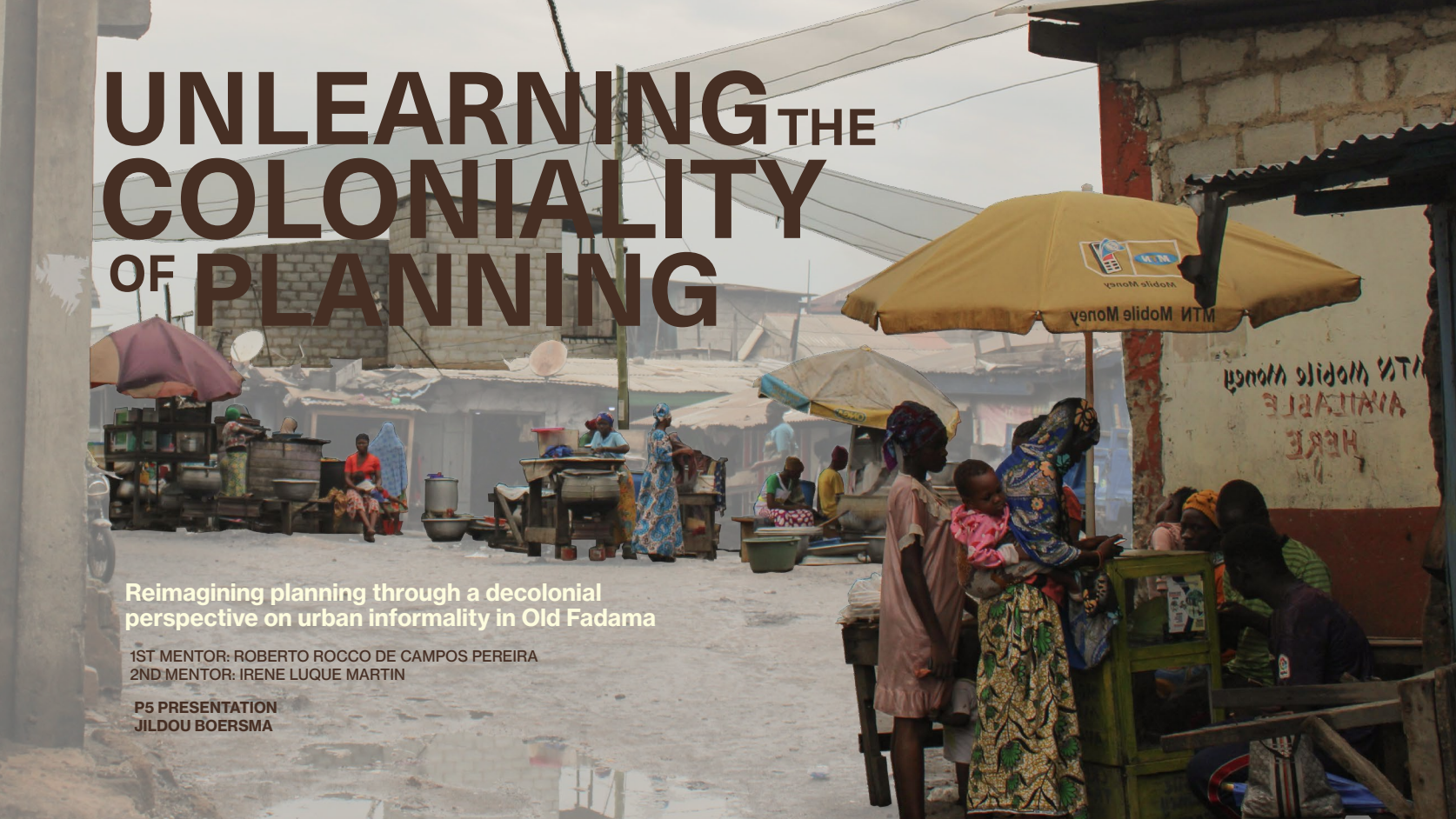


UNLEARNING THE COLONIALITY OF PLANNING

A photograph of a busy street in Old Fadama, Lagos, Nigeria. The scene is filled with people engaged in daily activities. In the foreground, a woman in a pink dress stands near a green metal structure, while another woman in a blue patterned dress stands nearby. A yellow umbrella with 'MTN Mobile Money' branding is prominent. In the background, several people are seated at tables or benches, some under umbrellas. The street is unpaved and shows signs of urban informality, with various structures and utility poles visible.

Reimagining planning through a decolonial
perspective on urban informality in Old Fadama

1ST MENTOR: ROBERTO ROCCO DE CAMPOS PEREIRA
2ND MENTOR: IRENE LUQUE MARTIN

P5 PRESENTATION
JILDOU BOERSMA

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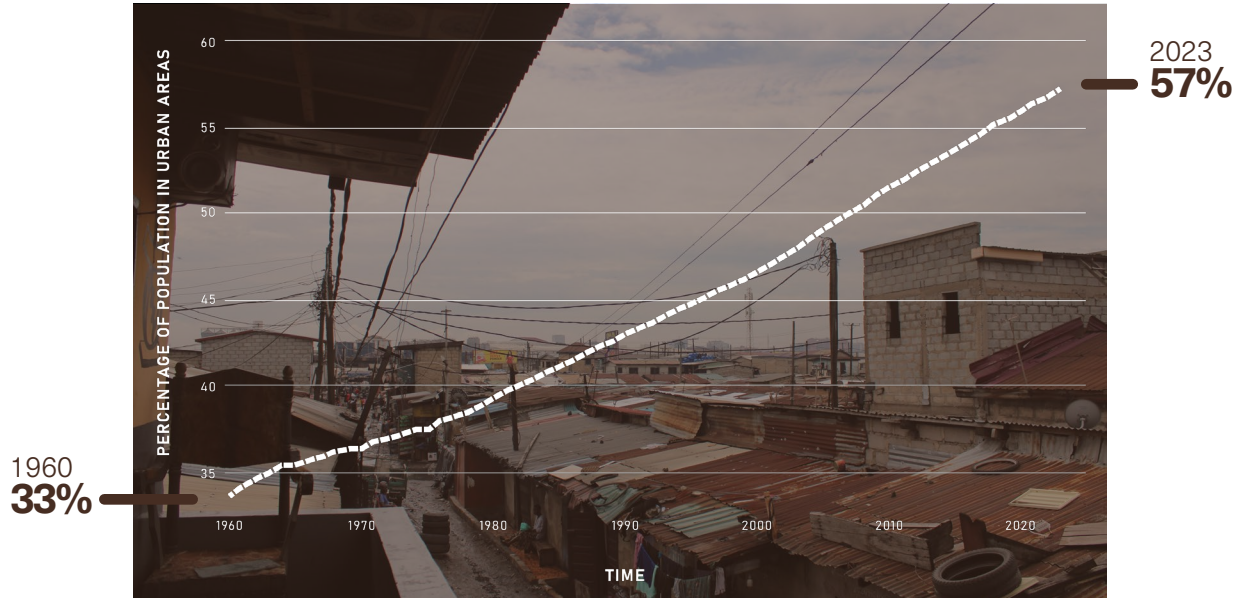
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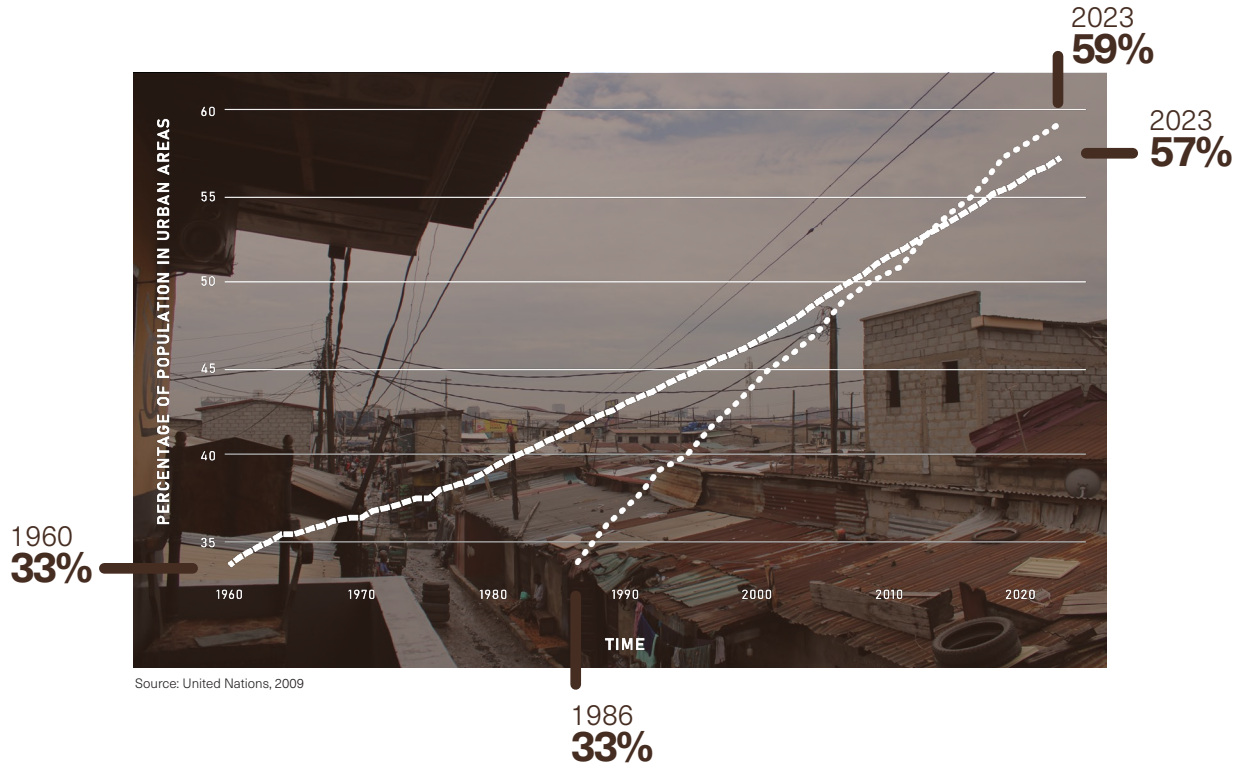
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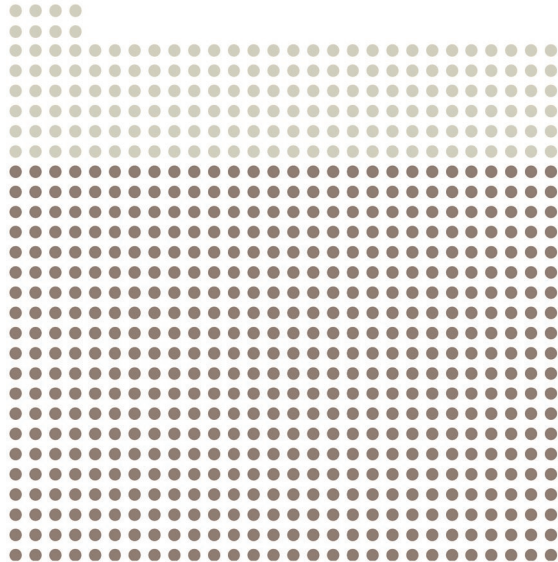
Global trends
Problem statement
Main research question





