Conceptualising an Anti-Racist Approach in Architecture

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Introduction

Black in Architecture research unit is a new research community exploring racial equity in UK architecture. This article discusses anti-racist pedagogy in the context of architecture and my response to the 'Anti-Racism at SSoA: A Call to Action' as a former student at the Sheffield School of Architecture. The article questions the status quo and discusses the concept of Black in Architecture as a work in progress, experimenting with other and more collaborative ways of embodying anti-racism in architecture. I provide my thoughts on the open letter to SSoA contained in 'Anti-Racism at SSoA: A Call to Action' as a former student of the school. I also provide an account of the ongoing work on the 'Black in Architecture' research unit and initiate dialogue on how we might collectively enact change through shared power *with* racially oppressed groups in relation to systemic racism in UK architecture. I summarise the article with an outline of the issues the research at Black in Architecture has lifted up on racism and systemic racism in UK architecture.

Where has race been in this narrative? I was working on the 'Black in Architecture' research unit in the summer of 2020 following the murder of George Floyd when I received an invitation to comment, share my experience and add my signature to 'Antiracism at SSoA: A Call to Action.'[1]

field:

a free journal for architecture

As a former student of the Sheffield School of Architecture (SSoA), I was surprised to be invited, and even more so to learn about the school's interest in racial matters. I studied for both my RIBA Part 1 (BA) and Part 2 (M.Arch) at the school between 2002 and 2010. Yet this was not only the first time I was being invited to contribute to the school but also the first time I was seeing the topic "race" coming from Sheffield School of Architecture. My critique considered that it had been ten years since I completed my studies at the school, and seven years since initiating 'The Architects' Project', an initiative that has been widely shared online and within my academic and professional network. 'Black in Architecture' was conceived by myself and enabled through 'The Architects' Project Collective' (/tap Collective).

One aspect of the 'Call to Action' offered some food for thought around the number of manifestos and statements for change I had read since the 2020 Black Lives Matter protests.[2] What gave me some hope with this particular work was the word "Action". However, this hope did not rid my concerns of the hastiness at which systemic racism was suddenly being addressed from all corners of architecture, including education, practice, research institutions, museums and governing bodies. For 'Anti-Racism at SSoA: A Call to Action' in particular, my question was twofold: 1) who is going to take the action? and 2) how do you take action on such an under-studied subject at the school? As a Black person, an architect and a PhD candidate in Architecture and the Built Environment, who teaches architectural design and runs an organisation in architecture, there was a need for me to unpack this concern.

> The ideology of Antiracist Pedagogy has, as its basis, the development of consciousness related to how society operates with regard to race. Development of this consciousness is the result of an in-depth comprehension of the impact of racism and the experiences of racism. This also allows for the development of a voice for expressing the impact of racism, which in turn allows analysis of racism. [3]

This article discusses antiracism[4] in the context of architecture and my response to the Antiracism at SSoA: Call to Action. The article questions the status quo and reflects on the concept of Black in Architecture as a work in progress, experimenting with other and more collaborative ways to embody anti-racism in architecture. I provide my thoughts on 'Anti-Racism at SSoA: A Call to Action' as a former student of the school with an account of the ongoing work at Black in Architecture research unit. This is an effort to initiate dialogue on how we might collectively enact change through shared power with those who are impacted negatively as a result of racism in UK architectural education and practice.[5] The article concludes with a summary of what the research at Black in Architecture has lifted up

1. Ella Jessel, 'Black in Architecture: New research team to draw up charter on race,' Architect's Journal, 6 August 2021 <https://www.architectsjournal.co.uk/news/black-in-architecture-new-research-team-to-draw-up-charter-on-race> [accessed 13 October 2021]; BBC News, George Floyd: What happened in the final moments of his life, BBC News, 16 July 2020, <https://www.bbc.co.uk/news/world-us-canada-52861726>, [accessed 24 October 2021]

2. Aleem Maqbool, 'Black Lives Matter: From social media posts to global movement,' BBB News, 20 July 2020, < https://www.bbc.co.uk/news/world-us-canada-53273381> [accessed 24 October 2021]

