JUSTICE IN THE BUILT ENVIRONMENT

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AIA GUIDES FOR EQUITABLE PRACTICE SUPPLEMENT_JUSTICE

The *Guides for Equitable Practice* and supplementary editions are designed to provide resources to individuals, firms, and other groups for achieving equitable practices in the profession of architecture.

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Beyond equity, diversity, and inclusion is a farther-reaching goal of justice: systems and processes that reverse long-standing injustices and that go beyond merely what is fair. In the creation of the built environment, justice can take the form of just processes (processes that involve people who have experienced harm) and just outcomes (spaces that are safe, welcoming, and worthy of the beings who inhabit them).

KEYWORDS

Accessibility
Agency
Criminal justice
Critical race theory
Dignity
Discrimination
Fairness
Healing
Health
Injustice
Intersectional
Justice architecture
Liberation
Non-zero-sum
Power
Prosperity
Reparations
Restorative justice
Repair
Rights
Sacrifice zones
Universal design
Well-being
Zero-sum

COLOPHON

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FOREWORD

It is a pleasure to introduce you to this supplementary edition of the AIA *Guides for Equitable Practice* on the topic of justice in the built environment. The guides have been successful in fostering dialogue and action within firms. That success has led to curiosity about how architects and design professionals can build confidence and have informed conversations with their colleagues, clients, and partners about centering justice in projects, programs, and community engagements that have stated equity, diversity, or inclusion goals. This supplementary edition is intended to help designers convey the opportunities, benefits, and challenges of making justice a deliberate aim of the building process.

With an increased global focus on social justice, our members are asking how they can do more to advance justice in the built environment but also wonder whether there is anything an individual practitioner or firm can do to help solve long-standing societal conditions. This supplementary edition guides readers to channel their passions effectively to match their positive intent with positive impact. It also poses questions without providing easy answers, believing that elevating designers' skill in facilitating dialogue gives them the power to contribute to and create meaningful change across many dimensions.

This edition includes more hands-on interactive exercises than the original guides contain, with worksheets and contextual timelines that can be used within project teams and with clients or partners. We are proud to have sponsored this work and gratified to hear how our members are engaging with it to advance equity in the profession and beyond.

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HOW TO USE THIS GUIDE

This guide to justice in the built environment is intended to lead the reader through the case for justice, the history of injustice, the definitions of justice, the form justice can take in the built environment, and how justice constitutes a higher standard than mere compliance. As in the AIA *Guides for Equitable Practice*, this guide includes quotations, notes, resources, and stories with questions to consider. We have also added a timeline of important, related events to provide context and understanding of the historical origins of injustice and its impact, plus scenarios and worksheets to help professionals bring the concepts to life in their own work.

WHY DOES JUSTICE MATTER?

While *justice* is a broad term with many meanings, the concepts in this guide are grounded primarily in U.S. law and especially in the dominant culture's notion of fairness. The guide also touches on additional, nondominant-culture ideas of what constitutes justice: healing, restitution, wholeness, and balance—balance between parties and between people and the environment.[1] People's perception that they are being treated fairly contributes to a feeling of well-being within a society; it helps ease conflict. At the same time, people have different ideas of what is fair. And to further complicate the issue, what is "fair"—an equal allocation of resources—may not be truly equitable. In relation to the built environment, justice is about how the rights and benefits of spaces, places, and resources are distributed in design and occupancy; how past injustice can be repaired and healed, and balance restored; and what the processes are for ensuring fair resolution of injustices.[2]

There is growing interest among project designers in exploring their capacity to advance justice. Clients and the public have heightened expectations that places and spaces will disrupt current injustices and help heal from past ones—that to be truly equitable and inclusive, a project design must take into account past and current inequities and harms. In many situations, designers will have more control over processes than over outcomes. Even so, project designers have a host of opportunities for contributing to society, especially when they apply strategies that promote just outcomes:

TAKEAWAYS

Explain why justice is an important lens for designers to engage and prioritize in their projects. Advocate for using a justice lens to improve outcomes for all stakeholders and reduced risk and costs for owners.

↖ Different perspectives can reveal innovative ideas and solutions.

↖ Being part of a just process can provide communities—especially those who have experienced harm—with checks and balances that help assure that resources are being distributed fairly and that past wrongs are being righted.

↖ Beyond its fundamental inhumanity, injustice can have direct, serious consequences for human safety and dignity. For example, gender-specific bathrooms create risks for nonbinary and transgender individuals.

↖ If a project's leaders fail to view the project it through a justice lens, there is greater risk that the community will actively oppose or reject it.

↖ If building spaces welcome and support community stakeholders, those occupants will have more energy for themselves and others, which can increase communal connection and prosperity.

↖ In addition to all the human tolls listed above, injustice also squanders physical resources. For example, separate facilities in the Jim Crow era for "colored" and "whites" required duplication at a massive scale. Gender-specific restrooms, especially when they contain equal facilities despite unequal needs, are typically an inefficient and unfair allocation of space.

There are at least five different ways to make the case for justice in the built environment: moral, ethical, business, societal, and professional. (See the AIA *Guides for Equitable Practice*, Introduction.) All five cases offer important rationales for applying a justice lens; it can be helpful in communication and negotiation for project participants to understand and appreciate one another's rationales.

Conflict between owner/developers, municipalities, and community neighbors is common; when managed well, it can result in improved quality of design that benefits everyone. It is understandable that conflict will arise when stakeholders' agendas are significantly different or in direct conflict with each other. When poorly managed, conflict can halt a project or waste time and resources that could otherwise have been invested in the project.

→ How can designers manage conflict?

→ What outcomes justify time invested in understanding the differences—better quality design, finding new ways to meet multiple goals, or simply getting the project done without litigation?

→ When considering the power of the purse compared to the power to block a project, how does a designer find a cooperative solution instead of the zero-sum outcome with winners and losers?

MORAL

Like equity, diversity, and inclusion (EDI), justice is often positioned as "doing what is right." This frame might include the concept of "do no harm" and extend to personal answers to "never would I ever" design or construct certain environments, such as immigration detention centers or facilities for prolonged solitary confinement,[3] or to the effort to avoid a supply chain that involves forced labor.[4] The moral case can be a reaction against historical events and injustices that continue to be perpetrated or that have a present impact. Nonetheless, for some, the moral argument is not sufficient to address injustice.

ETHICAL

While individuals may disagree about what is morally right, the shared ethical principles of the profession call for mutual respect, which for AIA members is formalized in the AIA Code of Ethics.[5] Extending this requirement outwardly to the treatment of others outside of the profession entails involving community members and stakeholders genuinely and equitably in the decisions about projects and programs that will affect their lives and bring justice and healing.

BUSINESS

As described in the *Recruitment and Retention* guide, equitable processes can attract diverse talent; well-managed, diverse teams can also produce better outcomes.[6] In addition, justice has moved to the forefront of the social agenda in the U.S. Although it is not clear how sustained or sincere corporate attention to EDI and justice will be, business leaders may be motivated by their own values, peer pressure, consumer behavior, or stakeholder agendas. Taking actions that are unjust or that have unjust consequences, intentionally or not, creates risk to reputations and brands.[7] For architects, it can be challenging to meet evolving definitions of risk and value for their clients, municipalities, and stakeholders. However, reducing such risk can translate into business growth and monetary return.

SOCIETAL

The scale of the societal impact of injustice perhaps makes it feel impossible for one person, firm, or project to make a difference. Nonetheless, the human cost—financial and otherwise—of unhealthy and unsustainable environments and inequitably distributed resources, such as affordable housing, affects everyone and can contribute to structural inequities that perpetuate injustice. Just decisions at the project level can have a positive social impact and help bring people and the environment into balance with one another.

PROFESSIONAL

As professionals, architects and designers can advance justice and effect change through both the process and the end product of design, each with inherently positive outcomes for communities. Genuinely involving communities in the iterative design process calls on the architecture professional to set aside preconceptions and provide the opportunity for others to share ownership of the design; and it results in designs that reflect the values, desires, and needs of those communities. Compliance with minimum legal standards in the relevant jurisdictions is integral to the architect's basic standard of care. (See the Compliance section of this guide.) However, a design profession that demonstrates commitment to justice plays a positive role in social justice and environmental repair, healing, and balance from local to global levels.

IMPROVING OUTCOMES

Each of these cases implies better outcomes for people, communities, and the environment. Each also may contribute to reducing some form of cost and/or risk. For example, what is good for people and communities is not a zero-sum game, in which a gain by one occurs through a loss from another. In non-zero-sum games (like the Prisoner's Dilemma in which case both prisoners stand to gain if neither turns witness against the other), cooperation and cocreation yield better overall outcomes for all.[8] Similarly, infrastructure is more effective when developed with cooperatively agreed-upon standards; contributions of ideas from occupants, community members, and additional stakeholders; and shared systems of implementation and upkeep. With growing expertise, designers become better able to meet stated needs and to reveal unstated ones, even for those constituents who might not initially be recognized as stakeholders. Better project outcomes—social, environmental, health—can also pave the way for more rapport in subsequent projects. For individual buildings, it may seem that success can only be measured within the confines of the property line, but every building also contributes, positively or negatively, to the street or community. For example, water captured on a roof could be a resource in a regional or district water-management program; or building users could benefit from shared assets or activities and services provided by neighbors.

More predictable and positive outcomes reduce risks and costs for project stakeholders. Proactive community engagement can generate more goodwill and broad-based support for new projects, more robust communication and eased tension, greater clarity about who is responsible for what, fewer change orders, and even fewer lawsuits.[9] Local communities can contribute invaluable knowledge and unique perspectives that can aid in organizational and project success.[10] Not all stakeholders have equal voice or investment in the outcomes, and the relationship between impact and voice may be nonlinear. For example, those with the potential to be most affected in their daily lives may have far less input than the property developer who may never experience the building firsthand but whose design and cost parameters are the primary drivers for the project. Designers who pay attention to both just processes and just outcomes ensure more enduring, positive project results. Some questions to ask: Can all stakeholders have equal voices determining project outcomes? As a designer, how do you reconcile the client's interests and the community's interests?

"I define success at both macro and micro scales. The effect of the building or the park on the greater environment around it—did the creation of this new facility impact the community around it and make the area a better place?

And the building or entity that we created—is it better for the users that use it? Are we making a discernible difference in the particular population it's designed for? We measure success by the level of—it's a bit of a cliché—but a level of joy the user gets from using that space. Do they like that space?

Do they want to use it? Are they using that space more than previously? Is it a real asset to that community? If our clientele and our community see that addition to the environment as an asset, then that's how we define success and that is what adds to our bottom line as designers."

planning director, black, male, 40–50

WHAT IS JUSTICE IN THE BUILT ENVIRONMENT?

Like equity, diversity, and inclusion, justice can be an outcome; it can also be an intentional process that leads to an intended outcome. Other terms associated with justice, such as *reparations* or *liberation*, are sometimes seen as the logical next step beyond justice. When examined, history, structures, and ongoing patterns of thinking and behavior indicate where there is injustice and what its impacts are.

Although EDI requires time and deliberate attention to develop, the arc of time for undoing injustice and realizing substantive justice may be measured in years, decades, or generations; and just processes and anything else that appears to be equitable practice may still perpetuate unjust outcomes and fail to redress the wrongs of the past. Redress may not always be possible, and it can be especially complicated to talk about restitution when there has been loss of life in the recent or more distant past.

Communities can and should define justice for themselves, and there may be times when their definition conflicts with the definition of justice used by municipalities or clients. Individual conceptions of justice are often informed by a person's lived experience or family history, which they may not wish to have publicly known. Under those circumstances, a blank slate is impossible. Even those who have the best intentions today cannot be exempt from responsibility for the impacts of the actions of those who came before them. The distance between cause and effect, intent and impact, makes justice challenging even for those who are receptive to or comfortable with terms like equity, diversity, inclusion, justice, reparation, and liberation.

TAKEAWAYS

Define justice and different types of justice. Distinguish between justice as a goal and an outcome of a process and differentiate the myriad of ways architects define and understand justice in relation to their work.

For architects who wish to advance justice, the extent of their agency or power is not always clear, regardless of whether they are acting as individuals, firms, or groups within a profession or as the profession as a whole. Justice in the practice of architecture is deeply bound up with external forces comprised of building codes, zoning, covenants, and other regulations; actors, including clients, communities, building users, builders, developers, and other stakeholders; and systems, whether social, cultural, corporate, economic, or governmental. Again, the indirect nature of cause and effect can obscure the connection between the architect and these forces and actors. For example, an architect who specifies a solar panel might focus on availability and price but not the carbon emitted in producing and transporting it. With a bit of work and expertise, they can become aware of the carbon footprint; however, they are unlikely to know if forced labor was used to produce the panel or extract the materials since those details have not received as much general scrutiny and, therefore, are difficult to find. (Fair trade labeling in food, by contrast, has begun making a clearer connection between consumer choices, fair labor practices, and sustainability.) Although much progress has been made in connecting the architect's choices with carbon footprint, life-cycle costs, and disassembly at end of life, the connection between design choices and the material supply stream and production labor is almost entirely opaque.

Additionally, the built environment, including buildings and infrastructure like roads and bridges, is durable and once in place can be difficult to change, which, again, leaves the architect with limited control over long-term impacts. The designer's work can serve a regulatory function in allowing or denying access (in the case of walls or transportation). Through physical configuration, material choices, and signage, the environment can convey that a person is welcome to linger or, instead, that they should move quickly through a space.

