

Involved in external events and festivals

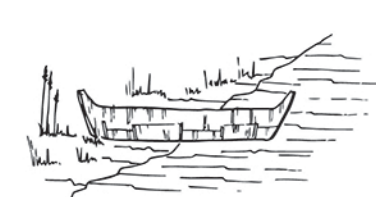


canoe translations

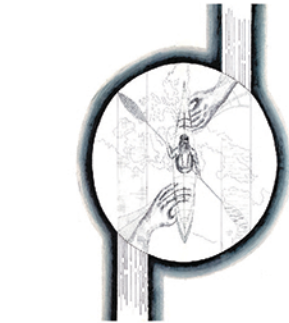
Recognizing coexistence throughout the canoe building process, between the builders, materials and how components came together. How materials combined with a specific connection to produce a stronger collective outcome.

Understanding parallel between the canoe building process and the making of a wigwam was also studied. Referring to an essay I wrote in second year about the wigwam structure and how it resonated with Birmaadiziin was reflected on throughout the canoe building process.

Detail connections between both the wigwam structure and canoe highlight connections with the surrounding geography. Natural materials are locally sourced and combined to establish a functional structure.

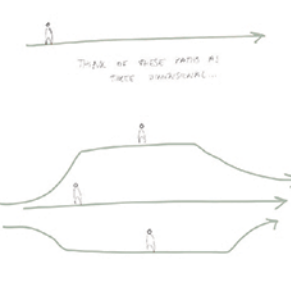
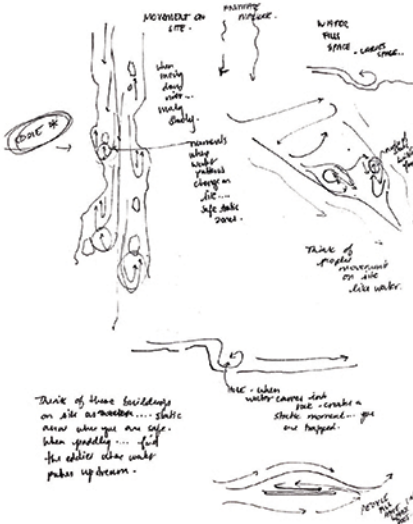
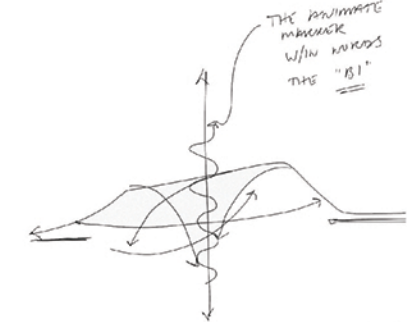


The canoe is a structure that is made with various natural materials that grow in specific environments. Cedar trees grow in specific ecosystems that differ from an ideal environment for space or birth growth to occur. Questions about elements differentiate these environments as something localized, and something is understood to be in our natural environment further. How could the building encompass the transition between water and earth, similar to a canoe?



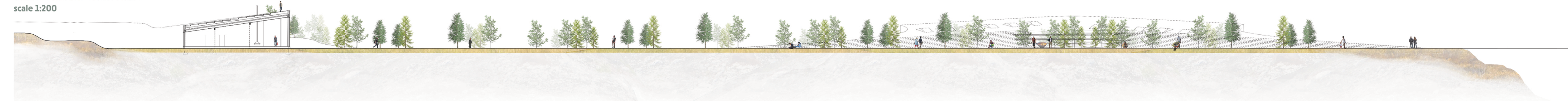
Supporting Marcelle's vision and hope for cultures to learn from one another is something I wanted to focus on in the design of the space. Thinking of a space that can allow for an exchange of knowledge to occur between modern day scientific knowledge and traditional ecological knowledge is what this project aims to achieve.

