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Emma: Welcome everybody. I'm going to assume the sound is okay. My name is Emma Colón, I'm the media and storytelling manager at The Laundromat Project. I use the pronouns she/her. Today I'm wearing a black shirt and I have on some red beaded dangling earrings. The LP is a Black-rooted People of Color centered organization. We have advanced artists and neighbors as change agents in their communities. Thank you for joining us this afternoon for part three of our two day public program Radical Mapping: Making Meaning in Our Communities. This program is supported in part by Humanities New York.

Today is part three of three. Thank you for being with us and especially if you have joined us for the other two sections. This afternoon we are presenting Where is Home On the Map? There is a flyer right now on the screen about the program. It's a blue and green event flyer with the program title, today's date in a listing of our panelists. There is also a featured image here which is an image of the redlined labyrinth by a panelist Walis Johnson. It's an aerial image of a person walking through a labyrinth made of red robes.

We would like to begin the program by showing a few access notes. The Laundromat Project is committed to hosting accessible and inclusive events. Real-time captioning is available for this program. You can turn captions on or off through the clothes caption tab on the features bar at the bottom of the zoom window. We will also be recording today's session for archival purposes. The recording will be available on YouTube after the event. If you don't wish to appear in the recording, you can keep your camera turned off throughout the event. Microphones will also be turned off for the duration of the presentations.

Another note, the program is being streamed live via Facebook as well. We highly encourage everyone to engage with one another and share questions through the chat function. You will also find that on the features bar at the bottom. There will be a short Q&A following a panelist discussions. We encourage you to share questions there which will be collected and we might have time to answer a few of them. We will also be moving into small, discussion breakout groups after the panelists speak. If you need access to cart transcription in those groups, we want to make sure that you end up in a
We begin each public program with a land acknowledgment. We at the Laundromat Project respectfully acknowledge that our primary location of operations which is at 1476 Fulton Street in Brooklyn sits on occupied and unseated lands of the Canarsie who are part of the Munsee Lenape. We recognize them as the original stewards of this land and pay respects to their elders past, present and future. I invite you to join me in acknowledging the histories of the land where you are currently gathered and pay respect and gratitude to its original stewards.

Now, for the program. Throughout history, maps have helped shape human endeavor and experience. Hardly neutral and deeply embedded in the faultlines of power maps have been used to name and delineate lands, peoples and states. Yet, for just as long artists, activists and communities in those cartographically marginalized, especially people of color have drawn themselves, their histories and dreams and their realities onto new self-determined maps. Throughout our Radical Mapping series we are exploring how Black, Indigenous and People of Color communities can creatively use practices like cultural asset mapping, cartography and archiving to invest in and make meaning of our neighborhoods.

We have gathered a global group of artists, historians, mapmakers, local leaders and community members including all of you to share how mapping concepts and methods can democratize the knowing, keeping a making of people and place. For today's program we are joined by visual artist and researcher Ariana Allensworth, artist Walis Johnson of the Red Line Archive and Barika Williams executive director of The Association for Neighborhood Housing Development. The discussion will be moderated by Dr. Gabrielle Bendiner-Viani of Buscada. And now I'm excited to turn it over to our moderator Gabrielle.

Dr. Bendiner-Viani: Thank you so much and thank you for the LP hosting this wonderful conversation. I am Dr. Gabrielle Bendiner-Viani. My pronouns are she/hers. I am very excited to be here to talk about home. Making it, fighting for it, especially within BIPOC
communities. I'm thrilled to be here. I am a person who spends most of my life caring about home and place both as an artist and director of Buscada.

Thinking about home, my most recent project is my book, Contested City, which was based on five years of work with housing activists on the Lower East Side talking about both histories of displacement and resistance, legacies of urban renewal, and the ways in which attachment to home really holds over decades and how strong and vital that actually is. In this time of COVID, when we are both home more than ever and where home for many of us is also more at risk than ever, that seems such a vital thing to be talking about today. I'm really happy to be here and in conversation with my colleagues on this panel.

I want to say a few words about the notion of home. Some of the dualities I think may come up in some of our conversations and I think our panelists all grapple with. Thinking about home as something that enables people to go out into the world, it's very personal and where we make sense of self. It's not just shelter, but it's the thing that shelters people's lives. Home is personal, it's created by people; it can be the space of self creation. It can also hold real archives of liberation and resistance. Yet, at the same time, home and housing more broadly—the multiple kinds of homes—are created by systems and shaped by systems that vary rarely have people's well-being at their core. Financial profit really is very frequently at that core.

