# CDS

**The University of Auckland**
**Centre for Development Studies**

## *Working Paper No. 4 / 2011*

### The Right to the City:
### Research and Engagement at the World
### Urban Forum 5, 2010

*June 2011*

THE UNIVERSITY
OF AUCKLAND
NEW ZEALAND
Te Whare Wānanga o Tāmaki Makaurau

**About CDS**

The Centre for Development Studies (CDS) is a cross-faculty, interdisciplinary graduate programme located in the Faculty of Arts.

Development Studies engages in the critical issues of social change which are transforming global society.  Our postgraduate programme provides a supportive environment for open, critical debate of leading development issues.


**CDS Working Paper Series**


The CDS Working Paper Series encourage Development Studies faculty and students to disseminate empirical research findings in a timely manner and stimulate discussion on issues specific to development.

In addition to creating an avenue for faculty and students to share their research, the Working Paper Series will promote the generation and use of quality research in the field of international development by:

➢ Becoming an intellectual focal point for innovative thinking and research by facilitating the wide dissemination of research results relevant to the interests and concerns of students, researchers, policy makers, and practitioners across the international development community worldwide;

➢ Heightening the Centre's national and international profile by connecting individuals and encouraging interaction among the international development academic and non-academic communities both within and outside New Zealand;

➢ Establishing stronger links with government policy makers, particularly the New Zealand Agency for International Development (NZAID), and nongovernmental organisations (NGOs) to enhance the applied content of Development Studies programmes;

➢ Providing an opportunity for faculty and students to receive constructive feedback on their ideas and research before submission to peer reviewed journals or other publications; and

➢ Enabling faculty members' and students' work to be cited by other researchers in the field.


For further information on CDS, contact
Centre for Development Studies
University of Auckland
Tel: + 64 9 373 7599, ext 85338
Fax: + 64 9 373 7439
Email: devstudies@auckland.ac.nz
Web: www. www.arts.auckland.ac.nz/dev

# Preface

In June 2009 The University of Auckland (UoA) became the first New Zealand partner in the innovative Habitat Partner University Network (HPU) coordinated by the United Nations agency for Human Settlements (UN-HABITAT). UN-HABITAT is mandated by the UN General Assembly to promote socially and environmentally sustainable towns and cities throughout the world. The partnership was formalised on 19 June 2009 with the signing of an agreement between Vice-Chancellor Professor Stuart McCutcheon and United Nations Under-Secretary-General Professor Anna Kajumulo Tibaijuka.

The HPU Network brings together international universities with a focus on international sustainability. The HPU Network sees universities as key stakeholders in their own communities with the potential to promote socially and environmentally sustainable urban development. The HPU Network provides opportunity for collaboration, cooperation and exchange between southern and northern universities based on reciprocity and mutual benefit. Key principles of the HPU network focus on urban poverty reduction; inter-disciplinarity and trans-disciplinarity; linking local, regional, national and global level actors; and a commitment to the Millennium Development Goals and sustainable urbanization.

In 2009 Professor Dory Reeves and Dr Yvonne Underhill-Sem were awarded a Vice Chancellor's Strategic Development Fund (VCSDF) to promote international collaborative research and teaching in urban and social sustainability through the UN-HABITAT Partnership. The VCSDF enabled an expert from UN-HABITAT to spend a month at the University in 2011 to run a series of workshops and seminars in the field of urban sustainability. The VCSDF also supported an interdisciplinary research team to travel to Port Moresby, Papua New Guinea in early 2011 to facilitate a number of participatory workshops with local government, NGOs, UN Women, academics and graduate students, on issues of gender and planning for inclusive cities.

The first component of the VCSDF was to enable a multi-disciplinary delegation from the UoA to participate in UN-HABITAT's World Urban Forum 5, held in Rio de Jainero, Brazil in March 2010.The delegation comprised of postgraduate students and staff from the faculties of Arts, Law, National Institute of Creative Arts and Industries (NICAI), Health and Medical Sciences, Science and the James Henare Research Centre. The team were, Professor Dory Reeves, School of Planning and Architecture, NICAI; Dr Yvonne Underhill-Sem, Centre for Development Studies, Faculty of Arts; Associate Professor David Grinlinton, Faculty of Law; Dr Ward Friesen, Geography, Faculty of Science; Dr Rosangela Tenorio, School of Architecture and Planning, NICAI; Dr Merata Kawharu, James Henare Research Centre; Dr Anita Lacey, Department of Political Science, Faculty of Arts; Dr Alex Macmillan, Environmental Health, Faculty of Medical and Health Sciences; Claire Speedy, International Development Manager, NICAI; Alexandra JaYeun Lee, PhD Candidate, School of Architecture and Planning, NICAI; Kathryn Scott, PhD Candidate, Anthropology, Faculty of Arts; Yardena Tankel, Masters Candidate, Centre for Development Studies, Faculty of Arts; Anna Blackwell, Masters Candidate, Faculty of Medical and Health Sciences.

# Contents

# Introduction

'The right to the city' was the critical and timely overall theme of the UN Habitat World Urban Forum 5 (WUF5) in 2010. As growing numbers of citizens of cities worldwide are having their social, economic, political and cultural rights abrogated in many and various ways, the challenges are daunting. We cannot, however, be overwhelmed by these challenges in ensuring all urban citizens are entitled to live in secure and inclusive cities. The interdisciplinary delegation from The University of Auckland (UoA) to the WUF5 consisted of postgraduate students and staff whose research addressed these challenges from various different disciplinary perspectives: development studies, politics, anthropology, law, geography, health sciences, planning and architecture. In preparation for the WUF5 each UoA delegate framed a particular research project of their own in relation to one of the six main dialogues of the forum. The dialogues included thematic foci on, taking forward the right to the city; bridging the urban divide: inclusive cities; equal access to shelter and basic services; cultural diversity in cities; governance and participation and sustainable urbanization: cities in a changing climate. In turn these dialogues framed the thematic debates, workshops and networking sessions and all related to the overall theme of the forum; 'the right to the city: bridging the urban divide'.

The compilation of articles here speaks directly to the themes of the forum and showcases the interdisciplinary and diverse, yet interlinking nature of each delegate's research. Despite a perfectly understandable focus on cities of the global South, there are many universal challenges in the deliverance of greater governance, addressing inequality within cities and the challenges for marginalised groups to realise their rights to the city. The collection of articles highlight local, regional and global research conducted by the delegation on issues of urban sustainability, participation and citizenship, equity, wellbeing and their challenges in a number of urban contexts.

The first section begins with a critical engagement with the key concepts that underline the themes of the forum; citizenship and participation. Kathryn Scott and Yardena Tankel critically examine the notion of the right to the city. Yardena's article takes us to the host country Brazil and questions the adoption of the phrase 'the right to the city' at the forum and considers the challenges within the context of urban Brazil were exclusionary citizenship is a key characteristic of society. From a perspective of the local context, Kathryn explores participatory governance in relation to bridging the urban divide through her own research in

Glenn Innes, Auckland and key literature on inclusive democracy and the participation process.

Dr Yvonne Underhill-Sem and Dr Anita Lacey focus on Pacific urban development in Port Moresby, Papua New Guinea and Honiara, Solomon Islands, both looking at issues of informality and citizenship. Anita's research examines the impact of the increasing convergence amongst development aid in Honiara. Exploring questions of citizenship and inclusivity, Anita works with ideas of informality, recognizing that a majority of urban inhabitants in Honiara live informally, not on owned land, not in formally rented spaces. Yvonne explores the complex and diverse landscape of informal marketplaces in Port Moresby, where vendors are predominantly women. Her research takes guidance from three key conceptual frameworks: diverse economies, the social reproduction of labour and inclusive citizenship.

Dr Merata Kawharu and Dr Rosangela Tenorio explore issues of traditional knowledge related to urban development and housing. Merata reflects on her contribution to the WUF5 at the Indigenous People's roundtable through her own research on sustainable urban development in Auckland. The article elaborates on Merata's contribution by discussing the concept mana whenua – customary authority over land – as it relates to Ngati Whatua o Orakei in the context of their Treaty of Waitangi claim negotiations in Tamaki Makaurau – Auckland.  Rosangela's article explores adequate and affordable housing in the warm humid tropics' focusing on her research in Brazil. She explores how, from traditional housing knowledge, it is possible to derive lessons for the development of new construction materials that are affordable, environmentally friendly, culturally acceptable and accessible to all.

A key challenge to bridging the urban divide identified at the forum was inequality in access to basic services such as health, water and education. The importance of equitable access to health services was highlighted at the forum, as was the types of health policies which are developed for cities and urban citizens. Continuing the themes of participation and governance, Alex Macmillan and Anna Blackwell focus on community health and wellbeing and governance of health policies. Alex explores the 'journey to work' and a policy shift away from car dependent commuting that aligns environmental sustainability, health and equity. Anna compares three methods for achieving healthy urban planning; health impact assessment, community-driven urban planning, and collaboration between local government and public health.

Alex Lee and Claire Speedy each explore the complexity of delivering services and protection to marginalised populations in times of crisis and humanitarian disasters.  Claire reflects on a number of points raised at the WUF5 and from a gender perspective argues

that in times of humanitarian crisis those lacking power and resources and typically relegated to the margins of society are those most severely impacted. Alex considers the role of architects during these times through exploring transdisciplanry approaches which combines interdisciplinarity with a participatory approach to sustainable alternatives to conventional architectural models.

The collection concludes with a recount by Professor Dory Reeves on the role of university's in delivering sustainable urbanization through a reflection on the Universities Round Table which was co-chaired by the UoA. This article frames the partnership between the UoA and UN-HBAITAT and highlights the challenges and responsibilities in partnerships as identified by over 100 universities present at the roundtable.

As a collection of articles addressing the right to the city, it is clear that there are many ways to address the challenges that lead to exclusion and inequality in cities. Continued research is needed and this requires increasingly sophisticated approaches to research that are conceptually robust, receptive to realities on the ground, technically attuned to local expertise, and aware of processes and systems that marginalise people. The research projects described here go some way to demonstrating research that aspires to these challenges as a way to ensure secure, diverse, dynamic and inclusive cities.


Yardena Tankel                                    Dr Yvonne Underhill-Sem

For further information on the University of Auckland UN-HABITAT Partnership or the contents of this collection of articles contact; Yardena Tankel y.tankel@auckland.ac.nz or Dr Yvonne Underhill-Sem y.underhill-sem@auckland.ac.nz.

Citizenship and Participation

## Who's Right to the City? Citizenship in Brazil

**Yardena Tankel**, Masters Candidate, Centre for Development Studies

Ask most people what image is invoked when they think of Brazil and it is probably of the energy, chaos, colour and vibrancy of the people and the cities. Dancing in the streets during Carnaval, samba and bossa nova, beaches, and football all paint a rhythmic, dynamic, chaotic and vivacious image. The 'Brazilian City' is often linked to these images and the simultaneous fascination with the dynamism and vibrancy is often accompanied with overwhelming statistics of Brazil's urban poor, the vulnerability of young black urban men and *favelas* (slum settlements) sprawling into the hillsides of the peripheries of the formal cities. There has long been a lens on Brazil's urban (under)development spanning from progressive arenas of civic engagement such as participatory budgeting in Porto Alegre, disjunctive citizenship and democratisation, to the social and spatial configurations of *favelas*, the rise of gated middle class communities and urban violence. These multiple imaginings of the Brazilian City shaped many of the sessions of the World Urban Forum 5 (WUF5), and we, as participants in the forum and visitors to one of the more renowned Latin American cities were faced daily with the paradoxical nature of urban life in Brazil. Within the walls of the forum, however, we were asked to suspend our disbelief and follow the constrained framings of the thematic sessions and to overlook the local and global historical legacies and contemporary articulations of unequal relations not only in Brazil, but in cities throughout the world. This paper explores how envisaging and enabling the right to the city is problematised in Brazil due to unequal citizenship practices.

The major thematic focus of the World Urban Forum 5 (WUF5) was 'the right to the city'. This was utilised as a catch-phrase to encompass all struggles within the urban sphere, but largely absent of the essence of the rights based theoretical and activist platform. Despite the presence and voice of social activist, academic and right to the city advocate, Professor David Harvey, the right to the city was largely employed in the major thematic sessions at the forum as a model based on reform, rather than as

Purcell states, as a complete and extreme reconfiguration of the social, economic and political relations that govern and control who has the right to shape and enjoy cities to their full capacity (2002, p. 101). Harvey acknowledged at the WUF5 that the right to the city is an incredibly complex proposal to actualise particularly as it is a collective momentum, and as Burgess argues, in the case of Latin America, neoliberal policies have undermined "basic social networks and value systems responsible for social integration (families, households, kinship groups, communities, neighbourhoods, state and civil society organizations)" (2010, p. 115). This undermining has further shaped Latin American cities into what Burgess suggests is the affirmation of extreme individualism on citizenship practices and the increase of social competition (2010, p. 116).

Dominant liberal models of citizenship have traditionally denied particular individuals their substantiative rights and prevented them from claiming their right to the city. A principal ideology of a right to the city approach as Segovia (2010) proposes is an embracing of 'differences' in citizens and cities to create spaces of coexistence. This, as feminist theorists including Vargas (2007, p. 2010) persist, is however inherently complex, particularly in Latin American cities, due to entrenched social exclusion and the plurality of daily life. This observation relates directly to Lopes de Souza's argument that in Brazil, the chances of exercising full and substantiative citizenship rights reduces under conditions shaped by prejudice, inequality, fear and violence (2001, p. 443).

Even though, as argued by Carvalho, Brazil is in every sense a political democracy, with freedom of the press, general elections and various political parties, it is a political democracy based on weak historical foundations (2000, p. 16). The return to democracy has produced what Mainwaring and Hagopian term a number of 'setbacks', not only in Brazil but in the region as a whole (2005, p. 2). Caldeira and Holston's eminent scholarship on citizenship in Brazil highlights how the convergence of  democracy, exclusionary citizenship practices and violence has undermined a collective transformation of the country, as the obstinate connection with the expansion of rights transpired simultaneously with the rejection of "modern ideas of development and progress" (1999, p. 716).

de Souza Santos argues that the dominance of an oligarchic and bureaucratic political system in Brazil has created a society and culture premised on the divergence between the "legal country" and the "real country" (1998, p. 462). The persistence of social inequalities and weak political institutions, in post-authoritarian Brazil, has done little to substantially overcome exclusion, social violence and the unrule of law (Koonings, 2004, p. 80). Thus, as coined by Pereira (2000), Brazil has earned the reputation of an 'ugly democracy' where society is based on a two sided coin of privilege and exclusion.

Interestingly as Montero argues, the national identity of Brazilians is powerfully predicated on their self-image as "Brazilians" and not "smaller ethnically or linguistically defined "nations" within the country" (2005, p. 4-5). This collective self-imagine, differs in bounds from other countries represented at the forum, and evermore significant for my own emerging research in Papua New Guinea. Montero suggests that the most distinguishing features of Brazilian identity and citizenship are constructed around various particular social categories, such as race, gender, region and class (2005, p. 5). James Holston's seminal work on Brazilian citizenship describes the type of citizenship in Brazil as "a citizenship that manages social differences by legalizing them in ways that legitimate and reproduce inequality" (2008, p. 4).

Holston considers how the insurgency of citizenship in Brazil is a direct product of inequalities that exist in the country and that organize difference-specific citizenship (2009, p. 19). The result is that most Brazilians have been "denied political rights, excluded from property ownership, forced into segregated and often illegal residence, refused access to justice, and estranged from the law" (Holston, 2009, p. 19). Holston refers to this as 'legalized privileges' and 'legitimated inequalities' which have deep and entrenched historical legacies throughout Brazil's history with colonisation, imperialism, republic rule, monarchy, military dictatorship and even now in the democratic era (Holston, 2008, p. 4). By contextualizing Carvalho's (1993) identification of the historical legacies of inequality in Brazil, Holston (2008) argues that for the majority of Brazilian citizens substantiative citizenship remains largely ubiquitous even post-democratisation. This has led to the undermining of the possibilities for many Brazilians to exercise their full citizenship rights and as Lopez

de Sousa asserts, deteriorated by increasing violence which has led to the perversion "of the 'social climate' in the context of daily life (2001, p. 442).

For Brazil, Holston identifies this differentiated citizenship which refers to the unequal and selective distribution of substantive rights, as based principally on education, gender, race and occupation (Holston, 2008, p. 7). According to Dagnino these differentiated dimensions constitute the main bases for social classification and stratification in Latin America in general, and have historically produced and reproduced societies based on a hierarchical categorization of people (2003, p. 213). This has led to the undermining of certain rights which in Brazil has created what Goirand refers to as citizen demands which are "associated with the assertion of rights and rights to" (2003, p. 21). The critique of the tendency to base substantiative citizenship on social differences has been further substantiated by Yashar's (2005) prominent research on Latin American citizenship. Her research adds important insight to the debate by demonstrating how liberalism's concentrated focus on the individual discounts the existence of minority and collective based exclusion; for example gender, ethnicity, age, disability and sexual orientation (Yashar, 2005). Goirand contends that in the case of Brazil, rights are first constructed in the social sphere and then in the political, which maintains and reinforces inequalities and the stigmatisation of groups (2003: 21). This has, as Armony (2007) argues, embedded social marginalisation and reinforced ideas of citizenship based on one's place in society.

