

**Project Planning Committee for the Multi-faith Centre  
for Study & Spiritual Practice**

**FINAL REPORT**

**March 2005**

Prepared by Campus and Facilities Planning and the Office of Student Affairs  
University of Toronto

## **EXECUTIVE SUMMARY**

The University of Toronto is a publicly funded, secular institution. Its students, faculty and staff, however, do not necessarily define themselves in secular terms. Many students today bring with them to the University not only the cultural traditions and expectations that they were raised with but also a set of spiritual beliefs that act as an important part of their identity and development.

The study of religion and spirituality is recognized in many academic disciplines as key to the resolution of some of the world's most complex problems. Universities across North America are now grappling with the challenge of accommodating the spiritual needs of their students and, at the same time, creating opportunities for inter-faith dialogue, while remaining true to their secular mandates. The growth of spiritual pluralism at the University of Toronto has been rapid with over 60 student organizations now dedicated to the exploration of spiritual questions and the practice of faith beliefs.

The historical relationship between the University of Toronto and the federated colleges have resulted in opportunities for community gathering and worship in nearby chapels and churches for Christian members of the University community. The scheduling of the University calendar provides further accommodation for those communities within the Judeo-Christian spectrum. There has emerged quite naturally a demand for equity among students and staff from communities beyond that spectrum.

The solution to the burgeoning diversity and interest in the intersection of faith, spirituality and university life at many North American universities has been the creation of multi-faith centres – places dedicated to no single religion, but designed to accommodate spiritual practice and to facilitate dialogue among many groups. Programs in these centres also examine the role of religious practice and spiritual development in the preparation of students for leadership roles in the global community.

The University of Toronto has had two project planning committees examine the space requirements of a Multi-faith Centre. The first committee reported in 2000 the space program, site characteristics, and construction cost estimates for a centre at the University. In 2003, the second committee reviewed this work in consideration of the Koffler Institute for Pharmacy Management as the site for the new Multi-faith Centre. This location will satisfy most of the spatial needs that were identified by the first committee and will include facilities for prayer, worship and other spiritual practice, educational events, such as conferences and workshops, on-site chaplaincy, quiet contemplation and reflection, community service opportunities, research reading, teaching and learning.

This project will involve the renovation of approximately 614 net assignable square metres of space within the Koffler Institute and the relocation of Administrative Management Systems (AMS) training facilities to 256 McCaul Street. This work will be undertaken in two design and construction projects that are estimated to have a total project cost estimate of \$3,389,000. The AMS training facilities should be relocated by May, 2006 and the new Multi-faith Centre is scheduled to be open by December, 2006.

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## **I. COMMITTEE MEMBERSHIP**

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In April 2000 a Users' Committee for a Centre for Interfaith Study and Worship<sup>1</sup> was struck by the Planning and Budget Committee of the Governing Council of the University of Toronto with the following membership:

Susan Addario, Director, Student Affairs (Chair)  
Bob Shantz, Campus Chaplain  
Karen Bach, Campus Chaplain  
Vasan Persad, Hindu Students' Association  
Shireen Ahmed, Muslim Students' Association  
Sesath Hewapathirane, University of Toronto Buddhist Community  
Ravinder Minhas, Sikh Students' Association  
Paul McCann, Hart House Interfaith Dialogue  
Ben Yang, Coordinator, International Student Centre  
Urooj Khan, Faculty of Arts and Science  
Elizabeth Sisam, Director, Campus and Facilities Planning  
Ray Cheung, Facilities and Services  
Jack Miller, OISE/UT

In April 2003, following identification of the Koffler Institute for Pharmacy Management as the proposed site for the new Centre, a second Project Planning Committee was struck to review the original report and make appropriate revisions. Some of the original student members had moved on, and several of the chaplains and administrative staff had left the University or changed positions. The second Committee met several times, with the following membership:

Susan Addario, Director, Student Affairs (Chair)  
Geoff Wichert, Campus Chaplain  
Lisa Isen, Campus Chaplain  
Abdul Hai Patel, Campus Chaplain  
Guru Fatha Singh, Campus Chaplain  
Suruj Persad, Campus Chaplain  
Shireen Ahmed, Muslim Students' Association  
Vasan Persad, Hindu Students' Association  
Yoshani Da Silva, Buddhist Community  
Jagtar Singh Badyal, Sikh Students' Association  
Ben Yang, Coordinator, International Student Centre  
Laney Marshall, Program Director, Hart House,  
Nouman Ashraf, Family Care Office  
Deanne Fisher, Student Affairs (secretary)  
William Yasui, Campus and Facilities Planning  
Elizabeth Sisam, Director, Campus and Facilities Planning

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<sup>1</sup> After discussion, the Users' Committee agreed to change the name of the project to the Multi-faith Centre for Spiritual Practice and Study. It is referred to as such for the remainder of this document.

## **II. TERMS OF REFERENCE**

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- Identify the space elements and the space amounts required for a Multi-faith Centre (this could include: a main worship space, a smaller meditation room; a library; an office for campus chaplains; a cloakroom; a large meeting room; a small kitchen area; an ablutions area; washrooms).
- Identify the equipment and movable furnishings necessary for the Centre.
- Identify any special construction features (such as separate air exchange to allow for burning of offerings; orientation of the worship space, lighting).
- Identify the types of University buildings which would be appropriate to serve as a site.
- Identify any staging costs and transition costs associated with the project.
- Identify all resource implications, including a preliminary estimate of capital costs, and projected increases to the operating costs of the University.
- Identify a funding plan for capital costs and operating costs.
- Report by June 30, 2000 (the second Committee reported in June 2003).

## **III. CONTEXT & BACKGROUND**

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### **Introduction**

The remarkable diversity of the student population of the University of Toronto has added a new dimension to campus life. Many students today bring with them to the University not only the cultural traditions and expectations in which they were raised, but a set of spiritual beliefs that acts as an important part of a student's identity and further development. At the same time, the study of religion and spirituality are being recognized in many academic disciplines as holding the answers to some of today's most complex problems.

The University of Toronto is, of course, a secular institution. Its students and staff, however, do not necessarily define themselves as secular members. Institutions across North America have been grappling with the issue of how to accommodate the spiritual needs of their students and create opportunities for interfaith dialogue and exploration, while remaining true to their secular mandates. The University campus provides one of the most promising opportunities for creating a framework within which religious pluralism can be discussed and understood.

