designing**EQUITY**

COMMUNITY ENGAGED DESIGN CONVENING NOTES
MAY 2016
Washington DC

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The following document is a brief summary of the convening's presentations, conversations, and group exercises, along with a few appendices that have more detailed presentation content. It is not a precise or complete transcript of the day, but hopefully provides a sense of the themes and topics that were discussed.

INTRODUCTION FROM THE CONVENING PROGRAM

During this one-day session, we will push forward the conversation about community engaged design with the goal of gaining clarity about what exemplary practice, partnership, and funding looks like. We will focus on how architects, landscape architects, urban planners and designers are working in partnership with people and organizations from low income communities and low income communities of color to improve the quality of the built environment and to build local power and capacity. Throughout the day we'll raise questions like:

- What are the equity and justice issues that historically excluded communities confront and how does our work address these issues?

- What are the tools that designers use to build capacity and agency?

- How are effective partnerships structured between designers and communities?

By creating an environment for learning and exchange, all participants - whether designers, partners, funders or allies — will have the opportunity to engage with each other and walk away with expanded knowledge and a better sense of who's doing this work. By using direct and jargon-free language and hearing diverse voices present case studies and projects, we will update our understanding of how design fits within the broader range of practices that focus on social justice and impact goals.

ART WORKS.

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Welcome

NEA Welcome:
Jason Schupbach, director of Design Programs,
National Endowment for the Arts

Surdna Foundation Welcome:
Judilee Reed, director of the Thriving Cultures Program,
Surdna Foundation

Designers in the context of social justice and systems change.

Schupbach: What is the role of design to empower communities to work on development and design equity; what does design do what does it not do? This is a partnership with Surdna Foundation.

Reed: Surdna Foundation builds an honest and collaborative space that is required for us to work on our endeavors; please fill out questionnaire for reflections and feedback. Our mission is sustaining community in the US guided by principles of social justice, healthy environments, strong local government; community engagement for ten years, evolved, puts designers, architectural planners in practice; builds the power of the voice of resident; planning processes leave people out till the end; equity economics, and community engagement not hard coded into many communities. Help us describe the challenges that remain.

Overview of the Day:
Toni L. Griffin, facilitator,
Urban Planning for the American City

Griffin: Describing what will happen today as well as goals. Notes that designers love to critique design of the day; set ground rules; NextCity is here, and there will be a series of articles coming out of this day on their site.

The roots of this discussion on designing equity in a context, how the role we play as designers contributes to barriers/to knocking those barriers to justice. Our agency; multiple sectors, what are the roles you are playing in the design process in your community? Where is your agency strong or weak? Notion of collaborative work advances; effectiveness—how effective are those partnerships working, what are the tools and resources needed to make this stronger? Does the work we do have an impact on equity? What does that mean? Often we find ourselves in the room with people not like us but with shared goals but different ideas about what that is. Equity is often defined as something distributed. Are we elevating all with same tool or do different people get different tools for a shared outcome?

Session 1:
Community Engaged Design in Context

Session Goals:
1) To situate community engaged design within social, economic and political contexts; and to reflect on the history of architects, designers and planners working in community contexts;

2) To clarify a definition for what we mean when we say "designing for equity" and to consider a broader vocabulary of values that community-engaged and community-centered design work is and could addressing; and

3) To clearly state that communities are racially/ ethnically/socially/politically and geographically different, so we have to be clear and specific when using the term and describing our work.

Introduction

Overview of the Conditions of Injustice:
Toni L. Griffin

Design in the Context of Race, Class & Gender:
Assata-Nicole Richards, PhD, Director,
Sankofa Research Institute

Richards: The context of race, class, gender. Change is possible; change that creates equity requires an adept set of strategies; understanding the places we work. Willingness to work collaboratively, however it is apparent that our collective work lacks effectiveness. Physical structures have not corresponded with social structures understanding; lack fundamental knowledge of how local communities function leads to misdirected resources; need to understand historical and structural features. Profoundly effects our values, aesthetics, and behavior; produced institutional practices that shape our professional knowledge. We are looking at race class and gender, these are the dominant features of our structures; historical structures allot privileges to white male and wealth (property owners are defined as this); the difficulty lies in that we are comforted by oversimplified biographical details/markers that give us a false sense of progress toward equity, allows social structure to remain intact; allows for diversity within structures but does not shake up the structure; example of Obama and simultaneous loss of economic power of people of color; rewards and penalties have not changed, they are socially constructed, not earned or deserved but bequeathed at birth beyond personal choice; constrains and limit our strategies and approaches we use; our funding structures are maintained by the very structures that undermine our communities; Quote from Audre Lorde, "The Master's

Tools Will Never Dismantle the Master's House"; communities must be structurally commissioned to LEAD us not FOLLOW us in those efforts.
(See Appendix B for full transcript of this presentation.)

Indigenous Planner as Healer:
Ted Jojola, PhD, director,
Indigenous Design & Planning Institute

Michaela Paulette Shirley, MCRP, program specialist,
Indigenous Design & Planning Institute

Jojola and Shirley: They open talk in multiple languages. They tell a story about bear and coyote.

Shirley: Jojola is my mentor. Tells an anecdote about schooling and the insults small children endure; incidents of physical violence against children and others on reservation. Or other unhealthy and dysfunctional communities. Studying the impact of schools in remote places. Schools are the center of transformation but without any cultural voice; issues of land fragmentation; "attemptive planning" — short-term and stop-gap measures instead of localized, long-term planning; solutions imposed as a stop-gap, top down approach.

Jojola: Well-meaning efforts from medical and other groups; design and planning need to be part of the planning; Indigenous planning. Intergenerational interplay; lifecycle response and roles; this structure is the foundation for the worldview; Indigenous communities deserve the best practices of planning but in a way that balances desire for action with community values; four tenets; they are not minorities; native self is center of native scholarship; Indigenous voices need no translation; informed by Indigenous world view.

Shirley: Beauty is there (yes there are problems); Indigenous planner as healer. Seven generations vision.
(See Appendix B for full transcript of this presentation.)

Moderated Dialogue between Session Presenters

Griffin leads a discussion among the panelists.

Griffin: What is the counterproposal? direction beyond?

