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IN CANADA

L'ARCHITECTURE  
DE PAYSAGE  
AU CANADA

Fall | Automne 2018  
vol.20-no.3 | 8.00\$

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L'ASSOCIATION DES ARCHITECTES PAYSAGISTES DU CANADA

## democracy la démocratie

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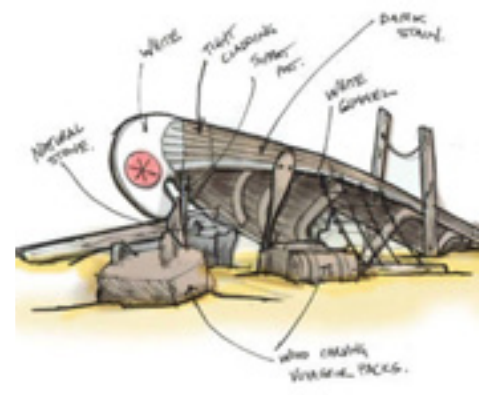


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TO BEGIN WITH

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spring 19 | climate change + health

**deadline sept 15**

summer 19 | awards of excellence

**deadline jan 15**

fall 19 | First Nations in LA

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## prochains numéros

printemps 19 | le changement climatique  
et la santé

**date de tombée 1er sept**

été 19 | prix d'excellence

**date de tombée 15 janv**

automne 19 | Présence autochtone en AP

**date de tombée 15 sept**

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## CORRECTION | ERRATUM

In our Awards of Excellence issue, on pages 42-43 (the Pijiniiskaq Park & King Street project), we mistakenly identified the town as Bridgetown, when it should have been Bridgewater, Nova Scotia. We apologize to the people of Bridgewater and to the award-winning firm, Ekistics. Dans notre numéro des Prix d'excellence, aux pages 42-43 (le projet Pijiniiskaq Park & King Street), nous avons identifié par erreur la ville comme étant Bridgetown, alors qu'elle aurait dû être Bridgewater, Nouvelle-Écosse. Nous nous excusons auprès des gens de Bridgewater et de la firme primée, Ekistics.

For submission guidelines / Pour connaître les normes rédactionnelles :

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LANDSCAPES | PAYSAGES is published by the Canadian Society of Landscape Architects to provide a national platform for the exchange of ideas related to the profession. The views expressed in LANDSCAPES | PAYSAGES are those of the authors and do not necessarily reflect those of CSLA. Guest editors and contributors are volunteers, and article proposals are encouraged. Articles may be submitted in either English or French.

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PHOTO STÉPHANE NAJMAN

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KELTY MIYOSHI MCKINNON  
GUEST EDITOR | RÉDACTRICE INVITÉE

# WITHER DEMOCRACY? OÙ VA LA DÉMOCRATIE ?

To exist,  
democracy  
requires  
vigilance,  
and the active  
participation  
of people as  
citizens, in  
politics and civic  
life, but also in  
practice.

---

Pour exister, la  
démocratie exige  
de la vigilance et  
la participation  
active des  
citoyens dans  
la politique et la  
vie civique, mais  
aussi dans la  
pratique.

EN\_A SCAN OF recent newspaper headlines is enough to incite a panic attack. The rise of leaders that seem to revel in destroying environmental and human rights protections, in the name of corporate greed or what seems like sheer vindictiveness, can inspire vertigo and a sense of powerlessness. Brexit, Trump, and the international rise of populist ultranationalist responses to the refugee crisis and to climate change have many of us realizing that much of what we have taken for granted could be at risk. Hostility toward globalism, immigration, environmentalism and against the democratic process itself – How does this influence the way public space is produced, designed, lived and perceived? How do we as landscape architects practice in these conditions? How does (or doesn't) our practice embody our ideals? How do we express notions of democracy within our design processes, our office cultures and our design? How is it expressed (or not expressed) with the tools and the jargon we use, the policies we seek to influence? At this juncture in history, we reached out to our profession, to ask the question, Whither Democracy?

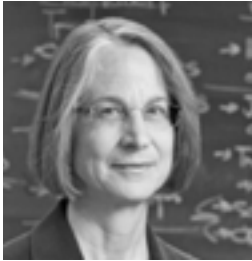
We received over 25 responses to our questions, covering a diverse set of perspectives on Democracy, a testament to the unlimited lenses that we bring to our profession. To exist, democracy requires vigilance, and the active participation of people as citizens, in politics and civic life, but also in practice. In other words, democracy is a verb, not a noun. We produce democracy within our everyday lives and within our individual and collective practices through an ongoing commitment to its values. The 20 writers who contributed to this issue of *Landscapes / Paysages* demonstrate the power of practice, teaching, thinking and critiquing to create a world that's more resilient, equitable, ecological and pleasurable. Let's take heart. Be inspired, and then...get to work!

FR\_UN COUP D'OEIL aux manchettes récentes suffit pour déclencher une crise de panique. La montée de dirigeants qui semblent se délecter de détruire les protections de l'environnement et des droits de l'homme, au nom de la cupidité ou de ce qui semble être de la vindicte pure et simple, peut inspirer le vertige et un sentiment d'impuissance. Brexit, Trump et la montée internationale des réponses ultranationalistes à la crise des réfugiés et aux changements climatiques nous ont fait prendre conscience qu'une grande partie de ce que nous tenons pour acquis pourrait être en danger. Hostilité envers la mondialisation, l'immigration, l'environnementalisme et contre le processus démocratique lui-même – Comment cela influence-t-il la façon dont l'espace public est produit, conçu, vécu et perçu? Comment, en tant qu'architectes paysagistes, pratiquons-nous dans ces conditions? Comment notre pratique incarne-t-elle (ou non) nos idéaux? Comment exprimons-nous les notions de démocratie dans nos processus de conception? Comment s'exprime-t-elle (ou non) dans nos outils et dans notre langage? À ce stade de l'histoire, nous nous sommes tournés vers notre profession pour poser la question : où va la démocratie ?

Nous avons reçu plus de 25 réponses à nos questions, couvrant un ensemble diversifié de perspectives. Pour exister, la démocratie exige de la vigilance et la participation active des citoyens dans la politique et la vie civique, mais aussi dans la pratique. Nous produisons la démocratie dans notre vie quotidienne et dans nos pratiques par un engagement continu à l'égard de ses valeurs. Les 20 écrivains qui ont contribué à ce numéro de *Landscapes / Paysages* démontrent le pouvoir de la pratique, de l'enseignement, de la pensée et de la critique pour créer un monde plus résilient, équitable, écologique et agréable. Prenons courage. Laissez-vous inspirer, et ensuite...au boulot!

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# OUR WRITERS



## OUR GUEST EDITORS | NOS RÉDACTRICES INVITÉES

### CYNTHIA GIRLING

Cynthia is a Professor in the UBC School of Architecture and Landscape Architecture. Her research focuses on sustainable neighbourhood-scale urban design, and tools for public engagement in urban design. She is a Co-Director of the elementslab, a research group who develop methods and tools of measured visualizations for urban design and public engagement in community design. Girling's work on sustainable neighborhood design has a particular focus on working landscapes, green infrastructure and the public realm.

### KELTY MIYOSHI MCKINNON

As a principal at PFS Studio, Kelty brings a diverse background in landscape architecture, environmental studies and art to all of her projects. She is committed to the creation of unique, innovative public space that is culturally, socially and ecologically rich. Her projects include public realm plans, parks, plazas, streetscapes, gardens and podium landscapes for projects across Canada, the US and China. She has taught design studios focusing on the production of landscapes that engage environmental and cultural ecologies, and she writes extensively and broadly about landscape related phenomena – from sugar production and cultural landscapes, to hefted sheep, genetic mutation and urban bestiaries.

**kmckinnon@pfs.bc.ca**

### **LP'S AN AWARD WINNER, TOO!**

Editor emeritus Judy Lord and designer Wendy Graham may have retired from active involvement with our magazine, but they've left on a high note! *LANDSCAPES | PAYSAGES* received a Gold Award for General Excellence and a Bronze Award for Design Excellence from Association Media and Publishing. The EXCEL awards recognize excellence and leadership in non-profit association media, publishing, marketing and communications. Congratulations to both women, and to the LP Editorial Board - now we just have to keep up to their standard.



### GINA FORD

Gina Ford is a landscape architect, co-founder and principal of Agency Landscape + Planning, a new practice dedicated to design that addresses issues of equity, resilience, inclusion and civic action. Bringing her work home has been especially easy lately as her prolific protest poster-making hits to all these fields.

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### MARTIN ZOGRAN

Martin Zogran is a Principal Urban Designer at Sasaki, whose practice focuses on the design of city spaces and systems that support and foster social engagement. His passion for city streets – as places of encounter, celebration, and protest – fuels his thinking about urban environments across the globe.

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### RYAN WALKER

Ryan Walker is a registered professional planner, professor and chair of the University of Saskatchewan's Regional and Urban Planning program, director of the Urban Aboriginal Knowledge Network's Prairie Research Centre, and co-author/co-editor of *Canadian Cities in Transition* (Oxford University Press) and *Reclaiming Indigenous Planning* (McGill-Queen's University Press).

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### R. BEN FAWCETT

Ben Fawcett is a PhD candidate in the Department of Geography and Planning at the University of Saskatchewan. His doctoral research focuses on issues of urban land use, planning and the production of Indigenous space and place in Saskatchewan cities.

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# NOS RÉDACTEURS



## JENNIFER FIX

Jennifer Fix is an associate and senior urban planner with DIALOG, where she works with communities of all shapes and sizes on plans for Main Streets, transit streets, waterfronts, neighbourhoods and entire cities. The common thread tying these projects together is a focus on public life and generative community engagement. She tweets at [@j\\_urbanfix](#).  
[JFix@dialogdesign.ca](mailto:JFix@dialogdesign.ca)



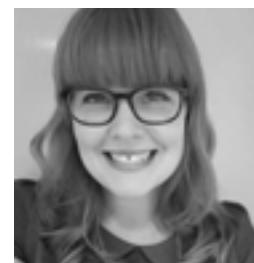
## DEB GUENTHER

Deb Guenther, BCSLA, CSLA, FASLA, is a partner at Mithun, an integrated design firm of architects, landscape architects, interior designers and urban designers with offices in Seattle and San Francisco. She is leading the Mithun Home Team's work with North Richmond, California, community leaders as part of the Resilient by Design Bay Area Challenge.  
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## DOUG SHEARER

Doug Shearer has practiced landscape architecture in the west at all scales and in both private and public sectors, starting in Manitoba, working through Saskatchewan and the mountains and eventually landing on the coast. Currently a senior planner with the Vancouver Park Board, he is enjoying the complexities of planning parks and recreation for a city blessed – and beset – by rapid growth and change.  
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## KATHERINE HOWARD

Katherine Howard is an Australian environmental, parks and recreation planner, who brings an international perspective to the places where we connect, play and recharge. As the Vancouver Board Park Board's project manager for VanPlay, Katherine is currently leading the creation of a parks and recreation services master plan that will chart a course for the next 25 years.



## MARK VANDENDUNGEN

Project designer, PFS Studio, is a recent MLA graduate from the University of British Columbia after having worked overseas in both Germany and the Netherlands. With a background in sociology and a keen interest in productive landscapes, Mark looks to develop his designs with a unique social perspective and reciprocal environmental qualities.  
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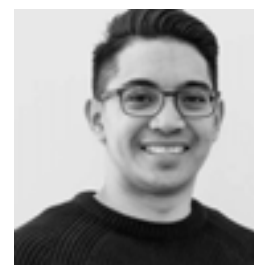
## PETER J. REFORD

Peter is a Master's student entering his final year of the MLA program at the University of Toronto's Daniels Faculty of Architecture, Landscape, and Design. With a background in Political Science and journalism, he is focused on merging landscape design and theory with adaptable policy directives at a wide range of scales.



## RICHARD PERRON

Richard is Professor of Landscape Architecture at the University of Manitoba, where much of his career has focused on Regional Design and Planning and Landscape Theory. His current research includes integral ecological design as well as case studies of urban design strategies. He spends most of his leisure time in the boreal forest.  
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## OMAR DE MESA

Omar De Mesa is a graduate student in the Landscape Architecture program at the University of Manitoba with a bachelor's degree in Environmental Design. With an interest in the relationship between landscapes and public health, Omar enjoys integrating aspects of well-being into his work while spending time at local parks in Winnipeg.  
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# PROLOGUE

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## LAF LANDSCAPE DECLARATION

On June 10-11, 2016, over 700 landscape architects with a shared concern for the future were assembled by the Landscape Architecture Foundation (LAF) at the University of Pennsylvania in Philadelphia. Inspired by LAF's 1966 Declaration of Concern, we crafted a new vision for landscape architecture for the 21st century. This is our call to action.

EN\_

**ACROSS BORDERS AND BEYOND WALLS**, from city centres to the last wilderness, humanity's common ground is the landscape itself. Food, water, oxygen – everything that sustains us comes from and returns to the landscape. What we do to our landscapes, we ultimately do to ourselves. The profession charged with designing this common ground is landscape architecture.

After centuries of mistakenly believing we could exploit nature without consequence, we have now entered an age of extreme climate change marked by rising seas, resource depletion, desertification and unprecedented rates of species extinction. Set against the global phenomenon of accelerating consumption, urbanization and inequity, these influences disproportionately affect the poor and will impact everyone, everywhere.

Simultaneously, there is profound hope for the future. As we begin to understand the true complexity and holistic nature of the earth system and as we begin to appreciate humanity's role as integral to its stability and productivity, we can build a new identity for society as a constructive part of nature.

The urgent challenge before us is to redesign our communities in the context of their bioregional landscapes enabling them to adapt to climate change and mitigate its root causes. As designers versed in both environmental and cultural systems,

landscape architects are uniquely positioned to bring related professions together into new alliances to address complex social and ecological problems. Landscape architects bring different and often competing interests together so as to give artistic physical form and integrated function to the ideals of equity, sustainability, resiliency and democracy.

As landscape architects, we vow to create places that serve the higher purpose of social and ecological justice for all peoples and all species. We vow to create places that nourish our deepest needs for communion with the natural world and with one another. We vow to serve the health and well-being of all communities.

To fulfill these promises, we will work to strengthen and diversify our global capacity as a profession. We will work to cultivate a bold culture of inclusive leadership, advocacy and activism in our ranks. We will work to raise awareness of landscape architecture's vital contribution. We will work to support research and champion new practices that result in design innovation and policy transformation.

We pledge our services. We seek commitment and action from those who share our concern.

**[lafoundation.org](http://lafoundation.org)**

01

# OKINAWA REFLECTION

JEFF TANAKA

*my great-grandparents were born and raised in a small village in northern okinawa. almost one hundred years ago they immigrated to los angeles. this a reflection on returning home after many generations to an island once devastated by the second world war, now covered by ever expanding u.s. military bases and japanese tourism industries. i write in search of the layers beneath it all that connect me to the spirit and the memory of the first ones who history may prefer to keep obscured.*

for three generations we did not return.  
not me, not my father, not his mother. not any of my known relations.  
the pacific ocean became that seemingly insurmountable distance  
separating us from who we might have been.

at some point the spirits tired of this self-amnesia  
and they flung me across the depths of that ocean,  
straight through the accumulated legacies of sadness and shame.  
somehow, i landed back home in the village.  
i stood in shock retracing my steps, hands raised greeting the spirits.  
many things were lost but in the clearing of that strange and familiar jungle  
i held what reverence i could remember.

time collapsing in on itself, my lineage coming into focus.  
the women emerge draped head-to-toe in white—  
their vibrations in perfect time with the surroundings.  
i stare awestruck and awkward as one of the ancestors steps forward —  
her feet bare, her connection to earth direct.

i struggle to believe that she still exists —  
that amidst the skyscrapers and nations looming overhead  
she was not ground into dust and memory.  
her eyes meet mine — is she fetish or family?  
the imagination plays tricks.  
in greed, i ask her to remain virginal and vital,  
untouched by the violence that has become our contemporary breath.  
i ask her to remember for me when i forget.  
and in the same moment i chastise her broken backward speech,  
yet i wait in trance for the blessing from her unbroken ceremony.  
the return back home is marked by dis-orientation.

try as i might, i cannot bridge the distance civilization has taken me from her.  
my journey away from earth elapses  
over the same terrain that shame comes to inhabit.  
the shame motivates the cleansing of myself.  
call it education or genocide, it doesn't matter —  
i learn the script of one whole respectable self —  
one grammar, one language, one nation, my multiplicity disappears.

is it anger or jealousy or emptiness that motivates me  
to return to the difference that was vacated from my heart?  
somewhere among it all there is good intention,  
in the light dripping through the trees there is creation.  
there is god in everything but today's heaven is sophistication  
and the barefoot villager is yesterday's basic and brilliant meaning.  
pulsating with light and life, i watch as the trees speak through her —  
but in this language, i remain ignorant and illiterate.

