Chapter 1 : Rationalities of Planning, Jonathan Murdoch Simone Abram - Shop Online for Books in New Ze

*What are the key rationalities that underpin planning policy discourses and how do they 'frame' seemingly irreconcilable conflicts around development and environmental protection? Providing a thorough assessment of these important questions,.*

This understanding, it is suggested, has important implications for both planning theory and ethics. The group staged a sit-in in the local administrative offices in Crossroads, demanding that the project be stopped. The sit-in lasted three months, and proved to be the flash point for a conflict which subsequently embroiled local organizations, residents, councillors and the municipality. The page report documents 44 pieces of oral evidence together with its conclusions and recommendations. This article explores the various rationalities at work in this particular incident. What were the assumptions informing the development which were so clearly brought into question by subsequent events there? These questions have wider implications. Contemporary planning theory continues to grapple with the tension between the acknowledgement of context-related diversity, and the desire to produce normative theoretical positions relating to both procedure and Vanessa Watson, School of Architecture, Planning and Geomatics, University of Cape Town, Rondebosch , Cape Town, South Africa. The arguments made here are that first, current planning theories which attempt to respond to diversity, difference or multiculturalism are still unable to comprehend the very real clash of rationalities which so frequently occurs when plan or development project touches the lives and livelihoods of households and communities. The reality of fundamentally different worldviews and different value-systems is still often treated as superficial in planning theory, and the issue of how planners situate themselves ethically in such situations has not been given sufficient attention. Second, it is argued that if planning theory is to develop in a way which is more helpful to planners who have to deal with diversity and conflict, then it needs to be grounded in a particular form of research. Planning research needs to return to the concrete, to the empirical and to case research, not as a mindless return to empiricism, but as a way of gaining a better understanding of the nature of difference, and generating ideas and propositions which can more adequately inform practice. The notion that poor people should be provided, by the state, with formal housing structures in planned and serviced areas forms the cornerstone of current South African national housing policy. In many areas, including that of Crossroads, this has been interpreted to mean that informal structures do not constitute acceptable housing, and have to be replaced. The desire on the part of governments almost everywhere to formalize informal, irregular or illegal settlement has a long history with its origins, as described by James Scott , p. These imperatives, in the first instance, shaped government action in Westernized societies but were applied as well, often with missionary zeal, in colonial and postcolo- nial territories where development and modernization came to mean the same thing. Ideals underlying this ideology have always been partly utopian the creation of a better society and healthy, contented communities but also partly bound up with the desire to administer, to control and to incorporate populations into municipal finance systems. Implicit in this ideology are the assumptions that occupants of informal structures usually assumed to be stable nuclear families will accept the long-term, binding legal and financial obligations that accompany home ownership: Also implicit is the assumption that shack-dwellers will be pre- pared to commit themselves to a particular piece of land or territory which they will Conflicting Rationalities come to regard as their permanent home. Recent thinking on housing policy in the developing world UN-Habitat, ties the issue of shelter upgrade firmly to poverty reduction and sustainable urbanization, and argues particularly for the formalization of tenure systems: The post-apartheid commitment to meeting basic housing needs in South Africa was extended significantly in the policy documents and legislation which accompanied the transformation of local government. These ideas about state, citizenship and participation are not unique to South Africa: A citizen is a person who exercises their individual democratic rights through established channels democratically elected councillors, chosen by ballot, not self-proclaimed leaders in a prescribed and lawful way not through violence or corruption , and on the basis of support for a defined political programme not personal support for an individual politician. Councillors and officials assumed to be impartial public servants are similarly bound by municipal codes of