Richards: Recognizes that communities have intrinsic values; we don't bring any values; awareness of them, connect to them; we have missed those values; create an equity before we work; to be there we should

Assata-Nicole Richards

Ted Jojola

support them in participation—what did it cost them to participate? Burdening with our desire for information; process over outcome. "my job is to connect to people, not to get them to do something" equity does not mean everyone needs the same amount of money;

Griffin: Just outcomes versus just processes; lacking real sense of ownership in process; we are still trying to crawl out of the 60s and 70s style of planning the outsider coming in to work with the indigenous community. How is the tension reconciled?

Jojola/Shirley: The Master's House? We are right across the street from HUD! Urban revitalization; HUD housing; transforming us from a collective to an individual society. Reeducating our own people not to think like the "other." Some of the most hurtful things is when our own people do it to ourselves; bridging is shared over food and laughter, making yourself vulnerable; (ex: sometimes he misspells words on purpose – I have a formal education, but I'm human). What matters is what you think and do.

Griffin: Humanizing ourselves at the table we sit at; acknowledgement. The importance of history; know and accept it as a reality;

Richards: More important than our names is the structural position we play; we shouldn't decide what we are going to do, when we show up with a plan in the pocket we've already put them in a position of structural lesser. We show up with what we want. Decision-making needs to be grounded in; I train

communities to make myself less valuable—need to have both outside expertise but also invest in training inside; I need to leave something behind besides a report; teach people how to do the work they have to pay us to do; build that capacity. Community definition: we want the comfort of the term; but the community defines it for themselves. What do you think of your community? We need the term to put in a model as planners but in a dynamic conversation it has to be them.

Jojola/Shirley: Elevate their knowledge and skills so they can interplay with the outside world.

Shirley: Community is seven generations; our ancestors are with us.

Griffin: Get out of the binary either/or. Our technical expertise is different than community expertise. What is community?

Richards: We can ABSOLUTELY design for social equity. We can change the structure. Will require that we are part of the problem we are trying to solve; communities did not create these problems. Others and outsiders created that problem and we need to have an honest conversation about this.

Jojola: Silo'ing, happening via tech; reconnecting the dots and making places safe for conversations ideas and contributions.

Shirley: You have to believe it can happen.

Exercise 1:
The Common Conditions of Injustice that We Face in Our Work (15 min)

Description:
Participants will use Post-it notes to write the top 3 issues of injustice they confront in their work in their community. Post-it notes will be put on a larger board at each table to observe and discuss common themes. Table scribe will create a word cloud that can be shared on the large screen for report out during breaks.

Discussion Goals:
1) To encourage participants to think about and articulate the conditions of injustice in their own community;

2) To discuss the common injustice issues we attempt to use design to solve for; and 3) To get to know each other a bit better.

Summary of Findings:
Only a few table scribes took notes during the process; most focused on capturing the terminology in the provided spreadsheets that would be used for the word cloud (see *Appendix C*)

Common points of discussion had to do with the nature of power and powerlessness, what this provides/creates, and the naturalizing of inequality.

Also several comments about the nature of outsider perspective, education and access undermines the designer/organization's engagement with community.

Comments of Note:
Conversation about how states of being are being criminalized — trans, immigrant, etc. — and this reinforces inequity related to being divorced from personal choice.

Various discussions on the role of power, and access to resources.

Education and understanding of issue is critical to working on it.

Predominate models in educational systems dictate innovation and solutions particularly from the West; overall the assumptions that people who support this work are based on these.

Exercise 2:
Defining Equity in Community Engaged Design Work (15 min)

Description:
A two-part exercise intended to begin to tease out continuities and disjunctions in the definition of defining equity. A) participants write the answer to the question "Designing for Equity in my community means…" on a Post-It note b) Conversation is facilitated intended to develop important attributes and common themes.

Discussion Goal:
To develop a broader and more specific definition of what Designing for Equity means.

Summary of Findings:
There are three kinds of data here — the individual response data, the characteristics and attributes of the aggregate data, and the thematic emphasis derived from the first two by the group. The third (thematic) was not always captured by the scribes but is the source of the most cohesive findings. (Because the word cloud captured the first data, comments here will be about the second and third categories).

Frequent mention that structural inequalities and system problems must be acknowledged from the outset. Relinquishing expectations that come from privilege.

A number of comments located the relationship between the writer/designer/organization and the people in the community as a place where equity must begin. The relationship is complex and requires enormous thoughtfulness, listening, and respect for the values already in place.

The challenge of navigating the process v. outcome expectation. The system produces pressure to make a product; the process is actually more important, but system demands a product.

Different strategies for getting everyone in the room; but then how to help the conversation, what questions to ask, and how to balance power dynamics are important also.

Institutions should be considered part of communities — how to include and balance?

Comments of Note:
You need to really address the more systemic issues that underlie all the processes of equitable design.

Elevating and supporting social networking within communities.

Below:
Steven Lewis, Dayna Cunningham and Lynne McCormack

Right:
Betsy MacLean

Far right:
José Serrano-McClain

Those most affected need to be most involved from beginning to end of process and make the final decision.

Empowering communities while also relinquishing control; Take a step back and ask the question of what are we actually doing; Flipping the power relationship.

Community partners as co-architects of process, resources, implementation.

It's not just getting the whole community to the table, but it's about getting the decision makers to value having the whole community at the table.

Asking the question about who is NOT in a meeting, and why are they not here — always looking for how power is distributed amongst decision makers; even the conversation structure can indicate what's really going on, asking about this can help.

Negotiation — communities themselves contain multiple perspectives.

Managing community anger and trauma healthfully without taking it personally.

Checking privilege — for example, assuming that these will be anger free spaces.

Session 2:
Design, Engagement & Partnership

Session Goals:
The primary goal of this session is to understand how and why partnerships between designers and other organizations are formed and structured to address particular systemic challenges; and to learn about engagement techniques and design strategies for tackling such challenges.

Introduction

Session Overview:
Barbara Brown Wilson, PhD, University of Virginia

Wilson begins the talk by showing a climate change bubble graph to illustrate our world and its makers:

Wilson: Community groups (grassroots, the meat); Resource mobilizers (media and funders, incentivizing and driving practice); Knowledge brokers (helping to understand what the field looks like; disseminating lessons learned, think tank and universities, media); Code makers (government and quasi government; policy watchdog, etc.)

Design's unique challenge of coming from a client/designer simpler tradition; patron role that defines what is going to happen, the values, and for whom; this work is different and iterative.

