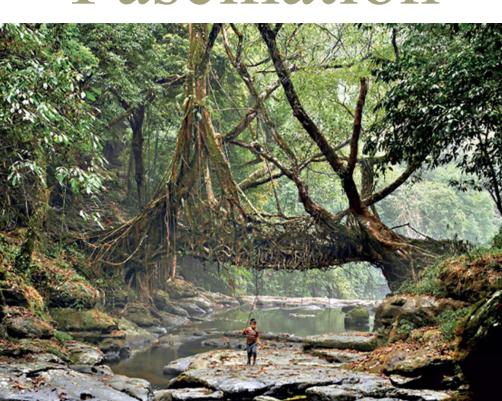
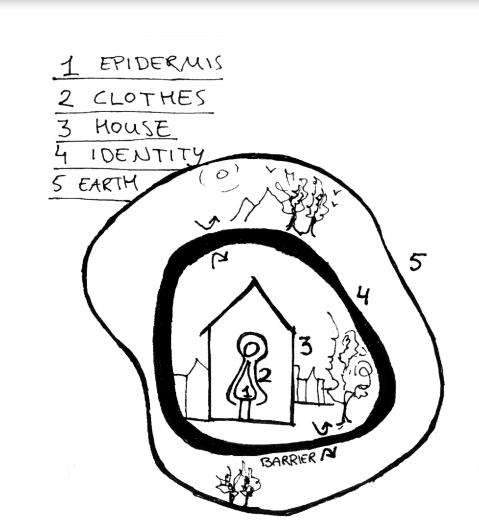
## Fascination





# Objective



step in saving nature is the rewilding of our own mind"

Kristine mc Divitt Tompkins

unprotected Kaat Biessemans-Hoogewijk

## Problem Statement

Research Question

Where How can architectural elements in an

urban environment facilitate reciprocal

relationships between people and their

environments, leading to a living system

with human engagement and heightened

commitment to ecological care and

Unknown makes

unloved and

unloved makes

of urban

vironments

connected from

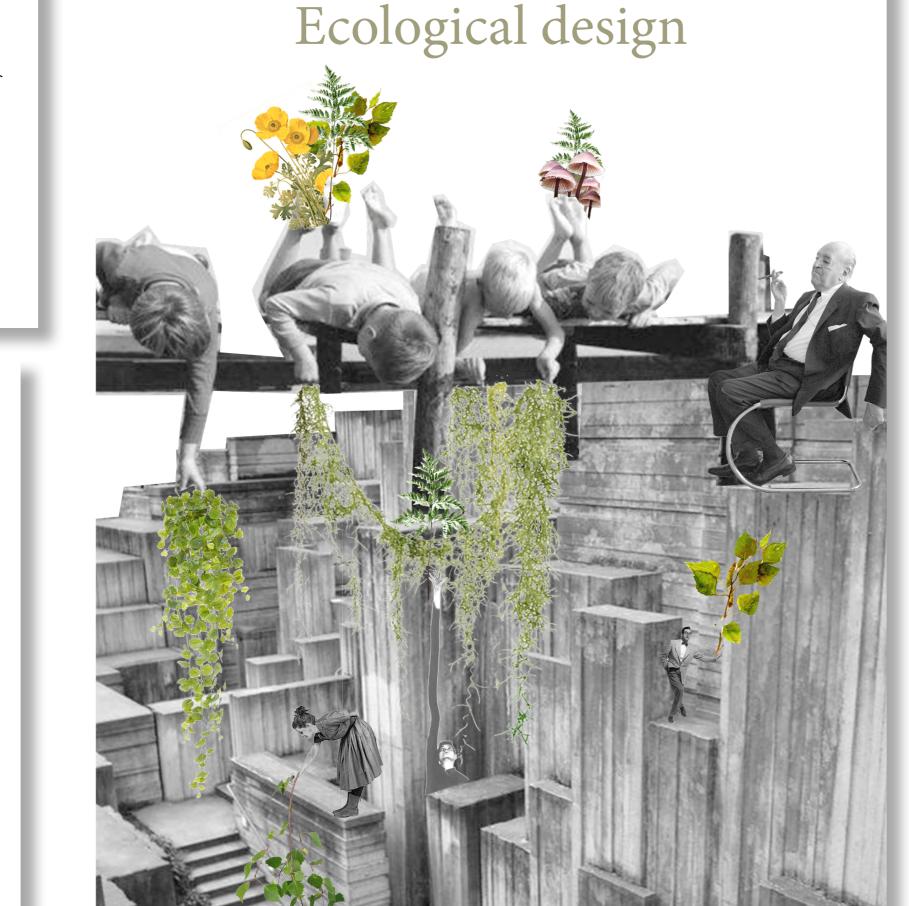
the natural world,

and unsustainable practices.

