BACKGROUNDER

A Deep Dive: Little Jamaica Cultural District Plan

This backgrounder includes the following appendices, demonstrating the depth and rigour of the Little Jamaica Cultural District Plan process.

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September 2023

TORONTO JP

Showin' Our Work

Acknowledgements

APPENDIX A
Glossary of Terms

GLOSSARY OF TERMS

Accessibility: A concept that promotes the full participation of all members of society to benefit from every aspect of community, civic and urban life—regardless of race, ability, religion, gender identity, gender expression or creed.

Accountability: The obligation to accept responsibility for your actions and any associated outcomes. When being accountable, you are committed to generating positive results.

Affordable Housing: Housing where the total monthly shelter cost (gross monthly rent, inclusive of utilities such as heat, hydro, hot water and water) is at or below the lesser of one times the average City of Toronto rent, by dwelling unit type, as reported annually by the Canada Mortgage and Housing Corporation (CMHC), or 30% of the before-tax monthly income.[1]

Anti-Black Racism: Policies and practices embedded in Canadian institutions that reflect and reinforce negative beliefs, attitudes, prejudice, stereotyping and/or discrimination that is directed at people of African descent, and is rooted in their unique history and experiences of enslavement and colonization here in Canada.[2]

Art: A diverse range of human activity, and resulting product, that involves creative or imaginative talent expressive of technical proficiency, beauty, emotional power or conceptual ideas. Art can be traditionally mainstream (e.g., music, media arts, visual arts, dance, theatre, film), community-based (e.g., makers, crafts, community-engaged arts, Indigenous storytelling) and expressed through a multitude of other disciplines (e.g., food, fashion, hair, entrepreneurial art-makers, etc.).[3]

Asset-Based Lens (Amplifying Strengths of Communities): A level of analysis focusing on seeking out the current strengths and resources that exist within a community. This involves collaborating to identify a framework of assets that will be used to support community strength and resilience. This lens is foregrounded on the principle that communities know best what they require to grow, thrive and lead.

Co-Creation: An innovative process that enables a wide range of diverse voices to participate in decision-making. This process prioritizes the perspectives that are often excluded to produce a mutually valued outcome. Co-creation processes can be either formal or informal and require a platform to operate (e.g., online platform, community/group meetings, etc.).

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1   City of Toronto. (n.d.). Updating the Definitions of Affordable Housing. https://www.toronto.ca/city-government/planning-development/planning-studies-initiatives/definitions-of-affordable-housing/

2   City of Toronto. (2023). Confronting Anti-Black Racism. https://www.toronto.ca/news/confronting-anti-black-racism/

3   Art. (n.d.). In *Wikipedia.* https://en.wikipedia.org/wiki/Art

Co-operative Housing: Co-operative housing is a form of non-profit housing, where residents collectively manage and maintain the co-op as voting members with an elected board of directors. Co-operative housing has both market-rate units and subsidized units, and maintains affordability through membership control.[4]

Collaboration: A practice where two or more people work together to achieve a defined and common goal.

Colonization: The establishment, exploitation, maintenance, acquisition and expansion of colonies in one territory by people from another territory. It is a set of unequal relationships between the colonial power and the colony, and between the colonists and the Indigenous population.[5]

Community-Based Businesses or Legacy Businesses: Small, long-standing local businesses that serve as both economic drivers and community anchors or hubs for a neighbourhood. Legacy businesses, recognized as valuable cultural assets, provide not only goods and services, but social supports, community cohesion and safe space.[6]

Community Engagement: The process of working in a collaborative manner with and through groups affiliated by geographic proximity, race/culture, shared vulnerabilities and/or a collective vision. All equity-based community engagement processes should positively contribute to the group's wellness.

Cultural Change and Evolution: The change that takes place when new ideas or new material inventions (e.g., internet) enter a culture.[7]

Cultural Displacement: Cultural displacement refers to the loss of places that foster cultural practices, economic prosperity and belonging, and is often catalyzed by gentrification, immigration, commodification and extreme weather events.

Cultural District: A contiguous area with a rich sense of cultural and/or linguistic identity rooted in communities significantly populated by people of colour, Indigenous Peoples, immigrants and/or other equity-deserving groups.[8]

Cultural Planning: A place-based approach to planning and development that's undertaken by a local governing authority, such as a municipality. The process outlines how cultural resources will be integrated across local government planning and decision-making to achieve the community's goals.[9]

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4   Co-operative Housing Federation of Toronto. (2022). *What Is a Co-op?* https://co-ophousingtoronto.coop/our-sector/what-is-a-coop/

    Ontario Council of Agencies Serving Immigrants. (2020). *What is a housing co-operative?* https://settlement.org/ontario/housing/living-in-ontario/housing-basics/what-is-a-housing-co-operative/

5   Crofts, L. (2021, November 19). *Imperialism, Introduction.* Library Scotch. https://library.scotch.wa.edu.au/individualsandsocieties/year9/Imperialism

6   San Francisco Office of Small Business. (n.d.). *Legacy Business: ABOUT US.* https://legacybusiness.org/about

7   Dastrup, R. A. (2019, May 1). Chapter 3.2—Understanding culture: Cultural change. In *Introduction to Human Geography.* Pressbooks. https://pressbooks.pub/humangeography/chapter/understanding-culture/

8   Minneapolis 2040. (n.d). *Policy 34.* https://minneapolis2040.com/policies/cultural-districts/

9   Government of Ontario, Ministry of Tourism, Culture and Sport. (2022). *Cultural planning.* https://www.ontario.ca/page/cultural-planning

Cultural Universals: Overarching patterns or traits that are common across all societies, such as language, personal names and the family unit.[10]

Displacement: The involuntary relocation of current residents or businesses in a neighbourhood.[11]

District: An area of a country or town that has fixed borders that are used for official purposes, or that has a particular feature that makes it different from surrounding areas.[12]

Equality: The practice of ensuring equal treatment for all people, without consideration of individual and group diversities.

Equity: The practice of ensuring just, inclusive and respectful treatment of all people, with consideration of individual and group diversities. Equity often gets conflated with equality, but there is an important distinction. Equality is the practice of treating people the same without considering individual diversity, history and systemic marginalization. Equity honours and accommodates the specific needs of individuals and groups.

Equity-Based Placemaking: This is conventionally defined as a collaborative approach to the design, programming and policy of public and semi-public spaces. It brings community knowledge and vision to the forefront of public realm design processes, historically going beyond the urbanism status quo and hierarchy.

Equity-Deserving: An overarching term referring to communities that experience barriers and marginalization as a result of discrimination that includes race, religion, age, sexual orientation, gender identity and gender expression. These manifestations of oppression against equity-deserving groups are rooted in historical legacies of discrimination that are reflected in every aspect of contemporary urban life.

Gentrification: The process of changing the character of a neighbourhood through the influx of more affluent residents and businesses, typically resulting in the displacement of current inhabitants in the process. Gentrification often shifts a neighbourhood's racial or ethnic composition and average household income by developing new, more expensive housing and affluent-facing businesses in neighbourhoods that have faced prolonged divestment.[13]

Healing: An active process that involves a commitment to improve one's own mental, physical and/or emotional well-being. In various cultures, religions and ethnic groups, healing is considered a journey that involves challenges, new relationships and the creation of new paths in one's life. Spaces of healing attempt to connect the mind, body and spirit. However,

10 Dastrup, R. A. (2019, May 1). Chapter 3.2—Understanding culture: Cultural Universals. In *Introduction to Human Geography.* Pressbooks. https://pressbooks.pub/humangeography/chapter/understanding-culture/

11 Brasuell, J. (2022). *What Is Displacement?* Planetizen. https://www.planetizen.com/definition/displacement

12 Cambridge Dictionary. (2023). District. https://dictionary.cambridge.org/dictionary/english/district

13 Richardson, J., Mitchell, B., & Franco, J. (2022, November 2). *Shifting Neighborhoods: Gentrification and Cultural Displacement in American Cities.* National Community Reinvestment Coalition (NCRC). https://ncrc.org/gentrification/

  Gentrification. (n.d.). In *Wikipedia.* https://en.wikipedia.org/wiki/Gentrification

they can become increasingly difficult to create and sustain within urban spaces that are governed by systems and processes rooted and reinforced in racist and colonial ideologies.

Heritage: The contents that a community, past or present, values and would like to pass on to the future, regardless of age or vintage. It can be a place, a landscape, a cultural practice or a language.[14]

Indigeneity: A term used in relation to the significance, meaning and connection to space or a site for Indigenous communities.

Intangible Cultural Heritage: Traditions or living heritage expressions including but not limited to: oral storytelling, performing arts, festive events, invisibilized sacred sites, cultural songs, traumascapes, informal daily rituals, alchemy and collective values that shape the culture of places.

Intersectionality: A theory and analytic framework coined by African American scholar Kimberlé Crenshaw. It helps us understand how various aspects of our identities—such as race, class and gender—overlap, creating interconnected forms of discrimination. This scholarship is increasingly applied to restorative justice, health care and city-building as it enables professionals to mitigate systemic and spatial barriers.

Living Heritage: The practices, representations, expressions, knowledge and skills—as well as the instruments, objects, artifacts and cultural spaces—that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.[15]

Reciprocity: The process of exchanging ideas, knowledge and support with other individuals and/or groups to gain a mutual benefit. By reciprocating, we ensure through our actions, words and agreements that others will receive support and validation from us when needed and, in turn, we will receive an equal level of support.

Structural/Systemic: A term that means something that impacts the entirety of a system. It is rooted in the system's earliest forms and perpetuates ideas and cultures that establish and maintain barriers, disproportionate treatment towards equity-deserving groups, and inequitable outcomes that stem from a legacy of colonial practices and policies.

Touristification: The process by which a place loses its organic and authentic cultural identity and becomes a site of cultural commodification and consumption.

Traumascapes: A landscape marked or transformed by a singular tragic event or a landscape where specific groups of people, most often individuals from Indigenous communities and equity-deserving groups, are regularly targeted.

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14 Heritage BC. (2022). *Definitions and Heritage FAQs.* https://heritagebc.ca/learning-centre/heritage-101/faq/

15 Massey, S. L. (2012). *Living Heritage & Quality of Life: Reframing Heritage Activity in Saskatchewan.* Heritage Saskatchewan. https://heritagesask.ca/pub/documents/Resources/Living%20Heritage/Quality%20of%20Life%20.pdf

APPENDIX B
Equitable Community Engagement

A COMPREHENSIVE AND COMMUNITY-BASED PROCESS

Building on the socio-spatial history and current conditions of Little Jamaica, the Practice led a comprehensive and equitable cultural planning process alongside Little Jamaica community stakeholders. The following scope of work was undertaken:

» Conducted stakeholder interviews and a community literature review to ensure that the Little Jamaica Cultural District Plan builds upon the advocacy, insights and recommendations of Little Jamaica community leaders and activists;

» Compiled a preliminary list of placemaking policies and precedents that are responsive to identified spatial, economic and cultural challenges;

» Convened a local community engagement team, which increased its capacity while deepening the Practice's knowledge of the community—this group naturally evolved into an advisory committee contributing a diverse range of perspectives and local knowledge;

» Developed an equitable community engagement plan, inclusive of a media strategy and all communications collateral/materials;

» Developed an evidence-based and community-based preliminary report, which articulated and validated collective community concerns, insights and priorities spanning the past decade;

» Conducted a neighbourhood Strengths, Weaknesses, Opportunities and Threats (SWOT), land-use and cultural asset analysis;

» Established, together with community members, the proposed Little Jamaica Cultural District official boundaries for City Council approval;

» Authored an equity-based, precedent-setting Little Jamaica Cultural District Plan inclusive of community stakeholder inputs translated to urban design and policy recommendations; a frequently-asked-questions brief; a planning and placemaking framework; 35+ precedents tethered to recommendations; and an ambitious and actionable implementation strategy leveraging the City's aligned programs and external partnerships;

» Carried out the role of Lead Consultant and Project Advisor.

This work was undertaken in close collaboration with Little Jamaica stakeholders, as outlined on the following pages.

An Interconnected and Comprehensive Community Engagement Approach

Community engagement is interwoven throughout the entire project lifecycle and directly tethered to the comprehensive scope of work, deliverables and impact. The following exemplifies our distinct process while telling the story of our project journey. Like good placemaking, community engagement doesn't occur in a silo.

Convened a local community engagement team, which increased its capacity while deepening the Practice's knowledge of the community.

Installed Community Insight Boxes with engagement cards in **10** locations throughout the study area: Afro Caribbean Farmers' Market, York-Eglinton BIA, Maria A. Shchuka Library, TreaJah Isle, Rap's, The Barbers of Eglinton, U-2 Fly Cut Barber Shop & Salon, Gino's No Frills, Gary's Barber and Beauty Salon, and Soul Provisions.

Conducted **19 stakeholder interviews** and a community literature review of **33 documents** to ensure that the Little Jamaica Cultural District Plan builds upon the advocacy, insights and recommendations of Little Jamaica community leaders and activists.

Expanded and deepened community engagement, both in terms of reaching **25,000+ stakeholders** through an effective media outreach strategy, inclusive of a published article and earned media coverage on both television and radio, and an Ontario Heritage Trust keynote.

Deeply engaged **550+ diverse local stakeholders** and convened local Business Area Improvement (BIA) groups to spur a conversation about a unified placemaking vision and opportunities for Little Jamaica.