Project Presentation: Charlottesville, VA

Presenters:
Claudette Grant, community organizer,
Piedmont Housing Alliance

Frank Groush, CEO, Piedmont Housing Alliance

Liz Ogbu, founder and principal, Studio O

Summary:
Friendship Court ("Garett"): 150 families, 12 acre site; deeply African American single moms with young kids; 1978 100% Section 8; acquired by Piedmont Housing and partners.

Area is deeply and "remarkably" segregated.

Was once the edge of town, prone to flooding, least desirable part of town; urban renewal of Vinegar Hill story essential to understand.

No Displacement was the core value; to 450-500 units without displacing original 150; "mixed use" and "mixed income."

Resident input "how do you feel" about this place; social isolation, feel "beat down" by the system, perception of "ghetto,"—kids feel stigmatized by where they live. Kids are over ½ residents, creating a youth cohort really important.

Fence feels like a prison; isolated; example of learning translated into design and then brought back to the community—did we get this right? How do we pull the street in and make a neighborhood?

"Mixed income," means access to stuff but also that world; but having them around isn't enough. Creating diversity in the property so that when you get out of Section 8 you have some place actually possible to move in the building.

Project Presentation: South Texas

Presenters:
Brent Brown, founder and director, bcWORKSHOP

Juanita Valdez-Cox, executive director, LUPE

John Henneberger, co-director,
Texas Low Income Housing Information Service

Summary:
Lowest tip of Texas (four hours south of San Antonio); quite poor, major immigration issues; 99% Hispanic.

Grassroots organizing in the labor/agriculture. Organizing, law, finance, and design together—infrastructure. Employing these technical skills in the service of the residents.

Valdez-Cox: People join and pay dues. They organize and provide services. LUPE and ARISE have been there many years, have the trust. New people come in with different options but in the end we decide. They have to do the hard work so they decide what will get done. Those that live the impact have to be involved in the solutions.

Henneberger: Easy to come into a community where there is already strong advocacy. Rules known etc. Struggles where this is not the case. What is the new paradigm for outside experts who engage? Not just one "project"—ongoing initiatives, universities and flooding for example. All happening inside a broken and exploitive immigration system.

Project Presentation: San Francisco, CA

Presenters:
Deanna Van Buren, co-founder,
Designing Justice + Designing Spaces

Kyle Rawlins, co-founder,
Designing Justice + Designing Spaces

Steve Good, executive director,
Five Keys Charter Schools

Summary:
Five Keys Charter school operates inside a correctional facility.

Branched out into communities and partnered with workforce development.

Van Buren: Working to end mass incarceration and helping afterwards.

Issues of mobility; not being able to walk three blocks to the new school facility because of gang territory.

Creating school on wheels but also wraparound services (food, childcare, basic literacy)

Design project was to create a bus, but a really NICE BUS – did some prototypes. Got some Burners (Burning Man) building in and others to help.

Women's Shelter: Incarcerated women released in the middle of night with no clothes. Shelter is parked in front of the prison. Brought the women in to build the bus prototype—not actually wanted beds but spaces and services to "prepare for meeting the world."

Fundraising/programing: workshops really reveal what people really need and want and not what outsiders think is needed. Often a great discrepancy.

"It takes a popup resource village"—not amenities but resources.

Q&A

Wilson leads a discussion among panelists, with audience Q&A.

Wilson: How to you bring people to the table?

Different strategies for each one. Advisory boards made up of half residents. Interaction is important with other community members; In Texas, when people are ready to take it on, it will happen, lawyers can really help; You have to stay connected even after the project done. SF, you have to deal with the fact that your communities aren't liked/respected. Have to confront it.

Wilson: What do you do when it's not working or when you don't have a strong community organizing structure? What's the role of technical service providers in these places?

Where is the power—change that relationship, get out of the way, restraint. A technical resource who is there if and when needed? In a fractured place like Dallas, where fracturing is not an accident, but part of the power structure; place-making work can sow the seeds for folks to organize in places where they aren't. Prison women's project there is no organizing; giving them a space to express their point of view; bringing together the formerly incarcerated on equal footing with mayor's office and others.

Temporal Questions; Government created these problems, they aren't going to solve them. They provide the money. Government doesn't KNOW how to fix them. Have to create political power and community organizations. The "expert leader" model.

INTENSIVE transfer of information from outsiders to insiders. Only then could they get listened to. People have to tell the government what they need.

Exercise 3:
Mapping Stakeholder Participation Through Community Engaged Design Projects

Description:
Participants will use colored dots to map the levels of engagement of each actor along an X (Decision Points) and Y axis (Involvement) for a particular project they have worked on.

Discussion Goals:
1) To identify the level of participation of different community actors play in a typical community engaged design project;

2) To identify where levels of participation are strongest or weakest among community actors; and

3) To identify where participation and capacity should be increased among the different community actors.

Summary of Findings:
There was little consistency across experiences, although there seem to be clusters of points in many projects where designers and community members where highly engaged, usually around the "conduct design process" stage.

Even when participants were mapping the same project (ex. 11th Street Bridge) there was not always agreement about levels of engagement and roles.

Many questions about how we define the roles of "designer" and the "design process." There little consensus about what designers do well, or should do.

Several acknowledged that the maps would look very different depending on who was filling them out.

The challenge of organizing unorganized communities came up in many comments. How to incorporate that into the process when starting from nothing. Trust, difference, are significant obstacles.

Some frustration that project-focus undermines big picture systems change—this was a critique of the exercise as well. This kind of change is ongoing and iterative and is difficult to capture comprehensively.

Several comments pointed out that the role of government, funder, or organization could vary wildly based on approach of those entities—collaborative vs. 'transactional.' A belief that these entities need to be involved early on, not informed after the fact. Others felt they should not lead but be led.

Several comments pointed out that the process isn't linear in the way that it is presented or suggested by the grid—multiple layers; iterations. Projects that are not about housing are structured differently.

Comments of Note:
An inherent challenge in using this model – it applies most readily to physical projects that are bounded in space and time – but not so much to projects that aim at systemic change.

We need to zoom out, the work is project based, but we need to move beyond the project so that this leads to systems change.

Government showed up low and high for many projects – spread pretty evenly. Challenge is the different types of governments – federal, state, local.

It seems that community organizations help to connect residents – because residents aren't organized or empowered or resourced in the same way as community organizers.