A shift in how we build and

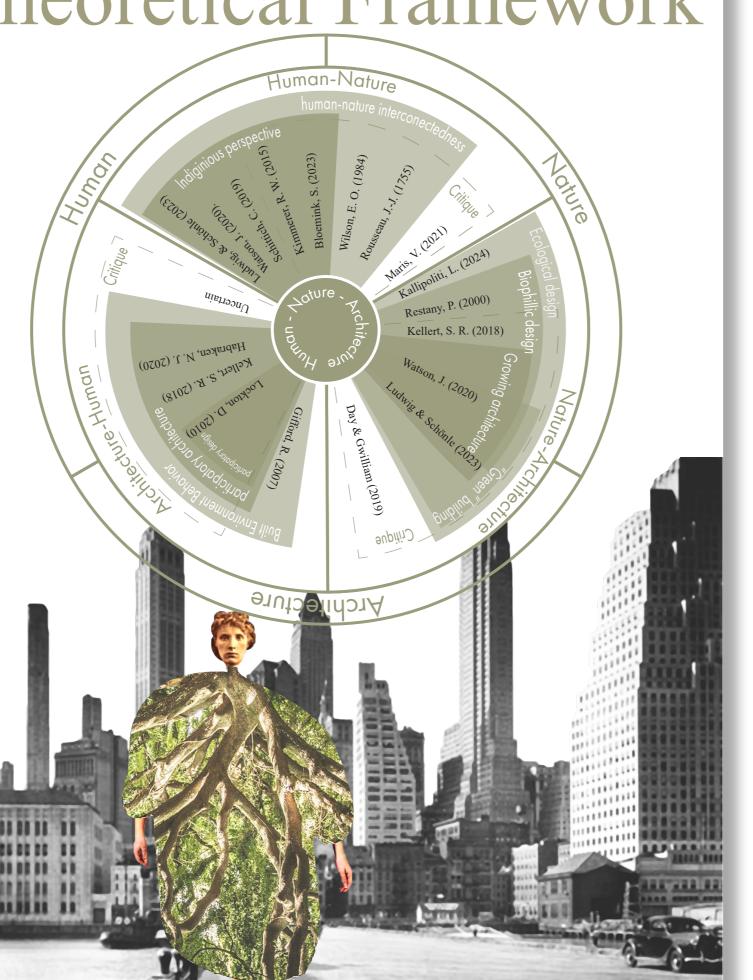


Participation architecture Indigenous wisdom



Ecological Design Living Architecture
Kallipotti (2024) described ecoogical As described by Ludwig, living architecture design as the seamless integration of human are buildings as adaptive entities, responding activities with natural processes in fields to environmental and human influences over including architecture, industrial ecology, time. Rather than static structures, these buildings sustainable agriculture, and water treatment. operate like organisms within their ecosystem.

### "Anyone who makes the effort can become indigenous to a place, provided there is enough time spent observing, listening to, and forming a reciprocal



"Coming to terms with an uncertain future and confronted by climate events that cannot be predicted, species extinctions that cannot be stopped, humanity is tasked with developing

