



HISTORICAL AND CULTURAL REVIEW

POWELL STREET (JAPANTOWN)

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*Oppenheimer Park
VPL Archive 6645*

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Oppenheimer Park
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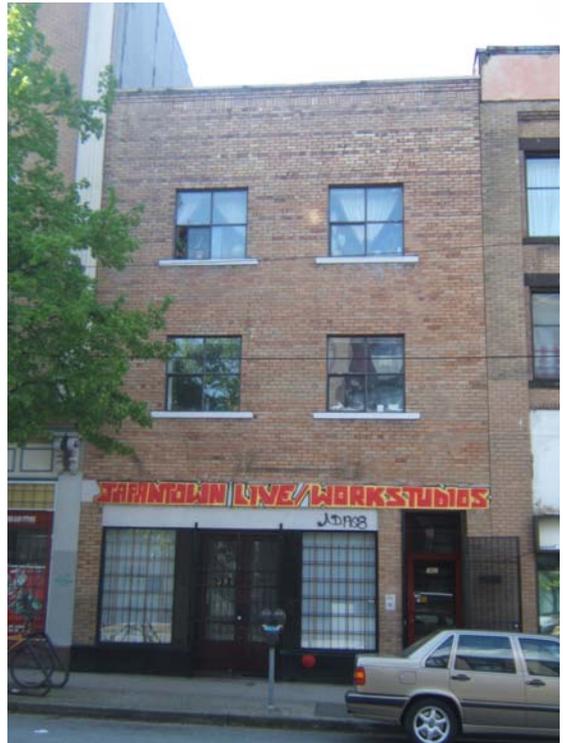
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2 Executive Summary



Firehall
VPL Archive 6825



Powell Street today

The Powell Street area (Japantown) is the site of Vancouver's earliest beginnings. Some stories about the early and developing city are to be found in its streets and buildings, and nowhere else. This unique historical precinct has been and remains home to a unique civic culture that is intensely connected and committed to the place and its stories. In advance of planning the future development of the Downtown Eastside Oppenheimer area, one critical task of this report was to determine what are the most important stories that the place has to tell, to identify the spaces and buildings needed to tell them, and to suggest ways to do the telling.

This Historical and Cultural Review report explores the history of the Powell Street area, and identifies places and activities that can relate its important stories. This exploration is conveyed through the Historical Context Statement, Historical Themes, and the lists of Historic Places and Cultural Activities.

Following the identification of the important stories and the places and activities critical for the telling, the report includes a high-level review of management tools that are options for the management of historic and cultural resources in the Powell Street area. This Heritage Toolkit will support the rehabilitation of heritage sites and visibility of 'intangible' elements of heritage through public history projects and community arts activities. Heritage Management Tools are presented in the context of the Downtown Eastside Official Development Plan (DEOD), recent initiatives in the study area, and responsiveness to stakeholders in the Oppenheimer Park Development Plan process.

This historical and cultural review is part of the city-wide Heritage Register Upgrade initiative. In keeping with the principles of this initiative, this study engaged the diverse community, responded to their values, and built community capacity in so doing. The following outcomes support the Register Upgrade initiative:

1. The report's list of historical places together better represent the increasingly diverse and multi-cultural nature of Vancouver, and meaning beyond architectural significance
2. The report's Historical Context Statement, Themes Statement, and List of Historic Places and Cultural activities present a more effective planning tool for managing change in this historic area, both because of the report content and the timing of the report ahead of planning initiatives.
3. Listed Historic Places are reviewed for the nature of their value: is the value primarily tangible or intangible? If the values are primarily tangible, are they material or more abstract (such as scale, form, and siting)? This analysis will enable more informed decisions to be made in the context of increasing competition for City incentives and needs for other public benefits.
4. By producing an inclusive list of Historic Places, and clarifying the tangible and intangible values of those Historic Places, a more predictable and certain understanding of management is possible.

The Management Tools overview section indicates a possible model for prioritizing

additions to the Register, and ways of managing heritage conservation through non-Register means (e.g. zoning and design guidelines) that would allow conservation to be achieved along with other public benefit needs.

In keeping with the Heritage Register Upgrade initiative, this report featured a process that was comprehensive and responsive in its approach to the place and its community. The identification of Historic Places proceeded simultaneously with the process of identifying an overarching set of themes and a vision for how the Register could support those themes.

The research process involved feedback, debriefing and reflection with an advisory group comprised of individuals with deep understanding of the physical place and its cultural history. The survey and interviews (Appendix B) process engaged diverse communities. The consultation process extended well beyond the established heritage interest groups to engage the area's diverse range of communities.

3 Introduction



Powell Street
VPL Archive 11804

The review consists of a study of the historical and cultural components of the Powell Street (Japantown) area along with a high level review of both regulatory provisions and non-regulatory approaches used locally and for historical/cultural areas outside Vancouver.

The study process involved the engagement with the diverse community interests within the community to define the historic and cultural values, develop an Historical Context Statement and Themes, derive an Area Value Statement, and identify tangible Historic Places and intangible heritage resources. Research for this report included a review of new and already published historical material, interviews of community members and advocates for the community, feedback from advisors that convened in workshops to review the material as it was developed, and survey responses collected from eight locations in the community.

Planning context

The planning process for the Historical and Cultural Review and this report were shaped and informed by the context of official plans and programs for the area and built upon earlier initiatives and outcomes relevant to the neighbourhood's cultural heritage.

Powell Street/Japantown is on land that is the traditional territory of the Squamish, Musqueam, and Tsleil-Waututh First Nations. In 2001, the Land and Resource Committee of the Squamish Nation released the Xay Temixw Land Use Plan for the Forests and Wilderness of the Squamish Nation Traditional Territory. Among other issues, this report approaches heritage and sacred sites as places of cultural meaning that "hold a legacy of language, tradition, legend, spirituality and use that closely links the people to their territory. The whole territory is the repository of the Nation's stories, mythology and oral history." Preservation of Squamish Nation intangible heritage is therefore dependent on the preservation of their land for cultural purposes. Planning goals include the use of traditional names of places, secluded places for traditional cultural practices, e.g. vision quests, and the ecological presence of trees as well as medicinal and food plants.

Projects funded and delivered under the *Vancouver Agreement* have laid useful groundwork for the promotion and support of historical and cultural identity as a community-led vision and approach to the development of Powell Street/Japantown. The Vancouver Agreement is a collaborative strategy between the governments of Canada, British Columbia and the City of Vancouver to make the city a healthy, safe and economically and socially sustainable place to live, work and visit. It is driven by the principle of revitalization without displacement, which respects the needs and aspirations of long-time residents and businesses, while welcoming newcomers.

One key to the economic and social health of this community is the *Downtown Eastside Arts and Culture Strategic Framework and Investment Plan (2007) part of the Vancouver Agreement 'Arts and Culture Strategy'*, which has outlined community issues, assets and opportunities for a set of guidelines and actions that support and facilitate community development and economic revitalization through arts and culture. By building on the area's wealth of cultural capital and infrastructure, including numerous heritage sites, the Agreement can continue to assist local residents in shaping the future of their community through arts initiatives, e.g. programming, public art, and design. Two examples of funding under the *Vancouver Agreement* are significant to the Oppenheimer community: the City of Vancouver Downtown Eastside Public Realm Plan and the Strathcona Business Improvement Association's Open Windows streetscape improvements project.



Early Vancouver houses
BCA c_05950

In November 2004, the Vancouver Agreement and the City of Vancouver Board of Parks and Recreation collaborated and co-funded a plan for community art programs and events in ten Downtown Eastside public realm spaces including Oppenheimer Park. The vision was to stimulate renewal by drawing upon artistic and cultural resources to create unique and vital experiences in urban spaces. The focus was on local residents and marginalized people who will benefit the least from large-scale capital reinvestment in the DTES historic buildings, by building on their talents, knowledge and skills, bringing employment opportunities, and mobilizing the community.

The *Public Realm Plan* was designed to support the public safety, employment and social health goals of the Agreement and the Downtown Eastside Revitalization Program including the then not complete *Arts and Culture Strategic Framework and Investment Plan*. It is an important precedent to the Powell Street/Japantown Historical and Cultural Review for several reasons. First, the Plan articulates the character of the DTES as its past and present 'sense of place'. Second, the recommendations for arts activities across the DTES, and each of the ten public realm spaces, are framed by themes that describe their unique identity. Third, a list of activities, events and arts capital projects are proposed for Oppenheimer Park.

Generally, the character of the DTES was described in the *Public Realm Plan* as a "dynamic tension arising from coming together of differences or opposites". It was seen as a place where "lifestyles meet", "cultures meet", "the city or urbanity meets nature" and where two street grids come together. More specifically, the DTES was characterized as a place where "uptown meets downtown, middle class meets homelessness, advantaged meets disadvantaged" and "Aboriginal culture meets western European culture, Chinese culture meets Aboriginal culture and western European culture, and new immigrant cultures meet everyone else". In the case of Oppenheimer Park, the community described its themes as "a refuge or backyard kind of place" "where people rally and ceremonies take place" and "where history is very present", Aboriginal and Japanese Canadian history and the history of civil protest in particular.

Similar to the Powell Street/Japantown Historical and Cultural Review, these themes served to identify priority arts programs for the public realm, specifically Oppenheimer Park. Selected by the community, activities include: historical commemorations of the Asahi Baseball Team; summer music and spoken word series and other summer events; outdoor performances as part of the Heart of the City Festival, movie nights and community and artist-made winter lights.

Lastly, the *Public Realm Plan* was based on a set of 17 planning principles (Figure 1, Appendix C) that have served to guide the planning process and report for the Historical and Cultural Review especially with respect to linking the creative use of the public realm to community development. These are most relevant to the management of intangible heritage and supporting tools, but also suggest issues to consider in historic preservation strategies in the community.

Open Windows is important as context for the Powell Street/Japantown Historical and Cultural Review for two reasons. First, the themes of working class, Japanese and First Nations settlement layer onto the sense of Oppenheimer Park as a "refuge or backyard kind of place" "where people rally and ceremonies take place" and "where history is very present" in the Public Realm Plan. Second, strategies for managing historic sites, public history and com-



March
VPL Archive 19791

munity arts activities can draw on the design approach to improvements and action goals that are recommended for Phase 2 (Figure 2, Appendix C). Design strategies will support the rehabilitation of historic buildings, while the action goals involve tools for visual communications of heritage and history, and for community participation in public realm improvement through arts activities.

Precedents to the Powell Street/Japantown Review have revealed the layers of community identity in this historic and cultural district with its many characteristics and themes. Building on what has been learned in these initiatives, this study focused on a deeper understanding of the historical identity of the area and the community's heritage values.

Public Consultation on Heritage Values

The purpose of public consultation in the Powell Street/Japantown Historical and Cultural Review was to identify the heritage values of stakeholders within and outside the community. 'Community heritage values' are the co-existing meanings associated with historic and cultural resources. They capture stories told through the places that matter to communities and the functions of those places that are important to the community today.

Interviews and surveys with stakeholders, and three consultants, resulted in valuable ideas for the management of Powell Street/Japantown as a historical and cultural district, and an informed approach to the redevelopment of Oppenheimer Park. While many issues and opportunities were discussed with respect to the social, economic and physical realities of the area, the body of this report is restricted to comments with relevance to heritage and culture. For future purposes, interview findings are available as a summary and as notes in Appendices B and C respectively.

Feedback from participants on heritage values shaped and informed the consultant team's understanding of the heritage value of the area, development of Historical Themes, selection of places with heritage value and identification of cultural events that have, or could have, historical content in their expression. That is, heritage values identified through public consultation guided the content of the deliverables in this study.

Report Components

The Historical Context Statement reveals the complex history of immigrant populations gaining a foothold on Coast Salish lands. The Statement relates the ups and downs of both the of First Nations people and immigrants, most notably the Japanese Canadian community, as the area develops from millsite into the very centre of a large city.

Ten historical themes capture the essence of the historical and cultural importance of the Powell Street area. While the ten themes are specific to the area, they were developed with a sense of the overarching themes emerging for the city as a whole.

A list of Historic Places and Cultural Activities have been identified that tell and interpret the story of the place as captured in the ten themes. A Place or Activity was selected for its embodiment of intangible as well as tangible heritage values:

story about the history of the place, or its embodiment of historic or aesthetic value. The report confirms that all of the resources currently on the Heritage Register, for the most part chosen for their architectural significance, do in fact play an important role in telling the story of the area and the city. The report also expands that list of historic places to include spaces, non-building features, vanished resources that are critical to understanding the history of the place, and buildings of more modest nature that in their numbers contribute to significant historical aspects of the area.

Following the sections on the heritage values of the area, the Management Tools section of the report describes the approaches, strategies and tools that are options for the management of historic and cultural resources in the Powell Street area. This Heritage Toolkit will support the rehabilitation of heritage sites and visibility of 'intangible' elements of heritage through public history projects and community arts activities.

The report can assist in the celebration, recognition and management of the resources identified to have historical importance in the local community; it can be used to build a greater understanding of the historical and cultural components of the area, what the community values, and some possible approaches to consider as background to a comprehensive area planning strategy. The work will serve as an advisory piece to future planning processes undertaken by the City in the DEOD, either for this specific localized area or the broader DEOD area.

4 Historical Context Statement - overview

See Appendix D for a the full Historical Context Statement



*Methodist Church
VPL Archive 6840*

The area now commonly known as Powell St. or Japantown lies on unceded Coast Salish territory, near the two earliest European settlements on the south shore of Burrard Inlet: Hastings Mill and Granville (Gastown) erected on ancient Salish sites. Heaps of clam shells attest to the fact that possibly as long as 3,000 years ago, Coast Salish peoples had seasonal camps in the protected coves along the south shore of Burrard Inlet at several sites including places they called Luq'Luq'i (variously translated as "Maple Leaves Falling," and "Grove of Beautiful Trees") and Q'umq'umal'ay' ("Big Leaf Maple Trees"). The waters were rich with salmon, shellfish, and even whales; the land supported a wide variety of berries, herbs, and wild rice; reeds and cedar to be woven into baskets, and animals for hunting. What the First Nations didn't eat themselves, they traded. Cranberries were particularly attractive since they grew in only a few areas. Access to resources was determined by a complex traditional governing system. Proximity to the sea made the area a hub of major trade routes between inland Coast Salish and interior groups: it was a "place to meet other people who gathered and hunted with us."

Coast Salish contact with non-native culture was minimal until the Hudson's Bay Company established Fort Langley in 1827 and the British government created the colony of British Columbia in 1858. While the coming of immigrants offered new trading opportunities for the First Nations people—who initially retained control of local resources and their own political economy—their dislocation began once the colonial officials surveyed the area and declared it a government reserve without consulting the Coast Salish. For Europeans, the area was not so much a hunting and gathering grounds as a timber and real estate resource. Since no Indian reserves were set up in this area and no First Nations person could pre-empt what were now called Crown lands or secure timber licenses, the First Nations were shut out of the area as permanent residents. The ancestors of today's Squamish, Musqueam and Tsleil-Waututh people moved to the west or to the "Indian rancherie" to the east of the mill or commuted daily from the Capilano Reserve in North Vancouver.

Dislocation increased once the railway came: newcomers evicted the rancherie residents, wanting the land near Hastings Mill for their European-styled settlement. In clearing the land to establish a town, the newcomers destroyed the salmon streams, the hunting grounds, and places where berries and other food had grown. Within 30 short years of settlement, native power over this area had collapsed and most of the important changes occurred. Japanese immigrants began to replace aboriginal workers; treated as trespassers on their own traditional fishing and gathering sites, over the years, they were steadily excluded from much of the local economy.

Between 1865 and 1867, Captain Edward Stamp, a retired English sea captain established a logging camp and sawmill on the seasonal site of Q'umq'umal'ay', and soon became the Hastings Saw Mill. In anticipation of the Canadian Pacific Railway locating its western terminus near the Hastings Mill, a number of Victoria capitalists, including the Oppenheimer Brothers, wholesale grocers, and Dr. Israel Wood Powell of Victoria, a physician and Superintendent of Indian Affairs in British Columbia, began buying land in the area in the late 1870s. By 1886, they owned most of the land east of Carrall Street and around the end of False Creek. They sold building lots between Carrall and Gore. David Oppenheimer was among the "inhabitants of Granville" who petitioned the legislature to incorporate the city of Vancouver, which took place on 6 April 1886.

In the early 1890s, the Powell Street area was in physical and social transition: The



First Nations camp on Alexander Street beach at foot of Columbia St, ca. 1898 City of Vancouver Archives IN N12

Powell Street (Japantown)

first of its Japanese residents were arriving while the wealthier white residents were decamping to the more fashionable West End, and residential/commercial mixed use buildings were replacing the houses along its streets. These mixed use buildings fostered small family businesses: stores at street level, and boarding or rooming houses on the floors above or behind.