## 02 TREEMOCRACY: GIVING A VOICE TO THE VOICELESS

BY ANNA THURMAYR

EN\_

### An Electoral Program for Winnipeg's Trees

Winnipeg, Manitoba's Metropolitan Area, is home to almost 800,000 people. The City of Winnipeg is also home to approximately eight-million trees. As a landscape architect, this sharp contrast makes me wonder what would happen if the trees ran for office in the 2018 civic election, what kind of electoral program would they pitch?

The deep crisis of global tree diseases, missing regulations to protect significant and healthy trees on private properties and municipal policies that push massive expansion calls for extreme reform. My fictional franchise outlines a holistic notion of "treemocracy" that seeks to influence current policies to give voice to Winnipeg's green heritage.

FR\_LP+\_ARBOROCRATIE :  
DONNER UNE VOIX AUX SANS-VOIX

Request for every lost public tree  
a 100% replacement guarantee.



1



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1 TICKET TO THE DEATH 2 HOPEFUL PUPILS  
PHOTOS COURTESY DIETMAR STRAUB

### Winnipeg's Treemocracy Election Program

#### We, the trees:

1. Demand equal protection rights for private and public trees.
2. Advocate for short- and long-term funding for a citywide healthcare system prioritizing quality of care.
3. Demand that for a building permit to be granted, a site survey must clearly depict current conditions of existing trees and topography related to the proposed design. Trees must be identified by species, health, height, size of trunk and canopy.
4. Claim protection from mechanical damage. Our Critical Root Zone has to be brought into a common awareness. Determining the dimension must not only protect us during construction but also from the fairly high and unnoticed damage from snowplows.
5. Request for every lost public tree a 100% replacement guarantee. Public education on how to adopt, plant and maintain young trees on public and private properties must be provided. The annual Golden Tree Planting Award will be given to humans successfully executing sustainable planting measures from current and preceding years celebrating commitment to nursing and care.
6. Require all to take all necessary actions to increase standards for better nursery stock, appropriate planting space, suitable tree stakes and effective drainage concepts.
7. Call for sustainable, affordable and accessible water services. Irrigation is crucial for our establishment especially in times of drought or in areas of high salt contamination.
8. Insist on the right to thrive below ground and to root beyond the planting pit. A minimum volume of suitable soil for all street trees based on the targeted mature tree size must become citywide standard. Structural soils in larger volumes will not only be required, they will be tested, certified and delivered as a locally developed ready-mix for street or parking lot planting. This will allow us to mature and live longer at a reasonable price.
9. Commit to the American elm as one of Winnipeg's inalienable shade trees and question the notion toward greater biodiversity. Despite the deep crisis of the global Dutch Elm Disease that has meant near elimination in other cities, we need to continue planting so the distinctive, declining resource can potentially build up resistance over time. Surrounded by agriculture, Winnipeg is an ideal laboratory and final opportunity to test this theory so that other cities could benefit from the research done here.
10. Advocate for Winnipeg's largest urban population of elm trees in North America to be included to the UNESCO world heritage list as a necessary way to strengthen the social status and autonomy of all trees.

**Anna Thurmayr**, Diplom-Ingenieur Univ. Landschaftsarchitektin, CSLA/MALA, BYAK, is Associate Professor, Department of Landscape Architecture, University of Manitoba. She is a co-founder of the award-winning landscape design practice Straub Thurmayr Landscape Architects.

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# 03 LANDSCAPES OF SELF-DETERMINATION

CHRIS GROSSET

EN\_

**THE FUNDAMENTAL PRINCIPLES OF** our modern democracy include civil rights and freedoms, human rights and minority rights being equal before the law, and require the rule of law to enforce those rights. Our government has moved towards a modern democracy over the last 150 years, sometimes willingly and sometimes by the force of legal decision to ensure that rights and equalities are applied to minority groups as the rule of law. But ours is an imperfect democracy.

Consider Indigenous Rights. Today a significant portion of the country is subject to one or more historic and modern treaties, as well as land claim agreements made since 1975, between the Crown and Indigenous people. The rights of Indigenous Peoples in Canada to govern and benefit from their lands under these treaties and land claims has been achieved as a result of legal challenges and extensive effort by Indigenous leaders. In fact, Indigenous rights of self-government and self-determination are not equally recognized or implemented to this day.

For those unfamiliar with these terms, the Canadian Encyclopedia (2017) defines Indigenous self-government as “the formal structure through which Indigenous communities may control the administration of their people, land, resources and related programs and policies, through agreements with federal and provincial governments.” Self Determination is the right of Indigenous Peoples “to freely determine their political status, and freely pursue their economic, social and cultural development.”

As non-Indigenous landscape architects come to terms with their roles and responsibilities to respond to the Calls to Action from the Truth and Reconciliation Commission (TRC), we must consider the role that our projects contribute to self-government and self-determination. To achieve reconciliation, the TRC recognized there is an undeniable link made between the past actions taken against Indigenous People and their relationship with the land. The TRC said, “In the face of growing conflicts over lands...the scope of reconciliation must...

encompass all aspects of Aboriginal and non-Aboriginal relations and connections to the land.” (TRC, Executive Summary p. 190) The association concerns land as a geography, land as a commodity and, significantly, land as an essential part of cultural identity.

As an example, the land claim agreement for Nunavut is the guiding legislative framework. The agreement states that “the Inuit of Nunavut have a unique relationship with the ecosystems of the Nunavut Settlement Area that is ecological, spiritual and social in nature, and have accumulated a related body of traditional knowledge, or Inuit Qaujimajatuqangit, which is necessary for responsible decision-making regarding lands, waters and resources of the Nunavut Settlement Area.” The agreement requires co-operative management, or co-management, between Inuit and government for projects as essential to self-government and self-determination.

To apply Indigenous principles effectively for co-management of Indigenous land and resources in Canada, non-Indigenous partners such as landscape architects need to develop the skills for appropriate involvement in the process. These skills include:

- learning local Indigenous principles for land use;
- understanding the legal context of treaties and land claims;
- developing our awareness of the truths that every Indigenous person in Canada has lived; and
- confronting our individual and collective biases, attitudes, and processes that have contributed to withholding Indigenous rights.

Landscape architects can contribute to Indigenous self determination through our projects and abilities to be partners in collaboration.

***Chris Grosset** is a non-Indigenous landscape architect who has worked alongside Inuit, First Nations and Métis communities for nearly two decades.*

A traditional fishing camp on Inuit Owned Land, south Qikiqtalluk region

PHOTO N. RATTE/NVISION

# 04 A CLIMATE REFUGEE PARK

KAIT MCGEARY

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EN\_

**HISTORICALLY, THE TERM 'ALIEN'** has been applied to both immigrants and introduced plant species. The use of this term carries the connotation of something foreign and speaks to a common idea that there is a correct, or right, place for both people and plants. However, due to global climate change, both landscapes and people are migrating at unprecedented rates; it's both futile and harmful to continue ignoring these migrations. How we design for and with these migrating landscapes and people is a pressing challenge that the profession of landscape architecture is ideally situated to deal with.

Using a site at the Vancouver International Airport, a graduate project envisions a way in which we could design our landscapes as migratory devices. This new park typology functions as both the primary point of entry for climate refugees into British Columbia, as well as a testing ground for the coming future plant species. When refugees arrive into Canada they are often temporarily held at army barricades or in temporary tent structures. With a projected increase in the flux of climate migrants, it's feasible to imagine the need for a better-established point of entry – somewhere new immigrants can obtain the necessary services and can be housed until permanent housing placements are identified. Concurrently,

there is need for a landscape that begins to explore how we can positively direct or catalyze plant species migrations. Such a landscape can be a testing ground to establish the necessary base conditions to assist in the survival of these future species and to test how different management strategies will impact or alter these migrations.

On this site, as the seeds and plants adapt to the new conditions, so do the refugees. The site sows the seeds of opportunity for these refugees by providing a place whereby they can regain their agency through affecting their environment around them and by taking advantage of services such as education and language classes. This project strives to challenge public perception of invasive species, immigrants and novel ecologies by encouraging people to affect their landscape – through the scattering of seed, the saving of seed and the sharing of seed on site.

The project focuses on the positive role assisted migration can have within the landscape and highlights the importance of invasive species being understood as “symptoms rather than causes of environmental degradation.” By embracing change, we are afforded the opportunity to guide this change and thereby take control of our narrative, our landscapes and our future.

1 MCGEARY-PERSPECTIVE RENDER OF TEMPORARY MODULAR HOUSING  
2 PERSPECTIVE RENDER OF SEED SCATTERING AND CONTEMPLATION GARDEN  
3 SECTION OF SEED SCATTERING AND CONTEMPLATION GARDEN  
IMAGES BY KAIT MCGEARY

**Kait McGeary** is a Master of Landscape Architecture Student at the Vancouver campus of The University of British Columbia.  
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## 05 REMEMBER YOUR HOODIE

SOPHIE MAGUIRE

EN\_

**IN LATE 2017**, Scottish Railway began to install “The Mosquito” in its stations. The Mosquito, a small device that emits a high frequency sound only audible to those under 25 years old, is marketed as an “anti-loitering” device by its manufacturer, Compound Security. These offensive tactics were criticized by human rights activists who pointed out that use of the device directly violated numerous articles of the United Nations Convention on the Rights of the Child, a document that includes the freedom of assembly. To ScotRail, teens are loitering (not peacefully assembling), but in all honesty, aren’t they just hanging out?

A group of teens “hanging out” outside a convenience store or a pack of adolescents traipsing through a cemetery will often be seen as a cause for alarm. Adults fear that property will be damaged, are annoyed by the level of noise produced, and panic as any gathering of teenagers seems to assume the use of drugs and alcohol. Concerns surrounding safety and security form the basis for why it is so hard for teenagers to exist independently in the public realm. Whether in urban, suburban or rural areas, any teenager left alone instigates worry, alarm and irritation, thus labelling them loiterers.

While designers work to enhance public life, to them “loitering” is not a reputable program to be included in the list of sanctioned uses of the public realm. Additionally, outdoor spaces not affiliated with schools often lack programming catered specifically to teenagers. We – both designers and adults in general – seem to have forgotten about the teenager. Instead of considering these young citizens as users of and participants in public space, we have focused more on where we don’t want teens to be and how we don’t want them to behave in public. We have been bad at sharing; we have not offered or considered the imperativeness of these young citizens’ right to exist freely in the public realm.

In forgetting about teenagers, designers have overlooked an opportunity for new public spaces and put teenagers at risk of increased isolation. The teenager, almost always repurposing space from its intended use, has become proficient at territorialization, and in creating new social hierarchies and governances in what adults might call leftover, forgotten, derelict or normative spaces. As teens hang out, they are articulating their own methods of design in spaces that adults take for granted. Material, light, canopy, topography and myth set the scene for teenagers to carve out a space of their own. Together, they foster community inherently linked to a site that becomes a place. The prescription of where teens can and cannot be via means of anti-loitering devices and practices fully rejects any sort of acknowledgement of intelligence inherent within how teenagers

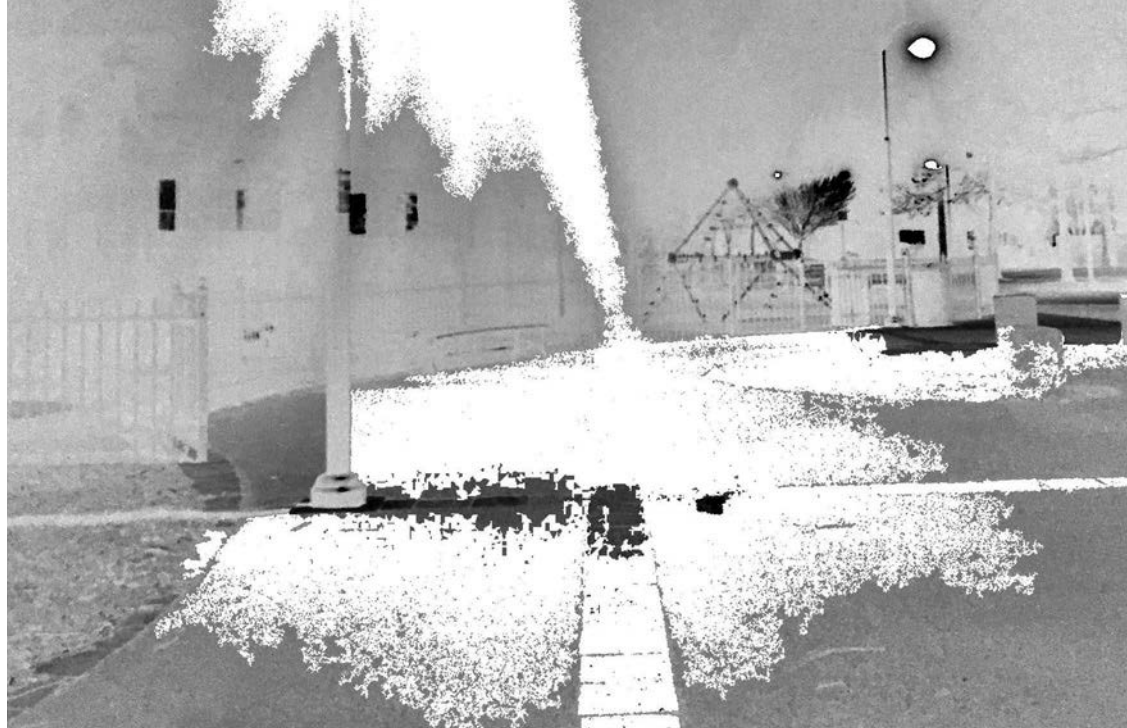
congregate, exchange information and become stewards of their claimed spaces. Adults’ top-down approach increases rejection of teen-specific spaces and weakens the possibility for a truly shared and integrated public realm.

The accompanying images provide examples of teen-initiated spatial appropriation.

**Sophie Maguire**, a graduate of the GSD, is a landscape designer at PFS Studio, where she works on public realm projects from competitions to detailed design of plazas, parks, and streetscapes.

**In forgetting about teenagers, designers have overlooked an opportunity for new public spaces.**

1 PLAYGROUND AT NIGHT 2 STOOPS  
3 EMPTY POOLS 4 QUARRY  
IMAGES COURTESY SOPHIE MAGUIRE



# SOUVIENS-TOI DE TON SWEAT À CAPUCHE

SOPHIE MAGUIRE

FR\_

**FIN 2017**, Scottish Railway a commencé à installer « The Mosquito » dans ses gares. Le Mosquito, un petit appareil qui émet un son à haute fréquence qui n'est audible que pour les moins de 25 ans, est commercialisé par son fabricant, Compound Security, comme dispositif « anti-flâge ». Ces tactiques offensantes ont été critiquées par des militants des droits de l'homme qui ont souligné que l'utilisation du dispositif violait directement de nombreux articles de la Convention des Nations Unies relative aux droits de l'enfant, un document qui inclut la liberté de réunion. Pour ScotRail, les adolescents flânent (pas en paix), mais en toute honnêteté, ne sont-ils pas simplement en train de traîner?

Un groupe d'adolescents « traînant » à l'extérieur d'un dépanneur ou une meute d'adolescents traînant dans un cimetière sera souvent considéré comme un motif d'alarme. Les adultes craignent que les biens soient endommagés, sont ennuyés par le niveau de bruit produit et paniquent, car tout rassemblement d'adolescents

semble supposer la consommation de drogues et d'alcool. Les préoccupations entourant la sécurité et la sûreté sont à la base des raisons pour lesquelles il est si difficile pour les adolescents d'exister de façon indépendante dans le domaine public. Que ce soit en milieu urbain, suburbain ou rural, tout adolescent laissé seul suscite l'inquiétude, l'alarme et l'irritation, ce qui amène à les qualifier de vagabonds.