It has been suggested that to dismiss the spiritual needs of students and to push religion to the margins of campus life not only wastes a valuable educational opportunity, but may

alienate students from the institution.<sup>2</sup> For students from communities outside of the traditional Judeo-Christian spectrum, the absence of space and scheduling accommodations which acknowledge their spiritual practices means their disaffection is even more acute. Further, members of many religious groups point to a link between spiritual development and academic success for students; this relationship is only fully realized when students' spiritual needs are recognized and respected in the academic context.

The solution to accommodating burgeoning diversity and interest in spirituality at many North American universities has been to create so-called multi-faith spaces – facilities dedicated to no one faith or religion, but designed to accommodate spiritual practice, to facilitate dialogue and discussion around issues of religion, faith and spirituality, and to re-examine the role of religious practice and spiritual development in the preparation of students for leadership in the global community.

### **Spiritual Diversity at the University of Toronto**

Perhaps nowhere in Canada has spiritual pluralism been more pronounced than at the University of Toronto. In 1999-2000, the University recognized some 35 different student clubs dedicated to religious and spiritual practice. By 2004, this number had grown to more than 60 organizations. The Campus Chaplains' Association now includes spiritual leaders of more than 20 denominations, including all of the world's major religions, and is believed to be the most diverse organization of its kind in North America.

Given the historical relationships between the U of T's federated colleges and Christian churches, there has emerged quite naturally some concern for equity among non-Christian groups. This has taken the form, primarily, of the demand for prayer and worship space on campus. Throughout the 1990s, the University of Toronto has taken a number of steps to accommodate the spiritual needs of the community:

- Hart House, the University's central cultural facility, has made changes to its chapel and opened it to all faith communities as an Interfaith Room.
- More than 400 Muslims gather in the Hart House debates room every Friday afternoon for Juma'ah prayers.
- At the International Student Centre, students use quiet rooms to meditate and pray.
- In 1999, a temporary Multi-faith Room was opened in the basement of New College, equipped with an ablutions facility. This room is used by a number of groups throughout the year.
- A small room on the first floor of the Bahen Centre is used on a regular basis by Muslim students for daily prayers.

In February 1999, a University Task Force on Student Activity Space reported that the continued shortage of space available for spiritual or religious observance "constitutes a

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<sup>2</sup> "Pluralism and Prayer Under One Roof", from *The Chronicle of Higher Education*. Dec.3, 1999.

real and serious barrier to full participation in campus community life”. The Task Force recommended the establishment of a permanent multi-faith facility. Its members recognized that each religious community needed a sense of its own identity and place at the University, a well-established home for the celebration and practice of their traditions, before they could begin to engage in the more difficult tasks of building a genuine multi-faith community, and advancing respect and understanding amongst religious communities.

Over the past 15 years, as student groups, campus chaplains and student life staff struggled to find places to locate the growing desire for spiritual and religious expression on campus, the University also struggled to articulate an appropriate accommodation of the role of spiritual and faith practices within this publicly-funded and profoundly secular institution. For some, to suggest that spirituality, even free from its institutional religious context, should play an essential role in the University’s basic educational mission was seen as antithetical to secular education. To the extent that spiritual involvement was tolerated at University events such as Convocation or at University-wide memorial services, the practice had evolved of finding a neutral expression of spiritual ritual in which everyone felt comfortable and no one felt offended. Frequently, this resulted in the stripping away of all particularistic experiences of ritual and practice, leaving most communities lost in the attempts to universalize.

### **Consultation & Research**

During the 1999-2000 academic year, the Office of Student Affairs served as the host for a Multi-faith Working Group, which grew in numbers throughout the year to meetings of 20-25 people representing at least eight different religions and various divisions of the University. What unified these students, faculty and staff members – some of whom represented religions historically in conflict with each other – was a vision of a place on campus that respects their faith and provides peaceful spaces in which to pray, worship, celebrate, meditate, contemplate, and learn from each other.

The Users’ Committee built on the information and perspectives gathered through the Working Group process and through a decade of discussion of this project within the Campus Chaplain’s Association. In addition, the Committee’s work was informed by:

- A site visit to the Scott Religious Centre, York University.
- A site visit to the Sacred Space, Northeastern University, Massachusetts.
- Material collected from the Religious Activities Centre, M.I.T.
- “Creating Multi-Faith Spaces on College and University Campuses”, a collection of case studies published by the Office of Religious and Spiritual Life and Wellesley College, MA.
- Guidelines for the Architectural Design of Multifaith Worship Space, from the Ontario Provincial Interfaith Committee on Chaplaincy.
- Written and oral submissions from the U of T Buddhist Community, Hindu Students’ Association, Muslim Students Association and Sikh Students Association.

The Project Planning Committee reviewed the material considered by the original Users’ Committee. In addition, members of the second committee visited the Noor Cultural

Centre in North York, a new centre for Islamic cultural and educational programming. The Noor Centre was created through extensive renovations to the building that housed the former Japanese Canadian Cultural Centre. The Committee also considered the material in *Beyond Diversity: A Campus Religious Diversity Kit* (compiled by NASPA and Education as Transformation). Finally, consultants from Shore Tilbe Architects, architectural consultants for the original design of the Koffler Institute for Pharmacy Management, were asked to provide a feasibility report on required renovations to the mechanical systems, necessary to accommodate worship service involving burning of incense, sweet grass and other offerings associated with religious and spiritual ceremonies.

#### **IV. VISION**

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The purpose of the Multi-faith Centre is to support the spiritual well-being of students, staff and faculty and to increase our understanding of and respect for religious beliefs and practices. It does so by providing opportunities for members of the community to reflect, worship, contemplate, teach and learn, read and study, celebrate, mourn, engage in dialogue and interact on a daily basis.

##### **Objectives**

- a) To provide facilities and related services to support the religious and spiritual practices of faith communities represented at the University of Toronto
- b) To nurture spiritual development through the provision of counseling and guidance, resources and an environment that values spirituality
- c) To further our understanding of the role faith, spirituality and religion play in a number of academic disciplines, through the sponsorship of events in partnership with academic divisions
- d) To celebrate the diversity of the University of Toronto community and to benefit from the richness of our differences;
- e) To create opportunities for students to develop multi-cultural and multi-faith competencies, to develop their understanding of the role of religion and spirituality in global issues, and to prepare themselves for community leadership; and
- f) To contribute to an end to religious conflict worldwide by providing opportunities for members of different faiths to interact, learn from and respect each other.