York-Eglinton BIA
Fairbank Village BIA
Eglinton Hill BIA
Oakwood Village BIA
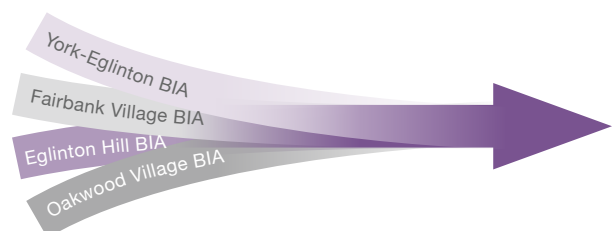
Established an Advisory Group of **12 community stakeholders** and engaged the following **institutional collaborators**: LGA Architectural Partners, Oakwood Vaughan Community Organization (OVCO), Black Urbanism TO (BUTO), Amexem Mu Centre, University of Toronto's John H. Daniels Faculty of Architecture, John Polanyi Collegiate Institute, York Memorial Collegiate Institute, Toronto Public Library, Reset, Afro Caribbean Farmers' Market, Oakwood Village Business Improvement Area, York-Eglinton Business Improvement Area and Eglinton Hill Business Improvement Area.

Hosted 12 Deep Listening Circles, co-facilitated by 16 local community members, to bring local leaders and advocates together across differences and to more deeply understand urgent community needs.

Established a weekly presence at the Afro Caribbean Farmers' Market, the York-Eglinton BIA and the Maria A. Shchuka Library, and participated in community events including The Mane Event and Sinting Fest, engaging in **200+ hours** of informal conversations.

Compiled a preliminary list of placemaking policies and **precedents** that are responsive to identified spatial, economic and cultural challenges.

Collaborated with local leaders to identify possible development sites that may meet community needs (e.g., retail corridor revitalization, affordable housing, community hub space) via an **infrastructure-mapping exercise** in collaboration with LGA Architectural Partners.

STRENGTHS | WEAKNESSES

OPPORTUNITIES | THREATS

Conducted a **SWOT analysis**, informed by the City's interdivisional team structure and capacities, of ongoing and urgent community challenges and community asset-mapping.

Conducted Black tangible and intangible cultural heritage mapping (institutionally unacknowledged sites of significance, stories, celebrations, place-based rituals, etc.) through local archival research, academic research, oral storytelling, local walks and cataloguing over **250 assets**.

Conducted online and on-the-ground **mapping** to produce the following: Amenity Map; Black Cultural Heritage Map; Mobility Development and Construction Map; Social and Affordable Housing Map; Social Services Map; Cycling Map; Parks and Other Green Spaces Map; Sidewalk Map; and Development Pipeline Map.

Developed an evidence-based and community-based **preliminary report**, which articulated and validated collective community concerns, insights and priorities spanning the past decade.

Established, together with community members, the **11.4 km Little Jamaica Cultural District official boundary parameter** for Council approval.
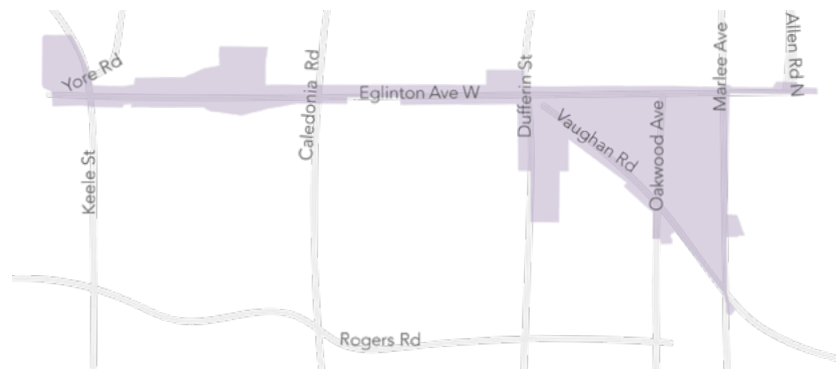
People, Places and Valuable Perspectives

People, Places and Valuable Perspectives.

APPENDIX C
Frameworks/Lenses

FRAMEWORKS/LENSES
This Cultural District Plan is informed by the following frameworks/lenses:

Equity-Based Placemaking

Placemaking is conventionally defined as a collaborative approach to the design, programming and policy of public and semi-public spaces. It brings community knowledge and vision to the forefront of public realm design processes, historically going beyond the urbanism status quo and hierarchy. Equity-Based Placemaking—an approach largely advanced by the Practice in both academic and practice contexts—recognizes structural, historical and socio-spatial factors that shape the character of public spaces. This particular framework is informed by theories such as critical urban planning theory, spatial feminism theory, environmental justice and human geography, and place-based theories asserted by sociologists such as Henri Lefebvre and W.E.B. Du Bois. Although distinct, all of these theories pose questions related to power, equity and ownership while striving towards human-centred, sustainable and just approaches for co-creating places where everyone prospers. Key approaches include, but are not limited to, the following:

» Acknowledge the complex histories and socio-political dynamics of public spaces, and how they inform people's mobility, safety and joy.

» Identify and address power imbalances and multiple dimensions of safety (physical, psychological and historical) through all stages of placemaking processes.

» Embrace multiple forms of community power, cultural expressions and assets.

» Develop strong social plans and programming that address competing interests among young families, elders, people experiencing homelessness, disabled people, sex workers and other groups that use and steward public spaces.

» Co-create public spaces where community members are not simply "user groups" but are respectfully recognized as stewards.

» Consider multiple dimensions of accessibility—physical, economic and social.

» Recognize that the character of a place is shaped through interactions with humans, other living beings and the natural environment.

By combining community knowledge with professional land-use and policy expertise, equity-based placemaking contests status quo urban design, planning and development.

EQUITY-BASED PLACEMAKING
© Jay Pitter Placemaking
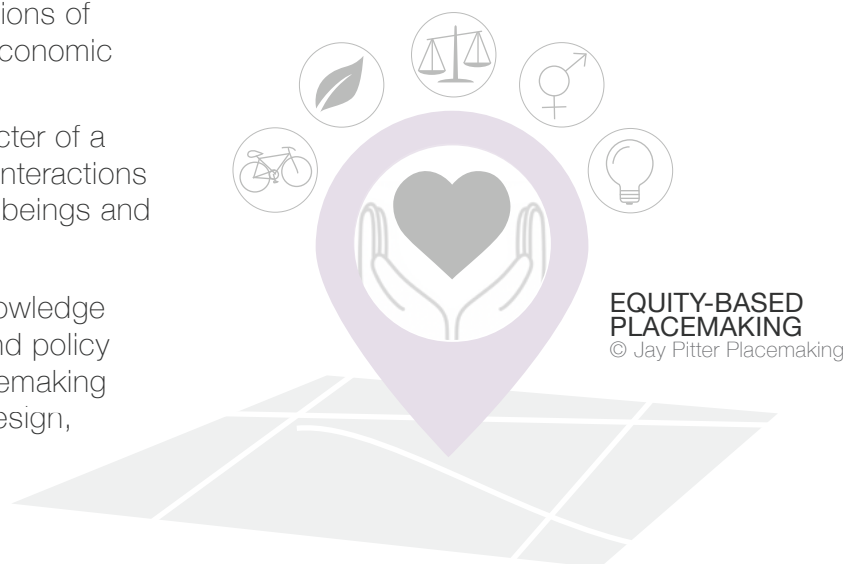
Mobility Equity and Freedom Framework

Mobility equity refers to the provision of transportation policies, funding, infrastructure and services that are responsive to diverse demographic needs and aspirations. This entails recognizing how state-sanctioned policies and planning approaches have significantly limited mobility options for Indigenous Peoples, Black people (particularly those descended from enslaved people), disabled people, 2SLGBTQI+ people and other groups. In addition to acknowledging and rectifying these fraught histories, mobility equity tenets include sustainable approaches that counteract car-centric infrastructure, require interdisciplinary knowledge exchange among scholars, and promote cross-sectoral and intergovernmental collaboration. Most importantly, mobility equity strives to ensure that everyone—regardless of race, class or any other social identity—is able to access safety, joy and prosperity with dignity while journeying. It is not simply about moving people from point A to point B. Mobility equity is freedom.

Planning, Placemaking & Development
- Active & Public Transportation Infrastructure
- Cross-Sector Collaboration
- Integrating Placemaking Into Transportation Planning
- Community Engagement

Collective Wellness & Prosperity
- Individual & Collective Wellness
- Local Economy
- Employment & Procurement
- Route Connectivity
- Dignity & Joy

Governance
- Participatory Policy Reform & Development
- Inter-Governmental Collaboration & Investment
- Participatory Decision Making
- Non-Discriminatory Safety & Security

FREEDOM

Environmental Justice & Sustainability
- Economic
- Community Resilience & Stewardship

Accessibility
- Physical
- Social
- Economic
- Service Provision

MOBILITY EQUITY AND FREEDOM FRAMEWORK
© Jay Pitter Placemaking

Sustainability, Resilience & Environmental Justice

"In recent years, the connection between human equity and environmental equity has been increasingly acknowledged."[16] Individuals living in the Global South, and marginalized groups more broadly, often concurrently struggle with rights-based issues while being disproportionately impacted by environmental issues such as extreme weather events, air pollution, noise pollution and inequitable access to green space. The environmental justice movement—originating in Black Southern American communities—considers these socio-environmental factors. These factors are often excluded when working within a conventional sustainability and resilience paradigm centring place versus people and complex social systems, which are as relevant as ecosystems. Moreover, environmental justice also considers community resilience, measured by the extent to which individuals and groups of people can anticipate, withstand, co-operate and recover/heal from both environmental and social shocks and tragedies. These concepts guide the way in which components of the Plan related to sustainability and resilience were assessed, as well as the related recommendations.


SUSTAINABILITY, RESILIENCE & ENVIRONMENTAL JUSTICE
© Jay Pitter Placemaking

16 Agyeman, J., Bullard, R. D., & Evans, B. (2002). Exploring the Nexus: Bringing Together Sustainability, Environmental Justice and Equity. *Space and Polity, 6(1),* 77-90. https://doi.org/10.1080/13562570220137907

Cultural Universals

The idea that cultural policy and planning should more thoroughly concern itself with contemporary socio-spatial issues, such as the lack of affordable housing, is aligned with cultural universals, which are aspects of culture common across the globe. Cultural universals, a concept developed by anthropologist George Murdock, are articulated through multiple matrices and frameworks. What is consistent across frameworks is the recognition of basic needs such as food and shelter alongside the arts, economic prosperity, technology and one of our favourites—humour.

A recent conversation with Alica Hall, Executive Director of the Nia Centre for the Arts—a Toronto-based not-for-profit organization that supports, showcases and promotes an appreciation of arts from across the African diaspora—points to the pragmatism and responsiveness of considering cultural universals when investing in municipal arts and cultural programming. Ms. Hall underscored that the construction of arts facilities needs to be accompanied by the construction of affordable housing for both artists and audiences. "How can artists immerse themselves in their artforms and collaborate with other artists if they can't afford to live in the communities where their art is showcased? And how can arts organizations, especially racialized-led organizations like Nia grow when our primary audience group is forced to live far away from our venue due to housing unaffordability?" Ms. Hall's incisive questions—reflective of growing intersectional, place-based conversations within the arts and culture sector—further illustrate why the City of Toronto should develop a Cultural Districts Program integrating cultural universals, supported by City of Toronto subject matter experts working within the Social Development, Finance and Administration Division.
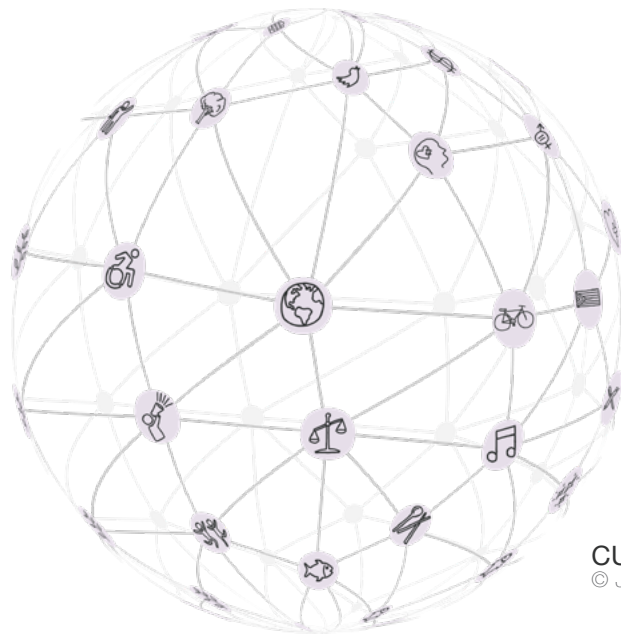
CULTURAL UNIVERSALS
© Jay Pitter Placemaking

APPENDIX D
Demographics, Natural Resources & Development Narrative

DEMOGRAPHIC OVERVIEW
As always, we begin with the people.

Conventional land-use planning, cultural policy and heritage designation place considerable focus on the "uses" of places—restrictive bylaws/policies, number of residential units in development pipelines and preserving the façade of buildings. While these and other spatial aspects of placemaking are important, we begin with the people, understanding that community concerns, aspirations and distinct connections to place are paramount.

Like the broader Toronto demographic, the people who live, love and labour in Little Jamaica hail from a broad range of backgrounds and possess a deep sense of place-based pride. Despite significant challenges caused by the ongoing construction of the Eglinton Crosstown LRT, COVID-19 and numerous other socio-spatial pressures facing many neighbourhoods across the city, the Little Jamaica community continues to fight to restore its sense of culture, safety, connectivity, economic prosperity and overall place-based pride.

