

Yellowknife, Northwest Territories / Territoires du Nord-Ouest
28 Juin-1 Juillet 2008 / June 28-July 1st 2008, Explorer Hotel

CONFERENCE PROGRAM / PROGRAMME DU CONGRÈS

FRIDAY JUNE 27 / VENDREDI 28 JUIN

18:00- *Registration and Reception / Inscription et réception, Explorer Hotel*
21:00

SATURDAY JUNE 28 / SAMEDI 28 JUIN

8:00 *Registration / Inscription*

9:00 Welcome, Andrew Waldron, President SSAC / Remarque préliminaire, Andrew Waldron, président de la SÉAC

9:10 Drum Ceremony, N'Dilo drummers / Cérémonie du tambour, N'Dilo batteurs

9:20 Commissioner of the Northwest Territories Address / Remarque préliminaire du Commissaire des Territoires du Nord-Ouest

9:30 Mayor's Address / Remarque préliminaire du maire de Yellowknife

9:40 Presentation of the Phyllis Lambert Prize / Présentation du **Prix Phyllis Lambert**

10:00 Book Launch / Lancement du livre: Peter Coffman, *Newfoundland Gothic*, l'Institut du patrimoine, UQAM

10:30 Coffee Break / pause-café

SESSION 1 / SÉANCE 1

REGIONALISM / EXPRESSIONS RÉGIONALES

MODERATOR: ANDREW WALDRON

11:00 Kelly Crossman: *Rethinking Prairie Regionalism*

11:30 David Monteyne: *Questioning Regionalism*

12:00 Lunch Break / pause déjeuner

SESSION 2 / SÉANCE 2

THE WEST COAST / LA CÔTE OUEST

MODERATOR: TBA / AC

1:00 Barry Magrill: *Village and Town Churches in British Columbia and the Yukon*

1:30 Norman Shields: *Division of Space in Chee Kung Tong Buildings: The Example of Barkerville, British Columbia*



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SESSION 3/ SÉANCE 3
NATION AND IDENTITY / NATION ET IDENTITÉ
MODERATOR: TBA / AC

- 2:00 Daniel Millette: *On North American "Traditional" architecture: First Steps in Establishing a History*
- 2:30 Coffee Break / pause-café
- 3:00 Hossein Amanat: *International contributions to Critical Regionalism*
- 3:45 Tour of the Prince of Wales Northern Heritage Centre / Visite guidée du Centre patrimoine Prince of Wales du nord
- 7:00 Banquet: The Explorer Hotel

SUNDAY JUNE 29 / DIMANCHE 29 JUIN

- 8:30 *Registration / Inscription*

SESSION 4 / SÉANCE 4
THE EAST COAST / LA CÔTE EST
MODERATOR: PETER COFFMAN

- 9:00 Dale Jarvis: *Conservation in the Landwash: The Fisheries Heritage Preservation Program, Newfoundland and Labrador*
- 9:30 Tom Urbaniak: *Toward a Revitalization-Based Model of Architectural Conservation in Economically Struggling Communities*
- 10:00 Coffee Break / pause-café

SESSION 5 / SÉANCE 5
THE EAST COAST / LA CÔTE EST
MODERATOR: PETER COFFMAN

- 10:30 Nicolas Miquelon: *Bay Roberts ou l'émergence d'un nouveau modèle de stations télégraphiques à Terre-Neuve au début du XXe siècle*
- 11:00 Stephen Mannell: *Modern Architecture and Traditions of the Folk in Atlantic Canada*
- 11:45 Lunch Break / pause déjeuner
- 12:45 Annual General Meeting
- 2:00 *Martin Eli Weil Prize and Lecture / prix Martin Weil et conférence: Jessica Mace, York University: Storming the Castle: The Architecture of Trafalgar Castle, Whitby, Ontario*
- 2:45 Coffee Break / pause-café
- 3:00 Tour of 2 Communities: Yellowknife and N'dilo / Visite guidée: Yellowknife et N`Dilo



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MONDAY JUNE 30 / LUNDI 30 JUIN

- 8:30 *Registration / Inscription*
- 9:00 Minister of Industry Tourism and Investment's Address / Remarque préliminaire du Ministère de l'industrie, tourisme et d'investissement
- 9:10 NWT Association of Architect's Address and panel discussion roundtable/ Table ronde de l'association des architectes du Territoires du Nord-Ouest
Bernard Flaman, Moderator
- 10:30 Coffee Break / pause-café

SESSION 6 / SÉANCE 6

NATURE AS A CULTURAL CONSTRUCT / LA NATURE CONSTRUIT

MODERATOR: TBA / AC

- 10:45 George Kapelos: *Viewing and Viewed, Modernity in the Canadian Landscape: the Gréber Gatineau Memorial*
- 11:15 Max McQuinn: *Terra Nova, Downsview and Prince Edward Island National Parks: Shifting Views of Nature*
- 11:45 Elsa Lam: *Building in the Wilderness: Nature and Regionalism in Canada*
- 12:15 Lunch Break / pause déjeuner

SESSION 7 / SÉANCE 7

THE NORTH / LE NORD

MODERATOR: TBA / AC

- 1:30 Robert Billard: *Nunavut Architecture of Fear*
- 2:00 Kayhan Nadji: *Design And Construction Techniques In The North*
- 2:30 Hagit Hadaya: *The Hirsch Colony: Jewish agricultural settlement in the Assiniboia District of the Northwest Territories*
- 3:00 Kathy Velikov (absent): *NORTH HOUSE : Contemporary Critical Regionalism and the Emerging North*
- 3:30 Coffee Break / pause-café
- 4:00 Tour of the Legislative Assembly / Visite guidée de l'assemblée législative
- 5:00 B.B.Q. at Fred Hene Park / Barbecue à parc Fred Hene



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TUESDAY JULY 1 / MARDI 1 JUILLET

