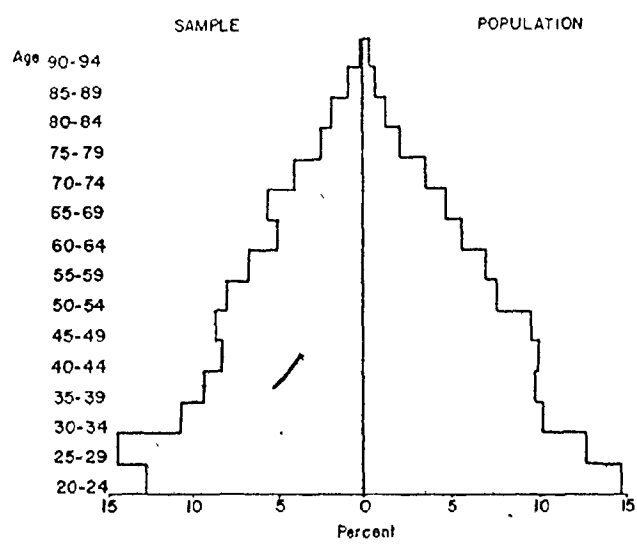
APPENDIX C: SOCIO-DEMOGRAPHIC CHARACTERISTICS
OF THE TORONTO SAMPLE

The following discussion provides a brief comparative examination of the Toronto sample and the Toronto population. That the sample is highly representative of the Toronto population with respect to social class and geographic location is established in Chapter IV. This discussion explores the accordance of sample and population with reference to other socio-demographic characteristics which provide the basis for group definition in the study. Where possible, characteristics of the sample are compared to characteristics of the Toronto population as defined in the most recent diennial census.¹

The age structure of the Toronto sample very closely resembles that of the Toronto population as a whole. Figure C:1 depicts the age pyramid for the sample and the Toronto population, for 1971, by five year class intervals between the ages of 20 and 94 years. Although minor differences in age structure are discernible, there is a high degree of similarity in evidence.

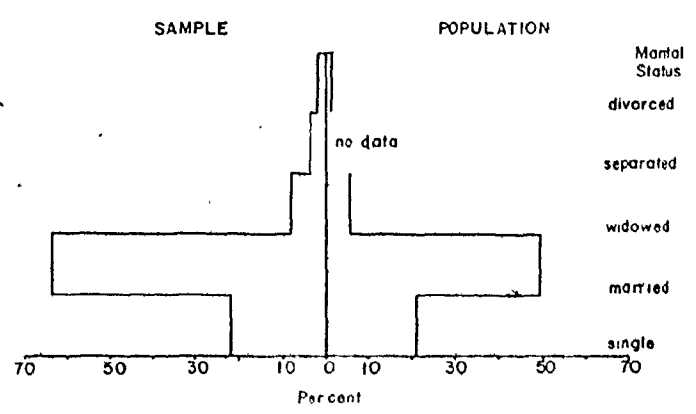
The ratio of males to females in the Toronto sample, 64 males to 100 females, does not reflect the sex ratio of the Toronto population: 97 males to 100 females.² Over-representation of the female population in the sample is

Figure C1 AGE STRUCTURE OF THE TORONTO SAMPLE AND THE TORONTO POPULATION, 1971



Sources: Toronto sample computed by author; Toronto population from Census of Canada, 1971, V I, Part 2, Table 9, 19-20

Figure C:2 MARITAL STATUS OF THE TORONTO SAMPLE AND THE TORONTO POPULATION, 1971



Sources: Toronto sample computed by author; Toronto population from Census of Canada, 1971, V I, Part 2, Table 19, 10

due to sampling problems. Despite attempts to balance the number of male and female respondents through evening interviews, males remain somewhat underrepresented in the sample.

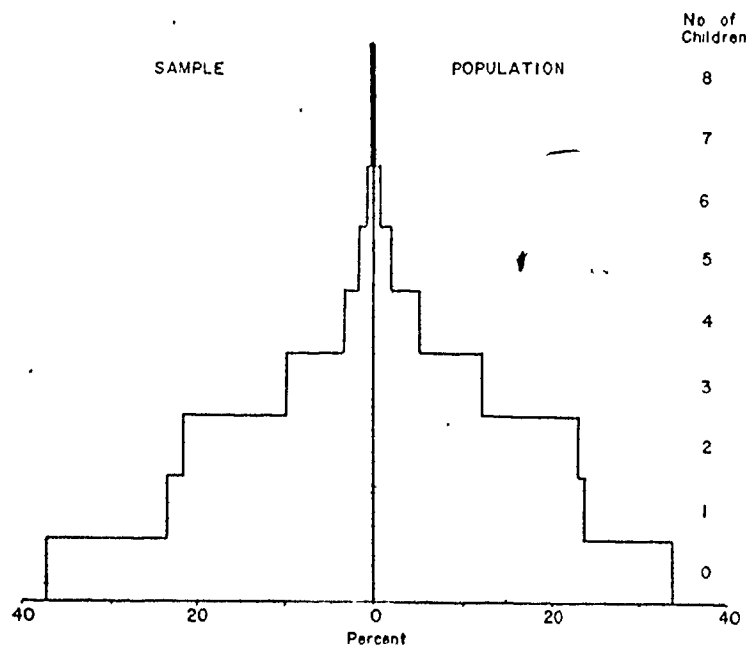
Correspondence is greater with respect to marital status of respondents. Comparison of the sample and Toronto population characteristics is illustrated in Figure C:2. Statistics for separated couples are not provided in the census.³ Otherwise the similarities are quite striking.

Similarly, a comparison of the number of children living at home for the sample and the Toronto population indicates very strong concordance. In fact, the distributions are almost identical (Figure C:3), again confirming the highly representative nature of the sample.

This holds true for dwelling tenure as well. In the Toronto sample, 50.7% of the residents own homes, 40.5% rent them, and 8.5% claim some other arrangement. The 1971 census indicates that 50.9% of homes are owned by residents and 49.1% are rented.⁴ These statistics do not allow for any variations on the rental arrangement such as boarding. Residents with such arrangements are included in the rental category.

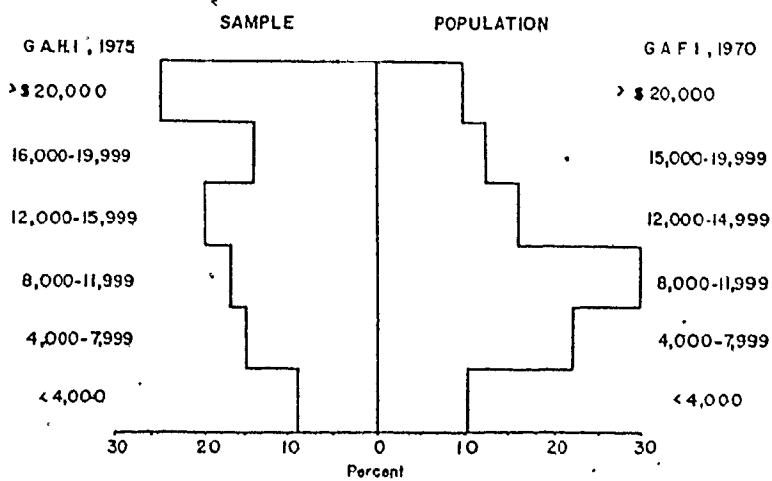
A comparison of educational attainment for the sample and the population is plagued by incompatibilities in the data. The census data are more detailed and do not include

