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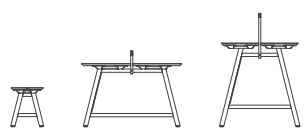
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The BCSLA offices are located on unceded Coast Salish territories of the xʷməθkʷəy̓əm (Musqueam), Skwxwú7mesh (Squamish), and salil ilwátaʔ (Tsilil-Waututh) First Nations.

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Welcome to the Resilient Futures issue

Resilience is the capacity to get back to normal after facing challenge, adversity, or trauma. But returning to “normal” is no longer feasible, or even desirable. As the global pandemic shocked the world and thrust us into a new and unfamiliar way of operating, we adapted. This new normal has resulted in great challenge, adversity, trauma and loss for individuals, communities and the world, but it has also given us a chance to rethink the way we work, and how it affects those very same individuals, communities and the world we design.

Discrimination and racism, impacts of climate change, and the limitations on public space are far from new topics in our field, but, during this pandemic, there is a heightened awareness and distinct sense of urgency attached. Issues such as over-policing of Black and Indigenous people across the continent have gained worldwide focus due to the death of George Floyd and countless other people of colour, compelling widespread conversations, storytelling, research and

activism against the systemic racism ingrained in western society. Locally, acts of hostility against Asian Canadians amid the pandemic have highlighted the need for increased action against xenophobia and systemic racism and for recognition and respect of Asian-Canadian heritage.

Sometimes a challenging, adversarial or traumatic event or experience acts as a catalyst to rebuild and reimagine a new, enhanced normal. As lifelong learners who regularly invent new frameworks as a part of our profession, we have an opportunity to utilize our skills to confront the issues that have risen to the surface over the span of this year. We are landscape architects, designers, planners, educators, tradespeople, and students, shapers of landscapes, public space, policy and minds. Not only are we well-positioned to address these issues, we have a responsibility to use our privilege and power to address systemic racism in the design and management of public and private spaces.

March on Pride is a statement on the experiences of Black, Indigenous and people of colour who are queer, transgender and two-spirit. Black Lives Matter Vancouver held its second annual police-free march on July 21, 2018 to raise awareness on issues such as violence, policing and decolonization.

Artist's statement

“Inspiring” is too empty and tokenizing a word to describe the activism, dynamism, and intelligence of BLM-Vancouver organizers. Disrupting the socio-spatial whiteness of Vancouver's west end, the organizers filled the streets with flowers and song and dance, embodying the spirit of Black sovereign joy. It was humbling to bear witness.

Photos by K. Ho
www.photosbykho.com

K. Ho is an artist and photographer based on the unceded Coast Salish territories, who strives to operate in solidarity with the stewards of these lands through their photography. K's work celebrates identity and difference, and builds connections across communities.

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Documenting wetlands

Photograph by Tom Kwok, MLA, BCSLA Intern

Daily tidal patterns at Widgeon Marsh influence flood levels throughout the year. Some areas flood annually during the spring Fraser River freshet, caused by spring snow melt at higher elevations. Site analysis at the park in July took place via canoe. Drone footage was taken at multiple elevations to assess key views.

See more landscape-based drone photography on Instagram at @cktkwok

Language bias

First of all, congratulations on the new layout. It's great, clean and the highlight boxes make a difference. The choice and topics of articles are also timely, varied and interesting. Decolonization, sustainability, lead designers and foreign design, all amazing.

However, I would encourage your team to be more mindful of the content and screen for expressions that are not respectful of the first people who lived on this land we called Canada. In between two articles on reconciliation, the article on Cornelia Oberlander by Teena Aujla on p.13 takes a wrong start in my opinion. "Canada received her [Cornelia Oberlander] when our history was young." This phrase implies that Canada's history is young. This is not true; First Nations have been inhabiting for millennia this land we now call Canada since 1861. Certainly, one can say that our story as settlers on this land was young in the mid-1900s, and perhaps is still now but it's dangerous to amalgamate it all under one expression.

It may have not been intentional, but we need to make an effort on things like that to truly do the reconciliation work. We need to be aware of our unconscious biases and challenge the way we've been told history so far.

Kindly,
Pascale Rozada

Sitelines thanks Pascale for the valuable correction and fully recognizes the unconscious bias appearing in the article. We agree that efforts need to be made to decolonize everyday language usage in the ways we communicate, whether it is writing, community consultation or landscape architectural design. Since this letter, the Sitelines Editorial Advisory Board has begun a more rigorous editing process to identify unconscious bias and practice anti-racism.



E 21st Ave. and Main St., Pop-up Plaza

Public life recovery

By Celia Winters, MLA, BCSLA Intern

When the "stay home, stay safe" mandate spread across the world, densely populated roadways, parks and plazas, typically teeming with the bustle of city life, suddenly became barren and desolate spaces. After months of lockdown and restrictions slowly lifting, cities began to restart, recover and adapt to the global pandemic. The demand for public space and the need to reimagine how streets are used has never been more pertinent.

By reallocating road space, cities are finding innovative ways to resume public life while supporting physical distancing, improving access to businesses and services, facilitating health and safety standards and providing space for travel and exercise.

One example is the City of Vancouver, in partnership with Business Improvement Associations, local businesses, and community organizations, has undertaken many public life recovery efforts to help residents and businesses adapt through the pandemic. The work is the result of extensive efforts led by multiple branches within the City's Engineering Department along with cross-departmental collaborations. This curated collection is a small selection of projects that highlights the resiliency of communities and cities.



Woodland Dr., Slow Streets



Robson St., Bus Boarding Island



Robson St., Sidewalk Widening



W 13th Ave. and Granville St., Pop-up Plaza



Bute St. and Alberni St., Pop-up Plaza



W 18th Ave. and Cambie St., Pop-up Plaza

Highlights

Slow Streets: A 50-km network of local streets prioritized for walking and cycling, for all ages and abilities, that reduces and slows car traffic to provide safe spaces for people to exercise and travel.

Temporary patios: A program that expedited permits for nearly 400 temporary patios located on city streets, sidewalks or private property to support businesses and allow customers to follow physical distancing measures.

Pop-up plazas: Road spaces that are temporarily transformed into public spaces designed to support businesses and communities by creating outdoor living spaces.

Essential services parklets: Parking spaces that have been converted into temporary eating and queuing spaces to support the Downtown Eastside community in accessing essential services, such as food and medical services.

Robson Street Sidewalk & Plaza Pilot: An initiative that widens sidewalks and celebrates places for people through artistic concrete barriers, curated by Vancouver Mural Fest, by providing accessible ramps, expanded parklets, and temporary bus boarding platforms.

Disclaimer: The author's views are theirs alone and do not reflect the views of the City of Vancouver.

What is landscape architecture anyway?

The Black landscape – part I

By Shaheed H. Karim & Divine Ndemeye

“One day, while looking at the things that lay before me at my feet, I was having an argument with myself over the names I should use when referring to the things that lay before me at my feet. These things were plants. The plants, all of them and they were hundreds, had two names: they had a common name, that is the name assigned to them by people for whom these plants have value, and then they have a proper name, or a Latin name, and that is a name assigned to them by an agreed-on group of botanists.

