Webinar

ULI Pittsburgh: WLI & AIA Present If Cities Were Built By Women

Date: September 22, 2022

00:00:00 --> 00:00:03:	So excited to be with you here today and really
00:00:03 --> 00:00:06:	thinking about how we design inclusive cities.
00:00:07 --> 00:00:10:	And my work has really focused on this for some
00:00:10 --> 00:00:11:	time.
00:00:11 --> 00:00:15:	And in regards to an awareness of being in the
00:00:15 --> 00:00:23:	design industry, understanding planning, design, engineering policy, understanding that different
00:00:23 --> 00:00:28:	identity groups have different challenges in regards to how we
00:00:28 --> 00:00:28:	work.
00:00:28 --> 00:00:34:	And it's very different according to gender, race, ethnicity, socio,
00:00:34 --> 00:00:35:	economic status.
00:00:35 --> 00:00:39:	And if you put all those three things together, there's
00:00:39 --> 00:00:44:	an intersectional way in which, borrowing the term from Kimberly
00:00:44 --> 00:00:48:	Crenshaw, a way that that folks, identity groups with that
00:00:48 --> 00:00:52:	self identify have different experiences and we need to understand
00:00:52 --> 00:00:56:	how we ourselves work within those groups of people.
00:00:56 --> 00:01:00:	But then thinking about how the built environment, how design,
00:01:00 --> 00:01:04:	planning, policy, all those things impact people and there's no
00:01:05 --> 00:01:06:	one-size-fits-all.
00:01:06 --> 00:01:08:	So how do we start to be aware of the
00:01:08 --> 00:01:13:	unique nuances of different groups and how to support everyone?
00:01:13 --> 00:01:17:	So just to begin with, I think that for me,
00:01:17 --> 00:01:20:	I want to start with my background.
00:01:21 --> 00:01:24:	I as was mentioned, I'm an urban designer.

00:01:24 --> 00:01:28:	I come from architecture, though I'm an architectural designer, coming
00:01:28 --> 00:01:31:	from schools of thought, from University of Kentucky where I'm
00:01:32 --> 00:01:35:	originally coming from Kentucky, but made my way through Cornell
00:01:35 --> 00:01:38:	and Harvard for planning and urban design.
00:01:38 --> 00:01:42:	I've been teaching at many different institutions, and I'm fortunate
00:01:42 --> 00:01:46:	enough to be part of academia today still where I
00:01:46 --> 00:01:50:	have a critical understanding of that next generation of thinking
00:01:50 --> 00:01:54:	and excitement for social justice and what that means in
00:01:54 --> 00:01:55:	regards to practice.
00:01:56 --> 00:01:58:	And that in itself through academia.
00:01:58 --> 00:02:02:	And seeing this new generation of students who have expectations
00:02:02 --> 00:02:05:	that we will have more equitable societies.
00:02:05 --> 00:02:09:	And that is something that I'm hoping will will certainly
00:02:09 --> 00:02:11:	make an influence into practice.
00:02:11 --> 00:02:15:	So practicing at Sasaki as a principal, I predominantly do
00:02:15 --> 00:02:20:	a lot of institutional work with cities and universities throughout
00:02:20 --> 00:02:23:	the world, but more so in the United States.
00:02:24 --> 00:02:26:	And then I've been, I've been really fortunate to be
00:02:27 --> 00:02:28:	part of the nonprofit world.
00:02:28 --> 00:02:31:	And so my background is wearing these three different hats,
00:02:31 --> 00:02:33:	where I am part of a foundation, where I'm the
00:02:33 --> 00:02:36:	chair of the board for the Sasaki Foundation, which I'll
00:02:36 --> 00:02:37:	speak to you a little bit later.
00:02:38 --> 00:02:42:	Also part of academia and part of practice for those
00:02:42 --> 00:02:44:	of you who don't know Sasaki very well.
00:02:44 --> 00:02:48:	Sasaki is a Boston based firm but we've been growing
00:02:48 --> 00:02:52:	in Denver, Shanghai and New York and we're interdisciplinary.
00:02:52 --> 00:02:56:	So I get to debate with architects, landscape architects and
00:02:56 --> 00:02:59:	planners as an urban designer all the time in regards
00:03:00 --> 00:03:03:	to understanding the benefits and the pros and cons of
00:03:03 --> 00:03:06:	the built environment and how we can Co design together.
00:03:07 --> 00:03:11:	Part of my work though is really focused on working
00:03:11 --> 00:03:15:	collaboratively, really thinking about Co creating and design in a
00:03:15 --> 00:03:19:	way that we're not only thinking about it relative to
00:03:19 --> 00:03:22:	working within the firm and in groups that we get

00:03:22 --> 00:03:27:	these different perspectives, but it's really thinking about how you
00:03:27 --> 00:03:31:	are collaborating from industry partnerships to ways that we think
00:03:31 --> 00:03:36:	about client and community partnerships and how those folks are
00:03:36 --> 00:03:39:	part of the kind of meaningful design process.
00:03:40 --> 00:03:43:	So for me at MIT, where I've been teaching for
00:03:43 --> 00:03:47:	the last decade, I've been part of the planning group
00:03:47 --> 00:03:51:	teaching planners to think about urban design and design and
00:03:51 --> 00:03:55:	how those policies are actually physically manifested.
00:03:55 --> 00:03:58:	And the way that we think about the built environment,
00:03:58 --> 00:04:01:	that they're not completely siloed or you know, a way
00:04:01 --> 00:04:05:	that we're thinking, but they they actually make themselves on
00:04:05 --> 00:04:07:	the ground in very concrete ways.
00:04:07 --> 00:04:10:	Those policies, in ways that the built environment, in the
00:04:10 --> 00:04:14:	design of that environment can affect different people.
00:04:15 --> 00:04:18:	And so in this case, looking at works from Metro
00:04:18 --> 00:04:21:	Manila, which we'll talk about in a little bit to
00:04:21 --> 00:04:25:	ways that we're understanding sites in Italy that are coastal
00:04:25 --> 00:04:26:	flooding areas.
00:04:27 --> 00:04:29:	I think all of this is playing into the way
00:04:30 --> 00:04:35:	that I'm understanding different identity groups, specifically thinking about those
00:04:35 --> 00:04:38:	who identify as women and their sense of belonging in
00:04:39 --> 00:04:43:	regards to the built environment and within the communities they
00:04:43 --> 00:04:43:	live.
00:04:44 --> 00:04:47:	And then last, I'll just say that from the Sasaki
00:04:47 --> 00:04:51:	Foundation perspective, the other hat that I wear out of
00:04:51 --> 00:04:54:	the three is, is really thinking about how to be
00:04:54 --> 00:04:56:	proactive in our communities.
00:04:56 --> 00:04:59:	We're here today and a very excited kind of group
00:04:59 --> 00:05:02:	to talk about ideas at each of the tables and
00:05:02 --> 00:05:06:	it's very important to share these ideas and to have
00:05:06 --> 00:05:10:	these dialogues at the Sasaki Foundation as a nonprofit.
00:05:10 --> 00:05:14:	This was completely retooled in the last five years with
00:05:14 --> 00:05:17:	the idea that we need to be more proactive in
00:05:17 --> 00:05:21:	our communities and we need to, in this case, flip
00:05:21 --> 00:05:23:	the script in regards to who designs.
00:05:24 --> 00:05:26:	I'm in a situation where I teach about design.
00:05:26 --> 00:05:29:	I'm hired as a private consultant to help design, but

00:05:29 --> 00:05:33:	from the foundation perspective to really give the tools and
00:05:33 --> 00:05:37:	be the service to community leaders and how they're designing
00:05:37 --> 00:05:38:	their own neighbourhoods.
00:05:38 --> 00:05:42:	So really kind of beginning to understand the power dynamics
00:05:42 --> 00:05:44:	of how we think about decision making of the built
00:05:44 --> 00:05:47:	environment and who is part of the design of that
00:05:47 --> 00:05:48:	built environment.
00:05:50 --> 00:05:52:	So with all that said, to get started, I would
00:05:52 --> 00:05:56:	say on a more personal note, those are my professional
00:05:56 --> 00:05:57:	hats that I wear.
00:05:57 --> 00:06:01:	But I think that we as as residents of cities
00:06:01 --> 00:06:05:	and part of the community should also think about your
00:06:06 --> 00:06:08:	your own kind of positionality.
00:06:09 --> 00:06:13:	What is your position in regards to your lived experiences
00:06:13 --> 00:06:17:	and the way that you interact within your communities, the
00:06:17 --> 00:06:20:	way that you work and how do you bring that
00:06:20 --> 00:06:22:	experience into your work.
00:06:22 --> 00:06:26:	So for me personally, I'm coming from interestingly enough I
00:06:26 --> 00:06:29:	I always tell people and they can't they don't really
00:06:29 --> 00:06:32:	believe me at first until they hear me talking.
00:06:32 --> 00:06:36:	But I'm a Filipina American who grew up in Kentucky
00:06:36 --> 00:06:41:	and southeastern Kentucky and find found my way to architecture,
00:06:41 --> 00:06:44:	living in a really rural area, a coal mining town
00:06:44 --> 00:06:48:	where my grandfather was a coal miner and my grandmother
00:06:49 --> 00:06:52:	and my father's side in the Philippines was a fishing
00:06:52 --> 00:06:53:	woman.
00:06:53 --> 00:06:57:	And so coming with this collision of different cultural rituals
00:06:57 --> 00:07:01:	and ways in which you work was something that was
00:07:01 --> 00:07:04:	very unique to me, very peculiar to to those that
00:07:04 --> 00:07:05:	I lived with.
00:07:05 --> 00:07:08:	But it became something that allowed me to see the
00:07:08 --> 00:07:10:	world in a completely different way.
00:07:10 --> 00:07:13:	And so to be an urban designer who grew up
00:07:13 --> 00:07:14:	in rural Kentucky.
00:07:14 --> 00:07:18:	And then to come with Filipino kind of upbringing with
00:07:18 --> 00:07:21:	my father and my sister, as seen here, going to
00:07:21 --> 00:07:26:	different state parks, understanding the infrastructure, the coal mining, the
00:07:26 --> 00:07:30:	climate change crisis and all the things that are happening
00:07:30 --> 00:07:31:	within our world.