Dagnino suggests that Latin American citizenship is not merely confined to one's relationship with the state, but through all levels of society and the stratification of embedded unequal norms has created an emergence of citizens in Latin America who refuse to remain in the places socially and culturally assigned to them (2003, p. 215). Holston refers to the formation of citizen resistance movements, which have particular resonance for urban Brazil, as insurgent citizenship (1998, p. 2009). These struggles and new articulations of substantiative citizenship in the urban sphere are often framed through 'rights to the city' discourses. Holston emphasizes that the emergence of resistance movements has an engendering of "possible alternative futures" in Brazil (1998, p. 39). Resistance movements have been at the heart of the right to the city for the past decades in Latin America. Concomitantly the approach

and movement has been the focus of much academic theorization and often criticized for its blue skies approach and utopian visions.

Fernandes defines the concept as being progressively understood from a shared "philosophical and political perspective, providing substance to the formulation of both a general discourse of rights and social justice", and frames urban development from a distinct rights-based approach. (2007, p. 202). Much of the criticism of the approach is that it seeks a 'shared' and 'collective' vision, which is difficult to imagine given how formal membership is often constructed without substantiative citizenship in various countries in the world. What it does strive toward is "the opportunity to live life to the fullest" (McCann 2002, p. 77) and gives us the hope as Harvey suggests, to ponder "if our urban world has been imagined and made then it can be re-imagined and re-made" (2003, p. 941), and that we do indeed need utopian visions to mobilise action and change.

Brazil provided a complex and dynamic host to the WUF5, and space in which to critically engage with notions of the right to the city. The lens on Brazil as clearly an identified global and regional political and economic leader cannot be underestimated, particularly as the country captivates the world's imagination in the build up to the 2014 Football World Cup and the 2016 Olympics. The vibrancy, chaos, colour and rhythm of the 'Brazilian City' will be showcased to the world, however we need to consider the everyday experiences of this vivacious image and the people who may be excluded and further marginalised by the promises of such vibrant and global experiences, and look toward the local articulations in the 'everyday' and the ways in which people exert their rights to their cities, locally and transnationally.

## References

Armony, A. C. (2007). Fields of citizenship. In J. S. Tulchin & M. Ruthenburg (Eds.), *Citizenship in Latin America* (pp. 95-110). Boulder & London: Lynne Rienner Publications.

Burgess, R. (2010). Violence and the fragmented city. In A. Falu (Ed.), *Women in the City: On Violence and Rights* (pp. 99-128). Santiago de Chile: Women and Habitat Network Latin America.

Caldeira, T. P. R., & Holston, H. (1999). Democracy and violence in Brazil. *Comparative Studies in Society and History, 41*(4), 691-729.

Dagnino, E. (2003). Citizenship in Latin America: An introduction. *Latin American Perspectives 30*(2), 211-225.

de Carvalho, J. M. (1993). Political elites and state building: The case of nineteenth-century Brazil. In D. H. Levine (Ed.), *Constructing Culture and Power in Latin America* (pp. 403-428). Michigan: The University of American Press.

de Sousa Santos, B. (2008). Participatory budgeting in Porto Alegre: Toward: a redistributive democracy. In B. de Sousa Santos (Ed.), *Democratizing Democracy: Beyond the Liberal Democratic Canon* (pp. 307-306). London and New York: Verso.

Fernandes, E. (2007). Constructing the 'Right to the City' in Brazil. *Social and Legal Studies, 16*, 201-219.

Goirand, C. (2003). Citizenship and poverty in Brazil. *Latin American Perspectives, 30*(2), 18-40.

Harvey, D. (2003). The right to the city. *International Journal of Urban and Regional Research 27*(4), 939-941.

Holston, J. (1998). Spaces of insurgent citizenship. In L. Sandercock (Ed.), *Making the invisible visible: a multicultural planning history* (pp. 37-56). Los Angeles: University of California Press.

Holston, J. (2008). Citizenship made strange. In *Insurgent Citizenship : Disjunctions of Democracy and Modernity in Brazil* (pp. 3-35). Princeton: Princeton University Press.

Holston, J. (2009). Dangerous spaces of citizenship: gang talk, rights talk and rule of law in Brazil. *Planning Theory, 8*(1), 12-31.

Koonings, K. (2004). Strengthening citizenship in Brazil's Democracy; Local participatory governance in Porto Alegre. *Bulletin of Latin American Research,* (23), 1.

Lopes de Souza, M. (2001). Metropolitan deconcentration, socio-political fragmentation and extended suburbanisation: Brazilian urbanisation in the 1980s and 1990s. *Geoforum, 32*(4), 437-447.

Mainwaring, S. P., & Hagopian, F. (2005). Introduction: The third wave of democratization in Latin America. In F. Hagopian & S. P. Mainwaring (Eds.), *The Third Wave of Democratization in Latin America: Advances and Setbacks,* (pp. 1-13). New York: Cambridge University Press.

McCann, E. J. (2002). Space, citizenship, and the right to the city: A brief overview. *GeoJournal, 58*, 77-79.

Montero, A. P. (2005). An introduction to Brazilian politics. In *Brazilian Politics. Reforming a Democratic State in a Changing World* (pp. 1-10). Cambridge: Polity Press.

Pereira, A. W. (2000). An ugly democracy? State violence and the rule of law in post-authoritarian Brazil. In P. Kingstone & T. Powers (Eds.), *Democratic Brazil* (pp. 217-235). Pittsburgh: University of Pittsburgh Press.

Purcell, M. (2002). Excavating Lefebvre: The right to the city and its urban politics of the inhabitant. *GeoJournal, 58*(2-3), 99-108.

Segovia, O. (2010). Coexisting in diversity: Public space from a gender perspective. In A. Falu (Ed.), *Women in the City: On Violence and Rights* (pp. 147-161). Santiago de Chile: Women and Habitat Network Latin America.

Vargas, V. (2007). *Regional Programme Cities without Violence against Women, Safe Cities for All: Public Spaces, Citizen Safety and Gender-Based Violence. Reflections emerging from debates in Latin America*: Women and Habitat Network of Latin America and the Caribbean.

Yashar, D. J. (2005). *Contesting Citizenship in Latin America: The Rise of Indigenous Movements and the Postliberal Challenge*. New York: Cambridge University Press.

# Bridging the Urban Divide through Participatory Governance

**Kathryn Scott,** PhD Candidate, Anthropology; Social Researcher, Manaaki Whenua Landcare Research

A fundamental democratic principle is that everyone whose interests are affected by policies should be included in the process of making them (Young, 2000). A political shift towards participatory governance in many social democratic nations in the last two decades has opened up new opportunities for citizens to influence policy development. Public participation in policy formulation is intended to 'deepen' democracy by allowing citizens to promote their interests, hold rulers to account and, critically, develop forums for collective problem-solving (Young, 2000). Participatory democracy is intended to complement, rather than replace, representational democracy.

Governance and participation was a key dialogue at World Urban Forum 2010, and was discussed in an e-debate before the forum and in a whole-day dialogue session during the forum. Public participation in this context was broadly aimed at forging inclusive and equitable urban development. The key issues identified related to participation and governance were that citizen participation in policy and planning was a fundamental *right to the city* and that this required:

- Strong leadership
- A favourable political climate
- Transparency
- Civic trust
- Adequate resourcing and skilled government officials to implement

The emergence of participatory governance has resulted in public participation becoming institutionalised in many democracies (Kodjovi, 2010). However, it was evident at the World Urban Forum that the context, drivers, discourses, and actors involved in this political shift towards participatory governance differed internationally. Resistance to state domination was a strong discourse driving public participation in South American post-military dictatorship democracies. Citizens in post-socialist Eastern European states also demanded the right to influence policy as they

struggled under neoliberal reforms. In contrast, it was government officials and politicians of several African states who spoke of their efforts to promote public participation to foster public/private partnerships or to *break through the divide* between government and society.

Rather than identifying a duality between 'top-down' and 'bottom-up' impetus for participatory processes, however, the impassioned pleas of multiple actors for more 'inclusive' democratic processes suggested that the field was more complex and fluid. This implies that analysis of participatory governance in New Zealand needs to be alert to socio-historical factors that have shaped public participation such as biculturalism, an increasingly multicultural society, antipodean locality, and extreme neoliberalism relative to the rest of the world.

 'Counterpublics' have emerged in participatory governance contexts where different publics generate alternative discourses that promote parity in participation (Fraser, 1997, p. 81). Iris Marion Young (2000) describes 'inclusive' opportunities for citizens to promote their interests and engage in collective problem-solving, and in this way create self-determination. However, Young observed that there are limits to civil society's ability to promote social justice (critical to democracy), which require both self-determination and self-development. Self-development needs state institutions to remove structural injustices through redistribution of resources and positions, and shifts in institutional organisation of power, status and communication. This message that self-development, and therefore social justice, cannot be achieved through deliberative processes alone was strongly voiced at the World Urban Forum. Numerous speakers from countries where poverty was deeply entrenched (e.g., Brazil, India, Nigeria) called for greater government engagement (rather than just public engagement) in real issues of poverty and livelihoods.

In the academic literature, the shift 'from government to governance' has also been consistently critiqued as neoliberal withdrawal of the state. Critics have observed that decision-making authority and funding allocation continues to be controlled by central government while responsibilities for policy delivery are decentralised to the local scale (Taylor, 2007). Participatory processes and prioritisation of the 'local' in policy development are often judged as motivating discourses aimed at involving citizens in provision of services formerly understood as provided by the state.

Following Foucault's concept of governmentality, theorists have critiqued public participation as a 'civilising mission' (Scott, 1998) that seeks to reposition the individual citizen rather than the state (Lever, 2005; Saggers, 2005). Another common criticism is that participation is aimed at gaining political legitimacy for central government agendas rather than more inclusive democracy (Daly, 2003, Newman et al., 2004, White, 1996). Decentralisation can result in shifting costs and responsibilities but not power, often reinforcing existing power relations (White, 1996). Nikolas Rose (1996) observed that often participatory governance redistributes social powers to new experts, with new networks of accountability.

While a growing body of social science literature critiques the drivers, norms and practices of participatory governance, much less analysis has occurred from the perspectives of participants. Despite ongoing critique of participatory processes, few would now argue that citizens should NOT be included in decision making for policies that affects their lives. Furthermore, an explosion of associational life in the 1980s and 1990s under categories such as nongovernmental organisations, social movements, and voluntary associations, and their demand for greater influence in public policy processes suggest a deeper understanding of the 'public sphere' (Habermas, 1990) is required. Rather than assuming that the actors do not know what made them act in the way they did, it would be more useful to allow the actors to propose their own theories of action to explain agency (Latour, 2005).

Anthropologists are well-placed to explore civil society perspectives of public participation through ethnographic analysis and identify specific culturally defined ways of organizing decision-making and implementation processes (Eversole, 2005). Democracy, and participatory governance in particular, is not a trans-historical norm; it is a set of processes that are enacted unevenly over time, with "ongoing processes of making or maintaining assertions of normativity amid a field of contestants" (Paley, 2008, p. 5). Ethnographic research can be used to examine webs of relationships (Appadurai, 2002), local meanings, circulating discourses, multiple contestations and changing forms of power (Paley, 2008). The anthropologist's task then is to examine the negotiated space between citizens and the state through public participation, to reveal the changing relationships between them and to analyse the nature of the state. Critically, such analysis can also identify creative forms of governance under

participatory democracies, enabling a broadening of the space of legitimate contestation (Rose, 1999).

Innovative forms of governance in urban settings are critical to *bridging the urban divide*. Participatory processes are just one technology of government that can contribute to this goal, but practitioners need to be alert to other approaches. Analysis of an urban renewal process in Glen Innes, Auckland, for example, revealed that while participatory planning processes effectively enabled locally suitable designs and contributed to civic trust and participation, a top–down, intensive tenancy management approach was also critical to the success of the project (Scott and Park, 2008). This innovative style of governance emerged through a project leadership approach that recognised diversity in the community, used respectful, transparent processes, and demonstrated clarity about residents' ability to influence decisions. Care was also taken to demonstrate how views and demands put forward during participatory planning processes were integrated into the final design and during implementation. To address poverty, social equity, and environmental degradation, however, high levels of coordination and collaboration within and between central and local government agencies and with community associations would be needed (Scott, forthcoming).

Landcare Research is now working on a research programme to improve urban resilience, focusing on community resilience and the integration of low impact urban design, streetscapes and multiple voices in making decisions about urban development and redevelopment. Part of this research involves ethnographic research on innovative governance approaches to explore what forms of knowledge, networks, discourses, and practices are created, shaped and deployed by voluntary associations to exert influence. This analysis will be used to consider how boundaries between the state and society are imagined and reproduced in everyday participatory processes and to identify creative forms of local democracy (Scott, 2010).

**References**

Appadurai, A. (2002). Deep Democracy: Urban governmentality and the horizon of politics. *Public Culture,* 14, 21-47.

Cornwall, A. (2008). Unpacking 'Participation': models, meanings and practices. *Community Development Journal,* 43, 269-83

Daly, M. (2003). Governance and social policy. *Journal of Social Policy,* 32, 113-28

Eversole, R. (2005). The insider's perspective on regional development: using the anthropological perspective. In R Eversole & J. Martin *(Eds), Participation and Governance in Regional Development: Global trends in an Australian context*, (pp. 43-53). Hamsphire: Ashgate Publishing.

Foucault, M. (1991). Governmentality. In G. Burchell, C. Gordon & P. Miller (Eds), *The Foucault Effect: Studies in Governmentality.* Chicago: The University of Chicago Press.

Fraser, N. (1997). *Justice Interrupturs: Critical Reflections on the "Postsocialist" Condition.* New York: Routledge.

Habermas, J. (1990). *Moral Consciousness and Communicative Action.* Translated by C. Lenhardt and S. Weber Nicholsen. Cambridge, MA: MIT Press.

Kodjovi, M. (2010). The users and citizens' participation as a component of the right to the city. Conference paper presented at *World Urban Forum: Bridging the Urban Divide.* Rio de Janeiro, 22-26 March 2010.

Latour, B. (2005). *Reassembling the Social: An introduction to Actor-Network-theory.* Oxford: Oxford University Press.

Lever, J. (2005). Governmentalisation and local strategic partnerships: whose priorities? *Environment and Planning, C* 23, 907-22.

Lewis, D. (1999). Revealing, widening, deepening? A review of the existing and potential contribution of anthropological approaches to "third-sector" research. *Human Organization,* 58, 73-81.

Newman, J., Barnes, M., Sullivan, H., & Knops, A. (2004). Public participation and collaborative governance. *Journal of Social Policy, 33*, 203-223.

Paley, J. (2008). Introduction. In J. Paley (ed), *Democracy: Anthropological Approaches*, (pp. 3-20). Santa Fe: School for Advanced Research Press.

Rose, N. (1996). Governing "advanced" liberal democracies. In A. Barry, T. Osborne & R. N (Eds.), *Foucault and Political Reason: Liberalism, neo-liberalism and rationalities of government* (pp. 37-64). London: UCL Press.

Rose, N. (1999). *Powers of Freedom: Reframing political thought.* Cambridge: Cambridge University Press.

Saggers, S. (2005). Negotiating definitions of indigenous participation in community development. In R. Eversole & J. Martin (Eds.), *Participation and Governance in Regional Development: Global trends in an Australian context* (pp. 195-209). Hampshire: Ashgate Publishing.

Scott, JC. (1998). *Seeing like a State: How certain schemes to improve the human condition have failed.* New Haven and London: Yale University Press

Scott, K., & Park, J. (2008). Creating a liveable community?: Linking participatory planning with participatory outcomes. Conference presentation 46th International Making Cities Livable Conference, Santa Fe, New Mexico, 2-4 June 2008.

Scott, K. (2010). People Power: The role of voluntary associations in government policy formulation and implementation within contemporary democracies, Anthropology Department Seminar presentation of PhD Proposal, The University of Auckland, 5 August 2010.

Scott, K. (forthcoming). '"The main thing I like here is you feel secure": Exploring state tenants' experiences of medium density housing, *Growth Misconduct*, Wellington: Steele Roberts Publishers.

Taylor, M. (2007). Community participation in the real world: opportunities and pitfalls in new government spaces. *Urban Studies,* 44, 297-317

White, S.C. (1996). Depoliticising development: the uses and abuses of participation. *Development in Practice,* 6, 6-15

Young, I.M. (2000). *Inclusion and Democracy.* Oxford: Oxford University Press.

Pacific Reflections

## Honiara, Solomon Islands: new urbanization challenges, a new development imagination?

**Dr Anita Lacey,** Senior Lecturer, Department of Political Studies

With the world's population shifting increasingly to cities, we, as researchers, policy-makers, activists and community members, often focus our attention on the impacts of these urban shifts on large-scale urban spaces.  Livelihood, resource, security, access and sustainability challenges are felt, however, in small-scale urban environments like those we see in the Pacific.  Indeed, the United Nations agency for human settlements has recently claimed that the greatest future urban growth will occur in relatively small urban centres of less than one million inhabitants and that urbanization in the Pacific as a whole is occurring at a rate of over 60%  ((UN-HABITAT), 2010).