3. Alda M. Blakeney, 'Antiracist Pedagogy: Definition, Theory, and Professional Development', Journal of Curriculum and Pedagogy, (23 September 2011), 2,1, pp. 119-132 (p. 121) <https://doi.org/10.1080/15505170.2005.10411532>

4. Blakeney.

5. Blakeney, p. 92.

through the gathering of lived experiences of racial in/justice to inform demands for action.
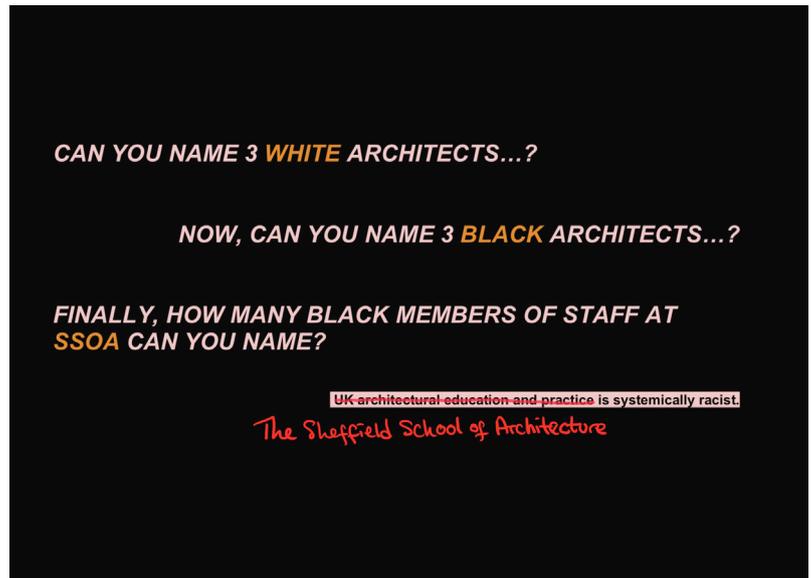
Towards? Anti-Racism at SSoA

Figure 1: Front cover of 'Anti-Racism at SSOA – Call to Action', 2020. Adapted by the Juliet Sakyi-Ansah. (Illustration: by permission Jasmin Yeo and others, 2022)"

> We need to focus on creating better definitions for the language we use, better modes of expressing that language, and stronger accountability for how that language and the expectations it contains are implemented in our design processes. [6]

I start my response to the 'Call to Action' with a probing thought: the cover of the 'Call to Action' reads 'UK architectural education and practice is systemically racist'. *What if* it read 'The Sheffield School of Architecture is systemically racist?' This provocation considers that the 'Call to Action' is aimed at ensuring 'SSoA commits to being actively anti-racist in future academic years'. [7] I am also mindful that my provocation here might be due to how I understand the language that is used – the English language. Regardless, there is an urgent need for us to be explicit in our language and framing of issues. With the premise of the 'Call to Action' contextualised at SSoA, it is important to frame the issues within the school to allow clear and transparent conversations that can ultimately drive positive change.

6. Deem Journal, 'Deem co-founder Marquise Stillwell (@quisenyc) offers his perspective on equity for the opening pages of Issue Three'. Instagram 23 November 2021 <https://www.instagram.com/p/CWoHE5MvWqu/?utm_medium=copy_link> [accessed 24 November 2021]

7. Pidsley and others, 'Anti-Racism at SSoA: A Call to Action', p. 8.

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That said, the 'Demanded Action' is clear on how SSoA is systemically racist. [8] It is almost dangerous to anti-racism work if we were to sweep this very specific call for SSoA to take action under the broader context of UK architecture. Most critically, we must raise our consciousness on the urgent need for anti-racist pedagogy as a start in taking action towards social school of architecture that addresses injustices faced by different racially oppressed groups. [9]