00:07:32 --> 00:07:34:	It's happening across the country and around the globe.
00:07:34 --> 00:07:37:	But how is it unique to your experiences?
00:07:37 --> 00:07:40:	How is it unique to the way that you're bringing
00:07:40 --> 00:07:42:	your lens into the work that you're doing and how
00:07:42 --> 00:07:45:	you're actually contributing to your community?
00:07:45 --> 00:07:48:	So I say that because I think we have to
00:07:48 --> 00:07:52:	recognize and acknowledge our own power, our own privilege and
00:07:52 --> 00:07:55:	our own biases, unconscious or not, and the way that
00:07:55 --> 00:07:58:	we think about our work and how we can start
00:07:58 --> 00:08:00:	to be more aware and conscious of how we can
00:08:01 --> 00:08:04:	help each other and support each other, but especially those
00:08:04 --> 00:08:08:	who are marginalized or on the periphery within the communities
00:08:08 --> 00:08:09:	that we work within.
00:08:11 --> 00:08:14:	So there are three questions that are part of today's
00:08:14 --> 00:08:15:	conversation.
00:08:15 --> 00:08:19:	And the first is how can city design better reflect
00:08:19 --> 00:08:23:	the daily needs, safety and activities of women.
00:08:23 --> 00:08:26:	And I would say as we think about this, you
00:08:26 --> 00:08:29:	know, this is broadly speaking as we identify women.
00:08:29 --> 00:08:33:	But if we start to think about more nuanced ways
00:08:33 --> 00:08:38:	of understanding women, trans women, black women, brown women, how
00:08:38 --> 00:08:42:	are we starting to really think about those nuances?
00:08:42 --> 00:08:45:	And that even amongst those who are groups of women,
00:08:45 --> 00:08:49:	knowing that there are different experiences and how do you
00:08:49 --> 00:08:52:	start to pull that into your work and begin to
00:08:52 --> 00:08:54:	to be aware of those differences.
00:08:54 --> 00:08:57:	So as we as a way that we can actually
00:08:57 --> 00:09:02:	plan differently, the second question is how can city design
00:09:02 --> 00:09:06:	better reflect the kind of invisible work of women we
00:09:07 --> 00:09:08:	see in often times?
00:09:09 --> 00:09:12:	In the case studies that I'm going to share with
00:09:12 --> 00:09:14:	you, women are invisible.
00:09:14 --> 00:09:18:	There are traditional roles for women in extreme cases and
00:09:18 --> 00:09:21:	and in some cases there are very contemporary ways that
00:09:21 --> 00:09:23:	we're understanding equality.
00:09:24 --> 00:09:27:	But to move beyond equality to equity means that we
00:09:27 --> 00:09:30:	have to readjust the playing field, so to speak, knowing
00:09:30 --> 00:09:34:	that there have been disadvantages and barriers to women for
00:09:34 --> 00:09:34:	some time.

00:09:35 --> 00:09:38:	So how does that play into the work that we're
00:09:38 --> 00:09:40:	doing and how are we, you know, as a group
00:09:40 --> 00:09:44:	beginning to really think about the allies that we have
00:09:44 --> 00:09:47:	in in advancing and addressing these issues?
00:09:48 --> 00:09:52:	3rd, how might I focus on social equity, diversity and
00:09:52 --> 00:09:57:	inclusivity positively influence post COVID economic recovery.
00:09:57 --> 00:10:00:	We've read in the New York Times in the news
00:10:00 --> 00:10:03:	about the actual changes for women leaving the workforce that
00:10:03 --> 00:10:07:	there's there's been dramatic changes in the way that we
00:10:07 --> 00:10:10:	think about the landscape of economics relative to gender.
00:10:11 --> 00:10:12:	How are we cognizant of that?
00:10:12 --> 00:10:16:	And how are we changing our policies, expectations or ways
00:10:16 --> 00:10:19:	that we're thinking about how we work to accommodate and
00:10:19 --> 00:10:20:	address those challenges?
00:10:22 --> 00:10:25:	So for me, I'm gonna start talking about a couple
00:10:25 --> 00:10:28:	of design case studies from my own experience in regards
00:10:28 --> 00:10:31:	to these three major questions and how I've confronted those
00:10:31 --> 00:10:34:	in my work and what I've always found that there
00:10:34 --> 00:10:36:	are always lessons learned.
00:10:36 --> 00:10:37:	I don't have solutions.
00:10:37 --> 00:10:40:	I have ways that I'm experimenting and approaching the work
00:10:40 --> 00:10:44:	and testing the work and it means that working with
00:10:44 --> 00:10:47:	you together today that we can start to talk about
00:10:47 --> 00:10:51:	solutions that are very culturally and contextually sensitive to the
00:10:51 --> 00:10:53:	the, the places that we are working within.
00:10:54 --> 00:10:57:	So I'm going to first start with that first question.
00:10:57 --> 00:11:01:	How can city design better reflect the daily needs, the
00:11:01 --> 00:11:04:	safety and the activities of women?
00:11:05 --> 00:11:08:	And one project that really shows an approach to city
00:11:08 --> 00:11:12:	design for women was a Kabul Urban design framework that
00:11:12 --> 00:11:16:	took part, took place in 2017, so five years ago,
00:11:16 --> 00:11:21:	knowing that there have been unfortunate events that have happened
00:11:21 --> 00:11:24:	in Afghanistan in the last 13 months and that have
00:11:24 --> 00:11:29:	drastically changed the way that we understand women's rights and
00:11:29 --> 00:11:32:	human rights within cities like Kabul.
00:11:33 --> 00:11:35:	In 2017, it was a different time.
00:11:36 --> 00:11:39:	This was a sense of optimism, of hope.
00:11:39 --> 00:11:43:	And Sasaki was part of a team that was really

00:11:43 --> 00:11:47:	trying to understand how Kabul, the capital city of Afghanistan,
00:11:48 --> 00:11:50:	would be, could be planned.
00:11:50 --> 00:11:52:	It could be designed in such a way that we
00:11:52 --> 00:11:56:	can understand the infrastructure, affordable housing and all of the
00:11:56 --> 00:12:00:	needs that needed to take place for the impoverished folks
00:12:00 --> 00:12:03:	who did not have housing and especially for ways that
00:12:03 --> 00:12:06:	we were thinking of different identity groups.
00:12:06 --> 00:12:11:	So Sasaki worked with President Ashraf Ghani first hand the
00:12:11 --> 00:12:15:	President of the country to embark on this capital planning
00:12:15 --> 00:12:16:	project.
00:12:16 --> 00:12:20:	We also worked with the Ministry of Urban Development and
00:12:20 --> 00:12:24:	Housing and a lot of local organizations, non government organizations
00:12:25 --> 00:12:28:	that were on the ground in Afghanistan to really think
00:12:28 --> 00:12:32:	about what the local politics and built environment kind of
00:12:32 --> 00:12:36:	policies were and how communities were coming together.
00:12:36 --> 00:12:43:	And so the citywide framework for Kabul, thinking about this
00:12:43 --> 00:12:48:	project in 2017, again as a time of optimism and
00:12:48 --> 00:12:52:	to try to have positive change was was a dream
00:12:53 --> 00:12:56:	and and yet we also were very much so.
00:12:57 --> 00:13:00:	I'm sobered by the fact that this was considered to
00:13:00 --> 00:13:04:	be, you know, a city post conflict and now that's
00:13:04 --> 00:13:05:	completely changed.
00:13:05 --> 00:13:08:	So the politics of the city and the way that
00:13:08 --> 00:13:10:	we work is very much so tied to the way
00:13:10 --> 00:13:13:	that we understand the the leadership and who's making decisions
00:13:13 --> 00:13:16:	and what that means as far as the built environment
00:13:16 --> 00:13:16:	is concerned.
00:13:17 --> 00:13:20:	But the citywide framework for us was intended to serve
00:13:20 --> 00:13:21:	a variety of different purposes.
00:13:21 --> 00:13:25:	And Kabul, what you see here are six different reports
00:13:25 --> 00:13:28:	and books that were created to get towards the way
00:13:28 --> 00:13:32:	that we were thinking about urban design as a framework,
00:13:32 --> 00:13:36:	A citywide framework and then looking at two very particular
00:13:36 --> 00:13:40:	areas of the city as well as infrastructure and implementation.
00:13:41 --> 00:13:44:	But in this case, it was about thinking through the
00:13:44 --> 00:13:46:	future development of Kabul.
00:13:46 --> 00:13:48:	What is that built environment?
00:13:48 --> 00:13:52:	How do we coordinate the different investments for for real
00:13:52 --> 00:13:53:	estate?

Time	Text
00:13:53 --> 00:13:56:	How do you attract industry partners into Kabul?
00:13:57 --> 00:14:00:	Thinking about the activities of the city is moving into
00:14:00 --> 00:14:04:	a more coordinated and consistent direction together.
00:14:04 --> 00:14:07:	The second purpose of this plan is to really deal
00:14:07 --> 00:14:10:	with the kind of technical aspects and guidance for the
00:14:11 --> 00:14:13:	way that we thought about the citywide systems.
00:14:14 --> 00:14:18:	So in a city like Kabul, understanding infrastructure where there
00:14:18 --> 00:14:21:	is no consistent kind of sewer lines or water lines
00:14:22 --> 00:14:25:	in ways that we're thinking about the luxuries that we
00:14:25 --> 00:14:29:	have in the United States was built into the way
00:14:29 --> 00:14:32:	that we needed to think about the the basic needs
00:14:32 --> 00:14:35:	and services as as part of the city planning.
00:14:36 --> 00:14:38:	And so just to give you a sense of some
00:14:38 --> 00:14:42:	of the drivers that we were confronted with, one was
00:14:42 --> 00:14:46:	was thinking about the kind of housing and knowing that
00:14:46 --> 00:14:49:	there was a kind of major population growth where we
00:14:50 --> 00:14:53:	were seeing housing for the next two million really at
00:14:53 --> 00:14:57:	the doorstep of Kabul, knowing that there was not enough
00:14:57 --> 00:14:58:	housing.
00:14:58 --> 00:15:02:	We see this in cities across the United States, everywhere
00:15:02 --> 00:15:05:	and Boston where I'm coming from, there is a drastic
00:15:05 --> 00:15:09:	housing need of affordable housing for folks who are houseless.
00:15:09 --> 00:15:12:	And then thinking about all of the kind of health
00:15:12 --> 00:15:15:	and Wellness kind of aspects of that is very important.
00:15:16 --> 00:15:17:	So for us is how are we going to think
00:15:18 --> 00:15:20:	about new housing and improve existing neighborhoods?
00:15:20 --> 00:15:25:	When thinking about the economy and understanding how Kabul and
00:15:25 --> 00:15:29:	Afghanistan plays to an economy for the 21st century, what
00:15:29 --> 00:15:33:	we found is that 1.7 million Kabulis would enter the
00:15:33 --> 00:15:36:	labor force in the next 15 years.
00:15:36 --> 00:15:40:	And then when we were seeing this thinking about gender
00:15:40 --> 00:15:45:	and Kabul, understanding that in this case women make up
00:15:45 --> 00:15:49:	5048%, almost 50% of the population and and we're part
00:15:49 --> 00:15:52:	of a workforce in 2017 and we're being geared up
00:15:52 --> 00:15:57:	to be really entering that workforce and be really much
00:15:57 --> 00:16:01:	more embraced than they had been And being part of
00:16:01 --> 00:16:03:	that workforce in the past.
00:16:03 --> 00:16:07:	We were looking at drivers like regional and urban connectivity,
00:16:07 --> 00:16:12:	ways that we're thinking about development, mobility

