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Standards and alternatives in the spatial transformation of the urban South

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1 | VISIONING HOW SMALL SCALE PROJECTS COULD BE STRATEGICALLY EXTENDED TO LARGE SCALE LONG TERM INTERVENTIONS
A lesson from Uganda

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TIn almost every country in the world, students graduate from schools of architecture and design. According to the International Union of Architects there are more than 1,300,000 architects worldwide that serve at most 10% of the built urban environment. At the same time, there is one of seven people in the world living in urban informality. Naturally we ask ourselves: who will "design for other 90%"? Do we, as architects, contribute and play a role in informal cities' design?

We find roots of design relevance in development from 1940 as a part of the humanitarian aid movement. At that time, design was not introduced as a technical resource for the urban future, but rather as an element of humanitarian assistance. Only for the last 15 years has design begun to be seen as a resource for development, but it is still struggling to be seen as more than a short-term action. Press, media and design forums more often discuss new approaches in the architecture and design field by applying phrases like "social architecture", "design as activism", "urban acupuncture" etc.. These terminologies show a new turn in the profession, giving a stronger recognition for the other 90%.

The importance of design in informality is thus being recognized, but question has not be raised over whether, and how, small design interventions can influence and impact city development? This question examines the role of the architect in informality. A student project on incremental housing design in Kampala begins to support theories on this topic. Design professionals working at the community level opens up new approaches and significant insight into the lack of choice typically available to the urban poor within informality. The student project case transgresses housing design. Acknowledging the need of housing, the students were introduced to overall urban complexity. They find out that the role of housing in informal settlements is more than a structure.

The concepts of housing finance, the symbolism of "home", and livelihoods become major parts of the study. Kisenyi inhabitants' "dream house" is affordable, accessible and social. Kampala city is understood to function largely due to the citizen-majority who live in slums. Students looked at incremental housing design as an affordable solution despite the serious lack of land in the city. One unit design was derived from their study, which was built later at a 1:1 scale in the Kisenyi case settlement. The project demonstrates the importance of professionals developing alternative design solutions that can give "the right to the city" also to low-income earners. The importance of housing from a holistic develop-

ment perspective is imbedded in this student work. It shows the need for Kampala city to include the need of housing as a priority for its urban development agenda. This project has further implications and potential for "scaling up" demonstrating with similar projects the ability of design to contribute to city level development.

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2 | RAMALLAH: FROM "SUMUD" / RESILIENCE TO CORPORATE IDENTITY

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Ramallah stepped into the 20th century as a village and by the 1990s it was the small city in the shades of Jerusalem. During the first Intifada (1987-1993) it assumed the role of political command center, where the governing motto of the streets was Sumud, means 'resilience', 'steadfastness', and within that fold popular unity. After the launching of the Peace Process Ramallah gradually gained increasing power as the headquarters of the Palestinian Authority. Today it is the uncontested political, economic and cultural center of the OPTs, and is growing at an alarming pace.

Ramallah hosts both local and international, public and private institutions and organizations. However, the city is encapsulated and constrained in a mixed reality of direct and indirect occupation that rests on the periphery. Sous-prétext creation of necessary infrastructure for an independent state, foreign aid is provided since 1994 to stir the wheel of development in a process under which imposed neoliberal and global policies are deforming the space of the city. Hence, between enclavization and liberation of the market, the city is disengaging from wider national context on one hand, and on the other redefining and reshaping the space within its boundaries and around.

The signature of the Oslo Accords translated in the closure of Jerusalem, pushing the ma-

jority of international offices provisioned for Palestinians to move to the nearest locality: Ramallah, accompanied by tens of new international organizations and NGOs. In the year 2000 the so-called intifada broke out, resulting in – amongst many other negative impacts – the moving of all Palestinian Ministries that were hitherto scattered amongst various cities to Ramallah, and therefore thousands of families moved with the jobs. The city became the employment center for seekers, whether in the never seizing residential construction projects, or in white-collar positions at generously paying NGOs and private companies.

According to the Palestinian Central Bureau of Statistics (2007), in average 92% of the population of Palestinian localities were born in that same place. In Ramallah, the number is only 47%. Those numbers reflect the stark difference in makeup between Ramallah and other Palestinian cities, but more importantly, the high level of diversity in terms of origin and hence traditions of the inhabitants of the city. The exponential change in population composition accompanied by economic and political factors, is inducing the feelings of otherness within this one city, at a time new social classes such as the 'new middle class' (Taraki 2008) and the 'political elite' (Brynen 2000) are emerging.

Within the framework of an empirical qualitative research project 10 focus groups and 15 qualitative interviews were conducted on the issue of the transforming space of Ramallah. The proposed paper narrates these sociospatial shifts and polarization using extracts from the interviews and focus groups, which range from focus groups with different ages groups, to expert-based interviews. Those extracts are also cross-compared with relevant international literature on the topic. This narration reflects the gaps in visions, aspirations, national consciousness and perception of 'freedom' between the different layers of the community of Ramallah, and by such an impact of foreign-aid-led development processes.

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3 | INSURGENT SPATIALITY IN INFORMAL CAIRO
Recovering Vernacular Patterns in the Contested Metropolis

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The metropolitan area of Cairo has a population of around 18 million inhabitants, over half living in informal settlements, with an impressive urban and demographic expansion and rapid changes in the social structure, once strongly connoted by an Arab-Islamic traditional organization.

Since the 1970s, the mainstream planning interventions of the metropolitan government tried to cope with urbanization growth and aftermaths of overcrowding by strengthening spatial control.The civil society initiatives have so far been stifled by a substantial deficit of democracy and participation in governance. In the field of urban policies it has resulted in an almost complete centralization of powers and resources in the hands of national governmental bodies and it did not allow the citizens and their associations to access an officially recognized self-management of their habitat. This produced strong social polarization and a corresponding macroscopic segmentation of the urban space.

Thus, unbearable economic, social, political inequalities induce contemporary Cairo to live a dual mode of transformation, by sharing a common destiny with other global metropolises. While the official planning policies are mainly intended to produce privatized cluster areas, touristic "showcase-sites" and enclosures excluding specific classes of users, permanent or ephemeral re-appropriation of shared spaces generates new spontaneous relationships between urban context and citizen's behaviour, by improving the habitat and meeting the real everyday needs of the population.

Which are the implicit settlement models and visions underlying these informal phenomena? Basing on which urban cultures inhabitants are building the rules of the living commonly in the informal city?

This paper seeks to answer these questions, by exploiting the results of a research based on statistical; historical cartographic and bibliographical sources; compared morphological analysis of the informal built fabric; and socio-territorial surveys. We demonstrate how the spectrum of spontaneous contemporary behaviours relies on traditional vernacular rules of social interaction and spatial transformation. Complex relationships are set between historical-traditional urban layout, typical of the Arab-Islamic city, and contempo-

rary morphology and customary use of common spaces produced by informality. Trough adaptation to current needs, the reproduction and perpetuation of traditional patterns is able to provide alternative solutions for addressing urban issues in several sectors: housing, waste management, potable water supply, employment, entertainment, etc.

The objective of this paper is to offer a theoretical and cognitive support for alternative approaches designed to integrate the participation of citizen's community and to enhance and technologically update. Reproducing and adapting the methodologies widely applied in historical areas to informal areas and enhancing the self-awareness through the diffusion of heritage knowledge could achieve it, in a symbiotic existence of tradition and contemporaneity.

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4 | BEYOND URBAN INFORMALITY: HOUSING MARKET PERFORMANCE AS HIDDEN SIDE OF PLANNING
A case Study of Ahmedabad (India)

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The proposed long paper stems its research findings from an ongoing doctoral thesis. Hav-

ing investigated the interface of urban planning and housing market dynamics (formal & informal) in one of the fastest growing cities in India, the author will present an in-depth study of the dialectic force play of discourses and spatial changes on the ground in a political and cultural polarised urban environment [1].

Ahmedabad, a city of 6 million inhabitants has shown constant growth rates over the last decades and with it an expansion of its planning capacities. Once called the Manchester of the East, the closure of the cotton mills has left many people unemployed and created abandoned places in the urban center that were taking over by informal practices. With the years the proliferation of slums and other sub standard living environments have resulted in a thick and diverse urban tissue that on the ground differ greatly with the planning documents of the local urban bodies.

There is a tension of the formal and informal city, the modernizing and traditional, the Hindu and the Muslim, the rich and the poor, the planned and the unplanned that can not be captured by such opposing word pairs. In the line of other works, the author uses a continuum as concept to describe the realities on the ground (See reference 1&4). What is required to give such a theoretical position more claim are in-depth studies that reveal the details of complexities on the ground. The envisioned long paper would contribute to closing this knowledge gap.

Housing covers a fundamental need as it is object of speculative practices. With such diverging interests the field of housing is home to many and diverse stakeholders/agents. Starting from dwellers and ranging to developers, investors, construction firms to actors with less direct or apparent link (urban planners, policy circles, Ngos) but non-negligible influence, a large amount of interests manifests in the urban environment overlapping local and global practices. By studying the extensive literature on informal and formal land/ housing markets two main conclusions can be drawn: (a) there is a general positive stance towards informal practices as long there is no penetration of market forces and (b) the literature at hand suggests a coexistence of both practices, often unofficially acknowledged or even supported by the ruling political system (see the pirate urbanization in many countries of the Global South). The envisioned long paper analyses the housing market dynamics of Ahmedabad by showing how changes on the ground have been less a function of planning than a negotiation of plural interests of multiple stakeholders [2].

A more alarming development is the gradual shift towards anti-poor positions of an increasing number of stakeholders. While a couple of years ago, courts ruled in favour of slum dwellers, the informal population of the city has little activation networks nowadays. Planning officials, historically in disfavour of slums, are using a frightening vocabulary in their discourse of justifying relocations. This development has been accelerated by the recent economic crises.

Methodologically the paper applies spatial mapping technology combined with statistical

and interview data. In doing so an interesting link between diverging discourses and spatial developments can be traced. The housing market oversupplies the speculative housing market segments while the low cost housing dwellers and slum population are left at the margin. The result is a city that looses its thick urban fabric in favour of a segregated environment that runs counter to the historical-cultural meaning of cities in the South.

Endnotes

[1] The city has been place of very violent racial riots in 2002. Although a latent religious conflicts has been the trigger the root of the problem lays in the constant exclusion of ethnic minorities in the political and spatial sphere of the city.

[2] This might not surprise for the context of developing countries, but Ahmedabad has received many accolades and wide attention for its urban planning framework and other public administrative efforts.

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5 | TRANSFORMATIVE AND COMPETITIVE PLANNING REGIMES: SOUTH AFRICA AND LEBANON

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This paper investigates two cases—South Africa and Lebanon--in which new transformative and competitive town planning regimes have been institutionalized in response to the inadequacies and limitations of traditional planning and regulatory state apparatuses. Although the creation of alternative planning regimes in both countries are due, in part, to the realities and challenges of severe intergroup conflict and tension, the reasons underlying their creation are fundamentally different—one seeks to transform, the other to compete, with the exercise of state authority.

In South Africa, there is the creation of a new alternative planning regime that is evolutionary and possibly transformative of traditional city-building techniques. In the early years of the transition away from apartheid, an integrated development planning (IDP) program was anointed as a methodology that would supplant and transform discredited traditional town planning.

IDP seeks to integrate spatial planning with social and economic development, coordinates government activities across budget lines, and includes a participatory and grassroots elements aimed at empowerment. In these efforts, IDP poses a different set of city-building techniques and a fundamental reconceptualization of, and thus challenge to, traditional rules-based town planning. Whereas IDP endeavors to manage the development process to pursue goals of empowerment and human upliftment, traditional town planning seeks to control spatial development through regulation.

In Lebanon, urban development planning has been utilized by a political/military organization in order to bypass, and thus compete with, the traditional state apparatus. The Shiite Muslim party of Hezbollah has effectively used its urban redevelopment of its heartland southern Beirut suburb of Haret Hreik, substantially destroyed in the 2006 war with Israel, as a political mechanism of survival and political viability vis-à-vis the Lebanese State.

Operating in a political situation in which they did not trust the Lebanese State (led at the time by a Sunni Muslim-led coalition), Hezbollah advanced on its own terms to physically rebuild thousands of residential and commercial units in the city and to return those residents displaced by the War. Such autonomy from the state was achievable due to substantial international funding and Hezbollah's creation of Wa'ad, a nonprofit organization, to manage and control the entire reconstruction process independent of state intervention.

The paper examines similarities and differences across the two alternative planning regimes in terms of their methodologies, goals, and ultimate impacts on urban residents. It also explores whether fractured states with legacies of inter-group conflict may provide fruitful seed-beds for alternative visions and regimes of town planning that can transform or compete with traditional state programs of regulation and control. Political transition periods in a society also offer key opportunities for introducing transformative planning goals and approaches.

Whether attempting to transform traditional urban management policies or to compete with state authority deemed incapable, alternative planning regimes present a future viable path in the many urban regions of the "global South" characterized by disempowered, spatially marginalized populations and the threat of ethnic and sectarian conflict.

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6 | CONTEMPORARY URBAN LANDSCAPE IN MAROCCO

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The paper intends to explore the condition of urban areas in Morocco: from the current development strategies and initiatives (both public and private) passing by the experiences and leftovers of colonialism, and the "reappropriation" of colonial architectures by local inhabitants.

The aim of the paper is not only to assume a descriptive and analytical approach, but also to show how bottom-up and informal practices could contribute to imagine different urban scenarios and conditions. A multi-scalar approach is assumed: from a general overview on Euro-Mediterranean borders, to a deeper look on selected urban contexts.
During the last decades, cities in the Maghreb area have assumed a decisive role, both at a local scale and in relation to the EU neighbourhood policies (ENPI) [1], as "gateways" to the region and as main nodes of a network of economic and cultural relations within the Mediterranean. In this context, Morocco is assuming a even more crucial role. Being part a complex border region it has become one of the main members of the EuroMed program.

Urban areas, in particular, are experiencing a rapid change due to the presence of growing financial investments (both from the Arab and Western countries), and the increase in the touristic and business sector. In fact, the main development programs [2], launched by the Moroccan Government, aim to the construction of massive infrastructure projects (i.e.: the Tanger - Med Harbor), free trade zones, new commercial, tourist and housing settlements. Since 2004, the Villes sans bidonvilles program had promoted the construction of fifteen

new towns throughout the country. The main goal was to reduce the pressure of housing demand on the major urban nodes, progressively eliminating slums and informal settlements. The development of the program is mainly assigned to local and foreign real estate companies and financial groups.