8:30 *Registration / Inscription*

SESSION 8 / SÉANCE 8

REGIONALISM AND HERITAGE / PATRIMOINE ET DES EXPRESSIONS RÉGIONALES

MODERATOR: TBA / AC

8:45 Mathieu Pomerleau : *Antinomie entre la création de l'architecture contemporaine et le fait de conserver le patrimoine bâti*

9:15 Alessandra Mariani: *La reprise de l'arrière cour dans les ruelles montréalaises. Prolégomènes de transformation de l'habitation multifamiliale à Montréal*

9:45 Coffee Break / pause-café

SESSION 9 / SÉANCE 9

MODERNISM, MODERNITY AND REGIONS / MODERNISME, MODERNITÉ ET LES RÉGIONS

MODERATOR: TBA / AC

10:00 Marie-Josée Therrien: *The rise and fall of the shopping mall as perceived by the architects of the day*

SESSION 10 / SÉANCE 10

IMAGINED AND CONSTRUCTED / IMAGINÉ ET CONSTRUIT

MODERATOR: TBA / AC

10:30 Geoffrey Thün: *Topography and Ephemera: The French River Visitor Centre as a Model for Emergent Regional Architecture*

11:00 Robert Billard: *Prototype Principles, not Prototype Buildings*

11:30 Closing Remarks / mots de la fin

12:00 Lunch Break, attend Canada Day Celebration at Somba K'e Park / Déjeuner et célébration de la fête du Canada



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SESSIONS AND ABSTRACTS / SÉANCES ET RÉSUMÉS

SATURDAY JUNE 28 / SAMEDI 28 JUIN

SESSION 1 / SÉANCE 1

REGIONALISM / EXPRESSIONS RÉGIONALES

MODERATOR: ANDREW WALDRON

11:00 Kelly Crossman: *Rethinking Prairie Regionalism*

Fifty years ago, during the late 1950s, when the impact of the Modern Movement was at its height, the notion of regionalism or a "regional modernism" was widely discussed in Europe and North America. Like the term "critical regionalism" forty years later, "regional modernism" was a term which proved useful to critics and historians attempting to chronicle and explain the trends of the time. For practitioners it suggested an approach, an inclination, which could be the source of inspiration.

In Canada, the regional idea has been an enduring one. The historiographical record reveals that since its first appearance, the regionalist tag has been applied with remarkable consistency to a long list of practitioners and especially, though not exclusively, to those based in the West and Atlantic Canada. Perhaps not coincidentally, these are parts of the country traditionally described as "regional" in geographic and especially political terms.

Without disputing the usefulness of the "regional idea" in its time, this paper will, with particular reference to the architecture of the prairie "region", investigate the idea of architectural regionalism in Canadian architecture since the early 1960s. As we near the end of the first decade of the 21st century, perhaps the moment has come to bid regionalism a fond goodbye.



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11:30 David Monteyne: *Questioning Regionalism*

In the past dozen years, a number of exhibitions and publications have documented the various regions and cities of "Canada Modern." Each makes claims regarding the characteristics of its particular regionalism. What are the architectural elements and theories that form the basis of these claims for a West Coast, a Prairie, a Lethbridge or Winnipeg, or an Atlantic Modern? Do these different regional claims merge or diverge with each other, with the idea of a national architectural character, or with similar claims about modern regionalism outside of Canada?

Based on an analysis of these recent propositions pertaining to Canadian regional modernisms, the paper will attempt to determine what is at stake in the concept of regionalism. What work does regionalism do for historians, architects, and other interested parties? Does regionalism exist, or is it pertinent to Canadian modern architecture? While meant to be somewhat provocative, the paper will not be a polemic for or against regionalism (or modernism), but a critical study of architectural culture and recent historiography in Canada.

In particular, my proposal is concerned with modern Canadian architecture and the claim of regionalisms. Regionalism itself is a modern (or post-modern) concept. That is, while there may be regional vernaculars in Canada, to designate them so seems patently modern, an attempt to recuperate something local and authentic in the face of architectural standardization. This paper will explore the inherent tensions between the regional and the modern, and the regional and the national, in the Canadian context.



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SESSION 2 / SÉANCE 2
THE WEST COAST / LA CÔTE OUEST
MODERATOR: TBA / AC

1:00 Barry Magrill: *Village and Town Churches in British Columbia and the Yukon*

This paper will examine the aesthetics and construction techniques of early twentieth-century village churches in the remote towns in British Columbia and the Yukon. Neo-Gothic architecture spread to these remotes areas through missionary activity, settlement, commercial and industrial traffic, and through the transmission of ideas from picture books of churches. Small settlements including Atlin and Bennett in northern BC, and Dawson and Mayo in the Yukon built churches that adhered to British architectural fashion but also deviated from it to save money and time in construction. Still, the Neo-Gothic character of even the simplest church design is visible and these examples are worth studying to see how the intensity of the Gothic Revival was felt in the margins of the British Empire. My presentation takes the position that those architectural fashions popular in the centre of the Empire were actually expressed most strongly and stringently in the margins.



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1:30 **Norman Shields:** *Division of Space in Chee Kung Tong Buildings: The Example of Barkerville, British Columbia*

The presentation will illustrate how a seemingly common building type in British Columbia gold rush towns was particularly well suited for the uses of an important Chinese association, the Chee Kung Tong, also known as the Hong-men Society and very commonly as the Chinese Freemasons. The presentation includes a brief description of the building and its environment, followed by an overview of the significance of the Chee Kung Tong in the history of "overseas Chinese," and finally a brief analysis of how this building, and others like it, helped the society meet its goals in early British Columbia. Built sometime between 1874-77, the Chee Kung Tong building in the Barkerville Historic Town is the best-preserved example known to exist of a Chee Kung Tong building during what has been called the "preliminary" phase of Chinese buildings in Canada. Its division of space for specific Chee Kung Tong functions - the main floor for hostel, kitchen and socializing, and the second storey for formal society meetings, rituals and ceremonies - was repeated in other gold rush Chee Kung Tong buildings and in later, more substantial buildings in Victoria and Vancouver. The building speaks to the organization's role as a Chinese benevolent association during the British Columbia Gold Rush period and as a venue for a thriving political culture amongst the Chinese in remote mining towns.