	systems, different modes
00:16:12 --> 00:16:17:	of walking, transit, shuttles, transportation, vehicular kind of movement, but
00:16:17 --> 00:16:21:	at a metropolitan scale that did not have the infrastructure
00:16:21 --> 00:16:24:	in place to really conceive of the growth that was
00:16:24 --> 00:16:26:	happening with the population.
00:16:26 --> 00:16:31:	And understanding that the mobility in those connections are impacting
00:16:31 --> 00:16:34:	the way that we think about access to very particular
00:16:34 --> 00:16:38:	neighbourhoods, districts and ways that we're seeing the campus grow.
00:16:38 --> 00:16:41:	Public spaces and recreation.
00:16:41 --> 00:16:44:	You know, as I'm walking through Pittsburgh this morning, understanding
00:16:45 --> 00:16:48:	the plazas, the streetscapes, the ways that we're thinking about
00:16:48 --> 00:16:49:	the built environment.
00:16:49 --> 00:16:54:	And in Kabul, understanding that public spaces and recreation we're
00:16:54 --> 00:16:58:	really lacking in in regards to the actual population that
00:16:58 --> 00:16:59:	exists there.
00:16:59 --> 00:17:02:	And that this is essential to health and Wellness and
00:17:02 --> 00:17:03:	well-being in the city.
00:17:03 --> 00:17:05:	Sustainable water sources.
00:17:06 --> 00:17:10:	As we think about engineering infrastructure and understanding the things
00:17:10 --> 00:17:13:	that we may take for granted every day because it's
00:17:14 --> 00:17:15:	part of our daily experience.
00:17:16 --> 00:17:19:	We're in a whole different kind of window of time
00:17:19 --> 00:17:24:	where we're really having to rethink energy consumption, ways that
00:17:24 --> 00:17:28:	we're understanding access to water and how we're doing it
00:17:28 --> 00:17:30:	in a more sustainable and resilient way.
00:17:31 --> 00:17:34:	According to climate change in Kabul has a very fragile
00:17:34 --> 00:17:38:	eco system that exists and how to even think about
00:17:38 --> 00:17:42:	it becoming more resilient and redundant in the future.
00:17:42 --> 00:17:46:	As far as that infrastructure is important and then equitable
00:17:46 --> 00:17:50:	access to the city in regards to infrastructure, education and
00:17:50 --> 00:17:52:	amenities really being a city for all.
00:17:52 --> 00:17:55:	What does that mean in a city like Kabul when
00:17:55 --> 00:17:58:	it has not been that way and culturally was not
00:17:58 --> 00:18:02:	adjusting for being a city where there were amenities and
00:18:02 --> 00:18:06:	educational opportunities, economic opportunities for every everyone.

00:18:06 --> 00:18:10:	So all of this were major kind of overarching drivers
00:18:10 --> 00:18:13:	that were part of our thinking as urban designers, as
00:18:13 --> 00:18:19:	planners, landscape architects, architects and engineers that were working together
00:18:19 --> 00:18:21:	with government officials for Kabul.
00:18:22 --> 00:18:25:	And part of this was thinking about how that city
00:18:25 --> 00:18:28:	grows, how to think about all of these different systems
00:18:29 --> 00:18:33:	culturally, environmentally, politically, playing a part in a role and
00:18:33 --> 00:18:37:	physically manifesting in the way that we think about the
00:18:37 --> 00:18:40:	growth and transformation of of cities holistically.
00:18:41 --> 00:18:44:	But what was really important for us is that we
00:18:44 --> 00:18:47:	actually looked at the 10 big ideas that were 10
00:18:47 --> 00:18:50:	design strategies that were envisioned during this process.
00:18:51 --> 00:18:55:	Such things such as regenerating the central city that had
00:18:55 --> 00:18:59:	long been in disrepair corridors as catalysts, expanding to the
00:18:59 --> 00:19:02:	east where there had been no infrastructure in place, and
00:19:03 --> 00:19:07:	thinking about that growth to connecting agriculture and in the
00:19:07 --> 00:19:10:	city together, knowing that there is a lot of farming
00:19:10 --> 00:19:12:	that's taking place in Kabul.
00:19:13 --> 00:19:16:	But throughout all of these ten ideas, as we think
00:19:16 --> 00:19:19:	about it, the question kept coming up is who are
00:19:19 --> 00:19:20:	we designing for?
00:19:21 --> 00:19:26:	For whom is this, you know, city plan really anticipating
00:19:26 --> 00:19:30:	as being part of a a more equitable city?
00:19:31 --> 00:19:32:	And.
00:19:32 --> 00:19:34:	And that was a fascinating conversation.
00:19:35 --> 00:19:37:	President Ghani one day met with our team.
00:19:37 --> 00:19:41:	We were on Zoom and he comes up and he
00:19:41 --> 00:19:44:	says on the screen, this is wonderful.
00:19:44 --> 00:19:47:	This is we need to be thinking about all of
00:19:47 --> 00:19:50:	these different systems at play for Kabul.
00:19:50 --> 00:19:53:	But one question I really have for you that I
00:19:53 --> 00:19:57:	think is is super important is how are you thinking
00:19:57 --> 00:20:01:	about the design of Kabul in regards to women?
00:20:01 --> 00:20:05:	And how are you designing specifically for women to be
00:20:05 --> 00:20:09:	more included in the way that we're thinking about Kabul
00:20:09 --> 00:20:12:	as a capital city in Afghanistan?
00:20:12 --> 00:20:16:	And, you know, in my mind, I'm thinking, how are
00:20:16 --> 00:20:20:	you thinking about including women in regards to the planning
00:20:20 --> 00:20:24:	and in the cultural kind of practices of Afghanistan and

00:20:24 --> 00:20:28:	Kabul and being respectful of that, to have a really
00:20:28 --> 00:20:30:	candid conversation.
00:20:30 --> 00:20:31:	What does that mean?
00:20:31 --> 00:20:34:	What is the role as a consultant that I have
00:20:35 --> 00:20:38:	with my team in regards to really taking on a
00:20:38 --> 00:20:43:	very important kind of challenge in regards to integrating and
00:20:43 --> 00:20:47:	thinking about the design of cities for women in an
00:20:47 --> 00:20:48:	explicit way?
00:20:48 --> 00:20:52:	And President Ghani had said, we are in Kabul working
00:20:52 --> 00:20:56:	in a way where there is a lack of inclusive
00:20:56 --> 00:21:00:	spaces and regards to open spaces, to amenities, to ways
00:21:00 --> 00:21:05:	that we're thinking about how women are are functioning in
00:21:05 --> 00:21:06:	the city.
00:21:06 --> 00:21:09:	And so we had to to kind of contend with
00:21:09 --> 00:21:12:	the idea that there may not be a complete integration
00:21:13 --> 00:21:15:	of women in the same way that we know it
00:21:15 --> 00:21:19:	today in the United States, but that there's can be
00:21:19 --> 00:21:23:	still some sort of inclusion of women in a culture
00:21:23 --> 00:21:25:	that separates women in society.
00:21:25 --> 00:21:28:	But that we really need to think about how we
00:21:28 --> 00:21:31:	learn from the women of Afghanistan and thinking about the
00:21:31 --> 00:21:32:	design of the city.
00:21:32 --> 00:21:36:	So in this case, I would say that this very
00:21:36 --> 00:21:40:	important woman that you see on the screen today, Queen
00:21:40 --> 00:21:45:	Soraya was part of a movement to empower women in
00:21:45 --> 00:21:47:	the 1920s, some 100 years ago.
00:21:47 --> 00:21:51:	Queen Soraya in the King at that time was working
00:21:51 --> 00:21:55:	towards more democratic couple in Afghanistan and would only be
00:21:55 --> 00:21:59:	a short time that that actual political leadership would be
00:21:59 --> 00:21:59:	in play.
00:21:59 --> 00:22:03:	But Queen Soraya would really go into to advance women's
00:22:03 --> 00:22:08:	rights to education, to economic development, to developing parts of
00:22:08 --> 00:22:12:	the city that they could be welcomed and feel welcomed
00:22:12 --> 00:22:15:	within the open spaces in the ways in which they
00:22:15 --> 00:22:19:	were coming into economic and educational institutions.
00:22:19 --> 00:22:22:	So some of the things that we found in this
00:22:22 --> 00:22:25:	history in the research that we were doing in the
00:22:25 --> 00:22:29:	impact areas where we listened to women in Afghanistan and
00:22:29 --> 00:22:32:	did a series of stakeholder interviews, which is a big
00:22:32 --> 00:22:36:	surprise to them as they had never really been part

00:22:36 --> 00:22:38:	of the planning of their own city to so to
00:22:38 --> 00:22:41:	feel empowered to to speak their mind, to be part
00:22:42 --> 00:22:45:	of that and to translate those into design strategies.
00:22:45 --> 00:22:49:	And so looking back to understand that past.
00:22:49 --> 00:22:52:	This is a historic timeline of Kabul that starts to
00:22:52 --> 00:22:56:	show Afghan women in the past, present and future from
00:22:56 --> 00:23:00:	the 1920s with Queen Soraya knowing that there are policies
00:23:00 --> 00:23:01:	in place for women's rights.
00:23:02 --> 00:23:05:	There were ways in which women were part of of
00:23:05 --> 00:23:07:	governance over that period of time.
00:23:09 --> 00:23:12:	Understanding that in the 50s and the 60s and the
00:23:12 --> 00:23:16:	70s there was this great kind of golden age where
00:23:16 --> 00:23:20:	women were part of the decision making more so with
00:23:20 --> 00:23:22:	a new constitution.
00:23:22 --> 00:23:25:	And that there was education that was coming into play
00:23:25 --> 00:23:27:	by the time we get to the Sixties, 70s and
00:23:27 --> 00:23:27:	80s.
00:23:28 --> 00:23:31:	But that actually started to really change by the time
00:23:31 --> 00:23:34:	we got to the 90s and all the historic changes
00:23:34 --> 00:23:37:	if he was occupying or you know, beginning to come
00:23:37 --> 00:23:41:	into power and the rights of women changing quite drastically
00:23:41 --> 00:23:43:	in the 90s and as we know it in the
00:23:43 --> 00:23:44:	last year.
00:23:44 --> 00:23:48:	So going back to that history helped us understand how
00:23:48 --> 00:23:51:	what we knew from the media was very different 100
00:23:51 --> 00:23:55:	years ago and how to to think about this history
00:23:55 --> 00:23:58:	in a continuum of learning from the past to really
00:23:59 --> 00:24:00:	understand the future.
00:24:01 --> 00:24:03:	What we did was looked at the current initiatives.
00:24:03 --> 00:24:08:	There were so many wonderful organizations and forums where women's
00:24:08 --> 00:24:13:	rights and conversations about women's rights were part of the
00:24:13 --> 00:24:17:	culture of the city, from the orchestra to women for
00:24:17 --> 00:24:22:	Afghan women, all coming into play to political organizations.
00:24:22 --> 00:24:25:	And so we try to meet with these different organizations
00:24:26 --> 00:24:29:	to amplify their voices, which I think is very important
00:24:29 --> 00:24:32:	in the work that we do, is understanding the multiple
00:24:32 --> 00:24:36:	voices and really amplifying those voices and letting women speak
00:24:36 --> 00:24:39:	for themselves in regards to their own needs and challenges
00:24:39 --> 00:24:43:	and having that be something that's related to leadership.
00:24:44 --> 00:24:47:	As part of our work, what we did is that