George Floyd's murder was a historical injustice and so was Stephen Lawrence's murder. Whilst Floyd's murder sparked the Black Lives Matter global protest and indeed amplified consciousness surrounding race and class we can also look a lot closer to home and strongly reference the murder of Stephen Lawrence in a racist attack here in the UK. [10] Furthermore, the Stephen Lawrence Bursary Award gives opportunities to a number of ethnic minority students and students from low-income backgrounds at SSoA and other architecture schools across the UK. The significance of the bursary and the work associated with the bursary scheme (including mentorships, exhibitions and placement schemes) must be acknowledged in conversations and new work that focuses on race and class. It is also worth noting that whilst there have been many opportunities provided through the scheme, there have been many missed opportunities on the part of architecture schools when it comes to the nurturing and supporting of bursary recipients following RIBA Part 1 for later stages of architectural training. This gap is an example of a real lack of conscious effort to shift the paradigm, a lack of effort to take action towards change and in maintaining the status quo on diversity.

When bursary recipients have been given further support after graduating from RIBA Part 1, it is often through the means of additional labour from the Stephen Lawrence Charitable Trust (SLCT), now 'Blueprint for All'. The trust has worked with several practices and educational establishments to foster inclusion, diversity and equity. The SLCT Bursary Scholar Exhibition has been hosted by Scott Brownrigg Architects for some years. Here, graduate RIBA Part 1 students come together to help curate an exhibition that showcases their work. It includes a placement scheme to provide RIBA Part 1 graduates work experience and portfolio reviews over each summer. It was aimed at Black people and all other underrepresented ethnic groups. However, having once taken part in the exhibition and having applied for the placement scheme myself, my own experience was evident of how the selection criteria for the placement scheme meant Black people are still left out of such opportunities. Whilst these efforts can be meaningful and intentional, there is an undeniable element of "White Saviour" complex perpetuated through the practices and architecture schools' focus on the idea of doing good through charitable acts instead of working to achieve social justice. To truly challenge the narrative, people from racially oppressed groups should be given the autonomy to explore their agency, have their voices amplified and their work considered fairly

8. Pidsley and others, p. 8.

9. Pidsley and others, p. 21.

10. Aleem Maqbool, Black Lives Matter: From social media posts to global movement,' BBB News, 20 July 2020, <https://www.bbc.co.uk/news/world-us-canada-53273381> [accessed 24 October 2021]; Pidsley and others, 'Anti-Racism at SSoA: A Call to Action', p. 4; Jamie Grierson, 'Stephen Lawrence: a timeline of events since the teenager's murder', The Guardian, (11 August 2020), <https://www.theguardian.com/uk-news/2020/aug/11/stephen-lawrence-timeline-events-since-teenagers-murder> [accessed 24 October 2021].

11. Britni Danielle 'George Floyd Did Not Sacrifice Himself to Make America Better', Shondaland, (21 April 2021), https://www.shondaland.com/act/a36189241/george-floyd-verdict-sacrifice/ [accessed 24 October 2021]

12. Sound Advice, <https://www.instagram.com/sound_x_advice/?hl=en [accessed 24 October 2021]; DECOSM, <https://decosm.world/> [accessed 24 October 2021].

13. Stephen Lawrence Research Centre, <https://www.dmu.ac.uk/research/centres-institutes/stephen-lawrence-research-centre/index.aspx> [accessed 24 October 2021]

14. Margaret Ledwith and Jane Springett, 'Participatory practice: Community-based action for transformative change,' Policy Press, 2010; Pidsley and others, 'Anti-Racism at SSoA: A Call to Action,' p. 4.

15. The Architects' Project, < http://thearchitectsproject.org/> [accessed 24 October 2021]; Victoria Ogoegbunam Okoye and others, Navigating architectural education spaces as Black students, researchers, and educators, Field Journal, [2022].

in the context of the systems they have had to navigate to arrive at the same stage as their white counterparts.