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SESSION 3/ SÉANCE 3

NATION AND IDENTITY / NATION ET IDENTITÉ

MODERATOR: TBA / AC

- 2:00 Daniel Millette: *On North American "Traditional" architecture: First Steps in Establishing a History*

When it comes to the history of the architecture of North America's First Nations, there is a wide gap between what we know and what remains to be understood. Virtually no body of work directly or comprehensively dealing with the subject has been assembled. And in spite of at times impeccable descriptive accounts by anthropologists, archaeologists, ethnographers, early explorers and missionary-priests, architectural historians have almost entirely neglected the subject. There are a few exceptions, such as brief mentions in H Kalman's work in Canada and regional summaries in Nabokov and Easton in the United States. Both are far from comprehensive or completeness, however. In time, the assembly of a more comprehensive body of work on the subject will undoubtedly prove that it is vast, diverse, and informing in terms of cultural understanding, social comprehension, and architectural complexity.

This paper will aim at prompting the beginning of serious inquiry into histories of traditional architectures in North America.



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3:00 Hossein Amanat: *International contributions to Critical Regionalism*

This presentation will demonstrate critical regionalism practiced by a Canadian architect with cultural roots in Iran. It shows how principles of the ancient architecture of his homeland have been applied to his projects in Iran and countries around the world such as China, Israel, the United States and Canada. These examples include the application of lessons learned from regional design and sustainability features to his contemporary designs. In addition, the works of architects from a variety of backgrounds who apply their regional sensibilities to their works, in countries other than their own, will be addressed.

Can architects welcomed to Canada apply their own experiences, memories, skills and regional sensibilities to their work here? Will they bring a new spirit to the architecture of their new homeland, or are they destined to submit to the placelessness of the now predominant globalized style?



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SUNDAY JUNE 29 / DIMANCHE 29 JUIN

SESSION 4 / SÉANCE 4

THE EAST COAST / LA CÔTE EST

MODERATOR: PETER COFFMAN

9:00 Dale Jarvis: *Conservation in the Landwash: The Fisheries Heritage Preservation Program, Newfoundland and Labrador.*

Newfoundland's cultural landscape is unmistakably different from that of its North American neighbors. The relationship between the fisheries buildings and the houses, lodges and churches of the outport is very close, all gathered about the water's edge, all centered upon our fishery heritage. The need for a place to make fish, to dry those fish and to shelter the fishers during the season produced characteristic building types. As nineteenth-century photographs show, the architecture of the fishery in Newfoundland and Labrador was omnipresent in every community that dotted the coast of the province.

With the collapse of the cod fishery, significant inshore fisheries infrastructure throughout the province (flakes, stages, fishing premises) is under threat. Much of this remarkable heritage is being lost with each passing year, and along with the architecture, the intangible heritage associated with building construction and the making of fish.

In 2002, the Heritage Foundation of Newfoundland and Labrador, with funding from the Province of Newfoundland and Labrador, created the Fisheries Heritage Preservation Program, to direct restoration funds into the conservation of vernacular fishing structures. Since its inception in 2002, the program has disbursed close to a quarter of a million dollars in micro-grants to vernacular fisheries buildings in rural Newfoundland and Labrador.

This paper will look at the history and design of vernacular fishing structures in Newfoundland and Labrador, and current approaches to the conservation of a regional style of vernacular architecture which has always been seen as a form of temporary construction.



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9:30 **Tom Urbaniak:** *Toward a Revitalization-Based Model of Architectural Conservation in Economically Struggling Communities*

This paper will draw on the author's recent experience and research as a pro bono consultant for Centre communautaire La Picasse in the Acadian community of Petit-de-Grat, Nova Scotia, and as an active participant in a new university-municipality collaborative effort to work with communities on housing-revitalization solutions in the post-industrial urban neighbourhoods of the Cape Breton Regional Municipality. It will be argued that the designation-by-designation approach of the heritage-conservation policies of the three levels of government tends to be more appropriate to large urban and relatively prosperous settings than to outlying or struggling regions. In the latter, the principal threat may not be from developers but from abandonment/out-migration and from the disappearance/assimilation of "living traditions" (intangible cultural heritage) that project significance onto the built environment and local landscapes. A community economic development (CED) approach to heritage conservation should be given stronger recognition in policy, including incentives to develop heritage trusts and cultural nodes, incentive-based (opt-in-to-accept-assistance) heritage districts, the formation of housing revitalization corporations and adaptive-reuse corporations, and Standards and Guidelines that give stronger recognition to the links between tangible and intangible heritage.



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SESSION 5 / SÉANCE 5
THE EAST COAST / LA CÔTE EST
MODERATOR: PETER COFFMAN

10:30 Nicolas Miquelon: *Bay Roberts ou l'émergence d'un nouveau modèle de stations télégraphiques à Terre-Neuve au début du XXe siècle.*

Le développement des câbles sous-marins rejoignant les côtes du Canada a été au centre d'intérêt de la télégraphie transatlantique nord-américaine pendant plus d'un siècle. Dès les années 1850, d'importantes avancées technologiques internationales sont faites, avec pour but de relier New York et Londres. Différentes lignes sont jetées sous l'océan Atlantique pour permettre cet exploit, alors que la côte Est du Canada devenait géographiquement un des emplacements les plus stratégiques pour servir de relais.

Au début du XX^e siècle, une réorganisation importante des compagnies télégraphiques survient en lien avec l'invasion corporative de Terre-Neuve, dont les côtes représentent la plus courte distance séparant l'Amérique du Nord de la Grande Bretagne. La Western Union Telegraph Company conclue notamment des ententes avec ses compétiteurs en 1912, pour devenir la principale gestionnaire des relais transatlantiques de Terre-Neuve, face à un seul compétiteur. La nouvelle ère qui débute alors pour l'histoire de la télégraphie transatlantique est marquée par un grand enthousiasme. La technologie est à la fois bien implantée et très efficace, et son développement est géré avec une logique hautement compétitive. Les stations télégraphiques qui sont implantées à Terre-Neuve dès cette époque reflètent les pressions commerciales menées par ces géants des télécommunications.

