

Algoma
UNIVERSITY

MAKWA WAAKAA'IGAN



AUGUST 2023



Painting "Pyensag Enji-nokiiyaad" by Zoey Wood-Salomon©2014

FINDING OUR WAY BACK

to Nibwaakaawin – Wisdom
Zaagidwin/Zhawendaagoziwin – Love
Mnaadendamowin/Manaajitwaawin – Respect
Zoongide'ewin/Aakade'ewain – Courage/Bravery
Gwayakowaadiziwin/Gwekwaadziwin – Honesty
Mino-dabasenindizowin/Dbaadendizwin – Humility
Debwewin - Truth
Looking ahead to our Future Generations!

We are finding our way back fighting the currents of colonialism, racism & bigotry
to a place where we can find peace, love & respect with ourselves
through our heritage and culture
Many of us will never reach this place
We are dying as we journey home
Our Ancestors watch over us
They are drumming for us
singing our ancient songs to us
as we continue our plight upstream to
Home

by Zoey



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1.0 INTRODUCTION

1.1 Project Introduction - Makwa Waakaa'igan

The name Makwa Waakaa'igan was given to this place of learning and healing through ceremony and in recognition of this very significant work. We understand that our four-legged relative, Makwa (black bear) in Ojibwemowin, is a medicine carrier and, as such, is a healer. Makwa teaches us how to live with the earth, the waters and all of life. Makwa (the bear) is a healer and giver of medicine. The medicine he/she carries brings healing to body, mind and spirit. In reverence for Makwa's gifts, his/her name marks this place's vital work. The University will ensure that the significance of this name will be reflected throughout the project's functional design. Further information on the ceremony and the naming process can be found [here](#).

Makwa Waakaa'igan should aspire to be a Centre of Excellence for the country; one that respects Chief Shingwauk's (Zhingwaak) original vision and the history and significance of the Shingwauk Site; a place where people from around the world will visit to learn and experience the history of residential schools, the culture of Indigenous peoples in Canada and the work of the Children of Shingwauk Alumni residential school survivors to ensure their truth is told. Makwa Waakaa'igan will welcome international, national and local cultural and spiritual teachings as part of our commitment to creating a safe, welcoming and inclusive place for cross-cultural sharing, teaching, learning and healing.

1.2 The Pole and its Colours

Through ceremony, this tamarack pole has been chosen to hold the name Makwa Waakaa'igan until a new building comes. The tamarack tree is the only tree in the evergreen family that sheds its needles in the fall time, it is very strong while being very vulnerable. This tamarack pole will lend its strength to us, as we plan, work, and bring to reality, the new build.

The pole is dressed in black, red and green ribbons. The black ribbon acknowledges all of our ancestors from the past. The red ribbon represents the blood of our people. The green represents Mother Earth and our connection to all things living.

The tamarack pole will hold the name until such time the new build is done and at that time, ceremony will help with the transition of the name and pole brought into the new build.





**Makwa (black bear) in Ojibwemowin,
is a medicine carrier and, as such, is a healer.**

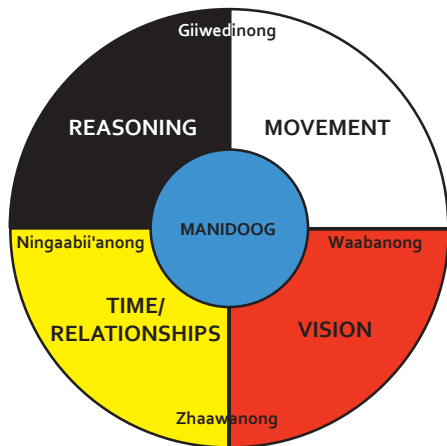


1.3 The Medicine Wheel

The Special Mission of Algoma University was confirmed by the Province of Ontario in section 4 (b), entitled Special Mission, of the Algoma University Act, 2008, S.O. 2008, chapter 13. This section

reads, "It is the Special Mission of the University ... to cultivate cross-cultural learning between Aboriginal communities and other communities, in keeping with the history of Algoma University College and its geographic site." The Makwa Waakaa'igan project is situated in this broader context and its vision, planning stages and overall project design and execution will follow the framework of the medicine wheel.