To some extent, we must reflect on why it took many other social injustices, many other Black lives to be lost both here and across the pond in the US for us to raise our consciousness on race and class. Floyd was not a martyr and neither was Lawrence. [11] This reflection must extend to how we have perpetuated the system for so long even after Stephen Lawrence's murder, before reaching where we are now. There is much work to do individually and institutionally. However, there is already work that has been done for decades by racially oppressed groups and work that is still being done and these can be part of the narrative for change. That in mind, it is important for such work to be credited and acknowledged accordingly. It is important for the work of underrepresented and racially oppressed groups to exist in their own right and to have fair opportunities to be absorbed by the profession, including academia. Recently, the work of groups such as Sound Advice and DECOSM have been working in this capacity. [12] The Stephen Lawrence Research Centre, which 'aims to drive forward conversations that will shape and influence how we think about race and social justice' provides hope for a more critical lens on race and class matters. [13] Further, it is important to foster economic approaches towards change-making initiatives through our collective labour. It is important to work in ways that ensure our efforts can be sustained. Another point to note here might be better phrased as a question: why has it taken the work of the oppressed (e.g. BLM) for the UK architectural education and practice to acknowledge the need for transformative change and consciousness surrounding race and anti-racism practice? [14]

Work undertaken by individuals, groups and organisations in the context of social justice have been – and continue to be – taken for granted or worse, overlooked. The Architects' Project, which I speak more about in 'Navigating architectural education spaces as Black students, researchers, and educators' is one such example.' [15] Again, the concern for the fragmented and seemingly hostile context of social justice [16] work resurfaces in this type of work where boundless personal investments and sacrifices are required. *What if* there was a collective and self-governed platform for a socially just architectural education and practice? I am curious about new possibilities for a future where we can use each other's resources, respond to manifestos, and be accountable for actions and inactions and so on and so forth.

Such hope eliminates the need or expectation of people from oppressed groups having to educate those perpetuating racism and/or benefiting from systemic racism. For example, the demands set out in 'Anti-Racism at SSoA' positions the role of architecture in people's lives and the world, connecting it to why it is 'critical to ensure that the individuals who take it upon themselves to contribute to the profession, reflect the diversity of

the society that they serve'. [17] Surely this is one of the main underpinnings of architecture and one of which we already had consciousness.[18] Has there been an architectural education and practice that intentionally and consciously minimises the important role of architecture in the lives of certain members of society and of a certain world? The decades of learning and practicing from 'Eurocentric and imperialist perspectives' does warrant the question: do Black Lives Matter in Architecture? [19] If we accept that 'the current pedagogy at SSoA fosters an environment where discourse surrounding gender equality and feminism is supported and engrained across the curriculum', then what should we be calling for or demanding from our architecture schools – an anti-racist pedagogy? [20]

Collectively Enacting Change

Black in Architecture is experimenting with how we might collectively conceptualise an anti-racist approach in architectural education and practice in a context where much work is undertaken by oppressed groups. Within this same context, those perpetuating and/or benefiting from racism and systemic racism are issuing statements of allyship and solidarity rather than taking action towards a more *just* and equitable society. As a work in progress, Black in Architecture is framing its work towards a possible framework for anti-racism in architectural education and practice, and one that brings together the work of and voices of POC (person of colour). This is being achieved through collaborative methods of working as an agency with the intention to open dialogue on race in architecture. At its early stages, Black in Architecture research unit experiments with how we might collectively enact change through shared power *with* people (bottom-up) rather than power *over* (top-down) approaches. [21]

A Case for Research

How do we dismantle the institutional structures which give rise to racism when we lack a deeper understanding of the root cause of racism and how it affects the people seeking justice? As an agency for research and a catalyst for change, Black in Architecture aims to establish, over time, an annual report on racial in/justices in the field of architecture by gathering the voices and lived experiences of those who experience racial oppression in architecture. This qualitative research is critically juxtaposed with more statistical and quantitative surveys that are carried out on equality and diversity in the profession.