conduct which hold them to a set of ethics and the rule of law. They are required to acknowledge that public resources belong to the organization not to individual public servants or representa- tives and to accept that public duty, not private interests, provides overall motivation. Earlier definitions of the concept, which saw civil society as a process by which society seeks to counteract the potential totalizing tendencies of the state Allen, , have given way to a focus on the actors responsible for such a process. In normative terms, the fostering of a strong civil society is seen as essential for the building of democracy, and both aid and development agencies have been encouraged to focus their attention, in Africa in particular, on local social movements and non- governmental organizations as opposed to the state. In brief Watson, a , communicative action theory argues that planning decisions should be reached through collaborative processes involving all stakeholders, and conforming to particular rules which ensure that participation is fair, equal and empowering. Embedded in this V. Watson approach are the assumptions that community divisions can be overcome and consensus can be reached on planning issues; that collaborative processes involving primarily civil society-based groups can act to put pressure on the state to act more responsibly; and that collaboration can provide a learning environment and can serve to build social capital3 within communities. These ideas in turn are highly compatible with that political theory which argues for more citizen-oriented and responsive government. Significantly, certain planning theorists have attempted to move beyond the assump- tions of universality contained in communicative action theory, which allows differences between actors to occur only at the level of speech or ideas, and which in turn can be overcome through the force of the better argument Habermas, However, the assumption remains that these differences can be overcome through debate in a consensus-seeking process. Her main point of departure is that citizenship is fragmented by identity, and that society is structured by culturally different groupings based on sexuality, ethnicity, gender or race. This diversity requires to be celebrated rather than repressed, and the claims of different groups need to be recognized and facilitated. While this represents an important shift away from assumptions of universal citizenship, a belief that culturally different groups can reach consensus is present here as well. These concepts and assumptions regarding the role and functioning of state, society and citizens thus define one set of rationalities which was at play in the case of the Crossroads housing project. They could be described as closely linked to ideas of modernity and progress shaped by a Western experience, as well as to normative ideas about state, citizenship and recognition of identity which have also largely emanated from that context. In the South African context, where a policy of affirmative action has given particular legitimacy to the voice of organized black women, adopting a label of this kind was highly strategic. Moreover, on the surface, they had legitimate cause for complaint. The houses, which were being built to replace their shacks, were only 25 m2 in size, that is, smaller than houses which were built by the state in Crossroads in the dying years of apartheid. They also complained inter alia that no community facilities were being provided, and that the elected African National Congress ANC councillors for the area were corrupt, guilty of nepotism, and were not reporting back to their constituencies. Their other complaints Conflicting Rationalities about the councillors, however, begin to hint at an alternative logic. Further, they originated from one particular area of the Eastern Cape6 and thus represented only one part of the Crossroads community, those who also had roots in this area. These security guards, most of whom lived in the area, allegedly allowed the women to move in and out of the municipal offices at will, brought them food, and allowed them to sleep in their vans. The assumption of a division between state and community quickly comes into question. These men had spearheaded the resistance of Crossroads to state bulldoz- ers in the s, but had later sided with the apartheid government against the militant comrades of the ANC. The replacement of shacks with formal houses thus very directly implied the supplanting of warlord power with municipal power, and was predictably a move the warlords wished to prevent. The warlords, however, had their own sources of legitimacy: Mr Johnson Ngxobongwana had moved out of Crossroads with his followers in and had set up a shack settlement in a nearby nature reserve. He was also, however, an elected provincial representative of the New National Party, previously the ruling National Party under the apartheid government. Networks here articulate pre-colonial but persisting sources of chieftain power with modern governmental and civic sources of power, as well as rural sources with urban ones. But there were also ANC members amongst the women, much to the horror of the