00:24:48 --> 00:24:51:	we creatively engaged the women of Kabul.
00:24:51 --> 00:24:54:	We worked with a journalist who does a lot of
00:24:54 --> 00:24:57:	work for the New York Times and in Kabul who's
00:24:57 --> 00:25:01:	a photographer but does stories about the daily life of
00:25:01 --> 00:25:04:	Kabul and had been a woman who had who lives
00:25:04 --> 00:25:07:	there half the time and has a whole network of
00:25:08 --> 00:25:11:	these amazing activists within Afghanistan.
00:25:11 --> 00:25:15:	And so we got to interview, hired this journalist, interviewed
00:25:15 --> 00:25:19:	these women and took all of this information for women
00:25:19 --> 00:25:22:	who felt like they can be, that we could have
00:25:22 --> 00:25:26:	safe conversations in a way that their identities were not
00:25:26 --> 00:25:30:	shared, but that we could actually absorb what they're saying
00:25:30 --> 00:25:33:	and begin to map those kinds of challenges out.
00:25:34 --> 00:25:37:	And so for us, from the all the interviews that
00:25:37 --> 00:25:39:	we did with the women of Kabul, we began to
00:25:39 --> 00:25:44:	translate those into understanding how does that physically manifest.
00:25:44 --> 00:25:48:	So in some cases, looking at urban amended amenities as
00:25:48 --> 00:25:51:	the first thing that came to play the services, the
00:25:51 --> 00:25:56:	centers, inclusive programming that was needed in Afghanistan, in Kabul,
00:25:56 --> 00:26:00:	how do we begin to reflect that into the design
00:26:00 --> 00:26:01:	of the city?
00:26:01 --> 00:26:04:	So for us it was looking at education, understanding that
00:26:04 --> 00:26:08:	more than half of Kabul's women lacked a formal education
00:26:08 --> 00:26:12:	because education was prevented for some time, and then beginning
00:26:12 --> 00:26:14:	to see that there was a change happening.
00:26:14 --> 00:26:18:	More schools were needed, more ways to access educational opportunities
00:26:18 --> 00:26:22:	at all levels of education, but that we should anticipate
00:26:22 --> 00:26:25:	that women would come into education and that we should
00:26:25 --> 00:26:29:	make room for them in the physical places that made-up
00:26:29 --> 00:26:31:	their schools and their universities.
00:26:32 --> 00:26:33:	Health and Wellness.
00:26:33 --> 00:26:36:	A lot of women had no or little access to
00:26:37 --> 00:26:42:	healthcare especially thinking about reproductive healthcare.
00:26:42 --> 00:26:47:	So to have a a safe healthcare provider we're we're
00:26:47 --> 00:26:51:	seeing as 15% when delivering their their babies had a
00:26:51 --> 00:26:57:	healthcare provider when we're seeing that thinking about those who
00:26:57 --> 00:27:02:	were actually going to hospitals really less than 10%, most
00:27:02 --> 00:27:05:	women were actually birthing at home 90%.

00:27:06 --> 00:27:10:	And then understanding the kinds of ways that death you
00:27:10 --> 00:27:15:	know by birth was happening, it was at almost 11%.
00:27:15 --> 00:27:17:	And so all of these things came into play.
00:27:18 --> 00:27:21:	And then as far as economic development here seen in
00:27:21 --> 00:27:24:	the slide that there was a growing national trend that
00:27:24 --> 00:27:28:	we were finding of women contributing to household incomes in
00:27:28 --> 00:27:32:	Kabul when it came to socio demographic and economic surveys
00:27:32 --> 00:27:33:	that were happening.
00:27:33 --> 00:27:36:	So you see this pattern of women and knowing the
00:27:36 --> 00:27:39:	kind of total make for makeup of the workforce, but
00:27:39 --> 00:27:42:	knowing that a lot of women were were school teachers,
00:27:42 --> 00:27:46:	skilled workers, informal kind of sales of folk and then
00:27:46 --> 00:27:49:	of farmers and so understanding what roles that they're playing
00:27:50 --> 00:27:50:	in society.
00:27:51 --> 00:27:54:	So for US, number one, to even have these conversations
00:27:55 --> 00:27:58:	within the context that we were working where we not
00:27:58 --> 00:28:02:	only talked about key issues and drivers for the people
00:28:02 --> 00:28:05:	of Kabul, but having a very specific focus on an
00:28:05 --> 00:28:09:	identity group forces you to go beyond a generic kind
00:28:09 --> 00:28:13:	of understanding of city and starting to understand the nuance
00:28:13 --> 00:28:15:	of what those needs were.
00:28:15 --> 00:28:19:	And so even in our reports, to represent women to
00:28:19 --> 00:28:23:	what they said and then to suggest programmatic changes to
00:28:23 --> 00:28:27:	your city and investment was a huge change in planning
00:28:27 --> 00:28:29:	that was happening in Kabul.
00:28:29 --> 00:28:33:	So in this case, the proposed ideas for urban amenities
00:28:33 --> 00:28:37:	were to really think about the populations in the neighborhoods
00:28:37 --> 00:28:40:	and begin to knit in with all new development and
00:28:40 --> 00:28:44:	ways that we think about renovations, ways that were integrating
00:28:44 --> 00:28:48:	healthcare, women's clinics, health and Wellness and the way that
00:28:48 --> 00:28:51:	we're providing services into Kabul.
00:28:51 --> 00:28:56:	The economic opportunities and educational opportunities being something that's knitted
00:28:57 --> 00:29:00:	into the fabric of the city and really shown with
00:29:00 --> 00:29:04:	all new future development and ways that transformations could happen
00:29:04 --> 00:29:08:	and beginning to hit targets of programmatic activity that are

00:29:08 --> 00:29:12:	aligned with the women that live in the different neighborhoods
00:29:12 --> 00:29:13:	spread out Kabul.
00:29:14 --> 00:29:17:	What we did is looked at toolkits to show all
00:29:17 --> 00:29:20:	of the ministry ways to think about how we can
00:29:20 --> 00:29:25:	instead of designing every single, you know, kind of parcel
00:29:25 --> 00:29:26:	of land in Kabul.
00:29:26 --> 00:29:28:	Really at this scale of a city.
00:29:28 --> 00:29:32:	Beginning to understand that there are best practices and a
00:29:32 --> 00:29:36:	toolkit that we're finding with local government organizations here of
00:29:36 --> 00:29:38:	how you can provide open space.
00:29:38 --> 00:29:39:	Think about school parcels.
00:29:40 --> 00:29:44:	Understand ways that women can be included, in this case
00:29:44 --> 00:29:48:	thought to be still separated from the public of of
00:29:48 --> 00:29:53:	Kabul, but have dedicated spaces that were built into the
00:29:53 --> 00:29:58:	city specifically for women and beginning to make ways that
00:29:58 --> 00:30:02:	we can show those representations of the city.
00:30:02 --> 00:30:06:	Empowering women in our renderings and showing that there are
00:30:06 --> 00:30:10:	built investments such as this neighborhood anchor as a women's
00:30:10 --> 00:30:14:	center being integrated into the city could be part of
00:30:14 --> 00:30:18:	the storytelling in the way that we're planning for Kabul
00:30:18 --> 00:30:18:	now.
00:30:18 --> 00:30:21:	A second kind of idea was looking at open space
00:30:22 --> 00:30:24:	and an open space strategy for women.
00:30:25 --> 00:30:28:	You know, how can we design safe and comfortable parks
00:30:28 --> 00:30:31:	and neighborhoods at different scales within Kabul?
00:30:32 --> 00:30:35:	So one of the kinds of conditions or or ways
00:30:36 --> 00:30:40:	that we think about dedicated spaces is ananas, which are
00:30:40 --> 00:30:45:	really within the dwellings where there are private rooms for
00:30:45 --> 00:30:48:	women to gather and to have their own safe space
00:30:49 --> 00:30:52:	within the house to accept other women for events.
00:30:52 --> 00:30:56:	And and thinking about this, we looked at ways in
00:30:56 --> 00:31:01:	which we understand the kind of quadrilateral kind of layout
00:31:01 --> 00:31:05:	that is part of the rituals of Afghanistan and the
00:31:05 --> 00:31:05:	layouts.
00:31:05 --> 00:31:09:	And understanding that within this kind of four part system
00:31:09 --> 00:31:14:	of outdoor spaces, can there be dedicated women's parks that
00:31:14 --> 00:31:17:	are part of the larger park network that would host
00:31:17 --> 00:31:21:	different activities and be set up with an infrastructure in

00:31:21 --> 00:31:22:	place.
00:31:22 --> 00:31:26:	So the things that we were hearing from women were
00:31:26 --> 00:31:30:	the harassment that harassments that were happening in public spaces
00:31:30 --> 00:31:34:	by men and knowing that there are ways that we
00:31:34 --> 00:31:38:	need to knit in entries that were managed through landscape.
00:31:38 --> 00:31:41:	So that there are ways to actually enter into these
00:31:41 --> 00:31:46:	protected open spaces to understand that there was wayfinding, accessibility
00:31:46 --> 00:31:49:	and screening and privacy that would take place within these
00:31:50 --> 00:31:50:	outdoor spaces.
00:31:51 --> 00:31:54:	So this is an extreme urbanism that I'm talking about
00:31:54 --> 00:31:57:	in regards to gender, very different than of course as
00:31:57 --> 00:31:58:	we know it today.
00:31:58 --> 00:32:02:	But finding ways to protect women in outdoor spaces with
00:32:02 --> 00:32:06:	services and with ways that we're thinking about mobility was
00:32:06 --> 00:32:07:	very important.
00:32:07 --> 00:32:10:	So what you see here is this kind of new
00:32:10 --> 00:32:14:	deliberate design that we had for very particular area of
00:32:14 --> 00:32:17:	the city, looking at a park dedicated for women and
00:32:17 --> 00:32:19:	their children.
00:32:19 --> 00:32:23:	Within this logic of synonymous in ways that we were
00:32:23 --> 00:32:25:	thinking about a park within a park.
00:32:26 --> 00:32:29:	And then at last on Afghanistan, I would just say
00:32:29 --> 00:32:32:	that a third measure that came up that was very
00:32:32 --> 00:32:35:	important to the women that we spoke to was mobility
00:32:35 --> 00:32:39:	and to take measures to increase safety for women on
00:32:39 --> 00:32:41:	public transit with streets and trails.
00:32:42 --> 00:32:45:	And what we found is that this the movement of
00:32:45 --> 00:32:49:	women and it realized that the realization that women had
00:32:49 --> 00:32:53:	to travel impacts or with their partner at different times
00:32:53 --> 00:32:55:	of the day or it was deemed to unsafe was
00:32:55 --> 00:32:58:	part of the city that we heard about.
00:32:58 --> 00:33:02:	And so thinking about how we could set just improving
00:33:02 --> 00:33:05:	safety and Kabul, most of the women here were like,
00:33:05 --> 00:33:09:	it's through mobility, we can't move freely throughout the city.
00:33:10 --> 00:33:12:	And so for us looking at this as another way
00:33:13 --> 00:33:16:	that we were thinking of a tool kit of different
00:33:16 --> 00:33:19:	ways to to think about movement, This tool kit really
00:33:19 --> 00:33:23:	illustrates how each aspect of mobility can be designed with
00:33:23 --> 00:33:26:	women in mind from sheltered spaces to ways that we
00:33:26 --> 00:33:31:	were thinking about adequate kind of lighting to emergency call