Too often, financial profit has seen BIPOC people, people who don't seem to have as much money as is deemed important, whose families are not the nuclear family, that those groups of people have been seen as a risk in the context of the systems that shape housing. That is part of what I'm talking about and home as this context that becomes so important to grapple with that duality. Both of those things are there at their core in many of the projects we are going to talk about today. Also in the ways we think about housing and how we think about its future right now.

As we talk today, I hope we can both look at this inward and honor domestic space, domestic intimacy, the ways in which that is both a space of self creation and of labor. And to look outward, to think about the ways in which the structures shape these very central spaces to our lives, and the ways power and home intersect. Both top-down
power, but also the power of resistance. With that, I would like to open it up and turn it over to our panelists. First up is Ariana Allensworth.

Ariana: Hello everyone, it’s so wonderful to be here today. My name is Ariana and I’m joining today from Lenapehoking which is the ancestral and unceded land of the Lenape people. I thought I could start by sharing a bit of personal history and then dive into highlighting just two projects I think relate to today’s themes around home and home place. I will quickly share my screen, I have a couple of slides to talk through.

To introduce myself, I will start by sharing a bit of personal history that informs the way I think about home and belonging. One of the reasons I really love the medium of photography is because of its relationship to time and its ability to function as a portal for past and future memory. My fascination with the medium began with photographing ephemera from my own family archive, and photographs like this one which you can see here my dad and his siblings in San Francisco’s Fillmore district in the 1970s have been a huge impetus for my commitment to making and thinking about pictures.

Not only was this photograph a way of locating them in the topography of the Bay Area during a time when the city’s Black population was nearly 3 times larger than the San Francisco I grew up in, but it was also around that time that my dad learned about the town of Allensworth, California by his advisor at City College in San Francisco. Allensworth is a town located in Southern California was founded in 1908 by a formerly enslaved man named Allen Allensworth, and is the only town in California history to be fully financed and governed by Black people. Upon learning of this history, my dad did some research and learned that Allen was his great, great uncle. Up until that moment, my dad nor any of our extended family had any knowledge of this history in our family’s lineage.

Really reclaiming the structure in our own family’s memory was very core to my upbringing. I think a similar politics of reclamation really shows up in the work I do today. To quickly highlight a couple projects that connect to this theme of reclaiming space and home, this first project is the Anti-Eviction Mapping Project which is a volunteer run collective I have been a part of for the past many years. This project really seeks to
create a counter narrative around gentrification displacement and tenants rights issues. All in service of emboldening housing justice movements.

Some of the work which we can see pictured here, we employ a variety of modalities to advance the goals of housing justice, including producing data visualizations and maps of open data and also making information available about the folks that are feeling gentrification through real estate speculation and corporate landlordism. You can see on the bottom right part of our work is collecting oral history and producing storytelling projects with and alongside tenants.

The project was founded in the San Francisco Bay Area in 2013 during a moment of heightened evictions that were being fueled by the tech boom and resurgence of wealth being generated in Silicon Valley. We now have chapters in New York City, Los Angeles and the San Francisco Bay Area.

I will highlight one last project here called Staying Power which I began during my time as a Create Change Artist in Residence with The LP. I continue to develop with the support of FABnyc and Pioneer Works. Similar to AEMP this project is rooted in an interest in supporting and amplifying counter narratives. In this context to counter narratives to the stereotypes surrounding NYCHA, which to folks not based in New York City as our public housing system here. It really aims to do that by positioning residents as archivist experts and storytellers. The project collects and presents map stories and images of memories and experiences of folks raised in living in NYCHA.

The project is launching this spring and functions as a platform for publishing and discussion and visual presentation about community histories. The project seeks to push up against the dominant narrative about the failure of public housing and use artistic and storytelling devices like photography and oral history and community-based archival strategies to allow new narratives about home and belonging to emerge.

That is a bit about me and I will pass the microphone back to Gabrielle.

Dr. Bendiner-Viani: Thank you so much Ariana. It's wonderful to see the personal and larger questions coming together in your work. We are going to move on to Walis Johnson.
Walid: Hello everyone. Thank you so much, and thank you so much to the Laundromat Project for inviting me to this panel. We have so much in common with our work and in our thinking. I will introduce the images to introduce the project I have been working on. I am a researcher, artist, filmmaker who documents the experience and poetics of urban life in New York City and other cities. I have been working for the last four years on a project called the Redline Archive which is the story of redlining in Brooklyn, and also the story of my family. It's really about how through chance, the personal becomes political. I'm just going to share. It's also about the redline maps which have so much to do with the way our cities are structured today.

