

09:03:16 From Anooradha Iyer Siddiqi to Everyone:

I am mindful of the elders, relatives, and children of Lenapehoking, whose unceded land this campus occupies and who have been stewards of this land; the displaced peoples and citizens of many Indigenous nations for whom New York has been home; Black and Brown people whose enslavement is written into the wealth of this institution; past and present Harlem neighbors to whose labor and disenfranchisement this campus owes a debt; essential workers who make academic work possible; migrants whose dispossession and sacrifices have ensured the prosperity of this institution, especially those impacted by United States imperial interests, who arrive here to participate in its economy or flee homes targeted by its military; those lost in a pandemic due to colonial practices that we have allowed to persist, and those who remain at risk due to inhumane economies, carceral and security states, and racist, sexist, and casteist policies that we must actively refuse.

09:03:38 From Itohan Osayimwese to Everyone:

Brown University is built on what is now called College Hill, part of the ancestral homelands of the Narragansett Nation. Indigenous people from many nations—near and far—live, study and work in Providence today. The amplification of Native voices and histories is crucial to rectifying the many violent legacies of colonialism, and we gratefully acknowledge the ongoing critical contributions of Indigenous people across our state, region and nation.

09:05:59 From Christopher Kirbabas to Everyone:

Garnette Cadogan is the Tunney Lee Distinguished Lecturer in Urbanism at the School of Architecture and Planning at the Massachusetts Institute of Technology. Named by the literary magazine *Freeman's* as one of 29 writers from around the world who "represent the future of new writing" in 2017, he writes about culture and the arts for various publications. He was a Martin Luther King Jr. Visiting Scholar (2017–2018) at DUSP, and is a Visiting Scholar at the Institute for Public Knowledge at New York University and a Fellow at the Institute for Advanced Studies in Culture at the University of Virginia. The editor-at-large of *Non-Stop Metropolis: A New York City Atlas* (co-edited by Rebecca Solnit and Joshua Jelly-Schapiro), he is at work on a book on walking.

09:07:37 From Christopher Kirbabas to Everyone:

Itohan Osayimwese is Associate Professor of the History of Art & Architecture and affiliate faculty in Africana Studies, Urban Studies, and the Center for Latin American and Caribbean Studies at Brown University. Her research engages with theories of modernity, postcolonialism, and globalization to analyze built and designed environments in nineteenth and twentieth-century East and West Africa, the Anglo-Caribbean, and Germany. Her book, *Colonialism and Modern Architecture in Germany* (Pittsburgh, 2017), received a 2016 SAH/Mellon Author Award. Her work has been published in the *Journal of Architecture*, *African Arts*, *Architectural Theory Review*, and *Traditional Dwellings and Settlements Review*. Her current book projects explore migration and the acquisition of property as the realization of freedom for Afro-Caribbean people, and translation as a critical source in the historiography of African architecture. She serves on the board of directors of the European Architectural History Network and *Thresholds* journal

09:14:12 From Christopher Kirbabas to Everyone:

Kush Patel (they/he) is a faculty member in the Postgraduate Arts Program in Technology and Change at the Srishti Manipal Institute of Art, Design, and Technology in Bangalore, India. Their research and teaching remain oriented to the theme of “survival” as both a form and method of historical and theoretical investigations into making just environments across a range of digital and community sites. Current projects include a history of participatory architecture and examinations of pedagogical and archival forms that campus-community projects in and with the digital take to engage struggles against heteronormative and casteist patriarchy. They are also the co-founder of “Pedagogy of the Digitally Oppressed,” a digital humanities collective that is committed to fostering queer, feminist, and anti-colonial approaches to digital humanities teaching. Their writing appears in *Digital Studies / Le champ numérique*, *Knowledge Justice: Disrupting Library and Information Science through Critical Race Theory*, *Public: A*

09:15:26 From lynnette Widder to Hosts and panelists:

Prof. Osayimwese, you might be interested in Clair Wills’ wonderful book *Friends and Strangers* that includes some wonderful research about West Indian immigrants in the UK in the 1940s and 50s. Perhaps you already know it.

09:17:43 From Itohan Osayimwese to lynnette Widder and all panelists:

Thank you Lynette. I do appreciate your suggestion. I was not aware of Clair Wills’ book.