First, we recognize Indigenous Peoples, the original stewards of these lands, which in Toronto are covered by Treaty 13 with the Mississaugas of the Credit First Nation. In addition, it is the traditional territory of many nations, including the Anishinaabeg, the Chippewa, the Haudenosaunee and the Wendat Peoples, and is now home to many diverse First Nations, Inuit and Métis Peoples. Ojibway oral histories reference the Ice People, who lived in the area at a time when ice covered the land, dating back at least 13,000 years and likely earlier than that. Over the past millennia, Indigenous Peoples have stewarded these lands, adapting to seismic environmental, social and technological changes.

Recognizing that the term "Indian" is contested and can be used in a derogatory manner, according to Indigenous Services Canada,[17] Indigenous identity generally refers to those persons who identify with one or more of the following groups: North American Indian, Métis or Inuit. There are also individuals who report being a Treaty Indian or a Registered Indian as defined by the federal *Indian Act*, or those who report being members of an Indian band or First Nation. Census counts pertaining to Indigenous Peoples have historically been too low because they are focused on people living in private households. Indigenous Peoples living in communal households and institutions, as well as unhoused individuals and individuals forcibly separated from their families of origin—and, by extension, from their Indigenous identities—are mostly uncounted.

Toronto has the largest Indigenous population in Ontario and the fourth largest in Canada. According to Canada's 2016 Census Metropolitan Area statistics, the Indigenous population in Toronto was 46,315. However, the actual number may be much higher. Social service agencies estimate there are actually approximately 70,000 Indigenous Peoples living in Toronto. While there isn't a confirmed number of Indigenous Peoples living in the Little Jamaica area, there are several recorded archaeological sites that confirm Indigenous presence in close proximity to the original study boundary area—many within five kilometres.

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17 Government of Canada. (2023, January 11). *About Indian status*. https://www.sac-isc.gc.ca/eng/110010032463/1572459644986

## Area Including Recorded Indigenous Archeological Sites
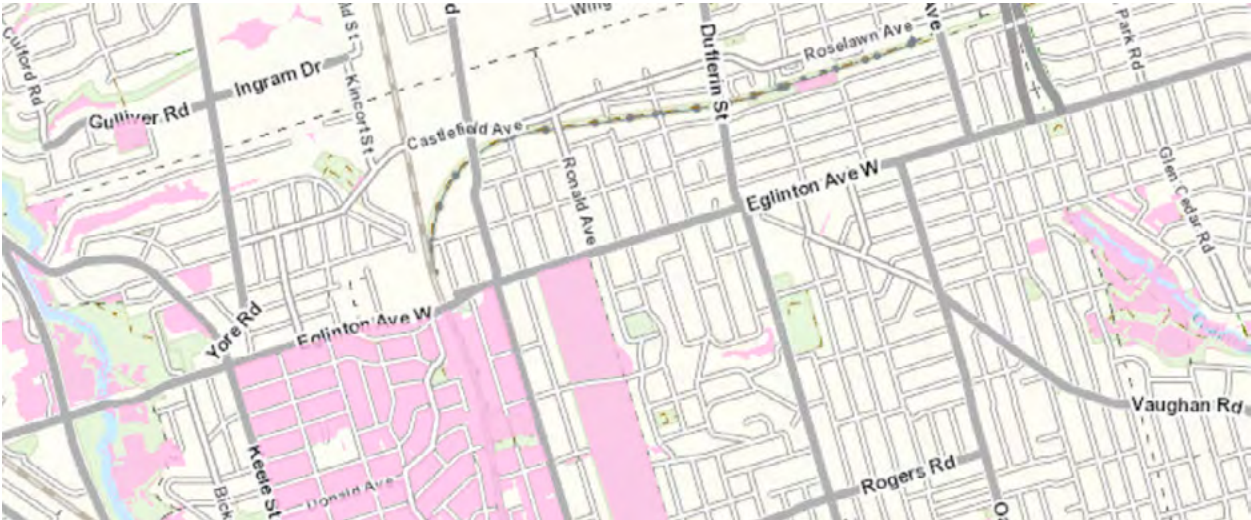
Map 1: Area Including Recorded Indigenous Archeological Sites

Also, it is important to note that there are a number of grassroots groups, such as the Anishnawbe Wellness Collective, the Native Child and Family Services of Toronto (NCFST), Wigwamen Incorporated and the ENAGB Indigenous Youth Agency, within or adjacent to the Little Jamaica community, all of which suggests a strong Indigenous presence.

Please note that the City's data—represented in the charts below—is aggregated and based on their original study boundary, extending beyond the area frequently referred to as Little Jamaica and the Practice's proposed boundaries. Also, this Little Jamaica demographic data is presented alongside city-wide averages for comparison. This section concludes with a brief analysis informed by an equity-based placemaking lens. A series of considerations are proposed, aligned with the demographic data trends and patterns.

HOUSING
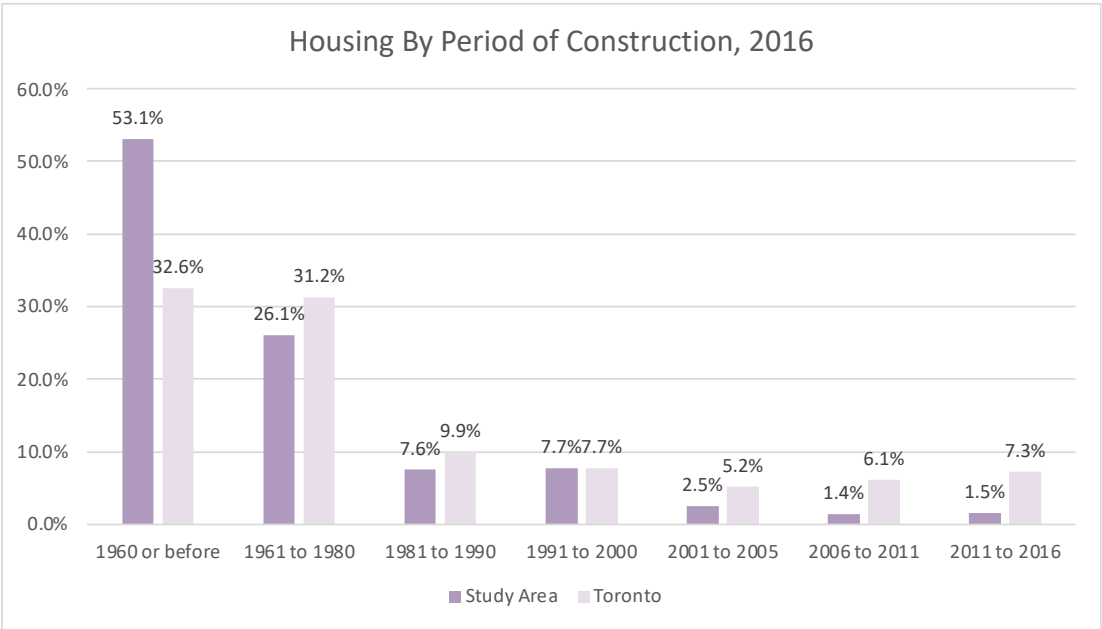
Demographic Chart 1: Housing by Period of Construction, 2016
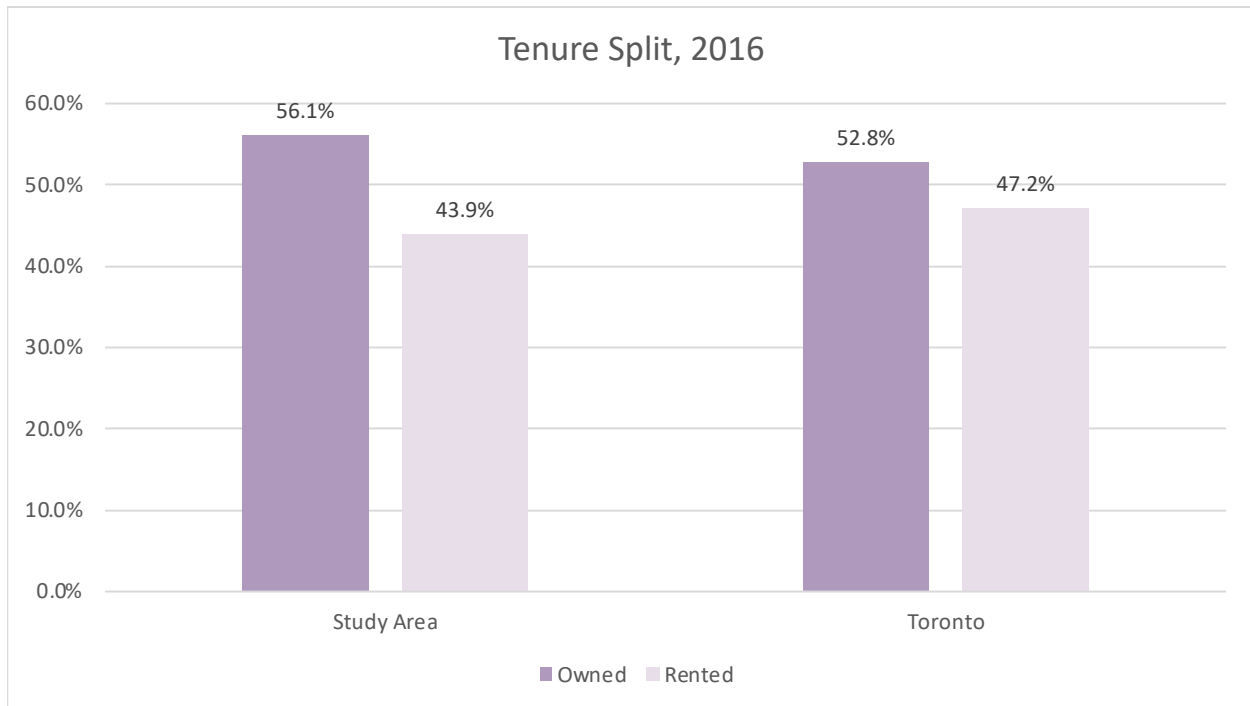
Tenure Split, 2016

Demographic Chart 2: Tenure Split, 2016

Dwelling Structures, 2016
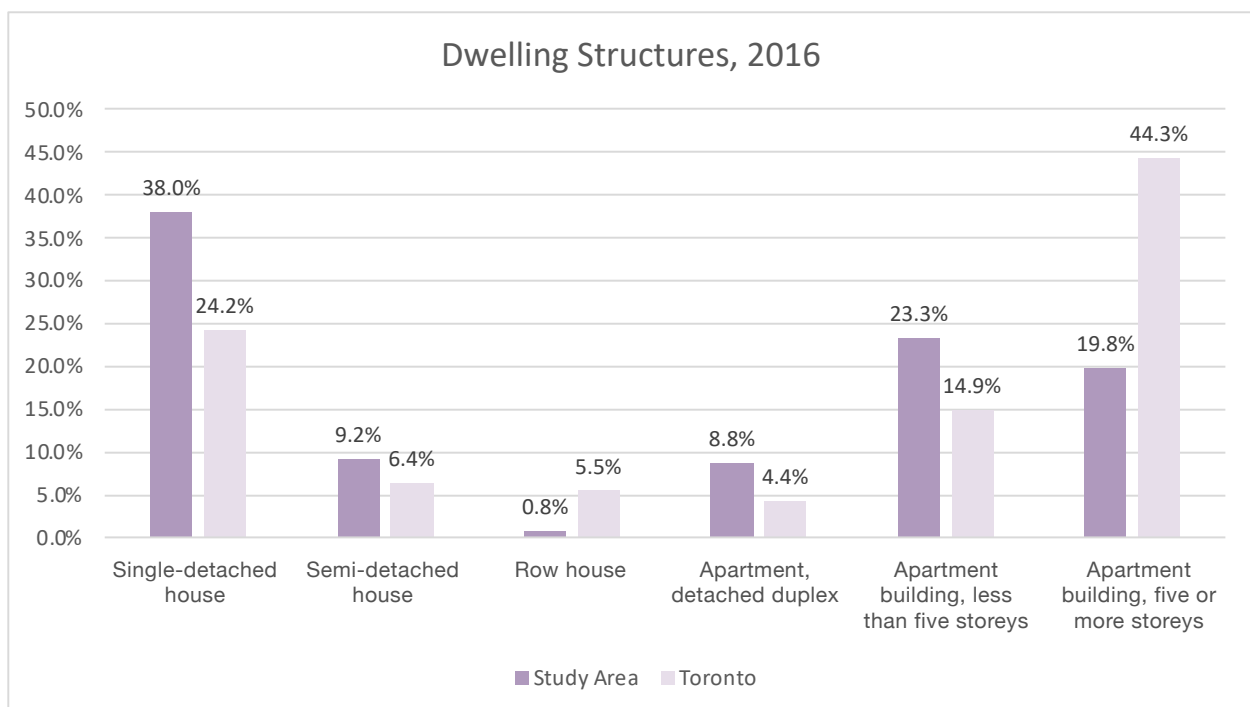
Demographic Chart 3: Dwelling Structures, 2016