The Medicine Wheel as Framework:



The medicine wheel is a symbol that has many teachings in Anishinaabe culture, and it presents a holistic understanding of the interconnectedness of life. Many teachings are reflected in the medicine wheel's symbolism, such as the four colours of humankind, four directions, four seasons, four aspects of self, four stages of life, to name a few. It also represents balance and the cycle of life. Beginning in the East with the dawning of a new day and moving clockwise to the south, west, north and then coming full circle. Each

quadrant or direction of the medicine wheel has significant meaning, and our team, with the support of cultural and spiritual support draws from these teachings to help guide this process.

Waabanong (Eastern direction) is focused on vision, our work's purpose, and the goals we aim to accomplish throughout this project.

Zhaawanong (Southern direction) emphasizes relationships we must foster to ensure that we are working together toward our shared vision. We are also conscious of the time needed to promote honest and healthy relationships to work together.

Ningaabii'anong (Western direction), together with our partners, we focus on why we are doing the work and what benefits our work will bring to the people. In this direction, we are situated opposite of the East. We are reminded to connect back to our vision, being mindful that our work ensures we realize our vision.

Giiwediniing (Northern direction) keeps us focused on the movement to attain our goal, ensuring we have identified all the work that must be done to move us even closer to our vision, again reflecting on the time and relationships required to move us toward our vision.

Manidoog (centre of the wheel resides Spirit(s)) We are ensuring that the Spirit is acknowledged and cared for in the right way. In this work, the Spirit of Chief Shingwauk's vision was explained in this site's history and the Special Mission of the University.

This work is guided by the teachings of the Seven Grandfathers as told by our council of Anishinaabe elders, they are: respect, humility, bravery, love, honesty, wisdom and truth.



1.4 Special History - Shingwauk Site

Algoma University acknowledges and honours all survivors, the [Children of Shingwauk Alumni Association](#) (CSAA), the National Residential School Survivors' Society (NRSSS) and other organizations and individuals that have relentlessly, as part of what grew from a grassroots movement, mobilized and advocated for the TRC and its Calls to Action.

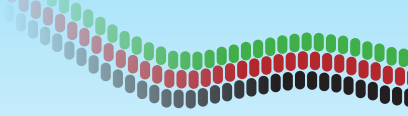
The unique [history](#) of the Shingwauk site and the story of our journey to independence as a University, guides our [Special Mission](#).

Senator Murray Sinclair, Chair of the TRC and frequent visitor to the Shingwauk site, recognized the efforts of Algoma University, the partners with Shingwauk, and their stories:

"Algoma University is a place we should all be proud to be connected to. It has been one of the first institutions that has reached out to engage with the Survivor community, because it is located in a building that used to be a residential school. It, among all the universities in this country, has a strong connection to that residential school past. But it also has a strong role to play in showing the way to reconciliation to ensure that the Survivors in this community (are) involved in what this institution does ... and if this institution can show the rest of this country, then we will all be proud of it." (Sinclair, May 30, 2016)

Truth and reconciliation must continue in Canada, but also must address the broad and deep time impacts of colonialism on all life and nature, globally. [Chief Shingwauk's vision](#) of inclusion of both traditional and modern ways, of "sharing, healing and learning," offers an approach; the compass and reach of which, actual and virtual, is universal and inclusive, and well within the capacities of Algoma and its potential partners, nationally and globally.

The formation of partnerships with Indigenous and other groups and organizations with affinitive ties to the site, its location and significance continues to grow. An expanded partnership timeline can be found [here](#).







1.5 Site Location

Baawitig-ong, “the place of the rapids,” is a place of historical significance, it has long been a gathering and trading place for the First Peoples of this area. This is the place where Lake Superior flows into Lake Huron. The site for this project is situated on the St. Mary’s river at the mouth of Gichigami (Lake Superior). Anishinaabe Peoples continue to gather here, a place often referred to as the heart of the Anishinaabe Nation.