In recognition of the critical role the built environment plays in societal structures, the topic of justice, studied and practiced in certain pockets of the profession, is receiving mainstream attention. Practitioners refer to several forms of justice, including design justice, environmental justice, social justice, racial and ethnic justice, and financial justice. The definitions below are intended to form a shared understanding from which groups can approach difficult topics. (At the time of this writing, the term *restorative justice* as applied broadly to architectural design or built environments is problematic because different stakeholders have distinct ideas of which injustices are being addressed, who the perpetrators are, and what the victims need.) (See sidebar.)

Restorative practices have roots in the traditions of Indigenous peoples around the world and have been used in a wide range of contexts, including in American debates on reparations for slavery and by South African post-Apartheid truth and reconciliation commissions. However, in the modern legal context of the United States, the phrase *restorative justice* distinguishes the practice from punitive justice by focusing on aiding the victim of a crime.[11] In the U.S., restorative justice has been used to decriminalize harm committed by school-aged people against teachers or peers. Focusing on victims' needs, rather than on punishment, leads to an interpersonal resolution of conflict and the identification of appropriate and proportional restitution.

Restorative justice has been shown to reduce recidivism and increase a sense of fairness, satisfaction, and closure for victims.[12] Architectural design can advance this work, since spaces can offer privacy, facilitate discussion, and neutralize unequal power via multiple options for entry and exit and trauma-informed choices for lighting, acoustics, colors, and furnishings that reduce stress.[13]

DESIGN JUSTICE

Design justice calls for reconsidering how design is done, refocusing on people who typically experience the greatest damage from being marginalized, unheard, or uninvolved—among them people of color, people of nondominant gender identities, people with physical or mental abilities different from dominant identities, the elderly, non-English speakers, incarcerated or previously incarcerated individuals, immigrants, people without citizenship status, and people experiencing housing and/or food insecurity. It uses engagement and collaborative creative processes and practices in the design and redesign of spaces and places, in ways that are culturally appropriate, to repair and heal injustice and make those spaces worthy of, safe for, and welcoming to the people who inhabit them, providing rights and privileges for all occupants.[14]

ENVIRONMENTAL JUSTICE

Environmental justice means that people are treated fairly and involved in making decisions regarding the potentially harmful consequences of industrial and governmental operations and policies.[15] Environmental injustice can often be measured in public-health impacts, such as shorter life spans and higher rates of illnesses or infant mortality.[16] Environmental justice attempts to reverse damage done primarily to under-resourced communities and people of color by environmental policies or practices, design or neglect. Such hardships include experiencing more extreme temperatures, slower recovery from natural disasters, and higher levels of toxins in the air and water.[17]

At the building scale, environmental justice relates to the human impact resulting from design and construction decisions. At first glance, the process of sourcing materials and constructing, operating, and disassembling buildings can appear to be neutral in terms of justice. But, for example, one carpet company may use materials that are responsibly sourced and employ manufacturing and installation processes that do not add toxins to the air or water, and their product can be efficiently recycled or disposed of when its original use is done. When considered cumulatively, building materials and construction processes have an enormous impact on the environment and, if not considered with justice in mind, can have negative impacts on energy, carbon, water, and health that tend to affect under-resourced communities disproportionately.[18]

SOCIAL JUSTICE

As defined in the glossary to the *AIA Guides for Equitable Practice*, social justice is grounded in the belief that all people deserve fair and equal treatment, rights, and protection with respect to physical and psychological safety and security, political access, and economic opportunity. It is achieved through social movements and public policy and by the responses of institutions that act to distribute or redistribute resources (power, wealth, education, health care, etc.) equitably. It also includes acknowledgment, apology, and reparations for past injustices.

Social justice establishes a society in which structures neutralize or reverse patterns of discrimination or exclusion based on identity. Since identities are intersectional, a person may experience injustice or lack of access based on one or more of their identities while having privilege based on others. (See the *Intercultural Competence* guide.)

Social injustice can often be measured in disparities in social outcomes, such as disproportionate rates of arrest and incarceration or lower socioeconomic mobility.[19] Material sourcing, building construction, and disassembly also can have a human impact in terms of labor practices and inequitable access to space. Lastly, there are laws, practices, and policies, such as eminent domain or foreclosure, that restrict land use or land ownership and that typically disproportionately affect communities of color.

RACIAL AND ETHNIC JUSTICE

Full justice calls not only for the elimination of discrimination and inequities based on racial or ethnic identity but for the existence of systems and supports that achieve equitable opportunities for all.[20] In the U.S., what is sometimes called the original sin of enslaving Africans underlies the long history of marginalization and discrimination against Black people, as described in the 1619 Project.[21] Although not unique to this country, the displacement of Indigenous people and the history of broken promises has created deep distrust of dominant U.S. society and government by tribal communities, even as their sovereignty is recognized. Racial and ethnic justice calls on designers to understand these histories and longstanding systems of injustice before implementing measures to reverse the harms.[22]

FINANCIAL JUSTICE

In the U.S., all forms of injustice have had a financial impact and have widened the wealth gap between white people and Black and Indigenous people.[23] The disadvantages imposed first by slavery and tribal displacement and perpetuated, for example, by Jim Crow laws, redlining, restrictive covenants, discriminatory lending, mass incarceration, and compounded fines and fees have created a widening wealth gap between white people and Black and Indigenous people. Ongoing, intergenerational disparities in homeownership, educational access and achievement, and employment opportunities make it difficult—or even impossible—to narrow the gap. Additionally, pay discrimination and gender- and race-based expectations around pay scales and negotiation for salary and benefits can have long-lasting financial impacts. Financial justice would acknowledge and reverse these disparities and create opportunities for building generational wealth.

All of these types of justice relate to the built environment. What, then, is the overall definition of justice in the built environment?

We suggest that it includes a process that intends to be just, but that ultimately, it is the outcome of successfully using design tools, applied in concert with those who inhabit the built environment, to undo inequity and to build spaces and places that welcome and support the full expression of everyone's wholeness. A designer who is adept at framing design choices with multiple justice types can effectively center justice with a variety of stakeholders. (See "What does it look like when we center justice?" in this guide.)

DEFINING JUSTICE

We asked:
→ When you think of justice in relation to the built environment, what comes to mind?
→ How do you define justice in the built environment?
→ What are some examples of attention to justice changing a project for the better?
→ What does success look like and how do you measure progress toward justice?

building with love as a value

The first thing that my mind went to was "what love looks like in public," the Cornel West quote. I think it's truth, balance, harmony; and it's about values of love, support, and abundance. And if those are reflected in the way that we build things, then we'll have architecture and design and environments that reflect all of that healing, love, abundance, support, nurturing (things that nature does automatically) that architecture has moved away from in favor of economy and capital.

non-profit director & abolitionist advocate, cis-white, male, 30-40

justice is considering the impact on every person

How can we build a space that can work for most? Obviously, there's no space that can work for every person, but how do you adapt and find those opportunities to make it as beneficial to the most possible?

justice-specialist architect, white, female, 40-45

justice as a community statement

How do you show up at the table as an equal player when it comes to a big development that's going to benefit a few people but not many others? That's justice to me: leveraging the skills that we bring for the benefit of the people who have less of a voice, less of a seat at the table, and who have historically experienced the impact of being under-represented and under-resourced. I can't assume that I'm going to be designing something to be more just—that's a really dangerous assumption. But I can focus on how my processes can be more just by disrupting the status quo of how things are usually done, starting with including those who should be at the table.

founder & principal, south asian, woman of color, 45-55

justice is the way to dismantle injustice

What is the impact of seeing that some groups have access to spaces that look one way, and the ones your group has access to look very different. "Spatial justice" is a way to identify and dismantle "spatial injustice" with clarity about the harm it does and the inequities it creates and supports.

interior designer, masters of architecture, student, white, queer, non-binary, 37

justice is context

Justice is—it's context. You always have to understand the nature of whatever is going on within the community. It's not just coming in and saying, "Something bad happened and now we need to do this." You have to move with the speed of grace in the community. Architects tend to look at precedents and old drawings and go from there. "Let's build it this way because that worked before." But when you're doing this kind of justice work, you have to look at the problem for what it is—not reinvent the wheel but take different steps to come to the answer. Because it's not going to be a one size fits all—every context is different, every site is different, every history is different.

african american, female, 38

justice is including designers themselves

An architect who is hearing was designing a cultural center for the deaf community. A deaf architect asked, "Did you include any deaf architects? it's great that you asked all these people from our community, but at the end of the day, deaf architects have a hard time finding work." We're already marginalized, we have a lot of communication issues in our firms. Here's a project that is all about who we are for our community. You can't fully have justice when you don't include the designers as well.

architect, taiwanese, hard of hearing, female, 20-30.

justice is welcoming and inclusive

Justice in the built environment is welcoming and inclusive. All people should feel respected and be able to enjoy architectural spaces rather than being inhibited by their design.

b.arch. honors student, transgender male of mixed ethnicity, 22

HISTORIC FOUNDATIONS OF INJUSTICE

In the U.S., there are numerous ways that past injustices create and sustain disparities, with devastating consequences for Black and Indigenous people and communities and others with nondominant identities. This is evident in patterns of gender inequities, hate crimes toward Asian Americans and nonbinary and transgender people, and revocation of the rights of those formerly incarcerated or for people with disabilities. History tells us that race (and its intersection with other identities) is a social construction with social significance.[24] And how we design and occupy space, the land, and the built environment is part of a structural system created from the lens of a dominant narrative which, in this country, is through a white, male, and able-bodied lens.[25] Sometimes the dominant narrative is overt—for example, courthouses often use classical language and formal processional sequences to express the authority associated with Greek and Roman temples. Other times, ideologies are implicit, for example, as in the practice of reserving the corner office for the person with the highest title or setting default ergonomic dimensions for able-bodied men. The interrelationship between spaces, ideas, and behavior is complex. Winston Churchill once stated that "we shape our buildings and afterwards our buildings shape us,"[26] yet the shape we give our buildings and spaces is often based on unquestioned, normative values. With an expanded awareness of disparities in U.S. culture and with greater intention in our justice goals, we have an opportunity to examine the role of architects, architecture, and built environments in perpetuating problems and then to proactively solve them.

TAKEAWAYS

Formulate a short history of injustice related to the built environment, interpreting the impacts of injustice in today's world, and assess effectiveness of codes and laws in correcting injustice. Value the potential power an architect has to empower people and promote health, safety, and well-being for all.

We can trace many current disparities in homeownership, land valuation, and other measures of wealth to their roots in centuries of overt discrimination based on race, gender, and religion. The intent behind redlining was segregation and the confinement of access to wealth and assets to dominant social groups, i.e., white non-Jews. Until the Equal Credit Opportunity Act, married women could be denied credit cards and bank loans.[27] In the built environment, such discrimination also has many less physically tangible negative social, economic, and health impacts: for instance, residents of under-resourced regions or neighborhoods have a lower likelihood of graduating from college, less access to upward mobility, and shorter life expectancy compared to the national average.[28] Disparate environmental impacts are so pronounced that some geographic areas are designated as "sacrifice zones": areas intentionally targeted to locate locally unwanted land use. Like the practice of redlining, it is difficult to justify any supposedly positive intent and difficult to avoid the conclusion that decision-makers at many levels protected their own dominant culture's prosperity at the expense of nondominant communities.[29]

Other examples of built-environment decisions with negative impacts are more difficult to directly attribute to negative intent, yet the effects are profound and last for generations. Public housing design has a long history of perpetuating segregation.[30] Highway siting has resulted in the fracture and demolition of established neighborhoods and social fabric, as well as segregation. Public transportation funding, planning, design, and maintenance uphold racist standards and policies.[31] Municipal services (e.g., sewage-treatment plants, landfills) are often located in neighborhoods that have endured underinvestment, with resulting inequities in health and quality of life; poor design and construction quality, such as poor ventilation, and the building materials themselves cause maintenance and health problems. Lack of quality in low-income housing leads to energy insecurity and exacerbates housing costs.[32] And in Flint, Michigan, at Grenfell Tower in London, in Surfside, Florida, and in countless other places, routine maintenance and testing were neglected or numerous related decisions were made without appreciation for how they cumulatively harmed residents.

North American culture tends to place a high value on laws, regulations, and policies as means to establish order in society, compared to other cultures that rely on relationships to serve that role.[33] In the built environment, this takes the forms of building codes and zoning that have the goal of protecting life safety and individual health (codes) or property values and public health (zoning). On the positive side, codes have expanded accessibility and reduced crowding and unsafe conditions. Zoning

> "Design justice includes environmental justice and environmental issues. There is a neighborhood close to downtown that has been recently acknowledged by the EPA as a cancer cluster. It's historically been an African American neighborhood. It has a growing population, but talk to residents and they say that there's been groundwater and other concerns like that for fifty years. It's nothing new to residents who live there, but it's now finally been declared that by the EPA, so now it's legit. I mean those are kinds of things that we're trying to actively get in front of, both from a policy standpoint and an implementation-of-the-built-environment standpoint."
>
> planning director, black, male, 40–50

can focus on massing, heights, material, scale, or program use, with aesthetic implications for the expressive power of buildings, the collective architectural language, and composed massing among groups of buildings. Technological and quantifiable measures of building performance that are used for regulation or post-occupancy evaluation make it possible to imagine the potential for parallel measures in assessing the social impact of design, evaluation, and regulation in the built environment.