Gentrification, displacement and over policing, pandemic outcomes are so much to do with the redline maps that were created in 1938 during the depression. I'm going to share my screen right now. This is one of the images that I often share which is me on the street with something called the Redline Archive. This is a mobile archive I created in 2016 that I would wheel to areas of aggressive gentrification in Brooklyn, my own neighborhood included, and start conversations about redlining in the history of my own family. This is what I would say is a socially engaged project.

In fact, all of the components of the Redline Archive have a socially engaged public component. This is how the project got started. That is me in my neighborhood drawing a red line snow. I guess it's what one would call a private performance. I wanted to do something performative in the neighborhood to bring to life some of the things I was thinking about as I was researching this project called the redline archive.

This is the redline map of Brooklyn. The way the project began was through walking around the periphery of the redline map and the red shaded areas on this map to begin to understand what is visible and invisible, and what traces can now be seen still of redlining as one walks around the periphery of this map. Part of my practice is about walking and experiencing the landscape on foot as I walk through it.

This is the archive itself, a closer picture with various maps, redline maps of the different boroughs of New York and also soil samples and pictures of my own family. My parents bought their house in Brooklyn in 1968. I guess I can talk a little bit more about that later as we get into the conversation. I was able to match up their experience with
the project and use that as the template for exploring further how the personal becomes political.

This is another component of the project and this was on the poster, it's called Redline Labyrinth. It's installed in public space here at the Weeksville Heritage Center in Brooklyn. It's one of the first free communities, free Black communities in Brooklyn. I was able to install this labyrinth, it's made of fabric, and people walk the labyrinth and there is a series of cards that they can choose from to meditate on their own relationship with redlining.

Finally, part of my work has become reparative. I'm thinking about conversations, but also the hurt and the wound that has been created through this practice both in the Black community and outside of the Black community. Redlining did not begin as a process that was solely focused on Black people, although, ultimately we were the ones who bore the greatest harm, but white ethnic people were also targeted in these maps. They were able to assimilate and move out from those redlined communities and into the suburbs after World War II, but Black people remained enclosed. That has a whole bunch of implications and effects that we are still dealing with today.

I'm really thinking a lot about how do we begin, within ourselves, to repair the harm that has been done to us. I will stop sharing there. Thank you.

Dr. Bendiner-Viani: Thank you so much Walis. It's great to see the echoes between yours and Ariana’s experience. We can talk about that a bit further as we go through. I would like to welcome our third panelist, Barika Williams. We can open it up for conversation across the three of you.

Barika: Hello everybody. Thank you Gabrielle, Ariana, and Walis for being in conversation and the team at The LP for having me today. I'm excited about this conversation, especially the framing around mapping because I feel like I'm an admitted mapping and data wonk but I love the idea of tying this to home and justice and identity.

My name is Barika Williams, I’m the executive director at ANHD, the Association for Neighborhood and Housing Development. I use the pronouns she/her and I’m coming to you from my relatives home in New Jersey but normally I would be coming from Brooklyn. I am originally a native of the D.C. area, I’m a transplant by way of the
Georgia area and the south. I have a little South and Midatlantic and now New York all mixed in there. I think that very much informs my understanding of home. A little about ANHD, it works to build community power to win affordable housing and thriving neighborhoods. We are an umbrella organization—we actually serve across and work with more than 80 nonprofit groups and neighborhood-based groups throughout New York City.

One of the things when we are thinking about, tying things back to home—we were founded by seven of the original of these groups nearly 50 years ago who were operating in their neighborhoods and communities and saw the need for something to work across different places and different impacted communities and work together. We believe in the importance of centering marginalized communities, work and movement building. This is not the work of transactions, it's the work of building power over time. What we really talk about is building community power. Our framing for a lot of this is that housing justice is racial justice is economic justice. We approach these things intersectional and not breaking them apart.

ANHD works in a number of different areas and will focus a little on housing today, affordable housing, the preservation of units, what new construction units happen and where and what that means to place, and home, and people. Land use, which obviously talks about controlling of land, and what happens and what does not happen on land: who gets pushed out, who gets systematically denied access. Obviously our land recognition opening we talked about. Small business which I think is an important part of this, and all the more present in this moment of COVID and recognizing the role of our small businesses in defining home and defining place, as well as our industrial development and manufacturing jobs and companies. Quality jobs and responsible investment.

There is always money flowing in or coming out of these communities and what does that look like and who is defining that in dictating those terms? In terms of process and the way we do this, ANHD works in a number of ways in being responsive to the work that is happening. That includes community organizing, advocacy, policy and research, data analysis, technical assistance, capacity building, we run a number of
fellowships in order to build the future of the movement. All of that fundamentally ties into movement building.