##### **Activities**

These objectives will be achieved through the day-to-day activities of the Centre, including:

- Prayer, worship and other spiritual practices
- Educational events, such as conferences, panel discussions, forums, and guest speakers
- On-site chaplaincy, including spiritual counseling and guidance
- Social events, including those involving food



- Quiet, solitary contemplation and reflection
- Research, reading, teaching and learning.
- Community service opportunities.

### **Governance**

The Centre's policies and programs and schedule of use will be developed and overseen by a Multi-faith Council made up of the faith communities served by the Centre. The Council will have representation from student organizations, the Campus Chaplains' Association, Hart House, the International Student Centre, First Nations' House, and Student Affairs.

### **Staff Resources**

Co-ordination of the Multi-faith Council and administrative responsibility for the Centre will rest with the Office of Student Affairs. A new staff position, coordinating spiritual and religious discussion and study, multi-faith programming and activity, as well as managing the administration of the Centre, will be created and supported through the operating plan and budget of the Office.

## **V. SPACE PROGRAM**

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Versatility is critical to the success of the Multi-faith Centre. It must accommodate virtually any religious or spiritual activity – including large congregations prostrate on the floor, rituals involving the burning of an offering, a traditional student-teacher relationship or a solitary meditation or contemplation.

On a day-to-day basis, a number of the rooms will be used in combination. Some examples:

- During Ramadan, 40-50 Muslim members of the community will enter via the Foyer, prepare food for the breaking of fast in the kitchen, and eat and socialize in the Multipurpose Room.
- A memorial service would see 100 or more individuals enter via the foyer, use the cloak room and washrooms prior to entering the Main Activity Hall, and could include post-service refreshments in the Multipurpose Room or on the patio and grief counseling in the offices and/or counseling room.
- Friday Juma'ah prayers for the Muslim Community would see up to 220 men and women enter the building, remove their shoes in the storage area, use separate men's and women's ablution facilities and enter separately the Main Activity Hall, where they would traditionally face East, men in front, women in back.
- A traditional Hindu worship would see approximately 200 participants enter via the Foyer and into the Main Activity Hall. The group would be oriented to face one of the alcoves, would be opened to reveal the permanently installed *murtis*. The burning of offerings would take place, generating a significant amount of smoke.

- A Buddhist meditation session would see approximately 10-15 students enter via the main or another entry, remove coats and shoes, place cushions on the floor of the Meditation or Quiet Space. Alternatively, the Multipurpose Room could be used.

The original space program, identified by the Users' Committee in 2000, was reviewed and modified in respect of the identified site: the Koffler Institute for Pharmacy Management (see Appendix A for existing room inventory and floor plans). Most of the space program can be accommodated on the second and third floors of the Koffler Institute. A brief discussion of the Centre's facilities is provided below:

**a) Foyer**

It is anticipated that the Centre will accommodate large gatherings, sometimes several in a day. The main floor lobby and the second floor foyer will function as a transition zone from the outside urban environment to an interior place of relative calm and peace, and as a social space for people entering or leaving a function. As well, the second floor foyer will act as 'crush' space or transition area for incoming and outgoing groups that are using the Main Activity Hall.

Ideally, there should be an opportunity for the second floor foyer to act as an extension to the Main Activity Hall (see below), thereby expanding the capacity of the Centre for gatherings that are larger than can be accommodated in the Main Activity Hall. It is anticipated that during such an event (example, Friday afternoon Juma'ah prayers) other users of the building would be required to use another entrance (such as the Spadina Crescent entrance).

The doors from the foyer to the Main Activity Hall should have good sound insulation qualities; when these doors are closed, there should be reasonable isolation of prayer or service activities within the Hall from pedestrian traffic in the foyer.

**b) Main Activity Hall**

The Main Activity Hall must be simple yet versatile. It will be used for a wide range of activities, including:

- Congregational prayers
- Religious and cultural celebrations
- Rituals, including weddings and memorials, ceremonies of commitment and rites of passage
- Lectures
- Group meditation

At its largest capacity, the Main Activity Hall should be able to accommodate 200 to 210 individuals comfortably in chairs, or 210 to 220 individuals who are seated or kneeling on a flat floor. However, the Hall should have some flexibility in accommodating groups or activities of varying size. This could be achieved by:

- The Hall in its usual state would accommodate approximately 200 to 220 individuals, with capacity being expanded by another 60 to 80 individuals with the doors being opened into the foyer.

- The Hall could have a movable wall that divides it into two separate rooms (with capacities of 95 to 100 individuals each). This is a design element that should be included if it does not compromise the Hall's functionality, if it does not cause a financial burden on the project, and if the mechanical (HVAC) upgrade can accommodate this design feature.

A critical design consideration is that the Main Activity Hall should be developed to provide the appropriate orientation for Muslim prayers (that is, the congregation should be able to face eastwards).

The Main Activity Hall should be adjacent to:

- The Foyer
- The Anterooms
- The Ablutions Facility
- The "Crying" Room
- Washrooms

Ideally, the Main Activity Hall could use more than one door entry (but the existing location may not readily allow this), and the existing windows should be incorporated into the Hall's design because natural light is desirable.

It is important that the wall, floor and ceiling finishes of the Main Activity Hall be simple and durable, and should provide an environment that is resonant with spiritual reflection.

#### **c) Alcoves within the Main Activity Hall**

The challenge in designing a Multi-faith facility is to ensure that it reflects no particular faith, yet to allow religious or faith groups to adapt it quickly and easily to suit their purpose. The original program included small anterooms off the Main Activity Hall; two to three such anterooms would have been "hidden" behind sliding wall panels of the Main Activity Hall.

In order to optimize the seating capacity within the Main Activity Hall, the current proposal has replaced these anterooms with four smaller alcoves that are located within the Main Activity Hall. Alcoves will be assigned to particular faiths in which icons or religious artifacts can be stored with respect.

#### **d) "Crying Room" off Main Activity Hall**

There should be a small soundproof room at the back or side of the Main Activity Hall to accommodate parents and young children during a service or prayer. This room should be separated from the Main Activity Hall by glazed partitions (with drapers). A sound system will enable the service in the main room to be heard in the family facility. This arrangement will allow parents and young children to participate in the service without disrupting individuals in the Main Activity Hall.

