

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
 00:00:23 --> 00:00:28: policy, understanding that different
 00:00:23 --> 00:00:28: identity groups have different challenges in regards to how
 00:00:28 --> 00:00:28: we
 00:00:28 --> 00:00:28: work.
 00:00:28 --> 00:00:34: And it's very different according to gender, race, ethnicity,
 00:00:34 --> 00:00:35: 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
 00:00:44 --> 00:00:48: 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
 00:00:52 --> 00:00:56: 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
 00:01:00 --> 00:01:04: design,
 00:01:00 --> 00:01:04: planning, policy, all those things impact people and there's
 00:01:05 --> 00:01:06: 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
 00:01:13 --> 00:01:17: 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 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 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?

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

00:16:07 --> 00:16:12: connectivity, 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
00:24:08 --> 00:24:13: where women's
00:24:13 --> 00:24:17: rights and conversations about women's rights were part of
00:24:17 --> 00:24:22: the
00:24:22 --> 00:24:25: culture of the city, from the orchestra to women for
00:24:26 --> 00:24:29: Afghan women, all coming into play to political organizations.
00:24:29 --> 00:24:32: And so we try to meet with these different organizations
00:24:32 --> 00:24:36: to amplify their voices, which I think is very important
00:24:36 --> 00:24:39: in the work that we do, is understanding the multiple
00:24:39 --> 00:24:43: voices and really amplifying those voices and letting women
00:24:44 --> 00:24:47: speak
00:24:47 --> 00:24:50: for themselves in regards to their own needs and challenges
00:24:50 --> 00:24:53: and having that be something that's related to leadership.
00:24:53 --> 00:24:56: 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

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

00:40:42 --> 00:40:45: interviews,

00:40:45 --> 00:40:49: which you see here on the screen, we started to

00:40:49 --> 00:40:53: 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
00:46:14 --> 00:46:17: recognized?
00:46:17 --> 00:46:21: How do we begin to show information like this that
00:46:21 --> 00:46:25: actually shows data that that shows that that's actually the
00:46:25 --> 00:46:29: opposite, that's what's happening, that men are not the
00:46:29 --> 00:46:31: majority
00:46:32 --> 00:46:32: contributors to the economy, that women are actually doing
00:46:33 --> 00:46:36: quite
00:46:36 --> 00:46:38: a bit of work, if not more, in regards to
00:46:39 --> 00:46:42: the economy.
00:46:43 --> 00:46:43: So beginning to have those conversations and have data to
00:46:44 --> 00:46:45: support that becomes very important.
00:46:46 --> 00:46:49: Another question was thinking about how are women being
00:46:49 --> 00:46:53: knowledge,
00:46:54 --> 00:46:57: promoted and empowered?
00:46:58 --> 00:47:01: And there are many roles that they play.
00:47:02 --> 00:47:05: And for us, you know, thinking about all the different
00:47:06 --> 00:47:08: kind of interviews that we had, understanding what women
00:47:09 --> 00:47:11: were
00:47:12 --> 00:47:14: doing, what roles they were playing, but what their
00:47:15 --> 00:47:18: aspirations
00:47:19 --> 00:47:21: were, was also very important to the way that we
00:47:22 --> 00:47:25: were understanding women in the Philippines before a
00:47:26 --> 00:47:28: typhoon, during
00:47:29 --> 00:47:31: a typhoon and after a typhoon would occur.
00:47:32 --> 00:47:34: So what's the role as it pertains to resiliency of
00:47:35 --> 00:47:37: our cities and the role that women play in the
00:47:38 --> 00:47:41: environmental and economic opportunities post disaster
00:47:42 --> 00:47:44: becomes very important in
00:47:45 --> 00:47:47: places like Metro Manila.
00:47:48 --> 00:47:50: I just wanted to talk to you all about the
00:47:51 --> 00:47:53: University of Kentucky, again part of my alma mater.
00:47:54 --> 00:47:56: But this past two years, when thinking about inclusion and
00:47:57 --> 00:47:59: understanding how a racial reckoning is happening in the
00:48:00 --> 00:48:02: United
00:48:03 --> 00:48:05: States, that we are also acknowledging a climate crisis and
00:48:06 --> 00:48:08: that we are also moving hopefully past a major health
00:48:09 --> 00:48:11: crisis.
00:48:12 --> 00:48:14: 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

00:48:35 --> 00:48:40: 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

00:49:24 --> 00:49:27: making sure

00:49:24 --> 00:49:27: that we would come with many different perspectives and

00:49:28 --> 00:49:32: lived

00:49:28 --> 00:49:32: experiences that would be part of the University of

00:49:32 --> 00:49:34: 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,

00:49:47 --> 00:49:50: 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

00:50:42 --> 00:50:45: institutions

00:50:45 --> 00:50:46: or organizations or major players had not acknowledged their

00:50:46 --> 00:50:47: role

00:50:47 --> 00:50:49: in that past?

00:50:49 --> 00:50:51: How do you plan to think about the future if

00:50:51 --> 00:50:55: you don't acknowledge that past?

00:50:55 --> 00:51:00: And so this plan centered people, but especially those who

00:51:00 --> 00:51:03: had been marginalized, different identity groups that had

00:51:03 --> 00:51:06: been marginalized

00:51:06 --> 00:51:09: that had looked at who makes up the community as

00:51:09 --> 00:51:14: we design and plan who is making up.

00:51:14 --> 00:51:18: And we know that people are more than just a

00:51:18 --> 00:51:22: number.

00:51:22 --> 00:51:26: But understanding then this context as a predominantly white

00:51:26 --> 00:51:31: institution

00:51:31 --> 00:51:35: of about 50,000 people, what what are the demographics as

00:51:35 --> 00:51:37: we look at race and ethnicity and understanding that minority

00:51:37 --> 00:51:40: groups are, you know, probably about 2027% of the campus,

00:51:40 --> 00:51:43: but knowing where people are coming from, knowing the

00:51:43 --> 00:51:47: gender,

00:51:47 --> 00:51:50: first generation folks who are coming to school thinking about

00:51:50 --> 00:51:53: the socio economic status.

00:51:53 --> 00:51:57: But all of this is to say, as we think

00:51:57 --> 00:52:00: about people and we try to understand their different identity

00:52:00 --> 00:52:03: groups, we all also want to understand intersectional kind of

00:52:03 --> 00:52:06: ways of understanding those identities and so

00:52:06 --> 00:52:09: intersectionality.

00:52:09 --> 00:52:12: This is a great quote from a professor during one

00:52:12 --> 00:52:15: of our listening sessions, but it honors the multiple complex

00:52:15 --> 00:52:18: identities most of us hold, rather than putting this into

00:52:18 --> 00:52:21: narrow boxes that do not honor our full selves.

00:52:21 --> 00:52:24: 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
00:59:05 --> 00:59:05: 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
00:59:30 --> 00:59:33: 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
00:59:39 --> 00:59:43: that were impacted by campus expansion that was
00:59:40 --> 00:59:43: 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
00:59:52 --> 00:59:55: 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 and technology.

01:01:41 --> 01:01:42:

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 institution in a positive way.

01:02:05 --> 01:02:07:

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.

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