As we talk about thinking about mapping home, this is some mapping analysis. We will do two big pieces that we thought about in terms of how we think about understanding home and mapping. This is pulling some of the different data and maps that we have looked at and thought about and that really culminated and came together in the midst of COVID to tell the story of what was happening to home throughout the height of the crisis. Understanding our hotspots for COVID were our hotspots for people of color and were our hotspots for overcrowded households, so people who are in numerous crowded spaces which is different than high density.

Our densest part of New York City is lower Manhattan and downtown Manhattan, but those are some of the places that have the least of these other indicators and also the greatest access to healthcare and the least number of essential workers. Really understanding what this looks like together. A lot of this ties into data that ANHD created and started working on, seven years ago which is DAP map, displacement alert project, which has evolved over time with these different pieces.

We use this with government partners to try to quantify and identify where we see our alerts and where we see our problem spots for displacement all the way down to the building level. We have been using this data recently from the DAP portal to identify where there are threats to evictions as we see things like eviction moratoriums and needing to sign up people to proactively protect them from evictions.

Lastly, this is from our Coalition Against Tenant Harassment. I think it is important we are talking about home and talking about mapping and understanding the movement of place, that we also tell this in a way that is the qualitative narrative of place, which I think Walis captures incredibly in her work. I have learned about Ariana’s photography and you see it coming through there too.

It’s not just that there are ways that we can convey the data and research that really incorporate people’s lived experiences and stories. One of the things that came out of the Coalition Against Tenant Harassment campaign was the faces of displacement. Real tenants telling their story and showing their face and putting themself
before the world and explaining what they were facing in this displacement risk. And us mapping out across the city is a series of stories that connect the various different threats across different neighborhoods. Let's get into the conversation.

Dr. Bendiner-Viani: Wonderful, thank you Barika it's exciting to see the different ways you all are talking about these different scales and different ways in which you are grappling with and thinking about home. I'm wondering if we can talk about a broad question as a way to pull out some of the details of your experience in the ways in which you work. The idea of both looking inward, the inside space of home, and the looking outward at trying to understand the systems that structure home.

I'm wondering if each of you can talk a bit about how that tension between trying to hold both ideas comes out in your work? In the context of what you were just saying, Barika, what does it mean to understand the qualitative experience of place and home, and trying to see systems and patterns so we can start to try and shift power in that context.

Walis: I will talk a little about my project. It's wild, but in 2013 my mother passed away and my brother and I inherited our childhood home. Our house was worth 200 times more than what my parents paid for it in 1968. The first thing that happened the day after my mother died I got a notice, somebody pushed under my door that said we want to buy your house, give us a call. We will pay cash. Basically.

I was very upset, and then I started to think about it, who are these people and how do they know? As I started to research more and more, I began to think about redlining and the impact that it has on the price of the home that I live in today. And why it's so expensive to live here now, and to think about what needs to be in place in order for that to happen?

In thinking about redlining I had to think about how these neighborhoods with Black people were systematically undervalued, and thought of as disposable. That meant that you could completely neglect the community infrastructure, and in some cases just destroy the place, put a highway through it or something. That really fit into the cycle of tearing down and building out at a much higher price. And then, thinking about the existential aspects of redlining which is what does it mean to be enclosed?
What does it mean to be a Black community enclosed by the parameters of a line we had nothing to do with creating, and yet really manage and regulate everything about our lives?

The redline maps were designed to help banks figure out where to invest their money during the Depression with little or no risk. As it turns out, the risk according to the assessors was the fact that a Black person or three percent of a Black population in a neighborhood would mean that it would be redlined. Those homes and that community would be systematically underinvested or disinvested, and people would have a huge problem getting home mortgages, which has an impact today in terms of the overall wealth of the Black community.

It's a long journey and you start to see all of the different systems that are in place. For me, it had to do with coming to terms with this newfound wealth and seeing how other people have been systematically denied the same opportunity. How I inherited this thing through no fault of my own—I did nothing and my parents I don't think bought the house thinking that it was going to be worth what it is worth. That is part of my story and I'm interested to see what other people have to say about that.

Ariana: In the context with the mapping project in our approach and methodologies, some of the ways we have grappled with this is thinking through the limits of visibility within mapmaking. When we first started as a collective we really anchored in quantitative maps that gave visual form to the scale and patterned way in which folks, particularly in BIPOC communities in the Bay Area, were being targeted for evictions.