It is significant that the building will be erected in the Robinson-Huron Treaty territory, the traditional territory of the Anishinaabeg specifically the Garden River First Nation and Batchewana First Nation, and the Historic Sault Ste. Marie Métis Community. We acknowledge and recognize the Anishinaabe Peoples who have long had a connection to this area and to the site on which Algoma University and Shingwauk Kinoomaage Gamig is situated, land that was set aside in the late 1800s for the education of the Anishinaabe Peoples and the fulfillment of Chief Shingwauk’s (Zhingwaak) vision of the ‘Teaching Wigwaam’ a place of cross-cultural learning and teaching. As part of our commitments to the legacy of this site, we pledge always to remember and pay our respects to the children who lost their lives in the Shingwauk Indian Residential School; we support the residential school survivor community, the Children of Shingwauk Alumni Association, for the important work they have done and continue to do to ensure the truth of the residential schools period in Canada’s history is told.





1.6 Calls to Action

We acknowledge the important work of the Truth and Reconciliation Commission of Canada in bringing to light a very dark period in Canada's history of its treatment of Indigenous peoples. This work would not have occurred if not for the continuous advocacy and outcry of survivors of Indian residential schools that were so prominent in the assimilationist policies of Canada. This hidden history continues to plague Indigenous communities and continues to negatively impact Indigenous and non-Indigenous relations in every possible dynamic.

To redress the legacy of residential schools in Canada, the Truth and Reconciliation Commission of Canada made 94 calls to action to advance reconciliation in Canada. There are 11 specific calls to action within education that we are working toward through the collective efforts of those involved in Makwa Waakaa'igan. As well, the programming components under development and to be developed (through training, education, research and leadership through community partnerships) will support movement forward in the following:

Child Welfare: 1. (iii-v); Education: 7, 10 (i-vii); Language and Culture 14 (i-v), 16, 17; Health 21, 22, 23 (i-iii), 24; Justice 27, 28, 33-34 (i,iii, iv); 35-37; Reconciliation 43-44; Royal Proclamation and Covenant of Reconciliation 45-47; Settlement Agreement Parties and the United Nations Declaration on the Rights of Indigenous Peoples 48 (i-iii), Professional Development and Training for Public Servants 57, Education for Reconciliation 62 (i-iii), 63 (i-iv), 64, 65, Museums and Archives 69, 70, Missing Children and Burial Information 71, 73, 74, 75, 76; National Centre for Truth and Reconciliation 77, 78; Commemoration 79 (ii), 83; Media and Reconciliation 86, Sports and Reconciliation 90 (iii-iv), Business and Reconciliation 92 (iii).





WAABANONG (EASTERN DIRECTION)

is focused on vision, our work's purpose, and the goals we aim to accomplish throughout this project.

"THE SUN SHINES ON EVERYONE ACROSS THE WORLD, IT DOES NOT DISCRIMINATE."





2.0 WAABANONG | EASTERN DIRECTION (PROJECT VISION)

2.1 Vision Statement for Makwa Waakaa'igan

Makwa Waakaa'igan is a place of “sharing, healing and learning,” it supports cross-cultural Indigenous and non-Indigenous knowledge sharing in pursuit of the *good life*, *mino-bimaadiziwin*.

Makwa Waakaa'igan is a:

