

Urban Design and Housing Studio

Arch 603

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Northern Urbanism

BACKGROUND

"Few southerners appreciate the enormousness of the Arctic region." Although as Michael Byers (2014), author of *International Law and Arctic* and professor of Law at University of British Columbia notes, "[T]he Arctic accounts for roughly one-sixth off Earth's surface." Russia and Canada, two largest nations in the world respectively, occupy 80 percent of the Arctic at about 40 percent each. The Canadian north, occupies a large part of its territory and it is also an important part of the national identity, Grace 2001; O'Brian and White, 2007. As far back as 1869, in *The Men of the North*, Haliburton wrote:

"As long as the north wind blows, and the snow and sleet drive out over forests and fields, we may be poor, but we must be a virtuous, a daring, and if we are worthy of our ancestors, a dominant race ... Let us, then, should we ever become a nation, never forget the land that we live in, and the race from which we have sprung ... We are the Northmen of the New World."

All the same, long before the arrival of the European settlers, Canada's north, as well as the south, were populated by the Aboriginal populations for thousands of years. So understandably, authors and scholars have questioned the northern predisposition in shaping and constructing modern Canadian identity. During the Depression era, Frank Underhill (1936) wrote a scathing critique of the works of the Group of Seven Painters; they are known for capturing in their paintings the Canadian landscape in new and different ways. When the Group of Seven Painters were active, the period between two world wars, many people considered the Canadian landscape ugly and unworthy of being painted (Leigh, 2008). In his essay for *Saturday Night*, Underhill wrote:

"We Canadians, so they would tell us, are Men of the North, stark and violent like the nature that surrounds and nourishes us. Our spiritual home is among the rocks and winds of the North ... every Canadian art exhibition nowadays is full of strong, virile, he-men of the North. To use Max Eastman's phrase about Ernest Hemingway, most of these fellows are going about with false hair on their chests."

Sculptor Elizabeth Wyn Wood (1937), also wrote a resounding rebuttal of Underhill's essay in the *Canadian Forum (Forum)*: "Politics and economics do not make the fundamental structure of life ... They are the plumbing and heating systems of society, that is all. I admit that the

furnace is out, and the pipes have all frozen and burst ..., [but] if we are tired of the mess in our house, let us camp for a while in our northern pre-Cambrian Shield.” More recently, in *Northern Experience and the Myth of Canadian Culture*, René Hulan (2002) disputes the notion that the north is a source of distinct Canadian collective identity. This to-and-fro, or the debate about the northern identity, continues.

Many outsiders, even Canadians, tend to see the north as a frontier; land, vast and rich in natural resources, to be exploited. Diane Francis (2013), Editor at Large, *The National Post*, wrote: “The world has passed this northern frontier by -- from a failed attempt (for 30 years) to exploit natural gas and oil in and around Inuvik, to the lack of infrastructure or interest by the federal government (which is the landlord).” But Mary Simon (2014), Canada’s First Ambassador for Circumpolar Affairs, “would like more Canadians to understand and value what it means for us to be “Arctic nation,” because “[T]here is no other region in Canada that faces the breadth of complex environmental, social and political issues found today in the Arctic.”

Canadian Arctic and Nunavik

Geographically, Canadian Arctic comprises four Inuit regions; they are, from east to west: Nunatsiavut, the northern coastal region of Labrador; Nunavik, in northern Quebec; the territory of Nunavut and the Inuvialuit region in the Northwest Territories! The focus of this semester’s Urban Design and Housing Studio is a design-research exercise related to the Canadian Arctic. The Government of Canada has a bold vision for a new North and it has identified four main priorities for its actions to address challenges and take hold of opportunities in this rapidly changing region:

- Exercising our Arctic sovereignty
- Protecting our environmental heritage
- Promoting social and economic development
- Improving and devolving Northern governance¹

More importantly, the Government is committed to helping the North realize its true potential as a healthy, prosperous and secure region within a strong and sovereign Canada.

The main emphasis of our study will be on one of Canadian Arctic’s sub-sets: Nunavik. Nunavik, means “great land” in Inuktitut. It is the home of the Inuit Nation or of Inuit of Quebec. It comprises northern lands above the 55th parallel, measuring approximately 507,000 square km, representing about one third of the province’s territory. For comparative reason it is worth noting that the Province of Quebec is about 2.5 times larger than France, so it is comparable in size to Nunavik!



Arctic Region of Canadaⁱⁱ



Four Inuit Regions of Canadian Arcticⁱⁱⁱ

The Climate

The region of Nunavik has two climates: arctic and subarctic with long and severe winters. In winter, temperatures drop down to the average of -24 degrees Celsius; during summer, which are relatively short, it could rise up to low to mid 20 degrees Celsius. Winter storms, frequent and severe with high winds gushing at the speed well above 100km/hour, are common. During winter, days are very short; and in summer, they are very long; in Kuujuaq, for example, in December the sun shines for about 6 hours whereas in June it shines for more than 18 hours.