Honiara, the capital city of Solomon Islands, and the surrounding sprawling 'slums,' are small by global standards.   The population of Honiara is approximately 78,190 and the total population of Solomon Islands is approximately 515870 people[1.] Honiara in Solomon Islands has experienced massive growth in the last fifteen years.  This growth and concurrent and interlinked issues of concerns over access to resources; access to the often lucrative benefits of globalized trade of natural resources like forestry and fishing products; inter-island migration and uneven population shifts; growing urban populations and displacement from lands; and high

---

[1] A full national population census was undertaken in 2010 and results are expected to be publically released in 2011.  This national population figure was stated by the *Solomon Islands Government Statistician, Nick Gagahe.  B. Hill 2010 '*Solomon Islands population census results' ABC Radio Australia online resource: 10.11.10; accessed 23.03.11. The estimate of Honiara's population is a 2009 estimate based on extrapolating population growth rates from the last published census material from 1999, using a 5% annual growth rate over the period 1999 to 2009 (World Bank 2010).  A recent AusAID report puts the growth rate of the Honiara population at closer to 6% per annum:  "Honiara's population has been growing at an annual average of six percent, nearly twice the national rate of 3.5 percent. The growth rate of the settlement population in the three years after the arrival of RAMSI was recorded at 26 percent" (AusAID: 2008).

levels of poverty and inequality have contributed to sporadic civil disturbances throughout Solomon Islands post-1978 sovereignty process and to the 1998-2003 sustained period of unrest (Bennett, 2002).  This period in Solomon Islands is referred to locally as the tensionsi  and the issues which lead to the conflict and the subsequent intervention by an Australian-led regional security force (see Lacey, 2011) are intrinsically linked to contemporary urbanization in Honiara, and other urban centres on the island state, including Noro in the Western Province and Auki on Malaita.  Indeed, one of the exacerbating factors that lead to the five-year period of violent conflict and widespread unrest was extensive migration from the largest island of Malaita to Guadalcanal, the most heavily populated island, and where Honiara, the nation's political and commercial capital is located.  This inter-island migration intensified existing hostilities over land ownership and access to employment opportunities and resources (Fraenkel, 2004).  Importantly, this confluence continues to shape urban development challenges in Solomon Islands.

It is difficult to accurately capture a sense of all social, economic and political indicators and the development challenges facing Solomon Islanders.  At a macro level, the UNDP's Human Development Index ranks Solomon Islands 123 of 169 countries (UNDP, 2010); behind this picture, a recent Participatory Poverty Assessment undertaken in 2007 reported a wide range of causes of hardship in Solomon Island communities, including:

> Poor accesses to basic needs such as water and sanitation; poor basic service provision, in particular health, education, infrastructure, communications and electricity facilities; lack of transport infrastructure, communications and electricity facilities; lack of transport infrastructure and market outlets; a range of problems for young people including unemployment, drugs and alcohol, and teenage pregnancy; low education attainment, including limited training opportunities for young people who wish to return to education or employment; increasingly stressed traditional institutions; poor gender relations and women's increased roles as providers (ADB, SPC, 2007; cited in NZAID, 2009, p. 10-11).

This is only a brief synopsis and one that presents a relatively uniform picture of

poverty in Solomon Islands, albeit with some particular groups specifically identified. It is in the presentation of such contexts of Solomon Islands, and indeed of sites of development activity more generally, that we often begin to imagine a homogenous subject of development despite key particularities. Here, I am especially interested in the ways in which poverty within the capital, Honiara, is significantly higher than in rural parts of the country. It is estimated that one third of urban poor are living below the Basic Needs Poverty Line. Additionally, urban poor are much more reliant on cash incomes, have higher costs of living, larger families, and have lower levels of domestic food production (ADB, 2010).

Honiara is a city that shares many of the key characteristics of urban development spaces globally (see, for example, Wekesa, et al. 2011). Key issues are a lack of access to clean water; a lack of access to adequate shelter; food insecurity; personal insecurity, particularly for women facing gender-based violence; a lack of access to healthcare; poor nutrition standards; and unsustainable urban growth patterns. These intertwined features of life in Honiara for the majority of urban poor – recognizing the great disparities in standards of living due to the presence of an international community of development aid personnel, security personnel from the RAMSI security intervention force, and international business interests – are worsening. A feature of Honiara is the rapid increase in informal housing, a characteristic common to urban centres experiencing high levels of rural to urban migration (Pacific Business, 2010; Chand and Yala, 2010: 100). The conditions of informal, 'shanty-like' or 'slum' housing exacerbates urban populations' existing vulnerabilities, such as health-related concerns, vulnerability to climatic events, and lack of access to services.

It must also be recognized that the majority of Solomon Islands' population – and indeed western Pacific, or Melanesian, populations generally – live outside of urban areas. These majority populations, living rural-based subsistence lifestyles, do of course also experience great development challenges. What is key to this research project is that the contemporary development gaze does not adequately accommodate urban lives, captured as it is still by ideas of transformation, progress and modernization. It is essential – given the multiple social realities experienced in places like Honiara and Solomon Islands broadly - that it begins to recognize and work with both urban and rural development challenges concurrently. Within

Solomon Islands, differences of social location, intersecting social divisions (Yuval-Davis, 2006) and placedness affect experiences of development. It is vital to therefore not assume a same-ness within Solomon Islands. While it is important to move beyond the atomizing self-responsible individual in both analysis and perpetuation, it is also critical to challenge any idea of a monolithic Solomon Islands population, a singular population to be acted on.

International development aid actors have been increasingly active in Solomon Islands and in Honiara, particularly as a base, since the regional security intervention by RAMSI (Regional Assistance Mission in Solomon Islands) in 2003. Solomon Islands is now firmly within a new global aid regime (Ilcan and Lacey, 2010). This intervention in the name of development can exacerbate urban inequalities, with some urban residents living in quality housing around the periphery of the city being displaced and forced to move to the already burgeoning informal settlements as the cost of quality housing has increased dramatically due the influx of expatriates as part of RAMSI and the new global aid regime's embracing of Solomon Islands as a development space. Higher rents are also attributed to an increase in commercial construction in the city (Chand and Yala, 2010: 99).

My research examines the impact of the increasing convergence amongst development aid actors in Solomon Islands. I make the argument that donor actors, as well as non-governmental organizations, must recognize the different challenges that urban and rural settlement patterns and poverties pose. One example is the need to work with ideas of informality, recognizing that a majority of urban inhabitants in Honiara live informally, not on owned land, not in formally rented spaces. This of course raises questions of citizenship and inclusivity, when informality can so easily mean illegality and exclusion. A reminder of this came at the UN-HABITAT World Urban 5 in March 2010, at Dialogue One: Taking Forward the Right to the City. The phrases legality and illegality and citizen and immigrant as categories for belonging in the city were repeatedly used in an 'expert' panel and, in summary, I made the point that these binary oppositions seemed to deny or limit the right to the city for many. If some of the urban development challenges existing in Honiara are to be met, existing dominant imaginations of the political, social and

physical will need to be extended, challenged and/or altered.[2] So-called 'slum upgrading' for example would simply not address the myriad of urban housing issues in Honiara, as the slum itself is not fixed and certainly not formal, nor will the dominant mode of neoliberal market interventions of upgrading necessarily be appropriate to the specificities of urban life in Honiara, including the desire to accommodate extended family units in housing and urban subsistence crop farming in urban environs. A key part of my research on the nature of urban development challenges and solutions to them indeed comes from observing, listening to and consulting with local populations themselves about such development needs and desires. In this way, resistances to dominant neoliberal approaches to development can be recognized and acted on, by that diverse and fluid coalition of development actors in urban spaces like Honiara. In this ongoing project, I will continue to investigate the role of a local gardening cooperative and non-governmental organization, Kastom Gaden, in potentially addressing urban development challenges in Honiara in a locally-specific and participatory manner and one that works to improve women's livelihood security.

## References

ADB/AusAID. (2010). Solomon Islands 2010 Economic Report. Retrieved 20 March 2011, from http://www.adb.org/documents/reports/sol-economic-report-2010/sol-economic-report-2010.pdf

Chand, S., & Yala, C. (2008). *Informal land systems within urban settlements in Port Moresby and Honiara*. Canberra: AUSAID.

Dinnen, S. (2007). A Comment on State-building in Solomon Islands. *Journal of Pacific History, 42*(2), 255-263.

Fraenkel, J. (2004). *The Manipulation of Custom: From Uprising to Intervention in the Solomon Islands*. Wellington: Victoria University Press.

Ilcan, S., & Lacey, A. (2011). *Governing the Poor: Exercises of Poverty Reduction, Practices of Global Aid*. Montreal and London: McGill-Queen's University Press.

---

[2] See, for example, Sànchez-Rodríguez 2008 on challenging dominant ideas of sustainability in light of climate challenges and urban spaces.

Kabutaulaka, T. T. (2001). *Beyond ethnicity: the political economy of the Guadalcanal crisis in Solomon Islands*. Canberra: Research School of Pacific and Asian Studies, Australian National University.

Kabutaulaka, T. T. (2002). *A weak state and the Solomon Islands peace process*: Manoa, East West Centre, University of Hawaii.

Kabutaulaka, T. T. (2005). Australian foreign policy and the RAMSI intervention in Solomon Islands. *The Contemporary Pacific, 17*(2), 283-299.

Kabutaulaka, T. T. (2007). Political reviews: Solomon Islands. *The Contemporary Pacific, 19*(2), 597-605.

Kabutaulaka, T. T. (2008). Dancing, dying, crawling, crying: stories of continuity and change in the Polynesian community of Tikopia. *Solomon Star* 12 February 2008. Retrieved August 15, 2008, from http://solomonstarnews.com/index.php?option=com_content&task=view&id=379&Itemid=26&change=71&changeown=

Kabutaulaka, T. T. (2008). Westminster meets Solomons in the Honiara riots. In S. Dinnen & S. Firth (Eds.), *Politics and State Building in Solomon Islands* (pp. 96-118). Canberra: ANU E Press and Asia Pacific Press.

Moore, C. (2004). *Happy Isles in crisis: the historical causes for a failing state in Solomon Islands, 1998-2004*. Canberra: Asia Pacific Press.

Pacific Business. (2010). Urban drift a growing problem. *Pacific Business Online* Retrieved 20 March 2010, from http://pacificbusinessonline.com/solomon-islands/story/14560/urban-drift-growing-problem

Pollard, A. A. (2000). Givers of wisdom, labourers without gain: essays on women in the Solomon Islands. In A. Walker (Ed.). Suva: University of South Pacific Press.

RAMSI (Regional Assistance Mission to Solomon Islands). (2010). Homepgae. Retrieved 20 March 2010, from http://www.ramsi.org/

Sànchez-Rodríguez, R. (2008). Urban sustainability and global environmental change: reflections for an urban agenda. In G. Martine, G. McGranahan & M. Montgomery (Eds.), *New Global Frontier : Urbanization, Poverty and Environment in the 21st Century* (Vol. 149-164). London: Earthscan.

UNDP. (2010). Explanation note on 2010 HDR composite indices - Solomon Islands. Explaining HDI value and rank changes in Human Development Report 2010 Retrieved 20 March 2010, from http://hdrstats.undp.org/images/explanations/SLB.pdf

Wekesa, B. W., Steyn, G. S., & Otieno, F. A. O. (2011). A review of physical and socio-economic characteristics and intervention approaches of informal settlements. *Habitat International, 35*(2), 238-245.

Yuval-Davis, N. (2006). Intersectionality and Feminist Politics. *European Journal of Women's Studies 13*, 193-209.

---

[i] For details on the events of this period, see Fraenkel (2004), Kabutaulaka (2001, 2002, 2005, 2007), Moore (2004), and Pollard (2000).

# Marketplaces, diverse economies, and empowering women in PNG

**Dr Yvonne Underhill-Sem,** Director, Centre for Development Studies

Marketplaces in developing countries are the centre of many diverse, creative and complex economic activities. At these sites, exchanges of many and various kinds are made to satisfy many and often contradictory desires from the monetary imperatives of a global neoliberal economic system to the non-capitalist economic activities (Rankin, 2004).  In ethnically diverse Papua New Guinea where 800 distinct languages and 800 distinct cultures coexist, market places, originally a colonial innovation (Epstein, 1982) now provide an opportunity for a range economic exchanges which fund custom events as well as satisfy basic material needs for food, education and health. The exchange of commodities differs from the exchange of gifts yet in many urban market places, these different and varied economies intermingle, as do the power struggles of the various actors involved (Benediktsson, 2002). Not only are people at marketplaces there to make a day-to-day living, but this 'day-to-day' living – feeding, providing safe shelter, educating, providing health care – contributes to the maintenance of critical social relations. This ultimately reinforces the economic morality of diverse economies in PNG, a key component of which is that individuality is subordinate to wider group interests (Koczberski and Curry, 2009).

How do we reconcile this with international development conventions that promote individual human rights – particular the individual human rights of women in Papua New Guinea? Women's human rights in PNG continue to be ignored at the same time that as we see growing rates of unacceptable violence against women, continued tragedies as the result of  poor maternal health and a stubborn refusal to legislate for quotas for women in national parliament.  This is a challenge in many sectors of PNG but in this research, I focus particular on this challenge in urban markets in Port Moresby, the capital city of Papua New Guinea.

Most vendors in urban marketplaces are women, and most do not appear to formally negotiate their rights as vendors, as citizens of market places or even of their city. Vendors continue to occupy sub-optimum spaces to sell their goods – often on the ground, without shade from the sun or rain, and often subject to random violence

nearby. Over the last decade, marketplaces have become recognised as critical to the operation of informal and formal economic activity, in both urban and rural settings.

Over the last couple of year a number of key contextual events have provided a new imperative to improve the effective role of market places in Port Moresby.

In 2009, a pioneering Papua New Guinea Informal Economy Policy was passed with the guidance of Dame Carol, the only woman parliamentarian, who is the Minister of Community Development and whose electorate takes in part of the Port Moresby area. Since 2008, the progressive initiatives of the Governor (a human rights lawyer) of the National Capital District Commission (the largest urban area in the Pacific) has included a commitment to making the city safer for all citizens such as for instance installing more and decorative lighting and opening a night market. The struggle for women's representation in Parliament has lead to concerted efforts to get appropriate legislation passed so more women can be appointed to Parliament. The country has entered into a billion dollar ExxonMobil liquified natural gas project which will amongst other things will require an efficient urban infrastructure including safe market places and new wholesaling initiatives to encourage a flow of good within the country. Finally, UN Women has initiated a global project on Safe Cities for women that integrates concerns for food security, violence against women, women's political representation, with a particular focus on marketplaces in Port Moresby.

My research forms part of an interdisciplinary response to these initiatives and takes guidance from three key conceptual frameworks: diverse economies (Gibson-Graham, 2006), the social reproduction of labour (Bakker and Silvey, 2008) and inclusive citizenship (Kabeer, 2005). It rests upon an understanding of the intermingling of different and varied ethnic groups at market places as diverse and complex sites of exchange of both gifts and commodities. It acknowledges the nature of social relations in PNG as being relational, gendered and based on indigenous notions on 'gifting' and reciprocity.

### *Conceptual Framing*

The conceptual framing of this research stems from a nuanced understanding of the nature of gendered social relationships, gifts and commodities in Papua New Guinea

(e.g. Underhill-Sem, 2005; Wardlow, 2006).

In a place where the negotiation of social relationships, especially sexual relationships, are both a finely tuned skill and the source of considerable violence, addressing unequal gender relationships in Papua New Guinea is a particular challenge. The relationships are complex, often involving various kinship links, and historically layered, with time depths of many years and generations. They are also infused with personality, faith and ethics. This makes the discussion of gender issues highly sensitive and inherently political. Inevitably, people engaged in these discussions are not only seeking recognition of wrongs but also want to see changes in social relations. Public discussion of these issues, including those that occur in marketplaces, provides an outlet for the build-up of tension generated when challenges are made to social relationships within communities. Alleviating such tensions is critical for the sustainability of equitable, poverty alleviating community-based social, economic and political projects.

It has been widely documented that women in PNG are disadvantaged in relation to men in many ways: lower life expectancy, poorer health, lower rates of functional literacy, lower enrolment rates in primary education, little visibility in formal political participation, and a legal system that favors cultural over women's rights (Schoeffel, 2004; SPC, 2010). In public life, the gendered divisions of roles and responsibilities are stark with leadership and public decision-making residing almost solely with men. Sustaining this situation is the particular way in which power is earned in most PNG cultures, through both traditional and more contemporary exchange ceremonies and alliance building. Many factors are critical to this process such as the various ways bride wealth and bride price exchanges occur, the extent and nature of gendered and other violence, the prevalence of polygyny, and the tensions around the ownership of resources, especially land. Underlying most of these activities is the work men engage in to appropriate women's reproductive and productive power. This in effect renders women, either as wives or sisters or kinsfolk, either dependent on or indebted to men, be they husbands or kinsmen (Wardlow, 2006).

Furthermore, the reported increases in actual physical and sexual violence against women, increasingly heavy workloads and the combined effect of this on the physical and mental health of women and young girls, reduces the possibility of

gender equality happening quickly.  Without more equitable access to resource ownership, the ability to protect themselves from HIV/Aids and lack of effective political representation, as a group, women in Papua New Guinea continue to require external donor support, albeit with increasing local guidance. In particular, the growing number of widows or divorced women, especially divorced women of polygamists, struggle to acquire resources as often they are solely responsible for family sustenance.  Engaging in economic exchanges of many types in marketplaces becomes increasingly attractive.