- place that will teach people to see and learn;
 - ✧ the Seven Grandfather Teachings,
 - ✧ how different worldviews can enhance and strengthen the learning experience,
 - ✧ how Indigenous and other worldviews can work harmoniously,
 - ✧ the value and role of traditional knowledge keepers as teachers,
 - ✧ the strength of diversity of thought in solving First Family (environment), Traditional Trade (economic), Community (clan system) challenges.
- safe and welcoming gathering place where people of all backgrounds can address issues of physical, intellectual, emotional and spiritual health and wellbeing; a place where living in harmony with ourselves, one another, all life, and the elements (earth, wind, water and fire) is supported.
- Centre of Excellence that respects and values Indigenous and non-Indigenous experience, history, culture and teachings; encourages inclusive dialogue and sharing of ideas and ways, and harmonious relations and activities of all people.
- place that many Indigenous Nations of Turtle Island (North America), especially the Anishinaabeg and the Shingwauk Partners of Bawating, the place of the Rapids (Sault Ste. Marie), understand and respect as it relates to the time of the Seventh Fire, the importance of Gichi-Makwa, and the possibility of deep transformation and development.
- process of Truth and Reconciliation in relation to the legacy of Canadian Indian Residential School policies, Canadian colonialism and Treaties; as well as Truth and Reconciliation in relation to the international world-system of global colonialism and its impacts on all the people and the planet.
- national and historic cultural resource and research centre, and home to many unique and original important Collections that include books, papers, documents, art, artifacts, photographs, film, videos and other memorabilia and offers expertise and support for the use, research and maintenance of critical and invaluable collections that are used in the many activities that take place in the Centre, in communities, academic study, locally and across the world in actual and virtual formats.



2.2 Project Significance

2.2.1 Honouring the Past

The Shingwauk Residential Schools Centre (SRSC) has played a vital role enhancing the healing and reconciliation process for Indigenous communities impacted by the residential school system. It is the longest running community archive dedicated to preserving and honouring the history of residential schools in Canada. The [*Reclaiming Shingwauk Hall Exhibition*](#), is the first major, permanent residential school Survivor-driven exhibition in a former residential school building.

2.2.2 Celebrating the Present

Giving space, acknowledgment, respect and engagement of stakeholders in developing the vision for Makwa Waakaa'igan.

2.2.3 Welcoming our Future

Makwa Waakaa'igan is a place where the sharing of knowledge, learning and research take place, along with cultural, artistic, healing and ceremonial activities. The specific needs will be identified by Algoma University in consultation and collaboration with Anishinaabe communities. We take the approach that all of these activities are connected and interconnected, and woven through them are Indigenous worldviews and Indigenous teachings. The learning spaces in Makwa Waakaa'igan are safe and inclusive for all people with respect for Indigenous ways and Indigenous knowledge.

Three Spiritual Paddles – Past, Present, and Future

The three spiritual paddles (carved by artists Victor Newman, Karver Everson, Margaret August and Carey Newman) were presented at the National Reconciliation Forum and represent Coast Salish canoe teachings that speak to the importance of all of us paddling together. The paddles were created to represent the past, present and future. As host of the forum, the paddle representing “the future” has been at Algoma University the year following the forum helping with the work of reconciliation and the design of Makwa Waakaa'igan.







ZHAAWANONG (SOUTHERN DIRECTION)

emphasizes relationships we must foster to ensure that we are working together toward our shared vision. We are also conscious of the time needed to promote honest and healthy relationships to work together.





3.0 ZHAAWANONG | SOUTHERN DIRECTION (ENGAGEMENT)

3.1 Engagement Summary

Algoma University (AU) and the Shingwauk Residential Schools Centre have conducted significant community consultations on the design and project development of Makwa Waakaa'igan. These consultations occurred throughout the concept phase at five separate engagements to provide an opportunity for robust discussion and feedback from both the Elders of the residential school Survivor community, local Indigenous leadership, Indigenous scholars and Algoma University staff. During this process, AU also engaged the services of an Indigenous architectural firm (Two Row), as well as Indigenous and cultural consultants, to assist the consultation process.

Consultation occurred on the following dates:

1. June 16th, 2019
2. September 12th, 2019
3. September 27th, 2019
4. January 29th, 2020
5. February 2nd, 2020

In addition to the numerous consultation sessions, several communication methods/channels were utilized to engage user groups and Indigenous stakeholders. Feedback was received via groups presentations, ceremonies, emails, phone calls, video conferences, one-on-one interviews and surveys.