Figure C 3 FAMILIES BY THE NUMBER OF CHILDREN AT HOME FOR THE TORONTO SAMPLE AND THE TORONTO POPULATION, 1971



Sources: Toronto sample computed by author Toronto population from Census of Canada, 1971, V 2, Part 2, Table 15, 4

Figure C 4 GROSS ANNUAL HOUSEHOLD INCOME, 1975 FOR THE TORONTO SAMPLE; GROSS ANNUAL FAMILY INCOME, 1970 FOR THE TORONTO POPULATION



Sources: Toronto sample computed by author Toronto population from Census of Canada, 1971, V 2, Part 2, Table 85, 3

a category for "some high school". In addition, the census definition includes all persons five years of age and over not attending school full time as opposed to those 18 years of age and over included in the sample. Nevertheless, some degree of comparison is possible (see Table C:1). Aggregation of the elementary, secondary, and non-university, post-secondary figures indicates 83.7% of the sample in these categories as compared to 87.5% for the Toronto population. Post-secondary attainment alone accounts for 18.2% in the sample and 15.7% in the population. The addition of university non-graduates to the population total raises it to a highly comparable 19.6%. In the higher education categories the sample is clearly over-represented. This over-representation is not serious, however, because the number of respondents in these categories account for only a small proportion of the overall sample. In summary, the respondents in the Toronto sample are slightly better educated than the population of Metropolitan Toronto taken as a whole.

Although the sample corresponds closely with the population in its social class structure, as described in Chapter IV, discrepancies are obvious in a comparison of income structures (see Figure C:4). The gross annual household income for 1975 reported by respondents in the sample indicates a substantial number of households (25.4%)

Table C:1 EDUCATIONAL ATTAINMENT OF THE TORONTO SAMPLE
AND THE TORONTO POPULATION, 1971*

Educational Level	Toronto Sample		Toronto Population	
	Number	Percent	Number	Percent
Elementary	166	13.7	433,335	30.5
+ vocational			34,490	2.4
Some Secondary	360	29.7		
Secondary	268	22.1	551,940	38.9
+ vocational			67,205	4.7
+ post secondary non-university			75,635	5.3
+ vocational and post secondary non-university			80,315	5.7
Some Post Secondary	221	18.2		
University (no degree)			55,520	3.9
University (degree)	116	9.6	74,415	5.2
Post Graduate (no degree)			29,675	2.1
Post Graduate (degree)			17,495	1.2
Post Graduate	77	6.3		
Totals	1208	99.5	1,420,025	99.9

* Population 5 years and over not attending school full time.
Sources: Statistics Canada, Census of Canada, 1971, V. 1,
Part 2, Table 39B, 10; Toronto Sample computed by author.

in the category "more than \$20,000". Only 9.2% of Toronto families are in this category, based on 1971 census figures for gross annual income in 1970. In contrast, a considerably larger proportion of the total population than the sample are in the categories \$4000-\$7999 and \$8000-\$11,999.

Discrepancies in the two classes above these are due in part to the different class intervals employed in the Toronto study and the census. The overall differences in income structure can be explained in part by the substantial wage inflation during the period 1970-1975. This would account for some, and perhaps a substantial amount, of the generally higher household incomes of the respondents in the sample. It appears, however, that fewer low to middle income earners, and more high income earners than should be are represented in the sample.

References

- 1 Statistics Canada, 1971, Census of Canada, Volumes 1 and 2.
- 2 Ibid., V. 1, Pt. 2, Table 3:3.
- 3 Ibid., V. 1, Pt. 2, Table 19:10.
- 4 Ibid., V. 2, Pt. 3, Table 5:11.

Appendix A:2 Ontario Archaeological Society
Questionnaire

**ATTITUDES
TOWARDS
THE PAST**

RESPONDENT'S INVOLVEMENT WITH THE PAST

1. What in or about the past interests you?

2. Do you belong to any historical, archaeological or geneological societies or clubs?

no

yes (Specify name) _____

3. Do you collect any of the following?

coins

stamps

old books

old maps, photos or drawings

paintings, sculptures or other art

antiques or curios

prehistorical relics

other things from the past (Specify) _____

none

4. Do you visit any of the following?

junk shops

auctions

flea markets

antique stores

none

5. Do you spend time at any of the following?

- walking through old parts of the city
- looking at old buildings
- visiting old cemeteries
- admiring old houses, barns, or other relics while driving through the country
- looking for things that are old
- none

6. Do you ever think, reminisce, or wonder about how Toronto used to be?

- no
- yes

7. Have you visited any of the following?

- a museum with pioneer and Indian relics
- a pioneer village reconstruction
- an Indian village reconstruction
- some other place of historical importance
- a festival commemorating some historical event or personality
- none

8. Have you visited any of the following places?

- Royal Ontario Museum
- Black Creek Pioneer Village, Toronto
- Sainte Marie-Among-the Hurons, Midland
- Serpent Hounds Provincial Park near Peterborough
- The Nodwell Prehistoric Village, Port Egin
- none



9. From which of the following sources have you learned about prehistorical remains in the Toronto area?

- hearsay
- newspapers
- magazine articles
- books
- visiting museums
- visits to actual sites
- through membership in an historical or an archaeological society
- some other source
- I have no knowledge of prehistorical remains in the Toronto area

10. Do you read books on any of the following subjects?

- history of Toronto
- history of Ontario
- history of Canada
- military history
- historical biography
- antiques
- old houses, barns and other relics
- archaeology
- other books related to the past
- none



- 4 -

ATTITUDES TOWARDS THE PAST

SECTION A

For each of the following statements, please circle the number of the response which most closely describes your feelings. It is important that you circle only one response for every statement.

1. If I find something old, I usually
 1. disregard it
 2. store it somewhere where I will soon forget about it
 3. try to discover something about it
 4. put it on display in my home

2. If I had an old house I would
 1. try to dispose of it
 2. modernize it
 3. utilize it in its present condition
 4. restore it and sell it for a profit
 5. restore it and live in it

3. If I found an Indian arrowhead, I would
 1. throw it away
 2. try to sell it
 3. try to find out more about it
 4. donate it to a museum

4. If I knew of an Indian site on my property, I would
 1. ignore it
 2. collect the interesting artifacts for myself
 3. try to find out more about it
 4. try to excavate it myself
 5. contact an archaeologist or a museum

5. I believe that historical and prehistorical sites in danger of destruction should be
 1. destroyed
 2. excavated and recorded prior to destruction
 3. preserved if they are of archaeological importance
 4. preserved at all costs

6. I regard archaeological excavations as
 1. a waste of time and money
 2. providing knowledge for the academic community only
 3. important for the public as well as the archaeologists
 4. essential to the preservation of our heritage

