READINGS IN INTERNATIONAL PLANNING

Land acknowledgment

I would like to acknowledge that we are meeting on Indigenous land. Moreover, I would like to acknowledge and pay my respects to the Carrizo & Comecrudo, Coahuiltecan, Caddo, Tonkawa, Comanche, Lipan Apache, Alabama-Coushatta, Kickapoo, Tigua Pueblo, and all the American Indian and Indigenous Peoples and communities who have been or have become a part of these lands and territories in Texas, here on Turtle Island.

Course description

In this course we will examine urban planning practice in rapidly growing cities in the "Global South," focusing in particular on planning in contexts of urban informality. Our first goal is to illuminate the role of urban planning in reproducing or challenging relations of power associated with urban development. To achieve this, we will 1) situate urban planning within the broader discourse of international development, 2) examine the relationships between urban planning and the production of urban space, 3) critically assess the role of planning in the (re)production of difference and subjectivities, and 4) consider the emancipatory or disempowering impacts of knowledge production in urban planning.

A second goal is to develop a critical understanding of the principal themes, schools of thought, and theoretical debates in the contested and loosely defined field known as "international planning," "international studies in planning," or "international development planning," which is the term used by the Association of Collegiate Schools of Planning (ACSP). From the perspective of ACSP, "international development planning" is the study of planning and related issues "directly relevant to developing countries." Such research is pursued through "comparative scholarship as well as in-depth analysis of specific countries, regions, rural contexts, cities and networks" in order to elucidate specific planning challenges facing countries in the global south in comparison to what is referred to as the global north.

However, from the perspective of scholars engaging with critical planning and development theories, the dissemination of international planning practice is associated with the spread of global capital and serves to spread western rationalities. From the perspective of feminist and postmodern theories, international planning serves to produce particular subjectivities, which in turn buttresses global relations of power and cements neocolonial forms of development. Post-colonial scholars, meanwhile, suggest that international planning research should illuminate alternative planning rationalities and

practices in order to furnish not only a normative but also pragmatic critique of dominant forms of planning, and in so doing expand the definition of what constitutes "planning" also in the global north.

Our readings are drawn from authors situated both inside and outside the "Western" academia, focusing in particular on scholars from the Global South who illuminate and challenge assumptions of "international planning." We will ground our discussion of urban planning in critical and feminist theories of development, but we will also examine literature in urban studies; planning theory; and anthropology, sociology and other social science disciplines. Approximately half the readings listed in the syllabus will be substituted by readings selected by students.

Course modality

Because of pandemic restrictions and the lack of openable windows in our classroom, we will shift between meeting in Zoom, in the classroom, and outside in the loggia at the entrance to the Goldsmith Hall courtyard. This means we will not always have access to a large monitor to display power point slides and audiovisual material. Instead, we will need to print out materials as needed for class: our lecture and presentation slides, the articles we will be reading, and any other handouts, pictures, etc. Class sessions with guest lecturers may meet in Zoom in their entirety, or we will hold part of the class in the classroom and part outside. I will also meet with you one-on-one on several occasions to discuss your final paper. I am happy to hold these meetings in person outside, or if you prefer, we can meet via Zoom. **This modality is subject to change pending university guidelines associated with the COVID-19 pandemic.**

Course requirements:

Participation:

This is a small seminar, so your active participation is very important! Recall that we will read literature from many different academic disciplines and from different world regions. In such a multidisciplinary exploration, it is important to share our own experiences and openly engage with others' perspectives. This will help us together develop an understanding of what "critical international planning" is all about. Remember, this seminar is a safe place to explore controversial issues, ideas, and arguments. To keep this class a safe space for exploring multiple perspectives, respect for fellow students is mandatory, especially if you disagree. Respectful and engaged participation is an important part of your grade.

Reflection papers (4):

Reflection papers should be a minimum of 2 and maximum of 3 pages; single-spaced. Use only a few sentences to summarize the main argument, and then devote the rest of the paper to your own analysis. Did you see any particular strengths or flaws in one or more authors' argument in light of the other readings? Do you feel the argument contradicts that of other articles or authors, and if so, how and why? Have the authors made effective use of a certain theoretical framework, or not? Have the authors presented sufficient data or examples, or drawn effectively on the work of other scholars, to support their argument? Also consider the "positionality" of the writer: a Marxist scholar may frame her article differently and privilege different data than a post-structural theorist, for example. See examples at the back of the syllabus.

Class facilitation:

You will work in groups of 2-3 to facilitate 1-2 hours of class discussion on the dates you select. You will give a short presentation of some of the assigned readings and also the reading/case that you will select for the rest of the class to read (see below). Then you should pose questions and facilitate the class discussion, focusing on activities outside the classroom in order to engage the other students and illuminate the questions under consideration that week. You should research and include examples (drawings, photos, video clips, maps, etc.) that illustrate the readings. You will meet with me a few days before class to plan the class and discuss additional readings (see below).. This is your opportunity to practice your teaching skills, to experiment with different approaches to group facilitation, and to try out an in-class activity/exercise to engage the class in meaningful and lively interaction.

Selection of additional readings:

Your facilitation team must propose two-three readings to substitute for some of the texts listed here in the syllabus. Two of these readings should be academic journal articles. A potential third reading could be a website, planning report, and so on that clearly relates to the readings for the week. You should identify potential readings by Friday before class. On Friday, I will meet with your facilitation team to discuss your proposed readings and also plan the class session (see above). After our meeting on Friday, I will distribute the final readings to the class via email. *This assignment is included in your class facilitation grade.*

Case study project:

For your final paper, you will develop a case study of alternative planning practices in a non-European, non-US context. The goal is 1) to illuminate the role of everyday planning practices in reproducing or challenging the multiple relations of power associated with urban development, and 2) to reflect your critical understanding of the principal themes, schools of thought, and theoretical debates in the loosely defined field known as "international planning," "international studies in planning," or "international development planning." Your case study will be published on the class website, so you will need to produce a series of short texts instead of a longer narrative, and you will need to gather photographs and other illustrations as well as links. You will develop your case study in several steps, starting with an initial proposal, followed by drafts of your website texts and submission of links and supporting illustrations, and finally submission of the final text. Since your case study will be published, you might have to complete revisions **in addition to those listed in the "deliverables" section below**. See http://sites.utexas.edu/internationalplanning/.

Final presentation:

You will present and critically reflect on your case study in class, focusing on the ways in which your case 1) illuminates the role of everyday urban planning practices in reproducing or challenging the multiple relations of power associated with urban development, and 2) helps us develop a critical understanding of the principal themes, schools of thought, and theoretical debates in "international planning."

Grading Summary and Due Dates:

Deliverables	Grade weight:	Due date/time:
Participation	10% (100 points)	N/A
Reflection paper 1	10% (100 points)	September 17, midnight
Reflection paper 2	10% (100 points)	October 1, midnight
Reflection paper 3	10% (100 points)	October 15, midnight
Reflection paper 4	10% (100 points)	November 12, midnight
Class facilitation (twice)	10% (2x100 points)	Readings Monday; ppt. Wednesday
Case study proposal	5% (50 points)	October 8, midnight
Case study drafts text and figures	15% (150 points)	October 29, midnight
Case study second draft text	5% (50 points)	November 19, midnight
Case study presentation	10% (100 points)	Date TBD
Case study final revised text	5% (50 points)	December 10, midnight

Late Work:

Except in the case of an excused absence (see below), work submitted after an assigned deadline will lose 10% off the maximum grade. For example, the maximum grade for a late reflection paper will be 180 points instead of 200 points. Please communicate with me if you are having problems keeping to the schedule. It is better to talk through problems than to ignore them.