Indigenous partners who participated in the consultation process included: Shingwauk Education Trust, Shingwauk Kinoomaage Gamig, Shingwauk Residential Schools Centre, Children of Shingwauk Alumni Association, Shingwauk Anishinaabe Students' Association. An internal project team including representation from across the University, Survivor community, spiritual/cultural advisement worked from February 2020-21 to develop a comprehensive document reflective of the feedback from the consultation and discussions.

3.2 Project Timelines

See Request for Proposals

NINGAABII'ANONG (WESTERN DIRECTION)

together with our partners, we focus on why we are doing the work and what benefits our work will bring to the people. In this direction, we are situated opposite of the East. We are reminded to connect back to our vision, being mindful that our work ensures we realize our vision.





4.0 NINGAABII'ANONG | WESTERN DIRECTION (PROGRAM)

Makwa Waakaa'igan is a considerable build and space to Algoma University providing space to teach the truth, a space for cross-cultural learning, and most importantly, a space for healing and reconciliation.

The University recently completed a [Campus Master Plan](#) that is a living document designed as a road map to guide the University's growth and infrastructure development over the 5-10 years. The Master Plan elements are intended to be taken into account and used as guidance for all future development, including projects like Makwa Waakaa'igan. The next portion of this document provides highlights and connections, but it is recommended that the full plan is reviewed when necessary in its entirety.

The Campus Master Plan's Vision notes that Algoma University:

- offers a transformative education through a student-centered approach to teaching and learning;
- will work together with the city, the community, and all partners entrusted to care for our unique site to promote a safe, inclusive, and welcoming environment that facilitates research and education excellence, and creativity;
- act as a catalyst for change within the City of Sault Ste. Marie, our campus evolves to create dynamic, resilient, and accessible spaces that celebrate the legacy and purpose of the land it occupies.

The Campus Master Plan is guided by the following six principles:

1. **A Campus that Aligns with the Original Vision for Land** - The campus should positively contribute to the University Special Mission's realization and reflect Anishinaabe principles of living responsibly within our environment.
2. **A Multicultural and Welcoming and Inclusive Campus** - The campus should respond to the diversity of Algoma University and create a destination that is inviting, open and accessible to all.
3. **A Vibrant Campus** - The University should become a catalyst for change within the City by creating designs that prioritize functional, aesthetically pleasant and safe spaces.
4. **A Resilient Campus** - Buildings and spaces within the University campus should incorporate a high level of sustainable design practices and foster resiliency.
5. **A Connected Campus with a Strong Sense of Identity** - All of the campus elements should support a sense of place and create a unique environment that enhances the University identity while improving inter-connectivity within all campus components, and connections with the surrounding community and the City.
6. **A Campus that Fosters Academic, Research and Creative Excellence** - The campus should foster Algoma University's mission of becoming a place of academic and research excellence.



NINGAABI'ANONG (WESTERN DIRECTION)



4.1 Program Space Requirements/Aspirations

4.1.1 Cultural and Ceremonial Space

We acknowledge Manidoog (Spirit); and through ceremony, have and will continue to ask for guidance throughout this process, to continue our work for reconciliation.

These ceremonial and sacred spaces will provide a place to celebrate and practice ceremony and culture. This is a space of reclamation and celebration of the resiliency and strength of Anishinaabe people who have so gratefully extended their invitation to the world to come together to acknowledge the past so as to move forward.

These welcoming, safe and inclusive spaces will provide:

- flexible spaces for multiple uses by multiple users (small group, large group - occupancy -150) e.g cultural events and forums, residential school gatherings (multi-generational), sharing circles, workshops, interactive sessions;
- a flexible space for musical, theatrical and artistic performances and teaching (should be able to adjust size of room - flexible space);
- ceremonial space (indoor and outdoor);
- ability to hold and or support events and conferences;
- technology throughout the building must support virtual delivery, web, audio visual recordings and display areas;
- community space for traditional food preparation and harvesting;
- culturally appropriate spaces for Traditional Knowledge Keepers, Elders and multi-generational guests (e.g. elementary school groups);
- a space that is safe and welcoming to diverse views, a place for community dialogue on important issues (i.e. racism).