However, these kinds of policies can also codify institutional forces and dominant-culture assumptions that perpetuate structural inequality. For example, the 1990 Americans with Disabilities Act (ADA) is based on a binary model of physical disability—able/disabled—and focuses on eliminating discrimination via universal solutions for people with disabilities. The danger of this approach for designers is that it reduces a design solution to a checkbox response to a regulation. While the ADA pushed designers to meet a minimum standard, a more inclusive approach proposes an alternative model of disability as human variation: diverse disabilities distributed on a wide spectrum.[34] This leads to an understanding that the built environment, when not created inclusively, is a disabling instrument—most evidently in housing, street mobility, and transportation systems.[35] The paradox that designers face is that introducing greater inclusivity by providing maximum access for the most challenged people may mean reducing convenience or usability for the majority. For example, investments in street accessibility might minimize the distance between home and services for elderly people or provide easy access for tourists that boosts a local economy but might hamper speedy travel for others. One challenge for the designer, then, is to create a solution that meets a broad range of needs appealingly.[36]

THE ROLE OF POWER AND AGENCY

Historically and presently, the dominant narrative in the U.S. has allocated and continues to allocate the greatest power to a limited segment of people. Positional power in relationships comes from title, rank, or financial influence. Physical power can be exercised through decisions about the built environment, whether by designers, occupants, or both together, by creating obstacles or invitations. The built environment sends cues that influence human behavior, and designers need to take particular care that their decisions do not encroach on a user's own ability to make choices, even if the design was intended to create positive outcomes, such as establishing healthy walking habits.[37] Participatory design empowers people, treats their lived experiences with respect, and gives them control.[38]

"Certain zoning and community design guidances or requirements can directly conflict with accessibility requirements. In terms of multifamily housing, for example, communities, design councils, or design-guidance groups make their decisions and recommendations on what development in their community should look like by saying, 'It should look like what was there before.'

So all the multifamily projects in some of our smaller communities are required to have front porches with steps up to them, which does not meet accessibility requirements. And we struggle to explain to the architects: 'I know that the neighborhood told you that, but you can't do that.' So we have a disconnect: city guidance is telling them to do something that's not appropriate federally."

firm owner, white, wheelchair user, female, 60s

In one of the best-known examples of community agency, the Dudley Street Initiative, the community lobbied for and received from the City of Boston the right of eminent domain to own and develop multiple tax-delinquent properties in the neighborhood.[39] A more recent example can be found in Kansas City, the Mixed Income Neighborhood Trust model, led by neighborhood groups and funded at the neighborhood rather than individual-residential level, protects neighborhoods at risk for displacement and creates potential for wealth building.[40]

Agency is closely related to concepts of rights. In particular, current architects' and academics' thinking about community-engaged design is influenced by Henri Lefebvre's *The Right to the City*, which called for a radical shift of thinking away from the idea that urban space is a commodity driven by capitalism toward an understanding that the built environment serves people and supports their collective lives.[41] Lefebvre provides an opening for new concepts of power and politics in urban design; however, his theory does not offer solutions to the current extreme disparities in prosperity, health, and accessibility. Expanding upon Lefebvre's work, the United Nations identifies housing as a basic human right and has also taken the stance that people with disabilities should have equitable access to this and all other basic rights.[42] In spite of these commitments, the global community is presently still far from successfully meeting these goals.

Over the full life cycle of a project, equity and justice can be advanced or impeded in any element or stage, including commissioning, planning, client and community relationships, design, materials and supply chain, or impact in use. The diagrams in the Get Ready section of this guide offer some ways to consider positive and negative intentions and impacts. Also, the Be Aware section of this guide documents significant events that form context for projects done today.

"We're a twenty-first-century city. I walk out of my house—and I literally live five minutes away from downtown— and there are no sidewalks. so what does that mean? That means zoning is programming who you can expect to have the capacity to live there, what income levels you expect them to have. Also it results in kids, families, people literally walking in the street. And that's a very basic kind of design justice issue that can be addressed pretty holistically."

planning director, black, male, 40–50

WHAT DOES IT LOOK LIKE WHEN WE CENTER JUSTICE?

Designing with a justice lens is part of design excellence—especially if design is used with modifiers such as human-centered, community-based, universal, trauma-informed, or sustainable. These terms overlap and complement each other and imply that good design meets the needs of diverse building users, especially those who may not be project decision-makers. Beyond the building envelope itself, project stakeholders include community members and future generations, and each project also has environmental- and species-scale impact. In fact, design has the power to convey messages through spatial sequence, material use, lighting, acoustics, view corridors, and thousands of other seemingly "value-neutral" choices made by designers.

The many ways in which justice and good design reinforce each other raises the following question: how does architecture that prioritizes justice differ from architecture that does not? Many aspects of modern architectural values can be traced back to the nineteenth-century Écoles des Beaux-Arts, which narrowly defined beauty and celebrated buildings as objects, typically commissioned by elite building owners and sponsors. There are numerous examples in Western history of designers proposing the ideal man as a guide for proportions. Vitruvius, Leonardo da Vinci, and, more recently, LeCorbusier (with his Modulor man) employed dimensions of a normative human to guide what was deemed appropriate architectural form, excluding large numbers of people who do not match those proportions.

TAKEAWAYS

Compare what a justice orientation might look like, in contrast to standard design practices, when working on projects.

Justice in the built environment is the opposite of these models in many ways. A justice orientation asks designers to broadly define the stakeholders of the built environments, including the wider community, who may or may not be occupants or owners of the building or space. The diversity of occupants includes people with differing levels of mobility and visual acuity and of acoustic need and comfort, as well as those who also may vary in the degree of privacy they require at different times of day. Occupants from cultures other than the dominant North American one may use spaces differently, based on patterns of family gathering, for example. Testing a universal design by imagining a richly varied group of stakeholders goes well beyond compliance with the ADA or other requirements to elevate the human experience by bringing joy and supporting dignity for all who use the space. When designers are mindful of resilience, for example, they shift from merely doing "less bad" or "doing no harm" to an aspiration for their projects to do good—to heal, repair, and restore.

This way of thinking leads designers to be more intentional: first, to notice and name their own assumptions of what is "good," and then, to recognize that expertise comes in many forms, including lived experience, and to proactively seek engagement from those who may be less directly identified as having a stake in the project. At the École des Beaux-Arts, architects referenced the formal language and compositional proportions of historical precedents. Using a justice lens, a designer can acknowledge that no building starts with a blank slate, which can lead them to consider both the positives and negatives of the past uses of the site, historical precedents of the past uses of the program type, and the prior experiences of individuals and the community with other projects.

Program and space usage are not neutral in meaning. They often carry historical significance and cultural connotations that provide context for contemporary uses. Designs that neglect historical and cultural contexts may suffer as a result. For example, a behavioral-health-care center that was formerly a mental asylum that treated its patients with physical restraints can carry historical baggage and stigma. Designers of a new community aquatic center in the American South, likewise, need to be mindful of the history of public pools, which were shuttered there in the 1950s and 1960s in response to desegregation.[43]

The 2020 additions to the AIA Code of Ethics (rules 1.403, 1.404) specifically prohibit AIA members from designing spaces for solitary confinement or execution. Some believe that the AIA Code of Ethics should go further and prohibit all AIA members from offering their services

Do architects change their response when an RFP calls out equity as a selection criterion? Would a shift in response advance or detract from their internally developed equity goals?

Many firms respond to the RFP by highlighting their internal equity practices and their firm's demographics. There are a few objective measures of a firm's achievement in internal equitable practices (Just Label, ISO), but they are not widely adopted as standards for architectural practices. Project-based measures of equity (LBC, COTE) allow firms to show how achieving excellence in equity in the past has set up a pattern of work. It can be hard for clients to know which proposals go beyond checking a box or marketing packaging. Some clients may look to testimonials or metrics from past projects for indications of successful engagement or even scrutinize project renderings to see if entourage (depictions of people shown in renderings) choices reflect the demographics of the communities served. As internal equity and external impact metrics are used to win jobs, firms may find prospective clients or employees questioning the firm's motivation for tracking metrics and wanting to know more how those metrics are aligned with long-term sustainable values and goals and not limited to the time frame of individual project proposals. (See the *Measuring Progress* guide.)

for any criminal-justice program types: detention centers, prisons, and courthouses. Others believe that until those spaces are no longer being designed and built, architects can help make them more humane than if they were designed by those without training specifically in trauma-informed design principles.[44] Complicating the dilemma is the tendency of the profession to base compensation on providing service rather than adding value, leaving architects with little leverage with which to advocate for alternatives for rehabilitation and restorative justice. Another obstacle is the limited availability and application of pre- and post-occupancy data to inform designers about the impact of decisions on users. Whether or not consensus is reached, there is clearly a need for the profession to be part of a broad-based, critical analysis of the criminal justice system and the spaces that support it and to offer other, social justice–based options.[45]

EXPLAINING THE VALUE OF JUSTICE

It is well understood that a primary goal of private development projects in a capitalist system is to make money by meeting needs and/or by differentiating themselves in the market. Justice can be seen as essential not only in creating value but also in keeping this system robust and competitive, since just designs can improve outcomes for everyone and can lower costs and manage risks associated with injustice. If improved outcomes mean more access to homeownership, they will yield an increased tax base for a city to use for amenities and infrastructure. If heart health improves because of better-planned, more walkable environments, that lowers the risk and cost of future illnesses and conditions that could raise health-care costs for everyone. If a project is more welcoming and accessible, it will be a more attractive and competitive option when compared to others. More for-profit and nonprofit developers are defining their goals in multiple layers. And increasingly, public and private requests for proposals include equity as a criterion for hiring. (See sidebar.)

But there are challenges, especially but not only, if justice is among the primary values an architect wishes to provide. Different clients may respond differently to the five cases described in the "Why does it matter?" section above. For instance, even if the architect's primary motivation is moral and ethical, a particular client may be most concerned with limiting legal liability. An architect who welcomes the use of a building by people with a range of mobility may meet resistance from the building owners and decision-makers who focus solely on code or compliance minimums and see compliance as a burden at best. The architect can adjust the case for justice to anticipate the resistance she meets. Designers might frame the goal of welcoming as a

If equity is used as a selection criterion, it does not necessarily follow that the client is fully committed to the practices required to achieve it on their project or that they have a realistic set of expectations for the project's appeal to a diverse set of users. Often, for a designer to work with justice as a goal requires time to research history, plan and implement engagement, provide feedback, and create accessible information for multiple stakeholders. A client who lists equity as a criterion yet expects status quo processes and fees may be setting the project team up for failure.

Other criteria may negate goals for equity. For example, if the primary criterion is experience on similar projects, and few firms have done projects of that type, the final selection will be drawn from a known subset of firms who may or may not have experience with equitable practice.

Tying project goals with equitable outcomes, project by project, is another challenge, since justice often plays out over long periods of time, long beyond the completion of the project. It can be beneficial for the designer and client to clearly differentiate expectations: are they committed to using just processes, measuring outcomes that advance justice goals, or both?

value-add to the project—as positive branding, alignment with stated owner values, reduced cost and risk, or future proofing the design for a time when codes might change. Architects moving from a service model to a value model will need to convince clients to spend the necessary time to include a broader range of stakeholders in their process as a value proposition that will improve outcomes, reduce risk, and/or reduce cost overall.

Historical patterns of marginalization, lack of investment, and oppression have caused some communities to be disempowered and distrustful of dominant-culture systems. Additionally, communities in which construction quality has been extremely low and those who have rarely, if ever, been asked to express their true program needs may have decision-making or advocacy pathways that are atrophied from disuse, abuse, or broken promises.[46] For example, the lack of basic infrastructure on many tribal lands, in combination with inadequate federal funding for many construction and renovation projects, has resulted in a history of substandard educational facilities, high housing costs, and, consequently, a pattern of low expectations.[47] Architects need to work with community members to rebuild trust and even convey permission to reimagine what is possible.[48]

Some injustices, such as the use of forced labor in construction, component assembly, mining of raw material, and other aspects of the global supply stream, are invisible to architects. Making these factors transparent will elevate the discussion of the human aspect of the built environment to levels as urgent as tracking carbon footprints.

When people from non dominant identities are seeking to change a system that disadvantages them, you can ask: **Do you want freedom from those structures or do you seek the privileges for yourself?**

In other words, which is your goal: abolish the flawed systems, processes, policies, or built environments, or maintain current structures and use them to give power and privileges to yourself and others who share your identity? If you have lived life as a member of the nondominant identity group, you might struggle to see justice in either choice.

Imagine two women architects--one white, one a person of color--with the same degree from the same school and similar achievements. They start at the same firm in the same position. Through systemic biases, stereotypes, and assumptions, there is a growing gap in their opportunities and trajectories. If the woman of color could acquire the privilege the white woman accrues, should she accept it or should she ask that privilege be abolished? Might she accept it unselfishly, reasoning that it will benefit future architects of color or the people that she serves?

Is it possible to envision a system without dominance, where there is space for everyone to thrive equally? Or is hierarchy inevitable and the only question is who gains and who loses? Could there be an ideal, just outcome? What do you envision?