Student Accommodations:

This class respects and welcomes students of all backgrounds, identities, and abilities. Please let me know if you experience any barriers to learning so I can work with you to ensure you have equal opportunity to participate fully in this course. If you are a student with a disability, or think you may have a disability, and need accommodations please contact Services for Students with Disabilities (SSD). Please refer to SSD's website for contact and more information: http://diversity.utexas.edu/disability/. If you are already registered with SSD, please deliver your Accommodation Letter to me as early as possible in the semester so we can discuss your approved accommodations and needs in this course. If you plan to miss class due to observance of a religious holy day, please let me know at least two weeks in advance. You will not be penalized for this absence, although you will still be responsible for any work you will miss on that day if applicable. Check with me for details or arrangements. For more information see: https://catalog.utexas.edu/general-information/academic-policies-and-procedures/attendance/

Personal Pronoun Use (She / He / They / Ze / etc.):

Professional courtesy and sensitivity are especially important with respect to individuals and topics dealing with differences of race, culture, religion, politics, sexual orientation, gender, gender variance, and nationalities. Class rosters are provided to the instructor with the student's legal name, unless they have added a "preferred name" with the Gender and Sexuality Center (http://diversity.utexas.edu/genderandsexuality/publications-and-resources/). I will gladly honor your request to address you by a name that is different from what appears on the official roster, and by the gender pronouns you use (she/he/they/ze, etc.). Please advise me of any changes early in the semester so that I may make appropriate updates to my records.

Academic Integrity:

Each student in the course is expected to abide by the University of Texas Honor Code: "As a student of The University of Texas at Austin, I shall abide by the core values of the University and uphold academic integrity." Plagiarism is taken very seriously at UT. Therefore, if you use words or ideas that are not your own (or that you have used in previous class), you must cite your sources. Otherwise you will be guilty of plagiarism and subject to academic disciplinary action, including failure of the course. You are responsible for understanding UT's Academic Honesty and the University Honor Code which can be found at the following web address: http://deanofstudents.utexas.edu/sjs/acint_student.php

Syllabus and Canvas:
Sharing of Course Materials is Prohibited: No materials used in this class, including, but not limited to, lecture hand-outs, videos, assessments (quizzes, exams, papers, projects, homework assignments), in-class materials, review sheets, and additional problem sets, may be shared online or with anyone outside of the class unless you have my explicit, written permission. Unauthorized sharing of materials promotes cheating. It is a violation of the University's Student Honor Code and an act of academic dishonesty. I am well aware of the sites used for sharing materials, and any materials found online that are associated with you, or any suspected unauthorized sharing of materials, will be reported to Student Conduct and Academic Integrity in the Office of the Dean of Students. These reports can result in sanctions, including failure in the course. Class recordings are reserved only for students in this class for educational purposes and are protected under FERPA. The recordings should not be shared outside the class in any form. Violation of this restriction by a student could lead to Student Misconduct proceedings.

Mental Health and Support Services:

If you have concerns about the safety or behavior of fellow students, TAs or Professors, call BCAL (the Behavior Concerns Advice Line): 512-232-5050. Your call can be anonymous. If something doesn't feel right – it probably isn't. Trust your instincts and share your concerns. If stress, test anxiety, racing thoughts, feeling unmotivated, or anything else is getting in your way, there are options available for help. For immediate support:

Visit/call the Counseling and Mental Health Center (CMHC), M-F 8am-5pm | SSB, 5th floor | 512-471-3515 | cmhc.utexas.edu

CMHC Crisis Line, 24/7 | 512-471-2255 | cmhc.utexas.edu/24hourcounseling.html

SOA CARE COUNSELOR

The Counselors in Academic Residence (CARE) Program places licensed mental health professionals within the colleges or schools they serve in order to provide better access to mental health support for students who are struggling emotionally and/or academically.

Abby Simpson (LCSW) is the assigned CARE Counselor for the School of Architecture. Faculty and staff may refer students to the CARE Counselor or you may directly reach out to her. Please leave a message if she is unavailable by phone: Abby Simpson, LCSW | BTL 114B | 512-471-3115 (M-F 8am-5pm) https://cmhc.utexas.edu/CARE_simpson.html

STUDENT EMERGENCY SERVICES LIAISON

Student Emergency Services helps students and their families during situations with extenuating circumstances. Assistance includes outreach, advocacy, intervention, support, and referrals to relevant campus and community resources. The SOA dedicated Student Emergency Services Liaison is Thomas Schlitt. Thomas.Schlitt@austin.utexas.edu, https://deanofstudents.utexas.edu/emergency/

Classroom Safety and COVID-19:

To help preserve our in person learning environment, the university recommends the following:

-       Adhere to university mask guidance: https://utexas.app.box.com/s/ymob0b4vimv4j9gnhskpsqywwadk3f10
-       Get vaccinated. The vaccine will help protect against the transmission of the virus to others and reduce serious symptoms in those who are vaccinated. Vaccinations are widely available: https://uthealthaustin.org/patient-resources/covid-19-updates/covid-19-vaccination
-       Proactive Community Testing remains an important part of the university's efforts to protect our community. Tests are fast and free: https://healthyhorns.utexas.edu/coronavirus_proactive_testing.html
-       Visit https://protect.utexas.edu/ for more information.

THE DEVELOPMENT DISCOURSE AND INTERNATIONAL PLANNING: SETTING THE STAGE

Note: the final reading list will differ!

August 27:   Course introduction and presentations

Today we introduce the major themes we will discuss in class through the case study of Los Platanitos, Santo Domingo.

Sept. 3:   Ethics, reflexivity, and accountability in international planning

Katz, Cindy. 1994. Playing the field: questions of fieldwork in geography. *Professional Geographer* 46 (1): 67-72.

Kohl, Ellen and Priscilla McCutcheon. 2015. Kitchen Table Reflexivity: Negotiating Positionality through Everyday Talk. *Gender, Place & Culture* 22 (6): 747-763.

Roy, Ananya. 2006. Praxis in the Time of Empire. *Planning Theory* 5: 7-29.

Sletto, Bjorn and Anja Nygren. 2015. Unsettling Neoliberal Rationalities: Engaged Ethnography and the Meanings of Responsibility in the Dominican Republic and Mexico. *International Journal of Urban and Regional Research* 39 (5): 965-983.

The readings for this week foreground issues of responsibility, ethics, and accountability, which are critical concerns for planners and other technicians working in vulnerable communities.

Optional: Ali, Rabia. 2015. Rethinking representation: negotiating positionality, power and space in the field. *Gender, Place & Culture* 22:6, 783-800.

Sept. 10:   International development and international planning: distinctions and assumptions

Mukhopadhyay, C., C. Belingardi, G. Papparaldo, and M. Hendawy (eds.) 2021. *Special issue: Planning Practices and Theories from the Global South.* Conversations in Planning Theory and Practice Booklet Project. Dortmund, Germany: Association of European School of Planning-Young Academic Network. Read Editorial, pages 7-13.

Gudynas, Eduardo. 2011. Buen Vivir: Today's tomorrow. *Development* 54(4): 441–447.

Escobar, Arturo. 1996. *Encountering Development.* Princeton: Princeton University Press, Ch. 1, pp. 3-20.

Rankin, Katharine N. 2009. Critical development studies and the praxis of planning. *City* 13(2): 219-229.

Watson, Vanessa. 2009. Seeing from the South: refocusing urban planning on the globe's central urban issues. *Urban Studies* 46 (11): 2259–2275.

Optional:

Cavalcanti, Joabe. 2007. Development versus enjoyment of life: a post-development critique of the developmentalist worldview. *Development in Practice* 17 (1): 85-92.

Reinventing Planning: A New Governance Paradigm for Managing Human Settlements. A Position Paper developing themes from the Draft Vancouver Declaration for debate leading into the World Planners Congress, Vancouver 17-20 June 2006; available: http://www.globalplannersnetwork.org/pdf/reinventingplanningenglish.pdf

Global Planners Network. 2012. *Naples Declaration 2012: Joining Voices, Joining Forces, Taking Action,* available: http://www.globalplannersnetwork.org/pdf/naplesdeclaration.pdf

Review the Global Planners Network website: http://www.globalplannersnetwork.org/

Today we introduce some big questions: What relations of power are produced and reproduced through international development and planning? What are the dominant ideas that inform international development as discourse and practice, and how do these ideas shape the ways in which development policy is put into practice through governance mechanisms such as "planning?"

