

In the KNOW



02

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In the KNOW is our bi-annual newsletter providing a space to share project outputs, updates, stories, and more from Knowledge in Action for Urban Equality (KNOW). It is co-produced by our KNOW Investigators, City Partners, and Associates working on issues of urban equality, resilience, prosperity, and extreme poverty; in the fields of urban development policy, planning, research, and capacity-building in cities of the global South.

In the KNOW may be downloaded, shared, and cited, subject to the usual rules governing academic acknowledgement. Comments and correspondence are welcomed by authors and should be sent to:
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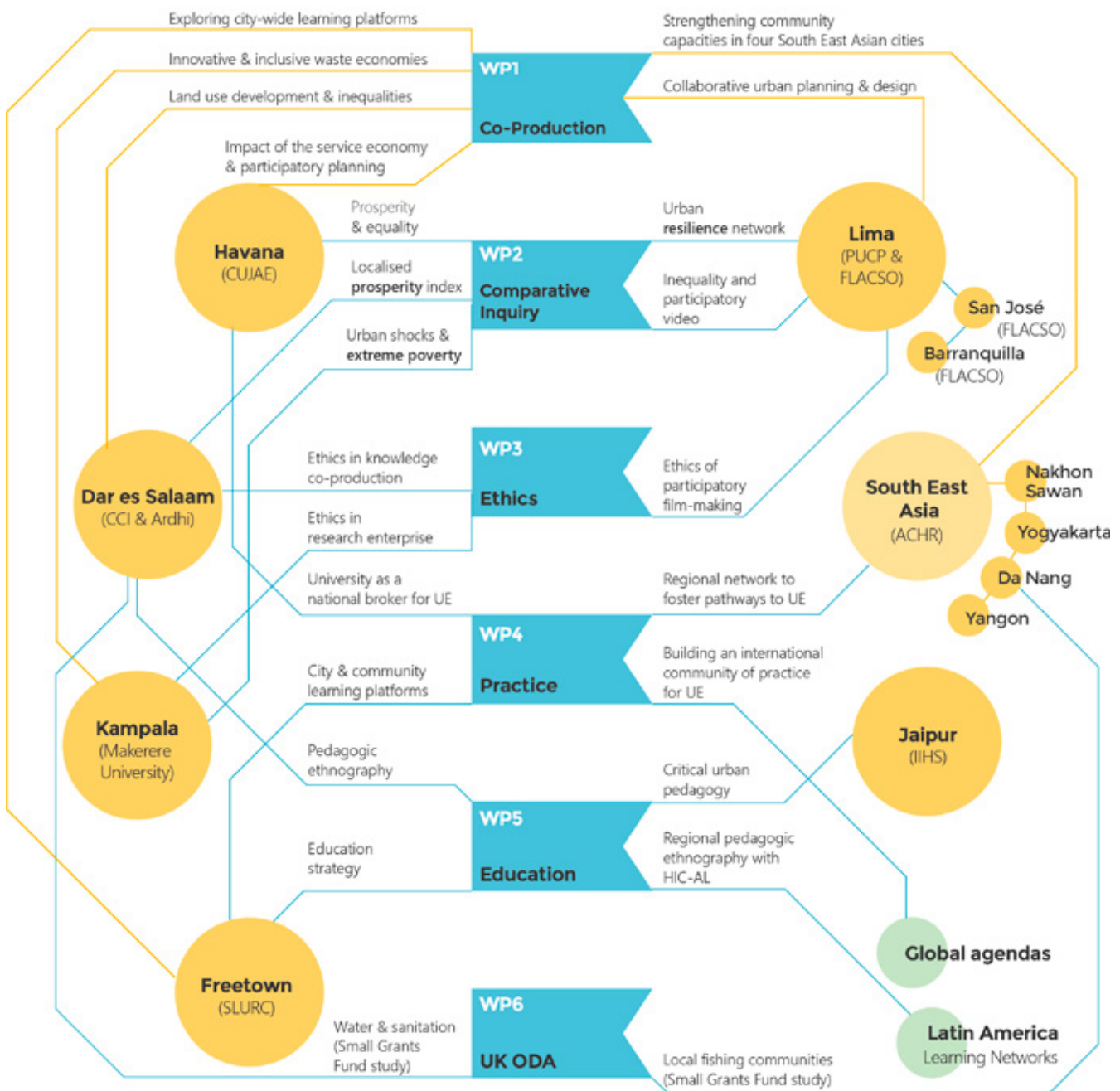
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On the cover
Havana Streets, Cuba, Image: David Heymann, 2019