Source: United Nations, 2009

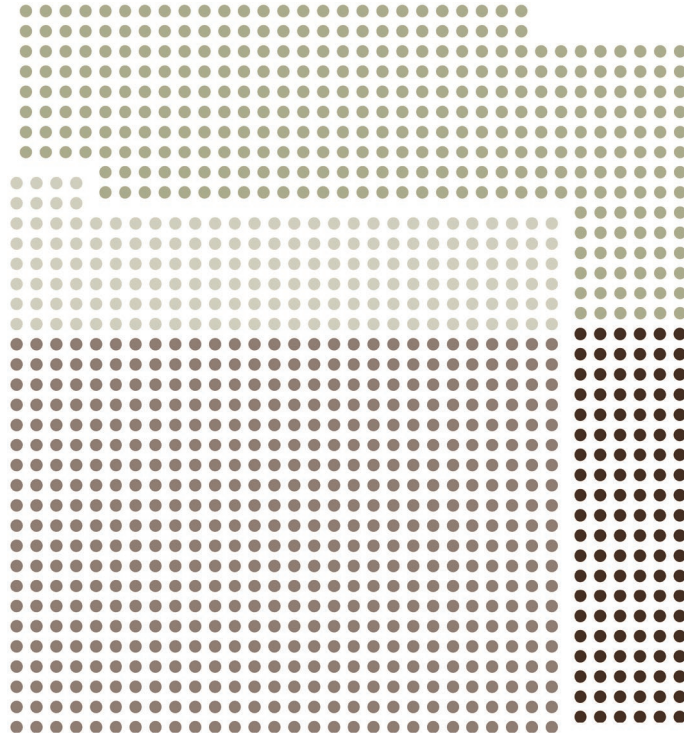


Source: United Nations, 2009




As of 2023, the world counts **4.6 billion** urban dwellers, of which **1.12 billion** people are informal urban dwellers.


-  Informal urban dwellers
-  Formal urban dwellers



As of 2023, the world counts **4.6 billion** urban dwellers, of which **1.12 billion** people are informal urban dwellers. This is expected to increase to **7.1 billion** urban dwellers, of which **3.1 billion** people are informal urban dwellers, in **2050**.

(UN, 2023; World Bank, 2024a)

 Informal urban dwellers

 Formal urban dwellers

IS INFORMALITY A PROBLEM?



Accra slum dwellers suspect cholera demolitions are a pretext for profit

Protesters clash with Ghana security forces over bulldozed houses

IS INFORMALITY A PROBLEM?

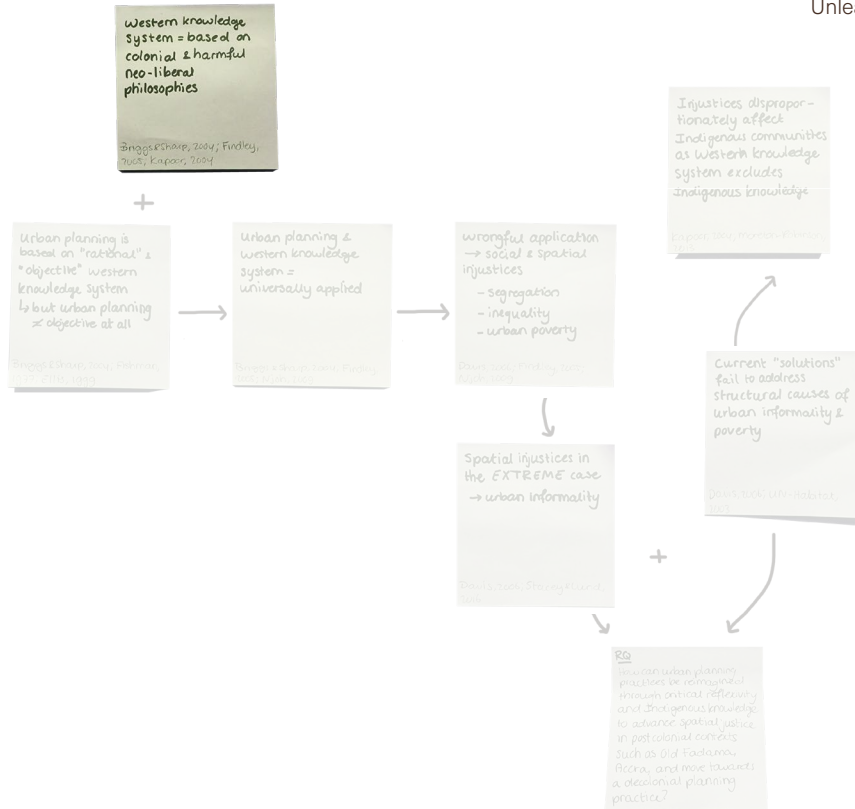
Agbogbloshie fire outbreak: Displaced residents beg government for compensation