Given the complex and sophisticated patterns and processes of commodities and gift exchange in Papua New Guinea, the concept of diverse economies is useful because it distinguishes between producing, transacting and distributing economic and social value.  Furthermore, contemporary re-framings of social reproduction in Papua New Guinea, acknowledges that different forms of work contribute to reproducing society, as distinct from producing goods and services. Finally, the notion of inclusive citizenship recognises the tensions that that come with the expansion of democracy to previously excluded or marginalised groups.

## References

Bakker, I., & Silvey, R. (Eds.). (2008). *Beyond States and Markets: The Challenges of Social Reproduction*. London: Routledge.

Benediktsson, K. (2002). *Harvesting Development: The Construction of Fresh Food Markets in Papua New Guinea*. Denmark/North America: The Nordic Institute of Asian Studies/ The University of Michigan Press.

Epstein, T. S. (1982). *Urban Food Marketing and Third World Rural Development – The Structure of Producer-seller Markets*. London: Croom Helm.

Gibson-Graham, J. K. (2006) *A Postcapitalist Politics*. Minneapolis/London: The University of Minnesota Press.

Kabeer, N. (2005). *Inclusive Citizenship: Meanings and Expressions*. London and New York: Zed Books.

Koczberski, G. & Curry, G. N. (2009). Finding Common Ground: relational concepts of land tenure and economy in the oil palm frontier of Papua New Guinea. *The Geographical Journal* 175(2), 98-112.

Rankin, K.N. (2004) *The Cultural Politics of Markets*: *Economic Liberalisation and Social Change in Nepal.* Toronto and Buffalo: University of Toronto Press.

Schoeffel, P. (2004). Pacific Platform for Action for Women: An evaluation of the thirteen critical issues and the status of Pacific Women 1994-2004, Pacific Women's Bureau, Secretariat for the Pacific Community, Nouméa.

Secretariat of the Pacific Community (SPC). (2010). Beijing +15: review of progress in implementing the Beijing platform for action in Pacific Island countries and territories, compiled by the Human Development Programme.

Underhill-Sem, Y. (2005). Bodies in places, places in bodies. In W. Harcourt & A. Escobar (Eds.), *Women and the Politics of Place* (pp. 20-31). Bloomfield: Kumarian Press.

Wardlow, H. (2006). *Wayward Women: Sexuality and Agency in a New Guinea Society.* Berkeley: University of California Press.

Traditional Knowledge

# Sustainable urban development in Auckland: reaffirming a cultural footprint in the urban landscape

**Dr Merata Kawharu,** Research Director, James Henare Maori Research Centre

**Introduction**

Urban sustainability is a crucial issue for many indigenous peoples throughout the world.  Basic needs such as health and housing are important. So too is the recognition and protection of cultural interests such as by central and local government and the private sector (for example, water agencies, planning and architecture firms, museums). The indigenous roundtable at the World Urban Forum conference in Rio 2010 was concerned with these issues. Under the theme '**Indigenous Peoples, Sustainable Urban Development with Culture and Identity', the objective of the roundtable was to** 'reach a common understanding on how to improve the living conditions of Indigenous Peoples in cities, and to generate discussions on sustainable urban development that promotes culture and identity. The recommendations of this roundtable [aimed to] strengthen urban Indigenous Peoples' perspectives in the discussion on development with culture and identity, and [to] contribute to the theme of the upcoming 9th session of the UN Permanent Forum on Indigenous Issues.' (http://www.unhabitat.org/downloads/docs/English_RoundTableFlyer.pdf). In the case of the tribal group Ngati Whatua o Orakei in Tamaki (Auckland), they too are concerned with these issues.  Reflecting on their current challenges in Auckland in seeking recognition and protection of their customary rights and responsibilities, two main messages I spoke about at the roundtable were:

> (1) While indigenous peoples may have customary interests or rights in lands where cities are now located, it cannot be assumed that their identities**, interests, rights and responsibilities are the same as other indigenous peoples in those cities.** It is important to differentiate urban-based indigenous identities.  There are different indigenous histories, socio-political organisations and relationships between indigenous groups and landscapes.  Some groups

have ancient associations and connections with landscapes. Other groups, perhaps migrants to urban centres, have more recent connections. Some individuals and groups retain their distinct indigenous identities in urban areas, others do not. These histories and identities are important when considering urban sustainability policies or programmes. And;

(2) There are different foci for sustainable development planning and implementation: civic-based or indigenous based. The first is concerned with integrating and contributing to sustainable development for all urban communities as developed by local government, while the second is concerned with specific sustainability goals and aspirations of indigenous groups as developed by them. There are overlaps but also significant differences. These all need to be taken into account in order to shape meaningful, relevant and durable sustainability plans, policies and programmes.

This essay elaborates on these two points by discussing the concept mana whenua – customary authority over land – as it relates to Ngati Whatua o Orakei in the context of their Treaty of Waitangi claim negotiations in Tamaki Makaurau – Auckland. Ngati Whatua and other Treaty claimant groups are at the cusp of settling outstanding grievances against the Crown concerning breaches of the Treaty of Waitangi. The outcomes of settlement will be transformative for not only the claimants, but for the region. Ngati Whatua are already major land-owners in central Auckland (owning, for example, the 50 hectare 'Railway lands' on the eastern side of the central business district as well as other lands elsewhere). The settlement will enable them to expand their land-base and their visibility in the eyes of local citizens, when, for example, they come to own lands on which primary schools are located, and other sites. Their ability to contribute to shaping the regional economy from this position will be significant. They, along with other tribal groups, will also help in designing new environmental and cultural management regimes of the iconic volcanic cones in the isthmus, helping therefore to better translate the ancestral landscapes for public benefit. Cultural tourism and education are opportunities that Ngati Whatua will be able to develop from a strong cultural values and land-based position.

There are also significant challenges that need to be addressed. These hinge on interpreting, understanding and applying mana whenua. The issues concern relationships between Ngati Whatua and local and central government, as well as about relationships between Ngati Whatua and other tribal groups. The issues are also about who may exercise their mana or authority in decision making concerning, for example, civic planning and design where cultural elements are relevant, and decision-making concerning significant places like Maungakiekie and other volcanic cones. Before considering some of these challenges, a brief background of the claim that Ngati Whatua have presented to the Crown is outlined.

## Treaty of Waitangi claims: a background

Their grievances relate to land transactions that occurred in the 1840s which saw the now central business district and several Auckland suburbs going out of their title to the Crown. Apart from the Orakei block (encompassing Orakei and neighbouring lands), Ngati Whatua were virtually landless, all within a space of fifteen years (Ngati Whatua o Orakei Maori Trust Board, n.d.). The reserves, which amounted to 10% of the original land transfers, that were supposed to be set aside for Ngati Whatua, were not. Although not part of the claim, its notable that on-sales of sections of land occurred within a short time of the original transactions, sometimes amounting to several thousand times the prices paid by the Crown to Ngati Whatua. For example, in 1841, within nine months of the first 3,500 acre land transaction to the Crown, the Crown then on-sold 44 acres (in the central business district) for 8000% profit of what was originally paid (Ngati Whatua o Orakei Maori Trust Board, n.d., p. 7). And so on. Ngati Whatua expected to retain their customary title to lands, and allow use-rights to the Crown. As they approached the land transactions from their cultural viewpoint, the concepts sale and purchase had no meaning in terms of their worldview. It is the restoration of mana whenua in Tamaki that is of central importance to Ngati Whatua as they progress their Treaty claim.

## Mana whenua in Tamaki

While mana whenua is of central importance to Ngati Whatua, these two words have little, if any, meaning to many New Zealanders. To others they are essential to defining themselves in relation to a region or to an ancestral landscape, and in relation to others. "Authority over land", "authority of land" are common

interpretations. It is not surprising then that reference to them can generate tension between groups when each argue over rights to land. Tribal histories are replete with stories about battles and war waged in defence of mana whenua.

In the late nineteenth century, the battlefields became the rooms of the Native Land Court. Individuals spoke about their claims to land blocks, referring to original proprietors, sacred sites or burial grounds, conquests and other deeds of their ancestors that, in their view, put them in good stead to assert a greater right to an area compared to others. Acquiring rights and then following them up with occupation within a territory or region were essential to protecting those rights. This occupation – ahi ka – literally meaning keeping fires burning, indicated to others that a group not only continued to live in an area, but also had primary access to resources. In so far as these rights were defended, those holding ahi ka could claim they exercised mana whenua or authority in respect of those lands and resources.

Fast forward 100 years. Much the same kind of debate that occurred in the Native Land Court continues. It is no surprise that 'Tamaki Makaurau', Tamaki the bride sought by many suitors, or 'Tamaki Kainga Ika me nga Wheua Katoa', Tamaki where fish, bones and all were consumed – Maori names applied to the Auckland isthmus –, is still contested. In pre-contact times, the diversity and richness of resources of Tamaki attracted many. Auckland today still has the same basic essentials, but its significance extends beyond the isthmus. It contributes to the domestic economy and is intimately part of a global network of businesses, political alliances and cultural relationships that extend into the Pacific, North America, Asia and Europe. These opportunities continue to make Tamaki attractive, especially where they contribute directly to tribal sustainable development. The recent Treaty claims context demonstrates the contests about Tamaki, particularly the urgent hearing of the Waitangi Tribunal in January 2007. The background for the hearing was that after years of research, and negotiations with the Crown, Ngati Whatua o Orakei reached an agreement in principle with the Crown in mid-2006. Other tribal groups were concerned that they were forgotten in the Crown's dealings on Treaty claims issues and that Ngati Whatua o Orakei were given a privileged position. That is, 'Ngati Whatua were at the table' while others were not (Waitangi Tribunal, 2007). Settling their Treaty claim may disadvantage others because the latter would not have the same opportunity to be compensated. The agreement was put on hold.

Several things are at stake, but all iwi are particularly concerned to protect their political and cultural interests and identity. The terms 'spiritual links' has been used in the Auckland treaty settlement negotiations process. It recognises connection/s between groups and places. This is important because it not only enables association, but also helps shape identity. The Crown is also taking a "regionalisation" approach that provides redress for groups covering a wide area. Its value includes allowing the different tribal interests and histories to be recognised. But what exactly those interests are in relation to places and sites is yet to be clarified. The current approach to settling treaty claims that emphasises regionalisation also recognises all interests equally, allowing each group who claim an interest to be involved in, for example, the co-management of several of the iconic volcanic cones of the region. The reality of Auckland is that there are many layers of association by different tribal groups extending over many centuries. Some groups stayed and retained occupation in the customary sense (ahi ka, literally meaning fires kept burning, indicating occupation), others left but still retain links to ancestors who once lived here. Some groups have marae in Tamaki, others do not. Ngati Whatua also has "spiritual associations" with places, some well beyond Auckland, such as in the Far North. Those connections are ancient, extending back to the seventeenth century and earlier. They are different to their connections in Auckland, the latter being the place they have settled and occupied for some 270 years. The interests held by other tribal groups in the wider region are ancestrally and place specific. It will be important for the varied and different interests and spiritual associations to be explained so that each can be recognised appropriately. This will also provide a basis or framework for culturally mapping out planning concerning conservation, management and access in respect of each place.

Related to these issues are questions such as what will mana whenua look like today, even 50 or 100 years from now. There is no easy answer. There are, however, some basic principles that apply. The first is that in recognising the rights a group may have over certain areas, they have corresponding obligations to protect the integrity of area. Integrity can be measured in many ways. It may mean enabling groups, those who have maintained occupation and mana whenua over a region, to tell their stories, which will provide layers of histories of landscapes, and help to provide insight into why the place/s are significant to those who visit or who are

interested in the landscapes. There are also the stories of others who do not have mana whenua and whose occupation is elsewhere but who retain spiritual connections to particular sites or areas. All of these stories may be told through, for example, interpretation signs, through multimedia at visitor centres either at the location or elsewhere, through school education packages or through guided tours. Tribal heritage stories are of course important to descendants of ancestors who once lived at these places. They may be told in marae-based gatherings or whanau (family) gatherings, tribal websites and newsletters to name just a few forums. Cultural integrity may be protected in other practical ways such as fencing off fragile areas or reducing vehicle and foot traffic to particular areas. The opportunities are endless.

From a Ngati Whatua perspective, their relationship with the ancestral landscape that is Tamaki extends over three centuries. They were here at 1840. They invited Captain Hobson to bring his administration into the region. In 2006 when the Agreement in Principle with the Crown over their claim was signed they hoped for settlement of their claims and recognition of their place in Tamaki's layered history. The new agreement just signed at Hikurangi at Maungakiekie One Tree Hill, provides for a different regime where a collective comprising 12 groups have title and management responsibilities over a number of volcanic cones including Maungakiekie. For some descendants, they are unhappy that there is not proper recognition of their mana whenua. Fortunately and prior to the treaty claims process, there have been several other circumstances where their mana whenua has been well recognised. The Auckland Museum and the University of Auckland are two cases that have demonstrated the importance of relationships between the iwi and the two institutions, as well as relationships between the iwi involved in the Museum's Maori Advisory committee the Taumata a Iwi. These provide benchmarks for how mana whenua can be recognised in a post-Treaty settlement future.

**Concluding comments**

The questions Ngati Whatua are asking are how best can the iwi contribute to protecting and celebrating the cultural integrity and maximising the economic opportunities of Tamaki for tribal and regional benefit. And above all is the principle of fairness. The aphorism 'ko nga kuri purepure o Tamaki e kore e ngaro i te po','

those of Tamaki wearing the spotted dogskin cloak never rest' describes the responsibilities of leaders of past who as trustees for their tribal community worked tirelessly to ensure that cultural, environmental and social needs were recognised and protected. The same principles apply today.

## References

Ngati Whatua o Orakei, n.d., Wai 388. Tamaki Makaurau Treaty Claim. Auckland: Ngati Whatua o Orakei Maori Trust Board.

Waitangi Tribunal. (2007). The Tamaki Makaurau Settlement Process Report. Wai 1362. Wellington: Legislation Direct.

http://www.unhabitat.org/downloads/docs/English_RoundTableFlyer.pdf

# Adequate and affordable housing typologies in the warm-humid tropics'

**Dr Rosangela Tenorio**, Senior Lecturer, School of Architecture

The 20th century has brought much development to the practice of Architecture worldwide, and technology has bridged inhabitation limits in many regions of the world with high levels of comfort and conveniences, most times at high costs to the environment. Throughout the globe, the tropical countries are being urbanized at an unprecedented rate and housing has become a major issue worldwide, in light of increased demand and lack of appropriate infra-structure and planning. Buildings and urban spaces designed in tropical cities have mainly adopted external concepts that in most cases do not fit the needs of the inhabitants living in such harsh climatic environment, and when they do, do so at high financial, environmental and cultural costs. With increasing foreseen densification models for urban settlements, it is fundamental that focus is given to the improvement of adequacy of housing standards and that this remain a fundamental aspect of discussions about adequacy of housing in the tropics, which needs to be addressed at the urban and individual housing unit scale. From traditional housing knowledge, it is possible to derive lessons for the development of new construction materials that are affordable, environmentally friendly, culturally acceptable and accessible to all. Specifically to the urban context, such solutions are of outmost importance, given the needs to a more democratic society, which enables freedom of choices and opportunities, where adequate housing plays a pivotal role for development.

The third session of Dialogue 3 during the World Urban Forum in Rio de Janeiro, March 2010, addressed the different ways in which provision of affordable and accessible housing can be delivered for all segments of society, most specifically the best way to meet the aspirations of low-income households in regards to housing needs. Most sessions and debates focused on affordability and access to land and tenure. Discussions about adequate housing were few, and most of all when considering the relationship between affordability of financial and environmental resources. During the sessions in which these questions were raised, it brought the

well established theories of increasing densification (smart growth), centralized delivery of housing, energy resources and production. There are positive and negative implications of the implementation of such models in the tropical developing world. The most obvious and direct one is the increased energy consumption for cooling (A/C) due to increased levels of discomfort in urban neighborhoods and even worse living conditions for the ones that cannot afford such conveniences. It is necessary that research identifies the appropriate levels of densification considering not only $CO_2$ emissions as a parameter, but the many aspects contributing to the sustainability of neighborhoods and cities.

### *Adequate Housing*

It is agreed that traditional architectural practices can provide valuable understanding on how self-reliance and autonomy of construction can be reinforced in rural-urban tropical environments. We can learn the qualities and properties of plants, the possibilities of climatic modification, the efficient management and use of resources, the acquisition of skills. The identification of needs and aspirations is crucial for a strong policy on shelter for development, on affordable housing and overall sustainable housing which is directly linked to adequate housing. The current focus on provision of affordable housing focus on the physical infrastructure mostly, be it the housing itself or the urban infrastructure. If we want to provide houses that are more than shelters, that are adequate and provide quality of living, we need to understand traditional building types, which can only succeed if the needs and aspirations of the society are met. These needs are not just marked by physical infrastructure such as shelter from the elements, carrying for animals or storage of cereals. It can be symbolic needs, related to ancestral roots, religious and hierarchies within a community, or the need for identification with a site, or exchange. The key into traditional buildings is that is 'perfected for need and not material terms alone' (Oliver, 1983).

Traditional or rural constructions are ongoing extensive changes even though they have mostly adopted climate-responsive building practices relying on local resources (with minimum embodied energy) and energy (for comfort and quality of life). It is important to note that many of these buildings can actually be called zero-energy, and hold potential answers to enable transition from high energy, high cost, low

comfort urban habitations to zero/low energy habitations with high quality urban livelihood.