Part of the Morrisseau collection will be permanently showcased in Makwa Waakaa'igan.



Acrylic on canvas paintings by Norval Morrisseau, from left to right; "Great Bear Totemic Mother and her Offspring", 1971, "Heaven Dwellers Society", 1971, and "Ancestor and Spirit", 1971.



NINGAABII'ANONG (WESTERN DIRECTION) *continued*

4.1.2 Makwa Waakaa'igan: An interactive learning experience

The facility will include:

- Historical photograph displays of images of the Shingwauk Residential Schools site;
- Visiting Indigenous artist residencies;
- Exhibitions of historical and contemporary Indigenous material culture, including beadwork, quillwork, textile work, etc.;
- Thematic exhibitions of Residential School photography (sports, buildings, student-centered, etc.);
- Exhibitions of historical and contemporary art of residential school Survivors and emerging regional Indigenous and non-Indigenous artists;
- Rotating travelling exhibitions focused on Residential Schools and Indigenous communities including 100 Years of Loss, We Were Children, Waniskahtan, the Witness Blanket, Footprints, and others;
- Gallery areas where art can be displayed (i.e. the Jesse Agawa collection, Carl Beam, the first Indigenous artist to have his work purchased by the National Gallery of Canada, original artwork by Norval Morrisseau). A space for current students to display art is also important;
- Archival Collection: space for archival collections, processing and climate-controlled storage space. This space will be necessary to ensure greater accessibility to an interactive experience to learn about and research Indigenous history and culture. The archive of the SRSC will require specialized space (archived copies of frequently used materials such as photo albums of residential school images, residential school attendance records, etc.);
- Space for visiting researchers, large tables for viewing material, allowing visitors to sit with the family to look at images together;
- Touch screen stations to allow visitors to interact with digitized records (photographs, documents, audio, video, self-scanning/digitization area. etc.);
- Display cases for cultural and archival material;
- Technology is available throughout and serves as a tool and connection to the 21st century providing solutions for long term sustainability. The technology in Makwa Waakaa'igan must support the digitization of archival information, artifacts in all mediums and provide options for future facing technology to bring the work of Makwa Waakaa'igan to the global stage.



4.1.3 Makwa Waakaa'igan: Academic programming, research and innovation

The culturally reflective, formal and informal learning spaces are designed with accessibility, flexibility and fluidity in mind to foster an environment of collaboration and engagement. The use of technology, open concept and adaptable spaces support and encourage innovation, accessible research facilities, performance and gallery spaces, student spaces, flex rooms, collaborative spaces, ideas “sandboxes”. Technology is essential, and will be accessible, adaptable and user-friendly. Furnishing will support flexible and culturally-responsive classrooms.

Firmly grounded on this site, academic clusters and learning opportunities will draw scholars and learners from the region, from all across Canada, and from around the world. Programming may include but not limited to the following:

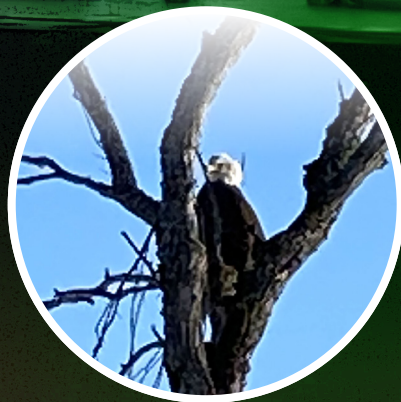
- SRSC archives - research and knowledge transfer;
- SRSC archives - study (community-based as well as formal academic);
- Research and study foci;
- Healing from the legacy of trauma, including a snoezelen room;
- Mental health, wellness, addiction;
- Global Indigenous studies;
- New academic programs and degrees (undergraduate and master's);
- Teaching/learning about traditional knowledge;
- A potential home for the 'Centre for Social, Cultural and Economic Innovation';
- Cultural knowledge - art, performance, storytelling;
- Community-based research.