How to improve and increase government involvement – keep the information. flowing toward them from residents. Define role as sitting back, listening, learning and being a resource partner, not directing the process or being the knowledge source. Their capacity and education needs to be increased.

Hard for government to be creative and iterate well.

Government entities may seek to disempower community organizations and prefer to deal with individual residents as their "customers."

Interesting to see low designer involvement in the defining of the problem – when this is actually their strength.

Designers help to refine projects rather than define, and not there to state the problem because that is the role of the community.

State agency now has 20 points toward resident engagement (NY) in any pursuit of state funding. Funders are thinking about support for early stage-setting, not project completion. Funders need to look at budgets for this work differently – most of cost is in time/salaries – but this is not general support funding.

Glad we added resident dots to this exercise because that is often the best indicator for how a project is going.

Bigger issue is that the population they're working with is so disempowered that they don't believe that anything is really going to get done, based on past experienced there is no trust.

Turning the table on a 90 degree angle is important to realize the process runs in parallel around assembling all the overlays in the process. Analyzing all the different layers at the same time is critical to getting the solution. Important to acknowledge the process isn't linear.

Field is evolving – no aggregate of dots.

Session 3:
Design at the Scale of Systemic Change

Session Goals:
The primary goal of this session is to present a case study that illustrates how community engaged design can have broad city-wide impact; and to describe, in detail, the economic, social, human and political capital needs to sustain the work.

Introduction

Session Overview:
Jerry Maldonado, senior program officer, Ford Foundation

Maldonado introduces and discusses the Housing New York plan:

Maldonado: A plan to re-zone/upzone 15 New York City neighborhoods. Approximately 5-6 that have been announced. Many are low-income. There is uneven capacity across neighborhoods. Donor Collab launched Neighborhood First Fund; funds community planning.

A panel discussion follows.

Panel Discussion: Systems Change in Planning in New York City

Panelists:
Isella Ramirez, program manager, Hester Street Collaborative

Kevin Ryan, program director, New York Foundation

George Sarkissian, deputy director, NYC Council's Economic and Community Development Division

Sondra Youdelman, executive director, Community Voices Heard

Panel Discussion:
When the East Harlem neighborhood came up in the rezoning plan there were opportunities to talk about the current as well the future issues and plans.

Youdelman: Not just community engagement, but community decision making; Push back on the city to say the community needs to come first in the process (having the speaker represent the neighborhood helps)

Important to have the support of food, childcare etc. in bringing the community; (The Center for Urban Pedagogy helped with educating their members to get the language and concepts so they could go in and participate in the meeting. Urban Justice Center developed surveys. An example of community organizing vs. community engagement)

Ramirez: We saw our role as info providers/ translators/mediators. Create activity and spaces so that those happen organically. Housing; tradeoffs, priorities.

Ryan: Aligning funders private, local, national. Looking for models of community engagement as we fund this work.

Youdelman: Shifting from just oppositional but encouraging people to run for office and governance change; process and tensions around various issues.

There was WNYC's "There Goes the Neighborhood" podcast, a nine-part series with perspectives from all people involved.

Q&A

Maldonado leads audience Q&A with panelists

Summary:
Zoning needs to be redefined to be more labor and job focused as well as housing focused; some think it's not for that but it needs to become that.

Agencies: about half into the process, we have a plan but too many recommendations going to have to sit down with the city agencies again.

Outreach: How did you get more than the usual suspects to the meeting? Steering committees from different organizations reached out to their groups; but Community Voices Heard went into the community knocking doors, asking questions in the street/home as well as outreach. Targeting those that are least likely to be involved as highest priority to outreach.

Local businesses loss as well as housing loss.

Aligning funding resources — public and private; a kind of decision to work together rather than butt heads.

Closing

Summary of the Day

Toni Griffin summarizes the findings of the day, including the word clouds from the first and second exercise and the mapping exercise.

The role of government came up frequently as well as exposing the structures of power and governance. Labels and categories need to be revisited.

Griffin shows the individual word clouds for each table.

For Exercise 1 (The Common Conditions of Injustice that We Face in our Work), the words poverty, education, and power were strongly featured.

For Exercise 2 (Defining Equity in Community Engaged Design Work), listening, inclusion, humility, and honesty were strongly featured.

For Exercise 3 (Mapping Stakeholder Participation Through Community Engaged Design Project), there were many comments: too architecturally oriented! Too narrow! comments of note included emphasis on accountability; providing resources; frameworks for unexpected outcomes; maintenance and care, etc. etc.

Examples of the maps showed the roles of community based organizations spread around; designers and government all around; residents low in the beginning and high in the end;

Where capacity is needed? Government, and different types of government. What is the capacity we need to make them better partners?

Example: 11th Street Bridge project; 2 people from the same project had wildly different ideas about the roles.

Example: Rebuild by Design, residents not seen as very involved.

Notices how everyone sees their role are so different than how others perceive them. This can be an important self-check.

Reflections from Convening Participants

Griffin poses a series of questions and asks the panelists to reflect.

TC: Transformation of social structure; rethink governance; gov. is not about in or out but developing a critique or current lack of public investment and infrastructure. Progressive governance can exist; Beauty is contextual, not about images but about practices, organizations, economies.

Griffin: Bring the players to the table, break down the barriers and adversarial approach.

Wilson: Like all other partners, there is a lot of nuance when we talk about government; they are not all the same.

McCormick: There is variation within government over time, too.

Richards: Engagement. The toolkit is not rich and varied enough for all the ways we need it to be; are we talking about romantic ideals? Not always appropriate or really tangible.

Engagement inviting isn't real and substantive in some ways. People know when they think you are listening and meaningful; contribution has value, people can tell when is and isn't.

Structural and systemic critiques are de-personalized; benefits are more humans and personal; is there something there?

Aesthetics and design are fetishization of gentrification – they are so linked.

Floods of investment capital in cities, hard to get your head around it; have to help our communities understand how this force acts and not just the description of individual choices.

If there were a 4th Session: More conversations with private sector developers. We don't do it enough. It's out there.

Closing Remarks

Jason Schupbach
Jessica Garz, program officer, Surdna Foundation

Schupbach: We use this information—the Community Solutions initiative is about collaborating across agencies that do place-based work; It is an Obama administration initiative.

Garz: When does this work "begin" and when does it "end"—a question. But it goes forward.