The National Policy on Sustainable Development of Traditional Communities (Building Act. 6.040), has been passed in 2007 in Brazil. It recognizes and values the socio-environmental and cultural diversity of traditional people and places, with emphasis on strengthening their land, social, environmental, economic and cultural rights. It values their identity and the ways in which traditional individuals and communities are organized. Even after legalized and institutionalized, the discourse of cultural respect and values, does not find repercussion in the Brazilian society: a society that has been formed around the objectives and conceptual values of European colonizers. In the Amazonas state, the cultural expression of the traditional architecture, the typologies, the regional materials, the techniques of construction locally available, have a 'pejorative' connotation to the whole community, even within the 'caboclos' or 'ribeirinhos'. Particularly materials such as 'straw', being a synonym of poverty, condition that no one would like to be associated with (Andrade, 2007). European architectural styles were always valued in this region, and can be seen through the '*belle epoque Amazonica'*, '*the Paris of the tropics'* which Manaus has been known for since the end of the 19th century. A place that has been constructed from the dominant and unilateral memory and history of the colonizer, against a more ordinary city, with pluralistic views of local realities (Souza 2009).

The inhabitants of the Amazonic forest, because of their geographic isolation, have elaborated a way of life and an architecture which is adapted to such harsh environment. This way of life has been inherited from their ancestors (orally), from the surrounding nature and from their own understanding of the place. For this isolated society, survival means solving problems with efficiency, without accumulation and technological advances. Naturally concepts such as rationalization, efficiency, simplicity, flexibility, durability, harmony, participation, minimization of expenses and maximization of gains are strategic in such systems. Not coincidentally, the guiding concepts of isolated societies are very similar to what a sustainable development agenda aims for, concerning the strategies and objectives. Because both are concerned with the systemic relationships "...between processes and flows, aiming to identify similarities with nature, considering it a model as well as

a context" (Satler, 2007). Sustainability aims for durability, permanence. However, the choices of materials which are sustainable can be also perceived through the perspective of many other aspects, such as: environmental performance (lighting, thermal, acoustics), health implications, energy use for its production and transport (embodied energy), water use for its production and transport, waste produced during its manufacture, and the possibilities of recycling after its lifecycle to name a few.

Our research lies on assessing the sustainability/habitability of typologies and settlements of 'Ribeirinhos' commonly found in the Amazonas region (Brazil), using for that an integrated life cycle assessment framework, which takes into account cultural, economical, social and environmental aspects (De Paula and Tenorio, 2010). The study focus one specific transition group in the context of 'water communities' in tropical-equatorial regions: Ribeirinhos housing typology (Amazonas, Brazil).

.

## References

Andrade, A, L. M. 2007. *"Indicadores de sustentabilidade na Reserva de Desenvolvimento    Sustentavel do Piranha, Manacapuru, Amazonas, Brazil*", Acta Amazonica, vol. 37, n. 3, Manaus, INPA.

De Paula, A. K. , Tenorio, R. 2010. Ribeirinhos: A sustainability assessment of housing typologies in the Amazon region', *ICURPT, International Conference on Urban Planning and Transport,* Paris, France.

de Souza, S. A. F. (2009). O caboclo high-tech: discursos fundadores e a cultura em Manaus.   Retrieved 2 August 2010, from http://www.sergiofreire.com.br/Artigo_SPBC.pdf

Satler, M. A. (2007). *Habitacoes de Baixo Custo Mais Sustentaveis: a Casa Alvorada e o Centro Experimental de Tecnologias Habitacionais Sustent.*

Health and Wellbeing

# A transdisciplinary approach to healthy transport policy

**Alex Macmillan,** Senior Lecturer, School of Population Health

## *Transport policy-making and participatory governance*

Researchers and practitioners from diverse disciplines have been converging in their approaches to urban sustainability and wellbeing. Combining the conclusions of these disciplines, four principles for decision-making can be identified[1].

1. Bringing together legitimate stakeholders and transdisciplinary knowledge
2. A systems perspective that places human wellbeing within and ecosystem framework and acknowledges complexity and uncertainty
3. Community participation in developing questions, decision-making and citizen control of solutions
4. A focus on equity and social justice

These principles were reflected in Dialogue 5 of the World Urban Forum, which examined the critical aspects of governance and participation for achieving inclusive and equitable urban development(UN HABITAT United Nations Conference on Human Settlements, 2010). Although citizen participation in democratic urban governance has been a consistent theme in previous World Urban Forums, participants in 2010 argued that participation remained problematic. Meaningful participation levels are low and people did not feel that citizens were provided with adequate resources to make a meaningful contribution, as well as not being listened to by policy makers. On the other hand, many still felt that the combination of citizens, policy makers and academics on an equal footing could strengthen urban governance. Dialogue sessions identified a lack of planning and decision-making instruments for effective participatory urban planning, as well as a gap in the evidence that current approaches made a difference to policy or long term outcomes for health, equity or sustainability. The dialogue sessions concluded with a call for

---

[1] See: De Plaen and Kilelu, 2004; Forget and Lebel, 2001; Hancock and Pekins, 1985; Newman, 1999; Thompsan and Haberil, et al., 2001; Waltner, Toews, 2001; Labonte, 1991; Lavernack, 2007.

increasing the evidence about participatory governance and the effectiveness of different tools. The implications of the principles and discussion described are considered below in the context of transport planning for the trip to work.

The current design of many cities has meant that car ownership confers health and social benefits. Car use in the trip to work in such cities allows access to employment, education and training, including access to the labour force while being able to manage other responsibilities such as getting children safely to school, managing family healthcare, provisioning the household and caring for elders. However, reliance on car ownership for commuting has significant negative effects, for commuters and for the wider community. Furthermore, reliance on motor vehicle transport contributes to current serious threats to the biosphere, compromising the ability of the earth to sustain healthy human life.

Journeys to work tend to be short, follow habitual patterns within a city, and contribute significantly to overall vehicle trips and health outcomes. These characteristics make commuting an ideal target for achieving change through transport policy. Policy discussions about transport and health have tended to concentrate on the impacts on physical wellbeing through air pollution, injury and physical activity (Dora and Phillips, 2000); however there are broader implications of transport choices on mental, social, environmental and economic aspects of wellbeing, as well as the unequal distribution of wellbeing by gender, socioeconomic status, and ethnicity. Incomplete discussion of these impacts has led to health being included in transport policy in limited ways (Dora and Phillips, 2000). Using an ecosystem health framework, a wider range of effects can be included, such as the links between car dominated transport and noise (Ising and Kruppa, 2004; Nieman, 2004), stress (Jansen, Kant and Kristensen et al., 2003; Gradey and Cropanzano, 1999), time pressure (Costa, Pickup and Martino, 1988; Mokhtarian and Chen, 2004) and mental wellbeing; local urban ecosystems including parklands, wetlands, and water bodies (Bolund and Hunhammer, 2006); sprawling land use(Kavage and Litman, 2006; Frumkin, 2003; Frumkin, Frank and Jackson, 2004) and participation in the labour force and society (Clifton, 2004); oil dependence and climate change (UN, 1998; Chapman, 2007).

Taken together, the negative impacts of car-dominated commuting patterns in the context of sprawling cities outweigh the social and wellbeing benefits. The current state of evidence is sufficient to seek a fundamental policy shift away from car dependent commuting, one that aligns environmental sustainability, health and equity. Emerging policy recommendations suggest that aligning these agendas is both possible and necessary to avoid improvements in one outcome having unexpected negative consequences in another. An urban researchers' round table held during the World Urban Forum considered the issue of "bridging the urban transport divide" (UN HABITAT, 2010). During the discussion, emphasis was placed on integrating economic, social and environmental outcomes, the need for a change in focus of transport policy from towards non-motorized and public transport, and the need for approaches to policy-making that included a wide range of institutions that were able to contribute understanding of the social and environmental outcomes of policy choices. The needs of low-income communities and women were also highlighted.

Although there is a current trend towards including considerations of wellbeing and sustainability in transport policy, there are considerable barriers to doing this, including challenges of complexity, unequal power sharing and implicit trade-offs among competing interests. There is therefore a need for a different approach to transport policy-making that can address these issues.

Our experience thus far using a transdisciplinary modelling approach to incorporate wellbeing and sustainability considerations into transport policy is briefly described below.

### *A participatory modelling approach to transport policy*

Re-considering the four principles described above, improved methods are required that allow us to communicate the behaviour of dynamic systems in ways that encourage diverse stakeholder participation. We propose System Dynamics (SD) as a rigorous modelling method that enables the development of simulation models of complex systems, to design more effective policies (Sterman, 2000). SD modelling assumes that the behaviour of complex systems is determined by their structure, including feedback loops, time delays and non-linearities. Computer modelling can be used to graphically simulate these structural features (Forrester, 1969).

SD modelling has been used extensively as a group learning tool to enhance business decisions (Vennix, 1992; Rouwette, Vennix and van Mullekon, 2002; Richardson and Anderson, 2002), and its use in democratic decision-making was first proposed by Meadows in 1985 (Meadows and Robinson, 1985). Mediated modelling is an extension of system dynamics emphasising community stakeholder interaction to create a shared model, enhancing understanding of the consequences of choices over time, and provide a foundation for possible consensus (van den Belt, 2004). Mediated modelling has been used as a successful approach for building environmental consensus in future planning for ecosystems (van den Belt, 2004; Antunes and Videira, 2006). In an urban setting, mediated modelling has recently been used to improve decision-making in Las Vegas about water management issues (Stave, 2003) and transport related air quality (Stave, 2002). These experiences suggest mediated modelling has potential as a powerful tool in decision-making for urban sustainability.

Auckland is a sprawling, car-dependent urban region of approximately one million people which is set to double in size by 2050. Traffic congestion and poor public transport feature highest in residents' identification of issues detracting from quality of life Mein Consulting Ltd., 2008). A 30-year Regional Land Transport Strategy has recently been prepared to address these issues.

Discussions with local government led to a mediated modelling process with the aim of understanding the complex relationships between transport and community wellbeing. A three phase process is underway to prepare a stakeholder group; develop and simulate a model using facilitated workshops; and follow up with feedback, model-sharing and policy recommendations (van den Belt, 2004).

Affected communities, Māori and the general public have previously been consulted by inviting submissions on draft Regional Land Transport Strategies, with a low response rate from a non-representative sample of the population(Mein Consulting Ltd., 2008). One reason for this lack of participation is that community members may have difficulty identifying themselves as stakeholders in regional policies. To address this problem we started by eliciting themes about commuting issues for a particular locality. In doing so, we identified regionally generalisable themes.

Our selection of stakeholders reflected an equity focus. We used a networking strategy over nine months to identify 20 stakeholders following guidance about the ideal size of groups for mediated modelling (van den Belt, 2008). The groups represented are listed in Box 1. The small size of the stakeholder group makes it crucial that representatives are active in communicating with their wider groups throughout the process. The process of stakeholder identification and involvement is iterative and continues throughout the model development.

---

Māori community organisations

Pacific communities

People with disabilities

Youth

Local businesses and employees

Local government

---

**Box 1**: Groups represented in mediated modelling process

Members of the wide stakeholder group were interviewed using cognitive mapping (Eden, 1988; Eden and Ackermann, 2004; Eden, Ackerman and Cropper, 1992; Howick, et al., 2008; Kitchen and Spickett-Jones, 2003). These semi-structured interviews elicited stakeholders' individual understandings of commuting patterns and wellbeing. The cognitive maps revealed broad views of wellbeing that included equity as well as social, environmental, economic and physical health.

The process to date has led to a number of policy insights of interest to both regional and national policy makers, non-governmental organisations and communities. The iterative modelling process is identifying research questions that will increase the validity of the model and its ability to contribute to policy decisions.

*Discussion*

Mediated modelling is a promising method in urban policy development that meets the principles identified in the converging literatures of sustainability and urban environmental health, and provides a potential way through the challenges identified for Health Impact Assessment.

We are building on the growing body of experience with mediated modelling (van den Belt, 2004; Stave, 2004; Stave, 2002), using it to integrate diverse understandings of commuter transport choices and wellbeing, and testing the modelling process in a regional urban policy context where community stakeholders are difficult to identify. One promising aspect of the modelling process is the ability to iteratively improve the model over time, revising and building in emerging research and other sectors. This includes being able to incorporate and challenge trade-offs between economic, environmental, health and equity outcomes.

Ingredients for successful mediated modelling are emerging, and are likely to be generalisable to other participatory approaches to policy making for sustainable cities. They include:

1. Finding stakeholders who represent regional community interests
2. Commitment of an adequate amount of time for developing relationships
3. Developing and communicating a consensus picture of inter-relationships within a complex system
4. Maintaining momentum to maximise ongoing stakeholder commitment
5. Flexible methods for stakeholder input, including workshops, opportunities for individual feedback and use of web resources.

We are testing the promise of the method against some potential limitations. The process is time intensive, requiring up to ten half day workshops to complete, as well as somewhat technocratic, requiring input from an experienced modeller, and an introduction to "stock and flow" language for stakeholders. The models that result are context-dependent, with the participatory process being an end in itself. Future research is needed that includes testing of how an urban transport system dynamics model could be generalised to other cities.

## References

Antunes, P., Santos, R., & Videira, N. (2006). Participatory decision making for sustainable development - the use of mediated modelling techniques. *Land Use Policy, 23*, 44-52.

Bolund, P., & Hunhammer, S. (1999). Ecosystem services in urban areas. *Ecological Economics, 29*, 293-301.

Chapman, L. (2007). Transport and climate change: a review. *Journal of Transport Geography, 15*, 345-367.

Clifton, K., & Lucas, K. (2004). Examining the empirical evidence of transport inequality in the US and UK. In K. Lucas (Ed.), *Running on Empty. Transport, social exclusion and environmental justice* (pp. 15-36). Bristol: The Policy Press.

Costa, G., Pickup, L., & Martino, V. (1988). Commuting — a further stress factor for working people: evidence from the European Community. *International Archives of Occupational and Environmental Health, 60*(5), 371-376.

De Plaen, R., & Kilelu, C. (2004). From multiple voices to a common language: Ecosystem approaches to human health as an emerging paradigm. *EcoHealth, 1*(Supplement 2), 8-15.

Dora, C., & Phillips, M. (Eds.). (2000). *Transport, environment and health*: World Health Organisation Regional Office for Europe.

Eden, C. (1988). Cognitive mapping. *European Journal of Operational Research, 36*, 1-13.

Eden, C., & Ackermann, F. (2004). Cognitive mapping expert views for policy analysis in the public sector. *European Journal of Operational Research, 152*(3), 615-630.

Eden, C., Ackermann, F., & Cropper, S. (1992). The analysis of cause maps. *Journal of Management Studies, 29*(3 May), 309-324.

Forget, G., & Lebel, J. (2001). An ecosystem approach to human health. *International Journal of Occupational and Environmental Health, 7*(Supplement 1), S3-S36.

Forrester, J. W. (1969). *Urban Dynamics.* Cambridge: M.I.T. Press, Massachussetts Institute of Technology.

Frank, L., Kavage, S., & Litman, T. (2006). *Promoting public health through Smart Growth.* Vancouver: Smart Growth BC.

Frumkin, H. (2003). Healthy places: Exploring the evidence. *American Journal of Public Health, 93*(9), 1451-1456.

Frumkin, H., Frank, L., & Jackson, R. (2004). *Urban Sprawl and Public Health.* Washington DC: Island Press.

Grandey, A. A., & Cropanzano, R. (1999). The Conservation of Resources Model Applied to Work-Family Conflict and Strain. *Journal of Vocational Behavior, 54*(2), 350-370.

Hancock, T., & Perkins, F. (1985). The Mandala of health: A conceptual model and teaching tool. *Health Promotion, 24*, 8-10.

Howick, S., Eden, C., Ackermann, F., & Williams, T. (2008). Building confidence in models for multiple audiences: The modelling cascade. *European Journal of Operational Research, 186*(3), 1068-1083.

Ising, H., & Kruppa, B. (2004). Health effects caused by noise: Evidence in the literature from the past 25 years. *Noise & Health, 6*(22), 5-13.

Jansen, N. W., Kant, I., Kristensen, T. S., & Nijhuis, F. J. (2003). Antecedents and consequences of work-family conflict: a prospective cohort study. *Journal of Occupational and Environmental Medicine, 45*(5), 579-491.

Kitchen, P. J., & Spickett-Jones, G. (2003). Information processing: a critical literature review and future research directions. *International Journal of Market Research, 45*(1), 73-98.

Labonte, R. (1991). Econology: integrating health and sustainable development Part two: guiding principles for decision-making. *Health Promot. Int., 6*(2), 147-156.

Laverack, G. (2007). *Health Promotion Practice. Building empowered communities*. Maidenhead: McGraw-Hill.

Meadows, D. H., & Robinson, J. M. (1985). *The Electronic Oracle: Computer Models and Social Decisions*. Chichester: John Wiley & Sons.

Mein Consulting Ltd. (2008). *Auckland Regional Land Transport Strategy: Consultation Approach*. Retrieved. from.

Mokhtarian, P. L., & Chen, C. (2004). TTB or not TTB, that is the question: a review and analysis of the empirical literature on travel time (and money) budgets. *Transportation Research Part A: Policy and Practice, 38*(9-10), 643-675.

Newman, P., & Kenworthy, J. (1999). *Sustainability and Cities. Overcoming automobile dependence*. Washington: Island Press.

Niemann, H., & Maschke, C. (2004). *WHO LARES: Noise effects and morbidity*. Geneva: World Health Organization Regional Office for Europe.