Facilitators:

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Sept. 17:   **The development discourse and international planning: major actors and forms of governance**

Guest speaker: Dr. Daniela Salite and Dr. Joshua Kirshner, University of York, UK: https://pure.york.ac.uk/portal/en/researchers/daniela-lidia-jacob-salite(f56be4fd-6b53-429d-bcd1-3b7eb27330ef).html

https://www.york.ac.uk/environment/our-staff/joshua-kirshner/

Readings:

de Souza, Marcelo Lopes. 2006. Social movements as 'critical urban planning' agents. *City* 10 (3): 327-342.

Kirshner, Joshua. 2017. "A Luta Continua: Contending high and low carbon energy transitions in Mozambique." In *The Routledge Research Companion to Energy Geographies,* pp. 347-361. New York: Routledge.

Koch, Florian. 2015. The rules of the game and how to change them: Urban planning between formal and informal practices. A Colombian case study. *International Planning Studies* 20 (4): 407-423.

Paling, Willem. 2012. Planning a future for Phnom Penh: mega projects, aid dependence and disjointed governance. *Urban Studies* 49 (13): 2889–2912.

Optional:

(Skim) UN Habitat 2009: Global Report on Human Settlements 2009: Planning Sustainable Cities, available: http://unhabitat.org/books/global-report-on-human-settlements-2009-planning-sustainable-cities/

Büscher, Karen. 2012. Urban governance beyond the state: practices of informal urban regulation in the city of Goma, Eastern D.R. Congo. *Urban Forum* 23: 483–499.

Nega, Berhanu and Carl Milofsky. 2011. Ethiopia's anti-NGO law and its consequences for economic development. *Community Development Journal* 46 (S2): ii33–ii48.

We conclude the introductory discussion of international development and international planning by examining the institutions that drive development on a global scale, such as the World Bank, but we also map out the multiple actors that shape everyday planning practice. How does daily planning practice shape the development discourse, and vice versa? How do "planners" of various stripes work with multiple actors in different contexts, and what are broader lessons emerging from such engagements in practice? How are uneven relations of power reproduced through forms of governance?

Reflection paper 1 due.

Facilitators:

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GEOGRAPHIES OF INTERNATIONAL PLANNING

Sept. 24: **The global city and the mega city**

Guest speakers: Raviya Mysorewala, Karachi, Pakistan, and Jongmoon Lee,

Bayat, Asef and Kees Biekart. 2009. *Cities of Extremes. Development and Change* 40(5): 815–825.

Dupont, Veronique. 2011. The dream of Delhi as a global city. *International Journal of Urban and Regional Research* (35)3: 533–54.

Lee, Jongmoon. 2021. *The Impacts of New Town Development: Considering the Case of Jinju Innovation City, South Korea.* Professional Report, University of Texas at Austin. Only read the "Introduction," p. 1-8.

Mehta, Mona G. 2016. Ahmedabad: the middle class megacity. *South Asian History and Culture* 7 (2): 191-207.

Ong, Aihwa. "Introduction: Worlding Cities, or the Art of Being Global." In *Worlding Cities: Asian Experiments and the Art of Being Global,* Ananya Roy and Aihwa Ong (eds.), pp. 1-26. Chichester, West Sussex, United Kingdom: Blackwell.

Schackle, Samira. 2019. 'Inspired by Central Park': the new city for a million outside Karachi. *The Guardian,* July 8, https://www.theguardian.com/cities/2019/jul/08/inspired-by-central-park-the-new-city-for-a-million-outside-karachi

We begin our discussion of the geographies of international planning by reviewing the various conceptualizations of the city and their implications for theories and practices of international planning. How is globalized planning practice remaking cities, and in what image?

Optional:

Lemanski, Charlotte. 2007. Global Cities in the South: Deepening social and spatial polarization in Cape Town. *Cities* 24 (6): 448–461.

Strauch, Lisa, Guillermo Takano, and Michaela Hordijk. 2015. Mixed-use spaces and mixed social responses: Popular resistance to a megaproject in Central Lima, Peru. *Habitat International* 45: 177-184.

Facilitators:

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October 1:   The informal city: community, agency, and action

Guest speaker: Dr. Abdulrazak Karriem, University of the Western Cape, South Africa: https://www.uwc.ac.za/study/all-areas-of-study/institutes/institute-for-social-development/people

Readings:

Cirolia, Lisa Rose. 2017. Overcoming the disjunctures: competing discourses on informal settlements in South Africa. *International Development Planning Review* 39 (4): 443-459.

Kamete, A. Y. 2013. On handling urban informality in southern Africa. *Geografiska Annaler: Series B, Human* Geography 95 (1): 17–31.

Nunbogua, Abraham Marshall, Prosper Issahaku Korahb, Patrick Brandful Cobbinah, and Michael Poku-Boansic. 2018. Doing it 'ourselves': Civic initiative and self-governance in spatial planning. *Cities* 74: 32–41.

Roy, Ananya. 2007. Urban informality: toward an epistemology of planning. *Journal of the American Planning Association* 71 (2):147-158.

In this second session on geographies of international planning, we ask how assumptions of formality and informality shape the planning project, and vice versa, specifically in terms of uneven relations of power? How can planning practices in the informal city inform "formal" planning?

Optional:

Iveson, Kurt, Craig Lyons, Stephanie Clark & Sara Weir. 2019. The informal Australian city. *Australian Geographer* 50 (1): 11-27.

Mbaye, Jenny and Cecilia Dinard. 2019. Ins and outs of the cultural polis: Informality, culture and governance in the global South. *Urban Studies* 56 (3): 578–593.

Facilitators:

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Reflection paper 2 due.

October 8: **Production of space and the significance of place**

Guest speaker: Dr. Khaled Alawadi, Khalifa University, United Arab Emirates, https://www.ku.ac.ae/academics/college-of-engineering/department/department-of-industrial-and-systems-engineering/people/dr-khaled-alawadi

Readings:

Alawadi, Khaled. 2017. Place attachment as a motivation for community preservation: The demise of an old, bustling, Dubai community. *Urban Studies* 54(13): 2973–2997.

Shamsuddina, Shuhana and Norsidah Ujang. 2008. Making places: The role of attachment in creating the sense of place for traditional streets in Malaysia. *Habitat International* 32: 399–409.

Sweet, Elizabeth and Sara Ortiz Escalante. 2015. Bringing bodies into planning: Visceral methods, fear and gender violence. *Urban Studies* 52 (10): 1826–1845.

Ogunyankin, G. A. (2019). 'The City of Our Dream': Owambe Urbanism and Low-income Women's Resistance in Ibadan, Nigeria. *International Journal of Urban and Regional Research* 43(3), 423-441.

This week we discuss how place attachment, spatial practices, and social constructions and productions of space influence planning practice. How does "place" persist in an age of globalization? How are planners engaged in "place-making" and how does this shape relations of power in planning? And how does this matter for international planning studies?

Optional:

Oranratmanee, Rawiwan and Veera Sachakul. 2014. Streets as Public Spaces in Southeast Asia: Case Studies of Thai Pedestrian Streets. *Journal of Urban Design* 19 (2: 211-229.

Fahlberg, Anjuli and Thomas J. Vicino. 2015. Breaking the city: Militarization and segregation in Rio de Janeiro. *Habitat International* 1-8.

Kamete. A. 2012. Missing the point? Urban planning and the normalisation of 'pathological' spaces in southern Africa. *Transactions of the Institute of British Geographers* 38: 639–651.