En s'attardant aux changements architecturaux amenés par la station de la Western Union à Bay Roberts, Terre-Neuve (1913), cette présentation discutera des changements qui s'effectuent à cette époque au sein de la bureaucratie et de l'idéologie des compagnies. Arborant une architecture typiquement urbaine, voir métropolitaine, les plans et l'esthétique des stations construites après cette date contrastent radicalement dans les régions rurales où elles sont implantées, en comparaison avec les stations télégraphiques conçues auparavant.



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11:00 **Stephen Mannell:** *Modern Architecture and Traditions of the Folk in Atlantic Canada.*

Beginning in the 1930s, the rise of the tourist industry in the Maritime Provinces and Newfoundland has been accompanied by the development of the notion of an Atlantic Canadian "Folk." Documentary evidence of traditional crafts, stories and folkways has been supplemented by a series of invented "folk" elements, including heraldry, handicraft patterns and myths of origin, intended to create a seamless image of tradition and simplicity for consumption by visitors "from away." The all-pervasive character of the touristic milieu has turned this outward image back upon the place and its people, with "quaint" and "folk" increasingly coming to define the internal self-image of Atlantic Canadians as well.

Several works of regional modern architecture serve to illustrate the uneasy relationship between contemporary culture and the anti-modern impulses engendered by the tourist industry and promoters. Accomplished modern buildings such as the Bowring Brother Store in St John's have been re-clad in historicist veneers, while ersatz contemporary "reconstructions" of fictional places such as Le Pays de la Sagouine console tourists with images of the simple life of a "once upon a time" that never truly was. Meanwhile, ambitious expressions of region and place embodied in the PEI Ark and the Newfoundland House are destroyed or abandoned, authentic cultural artefacts that no longer fit the ruling tourist narrative. A retrospective glance at the Atlantic Provinces Pavilion at Expo 67 in Montreal provides an example of an alternative conciliatory approach, one that embraces regional tradition and folkways within modern forms and expression.



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MONDAY JUNE 30 / LUNDI 30 JUIN

SESSION 6 / SÉANCE 6

NATURE AS A CULTURAL CONSTRUCT / LA NATURE CONSTRUIT

MODERATOR: TBA / AC

This session proposes that "nature" is a human construction, and ideas of nature and our evolving relationship with nature are fundamental to understanding the contemporary built environment. Further, the session proposes that ideas of nature reflect social and cultural norms, which become embedded in the design of landscapes, buildings and cities. Within contemporary design theory, the relationship of landscape, nature and place to cultural identity is a growing area of scholarship: Kenneth Frampton places 'critical regionalism' as a definer of architecture; William Cronon explores interactions with the natural world that created Chicago's distinct identity and Alex Wilson writes on nature's appropriation in contemporary culture. These represent some of the relevant scholarship, which may be drawn upon as this topic is considered. A study of specific Canadian landscapes and built works, past and present, provides an opportunity to explore ideas of nature and culture in a comparative and critical manner. Canadian myths of origin, including nature as wilderness, frontier, bounty and refuge, have fuelled the expansion that characterized 20C North American modernism and persist today. The same myths - and their critiques - are at the heart of the current re-evaluation of the human-to-nature dialectic. Environmentalism, sustainability and landscape urbanism are indicators of new norms of nature, while contemporary works of landscape and architecture have become the locus of the exploration of these new norms.



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10:45 **George Kapelos: Viewing and Viewed, Modernity in the Canadian Landscape: the Gréber
Gatineau Memorial**

Jacques Gréber (1882 - 1962) conception of the National Capital Commission (NCC) Plan for Ottawa included a war memorial, sited in Gatineau Park, overlooking the National Capitol Region. This memorial was intended to fulfill Prime Minister Mackenzie King's vision that the entire plan for the NCC would serve as a memorial to the sacrifice of Canadians who had laboured for victory in the war. While the Gatineau memorial was never realized, this monument presents an opportunity to explore ideas of modernity in the landscape that were developing in post-war Canada. The viewing platform is an integral part of designed places in the landscape. Modernity's emphasis on unbounded spaces and continuous landscapes is typified in Gréber's monument. This monument will be explored as a new type of landscape, representative of the search in Canada to come to terms with expanded ideas of modernity, both in architecture and in landscape. With antecedents in English landscape traditions, the 'jardins modernes' presented in Paris in 1925, and Canadian memorials in Europe for the Great War, viewing, memory and the individual experience are presented as components of the newfound idea of modernity in landscape.



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11:15 Max McQuinn: Terra Nova, Downsview and Prince Edward Island National Parks: Shifting Views of Nature"

This paper explores the circumstances surrounding the founding of three of Canada's National Parks, as a means to examine shifting cultural attitudes toward nature. The paper argues that the underlying ideologies for the selection of national parks have followed a cyclical trajectory that has at various times embraced anthropocentric and eco-centric approaches to nature. Prince Edward Island National Park, Gros Morne (Newfoundland) National Park and Parc Downsview Park (Toronto) are presented as case studies. The planning, design and implementation of each of these parks exemplifies a distinct cultural attitude toward nature specific to the time of their conceptualization and establishment. The paper explores in depth the political, economic and social phenomena responsible for the creation of each park, and concludes that these exigencies, reflective of an ever-evolving relationship with nature, result in a reconsideration of what a National Park is or may be in the future.



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11:45 Elsa Lam: *Building in the Wilderness: Nature and Regionalism in Canada.*

The image of nature is all-pervasive in Canadian architecture. Whether in international periodicals or exhibitions of regional architecture, Canadian architecture is regularly typified through timber cottages or rural constructions closely related to natural sites. This characterization of Canadian architecture is somewhat paradoxical considering that a majority of the country's population - and its architectural production - occurs in urban centres rather than rural surroundings.