**e) Meditation or Quiet Space**

A room that accommodates 15-20 people (without chairs) will be used for group meditation, yoga and other such practices. It will also have “open access” hours in which individuals looking for silence may come and go.

**f) Multipurpose Room or Space**

A room that accommodates up to 40 people should be located near the kitchen and Main Activity Hall. This room will be used for receptions, the serving of food and drink and can serve as a nursery during large events in the Main Activity Hall.

**g) Offices – Campus Chaplains Association**

There should be seven to eight offices. The office of the co-ordinator of the Campus Chaplains Association will be relocated to the Multi-faith Centre. The other offices will be assigned on a shared-use basis for individual campus chaplains. There should be a small reception or lounge area for these offices.

**h) Meeting/Study Room**

A meeting room will be used by groups planning events, for seminars and small lectures, for study groups and other purposes. It should be located near the offices.

**i) Counseling Room**

If enough offices cannot be provided for chaplains, then a small private counseling room that can be booked should be located near the offices of the Campus Chaplains Association.

**j) Kitchen/Servery**

The original program considered a single large kitchen that could be readily divided into two distinct areas for vegetarian and non-vegetarian food preparation. The Koffler Institute does not permit the development of a large kitchen. Instead, the existing first-floor, kitchen/servery will be retained and modified as needed by the food service provider. Separate counter and storage space should be identified for vegetarian use; separate storage and warming should be provided for kosher and halal food.

A second facility off the second-floor Multipurpose Room is proposed to act as a preparation/holding area for food and beverages prior to them being taken into this room or other facilities. Neither of these facilities is expected to accommodate actual cooking activities or equipment.

**k) Library/Resource Centre**

A small library will be shared by several faith groups. It should be located near the offices and the small meeting room and should accommodate two to three carrels.

**l) Ablution Facilities**

Separate men's and women's ablution facilities should be located near the Main Activity Hall. Ablution facilities will need to be accommodated within the existing second floor washrooms and the need for privacy during ablutions would have to be integrated into their design.

**m) Storage Facilities**

A number of storage facilities are required:

- A large storage room (for chairs when not in use, podiums, and other furniture) should be located near the Main Activity Hall.
- A smaller storage room should be located near the Multipurpose Room for equipment, tables, etc.
- Shoe Storage – cubbies for shoes should be located near the ablutions facilities and Main Activity Hall.
- Prayer Mat & Cushion Storage – cubbies or closets should be located near the Main Activity Hall.
- Storage closets for groups – approximately 10 cabinets should be located near the offices, library or meeting room.

**n) Cloak Room in the Foyer**

There should be a cloak room adjacent to the foyer and the Main Activity Hall that will accommodate the outerwear of students, staff and guests using the Centre.

**o) Washrooms**

The washrooms that are located on the second floor (where the Main Activity Hall is located) should have ablution facilities added. This arrangement will be possible by eliminating the caretaking closet between the washrooms, and re-locating this caretaking facility to the third floor.

Care must be taken in the design of these facilities to provide space that, while not completely private, allows for modesty in the performance of ablutions.

The existing washrooms on the first and third floors should be retained.

**p) Elevator**

The Koffler Institute has an elevator that makes all three floors barrier-free. Changes to the existing elevator are not proposed.

**q) Custodial Space**

The custodial closet and storage facilities that are currently located on the second floor should be re-located to the third floor.

**r) Office – Student Affairs**

The first floor cloakroom should be demolished and office space for Student Affairs should be built to accommodate a small reception area and work stations for administrative staff and work study students. This office will be adjacent to the “front door” of the building, from Bancroft Avenue, and will provide not only wayfinding functions to visitors but also general building security (during regular office hours).

**s) Green Space**

Ideally, a ground level green space in the vicinity of the Multi-faith Centre is desirable. Unfortunately, the Koffler Institute is not immediately surrounded by landscaped areas and a suitable location nearby will need to be found. Green space will provide a connection to nature that is central to many faiths; this space will also allow for some functions and rituals to be held out of doors.

**Summary of Space Program**

The Koffler Institute can provide the following rooms areas for the new Multi-faith Centre:

<u>Room Name/Description</u>	<u>Area (nasm)</u>
Main Activity Hall	194.88
Foyer (second floor)	(60.00) *
Ablution Facilities (2 @ 4.75 m <sup>2</sup> each)	(9.50) *
Crying Room	15.00
Alcoves (4 @ 1.42 m <sup>2</sup> each)	5.68
Storage Facilities	64.00
Coat Rooms (2 @ 7.00 m <sup>2</sup> each)	14.00
Multipurpose Room	47.29
Kitchen/Servery (first & second floors)	27.12
Quiet Space	30.81
Resource Centre	40.26
Meeting Room	16.50
Counseling Room	(12.57) **
Reception & Lounge Area	30.00
Offices – Campus Chaplains Association (8)	106.40
Office Support	7.50
Office – Student Affairs	15.00

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Total Allocation (net assignable square metres)	614.44
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\* These spaces are not usually included in net assignable area totals.

\*\* Only needed if there not enough offices available for chaplains.

More detailed descriptions of each of the above rooms are provided in Appendix E: Room Specification Sheets.

## **VI. PROPOSED BUILDING PLAN**

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As noted in the previous section, the space program for the new Multi-faith Centre can be well accommodated within the Koffler Institute for Pharmacy Management (building no 145). Major renovations are not expected; for the most part, the required changes will involve selective demolition, new demising walls, new finishes, and an upgraded ventilation system (smoke/fume extraction).

Exterior development will include the development of the Bancroft entrance into a barrier-free entry through the elimination of the existing step (re-worked paving) into the building and the addition of automatic door openers.

The following floor plans illustrate the proposed accommodation of the Multi-faith Centre's space program within the Koffler Institute for Pharmacy Management.

### **a.) Ground Floor**

The first floor will remain substantially unchanged: the large lecture theatre (room 108) will be retained in its current arrangement with some improvement to the multi-media equipment being under consideration. The 35-seat seminar room (room 113) will also be unaffected, except for the loss of one of its entry vestibules (113B). These two rooms will continue to be part of the centrally-booked space program under the responsibility of the Office of Space Management (OSM).