16. Purnima George, Bree Coleman and Lisa Barnoff, 'Finding hope in a hostile context: Stories of creative resistance in progressive social work agencies,' Canadian Social Work, 9, (2007), 66-83, <https://www.researchgate.net/publication/272831377_Finding_hope_in_a_hostile_context_Stories_of_creative_resistance_in_progressive_social_work_agencies> [accessed 24 October 2021]

17. Pidsley and others, 'Anti-Racism at SSoA: A Call to Action', p. 8.

18. Vikas Shah, 'The Role of Architecture in Humanity's Story', Thought Economics, (18 June 2012), <https://thoughteconomics.com/the-role-of-architecture-in-humanitys-story/> [accessed 24 October 2021]

19. Pidsley and others, 'Anti-Racism at SSoA: A Call to Action', p. 5.

20. Pidsley and other, p. 5.

Collaboration

As part of the objective to approach work that seeks to enact change using 'bottom up' approaches, Black in Architecture collaborates with institutions and organisations that have the capacity to host the research unit and deliver research impact activities. It is hoped that this will help to increase the potential impact and legacy of the work carried out through the research unit. It entails the establishment of a steering committee on both sides of the collaboration and the development of a research programme that embodies the aims and objectives of Black in Architecture as a collective research agency.

A carefully curated programme of research impact activities might begin to provide the platform for an anti-racist pedagogy. Initiating a UK-wide architecture symposium that gathers the work of those who face racial oppression in architecture can be considered as an approach towards claiming spaces. This can apply to academia and to the broader narrative of architectural education and practice. This method of claiming spaces might also begin to address the damage caused by centuries of erasure from the narrative.

As well as collaborating with organisations and institutions, the concept for Black in Architecture as a research unit that gathers lived experiences will involve the invitation to contribute lived experiences and share voices through collaboratively curated programmes. Whereas the gathering of lived experiences can be hosted on collaborative working platforms such as Miro and Jamboard to provide reasonable safeguarding, research impact activities such as reading and writing sessions can be integrated into platforms within the wider architecture community and curriculum.

However, regardless of safeguarding protocols, in order to create an environment where people can narrate their lived experiences, the research unit, along with its collaborating partners, must nurture spaces and apply methods that encourage voices to be expressed without fear of being ostracised. Here it is important to also consider the impact of reliving trauma and how such work calls for ethical considerations. This aspect of the research unit highlights a case for empowering and amplifying work by people who face racial oppression, as often, work on social and environmental activism is heavily co-opted in architecture.

Racial Equity Framework and a Charter for Racial Justice

I am suggesting that the architecture community holds itself accountable rather than hold others accountable by subscribing to a charter. These

elements of Black in Architecture form the foundation for a more unified and collective approach to anti-racism.

Whilst the gathering of lived experiences is ongoing, the key issues stemming from them echoes those outlined in the 'Demanded Actions' of 'Anti-Racism at SSoA: A Call to Action'. As part of my own work at Black in Architecture, I have lifted up and responded to each main issue with a task, action, question and/or 'food for thought'. These initial findings might begin to indicate what is required from us all if we are to proactively address race and racism in architecture here in the UK.

Representation and misrepresentation	
Culture and identity in architecture	Eradicate outdated narratives of "primitive, chaos, poverty, illiteracy" and so on in the representation of Black culture in art, architecture and the built environment.
	Visibility – we should be seen.
	Access to architecture should be diverse.
	Black architects should be given fair opportunities to work in senior positions and it should be clear why white counterparts are promoted.
Role models	Advocacy: where are the Black architectural educators at the different stages of architectural education?
	Successful and renowned Black architects should be visible at education and practice level because they do exist.
	Mentorship programmes should represent the diversity of those subscribing to them – avoid the "White Saviour" narrative.
	Let's have more relatable mentors.
	Educators with some experience in non-western architecture.
Stereotypes and the model architect	Model student image: skin colour or physical features should not dictate the privilege to study architecture.
	What might an architect really look like?