COMPLIANCE/ ETHICS

Complying with minimum legal requirements is not the same as achieving justice. Further, if a policy or regulation is implemented in a biased manner, the result can still be injustice. Nonetheless, many current federal and state laws in the U.S. were adopted to correct past injustices and/or loss of life directly attributable to the built environment.[49] In the architect's standard of care, ensuring health, safety, and welfare (HSW) of individuals and society is a core professional responsibility. Justice is a higher standard, and as more professionals use it to guide their behavior, in turn raising the standard of care, future definitions of HSW could expand to include justice, dignity, personal and environmental wellness, and prosperity. (See sidebar on the following page.)

In some situations, when saying "it's the law" might seem to be sufficient, going farther to say "the law says this because it sets minimum humane standards" appropriately honors the underlying value of justice. Focus on compliance alone may be effective for working with some clients, but singular focus creates risk: not all clients understand the full potential of what a project can accomplish for their community, and starting with compliance as the main reason for addressing accessibility and inclusion can frame design decisions as problems to be solved instead of opportunities to be revealed.

TAKEAWAYS

Interpret minimum standards and contrast with justice as a higher standard. Describe the risks in choosing minimal compliance compared to promoting justice.

"When I have a recalcitrant client, it is easy to say to them, 'It's the law.' So when it comes to inclusion or accessibility, there is a legal requirement and there is also a risk behind not doing it. But to me, that always feels like kind of a cop-out because we should be appealing to their understanding of the justice component."

firm owner, white, wheelchair user, female, 60s

In practice, incentive programs or minimum regulations intended to enhance access or level the playing field may inadvertently lead to bias or even harm. For example, Women's Business Enterprise (WBE) and Minority Business Enterprise (MBE) programs have increased the number of WBEs and MBEs hired on projects. However, while these programs and other regulations are intended to correct injustices of the past in hiring and procurement practices, if poorly implemented they can end up tokenizing WBEs and MBEs. Moreover, some WBEs and MBEs themselves believe that the certification stigmatizes them and excludes them from consideration via the standard process.

The standard of care is more than an abstract concept. It is the architecture profession's individual and collective commitment to responsible professional practice and exercise of judgment. Architects typically provide a service to the client and offers choices to inform client decisions. However, if the decision is in conflict with societal health, safety, and welfare, societal needs must supersede. As more architects become aware of patterns of adverse effects of injustice in the built environment, the standard of care will evolve, potentially more quickly than do codes and laws. A parallel evolution occurred with respect to environmental and energy standards, in which knowledge of carbon footprint and health hazards from materials are now a common consideration that informs the typical architect's decision-making.

> "We're self-regulators; at the same time, we're not the inspector. So we can tell clients what to do—these are things we need to say. Clients can do whatever they want, but we have a standard of care. By having and renewing our licenses, we have to maintain that standard of care. You sign a document saying you uphold that standard. That's why we're architects."
>
> project architect at small government firm, hispanic, male, 30-40

african american, female, 38

CONSIDER
RENOVATION OR REGENERATION

Historic preservation—that's not the same thing as justice. They restored a prominent building in a major city, one of the first or only African American–owned banks in the mid-South. And it was a super-prominent, historical, very meaningful building for people in that city. It was dilapidated, and they restored it and turned it into an amazing office and usable space. It's a beautiful project, but does it display justice? No, it does not, because what took place there? We don't have the history; we don't have the context. Was this building stolen? We could not find where it displayed giving something back. Yes, it removed blight from the neighborhood. But where was the equity? The leasable spaces in the building were office space, which is typical of what a developer does, which is still an amazing thing to do. You know, it's a great building, but it doesn't display equity.

QUESTIONS:

↑ How is historic preservation different from justice in the built environment? How might preservation and justice conflict? How might a historic-preservation project incorporate justice? How might a justice-oriented project also include historic preservation?

↑ What did the speaker mean by "we don't have the context"? How could a sense of the building's history have informed the project?

↑ What would you have tried to do if you were the developer? If you were the architect?

↑ How could the architect have advocated for the project to meet the speaker's definition of equity?

landscape architect, asian, male, 50s

CONSIDER
A PARK FOR A NEIGHBORHOOD

There was a city lot where there used to be a building that burned down during a riot. The neighborhood has mostly high-density, low-income housing and the residents are mostly Latino and older African Americans.

I was supposed to create a small pocket park on the site, ten thousand square feet. Initially I thought it should be maintenance free, and maybe use cheaper materials, easy to maintain and be replaced. One Sunday morning, I cautiously took my daughter to the site, only knowing its problems: urban problems such as safety, cleanness, and crimes. I was thinking that "I just have to know where we are." There was a rusted chain fence around the perimeter. The site was abandoned and degraded, and there was only one overgrown tree backed by urban graffiti. I saw a guy walking by who was about the same age as me, a Latino gentleman with a boy about the same age as my daughter. I asked him, expecting his answers to be negative, "Do you know this site is going to be a park? What do you think about that?" That's just the moment when I realized, when he said, "I'm so excited about this park. I've been thinking about this park and I'd like to put some fruit trees in." And at that moment I started to think, "Okay, what can I do for this neighborhood?" I felt embarrassed, as a landscape architect who is supposed to deliver an open space for the public and users. After that moment, I also started to have ideas. "What is authentic to this neighborhood? How could that chain link fence, an abandoned tree, a small size lot, broken concrete, and

the great weather of Southern California be used to embrace the neighborhood? How can I send a message to the neighborhood? Can the message of hope help kids to grow?" And I still remember him, that face—he was shining, thinking about the park.

There are a few gangs and related crimes near the park site. During the community meetings—it was eye-opening—I started to discuss a park that brings messages of hope to the community—hope that they can live and grow together. My focus changed to how to deliver hope to the community through design elements in the park. It became my passion. It has been an eye-opening, small chat between myself and "a guy" that helped me to refocus how I approach a project. The urban open space is truly the pinnacle of democratic practice in human culture where everyone regardless of their origin, color, religion and interest can be together to share their thoughts and experience.

I took a picture after the project was built, a four- or five-year-old Latino kid and an African American kid, playing together on an earth mound where a project was funded to help kids learn the alphabet. It almost broke my heart; I almost cry when I look at it. I still can't find the guy I talked with that Sunday morning to thank him. But it was the conversation that really triggered my thinking as a designer: how we can deal with justice and equity, and how we can deliver this public space to the community. Not from my design ideas—I consider myself as a pretty creative design professional but not like that. He really woke me up.

QUESTIONS:

↑ The speaker describes a moment and a person who "really woke me up." Have you had a similar moment or encounter?

↑ Does the community care about the goals of the designer? Would you expect that the designer's decisions would be different when they changed their project goals from "low maintenance" to "giving hope"? If yes, in what ways would a community member know about the project goals?

↑ Have you seen small projects achieve ambitious goals, like giving hope to a community that faces profound and complex problems? Is it ever a problem for designers to have high expectations for very small projects?

↑ How did the designer contribute to a just process? And to a just outcome?

architect, native american, male, 31

CONSIDER
PROGRAMMING FOR JUST RESULTS

When starting a new project working with different tribal entities, all the time they'll say, "Here's your project scope. You're going to do a community center, with three offices and one meeting space." And we say, "Well, where's your program?" And they say, "That is the program." And we have to go back and say, "That's not what you should be expecting for an architectural program. Let's go back and introduce you to what quality design services are and how that impacts your design going forward. Because design is one thing, but setting the tone with programming will really increase the value of your project going forward."

One instance that went well was when there was an owner who was more open to knowing the value of pre-design services. It was with a higher-education institution in the Navajo Nation. We got the project and they said, "All right, we're going to do a classroom building." And we said, "Where's your master plan? Where's your program for this building?" And they handed us their master plan, which was a drawing from a civil engineer of how their campus could be laid out. And we said, "Okay, let's go back. This is not a master plan. This is a drawing that you got that has no background information. Let's show you what an actual master plan should be for a higher-educational institution that's in line with your goals and your vision for this campus, moving forward for the next ten or fifteen years. We can't just plop down buildings wherever you want to on this thirty-acre site just because

there's open space." So they were open to it and said, "Let's put the building on hold because we see the value of knowing where these buildings are going to go and why and how it's going to impact the design of not only this building but of the entire campus." So we paused the building, and we worked on the master plan for about six to nine months.

That was a few years ago, and now the classroom building has been constructed. And we had the grand opening, and it's within the master plan, and now they're even looking forward to the next buildings in the future. And the great outcome of that is, when I brought up design justice to tribal communities, they mentioned another campus somewhere else on the Navajo Nation where they have kind of expected some substandard results. And now with this new building, it is really the first building that shows what a state-of-the-art facility could be like in a tribal community. Now the community and the institution and prospective students really do see: "Wow, this is possible on a tribal reservation. Who knew that you could have something this great?" And it really all started from showing them the value of pre-design and how that sets the tone and gathers their information and their vision and shows they can do it, at the scale of a master plan and the building.

QUESTIONS:

↑ Is it appropriate for architects to challenge the client about their ideas on what pre-design services are needed? Is this different for tribal clients?

↑ How might an Indigenous architect or a non-Indigenous architect approach the initial conversation differently? And to the master planning and design process?

↑ What is the relationship between master planning or programming and justice? How is it different from or similar to the connection between justice and the design of a single building?

↑ How would you distinguish between justice as an outcome and justice within a process? Were there choices about the tools and processes that made the outcomes more just? By what measure can you deem the outcomes to be just?

planning director, black, male, 40–50

CONSIDER
TRUST THE PROCESS

It's mind-boggling to me sometimes how many of our clients don't really have an appreciation or an understanding of how critical the end-user role really needs to be, especially in the public sector and especially in some of our underserved or neglected communities. Oftentimes, they're not consulted whatsoever, and the end result is apparent. We like to say, "You chose us, a Black-owned firm, as the design team for a reason, and this is the process that we use to deliver quality products. And so, to some extent, you have to trust us."

QUESTIONS:

↑ Have you experienced projects for which your team was selected because of its diversity, yet the client didn't then seem to value that diversity during the course of the project? How have you handled it?

↑ What does it take to convince or enable a client to trust the architect's process with respect to the voice of end users? How can a reluctant client be convinced to trust the process?

↑ Why do you think the speaker emphasizes the public sector as being especially unaware of the importance of the end-user role?

↑ What is your process for engaging community members?

↑ If the designer's definition of justice differs from the client's, would it be more effective for the designer to talk about justice in the design process, or as an outcome, or both?

founder & principal, south asian, woman of color, 45–55

CONSIDER
WHEN DOES THE ARCHITECT PUSH BACK?

Back in the Jim Crow era, there was an architect designing two separate, segregated spaces. At what point do we lift our head up from our drawings and say, "This isn't right." Does washing our hands of responsibility make it right? Is that ethical? These are the tough questions that we have to reckon with today. I always have to remind myself that segregation was literally designed into our buildings. Architects designed two of everything with the explicit purpose of separating by race. Think about value engineering today—and we doubled everything. We intentionally designed segregation.

QUESTIONS:

↑ How does the declaration "We intentionally designed segregation" make you feel?

↑ How is segregation still designed into the built environment today?

↑ What are some present-day, already-made decisions that architects could push back on? What are the risks?

↑ How could the profession make a difference in these ethical questions?

architect, taiwanese, hard of hearing, female, 20–30

CONSIDER
WHOSE INCONVENIENCE MATTERS?

We were just upgrading some bathrooms in a school. When you make a bathroom ADA compliant, you have to take away some toilets. The school principal said something that was really striking: "I can't believe that we're doing all this work to design for the 1%." And I'm like, the 1%?

I think it's really just changing that perspective: if we had included everyone at the beginning of design, the problem wouldn't be there to begin with. We wouldn't have to redesign. A lot of accessibility design nowadays with existing buildings is about fixing and the fact that they were not accessible to begin with. I think getting people to understand that perspective will get some more on board with why it's important.

QUESTIONS:

↑ How might you respond to a remark like the school principal's?

↑ What sensitivities do you bring, or could you bring, to new projects so that they won't need to be fixed later?

↑ Is it a sacrifice to design for people with disabilities? What are the pluses?

↑ Have you encountered a situation when explaining the basis of a law or policy was effective in elevating project goals?

african american, female, 38

CONSIDER
JUSTICE IS ALWAYS ABOUT HISTORY

It's history. It's always history. In my mind, justice is always acknowledging what's happened in the past, whatever has happened. Because, what I think—and this is just basic life—if somebody does something to you and you say you're sorry, that's great. But then, what are the repercussions? If there can be repercussions, do there need to be? Is there a crime or an offense, and what are the levels at which that needs to be corrected or addressed?

So—the designers put the slave memorial right front and center, to say that this is not something to be hidden. They talked about the history and the culture, paying homage to the people who did not get any accolades for the work that they did and were almost pushed to the side—like they didn't do anything—as if the buildings just appeared out of nowhere. We had these wonderful designers and architects who were not of color that did these beautiful buildings. But the people who actually built them, who literally slaved away and created them, have no recognition at all. So I feel like paying homage to that is a big part of justice. It's recognizing history and putting things at the forefront of people's minds, not trying to hide it, and being very loud mouth, outspoken about it.

QUESTIONS:

↑ Is justice always about history? In the example of the design of a slave memorial, history plays an obvious role in the design and program. Are there other projects or program types for which history could or should play a role? Are there some where it should not?

↑ What responsibility do designers bear? What repercussions can or should designers have for injustice in built environments they designed?