Top 5 recent immigrant groups by region of birth, 2016

Philippines
44.0%

Philippines
16.9%

China
12.3%

India
10.7%

Brazil
3.4%

China
3.1%

Jamaica
2.8%

Iran
5.8%

Eritrea
2.0%

Pakistan
3.6%

■ Study Area   ■ Toronto
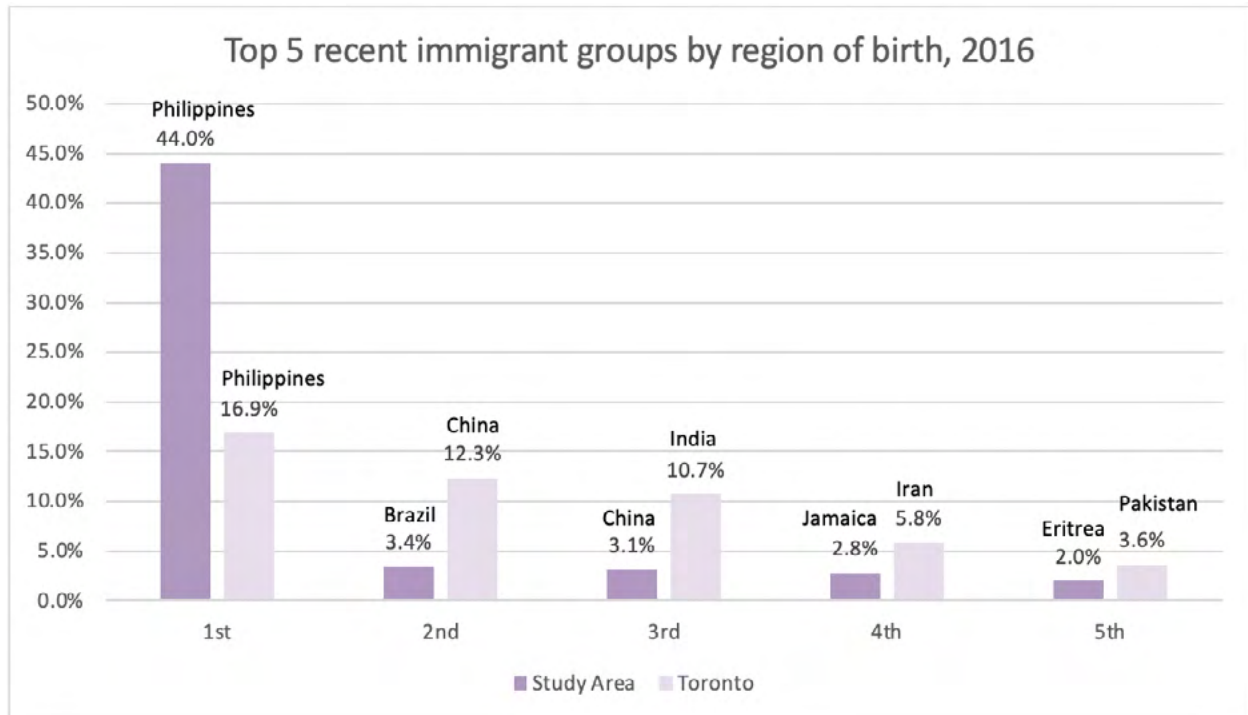
Demographic Chart 4: Top 5 Recent Immigrant Groups by Region of Birth, 2016

Immigration Status, 2016

41.8%

49.5%

54.8%

47.0%

3.4%   3.5%

Non-immigrant population   Immigrant population   Non-permanent residents

■ Study Area   ■ Toronto
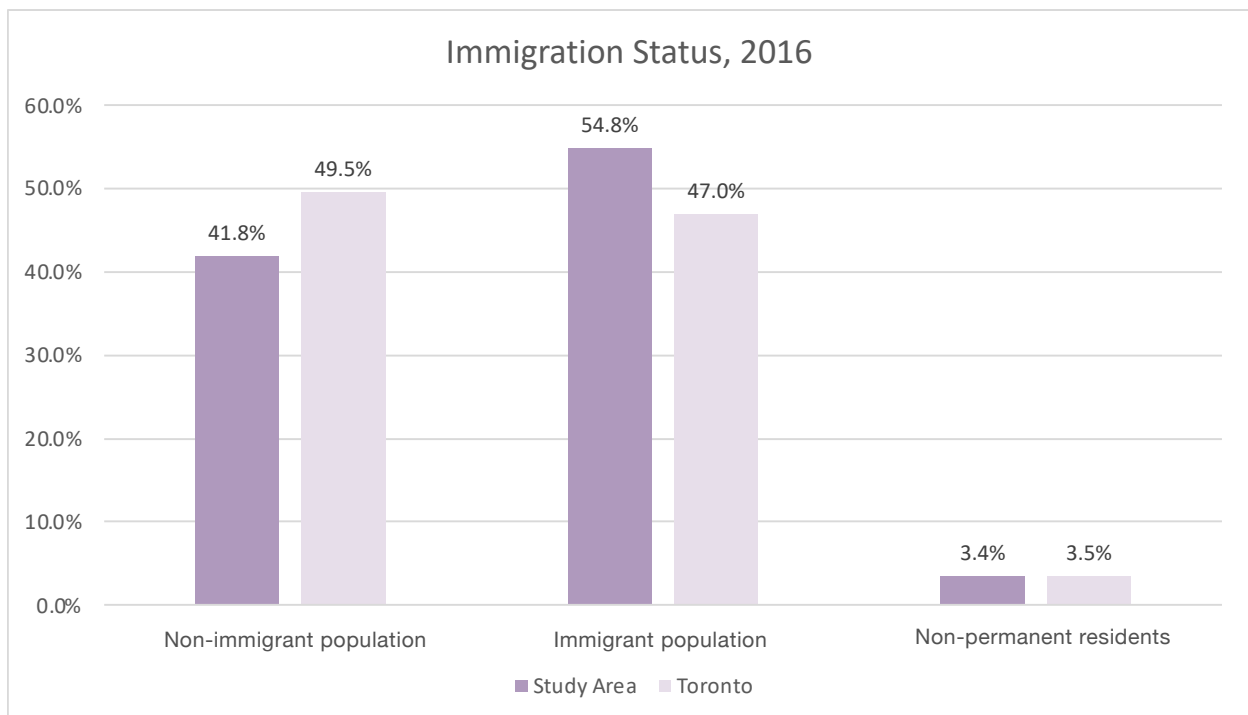
Demographic Chart 5: Immigration Status, 2016
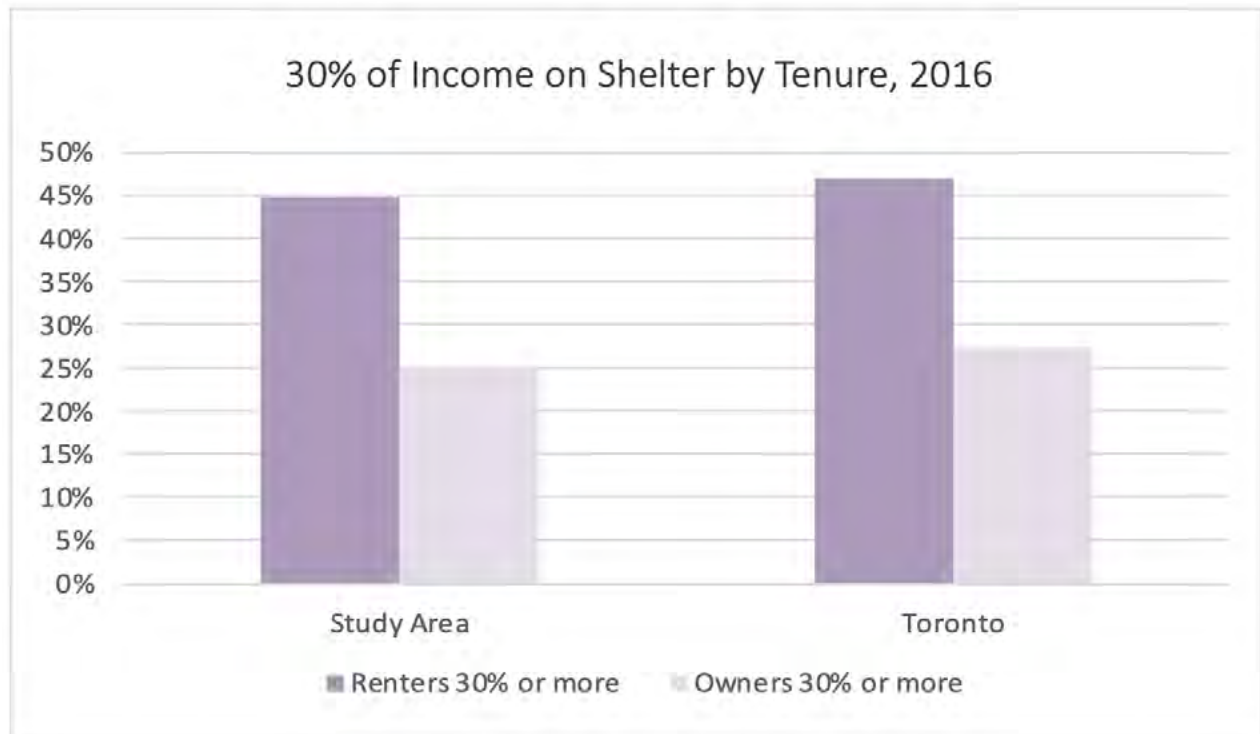
Demographic Chart 6: 30% of Income on Shelter by Tenure, 2016

Demographic Chart 7: Average Household Income, 2016

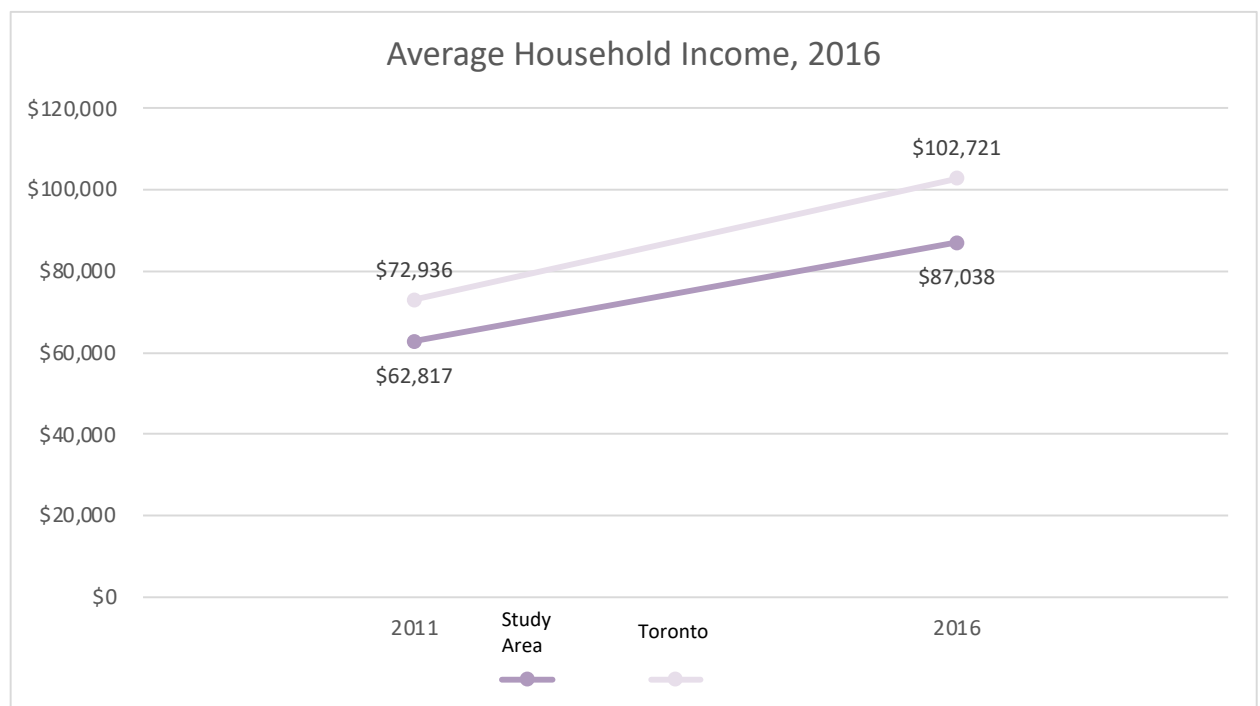| Families and Households								
	2011				2016			
Families	Study Area	%	Toronto	%	Study Area	%	Toronto	%
Total number of families in private households	11,390	100.00%	690,335	100.00%	11,480	100.00%	718,755	100.00%
Without children	3,295	28.90%	231,590	33.50%	3,325	29.00%	250,085	34.80%
With children	8,095	71.10%	458,745	66.50%	8,155	71.00%	468,670	65.20%
Family Structure								
Total married couples	7,340	86.90%	473,445	87.10%	7,330	85.60%	481,125	85.00%
Total common-law couples	1,110	13.10%	69,910	12.90%	1,230	14.40%	85,030	15.00%
Total lone-parent families	2,960	26.00%	146,985	21.30%	2,900	25.30%	152,600	21.20%
Households	Study Area	%	Toronto	%	Study Area	%	Toronto	%
Number of persons in private households	41,330	0.00%	2,576,025		41,595	0.00%	2,691,665	
Average number of persons in private households	2.6	0.00%	2.5		2.5	0.00%	2.4	
Total number of private households by household type	16,050	100.00%	1,047,880	100.00%	16,285	100.00%	1,112,930	100.00%
Single-family households	10,120	63.10%	625,820	59.70%	10,165	62.40%	653,360	58.70%
Multiple-family households	615	3.80%	31,140	3.00%	620	3.80%	31,600	2.80%
Non-family households	5,315	33.10%	390,920	37.30%	5,500	33.80%	427,970	38.50%