00:33:31 --> 00:33:31:	boxes.
00:33:31 --> 00:33:36:	But locating women's centers markets along these corridors was very
00:33:36 --> 00:33:37:	important.
00:33:37 --> 00:33:40:	And then what was also very interesting is that there
00:33:40 --> 00:33:43:	were plenty of situations where we could see that there
00:33:43 --> 00:33:47:	were women owned taxi companies that would specifically be geared
00:33:47 --> 00:33:50:	for women picking up other women along the way.
00:33:50 --> 00:33:53:	And so how can we can provide ways that there
00:33:53 --> 00:33:58:	are dedicated minibuses, compartments within buses, but also really thinking
00:33:58 --> 00:34:02:	about supporting women's businesses in Kabul that would be part
00:34:02 --> 00:34:06:	of this mobility network that would help other women move
00:34:06 --> 00:34:07:	throughout the city.
00:34:08 --> 00:34:12:	And so all three of these strategies came together in
00:34:12 --> 00:34:15:	regards to how we began to not only illustrate and
00:34:15 --> 00:34:18:	insert women who are really invisible in lots of ways,
00:34:18 --> 00:34:23:	but thinking about their visibility within our documents, within our
00:34:23 --> 00:34:26:	conversations and making sure they are heard or part of
00:34:27 --> 00:34:27:	this process.
00:34:28 --> 00:34:31:	And then making sure that every time that we were
00:34:31 --> 00:34:34:	touching parts of the city that we were working through
00:34:34 --> 00:34:39:	agriculture development and in the educational opportunities that were happening
00:34:39 --> 00:34:42:	with, with the campus, in schools that we could actually
00:34:42 --> 00:34:45:	show women participating and being part of that.
00:34:45 --> 00:34:48:	And then beginning to really knit in these strategies into
00:34:48 --> 00:34:52:	all the different things that we were beginning to propose.
00:34:52 --> 00:34:56:	So with that said, that optimism, very much so, in
00:34:56 --> 00:34:58:	that three to four years of time that we spent
00:34:59 --> 00:35:02:	working on the ground with those in Kabul was really
00:35:02 --> 00:35:03:	important and precious.
00:35:03 --> 00:35:07:	And then once in a lifetime opportunity to understand the
00:35:07 --> 00:35:09:	needs of the women of Kabul.
00:35:09 --> 00:35:12:	Since then, we know in the last 13 months that
00:35:12 --> 00:35:13:	has drastically changed.
00:35:14 --> 00:35:17:	And so we've kept in touch with a lot of
00:35:17 --> 00:35:20:	the women, some who have left, some who have stayed
00:35:20 --> 00:35:23:	in in Kabul and and try to find ways to
00:35:23 --> 00:35:24:	support them.

00:35:24 --> 00:35:26:	And I will say, you know, to amplify the voices
00:35:26 --> 00:35:28:	of all the women that we met with.
00:35:28 --> 00:35:32:	There are remarkable things that are still happening based on
00:35:32 --> 00:35:33:	women organizations and Kabul.
00:35:33 --> 00:35:37:	There's a great need of of of of thinking about
00:35:37 --> 00:35:41:	the support of women's rights as human rights that is
00:35:41 --> 00:35:42:	still in need there.
00:35:42 --> 00:35:46:	And we're seeing the drastic changes this folk coming in
00:35:46 --> 00:35:49:	the last two weeks from Richard Bennett in regards to,
00:35:49 --> 00:35:53:	you know, nowhere else in the world has there been
00:35:53 --> 00:35:57:	as widespread, systematic and all-encompassing an attack on the rights
00:35:57 --> 00:35:58:	of women and girls.
00:35:59 --> 00:36:02:	Every aspects of their lives is being restricted under the
00:36:02 --> 00:36:07:	guise of morality and through the instrumentalization of religion.
00:36:07 --> 00:36:10:	So I think that we are still hopeful that as
00:36:10 --> 00:36:14:	things have changed, you can see that you know, the
00:36:14 --> 00:36:18:	politics in such a kind of geopolitical setting can really
00:36:18 --> 00:36:23:	change the outcomes of the planning and design that's happening.
00:36:23 --> 00:36:25:	But they were still hope built into the way in
00:36:25 --> 00:36:27:	which we understood those women's voices.
00:36:28 --> 00:36:31:	Another project that I'm going to speak to you and
00:36:31 --> 00:36:34:	this is really coming from my work as a Filipino
00:36:34 --> 00:36:38:	American thinking about my roots in the Philippines.
00:36:38 --> 00:36:42:	I've spent the last a couple of decades working in
00:36:42 --> 00:36:47:	the Philippines, understanding how the Philippines and how Metro Manila
00:36:47 --> 00:36:51:	especially, was a city, you know, designed with water in
00:36:51 --> 00:36:52:	mind.
00:36:52 --> 00:36:54:	That water shaped the city.
00:36:54 --> 00:36:57:	Water was built into the kind of cultural and ritual
00:36:57 --> 00:36:59:	practices of Metro Manila.
00:36:59 --> 00:37:03:	But that has drastically changed as we think about climate
00:37:03 --> 00:37:06:	change and in the ongoing kind of typhoons that were
00:37:06 --> 00:37:10:	hitting Metro Manila and how those are specific typically are
00:37:10 --> 00:37:11:	affecting women.
00:37:11 --> 00:37:14:	So in this case, I just want to quickly talk
00:37:14 --> 00:37:18:	through some of the work in regards to the Philippines
00:37:18 --> 00:37:22:	and the work of how research and the design of
00:37:22 --> 00:37:26:	the built environment is including women through the kind of

Time	Text
00:37:26 --> 00:37:28:	organizations in Metro Manila.
00:37:28 --> 00:37:34:	So typhoons and tropical storms in the Philippines have been
00:37:34 --> 00:37:38:	some of the worst typhoons and tropical storms in the
00:37:38 --> 00:37:39:	last 22 years.
00:37:40 --> 00:37:43:	They have increased in such a way that they are
00:37:44 --> 00:37:47:	the deadliest, they are the most destructive and it is
00:37:48 --> 00:37:52:	the wettest record that we are seeing in the Philippines
00:37:52 --> 00:37:56:	in regards to this archipelago of more than 7000 islands.
00:37:57 --> 00:38:01:	There has been tremendous change in regards to the environment.
00:38:02 --> 00:38:05:	What you're seeing here is some research that was done
00:38:06 --> 00:38:08:	in some of the work at MIT that was looking
00:38:08 --> 00:38:11:	at the changes of Metro Manila and and seeing the
00:38:11 --> 00:38:15:	kind of inundation of flooding that was happening.
00:38:15 --> 00:38:20:	And then noticing that it is really increasing from the
00:38:20 --> 00:38:23:	70s, the 1980s, nineties and 2000s.
00:38:23 --> 00:38:27:	And that impact of flooding has really affected millions of
00:38:27 --> 00:38:29:	people in the Philippines.
00:38:29 --> 00:38:34:	And so in this case though, going back to understanding
00:38:34 --> 00:38:39:	the impacts of design, the impacts of changes with climate,
00:38:39 --> 00:38:42:	who are, who is it really impacting?
00:38:42 --> 00:38:47:	And what we found in the Philippines, talking with universities
00:38:47 --> 00:38:51:	and other kind of government agencies, is that it affects
00:38:51 --> 00:38:53:	those who are impoverished.
00:38:53 --> 00:38:57:	The poor and the Philippines are impacted more so than
00:38:57 --> 00:39:01:	anyone else in regards to the lack of infrastructure, the
00:39:01 --> 00:39:04:	lack of housing, but that women and girls were were
00:39:04 --> 00:39:07:	the ones that were actually the most affected.
00:39:08 --> 00:39:11:	And so part of that is, is thinking about an
00:39:11 --> 00:39:14:	approach to design in this case and in really thinking
00:39:14 --> 00:39:16:	about resiliency in our cities.
00:39:17 --> 00:39:19:	And that gender has to be part of the way
00:39:19 --> 00:39:23:	that we understand the identity groups that are most impacted
00:39:23 --> 00:39:27:	from a people perspective, from an environmental and perspective.
00:39:27 --> 00:39:31:	We are understanding ecologies and in public realms and what
00:39:31 --> 00:39:34:	public even means when it's not inclusive of everyone to
00:39:34 --> 00:39:37:	ways that we're thinking about development in the Philippines.
00:39:38 --> 00:39:41:	In the Philippines, part of the problem with the way
00:39:41 --> 00:39:44:	that we're seeing flooding is because of the way the