The program, in its essentials lines, reveals a kind of paradoxical "continuity" with the projects promoted and financed during the first half of the 20th century by the French colonial government in Morocco (among all the Gamma Grid Project).
Studies and plans aimed at, on one hand, giving an accommodation to a growing rural-to-urban population and, on the other, at controlling in a rational way the colonized territories and inhabitants. [3]

After the independence of Morocco (1956), most of these experiences were, however, progressively and deeply transformed by their inhabitants, on the basis of traditional forms of spatial "occupation" and housing practices. The original structures are almost disappeared, revealing a complex system of cultural and symbolic meanings. It is in on the border between inside and outside space, between private and public life that one can find a "landscape of proximity" in which complex and multi-layered housing practices overlap.
The "resignification" of the modernist legacy in the countries of North Africa is, in some way, related to transnational mobility and migration issues and to a complex system of different levels of negotiation, involving both geographical points of departure and destinations (former colonies and former colonial powers) between the two shores of the Mediterranean.

Endnotes

 [1] http://www.enpicbcmed.eu/programme

[2] Le Programme National « Villes sans bidonvilles » (2004) and L'Initiative Nationale pour le Développement Humain (2005)

[3] In fact, the studies, carried out since the early '50s by the research and planning group ATBAT Afrique (directed by Michel Ecochard), aimed to create the basic knowledge to support the design and building of a series of new and experimental settlements for local population (according to the principles of local architectural and to the new concept of "habitat") in order to solve the issue of the bidonvilles.

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7 | "UNRAVELING SPACES OF REPRESENTATION THROUGH INSURGENT PLANNING AC-TIONS"

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Building on Henri Lefebvre's (1991 [1974]) triad of dialectically interconnected dimensions of space and on Faranak Miraftab's (2009) elaboration on insurgent planning, the aim of the paper is to discuss insurgent planning actions as 'spatial practices', which make planning supersede the mere 'representation of spaces' and be focused on the production of 'spaces of representation'.

It is here proposed that insurgent planning practices are not only counter–hegemonic (disrupting the status quo), transgressive (through place and time) and imaginative (promoting a different reality as feasible), but also spatial. Spatial practices constitute the process through which society, in a dialectical manner, both produce and appropriate space (Lefebvre 1991 [1974]). And insurgent planning actions, within their historical convolution of authority and structural exclusion, aspire to either regain or open up spaces of collective action to achieve liberation (Miraftab 2009).

In contexts where urban development has followed a 'professionalized' planning tradition, it is believed that planning is defied and counteracted by means of 'insurgent spatial practices'. This means that planning rather than be centered on the 'representation of space' (conceptualized *stereotypical visions* of space attempting to submit what is lived and perceived by people to what is foreseen by planners) brings about the production of 'spaces of representation' (where *enduring realities* may take place since that is the space of inhabitants and users, the space that their imagination tries to seek and seize).

This proposal, in cities of the Global South, entails the recognition that: (1) informality is, in fact, a form of production of space reacting to the territorial logic of deregulation (Roy 2009). (2) The resulting 'urban chaos'—an "insurgent urbanization" (Holston 2008)—is essentially a successful resistance to superimposed modes of planning coming from the Global North (Simone 2004). (3) Given that disenfranchised groups tackle and resolve their livelihood outside formal decisions structures, planning has shifted from state–led and

market–oriented planning agencies to community–based informal processes; from 'legitimate' planning practitioners to grass–roots activists and inclusive strategies (Faranak 2009). And (4) 'spatial insurgent practices' unfold, following Judith A. Garber's (2000) formulation of "four public spheres", *from* space (because people's identities, interests, and experiences are materially entangled with physical space), *on* space (people act collectively to 'own' space, to shape and adapt it materially and/or symbolically), and *in* space (physical space functions as a platform for people to claim to be part of the social, economic and political processes shaping their lives). Consequently people, through 'insurgent spatial practices', *make* space and thereby regard themselves as citizens fully able to alter their living conditions, despite painstaking attempts of exclusion.

Drawing on a case study of an urban community in San José, Costa Rica, the paper concludes that planning can also constitute an ever–lasting collective insurgent action, a myriad of 'joint acts of space–making' (Perera 2009), which are aimed at enduring local realities. In other words, ordinary people do produce spaces within the crannies of—and even in spite of—official planning processes. Eventually, spatial insurgent planning actions increasingly unravel spaces of representation.

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8 | FOLLOWING THE TRAIL OF RITTEL'S WICKED PROBLEMS TO THE URBAN SOUTH IMPOSSIBILITY FOR ETHICS IN PLANNING?

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Cities of the 'urban South' have become likely targets for what David Harvey calls "spatial fixes": frontiers where vast—and increasingly desperate—amounts of capital accumulated elsewhere could be absorbed through new urbanization profitably (Harvey 2010). Consequently, developers and investors have been put at the center of public policies while the most vulnerable urban residents are subsequently dispossessed and then displaced to the spatial and social periphery (Mayer 2010, Mayer 2012). Contrary to the expectation that planning must diminish because of this ascendancy of the market, the role and importance of planning should however increase (Banerjee 1993)—since planning may be the only public institution left—short of temporal urban insurgencies, for example the Occupy movement (Chomsky 2012), to address the increasingly inequitable distribution of income but also of space in the city. Therefore, the politics of planning today must also concede to ethics (Healey 2007: 81).

However, contemporary ethics in planning remains woefully under-developed relative to the growing spatial injustice in the 'urban South', and in many cases, in the 'urban North' as well (Fainstein 2010). This underdevelopment is further clouded by the persistent presence and complexity of "wicked problems" in planning (Rittel & Webber 1973). According to Rittel, the solver of wicked problems—the planner—has no right to be wrong (Protzen & Harris 2010: 188). Despite this ethical demand, the planner is nonetheless likely to do wrong in order to do the right thing (Protzen & Harris 2010: 229), a moral dilemma also known as the problem of dirty hands (Walzer 1973). Therefore, ethical planning demands a certain responsible answer to this difficult problem of dirty hands. Unfortunately, Rittel did not provide a complete answer to this question that follows from his work on wicked problems.

In the absence of an adequate ethical theory for planning, attempts were made to polemicize planning as a form of *Realpolitik* and (malicious) social control (Flyvbjerg 1996, Yiftachel 1998), otherwise known as the 'dark side' theories of planning. However, it is still unclear what this 'dark side' ultimately offers for the planner today who is now called to emphasize, and also to operationalize, the ethical dimensions of planning in even more open and democratic ways.

In this theoretical paper, I will first present the premises for ethical planning in the context of urban contestation today. Second, I argue that planning as a public institution has preponderantly relied on a form of utilitarian ethics which subsequently resulted in a social impossibility—ironically rendering the 'dark side' theories attractive while masking the real problems of dirty hands—while contemporary politics today suggest a return to deontological ethics (e.g., equity). Third, I explicate three short case studies demonstrating precedents of ethical planning. Finally, I conclude this paper by suggesting how these case studies open up new and troubling questions for planning and design ethics. (470 words)

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9 | THE MISCHIEVOUS CITY
The Kolkata Irregulars and the Outsmarting of Neoliberal Urbanisation

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It is hardly difficult these days to come across academic research done and papers written on the victimisation and marginalisation of the urban poor due to the processes of neo-liberal urbanisation. The narratives of re-centering and re-location (Brenner and Theodore, 2002; Swyngdeouw et al, 2002), accumulation by dispossession (Harvey, 2005) and further impoverishment of the already poor (Candan and Kolluoglu, 2008) abound. It is, however, in the very nature of things, that tales of defeat do not inspire one to victory and narratives of powerlessness hardly ever empower. The present paper however has a different story to tell. It is not a narrative of despair and defeat, which leaves us either with moist eyes or fuming nostrils. Rather, it is a narrative of creative mischief – a narrative of the outsmarting and out-manoeuvring of neoliberal urbanisation at the hands of Kolkata's urban under-dogs.

The two cases presented in the paper show two, apparently contradictory but intrinsically inter-related, faces of neoliberal urbanisation and the consequent planning responses to it. In one case, the urban poor were embraced and in the other the residents of an informal settlement were booted out of their homes. One case was about the rhetoric of "inclusive cities" and "community participation" and the other one was a classic demonstration of planning by the bull-dozer. The first case involved the up grading of a slum as part of a multi-million dollar Asia Development Funded project and the other involved the reclama-tion and environmental improvement of an urban waterway.

The planning interventions in both the cases happened during the same period of time and both were justified using the rhetoric and rationale of environmental improvement and sustainable development. Geographically, the case areas were separated by merely a few kilometres. In both the cases, the people resisted, evaded, rejected and ridiculed the projects in their own curiously creative ways. Just as the slime mould in the introductory chapter of Nabeel Hamdi's book *Small Change,* 'solved the problem of the maze and found the food' without the aid of any 'power elite' or 'single brain' (Hamdi, 2004), the residents of the settlements described in these two cases solved their own mazes.

The planners and decision makers were, in both cases, puzzled and frustrated, as their roses and their batons were equally shunned. But rather than any grand 'emergence', to use Hamdi's term, happening at the end of it all, the people just got on with their lives – as normal, sensible, "regular" people would.

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10 | GOVERNING INFORMALITY: THE "JUGAAD" STATE IN MUMBAI

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Mumbai's urban transformation agenda is driven by the city's corporate elite, which seeks to re-direct state intervention in order to make Mumbai a "World- Class" city. At the same time, Mumbai's middle-class is increasingly politically organized, promoting urban governance reforms centered on quality of-life-issues, such as the prevention of slum encroachments and the control of street vendors. Despite the powerful influence of these two groups on Mumbai's urban policy discourse, they have had limited success in achieving their goals. In this paper, I argue that the internally fragmented nature of the state in Mumbai, designed to govern informality rather than implement plans and enforce regulations, explains this puzzle. I illustrate my arguments through a discussion of urban planning, slum committees and street hawker regulation in Mumbai.

Drawing on a popular concept in contemporary India, "jugaad", meaning "cobbled together" and implying both creative improvisation and making-do with limited means, I propose

that the state in Mumbai is a "jugaad " state. Mumbai's "jugaad state" consists of a Weberian, bureaucratic-managerial elite which is allied with corporate business and middle-class civil society, while its lower-rungs are deeply embedded in city's informal spaces. The "jugaad" state is an outcome of the contradiction between the legal and regulatory frameworks of a centralized, high-modernist bureaucracy and the need to govern a city where a large proportion of economic activities take place on the margins of state regulations. It is "cobbled together", internally fragmented rather than cohesive. The "jugaad" state's modes of governance, are, of necessity, decentralized, flexible, negotiated and improvised. Through "jugaad" strategies, lower-level state actors, often acting in violation of their formal duties and responsibilities, provide essential state services – governance, housing, water, regulation - in an unintended and frequently disparaged form of "co-production" in the informal city.

Mumbai's "informal" spaces encompass not just slums and informal settlements, but a vast array of economic activities that either fall outside or violate the state's formal legal and regulatory frameworks. Within these spaces, a localized, fragmented network of power-brokers, fixers, developers, informal capitalists, unionists, party leaders, lower-level state officials and elected councilors with little formal power but significant localized authority connect the informal city to the state.

The informal city is defined by a constant negotiation with the state for its entitlements, which never become rights. It is precisely this constant process of negotiation and interaction that ties the state and the informal city into an embedded and interdependent relationship. "Jugaad" governance provides a relatively effective system of informal regulation - localized, stable but flexible practices of social control, as well as some level of access to public services, to the large numbers of the city's population that live and work outside the ambit of the formal state. Despite its depredations, Mumbai is a city that is relatively safe, peaceful and economically and culturally dynamic.

In globalizing Mumbai, with the state's new partnership with corporate business to re-make the city, urban governance, and the state itself, and, has become an arena of contestation between corporate business/middle-class civil society and the city's informal power structures. As a result of the shifting power dynamics between the state and social forces, Mumbai's urban transformation projects remains sporadic, uneven and contested.

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11 | THE CITY OF TSHWANE, SOUTH AFRICA – SOME NEW PLANNING GAMES AIMED AT (RE)SHAPING AND NURTURING SPACES, PLACES AND FACES...
A 'blue-sky thinking aproach' in fighting back 'the dark side of (Apartheid) Planning'

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The legal and policy framework put in place by the former apartheids regime, together with ineffective urban planning measures, resulted in a grossly distorted South African urban settlement pattern. South African cities are therefore typical examples of what Alain Bertaud[1] describes as an "unintended result of unforeseen consequences of policies and regulations that were designed without any particular spatial concerns" (Bertaud, 2004. p.5).

In the City of Tshwane (which is one of the largest metropolitan areas in South Africa), this distorted urban settlement pattern is characterised by low density urban sprawl, fragmented communities and spaces, and scattered impoverished informal settlements established in remote areas, far from employment opportunities, services and amenities. Successive post-1994 South African governments have been caught in a multi-facetted dilemma as they need to seriously consider whether they should (1) redevelop and up-grade these informal settlements to acceptable levels of sustainability and liveability; (2) relocate and integrate these settlements with more appropriate and desirable parts of the city; or (3) apply a "blue-sky thinking approach" and develop completely new, novel, alter-native strategies and visions and "new planning games"?. Following on the government transformation in 1994, a plethora of new acts and policies was developed in an attempt to 'eradicate the legacy of apartheid'; to (re) structure and (re)shape the distorted spatial footprint; and to integrate and develop communities and economies.

While the new generation urban planners are trying 'to make change happen' through rational thinking and sound principles, city leaders and politicians are playing power games on a field that is rife with buzzwords such as sustainable development, breaking new ground, resilience etc. What makes these games more challenging is the fact that these games are played in an arena of social conflicts, a plethora of confusing legislation and policies, stereotypical visions, dysfunctional institutional structures, corrupt practices… and promises. In short, urban planning in South Africa is still stifled by the apartheid legacy - unable to excel – forever focussing on the clichéd solutions. Post-1994 urban planning [2] has in a sense created a tunnel vision – a language game of buzzwords.

Within the context of the above scenario this paper, which is informed by an exploratory inquiry explores (1) how cities are shaped by ideological visions *viz a viz* political agendas; (2) the impact of stereotypical visions on the spatial configuration of cities; (3) how spaces are shaped (or not shaped) through the inevitable struggle between rational thinking (Habermas, Healey, Hillier et al) and power relations (Machiavelli, Foucault, Flyvbjerg et al); and (4) how vernacular rules of transformation can provide valid alternatives for addressing challenges posed by contemporary urban growth.

To conclude, the paper presents some alternative strategies and visions and new planning games aimed at (re)shaping and nurturing spaces, places and faces…and fighting back 'the dark side of (apartheid) planning'.