It created tools that allowed organizers to be actionable with that data. But within that we started to grapple with the limits of visibility, and recognizing that the maps were never going to be the equivalent of representing what was actually being lost. The maps also flattened complex life histories to dots on a map. So we really gravitated towards storytelling work about a year into the year into the project to capture the ways in which people were building home, and using storytelling as a way to have visibility into some of the interiority of people's lives that they were fighting to preserve and maintain. I think holding that tension has always been an inherent part of the work that we do.
Barika: Similar to Ariana I think we see that tension play out constantly in trying to pursue the work. Unfortunately, the quantitative side—strictly the numbers on a 2D map—oftentimes does flatten so much of the nuance, history and oppression and injustice that are layers that build to even get you to that one little dog on a single map.

When you think about if you wanted to map the millions of people across the country whose story is like Walis’ story, it will show up as one thought and doesn’t show all the layers that we are learning about that your family experienced over time. I think one of the things we struggle with in that is, oftentimes we are interacting with, engaging, and trying to move systems that are designed to, disinterested and very much blind to learning those depths and layers.

On the one hand, sometimes you have to speak a little bit of the language of who you need to move in order to get them to move. If that’s like, “here is the data and it’s 75 percent of X people at this percent has lost value,” those very concrete numbers, the very concrete visual means something for people. At same time, I think we very much recognize how much is lost there. And at the end of the day, how we come to this work is community, is people, is actually what’s happening and transpiring and those individual experiences of home.

It’s also this need to convey to people what is happening to try to impact systems but reclaim that there are narratives and stories and we should be able to tell them in the way that does them the dignity and history that they are due.

Dr. Bendiner-Viani: One thing that came up now and in all of your presentations was the ways in which you are also working either across different cities or across different neighborhoods within one city, or bringing the specificity of one experience to another place as a way to talk about similarities. I’m wondering if you can talk a little bit more about that? Maybe, Barika, if you want to talk about the way you see organizing happening across neighborhoods building off of the specificity, and what is to be gained by the capacity to go across?

Barika: One of the things that happened and transpired historically that we are starting to really break out of is the isolation and conveying that people going through this, it's a singular experience, that this is only happening to this one place or one family or one
community. The truth is, that's almost never the case. We are always seeing this in multitude. While each one of our communities is distinct and unique, they are facing racism and oppression and white supremacy and all of those things in a somewhat unique way but also in a very shared way. In a way that is very consistent across different places. The same way that parts of Brownsville were denied infrastructure and support for decades, and now are just coming into a moment where they can get the streetlight fixed or a pothole fixed, that's a new occurrence for those neighborhoods. The same thing is happening in parts of the Northwest Bronx.

It's different experiences, but I think the strength of community organizing is not letting those experiences remain in an isolated siloed island—to connect those across, and say these communities have connections, they have a shared pain, shared harm and injustice being done to them, and what we need to do is to connect them together to build their power collectively so that we together then can fight against a system that is trying to oppress us.

We are seeing outside of housing, but even within housing some national and international work understanding that these systems are outside of just a neighborhood or New York City. The same type of predatory investment behavior that we have seen for generations in New York is happening in São Paulo and parts of South Africa—so to not let any of those places end up feeling like they are fighting this battle on their own, but really connecting across spaces.

The work that Arinna and the mapping project have done are really bringing that across the country. Sometimes, the West Coast and East Coast don't talk as well as they should.

Walid: I will jump on to what Barika was saying. Part of my own journey was not a surprise, but when we talk about capitalism I think people are used to understanding their experience as an individual experience: this moment where they did something wrong and that's why they lost the house, or that's why the community collapsed. The more research I did, the more I would say no, not really. When you start to talk about things like systems and policies, it becomes confusing for people. It becomes this very broad thing, rather than something they can articulate and not blame themselves.
Part of the discussions I tried to have around the archive was like, this is my family history, what is your family history? How did you end up living where you are living? What is the meaning behind that? How do you feel wounded, or not wounded? Because frankly I am doing fine, but most people after 2009 lost their family wealth. Why was your neighborhood targeted for this kind of activity? I'm trying to get people off of their personal stuff and into a bigger picture of how these things are operating in their lives and they don't see them.

Ariana: My mind was going to a similar place around ways of doing this work cross regionally can really help take us out of these individualistic logics about why people are struggling and navigating the housing systems. So much of the dominant narrative about gentrification and displacement often reduces these things to individual life choices, like oh, these folks just wanted to move near the new coffee shop, or this person just has bad credit because of personal choices they made, and therefore that's why they are not eligible for housing.

And I think working cross regionally helps us redirect folks’ view to the patterned nature of this and connects it back to systems that have been in process for many generations. Within the mapping project I think that has been an important moment for us as well to reground history, although we were really responding to the tech boom in the Bay Area, really regrounding in history and recognizing that these systems are not new, and surfacing those patterns across our country’s history I think has been essential in redirecting people to the patterned nature of this all.