7. Historical and prehistorical remains should be excavated by
1. no one
 2. anyone who is interested
 3. interested persons under the supervision of professionals
 4. professional archaeologists only
8. I would prefer to see prehistorical remains displayed
1. nowhere in particular
 2. at sites where discovered
 3. in major museums (e.g., Royal Ontario Museum)
 4. in local museums
 5. in public places (e.g., Yorkdale)
9. The preservation of historical and prehistorical remains
1. does not interest me
 2. should be the responsibility of interested individuals
 3. should be the responsibility of professional groups
 4. should be the responsibility of the government
10. I would learn the most about this area's prehistorical past from
1. reading books on the subject
 2. looking at displays in a museum
 3. visiting a site reconstruction of Indian life
 4. this area's prehistorical past does not interest me
11. I would most likely visit an historical or prehistorical site reconstruction
1. nowhere
 2. in a provincial or national park
 3. in a municipal park
 4. in a conservation area
 5. in a privately owned tourist attraction
 6. anywhere
12. I would most likely visit an historical or prehistorical site reconstruction
1. nowhere
 2. within Metropolitan Toronto
 3. outside Metro within 50 miles of Toronto
 4. somewhere else (specify) _____

13. I would most likely visit an historical or prehistorical site reconstruction
1. where there are other recreational facilities (eg. nature trails, camping)
 2. where there are no other recreational facilities
 3. I am not interested in visiting an historical or prehistorical site reconstruction

14. If you have chosen response 1 of question 13, please indicate which recreational facilities you would prefer to see associated with an historical or prehistorical site reconstruction.
- nature trails
 - camping
 - picnicking
 - nature exhibits
 - swimming
 - other (please specify) _____



15. To be considered as a resource, an archaeological site must primarily
1. provide information of value for the academic community
 2. be of potential value for public education
 3. provide information of value for the academic community and be of potential value for public education
 4. other (specify) _____

16. Archaeological resources of the greatest value are those which provide
1. data for advancing archaeological research
 2. information for advancing the public's knowledge of the past
 3. collector's items
 4. other (specify) _____

17. The archaeological material most effective for public education should consist of
1. a display of artifacts
 2. diagrams and models
 3. a complete reconstruction of a site
 4. a stepped reconstruction of a site (from unexcavated state to reconstruction)
 5. other (specify) _____

18. In order to insure the preservation of our archaeological resources, we must primarily emphasize

1. immediate protective legislation
2. widespread educational programmes
3. legislation then education
4. education then legislation
5. education and legislation simultaneously
6. other (specify) _____

19. The Ontario Archaeological Society's aim of educating the public about our archaeological resources is best achieved by

1. publicizing the locations of archaeological sites
2. setting up displays of artifacts at schools and in other public places
3. conducting a public relations campaign
4. increasing O.A.S. membership
5. expanding the publications programme
6. another alternative (specify) _____

20. I believe that the primary role of the Ontario Archaeological Society should be

1. to run archaeological excavations or digs
2. to provide its members with an opportunity to hear and meet speakers
3. to provide a liason between the professional archaeologist and the public
4. to publish Ontario Archaeology, Arch Notes and occasional special publications
5. to promote the preservation and protection of archaeological resources in Ontario
6. other (specify) _____

21. The main contribution of the Ontario Archaeological Society has been

1. to run archaeological excavations
2. to provide its members with an opportunity to hear and meet speakers
3. to provide a liason between the professional archaeologist and the public
4. to publish Ontario Archaeology, Arch Notes and several special publications
5. to promote the preservation and protection of archaeological resources in Ontario
6. other (specify) _____

SECTION B

The following statements are designed to determine your feelings about the past.

Read each statement and indicate how it corresponds to your personal opinion using the response categories provided.

- SD - Strongly Disagree
- D - Disagree
- N - Neutral or Don't Know
- A - Agree
- SA - Strongly Agree

Record your answers by circling the category which seems to reflect your opinion most accurately. Don't be concerned if some statements seem similar to ones you have previously answered. Remember throughout that your answers should reflect your opinions about the past. Please respond to all of the statements.

SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

1. We need laws to protect historical buildings from being destroyed.
SD D N A SA
1 2 3 4 5
2. I am only interested in the present and the future
SD D N A SA
5 4 3 2 1
3. By learning more about their heritage Canadians may develop a "National Identity".
SD D N A SA
1 2 3 4 5
4. I can't understand why people keep old things from the past.
SD D N A SA
5 4 3 2 1
5. I enjoy browsing in bookstores.
SD D N A SA
1 2 3 4 5
6. Although it seems a shame to see our prehistorical remains destroyed, it is a necessary result of progress.
SD D N A SA
5 4 3 2 1
7. I am fascinated by the thought of the prehistorical past.
SD D N A SA
1 2 3 4 5
8. Too much emphasis is currently being placed on the importance of the Canadian heritage.
SD D N A SA
5 4 3 2 1
9. Pioneer village reconstructions interest me more than books on pioneer life.
SD D N A SA
1 2 3 4 5
10. I enjoy browsing in antique shops.
SD D N A SA
1 2 3 4 5
11. Laws should be passed to protect prehistoric sites even though developers oppose them.
SD D N A SA
1 2 3 4 5
12. The prehistoric past is too remote to interest me.
SD D N A SA
5 4 3 2 1
13. We cannot cut ourselves off from the city that we have inherited.
SD D N A SA
1 2 3 4 5
14. The past is best preserved in books.
SD D N A SA
5 4 3 2 1
15. I like places that have the feeling of being old.
SD D N A SA
1 2 3 4 5
16. The past is not worth saving.
SD D N A SA
5 4 3 2 1

SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

17. I feel that elementary and secondary school students should be taught about the prehistory of our country.

SD D N A SA
1 2 3 4 5

26. Historical buildings may be interesting to some people but they take up too much valuable space.

SD D N A SA
5 4 3 2 1

18. Our modern society has little to gain from a consideration of our heritage.

SD D N A SA
5 4 3 2 1

27. I would like to know more about the prehistoric peoples who inhabited this area.

SD D N A SA
1 2 3 4 5

19. I go out of my way to pass through older parts of the city.

SD D N A SA
1 2 3 4 5

28. A concern for our heritage is a luxury we can do without.

SD D N A SA
5 4 3 2 1

20. I like homes with natural wood floors.

SD D N A SA
1 2 3 4 5

29. When I walk down the street, old things catch my eye.

SD D N A SA
1 2 3 4 5

21. We should have laws to protect prehistoric sites.

SD D N A SA
1 2 3 4 5

30. It would be fun to own some old-fashioned costumes.

SD D N A SA
1 2 3 4 5

22. I have no interest in historical places.

SD D N A SA
5 4 3 2 1

31. We cannot afford to sacrifice historical remains in the name of progress.

SD D N A SA
1 2 3 4 5

23. Canadians have for too long overlooked the richness of their heritage.

SD D N A SA
1 2 3 4 5

32. Historical buildings are just old.

SD D N A SA
5 4 3 2 1

24. I don't like the feeling of being surrounded by things that are old.

SD D N A SA
5 4 3 2 1

33. The heritage of the native peoples of this land is our heritage as well.

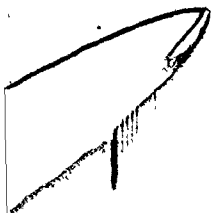
SD D N A SA
1 2 3 4 5

25. I would rather remodel an old house than build a new one.

SD D N A SA
1 2 3 4 5

34. I never consider buying things that are old.

SD D N A SA
5 4 3 2 1



SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

35. Old sections of the city are more interesting than new areas.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
36. Prehistorical remains, like historical remains, cannot stand in the way of progress.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
37. I am interested in learning more about the native peoples of Canada.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
38. We have nothing to learn from the experience of our native predecessors in this land.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
39. I would like to see how people in this area lived during prehistoric times.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
40. I would enjoy working in a flower garden.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
41. Historical buildings should be preserved although they may stand in the way of development.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
42. I find that visiting historic sites is tedious and boring.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
43. This city's past is a part of me.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
44. Old parts of the city are run-down and dirty.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
45. I am quite sensitive to the "character" of a building.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
46. Old buildings must be torn down to make way for new ones.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
47. My thoughts often focus on events in the past.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
48. The Canadian heritage is best forgotten.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
49. I would be happy living in an old house full of antique furniture and mementos of the past.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
50. I would enjoy going to the opera.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
51. Some of this city's prehistorical remains should be preserved for future generations.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |

SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

52. I find anything related to the past boring.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
53. I would be interested in tracing my family tree.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
54. Most antiques are simply old junk.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
55. I like to read about the history of places.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
56. Preserving the past hinders progress.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
57. It's interesting to learn about the history of the place where you live.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
58. This city's heritage has no meaning for me.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
59. I would prefer to visit an historical site than merely read about it.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
60. I would enjoy living in a historic house.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
61. I like modern furniture better than the traditional styles.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
62. Modern buildings are seldom as attractive as older ones.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
63. I would like to live in a modern planned community.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
64. I would enjoy watching movies made 15 or 20 years ago.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
65. I have no interest in ballet.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
66. I enjoy collecting things that most people would consider junk.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
67. Old buildings are usually depressing.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
68. I am fond of oriental rugs.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |

BIOGRAPHICAL INFORMATION

1. Would you mind telling me how old you are? _____

2. Sex of respondent:

- male (1)
- female (2)

3. What is your marital status?

- single (1)
- married (2)
- widowed (3)
- separated (4)
- divorced (5)

4. How many children do you have living at home? _____

5. How many years of your life have you lived

- in the country _____
- in a small town (pop. less than 5000) _____
- in an isolated small city (pop. 6000-60,000) _____
- in a large city outside the Toronto (pop. over 60,000) _____

6. How many years have you lived in

- | | | |
|-----------------------|-------------------|----------------------|
| City of Toronto _____ | North York _____ | Mississauga _____ |
| | Scarborough _____ | Port Credit _____ |
| | Etobicoke _____ | Streetsville _____ |
| | York _____ | Brampton _____ |
| | East York _____ | Vaughan Twp. _____ |
| | | Woodbridge _____ |
| | | Maple _____ |
| | | Richmond Hill _____ |
| | | Markham _____ |
| | | Unionville _____ |
| | | Pickering Twp. _____ |
| | | Ajax _____ |



7. How many years did you live in the following kinds of areas during the early period of your life? [total years must equal 18]

AREA	AGE PERIOD		
	Birth-6yrs	7-12yrs	13-18yrs
Country	_____	_____	_____
Small Town (pop. less than 5000)	_____	_____	_____
Small City (pop. 5000-60,000)	_____	_____	_____
Large City (pop. over 60,000)	_____	_____	_____

8. Assuming weather permits, what percentage of your leisure time do you spend

SUMMER		WINTER	
indoors	_____ %	indoors	_____ %
outdoors	_____ %	outdoors	_____ %
TOTAL =	100 %	TOTAL =	100 %

9. How much leisure time (free from employment, sleep and necessary chores) do you usually have during the following periods?

in an average week _____ hours
for vacation time _____ days

10. How much leisure time do you spend on activities related to the past (e.g. reading books about the past, visiting museums, restoring old furniture, visiting historical sites)?

in an average week _____ hours
on vacation _____ days

11. Do you belong to any conservation or preservation groups, societies or clubs?

no

yes Please list: _____

12. Do you own or rent your home?

- own (1)
- rent (2)
- other (3) (Specify) _____

13. How many cars does your household have regular access to (include company cars)? _____

14. What is the highest level of education you have reached?

- elementary school only (1)
- some high school (2)
- high school graduate (3)
- some post secondary (4)
- university degree (5)
- post graduate (6)

15. What is your occupation? _____

16. What is the occupation of the head of the household?

17. What is your gross annual household income?

- below \$4,000
- 4,000-7,999
- 8,000-11,999
- 12,000-15,999
- 16,000-19,999
- 20,000-23,999
- 24,000-27,999
- 28,000-31,999
- Over \$32,000

18. How would you describe your cultural background? (Pick more than one if you wish.)

- African
- American
- Asian (Specify) _____
- Australian
- British
- Canadian
- Canadienne
- French
- German
- Islamic
- Italian
- Jewish
- Latin American
- Other European (Specify) _____
- Russian
- Ukrainian
- West Indian

19. How long have you been a member of the Ontario Archaeological Society?
_____ years

20. Have you been involved in any O.A.S. excavations?

- no
- yes (specify most recent) _____

21. Have you been involved in any university, museum or government supervised excavations in Ontario?

- no
- yes (specify most recent) _____

Thank you for your co-operation.

Appendix A:1 Toronto Residents Questionnaire

York University
Survey Research Centre
November 1975

Electoral District _____
Enumeration Area _____
Interview Number _____
Sample Stratum _____

PROJECT 177

Historical and Prehistorical Resource Appraisal
in the Toronto Region

Work Record			
Day	Month	Time	

[INTRODUCTION] Hello, I'm from York University and I'm inter-
viewing people to find out their feelings about the past
particularly as they relate to Toronto. Could you spare
me a little of your time? Thanks very much.

Sex of Respondent _____
Interviewer _____
Language of Interview _____
Length of Interview _____

		3		6		8	9	10		12	13		15		17	18		20	

RESPONDENT'S INVOLVEMENT WITH THE PAST

1. What in or about the past interests you?

2. Do you belong to any historical, archaeological or geneological societies or clubs?

no

yes (Specify name) _____

3. Do you collect any of the following?

coins

stamps

old books

old maps, photos or drawings

paintings, sculptures or other art

antiques or curios

prehistorical relics

other things from the past (Specify) _____

none

4. Do you visit any of the following?

junk shops

auctions

flea markets

antique stores

none

5. Do you spend time at any of the following?

- walking through old parts of the city
- looking at old buildings
- visiting old cemeteries
- admiring old houses, barns, or other relics while driving through the country.
- looking for things that are old
- none

6. Do you ever think, reminisce, or wonder about how Toronto used to be?

- no
- yes

7. Have you visited any of the following?

- a museum with pioneer and Indian relics
- a pioneer village reconstruction
- an Indian village reconstruction
- some other place of historical importance
- a festival commemorating some historical event or personality
- none

8. Have you visited any of the following places?

- Royal Ontario Museum
- Black Creek Pioneer Village, Toronto
- Sainte Marie Among the Hurons, Midland
- Serpent Mounds Provincial Park near Peterborough
- The Nodwell Prehistoric Village, Port Elgin
- none

9. From which of the following sources have you learned about prehistorical remains in the Toronto area?

- hearsay
- newspapers
- magazine articles
- books
- visiting museums
- visits to actual sites
- through membership in an historical or an archaeological society
- some other source
- I have no knowledge of prehistorical remains in the Toronto area