This paper critically evaluates arguments used by practitioners and critics to link contemporary Canadian architecture to nature. A particular interest is to understand how this pairing of ideas informs discourses of both nationalism and regionalism in the Canadian context. How are regional architectures seen as responding to natural conditions, and to what extent are these assessments valid? How do arguments for regional architecture in Canada compare to the ways in which regionalism is discussed in other parts of North America, and what role does nature play in these descriptions? What assumptions do these propositions make about nature and the Canadian landscape?

As the precis of a broader study of architecture and nature in Canada, this paper sketches a basic framework for understanding the ways in which 'nature' is engaged in discussions of Canadian architecture. The paper also begins to suggest historical and ideological roots of this discourse. Comparisons of nature and Canadian architecture are examined in relation to parallel discussions in literature and art, where wilderness has often been described as foundational to national and regional identities.



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SESSION 7 / SÉANCE 7
THE NORTH / LE NORD
MODERATOR: TBA / AC

1:30 Robert Billard: *Nunavut Architecture of Fear.*

For years, since the start of the urbanization of Nunavut, we have seen what can be called an Architecture of Fear. A fear of the Environment, Cost and Change has created a knee-jerk architecture that tries to stifle a yawning hole we have created in the first place.

While developers and governments struggle to provide adequate housing and institutions, this Architecture of Fear has created a substandard Nunavut Architecture in the area of culture, innovation, aesthetics and the environment. The South had long abandoned the frontier mentality, the Arctic was still built seemingly in just that way.

We will examine how these fears precipitate relatively affluent housing that are copies from non-descript subdivisions in non-descript cities south of 60 and social housing continues to be delivered in a careless, soulless and expedient manner. All of which ignore the landscape and a "dialogue" with their surroundings in an environmental or cultural way. To compound this, trades, when forced to abide by the will of the designer or owner, can be ill equipped to handle deviation from the norm.

Finally, the paper will discuss City Councils and the Government setting design guidelines and their role in representing the community. Where does the responsibility lie to create a better architectural environment and a sense of place?



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2:00 **Kayhan Nadji:** *Design And Construction Techniques In The North.*

This paper first offers definitions of Tundra, Woodland, Forest and Polar Desert and then deals with the history of housing in northern Canada. The paper attempts to explore basic concepts of native housing and vernacular architecture as seen in all its varied manifestations. It examines the ability of traditional and indigenous housing to respond to severe climatic conditions.

The research on which this article is based is being conducted in Wha Ti, one of the communities of the Northwest Territories located in the rich fish and fur-harvesting homeland of the Dogrib Dene. The intent of the study is to analyze the influence of climate on design and construction details in this area. It also offers some suggestions, discusses concepts and ideas regarding design methodologies and construction techniques with respect to the northern environment, particularly in the areas of foundation systems, structure and building envelope.

The paper concludes with a comprehensive summary of local climatic conditions and aboriginal culture as essential prerequisites for planning and design in this community.



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2:30 Hagit Hadaya: *The Hirsch Colony: Jewish agricultural settlement in the Assiniboia District of the Northwest Territories.*

Baron Maurice de Hirsch (1831-1896), a German Jewish financier and philanthropist, refused to back Theodore Herzl's efforts to re-establish a Jewish state in Palestine. Instead he set up the Jewish Colonization Association to facilitate the immigration of Eastern European Jews to North and South America during the time of pogroms and harsh legislation against the Jews in Russia in the early 1880s.

At about the same time, the Canadian government passed legislation to encourage individuals, associations, and companies to invest their capital in the western colonization project. This aided in the creation of Colonization Lands in the western part of Canada.

Through the combined efforts of the Jewish Colonization Association and Canadian associations and individuals, the Hirsch Colony, a Jewish agricultural settlement, was established in the Assiniboia District of the Northwest Territories in 1892. (The Hirsch Colony was the only Jewish farm colony in Canada that was directly organized and funded by the Jewish Colonization Association.) Located 25 km east of Estevan, it became part of Saskatchewan when the province was created in 1905.

This paper will outline the history of the Colony from its establishment in 1892 to its demise during the Great Depression, and will be accompanied by images of the structures that were built to serve the settlers. Since the Jews who were part of the original Colony were Orthodox, a synagogue would have been an essential element of the community.



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3:00 **Kathy Velikov (absent):** *NORTH HOUSE: Contemporary Critical Regionalism and the Emerging North.*

Canada's North is changing. The volatile conditions of worldwide climate change are shifting the cycles of winter cold and summer warm, melting the ice, transforming the tundra, and opening vast territories for potential settlement. The pressures to settle in this once remote land will also be high as the northern regions of Canada contain potent resources: one fifth of the world's fresh water, vast oil reserves, huge territories of land and open water and emerging trade routes as ice packs melt. It is within this context that NORTH HOUSE, the pan-Canadian entry to the 2009 Solar Decathlon (a collaboration between the University of Waterloo, Ryerson University and Simon Fraser University) is being developed. NORTH HOUSE approaches the questions of how to build and live in this demanding ecological and social context, how to design buildings that are resilient and adaptive to climate extremes, and how new technologies, alternative energies and methods of pre-fabrication can be optimized to create a viable and sustainable architecture for this region.

This paper will investigate the design of NORTH HOUSE through the lens of Lewis Mumford's theories on regionalism. It will include an analysis of Mumford's theory which argues for an architecture that, among other things, emerges as a continual negotiation of regional and global perspectives, embraces natural ecologies as well as technological innovation and responds to local societal needs. However, Mumford's rejection of vernacular historicism, romantic naturalism, anti-technology and naïve ideas of community make his a radical and nuanced approach to critical regionalism, critical of regionalism itself.