Marginalisation and segregation	
Privilege	The privilege to choose to study or work in architecture should be enjoyed by all.
	Passion and enthusiasm should be embraced, not dismissed.
	Opportunities such as being able to work on competitions and to work on extracurricular activities should be an aspect of education that is open and transparent in terms of how students are selected to participate.
Markings and assessments	Finals should be blind reviewed to avoid students being marked down because of their profile.
	Inclusive working and studying spaces and activities should be encouraged.
	Assessment design and methods should reflect the diversity of students wherever possible.
	Recognition of the real impact of inequality – tolerance and acceptance of differences.
Architecture as a career choice	
Exposure and networking	To make the possibilities in the profession attainable – exposure and network-building using methods and approaches that are familiar and sensitive to Black and other cultures and identities.
Role of privilege	Education and practice of architecture should acknowledge privilege.
Support systems	
Transparency	Transparency in who and how people are selected or are given the opportunity to receive financial support.
	Transparent support systems to avoid racial and socio-economic bias.
Credits	How do we fairly measure distribution of workload and how are we given fair acknowledgment to our work?

	The right to be fairly credited, publicly or otherwise, for the work we do e.g. in schools of architecture and as part of the companies we work for.
Safe spaces	Invest accessible and safe spaces and systems to support each other as a community of Black people.
Mentoring and support	Invest in Black-led initiatives that are providing one-on-one mentoring and support.
Mental health	Signpost relevant spaces of healing and make support systems explicitly visible, available and accessible to groups that face racial discrimination.
Safeguarding	
Protection from abuse	We have the right to feel and be safe at all times when studying, working and carrying out other relevant activities without coming under threat or experiencing racial slurs and attacks.
	All students should have adequate protection from racial slurs and discrimination.
	Safety of Black people should be carefully considered during field trips.
	Provide clear and practical guidance on how racial attacks/ abuse might be handled during and after the occurrence of such incidents.
	Provide safe and inclusive spaces for people to thrive.
Employment and Career Prospects	
Networking	Professional networking systems should be incorporated into the curriculum.
	Educational institutions should incorporate accessible and inclusive professional networking opportunities as part of the curriculum at both RIBA Part 1 and Part 2 stages.
	People from racially discriminated groups who are in leadership positions should be made visible in architecture education/curriculum.

Respect and trust	
Staff, students and peers	Respect works both ways – staff can be held equally accountable as students and partiality should be closely monitored in staff/senior colleagues.
Architecture organisations	Organisations whose work is related to architecture must practice respect and inclusivity at all times.
	Black people are not charity cases and architects who identify as Black should be given the same respect as their white counterparts.

Architectural education	
Architectural education	Actively work with urgency to address ignorance surrounding race and in particular systemic racism.
	Contributions and voices of people from racially discriminated groups should be amplified wherever possible.
	People from racially discriminated groups should be given the opportunities to be heard in spaces where their contributions are valued.
	Architectural history should include African architectural history and the histories of other cultures, shifting away from the erasure and omission of non-western history in architecture.
	Make a conscious effort to discourage false narratives.
	Architecture syllabus should reference colonialism.
	Diversify studio philosophy.
	Expand the reading list to cover non-western literature on architecture, design and art.

Identity	
Identity	Our identity matters – we should be free to present our physical and cultural identities.
	Criteria for assessing performance should be fair and unbiased.

	Discourage actions that perpetuate stereotypes.
	Create a curriculum that includes the identity of people from racially discriminated groups.

Erasure

Credits and reward for labour	Credit work and distribute rewards fairly.
	Provide fair access to career progression.
	Philosophers who are flexible – not the 'white middle-class professor' scenario.
	Create safe spaces for conversations on race to take place.
Advocacy and campaign	Terminologies used in racial justice matters should clearly define the context of the term to avoid misalignment with other areas of change such as gender equality.
	Racial equality is not the responsibility of those who face racial injustices.
	Conversations on race, equity and architecture should be encouraged in the field.
	Explorations of racial injustices can be and should be encouraged in both education and practice, including NGOs, government and industries whose work relate or include architecture.
	Reading lists and references should extend beyond western architecture.
	Tutors and those in influencing positions should reflect the diverse experiences in architecture and communities.
	Explore the impact of race and gender on professional growth.

The curriculum

	Allow social and political themes to be addressed through architecture.
	Practice and advocate for architecture beyond western ideals.