Appendix A: Convening Attendees

Aaron Bartley
co-founder
PUSH Buffalo

Hilary (Dita) Beard
2016 masters candidate
University of Virginia

Tiarra Bell
high school senior
Public Workshop

Jamie Blosser
executive director
Santa Fe Art Institute

Kofi Boone
professor, Landscape Architecture
ASLA & NC State University

Katherine Bray-Simons
consultant

Brent Brown
founder and director
BC Workshop

Jeremy Brownlee
membership director
NACEDA

Joan Byron
program director
Neighborhoods First Fund

Katryna Carter
design consultant
NEA

shani Carter
2016 masters candidate
Harvard GSD

Ariella Cohen
editor-in-chief
Next City

Elena Conte
director, Policy
Pratt Center

Lyz Crane
deputy director
ArtPlace America

Teddy Cruz
professor, Visual Arts
UC San Diego

DeAnna Cummings
CEO & co-founder
Juxtaposition Arts

Dayna Cunningham
executive director
MIT/Community Innovators Lab

Lee Davis
co-director
Center for Social Design, MICA

Julia Day
project manager
Gehl Studio

Dan D'Oca
principal and co-founder
Interboro

Lakita Edwards
Arts Education Specialist
NEA

Betsy Fader
vice president, Programs
Surdna Foundation

Fonna Forman
professor, Political Theory
UC San Diego

Jessica Garz
program officer
Surdna Foundation

Christine Gaspar
executive director
Center for Urban Pedagogy

Rahwa Ghirmatzion
deputy director
PUSH Buffalo

Alex Gilliam
founder and director
Public Workshop

Steven Good
executive director
Five Keys Charter School

Anna Gordon
outreach coordinator
Living Cully

Claudette Grant
community organizer
Piedmont Housing Alliance

Toni Griffin
founder
Urb. Planning for the American City

Frank Groush
CEO
Piedmont Housing Alliance

Omar Hakeem
associate director
BC Workshop

Maggie Hansen
interim director
Tulane City Center

John Henneberger
co-director
TxLIHIS

Daniel Hernandez
deputy commissioner
City of New York - HPD

Jen Hughes
community solutions specialist
NEA

Theresa Hwang
founder
Dept of Places

Briony Hynson
Deputy Director
Neighborhood Design Center

Diane Ives
fund advisor
Kendeda Fund

Maria Rosario Jackson
senior advisor & council member
Kresge Foundation & NEA

Garrett Jacobs
executive director
Open Architecture Collaborative

Diamond James
2016 masters candidate
MICA

Ted Jojola
founder & director
Indigenious Design & Planning Inst.

Marjona Jones
program officer
Veatch Program

Kevin Kalman
general manager
Desert Recreation District

Suzanna Wight Kelley
managing director
AIA National

James Kendall
2018 masters candidate
Harvard GSD

Scott Kratz
director
11th Street Park

Joseph Kunkel
executive director
SNCC

Bryan Lee
director, Place + Civic Design
Arts Council of New Orleans

Steven Lewis
director, Urban Design
City of Detroit

Betsy MacLean
executive director
Hester Street Collaborative

Jerry Maldonado
senior program officer
Ford Foundation

Shawn McCaney
program director
William Penn Foundation

Lynne McCormack
director, Creative Placemaking
LISC National Program

Elizabeth Méndez Berry
program officer
Surdna Foundation

Gilad Meron
co-founder
Blue House

Sue Mobley
manager, Community Engagement
Tulane City Center

Amoretta Morris
senior associate
Annie E Casey Foundation

Rayya Newman
Outreach Director
Inscape Publico

Chelina Odbert
co-founder & executive director
Kounkuey Design Initiative

Liz Ogbu
founder and principal
Studio O

Shin Otake
program associate
Surdna Foundation

Philip Pannell
executive director
Anacostia Coordinating Council

Nikki Peele
Development Director
THEARC

David Perkes
founding director
Gulf Coast Comm. Design Studio

Alexandria Prather
program associate
Surdna Foundation

Isella Ramirez
Project Manager
Hester Street Collaborative

Kyle Rawlins
co-founder
Designing Justice+Designing Spaces

Judilee Reed
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Jennifer Reut
chief scribe
NEA Contractor

Assata-Nicole Richards
director
Sankofa Research Institute

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program director
New York Foundation

George Sarkissian
deputy director, NYC Council's
Community Development Division

Rick Sauer
executive director
PACDC

Renee Schacht
co-founder
Tiny WPA

Jason Schupbach
director, Design Programs
NEA

Christopher Scott
program director
Enterprise Community Partners

José Serrano-McClain
community organizer
Queens Museum

Sanjit Sethi
director
Corcoran Sch. of the Arts & Design

Danya Sherman
contributing writer
Next City

Jean Shia
head of operations
Autodesk Foundation

Michaela Paulette Shirley
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Cynthia Smith
curator, Socially Responsible Design
Cooper Hewitt Design Museum

Regina Smith
managing director
Kresge Foundation

Jeff Soule
director, Outreach
APA

Courtney Spearman
design specialist
NEA

Kira Strong
vice president
People's Emergency Center

Katie Swenson
vice president, Design
Enterprise Community Partners

Kellie Terry
program officer
Surdna Foundation

Juanita Valdez-Cox
executive director
LUPE

Deanna Van Buren
co-founder
Designing Justice+Designing Spaces

Barbara Brown Wilson
assistant professor
University of Virginia

Sondra Youdelman
executive director
Community Voices Heard

Above:
Shani Carter, Sanjit Sethi and Maria Rosario Jackson

Right:
Ariella Cohen and Claudette Grant

Far Right:
Frank Groush and DeAnna Cummings

Appendix B:
Transcript of Session 1 Presentations

Design in the Context of Race, Class & Gender:
Assata-Nicole Richards, PhD, Director,
Sankofa Research Institute

Affecting substantial and sustainable change that transforms communities is indeed possible, which is evidenced by our presence at this convening. However, change that creates equity requires a diverse and immensely-adept set of strategies that must be developed based on a comprehensive understanding of the context of places that we choose to work. It is important to acknowledge the progress that we have made in recognizing and engaging the physical dimensions of community through local planning, relevant architectural designs, and place-based community development. The immense amount of organizations and professions represented in the room today is an indication of our willingness to work collaboratively across disciplines and approaches.

However, when we look at the current state of communities it is equally apparent that our collective work towards equity lacks the necessary effectiveness to significantly affect inequality, which is rising rather than diminishing. I assert that this is because of our increased understanding of the physical structures has not corresponded to an equal or growing understanding of the landscape of social structure that accounts for relationships within these communities and the complexity of our relationships to these communities. Specifically, we lack a fundamental knowledge of how local communities function, which leads to us misdiagnosing the root causes of the problems that communities face, and misdirecting valuable resources to affect change in these communities.

I assert that the issue of equity is intricately related to a myriad of substantive problems that can only be understand through examining structural and historical features. The importance of these structural and historical features have meanings for all of us, because they profoundly affect our values, our aesthetics and our behavior.

Moreover, social structure produces institutional practices, creates economic realities, reinforces legal systems and shapes our professional knowledges. And, when we look at the structural and historical features of our particular social structure we are looking at issues of race, class and gender.

Race, class and gender are asserted as the dominant features of the social structure of American society because they correspond with the specific historical emergence of our society, which as we know was founded based on the subjugation of people of African descent that required creating a racial caste system, as well as designating women as second class citizens and using property ownership to define the ruling class. This has translated into a social structure of relationships and interactions in families and organizations that correspond to white privilege, male patriarchy and class bias. The power of social structure is that privileges are afforded to those who are white, those who are male and those who are wealthy across the domains of both our public and private lives, despite the presence or absence of any specific groups of individuals.

However, it is important to recognize how difficult it is to understand social structure in America. The difficulty lies in the fact that we comforted and distracted by a focus on overly-simplistic biographical characteristics that we have been socialized or trained to employ to describe ourselves and describe others, such as I am an African American, middle-class, well to be more accurate, I am an African American working-class, woman. I assert that that this misguided focus on biographical markers gives us a false sense of progress towards equity, and it allows social structure to remain intact. This happens when we commit ourselves to diversifying the individuals in the social structure rather than doing the hard and tedious work of transforming the social structure that produces and reinforces inequality. As a consequence, we do not have to give up privileges, and our work towards equity suffers in its effectiveness.

Visiting Washington, D.C. today, I would be remiss to mention one of the greatest ironies of the impact of such progress on equity. It is with little doubt that the election of Barack Hussein Obama as president of the United States is one of this country's most monumental achievements. Because as I have asserted today, race is at the core our social structure. However, In the shadow of this achievement is the striking reality that African Americans and Latinos are the only two groups of people, who lost both income and wealth during the presidency of the first person of color. Even more troubling is the fact that this disparity in economic wellbeing is even greater when you compare African American and Latino college graduates to their equally educated White and Asian counterparts.

Therefore, I assert that changing the racial and gender profile of the president is less important to the lives of people in a society than changes the social structure that dictates the rewards and penalties that are associated with their personal biographical characteristics. Because it is the rewards and penalties that social structure produces that have an enduring impact upon individuals and communities.

I choose to refer to these rewards and penalties as "tricks & treats" as a reminder that the most salient privileges and the costliest disadvantages afforded in our society are engineered, or socially constructed, and they are bestowed at birth or inherited. Consequently, I assert that the privileges that we enjoy are not entirely based on what we have earned or even deserve but they are a consequence of random circumstances beyond our own personal choices, which is humbling to say the least.

Understanding social structure and its associated privileges and disadvantages or "tricks & treats" is critically important for those of us who have chosen to center our professional work in local communities. Because it is the consequences of these social structure that constrains and limits the effectiveness of the strategies and approaches that utilize to affect transformative change.

An example of the complexities of the landscape of social structure that we must navigate and the uncomfortable reality that we must face is that the very privileges that provide us with the opportunity to work in communities are directly or indirectly a function of the structural subjugation of the people in these communities.

An example is the position of funders. A funder is necessary when organizations and groups are unable to independently obtain the resources that they need to address problems in their communities. However, when we analyze social structure we understand that the existence or function of funders is defined and maintained by the very the system of inequality that funders and the communities that they support are seeking to change.

These are complexities and challenges that we must be determined to face and committed ourselves to better understanding the implications of if we are to create transformative change in communities. Therefore, these complexities, hidden and obvious, require that we set forth a radical and bold course of actions that are necessary to disrupt, upset and rearrange social structure in a way that creates a more just and equitable society. Because as Audre Lorde cautioned us, "The Master's Tools Will Never Dismantle the Master's House." And Albert Einstein advised, ""We can't solve problems by using the same kind of thinking we used when we created them."

I do want to leave you with the optimism that I began with by saying that I firmly believe that we can create transformative place-based change in places and people simultaneously. However, doing so requires that we structurally position communities in roles that lead our efforts and not follow.

Indigenous Planner as Healer:
Ted Jojola, PhD, director,
Indigenous Design & Planning Institute

Michaela Paulette Shirley, MCRP, program specialist,
Indigenous Design & Planning Institute

Shirley: Ya'ah'teeh abini! [introduce myself in Navajo] Dr. Jojola, thank you for that coyote trickster story. Some years ago, I had visited my Navajo family in Kin Dah Lichii, Arizona. At my older sisters house, I asked each of my nieces and nephews, "How was school going?" All of them said it was good but one. My oldest nephew, Monte, he began telling me that his Navajo teacher called him an "M-R and that other students were doing the same thing." I asked him what an "M-R" meant. To my astonishment he said, "Mental Retard."

So how many other countless children have had to endure such ugly and undeserved treatment? It's no wonder they have become troubled and delinquent at a very early age.

Just in the past week, a young eleven year old Navajo girl, Ashlynne, was abducted, molested and murdered. The person who did this was a 27 year old man from the same area. He had picked up her and her younger brother on a remote dirt road where they had been let off by the school bus. The brother later escaped and it took multiple law agencies almost a day to release an amber alert.

This incident probably would have gone unnoticed hadn't circumstances around his life, the perpetrator, had become revealed. The home is described as in disrepair. He and a brother lived alone. They lack basic necessities, including food and clothing. His pastor said, "I knew him in the sunshine, but I didn't know him at home behind closed doors." Moments before he was arrested, he was at a sweat lodge participating in a healing ceremony.

Many people fall through the cracks. It starts with an unhealthy place and a dysfunctional community. All of this thinking is what propelled me explore the role schools have had in the historic and present-day community development of remote places. At least

for my community, schools have been the center of that transformation. It was more than education. It created the roads, layered the basic infrastructure, and attracted families to live nearby. This has been going on since the turn of the 20th century. And, It has been largely done without a cultural voice.

Today our people face a monumental task. Our lands are fragmented and a mosaic of land entitlements undercut our abilities to grow and develop in a meaningful way. Unregulated growth had contributed to poor housing and inadequate infrastructure. In an effort to improve these conditions, tribes are subjecting themselves to what has been characterized as "attemptive planning. This is a condition that describes the implementation of short-term and stopgap measures. Instead of integrating planning measures that were localized and community-engaged, projects tend to be imposed through a top down, stop-gap, outsider process. This type of approach has disrupted our holistic flow of placemaking. Like the story of the coyote and bear, trickster has fooled us into reaping those unpalatable parts of the plants.

Jojola: That said, it is interesting to note that among the professions, our designers and planners appear to be the ones who have been thrown out with the bathwater. For decades, well meaning efforts have been directed towards medicine, education, law, business and engineering. Yet, the social indicators for our populations have either stayed the same or gotten worse. What's wrong with this picture? Its due time that design and planning become part of the solution, not the afterthought!

So what is Indigenous Planning? Indigenous planning is a paradigm that uses a culturally responsive and value-based approach to community development. It is a participatory process predicated on establishing a set of principles that are informed by generations that are ever-present in a healthy community. A seven-generation planning model connects the past, present and future through the older generations (great grandparents, grandparents, and parents), the mid generation (self), and the younger generations (children, grandchildren, and great grandchildren).

The seven generations model assesses how communities sustain patterns of intergenerational interplay through the lifetime of an individual. As the lifecycle of an individual moves from infancy through elderhood, they learn values and mature into their requisite roles and responsibilities. Community institutions are invested in making sure that this occurs in an orderly and timely fashion. This structure is the foundation of a worldview and its processes have evolved and been refined over successive generations.

Indigenous planning is a movement that is established on the belief that Indigenous communities should benefit from the best practices that design and planning have to offer, but in a manner that is culturally informed. It requires that leadership balance the immediacy of action (short term) with a comprehensive vision (long term). Community engagement and meaningful public participation is the key to its success. Indigenous planning practitioners give voice to the community. They are facilitators, not imposers of authoritative solutions. They inspire and work toward improving the quality of life of its constituents. They are obligated to see through a course of action or, at the very least, assist the community to build local capacity. Ultimately, they heal deep cultural wounds by assisting the community to reclaim its culture and heritage.

We have four abiding tenants:
First—indigenous people are not minorities. The territories of indigenous people are characterized by a social and cultural geography where it is the outsider or non-native who is a minority. Indigenous communities and lands exist where the presence of outsiders and non-natives is almost non-existent. As long as indigenous communities continue to unconsciously ply the notion that their power is insolvent because they are demographic majorities, the collective will continue to be marginalized and made to appear invisible and insignificant;

Second—the essence of indigenous scholarship is native self. True indigenous scholars and activists do not suffer from cultural amnesia! In the spirit of idealism, indigenous people adapt their ideas from experience. As proven time in and time out, indigenous people excel in the process of deconstruction as characterized by reflection and introspection. Indigenous planners are not afraid to be a part of their own community research and the role of the expert is tempered by the collective experience;

Third—indigenous voices need no translation. Rather, indigenous people are educated and trained in the best of traditional and western traditions. Their voice is neither revisionist nor elitist. Instead, it empowers the collective mind by challenging those who attain their expertise solely through individualism and privilege. Native people are posed to take their rightful role as enablers of their own communities. This is accomplished by mutual respect, participatory styles of consensus making and the adherence to traditional protocols; and

Fourth—the Indigenous planning process is informed by the indigenous world-view. Central to this world-view are values associated with territory, land-tenure and stewardship. It represents a philosophical construction of humankind's relationship to the natural world and is

demarcated by territories that balance human needs with ecologically viable and sustainable development. World-views were endowed with ideals that integrate the past and present, and projects itself into the future.

Shirley: We would like to close by concluding that our communities are beautiful already. Yes, they are hurting. Yes, they have been subjected to countless and ongoing wrongs. Yes, they are unclean. Yes, they have failing schools. Yes, they have inadequate housing. Yes, they have lost faith in leadership and maybe in one other. But, beauty is there. One just has to inspire the people to look for it.

That is the role of Indigenous Planner as healer. It is more than design and planning. Beauty is hope; it is accepting of everything that was, is, and can be; it is moving forward; it is a collective of living spirits. Beauty is your parents, grandparents, wife/children, grandchildren, siblings, your neighbors, your colleagues. Beauty is you. Beauty is community.

You all have the greatest potential of any other profession because our community processes can bring out the very best of people through a 7 generations vision. So go forth with this day, talk with each other about what was beautiful, what is beautiful, and what can be beautiful.

Above:
Michaela Paulette Shirley

Right:
Ted Jojola

Far Right:
Assata-Nicole Richards

Appendix C: Exercise 1 Word Clouds

Description:
Participants used Post-it notes to write the top 3 issues of injustice they confront in their work in their community. Post-it notes were put on a larger board at each table to observe and discuss common themes. Table scribes created a word cloud that was shared on the large screen for report out at the end of the day. A combined group word cloud was created with all of the results from each table.
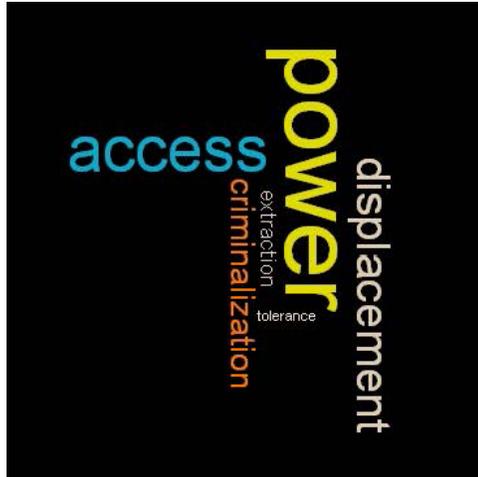

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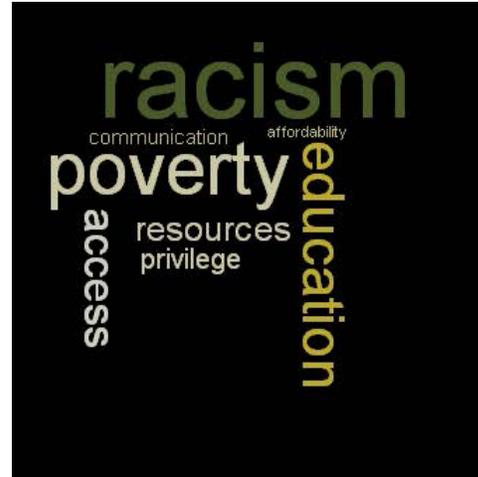
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Table 4

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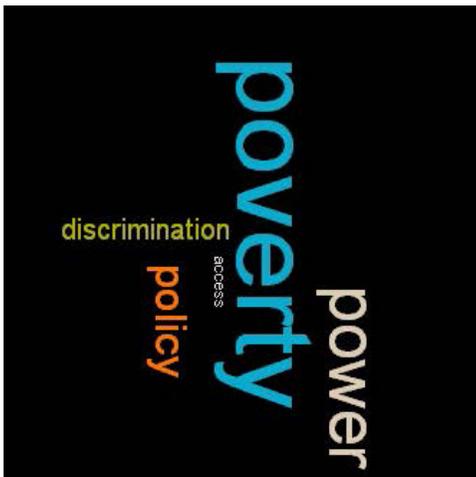
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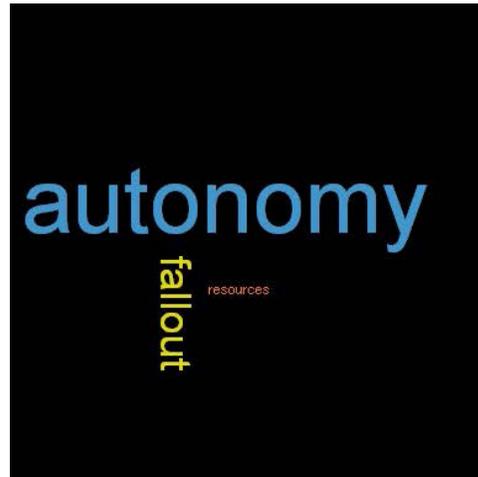
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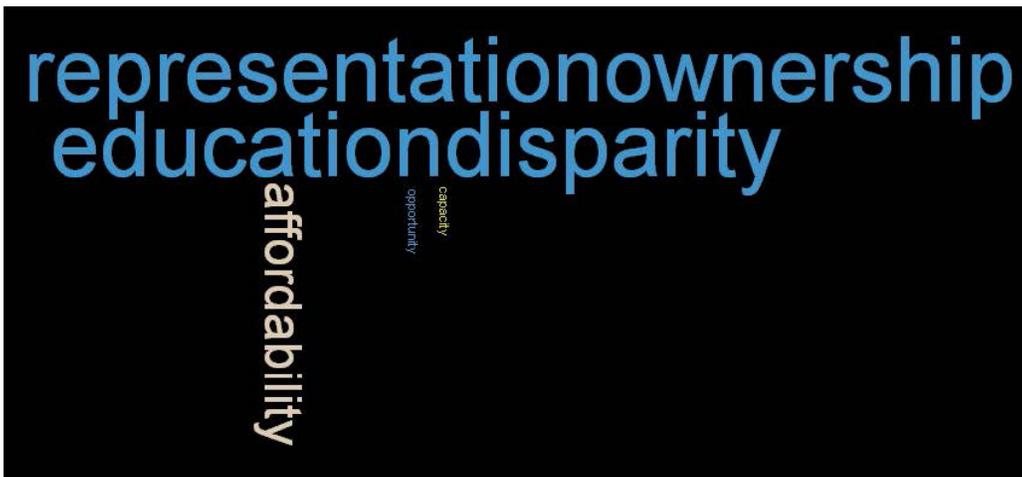
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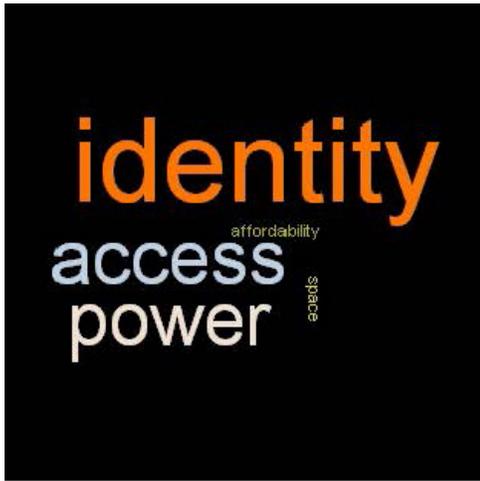
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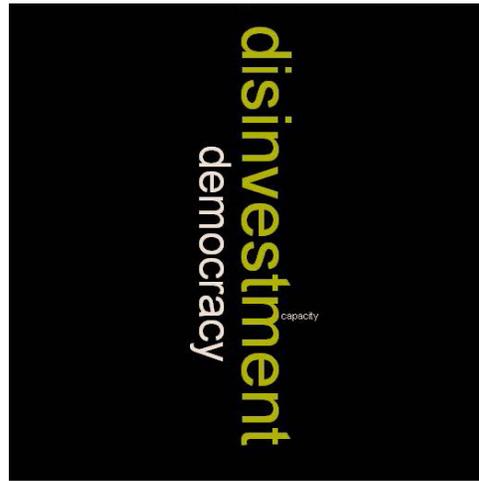
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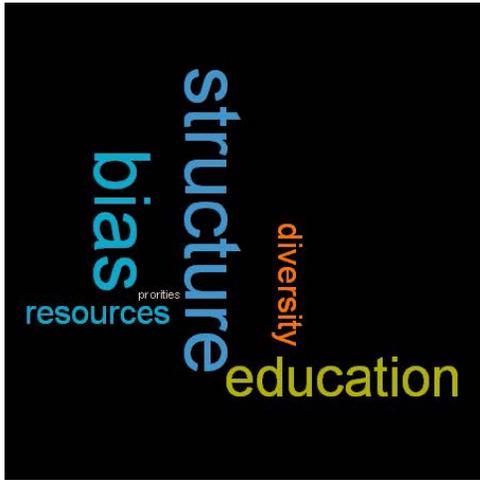
Table 11

Table 12

Combined