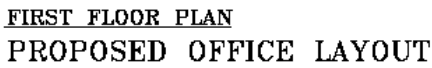
The existing cloak room (room 115) and the east entry vestibule to the seminar room (113B) will be demolished and in this area an office for Student Affairs (new room 115) and a smaller OSM cloak room will be constructed. Special attention must be given to the design of these new spaces to ensure that the architecture of the main floor lobby is not compromised while ensuring that the Student Affairs Office is readily evident to visitors.

The kitchen space (room 105) on the first floor will be modified for use as a food servery, and a request for proposals to operate this location as a provider of vegetarian, halal and kosher food items will be issued to appropriate food service providers. Physical changes will be primarily limited to lowering the existing service counter to a more comfortable height. There will be a need to ensure that needed separation of vegetarian, non-vegetarian, and kosher foods can take place in this space (storage and handling).

The only other anticipated improvements will include signage for wayfinding, the Centre's identification, and for information and display purposes.

### **b.) Second Floor**

The second floor of the Koffler Institute will be an important space for the Multi-faith Centre as it will be renovated to accommodate the primary facilities that are associated with prayer and service activities.





An important element on the second floor is the development of the Main Activity Hall within the space currently used as computer training facilities (rooms 208 and 210). These rooms currently are separated by a solid demising wall and both have tiered flooring. This proposal recommends that the demising wall be demolished and replaced with a moveable partition with good sound insulation properties. A new floor will need to be constructed over the existing tiers; this floor will be level with the foyer floor and will be finished in manner suitable for seating both in chairs and directly on the floor.

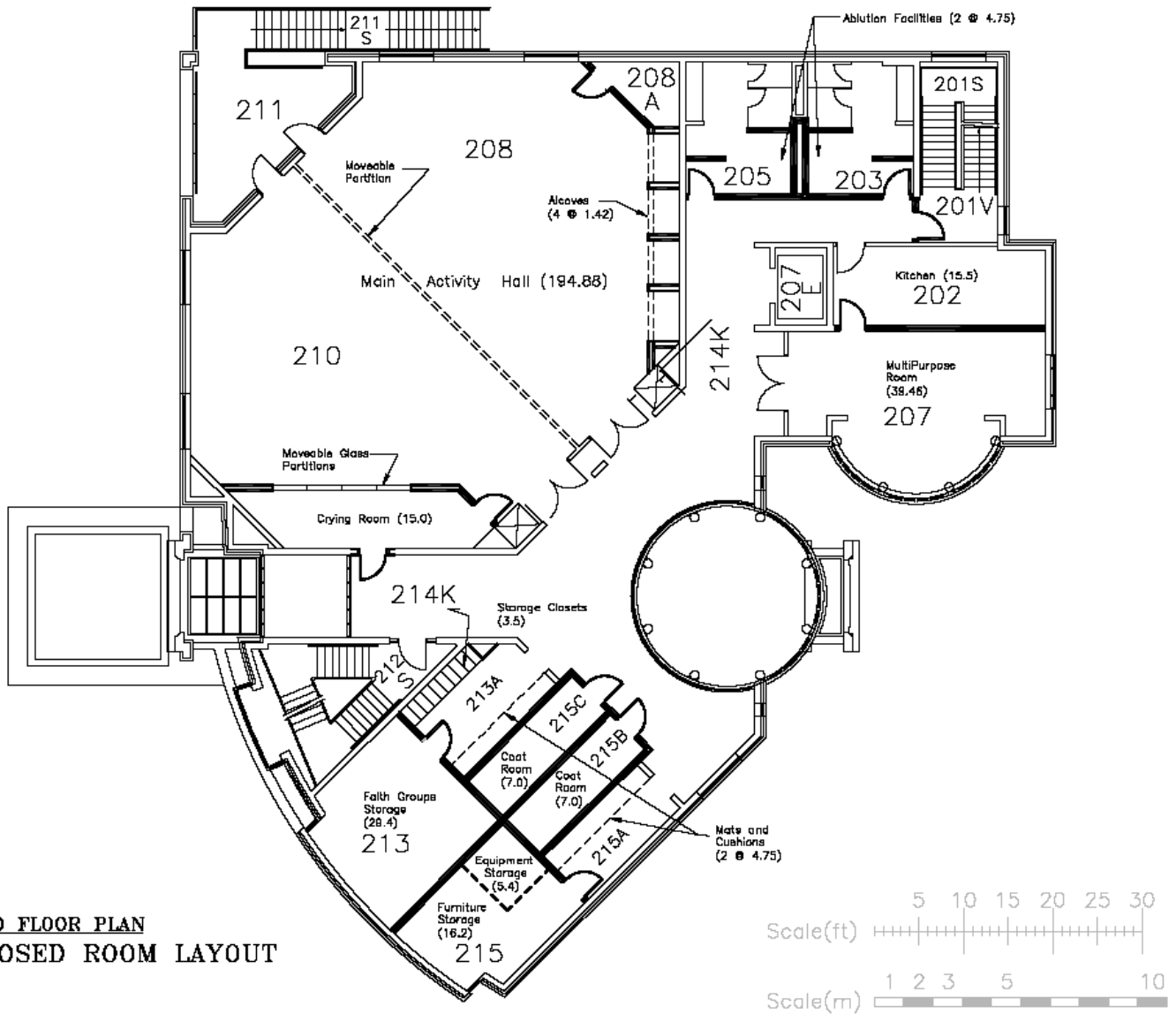
The development of the Main Activity Hall will also include the construction of four alcoves that will accommodate religious artifacts and icons for the various faith groups. There is currently a small room (108A) with one of the training facilities that is assigned as an electrical room. If this room is not needed for building infrastructure, then it could be assigned as a larger alcove. As well, the Crying Room could be constructed in the south end of the Main Activity Hall; this room will have glazed partitions and can have a door connection with the Hall and the adjacent corridor. The glazed partition will be supplied with blinds to enable this room to be scheduled independently of the Main Activity Hall.

The foyer (214K) will not only act as the main circulation space on the floor, but also accommodate spill-over seating for the Main Activity Hall and other Centre functions such as, faith group displays, conference and workshop registration, etc. Significant changes are not proposed for this floor's foyer except to ensure that suitable electrical services are available throughout the foyer; it may also be desirable to provide several telecommunication outlets next to these electrical outlets.

This floor will also accommodate the Multipurpose Room in the existing conference room (room 207). It is recommended that this room be reduced slightly in floor area to allow the construction of a food servery in an expanded room 202 (that includes the small storage closet in 207A). This servery will allow food, beverages and associated dishes/cutlery to be readied prior to being brought out into the Multipurpose Room or elsewhere on the floor.