National

Over 1,000 slum dwellers homeless after demolishing exercise at Old Fadama

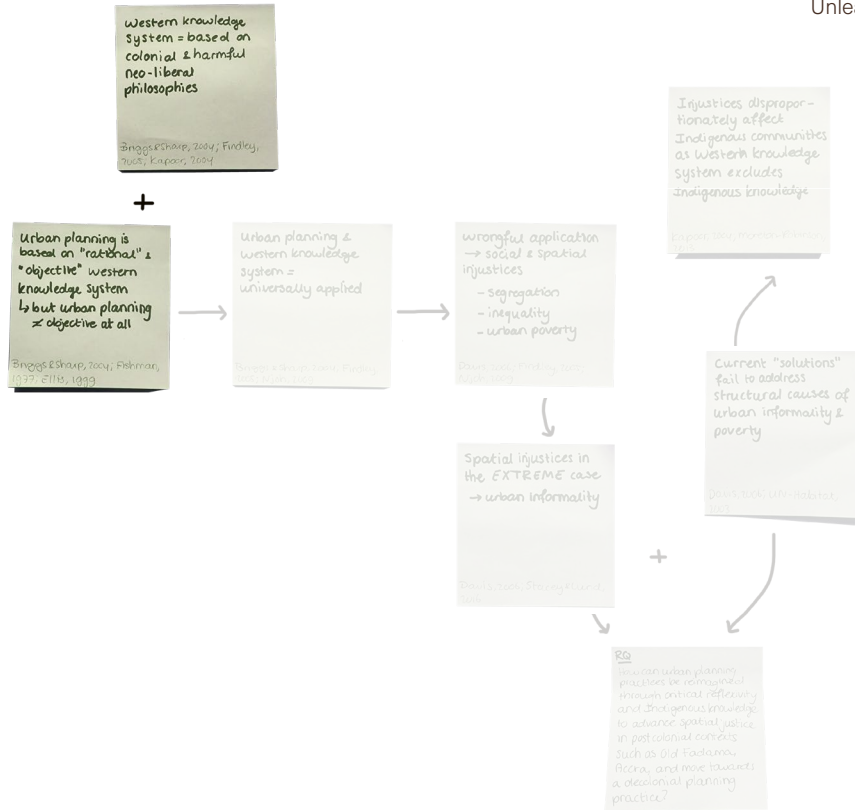
Problem Statement

Unlearning the Coloniality of Planning



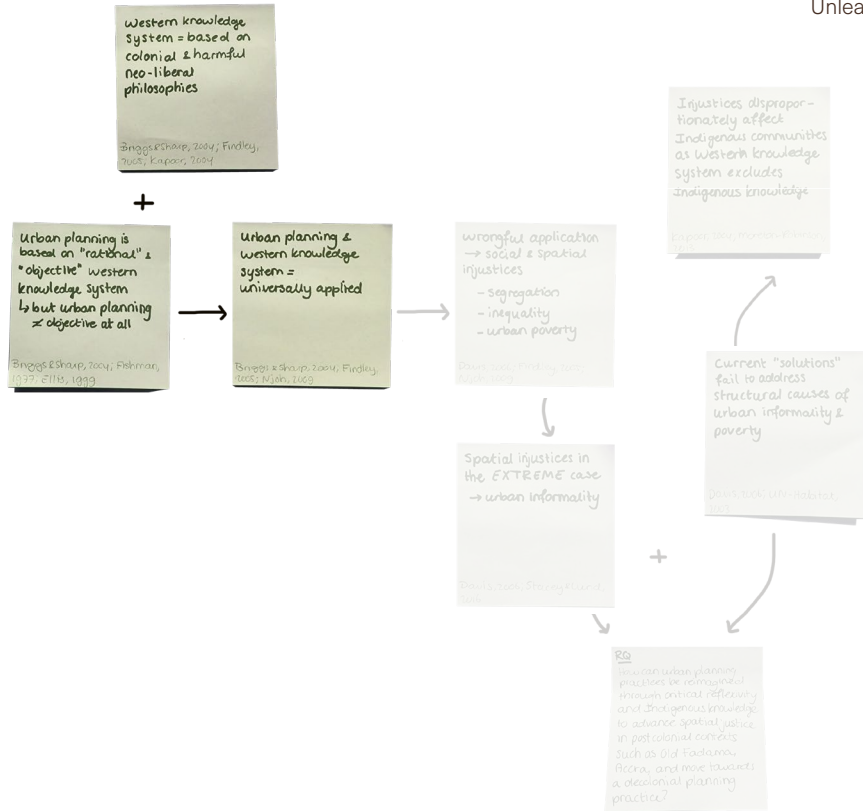
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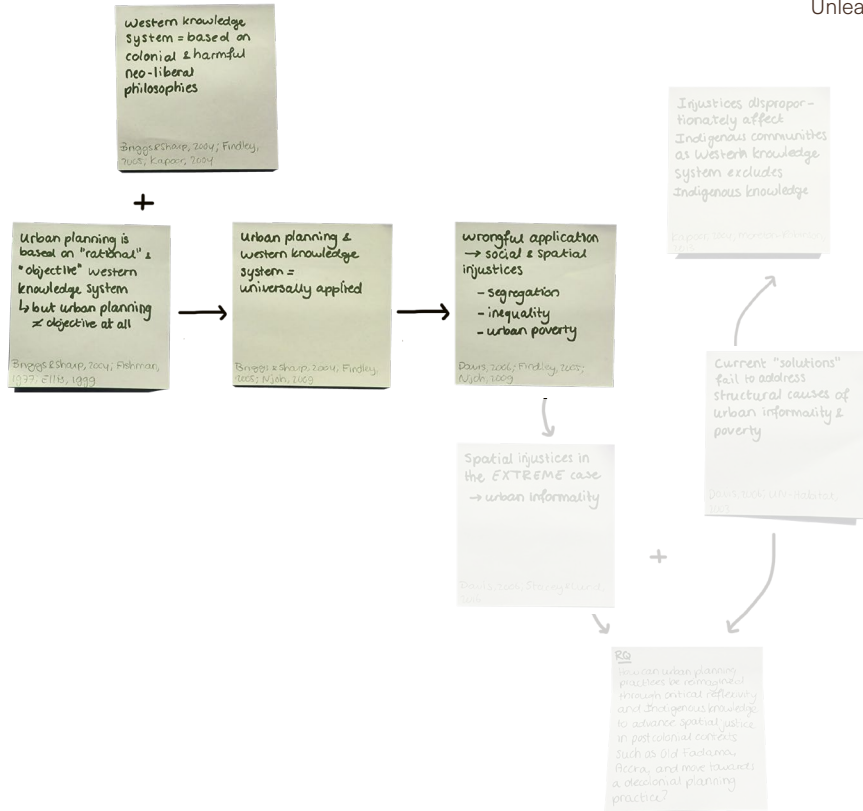
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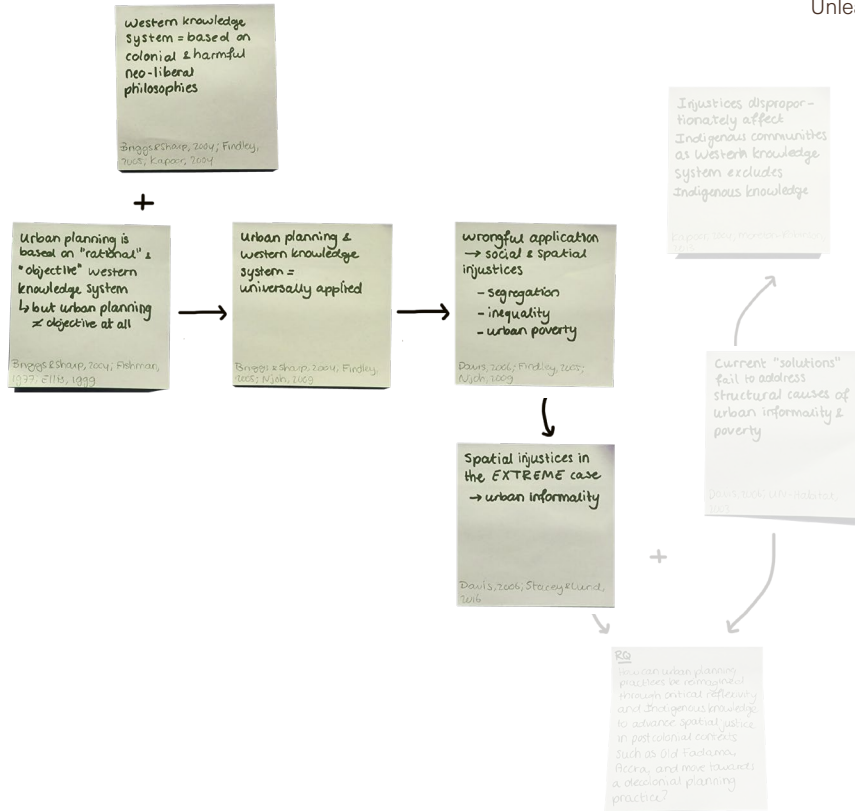
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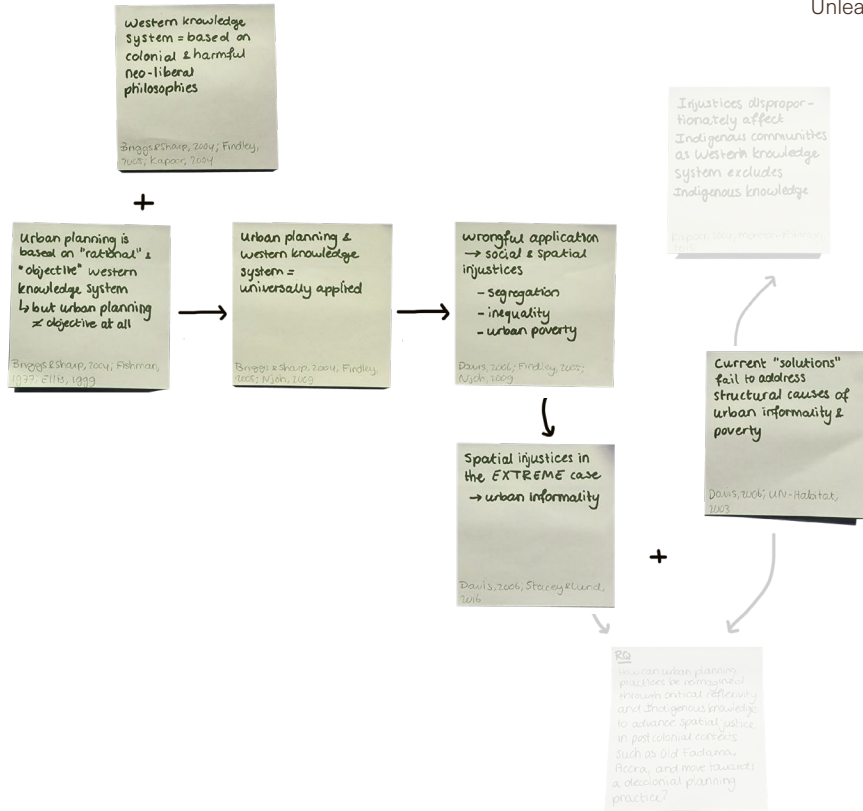