By 1921, most of Vancouver's 8100 Chinese and 4000 Japanese residents lived in or within walking distance of Japantown, patronizing its stores and lodgings. Powell Street and the 300 to 700 blocks of Cordova East had extensive middle and working class residential districts as well as 578 ethnic Japanese stores and organizations making Powell Street, "the business centre of the Japanese community." Katsuyoshi Morita recalled that in 1920 the buildings along Powell Street "looked no different from those in the neighbourhood, but once you stepped in, it was totally Japanese ...[and] "had everything that one needed and it was always filled with Japanese people". An Italian resident of Strathcona recalled in the 1930s, how "glorious: it was to go to Powell Street, " and its open markets that were always busy. A First Nation fisherman remembered, "the Japanese sold us everything we needed In February, it would be alive over there because everybody was getting ready (for the fishing and canning season): The area was never ethnically homogenous. First Nations maintained a working presence in the waterfront industries, Yugoslavs resided on Cordova Street and Scandinavians, Chinese and Afro-Canadians also lived in the area.



Houses on Alexander Street. SGN 295.jpg

The Japantown proprietors welcomed single men, frequently from their own prefecture, and provided accommodation, meals and even referrals to jobs. The boarding houses and hotels also served fishermen, loggers, and railway maintenance workers who came to Vancouver in the off seasons. The seasonal patrons were not exclusively Japanese. First Nations men patronized the "clean rooms" available in "Jap Town" and Chinatown because other parts of the city posted signs, "No Indians Allowed."

Brothels had a long but intermittent history in the area. When neighbours complained, the police would shut down a series of de facto Red Light districts but after moving elsewhere for a while, they usually resurfaced in other nearby locations. The houses were luxuriously decorated and furnished and the madams insured that the women's health was carefully checked. Because of the madams' strict discipline and the habit of the inmates of keeping to themselves, the women were accepted in the neighbourhood. The location was convenient to the docks for sailors and the seasonal influx of loggers, fishermen, and miners, an ethnically diverse group. The prostitutes came from other parts of Canada, the United States, or were local runaways and represented all nationalities, Chinese, Japanese, white, and black but because of their scarcity, the Chinese and Japanese prostitutes commanded higher fees.

An important centre of the early city were the Powell St. Grounds, the block bounded by Cordova, Powell, Dunlevy and Jackson Streets. The First Nations who felt unwelcome in Stanley Park made it their home and it was used by the many nearby ethnic communities as their major outdoor space. It was the historical staging ground for protests and rallies by the marginalized and unemployed. During the Depression of the 1930's, a thousand homeless people squatted within a few blocks of the grounds.

The Powell Street area is unique for its identification with Japanese Canadians; who were its majority ethnic group the 1890s to 1942, when the Government of Canada ordered them to move at least 100 miles inland. Japanese immigrants were drawn there by the availability of jobs at the nearby Hastings Mill, which has been called "the foundation of 'Little

Tokyo'." Once established, Japanese male immigrants sent for their families or a "picture bride" and started Canadian families. The tendency to form families was accelerated after the Gentlemen's Agreement of 1907-08 severely restricted Japanese immigration but permitted married women to enter.

Social service in the community began as an adjunct of Christian missionary work. Most Japanese were at least nominally Buddhist. The Christian churches attracted prospective converts by providing such services as English language classes for adults and kindergartens and day cares for children. The Methodists founded a mission in 1896 and opened a church at the corner of Powell and Jackson Streets in 1907. To attract young people, in 1920 it built a gymnasium with a swimming pool. With the formation of the United Church of Canada in 1925 it became the Japanese United Church. Shortly thereafter, it began offering English language services for the benefit of the Nisei, the Canadian born. It also sponsored a free medical clinic that provided inoculations, some examinations, and health education

The Christian churches offered recreational as well as educational and spiritual services, but the Japanese organized their own martial arts clubs such as a Judo Club that operated in the 1930s next to the Marr Hotel whose beer parlour was its annex. For most residents the Powell Street grounds (Paueru Groundo) was the major place for recreation. Nisei boys dreamed of playing for the legendary Asahi baseball team that drew spectators from the neighbourhood and beyond. Fathers took their children, including their daughters, to see the games. The Asahi began as a senior team, the Nippon, in 1908 and by 1914 had a junior farm system and were called the Asahi. By the late 1920s, they were semi-professionals who played in city commercial leagues and in tournaments with Japanese teams in the Pacific North West. Even some Caucasians and First Nations people paid the ten cents admission to see their games. The Asahi were the pride of the Japanese Canadian community. As one fan recalled, "the barriers [of discrimination] came down whenever the Asahis played ball. Naturally there were the Japanese fans. But, it was the applause from the Occidental fans which would make us so proud."

By the early 1930s, some Japanese Canadians were moving to better homes to the east and even into the middle class districts of Kitsilano and Kerrisdale. As better off residents left and zoning restrictions made it difficult to borrow money to improve residences or shops, the area deteriorated physically. Some Nisei regarded Powell Street as "a dead-end ghetto, as well as an eye-sore...mired in stagnation and defeatism – a deterrent to assimilation." However, the Japanese Canadians were the principal property owners in Japantown on the eve of the Second World War. Despite no evidence of subversive activity or disloyalty on the part of any Japanese in the province, the federal government yielded to demands from a broad spectrum of panicky white British Columbians that the Japanese Canadians be removed. On 25 February 1942 the Canadian government announced that all Japanese, including the Canadian-born, must leave the British Columbia coast. The vibrant community disappeared almost overnight; Powell Street's heyday was at an end.

The departure of the Japanese offered opportunities in the fishing industry for First Nations, Russian and Yugoslavs. Opportunities for new businesses opened up for Chinese, Afro-Canadian and South Asian entrepreneurs. However, as late as 1949, Powell Street seemed almost deserted. While much of the area had been rezoned industrial before the war, the waterfront industries, the traditional source of jobs for the area, were in retreat. Shipbuilding and its related heavy engineering works largely disappeared after the war. Despite record fishing seasons in the 1950s, a decline in the resource plus technological changes in the for-



*T. Maikawa store
369 Powell Street, 1938
VPL Accession No. 15773*

Powell Street (Japantown)

*Japanese Hall [ca. 1929] CVA
99-2469*

stry industry meant fewer workers were required in these primary industries. Fewer workers came in the off seasons and unemployment rose locally.

Rezoning the area for industrial uses was apparently in part an attempt to do away with what the press and politicians labelled “Vancouver’s Square Mile of Vice,” an area historically used to entertain visiting resource workers with services ranging from restaurants and night clubs to gambling houses and brothels. Rezoning also undercut a well-functioning working class community that provided its residents with a variety of goods and services. The vacancy rate remained high even beyond the 1950s and many buildings continued to deteriorate. Warehouses and manufacturers moved to cheaper, more accessible land on the outskirts or in the suburbs. The increasing use of trucks removed the need to be located near the rail lines. The large containers introduced for ocean shipping were difficult to handle on the area’s narrow streets. Changes in public transit as buses replaced streetcars reduced the flow of pedestrians, potential customers for shops and restaurants.

By the 1950’s, discriminatory laws were being repealed. Effective 31 March 1949, the Japanese Canadians could freely return to the coast. Except for the Language School that the government had used for offices during the war, they no longer owned any property in the area. Nevertheless, a few people, especially elderly Issei (first generation Japanese immigrants) with limited English language skills were drawn by nostalgia, a deep attachment to the place, the temperate climate, and the opportunity to conduct their lives in Japanese. They trickled back to the coast but “no longer had a life there, only history. “After the war,” said one Japanese Canadian, “everyone spread all over. There was no more community.”



*Asahi Baseball Club - seniors,
1929*

*VPL Accession Number: 11750.
Stuart Thomson Photographer*

In line with trends throughout North America from the mid 1950s to the mid-1970s, the city was interested in clearing so-called “slums” in the Downtown Eastside, areas which were in fact socially and culturally lively communities, if economically less advantaged. Despite evidence of its social vibrancy, the city neglected the infrastructure, considering whole areas of the Downtown Eastside including Japantown as “let go” areas. However, the community refused to die. As a few younger Japanese Canadians settled in the area in the 1950’s, some stores such as Kay’s Seafood store, stores selling ethnic Japanese groceries or goods reappeared as did some restaurants. The Japanese Language School and Hall re-opened, drawing Japanese Canadians from all over the Lower Mainland to attend its classes and cultural activities. Some Christian Churches resumed their work, now providing social services for the impoverished and marginalized who were already present or moving into the area, not the Japanese. In the mid-1970’s government policy changed with the creation of the Neighbourhood Improvement Program (NIP), which helped to improve facilities at the Japanese Language School and to build a new gymnasium at the Buddhist Church that became the home of the Nisei Karate-do School. As well as helping to inspire a cultural renaissance among Japanese Canadians, the program taught carpentry and leatherworking skills; and funded the planting of trees, and the construction of a new health clinic. It also assisted with improvements to street lighting and sidewalks, to the Sisters of the Atonement daycare, and to the sadly neglected Oppenheimer Park where the Parks Board and resident volunteers worked to refurbish it and to re-establish hills and trees. As an example of cross-cultural co-operation, Tonari Gumi donated and planted cherry trees.

In the 1970s, Powell Street was enjoying a renaissance. Tonari Gumi (Japanese Community Volunteers Association) drew in some Sansei (third generation, the children of the Nisei) who began recovering their community’s history and culture through stories told by the Issei. This led to recognition of the centennial of the first known Japanese immigrant to Cana-

da and a national touring exhibit of historical photograph. The rundown Richmond Hotel was renovated and opened as Sakura-so, a seniors' residence. Encouraged by the revitalization of the community, the Buddhists dropped a plan to move and built a new temple in and auditorium at 220 Jackson St. in 1979, the 75th anniversary of Jodo Shinshu Buddhism in Canada. The high water mark in recreating Japantown as a centre for celebrating Japanese and Asian culture was the creation of an annual Powell Street Festival. New immigrants and the sansei agreed: "We didn't want our home to be considered Skid road. . . . Our dream was to regenerate Powell St., to make it into a place where we could go, a place we could all identify with and become a part of...that dream."

The promise of cultural renaissance epitomized by the Powell Street Festival could not stem physical and social changes that strained the community's social fabric. Newly organized one-way streets linking the downtown with more easterly regions of Greater Vancouver hustled traffic through the neighbourhood, making Japantown a drive-through community. While the redevelopment of Gastown as a trendy commercial area affected the neighbourhood it also was becoming "the back end of downtown". The so-called "Skid Road" was moving east. Owners and managers of the remaining hotels often lived elsewhere and cared little about their tenants, declines in job opportunities for unskilled labour and the reduction in the number of affordable Single Room Occupancy lodgings, all played a role in the strain on the area. Contributing to the economic decline was the arrival of more people with serious health and substance abuse problems. The downsizing of Riverview Mental Hospital in the mid-1990s led to an influx of unsupported mentally ill people described by two public health nurses as "a new cohort of chaotic clients with a wide range of medical problems. Homelessness in the neighbourhood and the city as a whole doubled. Self-medicating drug use increased: IV heroin, and cocaine, smokeable crack cocaine", and methamphetamine. There was also a trade in black market prescription drugs. The Downtown Eastside became "a treadmill" from which addicted users were unlikely to escape alongside increasing poverty and homelessness, dislocation, and the shortage of drug resources, detox and treatment centres – in the area, and in the city as a whole.

The community continues to be ethnically and economically diverse and culturally rich. The neighborhood is mostly a safe and friendly one - home to approximately 150 children. Japanese Canadians continue to visit the area, for the various programs and seasonal festivals held at the Vancouver Japanese Language School-Japanese Hall, and the activities and services of the Vancouver Buddhist Church. For Japanese Canadians, Japantown is *natsukashi*: literally, a place of lots of memories, a place that is dear to the heart.

As in the earliest stages of the white settlement of the place, approximately 1300 First Nations people – both housed and homeless -- make up a significant portion of today's resident population. Through "moccasin telegraphy," people throughout Canada know that to find someone in Vancouver, they should go to Oppenheimer Park, which they sometimes call, the "United Native Nations" or "Hastings Reserve." Many Latinos came to Downtown Eastside/Japantown/Oppenheimer area in the 1970s and 1980s from Chile, El Salvador, Guatemala, and Nicaragua. The area is home to approximately 150 children notably at the Four Sisters Co-op and Princess Place.

Proximity to the industries at the waterfront is a continuing factor in the economic well-being of the community. The underground sex and drug economies, remain as a central fact of life. Issues such as gaining a secure physical and cultural foothold, are still issues for many in

the community.

The area hosts a “walk” for prostitutes, today’s manifestation of the sex trade. The policing actions (1970’s-1980’s) that moved prostitutes from the night clubs and hotels to the streets coincided with the beginning of a series of murders and disappearances of prostitutes, most of whom had worked in the Downtown Eastside including the Japantown area.

A number of agencies and community centres provide services for community members and the local churches are also adapting to changing needs by sponsoring hospitality, meals and housing for community members and visiting seafarers. The recently formed Kailayaan (Freedom) Centre provides a place where Filipinos can organize for social action and give voice to their stories. Residents are initiating grassroots self-help projects such as the intentional cooperative community formed at Jackson and Cordova. Many long-term residents and artists prefer to live and work in the area for its history and diversity, its live-and-let-live spirit and human scale, its quality of life, and its potential. Many who live or work or study or socialize in Japantown are working for a revitalized community, healthy for all those currently living and working there. In a bid to help improve the health of the community, business owners are focused on reviving the vitality of the streets with commercial life. In 2005-2006 with the assistance of the City of Vancouver and the federal government’s Western Economic Diversification project, the Strathcona Business Association initiated the Powell Street Open Windows Design Process.

As a result of its investigations Open Windows provided merchants with a toolkit showing how they could change their buildings while respecting their architectural integrity. Community consultants called for work to improve community identity and pride as a step towards rehabilitating buildings and encouraging new businesses, possibly to exploit the presence of many artists and designers. The overall vision identified “Powell Street as a cultural warehouse district, a contemporary Japantown that mirrors the qualities of compassion and harmony in design solutions that integrate art, and design into everyday life.” Improving building facades, planting Japanese cherry trees, calming traffic, and integrating art into the streetscape could create a diverse shopping street with a sense of openness. Local artists would prepare and implement the design and appropriate artworks to reflect the area’s history and honour the traditional First Nations, the Japanese residents, and its current inhabitants and create a “gateway” to the city. Some buildings are now being renovated.

Japantown’s long history includes people of many ethnicities and classes who, despite disparate backgrounds and fluctuating economies, often worked and socialized together while maintaining their own distinctive cultural institutions such as churches and meeting halls. Though much of the built environment has changed over time, sufficient structures remain and local residents offer historical walking tours to residents and visitors. The area includes the city’s oldest buildings, including some of the nicest Victorian houses left in the city – architecturally distinctive and the last of their kind. While the stories of the homeless, the mentally ill, the substance abusers, and the prostitutes often form the media’s image of the area and are undeniably a problem, it has another side. It is a vibrant community with a lively cultural life, family homes with children, hard working residents, and a strong sense of community involvement, neighbourliness, resistance, resilience, and a sense of local history that crosses ethnic lines and has persisted over the decades. Despite the low incomes of the majority of its residents it is a functioning and stable neighbourhood. Residents insist that despite heavy traffic passing through, it “is a community, not a transient skid road.” Community involvement has improved the neighbourhood as residents, with some government assistance, have shown

how people can help themselves and each other.

The old No. 1 Firehall at Gore and Cordova, established as an arts centre in 1975, is home to contemporary dance and theatre and the arts in general. As many as 300 performances are presented per year including four to six theatrical productions and three to five dance productions. In line with its mandate to support multiculturalism, the Firehall Arts Centre has created several plays including “Opening Doors,” “Rosie’s Cafe,” and “Yellow Fever” that deal with the Downtown Eastside. The Centre launched the summertime Dancing on the Edge Festival in 1988 and, in 2004, the first annual BC Buds Spring Arts Fair that offers free performances of dance, music, theatre, and other arts.

Other artists, both resident and non-resident, also use the arts to give voice to the local community. Vancouver Moving Theatre develops cutting edge yet accessible interdisciplinary theatre, festivals and community art influenced by Vancouver’s Pacific Rim culture. After two decades of provincial, national and international touring, their work now focuses on professionally produced community engaged art projects created for and with the local community, influenced by local concerns and perspectives, and bridging diverse cultural traditions and social groups. In collaboration with Carnegie Community Centre, their “In the Heart of A City: The Downtown Eastside Community Play” was a theatre and community-building event, involving a cast of over 80 local residents, most of whom had never performed before in their lives. The community play, performed at the Japanese Hall, portrayed the history, great stories and talent of the community.