10. Do you read books on any of the following subjects?

- history of Toronto
- history of Ontario
- history of Canada
- military history
- historical biography
- antiques
- old houses, barns and other relics
- archaeology
- other books related to the past
- none

Appendix A: 1 Toronto Residents Questionnaire

BIOGRAPHICAL INFORMATION

1. Would you mind telling me how old you are? _____
2. Sex of respondent:
 male (1)
 female (2)
3. What is your marital status?
 single (1)
 married (2)
 widowed (3)
 separated (4)
 divorced (5)
4. How many children do you have living at home? _____
5. How many years of your life have you lived
in the country _____
in a small town (pop. less than 5000) _____
in an isolated small city (pop. 6000-60,000) _____
in a large city outside the Toronto area (pop. over 60,000) _____
6. How many years have you lived in
- | | | | | | |
|-----------------|-------|-------------|-------|----------------|-------|
| City of Toronto | _____ | North York | _____ | Mississauga | _____ |
| | | Scarborough | _____ | Port Credit | _____ |
| | | Etobicoke | _____ | Streetsville | _____ |
| | | York | _____ | Brampton | _____ |
| | | East York | _____ | Vaughan Twp. | _____ |
| | | | | Woodbridge | _____ |
| | | | | Maple | _____ |
| | | | | Richmond Hill | _____ |
| | | | | Markham | _____ |
| | | | | Unionville | _____ |
| | | | | Pickering Twp. | _____ |
| | | | | Ajax | _____ |

7. How many years did you live in the following kinds of areas during the early period of your life? [total years must equal 18]

AREA	AGE PERIOD		
	Birth-6yrs	7-12 yrs	13-18 yrs
Country	_____	_____	_____
Small Town (pop. less than 5000)	_____	_____	_____
Small City (pop. 5000-60,000)	_____	_____	_____
Large City (pop. over 60,000)	_____	_____	_____

4/11

8. Assuming weather permits, what percentage of your leisure time do you spend

SUMMER		WINTER	
indoors	_____ %	indoors	_____ %
outdoors	_____ %	outdoors	_____ %
TOTAL =	100 %	TOTAL =	100 %

9. How much leisure time (free from employment, sleep and necessary chores) do you usually have during the following periods?

in an average week _____ hours
for vacation time _____ days

10. How much leisure time do you spend on activities related to the past (eg. reading books about the past, visiting museums, restoring old furniture, visiting historical sites)?

in an average week _____ hours
on vacation _____ days

4/27

11. Do you belong to any conservation or preservation groups, societies or clubs?

no

yes Please list:

12. Do you own or rent your home?

own (1)

rent (2)

other (3) (Specify) _____

13. How many cars does your household have regular access to (include company cars)? _____

14. What is the highest level of education you have reached?

elementary school only (1)

some high school (2)

high school graduate (3)

some post secondary (4)

university degree (5)

post graduate (6)

15. What is your occupation? _____

16. What is the occupation of the head of the household? _____

17. What is your gross annual household income?

- below \$4,000
- 4,000-7,999
- 8,000-11,999
- 12,000-15,999
- 16,000-19,999
- 20,000-23,999
- 24,000-27,999
- 28,000-31,999
- Over \$32,000

18. How would you describe your cultural background? (Pick more than one if you wish.)

- African
- American
- Asian (Specify) _____
- Australian
- British
- Canadian
- Canadienne
- French
- German
- Islamic
- Italian
- Jewish
- Latin American
- Other European (Specify) _____
- Russian
- Ukrainian
- West Indian

Thank you for your co-operation.

Appendix A: 1 Toronto Resident Questionnaire

SECTION A

For each of the following statements, please circle the number of the response which most closely describes your feelings. It is important that you circle only one response for every statement.

1. If I find something old, I usually
 1. disregard it.
 2. store it somewhere where I will soon forget about it
 3. try to discover something about it
 4. put it on display in my home

2. If I had an old house I would
 1. try to dispose of it
 2. modernize it
 3. utilize it in its present condition
 4. restore it and sell it for a profit
 5. restore it and live in it

3. If I found an Indian arrowhead, I would
 1. throw it away
 2. try to sell it
 3. try to find out more about it
 4. donate it to a museum

4. If I knew of an Indian site on my property, I would
 1. ignore it
 2. collect the interesting artifacts for myself
 3. try to find out more about it
 4. try to excavate it myself
 5. contact an archaeologist or a museum

5. I believe that historical and prehistorical sites in danger of destruction should be
 1. destroyed
 2. excavated and recorded prior to destruction
 3. preserved if they are of archaeological importance
 4. preserved at all costs

6. I regard archaeological excavations as
 1. a waste of time and money
 2. providing knowledge for the academic community only
 3. important for the public as well as the archaeologists.
 4. essential to the preservation of our heritage

7. Historical and prehistorical remains should be excavated by
1. no one
 2. anyone who is interested
 3. interested persons under the supervision of professionals
 4. professional archaeologists only

- 2/11 8. I would prefer to see prehistorical remains displayed

1. nowhere in particular
2. at sites where discovered
3. in major museums (e.g., Royal Ontario Museum)
4. in local museums
5. in public places (e.g., Yorkdale)

9. The preservation of historical and prehistorical remains

1. does not interest me
2. should be the responsibility of interested individuals
3. should be the responsibility of professional groups
4. should be the responsibility of the government

10. I would learn the most about this area's prehistorical past from

1. reading books on the subject
2. looking at displays in a museum
3. visiting a site reconstruction of Indian life
4. this area's prehistorical past does not interest me

11. I would most likely visit an historical or prehistorical site reconstruction

1. nowhere
2. in a provincial or national park
3. in a municipal park
4. in a conservation area
5. in a privately owned tourist attraction
6. anywhere

12. I would most likely visit an historical or prehistorical site reconstruction

1. nowhere
2. within Metropolitan Toronto
3. outside Metro within 50 miles of Toronto
4. somewhere else (specify) _____

13. I would most likely visit an historical or prehistorical site reconstruction
1. where there are other recreational facilities (eg. nature trails, camping)
 2. where there are no other recreational facilities
 3. I am not interested in visiting an historical or prehistorical site reconstruction

14. If you have chosen response 1 of question 13, please indicate which recreational facilities you would prefer to see associated with an historical or prehistorical site reconstruction.

- nature trails
- camping
- picnicking
- nature exhibits
- swimming
- other (please specify) _____

SECTION B

The following statements are designed to determine your feelings about the past.

Read each statement and indicate how it corresponds to your personal opinion using the response categories provided.

- SD - Strongly Disagree
- D - Disagree
- N - Neutral or Don't Know
- A - Agree
- SA - Strongly Agree

Record your answers by circling the category which seems to reflect your opinion most accurately. Don't be concerned if some statements seem similar to ones you have previously answered. Remember throughout that your answers should reflect your opinions about the past. Please respond to all of the statements.

SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

- | | |
|--|--|
| <p>1. We need laws to protect historical buildings from being destroyed.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> | <p>9. Pioneer village reconstructions interest me more than books on pioneer life.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>2. I am only interested in the present and the future</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> | <p>10. I enjoy browsing in antique shops.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>3. By learning more about their heritage Canadians may develop a "National Identity".</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> | <p>11. Laws should be passed to protect prehistoric sites even though developers oppose them.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>4. I can't understand why people keep old things from the past.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> | <p>12. The prehistoric past is too remote to interest me.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> |
| <p>5. I enjoy browsing in bookstores.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> | <p>13. We cannot cut ourselves off from the city that we have inherited.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>6. Although it seems a shame to see our prehistorical remains destroyed, it is a necessary result of progress.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> | <p>14. The past is best preserved in books.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> |
| <p>7. I am fascinated by the thought of the prehistorical past.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> | <p>15. I like places that have the feeling of being old.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>8. Too much emphasis is currently being placed on the importance of the Canadian heritage.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> | <p>16. The past is not worth saving.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> |

SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

17. I feel that elementary and secondary school students should be taught about the prehistory of our country.

SD D N A SA
1 2 3 4 5

18. Our modern society has little to gain from a consideration of our heritage.

SD D N A SA
5 4 3 2 1

19. I go out of my way to pass through older parts of the city.

SD D N A SA
1 2 3 4 5

20. I like homes with natural wood floors.

SD D N A SA
1 2 3 4 5

21. We should have laws to protect prehistoric sites.

SD D N A SA
1 2 3 4 5

22. I have no interest in historical places.

SD D N A SA
5 4 3 2 1

23. Canadians have for too long overlooked the richness of their heritage.

SD D N A SA
1 2 3 4 5

24. I don't like the feeling of being surrounded by things that are old.

SD D N A SA
5 4 3 2 1

25. I would rather remodel an old house than build a new one.

SD D N A SA
1 2 3 4 5

26. Historical buildings may be interesting to some people but they take up too much valuable space.

SD D N A SA
5 4 3 2 1

27. I would like to know more about the prehistoric peoples who inhabited this area.

SD D N A SA
1 2 3 4 5

28. A concern for our heritage is a luxury we can do without.

SD D N A SA
5 4 3 2 1

29. When I walk down the street, old things catch my eye.

SD D N A SA
1 2 3 4 5

30. It would be fun to own some old-fashioned costumes.

SD D N A SA
1 2 3 4 5

31. We cannot afford to sacrifice historical remains in the name of progress.

SD D N A SA
1 2 3 4 5

32. Historical buildings are just old.

SD D N A SA
5 4 3 2 1

33. The heritage of the native peoples of this land is our heritage as well.

SD D N A SA
1 2 3 4 5

34. I never consider buying things that are old.

SD D N A SA
5 4 3 2 1

SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

35. Old sections of the city are more interesting than new areas.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
36. Prehistorical remains, like historical remains, cannot stand in the way of progress.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
37. I am interested in learning more about the native peoples of Canada.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
38. We have nothing to learn from the experience of our native predecessors in this land.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
39. I would like to see how people in this area lived during prehistoric times.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
40. I would enjoy working in a flower garden.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
41. Historical buildings should be preserved although they may stand in the way of development.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
42. I find that visiting historic sites is tedious and boring?
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
43. This city's past is a part of me.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
44. Old parts of the city are run-down and dirty.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
45. I am quite sensitive to the "character" of a building.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
46. Old buildings must be torn down to make way for new ones.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
47. My thoughts often focus on events in the past.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
48. The Canadian heritage is best forgotten.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 5 | 4 | 3 | 2 | 1 |
49. I would be happy living in an old house full of antique furniture and mementos of the past.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
50. I would enjoy going to the opera.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |
51. Some of this city's prehistorical remains should be preserved for future generations.
- | | | | | |
|----|---|---|---|----|
| SD | D | N | A | SA |
| 1 | 2 | 3 | 4 | 5 |

SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

52. I find anything related to the past boring. -

SD D N A SA
5 4 3 2 1

61. I like modern furniture better than the traditional styles

SD D N A SA
5 4 3 2 1

53. I would be interested in tracing my family tree.

SD D N A SA
1 2 3 4 5

62. Modern buildings are seldom as attractive as older ones.

SD D N A SA
1 2 3 4 5

54. Most antiques are simply old junk.

SD D N A SA
5 4 3 2 1

63. I would like to live in a modern planned community.

SD D N A SA
5 4 3 2 1

55. I like to read about the history of places.

SD D N A SA
1 2 3 4 5

64. I would enjoy watching movies made 15 or 20 years ago.

SD D N A SA
1 2 3 4 5

56. Preserving the past hinders progress.

SD D N A SA
5 4 3 2 1

65. I have no interest in ballet.

SD D N A SA
5 4 3 2 1

57. It's interesting to learn about the history of the place where you live.

SD D N A SA
1 2 3 4 5

66. I enjoy collecting things that most people would consider junk.

SD D N A SA
1 2 3 4 5

58. This city's heritage has no meaning for me.

SD D N A SA
5 4 3 2 1

67. Old buildings are usually depressing

SD D N A SA
5 4 3 2 1

3/11

59. I would prefer to visit an historical site than merely read about it.

SD D N A SA
1 2 3 4 5

68. I am fond of oriental rugs

SD D N A SA
1 2 3 4 5

60. I would enjoy living in a historic house.

SD D N A SA
1 2 3 4 5

Appendix A:3 Professionals Questionnaire

**ATTITUDES
TOWARDS
THE PAST**

RESPONDENT'S INVOLVEMENT WITH THE PAST

1. What in or about the past interests you?

2. Do you belong to any historical, archaeological or geneological societies or clubs?

no

yes (Specify name) _____

3. Do you collect any of the following?

coins

stamps

old books

old maps, photos or drawings

paintings, sculptures or other art

antiques or curios

prehistorical relics

other things from the past (Specify) _____

none

4. Do you visit any of the following?

junk shops

auctions

flea markets

antique stores

none

5. Do you spend time at any of the following?

- walking through old parts of the city
- looking at old buildings
- visiting old cemeteries
- admiring old houses, barns, or other relics while driving through the country
- looking for things that are old
- none

6. Do you ever think, reminisce, or wonder about how Toronto used to be?

- no
- yes

7. Have you visited any of the following?

- a museum with pioneer and Indian relics
- a pioneer village reconstruction
- an Indian village reconstruction
- some other place of historical importance
- a festival commemorating some historical event or personality
- none

8. Have you visited any of the following places?

- Royal Ontario Museum
- Black Creek Pioneer Village, Toronto
- Sainte Marie-Among-the Hurons, Midland
- Serpent Mounds Provincial Park near Peterborough
- The Woodwell Prehistoric Village, Port Elgin
- none

9. From which of the following sources have you learned about prehistorical remains in the Toronto area?

- hearsay
- newspapers
- magazine articles
- books
- visiting museums
- visits to actual sites
- through membership in an historical or an archaeological society
- some other source
- I have no knowledge of prehistorical remains in the Toronto area

10. Do you read books on any of the following subjects?

- history of Toronto
- history of Ontario
- history of Canada
- military history
- historical biography
- antiques
- old houses, barns and other relics
- archaeology
- other books related to the past
- none

ATTITUDES TOWARDS THE PAST

SECTION A

For each of the following statements, please circle the number of the response which most closely describes your feelings. It is important that you circle only one response for every statement.