Case study project proposal due.

Facilitators:

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October 15: Mobilities, migrations, and the unsettling of place

McFarlane, Colin. 2011. The city as assemblage: dwelling and urban space. *Environment and Planning D: Society and Space* 29: 649-671.

Simone, Abdou Maliq. 2004a. People as infrastructure: intersecting fragments in Johannesburg. *Public Culture* 16(3): 407–429.

Swanson, Kate. 2007. 'Bad Mothers' and 'Delinquent Children': Unravelling anti-begging rhetoric in the Ecuadorian Andes. *Gender, Place and Culture* 14(6): 703-720.

Young, Lorraine. 2003. The `place' of street children in Kampala, Uganda: marginalisation, resistance, and acceptance in the urban environment. *Environment and Planning D: Society and Space* 21: 607-627.

This week we present perspectives that may seem to contradict those of the previous week: we focus on the movement of ideas, people and things and how such "mobilities" alternatively complicate or reproduce globalizing planning paradigms and practices. How can planning operate in an unsettled and shifting environment? How does this matter for international planning studies?

Optional:

Hall, James. 2007. The Postcolonial Caribbean as a Liminal Space: Authoring Other Modes of Contestation and Affirmation. *The Howard Journal of Communications* 18: 1-13.

Milgram, B. Lynne. 2011. Reconfiguring Space, Mobilizing Livelihood: Street Vending, Legality, and Work in the Philippines. *Journal of Developing Societies* 27 3&4: 261–29.

Prasetyoa, Frans Ari and Sean Martin-Iverson. 2015. Playing Under The Fly Over: A Collaborative Creative Community in Bandung. *Procedia - Social and Behavioral Sciences* 184: 30-39.

Sheller, Mimi and John Urry. 2006. The new mobilities paradigm. *Environment and Planning A* (38): 207-226.

Reflection paper 3 due.

Facilitators:

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DIFFERENCE, SUBJECTIVITIES, AND THE OBJECTS OF INTERNATIONAL PLANNING

October 22: Inequality, constructions of difference, and urban development*

Livermon, Xavier. 2014. Soweto nights: making black queer space in post-apartheid South Africa. *Gender, Place & Culture* (21(4): 508-525.

Maclean, Kate. 2018. Envisioning gender, indigeneity and urban change: the case of La Paz, Bolivia. *Gender, Place & Culture* 25 (5): 711-726.

Perry, Keisha-Khan. 2004. The roots of black resistance: race, gender and the struggle for urban land rights in Salvador, Bahia, Brazil. *Social Identities* 10 (6): 811-831.

Although much of the literature so far in the course has emerged from critical and feminist theories of development, this week is dedicated specifically to the role of gender, sexuality, race and other factors in shaping the social production of cities. Next week we will discuss how planning deals with such constructions of difference.

Optional:

Kabeer, Naila. 2015. Gender, poverty, and inequality: a brief history of feminist contributions in the field of international development. *Gender & Development* 23(2): 189-205.

Williams, Glyn, Devika, J. and Guro Aandahl. 2015. Making space for women in urban governance? Leadership and claims-making in a Kerala slum. *Environment & Planning A* 47 (5): 1113-1131.

Facilitators:

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October 29: Planning in the face of inequality and difference

Miraftab, Faranak. 2009. Insurgent planning: situating radical planning in the Global South. *Planning Theory* 8: 32-50.

Novoa, Magdalena. 2017. Insurgency, heritage and the working class: the case of the Theatre of Union Nº6 of the Coal Miners of Lota, Chile. *International Journal of Heritage Studies,* DOI: 10.1080/13527258.2017.1378904

Shrestha, Pranita and Rolee Aranya. 2015. Claiming Invited and Invented Spaces: Contingencies for Insurgent Planning Practices. *International Planning Studies* 20 (4): 424-443.

Sotomayor, Luisa. 2015. Equitable planning through territories of exception: the contours of Medellin's urban development projects. *International Development Planning Review* 37 (4): 373-397.

Planning scholarship has belatedly begun to shed light on marginalized groups that have traditionally been excluded from formal planning in "northern" and "western" cities. At the same time, critical development theory suggest that certain groups have become reified as objects of development, while planning has served the interests of the powerful. How do planners participate in subject-making through their daily practice? How can critical perspectives on intersectionality inform a critical international planning theory?

Optional:

Chatterjee, Sudeshna. 2015. Making Children Matter in Slum Transformations: Lessons from India's National Urban Renewal Mission. *Journal of Urban Design* 20 (4): 479–506.

Draft case study texts and figures/links due

Facilitators:

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KNOWLEDGE PRODUCTION AND POWER IN/OF INTERNATIONAL PLANNING

Nov. 5:   **Conflicting rationalities and the paradigm of participation**

Kamete, Amin. 2009. Hanging out with "Trouble-Causers": Planning and Governance in Urban Zimbabwe. *Planning Theory & Practice* 10(1): 85-103.

Ranganathan, Malini. 2018. Rule by difference: Empire, liberalism, and the legacies of urban "improvement." *Environment and Planning A: Economy and Space* 50(7): 1386–1406.

Watson, Vanessa. 2003. Conflicting rationalities: implications for planning theory and ethics. *Planning Theory Practice* 4 (4): 395-407.

In the final section of the course we examine how certain rationalities shape how knowledge is produced through the planning project. What are planning rationalities, how and why have they have become intrinsic to international planning, and what are the

implications of this globalization and mainstreaming of certain rationalities? We focus in particular on the dominant concept of "participation." How does participation differ under different governance contexts, and how is participation thought of the same way? How does participatory planning challenge or reproduce relations of power? And how do these perspectives inform a critical international planning theory?

Optional:

Baum, Howell. 2015. Discovering and Working with Irrationality in Planning. *Journal of the American Planning Association* 81(1): 67-74.

Harrison, Philip. 2006. On the edge of reason: planning and urban futures in Africa. *Urban Studies* 43 (2): 319–335.

Facilitators:

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Nov. 12:   **Multiple epistemologies and co-production of knowledge**

Guest speaker:

Dra. Rosa Donoso, Comisión Económica para América Latina-CEPAL, https://ec.linkedin.com/in/rosa-elena-donoso-4724018.

We turn from discussing the rationalities that shape participatory approaches to international planning, to a critical discussion of how knowledge is produced through such participatory forms of planning. We will examine forms of planning premised on knowledge formations and epistemologies that challenge the dominant forms of planning. How can international studies in planning be thought of as a field premised on multiple and negotiated forms of learning and co-production of knowledge? And, how can critical pedagogies inform a critical international planning theory?

Readings:

Freire, Paulo. 1998. *The Paolo Freire Reade.* Chapter 1, "Pedagogy of the Oppressed", pp. 45-67. New York: The Seabury Press.

Johnson, J.T. and S.C. Larsen. 2013. Introduction: a deeper sense of place. In Johnson, J.T. and S.C. Larsen. (eds.), *Deeper Sense Of Place: Stories And Journeys Of Indigenous-Academic Collaboration.* Corvallis: Oregon State University Press, pp. 7-18.

Perry, Keisha-Khan Y, and Joanne Rappaport. 2013. "Making a Case for Collaborative Research with Black and Indigenous Social Movements in Latin America." *Otros Saberes: Collaborative Research on Indigenous and Afro-Descendant Cultural Politics*. Charles R. Hale and Lynn Stephen, Eds: 30–48.

Sundberg, Juanita. 2003. Masculinist epistemologies and the politics of fieldwork. *The Professional Geographer* 55 (2): 180–190.

Optional:

Bradlow, Benjamin. 2015. City learning from below: urban poor federations and knowledge generation through transnational, horizontal exchange. *International Development Planning Review* 37 (2): 129-142.

Charlton, Sarah. 2007. Mobilising knowledge resources in the Global South: Learning by doing and learning by thinking. *Planning Theory & Practice* 8 (3): 383–412.