Due to the severe climate, in many settlements the ground remains frozen permanently; large tracts of Nunavik are in what is referred to as the permafrost region that poses complex building challenges. Permafrost makes it impossible to dig foundation into it. Not only in terms of building of buildings but also their routine maintenance poses problems. To complicate this matter further, due to the climate change in some of these places there are areas of rapidly melting snow and ice shields and the top surface of the ground is thawing resulting in significant ground movement.

A number of these communities are on one would call the frontline of the climate disruption. Particularly, hunting, fishing and foraging, which are integral to Inuit's daily life, are adversely effected. To meet these global challenge, earlier this year, Canada-US agreed to implement the Paris Climate Change Agreement jointly. As a part of the agreement, the Arctic Leadership Model was proposed comprising the following:

- “Protecting at least 17 per cent of land areas and 10 per cent of marine areas by 2020
- Creating a pan-Arctic marine protection network
- Incorporating indigenous science and traditional knowledge into decision-making
- Establishing low impact shipping corridors

Calling for binding international agreement to prevent the opening of unregulated fisheries in the central Arctic Ocean to preserve living marine resources and promote scientific research in the region

If oil and gas development and exploration proceeds, activities must align with science-based standards between the two nations that ensure appropriate preparation for operating in Arctic conditions, including robust and effective well control and emergency response measures.”^{iv}



Map of Nunavik^v

The State and the North

Prior to 1912, the region of Nunavik was considered a part of the Northwest Territories and called the District of Ungava. This territory was added to the province of Quebec under the *Quebec Boundaries Extension Act, 1912*. The passage of the act, however, did not have much of an effect on Inuit, who were not informed of the change (Nungak, 1995).

Neither provincial nor federal government wanted to be responsible for the Inuit of northern Quebec. "This dispute was finally settled in 1939 by the Supreme Court of Canada: The Inuit were declared to be Indians for the purpose of the section 91(24) of the Constitution, and they therefore came under federal jurisdiction. Once again, the Inuit were not informed of the decision, and since the federal government did not intervene very often in their lives, they did not notice much of a change in their lives" (Rodon and Grey, 2009). Federal responsibility for the Inuit in northern Quebec was established in 1939 by Supreme Court, and yet, it did not result in an active federal presence. "Almost everywhere in the North, Aboriginal people could avoid most contact with outside institutions if they chose ... non-Aboriginal northerners were in similar position, though many were supported by the institutions that had sponsored their journeys to the North" (Abele, 2009). Until the middle of the 20th century, as stated by the government, the federal presence in the northern regions, which was relatively thinly populated, was relatively slight.^{vi}

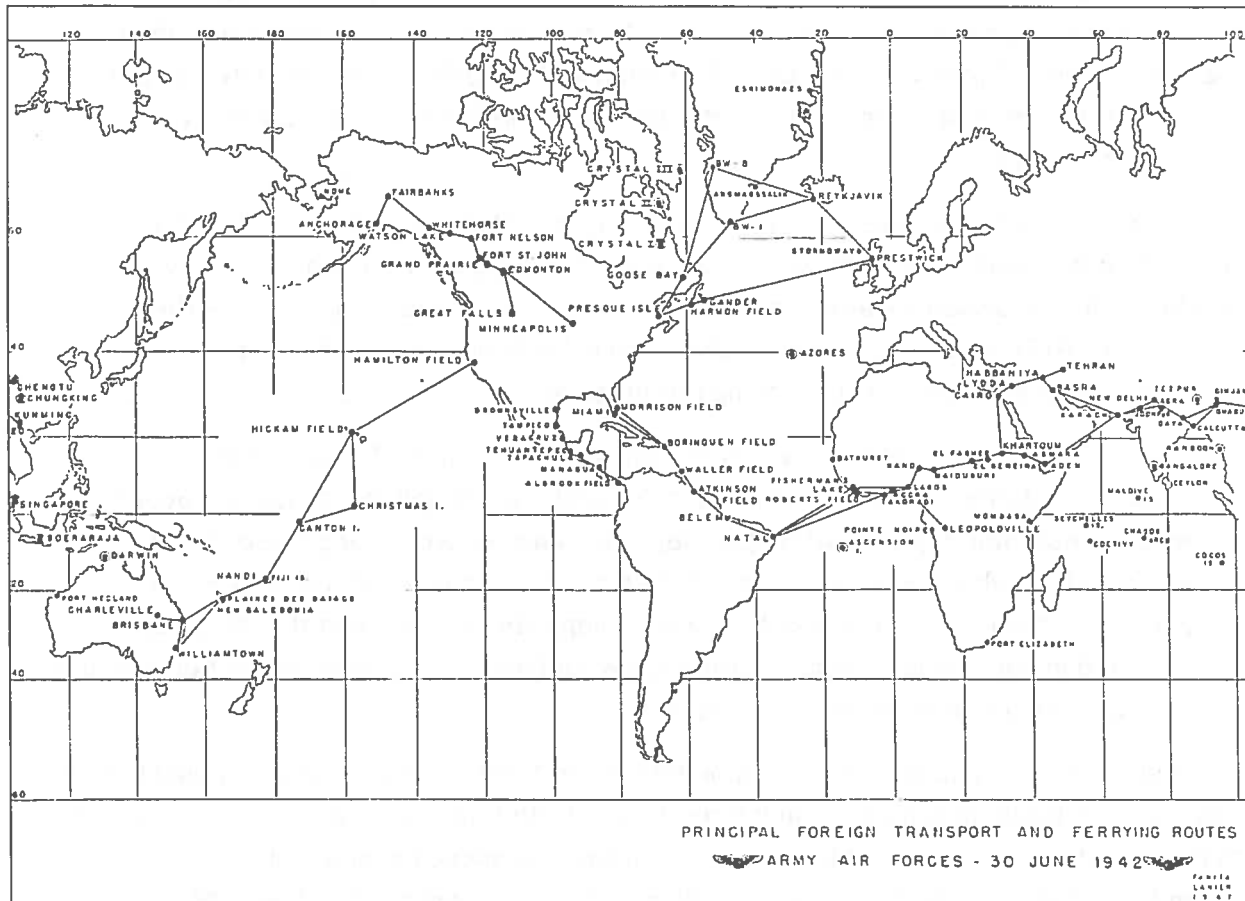
Peter Katokra, an Inuit artist, describes life as a teenager in 1940s across the Hudson Bay in Ukkusiksalik thus: "Inuit, before the white man or the trading post, lived where there was game. They didn't necessarily stay in one area. They just moved according to where they could survive" (Pelly, 2016). Felix Kopak, born in 1918 who in his later years lived in Repulse Bay, Nunavut, recalls his grandparents describing this process:

"There would be times when the game would be plentiful, and other times there would be nothing ... At that time, before the qablunat [or qallunaat meaning people who are not Inuit, typically white people] came, animals were our only source of livelihood, so what we did was hunt all the time. Our elders used to tell us when the game got scarce, it was not that they were going extinct, it was just that they had gathered in another land, seal or caribou or what have you. They were not here because they were there, in another place" (Pelly, 2016)

The Second World War changed this situation forever. In 1940 German forces occupied France; the next was the Battle of Britain; what if it too failed? With that reality looming, the Canadian north became strategically important against advancing Germans. Canada and US jointly developed new lines of defence: Alaska-Canadian Highway was built to link lower 48 US states with Alaska via British Columbia and the Yukon; in the east, a network of airfields, to ferry aircrafts and supplies to Europe. This was called the Crimson Route. In the northeast following airports were built: Pas, Churchill, Coral Harbour, Frobisher Bay (now Iqaluit), Fort Chimo (now Kuujuaq) and Goose Bay. The establishing and maintaining of the line was difficult and expensive. Other options to supply Europe, such as the rout via the Azores, were soon established so these stations weren't extensively used but remained operational. The building of military installations and continued presence of personal attracted many Aboriginals to these outposts. Some were drawn to the site by the employment opportunities or by the huge amounts of discarded materiel (Abele, 2009). Actually, over the years' military has discarded a lot of materials, including hazardous waste in the north; and issues related with it still remain.

On the other hand, because of scarcity and high cost of materials recycling or repurposing of materials is not only important but is like the second nature among local populations.

In 1940s and 1950s, Inuit who were traditionally nomadic people, began to congregate and settle around trading posts, established by Hudson's Bay Company and military installations, such as Crystal I Airforce Base that was set up in 1942 near Fort Chimo, now Kuujjuaq. Following the War, the Government of Canada introduced a special housing program for the Aboriginal people in north. Very modest size homes were provided in settlements like Puvinituq; gradually, such settlements grew as more and more Inuit communities were settled.



Major trunk air routes of AAF Ferrying Command, June 1942^{vii}

Post War Sedenterization

Following the Second War, instead of diminishing the military presence grew because of the Cold War and fear of Soviet threat from the Arctic. Three warning lines were set up: the distant Early Warning Line, a system of radar stations in the northern Arctic; mid-Canada Line, also known as the McGill Fence, ran along the northern borders of Canadian provinces; and the Pinetree Line, more or less along the 50th parallel, which ran from Newfoundland to Vancouver Island. The system was set up jointly by Canada and US.

The interaction between nomadic Inuit communities and southern populations that had started during the war years expanded. A number of natives were attracted to the basis to work on new construction and benefit from other paid work opportunities. Nevertheless, there were still other communities who could remain remote and their contact was limited to their own choice.

Years, following the Second World War, were significant from the point of view of social and economic changes in the south. Government's role grew into the field of social welfare; prior to that, the church and charities looked after the needy. The Old Age Security Act was established in 1952; Health Insurance Act was passed in 1957. These benefits were also extended among northern communities. Between the 1950s and 60s, owing to government intervention, there was also a dramatic shift in the nomadic lives of Aboriginal populations. Inuit, practically lived on the land, were settled in towns and villages across the North. There were regular medical visits of visiting doctors and nursing staff. "In two decades after the Second World War, the state-led changes to northern life included settlement and resettlement of the Aboriginal population in communities where social housing was provided; the relocation of a number of settlements; the extension of medical care; the introduction of compulsory education as well as the extension of residential school education; and the introduction of social transfer payments such as Old Age Security and social assistance" (Damas, 2002).

It is important to understand - distinguish - between the practice of settlements versus resettlement of Aboriginal people. Establishing permanent communities in places where nomadic communities previously gathered regularly, locations such as trading posts for fur trade, is one thing. There were also forced relocation of communities from one location to another; with profoundly negative effect. James Waldram (1987) has discussed this relocation process in the Canadian subarctic.