Richardson, G. P., & Andersen, D. F. (1995). Teamwork in group model building. *System Dynamics Review, 11*(2), 113-137.

Rouwette, E. A., Vennix, J. A. M., & van Mullekom, T. (2002). Group model building effectiveness: a review of assessment studies. *System Dynamics Review, 18*(1), 5-45.

Stave, K. (2002). Using system dynamics to improve public participation in environmental decisions. *System Dynamics Review, 18*(2), 139-167.

Stave, K. A. (2003). A system dynamics model to facilitate public understanding of water management options in Las Vegas, Nevada. *Journal of Environmental Management, 67*, 303-313.

Sterman, J. D. (2000). *Business Dynamics. Systems Thinking and Modeling for a Complex World*. Boston: Irwin McGraw-Hill.

Thompson Klein, J., Grossenbacher-Mansuy, W., Haberli, R., Bill, A., Scholz, R. W., & Welti, M. (Eds.). (2001). *Transdisciplinarity: Joint Problem Solving among Science, Technology, and Society*. Basel: Burkhauser Verlag.

UN HABITAT United Nations Conference on Human Settlements. (2010). *Report of the Fifth Session of the World Urban Forum.* Paper presented at the World Urban Forum 5. The Right to the City: Bridging the Urban Divide, Rio de Janeiro.

United Nations. (1998). *Kyoto Protocol to the United Nations Framework Convention on Climate Change*. Retrieved. from.

van den Belt, M. (2004). *Mediated Modelling. A system dynamics approach to environmental consensus building*. Washington: Island Press.

Vennix, J. A. M. (1992). Model-building for group decision support: Issues and alternatives in knowledge elicitation. *European Journal of Operational Research, 59*, 28-41.

Waltner-Toews, D. (2001). An ecosystem approach to health and its applications to tropical and emerging diseases. *Cadernos de Saude Publica, 17 (Supplement)*, 7-36.

# Achieving healthy urban planning: a comparison of three methods

**Anna Blackwell**, Masters Candidate, Medical and Health Sciences

My Master's thesis examined three contrasting methods of incorporating wellbeing considerations into urban planning. A case study approach was used, with each method being represented by a recent project that had been carries out in local governments throughout New Zealand. These three projects each had common overarching goals; to improve the urban environment for its residents and, and subsequently improve community wellbeing. Each case studied incorporated community participation, but this varied from occasional incorporation of community engagement where appropriate, to extensive community-driven and led processes. The following is a summary of this research project, describing the intersection between equity, community participation and health promotion through healthy urban planning. The themes of this project overlap greatly with those of the world urban forum.

Our environment and health are closely entwined, and there is a great body of literature to prove that each affects the other (McMichael, 1999). With 85.9% of the New Zealand population living in urban areas at our most recent census (Statistics New Zealand, 2009), the urban environment is a logical focal point for public health action, to both improve population health and reduce inequalities. There are many approaches to achieve 'healthy' urban planning. Three such approaches that have been identified in the review of the literature are health impact assessment, community-driven urban planning, and collaboration between local government and public health.

Health Impact Assessment (HIA) is a method of approaching healthy public policy, recognising that actions in a single sector have widespread impacts throughout other sectors. HIA is a method of policy evaluation, in which a proposed policy, development, or project is systematically assessed in terms of its potential beneficial and harmful impacts on population health (Cole and Fielding, 2007; Simpson, 2005). Likely health impacts are identified and quantified to provide recommendations to support decision-making (World Health Organization, 1999). The intended result is the development of policy with an improved capacity to support population health

(World Health Organization, 1999). By incorporating consideration of health and its determinants into the decision-making process in non-health areas, HIA aims to provide a catalyst for multidisciplinary collaboration and health promotion (Bos, 2006; World Health Organization, 1999). HIAs vary in their effectiveness in terms of inform and influence decision-making in policy development and implementation. Reviews have shown that recommendations are often considered, but seldom acted upon by policy-makers through amendment of proposals (Wismar et al., 2007).

Another approach of incorporating wellbeing into urban planning is community participation. The Urban Planning field widely acknowledges the importance of involving citizens in the development of their communities, and the potential of participatory methods to facilitate conflict resolution, information exchange, and to improve planning and design (Sanoff, 2000). Other benefits include increased confidence, trust and acceptance of changes, promotion of a sense of community, individual and collective learning and empowerment, and financial savings (Sanoff, 2000). Despite participation being legally required under the Local Government Act (Department of Internal Affairs, 2002), New Zealand's best practice urban design document, the Urban Design Protocol, stresses the importance of the collaboration between professionals from several disciplines (Ministry for the Environment, 2005). However, the document places considerably less emphasis on the role of the community, other than in consultation (Ministry for the Environment, 2005). This suggests that urban planning professionals are in the early stages of grappling with these ideas. Despite this, there are a few examples of urban planning professionals embracing a community-centred approach (Barton and Grant, 2008; Joerin, Desthieux, Beuze, and Nembrini, 2009; Semenza, March, and Bontempo, 2007).

The final approach of incorporating wellbeing considerations into urban planning is through the employment of public health professionals into local government. There is little evidence on specific experiences of public health professionals having been appointed into local government. There is evidence of such experiences in the United Kingdom, where public health professionals are jointly employed between health agencies and local governments (Campbell et al., 2010). These public health professionals span the organisations, addressing the wellbeing impacts of local government activities, to improve wellbeing and reduce inequalities in communities, while also integrating public health concepts into council functions (Campbell et al.,

2010). This approach is promising, but evidence of such an approach in New Zealand is lacking.

There is a great deal of evidence on the theory and practical application of both HIA and community participation in urban planning. However, literature describing past experiences of the third method, the incorporation of public health into local government, is scarce, despite a large number of authors supporting the pairing of public health with local government. Furthermore, these three approaches, each aiming to improve the urban environment for communities have not been placed side-by-side for comparison of their strengths and weaknesses, processes and outcomes and the possible application of such an analysis to the improvement and development of HIA practice.

This project aimed to identify the best method of incorporating wellbeing into urban planning, by describing, understanding and comparing three contrasting cases that have each attempted to do so. Additionally, this study seeks to explore how the process was experienced by several individuals who were involved in development of the policies and projects, and how these experiences relate to outcomes.

## *Methods*

In order to address the research questions, an evaluative framework was developed based on findings from the literature. This framework was used to judge the effectiveness of various aspects of the process and outcomes of healthy urban planning projects; these were wellbeing: concepts and impacts, community participation, equity, collaboration and common understanding and use of language. Qualitative semi-structured interviews were chosen as a method of data collection, which allowed interviewees to express their views within a flexible structure based on topics identified in the literature. Interview transcripts were coded using the General Inductive approach. The data were explored both as individual cases, and according to the criteria of the evaluative framework.

## *Results*

There were a number of difficulties in the HIA, including poor accountability among stakeholders, a lack of common understanding, and minimal follow-up, which participants attributed to the short time-frame. However, some HIA recommendations

have been implemented, having an immediate impact on the community through the prevention of negative unintended consequences, and many other local projects are planned for the future. In the secondment approach, the public health professional succeeded in incorporating public health concepts and a sense of shared responsibility for health into the day-to-day work of local government employees. One of the difficulties is the lack of support for the appointment of public health professionals in local government on a national level. In the community-driven case, a residents association, in collaboration with the council, developed a bottom-up model for community-based priority setting, which has been successfully implemented throughout the city. This has had a number of positive impacts on communities, both through the improved physical environment, and the community empowerment generated through the process. This method is very promising, and could potentially be implemented in other areas around New Zealand. Yet, it is highly dependent on support from local government, and may be restricted to initiatives at a local level. Thus, each has different strengths and weaknesses, according to the evaluative criteria. In the presence of sufficient resources, organisational support, and possibly also community stability, there is a very real possibility of combining two or even all three of these complementary methods in future projects.

## *Discussion*

The findings of this study could encourage local governments to consider alternative ways of engaging with communities and public health professionals to work towards creating healthy urban environments for communities. Community-groups interested in urban planning can also draw on this evidence of others' experiences in community-driven urban planning to help establish a similar system in other cities and regions around New Zealand. HIA practitioners could use the findings to consider combining HIA with a complementary method, for instance, the appointment of a public health professional for the value of the long-term contact, or a more intensive community-driven process of urban planning.

## *Recommendations*

The following series of recommendations is based on the research findings, and could be used as practical starting-points for Local Governments and HIA practitioners to build capacity and improve current practice.

Organisations collaborating with the community or with public health professionals in healthy urban planning initiatives must contribute resources to help ensure an effective collaborative process;

Local Governments should consider forming stronger partnerships with their communities, adopting the community-driven model analysed in this study;

Health Impact Assessments should be carried out as long term processes, including implementation and evaluation stages. Engaging more closely with public health agencies, possibly through the appointment of a public health professional is one method of achieving this, while also building capacity for HIA and incorporating public health considerations into local government processes.

Local Governments in large metropolitan areas should collaborate closely with public health agencies with or without HIA, to educate employees, and incorporate public health concepts into the organisation.

## References

Barton, H., & Grant, M. (2008). Testing time for sustainability and health: striving for inclusive rationality in project appraisal. *Journal of the Royal Society for the Promotion of Health, 128*(3), 130-139.

Bos, R. (2006). Health impact assessment and health promotion. *Bulletin of the World Health Organization, 84*(11), 914-915.

Campbell, F., Marmot, M., Hunter, D., Dorling, D., Kelly, M., Moore, T., et al. (2010). The Social Determinants of Health and the Role of Local Government. In F. Campbell (Ed.) (pp. 1-76). London: Improvement and Development Agency.

Cole, B. L., & Fielding, J. E. (2007). Health impact assessment: a tool to help policy makers understand health beyond health care. *Annual Review of Public Health, 28*, 393-412.

Department of Internal Affairs. (2002). Local Government Act 2002 No 84 (as at 06 August 2010). *Public Act*  Retrieved 28 August, 2010, from http://www.legislation.govt.nz/act/public/2002/0084/latest/DLM170873.html

Joerin, F., Desthieux, G., Beuze, S. B., & Nembrini, A. (2009). Participatory diagnosis in urban planning: proposal for a learning process based on geographical information. *Journal of Environmental Management, 90*(6), 2002-2011.

McMichael, A. J. (1999). From Hazard to Habitat: Rethinking Environment and Health. *Epidemiology, 10*(4), 460-464.

Ministry for the Environment. (2005). *The New Zealand Urban Design Protocol*. Retrieved. from. http://www.mfe.govt.nz/issues/urban/design-protocol/

Sanoff, H. (2000). Participation Purposes. In H. Sanoff (Ed.), *Community Participation Methods in Design and Planning* (pp. 1-36). New York: Wiley.

Semenza, J. C., March, T. L., & Bontempo, B. D. (2007). Community-initiated urban development: an ecological intervention. *Journal of Urban Health, 84*(1), 8-20.

Simpson, S. (2005). An introduction to health impact assessment. *New South Wales Public Health Bulletin, 16*(7-8), 106-107.

Statistics New Zealand. (2009). *Population mobility of urban/rural profile areas*. Retrieved. from http://www.stats.govt.nz/NR/rdonlyres/32999FD9-9EFB-42A1-9A1E-513B64E89AB2/0/mobilityurbanrural.pdf.

UN HABITAT United Nations Conference on Human Settlements. (2010). *Report of the Fifth Session of the World Urban Forum.* Paper presented at the World Urban Forum 5. The Right to the City: Bridging the Urban Divide, Rio de Janeiro.

Wismar, M., Blau, J., Ernst, K., & Figueras, J. (2007). The Effectiveness of Health Impact Assessment: Scope and Limitations of Supporting Decision-Making in Europe. Trowbridge: World Health Organization: Europe Observatory on Health Systems and Policies.

World Health Organization. (1999). Gothenburg consensus paper: Health Impact Assessment. Main concepts and suggested approach. European Centre for Health Policy, Brussels: World Health Organization.

Humanitarianism and Crisis

# Bridging the urban divide: towards a transdisciplinary design of the built environment

**Alexandra JaYeun Lee**, PhD Candidate, School of Architecture

### *The Urban Divide*

While access to food and healthcare has always been fundamental conditions for survival, provision of shelter has largely remained at the margins of the aid agencies' priorities (Cahill, 2003, p. 106). Despite efforts by experts to the contrary, the mainstream aid agencies have missed the opportunity to harness this. With more than half of the world's population now living in cities (UN, 2008, p.41), the ethics of designing for the disenfranchised is a double-edged sword: the industry proponents call it *architecture for humanity*, and its skeptics call it *colonialism*. When the repercussions of any actions by the humanitarian aid sector involve human lives, the issue becomes even more laden with ethical questions for humanity, some of which this paper seeks to address.

Humanitarianism faces many challenges, not in the least because it is "quite effective in sheltering Western states from the spillover effects of political crises but is less so in solving problems it claims to address" (Cahill, 2003). Regan Potangaroa, a field expert for the *RedR*, argues that victims of disasters, particularly in developing countries, recount their experiences in a way that obscures the truth. Often, their statements are coloured by humanitarian aid NGOs who fuel the thirst in developing countries to mimic Western ideals (Potangaroa, 2007). Historically, people have indeed opted for a less seismically stable 'western' concrete building instead of more appropriate vernacular design due to its association with wealth and higher social status (Rapoport, 1969; Bell, 2008) persuaded by deeply engrained notions of *progress.*

Under inevitable time pressure and escalating risk to lives, opportunities for best practices easily get lost in execution: corners are cut and people on the ground

default back into their old ways (Terry, 2002). Paradoxical viewpoints of development persist, particularly as priorities differ between beneficiaries and donors. Conflicting views on sustainability emerge due to irreconcilable cultural and political differences, but the most affected is always likely to be also the poor, regardless of location. The marginalized members of society tend to live in more at-risk areas (Arnold, 2010). And as a result, they will have less voice, and thus less power to change the status quo, let alone to lead in the development of the future.

If emergency relief service providers are seen as the 'give a man a fish' school of thought, and the post-disaster development policy makers and planners the 'teach a man to fish' school of thought (Vaux, 2001, pp. 45-46), then a sensibly executed architecture in the post-disaster context operates as the bridge between the two. The role of architects becomes synonymous with being a facilitator, or as "skilled understanders enabling people to work out their problems" (Ward, 1996, p. 17) between people and their dwellings. Where resources are becoming increasingly scarce, there is a pressing need for humanity to build back better, given every opportunity.

This paper examines the ethical position of contemporary architects in the humanitarian aid sector, particularly those who serve the disenfranchised patrons of our urban environment. More broadly, the focus is on social and cultural implications of the built environment in post-disaster reconstruction and development, where socially responsible design is an essential ingredient for urban sustainability. If we consider design as the *first signal of human intention* (McDonough, 1993), a question then arises: *what is the ethical position of the architect in humanitarian endeavours*?

**Ethical Role of the Architectural Profession**

Today, the architectural profession has lost much ground in the range of tasks that the profession once boasted – as in the days of the Roman Empire in Europe and the Qin Dynasty in Asia – but one need not look as far back in time. In the most fundamental sense, architect is now only responsible for *design*. Modern movements in architecture sought to counter this trend, albeit unsuccessfully, by trying to reinstate the control of the designer over all other decisions such as economy, politics and even environment. However, repeated failures did not seemed to have discouraged the profession, as David Watkin (1983) quotes a prominent British

architect in a journal where modern architecture was "some special social mission allegedly based on a 'complete and systematic re-examination of human needs' so as to 'change the total environment'." (p.11). Watkin follows with an explains that architectural history has been mostly exempt from being subjected to the kind of rigorous historiographical analysis which has been applied to history itself since the 1930s, and that due to the lack of critical analysis that it had been "easy to fall back on the belief in a unitary, all-pervasive Zeitgeist" (p. 113). Bryan Bell echoes this by saying that, "without the ability to address broad societal goals, architecture was left to focus inward" (Bell, 2008, p. 20). Moreover, an all-too human inclination to enjoy things precedes any attempt to rationalise the enjoyment, and propels us to dismiss the one thing that is central to the existence of architecture: humanity.

An architect, while one of the oldest professions in the world, has not evolved at the same pace that technological, scientific and cultural advances have generated new jobs that did not exist 20 years ago. Architects continue to take the side of the wealthy patrons, while leaving the poor to their fate, which comes at a cost of contributing to less than two per cent of all buildings constructed. Bell (2008) suggests that designers can reach out to potential clients in our society where there is virtually no competition, which, given the statistics, roughly amounts to about 98% of over 6 billion people on earth. And instead of waiting for clients to approach the architect and waiting to win commission through competitions and government authorities, Bell argues that architects have social responsibility to reach out and proactively seek solutions in communities (Bell, 2008, p. 15).

In otherwise, the architectural profession needs a paradigm shift in the way architects practice design, so that instead of being passively reactive, architects need to become *aggressively proactive*.

**Creative Facilitation: Architects as a Bridge between People**

Professionalisation of architecture, which denies the notion that everyone is a designer, makes people dependent on architects for simplest tasks. Not only does it suppress people's ability to be self-sustaining; it actually drives the architectural profession to grow more insular from the external world. The problem is exacerbated when overlaid with bureaucracy, Ward argues (1996, p. 21), because it inflates a sense of confidence which makes them feel competent to design whole cities in India

right through to organisation of hospitals without sufficient expertise. It is no wonder then, that many communities in post-disaster context view professionalism as akin to colonialism (Bell, 2008, p. 30).