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12 | PRAGMATIC PLANNING: EXTENDING WATER AND ELECTRICITY NETWORKS IN IRREGULAR SETTLEMENTS OF LIMA, PERU

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Informal urbanisation constitutes by definition a challenge to urban planning in cities of the South (Watson 2009); nevertheless, regularisation and upgrading are increasingly considered a viable option. In emerging cities, irregular settlements are progressively connected to service infrastructures where planners, service providers, engineering firms, NGOs and municipalities deal with an existing built-up framework and a settled population. To do so, infrastructure extension policies must shift from a traditional – master – planning approach to a catching-up, demand-driven and adaptive logic of service provision.

My research aims at identifying the new social, technical and political practices used to expand networks in irregular contexts. The purpose is thus to analyse infrastructure extension as a tool for urban planning (Marvin & Guy 1997). Indeed, the key role played by infrastructures in integrating and consolidating the city and in mobilizing actors has been rather underestimated while the debates mainly focus on liberalizing utilities to improve urban management.

Considering basic services networks as socio-technical systems, we see here their development as a locus for planning innovation. The complexity of irregular settlements and the involvement of different actors at the local level prompt them to create technical and political arrangements, necessary for a sustainable urban development through service provision (Rakodi 2001). These dynamics have the potential to reconcile the spatial, social and political dimensions of planning with the actual process of informal urbanisation.

Studying the extension of water and electricity networks in irregular colonies of Lima North, we look at the practices of infrastructure planning at the settlement level. The built-up and informal characters of the colonies create constraints that encourage technological innovation (e.g. condominial water systems or collective electrical meter). The presence of the population also forces urban actors to enter negotiation and participative processes. Spontaneous governance arrangements emerge to balance the failure of formal planning institutions and models (Baharoglu & Leitmann 1998). An informal set of rules actually

governs infrastructure extension, and feeds a structured process of decision-making. It also creates a set of pragmatic, coherent and efficient methods halfway between strategic and collaborative planning. Nevertheless, these diverse spontaneous solutions seem to be largely ignored by official institutions in charge of metropolitan planning (Roy 2005) and take place quietly and unrecognized, considered purely technical processes. The challenge is thus to acknowledge the institutional dimension of unconventional infrastructure extension, and to understand to what extent these dynamics can participate in efficient metropolitan planning. A pragmatic approach to infrastructure planning, taking into account the spatial constraints and social dynamics at stake, can help in producing spaces of consensus and planning innovation. Through the analysis of network extensions, we can thus question the reality and materiality of the urban fabric as well as the emergence of governance arrangements, and thereby examine the promises for planning in informally-growing cities.

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13 | CAN VERNACULAR HELP URBAN POOR?
Dimensions of urban poverty and future directions using vernacular solutions

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We name the urban character for people living in slum areas and shanty towns' urban poor. Is it there responsibility that the governance is corrupted and the economy is collapsing so

they don't have a proper service or a proper housing and living conditions? Do we blame them to migrate to capital or big cities to form ad-hoc settlements that breed crime and rancour for the rest of the society? Governments look at such settlements as informal areas and they hide, demolish, move or evacuate those areas without a keen sense of the dwellers demands and needs. This paper is discussing the dilemma of urban poor and how citizens invent creative vernacular solutions to overcome urban poor living conditions and how the policy makers and governments deal with such problems as a cancer tumours or time bombs in cities urbanscape. The aim of this paper is to fill in the gap between how informal settlements dwellers' act to fulfil their needs in real life circumstances and how the policy makers react and perceive such problem from their ivory towers. The paper will elaborate on this argument by discussing a real example in one of the informal settlements in Cairo, Egypt. Then the discussion will conclude with participatory action works as trial to fill in this gap.

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14 | PLANNED INFORMALITY AS A BY-PRODUTC OF THE OCCUPATION.
The Case of Kufr Aqab neighborhood in Jerusalem North

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This paper seeks to investigate the use of urban planning regulations for geopolitical and territorial interests to shift and re-draw borders as an attempt to marginalize the population and control over the territory. The paper precisely examines the planned mechanisms that the State of Israel is practicing on the Palestinians living in East Jerusalem, through displacing them into the contested spaces of exception. It draws on two territorial levels, the macro-scale of the metropolis (Greater Jerusalem), and the micro-scale of excluded neighborhoods affected from the shifted boundaries (in this case, the Kufr Aqab neighborhood).

Following the 1967 war, Israel occupied East Jerusalem, which had been under the Jordanian rule, and annexed it to West Jerusalem, under the Israeli one, thus giving the complete power to Israel in controlling the spatial planning and housing policy, the political arrangements and the outlining of Jerusalem's limits in favor of the Jewish population present there. This has largely and explicitly altered the Palestinian socio-spatial fabric within a process of ghettoization, segregation and separation. The status of the Palestinian Jerusalemites lacks any citizenship rights yet leaves them within the *permanent temporariness* situation regarding residency that maybe revoked at any moment in case of living outside the greater Jerusalem boundaries.

The paper will approach the discourse through presenting the spatial-planning and demographic policies practiced by Israel via the Jerusalem municipality on the Palestinian Jerusalemites, and shall expand to focus on the spatial by-products of such executions. The case study is Kufr Aqab, which is the northernmost neighbourhood in Jerusalem, with 14km distance from the old city of Jerusalem and 4km distance from Ramallah. In 2002, the neighbourhood has been separated by the rest of Jerusalem through the separation wall and a military border crossing, yet 30% of land is still under the Jerusalem municipality control and it is highly populated by Palestinian Jerusalemites as to maintain their Jerusalem residency. Such planning mechanisms have rendered Kufr Aqab as a space of legal exception (no law enforcement on the extensive construction process); a space of civil exception (civil services are not rendered by the state of Israel via Jerusalem municipality or in some cases rendered far below required capacity), and an insecure environment between two hyper-secure environments.

This paper seeks to create a debate over 'informality', through the Kufr Aqab case study. The point of departure is emphasizing on informality as not a set of unregulated activities that lies beyond the reach of planning, rather it is planning that inscribes the informal by designing some activities as authorized and others as unauthorized (see Roy, 2009).

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15 | THE GAP BETWEEN VISIONS AND POLICIES: HOUSING THE POOR AND URBAN PLANNING IN GHANA

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Rapid population increase has led to severe housing shortage in Ghana. In urban areas, this has resulted in overcrowding and ever growing slums. Current estimates indicate that the country needs at least 100,000 housing units annually; meanwhile current supply is estimated at 35% of the 100,000 housing need (GSGDA, 2010). In 2001, the number of people living in slums in Ghanaian cities was estimated to be 4,993,000 and growing at a rate of 1.8% per annum (GPRSII, 2005). Yet previous and subsequent governments have not taken this problem serious, largely neglecting it and refraining from any initiative towards it. For example, a poverty reduction strategy that was put in place from 2004 to 2006 did not mention the slums as a poverty issue that needs any special strategy to intervene.

The country does not have any tentative urban development policy and the country's housing policy which does mention affordable housing for the poor has remained in the draft stage since 1987. Kondau-Agyemang (2001:153) noted that the country's housing

policies *remained at the rhetorical level without being transformed into reality*.

Our paper discusses the various draft documents and plans through critical discourse analysis (CDA). These policy documents perspire the visions and ideologies of its creators (planners, politicians, state institution officials etc) on the "urban question" and CDA is used to dissect them; the prevailing visions on the slum problem and the situation of the urban poor amongst policy makers is discussed thoroughly.

We suggest, one of the reasons why housing and urban development policies in Ghana have "remained at the rhetoric level without being transformed into reality" (Konadu-Agyemang, 2001:153) is because the state sees the problem as that of the urban poor, hence the slow responses it has received from various governments over the years.

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16 | THE EXTERNALITY OF DISPLACEMENT IN SLUM UPGRADING INITIATIVES.
Case: Nairobi, Kenya

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In this presentation we argue that in many slum upgrading projects the aspect of displacement is viewed as an 'externality', a side effect, of secondary importance. Displacement is not considered to be directly related to the main project strategies/objectives of providing tenure security or housing improvement.

Ferguson, following Foucault, calls such side effects 'instrument effects', "effects that are at

one and the same time instruments of what "turns out" to be an exercise of power" (Ferguson 1994). This presentation argues that the centrality of apolitical planning methods in project discourse draws attention away from the issue of potential displacement. The presentation is based on literature study (policy documents and academic literature) as well as on ethnographic data collected in two informal settlements in Nairobi where slum upgrading initiatives are or have been undertaken. [For purposes of privacy and confidentiality, these two case studies will be called project A and project B. While project A has already moved a number of settlement dwellers to upgraded houses, project B has not yet reached that stage. The difference in 'temporal stages' will shed some light on the evolution of displacement over time, even though of course these conclusions are preliminary.]

Despite displacement being one of the main outcomes of many slum upgrading initiatives in Nairobi, these initiatives continue to be replicated without much adjustment. No agency/institution seems to assume accountability or responsibility for this displacement. If blame is cast, then it is on the displaced themselves. Even if at policy level well-meant solutions to displacement are being developed, these actors often neglect the complex political context of their solutions. As a consequence, these solutions fail to have a beneficial impact on the practical project implementation at micro level, and specifically on the reduction of potential displacement. At microlevel in the upgrading project, displacement is an extremely sensitive topic which none of the officials address directly.

Possible future displacement is referred to as being a result of 'housing and planning standards imposed' (issue of planning standards) or of 'not fitting on the map' (issue of mapping), whereas some people are not acknowledged as residents of the area 'because they were not listed during the enumeration'. Planning standards as well as mapping and enumeration methods are presented as apolitical tools and as objective, god-given rules that determine whether displacement may occur in the future. Even though many upgrading officials present these tools as uncontrollable, god-like mechanisms, they are the ones who are involved in the actual negotiation of these standards, of the maps and of the final enumeration list.

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17 | LESSONS FROM 'THE OTHER SIDE'
Post-colonial Ideals and Everyday Inhabitation in the Michenzani blocks, Zanzibar

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Embedded in post-colonial socialist thinking, urban redevelopment of the Michenzani neighbourhood in Ng'ambo, Zanzibar, was initiated in 1964. The 10-block structure was a vigorous attempt to establish a just and egalitarian balance in a settlement until then characterised by colonial order. By re-inventing Ng'ambo as the indigenous city, proper, post-colonial urbanism reversed the order of terms: Michenzani and its surroundings were no longer the 'other side', but the very core of a new urban condition.

Nonetheless, the everyday construction of the urban fabric has continued to be unrelentlessly transformed. Thus, if the new neighborhood of Michenzani can be read as a post-colonial inscription on a former colonial condition, the ways in which the everyday construction of the city has continued to transform Michenzani is an inscription on an inscription. As Garth Myers has described: "The Michenzani project began as the centerpiece of a program to make Zanzibar a socialist city and society. Instead, the area has become a set of structures into and onto which Ng'ambo residents write their own texts." (Myers 1994: 463). The continuous transformations of the blocks illustrate an attempt of not only re-appropriating the urban artifact, but re-writing their histories. The duality evident in both colonial and immediate post-colonial urbanism is broken apart by a myriad of micro-stories, where indigenous realities embody the multiple reflections on the goals, accomplishments and deficiencies of the project.

This paper specifically aims to unravel these texts and the life-stories of Michenzani's inhabitants. It will consider the spatial transformations of a range of meaningful dwelling units during their life span. Not only do inhabitants change and are apartments adjusted according to needs, but also the common spaces that link the several blocks are being revisited by indigenous life patterns. Although the city landscape of Ng'ambo was written over by introducing the blocks, the process these buildings have undergone ever since is

constantly rewriting the story of the the Michenzani 'Trains'. The interplay that is therefore being introduced between the socialist state's spatial ideals and the 'inhabited' ideas inherent in the dwellers' material is made manifest by the 'lived-in'- chronicles of the 300m-long iconic slabs. This 'lived-in' architecture is characterised by the valuing of the physical structure as the base for a continuous change in use. As Hannah le Roux has claimed, 'Modernism, at worst, is a sort of landscape of recyclable material and at best serves as scaffolding for the renewal of the city's social structures.' (2005: 52) Besides this flexibility that is inherent to modern housing types, dwellers' eager and inherent attitude to progressively adjust dwellings to fit their needs, - also embodies the interpellations space is subject to over extensive periods of use.

By using fieldwork and, more specifically, interviews as a base for the research, this paper will explore the contribution of vernacular rules of transformation in Michenzani through personal stories and dwelling trajectories. The case-based research will ultimately be tied back into the post-colonial housing discourse of Zanzibar and the characteristics of nation-building in the context of a socialist state. By mapping further the layer of individual and personal stories recent scholarship has begun to explore, (Myers, 1994; Cornelis, 2008; De Cock & Wittock, 2009; d'Auria, 2011) the paper ultimately aims to reflect on whether vernacular rules of transformation can provide valid alternatives for addressing the challenges posed by contemporary urban growth.

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18 | EXTREME PLANNING: CAN YOU TAME A CITY IN CONFLICT?

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The relationship between "planning" and "power" is discussed frequently and extensively in planning literature. Whether within a so-called "democratic" framework of action or as a part of a central planning system, planners have always been advised to be aware of the effects of "power" on their "professional" and "rational" decision makings.

As planning establishments can only function within an agreed bureaucratic order in which the legal place of all public institutions, role of decision making agencies, as well as the commonly accepted rules of the action, are firmly in place. This is true both in cases of Western style or central planning organisations where the market forces or the dominant political party has set the rules.

But in cases of drastic social change, i.e. the absence of these preconditions, planners and planning departments are faced with the emergence of a new order, a set of new priorities and requirements that require urgent response. Here, time and scope for application of the conventional rationality and professional tradition may be severely limited; and the function of planning departments might be reduced to a technically utilisable tool with a narrowly defined power to act.

This paper aims to explore the premises and working limits of planning activates/ the role of planners within a possible "extreme" circumstance. The "extreme" in this context refers to situations emerging after popular uprisings or a successful revolution in which a new ruling class comes to power.

A situation in which the routine norms, regulations and existing establishments may be scrutinised, re-defined or totally re-structured. Planning in extreme is, therefore, concerned with the fate of planners in the immediate period after a drastic social change where the boundaries of "power" itself are undergoing change.

Here, it will be noted that cities, as the spatial manifestation of changes of power in society, reflect the modes, ideals and requirements of the new people in power. It seems to be a highly unreasonable assumption to talk about "taming" the cities in these circumstances where new classes of people demand access to resources hitherto unattainable to them. Here cities are formed and "tamed" by the whim and vision of the emerging elite.

With a brief reference to the real and ideological circumstances in which the central planning system in Soviet Union was formed, the paper will review the case of "urban land" and unsuccessful attempts by the Iranian planning establishment prior to 1978 revolution to "tame" the city by curbing the rural-urban immigration. This will be contrasted by the mas-

sive growth of the Iranian after revolution and altered faces of the major cities since. More importantly, it will refer to the drastic changes in the country's planning establishment that resulted in closure of the Planning and Budget Organisation, a centre for supervision and approval of urban and economic development in Iran since 1948.