Adrian Tanner (2016) argues, the settlement policy was similar to the continent-wide pattern of colonial dispossession of Indigenous people, however, by 1950s it had also acquired a social welfare rationale:

"Settlement was presented as necessary for providing Indigenous people with access to health facilities and other government programs, some of which had only relatively recently been acquired by other Canadians. The settlement policy proceeded despite the fact that there were few job prospects in these new permanent locations ... This being the case, it can be said that the urbanization of humans was undertaken to a large extent for administrative convenience, facilitating the servicing of now-sedentary population."

There was also another major change that occurred from 1950s through the 1970s that had profound cultural and social implications; it is alleged that about 20,000 sled dogs, or qimmiit in Inuktitut. According to the Qikiqtani Truth Commission's report of 2006, hundreds of dogs "were shot by the RCMP and other settlement authorities because qallunnit (non-Inuit) were

Umiujaq, (Inuktitut: ᐅᐸᐅᐅᐅ^{ᓃb}), meaning “which resembles a boat,” has population of 444.

Quaqtaq, (Inuktitut: ᓃᐅᐅᐅᐅᐅᐅᐅ^{ᓃb}), meaning tapeworm, is located on a peninsula where the Ungava bay and Hudson Strait meet and has a population of 376.

Ivujivik, (Inuktitut: ᐅᐅᐅᐅᐅᐅᐅ^b), meaning "Place where ice accumulates because of strong currents," or "Sea-ice crash Area," the northern most village of the region, has a population of 370.

Located on the shore of the Leaf Lake, **Tasiujaq**, (Inuktitut: ᐅᐅᐅᐅᐅᐅ^{ᓃb}) meaning “which resembles a lake” in Inuktitut, has a population of 303.

Aupaluk, (Inuktitut: ᐅᐅᐅᐅᐅᐅ^b), meaning where the earth is red, is the smallest village with a population 159.

Important to note that Inuktitut names of all villages are associated with local characteristics of places such as: land color, smell, site, seasonal effect on the location, and so on. They truly reveal their geographical position and/or local natural settings. For the explanation re village names and their meanings and additional information about all settlements please consult the Nunavik-tourism web.^x Out of 14 villages, only one Kuujjuaraapik, is located well within the tree line; four others are situated along the tree line, moving from east to west they are: Kangiqsualujjuaq, Kuujjuaq, Tasiujaq and Umiujaq; the rest of the villages are in tundra. Tundra is where trees cannot grow as the year-round temperature is too cold and sap freezes here.

Regardless of the peculiarities of respective sites and geographical locations of different villages, they all follow suburban layouts, which are often at odds with the natural setting. The community plans based on suburban models are more calculated than considered and do not correspond with their Inuit lifestyle and daily practices. The change in Inuit lifestyle, still unfolding, has been dramatic. Since their recent sedentarization, Inuit are living in places conceived and designed in the climate and culture of the South. Plans of all 14 villages, which are provided, will give you a clear idea about their location, setting, general organization, and so on.

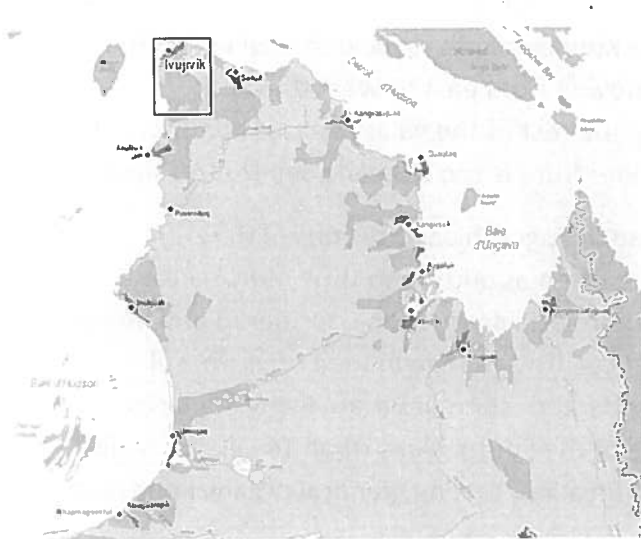
Post 1970s Developments

In 1971, the Quebec government, who was considering development of its northern regions, particularly in the watershed of eastern James Bay for prior decades, formerly proposed the giant hydroelectric power scheme, heralded as the “project of the century.” The formal belief, given that the region was sparsely populated the development would progress quickly, was rather simplistic. Contrary to the acceptance “it was confronted by outrage and protest by the almost eleven thousand Aboriginal peoples living in the region: 6,500 Cree (or “Eeyouch,” who call their land Eeyou Istchee) and 4,200 Inuit (who call their land Nunavik), who felt that the government’s action violated their Aboriginal rights” (Slowey, 2009). Following a legal

challenge, in 1975, the Cree and Inuit of Northern Quebec, signed the James Bay Northern Quebec Agreement (JBNQA), surrendered their claim to land withdrawing their opposition to development.