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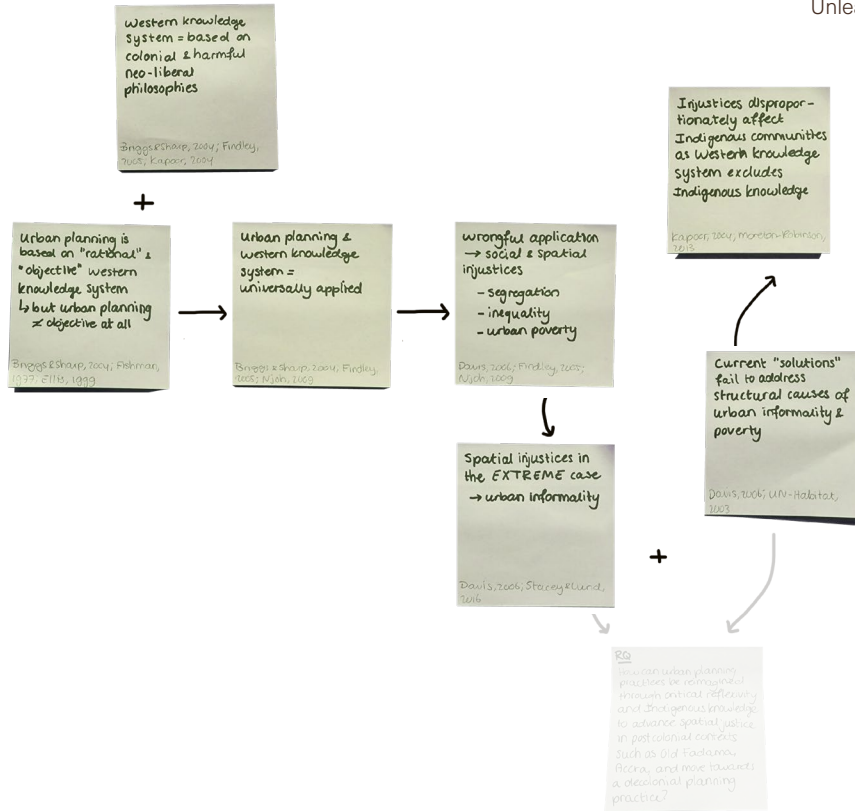
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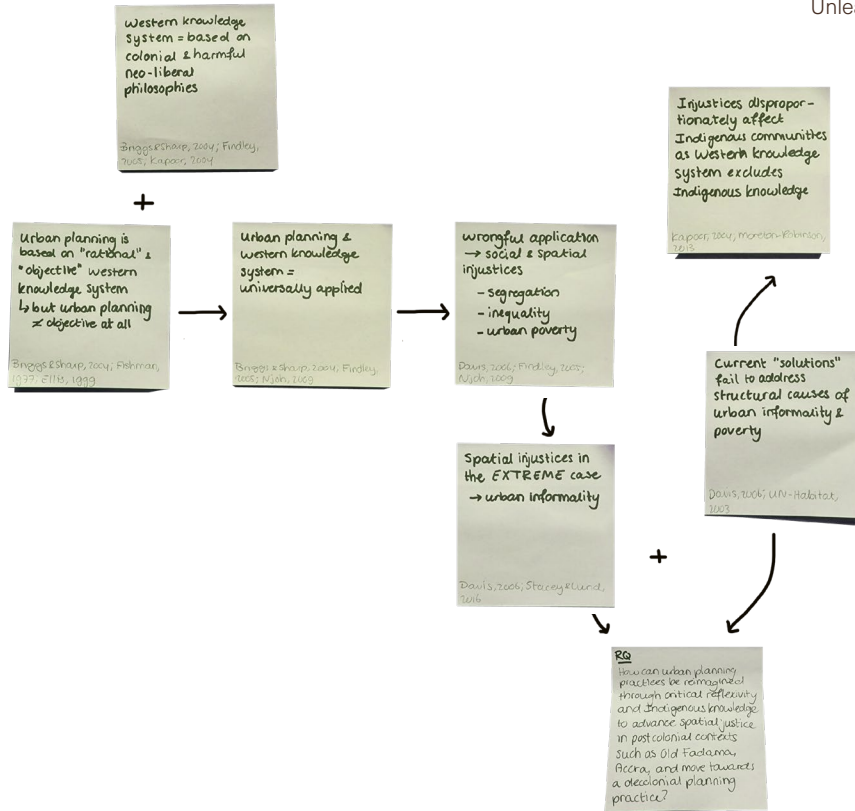
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Problem Statement

Unlearning the Coloniality of Planning



HOW CAN URBAN PLANNING PRACTICES BE
REIMAGINED THROUGH **CRITICAL REFLEXIVITY** AND
INDIGENOUS KNOWLEDGE TO ADVANCE SPATIAL
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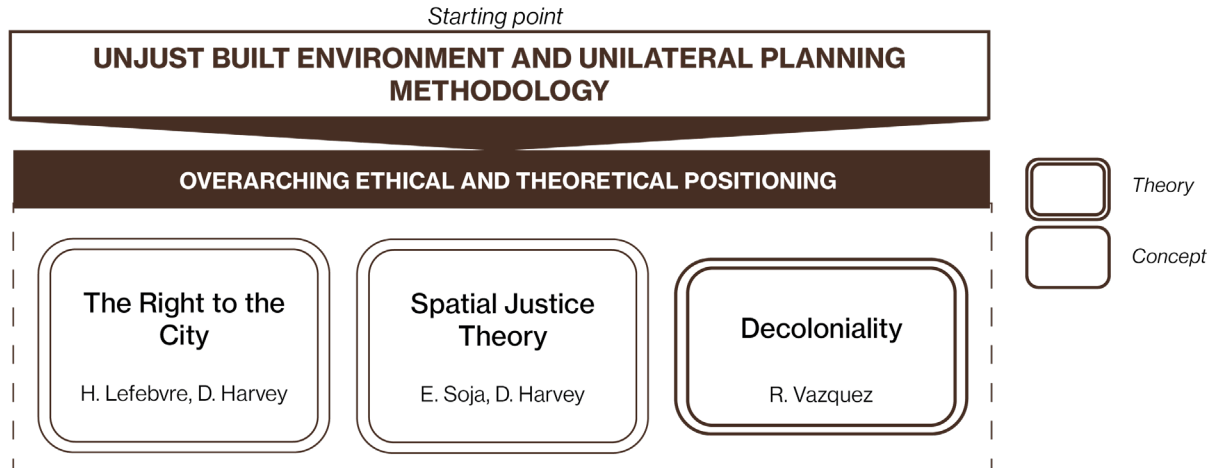
Final remarks