Dr. Bendiner-Viani: Thank you all. I want to open it up to everybody here. If you want to post questions to our panelists, we will open it up in just a minute. If you have thoughts you want to post in the chat feel free. We will give everyone a minute to do that.

Maybe while people are thinking, one final question to ground us all in the time that we are in, I am wondering if COVID and the pandemic have shaped or transformed your work, or made you sit deeper in the work you were already doing? It seems like that has come up in some of the things you were talking about. You were talking about how much of the experience in the pandemic was in some ways shaped by the housing crisis that we were in prior to this. I'm wondering if you can speak a little bit to the way you
have been grappling with the context of being together in public, how has that shaped your work? I will watch the chat for folks’ comments and questions.

Ariana: Within the context of the Anti-Eviction Mapping Project we have always been really rooted in an ethos of mutual aid and embeddedness in movement spaces. The pandemic has reaffirmed and regrounded our commitment that housing justice spaces are the communities we want to be answering to, and the demands being made in those spaces are what we want to be producing maps in service of. Rather than proliferating maps for maps sake, which can circulate and exist on these digital platforms. The maps we have made and the ones that are most actionable are the ones that are produced in partnership and solidarity with the demands being made in tenant movement spaces. I think the pandemic really reaffirmed and regrounded us in that commitment and a desire to surface maps and work that can support and fight to cancel rents and fight to protect folks who are most impacted by rent precarity due to the pandemic.

Barika: One other thing I would add, this moment and the multiple pandemics we have gone through in the past year and a half has really grounded for us and our members coming back to and reemphasizing how we have talked about the steady state for our neighborhoods in crisis. We are adding on in terms of volume and potentially turning things up. At the national level unemployment rates hit six and seven percent it was headline news. And that is pretty normal and pretty standard in a lot of BIPOC neighborhoods and communities, it's actually quite unusual to drop below that. So understanding the huge disconnect between what feels like a national crisis and the fact that that was the consistent crisis playing out so many of these communities beforehand.

One of the things in this moment we are really trying to stay focused on and trying to emphasize is that all of our efforts are adding to not recovery, but re-creating and reconstructing. And not trying to get back to what was, because what was was never what we were trying to achieve and never what we were looking to be.

Walis: I identify with both Barika and Ariana. The whole pandemic was very, very emotional. It also got me really thinking about language and how we use language to describe things. How the society, mainstream society has not come to terms with the legacy of redline maps or eviction or any of these things. How much they struggle to describe what was going on, and then stigmatize those communities in a certain kind of
way that I found really problematic. It seems as though certain communities were the ones that were really the most vulnerable when in fact, everybody was vulnerable.

When they talked about it, it was like oh, these Black and brown communities. So whole parts of the country did not even recognize themselves as being vulnerable to the problem, to the pandemic or COVID. Part of my work is, I have a language for these things now. But I think so many people do not have a language for what is happening to them and cannot describe it in a certain kind of way that, as I said before, goes beyond the individual to the greater system that is at work. The fact that these maps, you can overlay so many maps as Barika showed us, it's the same map over and over again. There's a lot of complexity to this time we are in.

Dr. Bendiner-Viani: Thank you all. I think this points to the depth of the work that you have all been doing over the course of this time. And also, how the work you have been doing helps us better understand where we are right now. We're almost out of time but there is a question in the chat, this is a much bigger question.

I will read it out loud, it says how do panelists feel about YIMBYism and the current government subsidies to developers in the name of racial justice? I think this is speaking to questions about development that is mandatory, or “affordable,” housing as part of new development in the name of racial justice, but whether that actually is an actual fact. How do you feel about that relationship? This is a very big question with a short amount of time to answer.

Barika: I would break it into two different parts. Specifically about the YIMBYism piece—YIMBY means “yes in my backyard” which is a counternarrative to NIMBY or “not in my backyard” people opposing affordable housing development, public housing vouchers in their neighborhoods and communities.

One thing I would note is that oftentimes, so much of the housing narrative around YIMBYism runs a big risk because it frames the narrative around what tends to be a white audience as opposed to the BIPOC communities that have been talking about these issues, raising them, working and organizing around them for decades.

I think it is important to not redirect a housing conversation and the home and community and neighborhood conversation to be shaped and steered by a YIMBY
narrative, because it is fundamentally placing the conversation and whiteness and privilege. To the second part, I would push and challenge the second framing a little bit in the sense that I’m not sure, it might be a bit of a push or stretch to say that there are government subsidies to developers, especially around housing specifically, in the name of racial justice.

I would say that there are some around economic integration, mobility, access to affordable housing but I think housing is one of the places where explicitly acting in the name of racial justice we’re still significantly lagging behind. It’s often guised other things or not getting to it at its core.