Alors que les designers s'efforcent d'améliorer la vie publique, pour eux, le « flânage » n'est pas un programme à inclure dans la liste des utilisations sanctionnées du domaine public. De plus, les espaces extérieurs qui ne sont pas affiliés aux écoles manquent souvent de programmes destinés spécifiquement aux adolescents. Nous, concepteurs et adultes en général, semblons avoir oublié l'adolescent. Au lieu de considérer ces jeunes citoyens comme des utilisateurs et des participants de l'espace public, nous nous sommes davantage concentrés sur ce que nous ne voulons pas que les adolescents soient et sur la façon dont nous ne voulons pas qu'ils se comportent en public. Nous avons été fautifs dans le partage; nous n'avons pas offert ou considéré le caractère impératif du droit de ces jeunes citoyens d'exister librement dans le domaine public.

En oubliant les adolescents, les concepteurs ont négligé une occasion de créer de nouveaux espaces publics et ont mis les adolescents en danger de s'isoler davantage. L'adolescent, qui réaménage presque toujours l'espace à

partir de son utilisation prévue, est devenu compétent dans la territorialisation et dans la création de nouvelles hiérarchies sociales et gouvernances dans ce que les adultes pourraient appeler des espaces laissés pour compte, oubliés, abandonnés ou normatifs. Au fur et à mesure que les adolescents traînent, ils articulent leurs propres méthodes de conception dans des espaces que les adultes tiennent pour acquis. La matière, la lumière, la canopée, la topographie et le mythe sont autant d'éléments qui permettent aux adolescents de créer leur propre espace. Ensemble, ils favorisent une communauté intrinsèquement liée à un site qui devient un lieu. La prescription de l'endroit où les adolescents peuvent et ne peuvent pas être par le biais de dispositifs et de pratiques anti-flânage rejette complètement toute forme de reconnaissance de l'intelligence inhérente à la façon dont les adolescents se rassemblent, échangent des informations et deviennent les gardiens de l'espace qu'ils revendiquent. L'approche descendante des adultes augmente le rejet des espaces spécifiques aux adolescents et affaiblit la possibilité d'un espace public véritablement partagé et intégré.

Les images accompagnant cet article donnent des exemples d'appropriation de l'espace par les ados.

**En oubliant les adolescents, les concepteurs ont négligé une occasion de créer de nouveaux espaces publics.**



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## 06 RESPONSIBLE REPRESENTATION

STEPHEN WILKINSON

EN\_

**AS A DESIGNED** and physically constructed environment, the public realm influences behaviour, at times subconsciously. Spatial arrangements, materiality and details all potentially inhibit or encourage connection, gathering, assembly and association, which contribute to the vitality of the public realm. Successful public spaces encourage participation and should showcase the democratic nature of our society – this goal should be forefront throughout the design cycle of the project, beginning with how the built work is represented and communicated to the public.

Most public realm designs begin with landscape architects idealizing public space through visual representations including digital models that have the capability to illustrate highly detailed, realistic environments. These images can influence public perception of the space by reflecting inclusion and diversity, but may also act as powerful tools of exclusion by unintentionally limiting who the space

is designed for. Biased representations, whether intentional or not, are often established at the beginning of the design process.

Often a sense of ownership over public space is established in the public consultation phase, and how the space is illustrated can have a direct impact on how potential users see themselves within the space. It is critical that engagement is equitable, open and communicated in a way that is intentionally inclusive. Ideally, participation by users in the early stages of public space design leads to everyday appropriation of space by those same users. We must remember that the primary function of public space is to provide a platform for uses, both spontaneous and planned – many of which we cannot preconceive – and that public spaces will be used (and should be used) in ways we cannot control or imagine. As landscape architects and designers, we often lead this process of communication and engagement. The responsibility of representation is directly in our scope.

Examples of public realm spaces that are underutilized and neglected are all around

us, and while these spaces may act as successful platforms for an organized event, the richness of urban life comes from the variety and spontaneity of the everyday. If we are to create public spaces that are loved and used by the community on a regular basis, then these spaces must be represented in a way that allows users that freedom. Consider any public open space in your city – do you feel a sense ownership over the space that allows you to occupy that space without hesitation?

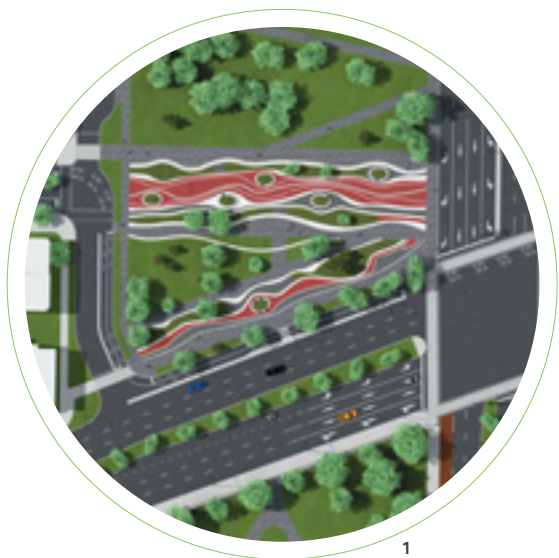
As the lead in the process of public place-making and by engaging in responsible, inclusive representation and meaningful public consultation, LAs have the ability to navigate the intricacies of the politics of place. We can deliver successful, equitable public open spaces that allow for engagement in ways more personal and interesting than we could ever design for.

*An Associate at PFS Studio, Stephen specializes in detailed design, construction documentation and administration of highly complex public realm projects. Prior to joining PFS, Stephen was a project manager and senior landscape architect at the Central Park Conservancy in New York.*



2

1+2 UNDERPASS PARK.  
PHOTO 1 BRETT RYAN. 2 RENDERING BY PFS STUDIO



## 07 UN GRAPHISME FORT POUR LE PARC GUIDO-NINCHERI À MONTRÉAL

### UN NOUVEAU PARC CÉLÈBRE LA VIE À MONTRÉAL

FR\_  
EN 2017, à l'occasion de son 375e anniversaire, Montréal inaugurerait une série de projets commémoratifs dont un nouveau parc situé à quelques pas seulement du Jardin Botanique et du Stade olympique. Nommé en hommage à l'artiste italien Guido Nincheri, le parc a été réalisé dans le cadre d'une opération

de requalification majeure touchant les abords du Jardin botanique et le carrefour avoisinant. Il a également été conçu comme la porte d'entrée symbolique d'Espace pour la vie, un regroupement d'institutions vouées à la vulgarisation des sciences de la vie.

Comme principale source d'inspiration, la firme civiliti a invoqué l'image d'un long tronc d'arbre, fendu sur toute sa longueur, puis couché au sol. De longues lignes ondulées, peintes rouge vif, sillonnent le site, évoquant la montée de la sève le long d'un tronc d'arbre. Les nœuds imaginaires se traduisent par des jardinières de forme ovale, légèrement surélevées, où passantes et passants peuvent s'asseoir. Tantôt coulées sur place, tantôt préfabriquées, des bordures de béton s'élèvent légèrement dans l'espace pour se rabattre à nouveau au sol, structurant les zones d'activités et les principaux déplacements sur le site. Des sentiers parallèles, à l'extérieur des bordures, sont définis par un pavage au motif symbolisant l'écorce de l'arbre.

La trame narrative s'est d'abord traduite en dessins schématiques explorant les mouvements sur le site, les bordures et éléments de mobilier, les motifs et l'intégration de rigoles canalisant les eaux de ruissellement vers les puits de rétention. L'éclairage d'ambiance, à l'horizontale, a également fait l'objet de recherches poussées.

Le Parc Guido-Nincheri est doté d'une installation artistique offerte par la Ville de Québec à l'occasion du 375e anniversaire de Montréal. L'œuvre de Jean-Robert Drouillard consiste en quatre colonnes sur lesquelles se trouvent autant de personnages, masculins et féminins, revêtus d'un uniforme de joueur de baseball. On aperçoit sur leur dos un chiffre qui correspond à une date importante de l'histoire de Montréal. Les concepteurs du parc ont collaboré étroitement avec l'artiste afin d'intégrer l'œuvre au parc de manière dynamique.

Le Parc Guido-Nincheri sert de lieu de transition entre des quartiers densément peuplés et les imposantes installations d'Espace pour la vie qui desservent le territoire métropolitain. Implanté sur le site d'un ancien carrefour, le parc fait aujourd'hui le bonheur des résidents des quartiers voisins.

*Fondée par Peter Soland et Fannie Duguay-Lefebvre, civiliti, est une firme montréalaise qui se dédie au design urbain et à l'architecture du paysage. civiliti se distingue par ses interventions contemporaines sur le territoire montréalais.*

**> EN\_LP+ STRONG GRAPHICS  
FOR MONTREAL'S PARC  
GUIDO-NINCHERI**



# EXPLORING INDIGENOUS LANDSCAPES IN TORONTO

THEVISHKA KANISHKAN

> FR\_LP+ EXPLORER LES PAYSAGES  
AUTOCHTONES DE TORONTO

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**Toronto's pre-colonial  
Indigenous landscapes  
are being revealed and  
slowly being understood  
as our city's original  
framework.**

MARCHERS HOLDING BANNER AT  
2017 TORONTO PRIDE PARADE  
PHOTO SHAWN GOLDBERG/SHUTTERSTOCK.COM

EN\_

**BEFORE THERE WAS TORONTO**, there was Tkaronto, the Haudenosaunee name for “where there are trees standing in the water.” According to First Nations elder, speaker, songwriter and writer Shannon Thunderbird, the name refers to the Mohawk practice of driving stakes into the beds of narrow streams to create fish dams. The name of this place is indicative of its rich Indigenous history, cultural origins and the people who first lived on the northern shores of Lake Ontario.

After centuries of neglect and destruction, Toronto's pre-colonial Indigenous landscapes are being revealed and slowly being understood as our city's original framework. The European settlements that developed into today's Toronto simply built upon patterns of occupation and circulation that had been in place for thousands of years (Williamson 2008\*). Indigenous peoples had already permanently altered the ecology and physical environment of Tkaronto through transportation routes and horticultural activities, and our modern city is a continuation of these Indigenous landscapes. It is, therefore, essential to understand these landscapes, to examine how they came to be and to reveal and appreciate them in the present city.

People have lived in the Great Lakes area for thousands of years, with the earliest evidence dating human inhabitation to 11,000 years ago (Williamson 2008). Tkaronto was an important trading site for many Nations, including the Huron-Wendat, Anishinaabe, Mississauga, Seneca and Mohawk (both part of the Haudenosaunee Nation), as many major rivers emptied into Lake Ontario in the greater area known as “The Carrying Place” (Fiddes 2014). The name Tkaronto is also sometimes interpreted as “meeting place,” and while historians may argue this interpretation, the idea of today's city as a meeting place for all tribes lends a cultural significance to its landscape (Gray 2003).

Tkaronto has been shaped as an Indigenous landscape through the physical restructuring of the natural environment, as revealed through ongoing archaeological study. The creation and maintenance of trails, horticultural practices and the establishment of villages permanently changed landscapes. Hints of these disturbances are slowly being uncovered as Canadian society attempts to shift towards reconciliation and the preservation of Indigenous histories.

Major Indigenous trails in Tkaronto, like the Carrying Place trails, snaked through Black Oak Savannah grasslands. The Don River portage was called Mashquoh, or “meadow,” in Anishinaabe. These trails would coincide with grasslands because they were easy to move through, abundant in game and hosted medicinal plants. Indigenous peoples understood grassland fire ecology and engaged in controlled burns for maintaining these savannahs in a state of primary succession. A Mississauga name for the Don River, “Wonsotonach,” can be interpreted as “a place swept by fire.” Thus, the grasslands of Toronto became ecosystems and a landscape that relied on Indigenous intervention (Johnson 2016).



It was the shift from a hunter-gatherer society to one that practiced horticulture that had the greatest effect on Tkaronto's historical landscape. Maize, introduced to Southern Ontario in approximately 416 A.D., was the primary crop for the Huron-Wendat; by 1,300 A.D. it comprised more than half of their diet, and was used for trading between Nations in the Toronto area (Ministry of Indigenous Relations and Reconciliation 2016).

This shift meant that Indigenous life was no longer nomadic, but instead consisted of base villages that sent out parties for fishing, hunting, gathering and establishment of satellite camps. These villages were surrounded by maize fields hundreds of hectares in diameter involving the clearing of surrounding maple and beech hardwood forests. Many of these sites were located in present-day Toronto, including around the Black Creek area and along the Humber River (Williamson 2008). The landscape of Tkaronto was permanently changed by the Indigenous traditions of horticulture and the establishment of their villages.

### Community Driven Projects

#### Ogimaa Mikana & First Story Toronto

For centuries after European contact, colonial strategies to remove Indigenous people from their lands, urban sprawl and Toronto's post-war development resulted in the loss of historical artifacts and understanding of Indigenous landscapes (Johnson 2017). Steps are, however, being taken to reveal, rebuild and reconcile them today. Some are government-based, such as the mandated archaeological assessments for new developments (City of Toronto Heritage Preservation Services 2011). Others, like the Ogimaa Mikana and longstanding First Story Toronto projects, are community-driven.

First Story has been "engaged in researching and preserving the Indigenous history of Toronto with the goal of building awareness and pride" in Indigenous landscapes in the city through tours,

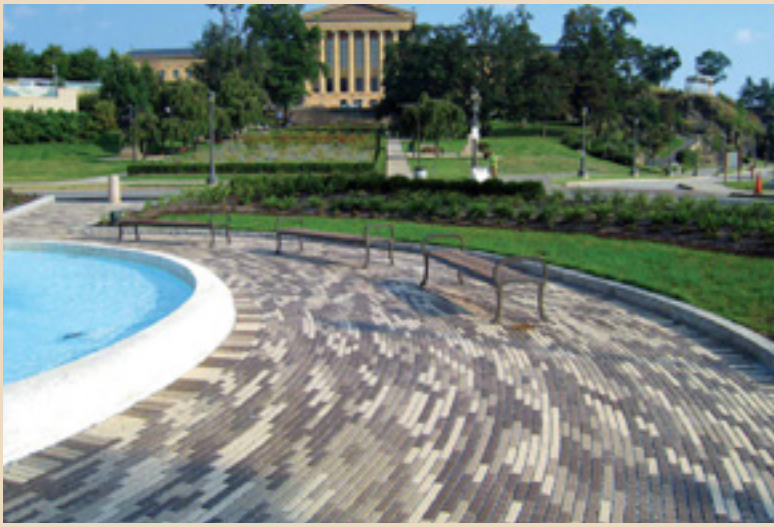
collaborations and mobile apps. The project runs free interactive walking tours in Toronto that focus on Indigenous history, culture, medicines and landscapes. Indigenous peoples engaged in the practice of oral history, which refrains from the periodization of stories – they are without beginning or end, and could change as the landscape changed around them (McNab 2000). These tours share the practice of oral history with all Torontonians and bring Indigenous landscapes to life.

First Story has taken Indigenous oral traditions a step further with the First Story Toronto app, which allows Torontonians to access a growing, ever-changing archive of geo-located stories, images and documents as they move through the city. This technological advancement of an important oral history tradition reveals Toronto's Indigenous landscapes in an accessible, exciting way.

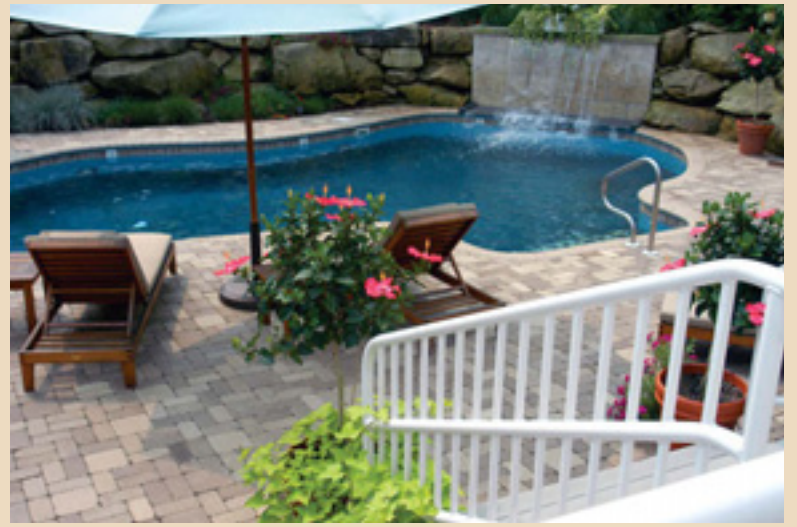
The Ogimaa Mikana ("Leader's Trail" in Anishinaabe) project uses wayfinding to reclaim landscapes that have been lost. The project originated in the Idle No More movement, beginning with stickers plastered over street signs – Davenport Road became Gete-Onigaming, Spadina became Ishpadinaa, College and Bathurst became Gikino 'amaag egamig and so on. Guerrilla historical plaques and billboards were erected with alternative, anti-colonialist Indigenous histories.