Understanding animating markers in the language revealed the indigenous perspective of motion. Everything in the world is in motion and flowing. It's an animating marker that is found within the Algonquian word for river: Zib. Water is constantly in motion and filling up space. Connecting with personal experience paddling rivers, reading the current reveals areas where water moves around obstacles and creates safe zones called 'waders'. The 'waders' on the site become the building spaces, paths surrounding spaces between, above and below become safe spaces for gathering, growing and an exchange of knowledge to occur.



east-west section

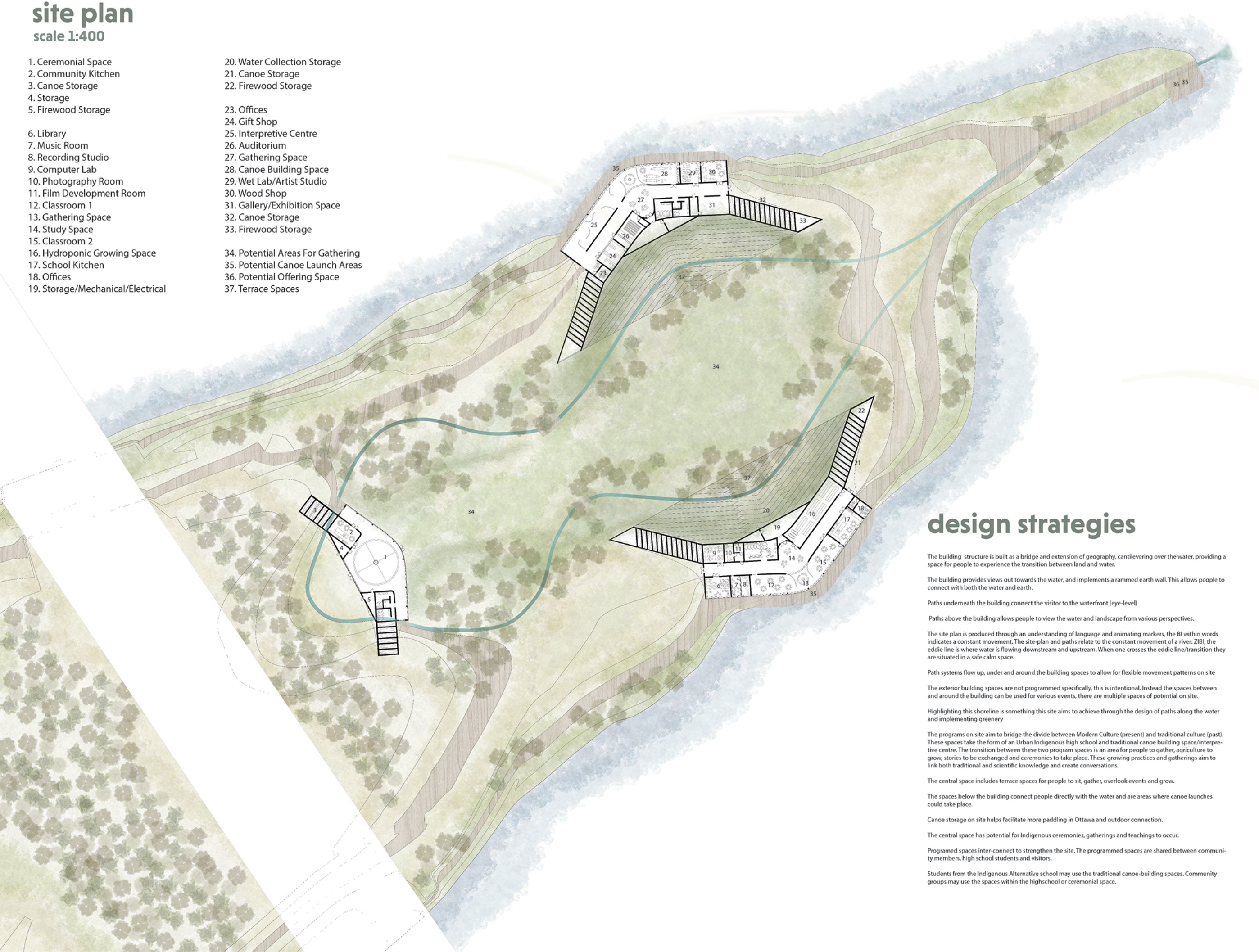
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site plan