The paper will conclude that unlike working in normal conditions, planning practice in a period of drastic social change may be forced to follow a different pass. Most probably, it will be the major tool of the new ruling class and their related clients to achieve their material and ideological needs.

Within such circumstances, resorting to "contestation" and aiming to take a "stand" would be a delicate and often in-effective way for planners to face the realties on the ground. It might also bring about professional risks and practical uncertainties for the entire planning establishment concerned.

The current emergence of new popular movements and possible formation of new semi-revolutionary governments in the Middle-East might have now provided an added urgency to observe the premises of extreme planning even further.

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19 | BROWNFIELDS IN G.C.R.
A Neglected Potential for Re-development the Old City

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Brownfields are abandoned or underused industrial and commercial facilities available for re-use, Expansion or redevelopment of such a facility may be complicated by real or per-

ceived environmental contaminations. They range in size from a single lot to big one and traditionally they are considered as a postindustrial site, but not only. Brownfileds have negative impacts on the environment sites as they can pollute soil, air, and water resources on- and off-site. This poses environmental and public health threats. Safety is another issue as neglected sites are a breeding ground for illegal activities, such as dumping or even illegal housing in some countries. Despite these negative impacts, Brownfields present an opportunity to communities. Its lands consider as an asset in any development plan that can reuse it to redevelop the city.

Many brownfield sites sit unused for decades because the cost of redeveloping them to safe standards is more than the land would be worth after redevelopment. However, redevelopment has become more common in the first decade of the 21st century, as developable land grows less available in highly populated areas, and brownfields contribute to environmental stigma which can delay the redevelopment process.

Innovative financial and remediation techniques have been used in many countries in recent years to expedite the upgrading of Brownfields, where investigation and cleanup of brownfield sites is largely regulated by Environmental and governmental agencies in the developed countries.

Greater Cairo region (G.C.R.) includes Cairo, Giza and Qalyoubia with population more than 20 million in 2010; faces a continuous increasing in population annually, beside a continuous migration from rural areas. Theses growing in population caused many urban problems in the city from traffic problems to the ongoing development in the informal areas.

In fact Cairo is an old city, where urban development started out in past decades and centuries, where the uses of urban areas have changed through time. Some old buildings are existing and other remains as vacant lands with no use. Some of these remaining sites are industrial, others are old railways storage sites and some of them are old marinas that were used in the Nile from years ago. These untapped areas have a great potential in terms of re-use or land of origin, but was left for a long time because of legal and economic impediments. Consequently, reinvesting in these properties protects the environment, and takes development pressures off green spaces and working lands.

This research raises a question on how we could identify the brownfields in G.C.R. Is it any vacant land with no property or it is a land with old buildings that had property but stop working as an urban use? And how can be the problematic issue of the properties is resolved. The idea is to identifying these brownfields, classifying them, and knows the role they can play in planning the old city that suffer now from huge urban problems.

This research is an attempt to understand the Egyptian definition of the brownfield that is compatible with the nature of the city, and analyzing all types of brownfields that can be exist in Egypt and G.C.R. specifically. The research advocates that analyzing these Brown-

fields will play a great role in solving many urban problems in G.C.R.

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20 | INFORMAL AREAS VERSUS TRADITIONAL HISTORICAL QUARTERS
Understanding the urban and spatial values of the informal areas

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In western countries, the urbanisation process has been growing constantly since the beginning of the industrial revolution [1], while in Asia and Africa many cities explode massively and continuously. Cairo has grown enormously during the last 50 years and became a mega city with about 16 Million inhabitants.

As a result of the inconsistent cities' expansion, informal areas started to extend extremely around the original cities. Around the world, there are numerous forms and categories of informal settlement and slums [2], however the problems emerged from these different informal areas are almost growing and influencing similarly the whole city. Other types of informal areas [3] have been developed as a result of other housing problems in the 20th century. Planners have to recognise that these areas have complex problems.

Various practices from local planners and external expertise have been exploring qualita-

tive methods and planning policies to get solutions for these problems. One of the processes, done by governments and cities' planners in most of the 'global south', used to deal radically with the informal areas and their citizens by moving them away. Thereby they ignore the real needs of the inhabitants. In other cases, city planners only care about providing the most basic infrastructure such as water supplies or a little street lighting etc. Other social and planning issues are more important for the dwellers and for the city's society as a whole. Security, social cohesion and integrated communities are for example important matters to be targeted as well. In most cases, the ignorance has left the inhabitants with a great feeling of alienation and a lack of the most basic attribute of citizenship.

This paper attempts to address a new vision for solving the problems of informal areas specifically; especially those with traditional urban and spatial character [4]. This could be done by understanding the logics and the reasons behind the spatial features of informal areas. Consequently, urban fabric and structures are considered as high values in the context of upgrading planning. In addition, the paper will compare the urban fabric structures in both cases: the historical traditional city centre as a heritage and the case of this certain type 'deteriorated urban pockets' *[4]* of informal areas in Cairo. Through this comparison, the paper intends to find out the similarities and the differences between both cases. The main question here is, whether only the urban heritage structures are worth to be maintained; or is it also important to keep this valuable self-produced informal areas, where people live? Accordingly, it defines on one hand the variables and constants of the urban fabric structures in the informal areas as a base for the planning process *[5]*. On the other hand, it determines the various potentials of the informal areas which could be highlighted by the dwellers' themselves.

Endnotes

[1] European urbanisation took place mainly in the XIX century, with higher costs of spatial interaction, weaker economies of scale, and a less elastic supply of labour to the urban sector than in the Less Developed Countries (the global south) today. These factors could help explain why primate cities dominate in LDCs, while a comparatively small share of urban population lives in Europe's largest cities. Puga, Diego (1996)

[2] Informal areas and slums: Defining the term slum has been explained, various times and in various ways. Slums are different all over the global in meaning and location. Sometimes they are called "slums", "informal settlements", "favellas", "chanty towns", "skid rows", "Ashwaeyat", etc. Ashwaeyat is used for the Egypt. By 2009, the ISDF Informal Settlement Development Fund classifies informal areas in two main types: unplanned and unsafe areas. The term Ashwaeyat is the only one used officially to indicate deteriorated or under-served urban areas.

[3] Sims (2000) classified the slums in Egypt into four types. In Greater Cairo a total of 81 Ashwaeyat areas were identified, of which 63 were deemed upgradable (mostly of type 'informal settlement on former agricultural land' and type 'Informal areas on former desert state land) and 18 smaller pockets (mostly of type 'deteriorated urban pockets") were slated for demolition and the resettlement of the inhabitants. (Ministry

of Local Development 2001 and Sims, David Cairo Egypt, GTZ).

[4] Informal areas' type 'deteriorated urban pockets": In various inner areas of Cairo, especially those developed around the beginning of the 20th century, are found small pockets of very dilapidated one- to three storey structures which accommodate quite poor families. Examples include areas around Masr el Qadima, Hekr Sakakini in el Wali, and Teraa el Towfiqia in Mataria. In every case the existence of these pockets is due to precarious land tenure situations which put in doubt the wisdom of serious housing investments, resulting in a very precarious type of housing which in turn attracted very poor families seeking the cheapest possible housing solutions. Sims, D. Cairo, Egypt

[5] Variables: the basic characteristics of informal settlement are described by sets of variables related to the internal environment: site conditions, the nature of physical development, service levels and socio-economic condition and in addition, the external environment.

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21 | EMPOWERING PEOPLE IN EGYPTIAN INFORMAL AREAS BY PLANNING
Towards an Intelligent Model of Interpretation

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Informal areas emerged in Egypt in the 1960s due to the flux of rural-urban migration and the saturation of formal affordable housing [1]. In fact the appearance of such areas was a solution of housing problem for wide sector of Egyptians. Despite more than 30 years of attempts by the Egyptian government to limit unplanned growth and urban expansions on agricultural lands around Cairo, informal settlements sheltered more than 7 million inhabitants in 1998. In 2006, the population of these areas represented more than 65% of the metropolis population [2].

Planning definition [3] in the last years concerned the involvement of public in the planning. Thereby, the whole planning policies has been transformed from only dealing with one way relationship with people to the interrelations and the possible impacts on people themselves. Empowering people is not considered only as a tool for a successful planning but also for continuous implementation. Although Egyptian planning law has firmly established mechanisms of citizen participation in the planning process according to Law No. 119 of 2009, but the real public participation in informal areas is still facing various problems and need especial and intelligent models.

The political changes that happened lately in some of the Arab Countries especially in Egypt will have its impacts on the future of the planning policies as whole. This means that dealing with informal areas must take another shape after the revolution, a new interpretation must be used now with integrating intelligent tools by empowering the society living there, make them positively motivated and integrated in the community. [4]This can only be achieved when the users understand their role in the surroundings and in the whole matrix.

Empowering people means more sustainable planning by avoiding all previous mistakes and generate a new community managed by the people themselves [5]. Planners and all other players in the development process have to keep in mind that solving problems or trials to get solution of certain problems cause most probably again new problems. It is mentioned above that the original reasons of emerging the informal areas, was a solution of housing shortage in certain time. Thus planning policies on such problems have to be intelligent and estimate the proper emerging of new problems.

This paper advocates that, social cohesion and integration of informal areas residents by new intelligent and smart ways can help in more successful planning in Egypt.

The aim of this paper is to develop an intelligent model, to enhance the planning process in informal areas, this model will be designed to be updated, modified or edited depending on each case. The target is to draw a road map on one hand for planners, researchers, NGOs and governmental bodies aiming at solving problems and developing these areas. On the other hand, reorganise the mechanism of dealing with the informal areas from another perspective by empowering people themselves and integrate them in the planning strategies on the long run terms.

Endnotes

[1] Informal development has been, and continues to be, the dominant mode of urbanization in many developing countries, including Egypt, and the dominant in the provision of housing for the urban poor. These settlements should not be viewed as part of the country's housing crisis but rather as the urban poor's contribution to its solution. (El-Batran & Arandel, 1998)

[2] (Sejourne, 2006 in Abdelhalim, Khaled, 2010)

[3] The traditional and original definition of planning is the process of setting goals, developing strategies, and outlining tasks and schedules to accomplish these goals.

[4] It has long been recognized that the poor play a key role in the improvement of their own living conditions and that their participation in decision-making is not only a right, thus an end in itself, but is also instrumental in achieving greater effectiveness in the implementation of public policies. (Global Report of Human Settlement, the challenge of Slums, 2003)

[5] Real public participation: If informal area upgrading is meant to be more efficient, effective and sustainable, the residents of informal areas should not be perceived as mere 'recipients' or 'beneficiaries' of upgrading efforts, but as partners in the development process. Upgrading of informal areas and local development have to be participatory in order to satisfy the objectives of social inclusion, good governance, democracy, and sustainable urban development. Abdelhalim, Khaled (2010)

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22 | (IR)RATIONAL U(DYS)TOPIAS? SITES AND SERVICES IN NAIROBI

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Sites and services housing schemes embody a pragmatic technocratic response to the desire for legitimate urban inclusion by the poor. Nairobi's post-independence sites and services are no exception. Initiated during Kenya's immediate post-colonial socialist rhetoric promoting inclusion of all groups previously excluded from the city, they nevertheless appear to have learnt well from their colonial predecessors.

Employing a segmented plan, they were designed to rationalise and contain, attempting to define the terms of urban incorporation for their inhabitants. This technocratic 'enframing' has speedily been 'reframed' in Kenya's post-independence milieu which despite the socialist rhetoric, favoured entrepreneurialism for every social class. Kayole, the most recent of Nairobi's sites and services is an excellent example of this process.

Conceived in 1981, Kayole's design evinces major advances when compared to the uncompromising functionalism of Nairobi's other sites and services projects of its time: a broader functional mix, better integration into the urban transport frame and punctilious attention to scale. Kayole incorporated a larger market component, limiting redistributive welfare to infrastructure and services, all in harmony with prevailing World Bank stipulations at the time. However, the project's design and implementation coincided with the rule of an increasingly paranoid president who had just survived a coup attempt. The consequent struggle for political survival heightened sycophancy among public servants and

exacerbated the misuse of public resources to reward loyalty in the resulting patron client networks. With the approaching end of the Cold War, donors no longer concealed their displeasure with the Kenyan government and the flow of International Aid dried up. Government services decayed as did the rule of law.

The impact of diminished meritocracy, weakened legislation and unbridled entrepreneurialism among public servants on Nairobi's urban spatial process was informality writ large. As the de facto beneficiaries of sites and services schemes, public servants were at the forefront of the extra-legal invasion perverting the original sanitising design intentions.

Using Kayole as a case, this paper exhibits Nairobi's home grown urbanism, rejecting the enduring focus on squatter settlements in the global south that often conceals the fact that tenements like Kayole house the majority of Nairobi's population. It looks beyond Nairobi's sites and services as the atrociously dense dens of vice and crime they are reputed to be. It re-examines the assertion that Nairobi's sites and services have only further entrenched the very hegemonic socio-spatial relations they were invented to solve . It recognises that under current global socio-economic trends, the urbanism of the global south is increasingly shedding its deviant reputation and establishing a legitimate foothold in the discourse.

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23 | GOOD INTENTIONS: THE PRODUCTION OF URBAN PUBLIC SPACE IN SOUTH AFRICA

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This paper focusses on the production of public urban space in the public realm in contemporary South Africa. During the Apartheid years, the public realm was subject to an array of legislation stipulating who could use public space based on race. Post 1994, academics, planners, urban designers and architects have advocated the creation of accessible, memorable urban places in which social and political voices can be heard and in which opportunities for social inclusion could arise.

The research methodology takes the form of discourse analysis of policy document statements, project proposals and academic papers, brief case studies and interviews with planning practitioners involved in this sector. It is anticipated that the discourse embedded in these documents will highlight the key desirable outcomes that planners attribute to the benefits of pubic open space. Public space is often presented as uncontested in policy documents and project proposals, and as spaces to be made, rather than as a place made by a wide range of social actors. Yet, the production of public urban space as undertaken by the state, the property sector and communities is complex, uneven and contradictory.

Not withstanding the discourse of inclusion and integration, public spaces tend to exhibit a new exclusions. The planner's impetus to create usable, memorable public space may be modified by the imperatives of neo-liberal policies, the competitive cities paradigm, the way in which the ruling power view public space and in the existence or absence of a tradition of public life.