It was the first major comprehensive land claims agreement in northern Canada in its modern history. "In addition to settling native land claims and providing financial compensation, the agreements defined aboriginal rights and established regimes for future relations between aboriginal people and non aboriginals in the region and among local, regional, provincial and federal governments. Harvesting rights were provided, land categories were set out and resource management regimens were set up. School boards were created, health services were restructured and regional governments were established."^{xi}

Three categories of land were established: Category I: Lands are reserved exclusively for the use of native Quebecers. Category II: Lands owned by the government of Quebec (Crown-in-right-of-Quebec), however, in these territories hunting, fishing and trapping rights are reserved for natives and over which forestry, mining and tourism development authority is shared. Category III: Area lands are, in which restricted – specific - hunting and harvesting rights are reserved for natives, but all other rights are shared subject to a joint regulatory scheme proposed under the JBNQA.^{xii}



Three land categories Nunavik



Lands signed under the JBNQA^{xiii}

The Local Population

Today, this vast region of Nunavik is home to 12,000 inhabitants, 90% of them Inuit, settled in 14 villages along the Eastern shore of Hudson Bay, the Southern banks of Hudson Strait and along Ungava Bay. According to the *Health Profile of Nunavik 2011*, which is the main source of information in this section, in last 30 years, Nunavik population doubled: In 1986 it was 5,860, in 2001 it reached 11,860. Most of the increase is due to two factors: improved health services

and the natural growth so the population is very young; more than 54% is under 25 and 70% is under 35 years old. Approximately one third (34%) of population is under 15 years of age, compared to 16% for Quebec. At the upper end, there is also a bulging group of elderly population. Population of people aged 65 or older will increase from 3% in 2011 to 8% in 2013.

Average number of children per women in Nunavik is one of the highest in Quebec. 3.2 children per woman compared to 1.6 in rest of the province (2004-2008 period). Nunavik women also start bearing children at a younger age compared to the southern ones.

Obviously, families in Nunavik are large. In 2006, 30% of private households in Nunavik had 4 to 5 people, and 25% were made up of 6 or more people. In Quebec, fewer than 20% households were made up of 4 people or more. Although the average number of people in census family was 3.9 in Nunavik compared to 2.9 in Quebec; households can also be multi-generational, large and crowded. This creates complex social dynamics issues and daily life strife among family members living in close quarters and cramped spaces.

Nunavik has the highest cost of living in Quebec. In spite of the higher of cost of living incomes in the region are lower. Furthermore, unemployment rates, especially among those 25 years of age or older was very high, 15% in Nunavik compared to 6% in Quebec.

Unfortunately, high rates of food insecurity are also reported. According to the Qanuippitaa health survey, 24% of the population of Nunavik reports having experienced food insecurity during the month preceding the survey. These proportions reached 32% on the Hudson coast and 14% on the Ungava coast. Food insecurity was also felt in other Inuit regions. In 2006, 33% of Inuit children in Nunavik aged 6 to 14 experienced food insecurity.

Housing and Living in Nunavik

Over the years, Indian and Northern Affairs Canada built several different types prefabricated housing for this region. The housing provided ranged from tent-like, or more hut like one room structures, to matchbox style units. After the historic JBNQ Agreement was signed in 1975, the housing responsibility was gradually transferred to the *Société d'habitation du Québec (SHQ)*. Since 2000, a broad framework of agreement between the Governments of Canada and Quebec, Makivik Corporation, Kativik Regional Government (KRG), and Kativik Municipal Housing Board has been guiding the housing development of the region. Before the creation of Kativik Municipal Housing Board, housing responsibilities were with local municipalities or native villages.

Different agencies have built a variety of housing in the north: very modest tent like buildings, which are now abandoned, but some are still used as storage; matchbox houses, some being renovated; bungalows, semi-detached and apartments. Due to acute housing shortage overcrowding is common in all.

There are also issues of users' lifestyle and designs which always do not match. For example, in 2001, Maiti Chagny, carried out a detailed study among approximately 40 native women

between the ages of 20 and 40 living in the Cree community of Chisasibi (Bhatt and Chagny, 2002). They established that there is gap between native living habits such as hunting and fishing and housing and urban designs. Although not directly related to the Inuit community, which is the primary focus of our study, this report is a good source of information to understand the mismatch between the native lifestyle and their housing. Adrian Tanner (2016), very thoughtfully questions the thinking behind the prevailing housing and settlement policies of the past:

“The housing policy also echoed the widespread belief held by many Euro-Canadians at the time that hunting and trapping were parts of an archaic economy and a doomed way of life. A negative assessment of hunting is also implicit in the apparent lack of consideration given to delivering health services and education directly to the remote hunting camps, as was being done for other remote groups, such as in Siberia and the Australian Outback (Woldendrop, 1994). Remote delivery of these services would have been feasible in northern Canada since, by 1950s and continuing to the 1970s, Indigenous hunters were using aircrafts to access their camps, and traders were employing the same method to visit winter camps, brining supplies and collecting furs.”

To familiarize you with different housing stock we have provided a library of housing types that we find in Nunavik. Furthermore, to fully understand the urban housing context of Nunavik, please consult *Société d’habitation du Québec’s Housing in Nunavik* (2014).