KNOW Connections

KNOW Work Packages & City Partner Programmes



Key

- KNOW city partners
- ▶ KNOW work packages (WP)
- City projects
- Work package/city partner collaborations
- Regional Connections

Abbreviations

ACHR	Asian Coalition for Housing Rights
CUJAE	Polytechnic José Antonio Echeverría Institute
CCI	Centre for Community Initiatives
FLACSO	Latin American Social Sciences Institute
HIC-AL	Habitat International Coalition - Latin America
IIHS	Indian Institute for Human Settlements
ODA	Official Development Assistance
PUCP	Pontifical Catholic University of Peru
SLURC	Sierra Leone Urban Research Centre
UE	Urban Equality

Work Packages (WP)

WP1	City knowledge co-production
WP2	Comparative inquiry for UE
WP3	Ethics of research practice
WP4	Translating research into practice
WP5	Multiplying translocal learning in higher education
WP6	Expanding UK ODA Research Capacity

Figure 1: KNOW Connections diagram

In this issue

Welcome message from the Principal Investigator

By Prof Caren Levy

KNOW Principal Investigator

Welcome to the second issue of **In the KNOW**, the newsletter of the KNOW – Knowledge in Action for Urban Equality – programme. KNOW is funded by the Global Challenges Research Fund (GCRF); its aims and structure were presented in Issue 01 of **In the KNOW** [[view online here](#)]. The last six months has seen the acceleration of research and capacity-building across the KNOW programme.

In **KNOW Why** we share some of the intellectual challenges encountered in this process, with a particular focus on the *Ethics of Research Practice*, while in **KNOW How** we give an overview of these activities in each of the KNOW Work Packages.

This active and engaging range of research and capacity-building was given a boost in an exciting KNOW Annual Workshop in Havana in February 2019. Meeting in a city celebrating its 500-year anniversary added to the special character of this gathering of the whole KNOW team, which generated much stimulating discussion and planning for the second year of the Programme (see **KNOW What**). This moment also marked the first KNOW City Exhibition entitled "*La Habana 500 años de diversidad urbana*" (*500 years of Urban Diversity in Havana*). It was opened on the 26th February 2019 in downtown Havana at the *Patrimonio Comunidad y Medio Ambiente*, an environmental NGO. The curation of the exhibition was led by Prof Jorge Peña Díaz with the Urban Research & Action Group, Faculty of Architecture, Universidad Tecnológica de La Habana José Antonio Echeverría (CUJAE), the KNOW City Partner in Havana. For more information on this City Exhibition, you can access a video produced by David Heymann (KNOW Communications) at vimeo.com/urbanknow/500yearshavana.

With the expansion of our research and capacity-building, the last half year

has also seen the articulation of what we call '*KNOW Connections*' across the programme. The current 'state of the art' is captured in *Figure 1*. As indicated in Issue 01, while the first two Work Packages of KNOW are focused on addressing development challenges in a range of KNOW cities, individually and comparatively, the remaining four Work Packages are exploring the cross-cutting issues of ethics, translating knowledge into practice, education and translocal learning, and UK ODA. Given this connected character of the KNOW Work Packages, *KNOW Connections* translates into two streams of work.