In order to fit ablution facilities into the existing washrooms, it is recommended that the custodial closet (204) be demolished and its space used for the necessary fixtures and furnishings. It likely will be necessary to shift the existing washroom doors to the opposite ends of their respective corridor walls; this will ensure not only that sufficient space will be available for the ablution facilities but also there will be as much separate as possible between the two genders.

The rooms currently used as a small seminar room (room 213), its associated vestibules (213A and 213B), and a coat room (215) will be demolished and re-developed into the Centre's storage facilities (such as, faith groups general storage, furniture storage, equipment storage, and men's and women's prayer mats and cushion storage). These storage facilities will allow the optimal functional use of the Main Activity Hall. As well, this floor area can be developed to include coat rooms for male and female visitors to the Centre.



### **c.) Third Floor**

The third floor of the Koffler Institute is intended to accommodate the Multi-faith Centre's administrative functions as well as its more "quiet" activities.

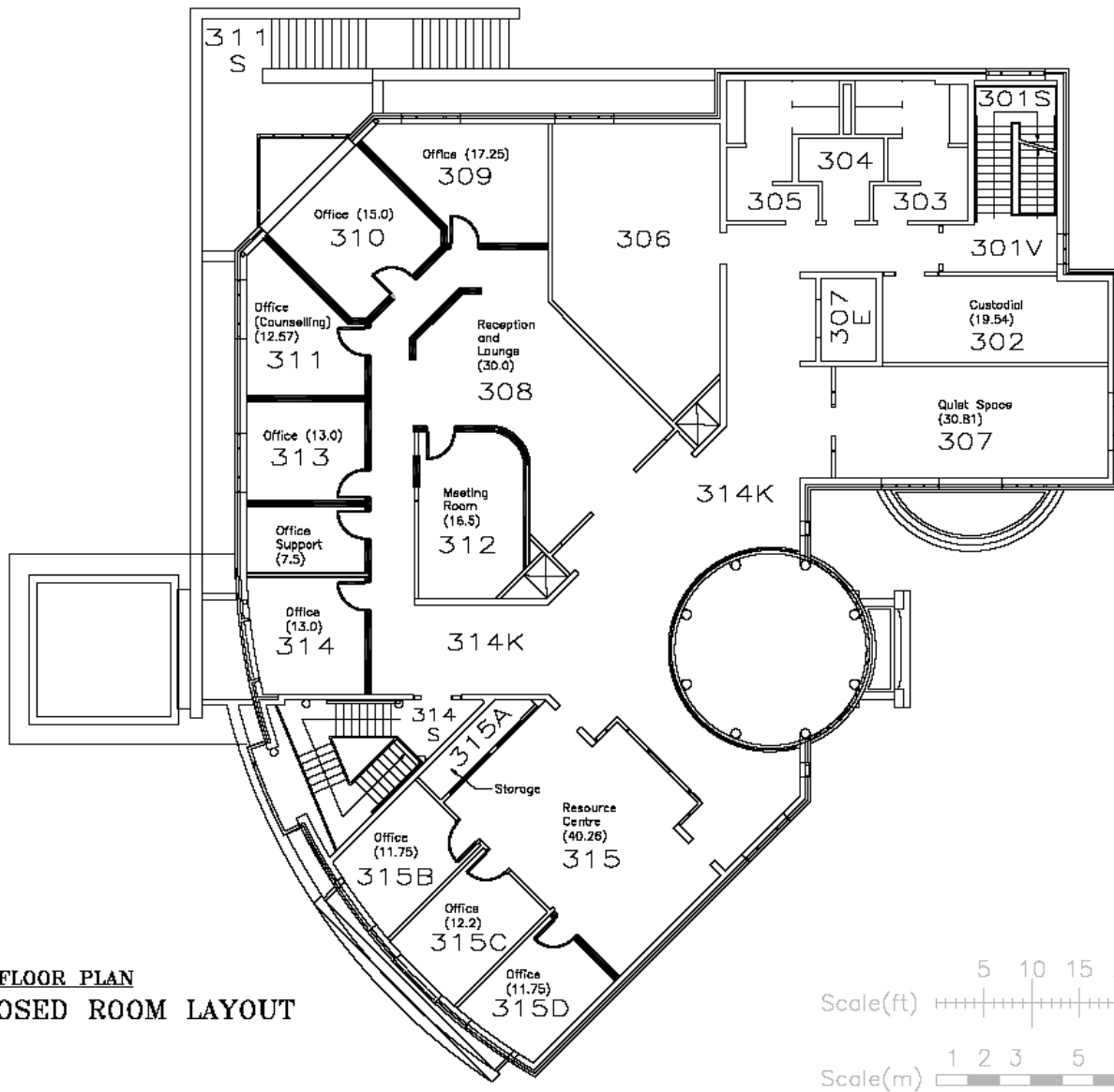
The current graduate student office in room 307 will not be physically altered, but will be refinished in a manner suitable for use as the Centre's Meditation or "Quiet" Space. This room will likely require some ventilation upgrades as some activities will include the burning of incense, sweet grass, or other materials. This room will have 'open access' hours such that individuals looking for silence can come and go.

The existing suite of pharmacy offices and support space (rooms 308 to 314, inclusive) will be renovated to provide five (of eight) offices for the Campus Chaplains Association, a small meeting room, reception and lounge area, and an office support room. One of the offices can be assigned as a counseling room if there are not enough offices to be privately assigned to chaplains. The lounge area can be separated from the foyer by either glazed partitions and doors or moveable, glass partitions that can be folded out of the way to fully open the lounge into the foyer. A small free-standing partition can be located behind the reception area to screen the offices from the lounge.

The remaining three chaplains' offices can be provide by refinishing the existing offices (rooms 315B, 315C and 315D) found within the current Pharmacy administrative support office (room 315). The only significant change is to remove the 'jogged' wall for room 315D (to align all three office walls). Room 315 can be renovated to accommodate the Centre's proposed Resource Centre; the small storage closet (315A) can be retained to provide secure storage for resource materials.

Room 302 is currently used by Pharmacy as a faculty office; however, this proposal recommends that this room be assigned to Custodial Services to replace the closet (204) released on the second floor for the new ablution facilities and the storage room (202) needed for the Centre's servery.