This powerful project sought to transform a colonial landscape that "makes invisible the presence of Indigenous peoples" (12). The project has been an incredible success with permanent Anishinaabemowin signage installed in 2016 along Davenport Road (CBC News 2016), which was formerly a major Indigenous trail along the edge of the post-glacial Lake Iroquois (Johnson 2016). Through the impressive efforts of this community group, Toronto's Indigenous landscapes are being revealed once more.

\*See **LP+** for a full list of works cited.



2 1/4 x 9 x 3 (WxLxH) Permeable Boardwalk: 50 Ivory, 52 Majestic, 53 Cimmerian, 54 Chocolate



4 x 8, 8 x 8 Cobbled: 50 Ivory, 52 Majestic, 53 Cimmerian



4 x 8 Cobbled Northshore Blend



3 x 9 x 2 1/4 Cobbled: 38 Old Chicago



4 x 8, 32 Antique, 33 Dark Antique, 34 Mulberry, 50 Ivory



6 x 6, 6 x 9 Cobbled: 50 Ivory, 52 Majestic, 53 Cimmerian, 54 Chocolate

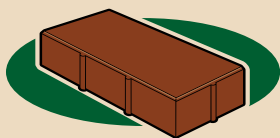


3 3/8 x 7 3/8 x 2 1/4 Straight Edge: 30 Clear Red, 32 Antique, 33 Dark Antique, 34 Mulberry



4 x 8 Permeable: 50 Ivory, 54 Chocolate

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# LEARNING FROM RESISTANCE

## How Can Our Streets Be Better Places for Protest?

GINA FORD & MARTIN ZOGRAN\*

**EN\_ IN A THRIVING DEMOCRACY**, protest shapes our public realm – and vice versa. The design of our public realm informs the way we collectively bear witness and give voice to political conflict and change. In the wake of a controversial new administration's ascension to power, protest is now a commonplace occurrence with a much broader participant base in need of places to gather and move, en masse.

As one particular example, on January 21, 2017, a record-breaking five million people took to the streets around the world to stand up for women's rights and democracy. Women's marches took place on the frozen tundra of the Arctic Circle and even in a Los Angeles cancer ward; but for the most part, these protests happened in streets. From Washington to Seattle, Sydney to San Antonio, Paris to Fairbanks, broad boulevards and small town main streets were transformed from arteries to spaces of resistance.

Interested in these notions and seeing the potential of the Women's March as a real-time and global case study, we reached out to a number of designers who participated in marches – from Austin, Boston, Oakland, Houston, Washington, D.C., New York City, Denver and Chicago – and asked them how the streets performed. What follows are the recurring themes from their observations and accompanying speculative design provocations.

**The There There.** There is meaning in place. Each march was intentionally planned to start or conclude in a specific, culturally significant setting. In most cases, it was an iconic piece of architecture or monument associated with government, such as Los Angeles' City Hall, or Austin's State House. At the same time, some marches noted the lack of focus. For instance, Chicago's Grant Park and Boston Common became the march epicenters, but lacked specific points of arrival. While seemingly obvious, this tells us that citizens see certain spaces as the places to talk to their leaders, where their voices are somehow more likely to be heard.

*\*A version of this article originally appeared in ArchDaily; <https://bit.ly/2xU6bQB>.*

**Design Provocation:** What if we expanded the “There There” to be less singular (i.e., not just “at the monument” but “toward the monument”) and more intentionally designed for a procession? This could mean an orchestrated “parade route” lined with supporting infrastructure and replete with strategic plazas, which would lengthen and enhance the experience for both marchers and spectators.

**Mine, Yours and Ours.** Nearly every person, when asked to reflect on their experience, shared some intensely personal or profound moments. A man saw a woman in tears and experienced a moment of deep and unexpected empathy. Another person recounted hearing a young boy asking his mother questions about democracy, demonstrating wisdom well beyond his years. For many, the march was as personal as it was collective. For designers, this dichotomy presents a challenge — designing both for days of protest and everyday use. How can streets be, at once, awe-inspiring, grand and civic settings while also being places of smaller, personal and daily interactions?

**Design Provocation:** What if we enhanced the sense of everyday social interaction in ways both flexible and temporary? For instance — much like the famed Parking Day ([parkingday.org](http://parkingday.org)) — underutilized spaces could become temporary gardens, dining terraces, recreational nooks and sitting spaces. These could be easily disassembled or made denser on march days.



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**Safety in Numbers.** Safety was front of mind for many protesters as they encountered unexpectedly large crowds. Personal safety was top of mind as people wondered: Will I be able to get out of this situation easily? What if it were hotter? What if I had a medical emergency? Crowd safety also rose to the top as a key concern. One Austin official noted a terrifying and fleeting thought: What if the protest becomes a target for attack? Will we be able to protect all of these people? His thoughts tragically foreshadowed the shocking Charlottesville violence that occurred just months later.

**Design Provocation:** What if we integrated new technology to better visualize, connect and communicate on city streets? Imagine building facades becoming real-time screens for sharing information — tweets, emergency announcements or instructions.

**The Devil is in the Details.** Where the design of buildings may rely on tolerances of feet or metres, streets are experienced in inches or centimetres. Many observed the micro-scaled dimensions as critical. Disposition and curb heights — hardly noticeable topography on an average day — significantly influenced crowd movements. Cross slopes that might feel negligible to a moving car proved stressful over time to slow-moving human bodies. Participants pointed to medians, material changes and even potholes as surprising disrupters. Perhaps most important, many talked about how these micro topographies and shifts present significant challenges for those less able-bodied, wheelchair-bound or with strollers.

**Design Provocation:** What if our streets were designed with universal accessibility in mind? We could eliminate the seemingly small but significant barrier of the curb in favor of a freer and open platform. Temporary furnishings or site elements could instead serve barrier and crowd control needs and virtually disappear during large gatherings.

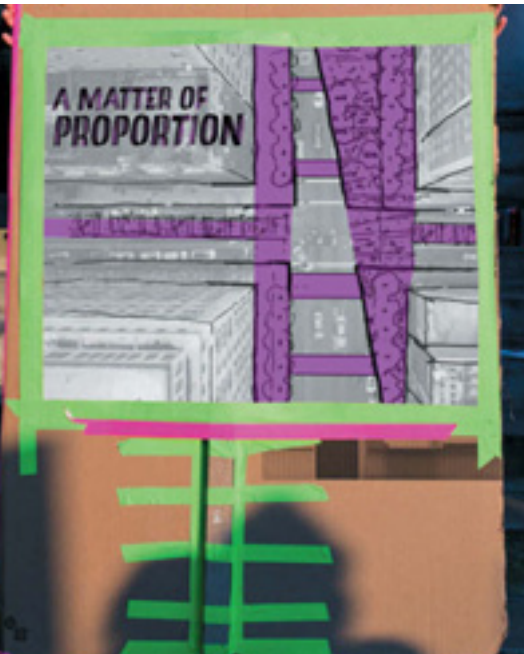


3

...on January 21, 2017, a record-breaking five million people took to the streets around the world to stand up for women's rights and democracy.

1 INFOGRAPHIC POSTER 2 SAFETY IN NUMBERS POSTER 3 THE DEVIL IS IN THE DETAILS POSTER  
PHOTOS ALL IMAGES COURTESY OF GINA FORD

## What if our streets were designed as visual feasts, with a focus on the pedestrian as the dominant spectator?



4

**A Matter of Proportion.** While micro-conditions were noted, participants also used words like “grand” to describe the experience of the major march routes. Marchers expressed both gratitude (for the freedom for these kinds of assemblies to happen) and surprise (noting a kind of renewed awareness of the need for such spaces). More granularly, much discussion focused on the specific dimensions and proportions of the street itself. What is the ideal relationship between widths of sidewalks and street dimensions? Why is so much of the street given over to cars? In a 21st century city, what percentage of the street should “belong” to the bicycle, the pedestrian, the car or transit?

**The Art of the Long View.** In cities, civic buildings and monuments of physical and symbolic prominence occupy high points or conclude long vistas. Marchers described these views in a cinematographic and experiential way (i.e. “turning a corner”, “seeing anew”, and “a dramatic vista”). Beyond pure orientation, these landmarks contributed to the human experience of the marches, lending a sense of purpose and pride of place. Marchers noted less monumental buildings as well – ones that offered visual interest or engaging ground floor uses. These observations reinforce the importance of land-use planning and design in creating buildings that amplify civic identity.



5

**Design Provocation:** What if our streets were not uniform from block to block, but instead richly diverse and changing places? Imagine a street where the travel lanes for cars, pedestrian spaces and planted spaces were intermixed and interlaced. In a future with self-driving cars, a direct open route may no longer need to be our public priority!

**Getting High.** Many respondents noted the value of elevation. Where marchers in Austin appreciated Congress Avenue’s impressive topographic change, Houstonians lamented the relative flatness of downtown streets. Protesters in Chicago celebrated simple street furniture, such as stairs and sturdy trees, which provided places for rest, or to climb for better views or to lead a chant. Many noted the energy and excitement offered by upper level terraces or balconies on buildings along the march routes.

**Design Provocation:** What if the experience of the street became more three-dimensional? Imagine tree houses, elevated catwalks, outdoor terraces and public bridges – places to perch above and witness the life of the street. At the ground level, tiered seating elements and furnishings could enable more spectator space.

**Design Provocation:** What if our streets were designed as visual feasts, with a focus on the pedestrian as the dominant spectator? Imagine a street where one would promenade down the center, rather than the edges, and where lighting, paving and planting systems were designed to be provocative, artful installations rather than purely functional elements.



**Throwing Shade.** Marches took place across the world in a wide range of climates – from the snowy sidewalks of Fairbanks, Alaska, to the sunny streets of Rio de Janeiro. Nearly everyone we spoke to noted the need for greater consideration of human comfort in the design of our streets. Marchers struggled often with lack of amenities, ranging from drinking fountains, to public restrooms and seating. Some noted microclimate challenges, observing strong differences between well-landscaped and treed spaces versus broad expanses of paving.

**Design Provocation:** What if we reimagined streets as having ceilings — perhaps covered by temporary or visually porous canopies? These systems could help shade and cool the street while also becoming a canvas for projections and art. At the human scale, pavilions and small pieces of architecture could offer comforts, like shade, restrooms, information or concessions.

These observations and provocations on designing for protest – though certainly not inclusive of all the considerations a street designer must tackle – offer inspiration. They challenge and tease out ideas from seemingly conflicting drivers: grandness and micro-scaled; personal connection and collective experience; flat and three-dimensional. It seems certain we will continue to see civic activity and protest in our streets. As we prepare for these future events, we can consider January 21, 2017 positive proof that well-designed, multi-functional city streets remain central to a thriving democracy.



## APPRENDRE DE LA RÉSISTANCE : COMMENT NOS RUES PEUVENT-ELLES ÊTRE DE MEILLEURS LIEUX DE PROTESTATION?

...De Washington à Seattle, de Sydney à San Antonio, de Paris à Fairbanks, de larges boulevards et des rues principales de petites villes ont été transformés en espaces de résistance.

FR\_LP+



6

4 A MATTER OF PROPORTION POSTER 5 THE THERE THERE!! POSTER 6 GETTING HIGH!! POSTER  
PHOTOS COURTESY OF GINA FORD



# PUBLIC SPACE DESIGN AND INDIGENOUS URBANISM

RYAN WALKER + R. BEN FAWCETT

> FR\_LP+ CONCEPTION  
DES ESPACES PUBLICS ET  
URBANISME AUTOCHTONE

**The design and artwork that reflect some of the material and symbolic presence of Algonquins in this public space and urban infrastructure have been done by, or with, Algonquin artisans.**

**THE GOVERNMENTS OF ONTARIO** and Canada reached an historic land claim agreement-in-principle with the Algonquins of Ontario (AOO) in 2016, covering 36,000 square kilometres of land from Ottawa to North Bay. As first peoples of the region, the Algonquins have fought for over 250 years to settle their land claim with the Crown. In this broader context, the City of Ottawa has worked over the past several years with the AOO on projects within the municipality that attempt to counteract the privileging power of 'whiteness' in urban design, and in so doing reclaiming the place of the Algonquins in the city's historic and contemporary civic identity, especially in public spaces. In this article, we discuss two recent examples of projects that the City of Ottawa has undertaken that expand the democratization of public space design by forging a partnership with the AOO. The first is Lansdowne Park Revitalization Project, and the second is the Pimisi Station along the City's new Confederation Light Rail Transit (LRT) line.

## **Municipal Jurisdiction and the Coexistence of Sovereignty**

Municipalities across southern Canada enact localized forms of jurisdictional authority derived from provincial statutes under Canadian federalism; authority that is contested by Indigenous peoples' claims to traditional territorial governance over land upon which Canadian cities have been built (Tomiak 2016). Practitioners of urban design perform the jurisdictional authority of municipalities through their capacities to conceive new or renewed urban spaces for particular but often limited public uses. Municipal governments also sometimes carry out contradictory roles when they develop urban spaces because they must maximize private investment and therefore the city's property tax base, while also enhancing public goods.

1 ABERDEEN SQUARE 2 TEACHING CIRCLE  
3 PIMISI STATION 4 ABERDEEN SQUARE  
PHOTO 1 ROGER LALONDE, CITY OF OTTAWA 2 RYAN WALKER  
3 CITY OF OTTAWA 4 BRETT RYAN; DESIGN BY PFS STUDIO

Historically, ideas about what purposes and for whom public goods serve have been dominated in city halls by the cultural worldviews and economic interests of Euro-Western settler society. For decades, this privileging power of 'whiteness' in urban planning and design has erased Indigenous place and presence from landscapes that remain homelands of the descendants of this continent's first peoples. Whiteness refers to a power structure that reinforces and protects the privileged heritage of European-derived landscapes, built form and participatory processes that have racialized and marginalized the material and symbolic presence of Indigenous peoples in the city (Shaw 2007). Indigenous groups are actively reclaiming Canadian cities as part of their traditional territories through dynamic forms of resurgent urbanism that are culturally distinctive and politically separate from the mainstream status quo (Simpson 2011; Newhouse 2014).



2

Municipal decisions about what, where and how to valorize spaces within the urban landscape therefore represent sites of contestation, but also significant opportunities to build foundations of coexistence between Indigenous and non-Indigenous inhabitants (Porter 2013). While municipal governments are limited in their jurisdictional power to transfer state authority and land to Indigenous nations – actions which are argued to be fundamental

attributes of decolonization – municipalities' planning and design processes can and should be harnessed to perform local jurisdiction in partnership with Indigenous peoples. In other words, it is critical that municipalities share in the important cultural project of increasing the visibility and influence of Indigenous urbanism in local governance and the built environment.



3

### Lansdowne Park Revitalization Project

In 2010, the City of Ottawa began the process of revitalizing Lansdowne Park, one of its hallmark public spaces. The project included three principal components: a large urban park, a mixed-use development comprised of residential, retail and office space, and the reconstruction of the stadium (home to the Ottawa Redblacks CFL team) and civic centre. In the process of revitalizing Lansdowne Park, the City partnered with the AOO Consultation Office to create public spaces that brought the historic and contemporary presence of Algonquins in the region to the forefront.

According to parameters set between the City and AOO, the AOO Consultation Office worked with Algonquins to develop concepts to help guide the design process with the City and PFS Studio, the landscape architecture consultants hired for the project. The design concepts included an interlocking stone paver pattern for Aberdeen Square, the site of

the Ottawa Farmers' Market, modeled on an Algonquin basket-weave pattern used for food vessels (Figures 1 and 2). An ethno-botanical garden area, seven trees of cultural significance planted around the park, and a teaching circle designed with seating and site orientation to follow Algonquin protocol are some of the other key features of the Lansdowne Park

revitalization project (Figure 4).