Urban public space is deployed in many of the urban restructuring and green fields projects in south Africa. it is part of a suite of spatial restructuring tools used to address the ills of apartheid, for example, in the renewal of old township centres, and as part of the private sectors' tool kit for creating palatable gated housing estates, shopping and leisure complexes and office parks. whilst acknowledging the full spectrum of the public realm and the way in which these spaces are produced, this paper will focus specifically those spaces that are urban squares, often new, but also re-configured – re-imagined – spaces within the core urban areas of large cities such as Durban and Cape Town. suburban parks, and green spaces - traditionally part and parcel of the public open space zoning category - is as much part of the public realm as is the pavements on which informal traders operate, but not under consideration here.

The aim of this paper is to outline a tentative typology of public urban spaces and to reach some clarity on the planners discourse on the public realm and to consider the ways in

which urban public space is produced, imagined, used, negotiated, subverted. Some urban public space programmes have undertaken to create meaningful places and present an alternative understanding and approach to creating opportunities for diverse and robust urban places to emerge. These programmes are discussed as possible pointers to alternate theorisation and practice.

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24 | URBAN FORM REHABILITATION OF THE INFORMAL SETTLEMENTS IN EGYPT

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There're many type of informal settlements in Egypt, the most common informality is construction on small, legally-owned land parcels, in areas having no formal urban plan, which is often accomplished simply by proceeding without building licenses. The existing informalities in Egypt resulted from various causes, among them insufficient spatial planning, old and complex legislation, lack of housing policy, bureaucracy, significant rise in property prices, and outdated public administration structure.

This paper is focused on the investigation of illegal constructions by individuals on their legally-owned land, which in turn has led to the creation of informal settlements in Egypt. It concentrates on the land use distribution (land use budget), the tissue, and the form; these three components reform the urban fabric and the visual form. Countries of Southern Europe, but also Germany, France, and other had faced similar situations in the past, POTSIOU C. A. and LOANNIDIS C. (2006). This paper is dealing with three main topics.

  1-   Main characters of informal cities in Egypt (Strength and weakness)

In the most Egyptian cities there was no centralized concept to guide the development process from the top down. Urban historian Lewis Mumford describes this process in his 1961 book; the informal settlement is a growth sector. But it's more than that, it offers choice, it gives people what they want, it enables individual creativity and it is affordable. It is also simple to build and easy to use. But a decrease of housing and planning quality leads to a decrease in land values. These informal settlements have some weakness points that affect the urban environment as: The streets are very narrow and not straight, most of the roads network are inaccessible by vehicles and don't provide a healthy conditions for the habitant, open space areas are rarely found, plots areas are very small, there aren't grids for areas distribution or roads network, and the land use budget is unbalanced.

2-   resulting problems of informal urban growth in Egypt

Informal areas have a significant negative impact on the surrounding urban environment associated with the activities, services and movement. These effects reduce the efficiency of the built environment and the quality of life. In terms of the informal settlements itself, the problems are mainly related to their inability to achieve the basic requirements of the population of urban areas.

3-   New tools for capacity development of informal settlements

In this part we suggest proposals for interventions that can become part of an open discussion and design process involving community. Our main goal is to put a new physical design vision for informal settlements in Egypt, The possibilities of what could be; and the idea of producing a design framework.The main objective of this phase aims to improve image and legibility of informal areas and integrate it in the urban context. How we can find the best way for applying the norms and standard of urban planning and urban design on the informal settlements to create a distinctive image. We need to identify new tools, mechanisms, policy, legislation, and visual studies in the informal settlements in Egypt.

Results:
- Improving physical connectivity with the city is the first step toward upgrading the informal settlements.
- The provision of public space and community infrastructure impacts upon many people and offers the possibility for broad scale community capacity development.
- Create a distinctive public space in the informal settlements leads to a collective belonging (Pavements, bicycle lanes, plazas, parks, promenades, and public sports facilities (that) show respect for human dignity and begin at least to compensate for inequality in other realms.
- Capacity building development at the public space level will raise the land value in informal settlements and attracting entrepreneurs to invest in the development process.

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25 | POLICY PERSPECTIVES AND PRACTICES IN THE URBAN SOUTH
Stereotypical Notions versus Realities in Nairobi, Kenya

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On going globalisation and rapid urbanisation trends, coupled with political and socio-economic insufficiencies are resulting in severe societal problems globally, necessitating more appropriate responses. The situation is exacerbated in the Global South where almost

all of the current and future global rapid urbanisation will be concentrated. For instance, in many Global South countries, this rapid urbanisation is happening mainly through the growth of informal settlements. Using the case of Nairobi as an example, this paper looks at the linkages between global and local responses to urban problems facing the Global South.

Nairobi exemplifies many Global South cities that are currently experiencing rapid urbanisation coupled with increasing socio-spatial inequalities, urbanisation of poverty, and proliferation of informal settlements. Even though several policies and initiatives have been initiated over the decades in an attempt to deal with the urbanisation challenges, they have failed to adequately address them and in fact some initiatives have exacerbated the situation further. Since the 1950s, each decade in the Global South has seen a paradigm shift in urban policies towards dealing with the problem. For instance, currently a shift from government to governance is taking root in urban planning institutions and practices. Indeed 'good urban governance' is increasingly being seen as a panacea for dealing with these complex urban South challenges. However, the urban arena in the Global South has increasingly become very complex and fragmented, involving heterogeneous actors at various scales, all with disparities in their powers, resources, roles, interests and perspectives. As such, these varied actors could also be possibly having different paradigmatic positions, frames of reference and dominant narratives which stand in the way of attaining common ground and effective cooperation. Consequently, this paper examines Nairobi's informal settlements arena, focusing on the different perspectives, interests, narratives, actions and interactions of its key actors; who include both formal and informal actors operating at varying scales from global to grassroots.

The paper attempts to interrogate the types and sources of predominant discourses driving policy change and local territorial transformation in view of balance of power amongst these diverse actors. It examines the actors' different paradigmatic positions and interests that hinder attaining of mutual understanding and effective cooperation which have been prescribed as a prerequisite for 'good urban governance'. Finally, the paper briefly points towards the search for appropriate innovative discourses, policies and practices; and effective ways of involving all the relevant stakeholders and actors, both weak and strong, towards dealing with the Urban South's challenges.

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26 | CHECKERED URBANISM
A Case Study on the Dualities of Culture and Economy in the Muddled Urbanization of Amman (Jordan): As-Sahel

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Many cities in the global south are facing challenges related to fast urban growth. Lack of resources and time to manage growth often lead to uncontrolled sprawl patterns that are in many ways determined by local cultural contexts. This paper will analyze the dynamics between the local cultural processes and top-down stereotypical governmental decisions that form these sprawl patterns in the peripheries of the city of Amman, the capital of Jordan.

Amman has undergone in the past two decades rapid shock-wave urban growth that is tightly linked to political upheavals in the region. During this period sprawl reached peak levels and shaped many new neighborhoods in the city. However, the speed of sprawl never allowed for the smooth transition from rural to urban not only in the spatially but demographically as well. This culminated in a very specific morphology were pre-existing agricultural is juxtaposed side by side to urban residential apartment buildings, while at the same time two different communities live side by side, but rarely intersect. On the one hand, the city was not able to perform formal territorial restructuring and planning, but rather appropriated the existing rural structures as a base for development. The resulting outcome is sprawl patterns superimposed over the same natural and social characteristics and constraints that define the agricultural landscape (i.e. soil, topography, water, and property allotments). Thus, these patterns are being influenced deeply by imbedded cultural values of land ownership that stretch beyond the expected economic value. On the other hand, municipal executive decisions lay infrastructure and define land-use patterns as the only resort of power they have over sprawl. However, these decisions are fragmented stereotypical decisions that have little relevance to municipal planning visions.

Through a detailed analysis of one of the peripheral neighbourhoods in Amman, by mapping, archival research and filed work, the paper will emphasize the importance of understanding these complex dynamics that create the city, not only to support planning decisions, but also to help identify their goals in the first place.

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27 | BIO-POLITICAL MACHINES AND CAMPS OF MIDDLE-CLASS
Architecture of Tehran 1921-1979

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Tehran is one of the few (if not the only) contemporary metropolises, where the projects of the modern state are manifested through the spatial apparatuses. Despite reading the city through its complex layers and diverse metaphors, this paper engages with the city on a theoretical level; it takes a provocative position towards the city as such, which is preconditioned by the very political understanding of the city as the formal structure of power. While the political engagement seems to have been forgotten by the profession, with its strongly political and complex history, Tehran would be a perfect example of the intersection of Design, Planning and Politics: it has been approached through the prism of several plans and ideas that mirror the relationships between the spatial models and the political wills of the time through various political projects.

The ultimate goal of the paper is to evaluate the premises of the historical investigation into an alternative reading of the city as the laboratory of the sovereign ideological power. This very reading will not be limited to the historiographical narrations; by questioning the

relationship between the role of historical knowledge and the position of architect-scholar toward the city, it employs series of paradigmatic examples that exist over the limits of time and geography. Therefore, here, the concern is not so much stylistic period, but rather is the issue of continuity; specific conception of space which has remained constant despite the advent technological and economical development.

In Tehran's case, the different centralized and sovereign political powers have always approached the city as the symbolic representation of the state's power. This process of planning/design, as the explicit act of political will, has consequently activated counter-forces: the city of Tehran resists being constrained and targeted in any ideological or practical framework. This relationship can be seen as a cycle of forces and counter-forces in which movements and reforms are able to enforce or overcome the dominant urban paradigm that reacts and transforms itself in antithetical sequences of politicization and de-politicization. Beyond the image of Tehran as a metropolis, the city has always made manifest a certain rationale through its evolution. While the state has never been neutralized by global capitalism, the city has remained as the actual representation of power.

The paper particularly addresses the period of 1921-1979 of the architecture of the city. This period is marked by two fundamental events: the military coup of 1921 by Reza Shah and the Islamic Revolution of 1979. The paper therefore aims to re-visit critically the architecture of Tehran in which it has been first instrumentalized by the state's power in the rise of bio-political machines to tame the politicized city. This project consequently led to the emergence of an architectural language represented through the architectural autonomous forms as the manifestation of the sovereign power. In the second part the paper will explore how this *neutralization project* activated the counter-forces. It thus argues that the newly formed individuals (new subjectivity) run the *counter-project* that was spatially emerged within the massive housing projects (camps), implemented by the state. This process of resistance ultimately was formalized as the Islamic Revolution in 1979.

The city, therefore, is read through this antithetical cycle while the opposite forces coexist in the architecture of the city, in a way it narrates the history of the city not as a linear process, but as the very superimposition of the different scales of conflicts.

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28 | DISPLACEMENT AS AN EXTERNALITY IN PLANNING?

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There is much literature within urban studies that highlights the role of neoliberalism and capitalism in shaping our understanding of contemporary urban citizenship in cities of the 'global south'. In particular, the liberalization of the Indian economy resulted in the hyper-commodification of urban land and other social necessities (housing, education, health-care and even sewage disposal). The result has been that urban space in Delhi has been driven by an aspiration to become a global metropolis and a 'world-class' slum free city (Ghertner, 2011). Demolition or accumulation of "under-utilized" land by dispossession and resettlement is the "point of collision" (Harvey, 2008) between the have and have nots – a policy driven by a strategy to control and colonize the right to the city itself. In order to make way for a 'world-class city' in the last decade over 1 million people living in various slum clusters in the city have been driven out (Bhan, 2008; Dupont, 2010). In this paper I examine the negotiation of citizenship in a resettlement colony on the fringe of Delhi.

Recent scholarship on urban India has focused on the role of a bourgeois / middle class agenda in re-shaping city spaces by gentrification, purification and boundaries in the form of gated communities (Baviskar, 2003; Gandy, 2008). My study aims to fill a gap in this literature by moving beyond the reconstuction of urban space to an understanding of the institutional structures that govern these new suburbs; and unstable engagements with notions of citizenship via home ownership.

The scope of the paper is on the one hand a review of existing literature that highlights the processes that have expelled the poor into peripheral working class suburbs and on the other hand an ethnographic study of resettlement through personal narratives from the ground – stories of city life that reveal the process of occupying and transforming marginal land. The narratives reveal the diversity of experiences accorded via displacement; What is uncovered is a dynamic 'mangle' (Pickering, 2008) of everyday life revealing a tenuous arrangement between formal homeownership mobilized by an informal economy and a skilful manipulation of minimal resources during a time of rapid change. The ethnographic stories represent the accumulation of almost two years of field work in Savda Colony.

Concluding statements will place the experience of resettlement against the stakes at-

tached to participating and securing membership to the city – identifying how participation and legalization extends beyond access to tenure. Development by displacement questions a 'rights-based' discourse based on home ownership and the capacity to consume. It was the economist Amartya Sen who first recognized that poverty is, fundamentally, not the dearth of money, but the absence of capacities: the lack of tools or opportunities needed to function as a full citizen. This paper reveals those practices – part formal part informal – which are defining new urban spaces for former urban slum dwellers.

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29 | SOVEREIGNTY, PLANNING AND GRAY SPACE: ILLEGAL CONSTRUCTION IN SARAJEVO, NICOSIA AND JERUSALEM

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Recent research on urban informality has convincingly critiqued the urban studies field for its North-Western bias, and for its under-theorization of new forms of urbanity in the Global South-East. Yet, even this critical scholarship is yet to address a taken-for-granted concept of sovereignty which is usually conceptualized as 'outside' urban and planning issues,

This paper attempts to 'bring in' sovereignty, and interrogate its relation to the process of 'gray spacing' – during which growing urban groups and developments are placed in liminal 'zones' between the 'lightness' of legality, approval and membership, and the 'darkness' of criminality, destruction and eviction.

Drawing on research from Sarajevo and Jerusalem - where sovereignty is challenged by ethnic conflict, the article highlights the emergence of two main types of spatialized gray spaces (a) legal but unplanned development, (b) illegal but planned development.

We show how the legalization of construction in these cities often runs against urban plans, and conversely, how planned development often breaches the law. Hence we suggest a distinction between state and urban sovereignty. The former 'speaks' the language of the law, while the latter 'speaks' planning and development. Examples from the contested cities of Sarajevo and Jerusalem will illustrate the distinctions and connections between the two types of sovereignties, and will assist in developing a richer understanding of the creation, maintenance and consequences of gray spaces in the two cities. The paper concludes by discussing the structural impact of this phenomenon on contemporary urban regimes.

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30 | CAIRO THE COMBAT LAND
The City Layered

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The expansion of Cairo's informal areas is due not only, to rising poverty levels, but has been fostered by the combination of a series of deliberate policy choices, as well as by market dynamics which were not properly dealt with. Public housing projects have been insuf-

ficient to satisfy the increasing demand, and since the 70's housing production has been concentrated in the so-called New Towns, satellite settlements on desert land intended to divert urban growth away from rich and scarce agricultural land.