Demographic Chart 8: Families and Households, 2011, 2016
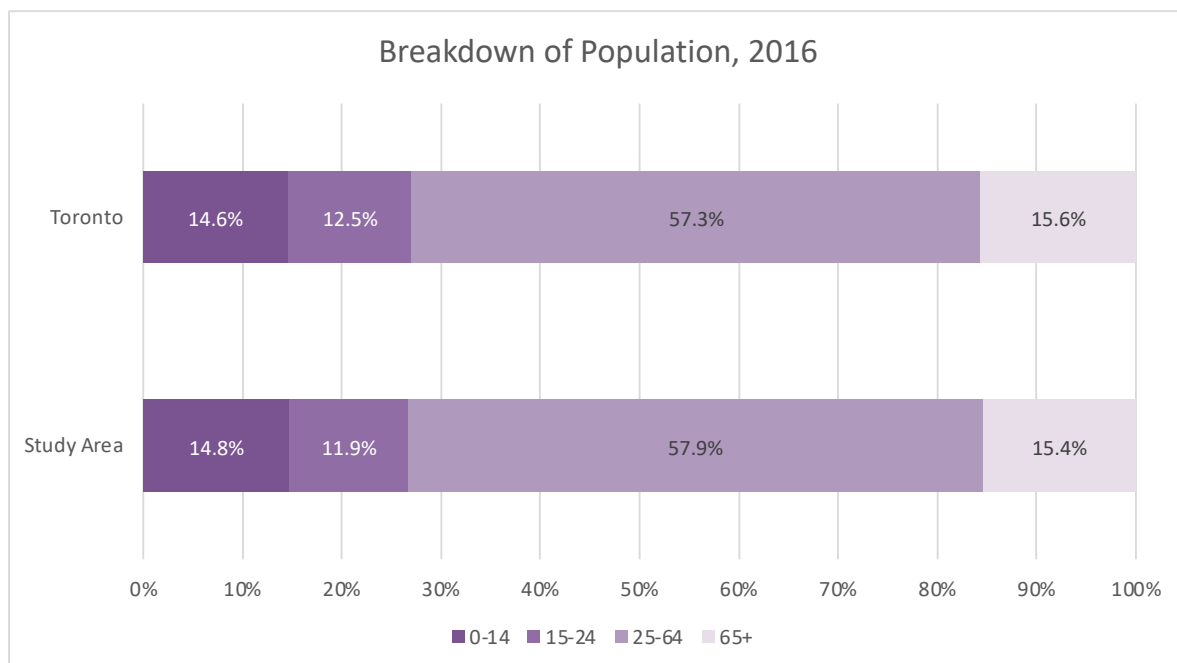
Demographic Chart 9: Breakdown of Population, 2016

DEMOGRAPHIC ANALYSIS

» Today, the area is home to approximately 41,990 people: first- and second-generation immigrants hailing from Jamaica and other Caribbean islands, Portugal, Italy and the British Isles, along with newer immigrants from the Philippines, Eritrea and other countries. The community is also home to the Indigenous Peoples of these lands actively practising Indigenous placekeeping in and adjacent to the area.

» Household income levels in the study area are lower than those in Toronto as a whole and have been consistently lower for more than a decade. In 2011, average household income was $62,817 in the study area, rising to $72,936 in 2016. In all of Toronto, however, the average household income was $87,038 and rose to $102,721 during the same period. This points to the need for diverse housing options including low-density to middle-density housing options while addressing the need for housing that's affordable to low-and moderate-income households.

» Little Jamaica has a higher percentage of immigrant residents than the city-wide average, at 55% of residents in 2016, compared to 47% city-wide, highlighting the neighbourhood's appeal as an arrival area for new Canadians. Recently, most immigrants have come from the Philippines (44% in 2016) as well as Brazil, China, Jamaica and Eritrea. However, the largest long-standing group of immigrants by region of birth is from Portugal, who make up 23.1% of all immigrants. For example, a large number of Portuguese and Italian households are located within the Caledonia-Fairbank neighbourhood, which falls 100% within the original Little Jamaica study boundary area. The immigrant population of Little Jamaica is likely to continue to grow, reflecting wider immigration trends. Statistics Canada[18] notes that Toronto will continue to be home to the largest number of immigrants, adding that by 2041, "4 out of 5 Torontonians will be foreign-born or born to immigrant parents." Little Jamaica will require services and amenities geared towards this diverse population, such as immigration settlement services, programs offered in multiple languages and spaces for a wide range of cultural activities.

» The number of people aged 65 and up continues to increase within the original study boundary area, precipitating a growing need for services and programming geared for older adults. While this is aligned with patterns found in the City of Toronto as a whole, zooming in on the neighbourhood level, five of the seven neighbourhoods that form parts of the original Little Jamaica study boundary area show higher numbers of seniors living alone compared to the city average. Additionally, four of the seven neighbourhoods show a higher percentage of low-income seniors compared to the city average. The high number of seniors—as well as low-income seniors who require greater housing, health and social service support, along with opportunities to connect with the broader community—was reiterated through direct community engagement and conversations with local advisors.

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18 Statistics Canada. (2022, September 8). *Canada in 2041: A larger, more diverse population with greater differences between regions.* https://www150.statcan.gc.ca/n1/daily-quotidien/220908/dq220908a-eng.htm

» The study area has a higher percentage of families with children than the rest of the city. In 2016, families with children made up 71% of family households, while this number was 65.2% across Toronto as a whole. This highlights the need for diverse housing options, child-care options and amenities that cater to children and youth.

» Part of Little Jamaica is located within an "area of parkland need," as highlighted in the 2019 Parkland Strategy.[19] As the area further develops and welcomes more residents, pressures on existing parkland will only increase unless there is investment in new and revitalized park spaces. As the Parkland Strategy states: "The demographic composition of neighbourhoods is also changing, as are park user preferences and expectations." In particular, the high level of seniors, immigrants and families with children indicates a need for specific park and recreation facilities to support the mental and physical health of people of all generations and identities. In addition to increasing the amount of park space, attention should also be paid to intergenerational and culturally responsive design.

» More than half of the housing in the study area was constructed prior to 1960, which partially accounts for the number of single-family households and the overall low density throughout the area. Compared to the rest of Toronto, this area has seen less housing development since 1960. By 1980, 79.2% of housing in the study boundary area had been built. New housing developments in the neighbourhood represent unprecedented intensification—primarily high-rise condos. This points to the need to prioritize low-density to middle-density housing options while addressing housing affordability and supportive housing models.

NATURAL ENVIRONMENT

While we begin with people, we honour the sovereignty and life-giving force of the natural environment. The Practice also recognizes our shared responsibility to co-exist in a symbiotic, stewardship-based relationship alongside each other and all living beings.

Sacred and Significant Waterways

Humber River, Black Creek and its watershed are located at the western end of the study boundary area, while Cedarvale Ravine is located at the eastern end of the study boundary area. The Humber River was once known as the Carrying Place Trail. Both Indigenous Peoples and early European settlers travelled its course for trade.[20] It continues to hold important cultural meaning for Indigenous Peoples within the area and across the city. For example, along the Humber River, there is currently a wigwam and two sweat lodges, which are meeting places for land-based learning, ceremony and events such as drumming, sacred fires and healing. These cultural practices are not confined to these or other structures. Indigenous Peoples' placekeeping is practised all along the river's shores and within the river itself.

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19 O2 Planning + Design Inc. (2019, November). *Final Report Parkland Strategy: Growing Toronto Parkland.* City of Toronto, Parks, Forestry and Recreation. https://www.toronto.ca/wp-content/uploads/2019/11/97fb-parkland-strategy-full-report-final.pdf

20 Toronto Carrying Place. (n.d.). *about the trail.* Toronto Carrying Place. https://www.torontocarryingplace.ca/about-the-trail

Also, grassroots groups have endeavoured to revive native plant species, such as cedar and pawpaw trees along the river to increase access to Indigenous foods and medicines and, in some instances, as an act of decolonizing food systems. For many Indigenous Peoples who have moved to Toronto from reservations, the Humber River has also been a symbol of home connection.

Similarly, Black Creek, a major river that abuts the study area, also has a "rich cultural and natural heritage." Black Creek and its watershed were once regarded as an excellent area for settlement because of its forests, fertile soils, fresh water and abundant food supply. As early as 1400 AD, Iroquois Peoples settled along its banks.[21]

At the eastern end of the study boundary area, Cedarvale Ravine has an entry point at Everden Road and Ava Road, which is a one-kilometre walk from the Eglinton West subway station. It was formed during the Wisconsin Glacial Episode, the most recent glacial period about 25,000 years ago, which was a part of the North American ice sheet complex. This shaped the topography and water network of the ravine.[22]

In more recent history, urban development reshaped the Cedarvale Ravine. In the 1960s and 1970s, Cedarvale Ravine was under serious threat with a proposed expansion of the Spadina Expressway (known as Allen Road today).[23] The development of the expressway would have caused serious tree loss, parkland loss and pollution. However, community protests and advocacy, amplified by well-known activist Jane Jacobs, stopped the expansion of the Spadina Expressway.[24] While Cedarvale Ravine was saved at that time, the

Sacred & Significant Waterways
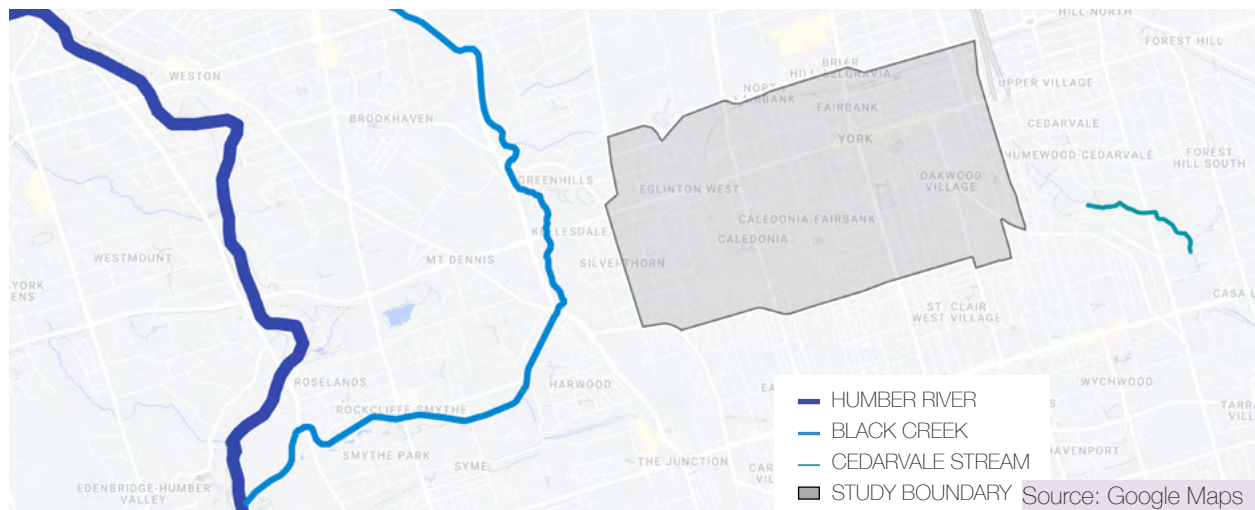
Map 2: Sacred & Significant Waterways

21 The Black Creek Conservation Project of Toronto. (n.d.). *Brief History of the Black Creek Watershed.* https://www.blackcreekproject.ca/Documents/Watershed%20History.pdf

22 Tenney, A. (2019). *AT HOME WITH THE UNPREDICTABLE INFINATE CEDARVALE RAVINE.* Toronto Field Naturalists. https://torontofieldnaturalists.org/wp-content/uploads/manual/adrian_tenney_cedarvale.pdf

23 Sewell, J. (1993). *The Shape of the City: Toronto Struggles with Modern Planning.* University of Toronto Press.

24 Milligan, I. (2011). "This Board Has a Duty to Intervene": Challenging the Spadina Expressway through the Ontario Municipal Board, 1963-1971. *Urban History Review, 39*(2), 25-39.

later Spadina Subway expansion "profoundly altered" the topography of the ravine.[25] The subway runs directly under the ravine. Construction of the subway also required additional infrastructure for the Spadina Storm Trunk Sewer and the burial of the Castle Frank Brook, a small water stream.

In addition to the Humber River, and Black Creek and its watershed, there were once several other waterways within the study boundary area. For example, on the eastern end, there was a stream running southeast towards the Don River, which would have crossed Eglinton Avenue and curved west towards Oakwood Avenue, before turning back southeast and meeting up with waterways through what is now Cedarvale Ravine. This stream was last recorded on a map in the 1930s. In the western end of the proposed study boundary area, another stream, also last recorded in the 1930s, flowed from where the Westside Mall site is today, south across Eglinton Avenue West before meeting up with other streams that fed into Black Creek and the Humber River to the west. By 1950, all of these long-forgotten streams had disappeared, with the exception of an enduring stream located in the Cedarvale Ravine.