According to SHQ, the nodal government agency responsible for housing in Nunavik, creation of additional social housing to over come the existing back log as well as for the growing elderly is a big challenge. Vere high cost of construction because of the complexities involved in building and maintaining housing stock in the north versus relatively very low income is yet another. These costs are high, because all building materials are shipped from the south; the construction seasons are short; most of the building is done by crews which also come up from south. The entire building process needs be understood in detail to appreciate both technical and logistical involved. Majority existing and delivered housing is social housing. How to migrate residents to the ownership model that too is a complex and long-term issue. Acute shortage of housing among the bulging young population and seeking solutions more appropriate for their needs, aspirations and affordability is a major problem. This problem is going to grow and spill over in other social issues if not addressed quickly and effectively.

UDH Studio 2016 Fall: Northern Urbanism

The broad theme of the studio is “northern urbanism and infrastructure: past, present and future.” We are using “urbanism,” “north” and “infrastructure” in a far-reaching theoretical way to provide a broad framework of study. This is also so because the traditional framework of “urbanism” is and remains strong, as it looks not only at towns, cities and the built form but it also reflects on the role of other influencing entities such as geography, economics, politics and

societies that shape them, and in turn, how settlements themselves influence these forces. Within this broad debate, this studio adds the notion of “north” or “northern.”

The north is indeed special in many ways and its related historical, social, cultural, technological and climatic challenges are many. Building and living in the arctic north is complex and to afford contemporary standards of living in rapidly evolving places and communities demands special appreciation of “infrastructure,” which cannot be just traditional. It should be measured, sustainable, nimble and forward looking. The traditional forms of infrastructure in cities around the globe are being redesigned. A recent show by the Boston Society of Architects called *Reprogramming the City: Opportunities for Urban Infrastructure* presented a global overview of ways in which the existing, traditional forms of infrastructure in cities around the world are being redesigned, repurposed, and reimagined to better serve citizens in the 21st century.^{xiv} In this evolving environment the north poses challenges as well as offers new opportunities.

Experts such as anthropologists and landscape architects have emotively expanded the debate and agenda of urban studies. Their approaches and points of view are important and should also be considered to critically judge the present state of affairs in the north. Cultural landscape scholars consider works of architects, landscape architects and planners but also include works of builders, craftspeople and ordinary folks who together create our environments. On the other hand, landscape urbanism proponents have argued that instead of architecture it is the landscape that is more profound, both as a force and generator to understand and enhance the daily urban experience, particularly the present urban reality, and thus in shaping our cities and settlements; those who negate it do so at their own peril.

The studio is organized in three parts or phases: **Phase I Familiarization:** In this phase, you will look at urban design challenges of Nunavik, referring to all 14 communities. In parallel, you will also do related readings, which will be assigned, and lead seminars based on them. **Phase II Analysis Kuujuaapik or Whapmagoostui case study:** If possible, we will visit the actual village during this phase. Also meet with the community leaders and administrators. If this is not possible, we will try to arrange a video conference with key stake holders. **Phase III Visioning Exercise:** It will comprise an exploratory exercise for the future expansion of the village. The objective is not to duplicate the work that KRG team is doing but explore alternate possibilities.

Phase I Familiarization: During this phase, you will familiarize yourselves with the issues and challenges facing the Inuit communities of Nunavik. This would include their historical, administrative, cultural and socio-economic and planning context. Some of the issues are already given in the course outline, however, this is only cursory. In addition, the north, in particular Nunavik, is an evolving and changing place - a moving target. It demands greater understanding of historical, social and economic issues facing these communities. On the other hand, it also entails considering the point of view of formal authorities involved in this process.

This is not an easy task, as players and programs have and continue to evolve; the role of the community is also growing, which was overdue, and is very good; but it is important to comprehend this dynamic; new paradigms of housing; services and their delivery that are being tested/implemented. It is important to comprehend them fully.

First, it would be good to track the evolution of institutions and their relative positions vis-à-vis the communities involved and communities themselves. The first third of the term would be devoted to this research. The final outcome of this phase is to present for review a historical evolution - a tableau - of northern settlements describing how they arrived at where they are today? This presentation will be framed around key urban design elements, especially those related to the basic infrastructure, namely but not limited to: water, sanitation, electricity and energy, roads, garbage and sanitary services, food, daily supplies, health, education, social services, telephone and digital communications, housing, urban planning, long-distance links, and so on. In parallel, you will also do related readings, which will be assigned, and lead seminars based on them.

Phase II Case Study of Kuujjuaraapik: Kuujjuarapik, (Inuktitut: ᑕᑭᑭᑭᑭᑭᑭ) meaning small great river is located on the golden sand dunes at the mouth of the Great Whale River and has a population of 800 (according to the recent numbers available it had grown to 1517 inhabitants). This southern most community of the region and also the only one where two native communities namely Inuit and Cree live together. In Inuktitut, the village is called Kuujjuaraapik; in Cree, the community is called Whapmagoostui. Both communities have occupied this spot historically. They used to come here to fish, hunt and trade. European traders and missionaries have been here since early 19th century. It also hosts the Center for Northern Studies or the *Centre d'études nordiques* (CEN) aim of which is to promote the sustainable development of northern regions by way of an improved understanding and prediction of environmental change. You will carry out a more detailed and critical evaluation of Kuujjuaraapik including a study of the present organization, current and future needs of the town, and so on.