00:39:44 --> 00:39:47:	cities were built over time, the amount of concrete.
00:39:47 --> 00:39:51:	The Philippines borrowed ideas from the United States in regards
00:39:51 --> 00:39:55:	to the infrastructure and the highway systems that were made
00:39:55 --> 00:39:58:	in the 60s, and those are continuing to be built
00:39:58 --> 00:39:58:	today.
00:39:59 --> 00:40:01:	But as we know in the United States, those highways
00:40:01 --> 00:40:05:	are coming down the ones that separated and segregated particular
00:40:05 --> 00:40:06:	neighborhoods.
00:40:06 --> 00:40:10:	And the ways that we thought about the fragmentation of
00:40:10 --> 00:40:13:	cities, we learned from the 50s and the 60s and
00:40:13 --> 00:40:16:	the 70s that some of the urban renewal as a
00:40:16 --> 00:40:20:	tool did not work and that they were extremely biased
00:40:20 --> 00:40:23:	in the way in which we were thinking about who
00:40:23 --> 00:40:24:	was impacted.
00:40:24 --> 00:40:27:	So in the Philippines, the same thing is happening except
00:40:27 --> 00:40:28:	they're building it now.
00:40:29 --> 00:40:31:	And so those lessons learned that seem so great from
00:40:31 --> 00:40:33:	the 60s or something being borrowed.
00:40:33 --> 00:40:36:	So that development has to change as far as the
00:40:36 --> 00:40:37:	the patterns of development.
00:40:38 --> 00:40:42:	And so here too in the Philippines, through stakeholder interviews,
00:40:42 --> 00:40:45:	which you see here on the screen, we started to
00:40:45 --> 00:40:49:	understand what are the different patterns of experiences that are
00:40:49 --> 00:40:53:	emerging in regards to flooding that's happening in the Philippines.
00:40:54 --> 00:40:58:	Women who are working from home and thinking about the
00:40:58 --> 00:41:02:	safety of their families in ways that they're thinking about
00:41:02 --> 00:41:05:	their livelihoods to the ways in which women have been
00:41:05 --> 00:41:09:	part of an essential to the community building in the
00:41:09 --> 00:41:11:	Philippines in Metro Manila.
00:41:11 --> 00:41:15:	That sense of community and then understanding for us that
00:41:15 --> 00:41:18:	flooding for a lot of people, which can be devastating
00:41:18 --> 00:41:21:	and we thought in this case was the impetus for
00:41:21 --> 00:41:24:	our work, there was actually thought to be an inconvenience.
00:41:25 --> 00:41:28:	It was something that was a nuisance, but there were
00:41:28 --> 00:41:31:	larger issues at play, which is livelihood and living close
00:41:31 --> 00:41:34:	to where your family is that would actually trump any
00:41:35 --> 00:41:36:	kind of flooding.

00:41:36 --> 00:41:39:	So all of these important kind of planning drivers were
00:41:40 --> 00:41:42:	coming into play in this work in Metro Manila.
00:41:43 --> 00:41:45:	But I'll just share with you that with the work
00:41:45 --> 00:41:49:	that we were doing there, particularly thinking about the built
00:41:49 --> 00:41:52:	environment, thinking about who you're designing for.
00:41:52 --> 00:41:55:	There was ways in which to think about new policies
00:41:55 --> 00:42:00:	and that would actually integrate environmental kind of understandings and
00:42:00 --> 00:42:04:	and folks that were impacted the most into the way
00:42:04 --> 00:42:06:	that they saw their planning code.
00:42:06 --> 00:42:10:	There are ways that students in this case at MIT,
00:42:10 --> 00:42:15:	we're looking at integrated informal and formal development in formal
00:42:15 --> 00:42:19:	and formal communities together in ways that were create new
00:42:19 --> 00:42:23:	urbanisms or new ways of thinking about the urban fabric
00:42:23 --> 00:42:25:	that would include women.
00:42:25 --> 00:42:28:	It would include the poor within this kind of system
00:42:28 --> 00:42:31:	that works in Manila, which usually has a gate that
00:42:31 --> 00:42:35:	separates those who can afford it and those who cannot.
00:42:36 --> 00:42:39:	And so with this I I wanted to show you
00:42:39 --> 00:42:43:	some great work that's happening in Metro Manila and some
00:42:43 --> 00:42:46:	questions that we had with interviews of of women who
00:42:46 --> 00:42:50:	were living within the kind of informal settlements along the
00:42:50 --> 00:42:54:	Lake Shore of Montalupa Lake, which is how can gender
00:42:54 --> 00:42:58:	equity with a specific focus on women influence and future
00:42:58 --> 00:43:01:	influence, future resilience planning.
00:43:01 --> 00:43:04:	And So what we found here is that with climate
00:43:04 --> 00:43:09:	change the mitigation and adaptation changes ways that people were
00:43:09 --> 00:43:13:	relocated due to storm events that those were really impacting
00:43:13 --> 00:43:15:	women the most.
00:43:15 --> 00:43:19:	The vulnerabilities and impacts for women and men pre disaster
00:43:19 --> 00:43:22:	during a disaster and during recovery were something that we
00:43:22 --> 00:43:23:	took into effect.
00:43:23 --> 00:43:28:	And they were great stories that talked about Nanny's story
00:43:28 --> 00:43:32:	in this case about how she had to actually relocate
00:43:32 --> 00:43:36:	her whole family because her husband wouldn't leave a site
00:43:36 --> 00:43:40:	where a typhoon was coming until the very last minute.
00:43:41 --> 00:43:44:	And so she herself had to migrate all of her
00:43:44 --> 00:43:48:	children and all of their goods where there her husband

00:43:48 --> 00:43:52:	stayed behind and then she finally had him come with
00:43:52 --> 00:43:55:	her right before the typhoon would hit.
00:43:56 --> 00:43:58:	But there was this kind of burden that was placed.
00:43:58 --> 00:44:02:	And this is coming from centuries of colonization that had
00:44:02 --> 00:44:06:	been part of Metro Manila, where it had begun as
00:44:06 --> 00:44:07:	a matriarchy.
00:44:07 --> 00:44:10:	When we're talking about the kind of vernacular of the
00:44:10 --> 00:44:15:	Philippines in the native culture, but with Spanish colonization, American
00:44:15 --> 00:44:20:	appropriation and Japanese occupation that happened over 300 years, the
00:44:20 --> 00:44:25:	changes of gender change with that organization that would occur.
00:44:25 --> 00:44:29:	And so we still feel that today within the Philippines
00:44:29 --> 00:44:32:	in regards to women's roles within society and and what
00:44:32 --> 00:44:34:	is expected of them.
00:44:35 --> 00:44:38:	Another aspect of this was looking at in times of
00:44:38 --> 00:44:41:	need with typhoons that were coming, a study was done
00:44:41 --> 00:44:46:	about the economics of what was happening for those fisherfolk
00:44:46 --> 00:44:49:	who were part of the economy that lives along the
00:44:49 --> 00:44:53:	lake shores and in coastal shores of the Philippines.
00:44:53 --> 00:44:56:	But how are women's contributions to the economy acknowledge?
00:44:56 --> 00:45:00:	How do women reflect on their individual livelihoods?
00:45:00 --> 00:45:04:	And what was found is that women in the are
00:45:04 --> 00:45:08:	engaged in a whole range of productive and care work
00:45:08 --> 00:45:11:	both inside and outside of their homes.
00:45:11 --> 00:45:14:	But what had been talked about so much was their
00:45:14 --> 00:45:17:	duty to their family into the kind of community in
00:45:17 --> 00:45:21:	a more traditional sense that wasn't targeting the economic kind
00:45:21 --> 00:45:24:	of contributions that they were making.
00:45:24 --> 00:45:27:	And in this table, what you see here is the
00:45:27 --> 00:45:30:	roles of men and women based off a study when
00:45:30 --> 00:45:34:	it comes to fishing and the economy that was so
00:45:34 --> 00:45:38:	important to the workers that were found within the study.
00:45:38 --> 00:45:41:	But what you see is that men are the majority
00:45:41 --> 00:45:44:	of workers for fishing, but women are actually doing the
00:45:44 --> 00:45:47:	majority of the work when it comes to selling fish,
00:45:47 --> 00:45:50:	processing fish, fish, drying and repairing Nets and boats.
00:45:51 --> 00:45:54:	So there is a way in which this has been
00:45:54 --> 00:45:54:	invisible.

00:45:55 --> 00:45:57:	And that what we found is that women themselves do
00:45:57 --> 00:46:01:	not recognize their productive work that they do, although it
00:46:01 --> 00:46:04:	is crucial to the household needs even before the typhoon
00:46:04 --> 00:46:06:	has actually come about.
00:46:06 --> 00:46:09:	So how do we begin to amplify and support the
00:46:09 --> 00:46:13:	voices and different cultures where women aren't recognized?
00:46:14 --> 00:46:17:	How do we begin to show information like this that
00:46:17 --> 00:46:21:	actually shows data that that shows that that's actually the
00:46:21 --> 00:46:25:	opposite, that's what's happening, that men are not the majority
00:46:25 --> 00:46:29:	contributors to the economy, that women are actually doing quite
00:46:29 --> 00:46:31:	a bit of work, if not more, in regards to
00:46:32 --> 00:46:32:	the economy.
00:46:33 --> 00:46:36:	So beginning to have those conversations and have data to
00:46:36 --> 00:46:38:	support that becomes very important.
00:46:39 --> 00:46:42:	Another question was thinking about how are women being knowledge,
00:46:42 --> 00:46:43:	promoted and empowered?
00:46:43 --> 00:46:45:	And there are many roles that they play.
00:46:46 --> 00:46:49:	And for us, you know, thinking about all the different
00:46:49 --> 00:46:53:	kind of interviews that we had, understanding what women were
00:46:53 --> 00:46:57:	doing, what roles they were playing, but what their aspirations
00:46:58 --> 00:47:01:	were, was also very important to the way that we
00:47:01 --> 00:47:05:	were understanding women in the Philippines before a typhoon, during
00:47:05 --> 00:47:08:	a typhoon and after a typhoon would occur.
00:47:08 --> 00:47:11:	So what's the role as it pertains to resiliency of
00:47:11 --> 00:47:14:	our cities and the role that women play in the
00:47:14 --> 00:47:18:	environmental and economic opportunities post disaster becomes very important in
00:47:18 --> 00:47:20:	places like Metro Manila.
00:47:20 --> 00:47:23:	I just wanted to talk to you all about the
00:47:23 --> 00:47:26:	University of Kentucky, again part of my alma mater.
00:47:26 --> 00:47:31:	But this past two years, when thinking about inclusion and
00:47:31 --> 00:47:36:	understanding how a racial reckoning is happening in the United
00:47:36 --> 00:47:41:	States, that we are also acknowledging a climate crisis and
00:47:41 --> 00:47:45:	that we are also moving hopefully past a major health
00:47:45 --> 00:47:45:	crisis.
00:47:46 --> 00:47:50:	With the pandemic, how might a focus on social equity,