Pimisi Station, Confederation LRT Line  
The new Confederation LRT Line runs 12.5 kilometres from east to west, with 13 stations. The City of Ottawa worked with the AOO in 2013 to name one of the stations located near the site of the Ottawa River's Chaudière Falls and Victoria Island. These are important and sacred gathering places for the Algonquins, and after consultation with their communities, the AOO decided upon the name Pimisi Station (Figure 3).

Pimisi means eel in Algonquin, which is culturally sacred and once abundant in the river, moving up and down the falls. Pimisi are endangered and the name for the LRT station is fitting in its reference to Algonquin heritage and for drawing attention to the need for its protection (Algonquins of Ontario Negotiation Team 2016). The design and artwork that reflect some of the material and symbolic presence of Algonquins in this public space and urban infrastructure have been done by, or with, Algonquin artisans.

### Conclusion

We can learn from the process used by the City of Ottawa and the AOO to enhance the material and symbolic presence of Indigenous peoples in their traditional territory, serving as key public spaces of the city. While much was done to expand the depth of shared civic identity at Lansdowne Park, for example, it was also notable upon visiting the site a couple of years ago that the large plaques recognizing the different levels of government that contributed to the project, the Algonquins of Ontario were not included. There is interpretive signage to explain the Algonquin meaning behind the design of Aberdeen Square, the trees, garden and teaching circle. A fundamental statement of partnership with this sovereign First Nation in its traditional territory does not appear alongside the other orders of government on large plaques placed at prominent locations in Lansdowne Park Revitalization Project.

One of the powerful currents of Indigenous sovereignty is political and cultural resurgence, where the scales of sovereignty move through the individual Indigenous body, in connection with land, teachings, ceremony and practices, to Indigenous nations (Simpson 2011). In the midst of this Indigenous resurgence, non-Indigenous practitioners of design are challenged to de-colonize themselves, their processes and practices, and to create space for the re-casting urban design, that fundamental feature of creating a home in the city.

Daniel Glenn (2017), an architect from the Crow tribe, has argued that we must stop describing Indigenous urban populations through summary statistics as a percentage of the city's total population, and instead focus in terms of how many centuries they have been there at that place. The Onondaga scholar David Newhouse (2014) urges us to stop focusing on urban

Indigenous communities as a study of 'lack,' and focus instead of the tremendous strength and situated place of the original occupants of our Canadian city regions. Indigenous urbanism is distinguishing itself as a means for regenerating the material and symbolic presence of Indigenous urban communities, and landscape architecture is one of the most important contributing professions to enhancing Indigenous urbanism in the public spaces of our cities. When seen through the lens of truth and reconciliation, the urgent role of design professions in forging excellent processes that recognize sovereignty, jurisdiction, and co-existence is fundamental to Indigenous urbanism.

For readers interested in exploring the subject matter of this essay in more depth, see Nejad, S., Walker, R. (2018). *Contemporary Urban Indigenous Placemaking in Canada*. In E. Grant, K. Greenop, A. Refiti and D. Glenn (eds), *The Handbook of Contemporary Indigenous Architecture*. New York: Springer.

**...planning and design processes can and should be harnessed to perform local jurisdiction in partnership with Indigenous peoples.**

JENNIFER FIX

# FEMOPOLIS: CITIES FOR WOMEN



&gt; FR\_LP+ FEMOPOLIS : DES VILLES POUR LES FEMMES

PHOTO FLYINGFIFESTUDIO/SHUTTESTOCK.COM

## Whose Identities Get Counted?

For whom do we design our cities? If we examine whose identities and contributions get celebrated in the public realm in the West, we see that historically they've been largely those of Caucasian – often wealthy – white men. For instance, in New York City, no bridge, major building or long boulevard bears the name of a woman. Of the 23 monuments in Central Park, the only women who are represented are fictional: Mother Goose, angels and nymphs. Until April of this year, Central Park was home to a bronze statue of James Marion Sims, a 19th century surgeon who conducted experimental operations on female slaves without the use of anesthesia.

Why does it matter whose identities and contributions get honoured in our cities? According to American writer Rebecca Solnit: “A city is a book we read by wandering its streets, a text that favours one version of history and suppresses others, enlarges your identity or reduces it, makes you feel important or disposable, depending on who you are and what you are.” Our monuments are more than simple figures of stone and metal; they are symbols of who holds cultural power in the city; and of who matters – and who doesn't.

New Orleans' mayor Mitch Landrieu, who led the effort to remove Confederate monuments from his city – arguing that they were symbols of slavery and white supremacy – noted that these monuments tell a story not just of who we once were, but who we are today and who we seek to become.

## Whose Experiences Get Counted?

Cities are gendered beyond symbols of identity. On average, women engage with and are engaged by cities differently than men. Women are more likely to head single-parent households, care for elderly or sick relatives, care for and escort children to school, absorb the majority of household responsibilities and do shift work. Among other things, this translates into more complex travel behaviour, with women frequenting different destinations and taking shorter but a greater number of trips in the city. At night time, the limits of women's geography can also be reduced, as women are more likely to experience sexual harassment and sexual assault in the public realm.

Yet, we have not traditionally designed our cities with gender equity in mind. One of the first feminist critiques of urban design was by American architect and professor, Delores Hayden. In a 1980 landmark paper entitled “What does a non-sexist city look like?”, she took aim at the Garden City Movement that emerged at the end of the 19th century. This urban planning approach used greenbelts to separate new smaller residential centres from historic city centres, removing families from urban settings to “leafy enclaves.” According to Hayden, this thinking was, in part, based on the implicit principle that a woman's place is in the home, and the outcome was that these places proved to be isolating and resulted in a greater domestic workload due to larger lots and homes. This feminist critique has been similarly applied to the dramatic rise of single-use, low-density and auto-oriented suburbs across Canada and the United States in the mid-20th century, and whose legacies remain with us today.

## Gender Mainstreaming

While it is exceptionally rare to see local governments and design professionals applying a gender lens to their planning and design work in Canada and the United States, promising precedents are emerging in Europe. The City of Vienna has applied a gender mainstreaming approach to local planning and policy development, in the interest of creating a “fair share city.” This work began in the early 1990s, when women in the planning department launched a photo exhibit that examined women's daily routines and everyday life in the city, entitled, “Who owns public space?”.

This initiative paved the way for 60 pilot projects, based in both on-the-ground observation and national data about how women spend their time. One of the most successful projects is “Frauen-Werk-Stadt” or “Women-Work-City”, designed by Franziska Ullman, with a purpose to create housing to make life easier for women. It includes low-rise, multi-family apartments with flat layouts that overlook a large communal backyard, where playing children can be conveniently watched from indoor living spaces. The project incorporates an on-site kindergarten, day care and doctor's office. It is situated adjacent to frequent transit and embraces Crime Prevention Through Environmental Design

(CPTED) principles. It has been selected by UN Habitat as a global best practice.

Elsewhere in Vienna, extensive lighting has been put in place to improve safety. Sidewalks have been widened and massive ramps have been installed at outdoor staircases in order to enhance accessibility for people pushing strollers or walking with small children. Park amenities have been improved for care providers, adding more toilets, change tables, drinking fountains and seating with views to play areas. In two major parks, municipal staff observed that the proportion of girls using the spaces dropped significantly at about the age of nine years old, likely because boys were spatially asserting themselves more than were the girls. To address this equity issue, more seating, footpaths and programmed spaces such as badminton courts were added. Following these interventions, the proportion of girls using the parks rose and equaled that of the boys.

### Gendered Landscapes

Umea, Sweden, is positioning itself as the “gender equal city.” It recently launched the world’s first Museum of Women’s History, which is intended to act not only as a static exhibition but as a forum for dialogue on gender. “Gendered landscape” city tours are provided to hundreds of residents and visitors per year, aimed at broadening understanding about how people of different genders experience the city in unique ways.

One stop on the tour is an underground pedestrian and cycling passage that runs beneath a road and railway tracks. Since this space was perceived to be unsafe by women, its redesign sought to optimize safety through acoustics, sight lines, natural light and removal of hiding places. The design also incorporated a 170-meter-long glass artwork with lighting and audio channels devoted to the achievements of Sara Lidman, one of Sweden’s most important writers and cherished citizens of Umea. The dynamic and highly sensory experience of the artwork creates a draw and activates the space, attracting natural surveillance that contributes to the sense of safety.

The design process was shaped by gender perspective workshops that brought together diverse community members to discuss issues of gender, fear, violence, safety and power in the city. When we talk of designing for safety in the public realm, we can run the risk of being environmentally determinist in suggesting that poor design causes violence against women. In reality, design does not cause gendered violence – patriarchy does. As such, the workshops were important in taking the design process one step further, building capacity within the community in addressing the root causes of violence against women.

### Intersectionality and Beyond Gender Binaries

It’s important to note that despite the “averages” and examples provided in this article, gender is fluid, not binary, and belongs on a spectrum. While it crucial to raise awareness and design literacy around the different experiences faced by many women and men, it is also important that we avoid further entrenching gender roles and stereotypes.

Similarly, it is important to recognize that when we design for women, we must be cognizant of the tremendous diversity among this group in areas such as age, sexual orientation, class, ethnicity, culture, abilities, aspirations and so on. Each of these qualities translate into diverse lived experiences that must also be considered in the design of our cities.

### Where to Next?

How do we design for women in our Canadian cities? The gender mainstreaming work being done in Vienna, Umea and elsewhere offers precedents that illuminate possibilities. In Canada, we can build on this work and undertake our own research to better understand how the lived experience of the city differs across genders. We can then create and implement evidence-based design approaches accordingly.

At the same time, it behooves the design community to question not only how cities can be designed for women, but how they can be designed by women and with women. Women are vastly underrepresented around leadership tables within city halls and in architectural and urban design firms. For instance, despite comprising the majority of students in graduate programs at the University of British Columbia in landscape architecture, architecture and planning for more than a decade, women act as chief planners in fewer than 25% of municipalities in Metro Vancouver. For cities of populations greater than 100,000 residents, the number is approximately 17%. Likewise, according to a survey conducted by Dezeen, of the world’s 100 largest architecture firms, only three are headed by women. Creating gender equity within our cities demands that we create gender equity within our workplaces as well.

Until such a time that our design leadership looks more like the communities it serves, we can start bringing gender equity to life by meaningfully engaging women of all walks of life in our design processes. This requires that we create platforms for these voices in our public engagement and design process, and that we engage them early, often and genuinely.



PHOTO CREATIVEMARC/SHUTTERSTOCK.COM

Women are vastly underrepresented around leadership tables within city halls and in architectural and urban design firms.

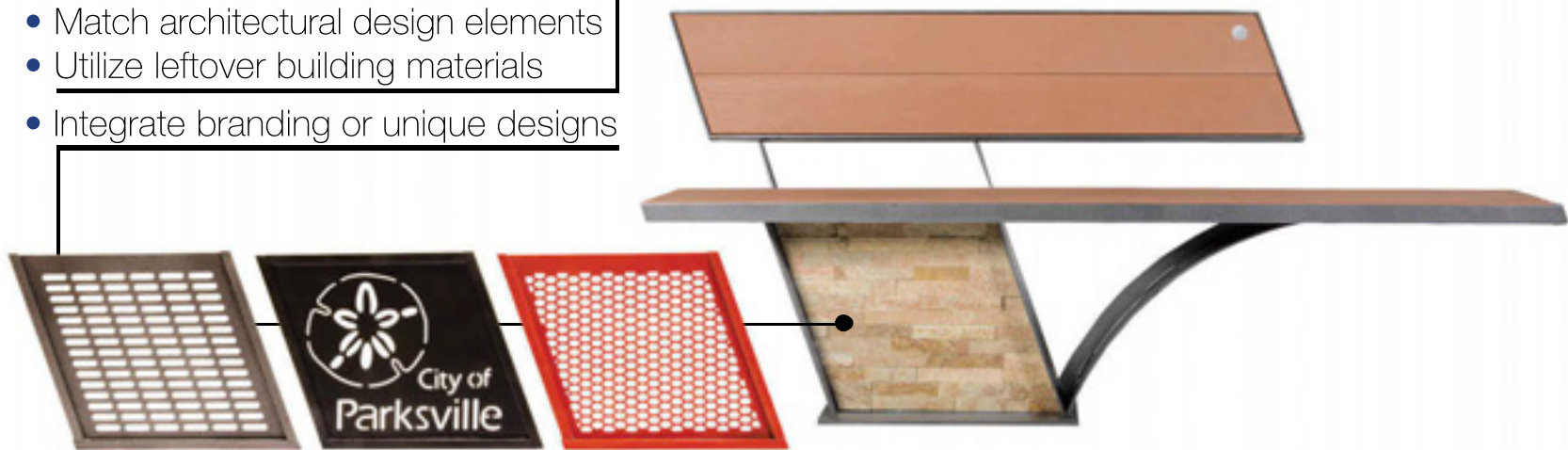
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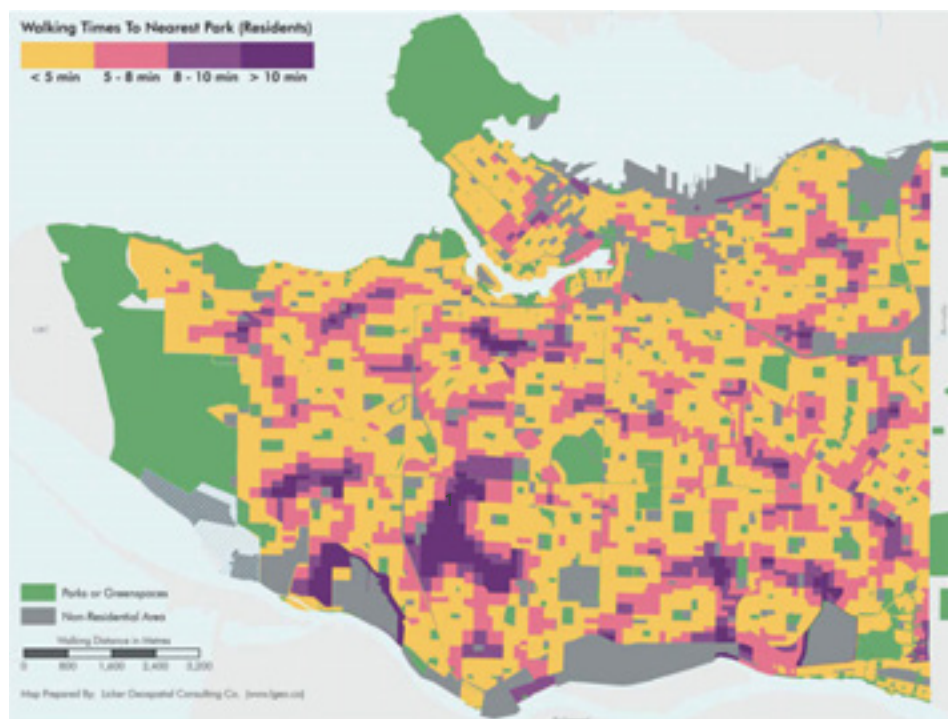
# PARK EQUITY IN CITIES: VANCOUVER AND VANPLAY

> FR\_LP+ ACCÈS ÉQUITABLE AUX PARCS URBAINS : VANCOUVER ET VANPLAY

**AT THE TURN** of the 19th century, there was a push to provide urban parks as a refuge for the working class from the congestion and squalor of life in North American cities. This was largely motivated by democratic ideals, or what we might now call the principle of equity. In those cities today the quality of life, on the whole, has improved; most dwellings have heat and indoor plumbing, and health pandemics are rare. However, new challenges have emerged that are making equitable access to urban parks an elusive goal for park planners. These include rapid densification, land scarcity, high cost of living, increasing income disparity, physical inactivity and social isolation.

In Vancouver, the authority charged with finding planning solutions to these challenges is the Vancouver Board of Parks and Recreation (or Park Board), one of the very few autonomous, elected park boards in Canada. Since its creation in 1890, it has stewarded one of the most successful and popular urban park systems on the continent. That success – and the challenges outlined above – are providing the impetus for the Park Board's ongoing parks and recreation services master planning process (known as VanPlay). Co-leading this process with the Park Board is the landscape architectural and planning firm Design Workshop, which is developing a city-wide master plan for the delivery of parks and recreation in Vancouver over the next 25 years. Although the breadth of VanPlay is wide, discussion here will concentrate on the quest for greater equity in parks in Vancouver.