Photo left, "Shingwauk's Vision: The Teaching Wigwaam" by Jesse Agawa. Centre photo, artist Jessie Buchanan and photo right, oil painting, "7 Clan Anish" by John Laford.

GIIWEDINONG (NORTHERN DIRECTION)

keeps us focused on the movement to attain our goal, ensuring we have identified all the work that must be done to move us even closer to our vision, again reflecting on the time and relationships required to move us toward our vision.





5.0 GIWEDINONG | NORTHERN DIRECTION (ACTION)

Makwa Waakaa'igan is a world-class facility, the first of its kind in the world, to honour in its resolve, the Children of Shingwauk Alumni Association, their families and successive generations of Indigenous people, to work and to make right a very dark chapter in Canada's treatment of Indigenous people. Through its intentional design, Makwa Waakaa'igan fosters the spirit of truth telling, relationship building, healing and reconciliation and the University's commitment to its Special Mission. The intentional design is carried throughout the University and presented in the [Campus Master Plan](#).

5.1 Campus Zones in the Master Plan

The campus has been organized into seven distinct zones that help conceptualize anchor grouping uses compactly from this process. Each zone is physically defined by both landscape and street/path edges. The campus zones help organize the overall Master Plan, improve wayfinding and access, and enhance the overall place's image.

There are seven distinct character zones:

1. Academic & Mixed-Use
2. Sports and Recreation
3. Front Lawn
4. Residential
5. The Forest
6. Parking
7. Campus Core

Makwa Waakaa'igan lives in the "**Campus Core**" zone, and initial plans are to transform the East Wing building into a suitable home for Makwa Waakaa'igan. The building was assessed on Jan 22, 2018, by Bernard E. W. Turkewitsch Inc. Architect for VFA Canada Corp, an Accruent company. The East Wing building is located at Algoma University, 1520 Queen Street East, Sault Ste. Marie, Ontario, P6A 2G4. The Shingwauk Trust Centre of Excellence borders the building site at the south and Shingwauk Hall at the north.

The East Wing building, Asset Number A104, is situated asymmetrically on a sloped parcel of land on the Algoma University campus. Initially constructed in 1973, renovated in 1989 and containing 8,032 SF (746 SM) of space, the East Wing building has a first floor level at grade. The building serves classroom areas. The overall building footprint consists of an asymmetrical plan connected to the Shingwauk Hall to the north.



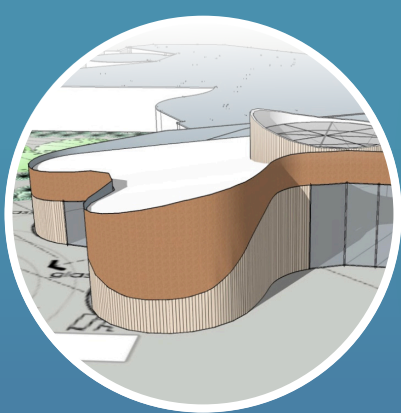
LONG-RANGE CAMPUS PLAN

PLAN FEATURES

- A** Front Lawn
- B** Outdoor Learning Spaces
- C** Shingwauk Plaza
- D** The Buffer
- E** New Academic Building
- F** New Academic Building
- G** Miscellaneous Renovations
- H** George Leach Centre Expansion

- I** New Residence
- J** Parking Structure
- K** Green Surface Parking
- L** Science Building Expansion
- M** Academic Courtyards
- N** New Academic + Student Life Buildings
- O** Food Garden

- P** Outdoor Amphitheatre
- Q** Forest Trails
- R** The Spine
- S** Connection To Wellington St. East
- T** Gateway Queen St. East Entrance
- U** New Maintenance Building





As outlined in the Campus Master Plan, Algoma University has approximately 14,827 net assignable square meters (NASM) of institutional space. To meet institutional space needs regarding an increase in student enrolment and improve its rating amongst its peers, the University needs to build new facilities or expand the existing ones.