Phase III Visioning Exercise: Develop a future expansion plan for the settlement of Kuujjuaraapik. More detailed list of deliverables for this phase will be developed during the first two phases of the projects.



Kuujuaaraapik - Whapmagoostui.^{xv}

Other pedagogical considerations

Globally, we must focus on remaking urban space through the reworking of human settlements, comprising small communities to large cities (and also suburbs) - attending to the development of strategies for transforming these landscapes to make better use of scarce resources while maintaining the qualities of place that people value about the settings that they know and inhabit. Getting places to perform well (or simply better) has of course been a core mandate for urban design and planning since time immemorial. One obvious locus for this work has been the circulatory system of streets and open spaces in metropolitan areas, especially as they have come to be increasingly dominated over the last 50 years by the individual motorized vehicular traffic - despite the adverse effects that this traffic often has vis-à-vis active and public transportation (walking, bicycling and collective transport) and in how it compromises the general vitality and viability of these streets as milieu de vie. In the great north, however, motorized transport has become the new lifeline replacing dogs and komatiq (sled). In

reimagining places; perhaps, we should also changaround the southern stereotype thinking about the transport; this is not just to negate or embrace the use or presence of vehicles but to find a reasonable accommodation for it in place-making process.

The dominance of motorised travel has necessitated that we dedicate most of our (sub)urban public space to vehicular movement or storage: roads, access to homes, delivery and servicing needs of homes, parking lots, and various facilities which can be brawny and hostile or friendly to the users. Concerns over public health linked to sedentary lifestyles, environmental quality, and social cohesion are increasingly converging with the effects of 'peak oil' and the end of cheap energy, while coincidentally much of the future planning and settlement building in the north still lies ahead of us.

Ironically, major barriers or hard edges, to use the terminology developed by Kevin Lynch (1960) and colleagues through their seminal work on mental maps in the early postwar years, are – appear - not the same in the north as in the south. Various studies, including applied research by Appleyard et al. (1981) demonstrating the interplay of traffic volume, physical configurations, and street life; or urban armatures that positively define liveable, attractive, and sustainable settings (After Luka) may well look and work differently in long wintery settings.

Learning objectives

The specific learning objectives of this studio course are for students to do the following:

1. To apply various descriptive, analytical, and interpretative tactics for making sense of a *project context and site*, including the identification of forces, logics, and tensions structuring the study area at *various scales of space and time* (notably, the immaterial structural, social, economic, and broader environmental forces that shape urban form), through original work and by drawing on various projects and studies previously undertaken by others.
2. To present a clear and compelling articulation of existing conditions characterising the project site and study area, explicitly and intelligently situating this 'moment' within the Nunavik context (including existing regulatory framework and policy opportunities).
3. To substantively comment on how well the various characteristics, patterns, and processes that define the project site and study area mesh with current and potential human activities and landscape processes (*i.e.*, the articulation of a detailed problématique and diagnostic).
4. To develop overarching tactics and proposals for interventions that respond to the issues, possibilities, strengths, and weaknesses that reveal themselves in the project study area by manipulating specific sites and conditions within the study area.
5. To convey clearly and compellingly a sophisticated sense of the three-dimensional material and experiential qualities of the proposed interventions using various modes of representation in different combinations that are pertinent and effective for communicating ideas: conventional architectural drawings (plan/section/elevation), physical models at different

scales, exposés of analogous and/or inspirational projects and conditions elsewhere, manual and digital static or dynamic three-dimensional imagery—while honing the student’s oral and written communication skills, with particular attention to the effective presentation of complex subject matter to a general or ‘lay’ audience.

6. To demonstrate the viability and pertinence of the student’s proposed interventions in experiential, social, cultural, economic, political, and/or philosophical terms.

7. To elaborate on strategies of implementation for the proposed interventions, including but not limited to infrastructural, regulatory, and fiscal measures.

8. To explicitly apply concepts and methods discussed in the parallel seminars (ARCH 602) and through the student’s individual pursuits in ways that substantiate the integrity and pertinence of the proposed actions.

9. To cumulatively develop through the preceding eight objectives a richer understanding of environmental humility: how a design practitioner can act intelligently and strategically in the contemporary urban context, including a critical consideration of aspects unique to the class’ site-specific endeavour in Nunavik and those which are more typical or global of professional practice in urban design and housing.

Each student is expected to be familiar with the terms laid out in these nine learning objectives, and to take initiative in proactively addressing how s/he is meeting them in the work done throughout the course. (Other considerations and objectives were originally developed by Professor Nik Luka and have been adopted for this course).