Disappearing Rivers Slider Map (1802)
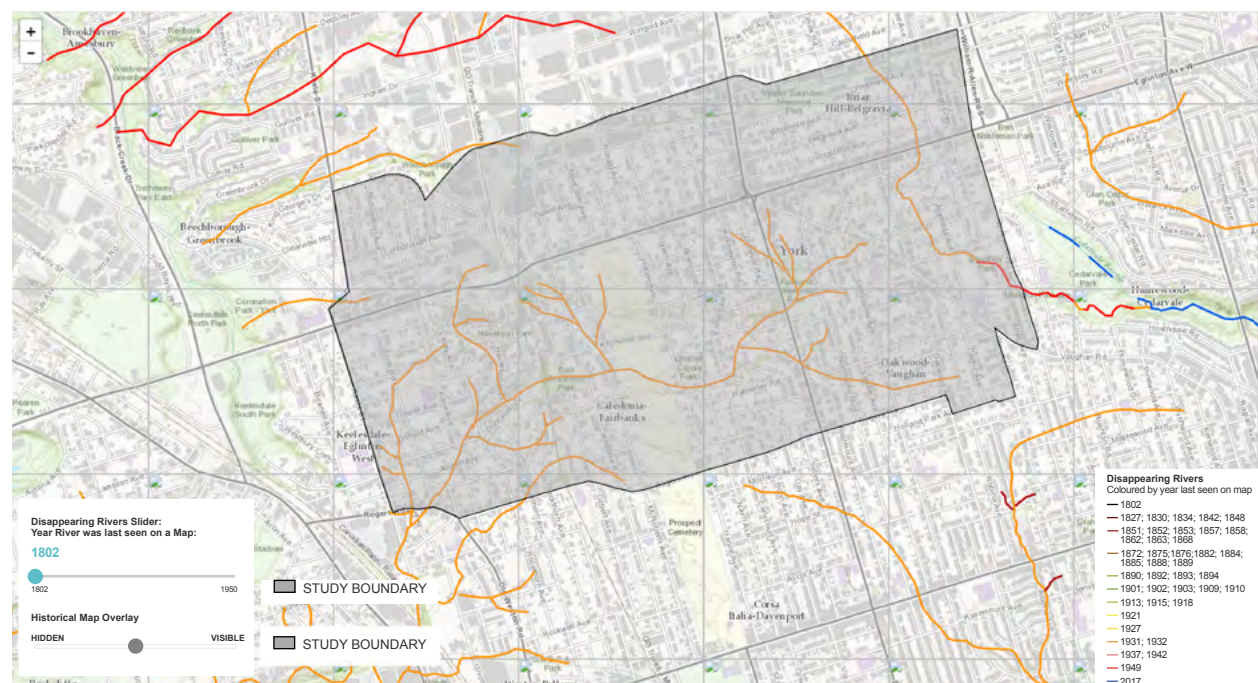
Map 3: Disappearing Rivers Slider Map (1802)   Source: Protect Nature TO[26]

25 Lost Rivers. (n.d.). *Cedarvale Ravine.* http://www.lostrivers.ca/content/CedarvaleRavine.html

26 Protect Nature TO. (n.d.). [Nature Heritage Maps Ward 5 - York South-Weston]. https://www.protectnatureto.org/wp-content/uploads/2018/10/ProtectNatureTO-Ward05.pdf

Parks & Natural Heritage

While there are no areas within the Little Jamaica study boundaries that the City of Toronto has deemed part of the Natural Heritage System,[27] both the western and eastern boundaries of the study area are adjacent to significant areas of natural heritage. In the east, the study boundary area abuts Cedarvale Park, which forms part of the ravine system referenced above, connecting southeast to the Don River. On the western end of the study area boundary, Keelesdale North Park forms part of a natural heritage system along with Black Creek.

The York Beltline Trail is located northeast of the western section of the Little Jamaica boundary, running slightly west of Caledonia Road to Marlee Avenue, and connects with the main Toronto Beltline Trail.[28] This trail was originally a railway called the Toronto Belt Line Railway, which opened in 1892 as a commuter rail line for suburban residents.[29] However, it closed after two years of operation because of low ridership. The current Beltline Trail is a result of a decades-long process involving land purchased by the City from Canadian National Rail and the removal of tracks along the old rail space.[30]

There are a number of other current City of Toronto strategies that, while not specific to Little Jamaica, are closely applicable to its natural environment. The 2019 Biodiversity Strategy[31] provides insight into the native flora and fauna of the city and how we might protect and support a resilient ecosystem. This includes a number of booklets showcasing the city's unique wildlife as well as strategies for community participation in biodiversity conservation and education, including grants and interpretation projects. The strategy classifies green spaces in Toronto relative to their role in supporting urban biodiversity, including "green corridors," such as the Beltline Trail, an ecology which supports plants and animals.

The 2018 Ravine Strategy[32] highlights the importance of the ravine system in Toronto and ways to preserve, enhance, celebrate and connect people to this system. The study area boundaries are situated near two areas identified in the ravine strategy that fall under the Ravine and Natural Feature Protection Bylaw. This includes Keelesdale North Park and the Black Creek system in the west and Cedarvale Ravine in the east.

27 City of Toronto. (2022). *Toronto Maps.* https://map.toronto.ca/torontomaps/

28 Mok, T. (2023). The Beltline is Toronto's popular trail on an old railway line. *blogTO.* https://www.blogto.com/city/2018/08/beltline-trail-toronto/

29 Boles, D. (n.d.). Toronto Belt Line - 1892. Toronto Railway Historical Association. http://www.trha.ca/beltline.html

30 Mok, T. (2023). The Beltline is Toronto's popular trail on an old railway line. *blogTO.* https://www.blogto.com/city/2018/08/beltline-trail-toronto/

31 City of Toronto. (n.d.). Biodiversity in the City. https://www.toronto.ca/explore-enjoy/parks-gardens-beaches/ravines-natural-parklands/biodiversity-in-the-city/

32 City of Toronto. (n.d.). Ravine Strategy. https://www.toronto.ca/city-government/accountability-operations-customer-service/long-term-vision-plans-and-strategies/ravine-strategy/

Early Settlement and Land-Use Development Patterns

Eglinton Avenue extends across the farthest eastern and western points of Toronto, bearing witness to its changing communities and landscapes. At one time, it was a delineation marking the city's outer limits, but now the avenue runs through the city's middle like an edge-to-edge crease. It began as an east-west concession road planned to be parallel to Lake Ontario's shoreline to the south, and was intersected with several north-south concession roads that have now developed into major thoroughfares, such as Dufferin and Bathurst streets.

Eglinton Avenue is also the only major road to stretch the full east-west length of Toronto through all four districts of the city: Etobicoke, North York, Toronto-East York and Scarborough. Over the years, it has developed into a key thoroughfare that stitches together many different neighbourhoods with unique urban contexts, from the high-rise centre that is Yonge-Eglinton to older established neighbourhoods lined with vibrant storefronts, such as Little Jamaica.

The specific stretch of Eglinton Avenue West commonly referred to as Little Jamaica had several intersecting rail lines, which precipitated industrial development, transforming farm properties to storefronts and modestly sized residential housing. This early transformation also included a streetcar line that ran from St. Clair Avenue to Eglinton and terminated at Caledonia Road.[33] Completed in 1978, the Eglinton West subway station is located just east of the study area and will be a major interchange point with the Eglinton Crosstown LRT when it is finished. Adjacent to the subway station is Allen Road, a 7.4-kilometre expressway completed in 1976 that terminates at Eglinton. Again, while there once were plans to extend this expressway down Spadina Avenue, due to community opposition it was never built.[34]

The built form in Little Jamaica today hasn't really grown with the community over time. It hearkens back to the pre-war "high street," consisting of two- and three-storey utilitarian buildings that form a continuous streetwall. In the post-war period, neighbourhoods along Eglinton Avenue intensified while Little Jamaica underwent significantly smaller-scale development. As highlighted in the demographic overview, the majority of housing in Little Jamaica was built prior to 1980 and more than half was built prior to 1960.[35] The prevailing housing and mixed-use housing and retail typology in Little Jamaica are summarized in the following overview developed by LGA Architectural Partners:

33 Byers, N., Myrvold, B., & Toronto Public Library. (1997). St. Clair West in Pictures: A history of the communities of Carlton, Davenport, Earlscourt and Oakwood. Toronto Public Library.

34 Milligan, I. (2011). "This Board Has a Duty to Intervene": Challenging the Spadina Expressway through the Ontario Municipal Board, 1963-1971. *Urban History Review, 39*(2), 25-39.

35 Brown, R. (2020). *Toronto's Lost Villages* (2nd edition). Dundurn Press.

- EGLINTON AND DUFFERIN
- HIGH-DENSITY RESIDENTIAL
- 16 STOREYS MAX

Source: LGA Architectural Partners

- EGLINTON AND OAKWOOD
- COMMERCIAL AT STREET LEVEL WITH RESIDENTIAL ABOVE GRADE
- 3-4 STOREYS MAX
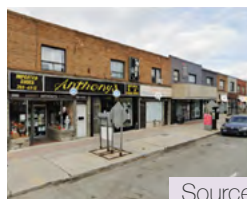
Source: LGA Architectural Partners

- EGLINTON AND OAKWOOD
- HIGH-DENSITY RESIDENTIAL WITH COMMERCIAL AT GRADE AND GREEN 'P' PARKING BELOW
- 16 STOREYS MAX

Source: LGA Architectural Partners

- EGLINTON AND NORTHCLIFFE
- MEDIUM-DENSITY RESIDENTIAL AND COMMERCIAL WITH PARKING
- 4 STOREYS MAX

Source: LGA Architectural Partners, the BREL team, Value Insight Realty, Wikipedia.

- EGLINTON AND MARLEE
- MEDIUM-DENSITY RESIDENTIAL AND COMMERCIAL/INDUSTRIAL
- 10 STOREYS MAX

Source: LGA Architectural Partners

- OAKWOOD
- DETACHED AND SEMI-DETACHED RESIDENTIAL
- 1-2 STOREYS MAX

Source: LGA Architectural Partners

- OAKWOOD AND VAUGHAN
- MIXED COMMERCIAL AND RESIDENTIAL
- 2-4 STOREYS MAX

Source: LGA Architectural Partners

- VAUGHAN
- DETACHED AND SEMI-DETACHED RESIDENTIAL
- 1-2 STOREYS MAX

Source: LGA Architectural Partners

- TYPICAL RESIDENTIAL BLOCK
- DETACHED AND SEMI-DETACHED RESIDENTIAL
- 3 STOREYS MAX

Source: LGA Architectural Partners

LGA Architectural Partners and the Practice co-led an infrastructure-mapping engagement with a small group of community advocates who have been deeply engaged in identifying potential sites and properties for affordable housing, cultural space and broader community space.

The Practice provided the 20+ participants with an Infrastructure Opportunity Mapping Checklist to build on their previous mapping initiatives while developing their capacity regarding the numerous complex factors, such as zoning, building conditions and building setbacks, that determine whether a site or building has legitimate redevelopment or renovation potential. This two-hour walk explored various sites for potential development in the neighbourhood and the group used a checklist developed by the Practice to deeply explore three sites—1416 Eglinton Avenue West, the vacant lot next to 741 Vaughan Road and 504 Oakwood Avenue.

Key redevelopment priorities emanating from this engagement included:

 » A high-visibility, mixed-use cultural centre, showcasing the history of Little Jamaica while providing services and programs for the entire community, such as holistic community health services, affordable commercial space for local businesses and flexible gathering spaces;

 » A community garden, farmers' market and year-round commercial kitchen to support food-based businesses, to address food insecurity and facilitate cross-cultural food sharing;

 » Affordable, mid-rise housing developments throughout the residential neighbourhoods to balance out numerous high-priced, high-density developments underway along the retail corridor.

Following this generative community-engagement process, and keeping in mind Black peoples' broader housing history—both precarity and contributions—Jay Pitter Placemaking continued to work in close collaboration with LGA Architectural Partners to generate a few scenarios to address the provision of a culturally responsive Black housing development in the community. These scenarios are informed by engagement with the community, design approaches that Jay Pitter Placemaking has observed and begun to codify through research, and professional collaborations across multiple Black-majority cities and neighbourhoods in North America. Please note that the concepts on the following pages may also appeal and be applicable to individuals from other racial and cultural groups, and that they are meant to be exploratory.

Housing Option: School Scenario

743 Vaughan Rd.
Little Jamaica, Toronto, ON

This scenario proposes to partner with the Toronto District School Board to develop an unused portion of a school property. The concept is a row of three-storey stacked townhouses at the "missing middle" scale conforming to the low-rise character of the neighbourhood.

Each unit would have its own front door, with three-bedroom family-sized units on the second/third floors, and an accessible one-bedroom unit on the ground floor. The building would be book-ended with a ground-floor commercial space for a local small business, a large patio facing out to the street, and a child-minding/small day-care space and playground facing the rear of the school property.

This housing could be built as prefabricated modular units (limited by the maximum dimensions for flatbed truck transport) to reduce cost and construction time.