ANC leaders who met with the women, and who asked these women to dissociate themselves from the sit-in. Watson Political loyalties thus also become blurred. Probably the most unexpected support came, allegedly, from PAGAD People Against Gangs and Drugs , a Moslem fundamen- talist group based in the coloured townships of the Cape Flats, implicated in numerous acts of public violence and assassinations in Cape Town. They were seen to be bringing food to the women, their faces covered by the characteristic checked cloths. Networks, it appears, can span cultural difference as well if it serves particular purposes. To sustain a sit-in for months on end demanded capacity and commitment. The women coped with this by taking on shifts, and those who met with the women reported a more or less constant number of people, but continually changing faces. The size of support for this resistance may thus have been much larger than imagined. Many of the women had left their empty shacks standing on the land where the formal housing development was to take place. They probably knew that it would require a court order for their formal removal, and in fact this was to hold up the project for several months. Other tactics were more violent. A Mr Ndinisa of the RDP Forum8 as well as councillor Gwayi were held hostage by the women during the sit-in, and the women allegedly became violent and abusive when council officials and the mayor attempted to meet with them. These groups, it was claimed, also had links to the South African Defence Force and stolen military weapons were used for such attacks. Again, their overt claims appeared legitimate: Here, however, they were in the frontline of the war of municipal power with warlord power, and this required them to draw on networks and sources of support which lay well beyond those provided by their position as elected representatives. Here councillor networks with the police were useful, and they were usually able to secure quick bail and release for those arrested for such crimes. Councillor Gwayi himself had been charged with burning houses and shooting and with two murders, but he also appeared to have secured bail easily. Councillors had also managed to establish networks with the legitimate civic associa- tions in the area. Control of the RDP Forum was important as it was a channel for state resources. The councillors and RDP executive members sat on the project committee which allocated sites in Phase 4 of the Crossroads development reportedly to friends and family , and had become involved in appointments to council posts and in the hiring of certain construction companies. Again, the notion of civil society as separate from the state, and as the source of democracy able to restrain the state, is bought into question. The sit-in was brought to a close in mid-April when six of the women were arrested, and the rest left voluntarily. Their shacks, which had been stalling the formal housing Conflicting Rationalities project, were burnt down in September, allegedly by Councillor Elese himself, assisted by municipality security staff. None of this prevented the re-election of Elese in nor, it appears, has his style of leadership changed: These writers are asking the question: There is constant and dynamic interpretation of the different spheres of human experience, from the political to the religious. What this gives rise to are ways of operating in relation to the state and economy that are different, but nonetheless highly rational. They can only be defined as irrational when an attempt is made to hold them up against models of Western modernity which claim a monopoly on rationality. Thus the concept of a state clearly separated from civil society does not hold in many parts of Africa. In situations of extreme poverty, access to state power and resources offers an important economic opportunity and it is informally expected of political leaders that they will spread the benefits of their position in return for political support and votes. Politics is therefore highly personalized and is socially structured. Watson In the Crossroads case patrimonialism allowed the ANC councillors to allegedly offer residential plots and positions on the RDP Forum to kin from their rural hometown of Ugie; and the warlords, one of whom held formal political office in the Provincial Parliament, were able to mobilize the women of Crossroads who undoubtedly expected benefit of some kind to protect their source of informal and illegal income. Thus identity in Africa is often a product of hybridization, fusion and cultural inno- vation. It would be simplistic to suggest that what we have here is a rural, traditional rationality confronting a modern urban one, although this is how it appears on the surface. Operationalizing particular networks requires the opportunistic foregrounding of particular values and belief systems, which may change under different circumstances. In resource-poor situations, marginalization in all its forms requires that individ- uals operate within and through a dense web of personal networks, or sets of reciprocal relationships. Marginal economic and political opportunities, as they arise in different locales, require physical presence and hence movement.

The population of Africa is highly mobile, ever shifting, ever searching for meagre sources of survival; or alternatively moving to escape warfare, persecution or natural disaster. There may well be emotional ties to a piece of land somewhereâ€"called, perhaps, home. But for many of the poor in urban areas, there may be little commitment to a particular place or territory. Such commitment comes with economic progress, and with the ability to loosen relational ties and invest in land and structure rather than in maintaining social networks. Planning theories which attempt to recognize social difference and multiculturalism represent an important advance. But in the situation described here, the clash of rationalities, or the differences in world-view between the various parties involved, is so great that it is difficult to believe that any amount of discussion or conflict resolution could overcome the divide and achieve consensus: It is also difficult to imagine partly because this is an area on which so little research has been done what institutional arrangements, or what systems of governance, might cope with such schisms. Even the City of Cape Town Commission of Enquiry, which was exposed in full to the complexities of the Crossroads situation, seemed unable to break from the bounds of their dominating rationality: While these are certainly ideals worth striving for, they nonetheless ignore the very real material base of conflicts such as these. But it may also be the case that social and cultural difference within the seemingly more homogenous societies of the West runs far deeper than planners and current planning theory can accommodate.

## Chapter 2 : BERGHAHN BOOKS : Elusive Promises: Planning In The Contemporary World

*What are the key rationalities that underpin planning policy discourses and how do they frame seemingly irreconcilable conflicts around development and environmental protection?*