For a long time I resisted using the proper names of the things that lay before me. I believed that it was an affectation to say *Eupatorium* when you could say ‘Joe Pye Weed.’ I then would only say ‘Joe Pye Weed.’ The botanists are from the same part of the world as the man who sailed on the three ships, that same man who started the narrative from which I trace my beginning. And the botanists are like that man who sailed on the ships in a way, too: they emptied the worlds of things animal, mineral and vegetable, of their names, and replaced these names with names pleasing to them; the recognized names are now reasonable, as reason is a pleasure to them.”¹

In 2017, landscape architect and professor at the North Carolina State University College of Design, Kofi Boone, wrote an article entitled “Black Landscapes Matter,” which does well to highlight the blatant dismissal of Black landscapes, and Black landscape architects (by practice if not by title) in the American context. The article begins to unearth the existence of systemic racism in the field of landscape architecture, which has manifested in the dismissal of not only the contributions of Black people to the field of but also to the American landscape itself, both physically and conceptually.

Expanding on Boone’s article, it is important to note the ways in which landscape architecture has actively played a colonial role in Africa and how the canon of landscape architecture has largely ignored and rejected practices and landscapes cultivated in the longest-occupied place on earth. During European colonial rule and occupation of African countries, “landscapes, especially gardens, were beginning to serve as indices of European superiority over African barbarism [...] and new hierarchies were mapped onto the landscape.”² Landscape architecture has contributed to the destruction of Black landscapes and spatial values: “Africa has long been stereotyped as an intellectual backwater, lacking in the innovative powers and creative energies evidenced by their tropical Asian and American counterparts.”³ Africa’s diverse and complex landscapes have been dismissed by the profession even though the continent holds some of the most advanced land management and botanical knowledge and practices.

Prompted by the resurfacing of Boone’s article, we pose the question, “What is a Black landscape?” In contributing towards an answer to this question (over the next two issues of *Sitelines*), we hope not only to demonstrate the richness of the contributions that Black people have made towards the profession but also how landscape architecture may, perhaps must, embrace non-white conceptualizations of landscape architecture in order for the profession to maintain relevance in the future. Part of embracing these non-white conceptualizations is to understand and value the variety of black cultures and experiences across not only the African continent or the Americas, but the world. Black is not monolithic.

What Is a Landscape?

Semantics play a key part in societal values’ and identity’s expression and formation — *landscapes* and *gardens* are socially constructed concepts that have been assigned meaning and value in our profession mostly through a hegemonic white lens. For example, there exists no word for *garden* or *landscape* in Kirundi, the native language of Burundi. The closest equivalent word would be a *field* or *farm*. The absence of these words suggests a lack of prioritization of manicured, non-functional or non-utilitarian landscapes. If these words, as have been defined within our professions, don’t exist in Kirundi, in how many other languages and cultures do they not exist?

Without the existence of the term *landscape* amongst some, if not many, Black cultures, in order to begin to postulate a definition of the Black landscape it seems necessary to first discuss the term *landscape* in its most generic form — the predominant or simply dominant form, which for our purposes can be equated with the white landscape. In English, the word *landscape* is both a noun and a verb: we argue that when considering the white landscape, the noun can never exist without the verb. The term *landscape* finds its origins in the late 16th century from the Middle Dutch word *lantscap* or earlier *lantship*. The word was used in reference to “a picture of scenery” and its use arose concomitantly with Dutch landscape painting. Within the landscape’s ties to the making of pictures and paintings lies the omnipresent link between the noun and the verb: a picture, a painting, or a landscape must be created. The existence of the landscape depends on something being landscaped. So, the question then becomes why? What is the intention behind the landscape’s creation? A standard landscape architecture history course will dwell at lengths on examples of French, Italian, and English gardens, which were commissioned more often than not as displays of dominance, of power, and of wealth. Today, and in recent landscape architectural history, we may have realized a shift towards ecological and remediation work, but the pursuit of greener landscape architecture often continues to sit within frameworks of power and displays of wealth as witnessed by processes like green gentrification and the commissioning of Western landscape architects in non-Western countries.

If the display of dominance, power and wealth continues to be the intent behind white landscapes, what are/have been the intentions behind the analogous manipulations of physical and lived space pursued by Black peoples? Although diverse in their intentions, we have found through our explorations and exposure to Black landscapes, a reoccurring focus on cultural expression and formation, community orientation, and reciprocal relations between people and the landscape. These intentions will be discussed in future articles.

Shaheed H. Karim is a recent Master of Landscape Architecture graduate with a background in Urban Studies and Environmental Science. His work aims to challenge common landscape design practices to make spaces for more inclusive practices.

Divine Ndemeye is a recent Master of Landscape Architecture graduate with a background in Political Science and Human Geography. Divine was recently awarded the Landscape Architecture Foundation Graduate Olmsted Scholar Award. She continuously seeks to engage in critical discourses and explorations of decolonized design paradigms which center marginalized communities.

This article is part one of a two part series.

1. Kincaid, Jamaica. “In History.” *Callaloo* 20, no. 1 (1997): 1-7. 2. Gundaker, Grey. “Design on the World: Blackness and the exclusion of Sub-Saharan Africa from the ‘Global’ History of landscape design” in *Cultural Landscape Heritage in Sub-Saharan Africa*. John Beardsley, and Dumbarton Oaks, eds, 2016. 3. *Ibid*.

Living with water

By Kees Lokman, Assistant Professor and Chair, Landscape Architecture, School of Architecture and Landscape Architecture, The University of British Columbia

Coastal adaptation and spatial (in)justice

Issues of spatial (in)justice are fundamental to both understanding, and acting upon, climate change adaptation challenges.

As argued by Edward Soja, “Thinking spatially about justice not only enriches our theoretical understanding, it can uncover significant new insights that extend our practical knowledge into more effective actions to achieve greater justice and democracy.”¹ There are clear connections between human-induced climate change and the ideologies, values and practices underpinning colonialism and capitalism.² The impacts of climate change can therefore be conceptualized as an extension of colonization, which will further exacerbate socio-spatial inequities, specifically related to Indigenous sovereignty, e.g., jurisdiction, land rights, and food security.^{3,4} Designers should become more literate about these inherent connections between capitalism, colonialism, climate change, and

the built environment. Consequently, adaptation efforts must be approached as a key vehicle to ensure socially and ecologically valued resources (including access to clean water, green space, and amenities) and the opportunities to use and access them are equitably distributed across space.⁵

Coastal areas, in particular, will face the multifaceted challenges of climate change and sea level rise.⁶ Coastal areas are not only among the most complex and productive social-ecological systems in the world, but they are also severely altered due to urbanization, agriculture, and overfishing.⁷ This has resulted in the displacement of Indigenous communities, as well as widespread loss of coastal biodiversity,

1. Soja, Edward. “The city and spatial justice.” *Justice spatiale/Spatial justice* 1, no. 1 (2009): 1-5. Available on the Internet: <<http://books.openedition.org/pup0415>>. ISBN: 9782821826762. 2. Jones, Rhys. “Climate change and Indigenous health promotion.” *Global health promotion* 26, no. 3_suppl (2019): 73-81. 3. Simpson, Audra. *Mohawk interruptus: Political life across the borders of settler states*. Duke University Press, 2014. 4. Simpson, Leanne Betasamosake. *As we have always done: Indigenous freedom through radical resistance*. U of Minnesota Press, 2017. 5. Soja, 2010. 6. Oppenheimer, M., B.C. Glavovic, J. Hinkel, R. van de

Wal, A.K. Magnan, A. Abd-Elgawad, R. Cai, M. Cifuentes-Jara, R.M. DeConto, T. Ghosh, J. Hay, F. Isla, B. Marzeion, B. Meyssignac, and Z. Sebesvari. *Sea Level Rise and Implications for Low-Lying Islands, Coasts and Communities*. In: *IPCC Special Report on the Ocean and Cryosphere in a Changing Climate*. 2019. Available at: www.ipcc.ch/srocc/chapter/chapter-4-sea-level-rise-and-implications-for-low-lying-islands-coasts-and-communities/ 7. Meselhe, Ehab, Yushi Wang, Eric White, Hoonshin Jung, Melissa M. Baustian, Scott Hemmerling, Monica Barra, and Harris Bienn. “Knowledge-Based Predictive Tools to Assess



5:30pm, Thursday, April 21st, 2020
Steveston, Richmond

As flooding continues, and with major a storm event on the horizon, Steveston's approximately 35,000 residents devise ways of coping with the rising water. Temporary boardwalks have been erected within the commercial heart of the Village, as culturally valuable historic buildings – some more than 150 years old – weather the flooding.