An important early objective of VanPlay has been to quantify the need for parks through evidence-based analysis, to form a strong argument both for VanPlay's conclusions and ultimately



for investment in parks. Such quantitative arguments help to set defensible, long-term planning priorities rather than short-term ones. They also increase the odds that parks will be prioritized alongside wider municipal initiatives. Historically, arguments for spending on provision, protection and expansion of parkspace have been more qualitative, along restorative, recreational, natural and aesthetic lines. Though these have had their successes, they often lose out to more quantitative arguments for expenditures like roads, pipes and streetlights.

VanPlay's evidence-based analysis includes examining the current state of the park system, reviewing precedents, surveying current demographics, engaging extensively with the public, stakeholders, Park Board commissioners and City/Park Board staff, and studying spatial distribution of parks and access to parks. Though it is too early in the process to say how this analysis will shape new park planning policy, it has yielded useful information on parkspace equity, including three broad criteria for analysis: access, quality and inclusivity.

## Access

Access to parks means the amount of parkspace available to people, and the ease with which they can get to and from parks. The Park Board's current park provision standard, adopted in 1992, sets a goal of 1.1 hectares of neighbourhood parkspace per 1000 residents. Though this is a reasonable standard when compared with other cities, Vancouver's rapid growth is making it increasingly harder to meet. The city is adding more than 400 new residents each month, with a total of 150,000 expected by 2041. Despite Vancouver's successful 100-year-plus tradition of acquiring parkland to keep

pace with growth, park provision numbers will fall further from the standard unless a new approach is taken.

Moreover, when growth is examined neighbourhood-by-neighbourhood it is clear that, without sufficient planning, there will be an increasingly uneven distribution of park provision per capita as Vancouver densifies. It will be more difficult to provide parks in high-density areas such as the Cambie Street Corridor, for example, than it will be in the predominantly single-family neighbourhoods in the city's southwest.

Vancouver's Greenest City 2020 Action Plan, supported by the Park Board, sets a goal of providing green space within a five-minute walk (or 400-metre radius) of all residents. This "as the crow flies" methodology puts 92% of the City within that range, but doesn't account for how people actually get to parks. In 2016, the Park Board initiated a Parks Provision Study (PPS), to find out how residents actually get to and from parks when barriers such as busy intersections, steep hills and rail lines are considered.

This study found that only 80% of residents were within an actual five-minute walk range – still a laudable percentage, but one that can be improved upon. The PPS Study yielded other useful data, such a breakdown of population near parks by daytime vs. nighttime. To complement the PPS study, the VanPlay team is reviewing the connectivity of existing and proposed open space within the City of Vancouver's system. The result is an aggregate map-in-progress that will allow the City and Park Board to consider all open space when planning for equity – including parks, street rights-of-way, plazas, greenways, schools and privately held land. These finely-grained data on five-minute walks and connectivity will allow for better planning decisions on filling access gaps in the parks system.

As part of VanPlay, a SOPARC study (System for Observing Play and Recreation in Communities) was conducted in 24 of

Vancouver's 228 parks, by VanPlay team subconsultants Urban Design 4 Health and the non-profit Rand Corporation. This has yielded demographic information such as estimated age, gender and physical activity levels of park users. Observations collected are also providing a snapshot of the ways in which parks across the city are being used. These data can't tell us the reasons why people use parks in the ways they do, but they do allow for more sophisticated planning questions to be asked about what is working and what isn't.

### Quality

Quality of parks means the degree to which parks function well, have aesthetic value and are resilient to change (including deterioration through use and climate change). In VanPlay, two main methods are being used to measure quality. The first is examining the level of financial investment in the system, which has a few components. Investment in new park acquisition and development continues to be important in Vancouver, in light of increasing density and the scarcity and high cost of land. For parks already in the system, investment in renewal, operations and maintenance can provide more equity where simply acquiring and developing new parks (i.e., meeting the park provision standard) isn't easily accomplished. VanPlay is mapping distribution of operations and maintenance budget per capita. Viewing investment through this lens as well as by neighbourhood is revealing that, while budgets are fairly uniform across neighbourhoods, those with higher populations generally receive less spending per capita.

The second method for measuring quality is to gauge park users' opinions on how well parks serve neighbourhoods. City-wide data on park satisfaction have been collected through VanPlay's extensive public engagement to date. To complement this, the VanPlay team used Google as an open-source, third-party rating system, to compile park users' level of satisfaction by neighbourhood. Although there are limitations to the open-source approach, the data it yields coupled with engagement results are producing an aggregated picture of user-reported quality.



**Vancouver's Greenest City 2020 Action Plan, supported by the Park Board, sets a goal of providing green space within a five-minute walk (or 400-metre radius) of all residents.**



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### **Inclusivity**

Broadly speaking, inclusivity in parks means the degree to which people from all different backgrounds, including vulnerable populations, have access to parkspace. Although inclusivity itself is not easily quantified, we can get a sense of community need in this regard, through the recognition that some neighbourhoods require more resources than others to provide the same access to parks and recreation opportunities. This acknowledges the importance of equitable access, as opposed to merely equal access.

In VanPlay, need has been measured through median household income and population density. Although there are many other inclusivity factors that could be measured (including age, ethnicity and language spoken at home), other North American cities have effectively used income and density as baselines for measuring inequity. For instance, precedent study has shown that low-income families and many minority-ethnic groups tend to have lower than average levels of physical activity and higher rates of obesity – conditions that parkspace provision can improve. Using data from the federal census, the City of Vancouver and the Park Board, citywide mapping of median income and of population density is being examined to identify areas of highest need. Areas with high density (with higher pressure and intensity of use on their parks) and areas of low income (with a high percentage of vulnerable population) will be candidates for increased investment in the park system to improve inclusivity.

### **Access + Quality + Inclusivity = Park Equity**

With the overarching goal of improving park equity, the VanPlay team is mapping access, quality and inclusivity across the neighbourhoods of Vancouver. From this, a framework for providing equity is developing. This framework will have a number of potential uses, including prioritizing areas for park acquisition and capital investment, advocating for parks investment in the wider city-wide context of capital planning, determining the level to which development funds amenity in a particular community, and as a dynamic tool for measuring park as the city continues to change.

This approach to measuring and planning for equity will be an important tool in tackling the myriad challenges facing Vancouver's park system. It is a part of what will make VanPlay a powerful park master planning document for Vancouver, and an innovative model for broader application. As cities across North America grapple with densification, high cost of living, scarce land and income disparity, providing equitable parkspace for citizens will be continue to be the urgent task of park planners.

Go to [vancouver.ca/vanplay](http://vancouver.ca/vanplay) for an update on this and other aspects of VanPlay.

**1 VANPLAY\_WALK RADIUS 2 VANCOUVER DT AERIAL 3 SUNSET BEACH**  
**PHOTO 1** COURTESY DESIGN WORKSHOP **2** EB ADVENTURE PHOTOGRAPHY/  
 SHUTTERSTOCK.COM **3** COURTESY TOURISM VANCOUVER

DEB GUENTHER

# THE URGENCY OF EQUITY IN THE FACE OF CLIMATE CHANGE

**The hounds of conscience wake me. The lack of peace in North Richmond... hounds me. Do something about it... I can change things. And you can too.**

— Fred Jackson, North Richmond community leader, 1938–2011

**1** THE SUITE OF SEA LEVEL RISE PROJECTS IN NORTH RICHMOND – OUR-HOME EMERGES FROM THE COMMUNITY'S IDEAS FOR BUILDING HEALTH, WEALTH AND HOME OWNERSHIP FOR OVER 5,000 NORTH RICHMOND RESIDENTS – TURNING INVESTMENTS IN SEA LEVEL RISE ADAPTATIONS AND AGING INFRASTRUCTURE INTO OPPORTUNITIES FOR ALL.

FR\_LP+ L'URGENCE DE L'ÉQUITÉ FACE AU CHANGEMENT CLIMATIQUE

**THE WORD DEMOCRACY** summons great visions of an ideal – rule by representation of, by and for the people. An approachable definition suggesting some urgency is “nothing about us, without us.” How can designers grow trust in public process and community-driven design and, by doing so, make a true contribution to building a stronger democracy?

## **The Resilient by Design Challenge**

As part of the Resilient by Design Challenge in the San Francisco Bay Area, the Mithun Home Team worked with a community advisory board in North Richmond, California, to intentionally create an equitable design process – responding to the urgency of democratic representation in the context of climate change. The Resilient by Design Challenge

([www.resilientbayarea.org](http://www.resilientbayarea.org)) is a follow up to the 2014 Rebuild by Design competition in New York City after Hurricane Sandy. It's a proactive effort to get ahead of the policies and implementation strategies needed to respond effectively to sea level rise in the low-lying Bay Area. Each of the design teams worked in one of the nine counties that touch the Bay and was charged with creating an implementable project to present a set of resilience strategies from which the region can learn.

**ouR-HOME** is a suite of interrelated projects emerging from the North Richmond community's ideas for building health, wealth and home ownership for more than 5,000 North Richmond residents – turning investments in sea level rise adaptations and aging infrastructure into opportunities for all.

### Why North Richmond?

The area of unincorporated West Contra Costa County known as North Richmond was a place of tremendous ecological diversity when Ohlone tribes first arrived there in the 6th century. The Bay coastline and marshlands of the Wildcat and San Pablo creek deltas provided critical resources for initial human settlers. The low-lying area with fertile soils provided good agricultural opportunities. African Americans arrived in the Bay Area from across the country during the WWII labour surge and were forced to settle in the low-lying and flood-prone topographic bowl adjacent to the Chevron refinery through de facto segregation. Cut off physically from adjacent resources by railroads and other infrastructure, community members also had to endure a lack of public services and travel long distances to their seat of government representation. Experiencing trauma and chronic stress from the

changing, as Hispanic Americans find a home in the neighbourhood. The spirit of advocacy and community organization continues to thrive, as evidenced through the work of neighbourhood groups such as Urban Tilth, the Verde School, the Watershed Project and other organizations.

### The Principles Of An Equitable Process

Each Resilient by Design team approached the community engagement process differently. The Mithun Home Team chose work with community liaisons to develop a community advisory board reflecting the demographics of the neighbourhood to co-create the projects with the team. The Mithun Home Team started with a set of design principles before meeting with the community and proposed a set of equity framework criteria that community leadership will continue to develop as projects evolve.

multi-benefit solutions; be clear about how decision-making is happening; and consistently communicate the community influence on the design. These principles led to establishing an open call for applications to join the North Richmond Community Advisory Board. With the assistance of two community liaison representatives, the team rapidly became familiar with the dynamics of the neighbourhood. The team quickly realized that

### Design Outcomes Of The Process

Building on the North Richmond Shoreline Vision Plan, local expertise in the community has shaped a suite of four projects, ouR-HOME, that capitalizes on multiple benefits of infrastructure investments: THRIVE, FILTER, RELATE and GROW. ouR-HOME's holistic design approach focuses on using infrastructure dollars to leverage health and wealth benefits for disinvested communities.



2

generational impacts of slavery, Jim Crow laws, predatory lending and mass incarceration, this community derives strength from a long history of cultural, environmental and social justice activism.

Today, the demographics of North Richmond's 5,000 community members is



3

the open call did not include bilingual outreach to the Hispanic community. The team subsequently reached out to a local community organization representative who had widespread relationships in the LatinX community. Stipends, food, child care and translation were options provided to board participants. Offering gift cards for participating in community mapping exercises was another strategy to ensure people felt their time was valued and local expertise honoured. It was a goal to develop the agenda for each meeting with a sub-group of board members. The meetings where this was accomplished were significantly more impactful due to the insights of the board members. The board members had previous experience working together and had established strong working relationships.

### THRIVE – PATHS TO HOME

**OWNERSHIP:** Adapting to change requires having the agency to respond. Health and wealth building is a foundation that supports the ability of people to make choices about how they respond to climate change impacts as they arise. By lowering the barriers to home ownership, THRIVE builds on the do-it-yourself resourcefulness of North Richmond. Home ownership underlies the vision for a resilient North Richmond. Housing on small lot splits can lower the entry cost to home ownership. Larger lot housing redevelopments at Las Deltas and at Grove and Giarmita can help stabilize home ownership through exploration of a community land trust – separating home costs from land and infrastructure costs.



4

### **FILTER – 20,000 TREES OF JUSTICE:**

What if 20,000 more trees were planted in North Richmond? Asthma rates are higher in North Richmond than surrounding areas and the refinery frequently exceeds recommended limits for sulfide levels in the air. Forming a natural air filter, storm-water filter and habitat filter, trees planted en masse can be a green “forcefield.” Three typologies of tree species, patterns and maintenance regimes begin to suggest the science behind achieving greater health for people, flora and fauna.

### **GROW – MARSH TO MAIN STREET:**

More ways to enjoy the shore! The space between the creeks is currently zoned for industrial uses, many of which will provide much needed jobs to area residents. By creating muted marsh options that can co-exist with industrial uses and breachable levee designs, that space between the creeks can be adapted in the future if desired – bringing the marsh closer to community activity on Fred Jackson Way, the main street of

the neighbourhood. Horizontal levees that protect the arterials and include wastewater treatment processes can be a place-making tool. Building on the North Richmond Shoreline Vision Plan and concepts initiated by the West [Contra Costa] County Wastewater District operations, a horizontal levee will minimize flooding into North Richmond, protect infrastructure assets and enable marsh growth in an ecologically rich part of the Bay. Wetlands restoration and tertiary wastewater treatment as part of the levee strategy supports marsh replenishment as current marsh drowns. Levee trails provide redundant trail connections in the event of high tides and different types of walking experiences, including panoramic views.

### **RELATE – A DOCTOR’S PRESCRIPTION FOR WILDCAT CREEK TRAIL:**

What does a multi-use path overpass have to do with sea level rise? A connection to nature is one of the strongest healing paths for people experiencing trauma

**We get to be a group of people that come together and strategically plan things so that we won’t get hit hard in the end. And so that we will have a future to look forward to...**

– Princess Robinson, Urban Tilth Community Engagement Coordinator and North Richmond resident

and chronic stress. As climate change impacts continue to accrue, creating healthier physical environments becomes a foundation for being mentally prepared to adapt to change. North Richmond community members also highlight the importance of celebrating their pride with an overpass icon, such as the San Mateo-Hayward Bridge or Oakland’s crossing, that highlights black leaders and an acknowledgement of the “fenceline” community. Future “Walk with a Doctor” events (currently offered in nearby neighbourhoods to encourage walking) are imagined for Wildcat Creek Trail and the North Richmond community.

### **What We Learned**

One of the many powerful things that emerge from the Resilient by Design process is recognition that funding community-driven, pre-development integration of projects makes investments go further, more effectively in a way that directly benefits the neighbourhood. The Bay Area is projected to need more than \$85 billion dollars of investment in climate change responses. When community members are part of directing benefits and leading the work, social benefits can emerge. Many of the projects proposed in this work will be led by local community organizations who hire locally such as The Watershed Project and Urban Tilth. Infrastructure investments are a powerful social justice tool.