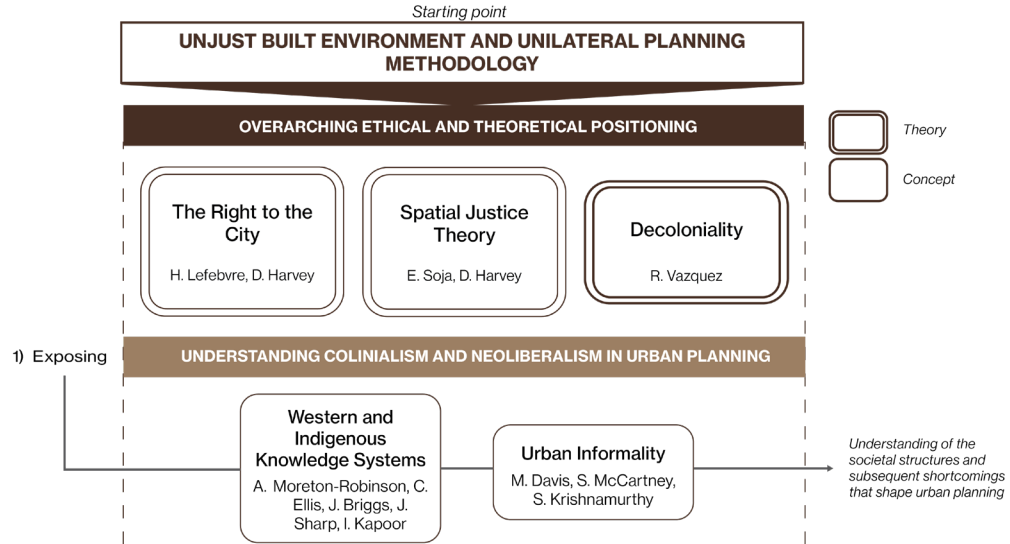
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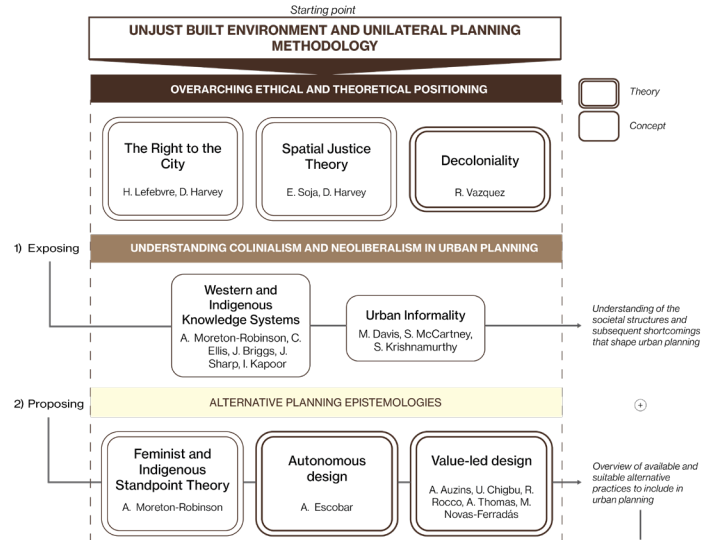
Spivak encourages us to ask such questions. She underlines how our discursive constructions are intimately linked to our positioning (socioeconomic, gendered, cultural, geographic, historical, institutional), and therefore demands a heightened self-reflexivity that sometimes even those ‘critical’ development analysts among us can fail to live up to.

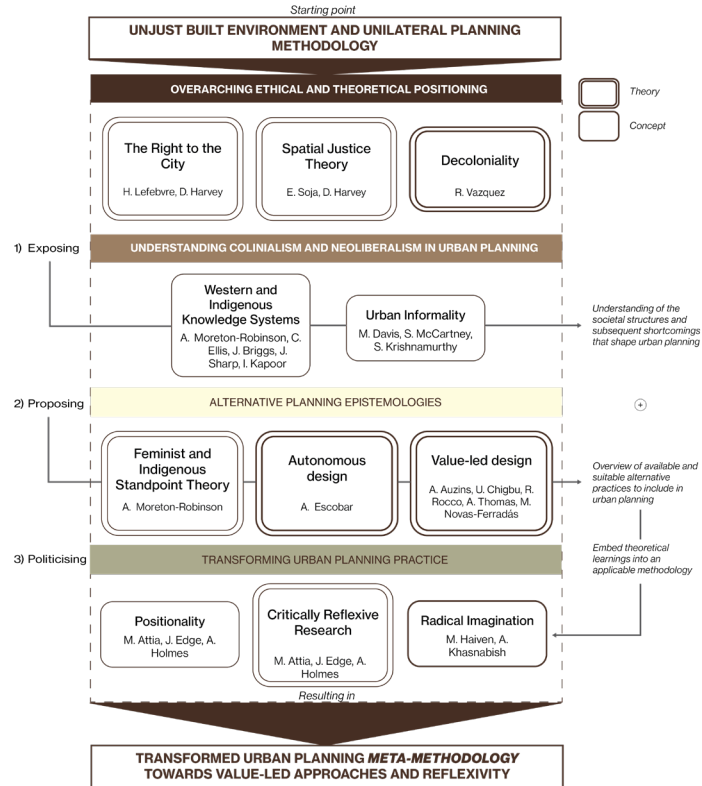
But Spivak is quick to examine the other side of the equation. She reproaches Western researchers/academics for sometimes too easily distancing themselves from postcoloniality by uncritically situating the native informant as authentic and exotic ‘insider’: they say “‘OK, sorry, we are just very good white people, therefore we do not speak for the blacks.’ That’s the kind of breast-beating that is left behind at the threshold and then business goes on as usual’ (1990a: 121). By placing themselves as ‘outsiders’, they duck their own complicity in North–South politics, often hiding behind naïveté or lack of expertise, all the while congratulating themselves as the ‘saviors of marginality’ (1993: 61).

Source: Kapoor, 2006







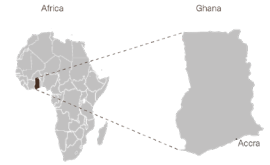


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Case Study Location



Unlearning the Coloniality of Planning



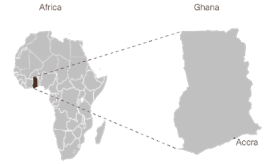
Case Study Location

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Agbogbloshie yam market



Agbogbloshie scrapyard



Hansen Road



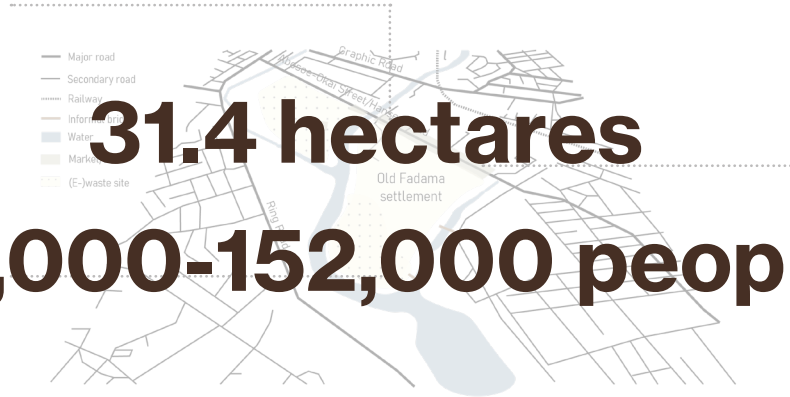
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Agbogbloshie yam market