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TUESDAY JULY 1 / MARDI 1 JUILLET

SESSION 8 / SÉANCE 8

REGIONALISM AND HERITAGE / PATRIMOINE ET DES EXPRESSIONS RÉGIONALES

MODERATOR: TBA / AC

- 8:45 Mathieu Pomerleau: *Antinomie entre la création de l'architecture contemporaine et le fait de conserver le patrimoine bâti.*

A priori, il existe une antinomie entre le fait de créer l'architecture contemporaine et le fait de conserver le patrimoine bâti. Elle se reflète aujourd'hui dans les discours opposant parfois les intervenants en matière de patrimoine et les architectes. Cette dualité a été au centre de mes recherches dans le cadre de mon mémoire de maîtrise, qui avaient comme objectif de caractériser les principales tendances qui ont défini l'intervention contemporaine sur le patrimoine bâti au Québec de 1980 à 2005. Le corpus choisi est l'ensemble des articles parus dans la presse architecturale sur les bâtiments ayant reçu une récompense dans le cadre du programme des Prix d'excellence de l'Ordre des architectes du Québec. Comme tel, ce corpus reflète une représentation critique spécifique à un milieu. Bien que l'étude fasse fi de sources plus fondamentales telles que l'analyse systémique des bâtiments ou les entrevues avec les architectes, la série retenue permet de caractériser à travers le temps aussi bien les idées que les approches de conception dans des projets reconnus comme excellents. Cela dit, il faut aussi comprendre cette émergence dans la perspective de l'élargissement du concept de patrimoine, un phénomène social marquant dans la période étudiée.

Cette étude est complémentaire à un projet de recherche plus vaste intitulé Innover-Conservier: Créer l'architecture contemporaine au risque du patrimoine pour lequel j'ai agi à titre d'auxiliaire de recherche. Dirigée par le professeur Jacques Lachapelle et financée par le C.R.S.H., cette recherche s'est entre autres intéressée au rapport entre innovation et conservation patrimoniale en situation de concours d'architecture.



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- 9:15 **Alessandra Mariani:** *La reprise de l'arrière cour dans les ruelles montréalaises. Prolégomènes de transformation de l'habitation multifamiliale à Montréal.*

La reprise de l'arrière cour dans les ruelles montréalaises. Prolégomènes de transformation de l'habitation multifamiliale à Montréal.

Depuis plus de vingt ans, la reprise de l'arrière cour des habitations de certains quartiers de la ville de Montréal transforme lentement mais sûrement le paysage des ruelles. La hausse importante des coûts du logement a incité à la réappropriation de ces espaces et par ricochet a rapidement ravivé l'intérêt des professionnels du bâtiment, des urbanistes et sociologues. Nombreuses études de cas de cette nature se retrouvent sur les tables d'agences d'architecture montréalaises et plusieurs vont jusqu'à proposer -lorsque l'état de l'édifice le permet- une reconfiguration complète du cadre bâti. Si l'on se base sur le fait que dans les nouveaux quartiers résidentiels les ruelles sont soit éliminées, soit fortement réglementées conceptuellement, il est possible de déduire que le manque de contrôle de ces espaces conduit à leur délabrement physique, fonctionnel et social. Les quelques 460 et plus kilomètres de ruelles de la ville de Montréal sont en transformation, le quartier du Plateau Mont-Royal en tête. Projets plus ou moins verts, entreprises plus gaillardes et risquées font partie du lot de ces mutations ; leur facture est-elle typique ? Comment ces interventions transforment-elles le tissu urbain et jusqu'où peut-on écarter les normes municipales ? En se basant sur les projets réalisés ou à l'étude des agences In-Situ, YH2, Build l'auteur tentera d'ébaucher les prolégomènes de ces transformations urbaines.

- 9:45 Coffee Break / pause-café



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SESSION 9 / SÉANCE 9

MODERNISM, MODERNITY AND REGIONS / MODERNISME, MODERNITÉ ET LES RÉGIONS

MODERATOR: TBA / AC

10:00 Marie-Josée Therrien: *The rise and fall of the shopping mall as perceived by the architects of the day.*

The shopping mall has become the quintessential building type of our landscape of consumption. Early post-war shopping malls embodied the prevailing doctrines of modernism. They were also conceived as community hubs that combined economic, civic and social amenities in one location. For the architects who designed these vast commercial precincts, there was a sense of civic duty (Victor Prus, TCA Feb. 1960). Some architects, such as John C. Parkin who collaborated on the design of the award winning Don Mills Shopping Centre, went so far as to link the mall to the Ancient Greek agora.

If the first shopping malls seemed to have received the sanctions of a the up and coming architects actively engaged in architectural criticism, it appears that the next generation of shopping malls, the jazzy enclosed malls, conflicted with the modernist "prohibition" of ornament. This is what one observes with the opening of Yorkdale, "Canada's Greatest Shopping Adventure". Despite its commercial success, the architectural establishment did not approve of Yorkdale's interior exuberance.

Partant de ces deux exemples cités, ma communication mettra en lumière les différences entre le discours des architectes dans les revues spécialisées et celui des journalistes dans la presse locale. La période ciblée correspond au moment où la doctrine de l'architecture moderniste s'érode considérablement. J'entends située ces comparaison dans le contexte de cette remise en question de la doctrine moderniste.



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SESSION 10 / SÉANCE 10

IMAGINED AND CONSTRUCTED / IMAGINÉ ET CONSTRUIT

MODERATOR: TBA / AC

10:30 Geoffrey Thün: *Topography and Ephemera: The French River Visitor Centre as a Model for Emergent Regional Architecture.*

In conceiving of the regional with respect to architecture, vernacular practices, tectonics, techniques and stylistic preferences are most frequently summoned to describe geographic and cultural groupings understood to share common identity. In many remote Canadian locations, no legible built form typology constitutive of a regional architecture exists to be identified. This paper will explore alternate modes of perceiving and constructing space that resonate within such places, and may be viewed as an alternate regional approach to architectural response.

The French River occupies a pre-glacial fault line that flows some 110km between Lake Nipissing and Georgian Bay in Ontario. Throughout history, the river has been a heavily traveled space of passage, yet no legible mode of crafting shelter has emerged. Neither first peoples nor subsequent groups settled on the shores of the river - their occupation was limited to habitation between shear faults or hydrologically shaped outcropping of gneiss, or beneath the overturned hulls of their waterborne vessels, momentarily pausing to find shelter at the water's edge. The residue of this inhabitation remains ephemeral as opposed to materially present.

