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instructor:	Tania Martin
course title:	Summer Field Course in Built Heritage and Cultural Landscapes
institution:	Université Laval
date offered:	Summer 2007
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**Summer field course in built heritage and cultural landscapes:
Documentation, interpretation and intervention in religious architecture and sites
in the Gaspésie region of Québec, Canada**

Undergraduate : **ARC- 21758 Sujets spéciaux I** (architecture)
Graduate : **ARC- 62033 Sujets spéciaux** (architecture)
Continuing Education : **ARC- A3754**
School of Architecture, Faculty of Urban Planning, Architecture and Visual Arts, Université Laval
Under the coordination of the Canada Research Chair in Built Religious Heritage

Percé, Québec, Canada   **Summer 2007**   3 course credits
Sunday 20 May to Saturday 9 June 2007

Professors: Tania Martin (coordinator), Université Laval; Andrew Johnston, Wentworth Institute of Technology; Jessica Sewell, Boston University; Nancy van Dolsen, North Carolina State University; Jules Bélanger, historian; other scholars and professionals yet to be confirmed

Course Description
This intensive field course invites participants to experience the process of studying cultural landscapes *in-situ* and to develop their abilities to record, interpret and propose innovative ways of preserving these resources. The course presents the process of documenting and interpreting a cultural landscape, introduces conventional and avant-garde field recording techniques such as photogrammetry and GPS positioning, and lets participants put these techniques into practice. We will not only apply the methods of cultural landscape documentation and examine the geographical, architectural, social, economic, cultural and religious dimensions of the case study sites through field recording, but also through interviews with local experts and citizens, analysis of archival documents (plans, maps, newspapers, photographs, paintings, etc.) and pertinent material culture (such as statuary, tombstones, roadside crosses). The interpretive frameworks draw on such diverse disciplines such as cultural geography, typomorphology, the history of architecture, social history, and ethnography. Finally, the course involves local stakeholders in debates concerning the future of their cultural landscape and the development of their community. We will work with local community organisations, professionals and government and ecclesiastical authorities to develop different strategies to showcase and appreciate the sites and, if appropriate, propose ways of adaptively reusing the buildings that are in keeping with the needs and values of the population.

The 2007 edition of the field course focuses on one important component of the vernacular cultural landscape of the Gaspé Peninsula of Quebec: the religious infrastructure of the towns and villages in the area of Percé. More specifically, it aims to understand the evolution and the current state of one or two parish cores, one catholic and the other protestant or mixed, in a comparative context. A parish core is defined here as encompassing all the spaces and buildings used for religious purposes, notably church, chapel, cemetery, convent, school, hospice or hospital (which, until the 1960s in Québec were run by Catholic religious communities), presbytery, rectory or grange, roadside cross, grotto, sanctuary, oratory, or any other place identified with some type of religious practice. The presence of both (French-speaking, typically, unless of Irish origin) Catholic and (English-speaking) Protestant denominations within the same municipality distinguishes the Gaspésie (as well as the Eastern Townships and parts of the Outaouais valley) from others regions of Québec that tend to be homogeneously Catholic.

Which elements making up the parish core continue to serve their original function? How many have been adaptively reused and for what purposes? How many others have been demolished? How have the properties (or lots) owned by the parish council, the diocese, the Catholic religious community of men or of women or of other religious congregations evolved since their establishment in the locality? When there was more than one denomination present in a town, how was the territory and space divided, shared or overlapped? Did the built

forms of these different faith communities resemble one another? How can we explain their similarities or differences?

Through discussion-based lectures, seminars, on-site research, in-class or studio working sessions, and public forums (roundtables and discussions with local experts), participants will work closely with local stakeholder, professionals (architects, historians, geographers) and renowned university scholars working in cultural landscapes studies.