↑ Are recent projects any more successful than past projects in honoring contributions of labor and ideas by marginalized people?

justice specialist architect, white, female, 40–45

CONSIDER
SAFE AND RESTORATIVE SPACES

After the three-strikes policies in the 1980s, there were people who were incarcerated for minor offenses and being held longer, and they mixed people who committed very severe crimes with people who did minor offenses. No matter what, when you're in a situation like that, you have to change and adapt and you have to defend yourself. And so you become partners with the bullies to protect yourself from them, and then you become associated with them. You learn things, you change your personality to save yourself. And those are hard things to get out of when you get out of the system. And so, the facilities grew—and they grew really rapidly and with really bad prototypes. A lot of the jails that we are replacing now, you'll see the same layout or same configuration: they're all failing and in the same way. They have the sheriff's office on the first floor and the jail above, with leaking plumbing letting water down onto the desks in the sheriff's office because they're poorly constructed. Bars everywhere and just really hard environments, with very little daylighting. It creates very harsh and dangerous environments inside.

We do look at the opportunities for views to the outside, considering the impact of biophilia on the interior environment: how can you bring daylighting in safe ways so they're not being put into a room that could be considered like the hole. Nobody should be put into a space that's deprived of all lighting and feeling and air and things. Every person, no matter what their case, needs to be provided a safe and restorative spot.

QUESTIONS:

↑ When you consider the question "would I ever design a place of incarceration?" is your answer different if the project is a replacement for an inhumane facility rather than a new one?

↑ What role does research play in creating a humane environment?

↑ Is the humanity of a prison the result of design, operations, or both?

↑ Is there an architectural distinction between the design of a cell for a single person compared to a cell for solitary confinement? How does the AIA Code of Ethics address any difference between the two?

firm owner, white, wheelchair user, female, 60s

CONSIDER
ACCESSIBILITY IS NOT A BURDEN

I think the architecture community looks at creating buildings that are accessible as a burden—as something on a checklist that they need to do just to get a building permit. They don't really understand the value and the impact on the community. There's a perception that if you're doing things for the disability community, you are doing something for "those people"—a small group or a specialized community—when they're perhaps not really understanding that statistically something like 24% of the adult population in the United States qualifies as having a disability and that there are people with disabilities in every community and every population. All of our other designated minority groups have people with disabilities.

QUESTIONS:

↑ Before reading this story, what was your perception of the number of adults in the U.S. who qualify as having a disability? Was your number higher, lower, or the same? If there was a difference, does it change anything for you as a designer?

↑ What do you know about the experiences of individuals with more than one nondominant identity (e.g., disability and racial group)?

↑ How might architects and their clients shift from seeing designing for a small number of people with disabilities as a burden to seeing designing access for a quarter of the population as an opportunity? What changes to processes or outcomes might take place?

↑ What has been your lived experience with temporary or permanent disability? Do you anticipate that in the future you might experience any disability? How does your experience, or lack of experience, affect you as a designer?

BE AWARE

1500 — 1619–1865 — 1882 — 1930s–1960s

This timeline displays selected historical events that have had lasting implications for architectural projects, places, land and land use, economic power, and community cultures. Designers who are aware of this context and consider nuances that directly or indirectly impact projects and clients are more likely to be effective.

1500s–PRESENT

Genocide and forcible removal of Indigenous people to confined lands, especially via the Indian Removal Act of 1830, has left a legacy of poverty, malnutrition, death. Today, there is a legacy of poverty, low standard of living, chronic diseases, mental health crises, addiction.[50]

1619–1865

Enslavement of Black people increased the economic power of mostly white enslavers, harmed Blacks, and left enduring wealth and health gaps.[51]

1882

Chinese Exclusion Act led to massacres, deportation, and relocation.[52]

1930S–1960S

Redlining and the G.I. Bill led to segregation, with lingering effects seen today. Formerly redlined communities have lower life expectancy, limitations on the wealth of Black, Indigenous, and people of color communities, gentrification and loss of social connections due to relocation, vulnerability to climate change, and disparate access to resources.[53] This is another basis of the argument for reparations.

1933-1944 1942-1945 1956 1970s

1942–1945

Japanese Internment. Forced relocation, property seizure, and forced sale.[54]

1933-1944

The Public Works Administration's creation of affordable/subsidized housing resulted in the destruction of integrated neighborhoods—this replaced housing with those for white residents and resulted in housing for Black families being made with lower-quality building materials with high energy costs. Segregation and multigenerational poverty persist.[55]

1956

Federal Aid Highway Act, Interstate Highway System infrastructure often located on low-value land used by communities of color. Inequities and segregation built into siting and design, destruction of housing stock and neighborhood infrastructure and amenities, displacement of Black communities; use of eminent domain to "clear blight." Today, neighborhoods near highways suffer from air pollution, suppressed property values, ongoing segregation, fewer green spaces, higher ambient temperatures, and negative health impacts.[56]

1970s

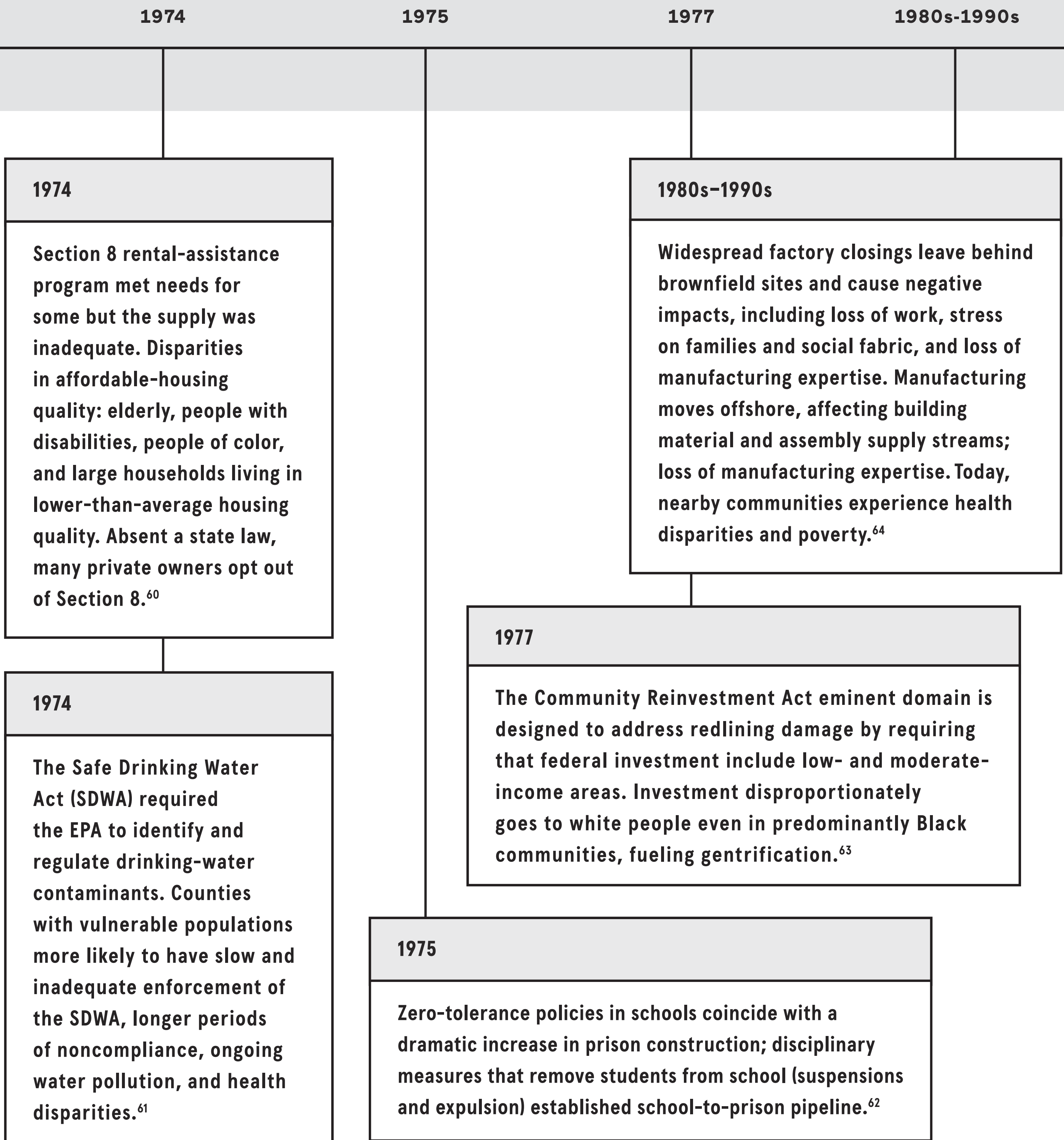
Sacrifice zones emerge, including inequities built into siting of industrial plants, air and water pollution, negative health impacts, lower life expectancy, and suppressed property values.[57]

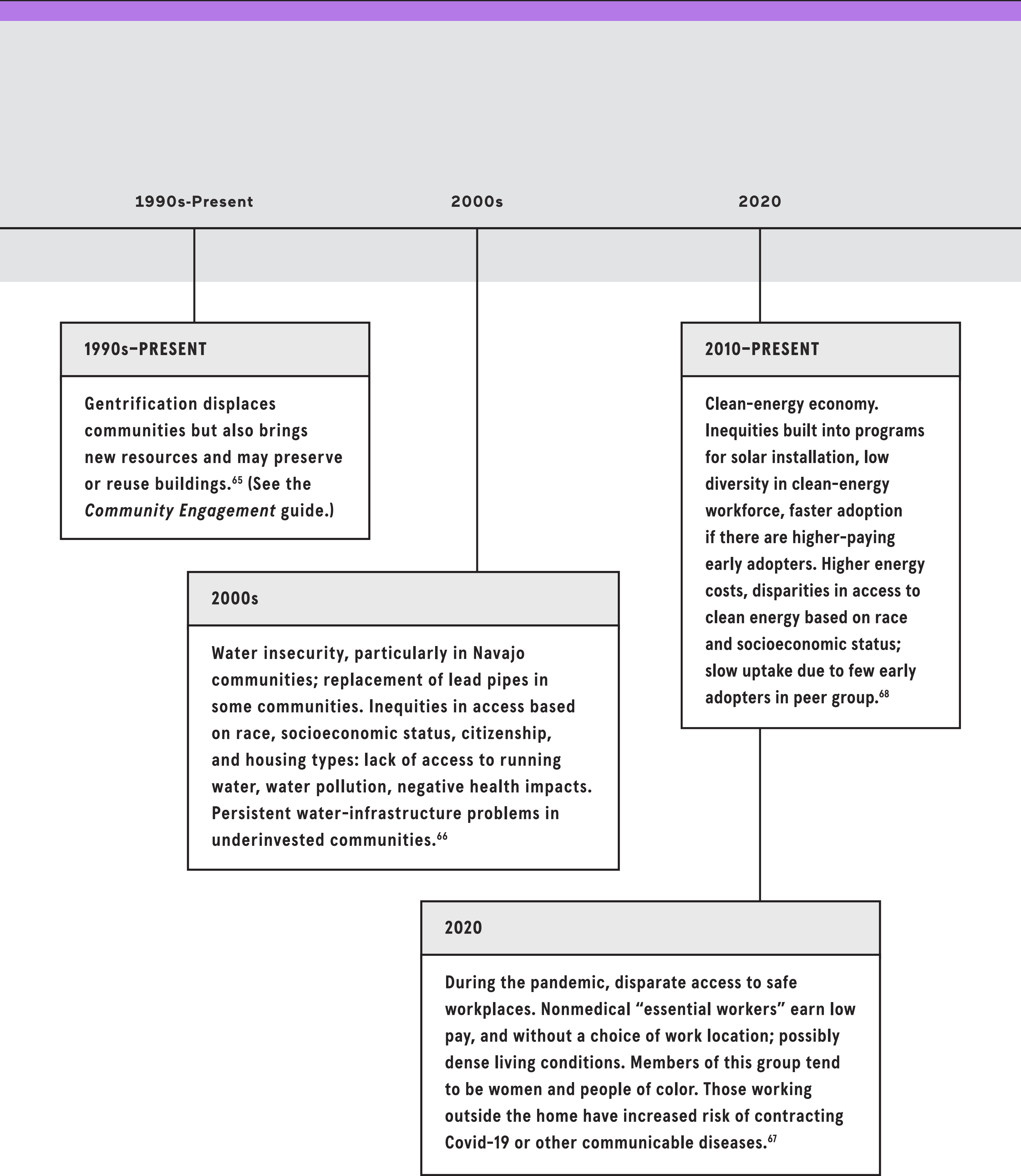
1970s

Climate change recognition. Low-income neighborhoods and housing more prone to flooding, air pollution, extreme heat, and rising sea levels.[58]

1970s

War on drugs, stop-and-frisk policies, sentencing laws, increase in incarceration. Black individuals are more likely to be arrested or incarcerated for drug offenses. There are racial disparities in incarceration and drug sentencing.[59]


1974
1975
1977
1980s-1990s
1974
Section 8 rental-assistance program met needs for some but the supply was inadequate. Disparities in affordable-housing quality: elderly, people with disabilities, people of color, and large households living in lower-than-average housing quality. Absent a state law, many private owners opt out of Section 8.[60]
1974
The Safe Drinking Water Act (SDWA) required the EPA to identify and regulate drinking-water contaminants. Counties with vulnerable populations more likely to have slow and inadequate enforcement of the SDWA, longer periods of noncompliance, ongoing water pollution, and health disparities.[61]
1980s–1990s
Widespread factory closings leave behind brownfield sites and cause negative impacts, including loss of work, stress on families and social fabric, and loss of manufacturing expertise. Manufacturing moves offshore, affecting building material and assembly supply streams; loss of manufacturing expertise. Today, nearby communities experience health disparities and poverty.[64]
1977
The Community Reinvestment Act eminent domain is designed to address redlining damage by requiring that federal investment include low- and moderate-income areas. Investment disproportionately goes to white people even in predominantly Black communities, fueling gentrification.[63]
1975
Zero-tolerance policies in schools coincide with a dramatic increase in prison construction; disciplinary measures that remove students from school (suspensions and expulsion) established school-to-prison pipeline.[62]



1990s–PRESENT

Gentrification displaces communities but also brings new resources and may preserve or reuse buildings.[65] (See the *Community Engagement* guide.)