No city is going to change by a project here and a project there and another project over there. Most cities in trouble are not short of projects—they are short of policies and systems that work, for everyone.

The search for a new innovative approach is a must now as most of the conventional strategic methods failed to solve the problem of informal housing. The idea came from the dense fabric of our cities, the community of layers. The four-dimensional space-time as a manifold in the space of a large number of measurements provides a real possibility of constructing a way for the large-scale structure of a four-dimensional physical space-time and, in particular, a mean for solving all city intersected harms.

Focusing on planning to produce space and using the temporal relations to spatial transitions will describe the impact of changing spatial structures on temporal patterns.

Applying the layered dimension model of spatial transitions patterned will evolve patterns such as road patterns, social pattern, space typology pattern, transition patterns, etc., tracing changes and relations between space and time for each pattern will abridge the planning progression as a destructed layer. Then merging the new constructed layers all again in a whole map to form the new model. Respectively forming the city layered shape from the deconstructed layers which has been well structured and studied one by one. The points of intersections and interruptions will also be cleared in the merge process. That is to say working on each layer alone to fill up all the data and try to resolve all the problems and then work on the merged layers and locate the points of juncture come across solution to it. For example the layer of roads to work on it and solve all the issues related to it, then during the merge process minimal intersections and problems as most of it was adjusted in the one layer process.

The research will discuss the proposed method from all of its fringes and the new gesture values which will be shaped for the city formation, both hypothetical and applicable model done in practice to serve in either upgrading or rehabilitation of informal settlements and weave the city patches.

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31 | RE-ENVISIONING INFORMAL SETTLEMENTS AND HIV AND AIDS TOGETHER

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The remarkable confluence of informal settlement development and HIV and Aids in sub-Saharan Africa provides a unique opportunity to challenge inadequate state responses to both phenomena. The extent of the problems is vast. While UN-Habitat (2011) estimates about 62% of Africans in sub-Saharan Africa live in informal settlements, 28% of people living with HIV and AIDS live in just 14 cities in southern and eastern Africa equating to about 15% of the global epidemic and that 29.1% of the total estimated number of new HIV infections take place in informal settlements (van Renterghem and Jackson 2009).

Part of the inadequacy of responses to either phenomenon individually can be traced to a common calculation by policy makers that macro-economic stability (preserving foreign exchange and trade regimes) is more critical to maintaining national wealth than adequately resolving problems faced by poor women and men in informal settlements in an epidemic (Piot et al 2007). This paper explores how the confluence of the two phenomena offer ways of developing alternative ways of 'thinking together' urban phenomena in ways that can challenge the current urban imaginaries of informal settlements and epidemics that inform such problematic policy calculations.

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32 | SOCIO-SPATIAL PATTERNS: THE BACKBONE OF INFORMAL SETTLEMENT REGENERATION

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Since inception, squatter settlements in Latin America account for an ongoing history of vital place-making through social actions. Unfortunately, professionals in charge of urban regeneration rarely acknowledge this socio-spatial potential, and its endurance is constantly being challenged by the settlements incremental and deregulated growth. In spite of these adverse conditions, the communities unlawfully appropriate voids, and through spontaneous cultural and social actions continuously bestow them of civic content. Our paper sustains that these spontaneous civic sites, when identified and incorporated to an urban regeneration process, can be essential to a successful and inclusive outcome. With this understanding, we introduce a methodological approach, which strives to convert the socio-spatial sites of the informal fabric into a spatial framework that can guide large scale strategies and specific urban projects. In order to accomplish this, we develop three correlated tasks: (1) the mapping of the squatter fabric's spontaneous socio-spatial patterns (2) the design of a "civic network" that integrates them and, (3) the proposal of strategic urban projects.

The first task builds on the understanding that informal urban tissues may contain a series of "third places" enhanced by the community's cultural and social activities. These socio-spatial materials need specific mapping, one that properly construes and constructs the lived space. The objective of this step is to discover the meaningful connections and interrelations that remain hidden in the place. The second task retrieves the concept of "civic network" as a system of physical landmarks with collective meaning. This strategy consists in integrating them in a strong interconnected civic network, which acts as the backbone of the regeneration process. Our assumption is that this strategy, which builds on well-structured public spaces attentive to culture and place, is an appropriate tool for informal contexts due to its connective capacity whilst sustaining local identity. Nevertheless, shared space is not enough to create activity and collective involvement, it requires an alliance to urban projects which generate and enable physical bonds. For this reason, in the third step we propose strategic urban projects related to the mapped socio-spatial network, pursuing a well-articulated grid of references and activities in order to add cohesive potential to the fabric. The hierarchy of the urban projects varies in relationship to the context, but the civic network guarantees the necessary holistic perspective.

Without a doubt, the emergence of spontaneous civic sites propels a multi-scale grid of cohesive socio-spatial relations that could be determinant in guiding informal settlement regeneration. From this assumption, our work offers a methodological approach, which

strives to reinterpret informality in a creative way by building on the existing social ties.

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33 | TIANGUIS SHAPING CIUDAD
Informal Street Vending as a Decisive Element for Economy, Society and Culture in Mexico

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The aim of the paper is to show how culture can influence economy and city, as a feature that shapes the urban development, especially in settlements that are characterized by informality. This topic is examined referring to the phenomenon of tianguis, informal and generally illegal street-markets which are peculiar of Mexico. Indeed, they are a typical expression of local culture and also a significant medium for the economic survival of lower classes.

A theoretical framework introduces the discussion, focusing on the way in which cultures

may determine both the economic life and the urban and social structures. These elements influence as well the approaches towards built environment, adopted by institutions and expressed by the insurgent practices of informality.

Tianguis are chosen as a significant example of the influential power of culture. Considering their deep historical roots, related to the Pre-Colombian populations, it is possible to recognize them as a part of a complex social heritage which is profoundly settled in the Mexican *genius loci*. This feature is able to construct a peculiar urban setting, appearing as something different from what is usually referred to as "culture of poverty". The presence of tianguis has special socio-economic outcomes as well: it involves relational networks and social capitals that could not be found in other examples and experiences of informal economy.

Mexican street-markets are thus a relevant presence, which is capable even to make a stand to traditional transformation dynamics. Institutional repressive policies against tianguis always failed, mainly because of their economic and cultural strength, but also due to the role of criminal organizations – a presence that manages and fosters these illegal commercial chains.

Even the introduction and diffusion of several stores belonging to the global supermarket chain "Walmart" has been conceived in terms of taming the tianguis. Municipal institutions are approving trade plans that try to encourage the opening of these stores in order to weaken the informal system of street vending. "Walmart" seems to be successful because its presence conveys not only an alternative commercial system, but also the culture of globalization. Nevertheless they appear as an exogenous paradoxical response to a phenomenon that instead expresses a peculiar local culture.

The paper refers to culture as a feature capable of shaping urban environments, both promoting specific phenomena and making a stand to transformation attempts. Tianguis appear as a demonstration of this shaping ability, being relevant not only for informal economy, but also for urban settings and social networks created by their presence. On the other hand, the phenomenon of Walmart spreading – now diffused in many growing countries (e.g. Brazil, China, India) – is opposing a totally different model of commerce and even lifestyle that tries to tame traditional forms of trade replacing them in their usual settings. Such a relevance is also proved by the attitude of institutions, which are unable to face the problems set in the political agenda but also passive when receiving proposals from external actors.

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34 | (RE)DESIGNING LAND TENURE TO MEET HOUSING NEEDS OF THE URBAN POOR
Implementing community land trusts in Kenya

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The sheer pace of urbanization in Kenya today far outstrips the ability of the state to provide housing accommodation for the ever-expanding urban population. Implicated in this housing problem are existing forms of land and housing tenure, which are either inequitable, inefficient, or both. Hardest hit by the inadequacies of the system are poor households who are rendered incapable of accessing land and housing through formal means. An unavoidable result has been the steady proliferation of informal settlements as an alternative source of shelter and livelihoods. Past responses to the housing problem have conventionally issued beneficiary households with individual titles to land as the default form of property.

The unintended consequence of individual land ownership among poor households however has been a wave of dispossession fuelled by distress sales on the one hand, and speculative land accumulation by higher-income households on the other. It has thus become clear that individualised forms of landholding may not work well for the urban poor, given the latter's inability to withstand market pressures spawned by land tenure regularization.

As a departure from conventional tenure regularization models, recent settlement upgrading projects in Kenya have sought to (re)design the institution of land tenure, by adopting communal forms of landholding premised on the community land trust (CLT). A CLT is created specifically to hold land in trust for the benefit of a given community. By design, the land is split into two constituent parts: land, and the improvements upon it. While individual members of the community may develop and own their housing, the underlying land is held collectively by all members of the community. Because CLTs are formed to hold property in perpetuity, their land is taken out of the market and separated from its produc-

tive use so that the impact of land-value appreciation is eliminated and 'locked' into the community, thereby enabling long-term, affordable housing development.

The paper has two aims. First, I seek to demonstrate that the conventional wisdom of private land tenure presents an obstacle to the provision of affordable housing solutions to the urban poor in Kenya. Secondly, I examine recent attempts to (re)design the institution of land tenure in Kenya as a response to social exclusion spawned by past policy frameworks. Specifically, I investigate the use of CLTs as an innovative form of pro-poor landholding, employing the case of Tanzania-Bondeni CLT recently implemented in Voi. I highlight the successes and failures of the Voi initiative, together with how the gains made there can be broadened and problems resolved. The aim is to help planners devise more nuanced, context-aware interventions capable of improving both efficiency and equity objectives of housing initiatives.

The paper concludes that CLTs are a powerful innovation that can be usefully mobilised to respond to the urban housing problem. In particular, CLTs enable poor households to access and retain urban land and housing on a long term basis, while fostering the solidarity and social cohesion necessary for lasting community development. However, CLTs are not without their challenges. Their intricate legal framework and institutional design can be daunting, while their long-term success requires full commitment and effective leadership at the community level. These hurdles are nonetheless surmountable, especially where the political leadership and state bureaucracy is committed to institutional innovation aimed at addressing social needs currently unmet by conventional means.

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35 | ARD AL-LIWA PARK PROJECT: TOWARDS A NEW URBAN ORDER AND MODE OF PROFESSIONAL PRACTICE

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Since January 2011, Cairo and many Egyptian cities have witnessed a breakdown of security apparatus and the relative absence of state enforcement institutions. Such condition has enabled the exponential rise of community initiatives, in both measure and kind, rendering a fluid urban landscape in state of flux. And while "informal interventions" have been a hallmark of Cairo public space for decades, new genre of informality has emerged taking advantage of state vulnerability and increasingly empowered communities.

This paper aims at understanding this new typology of relations between the formal and informal sectors of the city of Cairo, bearing in mind the new balance of powers. It evolves around the process of designing, legalizing and implementation of a pilot project in Ard Al-Liwa district, an area lying on the margin between the formal and informal parts of the city. The project serves as a generic model to deal with the continuous segregation of the city fabric through a community-based design process highlighting the role of the designer in relation to the community.
Ard El-Liwa is a "typical" informal housing development on the agricultural belt on Cairo western periphery. Dating back to at least three decades, it bears the characteristics common to many other informal developments: high density, substandard infrastructure, insufficient public services and poor connection to the city at large. One of the only remaining undeveloped sites within that area—partly due to its ownership by the Ministry of Awkaf (Endowments)—is a strip of 12 acres parallel to a key transportation and irrigation corridor that defines the western limits of "city proper", while separating planned/formal districts to its east from informal districts to its west.

The scope of this paper is based on the specificity of the project and its strategic location which lends itself to broader framework for development that would address urban issues on multiple levels, from the neighborhood, district to city scales. From the significance of the immediate context, and the designer role to provide the informal area of Ard Al-Liwa with services and open spaces lacking in such densely populated and underserviced area. Then the site location, and holding the opportunity of restructuring the distorted relationship between informal and formal parts of the city, from one of marginalization, exclusion and dependency, into one of integration and interdependence. Then the level of the city at

large, and how the project falls within a grand urban transportation corridor, potentially to be converted into a major green spine as part of a network of green ways.

The paper investigates the role of the designer in the qualitative development of the informal sectors of the contemporary city, through the experience of a community based design process that forms a generic model that allows us to rethinks the new balances of power between the formal and informal sectors. The study of the multi-scalar forms of intervention would also help to form a holistic vision of the urban informalities in the city of Cairo and potentialities for intervention.

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36 | ORIENTING THE KNOWLEDGE OF INTERNATIONAL URBAN CONSERVATION IN THE LIGHT OF THE ARAB REVOLUTIONS

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This paper explores tensions between imported and endogenous paths to modernisation through the lens of urban conservation of public spaces in the 'historic city' of Tunis.

Thanks to its geographical position and history of cultural exchanges, Tunis has at times been labeled as a Southern Mediterranean, a North-African, an Arab, a cosmopolitan or an Islamic city. Typically, urban conservation and development agendas have positioned themselves in relation to one or more of these categorisation [1]. Thereby eliciting different and sometimes conflicting notions of tradition and modernity, privacy and publicness, openness and (en)closure.

Nowadays, the 'historic city' of Tunis encompasses both the *medina*, shaped from the 7th century by Arabic-Islamic building and planning principles (Hakim 1986), and the *ville nouvelle* planned from the 1880's under the French Protectorate (Akrout-Yaïche, Mouhli and Mcguinness, 2006). The palimpsest of this dual city bearing testimonies of quite diverse conceptions of public space (Navez-Bouchanine 2002). Different places of public gathering whose types, forms and meanings have become embedded in the growing capital of Tunisia during the subsequent republican era (Abdelkafi 1985).

From the 1970's, international organisations have contributed to heritage protection legislation of the Tunisian state by providing both recognised principles of conservation and contributing to pilot projects. The Medina of Tunis was inscribed in the UNESCO World Heritage List in 1979, and the World Bank has financed several related initiatives. On the other end, transnational construction of 'world heritage' has been criticised as a product of standardised categories of value and procedures (Turtinen 2000), which are in turn used by nation-states to mask the multi-vocality of sites and 'project carefully constructed images of the past, the nation and cultural diversity' (Labadi 2007), often at the expenses of minorities and the grassroots (De Cesari 2010).

In 2011 the *Jasmine Revolution* in Tunisia ignited a wider popular movement calling for democratic rule and the end of widespread corruption in broader the Arab region. After decades of secular, westernised, modernist ruling (tainted by colonial as well as postcolonial authoritarian regimes) election results revealed a desire in Tunisian people to reassert a -moderate- Muslim identity; as voiced by the leader of the winning Ennahda Party 'we want to enter modernity as Muslims, not as unbelievers' [2]. How are the relations between international 'universalists' policies of urban conservation and a re-emerging Islamic cultural identity being reframed in the post-revolution context? Can we observe modification in the process of heritage construction that links notions of cultural and national identity to processes of transformation in the public realm of 'historic' Tunis? The paper will propose a response based on primary qualitative data being currently collected, and a postcolonial reading (Gupta and Ferguson 1992) of theorisation of transformation of public space in the context of Arab-Islamic cities of the Mediterranean.