Habits of Mind are thoughtful behaviorsâ€"what some have called "intellectual dispositions"â€"that allow us to cope with a complex and rapidly changing world. They are powerful tools we can use to intelligently navigate the moral, ethical, and spiritual challenges we encounter in our increasingly complex world. Habits of Mind also serve as guiding principles to promote successful lifelong learning both within the classroom and in the world beyond it. Habits of Mind can be used to Establish and maintain positive relationships, including appreciation of the unique perspectives and points of view evident in our culturally diverse world. Develop and use effective communication techniques and strategies, including active listening, consensus building, and interpersonal awareness. Apply flexible thinking strategies to complex situations requiring authentic problem solving and decision making. Demonstrate powerful character traits, such as self-reflection and resilience, that have been labeled 21st century skills for our global economy and increasingly interdependent world. Habits of Mind are as useful for adults as they are for students. When educators internalize these intellectual dispositions, they can better model the behaviors they want to see in their students. In addition, Habits of Mind are relevant to students of all ages and in all subjects. In essence, they can become catalysts for creating and sustaining a whole-school learning culture and promoting true communities of learning. Why Develop Habits of Mind? Habits of Mind can help us answer a range of powerful and essential questions: Just what do human beings do when they behave intelligently? What behaviors do efficient, effective problem solvers and decision makers demonstrate? How can we help students become lifelong learners who are increasingly proficient at using intelligent intellectual dispositions to explore their world? Research in effective thinking and intelligent behavior indicates that there are some identifiable characteristics of effective thinkersâ€"characteristics that have been identified in successful people in all walks of life. The critical attribute of intelligent human beings is not only having information but also knowing how to act on it. Employing Habits of Mind means having a disposition toward behaving intelligently when confronted with problems that have no immediately known answers. It means using a composite of many skills, attitudes, cues, past experiences, and proclivities. It means that for different problems, decisions, or situations, we need to determine the value of one pattern of thinking over another, making choices about which is most appropriate for a specific context. Over time, we learn to reflect on, evaluate, and modify our use of Habits of Mind, and we carry their impact forward to future applications. As you explore and apply each, consider how they share the following characteristics: Value Choosing to employ a particular pattern of intellectual behavior Habit of Mind rather than other, less productive patterns. Inclination Feeling the need to use a pattern of intellectual behavior Habit of Mind. Sensitivity Perceiving opportunities for and appropriateness of using a particular Habit of Mind. Capability Having the skills to apply the behaviors associated with key Habits of Mind. Commitment Constantly striving to reflect on and improve performance while using a Habit of Mind. The habits reflect what intelligent people tend to do when they are confronted with problems or decisions about which there may not be a clear answer or preferred pathway for resolution. The habits are not meant to be seen as discrete or mutually exclusive; instead, they should be viewed as "permeable membranes," interacting with one another and mutually supporting the capacity for intelligent behavior as expressed through critical, creative, and self-regulated thinking. The 16 Habits of Mind we investigate are the following: Intelligent people stick to a task until it is completed. They take a systematic approach to solving problemsâ€"knowing how to begin, what steps must be performed, and what data need to be generated or collected. Because they are able to sustain a problem-solving process over time, persistent people are also comfortable with ambiguous or open-ended situations and tasks. Intelligent, reflective individuals self-regulate and self- monitor, considering alternatives and consequences related to several possible directions prior to taking action. They decrease their need for trial and error by gathering information, taking time to reflect on an answer before giving it, making sure they understand directions, and listening to alternative points of view. Listening to Others with Understanding and