“In the Heart of A City” was a catalyst for the founding of the first annual Downtown Eastside Heart of the City Festival in 2004. Produced by Vancouver Moving Theatre with the Carnegie Community Centre and the Association of United Ukrainian Canadians at various venues in the area with a host of community partners, the Festival celebrates the arts, culture, history, activism, and the people of the DTES. The mandate of the festival is to build bridges between the various neighbourhood and cultures, and to provide sustainable arts and capacity building activity with and for the neighbourhood.

Concern and love for the community has inspired many music and theatre productions featuring the talents of local residents: “I Love the Downtown Eastside” at the St. James Church Hall; produced under the auspices of Savage God Theatre Company: D.E.M.O.C.R.A.C.E.; “Community in Crisis”, created under the direction of the local poets Bud Osborn and Sandy Cameron and presented in Oppenheimer Park by the Carnegie Community Centre and the Women in View Festival; “*Practicing Democracy*” and “Meth” by Headlines Theatre at the Japanese Hall; Vancouver Moving Theatre’s “*We’re All In This Together*”: The Shadows Project – Addiction and Recovery. Artists have also portrayed the neighbourhood in film. In 2003, Nettie Wild directed “Fix: The Story of an Addicted City” to document the city’s adoption of the Four Pillars plan and the campaign for a supervised drug injection site. This artistic project was part of a larger movement within the community that helped inspire all three levels of government to co-operate to open a supervised drug safe-injection facility.

Consistent with its history, Powell Street (Japantown) is still an amalgamation of communities sharing several city blocks that feature the earliest buildings in the city, and some of its most storied public spaces and important centres for the Japanese, Chinese, Aboriginal and other communities. The area has demonstrated a commitment to – year after year - survive and renew itself. The current debate around the area’s future is but a continuation of the story of the place: how does the community share the place, and accommodate long term residents

5 Historical Themes



Powell Street
VPL Archive 13300

and others who also have a stake in it?

Historical themes for the Powell Street (Japantown) area will be used to inform the management of the area's heritage including the selection of historic and cultural sites for nomination to the Vancouver Heritage Register and sustaining the area's rich diversity of intangible cultural heritage, such as arts activities, festivals, celebrations, sports and other valued forms of expression and community building. Additionally, the themes provide a background on the area's historic identity and sense of place for consideration in the future Downtown Eastside-Oppenheimer Development Plan.

Together, the themes are to:

- capture the heritage values of a place and the evolution of its geographic community over time.
- capture the reader or audience's imagination in their language.
- capture the unique character defining elements of the community and overlaps between one community and elsewhere in the city
- connect the past to the present.
- connect heritage values to the experience of physical surroundings

THEME 1. FIRST NATIONS PRESENCE

From being known as Luq'Luq'i ("Maple Leaves Falling," or "Grove of Beautiful Trees") and Q'umq'umal'ay' ("Big Leaf Maple Trees") before European contact, to Oppenheimer Park being known as the "First United Nations" today, the area has always had a strong First Nations community:

- First Nations territory, place names, relationship to the natural ecology and pre-contact trading system.
- Creation of colony of British Columbia, loss of traditional lands and resources and displacement.
- 1870 disenfranchisement.
- 1876 Indian Act, reserves.
- 1990s increasing presence in area
- Continuing presence in economy and industrial work.
- Importance of Oppenheimer Park to First Nations as a gathering ground, site of ceremonies and of traditional and contemporary performances in National Aboriginal Day celebrations and a place for baseball.
- Commemorative value of totem pole.

THEME 2. HEART OF THE CITY

Near the place of the city's beginnings, the Powell Street area features many of the earliest cultural institutions in the city, and is the site of many historic events key to the development of the city and its society:

- First dirt roads for log "skidding" and later wooden block surface.
- 1881, construction of St. James Anglican Church and a school for mill workers and their families.
- Establishment of Vancouver as a city, led by Oppenheimers and Powell in

anticipation of the Canadian Pacific Railway locating its western terminus near the site of the Hastings Mill.

- First water infrastructure on Alexander Street when Vancouver Water Works began delivering water from the Capilano River early in 1889.
- First city hall, police station and fire hall.
- First hospital (St. Luke's) and library.
- First transportation infrastructure: Vancouver Electric Railway and 1890 opening of a line from Hastings and Main along Powell Street to Campbell Avenue; Oppenheimers shares in Westminster and Vancouver Tramway, opened in 1891.
- 1887 Cordova and Jackson site of Strathcona School.
- 1906 opening of Japanese Language School at 439 Alexander St.
- Japanese newspapers, e.g. Labour Weekly.

THEME 3. HASTINGS MILL AND WATERFRONT INDUSTRY

The area is inextricably linked to the beginnings of the city's working waterfront; its economy and culture developed in support of waterfront activity, and continues to be influenced by the waterfront economy:

- First logging camp and Stamps Mill on seasonal site of Q'umq'umal'ay'.
- Establishment of Hastings Saw Mill.
- First Nations, Hawaiians, Chilean, Chinese, Japanese and Northern and continental European workers at sawmill and docks.
- Draw of Japanese to the area in the early 1890s for work at Hastings Mill, which has been called "the foundation of 'Little Tokyo. Dismissal of Japanese workers in wake of 1926 Male Minimum Wage Act.
- Underground economy of prostitution in brothels, Red Light District and hotel rooms.
- Underground economy of gambling den owners & customers.
- Underground economy of drug use and traffic.
- 1931 industrial rezoning and impact on working class character & economy.
- Closure of Hastings Mill. Depression-era waterfront unemployment, squatting, "jungler" camp.
- Labour gatherings, protests and rallies in Oppenheimer Park. Emergency relief to unemployed after 1938 Bloody Sunday.
- Legacy of Camp and Mill Workers Union Headquarters at 544 Powell St.
- Ongoing entertainment industry- night clubs, eateries, live theatre, drinking establishments
- 1942 removal of all Japanese, including labourers. Opportunities in fishing industry for First Nations, Russians and Yugoslavs after Japanese removal.
- WWII shipbuilding booming then disappearance.
- 1950s impact of technological changes in fishing and forestry and decline in resource stocks
- Continued presence of Canfisco and other fish processing plants.
- 1970s presence of women and men at fish plants and in fishing industry
- 1980s waterfront decline including loss of popular meeting places and closure of Campbell Avenue fish dock

- 1980s increase in black-market trade in illegal and prescription drugs
- Mission to Seafarer's Flying Angel Club provides hospitality annually for 16,000 seafarers

THEME 4. WELCOMING COMMUNITY

The area is associated with a local culture that accepted immigrant populations, labouring men and women, the less well-to-do, and the thriving of communities other than the city's dominant British culture:

- Place of arrival and diversity, open to everyone.
- Development of family life, from cottages at mill site to "picture brides" to today.
- Development of social life, from saloons to entertainment venues to community organized activities, including recreation, sports and arts.
- Development of churches and Buddhist temples and their community services.
- Development of grass-roots-initiated group-specific social services, e.g. Tonari Gumi, DERA housing.
- Salish territory & immigrant cultures.
- Sailors, seasonal workers and new arrivals of all kinds.
- First Nations, Hawaiians, Chilean, Chinese, Japanese and Northern and continental European workers at sawmill and docks.
- Japanese business owners and their multi-ethnic customers.
- Business owners from other ethnic groups, e.g. Italians, Blacks.
- From its beginnings in 1887 to the 1950s, multi-ethnic student base of Strathcona School, including children of British, Japanese, Chinese, continental European, Jewish, Croatian, Italians and Black families.
- Japanese Language School, Canadian Japanese Association, Canadian Japanese Citizens Association and Japanese newspapers.
- 1970s waves of immigrants from Latin and South America and workers from Philippines
- Today's community.

THEME 5. POWELL STREET CYCLES OF PROSPERITY AND LOSS

Powell Street is a particularly dramatic example of an area in the city whose fortunes have risen and fallen as the city was established and expanded out from its core:

- Loss of Coast Salish territory.
- Draw of Japanese to the area in the early 1890s due to availability of jobs at the Hastings Mill, which has been called "the foundation of 'Little Tokyo'."
- 1880s economic boom
- 1890s economic depression
- 1898-1912 Klondike Gold Rush-inspired economic boom
- 1920s economic boom; Powell Street as "the business centre of the Japanese Canadian community."
- 1920s-30s: Japanese Canadian business owners and residents move to "better" areas, including Strathcona, Kitsilano and Kerrisdale. Some Nisei regarded Powell Street as "a dead-end ghetto, as well as an eye-sore...mired in stagnation"

and defeatism – a deterrent to assimilation.”

- 1930s The Great Depression
- 1930s-40s: Area’s physical deterioration.
- 1940s: Japanese removal, property seizure, threat of “slum clearance”, devalued property assessments and liquidation. Return not permitted until 31 March 1949.
- 1950s: local economy slowly revives; Re-opening of Japanese Language School and Hall, return of some Japanese shops and restaurants; new shops and plants opened by Black, Chinese, and Southeast Asian Canadian entrepreneurs; fishing industry booms. Impact of re-routed bus routes on flow of pedestrian traffic.
- 1960s warehouses and manufacturers are re-locating to suburbs; fishing industry declines as fish stocks decline
- 1970s: economic and cultural renaissance; City makes Powell St. one-way, further discouraging outsiders from shopping in the area. Community is under threat of “slum clearance” but receives upgrades to the community buildings and Oppenheimer Park through the federal Neighbourhood Improvement Program (NIP). Japantown enjoys a renaissance with the opening of Tonari Gumi (Japanese Community Volunteers Association), Sakura-so seniors’ residence, a new Buddhist temple, centennial celebrations and start of Powell Street Festival
- 1970s new zoning policies and social housing formulas result in reduction of ground-level retail opportunities
- 1980s: welfare reduction policies; cancellation of government investment in affordable housing programs, and downsizing of mental hospitals leads to influx of unsupported mentally ill and increase in homelessness; DTES sees increase in street prostitution, self-medicating drug use, poverty and the homeless including people with mental illnesses. Downtown Eastside Residents Association (DERA) pursue for affordable housing and to portray the area as a community, as people’s home, not as “Skid Row”. Japanese seniors overwhelmed by social disintegration around them. Tonari Gumi move to Broadway and elderly residents move to new Sakura-so at the Nikkei Centre in Burnaby. Boarded up store windows become commonplace on Powell St. Some businesses thrive remain and even expand during this period, e.g. Sunrise Market.
- 1990s: Decline throughout DTES due to closure of retail anchors, e.g. Woodward’s.
- Today, area is home to a mixed income and low-income but culturally rich population. Japantown is a “place of memories” and mini-pilgrimage site for the First Nations and Japanese Canadian communities, and has recently drawn new ethnic groups, e.g. Filipino and Latin American communities as well as First Nations.

THEME 6. EXCLUSION, PERSEVERANCE AND RESISTANCE

This was and is a place that the non-elite, the less economically well-off, and activists to call home. The history of the place is in part an important story of survival and overcoming hardships, discrimination and economic disadvantages:

- Perseverance, strength and successes of socially excluded and displaced people.
- Displacement of First Nations.
- 1870 disenfranchisement of First Nations and Asians (Chinese, Japanese once

they arrived in 1890s).

- Signs posted in most parts of the city “No Indians Allowed” in boarding houses.
- 1907 Anti-Asian riots and racism.
- 1912 social protest rallies in Oppenheimer Park
- 1920’s formation of Camp and Mill Workers Union; retail coops and an employment bureau
- 1926 Male Minimum Wage Act.
- 1935-38 On to Ottawa Trek; Battle of Ballantyne pier; Bloody Sunday
- 1942 removal of Japanese, seizure and liquidation of property. Racist media portrayal and public perception of Japanese as a threat and disloyal to Canada.
- 1950s discriminatory laws are repealed
- 1970s start of DTES displacement of low-income groups from boarding houses, slum landlords.
- Fight to recognize DTES as a neighbourhood and home not “Skid Row”.
- 1970s Grass roots activism halts the Freeway/urban redevelopment plans and secures government investment in social housing, cultural facilities and parks
- 1970s – 1980s policing actions result in displacement of prostitutes to the streets and the beginning of a series of murders and disappearances
- 1975 Downtown Eastside Residents Association (DERA) secures recognition of the Downtown Eastside as a residential community
- 1988 Japanese Canadian redress settlement
- Marginalization of the chronically homeless, people with mental illnesses, drug users and prostitutes.
- 1995 establishment of the annual Valentine’s Day Women’s March to protest violence against First Nations and other women and against street workers
- 2000s community-engaged theatre, music, media and visual art projects foster community pride, health and safety; strengthen community connections; provide a continuum of employment opportunities and build capacity of local residents, arts groups and community organizations

THEME 7. CHURCH AND CULTURAL PRECINCTS

The area is important for the early and continued presence of church activity; it is also distinguished for of its early institutional architecture and its rich cultural tradition that stretches back to the very early settlement:

- Presence, roles and community services of churches and temples.
- Missionary work and cross-cultural conversions.
- St. James Anglican establishes first church in Vancouver (1881), first on Powell Street, then on present site (1886)
- Adaptation of churches over time.
- Significance of the age and architecture of buildings.
- 1914-1920’s Heyday as a theatre district.
- 1920s Asahi Baseball Team plays in city leagues and wins awards
- Japanese Language School and Hall language instruction, festivals and

celebrations and function as a gathering place and centre of “mini-pilgrimage site” for today’s Japanese.

- Continuing – martial arts schools; educational and cultural programming at cultural centres and churches
- 1970s cultural renaissance – establishment of Powell St. Festival and Firehall Arts Centre
- 1980s cultural renaissance continues – establishment of Vancouver Police Museum, Vancouver Moving Theatre, Shou-Yu Liang Wushu Taiji Qigong Institute; Dancing on the Edge Festival
- Legacy of culture in Oppenheimer Park.
- Legacy of other Asian cultures in area, e.g. Shou-Yu Liang Wushu Taiji Qigong Institute.
- Recent flourishing of community based arts & culture, e.g. Heart of the City Festival.
- Recent draw to area of new cultures, especially First Nations, Latin Americans and Filipinos and their memorials, festivals and events.
- 1990s Resurgence of commemoratives events and processions - Commemorative value of totem pole; Commemorative value of memorial bench.
- 2000’s cultural renaissance in grass roots arts-based cultural development projects including Historic Footprint tiles, the Downtown Eastside Community Play (at the Japanese Hall); and the DTES Heart of the City Festival.

THEME 8. HOUSING AND HOME

The place is a record of the challenges of a developing community to house the newly-arrived, the less-well-off, and visible minorities – the easily marginalized:

- CPR’s arrival displaces rancherie residents;
- First homes of Victoria capitalists and working classes.
- Boarding houses and hotels, from days of the sawmill to today.
- Brothel houses.
- Homes on Powell Street evolving in early 1900s from detached houses to residential units above shops
- 1890s homeless squat in shacks along the waterfront
- 1930s 1000 homeless squat within blocks of Powell Street
- Hospices, from St. Luke’s to today.
- Grassroots-initiated housing for seniors including Sakura-so and Oppenheimer Park Lodge.
- 1960s – 1970s hundreds of nearby residents are displaced in anticipation of urban renewal and a Downtown Freeway Plan
- 1970s government and DERA invest in new social housing
- Live-work studios and condominiums are built on nearby streets
- 2002-2005 homelessness doubles
- 2000s Affordable and low-income housing are a major concern; government invests in housing to preserve a portion of low-income housing stock
- St. Chiara Christian co-operative.
- Oppenheimer Park: community living room and home to homeless.

THEME 9. JAPANESE CANADIAN SETTLEMENT

The area is famous for having been in the 1920s through the 1930s an exciting, bustling, economically vibrant centre of the Japanese Canadian community, a phenomenon that still influences life in the area more than 60 years after its social destruction following the forced removal of its people:

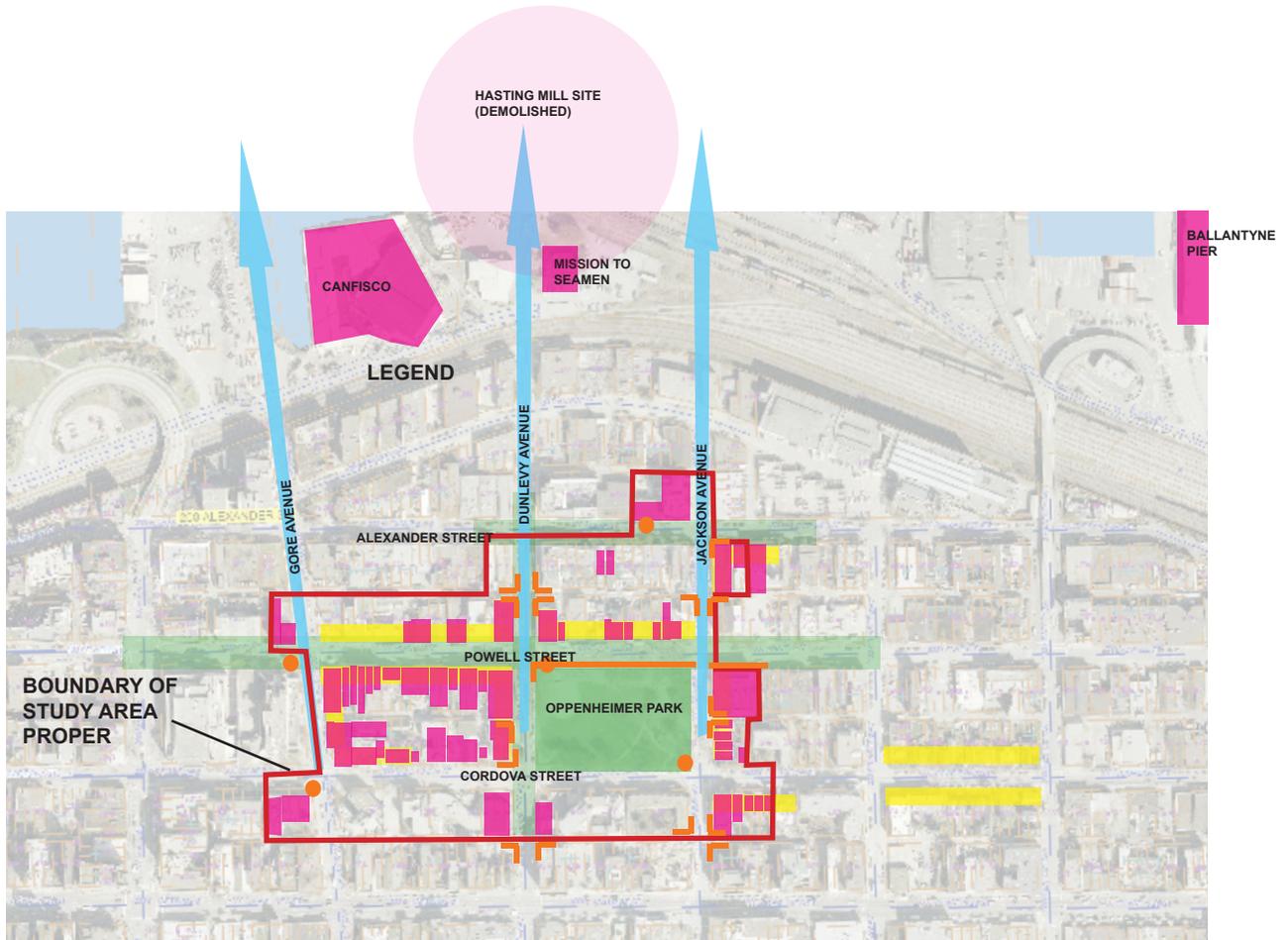
- First Japanese arrival and other workers at sawmill.
- 1907 Anti-Asian riots, white racism & 1926 Male Minimum Wage Act
- Powell St. served as heart of Japanese business community from the 1910s through the 1930s.
- “Picture brides”.
- Asahi Baseball Team.
- Japanese Canadian presence in plantings and activities of Powell St. Grounds.
- Canadian Japanese Association, Camp and Mill Workers Union.
- Japanese newspapers.
- 1920s Japan Town is a thriving commercial district
- 1942 removal, property seizure and liquidation. Racist media portrayal and public perception of Japanese Canadians as a threat and disloyal to Canada. Return not permitted until 31 March 1949.
- 1950s renaissance, nostalgia and rejection by some Sansei.
- Japanese Canadian Citizens Association.
- Japanese Language School and Hall.
- Buddhist temples and conversions to Christianity.
- Powell St. Festival.
- Tonari Gumi.
- Sakura-so.
- Today, natsukashii (a place of lots of memories) and “mini-pilgrimage site”.

THEME 10. GATHERING AT POWELL GROUNDS

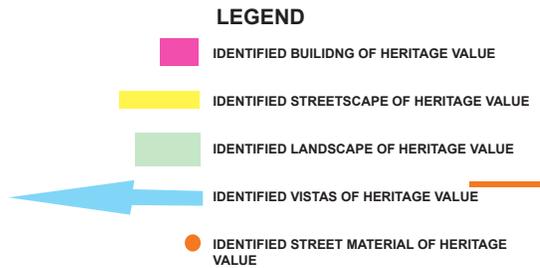
Now known as Oppenheimer Park, the city block has functioned as an important civic space since the early 20th Century, accommodating major events in the city’s history:

- 1902 establishment of Powell Street Grounds
- Scene of protest rallies by the marginalized and unemployed; scene of commemorative memorials; scene of ceremonies and cultural events from festivals to feasts
- Continuing importance of Park to everyone in the community.

6 Places of Heritage Value



**STUDY AREA WITHIN THE DOWNTOWN
EASTSIDE OPPENHEIMER AREA**



Area Value Statement

The heritage value of the Powell Street/Japantown area is a sum of the historical, cultural, social, and aesthetic value embodied in its buildings, spaces, and the past and present activities of the communities that have made it home or their place of work, business or entertainment.

The area's striking historical and aesthetic value is to be found in the some of the oldest buildings of the city. Together, these early buildings record the transition of the area from a residential enclave associated with the Hastings Mill, to a growing commercial centre packed with mixed-use buildings that catered to the complete needs of the local population.

Powell Street/Japantown is of cultural value as the historical home for non-whites settled by Japanese 'pioneers' who co-inhabited the land with First Nations and other immigrants. Together they developed a commercial and working neighbourhood characterized by small, often family-owned, businesses. Nihon machi (Japantown) was a thriving community with a small town feel that was always a place where ethnic and cultural groups co-existed in one neighbourhood. It functioned as a sanctuary for connecting with one's own culture, outside the dominant society, through festivals and activities, including Church services and spiritual practice, and as a gathering place for protest as well as family life.

Powell Street/Japantown is also valued as the place to remember the forced removal and dispersal of Japanese Canadians from the area and the West Coast in 1942, their particular loss of property and a community, the historical exclusion of First Nations that predated these events with colonization, and the enduring presence of marginalized groups in the neighbourhood. Japanese Canadian stakeholders characterized the response of pioneers to exclusion as their values of *gambari* ('perseverance with great dignity') and *shi kata ganai* ('it can't be helped'). At the same time, struggle and resistance were used to describe the history of collective action to overcome adversity, by non-Japanese and Japanese, that is important to the historical identity of Powell Street / Japantown, and the present residents of the community.

Powell Street/Japantown has enduring institutions, valued by stakeholders, including St. James Church, the Sisters of Atonement and the Japanese Language School, all of which have delivered community services since the earliest days of settlement as Nihon machi. It is also valued for its long-standing characteristic of affordable housing, beginning in part with 'clan houses' that welcomed new immigrants from the prefectures and others in need of assistance.

A legacy of Vancouver's earliest history, Powell Street/Japantown is valued for its characteristics as a walkable and human scale neighbourhood among some of the oldest buildings in the city, and as a destination and mini-pilgrimage site for the memories of the Japanese Canadian and First Nations communities in the Lower Mainland, British Columbia and across Canada.

Individual Historic Places

The purpose of the Upgrade Program is to update the list of places on the Register to better represent heritage values important to the city and its communities. Listing a place here does not automatically mean that it should be added to the Heritage Register. Conservation of the heritage value of these places may best be facilitated using tools other than the Register.



Church
VPL Archive 7986



Looking east into the park



Demonstration in Oppenheimer Park c.1930 BCA c-07965

1. Oppenheimer Park: 1898

Thematic/Historical Associations

1. First Nations Presence:
 - The land is traditional land
 - Annual Pow Wow, Aboriginal Day
 - Site of memorial totem pole
 - Site for prayer and healing ceremonies
 - Sometimes referred to as “United Native Nations”
 - Venue for slow-pitch league play
2. Heart of the City
 - Its historical identity as Powell Grounds
 - Mature plantings at perimeter of park
3. Hastings Mill and Waterfront Industry
 - Association with labour protests as place for gathering
4. Welcoming Community
 - Traditional venue for a host of cultural/community development events
 - 1970s park redesign process focus on diversity of users from the community
7. Church and Cultural Precincts
 - Site of events, festivals, ceremonies, and commemorative events: Powell Street Festival, Japanese Obon Festival, Aboriginal Day, Women’s Memorial March, Pow Wow, sports, educational programs, art-making programs, community meals
 - Cultural diversity: Chinese martial arts, Hispanic celebrations
 - Latino heritage: memorial bench, community meals, Day of the Dead procession
9. Japanese Canadian Settlement
 - Association with the Japanese sports and martial arts, but particularly the baseball team: the Asahi
 - Place of memorial plantings of cherry trees and plaque-carrying boulder
 - Powell Street and Obon festivals
 - Ancestral ceremonies
 - Seniors’ games
 - Commemorative Asahi baseball games
10. Gathering at Powell Grounds
 - Used by the police as a drill grounds
 - Used for large gatherings and protests
 - Historical use by a wide range of people and groups
 - Historical role as children’s playground
 - Historical role as place of meeting for groups (e.g. East Enders Society for women’s social activities)



*Powell Street looking east from Dunlevy, 2008
Powell Street looking west from Dunlevy c.1900. VPL.*



Powell Street looking west from Dunlevy c.1900. VPL.



Wood block paving on Alexander Street.

2. Powell Street streetscape

Thematic/Historical Associations

2. Heart of the City
 - Evidence of early transition from single-family residential to more dense mixed-use form of development
 - False fronts on a significant number of buildings evidence of a typical impulse in early civic development for a streetscapes of stature
 - Tenement houses in the lanes
4. Welcoming Community
 - Collectively represents an association with the use of the street as open space for shopping, business, transportation, and social centre
 - Small land holdings facilitated a diversity of opportunities for new immigrants to find accommodation, employment and the necessities for living
7. Church and Cultural Precincts
 - Historically the social centre of community life and place of events
 - Place of good food (Japanese Canadian and Black Canadian restaurants)
 - Site of cultural centres (Kalayaan Centre)
 - Site of Po Yuen Taoist Temple Society
9. Japanese Canadian Settlement
 - Historically the commercial street served as the social centre of community life
 - Historically the cultural centre of the community because it was the place to find Japanese goods and foods

3. Wood block road

Thematic/Historical Associations

2. Heart of the City
 - Rare surviving stretches (of Dunlevy and Alexander Streets) of this earliest form of paving of city streets
 - Materials - softwood and tar - in abundant supply in port settlement



4. Granite curbs

Thematic/Historical Associations

2. Heart of the City
 - Relatively rare surviving indicators of early 20th century use of more permanent building materials
 - Granite represents advances in technology where more sophisticated materials were beginning to be used



5. Sidewalk mosaic markers

Thematic/Historical Associations

Form

7. Church and Cultural Precincts
 - Community based project that brings history to the streets
 - Portray and interpret the people, places and events which formed the rich history of the area serve to educate and inform visitors and residents alike
 - Visually link the historic districts of Japantown, Strathcona, Chinatown and Gastown
 - Association with the local arts community and other community groups
 - Regularly visited on walking tours hosted by Heart of the City and Powell Street Festivals and other groups

Content

4. Welcoming Community
 - Representation of the area's cultural diversity

6. Views and Vistas

Thematic/Historical Associations

2. Heart of the City
 - Views from Jackson, Dunlevy and Gore streets to the North Shore mountains reinforce the sense of place of the area as the singular view from the heart of Vancouver
 - Establishes the connections between the growing community and the context of the natural environment
 - Establishes an understanding of the geographical location of the Powell Street area



Plantings in Oppenheimer Park

7. Trees and vegetation

Thematic/Historical Associations

1. First Nations Presence
 - Native species reflects the theme of Aboriginal presence as a reminder of early food and medicinal plant collection in the area by First Nations and with the definitions of Luq'Luq'i – Maple Leaves Falling and Grove of Beautiful Trees
4. Welcoming Community
 - Numerous examples of use for symbolic, ceremonial or memorial purposes: trees and vegetation represent identity and community
 - Association with the Neighbourhood Improvement Program introduced by the City in the 1970s
7. Church and Cultural Precincts
 - Help to create the human scale, intimacy and sense of place in the neighbourhood
9. Japanese Canadian Settlement
 - Cherry trees reflective of Japanese presence

8. Q'umq'umal'ay or K'emk'emlay

Thematic/Historical Associations

1. First Nations Heritage
 - Ancient seasonal campsite (for hunting, fishing and gathering) found at the foot of today's Dunlevy Street on Burrard Inlet reminder of the early and ongoing First Nations presence on the land in this area
 - Located not only on the beach, but moving up through the land and through the neighbourhood to False Creek
3. Hastings Mill and Waterfront Industry
 - The site on which Edward Stamp built Hastings Mill in 1865
 - Built onto the site of Q'umq'umal'ay
7. Church and Cultural Precincts
 - Reflects the cultural life of the area through events and ceremonies related to First Nations

9. Luq'luq'i or Lek'lek'i

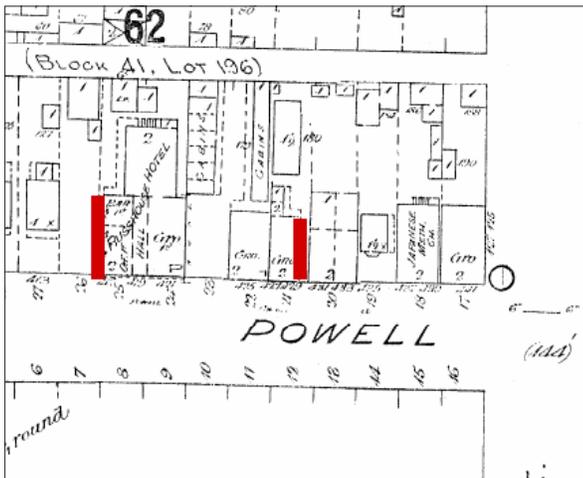
Thematic/Historical Associations

1. First Nations Heritage
 - A small protected beach and cove used as an ancient seasonal campsite which allowed quick access to False Creek
 - Clam shell midden indicating use over many generations
 - A reminder of early First Nations use of the land as a gathering place, to live on and to acquire what they needed from the land and the sea
 - Located not only on the cove, but moving up through the land and through the neighbourhood to False Creek
2. Heart of the City
 - Site of Gastown's Maple Leaf Square

10. Breezeways

Thematic/Historical Associations

2. Heart of the City
 - Representation of the urban pattern of small lot holdings, the transition to mixed uses and the densification of Powell Street
4. Welcoming Community
 - Small passageways were used to access the rear of the properties, used intensively, including access to tenement housing
 - Facilitated an informal connection for people from housing to the street and its social and retail functions



11. Gore Avenue and Dunlevy Avenue

Thematic/Historical Associations

3. Hastings Mill and Waterfront Industry
 - Representation of early industrial activity in the area
 - Gore Street is the old skid road from the north shore of False Creek to Burrard Inlet, the shortest path of travel on non-swampy ground
 - Dunlevy Street is the original road to Hastings Mill and still maintains a connection with the waterfront

Remembered Places



Campbell Avenue fish dock 1931. VPL.



*Marine View Cafe on floor over
Campbell Avenue fish dock wharf, 1931. VPL.*

12. Campbell/Gore Fish Docks

Thematic/Historical Associations

3. Hastings Mill and Waterfront Industry
 - Association with industry and the economic diversity of the area
4. Welcoming Community
 - A multi-cultural population worked in the fishing and canning industries
 - Workers patronized the boarding houses, lodgings, and stores along Cordova and Powell Streets
 - Gore Avenue dock was and is a popular fishing dock for local residents
7. Church and Cultural Precincts
 - Home of the legendary Marine View Cafe

13. Hastings Mill

Thematic/Historical Associations

3. Hastings Mill and Waterfront Industry
 - Association with industry and economic diversity through the development of industrial activity along the shoreline of Burrard Inlet
 - A victim of the economic boom in 1928 as waterfront land was so valuable the mill was dismantled and the mill site sold, putting many out of work

14. Marine View Cafe

Thematic/Historical Associations

3. Hastings Mill and Waterfront Industry
 - Association with the development of industrial activity along the shoreline of Burrard Inlet, particularly the fishing and canning industries (the cafe was originally located at the Campbell Avenue fish docks)
 - An example of the small businesses and economic diversity that occurred in the area in support of the waterfront industries
4. Welcoming Community
 - Service provided in response to waterfront employees' needs
7. Church and Cultural Precincts
 - Popular meeting place from the 1950s-1980s
 - most popular cafe in Vancouver waterfront history
 - Famed for great seafood



15. Red Light District, 500 and 600 Blocks of Alexander Street, esp. 1912-14

Thematic/Historical Associations

3. Hastings Mill and Waterfront Industry
 - Association with the development of industrial and economic activity on Burrard Inlet and the resulting large number of single men working in industry and living in the area
4. Welcoming Community
 - Association with community and social identity as part of the social life of the area
 - Related to social mores, governance and public safety of the City at that time period, as the district moved to Alexander Street after a clean up of the area at Georgia and Main



Ballantyne Pier 1930s. VPL.

16. Ballantyne Pier, 1921-23

Thematic/Historical Associations

2. Heart of the City
 - A cargo-storage and loading facility for Vancouver's busy port, the original pier was designed to function as a triumphal gateway to the city
3. Hastings Mill and Waterfront Industry
 - Major employer for workers in the area
 - Destination of 5000 longshoremen to protest lock-outs on the waterfront and hiring of scab workers



17. 475 Powell Street

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Home of the Country Club, a popular late-night eatery operated by Aboriginal/Black entrepreneur Leona Risby in the 1950s and 60s
 - Part of evolution of Powell Street businesses after the Second World War
 - Social centre, gathering place for great food, company and music



18. 412 Alexander Street - Harris House, 1898

Thematic/Historical Associations

2. Heart of the City
 - Alexander Street was the first part of the city to get piped water in 1889
 - Represents the arrival of the CPR with its terminus near Hastings Mill and the subsequent construction of houses on Alexander Street
 - Design as a Victorian cottage
8. Housing and Home
 - Ownership records show passing of property from British to Chinese and Japanese ownership in the early 1920s



19. 414 Alexander Street - Dales House, 1898

Thematic/Historical Associations

2. Heart of the City
 - Alexander Street was the first part of the city to get piped water in 1889
 - Represents the arrival of the CPR with its terminus near Hastings Mill and the subsequent construction of houses on Alexander Street
 - Design as a Victorian cottage
8. Housing and Home
 - Ownership records show passing of property from British to Japanese ownership in the early 1910s



20. 475 Alexander Street - Japanese Hall, 1928

Thematic/Historical Associations

2. Heart of the City
 - Second home of the Japanese Language School established in 1906 (original building destroyed by fire)
 - Centre of Japanese cultural life as place for cultural events, meetings, festivals, and Japanese language instruction
9. Japanese Canadian Settlement
 - Association with Japanese pioneers and Japanese cultural life as a linguistic and cultural education centre dedicated to the learning and promotion of the Japanese language and Japanese culture and arts
 - Only property returned to the Japanese after forced evacuation of the Japanese community
 - Cornerstone to the revived presence of Japanese in the area, after the Japanese were allowed to return to the coast



21. 487 Alexander Street - Vancouver Japanese Language School, 2000

Thematic/Historical Associations

4. Welcoming Community
 - Expansion of programming historically associated with the Japanese Hall, to include daycare
 - Physical evidence of Japanese community committing themselves to remaining a presence in area after relocation out of the area by most of the Japanese commercial and residential
7. Church and Cultural Precincts
 - Home of community events: Memorial Women's March feast, theatre events and concerts, community play costume bank, Burmese Canadian Community Society, Powell Street festival, pre-school, educational outreach
9. Japanese Canadian Settlement
 - Provides Japanese Language instruction and classes in martial arts, yoga and traditional culture such as calligraphy



22. 500 Alexander Street - Sailor's Home, 1912

Thematic/Historical Associations

2. Heart of the City
 - Built as brothel, the building is tangible physical evidence of an orderly Red Light District in which madams were responsible and buildings well cared for
 - Incorporated as the British and Foreign Sailors Society in 1921
 - Tied to the provision of community services as a centre for sailors in port; its stated aim was the 'moral and religious improvement' of seamen living in the area
3. Hastings Mill and Waterfront Industry
 - Related to the development of industrial, economic and port activity on Burrard Inlet and the resulting large number of single men working in industry and living in the area
 - Reflects the industrial and port activity that occurred along the shoreline of Burrard Inlet through its use by the British and Foreign Sailors Society in 1921
8. Housing and Home
 - Reflects the earliest evolution of the neighbourhood (outside of Powell Street) from single family houses to apartment form



23. 502 Alexander Street - J.B. Henderson House, 1888

Thematic/Historical Associations

2. Heart of the City
 - Alexander Street was the first part of the city to get piped water in 1889
 - represents the arrival of the CPR with its terminus near Hastings Mill and the subsequent construction of houses on Alexander Street
 - Design as a Victorian cottage
 - Tied to the provision of community services as a centre for sailors in port; its stated aim was the 'moral and religious improvement' of seamen
3. Hastings Mill and Waterfront Industry
 - Early association with the economy and trade through ownership by BC Mills Timber and Trading Company in 1898
 - Reflects the industrial and port activity that occurred along the shoreline of Burrard Inlet through its use by the British and Foreign Sailors Society in 1920
8. Housing and Home
 - Represents the ability of the working class population to own homes
 - Reflects the rental housing market of the area as the houses were gradually acquired by new immigrants and turned into rental accommodation for single men
 - Emphasizes the working class nature of the Powell Street area



24. 504 Alexander Street - Nippon Hospital c.1915

Thematic/Historical Associations

8. Housing and Home
 - Reflects the rental housing market of the area as the houses were gradually acquired by new immigrants and turned into rental accommodation for single men
 - Emphasizes the working class nature of the Powell Street area
9. Japanese Canadian Settlement
 - Use as a Japanese hospital represents the provision of services for the Japanese community



25. 238 Cordova Street - Coroner's Court, 1932

Thematic/Historical Associations

2. Heart of the City
 - Association with early city development and law enforcement through its use as the Coroner's Court and City Analysts Laboratory
 - Its use as an archive to collect, preserve and present to the public a history of policing in Vancouver
 - Its scientific importance through the early development of forensic sciences as a means of crime solving
 - Reminder of the policing of the bootleggers, gamblers, and madams in the area, and of the potential for police corruption



26. 280 Cordova Street - Firehall Arts Centre, 1906

Thematic/Historical Associations

2. Heart of the City
 - Association with early city development and public safety through its use as a fire hall
 - Reflects the theme of community through its use as a performance space that produces and presents contemporary theatre and dance reflective of the cultural pluralism of Canada



27. 230 Gore Avenue - Father Clinton Memorial Parish Hall, 1925

Thematic/Historical Associations

7. Church and Cultural Precincts
 - Association with the themes of community, spirituality and religion through its use as a parish hall
 - Expression of the Anglican church's interest in Japanese immigrants in the early 1900
 - Associated with Father H.F.F. Clinton, the rector of St. James' Church and supervisor of the Anglican Mission on Cordova Street
 - Used as a venue for theatre, art talks, and festival events



28. 303 East Cordova Street - St. James Anglican Church, 1936

Thematic/Historical Associations

4. Welcoming Community
 - A long history of service to the community and larger city through its work with local area groups including the Mother's Union, Street Outreach Initiative, and St. James' Community Services
 - Hosts art workshops, displays, historical tours, concerts, theatre and dance events
 - Participates in programming partnerships with other organizations such as the DTES Heart of the City Festival, Women in View Festival and Pacific Baroque Orchestra
 - Home of the St. James Music Academy
8. Church and Cultural Precincts
 - The first Anglican and one of the earliest churches in the city, St. James Anglican Church consecrated in 1881 and destroyed in the Great Fire of 1886
 - Rebuilt on Cordova Street in 1886
 - Association to community, spirituality and religion
 - Reflects past and present continuing importance of churches in the area
 - Involved in ceremonial processions, musical performances, choirs, active cultural programming
 - Partnerships with cultural organizations and festivals such as Latino community Day of the Dead



29. 303 East Cordova Street - St. James Clergy House, 1927

Thematic/Historical Associations

4. Welcoming Community
 - A presence of the clergy as part of the residential life of the area
8. Church and Cultural Precincts
 - Contributes an established English presence to the precinct



30. 309 East Cordova Street - St. Luke's Home, 1924

Thematic/Historical Associations

4. Welcoming Community
 - Associated with earlier St. Luke's Hospital, which opened in 1888 consecrated by Archdeacon Woods
 - Part of legacy as one of the earliest education/teaching facilities in Vancouver, B.C.'s first nurse's training school and Vancouver's first social services centre
 - Early example of community assisted housing: St. Luke's Home Society was founded in 1917 to provide community housing to individuals living within the parish
7. Church and Cultural Precincts
 - Association with St. James Church and reflects community spirituality, religion and community service
 - Earliest ownership is tied to the Church through Henry Fiennes-Clinton



31. 347 East Cordova Street - St. Martha's Heritage House, 1901

Thematic/Historical Associations

4. Welcoming Community
 - Association with the transition of the Japanese-Canadian community into the more upscale housing around Powell Street
 - Is the second generation of housing on this site, replacing an earlier cottage
7. Church and Cultural Precincts
 - Association with community, spirituality and religion
 - Home support office of the St. James Social Service Society
11. Japanese Canadian Settlement
 - Reflects Japanese pioneers, internment and relocation
 - Owned by the Secretary of State for Canada and purchased by a Chinese family, one of the patterns of transfer of land ownership in the area following forced relocation of Japanese



32. 373 East Cordova Street - St. Paul's Church, 1937

Thematic/Historical Associations

2. Heart of the City
 - Early association with British immigrants and developers in the late 1880s
 - Association with community service through the Franciscan Sisters of the Atonement and the Roman Catholic Archbishop of Vancouver
 - Change in smaller lot land ownership by consolidation of two lots in 1939 and a third in 1952
4. Welcoming Community
 - Reflected in the diversity of immigrants that owned the three properties
 - Ownership by Italian and Japanese families a connection to immigration and the Catholic Church
7. Church and Cultural Precincts
 - Association with community, spirituality and religion through the Roman Catholic Church
 - Church was built in 1937; church hall was built in the late 50s



33. 381 East Cordova Street - Ianson House, 1888

Thematic/Historical Associations

2. Heart of the City
 - Remnants of probably the very oldest house in area and the city
 - Early city building, growth and permanence through its association with early entrepreneurs and with the construction of the Canadian Pacific Railway
3. Hastings Mill and Waterfront Industry
 - Association with local economy and trade through ownership by BC and Vancouver Island Spar Lumber and Sawmill Co. in 1898
5. Powell Street Cycles of Prosperity & Loss
 - Association with the increased prosperity and movement of the Japanese-Canadian community into housing around or just outside the Powell Street area
 - Reflects the prosperity and hierarchy within the Japanese community, reflected in the acquisition of title by a Japanese-Canadian who then rented it to other Japanese
7. Church and Cultural Precincts
 - Association with community service and as an enduring religious institution through the Franciscan Sisters of the Atonement



34. 385 East Cordova Street/255 Dunlevy Avenue Franciscan Sisters of Atonement House and Mission, 1887 and 1929

Thematic/Historical Associations

2. Heart of the City
 - Mission associated with the oldest house in Vancouver (at 385 East Cordova), built when the neighborhood housed the working and middle classes
4. Welcoming Community
 - Assumed responsibility for the Catholic Japanese Mission School founded by Kathleen F. O'Melia
 - Early construction reflects the diversity of people and economics in the area
 - Association with community as a non-profit charitable organization, both historically and currently, providing a free lunch program, emergency food and clothing/supplies for needy men
7. Church and Cultural Precincts
 - Association with the Roman Catholic Church
9. Japanese Canadian Settlement
 - Related to the history of the Japanese community through the Catholic Japanese Mission School and the provision of kindergarten and day nursery for Japanese women
 - Association with Japanese internment and relocation as services ended with the evacuation of the Japanese
 - Kindergarten and day care programs continued until 1993 when neighbourhood transitions brought about other priorities



35. 511 East Cordova Street - Letherdale-McKelvie House, 1891

Thematic/Historical Associations

2. Heart of the City
 - Early association with city building, growth and permanence through its association with British immigrants and developers in the late 1880s; John Letherdale was involved in the Yukon gold rush
5. Powell Street Cycles of Prosperity and Loss
 - Association with the increased prosperity and movement of the Japanese-Canadian community into housing around or just outside the Powell Street area
 - Reflects the prosperity and hierarchy within the Japanese community which is reflected in the acquisition of title by a Japanese-Canadian who then rented it to other Japanese
9. Japanese Canadian Settlement
 - Reflects Japanese pioneers, internment and relocation
 - Owned by the Custodian following forced relocation of Japanese, and purchased by a Chinese family, one of the patterns of land ownership in the area



36. 512 East Cordova Street, Peterson Apartments, 1908

Thematic/Historical Associations

2. Heart of the City
 - Association with early city building, growth and permanence through its association with British immigrants and developers in the late 1880s
 - Lot reverted to the Crown in 1886 reflecting the historical use of the property as the city's first school, East End School which merged with Strathcona School in the early 1900s
4. Welcoming Community
 - History of ownership up to 1950 reflects diversity of people in the area, including Europeans
8. Housing and Home
 - Constructed in 1908 the apartment was the first housing on this site
 - Apartment an early example of affordable housing development in the area
9. Japanese Canadian Settlement
 - Japanese Canadian proprietor from 1919-1924



37. 518 East Cordova Street, Carlson House, 1908

Thematic/Historical Associations

2. Heart of the City
 - Association with early city building, growth and permanence through its association with British immigrants and developers in the late 1880s
 - Lot reverted to the Crown in 1886 reflecting the historical use of the property as the city's first school, East End School which merged with Strathcona School in the early 1900s
 - Association with the development of single family homes during the pre WWI era in a style typically found throughout the city
4. Welcoming Community
 - History of ownership reflects diversity of people in the area



38. 522 East Cordova Street, 1909

Thematic/Historical Associations

2. Heart of the City
 - Association with early city building, growth and permanence through its association with British immigrants and developers in the late 1880s
 - Lot reverted to the Crown in 1886 reflecting the historical use of the property as the city's first school, East End School which merged with Strathcona School in the early 1900s
 - Association with the development of single family homes during the pre WWI era in a style typically found throughout the city
4. Welcoming Community
 - History of ownership reflects diversity of people in the area
9. Japanese Canadian Settlement
 - Japanese tenants beginning in the mid-1920s



39. 526 East Cordova Street, Webster House 1908

Thematic/Historical Associations

2. Heart of the City
 - Association with early city building, growth and permanence through its association with British immigrants and developers in the late 1880s
 - Lot reverted to the Crown in 1886 reflecting the historical use of the property as the city's first school, East End School which merged with Strathcona School in the early 1900s
 - Association with the development of single family homes during the pre WWI era in a style typically found throughout the city
5. Powell Street Cycles of Prosperity and Loss
 - Association with the increased prosperity and movement of the Japanese-Canadian community into housing around or just outside the Powell Street area
7. Church and Cultural Precincts
 - Was the house for the rector of St James from 1922 to at least 1925
 - Housed tenants who were described as Japanese missionaries from 1916-17
9. Japanese Canadian Settlement
 - Reflects Japanese pioneers internment and relocation
 - Owned by the Secretary of State of Canada



40. 143 Dunlevy Avenue - Dunlevy Rooms, 1908

Thematic/Historical Associations

2. Heart of the City
 - Reflects early city development and subdivision and the construction of the CPR
8. Housing and Home
 - Part of the historical pattern of rooming houses and hotels in the area for the provision of housing for residents, workers and immigrants
 - The building has been used continuously as a rooming house for the community, reflecting historical importance of affordable housing
9. Japanese Canadian Settlement
 - While the property was never owned by Japanese, as early as 1911 most of the six retail units were Japanese and within a few years all were Japanese



41. 304 Dunlevy Avenue - Armstrong & Co. Funeral Home, 1912, 1938

Thematic/Historical Associations

2. Heart of the City
 - Reflects diversity of business historically in area
 - Example of local business serving a clientele within and beyond borders of local area; auto drive-through is an important indicator of auto connection with city beyond local area
7. Church and Cultural Precincts
 - Pre-1912 ownership by Trustees of First Presbyterian Church of Vancouver
 - An early house on the site may have been a manse associated with an early church
 - A chapel was constructed on the site in the late 1930s



42. 305 Dunlevy Avenue, 1947

Thematic/Historical Associations

2. Heart of the City
 - Reflects the evolution from residential to semi-industrial uses and new construction in the area after World War II
 - The evolution of city regulations helped to weaken the residential fabric and allow a different form of development
 - Building reflects up-to-styling of the period in



43. 230, 236, 242, and 248 Jackson Avenue - McDonald-McRae Houses, 1905

Thematic/Historical Associations

4. Welcoming Community
 - Reflects the desirability of the area for living
8. Housing and Home
 - Reflects residential development of a form typical throughout the city in this period
 - History as affordable housing in recent decades
 - Latest incarnation as the Jackson Street Community Housing Project enables its affordability and use as family oriented housing
9. Japanese Canadian Settlement
 - Association with Japanese tenants who lived here from 1915 onward



44. 306 Jackson Avenue - Vandall Block, 1912

Thematic/Historical Associations

2. Heart of the City
 - Reflects the housing boom experienced city-wide in the pre-WWI years
8. Housing and Home
 - Typical example of mixed use, including inexpensive rooming house accommodation in a modestly detailed building for its time
9. Japanese Canadian Settlement
 - Association with Japanese trade and commerce through Japanese ownership of part of the property and Japanese tenants in ground level businesses post-1920
 - History of ownership reflects Japanese pioneers, internment and relocation
 - Owned at one point by the Secretary of State of Canada



45. 259 Powell Street - York Rooms, 1912

Thematic/Historical Associations

4. Welcoming Community
 - Contributor to the development of Powell Street as a place that provided full range of accommodation and services, enabling sense of self-sufficiency
5. Powell Street Cycles of Prosperity and Loss
 - Reflects the building boom experienced city-wide in the pre-WWI years, with its 4-storey form of development denser than the single-family residential form of development originally built along the street
 - Integral constituent of the vital commercial and residential street
8. Housing and Home
 - Typical example of mixed use, including inexpensive rooming house accommodation in a modestly detailed building for its time
 - Part of the historical pattern of rooming houses and hotels on Powell Street
 - The building has been used continuously as a rooming house for the community
9. Japanese Canadian Settlement
 - Association with Japanese goods and services - e.g. Japanese restaurant, barber, and baths, trade and commerce



46. 269 Powell Street - Komura Bros. Building, 1906

Thematic/Historical Associations

4. Welcoming Community
 - Contributor with its ground floor grocery store to the development of Powell Street as a place that provided full range of accommodation and services, enabling sense of self-sufficiency
5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital commercial and residential street with its residential accommodation over grocery store
8. Housing and Home
 - Typical example of mixed use, including inexpensive rooming house accommodation in a modestly detailed building for its time
 - Part of the historical pattern of rooming houses and hotels on Powell Street
 - The building has been used continuously as a rooming house for the community
9. Japanese Canadian Settlement
 - One of the earliest Japanese two-storey developments in the city
 - Association with Japanese goods and services - e.g. Japanese restaurant, barber, and baths - trade and commerce



47. 314 Powell Street - Fuji Chop Suey, 1931

Thematic/Historical Associations

4. Welcoming Community
 - Contributor with its ground floor restaurant to the development of Powell Street as a place that provided full range of accommodation and services, enabling sense of self-sufficiency
5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital mixed-use development of the street
7. Church and Cultural Precincts
 - Culturally diverse clientele
 - Represents Chinese/Japanese business partnerships
9. Japanese Canadian Settlement
 - Japanese trade and commerce with Japanese ownership of the property up to 1942
 - Ownership record shows the building was transferred from Japanese ownership in 1944
 - Purpose built as a restaurant; the only building on the street that has Asian influences and the only balcony building in this style outside Chinatown



48. 316 Powell Street - Lion Hotel, 1912

Thematic/Historical Associations

4. Welcoming Community
 - Original Chinese owners/builders reflect the theme of cultural diversity
 - Contributor with its ground floor club to the development of Powell Street as a place that provided full range of accommodation and services, enabling sense of self-sufficiency
 - A gambling club opened on the main floor operated by Chinese and Japanese partners
5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital mixed-use development of the street with Japanese tenants
 - Association with the provision of housing and other services for residents, workers and immigrants
 - Reflects the evolution from tenement and detached houses to a denser vertical form, resulting in rooming house accommodation above commercial ventures at street level
7. Church and Cultural Precincts
 - Culturally diverse clientele
 - Represents Chinese/Japanese business partnerships
8. Housing and Home
 - Since its construction in 1912, the building has had continuous use as a rooming house for the community
9. Japanese Canadian Settlement
 - Japanese trade and commerce with Japanese ownership of the property up to 1942
 - Ownership record shows the building was transferred from Japanese ownership in 1944



49. 324 Powell Street - Burrard Rooms, 1911

Thematic/Historical Associations

4. Welcoming Community
 - Original Chinese owners/builders reflect the theme of cultural diversity
 - Contributor with its ground floor club to the development of Powell Street as a place that provided full range of accommodation and services, enabling sense of self-sufficiency
 - A gambling club opened on the main floor operated by Chinese and Japanese partners
5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital mixed-use development of the street with Japanese tenants
 - Association with the provision of housing and other services for residents, workers and immigrants
 - Reflects the evolution from tenement and detached houses to a denser vertical form, resulting in rooming house accommodation above commercial ventures at street level
8. Housing and Home
 - Since its construction in 1911, the building has had continuous use as a rooming house for the community
9. Japanese Canadian Settlement
 - Associated services in the building have been primarily Japanese businesses reflecting the theme of Japanese trade and commerce



50. 326 Powell Street - King Rooms/Morimoto Building, 1912

Thematic/Historical Associations

3. Hastings Mill and Waterfront Industry
 - Association with the economic development on the waterfront through original land ownership by BC and Vancouver Island Spar Lumber and Sawmill Co.
4. Welcoming Community
 - Tenants and businesses after Japanese show a cultural diversity
5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital mixed-use development of the street with Japanese tenants
 - Association with the provision of housing and other services for residents, workers and immigrants
 - Reflects the evolution from tenement and detached houses to a denser vertical form, resulting in rooming house accommodation above commercial ventures at street level
8. Housing and Home
 - Part of the historical pattern of rooming houses and hotels on Powell Street
 - Since its construction the building has been used continuously as a rooming house
9. Japanese Canadian Settlement
 - Associated services in the building have been primarily Japanese businesses reflecting the theme of Japanese trade and commerce



51. 330 Powell Street - Lavagnimo Building, 1908

Thematic/Historical Associations

4. Welcoming Community
 - Original owner/builder of Italian origin reflects the cultural diversity in the area
5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital mixed-use development of the street with Japanese tenants
9. Japanese Canadian Settlement
 - Association with the theme of Japanese trade and commerce through its continued use by a number of Japanese businesses



52. 338 Powell Street - Kato Building, 1909

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital mixed-use development of the street with Japanese tenants
9. Japanese Canadian Settlement
 - Association with the theme of Japanese trade and commerce through its continued use by a number of Japanese businesses
 - Reflects the theme of Japanese trade and commerce through its use as a shoemaker's shop and a boot and shoe store
 - Provision of services for the Japanese community
 - Reflects the theme of Japanese pioneers, internment and relocation
 - The building was owned by the Secretary of State of Canada



53. 341 Powell Street, 1911, S. Maikawa Building

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital mixed-use development of the street with Japanese tenants
8. Housing and Home
 - Originally a boarding house stood on the site showing the importance of affordable housing for workers in the area
9. Japanese Canadian Settlement
 - Japanese-owned from 1924-1942 reflecting the provision of services in the area including barber and public bath
 - Reflects the theme of Japanese trade and commerce through its use as a shoemaker's shop and a boot and shoe store
 - Provision of services for the Japanese community
 - Reflects the theme of Japanese pioneers, internment and relocation
 - The building was owned by the Secretary of State of Canada



54. 342-350 Powell Street - White Rooms/ Oro Rooms, 1910

Thematic/Historical Associations

4. Welcoming Community
 - Original European owners/builders and subsequent tenants reflect the theme of cultural diversity
5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital mixed-use development of the street with Japanese tenants
 - Association with the provision of housing and other services for residents, workers and immigrants
 - Associated services included cafe and bakery
8. Housing and Home
 - Had tenement cabins on the site prior to 1910
 - Part of the historical pattern of rooming houses and hotels on Powell Street



55. 347 Powell Street - S. Uchida Building, 1907

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Integral constituent of the historically vital mixed-use development of the street with Japanese tenants
10. Housing and Home
 - Originally a boarding house stood on the site showing the importance of affordable housing for workers in the area
9. Japanese Canadian Settlement
 - Ownership by Sentaro Uchida in 1916 as a general store reflects the theme of early Japanese trade and commerce
 - The building was owned by the Secretary of State of Canada and later by a Chinese family, one of the patterns of land ownership in the area following forced relocation



56. 358 Powell Street - Hotel Yebisuya and Lane House, 1907 and 1891

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Reflects Japanese trade and commerce as the building was owned by Japanese at the time of its construction
 - Provision of housing and services for the Japanese and the larger community of residents, workers and immigrants
 - Japanese businesses included a barber, meat shop, tailor, shoe store
 - Reflects the the local community through the availability of Japanese products and thus a contribution to the culture of the community
 - contribution to Powell Street streetscape
8. Housing and Home
 - Historic place consists of two buildings: the hotel on Powell Street (1907) and and lane house to the rear (1891)
 - Purpose built as a hotel, it reflects the historical pattern of rooming houses and hotels on Powell Street
 - Lane house reflects a common building pattern in the early settlement of the area, a secondary dwelling with lane orientation which provided rental accommodation
 - Reflects the need for affordable housing at the time
9. Japanese Canadian Settlement
 - Reflects the theme of Japanese pioneers, internment and relocation
 - The building was owned by the Secretary of State of Canada the patterns of land ownership in the area following forced relocation



57. 365 Powell Street - Maikawa Building, 1908 and 1936



Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Reflects Japanese trade and commerce with T. Maikawa & Co. General Store opening in 1909
 - Reflects the the local community through the availability of Japanese products and thus a contribution to the culture of the community
 - Art Deco style of 1936 construction reflects prosperous, family oriented, upwardly mobile community of that time
 - Contribution to Powell Street streetscape, including important record of updating to contemporary style in the '30s
8. Housing and Home
 - Origins as a boarding house associated with the ongoing need for affordable housing for workers in the area
9. Japanese Canadian Settlement
 - Reflects the theme of Japanese pioneers, internment and relocation
 - The building was owned by the Secretary of State of Canada



58. 370 Powell Street - Akiyama Building, 1913

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Reflects Japanese trade and commerce, particularly relating to finance, as the building was built for the Japan Trust Company
 - Association with the theme of the cultural life of Japantown and the supply of goods and services for the community as a grocer and hardware store owned or operated by Tarokichi Akiyama until 1941
 - Later uses show the evolution to light industry - tinsmith, sheet metal - a reflection of the local economy, in particular the mixed use of building stock
 - Contribution to Powell Street streetscape
8. Housing and Home
 - There were tenement cabins on the site as late as 1913, secondary dwellings which provided rental accommodation
 - One of the last sites to shift from residential to commercial on the 300 block of Powell Street



59. 376 Powell Street - Sun Room Shibuya Clothing, 1912

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Provision of housing and other services for the Japanese and the larger community of residents, workers and immigrants
 - Association with Japanese trade and commerce through Japanese enterprises in the building including the Canadian Japanese Saw Mill Workers Union, Canada Tsushin Sha and the Sun Theatres
 - Contribution to Powell Street streetscape
7. Church and Cultural Precincts
 - Location of the Sun Theatre, 1912-18
8. Housing and Home
 - Purpose built for housing since its construction in 1912, the building has been used as a rooming house for the community as the Sun rooms
 - Commercial on the 300 block of Powell Street



60. 382 Powell Street - Showa Club, 1908 and 1948

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Association with Japanese trade and commerce through the number and variety of Japanese-owned businesses it housed over the years
 - Contribution to Powell Street streetscape
6. Exclusion, Perseverance and Resistance
 - Japanese-owned at time of original construction reflects the entrepreneurship of the Japanese
 - Social inclusion, not exclusion within Japantown
 - Reflects the identity and the social aspects of the area through the Japanese Pool Room, Japanese Club, Japanese Welfare Society
 - Suggests the anonymity of the local club scene as the building does not appear in any directory as the Showa Club but its historic ties are documented elsewhere



61. 390 Powell Street - Tamura House/New World Hotel, 1912

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Association with Japanese trade and commerce and community use through the number and variety of Japanese-owned businesses it housed over the years, including a newspaper office, drugstore, baker, confectionery, toy store, dentist, tailor, salmon packing, dressmaker, bank
 - Japanese-owned at time of original construction reflects the success of early Japanese entrepreneurs as this was a labourer who made his money and commissioned an opulent building
 - Four-storey commercial building constructed in style of the era
 - Tied to the community of Japantown as the building was known as the 'heart of Little Tokyo'
 - Landmark on the Powell Street streetscape
 - Somewhat rare example of repurchase by Japanese (Fujiwara-san) following return to coast after WWII
8. Housing and Home
 - Purpose built for housing in 1912, the building has been used accommodation for the community throughout its lifetime



64. 437-441 Powell Street, Uchida Building, 1891

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Provision of housing and other services for the Japanese community including businesses specific to Japanese traditions such as bean cake shop and Japanese grocery
 - Reflects the success of the second generation of Japanese in the area as owner Motasaburo Uchida's son became a doctor who set up a practice here
 - Contribution to the social life of the area through its use as a pool room contribution to Powell Street streetscape
8. Housing and Home
 - Reflects the ongoing necessity for affordable housing in the area, first as the Russ House
 - A very early hotel that housed a variety of European residents in the 1890s
 - Became a Japanese boarding house in 1906
9. Japanese Canadian Settlement
 - Reflects the theme of Japanese pioneers, internment and relocation
 - The building was owned by the Secretary of State of Canada and was purchased by a Chinese family, a common demographic pattern





1907 Yamagishi Building



1899 Tenement Housing at rear

65. 451 Powell Street, Tenement Housing, 1899 and Yamagishi Building, 1907

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Provision of housing and other services for the Japanese community including businesses specific to Japanese traditions such as bean cake shop and Japanese grocery
 - Reflects the success of the second generation of Japanese in the area as owner Uchida's son Motasaburo became a doctor who set up a practice here
 - Contribution to the social life of the area through its use as a pool room
 - Contribution to Powell Street streetscape
7. Church and Cultural Precincts
 - Diverse cultural and educational activities, home of Kalayan Centre and several Filipino groups
8. Housing and Home
 - Reflects the ongoing necessity for affordable housing in the area, first as the Russ House
 - A very early hotel that housed a variety of European residents in the 1890s
 - Became a Japanese boarding house in 1906
9. Japanese Canadian Settlement
 - Reflects the theme of Japanese pioneers, internment and relocation
 - The building was owned by the Secretary of State of Canada and was purchased by a Chinese family, a common demographic pattern
 - This is the site of both a commercial building (unnamed) and cabins at rear. The dates photos should reflect this: c.1907 and 1899



66. 220 Jackson Street, Vancouver Buddhist Church, c. 1973

Thematic/Historical Associations

11. Japanese Canadian Settlement
 - Present building is on site of an earlier Christian church
 - Rebuilding on Powell and Jackson was a conscious decision to remain in the historical area
 - School, seniors, and religious programs that keep the Japanese community and traditional culture vital

67. 467-469 Powell Street, Payless Meats, 1913

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Provision of services for the Japanese community including a grocery store, meat store and barber, all owned or operated by Japanese
 - Construction in 1913 reflects the commercial building style prominent in Vancouver at the time
 - The building was European-owned at time of construction in the prosperous years just prior to WWI
 - Association with the economy based on the fishery, canning and related industries along Burrard Inlet through its use as the Union Fish Company
 - Association with Japanese culture through its provision of foods and other services for the Japanese community
7. Church and Cultural Precincts
 - Cultural diversity through purchase and operation by Charlie Kwon in 1998, an immigrant from Korea



68. Canfisco Home Plant, 1910

Thematic/Historical Associations

1. First Nations Presence
 - Association with the Aboriginal presence in the area due to the involvement of First Nations in the fishing industry in the past and up to the present day
3. Hastings Mill and Waterfront Industry
 - Association with the theme of economy and the local fish canneries
 - Reflects the longevity of some of the local businesses and the historical industrial/commercial use of the area as the plant has been operating since its construction in 1910
4. Welcoming community
 - Employees from Japanese, Chinese, First Nations and European communities



69. Mission to Seafarers, 401 East Waterfront Road,

Thematic/Historical Associations

3. Hastings Mill and Waterfront Industry
 - Reflects the social ties of the area to the seafaring workforce
4. Welcoming Community
 - One component of the area's helping of working men from overseas



70. Secord Hotel, 401 Powell Street, 1889

Thematic/Historical Associations

3. Hastings Mill and Waterfront Industry
 - Reflects lodging available to working men on the waterfront
5. Powell Street Cycles of Prosperity and Loss
 - Early importance of Powell Street as a commercial/ and social area
 - Landmark on the Powell Street streetscape
 - Present day notoriously poorly managed drinking establishment
8. Housing and Home
 - Lodging for workingmen at the waterfront and seasonal lodging for out-of-town workers (logging, mining, fishing)
9. Japanese Canadian Settlement
 - Association with Japanese Canadians in the 1920s through the 1930s, reflecting the burgeoning of that community business



71. 411 Powell Street, 1889

Thematic/Historical Associations

5. Powell Street Cycles of Prosperity and Loss
 - Part of boom of construction of commercial properties in these hundred blocks of Powell Street
9. Japanese Canadian Settlement
 - Association with Japanese businesses beginning in the 1920s, reflecting the burgeoning of that community business

7 Cultural Activities That Celebrate Heritage



Powell Street
VPL Archive 18779

Celebrations of History and Culture

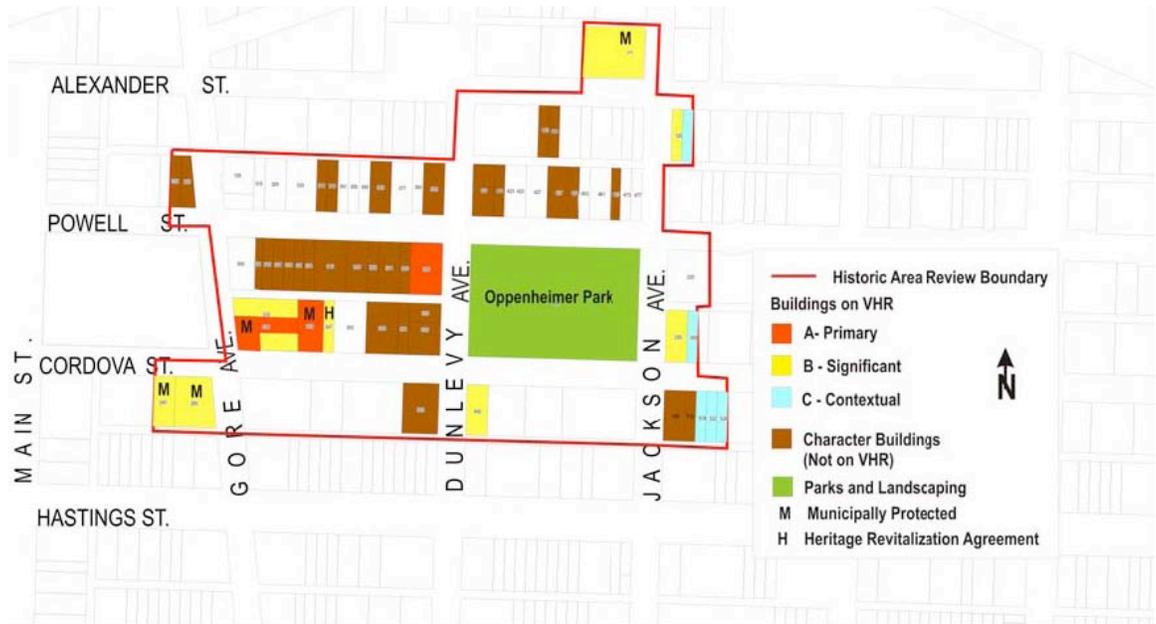
- Ancestral Ceremonies
- Festivals.
- Storytelling.
- Vision Quests and other healing ceremonies
- Aboriginal Day & Pow Wows.
- Day of the Dead.
- Asahi Memorial Games.
- Powell Street Festival.
- Events at Japanese Language School (past and present).
- Events at Shou-Yu Liang Wushu Taiji Qigong Institute
- History / heritage walks and talks
- Some of activities at Firehall Arts Centre.
- Some of Carnegie Centre Programs.
- Downtown Eastside Community Play.
- Some of Heart of the City Festival.
- Some community-engaged and professional art.
- Events at Kalayaan Centre
- Some events at St. James Anglican Church

Celebration of Culture that can include History

- Church fine arts activities.
- Endless Summer Festival.
- Arts & crafts workshops.
- Music events.
- Outdoor movie night
- BC Buds Spring Arts Fair
- Dancing on the Edge Festival

8 Management Tools and Register Upgrade

See Appendix E for a detailed analysis of the tools for the Management of tangible and intangible heritage identified in the report.



**STUDY AREA PROPER WITH
CITY OF VANCOUVER
IDENTIFICATION OF RESOURCES
WITH HERITAGE VALUE**

The Management Tools section of the report (Appendix E) explores approaches, strategies and tools for heritage management in the Powell Street/Japantown area: the various programs that could be used to support and facilitate the rehabilitation of heritage sites and visibility of intangible elements of heritage through public history projects and community arts activities.

A goal of the Heritage Register Upgrade is to arrive at a definitive list of the identified resources that should be added to the Register, to be managed with the Heritage Conservation Program's purview. It can also be a goal to identify resources that can be properly managed outside of the Heritage Conservation Program. This overview of the Management Tools offers for consideration one way of categorizing the identified Historic Places and Cultural Activities with historical content so as to clarify management strategies.

Intangible Heritage

The intangible heritage of cultural activities that celebrate heritage can be the work of the private sector or public sector other than the Heritage Conservation Program (e.g. local community organizations, local arts organizations, and the Office of Cultural Affairs).

Management of disappeared resources can be done using interpretative techniques and through development regulation.

1. Disappeared resources
 - (13) Hastings Mill
 - (68) Canfisco Home Plant
 - (12) Campbell/Gore Fish Docks
 - (8) Q'umq'umal'ay or K'emk'emlay
 - (9) Luq'luq'i or Lek'lek'i
 - (14) Marine View Cafe

Tangible Heritage

The tangible heritage - its buildings, structures, cultural landscapes, archaeological sites and open spaces that are attached to private and public land - can be valuable primarily for its materials (e.g. the board-formed concrete of St. James) or for its non-material nature (e.g. the scale and use of the mixed-use building at 512 Powell Street, to name one of many such buildings). This distinction can point to different approaches to the conservation of their heritage value.

Management of Vancouver's heritage resources of primarily material value has traditionally been facilitated using the Heritage Register, or heritage conservation areas and their associated design guidelines (as in Gastown and Chinatown).

Buildings, features, and landscapes that are of heritage value primarily material are best managed through conservation of that material:

2. Buildings of primarily material value
 - (28) 303 E. Cordova Street (St. James Anglican Church)
 - (29) 303 E. Cordova Street (St. James Anglican Clergy House)
 - (30) 309 E. Cordova Street (St. Luke's Home)
 - (31) 347 E. Cordova Street (St. Martha's Heritage House)
 - (32) 373 E. Cordova Street (St. Paul's Church)
 - (33) 381 E. Cordova Street (Ianson House)
 - (34) 385 E. Cordova Street / 255 Dunlevy Avenue (Franciscan Sisters of Atonement House and Mission)
 - (61) 390 Powell Street (Tamura House / New World Hotel)
 - (20) 475 Alexander Street (Japanese Hall)
 - (22) 500 Alexander Street (Sailor's Home apartment)
 - (25) 238 Cordova Street (Coroner's Court)
 - (26) 280 Cordova Street (Firehall Arts Centre)
 - (27) 230 Gore Avenue (Father Clinton Memorial Parish Hall)

Powell Street (Japantown)

- (40) 143 Dunlevy Avenue (Dunlevy Rooms)
 - (41) 304, 305 Dunlevy Avenue (Armstrong & Co. Funeral Home)
 - (42) 305 Dunlevy Avenue
 - (47) 314 Powell Street (Fuji Chop Suey)
 - (53) 341 and (57) 365 Powell Street (Maikawa buildings)
 - (56) 358 Powell Street (Hotel Yebisuya and Lane House)
 - (65) 451 Powell Street (Yamagishi Building and Tenement Housing)
 - (69) 401 East Waterfront Road (Mission to Seafarers)
 - (18) 412 Alexander Street, Harris House
 - (19) 414 Dales Street, Dales House
 - (23) 502 Alexander Street
 - (24) 504 Alexander Street (Nippon Hospital)
3. Features of primarily material value
- (3) Wood block road
 - (4) Granite curbs
 - (5) Sidewalk mosaic markers
4. Landscapes of primarily material value
- (7) Trees and vegetation

Management of the heritage resources of primarily non-material symbolic value seems best facilitated using the Heritage Register, since its physical presence is central to its heritage value.

5. Buildings of primarily symbolic value
- (46) 269 Powell Street (Komura Bros. Building)
 - (21) 487 Alexander Street (Vancouver Japanese Language School)

Management of Vancouver's heritage resources of primarily non-material, non-symbolic value seems best facilitated using tools other than the Heritage Register, since its non-material value can be reproduced through development regulation (e.g. design guidelines). These non-material qualities might be grain of development, scale of development, contribution to the streetscape, hierarchy of detailing, and use.

6. Buildings valuable more for their non-material nature
- typical mixed use buildings along the south side of 300 block of Powell Street:
 - (48) 316, (49) 324, (50) 326, (51) 330, (52) 338, (54) 342-50, (58) 370, (59) 376, and (60) 382 Powell
 - typical mixed use buildings along the south side of 200, 300 and 400 blocks of Powell Street:
 - (45) 259, (55) 347, (71) 411, (64) 437-441, and (67) 467-469 Powell
 - (21) 487 Alexander Street (Vancouver Japanese Language School)
 - typical houses or apartments:
 - (35) 511, (36) 512, (37) 518, (38) 522, (39) 526 East Cordova Street
 - (43) 230, 236, 242, 248 Jackson Avenue
 - (44) 306 Jackson Avenue (Vandall Block)
 - (66) 220 Jackson Street (Vancouver Buddhist Church)
 - (17) 475 Powell Street
7. Cultural landscapes
- (1) Oppenheimer Park
 - (2) Powell Street streetscape
 - (11) Gore Avenue and Dunlevy Avenue
 - (6) Views and Vistas

- (10) Breezeways
- (15) Red Light District - 500 and 600 Blocks of Alexander Street
- (16) Ballantyne Pier

9 Future Planning



Maikawa Building
VPL Archive 15773

Heritage values were the basis for a discussion of options in Management Tools (Appendix E). During the interviews, stakeholders commented on concepts, or approaches, to the redevelopment of Oppenheimer as a historic and cultural district and planning strategies and on tools that could support heritage retention and encourage cultural vibrancy in the neighbourhood.

Concepts / Approaches

Stakeholders in the consultation process, including the public and research consultants, generally supported approaching Powell Street/Japantown as a historical and cultural district in the future redevelopment of Oppenheimer. Interviewees spoke in favour of preservation and rehabilitation and suggested the neighbourhood should either be designated a Heritage Conservation Area, or form part of a new, unified, larger heritage district encompassing Gastown, Chinatown, Hastings Street corridor and Powell Street/Japantown. There was also a comment that the study should recognize Powell Street was historically the name of an area that extended into Strathcona, with many Japanese Canadian homes there before WWII.

There were a number of concepts for the historical and cultural identity and use of Powell Street/ Japantown that could mutually co-exist. One idea is to further develop the area as a destination and mini-pilgrimage site for the Japanese community and First Nations communities in the Lower Mainland, British Columbia and across Canada. Another is to continue the growing concentration of First Nations in the area to create a kind of urban reservation of 'United Native Nations'. Finally, there are aspirations to foster an arts community with room for artists and art-making, an informal economy for the homeless and impoverished, celebrations, ceremonies and memorials for the dead and missing in an environment of refurbished historic building stock.

Planning Strategies and Tools

Comments from participants and research consultants illustrate that historic and cultural resource management could be realized through a comprehensive approach that integrates a diversity of planning strategies and tools from heritage and non-heritage areas, including: heritage planning; cultural planning; urban design; parks planning; social planning and community development; and economic development. Moreover, the interviews identified the heritage value of aspects of planning in Powell Street/Japantown.

Heritage Planning

Land use planning was the obvious strategy as it involves the preservation of built form, streetscapes and elements of the public realm. Participants mentioned the tools of site-specific designation, Heritage Conservation Areas, zoning for a larger heritage district, permitting infill that respects the historic character of Powell Street/Japantown, and adaptive re-use in the form of old hotels converted into social housing units. Commemorative plaques and markers were suggested to remember 'lives lived' and First Nations and Japanese Canadian presence in Oppenheimer Park.

Cultural Planning

Cultural planning was mentioned as a strategy for commemorating Japanese and First Nations history. Heritage related tools included cultural facilities, specifically a cooperative art gallery for Powell Street/Japantown residents, a place to learn about First Nations' history, and permanent infrastructure (e.g. toilets) for the Powell Street Festival. Suggested tools for interpretation and cultural expression included outdoor photo exhibitions to tell the story of Japanese Canadians, First Nations' oral storytelling, festivals generally, and more public art.

Urban Design

Stakeholders remarked on the need to retain the historic character and diversity of the area, and for new buildings to fit into the existing fabric. More specific ideas for design guidelines include: retention of a walkable community and the relationship of facades to the street, encouraging the use of laneways, creatively blending contemporary and historic in buildings, promoting eyes-on-the-street for public safety and avoiding bulky massing, especially condo towers. Preservation of green space was stressed as well as the appropriateness of signage and awnings to the identity of the area.

Parks Planning

Tools for the preservation of natural heritage were important to stakeholders including recognition of a desire for a First Nations' name for Oppenheimer Park, its historical associations with the Asahi Baseball Team, cultivating gardens with indigenous plants, and the retention of open space.

Transportation and Roads

Stakeholders raised concern over the negative impacts on pedestrian activity of the planning decision to make Powell Street/Japantown a 'through community' with one-way traffic. Returning to the historical two-way street pattern was a priority. Another engineering tool to be highlighted was preserving the visibility of historic infrastructure, such as granite curbs, which significantly contribute to the neighbourhood's unique character.

Housing

Affordable housing strategies were frequently mentioned including the rehabilitation of historic single-family homes and adaptive re-use conversions of old hotels. One interviewee pointed to the heritage value of affordable housing, which has typified the Powell Street/Japantown area since its pre-WWI era.

Economic Development

Because Powell Street/Japantown had an historic function as a commercial neighbourhood, strategies for economic development are particularly relevant to the retention of its heritage value. Stakeholders emphasized the need for ground level retail space to enliven

street life and to host small stores trading in basic goods as well as the provision of cultural space and storefronts display for local artists.

Heritage Stakeholders

Lastly, through interviews and discussions with the Advisory Group, a list of potential stakeholder individuals and organizations emerged that could be considered for heritage management Powell Street/Japantown. One interviewee commented that community interests were well represented on the Heritage Advisory Group. Represented among the Advisory Group were:

- First Nations
- Residents
- Business Owners
- Japanese Canadians
- Vancouver Japanese Language School
- Japanese Canadian Citizens' Association
- Vancouver Buddhist Church
- Churches
- Chinese Canadians
- Hispanic Community
- City of Vancouver Parks Staff (past and present)
- Artists and Cultural Workers
- Vancouver Heritage Commission

These stakeholders were all considered in the analysis of the Management Tools section.

10 Conclusions, Next Steps



Powell Street
VPL Archive 19815

Recognizing and Incorporating Memory and Place into Shaping the Future

How can the history and present story of Powell Street - Japantown be incorporated into what it will become? Memory and history can inform how the future unfolds so successive occupants will be aware, honor and learn from what has preceded them.

The past is carried into the future through tangible and intangible heritage features. As stated in the Management Tools section (Appendix E), “Tangible heritage is real property under the purview of community planning” including (in Vancouver) buildings, structures, cultural landscapes, archaeological sites and open spaces that are attached to private or public land.” In contrast “intangible heritage” is defined as “practices, representations, expressions, knowledge and skills, as well as associated tools, objects, artifacts and cultural spaces that communities and groups recognize as part of their history and heritage.” (UNESCO). As used in municipal planning it can refer to places and structures that once were present but no longer exist as well as memories and public history.

Powell Street – Japantown is the place from where Vancouver began and grew. It is part of the founding story of this city and is therefore the common heritage of all who live here. It is also a story of a particular place and of the people who have lived here and do so now. It was created by immigrant settlement upon Coast Salish sites because of its geography and economic requirements. Location is its most tangible characteristic and in turn location shaped the tangible built forms and public spaces that emerged; the industrial buildings of the waterfront, the adjacent housing for single men and for families, the commercial and retail businesses, and stores, notably of Powell Street, the buildings of the churches and other religious organizations, the street car lines along the roads that connected the area with the rest of the city.

Today there remain examples of all of these built forms in Powell-Street Japantown. There are however few grand edifices to symbolize the peoples and cultures that have inhabited the area. People were too busy surviving and never had the wealth to generate architectural monuments (the possible exceptions being the 1936 reconstruction of St. James Anglican Church and the Carnegie Centre at Main and Hastings which opened in 1903). Buildings were generally modest and practical. Yet, in the buildings that do remain, in the streets and in public places there are often clues about who has lived or worked here in the past and the cultures and times of which they were a part. These are identified in Section 5.5 of this report, “Places of Heritage Value.”

It is the intangible heritage which is the strongest feature of Powell Street/Japantown. There are powerful themes that were experienced in one form or another by its inhabitants over the years. This study has identified 10 themes:

1. First Nations Presence
2. Heart of the City
3. Hastings Mill and Waterfront Industry
4. Welcoming Community
5. Powell Street Cycles of Prosperity and Loss

6. Exclusion, Perseverance and Resistance
7. Church and Cultural Precincts
8. Housing and Home
9. Japanese Canadian Settlement
10. Gathering at Powell Grounds

Amongst these themes are intangible yet enduring characteristics that reflect important elements of the nature of 'Powell Street/Japantown and its peoples:

- Commercial Enterprise and Manual Labour
- Isolation
- Survival
- Resilience and self-reliance and perseverance
- Pain and grieving and loss
- Protest
- Celebration
- Vulnerability
- Mutual support
- Accommodation of difference
- Conflict among groups
- Anger at forces beyond local control

All of these characteristics are played out against the backdrop of this small geographic area in relation to an ever expanding Vancouver. It was and remains an area that has defined itself and been defined by outsiders as apart from the city and yet the two are inextricably intertwined.