This design would also introduce significant re-wilding and softcover landscaping of the property—in stark contrast to the current proposal for a small parking lot on this land.
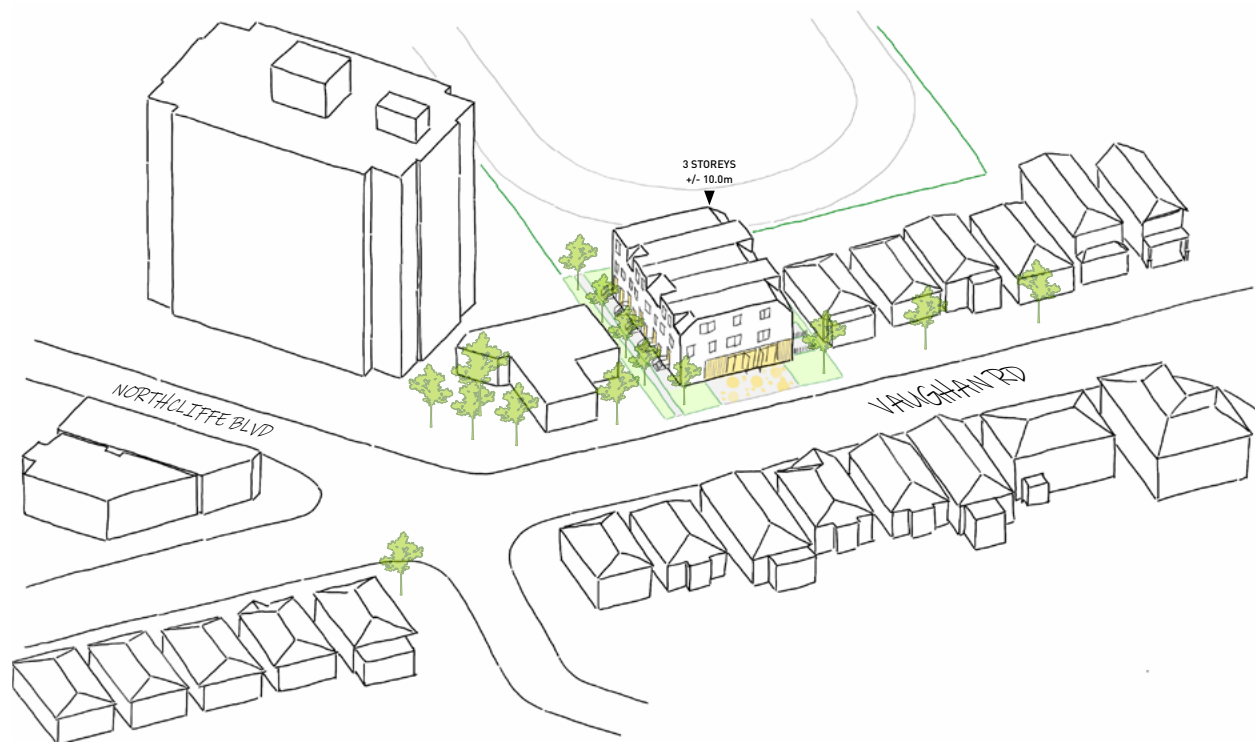
Site Area	716.7m² [7,700ft²]
Gross Floor Area	800m² [8,600ft²]
Unit Count Estimate	+/- 8 Residential Units

For illustrative purposes only.

23.50m
77'-1"

CHILDREN'S PLAY AREA

5.50m 18'-1" | 14.00m 45'-11" | 4.00m 13'-1"

FRONT STOOP

| STACKED TOWNHOUSE 4.0m x 14.0m | Ground Floor Daycare Child Minding (47.3m²) |
| | Second+Third Floor 3-Bed Unit (90.0m²) |

UPPER UNIT STAIR
UPPER UNIT STAIR

FRONT STOOP

| | Ground Floor Accessible 1-Bed (47.3m²) |
| STACKED TOWNHOUSE 4.0m x 14.0m | Second+Third Floor 3-Bed Unit (90.0m²) |

UPPER UNIT STAIR

FRONT STOOP

| | Ground Floor Accessible 1-Bed (47.3m²) |
| STACKED TOWNHOUSE 4.0m x 14.0m | Second+Third Floor 3-Bed Unit (90.0m²) |

UPPER UNIT STAIR

FRONT STOOP

| | Ground Floor Accessible 1-Bed (47.3m²) |
| STACKED TOWNHOUSE 4.0m x 14.0m | Second+Third Floor 3-Bed Unit (90.0m²) |

UPPER UNIT STAIR

FRONT STOOP

| | Ground Floor Local Small Business (47.3m²) |
| STACKED TOWNHOUSE 4.0m x 14.0m | Second+Third Floor 3-Bed Unit (90.0m²) |

SEMI-PRIVATE WALKWAY

ONE STOREY UTILITY BUILDING 633 NORTHCLIFFE BLVD

PRIVATE YARD
PRIVATE YARD
PRIVATE YARD
SIDE YARD PATIO

20.40m 66'-1"
30.50m 100'-1"

ONE STOREY DETACHED HOUSE 741 VAUGHAN RD

FRONT YARD PATIO / FLEXIBLE OUTDOOR SPACE

VAUGHAN RD

N

Reference Projects:

» Alexandra Park Townhouses

» Harbord Towns, Toronto Community Housing Corporation / LGA Architectural Partners

» Oben Flats / Superkül Architects

LGA architectural partners
Little Jamaica Housing Options Dec 08, 2022

For illustrative purposes only.

Housing Option: Main Street Scenario

504 Oakwood Ave.
Little Jamaica, Toronto, ON

This scenario proposes a small apartment building of six storeys in height, conforming to the City of Toronto's mid-rise building guidelines. The site is a typical corner lot on a commercial main street with narrow frontage. The existing structure is a one-storey commercial building covering the entire lot.

The new structure could be built as panelized wood frame or mass timber construction for reduced building time and lower upfront embodied carbon emissions.

The ground-floor commercial space could host a local small business or community-benefit programming with large storefront windows looking out onto Oakwood Avenue and a side yard patio spilling onto Amherst Avenue.

A small courtyard space would provide natural ventilation and daylight from both sides for all residential units. A green roof could maximize onsite stormwater retention or be designed to accommodate planter beds for urban agriculture.

6 STOREYS
+/- 20.0m

AMHERST AVE

OAKWOOD AVE
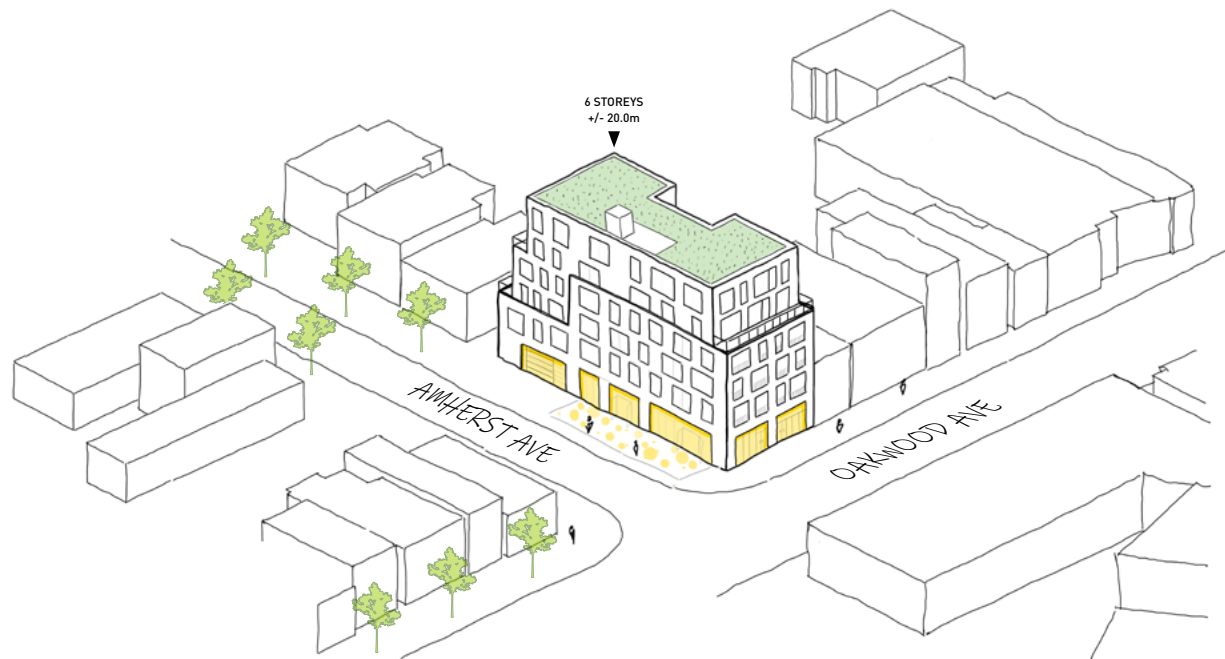
Site Area	408.7m² [4,400ft²]
Gross Floor Area	2,000m² [21,500ft²]
Unit Count Estimate	+/- 20 Residential Units
	300m² Commercial/Community Space

For illustrative purposes only.
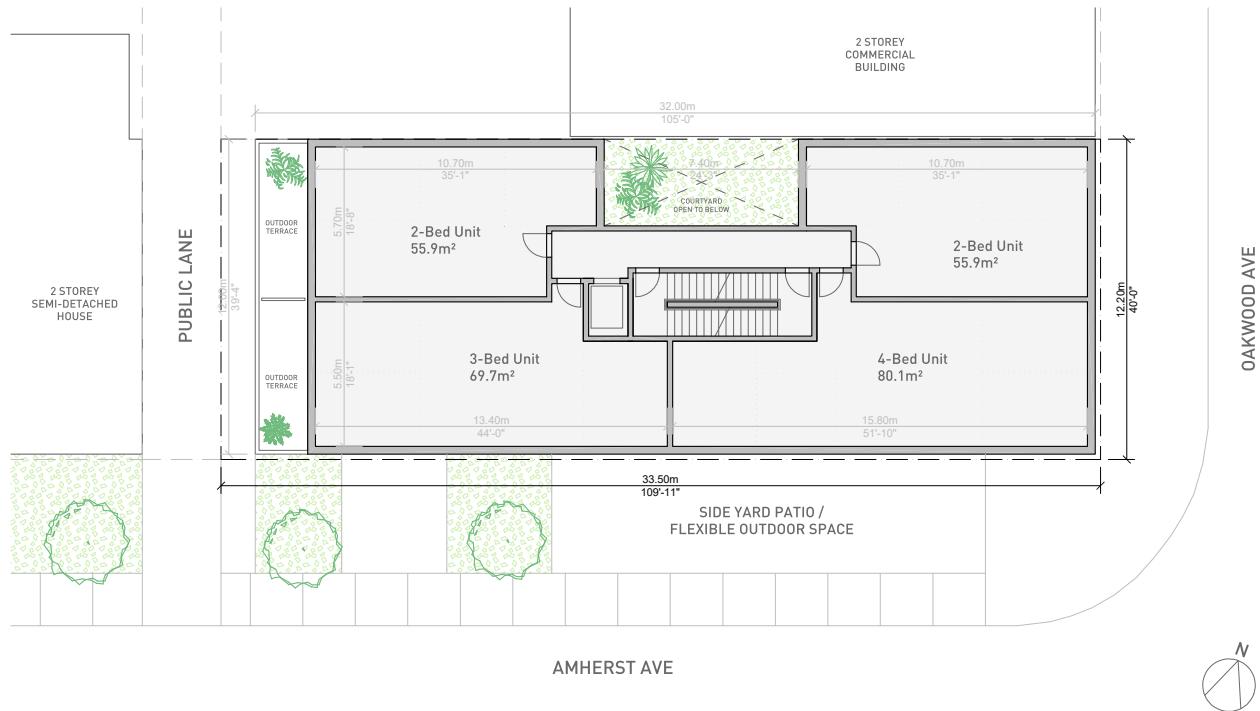
Reference Projects:

» 1598 Queen St. E.

» R-Hauz Solutions Inc. / CMV Architects

» Capitol Hill Urban Cohousing, Seattle Schemata Workshop

LGA architectural partners
Little Jamaica Housing Options Dec 08, 2022

For illustrative purposes only.

Housing Option: Church Scenario

640 Glenholme Ave. (St. Thomas Aquinas Church)
Little Jamaica, Toronto, ON

This scenario proposes a large multi-unit residential building of mixed-tenure housing, providing at least 20% of units as social housing, 20% as permanently affordable housing, and 20% as family-sized apartments with at least three bedrooms. This concept is based on the City of Montreal's "20-20-20" bylaw pertaining to social, affordable and family housing.

The structure could be built as encapsulated mass timber construction for reduced building time and lower upfront embodied carbon emissions.