Cultural landscapes of the Gaspésie
Combined works of nature and humankind, they express a long and intimate relationship between peoples and their natural environment (UNESCO). This field course takes a cultural landscape approach to this work, defined here not just as buildings but as the reciprocal relationships between social groups and their buildings and spaces, and how these relationships have changed over time. All modifications humans make to the environment at a given moment and in a given place speak to the ways a society structures itself. A place embodies the social and economic relationships established between members of a group as well as the cultural and religious values they hold dear. The resulting organisation of space is the sedimentation of those historically-made choices and the built forms we see today constitute a veritable archive. As John Brinckerhoff Jackson said «cultural landscapes make history visible ».

Reputed since the beginning of the twentieth century for its majestic natural landscapes, the Gaspésie remains a region to study and comprehend through the lens of cultural landscapes. The meeting ground of Micmac, French, Basques, English, as well as Acadians, American Loyalists, Scotch, Irish and French-Canadian colonisers, its landscapes are subtly marked by modest settlements whose economy turned towards sea and forest.

Learning Objectives and Competencies
1) To document and interpret the evolution of certain component elements of a cultural landscape in their geographic (spatial), architectural, social, economic, cultural and religious contexts.
2) To learn to use a variety of sources, including: archival documents; maps and plans; interviews and oral histories conducted with key stakeholders and local residents; field recordings
3) To propose new ways of interpreting and showcasing the case-study sites using participative design processes. This may include adaptively reusing the buildings.

Assignments
Participants, working in teams, will produce:
- Field notes and measurements
- Transcripts of interviews
- Existing condition drawings
- Boards interpreting field data, oral histories, and primary sources
- Preliminary intervention strategies through participative design processes (charrette)
- Public presentations

All participants are expected to contribute to this hands-on research project to the best of their abilities. They are expected to be fully-engaged in the work of the overall project from approximately 8am to 6pm during weekdays, with extended hours during the final few days as the team prepares for presentations. Participants will receive one final grade from the instructors, and this grade will be based on participation, enthusiasm, contribution to the project, and personal development of skills and abilities.

Particular conditions
All work produced during the field course has to be submitted to the course instructors and all assignments completed before the student leaves Percé in order to receive a final grade. He or she may have additional

assignments depending on the conditions set by his or her home university and is responsible for setting the due dates with that institution.

Evaluation criteria*

Quality and rigor of field notes, measurements and drawings, interviews and transcripts	30%
Quality and pertinence of analyses et interpretation of data, archival documents et other primary and secondary sources as presented in graphic and written work (preparation of charrette, exhibition), oral public presentations	30%
Depth of involvement and consistency of participation (during exchanges in the field and in the classroom, and with local residents and stakeholders), daily preparation, team work, attitude	40%
TOTAL	**100%**

*Other criteria may be added to meet the conditions set by the institution of origin of the student.

Grading scale†

Letter grade and its numeric weight		And the final results attributed by letter grade or as a percentage		
A+	**4,33**	4,165 - 4,33	91,67 - 100,00	The work produced is excellent and convincingly meets all of the learning objectives set for the course.
A	**4**	3,835 - 4,164	88,34 - 91,66	
A-	**3,67**	3,495 - 3,835	85,00 - 88,33	
B+	**3,33**	3,165 - 3,494	81,67 - 84,99	The work produced is very good and meets the majority all of the learning objectives set for the course.
B	**3**	2,835 - 3,164	78,34 - 81,66	
B-	**2,67**	2,495 - 2,834	75,00 - 78,33	
C+	**2,33**	2,165 - 2,494	71,67 - 74,99	The work produced is satisfactory although it is deficient with regards a number of the learning objectives set for the course.
C	**2**	2,00 - 2,164	70,00 - 71,66	
E	**0**	moins de 2,00	00,00 - 69,99	The work produced is unsatisfactory and does not meet the learning objectives set for the course.

†The student's institution of origin may apply a different grading scale.

The course coordinator reserves the right to modify the course at any time; however, she will consult the students and instructors beforehand.

Partners
Support for the field course come from the following partners:
Canada Research Chair in Built Religious Heritage
Chaire multifacultaire de recherche et d'intervention en Gaspésie et les Îles-de-la-Madeleine
Faculty of Urban Planning, Architecture and Visual Arts, Université Laval
School of Architecture, Université Laval
Vernacular Architecture Forum

Course bibliography:

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