Endnotes

[1] *See Robinson (2006) for a critical discussion of categorisation of cities in relation to modernity and development*

[2] *El Amrani, Issandr; Lindsey, Ursula (8 November 2011). "Tunisia Moves to the Next Stage". Middle East Report [online]*

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38 | COPING WITH URBAN SPRAWL: A CRITICAL DISCUSSION OF THE URBAN CONTAINMENT STRATEGY IN A DEVELOPING COUNTRY CITY, ACCRA

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Urban sprawl defined as the uncontrolled outward expansion of cities characterized by low densities, uniform urban design, separated land uses and poorly serviced urban neighbourhoods is a feature of many cities in developing countries. However, Accra, Ghana's largest metropolis, exhibits unique characteristics in terms of low densities in central locations due to large number of empty or under-used plots, except the old residential areas and many of the informal settlements. With an annual population growth rate of 4.4%, the Greater Accra Metropolitan Area (GAMA) has expanded both in population and size in the last three decades, with the built area increasing from 133km² in 1984 to about 344 km² in 2000. The massive sprawl has largely occurred in the west and east of the city, where growth rates of over 30% per annum have been recorded – areas largely ignored in terms of infrastructure and services.

This paper examines the factors underlying the massive expansion of Accra, and the urban containment strategy to cope with the sprawl. It concludes that within the context of weak public control over land and the consequent outcomes of poor spatial planning and management of fringe areas, containment strategies seeking to limit the outward expansion of Accra are unlikely to succeed.

In other words, urban containment strategies characterized by policies that explicitly limit the development of land outside the defined urban area, while encouraging infill development and redevelopment inside the urban area are unlikely to succeed within the context of the existing land management system (mode of land alienation and tenure) where land is held privately under customary institutions, while planning remains a public functions

for local governments with limited or no control over the acquisition of land. The study provides useful lessons for cities in Sub-Saharan Africa with similar socio-economic context such as Accra.

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38 | ENVISIONING THE FUTURE OF MUMBAI/BOMBAY:STRATEGIC PLANNING AS A TOOL FOR INCLUSION OR FOR FURTHER CENTRALIZATION?

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While in the context of the United States and of Europe the concept of strategic planning is undergoing a process of revision, in the Asian Mega-City Regions it is starting to be adopted often with controversial outcomes.

The paper aims at exploring the recent changes in the urban planning domain in the context of the Indian megalopolis of Mumbai/Bombay, especially after the transition to the liberal economy at the beginning of the Nineties. Particular attention will be given to an emerging form of document, called *Vision,* and to the actors that are currently entering the planning arena. The paper in particular will highlight the active role of private investors in promoting visions and in selecting the projects to be financed, especially through *ad hoc* created bodies, who proved on one hand to be hardly inclusive and on the other hand to

reflect an old perspective of strategic planning. Such governance structure that widely includes private investors has been defined by some scholars as "governance-beyond-the-state" [1], usually lead by economic, political and socio-cultural coalitions.

The paper will analyse the innovations in the planning domain brought by such form of governance and by the vision, as well as the conflicts attached to it. While acknowledging the capacity of restructuring of a clearly fragmented and often ineffective institutional context, the paper will question if such form of governance is actually aiming at a large inclusiveness or rather at strengthening the government. Also the role of international agencies both in the definition of the governance structure as well as in the promotion of (standardized) visions and strategies as innovative forms of planning will be analysed in the paper. The paper will then discuss critically the effectiveness of such planning forms and their capacity to be inclusive in a complex context such as the one of Mumbai/Bombay.

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39 | BACK TO INFORMALITY: A REVERSE TREND IN FORMALISATION
Policy implications of the "Formal" Human Settlement Process in Diepsloot

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The question of housing provision to the poor and the ultimate restructuring of the apartheid city have dominated the national development agenda in South Africa since the

down of a new democracy in 1994. The City of Johannesburg, being the largest urban area in South Africa, has employed various development strategies in order to deal with the growing urbanisation trend and the challenges that it brought. The rapid expansion of informal settlement patterns was of particular concern.

Part of the objective was to eradicate informal settlements by providing formal housing and to restructure the urban landscape through integrated and sustainable human settlements. A key focus of the strategy that evolved was to provide formal housing, mainly through the state sponsored housing subsidy scheme or RDP, (Reconstruction and Development Programme), as it was more commonly referred to.

Despite planning policy to the contrary, the process of formalisation of informal settlements has for various reasons resulted in a particular urban settlement pattern characterised by marginal locations, general lack of social amenities, low levels of economic activity and communities trapped in poverty. Although the aim of the RDP housing programme was formal townships and houses, some of these settlements have transformed back to a predominantly informal form of settlement, with far higher densities than what was planned for.

The paper will explore the disjuncture between development policy, with its intended outcomes, and the informal market response that resulted in the "reversal of formalisation" in the actual settlement patterns that emerged. The paper will investigate the underlying dynamics and forces that govern this trend and provide proposals for an alternative planning and development response that will result in settlements with ultimately better alignment to the long term development objectives.

The paper will highlight the following aspects:

- Broad overview of National policy imperatives related to informal settlements.
- The broad planning and policy response in The City of Johannesburg.
- The theoretical context of informal settlements and its application to Johannesburg in general the Diepsloot case study.
- A city wide view of informal settlement patterns in Johannesburg
- The Diepsloot RDP development as a case study to illustrate the "reversal of formalisation" over a decade.
- Alternative planning and development approach to achieve greater synergy with actual community responses to urbanisation and human settlement.

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40 | DEVELOPMENT, THE RIGHT TO THE CITY AND THE LEGAL AND CONSTITUTIONAL RESPONSIBILITIES OF LOCAL GOVERNMENT IN SOUTH AFRICA

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As urbanization sweeps across Africa, cities are increasingly the sites at which, and the means through which, civil and political, as well as socio-economic rights are actualized. City governance in Africa therefore involves the balancing of numerous competing tensions in the effort to create and sustain urban environments which are conducive to the realization of such rights. Within this context, public law principles simultaneously constrain and enable urban reform initiatives. In particular, looking at city governance through the lens of human rights highlights particular interdependencies, obligations and restraints that are otherwise overlooked. This paper takes a closer look at the legal and human rights obligations of urban local governments in Africa, in the particular context of urban renewal processes in Johannesburg, South Africa. Drawing on literature on the "right to the city" and on recent case-law pertaining to service delivery and the realisation of socio-economic rights in South Africa, the paper argues that the constitutional design and regulation of local government must reflect and enable the right to the city. It then unpacks the practical and legal implications of this assertion, in an attempt to provide a framework through which competing tensions may be balanced, and public-law accountability may be fostered, in the process of remaking the contemporary African city.

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41 | INFORMAL GROWTH OF HOUSING IN BELGRADE UNDER THE IMPACT OF TRANSITION TO GLOBAL ECONOMY [1]

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Increase in importance of cities in globalization has resulted in economic, demographic and spatial growth of cities. The growth of economic importance of cities, especially in the context of investment inflow, has induced further migration intensification of citizens to the major cities, and consequently the spatial growth. Here the duality of globalization becomes visible - on the one side the development of high-rise business dwellings and on the other, informal settlements, especially in the developing countries.

Belgrade, as the capital of Serbia, developing country, has not escaped this process of informal growth. Informal settlements in Belgrade have its specificity connected to the conditions of transition from government control socialist economy to the open liberal economy, transition of state housing development to individual private investment. The economic and planning conditions, together with the rise of migration from other parts of Serbia to Belgrade, induced very high growth of informal housing areas in the surrounding of Belgrade. Today informal settlements in Belgrade make 43% of total housing area. They occupy large previously rural areas. This informal housing represents the duality of globalization and post-socialist economic transition - housing without adequate infrastructure, but often with large houses.

The urban planning approach in the previous decades to informal settlements was acknowledging them, incorporating them in master plans and producing urban plans that would allow legalization of informal housing. This procedure did not put under the control informal housing growth. In contrary this practice has further induced. Taming the city growth of Belgrade requires different approach, more comprehensive that will try to resolve the reasons that led to informal settlements and not only to legalize the consequences. The urban plans need to include urban upgrading principles and indicators, and not only to evident situation in informal settlement.

This paper will explore three case studies of informal urban growth and informal housing areas in the Belgrade in Serbia. It will present the condition which caused and lead to the informal growth, the ways how it grew through two decades. The main aim of the paper is to present the specificity of these informal housing and to give more general implications for improvement of informal urban areas and possible approach to taming its further growth.

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42 | THE POWER OF THE INFORMAL SETTLEMENTS
The case of Dar es Salaam

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This paper discusses the importance of the maps in urban planning and the consequences for the cities planned within a non existence of maps context, when the power decision is derived to the dwellers. Although map is a constructed, limited and manipulated reality; a unique system of signs including political, and a spatial form of knowledge. The power of the maps resides in their facticity; the analytical measure of factual objectivity and the credibility that it brings to collective discourse.

However, today's techniques have developed a digital world where more complex cartography is possible, and multi-disciplinary actions, social sciences for instance, make efforts to "represent the world" closer to the complex reality it demands. Representation of realities, such as maps, needs to improve to give opportunity and capacity to reformulate what already exist, and allowing more efficiency in planning, in spatial and in social solution. Placing informality in maps will be a way to recognize the weaker dwellers of developing cities, but this process needs to be fair and legitimate because there are several qualities in this settlements that are not possible to represent by traditional techniques; qualities of which the "formal world", could gain benefits.

There is a knowledge among urban professional planners, architects and technicians working in the production of sustainable and effective modern cities, in optimizing urban land use, and in making possible social cohesion and creating harmonious *formal cities*. But there is a limited knowledge and lack of understanding of the *informal cities*, the cities built by the effort of the citizens themselves and outside the law, these cities that often are understood as chaos. When understanding logic and virtues behind slum formation and everyday life, we will be able to carry out more sustainable neighbourhood interventions. Professionals working in urban planning need to develop tools to bridge the gap between formal and informal cities.

The informal settlements in Dar es Salaam hosts 75% of the residents. This *city* has been developed without maps. Three design concepts, *territoriality, liminality* and *seasonality,* extracted from Dar es Salaam informal city case, that could contribute in discussions on the role of urban planning and design tools for the urbanized process of the «global South», are presented in the paper. Understanding and using concepts as *territoriality* [1] could be seen as a tool to fight segregation, considering social inclusion. *Liminality* [2] , can contribute in the design of more secure neighbourhoods when community and the existing sense of community are understood and recognized. *Seasonality* [3] focusing on

diversity could help professionals to understand and focus on urban and cultural harmony. This paper used informal settlements in Dar es Salaam city, as case study. The context for the discussion is based on relevant literature, theoretical concepts, informal settlement in Dar es Salaam and on observations and interviews made during a field study March 2012 where experts at housing ministry, NGO experts and academicians, street leaders and community dwellers from settlements in Manseze, Bugurundi, and Mlalakua were consulted.

Endnotes

[1] Territoriality: space production as a collective effort of human and nonhuman acts. (Mattias Kärrholm 2007). The attempt by an individual or group to affect, influence, or control people, phenomena, and relationships, by delimiting and asserting control over a geographic area. (Robert D. Sack 1999)

[2] Liminality pilgrimage that involves a pattern of movement in which pilgrims cross an invisible lime in space that separates the city – a hierarchically structured of the daily life, from the holy place – with sense of community and place identity (Victor Turner 1969,1974)

[3] Seasonality in landscape terms, as a phenomenon occurring in space and time, as when the spring begins at the vernal equinox, but seasons can also provide a measure for defining time, as when the sprouting of trees indicates the coming of spring. (Kenneth R. Olwig 2005).

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43 | INFORMAL PATTERNS
A Paradigm Shift in Urban Spatial Design

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The aim of this paper is to present new developments within fields of urban spatial design,

bridging between conceptual frameworks situated in critical geopolitics and planning, such as 'The right to the city' (Harvey, D.) and 'unplannable' informality (Roy, A.), and the potential design applications emerging out of complex systems theory and a re-assessment of 'design patterns' (Alexander, C.) as urban potentials. Approaches to planning and urban design in practice, in the '*global South*' have primarily been based on existing urban models popularised in and imported from developed countries, as a result of which informal developments have either been rejected outright as unacceptable forms of urbanity, or purposely and systematically eroded through processes of gentrification.

While alternative conceptual frameworks are being increasingly explored with regards to existing practices of planning and urban design, the very nature of informal urbanity with its multi-polar drivers, speed of change and multi-scalar logics, resists the possibilities of quantifiable or predictable outcomes based on attempted interventions, be they policy based or physically realised.

It is argued here that one of the main barriers to acquiring agency within the logics of informal urban sectors lies in an already wide and increasing gap between new theoretical planning frameworks and existing approaches to the design and implementation of actual physical space, which has immediate and palpable affect on the lives and socio-spatial behaviours of inhabitants. The existing approaches to urban spatial design based on either commercial interests or genuine attempts to improve living conditions of local residents, fall back on various historic tenets deeply embedded within the field.

These range from the 'place not space' discussions - generally implemented through a combination of introduced programs and visual/aesthetic control of streets and public spaces – to considerations of connectivity and green leisure space, which have recently been repositioned within discourses on natural ecologies and sustainable bio-diversity. These approaches remain primarily vision based and reductionist. An ontological shift is required in order to incorporate processes of self organisation and emergence as significant and unavoidable aspects of new design strategies.

Complex systems based approaches to understanding the city provide a potential avenue of investigation into new methodologies for urban design. By identifying the obvious parallels between top down and bottom up processes within cities and within complex systems theory, and questioning the probability of reductionist strategies towards providing an understanding of the transformative logics within self organising and emergent informal urbanity, it becomes expedient to attempt the formulation of new tools and methodologies based on new ontologies. New advances in computational thinking are applied here on the premise that urban spatiality, particularly in the context of informal cities are in continual states of morphogenesis, and the potential for transformative agency with maximised long term affect can be accessed through an ability to simulate existing directions of change and identify potential avenues of intervention within the processes of change.

While the conceptualisation and modelling of cities in constant change *[1]* (Sengupta, U.) provides the potential for study of the processes and drivers within a temporal situation, it is an impossibility to simulate even abstracted urban territories simultaneously at all scales of interaction and behaviour. Hence, a series of models at three strategic scales are being researched. The scales of consideration developed through a practical and subjective definition of specific systemic limits, are '*space*', '*pattern*' and '*direction*'. This paper presents two supporting case studies at the 'pattern' scale based on urban sites in Jindezhen, China and Mumbai, India. These exercises are used to test and demonstrate the potential of the proposed design methodology within informal urban territories.