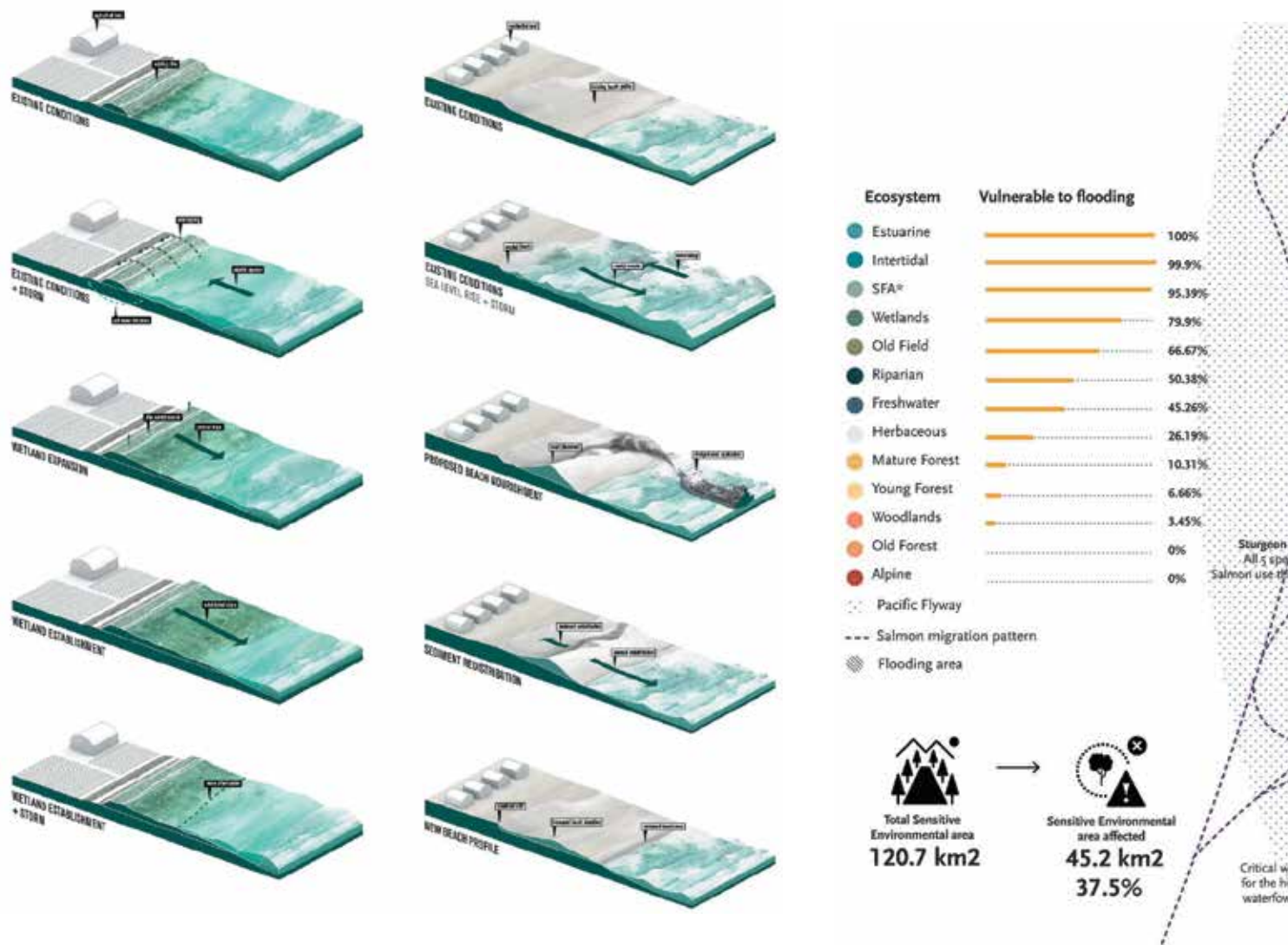
pollution, and alterations of coastal dynamics.⁸ Sea level rise will further exacerbate these issues, and impact food security and livelihoods, ecosystem health, and critical infrastructures. In all of this, those least responsible for causing global warming will be disproportionately affected by its ongoing and future impacts. These communities — which due to systemic racism are often home to the poor, more vulnerable, and people of colour — also have the fewest resources to adequately adapt or move.

We are at a critical junction. Business as usual is no longer acceptable, nor effective in avoiding major climate disasters from happening in the future. Designers are great spatial thinkers. We spend a large percentage of our budget and time drawing up and revising plans and details.

Unfortunately, conversations around design ethics are often backgrounded in order to conform to the project scope and budget restraints. As such, the justice part of spatial justice is not nearly enough confronted in design disciplines. These are fundamental challenges of a service industry that inherently depends upon the capitalist system. We must step back and examine whether this system allows us to come up with equitable solutions needed to meet the multifaceted challenges of climate change and climate justice. Critical geographer Erik Swyngedouw warns us that many of the approaches developed under the guise of sustainability and resilience are, in fact, designed to maintain the status quo in terms of who holds power and who is being served by these projects. Swyngedouw explains that “stabilizing the

Effectiveness of Natural and Nature-Based Solutions for Coastal Restoration and Protection Planning.” *Journal of Hydraulic Engineering* 146, no. 2 (2020): 05019007. ⁸ Leo, Kelly L., Chris L. Gillies, James A. Fitzsimons, Lynne Z. Hale, and Michael W. Beck. “Coastal habitat squeeze: A review of adaptation solutions for saltmarsh, mangrove and beach habitats.” *Ocean & Coastal Management* 175 (2019): 180-190. ⁹ Swyngedouw, Erik. “Whose environment?: the end of nature, climate change and the process of post-politicization.” *Ambiente & sociedade* 14, no. 2 (2011): 69-87. ¹⁰ Hulme, Mike. *Why we disagree about*

climate change: Understanding controversy, inaction and opportunity. Cambridge University Press, 2009. ¹¹ Gardiner, S. M. & Hartzell-Nichols, L. (2012) Ethics and Global Climate Change. *Nature Education Knowledge* 3(10):5 ¹² Lee, Alexandra Jayeun. *Resilience by design*. Springer International Publishing, 2016. ¹³ Rob Holmes, “The Problem with Solutions,” *Places Journal*, July 2020. <https://placesjournal.org/article/the-problem-with-solutions/> ¹⁴ De Block, Greet, Vera Vicenzotti, Lisa Diedrich, and Bruno Notteboom. “For whom? Exploring landscape design as a political project.” (2019): 4-7.