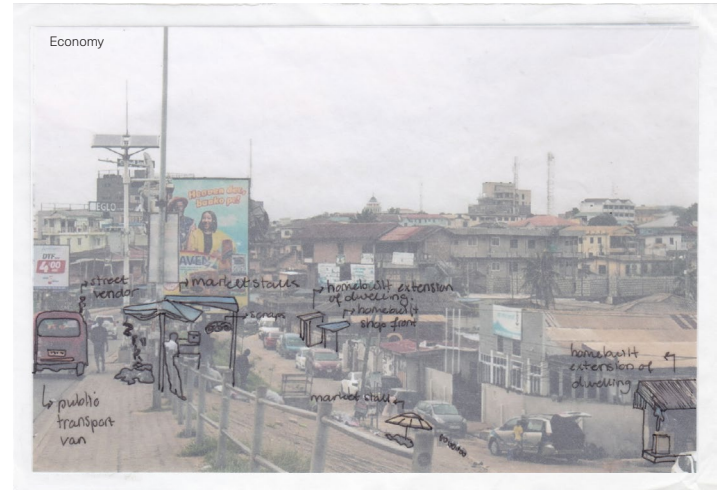


Agbogbloshie scrapyard



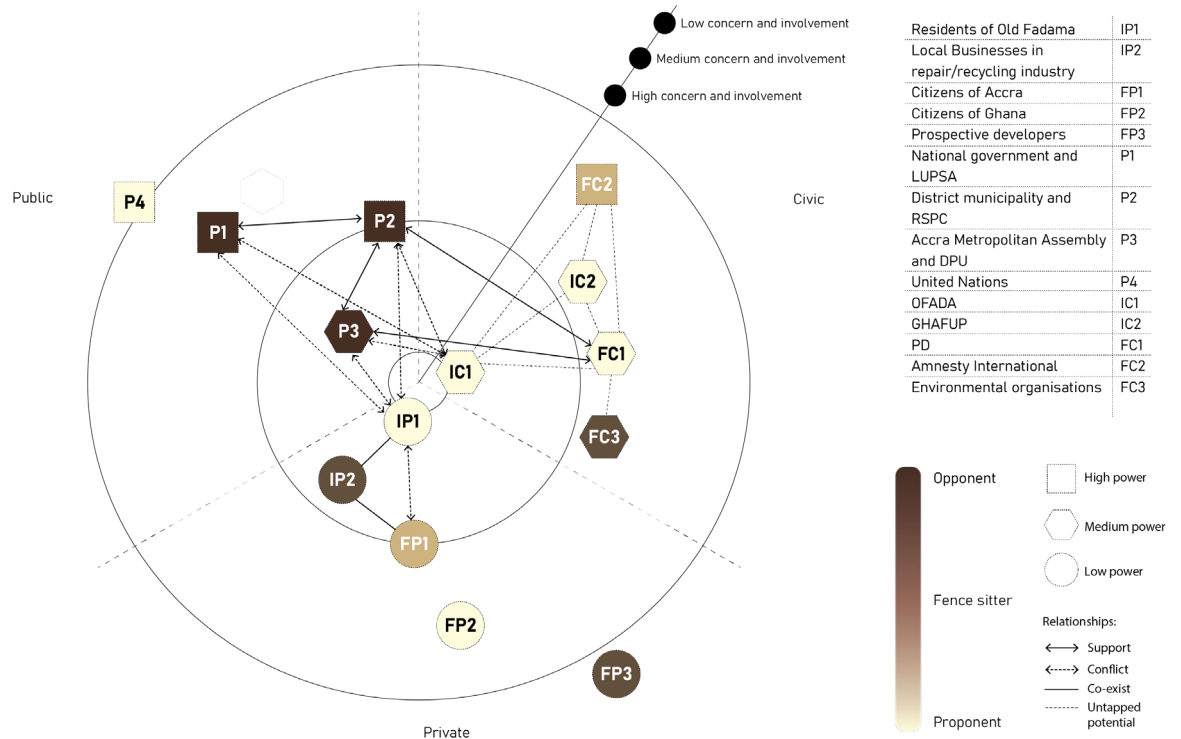
Hansen Road





Stakeholder Analysis

Unlearning the Coloniality of Planning





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OUTCOMES

1. Reflections for the decolonial planner



META-METHODOLOGY



methods

SIX REFLECTIONS FOR THE DECOLONIAL PLANNER

1.

Decolonial planning is
a meta-methodology;
a moral commitment
to rectifying structural
injustices in the built
environment and society;

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Decolonial planning is a meta-methodology; a moral commitment to rectifying structural injustices in the built environment and society;

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Western-born and Western-educated planners cannot fully comprehend non-Western knowledge systems and worldviews, or all dynamics of systemic oppression by the Western knowledge system;

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- 1.** Decolonial planning is a meta-methodology; a moral commitment to rectifying structural injustices in the built environment and society;
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- 5.** Decolonial planning needs to be autonomous planning;

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5.

Decolonial planning needs to be autonomous planning;

6.

To not engage in decolonial planning, and therefore to practice Western planning, in non-Western contexts will always lead to reinforcing colonial and neoliberal dynamics of exclusion.

OUTCOMES

2. Values of Old Fadama

URBAN INFORMALITY
≠
UNPLANNED



THE VALUES OF OLD FADAMA

SELF-ESTABLISHMENT DIVERSITY DIGNITY SOLIDARITY CARE JUSTICE

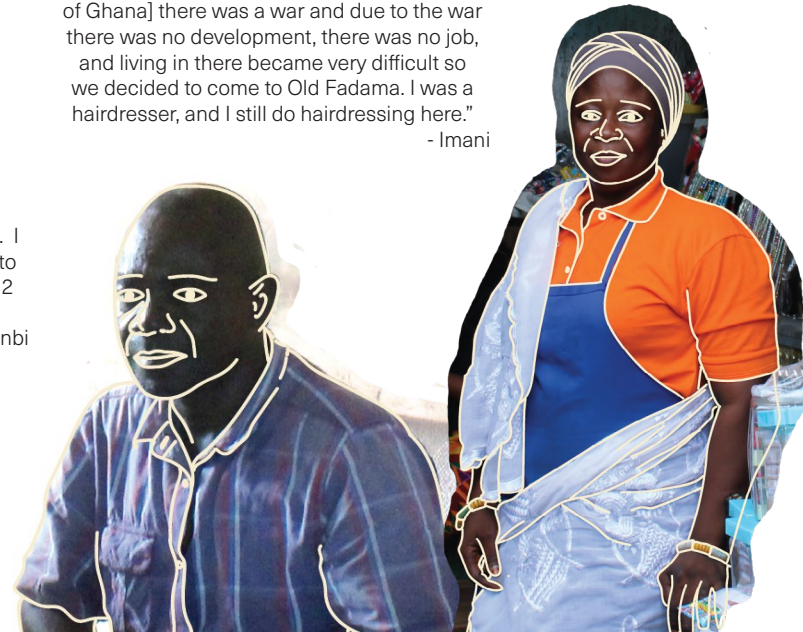
SELF-ESTABLISHMENT

"[I have been in Old Fadama for] 20 years, almost 20 years. Back at home [Northern part of Ghana] there was a war and due to the war there was no development, there was no job, and living in there became very difficult so we decided to come to Old Fadama. I was a hairdresser, and I still do hairdressing here."

- Imani

"[In] 1982, 80s, I came to the market. I came here very young, I came here to welder things. I was no more than 12 years. Just a little boy."

- Ndonbi



SELF-ESTABLISHMENT

Self-establishment in Old Fadama means taking control and creating autonomy over one's own life pathways and opportunities. This includes the motive to move to Old Fadama in the first place, for increased opportunities in income and accommodation, as well as the realisation of dwellings and businesses, and the opportunity to generate income due to the close proximity of Old Fadama to the Agbogbloshie markets and scrapyards. Self-establishment is not just an individual value, but also a communal one.

SOLIDARITY

"We are not being paid and we are not getting any support from the government."

- Babu

"We are happy and okay for them [newcomers in Old Fadama] coming because if their villages are developed they wouldn't have come to Old Fadama. Because the place is not developed, that is why they are coming, so we cannot ask them to leave, we will always accept them."

- Babu



SOLIDARITY

Solidarity is the feeling of unity that characterises the local culture in Old Fadama, based on shared suffering, oppression, and challenges.