The research attempts to use socio-spatial mapping, site based visual studies and an understanding of economic policy and political will, in combination with studies of historic spatial change and current morphological tendencies, in order to produce socially, culturally and geographically specific urban design methods/tools. Developed simulative pattern based tools are used to understand and project existing directions of change, before inserting strategic interventions (policy/rule based and space/ function based) at various scales, producing and allowing the study of alternative future scenarios and longer term structural alterations.

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44 | CONTEXTUAL URBAN DESIGN
Addressing the Intrinsic Aspirations for Strategic Urban Design in Small Cities in Bangladesh.

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It is anticipated that, 50% of world population will live in urban area by 2030. And it is also assumed that, secondary cities, but not the limited 'larger cities' of developing countries will host this huge urban people. Bangladesh, which stands in the sphere of the notion of 'developing' has 310 municipalities, some of which are upgrading rapidly towards urbanized towns. Secondary and divisional cities are transforming too, in the pace of emerging urbanization. In such an inevitable reality of urbanization, question remains, how these settlements, which kept the legacy of 'informal', 'spontaneous' and 'unconscious' in disposition can be addressed and realized in the way of trnasformation? How these may take the shape in future? A divisional city 'Rangpur' was studied, as a new approach to the study of Urbanism and Urban Design in Bangladesh. Rangpur has upgrade its status from 'municipality' to 'city corporation' and expanded it's jurisdiction from 53 sq.km to 203sq.km. Introduction of 'city governance' for the first time in Bangladesh in Rangpur, will add more significant lessons towards urbanization of the cities on this land. Spatial and socio-cultural matrix were used to investigate the intrinsic logic and dynamics of existing township of Rangpur, to work on future urbanization in terms of social and spatial essence. It shows that, shaping the spatial form of the small cities and secondary towns due to rapid urbanization, can be observed through the perceptive of 'context' and 'local aspirations'. This seems to be helpful to design the strategic projects which lead for shaping the city and to reroute this urban expansion towards a sustainable future instead of an uncontrolled sprawl and found to be considered that the future 'hinterland' of this city can go beyond geographic boundaries.

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45 | USING PARAMETRICS TO FACILITATE COLLABORATIVE URBAN DESIGN
An Attempt to Overcome some Inherent Dilemmas

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Collaborative urban design and planning has been around in Western countries for the past four decades. As a means to democratically involve different stakeholders in the urban development process, a large variety of collaborative design and planning formats, such as design charettes, future workshops, and planning weekends, have seen the light of day. While collaborative urban design requires a some level of democracy to be meaningful, it is a powerful, if not essential means to successful urban development. It can also be resource and time consuming, however. In contexts of rapid growth and fragile democratic institutions, collaborative urban design may therefore seem inapplicable, even if desirable. This represents an inherent dilemma in the context of the urban south.

There is another inherent dilemma in collaborative design processes, as it involves both professional designers/architects and planners, as well as lay people. While the design is still open in the early phases of the process, the level of detailing is low and hence the implications of the design may be difficult to comprehend for lay people. But when the level of detailing increases, thus allowing for a better understanding of the design, the design is closed and can no longer be changed. With the advent of parametric design tools, this need no longer be the case. Rather than making one-off designs which need to be redesigned from the ground up in case of changes, parametric design tools make it possible keep the design open while at the same time allowing for a level of detailing which is high enough to facilitate an understanding of the generic qualities of proposed designs. While different parametric design tools have different strengths and weaknesses, CityEngine by Esri is dedicated to parametric simulation of cities. While having previously been put to use mainly in the movie and computer game industries, it offers a logic which is very promising, yet poorly explored, for urban design and planning.

The paper will have an introduction, three main sections and closing section with conclusions and perspectives. The first section of the paper gives a theoretical discussion of the dilemma of collaborative urban design processes presented above, as well as of the potential of a parametric design approach to overcome this dilemma. It also gives an over-

view of related approaches in practice and in academia.The second section presents some important issues of the design of a parametric design approach and how they can be addressed by the use of CityEngine. It also presents some preliminary results of a pilot study of using CityEngine as a tool in collaborative urban design and outlines some potential applications beyond the scope of the pilot study. In the third section, the parametric urban design approach is discussed in the context of the urban south. By way of contemporary urban development processes in Morocco as an example, the discussion involves online participation as it has developed in the wake of the "Twitter revolutions".

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46 | COLLECTIVE ACTIVITY AS A TRADITIONAL KNOWLEDGE BEHIND THE PHYSICAL DESIGN
Case of Urban Kampungs in Indonesia

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Like many countries all over the world, marginal settlements colour cities in Indonesia as well. A domain of urban *kampung* (informal settlement) is playing a dominant role in Indonesian urban development. Despite their unorganised and spontaneous settlements,

kampungs nevertheless take part in shaping the character of a city and bring a dynamic sense in urbanisation.

Depending on what type of kampung, either an area with the possibility of regularisation in the future or one with lack of basic infrastructure, kampung has a unique character. Although physically kampung is manifested with low-income class, except the very rich and the very poor, majority of city inhabitants living there have diverse social and economical background.

This paper seeks to explore a collective activity of the kampung community in creating informal settlements which further developed into an informal city. It investigates how urban kampung is designed through ability of kampung residents; manifested through a traditional collective activity which is evidence of local knowledge through generations, known as *gotong-royong*. Gotong-royong is an Indonesian term for traditional voluntarily mutual act where the result is equally benefited. A practical example of gotong-royong in urban settlement is cleaning the neighbourhood environment or helping in a case of death in the neighbourhood.

Nevertheless, traditional collective activity is beyond voluntary and solidarity inside the neighbourhood itself. This kind of activity is a potential method to maintain the existence of kampung, so that kampung can develop into an informal settlement with hope instead of despair. Products of collective activities, with extended impacts both physically and socially, are shown through experiences how several kampungs in Indonesia were successful to manage their existence, such as from relocation to kampung renovation.

Yet, the existence of urban kampung is not solely through the activity of community themselves, but also involves other stakeholders. The stakeholder in this paper emphasises on participation of the government. Does a partnership between kampung community and the government influence the process of collective activity inside the community, since the government has different perspectives and approach in the matter of power holder? Thus, it is interesting to find out further, whether the application of the term collective activity shifted beyond the "traditional sense". Can this traditional approach function as an alternative to tame the (informal) city through creating "an appropriate urban kampung" as a part of urban settlements? The study will be done through theoretical reflections, academic perspectives and practices of traditional collective activity in Indonesian urban kampungs.

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47 | THE DYNAMIC ROLES OF THE STATE AS A PROVIDER, SUPPORTER AND CATALYST IN COMMUNITY DEVELOPMENT?
Case Studies from Thailand

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The transformation of global housing policies for the urban poor since the 1970s from a providing paradigm, in which the state and the experts perceived themselves as providers and the urban poor were the passive recipients, to a supporting paradigm defines new roles and relationships amongst the state, the private sector, civil society and the experts (Fiori et al., 2000, Hamdi, 1995). In short, the state, the private sector and the experts become supporters and the poor become active agents, solving their own problems and making decisions for their own situation and future. People-participation and empowerment in the process of community development are central. Blackburn and Holland (1998) proposed that in the participatory planning process, development practitioners should act as 'catalysts' and 'supporters'.

Developing from the author's previous research (Tovivich, 2002) which the author explores the dynamic roles of community architects as the provider, supporter and catalyst, this paper focuses on the dynamic roles of the state, with case studies from Thailand.

The paper explores 4 community development cases which the state plays different roles. First, mainly as a provider, the state launched a nation-wide housing programme for the low-income. Second, mainly as a supporter, the state support a nation-wide participatory

slum upgrading. Third, as a supporter and a catalyst, the state support a capacity building workshop for architectural students related to community development professionalism. Finally, as a supporter and a catalyst, the state support a seed fund programme for catalytic community projects.

First, the *Baan Eua Arthorn* programme is implemented by the National Housing Authority (NHA) aiming to provide 600,000 ready-to-occupy housing units for low-income people across Thailand at subsidized rate. Second, the *Baan Mankong* Programme is implemented by the Community Organizations Development Institute (CODI) aiming to participatory upgrade 300,000 residential units, using flexible finance, saving group, collective decision making, horizontal support and technical support as tools for community empowerment (CODI, 2008). Third, Office of Contemporary Art and Culture (OCAC), Ministry Of Culture funds 'Sweet Dreams Community? Workshop'. The workshop aims to build up capacity – values, knowledge and skills – of architectural students related to participatory design and community development work. Finally, Thai Health Promotion Foundation (THPF) is an independent state agency set up according to the Health Promotion Act 2001 and funded by 2% surcharge tax of tobacco & alcohol excise taxes. It funds over 1,000 projects a year, including a project named 'Design Hero' which is the focus of this paper. 'Design Hero' is an architectural design workshop / competition. The project called for community development proposals. The chosen proposals received seed fund from the THPF in order to materialize their ideas in actual community. The aim is set to catalyse changes rather than provide a complete solution for a community.

This paper employ participatory observation as the author directly involved as one of the advisors and organizers of the third and the forth cases. The paper explores and compares dynamic roles which the state play, in relation to different set of related values, knowledge and skills. It also illustrates some challenges from practice of each role in relation to mainstream architectural education, scaling up, multidisciplinary and genuiene collaboration. Finally, it discusses recommendations for further studies and practice.

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48 | HOT SPOTS: OF HOSTILITY, HOSPITALITY AND THE WELL-TEMPERED ENVIRON-MENT
A Case Study of Nazareth, Israel-Palestine

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This paper discusses the contemporary urban condition in Jewish-Arab cities, based on case studies in cities such as Nazareth and Jaffa. In urban environments of conflict and difference, urban spaces drift toward diversification and segregation, creating as a side effect a host of voided no-man's lands. These urban voids become fertile grounds for experimentation and unexpected architectural opportunities.

The mechanisms of the way in which public space in Jewish-Arab cities operates are strongly influenced by their geo-political context, being challenged by ethnic and political conflict and by the mediterranean and middle-eastern ecological and cultural environment. In spite of the problematic urban development policies of Israel's right-wing government, public spaces in theses cities become a fertile grounds for new forms of occupying territory, claiming ownership, temporary privatization but also for new opportunities of cultural exchange.

When looking at Jewish-Arab cities in Israel, the question rises whether these cities can be considered "mixed cities" as they have been termed by Israel's Central Bureau of Statistics and as they appear in the majority of urban studies in the field. I argue that the term 'mixed' is deceiving and does not reflect the actual condition of most of these cities where many communities from different ethnic and religious backgrounds live in different degrees of co-existence but also very often in high degrees of segregation.

The demographic shifts that took place after the establishment of the state of Israel in 1948 indicate a significant switch from a dispersed pattern of Arab settlements and a few Jewish centers to the opposite spatial distribution where Jewish settlements sprawled out and the Arab population moved to cities such as Nazareth and Jaffa, to the West Bank, Gaza or neighboring countries. This dramatic change created a split identity for Arab communities who stayed within the initial borders of the Israeli state, maintaining the Palestinian identity, yet adopting Israeli citizenship.

The research will zoom in on both Nazareth and Jaffa looking at the historical genealogy of their public spaces and at current morphological, spatial and user patterns. While initially, the public spaces of both cities developed as embedded in the provision for basic needs such as shade, water sources, trade and protection from intrudors, the meaning of open space changed with the added layer of religion and myth, turning public spaces into symbol and spaces of representation. With different rules, from the Mamluk area and afterwards the Ottoman period, the British rule and finally the establishment of the Israeli state, public space has transformed from being embedded in the urban fabric to the stand-alone void.

In the last few decades, the local municipalities together with the Israeli governments have initiated several projects for transforming local public spaces from infrastructural changes to redesigning public squares. These initiatives largely disregard the intrinsic spatial characteristics of the way in wich public spaces have evolved to their current condition. In addition, current public spaces have been the stage for political disputes, religious tension and violent actions. The research will present these urban renewal initiatives and their effect on urban life and argues that while the urban voids that exist today become battle grounds for social and political conflict, they are also fertile grounds for new models of public space.

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49 | DEVELOPMENTAL ASPECTS OF FORMAL AND INFORMAL URBAN TYPES

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Although much progress has been made in abandoning the most inappropriate policies to solve the problem of urban housing in low-income countries, highly contradictory ideas prevail of how to achieve good results. At UN conferences the top-down provider model is described as irrelevant and many arguments are advanced in favour of alternative models, but in practice there is not much unity about what to do in practice. The most discussed alternative is the *enabling strategy*, which advocates community based initiatives, self-help housing, promotion of small-scale business, while authorities are to support community efforts and relax development codes and housing standards. Although this model is advocated officially by many governments, there is often a resistance to apply the enabling strategy in practice.

One uncertainty concerns the type of habitat that should be promoted. The house types produced within the modernist provider model include walk-up lamella blocks and standardised detached one-family units. These types are usually expensive and inappropriate to climate. Most urban poor live in informal settlements. Here one often finds types such as one-storey one family units suitable for self-construction with simple, local building materials. These types contribute to urban sprawl and are usually not designed to avoid flooding, fires or sanitary standards. The question is how to upgrade and regulate these areas while securing basic qualities such as daylight in rooms, cross-ventilation, fire protection, vehicle accessibility and affordability. Should slums be subject of planned interventions in the form of large-scale renewal or addressed through incremental upgrading? Can slums be densified step by step while safeguarding valuable semi-private and communal spaces, and space for urban agriculture? Is there an alternative way towards modernisation and development that incorporates informality, self-administration and affordability?

For the early proponents of modernism in architecture and town planning the developmental perspective was very important. Features such as improvement of health, increased living standards and the creation of a rational human being were prominent. In this paper developmental aspects of urban design in low-income countries are discussed in the light of James Holston's critique of modernist Brasilia, of John Lupala's analysis of informal and formal urban types in Dar es Salaam, of Huba Nguluma's discussion of modernity and house types in Dar es Salaam, of Tran Hoai Anh's concept "another modernism" in Hanoi, and of Assumpta Nnaggenda-Musana's model for incremental upgrading of informal settlements in Kampala.

The paper is based on reflections upon the author's own research, on a review of old and

new literature, and upon research carried out by the author's master and PhD students over a period of 45 years. In the paper it is argued that the fact that classical modernism is out of date in the rich countries does not mean that its developmental principles are irrelevant to countries embarking on modernisation programs. Factors such as design to promote health, access to daylight and other functional qualities can be fruitfully combined with current theories on self-help housing, decentralised planning, appropriate technologies and sustainable urban development.

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