Dr. Bendiner-Viani: Thank you so much for teasing that apart for us. Just to layer on to Charles’s question here too, which I think you are all starting to touch on as well, how has gentrification and displacement impacted Black and brown communities?

Ariana: Gentrification continues to reinforce in new ways this logic about who is and is not deserving of housing, which is rooted and deeply connected to the histories of redlining and urban renewal that we have been talking about before. I think it is continuing to reify practices that have led to exclusion and dispossession of BIPOC folks. It connects to what we were talking earlier about this idea of meritocracy and individualism, that folks are navigating these issues in isolation, when in fact I think there is a patterned way that I think Black and brown communities are impacted by the forces of gentrification, leading to the displacement of communities.

To connect back to the earlier question around the government leaning on the private real estate market—this is showing up in public housing right now which is often a place where we don’t think about gentrification in public housing, but in fact, that is showing up right now. Public housing are homes to a high concentration of Black and brown communities and currently in New York City, NYCHA is leaning on the private real estate market to deploy programs like RAD and Blueprint to meet capital needs deficits.

That is one way the city right now is leaning on these renewed property values in these neighborhoods where NYCHA exists. That is one nuanced way I think gentrification is showing up and impacting Black and brown folks in New York City specifically right now.
Dr. Bendiner-Viani: I will give you the last word Walis, if you have one last thought.

Walis: I don't have anything to say! It's like layers of an onion, and you just keep peeling more and more defined things that are really interesting. I did a project in East New York and thinking about that community and the viciousness of the systems that came down on that community and destroyed it. And now, you drive out there and there's a lot of housing being built. And you'd say why?

There is a lot of planning—and so we really have to continue as Black and brown communities to mobilize our communities and the very sophisticated in looking at why these communities are being targeted. In New York, we are running out of land. We have got to go further and further out. Sometimes, in these places—things are happening and it's very exciting for the people that live there who have been deprived for so long and assaulted for so long, but we always have to look deeper. That's all I have to say.

Dr. Bendiner-Viani: I want to thank all of you for your insight. I feel we could continue this conversation for a very long time. Hopefully it will continue. Thank you all and it's been wonderful to hear the intersection of the ways in which you all three work, and thinking across specifics and the broader questions around home and housing in this moment. Thank you all and thank you to The LP, thank you for all of you for being here. I will turn it back over to Emma. A big thank you for all of you and all of your thoughtfulness tonight.

Emma: Thank you all so much. It feels hard to shift out of the power of this conversation. We are going to try to shift gears a bit into some small group discussions. This will be an opportunity for all of us to connect further in the more intimate group size around some of the themes that are panelists just discussed. In just a few moments you will have Ayesha helping us break out into 4-5 groups.

We will be working collaboratively on a couple questions which we will put in the chat. We will be talking about them verbally but also have a notetaking space called a Jamboard that we will share the link to as well. We cannot keep a record of our discussions together. Here are the discussion questions in the chat now. If you want to take a minute to reflect as we get scooted out to our rooms we will reconvene very briefly here at the end after our small groups.
Hatuey: Hello everyone. We'll give it a moment for folks to join in and we can get into the conversation. Thank you for being here. I think we can get started. My name is Hatuey and director of programs at the Laundromat Project. And happy to be here with all of you. We want to have a moment for reflection and discussion. We will keep it informal. No pressure. I want to share again the questions in the chat for reference. You can see them right there.

We can dive into it, any takeaways or anything that stood out to you? Anything you got interested in or got excited about? Anything you would like to share that you heard throughout the conversation today? Whenever you speak, say your name and do a quick intro of who you are.

Amelia: I can start us off, my name is Amelia and the Development Manager at the Laundromat Project. My main takeaway was that it was such a fantastic panel of people. It was really interesting to hear intersections and connections between all of their work. That was my main take away.

Speaker: For me was to see how visualizing the data was. On one hand you have the maps from Ariana's project and on the other you have the cart on the street. There are different ways to talk about the data and histories. That was really powerful to see that in different ways and connect with big issues in a particular way with art.

Byron: My name is Byron. I grew up in Buffalo New York which at the time was a city that had a bunch of ethnic groups in it. And all in separate neighborhoods. They were probably behind to some extent. This is in the early 50s. What I would like to say is that listening to the panel, a lot of this is personal for me because it looks like when I go back home now, the neighborhoods and the things that I knew were completely gone. The public schools I went to, the bakeries I bought bread from, corner stores, all if that is gone for me. It's personal for me. I hope that this project, something good will come out of it and some of these neighborhoods can be saved or regenerated. I don't know if that's the right word? Thanks for doing the work.