relationship with the land where one

Robin Wall Kimmerer

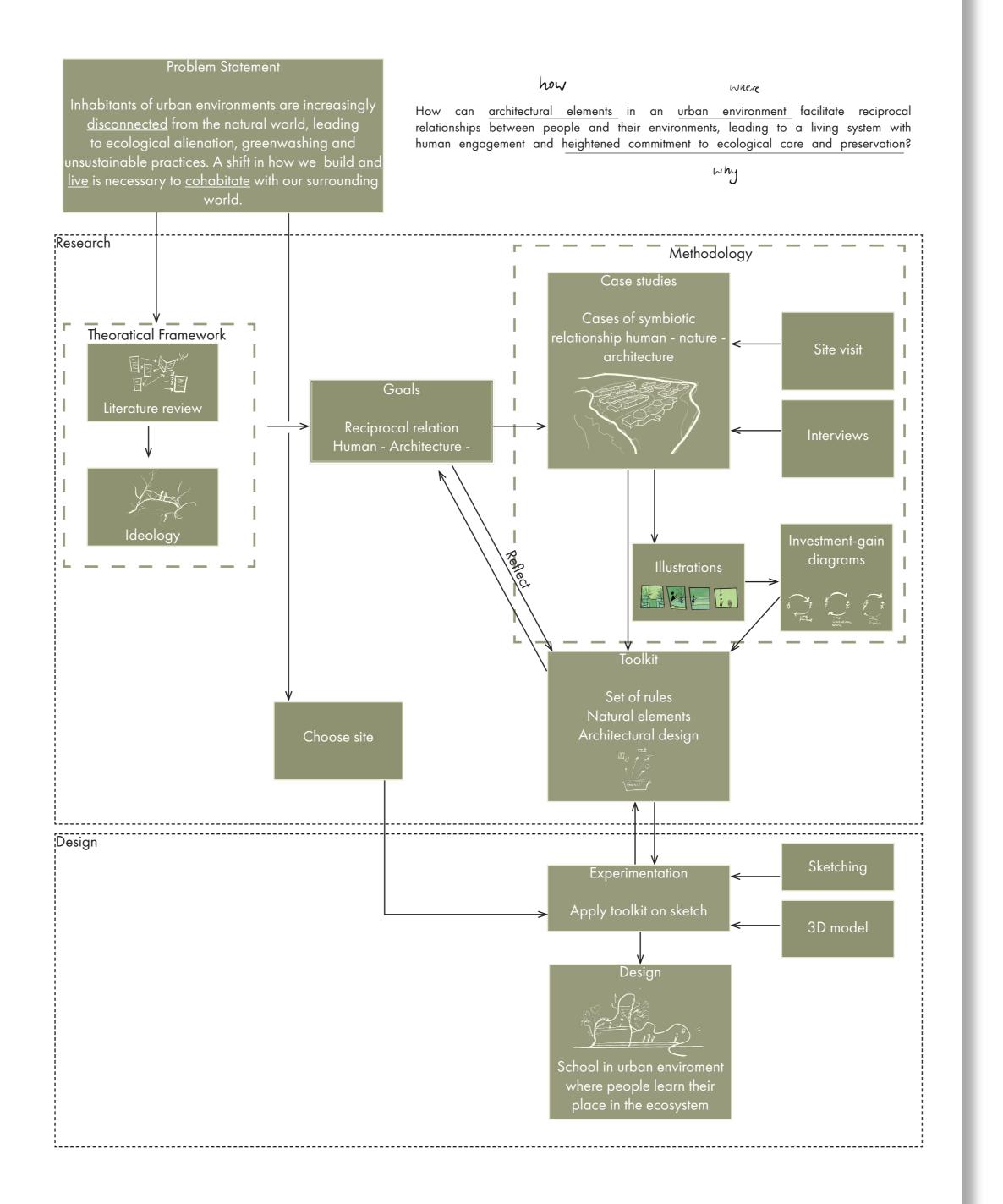
solutions to protect the wilderness that remains, and transform the civilizations we construct. While we are drowning in this Age of Information, we are starving for wisdom."

# Design Question

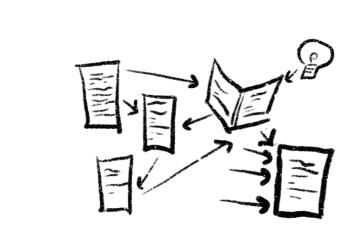
How can the design of a school integrate natural elements in ways that require students' active involvement, promoting a deeper connection to and understanding of local ecosystems?



# Visual Diagram



How can the theoretical foundations inform the design of reciprocal relationships between individuals and their environments?



Literature review

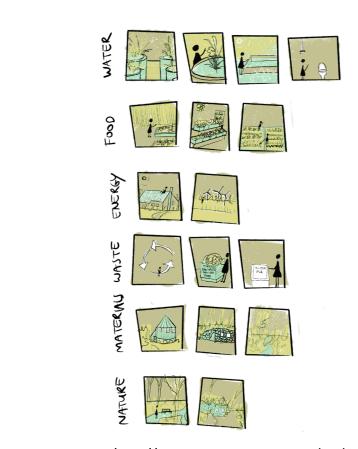
### Visit Earth Houses in Olst

waiting for the train. It feels as though I'm leaving a quiet, green world and heading back to the regular one. For the past two hours, I've been shown around by Sander, a man filled with pride for the project he played a large part in. Our group is larger than I expected—around twenty people. "Every month, ever since the project was completed," Sander tells us.