00:47:50 --> 00:47:55:	diversity, inclusion positively influence post COVID economic recovery?
00:47:56 --> 00:47:59:	And this work becomes very important to this question in
00:47:59 --> 00:48:03:	the in the work that I've been doing lately, which
00:48:03 --> 00:48:06:	is that there's this perfect kind of storm of a
00:48:06 --> 00:48:10:	global health crisis, of a racial reckoning of climate change
00:48:10 --> 00:48:11:	that has happened.
00:48:11 --> 00:48:15:	And during the last three years for the University of
00:48:15 --> 00:48:19:	Kentucky as an institution that's part of the city, the
00:48:19 --> 00:48:22:	the idea came up as how can we focus on
00:48:22 --> 00:48:26:	a diversity, equity and inclusion facilities and space plan.
00:48:26 --> 00:48:30:	To put it very much so in the built environment
00:48:30 --> 00:48:35:	perspective that would start to really reconsider our own biases
00:48:35 --> 00:48:40:	and how we are preventing and creating you know ways
00:48:40 --> 00:48:44:	that we can think about systemic and systemic ways of
00:48:44 --> 00:48:47:	oppression within the institutions.
00:48:48 --> 00:48:51:	So in this case Lexington being not too far from
00:48:51 --> 00:48:55:	Louisville where we have seen Brianna Taylor, the murder of
00:48:55 --> 00:48:59:	George Floyd, all of this unrest is happening within the
00:48:59 --> 00:49:03:	cities of Kentucky in regards to ways in which and
00:49:03 --> 00:49:07:	throughout the country in regards to the social movement of
00:49:07 --> 00:49:09:	being an anti racist institution.
00:49:10 --> 00:49:13:	And so with this, the university decided to embark on
00:49:13 --> 00:49:16:	this campus plan that would start to be a whole
00:49:16 --> 00:49:19:	different way of thinking about planning.
00:49:19 --> 00:49:23:	And so we assembled A-Team specifically geared towards making sure
00:49:24 --> 00:49:27:	that we would come with many different perspectives and lived
00:49:28 --> 00:49:32:	experiences that would be part of the University of Kentucky's
00:49:32 --> 00:49:34:	kind of committee dedicated to DEI.
00:49:34 --> 00:49:38:	And that our approach for this plan, which is something
00:49:38 --> 00:49:43:	that I think every institution, every city is probably embarking
00:49:43 --> 00:49:47:	on, was one understanding the kind of different experiences, lived
00:49:47 --> 00:49:50:	experiences of different residents.
00:49:50 --> 00:49:53:	And understanding that we need to really think about those
00:49:53 --> 00:49:57:	who are marginalized, those who have not been part of
00:49:57 --> 00:50:00:	decision making or have felt heard for some time.
00:50:00 --> 00:50:03:	How are you bringing those folks into a process where
00:50:03 --> 00:50:07:	they can feel heard and that their feedback is integrated

00:50:07 --> 00:50:11:	into the future kind of strategies and decisions?
00:50:11 --> 00:50:15:	Another aspect was looking at the the different systems and
00:50:15 --> 00:50:16:	physical environment.
00:50:16 --> 00:50:19:	And then last, I would say one thing that I
00:50:19 --> 00:50:22:	think a lot of different places are contending with are
00:50:22 --> 00:50:25:	how are you investigating your history?
00:50:25 --> 00:50:28:	How is history something that you're looking to in regards
00:50:28 --> 00:50:32:	to acknowledging what has happened in the past and that
00:50:32 --> 00:50:35:	part of the pain that we saw from the neighborhoods
00:50:35 --> 00:50:38:	or city residents was the fact that that city had
00:50:38 --> 00:50:42:	not been acknowledged and it had been something where institutions
00:50:42 --> 00:50:45:	or organizations or major players had not acknowledged their role
00:50:45 --> 00:50:46:	in that past?
00:50:47 --> 00:50:49:	How do you plan to think about the future if
00:50:49 --> 00:50:51:	you don't acknowledge that past?
00:50:51 --> 00:50:55:	And so this plan centered people, but especially those who
00:50:55 --> 00:51:00:	had been marginalized, different identity groups that had been marginalized
00:51:00 --> 00:51:03:	that had looked at who makes up the community as
00:51:03 --> 00:51:06:	we design and plan who is making up.
00:51:06 --> 00:51:09:	And we know that people are more than just a
00:51:09 --> 00:51:09:	number.
00:51:09 --> 00:51:14:	But understanding then this context as a predominantly white institution
00:51:14 --> 00:51:18:	of about 50,000 people, what what are the demographics as
00:51:18 --> 00:51:22:	we look at race and ethnicity and understanding that minority
00:51:22 --> 00:51:26:	groups are, you know, probably about 2027% of the campus,
00:51:26 --> 00:51:31:	but knowing where people are coming from, knowing the gender,
00:51:31 --> 00:51:35:	first generation folks who are coming to school thinking about
00:51:35 --> 00:51:37:	the socio economic status.
00:51:38 --> 00:51:40:	But all of this is to say, as we think
00:51:40 --> 00:51:43:	about people and we try to understand their different identity
00:51:43 --> 00:51:47:	groups, we all also want to understand intersectional kind of
00:51:47 --> 00:51:50:	ways of understanding those identities and so intersectionality.
00:51:51 --> 00:51:53:	This is a great quote from a professor during one
00:51:53 --> 00:51:57:	of our listening sessions, but it honors the multiple complex
00:51:57 --> 00:52:00:	identities most of us hold, rather than putting this into
00:52:00 --> 00:52:03:	narrow boxes that do not honor our full selves.
00:52:04 --> 00:52:06:	And so when I came here today and told you

00:52:06 --> 00:52:10:	my position as a Filipino American who's an architect, coming
00:52:10 --> 00:52:13:	into it as an urban designer, who's in academia, I
00:52:13 --> 00:52:14:	put these labels on myself.
00:52:15 --> 00:52:18:	I identify who I am so as to kind of
00:52:18 --> 00:52:21:	show my cards and who I am.
00:52:21 --> 00:52:24:	And we did the same thing in regards to asking
00:52:24 --> 00:52:26:	our stakeholders who they were.
00:52:27 --> 00:52:31:	And what was very interesting is to understand what was
00:52:31 --> 00:52:32:	meaningful to them.
00:52:33 --> 00:52:36:	A Kentuckian who's trans, LGBTQ, coming from a small town,
00:52:37 --> 00:52:40:	thinking about folks who are coming from a disability and
00:52:40 --> 00:52:44:	understanding that that plays a role in regards to how
00:52:44 --> 00:52:47:	they see the world and interact with the world.
00:52:47 --> 00:52:50:	Understanding that we can be a collection of these identities
00:52:51 --> 00:52:53:	and that we don't need to be siloed as part
00:52:53 --> 00:52:55:	of the way that we understand the built environment.
00:52:55 --> 00:53:00:	How do we create spaces that accept our intersectional identities
00:53:00 --> 00:53:03:	and that are not just able bodied environments in in
00:53:04 --> 00:53:07:	the way that we think about our cities and campuses.
00:53:08 --> 00:53:10:	So with this in mind, I would say that that
00:53:11 --> 00:53:15:	intersectional thinking really allowed us to think about an engagement
00:53:15 --> 00:53:19:	strategy that was tailored based off the community and making
00:53:19 --> 00:53:21:	a safe space for a lot of people who didn't
00:53:21 --> 00:53:25:	feel very comfortable talking about their their challenges that they
00:53:26 --> 00:53:29:	were having with the university in regards to things that
00:53:29 --> 00:53:30:	they were feeling.
00:53:31 --> 00:53:34:	And so we had to dedicate a lot of different
00:53:34 --> 00:53:39:	listening sessions to different identity groups that are listed here
00:53:39 --> 00:53:42:	to make room and space for those safe spaces of
00:53:42 --> 00:53:43:	being heard.
00:53:43 --> 00:53:47:	And then playing back what we heard and then presenting
00:53:47 --> 00:53:49:	that back to leadership in a way that we were
00:53:49 --> 00:53:54:	finding recurring things that were happening based off these different
00:53:54 --> 00:53:58:	identity groups, finding different ways to engage the campus community.
00:53:59 --> 00:54:01:	Something in all of our work as we think about

00:54:01 --> 00:54:04:	this, what language are you speaking?
00:54:04 --> 00:54:07:	How are you thinking about the kind of disabilities for
00:54:07 --> 00:54:10:	those who may not be able to read or have
00:54:10 --> 00:54:14:	access to the digital kind of technologies that are part
00:54:14 --> 00:54:17:	of the way that we might engage should be considered
00:54:17 --> 00:54:18:	in all of our work.
00:54:19 --> 00:54:22:	So I think that even in this case a very
00:54:22 --> 00:54:27:	general online survey had to be constructed 3 different ways
00:54:27 --> 00:54:31:	in order to to really practice what we were thinking
00:54:31 --> 00:54:35:	in regards to an online text based survey.
00:54:35 --> 00:54:39:	For those who didn't have access to technology, who could
00:54:39 --> 00:54:42:	not read maps, to thinking about hard copy surveys and
00:54:42 --> 00:54:46:	ways that the staff that were involved with the campus
00:54:46 --> 00:54:50:	community did not have access to a computer or were
00:54:50 --> 00:54:54:	out working throughout the day and would actually provide, you
00:54:54 --> 00:54:56:	know, want to use a hard copy.
00:54:56 --> 00:54:59:	So I think that with this there were all these
00:54:59 --> 00:55:03:	kinds of leading with lived experiences that we captured based
00:55:03 --> 00:55:07:	off the patterns of different identity groups that were seen
00:55:07 --> 00:55:10:	through these surveys where their sense of belonging was where
00:55:10 --> 00:55:14:	they can hang out with friends, where they felt unsafe
00:55:14 --> 00:55:17:	and knowing that safety was something that was different based
00:55:18 --> 00:55:21:	off your gender or your race and ethnicity, based off
00:55:21 --> 00:55:22:	who was in that space.
00:55:23 --> 00:55:26:	All of these began to be ways that we were
00:55:26 --> 00:55:31:	understanding recurring themes and what those barriers to equity were.
00:55:31 --> 00:55:35:	So this is very important in thinking about the inclusion
00:55:35 --> 00:55:39:	of our cities, of our spaces, what we found that
00:55:39 --> 00:55:44:	were seven recurring themes that had built environment components to
00:55:44 --> 00:55:48:	them that were all about being barriers of where people
00:55:48 --> 00:55:49:	did not feel welcomed.
00:55:50 --> 00:55:53:	So one was looking at the land grant history of
00:55:53 --> 00:55:55:	the University of Kentucky.
00:55:55 --> 00:55:58:	And for those of you who don't know much about
00:55:58 --> 00:56:02:	like the policy, the Moral Act of 1862 was this
00:56:02 --> 00:56:06:	thought to be amazing kind of investment and making sure
00:56:06 --> 00:56:10:	that we provide public education at that time to predominantly