Jordhus-Lier, David, Einar Braathen, Catherine Sutherland and Véronique Dupont. Knowledge and power in upgrading and resettlement initiatives. 2016. In *The Politics of Slums in the Global South,* ed. Véronique Dupont, David Jordhus-Lier, Catherine Sutherland and Einar Braathen, pp. 115-143. Routledge, London.

Vásquez-Fernández, Andrea M., Reem Hajjar, María I. Shuñaqui Sangama, Raúl Sebastián Lizardo, Miriam Pérez Pinedo. 2018. Co-creating and Decolonizing a Methodology Using Indigenist Approaches: Alliance with the Asheninka and Yine-Yami Peoples of the Peruvian Amazon. *ACME: An International Journal for Critical Geographies* 17(3): 720-749.

Reflection paper 4 due.

Facilitators:

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Nov. 19: **Final presentations.**

Second draft case study texts and illustrations due.

Nov. 26: **Thanksgiving; no class.**

Dec. 3: **LAST CLASS DAY. Final presentations and conclusions.**

Dec. 10: **Final case study texts, figures and links due.**

SAMPLE REFLECTION PAPERS

SAMPLE REFLECTION PAPER 2

[Name]

Urban informality has been one of the most discussed issues in the realm of planning for several decades. Attitudes toward its presence and acceptance in urban area and paradigm of planning has been diverse. Though mostly present in the development paradigm of third-world countries, its presence is observed in the arena of first-world developed countries and the impact of the informal sector economy is omnipresent in the global economy as well. Though being the native of third-world countries, informality in every sector- housing, economy, transportation and so forth- is being critically reviewed and hence acted upon through the lens of developed countries.

In this paper, I want to focus my discussion on Roy's (2007) 'Urban informality: toward an epistemology of planning', Kamete's(2012) 'Missing the point? Urban planning and the normalization of 'pathological' spaces in southern Africa' and Benjamin's (2008) 'Occupancy urbanism: radicalizing politics and economy beyond policy and programs'– to comprehend how urban informality is being assessed through this 'modern developed' lens by the third-world countries aspired by their determination of achieving the 'global' status.

From a critical Marxist perspective of analysis, Roy focused her discussion on how informality should be analyzed within the structural framework of power and exclusion and stressed on treating informality as a mode of urbanization rather than as a segregated sector. Two mainstream concepts of informality prevail in the arena of planning wherein one sphere, informality is seen as a crisis, a deviation from the natural state which perspective is also prevalent in Kemete's writing; another sphere considers informality as a 'heroic entrepreneurship' where informal societies are managing the needs of life and living through their own way responding to the incapability of government to provide basic necessities of all.

However, Roy argued that none of these perspectives consider the dynamism of power and exclusion involved in the production and maintenance of informality. To analyze informality in this way, Roy discussed four discourses of integrating informality in the urban planning paradigm. Her first discourse, 'Politics of shit,' was focused on how cities attempt to merge informality with the formal framework of planning focusing on achieving materialistic development through ensuring visible significant advancement of infrastructure and built environment but none to the realistic development of life and living of the informal residents. Production of such advanced image-building is certainly a political process rather than a technocratic one where informal residents become the political actors but a manipulated one, who hardly can have a say in those infrastructural decisions- rather become an agent of initiating the process. Thus, the process becomes a form of aestheticization rather than a tool of substantial development of informal communities.

While informality has always been treated as a production of loosely-established land use and lack of private property rights, Roy's second discourse discussed De Soto's idea of legitimizing property rights to give informal economy access to participate in the property market, while Roy argued that this process should address inequality in the existing market domain. Only legal authority over land does not address the issue of unequal access of informal residents to other sectors of the capitalist market economy. This discourse reminded me why slum relocation attempts of Government in Dhaka, Bangladesh failed over every time, legalized address brings with it other externalities that not only fail to assure access to other formalized sector but also this legal status brings added burden to the livelihood of the informal residents.

Through her third discourse, Roy argued for a formalization process of informal sector which strategically exploits state of exception for these communities through an alternative system of development- incrementalism. Use of incrementalism to manage for regulatory and regularity exception can ensure inclusion of informality in formal paradigm, but not for all. Poorest residents are displaced by those with comparatively higher economic power through gentrification. While informality is seen a local issue to address in most countries, Roy argued through her fourth discourse that global and local contexts are not mutually exclusive categories but an interconnected one. This scale jumping is crucially important while many international organizations have vested interests in these resettlement and relocation projects which get implemented through the local NGOs. Her critical evaluation of four policy discourses expresses the idea that how states view informality as nothing but added burden to city system and look for ways which are going to materialize the development of built environment only, not the life of residents living within the realm of informality.

Both Roy and Kamete adhered to the idea that informal is different from formal- while Roy focused her analysis on policies of 'formalization' of the informal mode, Kamete explored the idea of 'normalization' of informal sphere, where informal is seen as a deviation from the normal 'formal' state, a pathology and hence needs to be corrected through the normalization process. In his discussion on the Southern Africa context, Kemete explored how informality is addressed as an anomaly to the beautiful and structured city context and how power relations involved in the planning process shape the knowledge formulation about formal/informal nature of development which is heavily influenced by the ideas of Global South as 'normal'. From a constructivist perception, Kemete explored how planning profession is obsessed with the idea of order and uses this structured idea to 'normalize' informality by first classify activities as informal, regulate and criminalize them and then detection and correction of those abnormalities. This normalization process affects only those who have the tangible powerless situation, as people building houses and infrastructure in an illegal subdivision is also a deviation from 'norm' but will not be 'normalized' as power positions and relations in those sectors make their 'abnormality' less visible and mostly on paper.

Thus, for the sake of public interest – to advance broader public welfare, normalizing of informality begins with producing technological planning solutions, similar to the type of discourses – technological and institutional, found in Cirolia's (2017) writing. Like Cirolia,

Kemete also portrayed how these technological and institutional discourses are used to manage or improve informality- specifically the tangible and visible development of the built environment. Such politically motivated improvisation scheme hardly can upgrade the life of informal residents – which Roy also analyzed through her discussion of 'politics of shit'. Hence, Kamete believes that rather than adopting the pathological approach to informality, informality should be regarded as integral to the social, political and economic sphere of life and planning, to serve the greater substantial public interests.

While Roy and Kamete dissected the perception and policy framework of state to address informality in urban areas, Benjamin tries to explore the other side of the coin where he analyzed how informality resists eviction and sometimes destabilizes the attempt of developing countries to be 'global' by paralyzing their modernistic attempt through its subsistence resistance. Benjamin framed this production and upkeeping of informality as 'occupancy urbanism'- where systematical conceptualization of power and resistance work in favor of informality. The approach of state and government to informality is same as was pointed by Kamete- a deviation from normal, an eyesore to the achievement of 'city functional' and 'city beautiful' concept. But still, informality retains there through playing their power-play role- 'vote bank politics'. Here, residents of informal settlements and economy take advantage of the lower level bureaucracy - in a democratic system whose power position is completely dependent on the votes of this larger section of informal residents. The not-so-naïve residents also envisage this system and create a negotiated space for themselves where they assure their right to land and infrastructural facilities through this vote bank politics.

Thus, the plan for ordering the city structure through modernization and making the city 'globally competitive and inclusive' gets destabilized. The urban reform initiatives, part of which aim for eliminating the informalities through eviction, thus get to confront this vote bank politics. Even if they get successful temporarily, the residents living in this paradigm of occupancy urbanism, are familiar with the nature and system of negotiation and they come back to their previous place as soon as the propaganda for urban reform calms down. In his analysis, Benjamin was constructivist in nature and believed that the issue of informality and occupancy urbanism cannot be analyzed through a generalized 'formula' urban development theory, policy and programs.

