

8.4 University Entrances

For Anishinaabe people, directionality is a basic concept that underlies both physical place and spiritual perspective.

In the Creation Story, Anishinaabeg believe that the Creator's thought emanated from a central place and moved outwardly. On the physical earth, this directionality can be seen as the Four Directions. From a spiritual point of view, directionality also moves upward through the eight levels of universe, as well as below to the terrestrial levels of Mother Earth.

The Four Directions and the make-up of Creation is often celebrated and acknowledged in ceremony. When an Elder provides an invocation, or lifts the sacred pipe, words are shared to recognize the significance of each direction. It is said that spiritual caretakers, in the form of animals, sit in each of the four directions.

Indigenous Traditional Knowledge (ITK) is often organized according to the four directions as represented in Medicine Wheel teachings. For example: the medicine wheel illustrates the Indigenous understanding of the four parts of the self that encompass each individual human being:



Physical space is also referenced according to the four directions. For example: when an Anishinaabe builds a dwelling structure, like a teaching lodge, the main doorway is always facing east. Other doorways corresponding to each direction may exist, but usually only the eastern doorway is used.

The Trent University Symons Campus can be seen as being oriented according to the four directions. The Otonabee River is that defining feature that runs north to south, giving the campus its distinctive east bank and west bank areas. If the core academic area is another central defining feature of the campus, it naturally creates north and south facing directions.

Defining Campus Entrances

Five entrances are proposed for the Symons Campus, each a symbolic representation of an area of excellence for the University and the Four Directions.

In an effort to introduce Indigenous language into campus spaces, Trent University is considering the identification of the four entrances in Anishinaabemowin as well as English.

When used in this manner, these Anishinaabemowin terms are referred to as “doorways” and are often seen as spiritual doorways that the spirits travel in throughout the space.

The main entrance of the Symons Campus will be referred to as Epingishmog, the Western Entrance. It will include the beautiful and iconic Entrance Rock.

Figure 28: Entrances to the Trent Symons Campus



LEGEND:

- Trent University Boundary
- Provincial Highway Reserve
- University Entrances

NORTH - GIWEDINOONG - SPIRIT
 The northwest entrance at the proposed University-integrated Seniors Village welcomes people of all ages and abilities to the campus community, and to the City of Peterborough. Source: Jocelyn Squires, Canadian Architect

NORTH - GIWEDINOONG - SPIRIT
 The northeast entrance provides an opportunity to showcase the University's environmental leadership through future projects and initiatives. Source: White Arkitekter



WEST - EPINGISHMOG - HEART
 On the west bank of the Otonabee River is the main entrance and heart of Trent University.

EAST - WAABNOONG - BODY
 The eastern entrance celebrates water-focused research and innovation, and regenerative agriculture to nourish the body with food. Source: GND Design Group



SOUTH - ZHAAWANOONG - MIND
 The entrance at University Road is flanked by biodiverse and thriving Nature Areas. An entry feature should integrate natural material and avoid impact on the adjacent natural areas. Source: Markham Cycles