Self-establishment

Diversity

Dignity

Solidarity

Care

Justice

Living on the second floor to
escape mud, floodwater, and
pollution on the ground
dignity

Settlement built in extremely
close proximity to the job
opportunities of the Agboglobshie
scrapyard
self-establishment

Newly put up borders by the AMA
do not allow sufficient room for
Old Fadama's current size, or
further growth
justice



Self-establishment

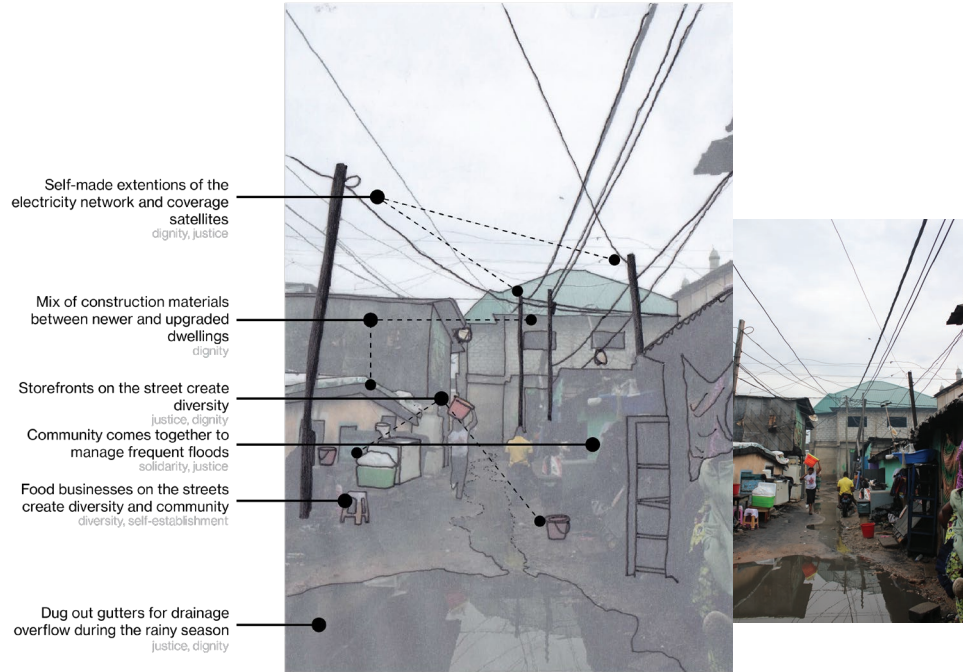
Diversity

Dignity

Solidarity

Care

Justice



Self-establishment

Diversity

Dignity

Solidarity

Care

Justice

Old Fadama elementary school
built and run by the community
justice

School meals are prepared for the
students
care



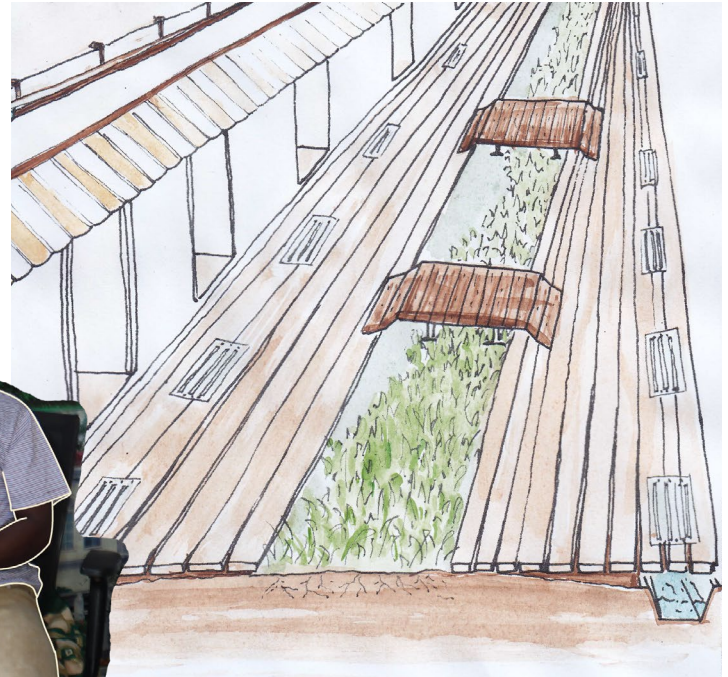
OUTCOMES

3. Imagining futures for Old Fadama

IMAGINING A NEW STORY FOR THE COMMUNITY LEADERS OF OLD FADAMA

[Now that the challenge of the water is managed, we can finally build towards bigger things. Our efforts are not going to go to waste anymore.]

[We finally have a stable collaboration and union between the customary and state organisations in Accra and Old Fadama. With the support of the government we can finally realise things. They finally listen to us, I feel more respected.]



[Our settlement is now embedded in the city of Accra and we have better connections to the rest of the city for people to go to work, and children to go to school. Our connection with the local state government is better in our work, but also in the city network.]



[Even though we are now better connected and in collaboration with the state government, Old Fadama is still run according to our principles, our values, and our culture. It still feels like home.]





[We even have our own headquarters in the municipal district of Accra. Here, all different customary and state governance agencies are now represented and working in union. Our people can now advocate for ourselves in the place where it matters most.]

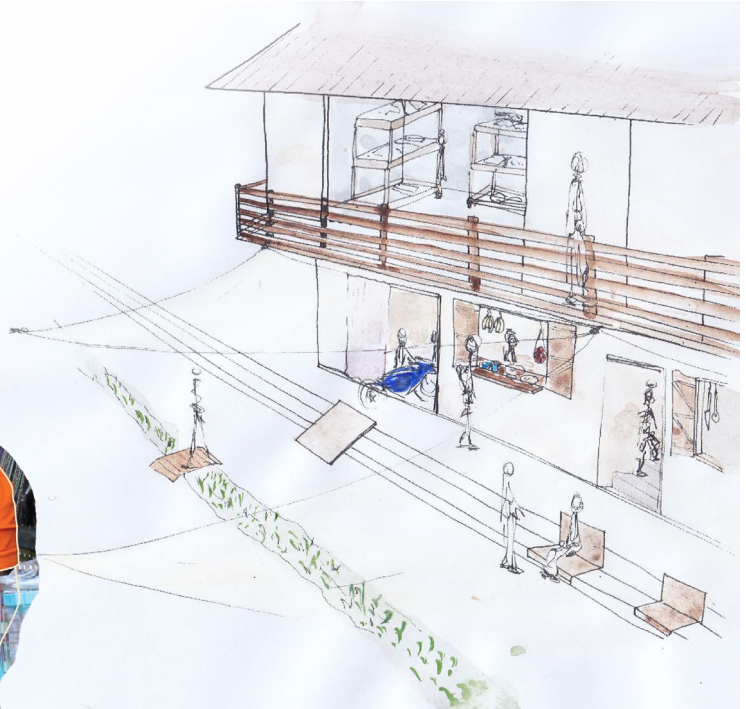
[Our authority is now accepted and respected. We are not banned to our own settlement anymore, we are now part of the city governance system. We are invited into the rest of the world, and we are recognised as a valuable part of society, like we always knew we were.]