It should be noted that room 306 currently contains the building's mechanical and electrical equipment, and is not available for reassignment. The impact of any needed improvements to the building's ventilation system (for heat and fume extraction) is not clearly known at this time.



## VII. ENVIRONMENTAL IMPACT

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The University of Toronto is strongly committed to the development and maintenance of exemplary strategies that are aimed at enhancing not only the campus but also the global environment. This commitment is set out in the University's *Environmental Protection Policy*, dated 7 March 1994 that is reproduced in Appendix D along with an *Environmental Checklist*.

This policy has had, and will continue to have, an important impact on construction projects that range from siting policy to material selection. The University does not under-estimate the difficulties in making the most effective environmental choices nor can the budget implications of such choices be ignored. On campus, buildings represent the single most important element that affects the environment; they give it a recognizable form and are major consumers of natural resources in their construction and operation. Building design professionals have an inherent responsibility to foster good environmental practices as do building users and university administrators.

In order to encourage building designs that meet the University's environmental policy, an environmental section has been incorporated into the University's *Design Standards Manual*. This section obligates the design team to adhere to a set of environmental design principles:

- When making decisions about designs, processes and products that influence resource use (e.g., energy, water, materials) and other environmental impacts (e.g., indoor air quality, lighting, waste management), alternative choices, including innovative but proven alternatives, be considered;
- When making decisions about life cycle costs to consider those which also offer environmental benefits; and,
- To assess environmental impact broadly – recognizing that impacts in one area must be assessed in relation to others so that the “system” can be effective.

Although these standards and strategies have the greatest impact on the design and construction of new buildings, significant advances can still be realized in the renovation of existing structures.

## VIII. SPECIAL CONSIDERATIONS

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### a) Design Considerations

There are a number of design considerations that must be incorporated to ensure the Centre's multi-faith mandate can be met and to create a sense of sanctuary or retreat.

#### 1) Use of Light

In all of the facilities visited by members of the Project Committee, light – both natural and artificial – was used creatively. A flexible system of artificial light, for example, can provide different “moods” to different events. Above all else, the lighting should connote a sense of peace.

**2) Access to Nature**

The natural world is fundamental to many faiths. The plan for the Multi-faith Centre should include a garden designed for contemplation and a connection to nature, located within the Bancroft “neighbourhood”. Elements of nature – natural light, a small waterfall, or plants – should be incorporated into the interior of the facility as well.

**3) Ceiling Height**

If possible, ceilings in the Main Activity Hall should be higher than that of the surrounding space, to emphasize the transcendent dimension of one’s faith or deity.

**4) Furnishings**

All furnishings in the Main Activity Hall and Multipurpose Room should be easily movable and stackable. The Meditation Room should be unfurnished.

**5) Flooring**

The Main Activity Hall and Meditation/Quiet Room should be a hard surface, such as hardwood. This will facilitate cleaning and lengthen use. Carpeting is required for prayer by many groups, and will be brought into the hall when required. The Multipurpose Room should not be carpeted as it will be used for food service.

**6) Walls**

There should be no permanently affixed wall decorations in either the Main Activity Hall, Multipurpose Room or Meditation Room. However, all rooms should be affixed with hooks for the hanging of objects by particular groups. The Foyer should include a bulletin board for notices and should allow for the possibility of art. The waiting area near the offices should include mailboxes for student and other groups. The colour scheme of the walls should be relatively neutral.

**b) Standards of Design & Construction**

The alterations to the Koffler Institute that are needed to accommodate the Multi-faith Centre will be done in a manner that matched and complements the existing finishes in the building.

**c) Accessibility**

All floors and rooms should be barrier-free in the building. There should be at least one barrier-free washroom for each sex in the building. Currently, only the washrooms on the ground floor are accessible to wheelchair users.

**d) Computing and Communications**

The offices, library and meeting room should be fully wired for computer and telephone connections.

**e) Security Issues**

Careful attention should be paid to security throughout the building, given the sensitive nature of many of the activities it is expected will occur there. Lockable storage lockers

should be provided to key groups. The design of the Main Activity Hall, Multipurpose Room and Quiet/Meditation Room should maintain the privacy of the groups inside but should provide some level of visibility from the foyer and halls.

Special consideration should be given to ensure that the classroom activities on the main floor and the Centre's upper floor activities can be operated independently. This is especially important outside of normal building operating hours.

**f) Ventilation**

The Main Activity Hall, Multipurpose Room and Quiet/Meditation Room should be equipped with separate exhaust systems to allow for the burning of candles, incense, and offerings.

**g) Parking**

As the Multi-faith Centre is drawing mainly from people who are already on campus, it is not anticipated to have a major effect on parking. However, there should be parking within walking distance to accommodate the possible rental of the facility on weekends.

**h) Family-friendly Features**

Design of the Centre should anticipate use of the main facilities by children and should therefore keep child safety in mind. Washrooms should be equipped with diaper-changing facilities and, a comfortable area for breastfeeding should be provided somewhere in the Centre.

**i) Site**

The identified location for the Multi-faith Centre is the Koffler Institute for Pharmacy Management. In its location and design, it represents an ideal opportunity: close to transit; a small and human-scale design, with abundant natural lighting and many features that lend themselves to contemplation and reflection. It is located in a natural "neighbourhood" for the multi-faith programs and activities, close to the Graduate Students' Union, the Women's Centre, First Nations' House and OPIRG, as well as the New College Residence.

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## **IX. RESOURCE IMPLICATIONS**

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**a) Capital Cost Estimate**

The firm of AW Hooker Associates was retained to provide a budget estimate for the construction work in the Koffler Institute for Pharmacy Management and provided this in September 2002. The scope has remained essentially unchanged since then, so this estimate has received some internal revision to accommodate the increased HVAC requirement, and has been adjusted for cost escalation to a planned tender in March/April 2006.

The total project cost estimate for the work in the Koffler Institute is \$2,245,400. The estimate includes taxes, contingency, permits, professional fees, furnishings and equipment, miscellaneous minor costs, and financing charges.

The secondary effect of the renovation to 256 McCaul Street, to accommodate the relocation of the Administrative Management System's training facility, has been estimated by the University's Design and Engineering Group to have a total project cost of \$1,144,000.

The total project cost of the Multi-faith Centre is therefore estimated to be \$3,389,400. Further details and notes can be found in Appendix C.