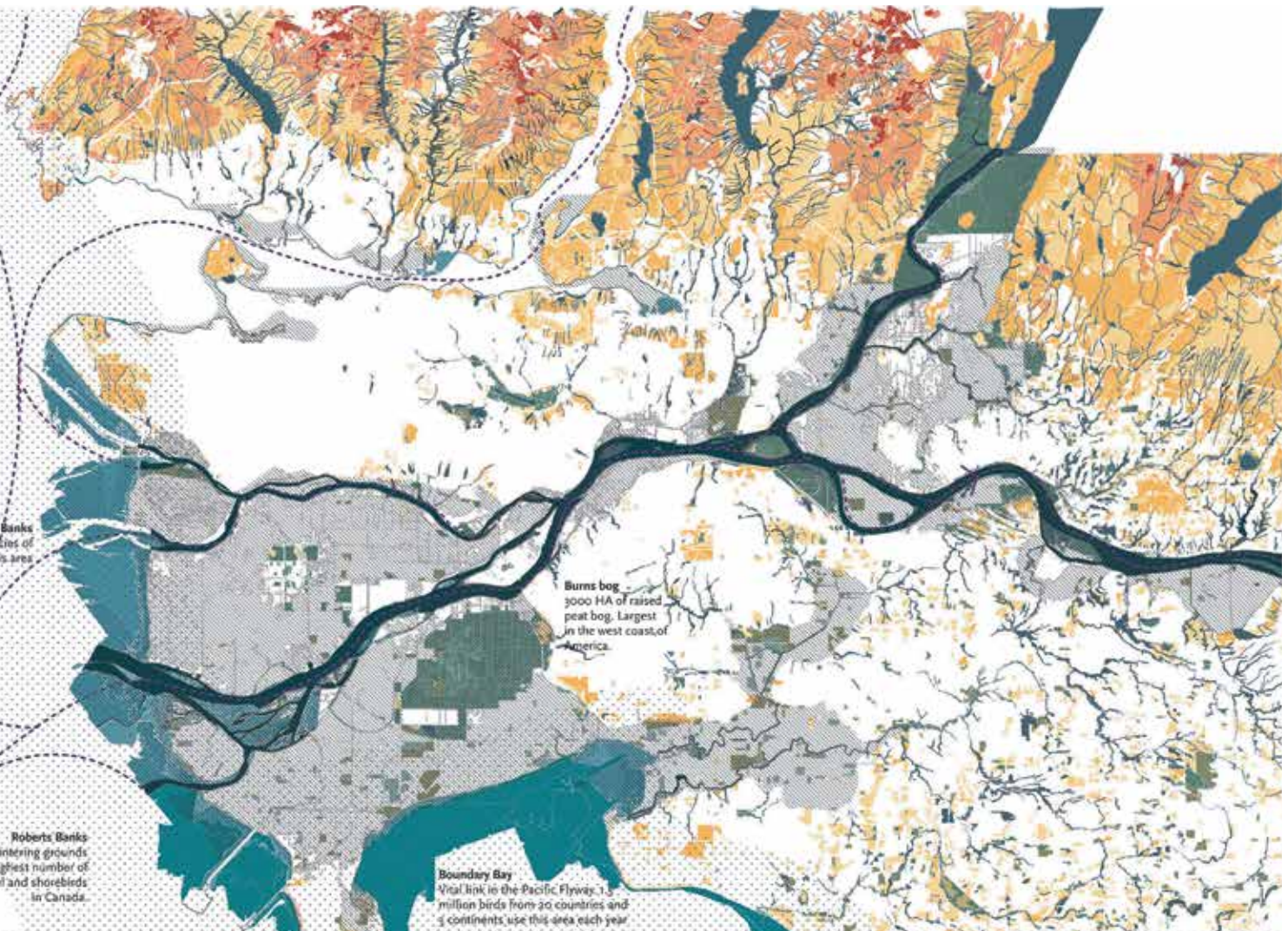


climate seems to be a condition for life, as we know it, to continue,” and that many developments branded as eco-urban design practices are “producing a socio-ecological fix to make sure nothing really changes.”⁹ As designers, we have to think more critically about the solutions we are providing in terms of understandings related to who will benefit and who is left out.

Mike Hulme has eloquently written, “Rather than asking: ‘How do we solve climate change?’ we need to turn the question around and ask, ‘How does the idea of climate change alter the way we arrive at and achieve our personal aspirations and our collective social goals?’”¹⁰ We have to ask fundamental questions, including: Which value systems and world views are incorporated in decision-making? Whose bodies, livelihoods, and homes are regarded as collateral necessary to protect the majority? Whose future visions are prioritized, and whose are denied? Do we have the moral obligation to protect certain, if not all, non-humans?¹¹ What is our role in assisted migration of plants and animals? These are a few of many difficult but critical questions that have yet to be debated among design disciplines.

All of these questions are important when we look at the Fraser River Delta. Much of the Lower Mainland is located on the unceded traditional territories of the Tsleil-Waututh, Squamish, Musqueam, Hwlitsum, Katzie, Kwantlen, Kwikwetlem, Matsqui, Qayqayt, Semiahmoo, Tsawwassen, and Stó:lō Nations. The region is home to an ever-growing human population of nearly three million, it hosts critical habitats for marine life and migratory birds and has emerged as a key economic and logistical node within the Pacific Rim. Due to the complex patchwork of different jurisdictions and land uses, as well as the (often) competing interests of the many stakeholders in the regions, developing coastal adaptation approaches that provide win-win situations will be challenging, and in some cases impossible (depending on the timeframe by which the interventions are judged). There is an urgent need to develop both large-scale and localized coastal adaptation efforts through the lens of spatial justice to ensure solutions are equitable and reflect both short- and long-term needs.

How these values and priorities are formulated and decided upon fundamentally depends upon ways in which we engage communities



in developing adaptation pathways. Researchers have argued that “it is not so much that people are resistant to change, but rather that they fear change when the uncertainty of what they might lose outweighs the benefits of change. The key issue becomes a matter of considering for *whom* rebuilding can be considered *better*.”¹² This requires designers to become more educated by communities about local knowledge and concerns as much as designers aim to inform stakeholders about the strengths and weaknesses of proposed design interventions. Surrey’s *Coastal Flood Adaptation Strategy* is a great local example of how to develop adaptation solutions by using a community-based and values-driven approach that ensures all perspectives and voices are included and considered from the start of the project.

Landscape architect Rob Holmes warns designers of falling in the trap of solutionism by recognizing there is tremendous value in working through problems that may not be solved within a particular project.¹³ Climate change is a wicked problem for which there are no quick fixes nor standardized solutions that work in every given context. We must examine and understand the barriers and constraints faced by disadvantaged communities and First Nations in addressing challenges

of coastal adaptation. This knowledge is critical for the development of meaningful policy solutions, co-management practices, and adaptation solutions that fundamentally integrate local knowledge and values. This requires alternative design models that purposefully engage sociopolitical agendas and political imaginations.¹⁴

Design always involves the manipulation of space but designed spaces also have long-lasting socio-political and ecological implications. The latter is something designers and design institutions have yet to fully grapple with. For the climate movement to be successful it needs to actively work to dismantle racial and spatial injustices. In extension, all design that offers solutions to climate change should equally address environmental justice and social justice concerns. This work won’t be easy and it will necessitate new models of practice and education. It will also require new imaginations of possible social-ecological futures that express a more equitable spatial distribution of resources and risks.

Now is the time to examine space through the lens of justice.

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THINK OUTSIDE THE BOX





On imagining alternate futures

By Audrey Desjardins, Assistant Professor, Interaction Design, School of Art + Art History + Design, University of Washington

We have all heard it many times: most technologies we use on a day-to-day basis are designed by young white men in Silicon Valley. This small homogeneous group is literally designing and building how the rest of us are engaging with technology. Therefore, if we want smart things to better fit us, we need more of “us” in the design process. We need to broaden participation. We need to open who imagines and who speculates about our futures. This applies to the smart devices we bring into our homes, such as smart thermostat, smart fridge, smart speakers and security cameras and also to how we imagine smart cities including how they will track and manage traffic, power, water, waste, public transportation, crime detection, etc.