In *Freedom to Build,* Robert Fitcher (Turner, 1972) argues that "where dwellers are in control, their homes are better and cheaper than those built through government programmes or large corporations", stressing the importance of personal fulfillment over a simple hand-out. The humanitarian aid industry is replete with examples of inappropriate solutions to post-disaster dwellings, and opportunities to build back better have often been missed due to perceived complexities and difficulties of providing housing beyond the bare minimum. To challenge the general perception about architectural input being surplus to the requirements of survival, how architectural interventions can transform the humanitarian aid industry need to be validated.

If one concedes that indeed "architecture cannot escape involvement with image-making" (Watkin, 1983, p. 12), architects could use their skills to further their participation in the society beyond designers: as critics, citizens and active participants to make sure that the world can *meet the needs of the present without compromising the ability of future generations to meet their needs* (Brundtland, 1987).

**Transdisciplinarity and Design Activism**

When the vast majority of those affected by disasters are the poor (Arnold, 2010), it is no wonder that the theme of UN-HABITAT's World Urban Forum 5 was: *Bridging the Urban Divide*. Until the mid 1970s, UN agencies have largely focused on provision of low-cost settlements but their heavy emphasis on economic bottom line – i.e. building as many houses at as lowest possible capital cost – had not been without considerable social and cultural cost to the beneficiaries. In the mid 70s, the aid agencies tried to learn from their oversight in this top-down 'housing and shelter' strategy by adopting the 'sites and services' strategy whereby the donor agencies supply the infrastructure on site but leave the task in recreating the community in the hands of locals. Then in the 1990s, a small town of Indore, India, experimented with the idea of 'self-selection design process' whereby the donor agencies took an even more passive and supportive role, and left many of the decisions of when, where,

and how to the actual beneficiaries of post-disaster reconstruction, from the town-planning right through to construction of housing (Bhatt, 1990).

Our community centres, schools, and nonprofit groups are the backbone of our society. Social transformations used to happen from small conversations had over coffees, sports, burnt sausages, but now more of it is happening over social networking platforms across the virtual space, across borders, cultures than ever before. Incremental approach to reconstruction and development is seen today by INGOs to hold currency as the most socially sustainable solution. Thus, a transdisciplinary approach—which combines interdisciplinarity with a participatory approach—promises sustainable alternative to the conventional model characterised by authoritarian, top-down measure.

In an era of ever growing magnitude and frequency of humanitarian crises, the devastating scale and extent of mother earth's fury does not leave men to any other option to rebuild. As such, the role of contemporary architects in the humanitarian aid industry may be more effective and sustainable as a *social anthropologist*, rather than as a *design technician* (Nelson & Stolterman, 2003, p. 58).

## References

Arnold, M. (2010). Disaster reconstruction and risk management for poverty reduction. *Journal of International Affairs* 59.2

Bell, B., & Wakeford, K. (Eds.). (2008). *Expanding Architecture: design as activism*. New York: Metropolis Books.

Belloni, R. (2007). The Trouble with Humanitarianism. *Review of International Studies*, British International Studies Association, *33*, 451-474.

Bhatt, V. (Ed.). (1990). *How the Other Half Builds Volume 3: Self Selection Process*. Vol. 3: Self Selection Process. Montreal, Canada: Centre for Minimum Cost Housing.

Burgess, P. G. (1983). *The Role of the Architect in Society*. Pittsburgh, PA: Carnegie-Mellon University.

Cahill, K. M. (2003). *Emergency Relief Operations*. New York: Fordham University Press and The Center for International Health and Cooperation, 2003. p106.

Cronin, K. (2008). Transdisciplinary Research (TDR) and Sustainability, Ministry of Research Science and Technology. Retrieved 15 August 2010, from http://www.learningforsustainability.net/pubs/Transdisciplinary_Research_and _Sustainability.pdf

Donnelly, J. (2003). *Universal Human Rights in Theory and Practice*, Ithaca, NY: Cornell University Press.

Fuad-Luke, A. (2009). *Design Activism: Beautiful Strangeness for a Sustainable World.* London; Sterling, VA: Earthscan.

McDonough, W. (1993). Design, ecology, ethics and the making of things: centennial sermon on the 100th anniversary of the Cathedral of St. John the Divine, New York City, Retrieved 7 February, 2010, from http://www.mcdonough.com

Nelson & Stolterman. (Eds.). (2003). *Intentional Change in an Unpredictable World*, Educational Technology Publications, New Jersey. p.58.

Potangaroa, R. (2007). *Measuring the Qualitative Aspects of a Reconstruction Programme: Aceh, Indonesia*, CODA, Institutional Repository for the New Zealand ITP Sector, Retrieved 15 August, 2010, from, http://www.coda.ac.nz/unitec_arch_cp/1

Rapoport, A. (1969). *House Form and Culture,* Eaglewood Cliffs, N.J: Prentice-Hall Inc.

Terry, F. (2002). *Condemned to repeat? The Paradox of Humanitarian Action*, Ithaca, NY: Cornell University Press.

Turner, J. (1972). *Freedom to Build: dweller Control of the Housing Process,* New York: Macmillan.

United Nations Human Settlements Programme. (2008). *The State of the World's Cities 2008/9: Harmonious Cities,* London: Earthscan.

United Nations. (2008). *The Millennium Development Goals Report 2008.* New York: UN.

Vaux, T. (2001). *The Selfish Altruist : Relief Work in Famine and War.* Sterling, VA: Earthscan. pp.45-46.

Ward, C. (1996). *Talking to Architects: Ten Lectures.* London: Freedom Press.

Watkin, D. (2001). *Morality and Architecture Revisited*: Chicago, IL: University of Chicago Press.

# Gendered reflections from WUF5 on approaches to post-disaster reconstruction and women's participation in the rebuilding of communities[1]

**Claire Speedy**, International Development Manager, NICAI

## Disasters and gendered vulnerability

Disasters are known to be 'profoundly discriminatory' (Oxfam International, 2005) affecting women most severely (Bureau for Crisis Prevention and Recovery, 2008, p. 5). Disasters are the 'product of the social, political, and economic environment' (Blaikie et al., 1994, p. 3) and the intersection of this environment with the impact of a natural hazard. Discriminatory processes embedded in a society or informal rules affecting wealth distribution across societal strata skew the impact of a hazard (Blaikie et al., 1994, p. 3). Similarly, Enarson and Morrow (2000) describe disasters as '…complex and quintessentially social events, reflecting not so much uncontrolled brute forces as the interaction of hazards and natural events with social structures and political communities' (3). Large-scale disasters have the potential to impact severely on all levels of society (ReliefWeb, 2011).[2] However, it is the most vulnerable who tend to be affected most extremely (Ariyabandu and Wickramasinghe, 2005, p. 19).[3] In times of humanitarian crisis, whether a conflict, disaster or complex humanitarian emergency, those lacking power and resources and typically relegated to the margins of society are those most severely impacted (Wilson, Phillips and Neal, 2000, p. 115). Impacts are wide-ranging and may include: loss of livelihood; wide-spread destruction; loss of life; breakdown or failures of

---

[1] This paper draws on research that was undertaken as part of a Master of Professional Studies in International Relations and Human Rights at The University of Auckland. The title of that research dissertation was: 'How can the Increased Vulnerability of Women to Trafficking and Modern Slavery following a Disaster be Addressed through Frameworks for Reconstruction? Applying the Framework of Security Council Resolution 1325 for Women, Peace and Security to the Post-disaster Context'.

[2] The scale and number of natural disasters has reportedly increased in recent years. According to United Nations Development Programme (UNDP) the proportion of people affected by a disaster between 2000 and 2004 was much higher in developing countries than in OECD countries.

[3] Research suggests that third world or developing countries are amongst those most frequently located in hazard zones. Gendered patterns of vulnerability also exist as a result of patriarchal, social, cultural and economic factors that discriminate against and exploit women in many developing countries. Thus, the likelihood of a large-scale disaster occurring in a developing country is not insignificant. According to Ariyabandu and Wickramasinghe (2005), 'Nearly 90 percent of natural disasters and 95 percent of disaster-related deaths world-wide occur in developing countries.'

existing infrastructure; and social, economic and potentially political instability (Bureau for Crisis Prevention and Recovery, 2008, p. 2). Analysed through a gender lens, women often face discrimination as a result of existing social, political and cultural structures and lack formal income.

As noted by Al Gasseer et al. 'women and children bear the greatest burden in the midst of war and long-term disasters' (2009, p. 7). More specifically, it must be understood that '…complex emergencies and natural disasters have a differentiated impact on men and women which often affect the realization of rights' (McAskie, 2007) and are sustained by entrenched patterns of exploitation and inequality (Lautze and Raven-Roberts, 2006, p. 384). It has been well-established for example, that women make up the majority of the world's poor (UNFPA, 2009) and also constitute the largest proportion of trafficked or enslaved persons world-wide (Office of the High Commissioner for Human Rights, 1991, p. 1). The feminization of poverty therefore, plays a significant role in the post-disaster context, adding to existing systems of gender discrimination and inequality. Dr. Anna Tibaijuka recognized this in her opening statement to the inaugural Gender Assembly at the fifth World Urban Forum (WUF5) on 19 March 2010, stressing the importance of a renewed focus on women during post-disaster reconstruction in terms of re-establishing livelihoods and increasing women's security (Tibaijuka, 2010). Lucia Maierá followed Tibaijuka, in urging the consideration of the special needs of both women and men when addressing issues of sustainable urbanisation to ensure that rights to land, water, food security and personal security are universalized (Maierá, 2010).

### *Impact of disasters on women's roles and their livelihoods*

The gendered division of labour and women's roles in society may result in the unequal impact of a specific disaster on the women in that society. Furthermore, households maintained by women often suffer the greatest disadvantage, both economically and politically (Enarson and Morrow, 2000, p. 5). In a session on "Gender, Cities and Climate Change", Gotelind Alber spoke about the lack of attention paid to the intersection of all three themes, even though the individual themes were fairly well researched. Alber stressed the impacts of climate change on women in cities through the increased number of climate-related disasters globally. She noted that women in cities are more likely to be vulnerable to the impacts of

climate change – for example through loss of livelihoods which are often based on work as carers or in the informal sector (Alber, 2010). In a Networking Event on Post Disaster Shelter, Graham Saunders also highlighted the changing trends in disasters, observing an increase in small-medium scale disasters and in those related to climate change (Saunders, 2010). No reference was made in this session, however, to the link between disaster and gender nor the gendered impacts of disasters.

Nevertheless, it must be acknowledged that women's livelihoods, although not always acknowledged formally, 'play a critical role in maintaining the household economy' (Oxfam International, 2005). Despite this the contribution that women can make to the economy is often overlooked, with women's roles typically being relegated to the informal sector (UNDP, 2009). Lack of recognition for informal labour as discussed during Dialogue 5 on Governance and Participation at WUF5, and the feminization of poverty, leave women in a position of extreme economic vulnerability, forcing them to rely heavily on emergency aid in the post-disaster context.

The interplay between complex cultural, gender and power relations combined with factors such as family responsibilities and lack of transport means that women often do not get access to emergency aid (Enarson and Morrow, 2000, p. 6, 46).[4] At the Gender Assembly, Alber (2010) stressed that gendered attitudes to and modes of transport may also make women more susceptible to the impacts of climate change, and therefore disaster, in urban areas. For example, women are more likely to go by foot or to use public transport, or might be restricted from using certain modes of public transport for cultural reasons.

Despite women's key role in maintaining the family's wellbeing during the aftermath of a disaster, aid providers often deal solely with the male head of the household (Zenaida, 2000, p. 112). Fortunately some agencies such as the World Food Programme, are already developing gender-sensitive policies, and acknowledge for

---

[4] Loss of women's traditional clothing or head coverings, for example, may leave women unable to participate in relief programmes and restrict their ability to access the distribution of emergency food and aid. See McAskie (2007).

example, that food is more likely to reach the most vulnerable in a community if it is distributed to women first (McAskie, 2007).

Facing a severe economic crisis and unable to support themselves financially, families may be forced to sacrifice family members or children as collateral in order to guarantee the post-disaster survival of the remainder of the family. Traffickers and recruiters hone in on this desperation when identifying likely victims (Bales, 2004, p. 16). In her address to the Gender Assembly, Tibaijuka (2010) drew participants' attention to the millions of women and children who become victims of trafficking, 'the new slavery', each year. Oxfam (2005, p. 13) reconfirms also the link between gender, loss of livelihoods, trafficking and modern slavery.

Reports following the 2004 Tsunami show evidence that forced marriages had increased (Bales, 2005, p. 57-58).[5] Girls who had lost both parents were reportedly 'sold' off in desperation to extended family members without their consent (Oxfam International, 2005, p. 6). Similarly, Lautze and Raven-Roberts suggest that an extended period of severe drought in Afghanistan in 2002 significantly increased families' debts, such that girls were sold into forced marriages to relieve economic burden. Initiatives that help to restore and protect livelihoods at all stages of disaster recovery can therefore save lives in the short-term, but also lay a strong foundation for the long-term recovery of a society, in turn reducing the vulnerability of women to exploitation (2006, p. 383-396).

### *Adequate Shelter, Privacy and Violence*

Women might also be expected to create the atmosphere of a 'home' even during a disaster and its aftermath, which may include living in makeshift housing, relocation to other areas, or temporary housing in evacuation centres or refugee camps (Delica, 2000, p. 109). Milton Funes, in a Networking Event on Post Disaster Shelter spoke of the need to keep families and communities together when relocating individuals or designing transitional shelter in the wake of a disaster. From his experience, transitional shelters serve as the 'bridge between emergency and reconstruction' (Funes, 2010) and are particularly important in terms of bringing families together again under one roof so that they can begin to re-establish a sense

---

[5] Forced marriage is a recognized form of modern slavery, refer Bales 2005.

of 'home'. Large-scale movement of whole populations creates vulnerability to physical, social and even additional environmental threats (Al Gasseer et al, 2009, p. 9) which Hyndman (1998, p. 248) suggests may further destabilize social relations putting women at increased risk. This destabilisation of whole communities can cause reduced economic support for women, breakdown of traditional structures of authority and lack of appropriate protection for female refugees (Al Gasseer et al., 2009, p. 9).

Therefore a gendered perspective must be incorporated from the start - from the design of transitional shelter to the reconstruction of whole communities. In an offline discussion, Funes (2010) re-affirmed the importance of women's participation in decision-making when designing transitional shelter with examples from his practical experience in the field. Oxfam (2005, p. 5) suggest basic practical steps such as provision of women's shelters can, for example, immediately improve women's general security in the post-disaster context by reducing their vulnerability to gender-based violence. The establishment of clear consultation processes with women in affected communities assists in creating greater gender-awareness and also ensures that women's basic needs are met, such as provision of toilets in safe areas (Oxfam International, 2005, p. 8).

In a session on land and housing, Victoria Ricciardi presented on recent research carried out in Latin America that has demonstrated a link between domestic violence and the right to adequate housing. The research indicates that women lacking access to adequate housing tend to be more vulnerable to domestic violence (Ricciardi, 2010). Raquel Rolnik (2010), United Nations Special Rapporteur on Adequate Housing, in the same session, reinforced the link between housing and domestic violence, stressing the fact that adequate housing is not generally seen as a basic human right globally. Women's right to adequate housing during post-disaster reconstruction is a matter of particular concern and will be a specific topic of future research during her tenure as Special Rapporteur. For Rolnik (2010), 'adequate housing' is a concept that encompasses more than shelter. Access to sanitation, education, livelihoods, networks and community are all factors that combine to create some form of 'adequate housing'. Social, economic and cultural

factors must all be evaluated when planning to rebuild housing and communities in the post-disaster context (Rolnik, 2010).

Saunders, who spoke about the right to 'Adequate Shelter' (as per article 11 of the **International Covenant on Economic, Social and Cultural Rights**) in the post-disaster context, also raised the issue of how one should define adequacy (Saunders, 2010). Despite referring to multiple factors that could be used to determine 'adequacy' - from space and protection from the climate, to location and sanitation - Saunders (2010) made no reference during the session to the need for a gendered perspective on what could be deemed adequate. Yet in another session on Gender and Urban Planning, Dory Reeves (2010) stressed the importance of considering women's needs when designing temporary shelter in a post-disaster setting. She noted that the different challenges women face in their daily lives need to be taken into account when planning urban areas. These might include responsibilities commonly attributed to women or girls such as collecting water and the disposal of waste, or their predominance in the informal labour sector (Reeves, 2010).

### *Disasters – opportunities for positive change and increased participation?*

Despite their increased involvement in the emergency relief effort, women are often relegated to a position of inequality when it comes to decision-making about the long-term reconstruction and rebuilding of their communities, adding to the perpetuation of their long-term vulnerability (Frey, 2005). The establishment of a solid, gender-inclusive framework for reconstruction in the post-disaster context would ensure that opportunities are created for women to improve their unequal status in society and to become genuinely involved in the rebuilding of their community. Frameworks which 'help women to organize themselves' (Delica, 2000, p. 112) and allow them to have a voice are particularly important (Bureau for Crisis Prevention and Recovery, 200, p. 6).