2010–PRESENT

Clean-energy economy. Inequities built into programs for solar installation, low diversity in clean-energy workforce, faster adoption if there are higher-paying early adopters. Higher energy costs, disparities in access to clean energy based on race and socioeconomic status; slow uptake due to few early adopters in peer group.[68]

2000s

Water insecurity, particularly in Navajo communities; replacement of lead pipes in some communities. Inequities in access based on race, socioeconomic status, citizenship, and housing types: lack of access to running water, water pollution, negative health impacts. Persistent water-infrastructure problems in underinvested communities.[66]

2020

During the pandemic, disparate access to safe workplaces. Nonmedical “essential workers” earn low pay, and without a choice of work location; possibly dense living conditions. Members of this group tend to be women and people of color. Those working outside the home have increased risk of contracting Covid-19 or other communicable diseases.[67]

SCENARIO

An example of how a project-specific goal is affected by large social forces and local dynamics. (See the Be Aware section for more detail on events.)

SCENARIO

A housing developer proposes tearing down an abandoned factory to build a new housing development using green materials and marketed as promoting wellness for people and the planet. It includes a meditation center for residents and bike lanes connecting to downtown.

Community resistance stops the planning.

↑ What is not to love about this project?
↑ What should the developer and architect know?

What is the history of the site?

↸ Factory closing led to loss of work, stress on families and social fabric, health disparities, poverty.
↸ Site is a brownfield with ongoing water pollution from toxins and lead in the water-supply pipes.
↸ Like many factories, this one was sited near redlined areas.
↸ Manufacturing moving offshore affects building-material and assembly-supply streams, resulting in the loss of tax base for state and manufacturing expertise.

Safe Drinking Water Act (SDWA)
↸ Requires EPA to identify and regulate drinking-water contaminants.
↸ Counties with vulnerable populations are more likely to have slow and inadequate enforcement of the SDWA, with longer periods of noncompliance.
↸ Ongoing water pollution and health disparities.

Redlining
↸ Persistent health and social disparities, lower life expectancy.
↸ Limitations on wealth in Black, Indigenous, and people of color communities.
↸ Gentrification and loss of social connections due to relocation.
↸ Vulnerability to climate change.
↸ Disparate access to resources.

Sacrifice zones
↸ Air and water pollution leading to negative health impacts, lower life expectancy.
↸ Suppressed property values.

Gentrification
↸ Displacement, loss of community.
↸ Bike lanes are possible sign of gentrification and investment in infrastructure that is not the highest priority for the community (for example, if paving over lead water pipes).

Clean-energy economy
↸ Inequities built into programs for solar installation.
↸ Low diversity in clean-energy workforce.
↸ Disparities in access to clean energy based on race, socioeconomic status and for the elderly and people with disabilities.
↸ Slow uptake due to few early adopters in peer group; faster adoption if there are early adopters in the peer group to set trends.

IN THIS SCENARIO, WHAT ARE SOME STEPS TOWARD DESIGN JUSTICE?

Community perceives this project as another instance in which its urgent needs are ignored. City planning department runs a facilitation process, investing time in a project that will bring tax income and spur additional investment to a neighborhood identified as underinvested.

↑ Engagement processes with the community that build trust and allow their priorities to be heard.

↑ Collaboration with municipalities to address water pipes and develop a plan for replacement before new bike infrastructure is completed.

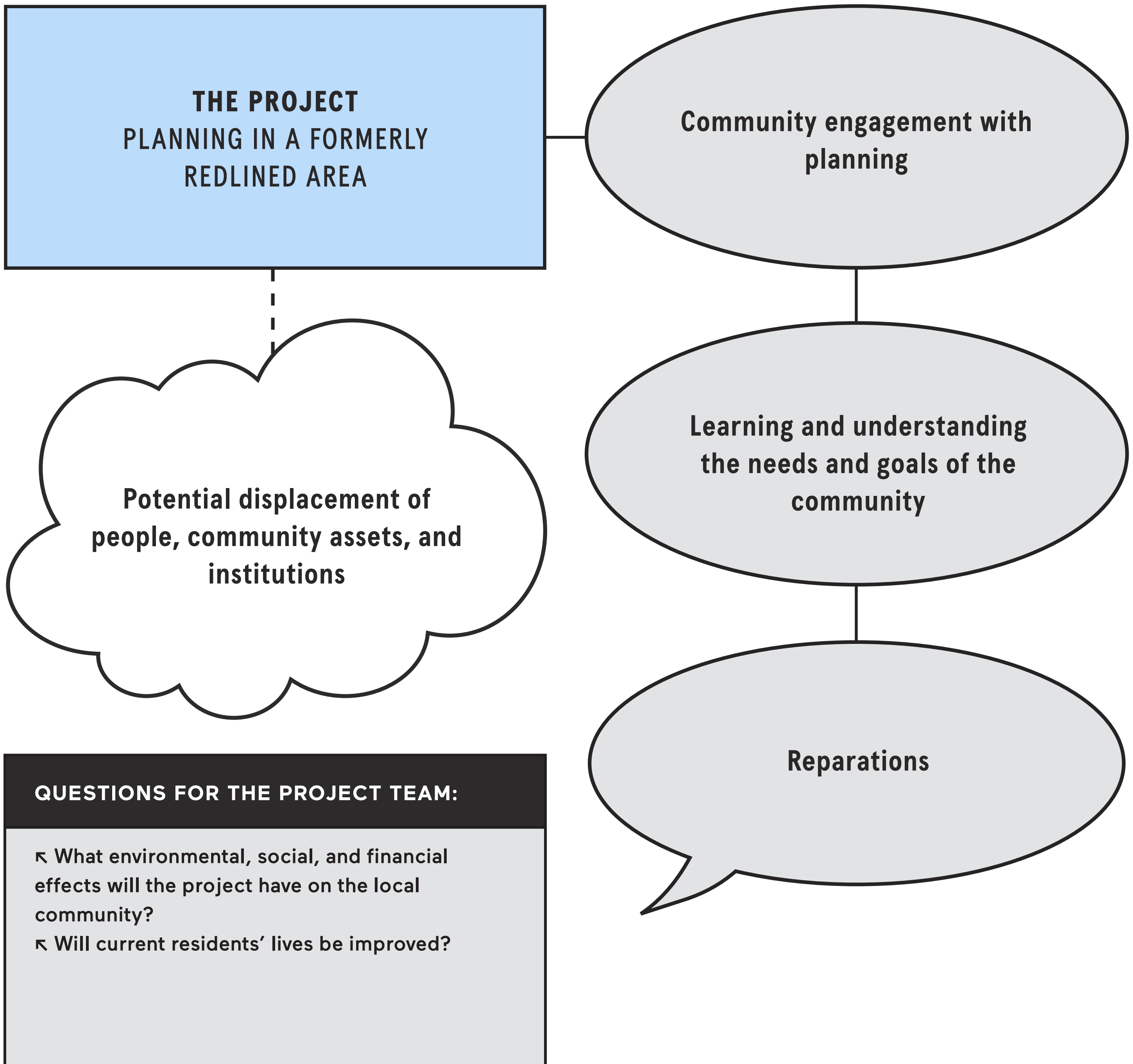
↑ Building and plant materials that remediate toxins, bank carbon, provide shade, and improve air quality.

↑ Developer reconsiders meditation center and sets goals for an amenity to benefit both new and current residents.

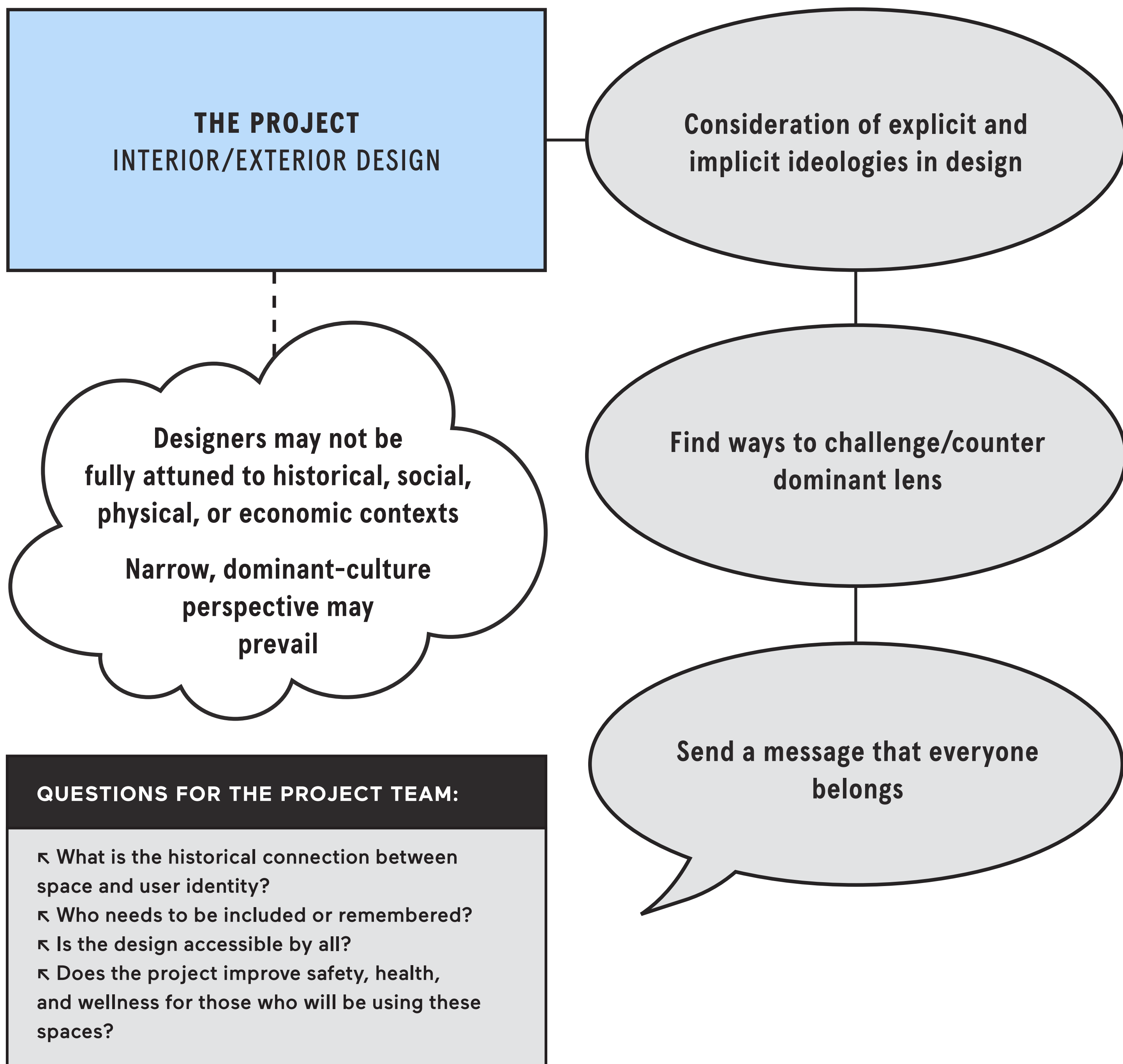
↑ Community leaders, the city, and the developer commit to a plan for post-occupancy evaluation and set economic goals for the community.

GET READY

Worksheets to help readers to explore the positive and negative outcomes of projects. Start at the topic in the rectangle, consider the injustice labeled in the cloud, talk about potential for justice in the ovals to the right, and end with the questions at the bottom of the page.