1. If I find something old, I usually
 1. disregard it
 2. store it somewhere where I will soon forget about it
 3. try to discover something about it
 4. put it on display in my home

2. If I had an old house I would
 1. try to dispose of it
 2. modernize it
 3. utilize it in its present condition
 4. restore it and sell it for a profit
 5. restore it and live in it

3. If I found an Indian arrowhead, I would
 1. throw it away
 2. try to sell it
 3. try to find out more about it
 4. donate it to a museum

4. If I knew of an Indian site on my property, I would
 1. ignore it
 2. collect the interesting artifacts for myself
 3. try to find out more about it
 4. try to excavate it myself
 5. contact an archaeologist or a museum

5. I believe that historical and prehistorical sites in danger of destruction should be
 1. destroyed
 2. excavated and recorded prior to destruction
 3. preserved if they are of archaeological importance
 4. preserved at all costs

6. I regard archaeological excavations as
 1. a waste of time and money
 2. providing knowledge for the academic community only
 3. important for the public as well as the archaeologists
 4. essential to the preservation of our heritage



7. Historical and prehistorical remains should be excavated by
 1. no one
 2. anyone who is interested
 3. interested persons under the supervision of professionals
 4. professional archaeologists only

8. I would prefer to see prehistorical remains displayed
 1. nowhere in particular
 2. at sites where discovered
 3. in major museums (e.g., Royal Ontario Museum)
 4. in local museums
 5. in public places (e.g., Yorkdale)

9. The preservation of historical and prehistorical remains
 1. does not interest me
 2. should be the responsibility of interested individuals
 3. should be the responsibility of professional groups
 4. should be the responsibility of the government

10. I would learn the most about this area's prehistorical past from
 1. reading books on the subject
 2. looking at displays in a museum
 3. visiting a site reconstruction of Indian life
 4. this area's prehistorical past does not interest me

11. I would most likely visit an historical or prehistorical site reconstruction
 1. nowhere
 2. in a provincial or national park
 3. in a municipal park
 4. in a conservation area
 5. in a privately owned tourist attraction
 6. anywhere

12. I would most likely visit an historical or prehistorical site reconstruction.
 1. nowhere
 2. within Metropolitan Toronto
 3. outside Metro within 50 miles of Toronto
 4. somewhere else (specify) _____

13. I would most likely visit an historical or prehistorical site reconstruction

1. where there are other recreational facilities (eg. nature trails, camping)
2. where there are no other recreational facilities
3. I am not interested in visiting an historical or prehistorical site reconstruction

14. If you have chosen response 1 of question 13, please indicate which recreational facilities you would prefer to see associated with an historical or prehistorical site reconstruction.

- nature trails
- camping
- picnicking
- nature exhibits
- swimming
- other (please specify) _____

15. To be considered as a resource, an archaeological site must primarily

1. provide information of value for the academic community
2. be of potential value for public education
3. provide information of value for the academic community and be of potential value for public education
4. other (specify) _____

16. Archaeological resources of the greatest value are those which provide

1. data for advancing archaeological research
2. information for advancing the public's knowledge of the past
3. collector's items
4. other (specify) _____

17. The archaeological material most effective for public education should consist of

1. a display of artifacts
2. diagrams and models
3. a complete reconstruction of a site
4. a stepped reconstruction of a site (from unexcavated state to reconstruction)
5. other (specify) _____

18. In order to insure the preservation of our archaeological resources, we must primarily emphasize

1. immediate protective legislation
2. widespread educational programmes
3. legislation then education
4. education then legislation
5. education and legislation simultaneously
6. other (specify) _____

19. The Ontario Archaeological Society's aim of educating the public about our archaeological resources is best achieved by

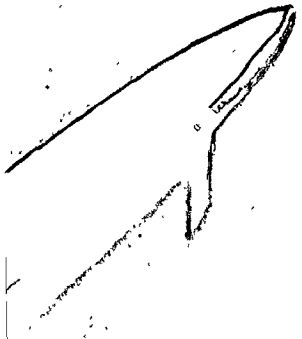
1. publicizing the locations of archaeological sites
2. setting up displays of artifacts at schools and in other public places
3. conducting a public relations campaign
4. increasing O.A.S. membership
5. expanding the publications programme
6. another alternative (specify) _____

20. I believe that the primary role of the Ontario Archaeological Society should be

1. to run archaeological excavations or digs
2. to provide its members with an opportunity to hear and meet speakers
3. to provide a liason between the professional archaeologist and the public
4. to publish Ontario Archaeology, Arch Notes and occasional special publications
5. to promote the preservation and protection of archaeological resources in Ontario
6. other (specify) _____

21. The main contribution of the Ontario Archaeological Society has been

1. to run archaeological excavations
2. to provide its members with an opportunity to hear and meet speakers
3. to provide a liason between the professional archaeologist and the public
4. to publish Ontario Archaeology, Arch Notes and several special publications
5. to promote the preservation and protection of archaeological resources in Ontario
6. other (specify) _____



SECTION B

The following statements are designed to determine your feelings about the past.

Read each statement and indicate how it corresponds to your personal opinion using the response categories provided.

- SD - Strongly Disagree
- D - Disagree
- N - Neutral or Don't Know
- A - Agree
- SA - Strongly Agree

Record your answers by circling the category which seems to reflect your opinion most accurately. Don't be concerned if some statements seem similar to ones you have previously answered. Remember throughout that your answers should reflect your opinions about the past. Please respond to all of the statements.

SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

- | | |
|--|--|
| <p>1. We need laws to protect historical buildings from being destroyed.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> | <p>9. Pioneer village reconstructions interest me more than books on pioneer life.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>2. I am only interested in the present and the future</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> | <p>10. I enjoy browsing in antique shops.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>3. By learning more about their heritage Canadians may develop a "National Identity".</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> | <p>11. Laws should be passed to protect prehistoric sites even though developers oppose them.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>4. I can't understand why people keep old things from the past.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> | <p>12. The prehistoric past is too remote to interest me.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> |
| <p>5. I enjoy browsing in bookstores.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> | <p>13. We cannot cut ourselves off from the city that we have inherited.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>6. Although it seems a shame to see our prehistorical remains destroyed, it is a necessary result of progress.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> | <p>14. The past is best preserved in books.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> |
| <p>7. I am fascinated by the thought of the prehistorical past.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> | <p>15. I like places that have the feeling of being old.</p> <p style="text-align: center;">SD D N A SA
1 2 3 4 5</p> |
| <p>8. Too much emphasis is currently being placed on the importance of the Canadian heritage.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> | <p>16. The past is not worth saving.</p> <p style="text-align: center;">SD D N A SA
5 4 3 2 1</p> |



SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

17. I feel that elementary and secondary school students should be taught about the prehistory of our country.

SD D N A SA
1 2 3 4 5

18. Our modern society has little to gain from a consideration of our heritage.

SD D N A SA
5 4 3 2 1

19. I go out of my way to pass through older parts of the city.

SD D N A SA
1 2 3 4 5

20. I like homes with natural wood floors.

SD D N A SA
1 2 3 4 5

21. We should have laws to protect prehistoric sites.

SD D N A SA
1 2 3 4 5

22. I have no interest in historical places.

SD D N A SA
5 4 3 2 1

23. Canadians have for too long overlooked the richness of their heritage.

SD D N A SA
1 2 3 4 5

24. I don't like the feeling of being surrounded by things that are old.

SD D N A SA
5 4 3 2 1

25. I would rather remodel an old house than build a new one.

SD D N A SA
1 2 3 4 5

26. Historical buildings may be interesting to some people but they take up too much valuable space.

SD D N A SA
5 4 3 2 1

27. I would like to know more about the prehistoric peoples who inhabited this area.

SD D N A SA
1 2 3 4 5

28. A concern for our heritage is a luxury we can do without.

SD D N A SA
5 4 3 2 1

29. When I walk down the street, old things catch my eye.

SD D N A SA
1 2 3 4 5

30. It would be fun to own some old-fashioned costumes.

SD D N A SA
1 2 3 4 5

31. We cannot afford to sacrifice historical remains in the name of progress.

SD D N A SA
1 2 3 4 5

32. Historical buildings are just old.

SD D N A SA
5 4 3 2 1

33. The heritage of the native peoples of this land is our heritage as well.

SD D N A SA
1 2 3 4 5

34. I never consider buying things that are old.

SD D N A SA
5 4 3 2 1

SD - Strongly Disagree, D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

35. Old sections of the city are more interesting than new areas.

SD D N A SA
1 2 3 4 5

43. This city's past is a part of me.

SD D N A SA
1 2 3 4 5

36. Prehistorical remains, like historical remains, cannot stand in the way of progress.

SD D N A SA
5 4 3 2 1

44. Old parts of the city are run-down and dirty.

SD D N A SA
5 4 3 2 1

37. I am interested in learning more about the native peoples of Canada.

SD D N A SA
1 2 3 4 5

45. I am quite sensitive to the "character" of a building.

SD D N A SA
1 2 3 4 5

38. We have nothing to learn from the experience of our native predecessors in this land.

SD D N A SA
5 4 3 2 1

46. Old buildings must be torn down to make way for new ones.

SD D N A SA
5 4 3 2 1

39. I would like to see how people in this area lived during prehistoric times.

SD D N A SA
1 2 3 4 5

47. My thoughts often focus on events in the past.

SD D N A SA
1 2 3 4 5

40. I would enjoy working in a flower garden.

SD D N A SA
1 2 3 4 5

48. The Canadian heritage is best forgotten.

SD D N A SA
5 4 3 2 1

41. Historical buildings should be preserved although they may stand in the way of development.

SD D N A SA
1 2 3 4 5

49. I would be happy living in an old house full of antique furniture and mementos of the past.

SD D N A SA
1 2 3 4 5

42. I find that visiting historic sites is tedious and boring.

SD D N A SA
5 4 3 2 1

50. I would enjoy going to the opera.

SD D N A SA
1 2 3 4 5

51. Some of this city's prehistorical remains should be preserved for future generations.

SD D N A SA
1 2 3 4 5

SD - Strongly Disagree; D - Disagree, N - Neutral, A - Agree, SA - Strongly Agree

52. I find anything related to the past boring.

SD D N A SA
5 4 3 2 1

61. I like modern furniture better than the traditional styles.

SD D N A SA
5 4 3 2 1

53. I would be interested in tracing my family tree.

SD D N A SA
1 2 3 4 5

62. Modern buildings are seldom as attractive as older ones.

SD D N A SA
1 2 3 4 5

54. Most antiques are simply old junk.

SD D N A SA
5 4 3 2 1

63. I would like to live in a modern planned community.

SD D N A SA
5 4 3 2 1

55. I like to read about the history of places.

SD D N A SA
1 2 3 4 5

64. I would enjoy watching movies made 15 or 20 years ago.

SD D N A SA
1 2 3 4 5

56. Preserving the past hinders progress.

SD D N A SA
5 4 3 2 1

65. I have no interest in ballet.

SD D N A SA
5 4 3 2 1

57. It's interesting to learn about the history of the place where you live.

SD D N A SA
1 2 3 4 5

66. I enjoy collecting things that most people would consider junk.

SD D N A SA
1 2 3 4 5

58. This city's heritage has no meaning for me.

SD D N A SA
5 4 3 2 1

67. Old buildings are usually depressing.

SD D N A SA
5 4 3 2 1

59. I would prefer to visit an historical site than merely read about it.

SD D N A SA
1 2 3 4 5

68. I am fond of oriental rugs.

SD D N A SA
1 2 3 4 5

60. I would enjoy living in a historic house.

SD D N A SA
1 2 3 4 5

BIOGRAPHICAL INFORMATION

1. Would you mind telling me how old you are? _____

2. Sex of respondent:
 male (1)
 female (2)

3. What is your marital status?
 single (1)
 married (2)
 widowed (3)
 separated (4)
 divorced (5)

4. How many children do you have living at home? _____

5. How many years of your life have you lived
in the country _____
in a small town (pop. less than 5000) _____
in an isolated small city (pop. 6000-60,000) _____
in a large city outside the Toronto (pop. over 60,000) _____

6. How many years have you lived in
City of Toronto _____ North York _____ Mississauga _____
Scarborough _____ Port Credit _____
Etobicoke _____ Streetsville _____
York _____ Brampton _____
East York _____ Vaughan Twp. _____
Woodbridge _____
Maple _____
Richmond Hill _____
Markham _____
Unionville _____
Pickering Twp. _____
Ajax _____

7. How many years did you live in the following kinds of areas during the early period of your life? [total years must equal 18]

AREA	AGE PERIOD		
	Birth-6yrs	7-12yrs	13-18yrs
Country	_____	_____	_____
Small Town (pop. less than 5000)	_____	_____	_____
Small City (pop. 5000-60,000)	_____	_____	_____
Large City (pop. over 60,000)	_____	_____	_____

8. Assuming weather permits, what percentage of your leisure time do you spend

SUMMER		WINTER	
indoors _____ %		indoors _____ %	
outdoors _____ %		outdoors _____ %	
TOTAL = 100 %		TOTAL = 100 %	

9. How much leisure time (free from employment, sleep and necessary chores) do you usually have during the following periods?

in an average week _____ hours
for vacation time _____ days

10. How much leisure time do you spend on activities related to the past (e.g. reading books about the past, visiting museums, restoring old furniture, visiting historical sites)?

in an average week _____ hours
on vacation _____ days

11. Do you belong to any conservation or preservation groups, societies or clubs?

no

yes Please list:



12. How would you describe your cultural background? (Pick more than one if you wish.)

- African
- American
- Asian (Specify)
- Australian
- British
- Canadian
- Canadienne
- French
- German
- Islamic
- Italian
- Jewish
- Latin American
- Other European (Specify) _____
- Russian
- Ukrainian
- West Indian

13. How long have you specialized or maintained an interest in Ontario's prehistory? _____ years

14. What is your professional position?

- | | |
|---|--|
| <input type="checkbox"/> curator | <input type="checkbox"/> graduate student |
| <input checked="" type="checkbox"/> associate curator | <input type="checkbox"/> archivist |
| <input type="checkbox"/> assistant curator | <input type="checkbox"/> administrator |
| <input type="checkbox"/> professor | <input type="checkbox"/> resource manager |
| <input type="checkbox"/> associate professor | <input type="checkbox"/> technical specialist |
| <input type="checkbox"/> assistant professor | <input type="checkbox"/> other (specify) _____ |
| <input type="checkbox"/> lecturer | |

Thank you for your co-operation.