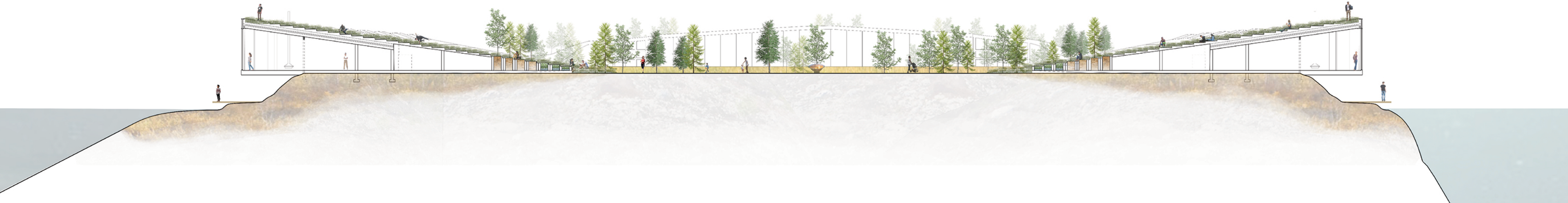
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- 1. Ceremonial Space
- 2. Community Kitchen
- 3. Canoe Storage
- 4. Storage
- 5. Firewood Storage
- 6. Library
- 7. Music Room
- 8. Recording Studio
- 9. Computer Lab
- 10. Photography Room
- 11. Film Development Room
- 12. Classroom 1
- 13. Gathering Space
- 14. Study Space
- 15. Classroom 2
- 16. Hydroponic Growing Space
- 17. School Kitchen
- 18. Offices
- 19. Storage/Mechanical/Electrical
- 20. Water Collection Storage
- 21. Canoe Storage
- 22. Firewood Storage
- 23. Offices
- 24. Gift Shop
- 25. Interpretive Centre
- 26. Auditorium
- 27. Gathering Space
- 28. Canoe Building Space
- 29. Wet Lab/Artist Studio
- 30. Wood Shop
- 31. Gallery/Exhibition Space
- 32. Canoe Storage
- 33. Firewood Storage
- 34. Potential Areas For Gathering
- 35. Potential Canoe Launch Areas
- 36. Potential Offering Space
- 37. Terrace Spaces



north-south section

scale 1:200



design strategies

The building structure is built as a bridge and extension of geography, cantilevering over the water, providing a space for people to experience the transition between land and water.

The building provides views out towards the water, and implements a rammed earth wall. This allows people to connect with both the water and earth.

Paths underneath the building connect the visitor to the waterfront (eye-level)

Paths above the building allow people to view the water and landscape from various perspectives.

The site plan is informed through an understanding of language and animating markers. The B within waders indicates a constant movement. The site plan and paths relate to the constant movement of a river. The waders are situated in a safe calm space.

Path systems flow up, under and around the building spaces to allow for flexible movement patterns on site.

The exterior building spaces are not programmed specifically, this is intentional. Instead the spaces between and around the building can be used for various events, there are multiple spaces of potential on site.

Highlighting this shoreline is something this site aims to achieve through the design of paths along the water and implementing greenery.

The programs on site aim to bridge the divide between Modern Culture (present) and traditional culture (past).

These spaces take the form of an Urban Indigenous high school and traditional canoe building space/interpretive centre. The transition between these two program spaces is an area for people to gather, agriculture to grow, stories to be exchanged and ceremonies to take place. These growing practices and gatherings aim to link both traditional and scientific knowledge and create conversations.

The central space includes terrace spaces for people to sit, gather, overlook events and grow.

The spaces below the building connect people directly with the water and are areas where canoe launches could take place.

Canoe storage on site helps facilitate more paddling in Ottawa and outdoor connection.

The central space has potential for Indigenous ceremonies, gatherings and teachings to occur.

Programmed spaces inter-connect to strengthen the site. The programmed spaces are shared between community members, high school students and visitors.

Students from the Indigenous Alternative school may use the traditional canoe-building spaces. Community groups may use the spaces within the high school or ceremonial space.