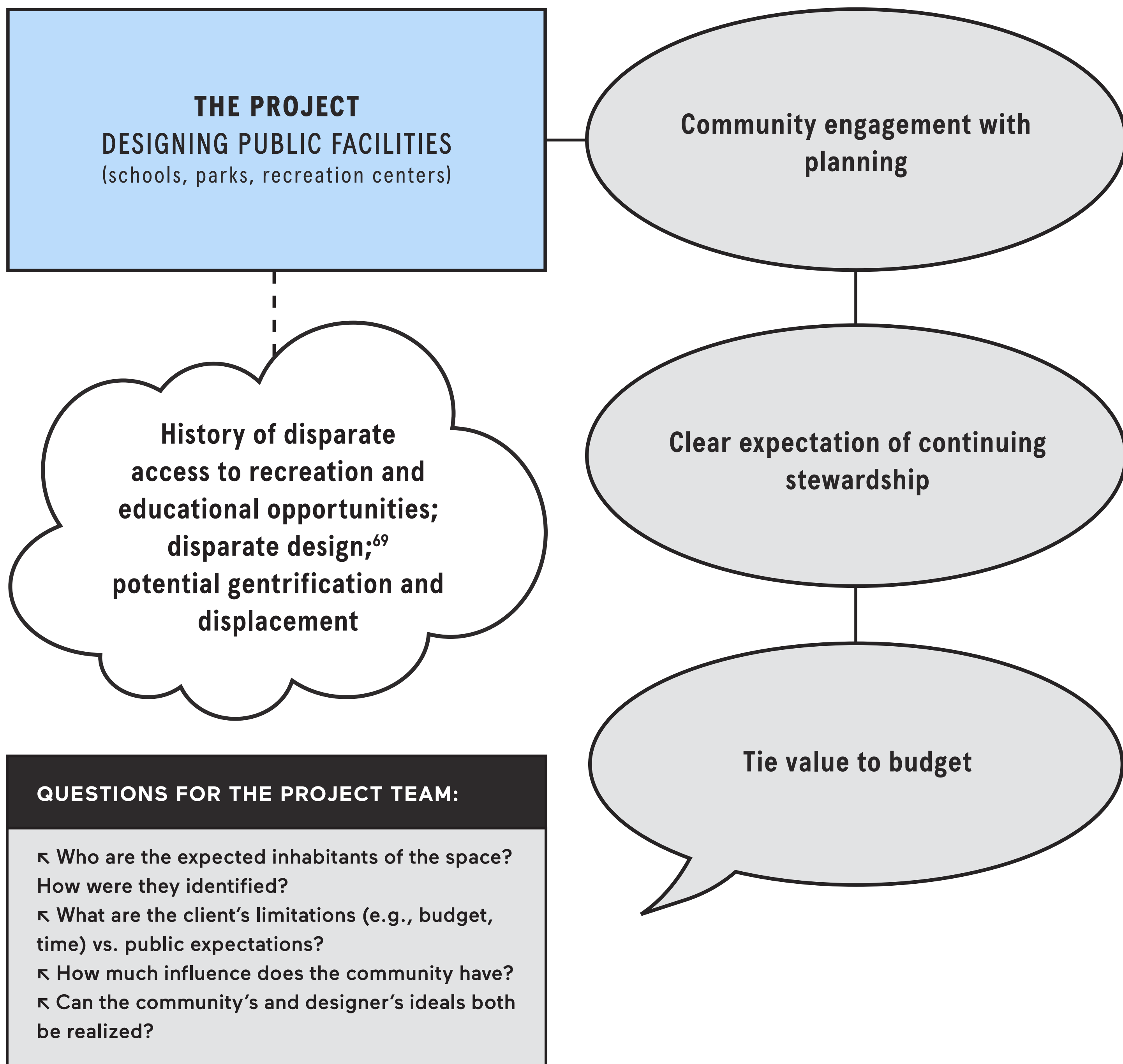
GET READY



QUESTIONS FOR THE PROJECT TEAM:

↸ What is the historical connection between space and user identity?
↸ Who needs to be included or remembered?
↸ Is the design accessible by all?
↸ Does the project improve safety, health, and wellness for those who will be using these spaces?

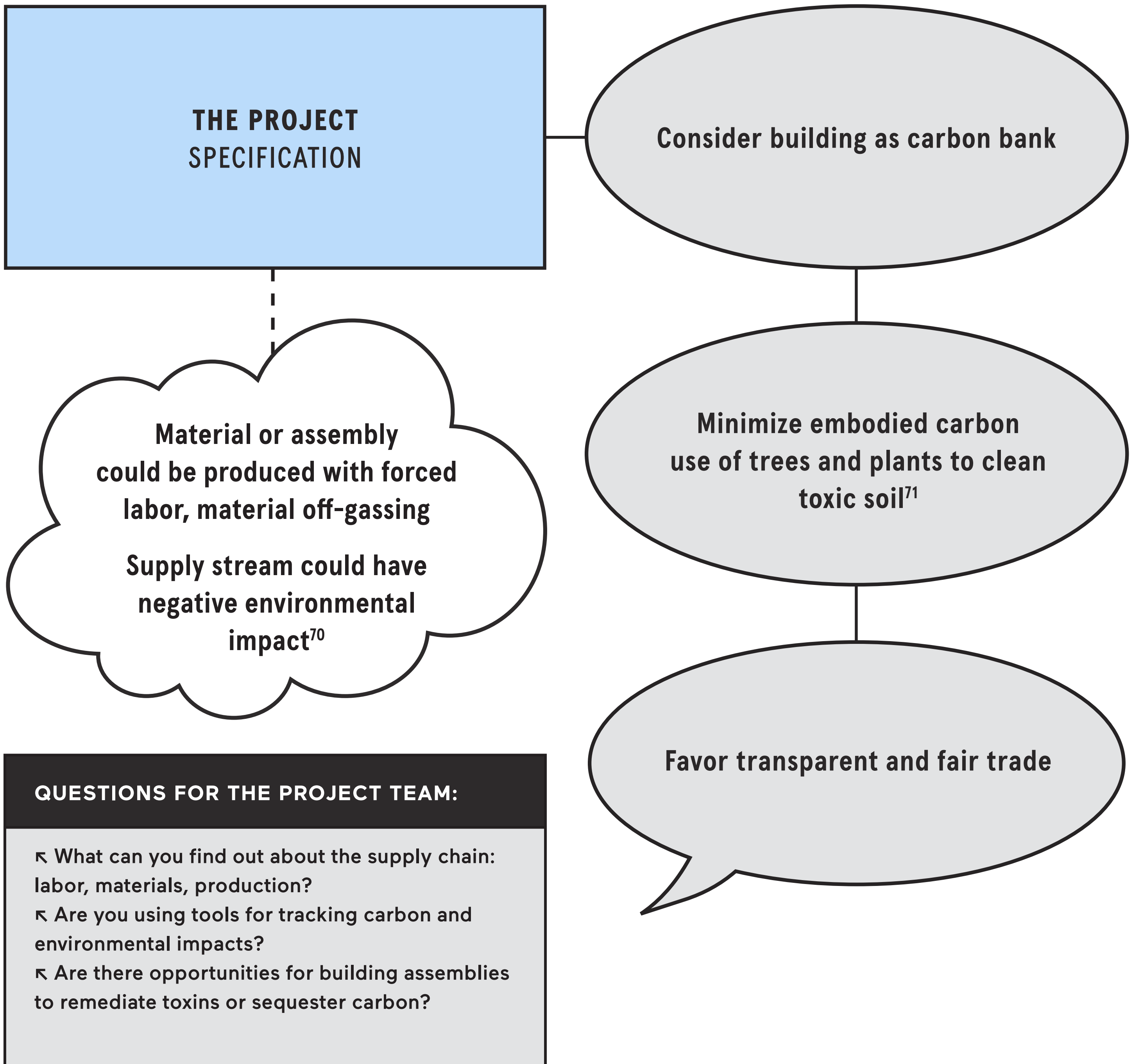
GET READY



QUESTIONS FOR THE PROJECT TEAM:

↸ Who are the expected inhabitants of the space? How were they identified?
↸ What are the client's limitations (e.g., budget, time) vs. public expectations?
↸ How much influence does the community have?
↸ Can the community's and designer's ideals both be realized?

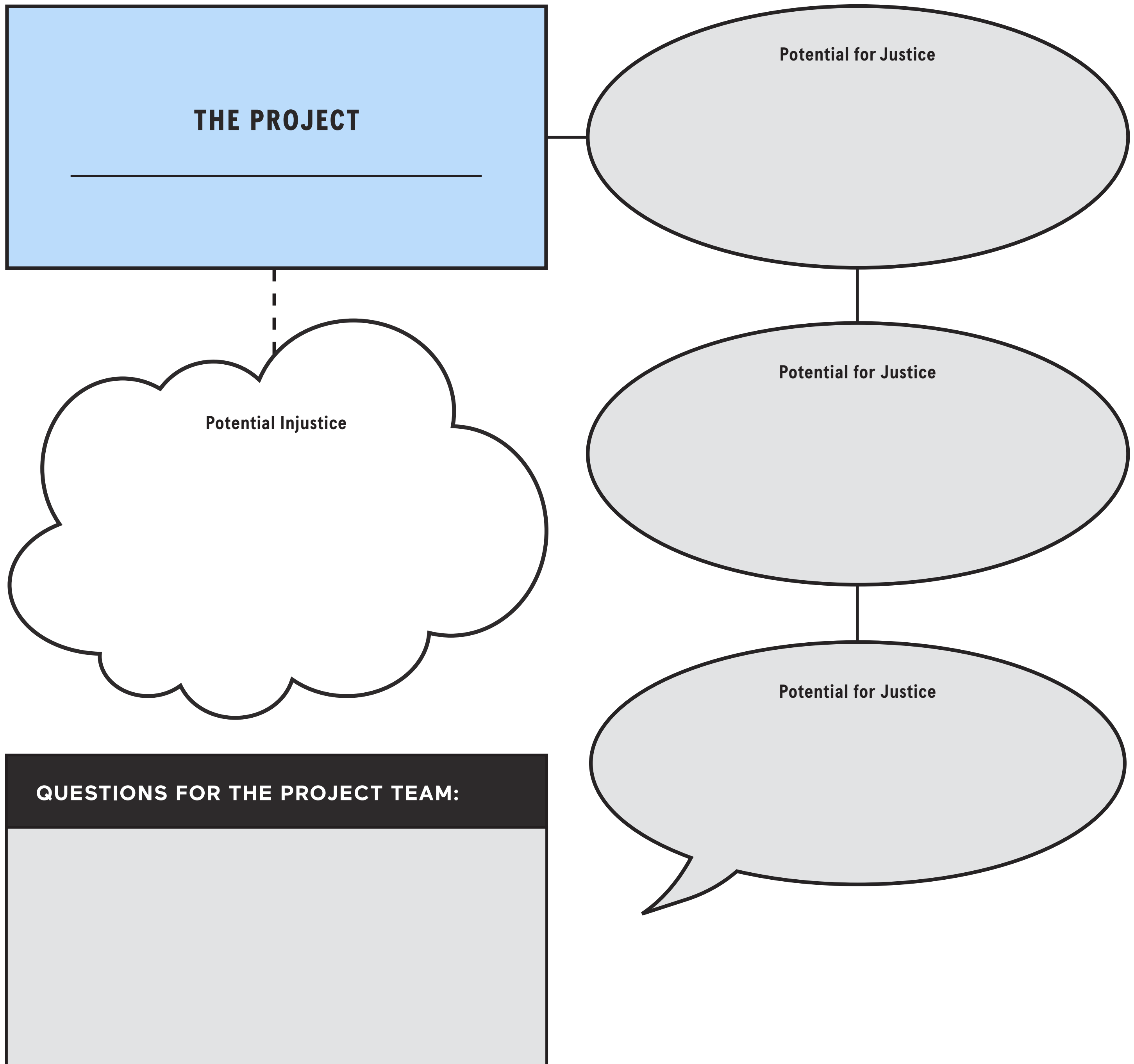
GET READY



QUESTIONS FOR THE PROJECT TEAM:

↸ What can you find out about the supply chain: labor, materials, production?
↸ Are you using tools for tracking carbon and environmental impacts?
↸ Are there opportunities for building assemblies to remediate toxins or sequester carbon?

GET READY



RESOURCES

PROGRAMS, TOOLS, AND METRICS

The following are programs, toolkits, and metrics that firms can introduce to clients and use to bring justice into their design work in an effort to repair the injustices of the past. However, using these tools does not mean you will automatically achieve justice in project outcomes. For example, Community Benefits Agreements (CBAs) are used to maximize the benefits of a project to a community, but there have been cases in which CBAs have been used in the developer's favor. Likewise, the requirements to achieve the Living Building Challenge's Equity Petal could be used as a minimum-compliance metric, ignoring other justice and equity issues and community concerns beyond access to nature and infrastructure; this approach could perpetuate past injustices. With this in mind, project teams and owners should consider their motivations and objectives when choosing and using these tools and metrics. If incorporated in good faith and with authentic community engagement, they can move projects well beyond basic compliance.

There is the potential for new tools, or current tools used differently, to be harnessed in advancing justice. For example, Integrated Project Delivery sets up a shared risk-reward pool, which is released when the team reaches agreed-upon goals. If one of the metrics were justice, the whole team would find ways to invest in this shared commitment. Metrics originally developed for sustainable design, such as AIA COTE Top Ten or Living Building Challenge, have also found ways to incorporate environmental justice or community engagement. New standards, such as JUST labeling, have the potential to be widely adopted by the industry, creating shared measures of internal use of equitable practices, with positive impacts. For larger firms, the International Organization for Standardization (ISO) also has standards and certification addressing diversity and equity.[72] B Corp is another form of certification for businesses that assesses a company's impact on its workers, community, environment, and customers.[73]

Algorithmic tools have been shown to perpetuate bias,[74] but can also be used to correct for bias or even to build in counterbias measures. For example, parameters for placement of power lines are generally based on physical dimensions but could also reflect community health impacts. Likewise, the Tree Equity Score uses metrics that map tree cover in the U.S. in combination with data on population density, income, employment, race, age, health, and surface temperature. These data demonstrate how inequitable tree distribution exacerbates social inequities and can be used with the Tree Equity Score Analyzer to suggest where trees should be planted first in order to remove inequities in tree coverage.[75]

While there are advantages we know of or can imagine, there are also potential disadvantages to consider. When a company qualifies as a women-owned, minority-owned, or disadvantaged business, they accept a label that may create stigma or subject them to stereotypes that negatively impact them.