The paper will examine the manner in which the recently completed and award winning design for the French River Visitor Centre by Baird Sampson Neuert Architects proposes an architectural response to this place that is based on a the synthesis of a close topographical reading of this landscape and its ephemeral cultural occupations. It will argue that this approach has produced a powerful and resonant experiential model for building within this geographic region.



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11:00 Robert Billard: *Prototype Principles, not Prototype Buildings.*

It is true that there are significant challenges in terms of providing housing in the Canadian Arctic. This is a complicated and costly need, however does the continued pursuit of the perfect architectural prototype building ultimately benefit or hinder the well-being of those that will live in the final product? Should the focus be less on designing a homogeneous and cookie-cutter landscape of social housing through Prototype buildings or should it be on developing Prototype Principles from which a more appropriate architecture can be derived?

Prototype architecture has been imposed on the Arctic communities since the Canadian Government began to provide services in the 1960's. The paper will examine how Prototype Principles do not result in prototype buildings. Principles are ways of thinking about program and use and material. What differentiates housing in Nunavut and housing in the South is how it is used, not how it is built. Prototype architecture has inherently ignored site, context, user requirements and has created a homogeneous and uniform experience of the community.

In a culture where up to fifty years ago, learning from Elders, feasting with extended family, sleeping in the same area and working on hunting tools and clothing all happened in the same space, the past impact of prototype housing could be argued to have seriously damaged the cultural framework. Could this be one of the causes for such family distresses in the form of alcoholism, suicide, distanced youth and eroding respect for Elders?



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ABSENT PRESENTERS / ORATEURS ABSENT

Christopher Thomas: *Church And Society In Early Canada: The Case Of Thomas Fuller.*

Between 1857, when he arrived in Canada, and the 1880s, architect Thomas Fuller designed or made major additions to approximately a dozen Anglican and Protestant churches in Ontario and Quebec. (There may be others, as well, in the northeastern U.S.) Fuller's village-type churches were exact replicas of small cemetery chapels he had built, earlier, in southwest England. While his churches are generally seen through the lens of the Ecclesiological and High Victorian design movements, the ways they also served to encode ruling-class identity and Anglo-Canadian ethnicity are seldom noted. Furthermore, historiography of the architect usually emphasizes the role his buildings played in crystallizing Canadian nationalism; yet Fuller's churches -- as a group, slightly earlier than his Dominion public buildings -- were clearly at the service of building quite another nation, one we might call Britain-in-Canada. My paper seeks to explore the significance of the Ecclesiological village-church type that Fuller's churches exemplify as social and cultural markers in early Canada -- before and after Confederation - during a period of sharp transformation. Aware of the conference theme of "Regionalism," I would also observe that my paper may serve to highlight the way in which Ontario and Quebec, which habitually think of themselves - and indeed act - as Canada's centre, are themselves regions with distinct qualities that the normalizing process of writing Canadian history makes it easy to overlook.



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Tonya Davidson: *Hamilton McCarthy and Louis-Phillipe Hébert: Producing a Sculptural Vernacular in Ottawa.*

The monument to Samuel de Champlain, unveiled in 1915, situated in the heart of Ottawa, constitutes a form of spatializing compass- delimiting forms of future monumentalizing practices in the city. In this paper, I engage with the monumental sculpture styles of two prominent turn of the century Ottawa sculptors: Hamilton McCarthy and Louis-Phillipe Hébert. In concert, McCarthy and Hébert's works produced a vernacular form of monumental style for the nation's capital. This paper is premised on the notion that monuments don't speak only to one space and set of social relations, but rather act as a constellation of multiple places, acting as a form of Foucault's "heterotopias". McCarthy and Hébert's monuments in Ottawa speak primarily to England and France as imperial centres, both for stylistic guidance and monumental subjects. The monuments also speak to the rest of geographic Canada, and to a set of complex social relations within Canada, primarily a colonizing relationship with Canada's Aboriginal peoples. The focus of this paper is to explore how McCarthy and Hébert's monuments engage in a form of colonial mimicry-producing Ottawa as both a colonial center and imperial out-post city. By producing a monumentalizing vernacular in Ottawa, McCarthy and Hébert produce confines on the aesthetic and representational potentials for future monuments.



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Susie Hunchuk: *A Meeting of East and West: The Kung Loy Kok Three Religions Temple at Orangeville, Ontario.*

The Kung Loy Kok Institute of Taoism was founded in Hong Kong in 1968 as an organization dedicated to the study and practice of three ancient Chinese religious traditions: Taoism, Buddhism, and Confucianism. The Institute and its programmes of "soft" martial arts -- involving chanting, meditation, and purposeful movement -- as well as its rituals of deity worship, seasonal celebrations, and spatial design derived from feng shui (Chinese geomancy) were brought to Toronto's Chinatown when it relocated there in the mid-1970s.

In the mid-1980s, the Institute also established the International Taoist Tai Chi Centre on a farm in Orangeville, Ontario. The Centre functions as a year-round retreat, but architecturally comprises a hybrid work-in-progress. It now incorporates a series of 13 structures that range from re-adapted farm buildings dating from the early 20th century, to the purpose-built Three Religions Temple of 2007. This ensemble of buildings, including the Temple, demonstrate with varying success the mingling of ancient Eastern forms with the functional adaptations required for handicapped access and by a Canadian climate.

This paper is a study of the Fung Loy Kok Three Religions Temple as an example of a Canadian architectural regionalism that is derived from the materiality of the recent past, from the multiple functions of the structure, and, especially, from the multicultural reality of contemporary Ontario.