A potential long-term target of 3000 FTE student enrolment could be achieved with the construction of additional 13,000 gross square meters (7,826 NASM) of institutional space. This potential includes the addition of approximately 3,400 gross square meters (7,826) of student housing space to cater to first-year student housing demands and other family groups. Any future expansion should keep the overall campus future space needs into account whenever reasonably possible.

5.2 What do we require from the architect?

The design and concept of Makwa Waakaa'igan grew from a very organic process whereby the university had engaged with Indigenous communities over several years. Great care and time was taken to ensure the sacred trust relationship between Algoma University and our partners remained at the forefront. In keeping with this covenant it is essential that the architectural proponent maintain and reflect our commitment in and through its work. This includes and is not limited to the following:

- Ensuring the design is reflective of the core vision of Makwa Waakaa'igan and its core values:
 - ✧ Spirit and Ceremony will continue to guide the work.
 - ◆ A Spiritual/Cultural Advisor, residential school Survivor and other Traditional Knowledge Keepers will be part of the design and project team to provide the necessary guidance.
 - ✧ The success of the project will require Architects taking time to engage with project committee, so as to understand and know the significance of the project, its spaces, their uses, and allow ceremony to go before construction.
 - ✧ Learn of the significance of the land in which Makwa Waakaa'igan is situated, learn of the history and present day students and people involved in this significant build.
 - ✧ Makwa Waakaa'igan will occupy a significant place that is special to the community.
 - ✧ It serves as a catalyst for transformative change in reconciliation through education, innovation, social, and economic impact, including this capital investment.
- The architect must be open to maintaining the sacredness and understand the significance of this build. It is not just another building.
- The architect should understand that the story of Makwa Waakaa'igan including its build and development will be recorded and catalogued for future use as part of the ongoing site archive.



6.0 CENTRE OF THE WHEEL

To ensure this work is done with the manidoog/spirit(s) and intent to which it has been given to us to carry forward, we will continue to engage with our partners throughout this process. The four quadrants of the medicine wheel guided the holistic approach to creating a Centre of Excellence aligned with the vision of Chief Shingwauk (Zhingwaak) in today's context. The medicine wheel and Grandfather teachings provide a cultural understanding of our inherent relationship with the earth, the animals, plant life, water, air, one another and with Spirit, past, present and future. Anishinaabe teachings direct us to think seven generations before us as well as those seven generations of the past, that came before us. This philosophy or worldview holds us accountable for our actions today. So in this understanding, Makwa Waakaa'igan will serve not only the diverse student body at Algoma University, but will serve the needs and interests of a global community.

Metrics:

We know we have met our objectives when,

- ✧ We have captured and reflected the vision of Chief Shingwauk (Zhingwaak) to create a Teaching Wigwaam that is sharing, healing and learning together, it supports the study and use of Indigenous and non-Indigenous understandings and ways for the mutually sustainable *good life, mino-bimaadiziwin*;
- ✧ We have engaged with our partners and together created the design and functional program for learning, community, ceremonial and sacred spaces throughout the Algoma University campus and more specifically throughout Makwa Waakaa'igan;
- ✧ That those involved throughout this process can see themselves in the design and intent of Makwa Waakaa'igan and feel a sense of safety and belonging long in to its future, seven generations;
- ✧ That the Manidoog/Spirit(s) is at the heart of and centre of our collective work, and is carried through the staff, the people, students, community and oversight of Makwa Waakaa'igan.

In this way, we offer our Gitchi Miigwetch to all those who continued to dream, to push and advocate for this very important work in the telling of the truth of Canada's residential schools, their legacy and hope for the future. Forever to the Seventh Generation and beyond.

MANIDOOG (CENTRE - SPIRIT(S))

We are ensuring that the Spirit is acknowledged and cared for in the right way. In this work, the Spirit of Chief Shingwauk's (Zhingwaak) vision was explained in this site's history and the Special Mission of the University.





MAKWA WAAKAA'IGAN

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