LEGAL TOOLS

Community Benefits Agreements (CBAs)

CBAs are contractual agreements between developers and communities. These agreements can empower communities to ask developers to make improvements to housing, employment, and community assets.[76] CBAs can be managed by local governmental agencies, reducing risk for developers and maximizing positive impact for communities. While CBAs can promote justice, they also can be difficult to enforce and monitor. It can also be challenging to ensure that all community parties are represented in the CBA, and there have been cases in which developers have used CBAs to weaken the bargaining power of the community.[77]

Community Land Trusts (CLTs)

CLTs are a method for maintaining housing affordability through the creation of nonprofit, community-controlled corporations. These organizations acquire land through donations, purchases, or foreclosures. The land is then legally separated from the properties located above it; these properties can then be leased to private individuals or businesses, often with restrictions to ensure that the buildings on the land meet community needs (e.g., affordable housing).[78]

Tribal Building Codes

(https://www.epa.gov/green-building-tools-tribes/tribal-green-building-code-guidance)

Tribal building codes are developed and implemented by Indigenous tribes to create built environments that satisfy the needs, aspirations, and culture of their communities. Historically, many tribes did not have their own building codes; instead, construction on tribal lands relied on state or local nontribal codes, or requirements were determined by the federal government agency funding a particular project.[79] Tribal codes can support community development and local economies and environments, establish evaluation and monitoring processes that meet the specific needs of each tribal community, promote environmental sustainability, and regulate the types of materials that can be used on projects.[80]

STAKEHOLDER ENGAGEMENT TOOLS

Community-Science Model and Community-Engaged Research

Community science is scientific research in which communities play a key role in the coproduction of knowledge. Community members may lead the research, define the community problem, and/or participate in data collection and analysis.[81] Although focused on scientific research per se, the community-science model may have particular relevance for environmental justice. Some community-science projects have been focused on the built environment, including master planning for communities looking for strategies to increase their resilience to flooding and decrease exposure to pollution.[82] Applying a community-science model entails recognizing the expertise of multiple stakeholders who may have insights into particular concerns or issues, including community members with local expertise and researchers from different disciplines, such as public health and environmental science.

Designing Justice+Designing Spaces Toolkit

(http://www.designingjustice.com/toolkit/)

Designing Justice+Designing Spaces (DJDS) is an architecture and developer nonprofit focused on restorative-justice design. Their toolkit provides processes and techniques for multiple educational settings that can engage justice and design stakeholders in re-envisioning and designing justice and correctional-facility spaces.

Bass Center

(https://www.brookings.edu/center/anne-t-and-robert-m-bass-center-for-transformative-placemaking/?type=research)

The Bass Center encourages placemakers to foster more resilient and economically, socially, and environmentally

responsible development. The center's research and publications offer background and examples that introduce the principles of transformative placemaking to developers, builders, and public-, private-, and government-sector leaders.

CERTIFICATION PROGRAMS

Just Labeling

(https://living-future.org/just/)
Just labeling is a voluntary disclosure tool for many types of organizations to publicly state their policies and practices related to employee treatment and community investments. The label consists of twenty-two social and equity indicators divided into six categories (diversity and inclusion, equity, employee benefit, stewardship, and purchasing). The program asserts that the labeling process supports social justice via discussion within and between organizations about social-justice issues, provides a way to measure an organization's policies within a social-justice framework, supports those working on social-justice causes, and improves employment practices across different organizations.[83] For firms that choose not to pursue the full labeling process, the handbook poses questions and suggests measures that can guide discussions within a firm and with stakeholders.

LEED Social Equity Pilot Credits and Project Team Checklist for Social Impact

(https://www.usgbc.org/resources/leed-project-team-checklist-social-impact)
LEED's social equity pilot credits are intended to address equity through the lens of the community, project team, and supply chain.[84] The USGBC's Project Team Checklist for Social Impact is a tool to identify the potential direct and indirect social impacts of a project. The tool is meant to be used as a discussion tool by the entire team in the early stages of a project or as part of a workshop that can include a broad range of stakeholders, including tenants, community leaders, and government officials, and public health professionals.[85]

Living Building Challenge Equity Petal

(https://living-future.org/lbc/equity-petal/)
The International Living Future Institute's (ILFI) Living Building Challenge has established the Equity Petal to set building goals that will promote inclusive, equitable, and just communities.[86] To meet the requirements for the Equity Petal, projects must meet design guidelines that develop "human-scaled" places and universal access to nature and public transportation, roads and nonbuilding infrastructure. At least one project team organization must have a Just label. Private and for-profit projects must also make donations to a nonprofit organization or to the ILFI's Living Equity Exchange Program.[87]

Social, Economic, Environmental Design (SEED) Certification and Evaluator

(https://seednetwork.org/seed-evaluator/)
The SEED evaluator is a rubric and software application for documenting, evaluating, and communicating a project's processes and results for the certification of design projects based on social, economic, and environmental outcomes. The certification focuses heavily on ensuring community engagement with results that lead to desired community outcomes.[88]

WOMEN-AND MINORITY-OWNED BUSINESS ENTERPRISES (MBE/WBE)

WBE/MBEs are firms that have been certified by federal, state, local, tribal, or private agencies as having majority ownership and operation by women or underrepresented groups. Firms pursuing federal contracts can certify through the U.S. Small Business Association's certification site (https://certify.sba.gov/). Disadvantaged Business Enterprise (DBE) programs serve small businesses with majority-ownership individuals who are socially underrepresented in business ownership and economically underinvested. While the requirements are similar to those for MBE and WBEs, DBE certification also considers the owner's personal net worth.

Federal and state programs for hiring WBEs and MBEs are intended to provide incentives for project teams to commit time and money to engaging firms that have historically been socially underrepresented and economically underinvested. Some projects and/or owners, such as the General Services Administration and the U.S. Department of Transportation, specify requirements for hiring WBEs and MBEs. The U.S. Small Business Act requires that any federal government award for construction that is over $1 million have a subcontracting plan for hiring MBEs. Firms can find directories of certified WBEs and MBEs on many state government websites.

METRICS

Equity Metrics

(https://belonging.berkeley.edu/equitymetrics)
Berkeley's Othering & Belonging Institute has an Equity Metrics program that uses multiple data sources and data-analysis methods to measure inequity and social justice in the built environment. The data focus on social, environmental, and economic conditions in the built environment, including maps that illustrate inequities in accessibility to resources and "neighborhoods of opportunity" for fair housing development.[89]

The International Association for Impact Assessment

(https://www.iaia.org)
IAIA provides impact-assessment best practices and innovations, with a focus on intended and unintended environmental, social, economic, cultural, and health outcomes. IAIA conducts webinars, has a professional development program, and writes publications providing guidance and best practices for topics on impact assessment that include the inclusion of Indigenous peoples and environmental best practices.[90] Much of the work studies industrial projects and their impact on social and environmental context, particularly on Indigenous and vulnerable populations.

ACTION AND ADVOCACY

Advocacy Groups and Resources for the Architectural Worker—The Architectural League of New York

(https://archleague.org/advocacy-groups-resources-architectural-worker/)
A directory of advocacy groups working in the architectural field. The advocacy groups listed focus on a range of topics, including fair labor practices, environmental justice, and social justice.

Design As Protest Action Library (2020)

(https://docs.google.com/document/d/1yofADr10mz75oZ77eT59NCvDQAzEXhjlnp2aoJ3MMU0/edit#)
An open-source document containing a list of ideas, actions, and practices from over 700 participants in the Design as Protest (DAP) National Call, June 3, 2020. The participants responded to the question: "What action(s) do you think the design community could take in solidarity with current national protests and in the long-term defense of Black lives?" The list includes actions and ideas for engagement and participation with communities, advocacy, design-thinking practices, policy, and urban planning.

READINGS

"Types of Justice"—Michelle Maiese and Heidi Burgess (July 2020)

(https://www.beyondintractability.org/essay/types_of_justice)
An essay on the differences between distributive, procedural, retributive, and restorative justice.

"22 Essential Reads on Feminist Architecture, Urbanism and Gender and Space" in Master of International Cooperation Sustainable Emergency Architecture—UIC Barcelona (2020)

(http://masteremergencyarchitecture.com/2020/07/01/essential-reads-feminist-architecture-gender/)

A blog article providing a list of magazine and journal articles and books on feminist architecture, feminist urbanism, gender, space and cities, race, and multicultural and intersectional aspects of the architecture profession.

Justice—Stanford Encyclopedia of Philosophy (2017)
(https://plato.stanford.edu/entries/justice/)
A detailed discussion of the different ways in which philosophers have understood the concept of justice. Identified four core features of justice, scope of justice, and theories on justice. Links are also available to other articles in the Stanford Encyclopedia of Philosophy database on particular forms of justice, including global justice and distributive justice.

Resource Guides—Tu White School of Architecture
(https://www.architecturetuwhite.org/resourceguides)
A selection of essays, articles, and books on topics including whiteness, racism, and design; homophobia, transphobia, and queer urbanism; feminist design; patriarchy and public space; and antiracist, feminist design education and practice.

Sustainable Justice Guidelines—AIA Academy of Architecture for Justice (AAJ)
(https://network.aia.org/HigherLogic/System/DownloadDocumentFile.ashx?DocumentFileKey=60dcfe06-9b27-418e-9a32-72747ccd0181&forceDialog=0)
Academy of Architecture for Justice guidelines to help address impacts of a new construction or renovated justice facility at the societal, community, facility, and human scales. Guidelines come with links to resources and examples that illustrate different principles and best practices for different sustainability strategies.

SUSTAINABLE JUSTICE 2030: GREEN GUIDE TO JUSTICE— AIA ACADEMY OF ARCHITECTURE FOR JUSTICE (AAJ)
(https://network.aia.org/communities/community-home/librarydocuments/viewdocument?DocumentKey=2a4629b8-8c4f-4bae-9ad3-658fc849ec41)
AAJ white paper providing a future vision for sustainable justice design. This paper is intended to provide architects and planners with the information needed to help clients connect justice design with goals of sustainable community, social justice, and economic development.

VIDEOS AND SPEAKER SERIES

Environmental Justice & Systemic Racism Series Speaker Series—US Environmental Protection Agency (EPA) (2021)
(https://www.epa.gov/environmentaljustice/environmental-justice-systemic-racism-series-speaker-series)
A speaker series on the need to understand and address systemic racism and its environmental and public health impacts in order to fully integrate environmental justice into EPA policies and programs.

Hopes X Conference Recordings—Hopes X (2021)
(https://whale-panda-3b63.squarespace.com/speakers)
Hosted at the University of Oregon's Ecological Design Center, the Hopes conference series focuses on a range of justice issues and innovative ideas pertaining to architecture and design. Series of videos from the Hopes X conference. Topics of presentations and workshops include antiracism and architecture, antitransness in architecture, design justice, and equitable practice in the architecture profession.

Talks—ReSITE
(https://www.resite.org/talks?gclid=CjwKCAjwIbr8BRA0EiwAnt4MTIpeWD9DUnzUyr6K)
A list of videos on a broad range of topics, including equitable cities, sustainable cities, and the creation of public spaces.

NOTES

1. Lauren Mirsky, "Restorative Justice Practices of Native American, First Nation and Other Indigenous People of North America: Part One," IIRP Graduate School, April 27, 2004, https://www.iirp.edu/news/restorative-justice-practices-of-native-american-first-nation-and-other-indigenous-people-of-north-america-part-one.

2. Jeffrey A. Jenkins, *The American Courts: A Procedural Approach* (Sudbury, MA: Jones and Bartlett Publishers, 2011).

3. American Institute of Architects (AIA), "2020 Code of Ethics and Professional Conduct," Rule 1.404, accessed July 14, 2021, https://content.aia.org/sites/default/files/2020-12/2020_Code_of_Ethics.pdf.

4. Sydney Franklin, "A New Group of Experts Wants to Eradicate Modern Slavery in the Built Environment," *Architect's Newspaper*, September 4, 2019, https://www.archpaper.com/2019/09/forced-labor-forced-out/; Grace Farms Foundation, "Get the Facts," Design For Freedom, accessed July 2, 2021, https://www.designforfreedom.org/get-the-facts/.

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6. Renée Cheng, Nancy Alexander, Laura Osburn, and Andrea Johnson, "Recruitment and Retention" and "Intercultural Competence" in *AIA Guides for Equitable Practice*, 2nd ed. (The American Institute of Architects, 2020), https://www.aia.org/resources/6246433-guides-for-equitable-practice.

7. Lily Zheng, "We're Entering the Age of Corporate Social Justice," *Harvard Business Review*, June 15, 2020, https://hbr.org/2020/06/were-entering-the-age-of-corporate-social-justice; Wayne Elsey, "Why Your Company Should Be More Socially Responsible," *Forbes*, May 30, 2018, https://www.forbes.com/sites/forbesbusinessdevelopmentcouncil/2018/05/30/why-your-company-should-be-more-socially-responsible/.

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