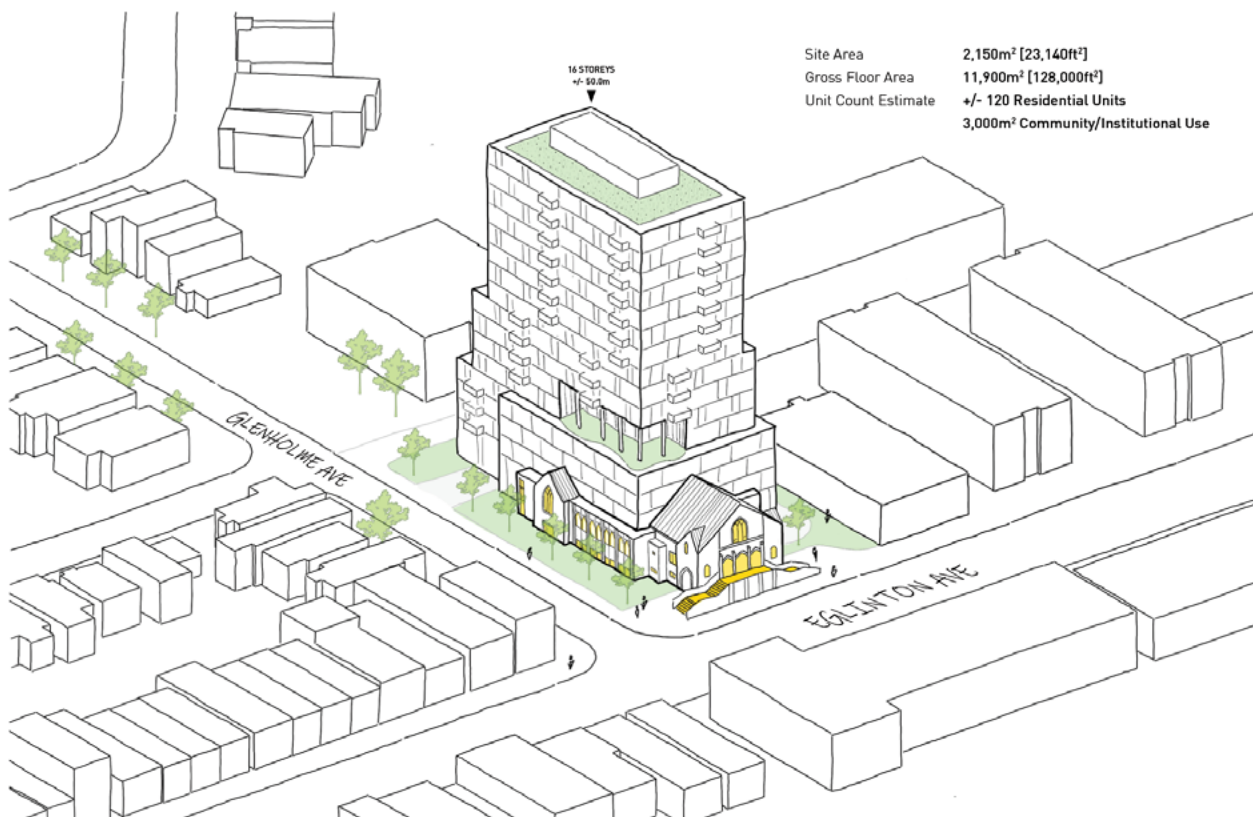The existing church could be converted into a multi-purpose space or be renovated to accommodate a wider range of flexible future uses to serve the Little Jamaica community.

The existing asphalt parking lot could be replaced with softcover landscaping to provide a community garden/urban agriculture. As well, several other outdoor amenity spaces could be provided on the upper levels of the building.

16 STOREYS
+/- 50.0m

Site Area	2,150m² [23,140ft²]
Gross Floor Area	11,900m² [128,000ft²]
Unit Count Estimate	+/- 120 Residential Units
	3,000m² Community/Institutional Use

GLENHOLME AVE

EGLINTON AVE

For illustrative purposes only.

ST. THOMAS AQUINAS
TORONTO CATHOLIC DISTRICT SCHOOL BOARD
PROPERTY

2 STOREY COMMERCIAL BUILDING
JOHN HOWARD
SOCIETY OF TORONTO

61.33m
201'-3"

GROUND FLOOR
URBAN AGRICULTURE

GROUND FLOOR
OUTDOOR AMENITY

43.00m
141'-1"

37.50m
123'-0"

FOOTPRINT
OF
BUILDING
BELOW
+15.0m

EXTERIOR
BALCONY

EXTERIOR
BALCONY

RECESSED
BALCONY

RECESSED
BALCONY

35.00m
114'-10"

2-Bed Unit
55.3m²

2-Bed Unit
55.4m²

1-Bed Unit
43.4m²

2-Bed Unit
55.4m²

3-Bed Unit
85.3m²

DRIVEWAY
+
LOADING
ACCESS

1-Bed Unit
42.2m²

3-Bed Unit
85.3m²

RECESSED
BALCONY

ST.THOMAS AQUINAS
CHURCH

EXISTING
CHURCH
ENTRANCE

2-Bed Unit
55.3m²

1-Bed Unit
43.9m²

2-Bed Unit
55.4m²

1-Bed Unit
43.9m²

EGLINTON AVE

RECESSED
BALCONY

FOOTPRINT OF
BUILDING BELOW
+15.0m

RECESSED
BALCONY

RECESSED
BALCONY

RESIDENTIAL
BUILDING
ENTRANCE

EXTERIOR
BALCONY

EXTERIOR
BALCONY

GLENHOLME AVE

N

Reference Projects:

» Bloor Street United Church, 300 Bloor St. W., United Church of Canada / KPMB Architects

» St. Luke's United Church, 355 Sherbourne St., United Property Resource Corporation / KPMB Architects

LGA architectural partners
Little Jamaica Housing Options Dec 08, 2022

For illustrative purposes only.

Housing Option: Bank Scenario

1416 Eglinton Ave.
Little Jamaica, Toronto, ON

This scenario proposes a large multi-unit residential building as co-operative housing on land owned by a local community land trust. This removes the property from future land speculation, and provides equitable and lower rents than for-profit market housing.
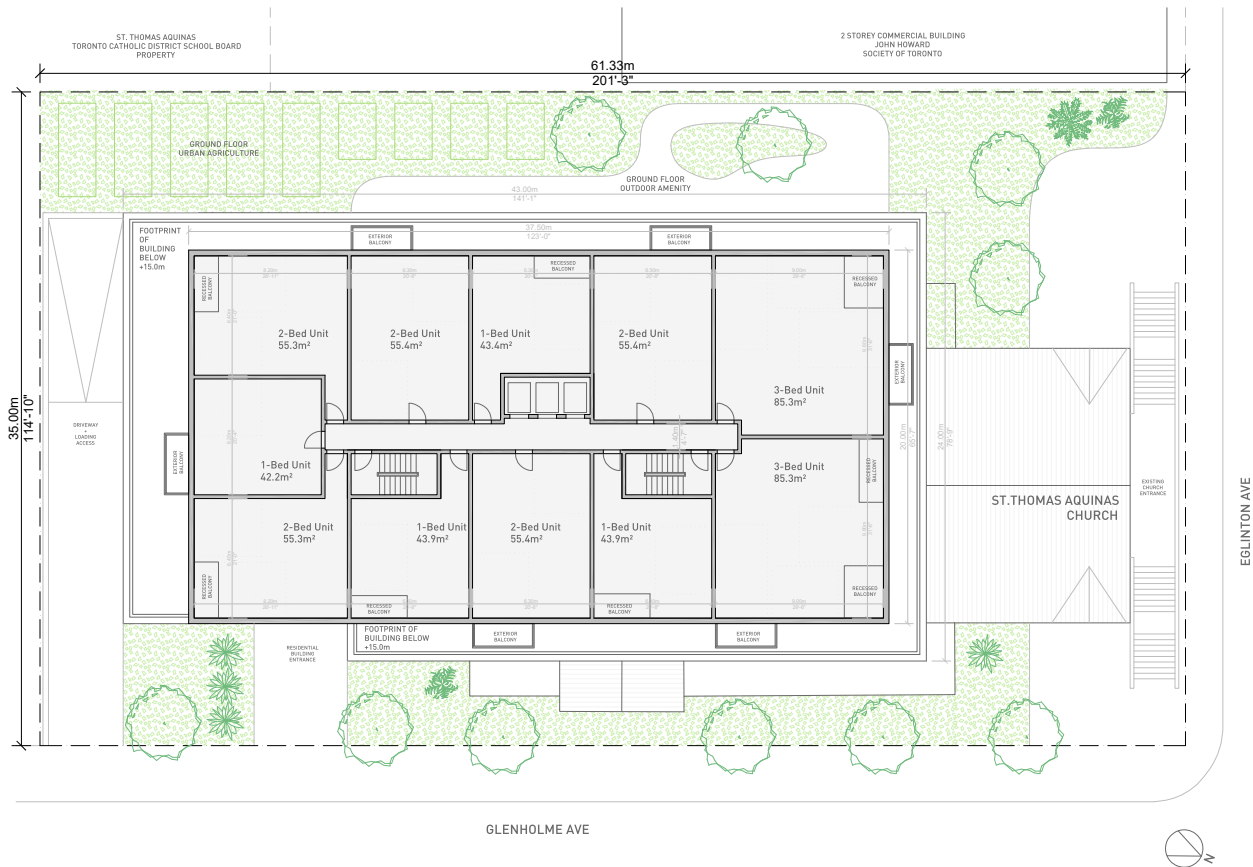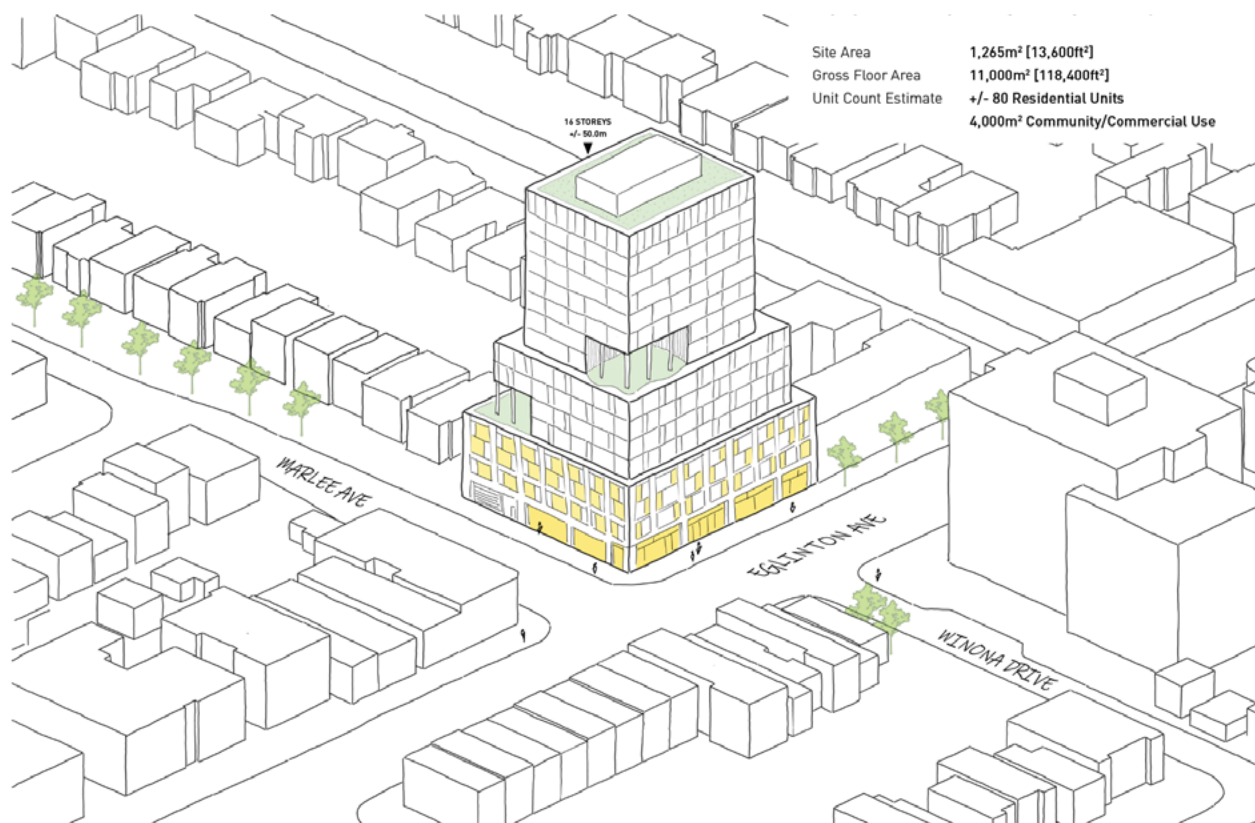
The structure could be built as encapsulated mass timber construction for reduced building time and lower upfront embodied carbon emissions.

The project would involve demolishing the existing one-storey retail (TD Bank branch) building to build a four-storey podium intended for educational, community or employment use appropriate within the Little Jamaica community, with a 750-square-metre residential tower above, conforming to the Toronto Green Standards.

The building could provide several roof gardens and sheltered outdoor amenity areas, as well as a ground-floor community garden.

Site Area	1,265m² [13,600ft²]
Gross Floor Area	11,000m² [118,400ft²]
Unit Count Estimate	+/- 80 Residential Units
	4,000m² Community/Commercial Use

16 STOREYS +/- 50.0m

MARLEE AVE
EGLINTON AVE
WINONA DRIVE

For illustrative purposes only.

Reference Projects:

»   The Centre for Native Child & Family Wellbeing

»   Native Child and Family Services / LGA Architectural Partners

LGA architectural partners
Little Jamaica Housing Options Dec 08, 2022

For illustrative purposes only.

Jay Pitter Placemaking is an award-winning, bi-national practice mitigating growing divides in cities across North America. The Practice leads institutional city-building projects focused on public space design and policy, mobility equity, cultural planning, gender-responsive design, transformative public engagement and healing fraught sites. Additionally, Jay Pitter, Principal Placemaker, shapes urgent urbanism discourse through media platforms such as the Los Angeles Times and Canadian Architect. Ms. Pitter is a sought-after speaker who has delivered keynotes for organizations such as United Nations Women and the Canadian Urban Transit Association, and is also an urban planning lecturer who has engaged students at Cornell University, Massachusetts Institute of Technology (MIT), Princeton University and numerous other post-secondary institutions. Guided by Ms. Pitter's expertise, which is located at the nexus of urban design and social justice, the team translates community insights into the built environment and urban policy.

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