	Students and architects should be encouraged to draw from other experiences and knowledge pools that are representative of their heritages and identities.
	There should be transparency in awards related to student performances.
	Work undertaken by marginalised groups should be supported fairly.
	Embrace the diverse perspectives that people from racially discriminated groups can bring into architecture.
	Support the entrepreneurial activities of groups facing racial injustices.
	Encourage peer support amongst students and architects.

Conceptualising an Anti-Racist Approach

In the article, 'Architectural education works against minority ethnic candidates,' Tszwai So engages in a conversation with Timothy Brittain-Catlin and Felicity Atekpe on how architecture performs when it comes to Black Lives Matter. [22] Whilst the image of the architect often suggests that their success is all due to their effort as an individual, the reality is different. We work with others as architects and that work contributes to the whole of a project. Having experimented with different ways of working with others over the past decade on the /tap Collective platform, I am intrigued by how our inherent collaborative approaches as architects can be amplified in the way we teach architecture and how we respond to urgent matters such as implementing an anti-racist approach in architecture.

> The old image of a successful architect's career was of a super gifted young male, setting up his own practice in his 20s or early 30s with true grit and immense talents, and winning successive prestigious projects along the way.[23]

The critique of 'Anti-Racism at SSoA' was largely sparked by questions I wanted to explore as someone who identifies as a Black person, an architect and a PhD candidate with experience of teaching on architectural design courses in the UK. I am often curious about who does what to effect change and the processes we use to achieve progress. Whilst I acknowledge the scale of the work I often do is relatively small, for people like myself whose interests lie in building platforms to empower and amplify the thinking and doing of others, there is meaning in grounding the work I do in places where I can identify with the people. This often means working at

21. Nicholas Ind & Nick Coates, 'The meanings of co-creation', European Business Review, 25, 1 (2013), 87-95 (p. 92), <https://doi.org/10.1108/09555341311287754>

22. Tszwai So, 'Architectural education works against minority ethnic candidates', The RIBA Journal, 25 June 2020, <https://www.ribaj.com/intelligence/inclusion-change-architectural-education-post-george-floyd-blm-bame-brittain-catlin-felicity-atekpe-apprenticeships> [accessed 13 October 2021]

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a scale that allows my own thinking and doing to happen in collaboration with others. Black in Architecture seeks to do just that. The intention to engage with established institutions on the one hand and remain autonomous on the other hand is key, as is the intention to use processes that can be sustained. I often highlight the level of personal, financial and career sacrifices that social justice work requires and why it is instrumental for the thinking surrounding the work to be receptive to the changing economic and political climate, as well as to our changing mindset. Embracing the process of change itself is often transformative in the sense that it opens up and connects us, collectively lifting up our shared and sometimes untapped knowledge and experiences of the matters at hand.

My curiosity about how we might conceptualise an anti-racist approach to architecture is heightened now more than ever as I embark on the first Black in Architecture collaboration with a school of architecture. Perhaps part of practicing anti-racism can be centred on creating an environment that enables questions to be raised and conversations to be had, ideas to be developed and actions to be taken and reflected on, all the while reminding ourselves that 'equity is a process, not an outcome'. [24]

Biography

Juliet received her BA and M.Arch from the Sheffield School of Architecture and completed her RIBA Part 3 at the Architectural Association School of Architecture. She is the Founder of The Architects' Project and a current Architecture and the Built Environment PhD Candidate at Oxford Brookes University. Her PhD focuses on BIM-based capacity building for local community participation in settlement upgrading.

Juliet experiments with collaborative pedagogy and design practice as part of an interdisciplinary community at The Architects' Project. More broadly. More broadly, she explores architecture and design through her emerging creative space Studio OASA.

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24. Deem Journal, 'Deem co-founder Marquise Stillwell (@quisenyc) offers his perspective on equity for the opening pages of Issue Three'. Instagram 23 November 2021 <https://www.instagram.com/p/CWoHE5MvWqu/?utm_medium=copy_link> [accessed 24 November 2021]

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