Current imaginaries about our technological futures rely on only a few central values: convenience, efficiency and smoothness. These values are repeated as a means to convince investors, clients, and customers that we are making progress. But, progress towards what? Towards whose visions? If we

change who imagines futures, we will inevitably shift values, leading us to not only more surprising, beautiful, and appropriate technologies, but also potential real alternatives to the current challenges of our capitalist and neoliberal society.

In some of my recent work, I have aimed at reimagining the smart home, if we were to move away from the stereotypical North American home. If we are not designing for the single-family detached house (hosting two white heterosexual, cisgender parents, two kids, a dog and a car), what types of smart technologies might be relevant in a home? Together with students at the University of Washington, we conducted a project where we visited people living in a variety of homes to imagine with them how technology could exist in their spaces. We talked to folks who live in basement suites, in boats, in vans, in micro-apartments, in shared homes with eight roommates, in an old cinema box office, and in a houseboat. Surprisingly (or not!), in these homes, the common smart technologies such as a smart thermostat, smart fridge, smart speakers, and smart security cameras, lost their appeal. Our goal was to work with these home dwellers and speculate together on what else these smart things could be. We foregrounded values such as post-functionality, whimsy, humor, and a more-than-human-perspective (including other beings such as plants and animals).

We developed a method to help us imagine with home dwellers. This method is grounded in design as well as feminist theory. I have been deeply inspired by the work of Daniela Rosner, Sarah Fox, Elizabeth Chin, Laura Forlano, Donna Haraway, Shaowen Bardzell, Lucy Suchman, Sara Ahmed, Jennifer Rode, Anna Tsing, Stephanie Steinhardt, Neha Kumar, Ezio Manzini, and Arturo Escobar, and our work builds on the many wonderful ways they have already written about the intersection between design, participatory design, anthropology, and feminist theory. We used five tactics to co-speculate with people about futures in their own homes. My intention was to keep these open and broad enough so that practitioners from a range of disciplines (landscape architecture, urban planning, for example) could take these tactics as inspiration when working towards new imaginaries for smart cities.



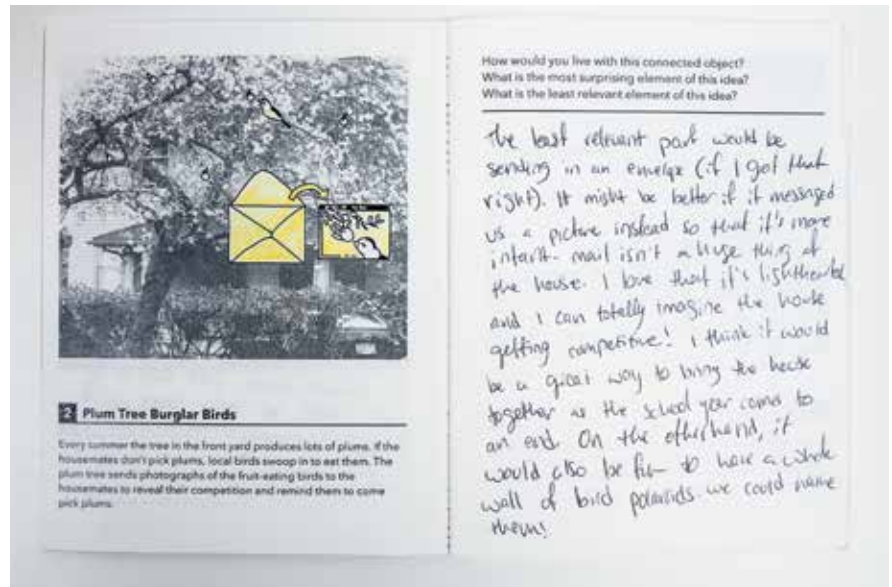
Sewn bindings on handmade booklets.

Respecting the situatedness of knowledge. Feminist theorists often argue that knowledge is never decontextualized or abstracted. Instead, it is grounded and embodied: it is attached to a place and a body. From that perspective, human knowledge is always learned, applied and understood *in situ*. Following those lines, Haraway argues against unlocatable knowledge; in other words, she warns against visions “from everywhere and so nowhere.” This is particularly important when we try to envision futures: where are these futures stemming from? What are they grounded in? From whom are they growing?

Remembering that knowledge is always partial. If knowledge is situated, it is also partial. Feminist theorists often share an

understanding that multiple unique (situated) perspectives co-exist and constitute the world. Each knowledge cannot capture the whole matter or concern. Rather, each perspective can only be unfinished, open and partial. In that case, when imagining futures, we might ask: whose perspectives are needed to help paint a broader picture? Whose voices are missing?

Emphasizing collaboration. Building on the idea that knowledge is both situated and partial, we then might ask: why are designers’ perspectives put in the foreground? Instead of leaving the designer as the sole expert in design, we worked at creating what Daniela Rosner calls “alliances” with people who are experts in their own homes. We worked towards communal,



Example of booklet designed for an 8-person shared house, with participant response.

collaborative and collective design practices that cross expertise levels and interests.

Embracing post-functionality. Post-functionality can be seen as a feminist critique of solutionism. In solutionism, the sharp focus on the solution often eclipses the need to understand and fully articulate a problem. Instead of focusing directly on viable solutions, exploring silly, absurd, or humorous ideas is a strong tactic for further framing an issue and exploring other values beyond productivity or efficiency.

Opening up to more than human needs. Human-centered design is one of the main approaches in design. It posits that if we focus on the human needs, we

will design the right things. This focus, however, erases the needs of other beings whose needs we might also need to consider. In our work with homes, by de-centering the human, we suddenly considered the needs of pets, urban wildlife, neighbourhood flora and other creatures. By breaking down the hierarchy between humans and non-humans, we will be able to achieve more diverse and balanced futures.

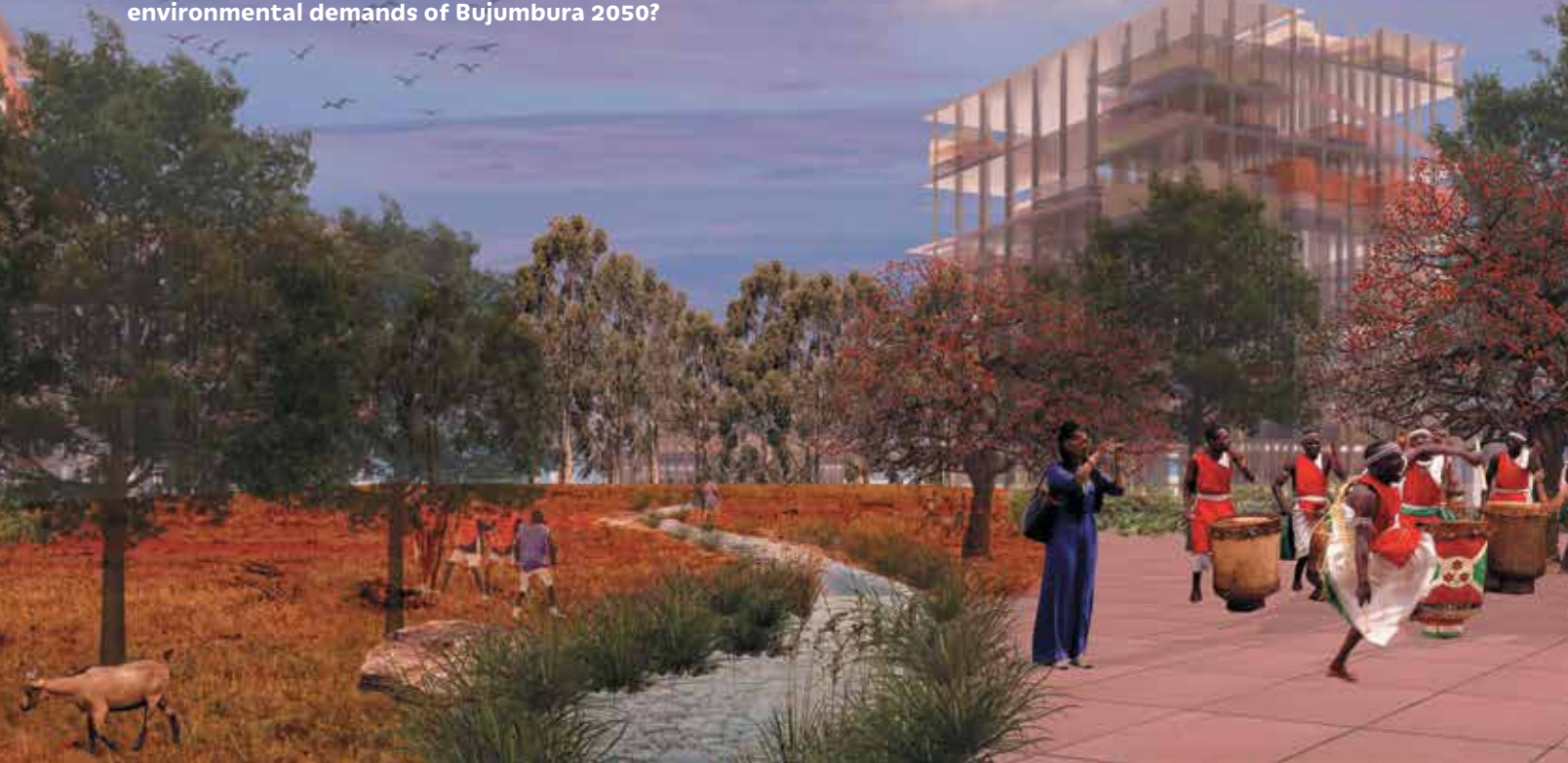
Building on these tactics, I now ask: what method must we develop to imagine alternative futures for resilient cities? What modes of engagement must we create to work with citizens in understanding their own partial and situated knowledge of place? How can post-functionality help

reimagine what data might be collected in a smart city, and for whom? How will non-humans benefit and grow in smart cities? It is up to those of us who are in positions of power and privilege to rework our methods to broaden the types of alternative futures we collectively imagine.

Acknowledgements

Many thanks to Cayla Key, Heidi Biggs, Kelsey Aschenbeck, Aubree Ball, Ioan Butiu, Nouela Johnston, and Jeremy Viny for thinking through these ideas via design, discussion, and writing. Some of the ideas presented above were adapted from: Desjardins, A., Key, C., Biggs, H.R., Aschenbeck, K. (2019). *Bespoke Booklets: A Method for Situated Co-Speculation*. In Proc. DIS'19, New York, ACM Press.

What will be the optimal urban block typologies for meeting the socio-cultural, economic and environmental demands of Bujumbura 2050?



Bujumbura 2050 — a new design matrix

By Divine Ndemeye (MLA) & Karen Kang (M. Arch)

The history of vertical living has been continuously and dynamically evolving in parallel with the history of urban development. Across the African continent, speculative urbanization projects are radically shifting the physical, socio-cultural and economic makeup of emerging cities. A major shortcoming of these projects is their inability to account for the spirit and specific phenomenologies of the place in which they are erected. Mega-urban projects are characterized by over-scaled infrastructures and edifices, vast areas of emptiness, mono-functional single land uses, significant residual spaces between infrastructure and urban fabric — all hidden under the veil of seductively rendered, modern urban images. Such developments represent a utopic simulation; a marketable image of a Euro-centric world city. Bujumbura 2050: A New Design Matrix is a research project that rejects the trend toward large-scale urban mega-projects that disregard local conditions, culture and the qualities of place, and reclaims space for context-sensitive physical and socio-cultural landscapes that speak to place.

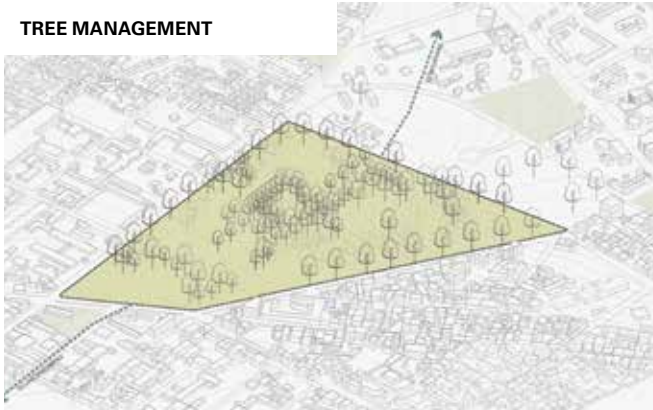
Bujumbura 2050 — A New Design Matrix developed a design strategy that engages and sustains local identity, culture and phenomenology. Using the principles of relational urbanism, urban ecology and incrementalism, the proposed solution transforms an existing golf course in the Central Business District of Bujumbura, Burundi, into a dense, flexible, multi-functional urban block, enriching the existing urban fabric of Bujumbura. While the golf course is one of the largest green areas in Bujumbura and geographically central, it is highly inaccessible to the majority of the population and stands as a strong symbol of colonialism at the city's core. By selecting this particular site, we aim to reclaim and create an urban landscape that is reflective of the local community's needs and identity.

As African cities continue to experience rapid urban growth, one critical task is finding an urban design practice that will maintain local identity and culture.

Adapted excerpt from authors' Master of Landscape Architecture and Master of Architecture joint graduate design project (UBC 2020).

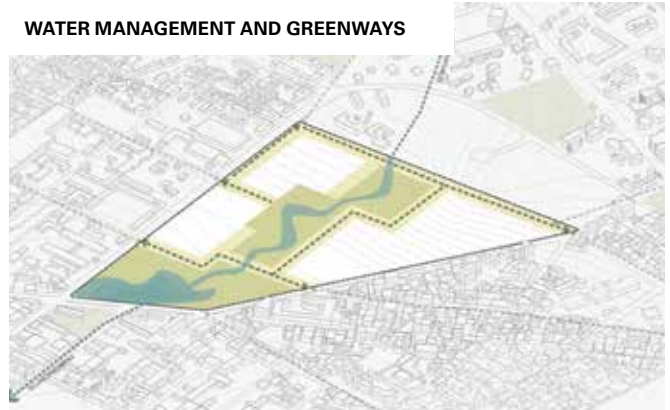
Images: @Divine Ndemeye

TREE MANAGEMENT



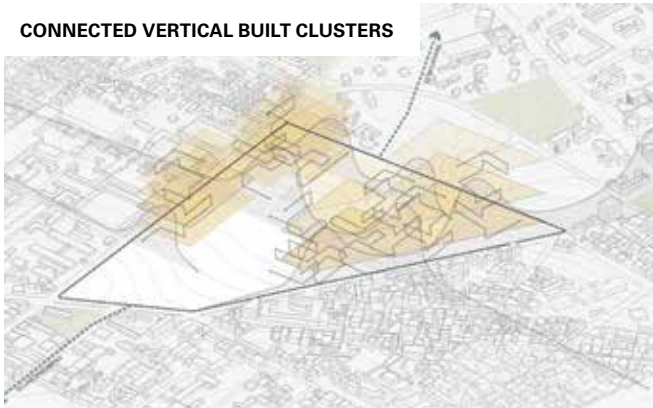
The existing landscape infrastructure is maintained through maximum tree retention and replacement.

WATER MANAGEMENT AND GREENWAYS



A rain garden park is integrated into the urban fabric to act as an ecological corridor that manages flooding and provides treatment for stormwater to reduce the amount of pollution affecting the nearby Lake Tanganyika. This ecological patch also acts as a flexible public park.

CONNECTED VERTICAL BUILT CLUSTERS



Incrementally built clusters are placed on the edges to have a strong adjacent connection to the existing urban fabric. Public access ramps connect the buildings to the remainder of the urban fabric, allowing open social connections horizontally and vertically, and mimicking the characteristic rolling hills of Burundi.

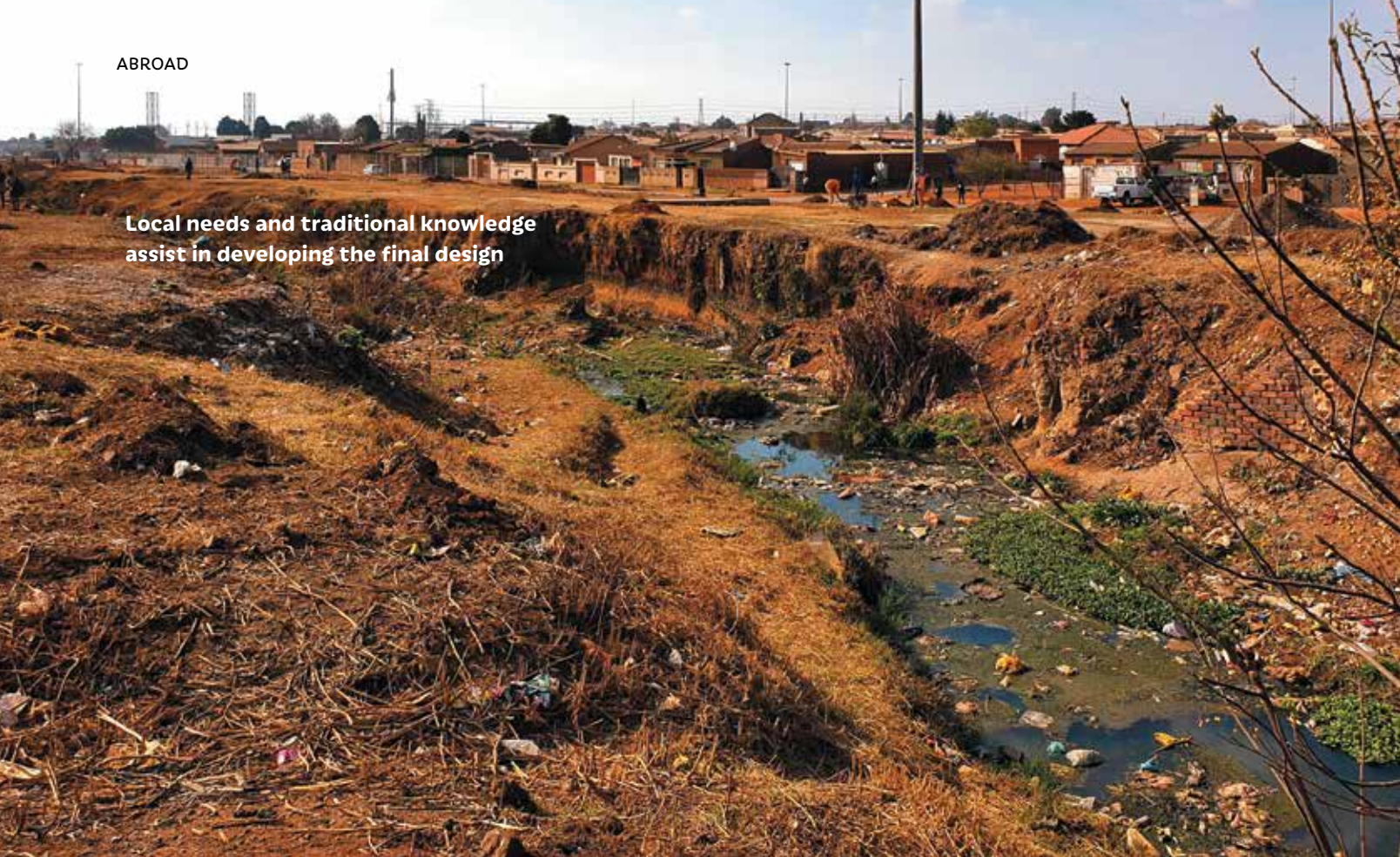
VERTICAL URBANISM



The proposed urban clusters rain garden park are situated and integrated into the city's environmental and cultural context. Relational urbanism is at the core of this intervention as it tries to create the spatial conditions which facilitate new urban relationships and networks to occur.



Local needs and traditional knowledge assist in developing the final design



Mashimong Park prior to intervention.

Transforming wounded landscapes in South African townships

By Pawel Gradowski, MBCSLA (Inactive)

South Africa encompasses a variety of breathtaking landscapes including fertile green forests, sandy deserts, grass prairies, snowy-mountain peaks, sprawling beaches, and world-renowned vineyards. It is also home to bustling cities with modern high-rise architecture and rich economic opportunities. Yet, amongst all this beauty and opportunity lie deep-seated socio-economic and environmental issues. Decades of racial segregation under apartheid has left a legacy of inequitable access to education and economic opportunities for Black South Africans, many of whom continue to reside in townships, created in the 1950s when non-white residents were displaced from neighbourhoods, in close proximity to commercial hubs. This racial divide, in combination with a boom in the industrial sector, which has minimal environmental oversight, has attracted Black migrant workers from across Africa. Consequently, this has led to the mushrooming of shanty towns along environmentally degraded areas in townships.

After visiting South Africa in 2012 and witnessing first-hand this dichotomy between beauty and deprivation, I felt a need to share the knowledge and skills gained from nearly 30 years of experience practicing as a landscape architect in Canada, to try and affect positive environmental and socio-economic change. I moved to

Johannesburg approximately five years ago and began my own practice, LASquare. In collaboration with local firms, such as Silverhorns and Kamadi, I consult on a variety of projects, including park developments along sensitive water bodies, located in some of the country's most neglected areas.

Similar to park design and development processes in Canada, each project begins with site inventory and analysis, historical research, community engagement, as well as an assessment of culture, the



Trash catchment structure

Photos: Pawel Gradowski

environment and recreational opportunities. In addition, one of the critical components of the detailed design and project management in marginalised communities, is embracing local socio-economic needs.

Many of the neighbourhoods I provide consultation for lack effective sewer, stormwater, and waste management infrastructure, resulting in polluted waterways and dangerously unhealthy living conditions. The establishment of low-impact stormwater catchment and sewage filtration systems along these contaminated watercourses have proven to be effective in resolving environmental and health issues while also offering much-needed recreational amenities to enable communities to connect.

We are currently working on Mashimong Park, which is located in the township of Tembisa, between Johannesburg and Pretoria, and which



Traditional games incorporated into park furniture



Mashimong Park aerial view prior to completion

is sited near a polluted waterway with a high degree of erosion and accumulated debris. Hired by the City of Ekurhuleni, the primary goal is to reduce the intensity of water flow while improving water quality and aesthetics. The first phase of construction, completed in June 2020, included re-contouring the profile of the channel. Also, each water outflow from the existing and new culverts has been equipped with a trash-catchment structure, which includes a $\pm 0.5\text{m}$ high dam with narrow gaps and screens that trap medium to large debris. Just downstream from the dam, a concrete bed with small, sharp rocks and boulders captures the majority of smaller debris and slows the concentrated flow from the culvert. A staircase and a ramp allow a person with a wheelbarrow to access the accumulated debris. During the second phase, which started in September 2020, several small ponds, large boulders, and gabion baskets were added along the length of the watercourse. When all construction is concluded, the banks will be planted with native vegetation that provides bio-filtration and improves the stability of the slopes.

Mitigating socio-economic challenges as part of the community engagement process is vital. Local authorities here require that projects be labour intensive to address high unemployment rates in the country. The benefit of complying with this mandate provides a

wonderful platform for a more involved community with greater levels of ownership.

The residents that are hired during the implementation phase include men and women, most of whom are keen on acquiring new skills, which involves extensive oversight on my part. Local needs and traditional knowledge also assist in developing the final design. This creates a culture of shared learning and mutual respect. Construction materials need to be readily available and design details must be easy to interpret. For example, where a North American design would use cast-in-place concrete, here we often use bricks.

Kwa-Thema Township's Blesbok Park is being transformed from a 12 ha neglected site into a vibrant park, entirely constructed by the local community in three phases. Construction commenced in April 2019. The second phase was completed in July 2020 and the third phase is expected to start in April 2021. The park includes four playground areas, two outdoor gyms, a sports court, and dozens of picnic pads with tables, benches, trashcans and BBQ stands. Several pedestrian bridges cross a bio-filtration channel, linking three neighbouring communities. Even with the construction of the final phase yet to begin, residents living adjacent to this amenity are already drawn in numbers to the tranquility of the space.

Despite pockets of challenges, living and working in South Africa is similar to Canada. South Africa is home to people of many backgrounds and religions, which contributes to a culture of acceptance and open-mindedness and requires a level of diplomacy. The diversity of 11 official languages and the variety of sights and sounds have provided me with a unique experience to learn, share and discover this wonderful country. The opportunity to transform these wounded landscapes into spaces of excellence and see children and the local community enjoying them is most rewarding.

**RECOMMENDED
READINGS FROM
SITELINES
CONTRIBUTORS**

**Design Justice:
Community-Led
Practices to Build the
Worlds We Need**

By Sasha Costanza-Chock
MIT Press, 2020

A book that explores how design might be led by marginalized communities, dismantle structural inequality, and advance collective liberation and ecological survival.

**The Mushroom at the
End of the World:
On the Possibility of
Life in Capitalist Ruins**

By Anna Lowenhaupt Tsing
Princeton University Press, 2015

An award-winning book that takes lessons on survival, in an era of mass destruction and consumerism, from the most valuable mushroom in the world, the matsutake.

By Being Born

fnps.ca/pacific-aboriginal-network-pan-by-being-born

By Multiple Anonymous Authors, Curated by Mikelle Sasakamoose
Pacific Aboriginal Network, 2020
Inspired by, and in solidarity of, the Black Lives Matter movement, this online publication includes several first-hand accounts of racism experienced by Indigenous people in Canada to show non-Indigenous friends, allies and acquaintances what racism looks like through their eyes.

**Underland:
A Deep Time Journey**

By Robert McFarlane

HAMISH HAMILTON UK, 2019

In this novel, McFarlane unearths "plastiglomerate", a new kind of stone veined, not with metal or quartz, but with plastic, which will solidify our current consumer society in geologic time.



Foraging after a fire: A conversation from the field

By Teena Aujla

The morel mushroom (*Morchella esculenta*), which seeds in mineralized soil, emerges in the growing season that follows a fire. With surging demand overseas for the delicacy, and in the wake of a 2019 forest fire that burned 187,088 hectares of traditional territory and 25,573 hectares of settlement lands, the First Nation of the Na-Cho Nyäk Dun mobilized its citizens to harvest the fungus, building capacity in developing non-traditional forest practices that respect and diversify ecological regeneration.

Forest Foods first linked up with the Nation in 2020 with a mandate to work alongside its citizens on land management and sustainable forest resource planning. *Sitelines* caught up with one of their planners, Jordan Brown, in July as he pulled over to the side of a camping road on his way out of the burn amid a rainstorm.

How is it going up there?

We were originally meant to come up in May (before the pandemic started), to help with the harvest. We've been on the ground since June 20 — before the border reopened to BC residents because we were deemed an essential service by the Nation. I've spent the past week in the burn, meeting harvesters, coordinating our operations and the movement of thousands of pounds of morel mushrooms. I'm exhausted.

How does Forest Foods work with the Na-Cho Nyäk Dun Nation?

The process is mainly Nation driven. We offer and operationalize ideas, lend support, do land-use planning work around the immediate needs — what needs to happen daily/weekly/monthly — and then move into planning years out. When the Nation reaches out to us, their decisions lead the process. If we have ideas, we mention them.

What were the first challenges you encountered?

Many Nations, bands and groups are understaffed and under-resourced, especially with COVID-19 happening. The Na-Cho Nyäk Dun Nation is the second-largest employer in Mayo, Yukon, and because of concerns around personal safety, most people decided not to come back. The harvest needs more people out on the land.

What is the most effective measure Forest Foods has taken to build capacity with the Na-Cho Nyäk Dun Nation?

We do capacity development, non-timber resource management and restoration activities by being on the ground and living in the community. It's our strongest offering. We don't always lead — we partner with knowledge holders in the community to develop multi-objective programs for food, water and wildlife that support Indigenous rights and title.

How does Forest Foods relate to planning?

We do everything from collecting data, mapping, providing info, planning, applying for grants, infrastructure development to food security initiatives with the Ministry of agriculture, and more. Last year we worked with the Southern Dakeh Nation co-managing a similar Land Guardian pilot project that is running again this year and hopefully for years to come. In 2018, we partnered with the Secwépemc Nation. The Nation was doing morel harvest regulation, establishing a permit process, recruiting community members to patrol land, collecting data, monitoring outsiders, and scientific data collection regarding water quality, wildlife tracking, forest health, and how they regenerate post-wildfire. We also run workshops and engagement sessions so that community members can participate in the morel harvest.

Where do you predict sustainable forest resources will be for the Na-Cho Nyäk Dun in the future?

We are working to demonstrate there is more value to the forest than just logging or mining, that natural resource management is essential to biodiverse forests and ecosystems. Truthfully, Forest Foods is still focused on building the relationship with the Nation and hearing what their ideas and goals are. What are the ideas for vastly improving food security and well-being? The future of land management should and needs to be led by indigenous members who have intimate knowledge of land and waterways, and how they change every few years.

What's your impression personally, as a person of colour, being up in the north?

When COVID just started, I was reading a community planning book called *Emergent Strategy* by adrienne maree brown. It outlined that "nothing that has existed so far was the right way for everyone." We get stuck in these pedagogies, and they are not working for Indigenous communities. In my short lived experience, the deep work comes from getting out onto the land, walking the land, pitching a tent where you can (with permission of Indigenous communities), it's quite striking what you're going to learn. That's where the heart opens, and the mind begins to unlearn and learn again.

Jordan Brown began working with Forest Foods ahead of the field season in 2019.

ONWARDS



This comic was made by Tom Hunt in Brooklyn, NY (CC BY-NC 2.5). See more of his work at www.scarecrowbar.com



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