## **b) Secondary Effects**

In order to accommodate the Multi-faith Centre within the Koffler Institute, the spaces on the second and third floors will need to be vacated and available for renovation.

### **1) Faculty of Pharmacy**

The primary user of this building is the Leslie Dan Faculty of Pharmacy with a space allocation of 329.03 net assignable square metres (NASM); an inventory of existing space allocations and floor plans for the Koffler Institute can be found in Appendix A. The new Pharmacy Building is expected to be ready for occupancy in December, 2005. It is anticipated that the Pharmacy functions in the Koffler Institute will have moved out just prior to the start of any renovations and is not considered a cost to the Multi-faith Centre project.

### **2) Administrative Management Systems**

Administrative Management Services (AMS) utilize two tiered classrooms on the second floor for computerized instruction to administrative staff. Rooms 208 and 210 total 216.73 nasm and are crucial in the Multi-faith Centre's development as this area will accommodate the Main Activity Hall. New accommodations would need to be found on the St. George Campus for these rooms' activities, equipment and furnishings.

It is recommended that these computer training facilities be relocated to the first floor of 256 McCaul Street; currently, the first floor of this building accommodates OSM classrooms that could be released to AMS and other Human Resources(HR) functions. This location has an accessible access off a parking lot and the recommended floor area has male, female and accessible washrooms, and can be isolated from the rest of the building to allow access after normal building operating hours.

A proposed layout of the first floor and a description of the scope of work is provided in Appendix B; this proposal shows not only the two AMS computer training facilities but also a training room for Environmental Health and Safety (EHS), a multipurpose meeting room that can be scheduled by HR, and a small administrative office suite that can support these training facilities. This proposal is projected to cost \$1,144,000 and is included in the project's total cost estimate.



In the corner of one of the existing training rooms (208) there is an electrical closet, (208A) that, if it is not needed to support the building's infrastructure, could be used to support the Centre's proposed Main Activity Hall.

### **3) Office of Space Management**

The Office of Space Management (OSM) is responsible for the scheduling of academic programs into a tiered lecture theatre (room 108) and two flat-floor seminar rooms (rooms 113 and 213). OSM is also responsible for the existing servery (room 105), the adjacent lounge area (room 107), and two coat rooms. All of these rooms have a total area assignment of 92.34 nasm.

The Centre does not propose to make use of the OSM lecture theatre and seminar room on the first floor. However, the project will require the release of the second floor seminar room (213) and coat room (215) for the Centre's storage facilities and coat rooms, and the partial release of the first floor coat room (115) for the new office for Student Affairs.

The first floor kitchen/servery will be retained for the most part in its current configuration and will undergo only minor alterations to accommodate food services suitable to the Centre. The lounge (107) will also be retained in its current form; the Centre would like access to this area.

At this time, OSM are confident that the release of the second floor seminar room will not adversely affect the scheduling of academic activities on the St. George Campus and that the remaining lecture theatre and seminar room can be booked by the Centre for events and functions when the rooms are not scheduled by OSM.

### **4) Non-Assignable Areas**

It should be noted that the proposal for the Multi-faith Centre recommends that Caretaking be assigned room 302 (19.54 sm) in exchange for rooms 202 and 204 that are needed for the Centre's second food servery and ablution facilities, respectively. The cost to relocate these custodial functions is included in the Multi-faith Centre project.

### **c) Deferred Maintenance**

The Koffler Institute for Pharmacy Management is a relatively new academic building on the St. George Campus with a construction date of 1990. The findings of an investigation into deferred maintenance by the Department of Facilities and Services were presented in the report *Crumbling Foundations; Report on St. George Campus Facilities, December 2002*. At that time, the Koffler Institute had not undergone a detailed audit of its condition, but was considered to have a very good Facilities Condition Index (FCI) and would not be audited until a later phase. A detailed audit is expected to be completed later this spring or summer.

At the time of this project planning report, Facilities and Services did not expect to find any major deficiencies in the Koffler Institute and only identified a concern with the condition of the building's carpet. As part of the renovations needed for the Multi-faith Centre, these deficiencies will be addressed.

## **X. OPERATING COSTS**

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With the development of the Koffler Institute into the Multi-faith Centre for Study and Spiritual Practice, the Office of Student Affairs will need to assume the operating costs of this facility. In the 2003/2004 fiscal year, the Koffler Institute had a total operating cost (both direct and indirect costs) of \$147.23 per net assignable square metres (nasm). With a Centre space program of 614.44 nasm, Student Affairs' portion of the Koffler Institute's operating costs is estimated to be \$90,464 per annum (in 2003/4 dollars).

## **XI. FUNDING SOURCES & CASH FLOW ANALYSIS**

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The Multi-faith Centre project cost of \$3,389,400 will be carried by the operating budget of the University.

An analysis of cash flow during the project's projected schedule is provided in Appendix C: Total project Cost Estimate and Cash Flow Analysis.

## **XII. SCHEDULE**

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In order for this project to proceed in a timely fashion, it would be necessary for this project to receive appropriate approval to proceed by June 2005 and for the Faculty of Pharmacy and AMS to have moved out of the Koffler Institute by May 2006.

The following schedule is assumed:

Approval	June 2005
Design of 256 McCaul Alterations	June – October 2005
Tender of 256 McCaul Alterations	November 2005
256 McCaul Street Occupancy	May 2006
Design of Koffler Alterations	July 2005 – March 2006
Tender of Koffler Alterations	April 2006
Relocate Pharmacy and AMS	By end of May 2006
Commence Construction in Koffler	June 2006
Construction Completion/Centre Occupancy	By December 2006

### **XIII. RECOMMENDATIONS**

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That the Planning and Budget Committee Recommend to the Academic Board:

1. THAT the Project Planning Report for the Multi-faith Centre for Study and Spiritual Practice be approved in principle to be located on the second and third floors of the Koffler Institute for Pharmacy Management Building at 569 Spadina Avenue including the renovation of approximately 615 net assignable square metres;
2. THAT the space program to accommodate expanded training facilities in support of the Administrative Management Systems (AMS) and Human Resources (HR) activities that is to be relocated to the ground floor at 256 McCaul Street be approved in principle;
3. THAT the funding for the project be approved at an estimated total project cost of \$3,389,400. The full cost of this project, in the amount of \$3,389,400, to be acquired from a mortgage, amortized over twenty-five years, to be repaid from the operating budget of the University of Toronto.