5, 6

**2 GROVE AND GIARAMITA - PATHS TO HOME OWNERSHIP.** SEA LEVEL RISE STRATEGIES INCLUDE PATHS TO HOME OWNERSHIP - ESTABLISHING FINANCIAL STABILITY AND A WIDER RANGE OF CHOICES TO USE TO ADAPT TO CHANGE. **3 MARSH TRAILS -** THE NORTH RICHMOND SHORELINE IS ONE OF THE RICHEST ECOLOGICAL AREAS AROUND THE BAY. WETLANDS RESTORATION CAN CO-EXIST WITH PLANNED INDUSTRIAL CENTRES. FUTURE LEVEES AND MARSHLANDS CAN BE DESIGNED TO ALLOW POLICY CHANGE IN THE FUTURE. **4 RESTORING MARSH.** A SHALLOW SLOPE REDUCES WAVE ACTION, PROTECTS INFRASTRUCTURE, CREATES A TRANSITION ZONE FOR THE MARSH TO MOVE UP SLOPE AS WATERS RISE AND A PLACE FOR PEOPLE TO WALK AND RIDE ALONG THE SHORE. **5 JOSH BRADT** FROM THE SAN FRANCISCO ESTUARY PARTNERSHIP AND **JULIANA GONZALEZ** FROM THE WATERSHED PROJECT COLLABORATING DURING AN ADVISORY BOARD WORKSHOP LED BY THE MITHUN HOME TEAM. **6 CELEBRATING THE CO-CREATION OF A HOLISTIC STRATEGY FOR SEA-LEVEL RISE ADAPTATION THROUGH INTERRELATED PROJECT IDEAS CALLED THRIVE, RELATE, FILTER AND GROW.**

MARK VANDENDUNGEN

# COUNTER PARKS: NEGOTIATING DEMOCRACY WITHIN TIME AND SPACE

FR\_LP+ NÉGOCIER LA DÉMOCRATIE  
DANS L'ESPACE ET LA DURÉE

## Access

Time and time, again, people gravitate towards particular public sites in order to evoke their political rights and put on display commentary about their social conditions. Surprisingly, many of these sites are not directly connected to political institutions, such as city halls or parliament buildings, but are public parks, which by their proximity would seem to have less potential to have any influence politically through their use as a site. The historical significance of these parks as sites of public dissent through their symbolic occupation is one that should be explored and expanded upon in developing notions of enacted democracy. Although the majority of stakeholders of the larger contextual areas in which these sites are positioned may not want to give people more avenue or power to actively protest their conditions, I am a firm believer that people should be given all the tools and opportunities necessary to be advocates for themselves and positive societal change.

By attaching counter-hegemonic discourse to public space, the reoccurring occupation of public parks is politically significant to the point of challenging and even changing a community's

socio-economic conditions. There is a distinctive push to move our conceptions of space beyond the dichotomy between the physical and abstract towards an understanding of the historical, mental and social, as dynamic conditions that influence one another through human agency. In order to illustrate this point, I will discuss two case studies, Oppenheimer Park and People's Park, that have been repeatedly occupied for the purposes of making political statements.

## OPPENHEIMER PARK

A COLLAGE OF PRESENT DAY CONDITIONS  
WITH A HINT OF THE PAST.

PHOTO COLLAGE COURTESY OF M. VANDENDUNGEN; BASE  
PHOTO BY GUILHEM VELLUT, [HTTPS://COMMONS.WIKIMEDIA.  
ORG/WIKI/FILE:OPPENHEIMER\\_PARK\\_\(5674465960\).JPG](https://commons.wikimedia.org/wiki/File:Oppenheimer_Park_(5674465960).jpg)





### Oppenheimer Park's History - Contextually Bound

The positional context of Oppenheimer Park is a significant contribution towards its ability to be used as a politically charged and relevant site for political activism. The park is situated within the middle of the Downtown Eastside (DTES) of Vancouver, bounded by the industrial sector, the highly affluent financial downtown core and the commercial area of Gastown. This edge condition gives the park the ability to be the

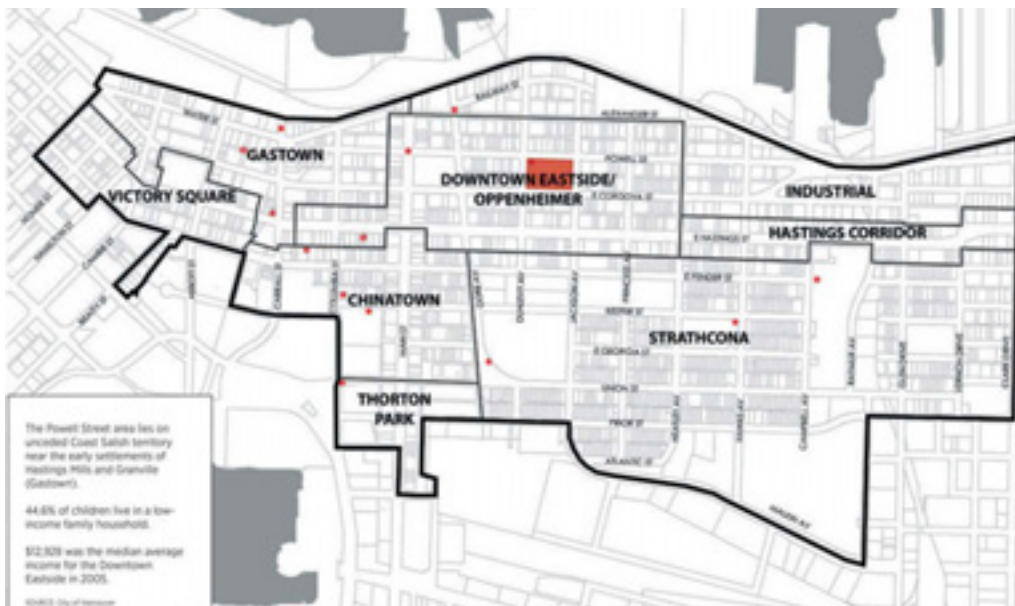
stage in which the disadvantaged people of the DTES can advocate for themselves, and also be recognized and acknowledged because of its proximity to the financial and commercial districts of Downtown Vancouver. If the park were to be located away from the more affluent regions of Vancouver, the relevancy of the actions that take place there would not garner much attention.

It is in these contextualized socio-economic areas that the continual erosion of public space makes Oppenheimer Park that much more significant. The surveillance and capital ownership of the bounding spaces infringes on the public's right to full access to the city. The regulatory and peer policing of these districts becomes prominent as the political determination of who is allowed access and who is restricted is evoked. Being within an ear's reach of these areas while still having the ability to advocate in these spaces is unique within the downtown environment. One of the first major post-settler historical events where self advocacy become a public display at Oppenheimer Park was in 1938 as people gathered to protest the violence of "Bloody Sunday", where 42 people were hospitalized in the altercation between police and unemployed workers.

### Oppenheimer Park - The Importance of History

The history of the Downtown Eastside dates back to pre-settler times when the site was first used as a seasonal trading camp by the Coast Salish aboriginal communities. This history is an important factor in the current day struggle of First Nations and their trial by practice to regain some of this lost traditional land by demonstrating on the park lands. It is not at all coincidental that there is a need to claim the space even temporally. Urbanist Edward Soja writes that the production of space is "not an once-and-for-all event," but is enacted on an ongoing basis as the public occupies and reinforces and restructures spaces when necessary. The physical design of the park itself does not solely determine what is to happen in that given space. It is malleable, changing over time to the degree to which it is negotiated or forgotten. This production process presents a continuing source of struggle, conflict and contradiction.

**The physical design of the park itself does not solely determine what is to happen in that given space.**



**PEACE FLAG**  
PEOPLE'S PARK 45TH ANNIVERSARY  
PHOTO KUKKUROVACA/FICKR

If the physical occupation of space within the park is one that has a historically significant relevance, then it can be argued that the demonstrations put on display at Oppenheimer Park are not only a response to the First Nations struggles within the city of Vancouver, but also a response to the attempt by the city to reconfigure, and/or redesign the function of the park away from one that is used as a source of empowerment by disadvantaged individuals of the community. Even though the city decided to change the park in order to deter 'undesirables' from inhabiting the park, the reclaiming of this site by the people is an important expression of their ability to publicly demonstrate their democratic rights and recreate the conditions of historical spatiality.

#### **People's Park – Contextually Bound**

People's Park is positioned on the edge of the University of California Berkeley campus bounded with roads on three sides and commercial buildings to the west. Universities, in and of themselves, are continuously growing into larger corporate entities with an increasing outlook on financial margins. They have been steadily eroding their public domain for a future that is concentrated on emerging economies, promoting the development of private institutions and an increase in the private funding of higher education. With the increase in privately owned education, the land in which they are situated becomes less of an open institutional policy for the greater public and more of a private interest domain.

As this public domain fades into a distant memory, the spaces that were originally open to the general public become increasingly surveilled, regulated and positioned for future development. On urban researchers

Chiodeli and Moroni's ladder of property regimes, we would see these spaces move from being an "open access public property" towards becoming a site with an increasing exclusion of rights and access, more closely aligned with "privately run public spaces" or "privately owned collective spaces." With this change, the universities allow themselves to become more exclusionary and dictate those who are allowed to be and that which can happen on campus grounds. This is a growing concern across North America, but it has particularly played a crucial determining factor in the history of People's Park.

#### **People's Park – The Importance Of History**

For philosopher and sociologist Henri Lefebvre, social conflicts and thus politically charged events, have spatial as well as political and economic dimensions. Thus, conflicts could be thought of in terms of social space where there is a set of overriding ideological structures that oversee the production of it in the everyday through performative, processual actions that leave behind a time-space dialectical imprint on this spatial relationship.

Leading up to the famous incident in 1969, UC Berkeley had made it known that they wanted to "clean up" the area south of its campus and had purchased the land with those intentions (Oakland Museum of California). However, the university ran out of money and the renewal process was delayed. Meanwhile, many of the local residents started to turn the empty lot into a much needed public park. On May 15th of that year, the city bulldozed the site, erected a chain-link fence and had police guard the site. These actions stirred into a battle between protesters and police that resulted in one man, James Rector, being shot. The struggle was successful in the end as People's Park was established once more.

This "reappropriation" of space is what Lefebvre would term "counter-space" – places that are positioned outside of the dominant hegemonic forces in order to critique those structural components of space. In order to accomplish this, the struggles must confront the existing forms of organization and control of the space by establishing alternatives that create

resistance to that control. The development of People's Park did exactly that by taking what was supposed to be a corporate housing project and transformed these dominant intentions into a park that was demanded and fought for.

These struggles to obtain these spaces for alternative purposes are still being fought today. The act of creating counter-spaces will always be subject to the more dominant democratic forces that exist within our society, trying to pressure the rest of society into its will. Although democratic power indifferences are not in and of itself always physical "things," it is often realized through an entity that takes physical form and provides an apparent direction that can be resisted. The most recurring way that this is understood is between corporate or government entities and those who suffer from low socio-economic status. It is the establishment of these counter parks that allow for those in a disadvantaged position to advocate for themselves and be heard.

Once having established a space for the purposes of counter-hegemonic critique, "the practice of [that] space regulates itself" (Lefebvre, 413). The need to regulate these counter-spatial entities is not something that needs to be highly organized or even thought out, it is something that can felt within the space itself. When the feeling of resistance is low, often there will be a move to reclaim the site by the local authorities, corporations or governments. Upon which, calls for another action and response to uphold the intended purposes of the counter-space are likely to occur. Not only are these spaces important, but they can actually be strategically placed in order to encourage public participation in democracy and as long as this is seen as a positive by the dominant groups, it does not need to be purely a site of conflict, but rather a site of empowerment to make social democratic life better.

...Leading up to the famous incident in 1969, UC Berkeley had made it known that they want to "clean up" the area south of its campus and had purchased the land with those intentions

– Oakland Museum of California

—  
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# PLACES OF THE DISPLACED

RICHARD PERRON + OMAR DE MESA

**THE REFUGEE CRISIS** has all but disappeared from our daily news cycle, yet the number of refugees, asylum-seekers and internally displaced people around the world has reached an all-time high, topping 65.6 million people (2018 report of the United Nations High Commissioner for Refugees).<sup>\*</sup> In other words, according to the World Economic Forum (WEF), today, 1 out of every 113 people on the planet seeks refuge.

The population of Canada is currently 36.29 million people; based upon current trends, the world refugee population will be twice the population of Canada within the next three years. Currently, 40.3 million people are displaced in their own country, while 22.5 million people have fled to another country. This is the highest number in recorded history (WEF). These numbers are overwhelming, so how do we begin to bring the potentials of spatial design into this conversation?

Displacement is a global project with regional implications. Many refugees are being placed in settlement camps, shelters, holding areas and prisons around the world. How much do we understand about where refugees come from, why are they refugees? How are they expected to live in their current circumstances, how long have they been in these conditions and what are the qualities of the living conditions?

Refugee settlements have influences on their surroundings. What is the relationship between the settlements and the existing landscape ecological patterns (for example urban patterns, landscape mosaics, corridors, patches and matrices)? How have the settlements influenced other land uses? How is

the settlement limiting and enhancing regional activities? What are the advantages and disadvantages of settlement in this place?

Part of the research involved “situating” the settlement within the bioregion is through the use of satellite imagery and available GIS mapping. Our hope was to get a picture of how the settlement is affected by its bioregion, and how the bioregion is affected by the settlement.

The work below illustrates university studio research into the refugee crisis that involved case studies of over a dozen different refugee settlements. Studio work of one settlement, the Kobe refugee camp (Ethiopia), is presented as a case study. Work was conducted at a distance using information obtained from sources that included government agencies, NGOs and the world wide web. In this project, we were trying to understand the physical circumstances associated with mass settlements including the nature of everyday life and the effects that settlements may have upon their bioregions.

## Case Study – Kobe Refugee Camp, Ethiopia

Refugee camps are often established as temporary solutions for providing shelter and other needs for the displaced; however, these places often become small cities with uncertain permanence. The Kobe Refugee Camp is located in southern Ethiopia near the southern border with Somalia. As of January 2016 (the time of our research), there were nearly 43,000 Somali refugees living in Kobe. Kobe is one of five camps of the Dollo Ado refugee complex hosting Somali citizens fleeing their homes due to war and drought.

FR\_LP+ LA PLACE  
DES RÉFUGIÉS

**Around the world,  
someone is displaced  
every three seconds,  
forced from their  
homes by violence,  
war and persecution**

<sup>\*</sup>The term refugee may be misleading: 65.6 million people around the world have been forced from home, 22.5 million people are registered refugees (including 5.3 million Palestinians), 10 million people are stateless. Some 26 percent of all refugees reside in the Middle East and Northern Africa. Another 30 per cent of refugees reside in the rest of Africa. Turkey host the greatest number of refugees at approximately 2 million people. (UNHCR)

The ecoregion surrounding the Dollo Ado is characterized by dry woodlands and scrubs, with a gradation of grasslands and desert. Prior to the building of Dollo Ado, most of the natural landscape mosaic remained unfragmented and intact, as human population was low and agriculture was concentrated along watercourses. More recently, this ecoregion has been severely affected by political instability, war and intensive land use. The arid soils of the Somali region are characterized by infertile sands exacerbating the situation.

In the next phase of the research we were concerned with the opportunities and constraints that result from a settlement? Can we understand the settlement as an urban type: tent camp, informal settlement, highly structured, prison? How well does the settlement work?

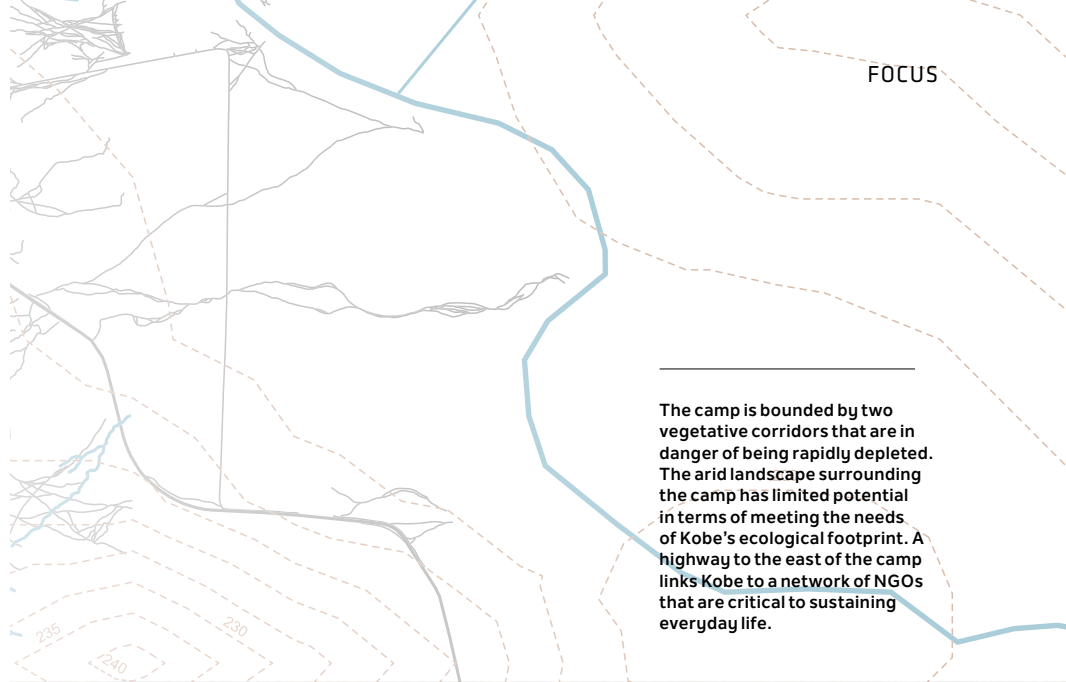
### Creating Healthy Communities

Environmental health problems have been major concerns for the citizens of Somalia. Rapid resettlement contributed to large outbreaks of illnesses such as measles and cholera that led to numerous deaths. Over the longer term, the settlement process has resulted in the increase of other illnesses within the community include respiratory tract infections, intestinal worms, skin diseases, measles, HIV and malnutrition. NGOs have been responding to these illnesses with aid such as health facilities, food, shelter, recreational activities, education and clean water. How can environmental design become an instrument for creating healthy communities?