Keeping in mind that the KNOW programme focuses on urban equality and its relations to three key development areas, that is, delivering prosperity, tackling extreme poverty and building resilient cities, the first stream involves how KNOW addresses these development challenges across the KNOW cities. In **KNOW How**, the Work Package 2 team outlines the advances made in the work related to the development areas at city level, and in **KNOW What** we report on one of these initiatives related to the theme of prosperity in "*Maisha bora – living a good life*." *Co-producing pathways to prosperity in Vingunguti-Mji Mpya settlement, Dar es Salaam*.

The second stream of work reflected in *KNOW Connections* reveals how the cross-cutting Work Packages 3 to 6 are working at city, regional, and global scales, as appropriate to their objectives. These activities also come through in the **KNOW How** section of this issue, with two such initiatives featured in more detail in the **KNOW What** section: *How Do Urban Practitioners Learn?* and the First Round of the *KNOW Small Grants Fund*. The latter is an exciting programme to expand the Urban Learning Hub in the UK and link UK

researchers to KNOW City Partners. **KNOW When** is the final section of Issue 02 and summarises upcoming KNOW events, past events in the last six months and some KNOW updates on a range of outputs related to the Programme.

We look forward to engaging with you in our public events, and please do keep in touch with us by subscribing to our mailing list at www.urban-know.com/subscribe, though the [KNOW website](#), [KNOW blog](#), and [KNOW Vimeo](#) channel.



Above
KNOW City Exhibition "La Habana 500 años de diversidad urbana" opening night, Image: David Heymann, 2019

KNOW Why

The ethics of research practice

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Ethical Practice: Hotspots and Touchstones

By Prof Jane Rendell and Yael Padan

WP3 Investigators

The why of ethics

For our work package, 'The Ethics of Research Practice', we hope to understand the ethical values – cultural, social, personal and political – informing research practices exploring urban inequality. We started out by critiquing the philosophical triad of applied ethics – consequentialist, deontological and virtue – as grounded in a Western-centric bias stemming from enlightenment thinking.¹ Instead, feminism has offered an alternative – an understanding of ethics, that is positioned, partial, and lived, and will allow us to develop methodologies which, while they acknowledge the particular and situated, also allow the identification of key principles.²

The relation between the abstract and the general, on the one hand, and the lived and the specific, on the other, provides a vital framing for our research. As feminist researchers coming from architectural history, theory and practice, we are familiar with particular versions of the theory-practice relation, where theory leads and practice follows. We counter this version with an alternative, one where theories emerge out of situations that have been lived through, and where ethical practices are generated out of encounters with others, and, it has to be said, most often out of problematics. To map the ethical

practices and associated concepts that exist across the cities represented in the KNOW programme, we have been gathering – through participatory workshops – and across the languages spoken in the KNOW project – definitions and descriptions of ethics for a lexicon, as well as conducting a series of interviews with our project partners to find out how ethics operates in their research practices.

What follows is an ongoing conversation between Yael Padan (YP) and Jane Rendell (JR)

The what of ethically - important moments?

YP *Research projects are designed and thought through in advance; getting ethical clearance is part of the process. My impression when completing our ethics application for our work in the KNOW programme, and even more so when interviewing the KNOW team members, was that the process of gaining institutional ethical clearance fails to prepare us for unexpected or complex situations: the muddles, or mess, of human interactions, the dilemmas posed by 'everyday ethics'³ and through 'ethically important moments',⁴ particularly those that expose the tensions between abstract values and research practice.*

Two issues central to the work of KNOW, which were flagged up since its inception, are the ethics of knowledge co-production and the construction of partnerships with equivalence. We have conducted in-depth interviews with many team members, coming from Latin America, Southeast Asia, Africa, and Europe, to discuss their views of these issues and the

¹ We are certainly not the first to do this. See for example Stephen Loo, 'Design-ing Ethics' in E. Felton, O. Zeleno, and S. Vaughan (eds) *Design and Ethics: Reflection on Practice* (New York: Routledge, 2012) 10-19 and Joanna Zylinka, 'