

## CO-DESIGN WORKSHOP

Mai 30<sup>th</sup> 2017, 9:30 to 16:30, *Teueikan* community hall, Mani-Utenam

### Objectives :

- *Together, imagine a community equipment (Family House) adapted to indigenous needs and values ;*
- *Test the contribution and evaluate the results of a collaborative design process as part of research in partnership ;*
- *Take advantage of the multiple and varied experiences of participants to contribute to discussions, visions and decisions.*

## WORKSHOP OBJECTIVES AND PLAN

### CO-DESIGN

Design research consists of looking into how the world « could » or « should » be, as opposed to what it is. Often associated with participatory design, **co-design involves design « with » and not just « for »** the communities it mobilizes.

The proposed exercise, carried out in small, interdisciplinary teams, aims to jointly imagine community facilities --- a Family House - tailored to Aboriginal needs and values, with and for Innu and Inuit communities. The teams are comprised of members of the Uashat mak Mani-Utenam community, representatives of Innu and Inuit organizations and communities, architects, students and co-investigators of the LNQ partnership, as well as local guests. The multiple and varied experiences of the participants led the discussions, visions and decisions within each group. This experience allows to test the contribution and evaluate the results of a collaborative design process, all within a partnership research framework.

### SCHEDULE OF THE DAY (*see program in annexe*)

- Presentation of different Family House models in Innu and Inuit contexts;
- Mani-Utenam's *Uikanishitshua* Family House visit;
- Research of the main qualities and development of the summary program of a Family House;
- Putting program into form and context;
- Plenary wrap-up and evaluation.

## A // FAMILY HOUSE : CHALLENGES AND EXAMPLES IN INNU AND INUIT CONTEXT

### PRESENTATION OF MODELS

#### 01. *Uikanishitsuap* / Family House, Mani-Utenam (see ppt in annexe)

*Marie-André McKenzie, Louise Rock and Nathalie Ouellet, workers, Uikanishitsuap Family House*

The mission of the Mani-Utenam's Family House - *Uikanishitsuap* - is to promote the physical, mental, emotional and spiritual well-being of the Innu of Uashat mak Mani-Utenam through the promotion of programs and services that meet the needs, aspirations, desires, culture and values of the Innu. The purpose of the programs, activities and services is to assist and equip individuals and families in the management of their well-being and independence. Several activities offered to families include workshops on communication, Innu values and know-how, as well as traditional forest experiences. Other activities encourage the expression of Innu culture through language and crafts. A variety of other services are offered throughout the year, such as child care, activities for young mothers and teenagers aimed at autonomy, meetings with addiction or psycho-social workers (child / youth / family).

The intention of Family House workers is to eventually integrate the *Ka Ussi-Nametat* PAPPN program to the current building by way of an addition. This program currently offers culturally oriented general training to groups of children aged 3 to 5 in Innu language. The following sketch illustrates a preliminary proposal for PAPPN's integration into the existing home.



## 02. *Aqsarniit*, Safe House Project in Puvirnituk (see ppt in annexe)

*Sandrine Tremblay Lemieux, M.Sc. candidate, School of Architecture, Laval University*

This thesis project in architecture proposes the design of a physically and psychologically safe shelter-type space for Inuit youth and their families in Puvirnituk. The shelter corresponds to a need expressed by the community. It includes gathering and relaxing areas, as well as family accommodation for temporary stays. *Aqsarniit*'s mission is to offer young Inuit a moment of respite in a relaxing place, in support of a personal and collective identity quest. The main architectural design issues deal with physical and psychological security, individual and collective identity, as well as the privacy of the occupants.

The functions of the youth shelter are divided into four sectors, echoing different levels of intimacy but also cultural aspirations and Inuit youth in relation to territory, community, family and personal. The circular shape of the ensemble creates a protected courtyard located in the heart of the village of Puvirnituk, with views towards the bay. *Aqsarniit* offers meeting spaces for individuals or groups, a shared kitchen, single rooms, temporary accommodation for families (with private access), offices for social workers, as well as rooms for activities focused on prevention.

In short, to meet its objectives, the project focused on orchestrating spaces and sub-spaces, both inside and outside, to meet, exchange, feel good, fulfill, flourish, and, above all, on the involvement of the community in the governance of the premises.

## 03. *Qarmaapik* House in Kangiqsualujjuaq and Nunavik Family Houses (see ppt in annexe)

*Maggie Emudluk and Alice Unatweenuk, Board of Directors, Qarmaapik House*

*Qarmaapik* House is a non-profit, community-based safe house that provides services for the protection / security of village youth in need within the village of Kangiqsualujjuaq. *Qarmaapik* House tries to stop the exile of children sent into foster care in the south, by offering an alternative : care within the village. This approach is based on Inuit cultural values and contributes to their preservation. The most common reasons parents report or are reported to the DYP (DPJ) are neglect and behavioral problems. *Qarmaapik* House welcomes, supports and educates parents and guardians to better



M. Mailhot

meet the needs of children aged 0 to 17, to improve family relations, and to instill traditional Inuit values in Nunavik communities. The community of Kangiqsualujjuaq was greatly involved in the process of founding *Qarmaapik* House, requiring a lot of involvement from its board members.

## B // WORK PLAN + *UIKANISHITSHUAP* AND VILLAGE CENTER VISIT

### MISSION

In interdisciplinary and multicultural teams, the mission of the co-design exercise is to jointly **imagine the renovation / extension of the Mani-Utenam's Family House (*Uikanishitshuap*)**. The exercise begins with a visit to the current House to understand its functioning, role and activities. The visit is followed by a reflection, in team, on the main qualities of an "ideal family house". These qualities are then translated into spaces that can support a shared vision for a culturally-adapted community equipment. Tools are available to the teams: aerial photos of the context, plans of the existing House, furniture to scale, information about the community (population, development plan), tracing paper and pencils. Each team is free to find its own way to translate reflections "in design".



*Uikanishitshuap's* site on aerial photo of Mani-Utenam, Pierre Lahoude

### INTERDISCIPLINARY TEAMS

#### TEAM 1

Watson A. Fournier	OMHK
Antonin B. Cartier	EAUL
Mona Belleau	EAUL
Myriam Blais	EAUL
Maggie Emudluk	<i>Quarmaapik</i>
Myriam Labbé	U mak M-U
Marie-Andrée McKenzie	<i>Uikanishitshuap</i>
Mayor Pauloosie	NV Inukjuak
Emilie Pinard	Laurentian U
Érick Rivard	Gr. A/Annexe U
Laurence St-Jean	EAUL
Barbara Vachon	Matimekush

#### TEAM 2

Hélène Arseneault	SHQ
Pierre-Olivier Demeule	EAUL
Alain Fournier	EVOQ architectes
Claude Gadbois	Kuujjuaq
Louise Rock	<i>Uikanishitshuap</i>
Johnny Saunders	Inukjuak
Sandrine T. Lemieux	EAUL
Jean Tanguay	MCQ
Marie-Christine Vanier	OMHK
Raoul Vollant	ITUM

#### TEAM 3

André Casault	EAUL
Lucy Grey	Translator
Brandon Lapage	Kuujjuaq
Chloé Le Mouël	INSA
Melissa Mailhot	EAUL
Shawn Malone	Translator
Simon Proulx	EAUL
Carmen Rock	ITUM
Vadim Siegel	ABCP architecture
Mary Tomassie	Saturviit
Marie-Ève Vaillancourt	Cégep Sept-Îles

#### TEAM 4

Gaëlle André Lescop	Mamuitun
Mathieu Avarello	EAUL
Marc Blouin	Marc Blouin Arch.
Pierre Côté	EAUL
Marie Fontaine	Mani-Utenam
Maxime Héroux	<i>Katsuaq</i>
Caroline Hervé	Saturviit
Linda Ohaituk	Inukjuak
Alice Unatweenuk	<i>Quarmaapik</i>
Giacomo Valzania	McGill U.
Robert Watt	Translator

**C // QUALITIES AND PROGRAM**

The teams are challenged into identifying the main qualities for the new Family House, from four complementary angles: qualities related to the organization and interrelation of spaces / rooms; Qualities related to the daily activities and functions of the House; Qualities related to the integration of the building in the community; and qualities related to the atmospheres and the experiences felt by the users. The following lists summarize the qualities discussed, often associated with needs:

**TEAM 1**

- Theme rooms
- Reception / Open hours / Transparency (no closed doors)
- Room dimensions tailored for activities
- Security
- More connexions among rooms
- Good connexion between public / private spaces
- Stature (landmark, icon), poetic sense of "home"
- Intergenerational environment encouraging encounters
- Owned by the community
- Ease the interior / exterior transition
- Healing circle with four directions, black, yellow, white and red
- Sharing circle - place of sharing
- Flexible spaces
- Meeting spaces
- Inspiration form the Safe House program : activities of prevention, CLSC extention (with medical assistance) and children center
- Storage (sewing, study, etc.)

**TEAM 2**

- Discrete entrance
- Services for all ages
- Intergenerational activities
- Prevention and awareness-raising activities
- Transmission of cultural values and traditional knowledge
- Promotion of healthy lifestyle
- Common kitchen, parenting skills
- Intervention and coaching
- Exchange Workshop
- Services for men
- Focus on the family nucleus and role of each member
- Flexibility of functions and activities, flexible hours
- Hall and reception : controlled entrance
- Rooms for intervention
- Storage
- Thrift shop as ressource for young parents
- « House of links »
- Workshop
- Help and ressource center
- Exchange and meeting spaces

See Figure 1

**TEAM 3**

- Generous entry space
- Open spaces
- A lot of space for children
- Big meeting spaces
- Intimacy
- Flexibility
- Intergenerational environment
- Security
- Transmission of culture
- Uninterrupted connexion with the land
- Thoughtful expansion strategy
- Healthy environment
- Strong relations between spaces
- Activities for all ages
- Good connexion between public / private spaces
- Play areas for children and rest area for mothers
- Natural lighting
- Accessibility
- Surveillance
- Storage

**TEAM 4**

- Large circulation areas
- Meeting spaces in the center
- Big convivial rooms
- 2 types of spaces : gathering and offices
- 2 zones : public and private (shelter)
- Accessibility
- Flexibility
- Generous reception area
- Good connexion between public / private spaces
- Children in the center of the community
- Optimize being in the center of the community : proximity / access within walking distance
- Supported by the community
- Security
- Openings and views outside
- Attractive and welcoming building

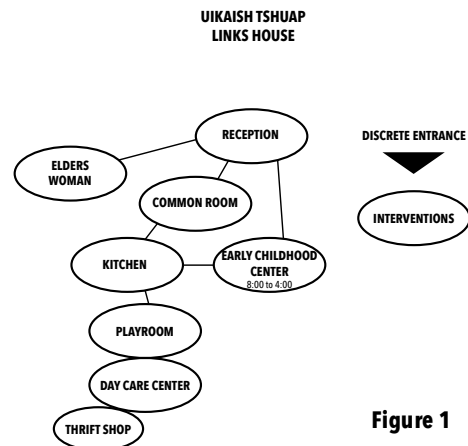
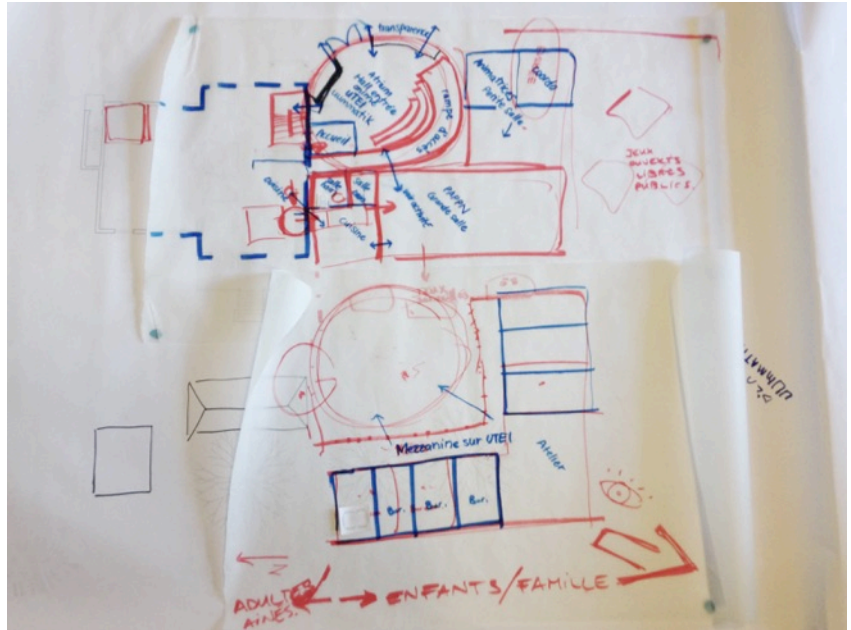


Figure 1

## D// PUTTING PROGRAM INTO FORM AND CONTEXT

### TEAM 1

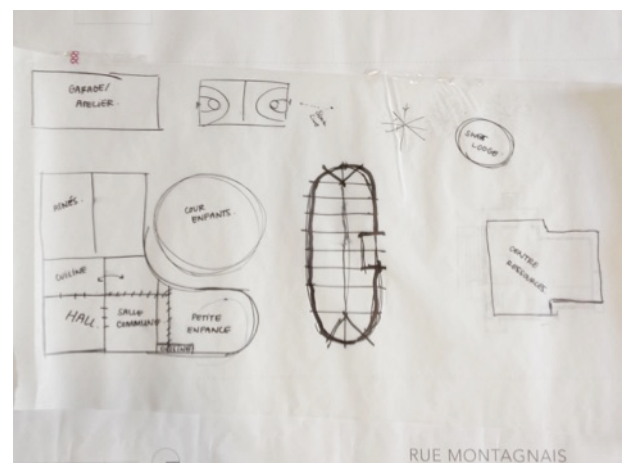
The team expresses strong interest in welcoming spaces (large hall / circular atrium with ramp), open spaces (many windows towards the street and the community) and secure spaces. The team is building on the idea of expanding the existing Family House: the renovated existing House reserved for seniors and adults, and the expansion reserved for families and youth (including the PAPPN program). The extension has two floors and includes small and large meeting / training rooms, offices, a workshop with river views, a new large kitchen, etc. The emphasis is on the qualities of transparency: many openings towards the community and the backyard. Outside, a playground is visible from within the House and made accessible to the community. The large hall / circular atrium is at the very heart ("Utei") of the house.



Ground and first floor plan of the existing house and the extension

### TEAM 2

The team decided to "go outside" of the boundaries of the current Family House site. Their strategy is to transform the existing building into a new Resource and Crisis Center. The new neighboring Family House is shaped like an "L" and surrounds a courtyard for the children. It is complemented by tents, a workshop (mechanics, carpentry), a basketball court. A large hall located on the street corner gives access to a common room, a kitchen, the PAPPN Center and a space for elders. Different clienteles are welcome, including men, by offering specific activities to capture their attention and interest.



Ground floor plan of the Crisis Center and of the new Family House





## ASSESSMENT AND OBSERVATIONS

### PARTICIPATION

The vast majority participated actively in the discussions. Half of the participants had never or rarely participated in an activity of this nature: many appreciated being guided and being able to express their ideas in the same way as the experts during the workshop. The discussions were generally quite long, due to the translations required in some teams (sometimes two subsequent translations: French to English to Inuktitut, or vice versa), and also due to the need to understand the cultural realities. This period seems to have been beneficial to all, both in terms of mutual learning and sharing of indigenous realities. The transition from "words to drawings" did not take place in the same way in all the groups and this situation contributed greatly to the varied dynamics within the teams. In half of the groups, the architects were in "listening and questioning" mode and did not hold the pencil to sketch ideas. In the other two groups, after thirty minutes of discussion, the architects took the pencil to "translate" ideas onto paper.

### FROM MULTIPLE IDEAS TO SHARED VISIONS

Even though the mission was the same for all, the groups explored a large number of ideas, often contrary, on their way to the identification of an overall vision for their respective projects. While some teams discussed individual needs versus community needs, others focused on the concept of flexible spaces versus more specialized spaces. A group discussed more fundamentally the characteristics of an Inuit Safe House and the related safety concepts, comparing them to the characteristics of an Innu Family House, more "open" to the community (with less security constraints). Discussions about the qualities sought for an "ideal" Family House took place over a period of about 30 minutes. Half of the groups chose to transcribe these qualities directly by starting on their sketches, while the other half continued the discussions and transposed the ideas into flow charts. In the end, each team ended up with a coherent, shared vision of "their" Family House, no matter what the process of developing / translating ideas.



## TOOLS AND TECHNIQUES

Two groups developed their ideas and identified the functions of their Family House from schematic flow charts rather than drawing directly on the available plans. In these groups, the discussions were longer and encouraged the participation of all. In groups that took rapidly to drawing, simultaneous discussions in subgroups put the team's cohesion to the test. In all cases, the transition from ideas to organizational patterns to drawings on plans seems to have been a difficult step.

## BY WAY OF CONCLUSION

Following a review of the comments made during the evaluation (see annexed results) and observations of the process, a few observations emerge.

Overall, participants from all backgrounds appreciated the experience and the approach, for different reasons. While architects appreciated the exchanges and discussions with members of the Innu and Inuit communities, members of indigenous communities appreciated the way they were involved in a concrete design process working with architects. The participation of Innu and Inuit informants, present to share specific knowledge regarding programs, proved to be essential, both in the form of presentations and collaboration with the teams. In short, working with each other, during an intensive day, seems to have offered a chance to benefit from the expertise and knowledge of each, to make a better project.

The number of participants in the activity required the creation of four interdisciplinary working groups, with students facilitating the discussions. A few last minute and punctual absences caused the groups to be uneven. That said, the variety of knowledge, approaches and cultures, as well as the relation between design experts and non-experts, seemed fairly balanced, even if imperfect. In addition, the translation imposed delays in the communication and added people around the table. In the end, some groups had too many participants to fully promote communication / participation.

To reduce some of these limits in a future similar activity, adjustments can be made: holding a workshop for at least two days (rather than a single day); better distribute information throughout the exercise (rather than offer a "dense" block of presentations at the beginning); provide plenary discussions or exchange opportunities among teams during the development of ideas (rather than a plenary only at the end); ensure means of communication and exchange, including simultaneous translation, that encourage participation and creativity simultaneously.

### Notes compiled by :

Hélène Arsenault, Myriam Blais, Pierre Côté, Melissa Mailhot, Marie-Eve Vaillancourt  
with Marika Vachon and Geneviève Vachon

### Report by :

Melissa Mailhot

**ANNEXE****ACTIVITY EVALUATION / RESULTS**

- A very large majority of participants were very satisfied with the co-design workshop and felt this activity was useful in the context of the *Living in Northern Quebec* Partnership.
- Participants generally appreciated: sharing ideas and discussions; the collaborative design approach; the spirit of collaboration within teams; the interdisciplinarity and interculturality.
- Participants were generally less appreciative of: lack of time for discussions; language barriers within intercultural teams; the unequal participation of team members.
- What participants most retained about the activity: the opportunity to learn about the needs of Innu and Inuit communities; the value of exchanges in this intercultural and interdisciplinary context; the importance of the involvement of all actors in the design of a common project.