In the final part of the studio, students presented different design ideas for existing refugee settlements. Can these settlements become reasonable places to live? How can they have positive impacts on, and take advantage of, the environments within which they exist? How can refugee settlements develop according to principles of sustainable design?

### Sustainable Design And Refugee Camps

The intention of the design for the Kobe refugee camp is to improve the conditions of everyday life through a circular economy. This includes the rebuilding of shelters using the earth extracted from the immediate surroundings (soil harvesting), the processing of human waste into compost to increase soil fertility, and the reorganization



The camp is bounded by two vegetative corridors that are in danger of being rapidly depleted. The arid landscape surrounding the camp has limited potential in terms of meeting the needs of Kobe's ecological footprint. A highway to the east of the camp links Kobe to a network of NGOs that are critical to sustaining everyday life.



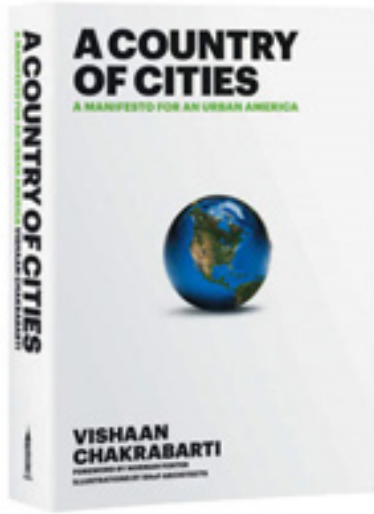
of the settlement pattern with greater emphasis on the establishment of micro climates, community garden spaces, localized waste management and improved recreational potential. While the overall neighbourhood configuration remains the same, simple design gestures of including more green spaces for gardening and play help to create an environment that is more permanent, sustainable and supports a healthy living lifestyle.

Settlements for the displaced demonstrate a wide range of bioregional concerns that are relevant to landscape architects, including the management of waste, erosion of hillsides, depletion of local

resources, contamination of soils, etc. Most importantly are the issues regarding the security of the person and everyday life. But we must also come to grips with these landscape conditions as temporal concerns with, often, no end in sight. Places for the displaced are not always temporary, and we must learn to design for their ecological, social and political resilience.

A VIEW OF ONE OF THE REFUGEE SETTLEMENTS IN ETHIOPIA KNOWN AS THE KOBÉ REFUGEE CAMP, ONE OF FIVE SETTLEMENTS IN THE DOLLO ADO NEAR THE BORDER TO SOMALIA.

PHOTO BY MICHAEL SWAN (2015)  
[HTTPS://FLIC.KR/P/XMB2VR](https://flic.kr/p/XMB2VR)



# HOW TO CURE ALL THAT AILS US

REVIEWED BY KELTY MIYOSHI MCKINNON

## **A Country of Cities: A Manifesto for an Urban America**

By Vishaan Chakrabarti

Metropolis Books

**WE ALL KNOW** the brutal statistics. We've collectively produced enough concrete to cover the entire surface of the earth two millimetres thick; we can wrap it in plastic too. Sea level rise is accelerating and extreme weather events are increasing in frequency and intensity. Climate change linked to socioeconomic disasters will only continue to deepen the global refugee crisis. Moreover, in 2017, The Guardian reported that the world's richest 1% controlled half the world's wealth. Just one year later, an updated report shows that in 12 years, the world's richest 1% will own two-thirds.

But rather than supporting an overhaul of the global economy to combat excessive corporate pressure on policymakers, the diminishment of workers' rights and the fierce pressure to lower costs for increased investor returns, the tide of global political will is increasingly leaning to more extremist right-wing policies that place the blame on immigrants, liberals and too much government. In Canada, people smugly point to our multicultural values and our Prime Minister's enthusiastic welcoming of refugees; but the election of Doug Ford, the (temporary) popularity of Kelly Leitch and the escalating violence against minorities show that we in Canada are just as vulnerable to the current tide of global ultra-nationalism and xenophobia. The widening gap between rich and poor is not only an economic issue, it's also a health, social justice and environmental issue. It erodes people's connectedness to their communities, increasing social isolation and, ultimately, our sense of solidarity with our neighbours.

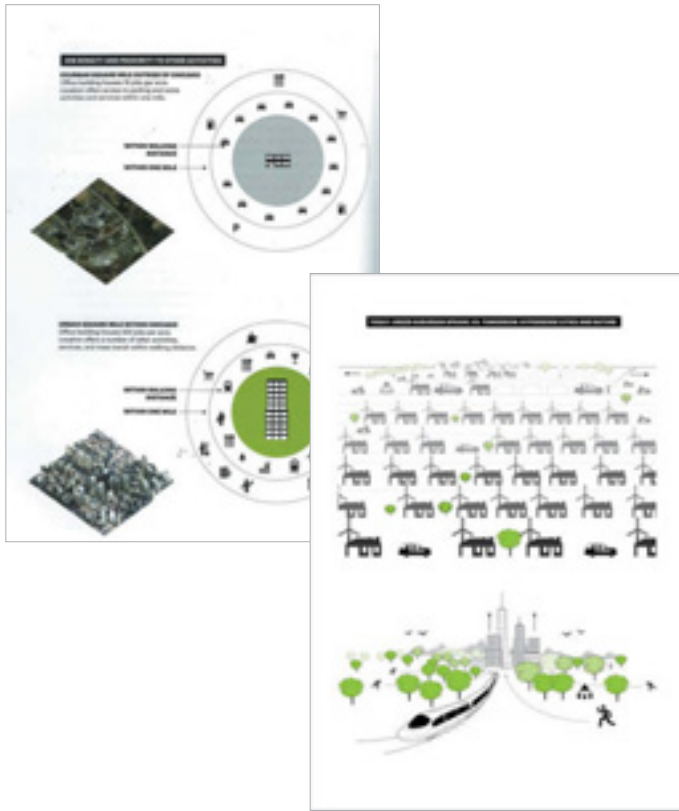
In his recent book, *A Country of Cities: A Manifesto for an Urban America*, Vishaan Chakrabarti tackles these issues head on, from the perspective of a designer and a policymaker. Chakrabarti

is an urbanist (head of PAU Studio and Professor at Columbia University), an architect (previously of SHOP Architects) and a planner (previous Director of City Planning for Manhattan and ex-transportation planner for the Port Authority of NY). He points to the hyperdense city as the 'silver bullet' to many of the world's problems today, defining hyperdensity as 30 dwelling units per acre, the population concentration needed to economically support rapid mass transit. With the world's population slated to reach 10 billion by 2100 (increasing almost 45% in just 80 years from now), to do anything less would be an environmental disaster. At this scale, individual actions mean little unless extended over large swathes of the population.

*A Country of Cities* is a manifesto in every sense of the word – it is passionate and optimistic, with proscriptive strategies that are both practical and powerful. Over 100 graphically punchy diagrams illustrate a diverse array of well-researched statistics from multiple disciplines including real estate, law, economics and health. Drawing from these disciplines that so often drive policy and governance, Chakrabarti's argument is two-pronged.

First, sprawl and congestion are "largely a creation of 'big government'" through a combination of subsidized highway construction, gas and oil subsidies, mortgage interest deductions and undertaxed pollution and congestion. He argues that by withdrawing government subsidy, and having people pay the full price for their footprint, people would flock to denser urban development.

Second, if the money saved by withholding these subsidies were put into rapid mass transit surrounded by high-rise, modular construction and, what he calls the 'infrastructures of opportunity' (parks, cultural facilities, schools, and medical facilities), more people would be housed for less money, with access to more jobs



to amortize higher land costs over taller, high-rise buildings; use of modular construction processes for cheaper, more efficient and higher quality residential buildings; and, finally, reform for federal level mortgage subsidies.

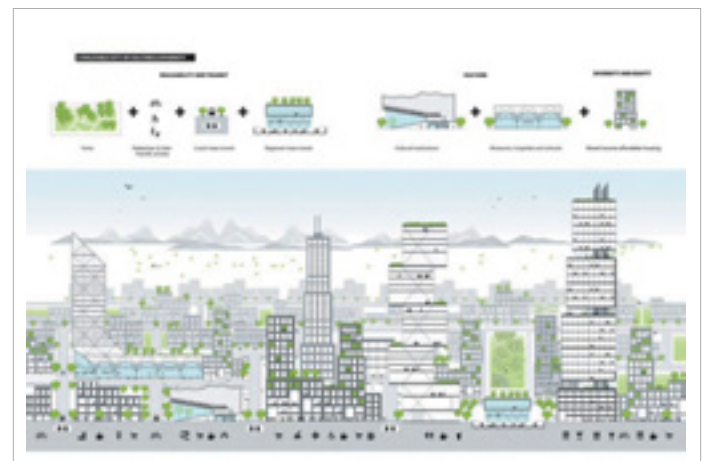
The biggest revelation in the book is the level to which the typical suburban lifestyle is government subsidized. Contrary to the image of suburbia as the expression of American individualism, independence and self-reliance, Chakrabarti exposes the vast governmental apparatus that enables its existence. And these statistics largely reflect Canadian suburban and rural development as well. Stats Canada shows that waterworks, gas pipelines, cable, telephone, electricity and roads are highly subsidized, largely by urban taxpayers. While *A Country of Cities* doesn't advocate for the complete erasure of suburbs, small towns and rural settlement, it simply asks that the free market allow the full price of development to manifest a more equitable type of urbanism.

In the end, with positive and refreshing optimism, *A Country of Cities* creates a radical vision for urban development and living that goes beyond being a manifesto, in that it also offers achievable practical and political steps that could result in the scaled changes needed in order to cure all that ails us.

and a better life. Ultimately, Chakrabarti believes this would result in raising the GDP and leaving more land undeveloped for agriculture and intact ecologies.

*A Country of Cities* is a reminder of why cities are perhaps the 'greatest human invention' as sites of intense innovation, opportunity and collaboration (Glaeser 2011). Some 90% of the American GDP and 86% of its jobs are generated on just 3% of American land mass (in dense, metropolitan cities). Chakrabarti has collated facts such as these, that build on one another to prove the capability of hyperdensity to address some of our most pressing global concerns from economic disparity, unemployment, climate change, public health and housing affordability, to political radicalization. Cities are more productive, inventive, creative, environmentally sound and, he argues, more convivial. Why would government not want to use this self-perpetuating engine to its own advantage?

If new development increases land value, thus increasing taxes and housing/rent costs, how can cities ensure stable social ecologies and affordable housing? The book points out that cities like Vancouver, London and San Francisco have increasingly become enclaves for the rich, where the median income has not kept up with the cost of housing. He warns, "Once all the poor have been forced out, the city becomes more cultural artifact than cultural hotbed, more museum than metropolis". Again, Chakrabarti has some answers. The use of upzoning around high-speed transit stations



***A Country of Cities* creates a radical vision for urban development and living that goes beyond being a manifesto.**

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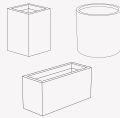
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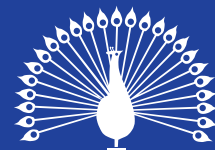
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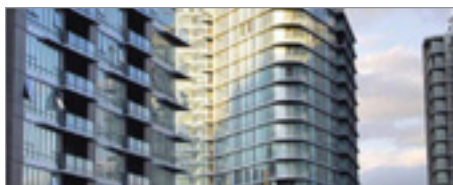
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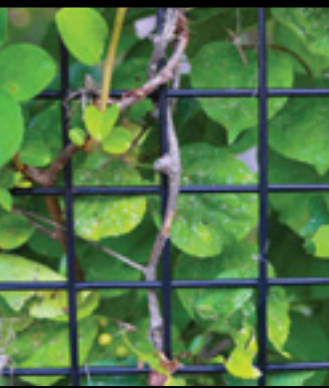






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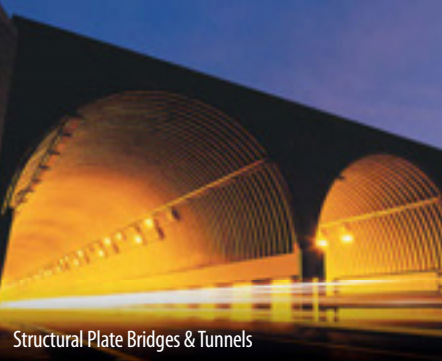
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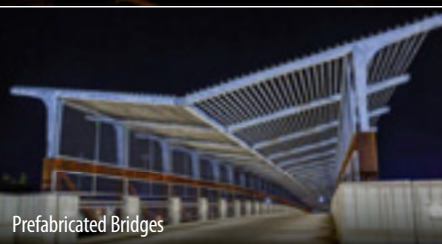
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## FR\_LP+ LE POUVOIR AU PEUPLE!

**VAST. CUMBERSOME. OPAQUE.** These are words that increasingly come to mind when pondering the contemporary democratic machine. However, separate the concept from the institutions and the descriptive vernacular becomes spiced with decidedly positive vibes. Distill democracy to its simplest theoretical form, and *vast* is eclipsed by *equal*, *cumbersome* is supplanted by *thorough* and *opaque* is shown the door by *compromise*. This last substitute is arguably the most important, and certainly the most troublesome, for compromise necessitates debate that inevitably concludes with some measure of dissatisfaction for everyone involved. The greater the extent of participation, the more valuable this process becomes.

Herein may lie, at least in part, the root for what appears to be a general dissatisfaction with the guardians of the democratic institutions upon which we rely. A composite of complex factors (the specialization of labour, the concentration of like-minded groups via social media platforms, increasingly polarized forums for public debate) has rendered disengaged – ergo, disenfranchised – societies. I will be the first to admit that the above is a gross generalization, but evidence abounds supporting this statement as an indicator of macro trends. Deeply complicit in the perceived abuses of power stemming from all levels of government is the increasingly limited engagement of the electorate – a factor that has undermined the accountability of the democratic institutional framework writ large.

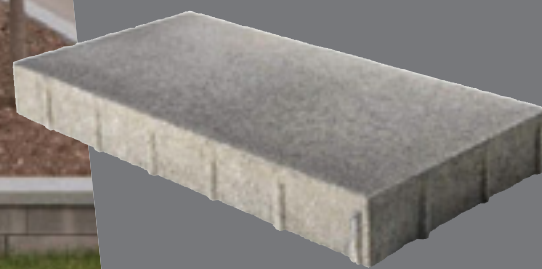
It is important to recognize that landscape architects are implicated in this issue, largely through our persistent reluctance to shape policy decisions as legislators. In fact, our culpability as a profession is arguably compounded by the fact that we currently find ourselves at the nexus of a host of fundamentally important fields, the collective capacity of which promises significant improvements to the human condition. Bluntly put, our ability as a profession to catalyze meaningful change at the requisite scales has thus far been constrained by professional and academic conventions that promote arms-length consultation and theorizing in lieu of direct engagement.

Regardless of the profession's commitment to upholding democratic frameworks, this needs to change. Either landscape architects jettison the current system altogether, or we strive to shape its future from within. I do not presume to speak for the profession, but my personal inclination is to side with the latter. To do so would elevate landscape architecture's perceived importance within the public realm while simultaneously testing our methods against a genuine public barometer. Landscape architects are no strangers to compromise, so this should be familiar territory.

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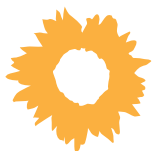
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