TENTATIVE SCHEDULE

Phase I

6/7 September:

Project introduction: Vikram Bhatt

The neckless of 14 northern settlements, Nunavik: Maxime Rochette

13/14 September:

Challenges of living in northern Quebec: Peter Jacobs

Gender and housing, Chisasibi Case study: Vikram Bhatt / Design and planning in the north:

Whapmagoostui, the Cree "half" of Kuujuaaraapik, and planning for Chisasibi: Paul Lecavalier (TBC)

20/21 September:

Housing and health in the north: Mylene Rivas

Challenges of building in the north: Avi Friedman

27/28 September:

Sharing Studio learning with Laval

Northern housing and northern cultures: Patrick Evans

Presentation Phase I

Phase II

4/5 October:

Introduction to Kuujjuarapik: Lisa Koperqualuk

Kuujjuarapik and Umiujaq: Andre Casault

11/12 October:

Rethinking infrastructure: Richard G. Shearmur

Field visit: TBC

18/19 October:

Work in progress

25/26 October:

Presentation Phase II

Phase III

1/2 November:

Analysis and organization

10 – 13 November: CCA Design Charrette

15/16 November:

Initial ideas and visioning

22/23 November:

Work in progress

29/ November:

Work in progress

30 November or 1 December: Final presentation

6 December: Portfolio submission

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Films

- [Inuits -- Canada -- DVD.](#)
- [Inuktitut \(dialecte\) -- Canada -- DVD.](#)
- [Nomades -- Sédentarisation -- Inuits -- Canada -- DVD.](#)
- [Chiens de traîneau -- Canada -- DVD.](#)
- **Echo of the last howl = *L'écho du dernier cri***

Life in the settlements

by Office national du film du Canada.;

 DVD video [View all formats and languages »](#)

Language: English

Publisher: [Montréal?]. : National Film Board of Canada, ©1999.

Database: WorldCat

Libraries that own this item: BCI - Quebec Universities' Libraries

Unikkausivut: transmettre nos histoires = Unikkausivut: sharing our stories =

Unikkausivut: atuKatigennik Unikkausittinik.

by Office national du film du Canada.;

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Language: English

Publisher: [Montréal]: Office national du film du Canada, 2011.

Database: WorldCat

Libraries that own this item: BCI - Quebec Universities' Libraries

Great North: celebrating man, animal, and landscape at the top of the globe

by Martin J Dignard; William Reeve; Georges-Hébert Germain; David Homes; James Lahti; Violaine Corradi; Razor Digital Entertainment (Firme);

 DVD video [View all formats and languages »](#)

Language: English

Publisher: Studio City, CA: Distributed by Razor Digital Entertainment, [2005].

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Libraries that own this item: BCI - Quebec Universities' Libraries

Native legends

by Co Hoedeman; Pierre Moretti; Jeela Aiilkatuktuk; Les Drew; Françoise Hartmann; Caroline Leaf; Eunice Macaulay; Office national du film du Canada.;

 DVD video: National government publication [View all formats and languages »](#)

Language: English

Publisher: Montréal: Office national du film du Canada, ©2007.

Database: WorldCat

Libraries that own this item: BCI - Quebec Universities' Libraries

Sous le toit du monde

by Izabel Barsive; Danièle Caloz;

 DVD video [View all formats and languages »](#)

Language: French

Publisher: [S.l.]: Mediatique, ©2010, ©2008.

Database: WorldCat

Libraries that own this item: BCI - Quebec Universities' Libraries

Nanook of the north.

Older Than America (2008) - IMDb

www.imdb.com/title/tt0932669/

Rating: 5.6/10 - 716 votes

Drama ... reveal a Catholic priest's sinister plot to silence her mother from speaking the truth about the atrocities that took place at her Native American boarding school.

TV Show:

Princesses | Season 1 - APTN

aptn.ca/princesses/episode-guide/season-one/

How do we, as **Aboriginal** people, define beauty? How do women relate to it? And is beauty part of our identity as **Indigenous** women?

ⁱ <http://www.northernstrategy.gc.ca/index-eng.asp>

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https://www.google.ca/search?q=arctic+region+of+canada&espv=2&tbm=isch&imgil=EAtRoTbkYOU8xM%253A%253BaJeQzIBylZNaGM%253Bhttp%25253A%25252F%25252Fwww.stateofcanadasbirds.org%25252Fresults_7.jsp&source=iu&pf=m&fir=EAtRoTbkYOU8xM%253A%25252CaJeQzIBylZNaGM%25252C&usg=__MfO2LnssBTwKepJl_tQkQ0E1g%3D&biw=733&bih=698&ved=0ahUKEwiFn6P-ol_OAhVB_IMKHR0sBfsQyjcIPa&ei=KVyWV8XmIMH4jwSd2JTYDw#imgrc=

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https://www.google.ca/search?q=inuit+regions+of+canada&espv=2&tbm=isch&imgil=wOsmP_LeoHy1tM%253A%253BncpM2TBPn5F_zM%253Bhttps%25253A%25252F%25252Fen.wikipedia.org%25252Fwiki%25252Finuit&source=iu&pf=m&fir=wOsmP_LeoHy1tM%253A%25252CncpM2TBPn5F_zM%25252C&usg=__SwD-cjlu6mNRSn2K2kYjN0aUZlM%3D&biw=733&bih=698&ved=0ahUKEWj6rNKeoY_OAhWMY4MKHY9PAFoQyjcIjg&ei=bVyWV7rCGYyXjwSPn4HQBQ#imgrc=wOsmP_LeoHy1tM%3A

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