09:26:16 From Lilian Chee to Everyone:

Anooradha Iyer Siddiqi (she/her) is an assistant professor at Barnard College, Columbia University, and specializes in histories of architecture and spatial practice centering African and South Asian questions. Her book, *Architecture of Migration: The Dadaab Refugee Camps and Humanitarian Settlement* (forthcoming from Duke University Press), analyzes the history, spatial politics, visual rhetoric, and iconographies of the Dadaab refugee camps in Northeastern Kenya, as an epistemological vantage point in African and Islamic worlds. Her book manuscript, *Minnette de Silva and a Modern Architecture of the Past*, engages the intellectual and heritage work of an important cultural figure in the history of Ceylon/Sri Lanka, one of the first women in the world to establish a professional architectural practice. Siddiqi directs the Columbia University Center for the Study of Social Difference working group, *Insurgent Domesticities*. She serves on the SAH Board and the SAH IDEAS Committee.

09:34:51 From Anooradha Iyer Siddiqi to Everyone:

Our aim is to make space for an open conversation in architectural history about how the labors, joys, burdens, and gifts of domestic caregiving impact the questions, orientations, and methods of our scholarship. Our panels will offer illustrations of what scholarly caregiving looks like and what communities it creates. We may also talk about how our domestic spaces of care shape intellectual society during a pandemic. Our goal is to talk together about how architectural historical work has been enriched by our empathy and entanglement with the care of others. We hope to name the care of children, elders, communities, and each other. We hope to think about the asymmetries of caregiving as well as beyond them. We hope to locate caregiving in more than transactional terms, as inhabiting the core of knowledge formation.

09:35:00 From Anooradha Iyer Siddiqi to Everyone:

This workshop is intended to support careers driven by forces other than generally recognized forms of achievement, while also examining the fine grain of collaboration and care that inform scholarship. It aims to drive cultural change in our discipline and support academics living under various signs of difference, who are caregiving within a variety of modes of kinship. It makes space to consider how scholarly and domestic caregiving together find a way to extend into social worlds that restrict or oppress. We are interested in profound domestic caregiving in contexts in which it is seen as normative and others in which it is seen as non-normative. In short, each panel is driven by the query of what the specific intertwining of “Caregiving as Method” makes possible.

09:35:01 From dubravka sekulic to Everyone:

The Funambulist #36 They have clocks we have time <https://thefunambulist.net/magazine/they-have-clocks-we-have-time>

09:39:08 From Margot Lystra to Hosts and panelists:

Thank you all so much for your presentations. I recognize that it is not a simple subject to discuss among scholars, and I feel that doing so constitutes a real leap for architectural discourse. (Breathing a sigh of motherly relief over here to be here with you all.) My question concerns narrative voice, it is a question for anyone who wishes to respond. Does explicit recognition of your own position in your research - as a caregiver working with caregivers - does this acknowledgement of methodological position influence your approach to narrative voice in your writing? Or do you tend to hold method and narrative voicing apart, or...? Thank you for your thoughts on this.

09:39:48 From Margot Lystra to Hosts and panelists:

(Oops, should have put this in Q&A! Doing so now)

09:41:51 From Kush Patel to Everyone:

Reference: Leah Lakshmi Piepzna-Samarasinha’s “Care Webs: Experiments in Creating Collective Access”

09:42:35 From Anooradha Iyer Siddiqi to Everyone:

To all our esteemed attendees: SAH is having technical problems, and it looks like we can’t bring you into the room without shutting down the program. We are disappointed not to be able to converse directly with you today, but will correct this for next week. We hope to be in conversation with all of you about these issues for a long time.

09:44:16 From Anooradha Iyer Siddiqi to Everyone:

In the meanwhile, of course feel free to write/respond/muse in the chat or Q&A.

09:48:08 From Garnette Cadogan to Hosts and panelists:

Ana’s question—the part of it that reflects on the proximity of the self to subject—makes me think of how all three reflections+interrogations begin with the autobiographical self and how the narrator of care is crucial to the narrative of care. That is, how does the autobiographical self frame and

reframe our understanding of care within architecture, and how can a more self-conscious reflection on narrative shift approaches to studying and engaging with care.

10:01:49 From Swati Chattopadhyay to Hosts and panelists:

Thank you all. Good conversation!

10:02:33 From Elizabeth Keslacy to Hosts and panelists:

Thank you, fantastic conversation!

10:02:39 From Bess Williamson to Hosts and panelists:

wonderful panel, thank you!

10:02:39 From Patricia Morton to Hosts and panelists:

Thank you for the great discussion!

10:02:40 From Maggie Hansen to Hosts and panelists:

Thank you! This was excellent.