Empathy. The ability to listen to another person—to understand and empathize with another point of view or perspective—is one of the highest forms of intelligent behavior. People who think flexibly have the ability to change their mind as they receive additional data or expand their experience base. They can hypothesize multiple and simultaneous outcomes and activities related to a situation, drawing upon a repertoire of problem-solving strategies and practicing style flexibility—for example, knowing when it is appropriate to be broad and global in their thinking and when a situation requires detailed precision. They seek novel approaches and usually have a well-developed sense of humor. Thinking About Thinking Metacognition. It is our capacity for planning a strategy to produce the information needed to solve a problem, to be conscious of our own steps and strategies, and to reflect on and evaluate the productiveness of our thinking. The major components of metacognition involve developing a plan of action, keeping that plan in mind over a period of time, and reflecting on and evaluating the plan upon its completion. Striving for Accuracy and Precision. People who value accuracy, precision, and craftsmanship take time to check over their products or performances. They review the rules by which they are to operate, the models and visions they are to follow, and the criteria they are to address. They also confirm that their finished product or performance matches the criteria exactly. Accurate and precise learners take pride in their work. They strive to attain the highest possible standards and pursue ongoing learning to focus their energies to accomplish tasks. Questioning and Posing Problems. Effective questioners are inclined to ask a range of questions. They also recognize discrepancies and challenging phenomena in their environment, probing into causes and meanings. Successful questioners request data to support the conclusions and assumptions of others, pose questions about alternative points of view, pose questions to establish and confirm causal connections and relationships, and generate hypothetical problems and approaches to investigate them. Applying Past Knowledge to New Situations. Intelligent human beings learn from experience. When confronted with a new and perplexing problem, they draw upon their store of knowledge and experience as sources of data to support ideas, theories to explain, analogies to compare, or processes to solve each new challenge. They are able to abstract meaning from one experience and carry it forth to another. Ultimately, they confirm their understanding of knowledge and skills by being able to apply them creatively and independently to novel, new, and unanticipated tasks, situations, and settings. Thinking and Communicating with Clarity and Precision. Language and thinking are closely entwined. Intelligent people strive to communicate accurately in both written and oral forms. They take care to use precise language, define terms, and use correct names as well as universal labels and analogies. They strive to avoid overgeneralizations, deletions, and distortions. Instead, they support their statements with explanations, comparisons, quantification, and evidence. Clear and precise language plays a critical role in enhancing our cognitive maps and our ability to think critically. Enriching the complexity and specificity of language and how we use it produces more effective thinking. Gathering Data Through All Senses. Intelligent people know that all information gets into the brain through the sensory pathways: We derive most of our linguistic, cultural, and physical learning from the environment as we take it in through our senses and subsequently observe and analyze its patterns and processes. Those whose sensory pathways are open, alert, and acute absorb more information from the environment than those whose pathways are withered, immune, and oblivious to sensory stimuli. Creating, Imagining, and Innovating. Creative human beings try to conceive solutions to problems differently from the norm, examining alternative possibilities from many angles. They tend to project themselves into different roles using analogies and visioning strategies. Creative people take risks, pushing the boundaries of perceived limits. They are intrinsically motivated, working on a task because of the aesthetic challenge rather than material rewards. Creative people are also positively responsive to criticism. They hold up their products for others to judge and seek feedback in an ongoing effort to refine their techniques and approaches. Responding with Wonderment and Awe. We want our students to be curious, to commune with the world around them, to reflect on the changing formations of nature, and to experience awe in the face of creative expression. Ideally, they should feel engaged and passionate about learning. They continually think outside the boxes of tradition and norm-based perspectives, striving to see the unseen. They approach lifelong learning as a powerful and positive process that sustains and enriches them. Intelligent and creative people often seem to have a powerful urge to go beyond established limits, feeling compelled to place

themselves in situations where they do not know what the outcome will be. They accept confusion, uncertainty, and higher risks of failure as part of the normal process of learningâ€"and they tend to view setbacks as interesting, challenging, and growth producing. At the same time, they do not behave impulsively or recklessly. They take "educated" risks, drawing on their past knowledge about consequences with a well-trained sense of what is appropriate and inappropriate. People who engage in the mystery of humor have the ability to perceive situations from an original and often interesting vantage point. Those who have this Habit of Mind can distinguish between situations of human frailty and fallibility that are in need of compassion and those that are truly funny. Working interdependently requires the ability to justify ideas and to test the feasibility of solution strategies on others. It also requires the development of a willingness and openness to accept feedback from a critical friend. Intelligent people are in a continuous learning modeâ€"striving for improvement, always growing, always learning, always modifying and improving themselves. They perceive and approach problems, situations, tensions, conflicts, and circumstances as valuable opportunities to learn. Our wish for our students should be that they become creative human beings who are eager to learn. Organization of This Action Tool This ASCD Action Tool is arranged to follow five dimensions of growth that move from an initial exploration of each Habit of Mind through a comprehensive internalization of the habits in students and teachers. Designed to scaffold learning, each dimension represents a step students commonly take as they embrace intelligent behaviors during core learning experiences. This action tool guides students through the dimensions and helps both students and teachers create a deep understanding of each Habit of Mind. Students learn to recognize Habits of Mind and appreciate their usefulness in learning and in life. Each dimension is the focus of one section as follows:

## Chapter 3 : Rationale and Planning

*What are the key rationalities that underpin planning policy discourses and how do they 'frame' seemingly irreconcilable conflicts around development and environmental protection? Providing a thorough assessment of these important questions, this stimulating book reviews planning policy in the UK and the rationality of 'sustainable development'.*

## Chapter 4 : Planning - Dark Side of Planning | Dark Side Planning

*Planning theory, as well, has contributed to the conventional wisdom on the function- ing of 'proper' communities, primarily through its ideas on decision-making processes in the context of urban and land development.*