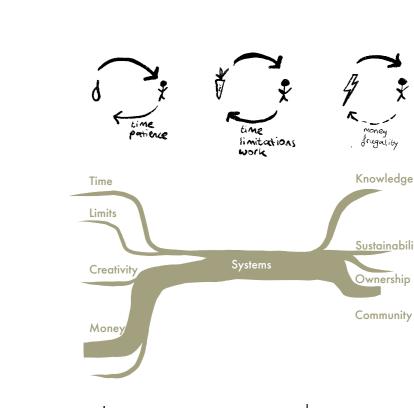
He shows us the walls in his home, made from recycled advertising panels from the Rotterdam harbor. "I used to live in Rotterdam, so when I saw this, I thought, perfect for the living room." He also tells us about all the setbacks the community went through together before the houses became what they are today. Financial struggles, construction issues, people dropping out. "The dreamers left, and the doers stayed. And more doers joined." "Plus, we had external pressures; we all had mortgages, so we had to keep going."

When I ask if the project—with all its quirks—can sustain itself with a new generation of residents who didn't build it, he thinks for a moment. "If 46 new residents moved in all at once, no. They wouldn't know the stories behind all the details. They wouldn't put in the work required. But with slow changes, stories about this place's history get passed down. Just like tribes that used stories to strengthen their bonds. Or the Aboriginals, who sang together about the stories they were told, about places they hadn't yet seen. I know the stories behind my home, and I'll keep sharing them. This is my hut, like the ones I used to build with friends in the forest."

How do individuals engage with specific architectural elements that encourage reciprocal relationship in the selected case studies?



What is the balance between human involvement and the building's "response" in these case studies, and how does it influence ecological awareness and stewardship?