The tangible and intangible heritage features of Powell Street – Japantown converge at Oppenheimer Park (the former Powell Grounds). The physical development of Oppenheimer Park as a public space mirrors the modest legacy of built forms in the area; once a berry patch for Aboriginal peoples, then a pasture and finally a one square block of green space that has undergone at least two landscaping evolutions (a third is underway), Oppenheimer symbolizes the story of the community. Oppenheimer has always hosted political and protest gatherings; from labour activism to rallies to protest drug laws and poverty conditions. It is a centre of celebrations and accomplishments; from the famous Asahi Japanese Canadian baseball team in the '30s to today's Powell Street Festival, or festivals by the Hispanic and Aboriginal communities. It is a place to gather to honor and pay respect to those who have suffered and died in the community, perhaps no more powerfully illustrated then with the raising of the memorial totem pole in the park in the 1990's. Part of the Oppenheimer scene is also the public preachers and the community meals which feed hundreds of people particularly at Thanksgiving and Christmas. So too are the public health fairs and self-help events by community organizations. And there are the informal and low key activities of the park; the recreation programs by Carnegie Centre staff, elderly people on park benches, children and parents at the adventure playground and, also present and part of the scene, people without homes who sleep in the park, those who drink and buy, use and sell drugs in the park – all coexisting in an intricate ritual of understandings of what's acceptable or not – and the line is frequently tested.

Meanwhile across the street, the local funeral home is now a theatre and art gallery. A sign of change.

The final section of the study sets out management tools for historic and cultural management that can aid planning for the area. A “Heritage Toolkit” presents 6 options:

1. Heritage Planning
2. Integrated Heritage Policy
3. Heritage Partnerships
4. Government or Non-government Led Public History Projects
5. Historic and Culture Districts and Creative Industry Quarters
6. Culture and Community Led Revitalization

This section discusses the merits of each for its applicability to Powell Street – Japantown. Option 6 - Culture and Community Led Revitalization is the model that most closely reflects the organization of this study, and is likely the model expected by the community, allowing full expression of the intangible heritage characteristics which are so important to the story. Moreover these characteristics are the basis for the stories and experiences that are “owned” by the peoples who have lived in the area, past and present. This is a means to authentically engage these same people in shaping its future so that those who are now coming to live and work here will know, understand and respect the community they are entering – Infusing the past in shaping the future.

Next Steps - from the Community’s perspective

The following Community perspective on the future development of the Powell Street (Japantown) area noted in the interviews and research can be viewed through the filter of the Cultural and Historical thematic framework developed in this study, bringing the past to the present.

First Nations Presence

- Continue Oppenheimer Park’s role as the United Native Nations
 - a site for First Nations prayer and healing ceremonies;
 - a site for spiritual, ancestral ceremonies and commemorations
- Add new amenities to Oppenheimer Park (DTES public Realm Program Plan recommendations)
 - fix totem pole or carve new one
- Increased use of traditional names of places - and awareness of special Coast Salish traditional places - would help raise visibility of Coast Salish nations; provide knowledge and learning opportunities for Coast Salish descendents and others
- Indigenous medicinal plants, traditional foods and plants used for other cultural purposes contain the knowledge of the Squamish (and other Coast Salish) people and provide for education that is attached to the land. They are important for what they represent as well as for the products they provide.”

“A lot of our ceremonies are conducted out of doors.... And have to do with thanking the creator for the air, trees, plant life and water that bring life to all things”.

“We need places set aside around sites for spiritual practices where we can practice in the current day”

“Keep telling our stories. That’s the only way we’ll survive. That’s what holds us together and keeps us strong. Because we have to know the stories of our elders to serve our future and help our youth.”

“I like to know more about my history...I’m learning about the history”

“There are a lot of stories people aren’t aware about and stories that are lost because of people who pass away”

“Cultural and heritage sites are very important to the Squamish Nation. But the significance of the land extends beyond the archaeological sites where physical evidence of past use and occupation can be found. The whole traditional territory holds a legacy of language, tradition, legend, spirituality and use that closely links the people to their territory. The whole territory is the repository of the Nation’s stories, mythology and oral history. The sites of oral tradition are equally important to sites with historical evidence of use and occupation.” - Xay Temixw Land Use Plan for the Forests and Wilderness of the Squamish Nation Traditional Territory”

Heart of the City

- Densify appropriately, retaining physical form and scale of the historic neighborhood, (ideally in a way that people don’t really notice)
- On arterial streets (Hastings, parts of Cordova and Powell), mixed-use low-rise buildings that have retail, commercial or industrial uses on ground floor and housing above

(Towers) “put a whole bunch of people together who don’t know each other and without a common agreement about how they’re going to conduct a community.....There’s no longer anyone around who’s taking care of the public space of the neighborhood (eyes on the street) - They don’t belong to their neighbourhood and therefore their neighbourhood doesn’t demand anything of them”

- Encourage, preserve and expand green space – provide access to parks, views, waterfront, sun and sky
- Preserve backyards and gardens to maintain neighbourhood character in an area deficient in green space

- Encourage preservation of more green spaces
- Preserving Oppenheimer Park as a “green space” and outdoor community and recreational center” and improve it by
 - preserving or replanting indigenous trees, food plants and medicinal plants
 - establishing a garden that could be consistently cared for that “puts the visibility of our plant life and language back on the landscape”
- More access to waterfront – restore ability to walk to and through the waterfront
- More access to ocean views

“When you’re out there working in the garden next to the street, people start caring about it and taking pride in it – it’s part of their neighborhood”

“I cant stand not having feet on the earth. (In Oppenheimer Park) you get to “walk on dirt and you feel grass under your feet.....you can sit on the grass and ground yourself. Your feet start to hurt and your head starts to hurt when you cant’ do that.”

“Parks are important because our kids are confined unnaturally”

(Looking at the ocean,)“It’s peaceful for me – my hurt – I always want to be by the ocean”

- Visually recognize and preserve Powell Street/ Japantown/First Nations and first neighborhood heritage
- Make the neighbourhood a designated heritage neighborhood with same status as Chinatown and Gastown;
 - maintain character and diversity of buildings – ensuring they maintain architectural style and form consistent with their original character
 - preserve and renovate beloved heritage buildings and respect heritage streetscapes and scale
 - preserve feel of Powell Street and area with the small storefronts and human scale
 - new buildings need to be in line with the character and history of the neighborhood
 - design affordable housing as a continuation of the “clan houses” of the Japanese
 - renovate in ways that preserve the architecture and the knowledge about why a house was covered in shiplap or beveled siding – reflects the technology and economy of the times.
- Preserve Vancouver’s oldest buildings and residential district- they’re in this neighbourhood
- Create lots of visually interesting work with infra-structure that survives and gives neighborhood its distinctive and one-of-a kind character:
 - granite lines and curbs
 - woodblocks in street
- Designate a DTES historical district
- Treat all of the Downtown Eastside district (Gastown, Victory Square, Chinatown, Japantown, Oppenheimer, Hastings corridor, Strathcona) as an exceptional cultural

and historic district with an interesting and significant history, without obliterating the various cultural groups that have been such a significant presence.

- historic district starts in Gastown at Seabus, continues up Water and Cordova streets, onto Richards and Hastings, along lane on south side of Hastings, heading east along Hastings to Victory Square. At Homer St. go up Pender St., including south side of street and carry on into Chinatown and up to Gore, then down Gore to north side of Hastings and up to Heatley and down to Alexander
- Burrard inlet and False Creek were the natural ecological boundaries of the area
- Restore historic links between Chinatown, Hastings St. and Gastown, Japantown and Strathcona
- Build on history - respect heritage buildings, building forms, and streetscape in all redevelopments of heritage buildings and in all new construction;
- Retain the wonderful single family homes and historic buildings and not depersonalize it with towers

“This encompasses most of the oldest and earliest development of Vancouver as a city and preserves Gastown and the street car grid – it embraces the origins of Vancouver. It takes in the key cultures of the city’s founding and our development as a city because of all it contains”

“A larger dispersal allows an overall “field of pocket of things that happen” and holistic – rather than piecemeal – planning”

“I see my community as a must-do and must-see for visitors to Vancouver. A magnet for visitors. Our attractions will be our historical buildings, bohemian arts community, drug injection sites, un-legislated poverty, our recycling efforts, street commerce and human activity. A place where the arts and tolerance flourish as an example to the world. Where poverty is not legislated and streets are filled with people selling their wares on the sidewalk leagly be they chicklets or cast-offs. An open market. Buildings refurbished to their old glory. Out door places to sit and watch life pass by. Have a cup of tea and read a paper. Il want us to be Grenwich Village Arts Scene of the 50’s and Mexico City Markets all in one. Where tolerance is taught and learned and life is vibrant and full of activity.”

- Build on the stated importance of stories about the history of the neighborhood and the physical streetscape and historical buildings. The historical buildings are the most favoured buildings, liked for their the diversity and architectural beauty.

“All the new buildings, they all look the same.”

Welcoming Community

Place of Diversity, Place open to everyone

- Continue to educate the city at large that this is “a community, not a skid road.”
- Encourage public safety
 - provide public phones to allow residents to phone for help in case of an emergency

- provide an appropriate police presence in the area with foot patrols
- provide safe places to go to at night for social and cultural activities
- Preserve Oppenheimer Park's historic functions
 - a playground for children;
 - a site for performances, processions, martial arts exhibitions and training;
 - a place where all feel welcome and safe – people from all kinds of backgrounds, including the marginalized, seniors, children, and students of the martial arts;

Create an environment welcoming to pedestrians

- restore two-way streets
- use art and design to encourage pedestrian activity and support local products and services
- free European style public washrooms
- more places to sit, chat, and play cards
- more garbage containers.”

“Traffic pulses through a high speed, reinforcing the feeling that it is not particularly pedestrian friendly”

Community Services

- Resolve the problems of the substance abusers, the mentally ill.
 - provide more detox and term drug treatment facilities – including long term treatment facilities in
 - DTES as well as throughout the Lower Mainland (essential given that 62% of the addicts frequenting the DTES are reported to live in other areas of the city)
 - provide an appropriate balance for treatment of women and men
- Provide treatment, intervention and support for families and individuals at risk
 - places where parents can read stories to their kids
 - places that teach single moms how to manage
 - places where young mom can buy second hand clothes for her babies
 - outreach initiatives that help to care for people's needs in basic ways – health care, food, shelter, programming, creative things to keep people together

Social clubs and activities

- Add new amenities to Oppenheimer Park (DTES *Public Realm Program Plan* recommendations)
 - brick oven for community baking;
 - film nights;
 - spoken word festival;
 - field house mural;
 - table top mosaics;
 - outdoor music;
 - enhance field house (now in process)
 - summer music and spoken word poetry series
 - historical commemorations, eg celebration around history Asahi baseball team
 - winter lights installation (artist and community work on lantern and light

Powell Street (Japantown)

- installations for dark time of year, links to winter solstice, memorials for friends)
- Preserve and encourage cultural community
 - preserve and nurture the festivals bringing together people from all walks of life
 - preserve and nurture ancestral, spiritual and commemorative ceremonies and processions (and green space and public spaces to host them)
- encourage street programming
- provide support for the artists, cultural groups and theatres who are producing the art
- provide vital energizing things to do that are positive
- provide lots of activities that welcome children, elders and outreach to the community
- provide volunteer activities that give people a sense of ownership and responsibility
- provide access to art work/working with people to make their own creations

“The talents – there’s a lot of talents out there – there are storytellers and music peoples and dancers and artists –there’s a lot of talent – that’s what really hurts me.”

Powell Street Cycles of Prosperity and Loss

- Regain and maintain a healthy balance between market housing, social housing, industry and retail, and between the existing residential population and concentration of special needs facilities
- Provide incentives to retain existing light industries and businesses to locate here;
- Make sure they’re green and clean so they can coexist with housing and be sustainable
- Build opportunities for retail space onto ground floor levels of agencies and housing (providing affordable shopping opportunities for patrons and residents);
- Alleviate problems of poverty and support local retail by restoring purchasing power to low-income residents
- raise welfare rates to a live-able level, which is about \$1300 per month based on the Federal government’s Market Basket measure
- end barriers to getting on welfare
- boost minimum wage
- Encourage local business and cultural enterprise
 - encourage family-owned businesses
 - encourage grass roots retail
 - encourage creation of a store front near Oppenheimer Park containing workshop space to care and retail place to sell carvings
- A binners dollar store – flea market place to bring in and clean up stuff people have binned
- New businesses such as a soup restaurant/bakery offering low priced meals.
- Encourage self-help initiatives –“fix up funding” for existing businesses to make physical improvements, et repair plumbing, so that businesses that are operating here have an opportunity to stay and do better
- Places for local / community artists to lead healing and art making workshops
- Community kitchens for people in SRO’s who don’t have cooking facilities
- Preserve Cultural Memory

- establish a permanent resource centre in the area with displays and information about what Powell Street was like

“We need a planning process that looks not only at housing needs (important as they are) but also at nurturing small and large businesses, and ensuring the best use of the industrial lands in the area. We can’t have a “sustainable community” – one that’s liveable in the long run – if all it has is low-income housing. A sustainable community should be a producer (of goods and services) as well as a consumer, and it should be socio-economically diverse.”

- Simultaneously encourage tourism and community building

Exclusion, Perseverance and Resistance

- Preserve Oppenheimer Park’s historic functions
 - a site where people can rally around central concerns

“There’s a lot of hurting people, hurting so much. We’re goddamn human beings and they talk to us like we’re poison or a disease”

“People getting pissed off’ cause they can’t do nothing living in these little places”

Church and Cultural Precincts

- recognize heritage of cultural groups, historic personalities and heroes, places, ecology and cultural treasures with markers
 - Preserve green spaces (such as Oppenheimer Park) for traditional cultural practices, e.g. vision quests
 - markers that identify the historic cultural groups and First Nations presence, and how they contributed to society in many ways in the past and continue to contribute to the culture of today’s world
 - plaques to commemorate First Nations People and sites
 - markers that commemorate “activities involving people of diverse cultures gathering, mixing, exchanging (eg Japanese people purchasing dried herring, salmon and medicinal plants from First Nations people; cultural mixing at Leona Risby’s Country Club eatery and on the docks; connections between Chinese and Japanese communities)
 - Gardens that feature indigenous and heritage plants and trees

“I want to see more art work in public places. By local artists. More church involvement in Community. At least one church for example could plaster its walls with photos of missing and killed women down here. ...If the church won’t do it we could build our own Memorial w/ a place to pray and light a candle.

We need a place for the homeless to sleep @ night + store their things during the day so they are free to go look for work. We need affordable housing but not at the expense of losing the buildings in our hood. Turn old hotels into housing and reclaim the flavour of the City Centre”

Housing and Home

- Resolve housing problems and provide support for the homeless
- more affordable housing, including replacing hotel rooms one-for-one with social housing
- replace SRO's one by one with self contained 400 square foot units (could reduce to 380 if great amenities like community kitchen
- put in additional 2000 social housing
- enforce standards of maintenance and good management
- A place for the homeless to sleep @ night + store their things during the day so they are free to go look for work.
- involve all three levels of government in discussions of housing
- nurture existing large housing developments and affordable housing, preserving and encouraging ethnic and social economic diversity, preventing displacement
- encourage market housing that does not displace present housing
- Strategies put forward by Carnegie Action Project
- Put a Moratorium on DTES development unless it's for social housing (Carnegie Action Project)
- Utilize the \$250,000 million Housing Endowment Fund as the down payment to replace the 5000 DTES hotel rooms, one for one, with social housing
- Preserve Oppenheimer Park's historic functions
 - a socializing and recreational for those living in hotels and social housing to get away from the small rooms;
 - a place where the homeless have a place to go to during the day where they are welcomed and feel safe

Japanese Canadian Settlement

- Add new amenities to Oppenheimer Park (DTES public Realm Program Plan recommendations)
 - commemorate Asahi baseball team;
 - cherry blossom festival-linked events remembering Japanese community
- Preserve Cultural Memory
 - establish a permanent resource centre in the area with displays and information about what Powell Street was like
- look at ways to make historical place of settlement more prominent and visible
 - commemorate the Japanese history with some form of regional shrine such as a bronze bell in Oppenheimer Park

Sources:

Interviews of community members and advocates for the community

Extant published historical material, for example - *Xay Temixw Land Use Plan* for the Forests and Wilderness of the Squamish Nation Traditional Territory, First Draft, May, 2001, Land and Resources Committee, Squamish Nation