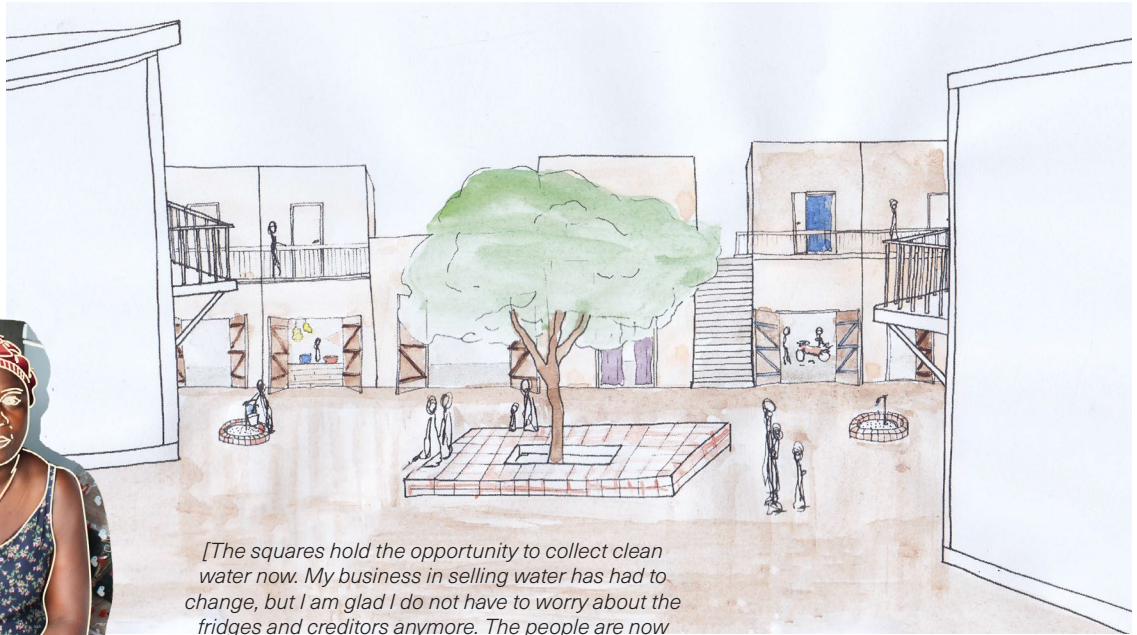
IMAGINING A NEW STORY FOR THE MOTHERS OF OLD FADAMA

[The streets are cleaner now. We don't have to worry about the water, we can meet on the street and be happy. It is still busy, of course, but that is how we like it.]

[The streets are way better organised now. The houses are better fit for the people. I don't have to live in the loud busy streetlife anymore. I can get rest at home now.]

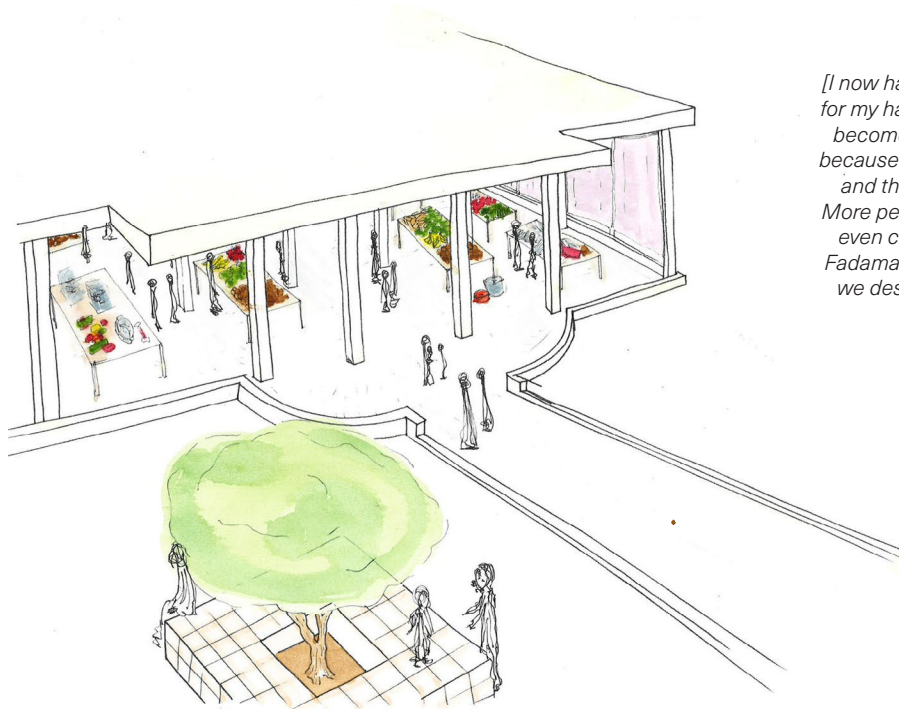


[I am happy we protected what is important in our settlement: the diversity of the people and the culture right on the street. We still have our space to hold important gatherings, but now we also have distinct furniture where we can meet, rest and shelter from the sun. The trees and the bantaba have become significant and recognisable places for our community.]



[The squares hold the opportunity to collect clean water now. My business in selling water has had to change, but I am glad I do not have to worry about the fridges and creditors anymore. The people are now happier to invest in Old Fadama and they can build up a life. My new business in recycled furniture is doing really well.]

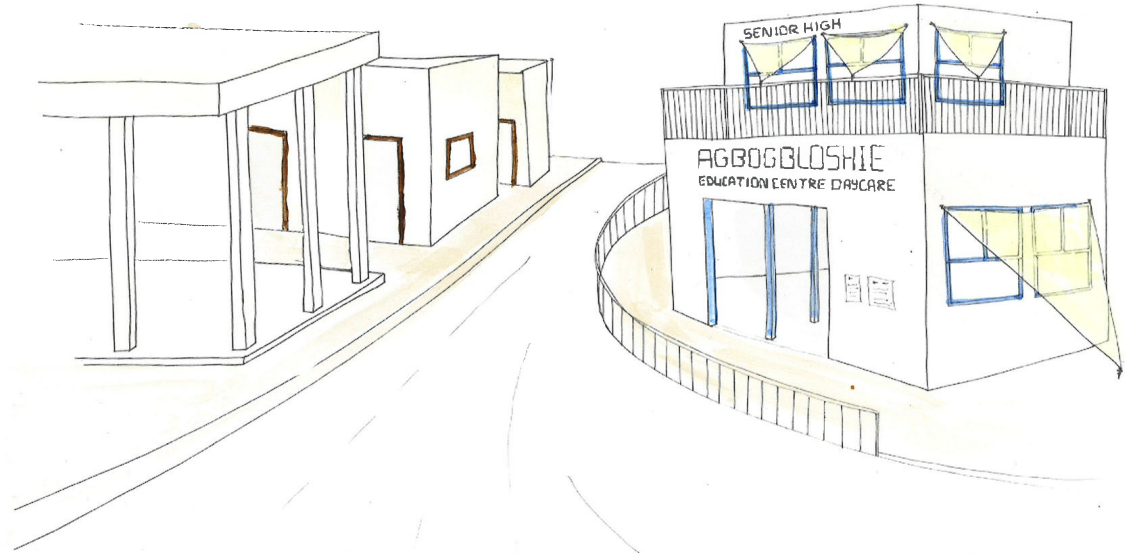




[I now have a proper stall in the market building for my hairdressing business. The markets have become much safer, there are less accidents because we don't have as many floods anymore and the roads are now paved and separate. More people from outside Old Fadama are now even coming to this market. I feel happy Old Fadama and Agbogbloshie get the recognition we deserve. We truly matter in the city now.]



[There are many more services available for us in Old Fadama now. Mothers can bring their young children to daycare right next to the markets when they go to work for their businesses. And my older kids can go to senior high here now. I am so happy my kids can now stay in a safe and healthy place with me.]



OUTCOMES

4. Embodied reflection

Embodied research methods are a form of data production wherein participants engage in the research through bodily movement and then verbally reflect on the experiences generated by the bodily engagement (Thanem & Knights, 2019). In this paper, we call this procedure *embodied reflection*. Following Gray and Kontos (2015), we regard performance as a form of arts-based embodied inquiry that is based on creative movement.

Source: Martikainen et al., 2021



A photograph of a busy outdoor market in a developing area. In the foreground, a woman in a pink shirt and a child in a pink shirt are looking towards the camera. To their right, a woman in a blue and white patterned dress is carrying a large bundle on her head. In the background, several people are sitting at stalls or tables, some under umbrellas. A yellow umbrella with the 'MTN Mobile Money' logo is prominent. The ground is dirt and there are some puddles. The overall atmosphere is one of a bustling, everyday market scene.

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DECOLONIAL PLANNING PRACTICE?

1. PLANNING NEEDS TO BE REIMAGINED AS A PRACTICE WITH INHERENT POWER THROUGH WHICH PRACTITIONERS CAN DO HARM AND GOOD SIMULTANEOUSLY AND UNKNOWINGLY.

2. PLANNING NEEDS TO BE REIMAGINED AS A RADICALLY SITUATED PRACTICE.

3. PLANNING NEEDS TO BE REIMAGINED AS A VALUE-LED PROCESS.

SOME REMAINING QUESTIONS..?

~~Who am I to lay my hands on this?~~ _____

~~Who am I to say...~~ _____

Who am I..?

Who am I..?

Who am I..?

Who am I..?

Who am I..?

Who am I..?



THANK YOU.