In conclusion, all the authors believe that informality is such a mode of urbanization that cannot be demolished or uprooted from the city development process. While the forms of informality create spaces for themselves, manages ways of thriving negotiating with other agents and prevail in the major proportion in cities of developing country, treating them as 'anomaly' and 'pathology' and trying for their removal only without adjusting their place of survival, is not going to realize the dream of being 'modern' and global'. Hence, the authors advocated for understanding informality, their process of formulation and negotiation, and policies which aim for their coexistence in the mainstream paradigm of planning.

SAMPLE REFLECTION PAPER 2

[Name]

Today's set of readings about boundaries, skateboarding, graffiti, and street children in Kampala are examples of much of the conceptual, theoretical material we've been reading this semester. In this discussion paper, I'd like to focus on the short Borden articles about skateboarding and boundaries. Specfically, I will write about how the counter-cultural elements associated with skateboarding hearken back to readings from Carmona, Németh, Sandercock, and others; and I will discuss how the boundaries discussed connect with those same authors, as well as Long.

In "Boundaries," Borden discusses what a boundary is – that it can be physical, either "two-dimensional vertical planes" or a "momentary portal" (Borden, 21). But most importantly, boundaries are socially constructed. This connects back to my own background as sociology and philosophy undergraduate. Those fields have a strong sense that much of what we experience is socially constructed, especially among Postmodern thinkers; John R. Searle is a particularly helpful thinker along these lines, arguing that much is socially constructed. Searle, I believe would agree with Borden that boundaries that we face are "simultaneously the product of social relations and their control" (Borden, 21). Borden goes on to explain that boundaries don't just control where we can and can't go, but go beyond to provoke questions in our minds about whether we're meant to be somewhere or not: "am I a welcomed guest, an ambiguous transgressor, or an unwanted trespasser?" (Borden, 21). This is something I am experiencing in my group's research of public spaces, whether we're being physically kicked out or don't feel welcome because of subtle, socially constructed boundaries.

The subtle, feeling boundaries that we experience in a space hearkens back to Carmona and "soft controls" (Carmona, 142-143). The "symbolic restrictions that passively discourage undesirable activities" that Carmona (142) talks about, is something Borden, I believe, would agree with. Those symbolic restrictions are powerful sociological forces that do in fact control what we do, Carmona and Borden would agree. Németh also identifies the force of subtle social cues; in his paper proposing a method for scoring public spaces, he gives negative point values to sociological boundaries such as the presence of security guards and surveillance cameras (2486-2487). While a camera or security guard standing 100 feet away doesn't present the barrier that a wall, or even a "no entry" sign, does, it has a social element that makes one question whether he or she is allowed there, Borden would argue. On the other hand, Carmona's discussion of over-management of a public space through physical barriers to entry would fit with Borden's physical boundaries that prevent passage. In Long, we read about Austin's issues with affordability. The rising cost of living closer to acts as a boundary. Namely, the figure 3 in Long (16) shows a big fence around downtown Austin. Long (16) explains "local journalists have noted that increases in house prices and cost of living are occurring in an observable spatial pattern, resulting in an Austin divided along 'concentric rings of affordability circling the city."

In his piece "Skateboarding" Borden nicely lays out the history of the practice, how it began "in the 1960s on the sweeping roads of calm suburban subdivisions" (Borden, 227). Skateboarding was increasingly regulated, and skateboarders began appropriating various public spaces for their use. Ultimately, "since the 1980s, skateboarding has taken on a more aggressive, and more political identify and space" (Borden, 227). His paper then goes on to discuss how skateboarders create and impose their own values on space, for example "suggesting that use values are more important than exchange values" (Borden, 227). He concludes describing how skateboarders are essentially creating their own space, cities and architecture (Borden, 228).

Underlying the paper's focus on skateboarding's culture, I felt was Sandercock's idea of storytelling. Namely, the story of skateboarders is important; they have their own story and act on it in practicing their sport. Skateboarders are in effect "planning" their cities: "Planning is performed through story" (Sandercock, 12). To enact change in a neighborhood, the story of skateboarders would be important, Sandercock would say. That is, the "Skateboarding is not a crime" campaign Borden (228) identifies connects with Sandercock's idea that stories act as a catalyst for change (18-19). Furthermore, Carmona's ideas of management practices, namely through "repression and legislation" (Borden, 228), come up. Skateboarding is often managed in public spaces, either through hard or soft controls or the creation of segregated space (Carmona, 130-131, 142-144). Skaters can also be discouraged through "sadistic" design elements, such as raised up pieces of metal on otherwise smooth concrete paths (Davis cited in Van Melik et al, 27-28). Jorge Rousselin even explained that such design elements are typically part of public plazas downtown to deter skateboarders. Németh, a critic of privately owned public space, would probably dislike such a plaza with deterrents meant to keep out skateboarders. The idea from Borden that skateboarders value use more than exchange value, I believe, also connects with Talen and Ellis' idea of the importance of good urban form. While I'm not sure this may translate to Talen and Ellis saying all spaces should be appropriated for skateboarding, the idea that use value is more important than exchange value comes in their discussion of "a renewed focus on substance" (Talen and Ellis, 36). Just as skateboarders see the value of the substance of urban design, for example that a concrete ledge can be a nice space for performing tricks, Talen and Ellis are saying design needs to be valued as part of planning. Skaters see this when they appropriate a space for skating because they deem it as having good design. However, Talen and Ellis' standard of democratic urban form (43) is at direct odds with the anarchistic sentiments of skateboarding (Borden, 228). The first chapter of Hou is also closely connected with Borden, as skateboarders are a clear example of insurgent users of public space. It would be interesting to take on a more detailed analysis of how skateboarding plays out in the different typologies of actions and practices in Hou (13-14): appropriating, reclaiming, pluralizing, transgressing, uncovering, contesting spaces.

To conclude, the two Borden articles about boundaries and skateboarding are closely connected with many of the theoretical readings we've looked at this semester. Namely, the papers show examples of practices and acts that relate to issues of management of public space, equity in access to space, storytelling in planning, and other ideas.

[Name]

One of the most insidious challenges of radical planning in neoliberal contexts is the broad appeal of the neoliberal discourse of individual freedom, choice, diversity, and inclusion. Earlier class readings offered several theories of how actors find the cracks within neoliberal hegemony to exercise agency, from quiet encroachment of the ordinary (Bayat 2000) to invisible resistance (Stella 2005). Other scholars like Hale (2005) have written about the tensions and cooptation of social movements posed by neoliberal multiculturalism, which purports to provide equal rights to diverse subjects even as it brings them into state-sanctioned structures. These conversations are especially relevant for activist scholars and planners, who often feel the urgency of material concerns even as they recognize their limitations. To that end, I will reflect on Appadurai's (2001) deep democracy, Sotomayor's (2015) complication of Medellin's social urbanism, and Miraftab's (2009) insurgent planning in order to consider who planning can be for as part of its potential for interrupting dominant paradigms of inclusion and participation.

Drawing on the alliance formed between three Indian NGOs and civic organizations, Appadurai seeks to articulate a deeply rooted but laterally reaching transnational democracy, which has arisen as a challenge to geographies of governmentality shaped by neoliberalism and globalization. Appadurai's argument is premised on the exhaustion of Marxist and modernist/developmentalist paradigms, which he claims have led to two distinct strains of movements engaging in globalization "from below": armed resistances (revolutionary) or alliances of grassroots organizations with state and even corporate actors (reformist). The notion of governmentality is borrowed from Foucault, and here Appadurai makes several important observations. One is the ever-increasing importance of NGOs as actors in neoliberal governance, and the other is the undeniably changed role of the nation state, which has only become more pronounced in the 15 years since his article was published. Despite his invocation of Foucault, when it comes to action Appadurai employs a more Marxist analysis of political-economic inequalities that center the global poor. He places himself squarely on the side of the alliance members and their "politics of shit," which shamelessly asserts basic needs and agency, albeit in officially sanctioned circles and spaces (Appadurai 2001, 37). Appadurai's interpretation of the politics of shit as resistance drew critique from Varley (2013) for only allowing for his own interpretation of agency, and can also be critiqued on the basis of not sufficiently recognizing the depth of the role of state and corporate actors in slum-dwellers' oppression. Even with these limitations, deep democracy and the politics of shit are nevertheless helpful reminders for planners of the messiness and complexities of organizing with actors that have different mandates for social change.