In October 2000, Security Council Resolution 1325 on Women, Peace and Security (SCR 1325) was adopted unanimously (NGO Working Group on Women, Peace and Security, 2009, p. iii). This 'watershed document' (Al Gasseer, et al, 2009, p. 8) gives international recognition to the importance and benefits of involving women in post-conflict peacebuilding, by placing them at the heart of 'reconstructing societies' (Al

Gasseer et al, 2009, p. 8). The application of SCR 1325 as a framework for the increased participation and equality of women in the post-disaster context would ensure that a gendered perspective is integrated into 'all aspects of humanitarian policy' allowing women the opportunity to fully participate in all stages of post-disaster relief and reconstruction, including planning, design and ongoing monitoring (UN Security Council, 2000).

In terms of the multi-dimensional complexity of most disasters, the cross-functional involvement of a range of actors, from the international to the local, is needed to ensure an adequate response. This was reinforced at both the Gender Assembly and in other sessions. Approaching post-disaster reconstruction through the application of a broader framework, which cuts across a range of key themes affecting women, could therefore be particularly beneficial (UN Security Council, 2000).

Funes (2010) suggests a reframing of disasters as opportunities. Although disasters have serious implications for women, there is also the potential to create opportunities for 'positive social change' (McAskie, 2007) – to reduce existing gender inequalities and to empower women through new responsibilities and greater participation in recovery and reconstruction (Delica, 2000, p. 111). Appropriate management and recognition of women's needs during the process of recovery and reconstruction can bring positive outcomes to the most negative and devastating of events (Ahluwalia, 2008). Women's genuine participation has enormous potential to contribute positively to the rebuilding of a society (NGO Working Group on Women, Peace and Security, 2009, p. 20).

As Heyzer (Frey, 2005) states:

> "Women must be at the heart of all recovery and reconstruction processes. For decades, they have been the lifeline of their communities, leading survival systems and mutual-aid networks, including among the internally displaced and refugee communities. Women are not just victims, they are survivors, and they need to be part
>
> of the solution".

## References

Alber, G. (2010). *GenderCC-Women for Climate Justice.* (Conference notes). Fifth
    Session of the World Urban Forum. UN-HABITAT, United Nations Agency for
    Human Settlements, Rio de Janeiro, Brazil.

Ahluwalia, M. (2008). Promoting women as leaders of disaster recovery. *Crisis
    Prevention    and Recovery Newsletter*. United Nations Development
    Programme (UNDP). Retrieved from
    http://www.undp.org/cpr/newsletters/2008_4_fall/article4.html.

Al Gasseer, N., Dresden, E., Keeney, G. B., and Warren, N. (2009). Status of
    Women and  Infants in Complex Humanitarian Emergencies. *Journal of
    Midwifery and Women's Health* 49, (4), 7-13. Retrieved from
    http://www.jmwh.org

Ariyabandu, M. M., and Wickramasinghe, M. (2005). *Gender Dimensions in Disaster
    Management: A Guide for South Asia*. New Delhi: Zubaan.

Bales, K. (2004). *Disposable People: New Slavery in the Global Economy.*
    California: University of California Press.

Bales, K. (2005). *Understanding Global Slavery: A Reader.* Berkeley: University of
    California Press.

Bureau for Crisis Prevention and Recovery. (2008). *Donor Proposal for Disaster
    Reduction    and Recovery 2009-2010.*  United Nations Development
    Programme (UNDP) Retrieved from:
    http://www.undp.org/cpr/documents/DRR_donor_proposal_08.pdf

Delica, Z. G. (2000). Balancing Vulnerability and Capacity: Women and Children in
    the Philippines. In E. Enarson and B. H. Morrow (Eds.), *The Gendered Terrain
    of Disaster: Through Women's Eyes* (p.112). Miami, USA: International
    Hurricane Centre.

Enarson, E., and  Morrow, B. H. (2000). Why Gender? Why Women? An Introduction
    to Women and Disaster. In B. H. Morrow (Ed), *The Gendered Terrain of
    Disaster: Through Women's Eyes* (pp. 1 - 8). Miami, USA: International
    Hurricane Centre.

Frey, B. (2005). *Aceh: Tsunami's Women Survivors Demand Greater Role in
    Recovery and Reconstruction Efforts.* Retrieved from
    http://www.unifem.org/news_events/story_detail.php?StoryID=251.

Funes, M. (2010). *Post Disaster Shelter.* (Conference notes). Fifth Session of the World Urban Forum. UN-HABITAT, United Nations Agency for Human Settlements, Rio de Janeiro, Brazil.

Hyndman, J. (1998). Managing Difference: gender and culture in humanitarian emergencies. *Gender, Place and Culture,* 5, (3), 248.

Lautze, S. and Raven-Roberts, A. (2006). Violence and complex humanitarian emergencies: implications for livelihoods models. *Disasters,* 30 (4), 383 - 401.

Maierá, L. (2010). Fifth Session of the World Urban Forum. (Conference notes). Fifth Session of the World Urban Forum. UN-HABITAT, United Nations Agency for Human Settlements, Rio de Janeiro, Brazil.

McAskie, C. (2007). Division for the Advancement of Women. *Gender, Humanitarian Assistance and Conflict Resolution, Division for the Advancement of Women.* Retrieved from http://www.un.org/womenwatch/daw/csw/Mcaskie.htm.

NGO Working Group on Women, Peace and Security. (2009). *SCR 1325 and the Peacebuilding Commission: Security Council Resolution 1325 on Women, Peace and Security – Six Years On Report.* Retrieved from http://www.womenpeacesecurity.org/media/pdf-sixyearson.pdf

Office of the High Commissioner for Human Rights (OHCHR). (1991). *Fact Sheet No. 14, Contemporary Forms of Slavery*, Retrieved from http://www.unhchr.ch/html/menu6/2/fs14.htm

Oxfam International. (2005). The tsunami's impact on women. from http://oxfam.intellidirect.com/e/d.dll?m=234&url=http://www.oxfam.org.uk/what _we_do/issues/conflict_disasters/downloads/bn_tsunami_women.pdf

ReliefWeb. (2009). *Focus on people: Crisis prevention and post-crisis assistance.* Retrieved from: http://reliefweb.int/rw/rwb.nsf/db900sid/EDIS79LRTE?OpenDocument

Reeves, D. (2010). *Gender and Urban Planning.* (Conference notes). Fifth Session of the World Urban Forum. UN-HABITAT, United Nations Agency for Human Settlements, Rio de Janeiro, Brazil.

Ricciardi, V. (2010). *Land and Housing.* (Conference notes). Fifth Session of the World Urban Forum. UN-HABITAT, United Nations Agency for Human Settlements, Rio de Janeiro, Brazil.

Rolnik, R. (2010) *Land and Housing*. (Conference notes).  Fifth Session of the World
Urban Forum. UN-HABITAT, United Nations Agency for Human Settlements,
Rio de Janeiro, Brazil.

Saunders, G. (2010).  *2010 Post Disaster Shelter: a first step towards permanent
housing*.  (Conference notes). Fifth Session of the World Urban Forum. UN-
HABITAT, United     Nations Agency for Human Settlements, Rio de Janeiro,
Brazil.

Tibaijuka, A. (2010). Fifth Session of the World Urban Forum. (Conference notes).
Fifth Session of the World Urban Forum. UN-HABITAT, United Nations
Agency for Human Settlements, Rio de Janeiro, Brazil.

UNDP. (2009). *The Eight Point Agenda: Practical, positive outcomes for girls and
women in crisis*. Retrieved from http://www.undp.org/cpr/we_do/8_pa.shtml

UNFPA. (2009). *Gender Equality Fact Sheet.*  Retrieved from
http://www.unfpa.org/swp/2005/presskit/factsheets/facts_gender.htm.

UN Security Council. (2000). *Resolution 1325 on Women, Peace and Security*.
Retrieved from  http://www.un.org/events/res_1325e.pdf.

Wilson, J., Phillips, B. D. and Neal, D. M (2000). Domestic Violence after Disaster. In
E. Enarson and B. H. Morrow (Eds.), *The Gendered Terrain of Disaster:
Through Women's Eyes* (p.115). Miami, USA: International Hurricane Centre.

Partnerships

## Role of Universities in delivering sustainable urbanisation; partnerships between UN-HABITAT and Universities and the formative network of Habitat Partner Universities

**Professor Dory Reeves**, Head of Research, Urban Planning

### *Introduction*

This essay provides the background to and reflects on the involvement of Universities at WUF 5 in Rio; specifically in relation to the Universities Round Table and to identify the key issues for The UoA in developing the partnership with UN-HABITAT. The essay was finalised in December 2010, nine months after the World Urban Forum; five months after the final report of the Forum was produced. In addition, by December 2010, UN-HABITAT had announced the appointment of its focal point for the Habitat University Partnerships, who would take up their duties early in 2011.

The University of Auckland was 1 of over 110 Universities engaged with the theme of bridging the Urban Divide at WUF5. Out of 13, 795 participants at the WUF5, almost 16 percent or 1688 participants were from Universities and research institutes. All continents were represented. Compared with previous World Urban Forums in Nanjing in 2004 and Vancouver in 2002, this year saw the largest number of Universities represented. Out of the 110 exhibitors, The University of Auckland was 1 of only a handful of Universities. As Lars Reutersward, previous head of the Global Division has said on a number of occasions 'education holds the key to a better urban future.'

Despite their historic credentials; the recent growth in the number of Universities worldwide has highlighted the role they need to play in tackling sustainable urbanisation. And since the majority of the world's universities are located in or close to cities and urban areas, engaging in teaching, research and improving the accessibility of knowledge to and from the wider community, they also contribute to the carbon footprint of their city. Given that they play a pivotal role in creating new

knowledge and enhancing understanding as well as help educate and train the next generation of urban practitioners in a range of disciplines, it is crucial that they are represented and engage in discussions beyond their University networks.

The University of Auckland did not need to be a Habitat Partner University in order to attend WUF5 in Rio. However the fact that it had become a partner in 2009 and had committed resources to the partnership proved instrumental in enabling it to play a significant role in the Universities Round Table. The University of Auckland was invited to help organise and moderate the University Round Table with the co-chairs the Universidade Federal Fluminense, and the Brazilian Association of Post Graduate Programmes and Research in Urban and Regional Planning. During the summer of 2009, Dory Reeves and Yvonne Underhill-Sem produced the first draft of the Outcome Statement for the Round Table in an effort to ensure that the preparation would lead to a focussed outcome. As it turned out the Outcome Statement was not fully discussed at the Round Table but was included in the proceedings which were made available to all those who attended.

On Wednesday 24th March, 209 participants from 109 Universities crowded into the Round Table to discuss the challenges facing Universities in helping to deliver sustainable urbanisation. The atmosphere was calm and anticipative as participants looked for their name places and took up their positions at the table and in the additional seating area behind. The heat and humidity contrasted with the cool air-conditioned atmosphere. The co-chairs and moderator had met the previous day to run through the programme in the steamy atmosphere of the exhibition area. Vini Netto was known to most of the UoA delegate team from the SUD-Net tour on Day 1 of WUF5.

Representatives of 65 Universities had registered in advance for the Roundtable, 23 of whom submitted detailed responses to the questions raised on the registration form. A total of 209 participants from 109 Universities attended the round table from Africa (10), Asia (8), the Caribbean (1), Europe (25), Latin America (incl Mexico) (45, 38 of which were from Brazil), 17 from the United States and Canada and from the Pacific (3).

The following were identified as emerging issues in the official report of the Fifth Session of the World Urban Forum:

*'(a) University education for urban practitioners needed to encompass the multi-disciplinary challenges of sustainable urban development, to take the political dimensions in cities into account and to link traditional university education and continuous professional development;*

*(b) The challenges of sustainable urban development needed to be better researched and made available for practitioners and policy makers. At the same time, the systemic changes of urbanization needed to be better understood.' (UN-HABITAT, 2010: .59).*

Since the University of Auckland had brought a multi-disciplinary group representing development studies, law, Maori studies, population and health, political studies, as well as architecture and planning, they were more aware than most of the balance in the room and the potential. The contribution social scientists can make to urban sustainability is currently under recognised and architects and planners need to engage more with their academic colleagues across the disciplines. One of the key conclusions from the Round Table was the need to comprehensively address the social, environmental, economic, cultural and spatial aspects of urban development.

The language of development and the continuing use of the north-south dichotomy to distinguish between developed and developing countries drew attention to the fact that New Zealand and Australia although located in the south geographically, are clearly developed whereas many of the Pacific islands have developing economies.

The fact that contributions from the floor did not include references to indigenous knowledge to the extent that one might expect in a forum of this kind highlighted the importance of ensuring that all perspectives and knowledge is embraced in our quest for sustainable urbanisation.

### The official report of WUF5 also drew attention to:

*'The role of knowledge, education, information and capacity-building was found to be paramount in bridging the urban divide. Universities and professional associations need to connect more with local institutions and communities. New tools, insights and techniques are required in order to bridge this divide and the two institutions are best positioned to provide these levers and play a rightful role.' (UN-HABITAT, 2010, p.9)*

The Universities Round Table discussed the core functions of universities; teaching, research and knowledge management. The contributions reflected the fact that there appeared to be a concentration of planners and architects in the room. The Round

Table confirmed in the minds of The University of Auckland delegation the need for the University to meet its moral obligation to less well resourced Universities in the developing South particularly in the Pacific islands. To this end the Vice Chancellor's fund has helped sponsor a 10 day research and capacity building visit to Papua New Guinea, to take place in February 2011 and involving staff and post graduate students from Development Studies, Planning, and Political Studies.

The Habitat Partner University Network meeting provided a further opportunity for Universities interested in the partnership format to gather together to discuss the preliminary findings from the consultant's study of the HPU pilot. Other events were hosted by specific Universities including the launch of MISTRA funded project; and he UBC sponsored training event.

*Challenges*

The HPU network facilitates collaboration between UN-HABITAT and Universities. UN-HABITAT is committed to building the capacity of local government to rise to the challenges of sustainable urbanisation. One of the ways in which UN-HABITAT hoped that this capacity could be developed is to strengthen the links between Universities and University networks and local government and local government networks in order to facilitate the exchange of knowledge and best practice. The SUD-Net which was also set up by UN-HABITAT 3 years ago potentially has the role of linking the various networks local government and University networks.

In the Round Table, the comments from the floor highlighted the desire on the part of Universities from developing countries to ensure that partnership means an equal exchange to lead to empowerment on the part of Universities in the developing south rather than a north south transfer. The Round Table confirmed in the minds of The University of Auckland delegation the need for the University to meet its moral obligation to less well resourced Universities in the developing South particularly in the Pacific islands. To this end the Vice Chancellor's fund has helped sponsor a 10 day research and capacity building visit to Papua New Guinea, to take place in February 2011 and involving staff and post graduate students from Development Studies, Planning, and Political Studies.

*Responsibilities*

In drafting the outcome statement for the Universities Round Table, The UoA was conscious of the need to ensure an outcome. Using the U21 agreed principles as a basis the following statement was initially drafted by Yvonne Underhill-Sem and Dory Reeves and circulated for comment and suggestions:

*Universities have an important role to play locally, regionally, nationally and internationally in contributing to sustainable urbanisation through teaching, research and knowledge management (engaging with the policy-making and wider community).*

*Suggested principles*

- *Excellence: Universities are committed to developing and working to advance sustainable urbanisation.*
- *Engagement: Universities are committed to engaging with those involved in the governance of urban areas.*
- *Collaboration: Universities are committed to collaborate more closely on research for sustainable urbanization. Universities from the developed north and south are committed to collaborating with less well resources Universities in the developing south and north.*
- *Participation: Universities are committed to supporting the meaningful participation of communities in urban decision-making.*
- *Access: Universities are committed to engaging in global networks to develop partnerships and collaborations between institutionalise develop and developing countries.*

*The outcome statement prepared by The UoA for the Round Table called on UN-HABITAT to:*

- *Facilitate regional and global collaboration between universities and other partners.*
- *Support the HABITAT Partner University (HPU) Network.*
- *Continue to support a University Roundtable at subsequent World Urban Forums.*

- *Acknowledge through awards successful collaborations between universities and urban areas to achieve sustainable urbanisation.*
- *Identify appropriate regional focal points in UN-HABITAT and Universities.*
- *Identify appropriate regional focal points in UN-HABITAT and Universities.*

How is exchange between Universities in the developing and developed countries fostered? Who instigates it and supports it? What should the outcomes and outputs be?

## Summary and Conclusions

The involvement in the HABITAT Partnership has resulted in the significant contribution to The Universities Round Table at WUF5 and other events at WUF5; the development of internship opportunities for students at The University of Auckland with the first interns likely to take part by the end of 2011; invitation to take part in the HABITAT Day presentations in Shanghai; the involvement of The University of Auckland as expert commentators on emerging reports such as: Climate Change and Planning and the involvement by the International Office in HABITAT Day activities.

The challenge will be to ensure that the HABITAT Partnerships are productive, working partnerships which are outcome orientated and to ensure that UoA meets its moral obligation to build mutual capacity with Universities in the Pacific.

## Acknowledgements:

Everyone in the UoA delegation helps support participation in the Round Table. Kathryn Scott and Alex MacMillan helped report on the discussion.

# References

The University of Auckland. (2003). The University of Auckland Charter. Retrieved 28 December 2010, from http://www.auckland.ac.nz/uoa/the-university/official

UN-HABITAT (2010) Report of the Fifth Session of the World Urban Forum in Rio, Nairobi: UN-HABITAT.

UN-HABITAT, UFF and UoA (2010) UN-HABITAT Universities Round Table Report, for information and comments of participants attending the World Urban Forum – University Roundtable, Rio de Janeiro.