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Michael Miljovic: *THE NETHER REGION: Subterranean Architecture in Canada.*

While architecture's prehistoric origins are to be found in concealed/protective underground spaces worldwide, in Canada, indeed to this day, structures are unavoidably buried on a seasonal basis and 'digging-in' has been seen as an architectural opportunity since its inception. Consider half- and fully-buried indigenous houses, colonial constructions, and modern topographic projects in the open landscape [ie. Cardew and Patkau school projects in BC] across the country in which much of the accommodation is slipped under the surface. Since IM Pei and ARCOP's La Galerie Place Ville Marie in Montréal half a century ago, Toronto, Winnipeg, Edmonton, Calgary and Vancouver have seen an incremental undergrounding of significant architectural spaces in a vertically and horizontally stratified, labyrinthine structures. The architecture mega-blocks [ie five tower Toronto-Dominion Centre, Toronto 1962-1997] above ground is paralleled by subsurface spatial armatures interconnected as semi-planned villes souterraine be they in the city centre or campus; Montréal's RESO is now a 32km rhizomic network.

This paper surveys the architecture of 'the nether region' in Canada and proposes that a dug-in, excavated and tunnelled architectural spatial-structural characteristic is in fact a Canadian architectural form which, like other regionalities, combines to make the architecture of Canada particular. To Deleuze and Guattari this is a holely space, concealing public space beneath the earth's surface, and redolent of sinister post-Modern associations yet it is also possible to read into this stratification of the landscape, this veiling of an essential substratum of unseemly retail activity under the classic Modernist urban design sidewalk-plinth-lobby continuum, as based in 18th century Picturesque aesthetic-social theory.



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PRESENTERS / ORATEURS:

Robert G. Billard MAIBC, MNWTAA, MRAIC,
LEED® AP
Senior Project Architect
KMBR ARCHITECTS PLANNERS INC
1788 West 8th Avenue, Vancouver, B.C.
CANADA V6J 1V6
T: 604-732-3361 F: 604-732-1828 C: 604-619-
0529
KMBR.COM rbillard@kmb.com

Kelly Crossman
Prof., Carleton University
kcross@connect.carleton.ca

Michael Milojevic
m.milojevic@auckland.ac.nz

Tonya Davidson
PhD student, Sociology, University of Alberta
davidsontonya@yahoo.com

Susie Hunchuk
jumpin-proletariat@myway.com

Dale Jarvis Provincial Registrar
Heritage Foundation of Newfoundland and
Labrador
1 Springdale Street, PO Box 5171
St. John's, NL, CANADA A1C 5V5
Phone: 709-739-1892 ext. 2
Fax: 709-739-5413
Toll-free: 1-888-739-1892 ext. 2
info@heritagefoundation.ca

Elsa Lam
SSAC Student Member
PhD Candidate, Architectural History and
Theory
Columbia University, New York
ehl2106@columbia.edu

BARRY MAGRILL
8080 Dalemore Rd.
Richmond BC
V7C 2A6
(604) 241 0787
barrymagrill@shaw.ca

Nicolas Miquelon
Historien de l'architecture / Architectural
Historian
Direction des services historiques / Historical
Services Branch
Parcs Canada / Parks Canada
Tel. 819-997-6287 / Fax. 819-953-4909
nicolas.miquelon@pc.gc.ca

David Monteyne
Assistant Professor
Architecture and Urban Design
Faculty of Environmental Design
University of Calgary
d.monteyne@ucalgary.ca
403.220.7859

Kayhan Nadji
MRAIC, MAIBC, OAO, NWTAA
Tel: (867) 766-3333
Fax: (867) 766-3223
Kayhan@nadji-architects.ca
www.nadjiarchitect.ca

Norman Shields
norman.shields@pc.gc.ca

Marie-Josée Therrien
m.j.therrien@sympatico.ca

Geoffrey Thün
Assistant Professor
University of Waterloo, School of Architecture
studio@velikovthun.com
Principal, Velikov+Thün Building Studio
Director, RVTR
204 Spadina Ave Suite 200
Toronto ON Canada M5T 2C2
V 416 987 1231
C 416 219 5255
F 416 352 5954
www.velikovthun.com

Christopher Thomas
cthomas@finearts.uvic.ca

Hagit Hadaya
hhadaya@yahoo.com



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Tom Urbaniak
Department of Political Science
Cape Breton University
1250 Grand Lake Road
Sydney, NS B1P 6L2
(902) 563-1226
tom_urbaniak@capebretonu.ca

Kathy Velikov
MA, B.Arch, BES, OAA, MRAIC, LEED™ AP
Assistant Professor
University of Waterloo, School of Architecture
7 Melville Street South
Cambridge, Ontario N1S 2H4

Principal, Velikov+Thün Building Studio
Partner, RVTR
204 Spadina Ave Suite 200
Toronto, Ontario M5T 2C2
V 416 987 1231
C 416 720 0779
F 416 352 5954
kathy@velikovthun.com
www.velikovthun.com

Steven Mannell, NSAA, MRAIC
Professor, School of Architecture
Faculty of Architecture & Planning
Dalhousie University
P.O. Box 1000
Halifax NS B3J 2X4
v: (902) 494-6122
steven.mannell@dal.ca

Mathieu Pomerleau
assistant de recherche
Laboratoire de recherche de l'architecture
potentiel
candidat à la M.Sc.A.
option conservation de l'environnement bâti
Université de Montréal
B 514 343 6111 poste 1095
R 514 528 5212
mathieu.pomerleau@umontreal.ca

Alessandra Mariani
2448 De Maçon
Laval, Québec
H7K 3T1
Téléphone : 450.662.3233 ou 514.833.3120
amariani@bellnet.ca

George Thomas Kapelos
Associate Professor
Department of Architectural Science
Ryerson University
350 Victoria Street
Toronto, Ontario
T: 416 925 1983
gkapelos@ryerson.ca

Max McQuinn
Faculty of Architecture, Landscape, and
Design
University of Toronto
230 College Street
Toronto, Ontario
T: to be confirmed
max.mcquinn@utoronto.ca

Daniel Millette
School of Architecture
University of British Columbia
millette.daniel@yahoo.com