Whereas Appadurai focused on the potential for the flow of pro-poor strategies across borders, Sotomayor interrogates discourses and projects that claim to benefit the poor. Having heard praise and aspirational comparisons heaped on Medellín in ways that erased the real violence and displacement carried out by state and parastate armed actors, I was excited to see a long-overdue analysis of flashy projects and allegedly progressive planning in the city. By focusing explicitly on how territories of exception have concentrated decision-making power around planning projects in a few hands--supposedly to make the process more efficient and effective--Sotomayor brings a more Marxist lens to her analysis of the extent to which social urbanism and the projectization of Medellín is truly including the citizens it purports to benefit. Unfortunately, the Marxist influence also causes her to focus on the class-based dynamics of Medellín's territories of exception, to the neglect of the gendered and racialized dynamics. Her article could have also benefited from expanding somewhat on the contradictions of the state. At one point she refers to the decades of state abandonment of the comunas (Sotomayor 2015, 394), but this is, of course, a calculated abandonment complicated by layers of military and paramilitary violence. On the other hand, Sotomayor's theorization of "territories of exception" (2015, 374) that permit cities to be reconfigured to attract foreign capital even as they claim to become more inclusive is key to understanding urban growth regimes in a globalized world, not just within the Global South. While Koch (2013) also addressed some dynamics of exception less directly in his article on manipulation of planning rules in Barranquilla by powerful elites, Sotomayor contributes an explanation of how particular groups and systems have captured power and implemented neoliberal development under the guise of inclusion.

Of the three authors, Miraftab most clearly articulates inclusion and citizen participation as mechanisms of neoliberal hegemony and planning practice within it. She draws on postcolonial and feminist theory to make a case for politically committed, insurgent planning as a counter-hegemonic, transformative, and imaginative alternative. Similar to Roy (2005), who she frequently cites, Miraftab seeks to ground planning theory in the Global South and understand subaltern cities on their own terms instead of with a Western planning referent. In short, Miraftab argues that we need to decolonize planning and planners' minds. Mercifully, she avoids getting bogged down in Foucauldian power analysis, focusing on neoliberal governance over governmentality and employing a Gramscian notion of hegemony as normalized relations. Hegemony may be like a pillow that can shift to fit, but counter-hegemonic processes can still destabilize dominant power that would seek to rest comfortably on top (Miraftab 2009, 34). Miraftab views the invited and invented spaces that social movements leverage in order to remake citizenship and rights as part of insurgent, counter-hegemonic processes. One limitation to this comes from Bayat (2000), who cautions that this line of thinking can lead everything to be read as resistance where he posits that the quiet encroachment of the ordinary is more appropriate. As we discussed in class, a Marxist critique would also put more attention on systems and structures of oppression, whereas Miraftab has a micro focus. However, Miraftab does make an important distinction between inclusive and insurgent planning: inclusive planning is neoliberal governance's accomplice (i.e. not resistance) whereas

insurgent planning seeks to disrupt, contextualize, historicize, and remember. In other words, insurgent planning repoliticizes the field. Impressively, Miraftab's article managed to carve out space for a more revolutionary, committed, activist planning in a theoretically rich but engaging and accessible way.

All three articles advocate for planning that centers subaltern groups, though they differ somewhat in their specific recommendations. While Appadurai calls for cross-border organizing, Sotomayor advocates for changes to regulatory and property rights laws that drive socio-spatial injustice. Miraftab's focus is more theoretical than empirical, though she does touch on some planning methods that could be used like subaltern oral histories and validating knowledge production that occurs outside the boundaries of "professional" planning. There is certainly room for all three of these approaches, particularly given that planning remains very much grounded in neoliberal hegemony. But it is Miraftab that really shines a light on how the seemingly-innocuous language around inclusive, progressive, or even participatory planning has helped to manufacture consent to the same neoliberal hegemony driving violence and inequality in postcolonial states--and yet she still maintains hope for a better world, which was refreshing after endless Foucault-inflected deconstructions.

CASE STUDY INSTRUCTIONS

GOAL:

To develop and share our perspectives on "critical" international planning by presenting innovative case studies and critically analyzing these cases. In so doing, we seek to reframe what we mean by international planning.

AUDIENCE:

International planning scholars and advanced students.

PRESENTATION STYLE:

We will write in academic yet still accessible language.

PRESENTATION FORM:

We will present these cases on the class website, "Critical Perspectives on International Planning," http://sites.utexas.edu/internationalplanning/.

IMAGES:

Each case study should include 3-4 photos and/or other images. If you use images that aren't yours, make sure you provide a link to the original image or website. You can also use Creative Commons for photos. Images should be as high resolution as possible, in jpeg format. Make sure you name the image files so that it's easy to determine which link goes with which image.

CASE STUDY CONTENT:

The case study texts should include a blurb of about 5-10 words (for the home page) and 4 sections (for the actual case study text). Specifically:

Blurb: Where is the case, what is it about, and what are the implications for "critical" international planning? E.g. "Radical planning through community organizing in the Dominican Republic" (This is difficult to write and will require a few rounds of editing!).

Section 1: Introduction (approximately 200 words)

This section gives context by providing the "who, what, when, and where." Make sure you mention who the principal "actors" are and what the planning issue or problem is.

Section 2: Analysis (approximately 500 words)

This section should provide a theoretical analysis of the case where you refer to authors discussed in class. You can also draw on authors or texts we have not read in class. You should reference at least 5-6 authors.

Section 3: Implications (approximately 300 words)

This section should provide your own more personal interpretation of the implications of this case in light of your theoretical discussion. You can think of this as a sort of "recommendation" section, but instead of providing how-to or best practice recommendation you provide critical insights that can lead the reader to rethink planning in international contexts.

Section 4: References

Use APA style for your references and in-text citations. See http://www.apastyle.org/learn/index.aspx?tab=2

SUBMISSION AND EDITING PROCESS:

Case study proposal: March 4 by class

Case study drafts texts and figures: April 1 by class

Case study final texts and figures: April 22 by class

CASE STUDY PROPOSAL EXAMPLES

The Hogar Digno Hogar campaign and related forums, Cali, Colombia

The Planes de Ordenamiento Territorial (POT) in Colombia's cities have been met with a lot of resistance, particularly in the largest southwestern city of Cali. Cali is home to about 3 million people and is one of the largest receptor cities of internally displaced people from the Pacific region. Many of these communities--a disproportionate number of whom are Afro-Colombians, Indigenous, or campesinos--are re-victimized when they arrive to the city and are denied housing, evicted from informal settlements to make way for development megaprojects and urban growth, or even evicted from state-subsidized housing. Furthermore, they often encounter the same armed groups that originally displaced them effectively controlling their new neighborhoods. Facing that context and a more general affordable housing and evictions, the Hogar Digno Hogar campaign has brought together viviendistas, other social movements, NGOs, and some regional and national government officials to propose alternatives to POTs that drive displacement and exlcusion. Some of this has been done using the frame of Article 51 of Colombia's Constitution, which guarantees a right to dignified housing. I haven't worked directly with this movement, but I do know folks involved with the Congreso de los Pueblos (one of Colombia's largest social movements), which has supported the campaign. It was just launched in July 2015, so one drawback is that there may not be academic publications on which to draw or completed planning projects to analyze. However, it could be an interesting case study on how grassroots and radical planning processes are articulated in a context of armed conflict and para/state violence. It could also show the ways in which social movements can leverage legal frameworks and rights-based discourses in creative and inventive ways to assert agency, continuing conversations about the quiet encroachment of the ordinary and resistance.