00:56:10 --> 00:56:15:	the majority population looking at agriculture and technology.
00:56:15 --> 00:56:18:	And what we did not realize until a lot of
00:56:18 --> 00:56:22:	kind of research had been done, high country news, it
00:56:23 --> 00:56:25:	was a great source was that.
00:56:25 --> 00:56:28:	And a lot of that land was actually taken from
00:56:28 --> 00:56:32:	indigenous populations to find the land grant university.
00:56:32 --> 00:56:36:	So acknowledging history, to understanding the redlining that had taken
00:56:36 --> 00:56:40:	place in cities like Pittsburgh to cities like Lexington, Knowing
00:56:40 --> 00:56:44:	that redlining created a whole way that we understood what
00:56:44 --> 00:56:47:	was owned by the university or neighborhood that was displaced
00:56:47 --> 00:56:50:	and became part of the city and so forth.
00:56:50 --> 00:56:51:	To labour.
00:56:51 --> 00:56:55:	Thinking about enslaved labour to understanding ways that we were
00:56:56 --> 00:56:59:	town gown connections from representation matters.
00:56:59 --> 00:57:03:	The idea of namesakes, place names, open doors like outdoor
00:57:03 --> 00:57:07:	spaces to buildings were named after very specific people were
00:57:07 --> 00:57:11:	seen across cities and campuses across the country that are
00:57:11 --> 00:57:16:	changing to ways that we're thinking about responsible speech in
00:57:16 --> 00:57:17:	our public realm.
00:57:17 --> 00:57:20:	And knowing that that is a safety concern for some
00:57:20 --> 00:57:20:	folks.
00:57:20 --> 00:57:24:	Books who don't feel comfortable within the public realm due
00:57:24 --> 00:57:27:	to the ideas that there is hate speech that are
00:57:27 --> 00:57:31:	happening on campus to ways that we're thinking about healthy
00:57:31 --> 00:57:33:	environments, acknowledging history.
00:57:33 --> 00:57:36:	In this case, this map begins to show you in
00:57:36 --> 00:57:41:	the United States that with the National Land Grant Act
00:57:41 --> 00:57:44:	of the Moral Act of 1862, that would provide 52
00:57:44 --> 00:57:49:	universities that would emerge as a land grant institution.
00:57:50 --> 00:57:54:	All the land that you see with these little yellow
00:57:54 --> 00:57:59:	lines to the left of your screen show all the
00:57:59 --> 00:58:04:	land that was indigenous sessions and parcels that were taken
00:58:04 --> 00:58:09:	from the native people to act sold or taken to
00:58:09 --> 00:58:14:	finance the different land grant universities that exist.
00:58:14 --> 00:58:20:	So 245 rival nations were affected, 10.7 million acres.
00:58:20 --> 00:58:26:	Granted, 52 universities benefited, 1 is University of

	Kentucky, and
00:58:26 --> 00:58:32:	then almost 80,000 parcels were distributed and almost $500 million
00:58:32 --> 00:58:36:	of endowments were raised in $2020.00.
00:58:36 --> 00:58:39:	And so thinking about the origins of the city, of
00:58:39 --> 00:58:42:	the place, who the founders were, how it was funded,
00:58:42 --> 00:58:44:	is very important to the history.
00:58:44 --> 00:58:49:	And then acknowledging who that might have impacted, who occupied
00:58:49 --> 00:58:50:	the land.
00:58:50 --> 00:58:54:	As far as the indigenous land legacy that takes place
00:58:54 --> 00:58:59:	with the University of Kentucky, there were so many different
00:58:59 --> 00:59:00:	tribes that existed.
00:59:00 --> 00:59:02:	Those there are tribes.
00:59:02 --> 00:59:05:	There are tribes that are not recognized within the Commonwealth
00:59:05 --> 00:59:05:	of Kentucky.
00:59:06 --> 00:59:09:	You know, how does that work for Pittsburgh in regards
00:59:09 --> 00:59:11:	to tribes that are part of the community or the
00:59:11 --> 00:59:12:	city that might be here?
00:59:13 --> 00:59:16:	How are those folks recognized and how are people thinking
00:59:16 --> 00:59:20:	about the legacy of who occupied the land before it
00:59:20 --> 00:59:21:	was settled?
00:59:21 --> 00:59:23:	I think is very important.
00:59:23 --> 00:59:26:	So part of this was embracing an inclusive future of
00:59:26 --> 00:59:30:	planning by acknowledging the history from the land grant history
00:59:30 --> 00:59:33:	to ways that we were seeing the kind of university
00:59:33 --> 00:59:36:	grow over time to ways that we were thinking about
00:59:36 --> 00:59:39:	the redlining that had taken place in the black neighborhoods
00:59:40 --> 00:59:43:	that were impacted by campus expansion that was happening sometimes
00:59:44 --> 00:59:44:	on the border.
00:59:45 --> 00:59:48:	All of that plays into ways that we were rethinking
00:59:48 --> 00:59:52:	new policies about expansion, new ways of thinking about boundaries
00:59:52 --> 00:59:55:	and being respectful and working with neighborhoods.
00:59:56 --> 00:59:59:	One such quick kind of built environment kind of design
00:59:59 --> 01:00:02:	idea that came out of this was an existing Edina
01:00:02 --> 01:00:03:	Park.
01:00:03 --> 01:00:06:	This was an earthwork that was protected and is owned
01:00:06 --> 01:00:10:	by the university where you have to get permission to
01:00:10 --> 01:00:13:	actually go to the site because it is so well

01:00:13 --> 01:00:16:	protected but understanding this earthwork.
01:00:16 --> 01:00:21:	And then for us proposing Edina Park with enhancements where
01:00:21 --> 01:00:26:	this potential kind of park could be something where people
01:00:26 --> 01:00:31:	as an educational kind of experience classes, visitors.
01:00:31 --> 01:00:34:	There should be tourism that actually goes to the site
01:00:34 --> 01:00:37:	and protects the site and there should be wayfinding and
01:00:37 --> 01:00:40:	signage that really acknowledges where the site, why it is
01:00:40 --> 01:00:43:	important, who occupied the site and be part of the
01:00:43 --> 01:00:47:	kind of learning that's happening for the university, University.
01:00:47 --> 01:00:50:	This is part of the larger effort of thinking about
01:00:50 --> 01:00:54:	land acknowledgements, labor acknowledgements in this case with the land
01:00:54 --> 01:00:58:	acknowledgement for the University of Kentucky beginning to think about
01:00:58 --> 01:01:00:	it as more than just a statement.
01:01:00 --> 01:01:05:	But understanding that you're collaborating and that you're building trust
01:01:05 --> 01:01:09:	with the tribes that are within Kentucky, that there's a
01:01:09 --> 01:01:13:	commitment of acknowledging the land and who occupy the land
01:01:13 --> 01:01:16:	as well as the land grant kind of history continue
01:01:16 --> 01:01:19:	to to work with what is the NAGPA or Native
01:01:19 --> 01:01:23:	American Grace Protection and Repatriation Act as part of this
01:01:23 --> 01:01:28:	becomes very important to thinking about learning opportunities that integrate
01:01:28 --> 01:01:33:	Native environmental stewardship kind of aspects into the park itself.
01:01:34 --> 01:01:37:	Another aspect of this is that the land grant was
01:01:37 --> 01:01:41:	all about agriculture, that history and the idea of agriculture
01:01:41 --> 01:01:42:	and technology.
01:01:43 --> 01:01:46:	This is an existing edge of the agricultural district at
01:01:46 --> 01:01:49:	the University of Kentucky near the stadium.
01:01:49 --> 01:01:53:	And for us, there was this notion that can you
01:01:53 --> 01:01:58:	have these two potentially conflicting ideas of history, One about
01:01:58 --> 01:02:01:	agriculture and public education.
01:02:01 --> 01:02:05:	The other that was about an acknowledging the land grant
01:02:05 --> 01:02:07:	institution in a positive way.
01:02:07 --> 01:02:10:	The other acknowledging the land grant institution in a way
01:02:11 --> 01:02:14:	that acknowledges the impacts on indigenous settlements.
01:02:14 --> 01:02:18:	And having those two actually work together to create an

01:02:18 --> 01:02:23:	earthwork memorial that begins to acknowledge the history of indigenous
01:02:23 --> 01:02:27:	settlements that were impacted by the Moral act of 1862
01:02:27 --> 01:02:29:	and that occupied this land.
01:02:29 --> 01:02:33:	Be part of a gateway experience adjacent to the agricultural
01:02:33 --> 01:02:34:	school.
01:02:34 --> 01:02:38:	And to also think about ways in which the agricultural
01:02:38 --> 01:02:43:	district, this new gateway with the earthwork and reflection pond
01:02:43 --> 01:02:48:	talking about the memorial landscape, acknowledging indigenous kind of history
01:02:48 --> 01:02:52:	would also be a way that we were growing and
01:02:52 --> 01:02:56:	thinking of a learning landscape that would grow the trees
01:02:56 --> 01:03:00:	in landscape kind of flora, fauna that live here that
01:03:00 --> 01:03:04:	would be part of this kind of ecological environment on
01:03:04 --> 01:03:05:	the edge of campus.
01:03:06 --> 01:03:08:	So all of this is to say and those are
01:03:08 --> 01:03:11:	just a couple of ideas that emerge from a major
01:03:11 --> 01:03:14:	kind of two year planning effort that has a lot
01:03:14 --> 01:03:17:	of different kinds of strategies and play but knowing that
01:03:17 --> 01:03:21:	implementation was just as important than the ideas themselves.
01:03:22 --> 01:03:26:	So principles being made where it was about to continuously
01:03:26 --> 01:03:31:	engage stakeholders, identity groups that felt marginalized, to be part
01:03:31 --> 01:03:34:	of the design of those spaces, to really go back
01:03:35 --> 01:03:38:	and do a post occupancy kind of work to see
01:03:38 --> 01:03:40:	how those spaces actually work today.
01:03:41 --> 01:03:44:	And did they meet the goals and standards of what
01:03:44 --> 01:03:47:	we were thinking as we think about more equitable and
01:03:47 --> 01:03:52:	inclusive environments to thinking about universal design principles and how
01:03:52 --> 01:03:55:	those are integrated into all the new work and transformations
01:03:55 --> 01:03:58:	and renovations that would take place on the campus?
01:03:59 --> 01:04:02:	And to understand how we measure progress when it comes
01:04:02 --> 01:04:07:	to inclusive environments, knowing that not everything meaningful can be
01:04:07 --> 01:04:10:	measured, but not everything that can be measured is meaningful,
01:04:11 --> 01:04:14:	How do you start to think about the metrics associated
01:04:14 --> 01:04:15:	with measuring progress?
01:04:16 --> 01:04:19:	So I think and that note, I'm going to probably
01:04:19 --> 01:04:22:	end here because I think if we want to take

01:04:22 --> 01:04:26:	any questions or anything like that, I have more slides
01:04:26 --> 01:04:28:	to show you, but I'm going to not do that
01:04:29 --> 01:04:29:	to you.
01:04:29 --> 01:04:32:	In regards to the Sasaki Foundation and the work that
01:04:32 --> 01:04:35:	we've been doing here, I think it might be better
01:04:35 --> 01:04:37:	if we open it up to some questions that you
01:04:37 --> 01:04:40:	all have or insights that you would like to share
01:04:40 --> 01:04:44:	about your experiences of planning and design at Pittsburgh.
01:04:45 --> 01:04:46:	Thank you.