36 2 -- 8 sep

37 9 -- 15 sep

38 16 -- 22 sep

39 23 -- 29 sep

40 30 -- 6 oct

41 7 -- 13 oct

42 14 -- 20 oct

43 21 -- 27 oct

46 11 -- 17 nov

47 18 -- 24 nov

48 25 -- 1 dec 49 2 -- 8 dec

50 9 -- 15 dec

51 16 -- 22 dec

6 -- 12 jan 3 13 -- 19 jan

7 10 -- 16 feb 8 17 -- 23 feb 9 24 -- 2 mar

10 3 -- 9 mar

11 10 -- 16 mar

12 17 -- 23 mar

15 7 -- 13 apr

16 14 -- 20 apr 17 21 -- 27 apr

18 28 -- 4 may

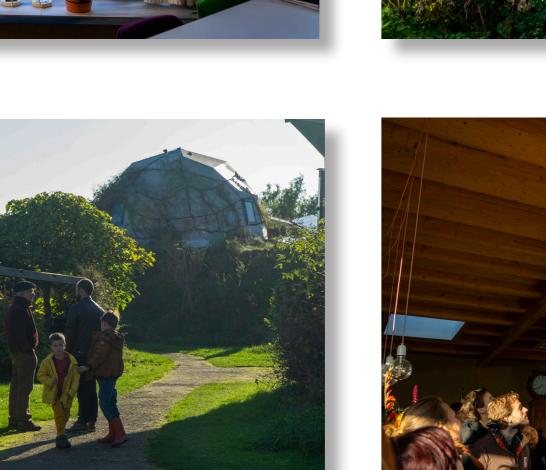
13 24 -- 30 mar

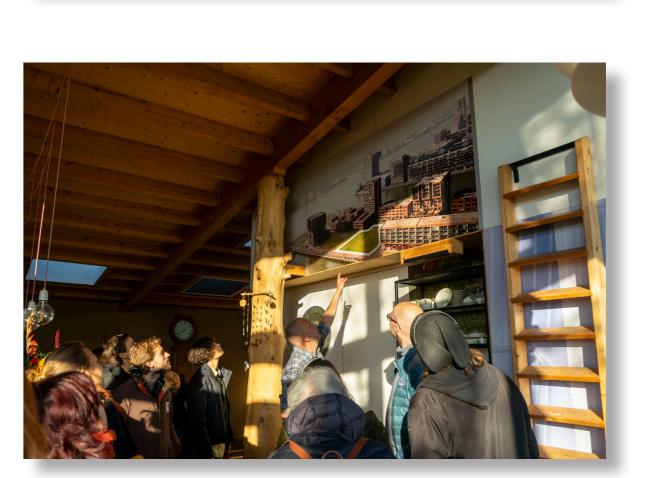
14 31 -- 6 apr

44 \_\_\_\_\_ 28 -- 3 \_\_\_\_nov\_\_\_ 45 \_\_\_\_ 4 -- 10 \_\_\_\_nov\_\_\_ P1

52 23 -- 29 dec Holidays

4 20 -- 26 jan P2







Details

P1 Sterre Joore 08.11.2024

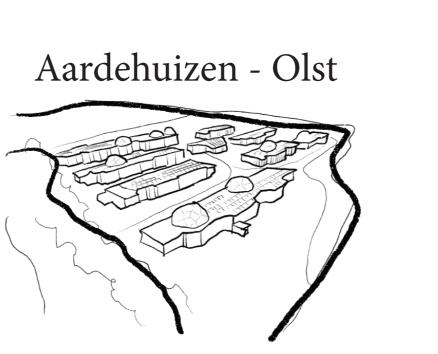


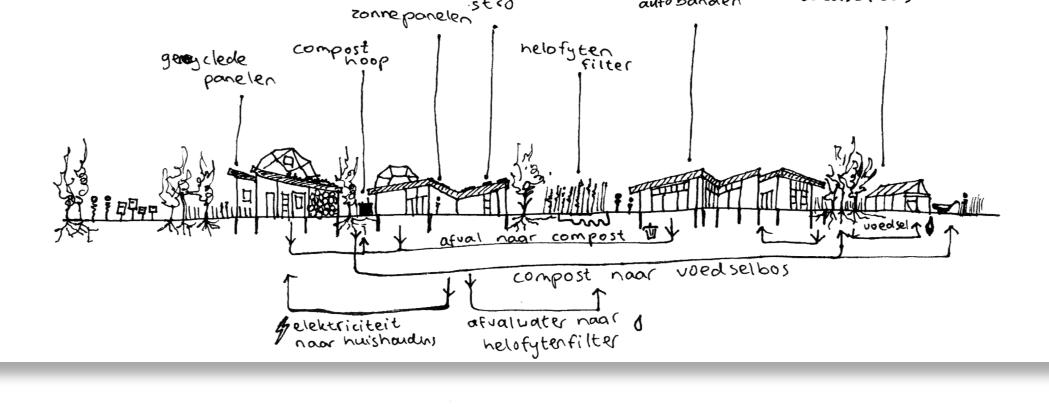


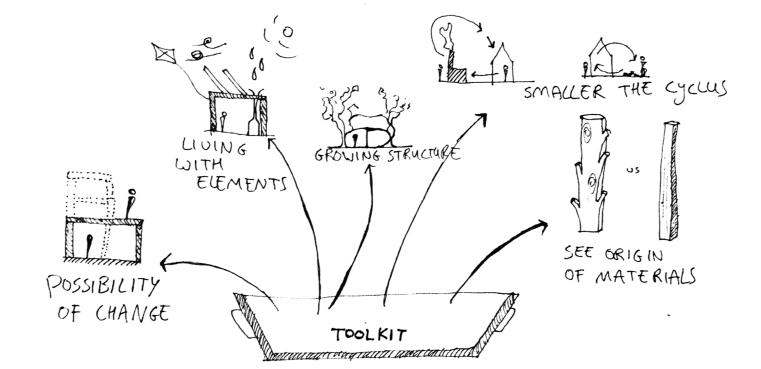
Poster pin up











Connection

need to interact with the natural world.

In Biophilia by Edward O. Wilson (1984), this inhabitants and the ecosystems that sustain them. connection refers to humanity's kinship with nature, where people have an intrinsic psychological

Urban Environment Day & Gwilliam describe cities as hubs of human activity, where there exists a distance between

Indigenous Wisdom Participatory Design
Rooted in Braiding Sweetgrass by Robin Wall In Habraken's work (2020), participatory Kimmerer (2015), this is the understanding and design emphasizes the involvement of people practices passed down through generations in shaping their own built environment. Rather that honor reciprocity, respect, and coexistence than passive users, individuals become active with the natural world, seeing humans as participants, with a sense of ownership active participants in nurturing ecosystems. and control over the spaces they inhabit.