Yipi Mototaxi, Monteria, Colombia

When exploring possible case studies, I thought back to my time living in Santa Marta, Colombia, and the pervading use of moto-taxis for transportation around the city. I remember some people praising moto-taxis as entrepreneurial, inexpensive, and fast. At the same time, many others warned against using moto-taxis because of reckless driving and road accidents, as well as lack of security as a young woman since the drivers were mostly men and the system lacked regulation or licensing. The amount of moto-taxis and related accidents were so large that the city even had to limit the use of moto-taxis on certain days and times. I, of course, stubbornly traveled via moto-taxi throughout my time in Santa Marta, but I have wondered ever since about the efficacy of the informal industry, especially in relation to public transit options.

All that being said, I decided to research moto-taxis in Colombia, and I discovered a noteworthy case of public transport innovation in Monteria, Colombia. While moto-taxis create jobs and provide a quick and low cost method of travel, public officials worry about the increased danger

on the road, health problems for drivers, and pollutants from motorbikes simultaneously resulting from moto-taxis. Despite a large national investment program in public transport, the rise of moto-taxis has caused the share of public transit to decrease by 5-10% in many Colombian cities. Monteria, a small to medium sized city, stands out as an exception where public transport continues to expand with a steady increase in ridership of approximately 10% per year. Metrosinu, a local bus company, credits the expansion to its Yipi service, which embraces the moto-taxi concept. Instead of building a traditional feeder system with buses, the city's bus operators developed a micro-feeding scheme that provides people with three-wheeled, low-floor, covered motorbikes (similar to rickshaws) to pick people up from home and drive them to the nearby bus for free. What makes this particular system 'radical'?

- Pricing: not only are the Yipi rides free, but people who utilize Yipi also get a discount on bus fare, resulting in more affordability of public transit
- Customer-centered Service: people can text or call and the Yipi ride will arrive in five minutes, which provides convenience for many and particularly profound assistance for the elderly and disabled
- Technology: The Yipi rides operate in zones defined by GPS geo-fencing from a control center with 24/7 surveillance, which increases service efficiency and safety
- Gender-sensitivity: Yipi proactively seeks to train and employ female drivers in order to provide them with job opportunities that pay well, remain stable, and offer flexible hours; of equal importance, women can request female drivers in order to feel more safe while traveling
- Local Context: the system was created by a local bus company that observed the modal shift from public transit to private vehicles and researched how to integrate the speed and convenience of moto-taxis into a safer and cleaner method of travel for the community, while also striving to increase market access for the poor, the immobile, and women and empower community members with formal jobs

Slum Redevelopment projects in Dinajpur, Bangladesh

Bangladesh – a developing country with limited resource to offer has been struggling with its growing population for longInability of government to provide housing for every citizen as well as absence of strict property law have given rise to a large number of slums in Bangladesh, where marginalized and low-income people manage living and livelihood for themselves. Though in capital Dhaka, the slum redevelopment projects hardly have made any progress, outside of the capital Dhaka, the slum redevelopment projects have made significant impacts in life of people. An NGO 'SAFE' worked with a local day-laborer community living in a slum in Jogen Babur Matth in Dinajpur, Bangladesh, to develop their condition through infrastructural development in the area. I want to focus my analysis on factors which have made this project welcomed by slum dwellers and made community participation possible in the slum redevelopment process. My analysis will also focus on the economic value of slum redevelopment on life of slum dweller, especially on the women.

Ciudadanos Por Valparaiso; Valparaiso, Chile:

Ciudadanos por Valparaiso is a community organization started in 1996 that works with different groups to value and care for the city's patrimony. As Paz Undurranga, vice president of the organization states, the organization was created as a reaction to standard development models promoted my political and economic interests. The organization's critical methodology is delineated as follows:

- Seminars and meetups as modes of information diffusion.
- Fiscal regulation, and formal complaints.
- Public statements through campaigns and rallies.
- Associating, and collaborating with other city and regional organizations
- Independent research and publications
- Collaboration with other institutions such as universities, the municipality, and research centers.

The action plans have allowed public interventions and denounces against construction plans. The organization's collaboration with the municipality led to the modification of city plans.

Based on the theories learned in the course this case could be interpreted through communicative theory, based on the strong interaction between the organization and other actors. The case can also be interpreted through a post-positivist perspective, whereby the groups, through their discourse, propose alternative planning opposed to current plans.

The Domestic (Worker) Take-Over of Hong Kong's Public Space

There are roughly 292,000 foreign domestic workers Hong Kong, most of whom are from the Philippines. Every Sunday they are given the day off. Since domestic workers are required to live with their employers, in addition to creating a system highly conducive for abuse, it also means that to get away from work they must leave their homes. The result is an incredible take-over of public space in the center of Hong Kong as plazas, sidewalks, markets, stairwells, pedestrian overpasses become spaces for social interaction, relaxation, family and "private" time. On one hand this is a spectacular case of a collective practice that makes creative use of spaces typically reserved for moving people through the city - one of those "tactics" De Certeau argues resist dominating pressures of planning strategies. On the other hands the use of public space makes the invisible suddenly and unavoidable visible, highlighting in dramatic fashion a fully commodified domestic-sphere that enables the smooth functioning of a global financial center.

Tahrir Square, Cairo, Egypt

Tahrir Square has long been a central public space in Cairo, both literally and figuratively. By the latter 20th century and into the 21st century, the square became known as a public space that was heavily policed. Traffic, police presence, gentrification, pollution, and more defined the space. However, during the 2011 Egyptian Revolution, Tahrir Square become a symbol of hope,

liberation, and revolution for the young revolutionaries that championed the movement against Mubarak's regime. For 18 days, the square transformed into a radical "city" of more than 100,000 people. These revolutionaries claimed a public space that had long been inaccessible and used it as a physical expression of their political agenda, exercising democracy and freedom within a space theretofore defined by oppression. Here is a quote pulled from an article I found:

"Over the course of 18 days, the plaza had turned into a veritable polis, where people were bound together by more than a common political demand. Together, the people of Tahrir forged a society, marked by interdependence and collective decision-making -- at times even hierarchies. They were preoccupied with everything necessary for the smooth functioning of a social order, from basic necessities -- food, shelter, security -- to questions of political strategy. Even the most mundane acts -- sweeping the streets, preparing food, pitching tents -- became moments of inspiration that proved the people's ability to sustain themselves, despite the regime's attempts at sabotage. Daily struggles to hold the space and feed its inhabitants, without the disciplined mechanisms of an organized state, were exercises in democratic process. It was through these everyday practices that Tahrir became a truly radical space."

Un Salto De Vida

This case study deals with environmental justice issues and the formation of a grassroots organization to combat environmental pollution. Un Salto de Vida is a grassroots organization that formed in the state of Jalisco, Mexico. Increased contamination of the river by an increase in industrialization has led to environmental health issues and loss of fish in the river. This river is one of the most contaminated in Mexico. Due to lack of action from the government, this grassroots movement has formed to bring attention to the injustices their community and surrounding communities are facing. Un Salto de Vida has used social media as a platform to both bring attention to social justice and for collective action. This organization has reached out to the government, created ties with other grassroot organizations, held workshops, and even begun various initiatives, such as a reforestation. The organization has also been vocal on YouTube and on the radio. I think this case study illustrates the mobilization and collective action possible by communities who may seem powerless by state and private actors. It also presents the internet as a medium to gain a voice for change. Themes from class include power relations, diverse actors, formal/informal relations, local knowledge, and place attachment. Additionally, this case study is just one example of how the lack of participation and environmental planning can results in environmental, livelihood, and public health crises. In this case there is the lack of government responsibility in providing a healthy and safe environment.