Hatuey: No pressure if you don't want to share. Thank you for sharing.

Susie: Hello everyone, I'm Susie and I'm happy to be here tonight. I'm on the Lower East side in Manhattan. The woman who moderated tonight wrote a book on the Lower East
side which I just bought. I'm more excited to read it. I've been thinking a lot about what Barika said about as we are coming out of the pandemic. Hopefully she says this whole idea that it's not about recovery but re-creating. I've heard a lot of people say that we don't want to say we are going back to this normalcy that we had before COVID-19. I'm not sure what that looks like. I've been thinking a lot about it.

I work at a large community-based organization on the lower East side educational alliance. And the art school. Thinking also about the role of art and how that will help us to re-create and not recover as she said.

Hatuey: Thank you for that. Anyone else? I will share a link to the Jamboard, and exercise where we imagine for a moment the role that Matt made mapmaking can play. If you feel like you want to write something there or you can say it out loud, I can take notes. You click on the link there, copy and paste on your browser and then there is a menu on the left of some icons. There is one that looks like a Post-it note and you can type and it will appear on the screen. We can do it that way or we can have a nice talk about it. Going back to the same question, how can use mapmaking as a way to transform power structures? That's something for you to think about and share. There is no right or wrong answer. We are just sharing ideas.

Speaker: I can think of one way the LP does it. Through the process of asset mapping and thinking through what assets already exist within community and using that as a resource for the community itself. I will put that into the Jamboard.

Hatuey: Thank you for that. For me, when I think about mapping of course the first thing that comes to mind is a physical thing. That's an important aspect of knowing what is there. Usually, think about what is invisible but you can't see that you cannot. What I mean by that is, power shows up in a community and their systems are in place. Policies and other ways that transform our daily lives. How things have shifted and changed from then until now. One important thing for me to think about is how we actually map power. How do we think about that? Looking at policy, who are the decision-makers? What's the role of the community? What levels of engagement cannot take us to? For me, if we can see on the street but we can't see how it came to be. Thinking of power as mapping.
That something I keep my mind on. That's a hard thing to do. The work the Walis talks about and Arianna's information about the project deals with that.

Anything else folks would like to share? There is another question I will move to. Perhaps they might be less loaded. Thinking about publicly accessible information, neighborhood data or neighborhood data or information you would like map to publicly accessible? Things that would help you know about your community or a place in things you don't normally -I will put a link here. What neighborhood map would you like publicly accessible or available in.

Shalom: Hello, I'm Shalom from Artspace. The first thing that came to mind was land sovereignty and food sovereignty projects. I was moved and deeply involved in that in the bay area and moved to Minneapolis and the map that would outline the period to your last question I was thinking of resources that are less visible - outside of the paradigm of white patriarchy and whether that is clear community or whether it's gathering places of celebration where communities intersect. Those are some things that came to mind.

Hatuey: Gathering places that are not normally? Is that what you are referring to?

Shalom: Yes.

Hatuey: Those are very important. We are running out of time, any last burning reflections or thoughts? No this was very short.

Speaker: I have been following all the open streets which the Department of transportation has supported since last year. I've been thinking a lot about if people are documenting what is happening? Community groups and partners are coming together to maintain these spaces. They are open spaces which is so important at this time of the pandemic. Is that being mapped and documented to our city? This policy that is creating a whole new world for us.

Hatuey: Beautiful, thank you so much.

Speaker: Protests, social action.
Hatuey: Thank you so much. These are so great. We barely scratched the surface. I hope that this conversation will spark other thoughts. We will share this as we gather this information. We will definitely share back with all of you what we learned today. With that, I want to thank you all for being with us today and will head back to the main room. Thank you.

Emma: Think this is everyone back again. Thank you so much everyone for participating in our small groups. I really appreciate the fertile ground for panelists and fantastic moderator set for us. Thank you Barika, Walis and Arianna and Gabriel. I think we're just about ready to wrap up. The recording of this event will be made available after today if people want to revisit the conversation from today. We also encourage everyone to stay in the loop with the LP. On the screen right now we have all of our social media channels.

This is where you may have already heard about radical mapping to begin with. We encourage you to follow us. If not, I think that is all I had to say. If there any other final things you would like me to cover please let me know. A big thank you to everybody for joining and taking part in our conversations. Whether this is your first or you joined us for all three parts of radical mapping I'm so grateful and thankful for all the generative conversations we have over the past two days.

All your insights and questions. All your points of thought envisioning and inspiration. Truly thankful for everyone's collective participation. Thank you to our supporters and LP staff. That's about it for the program.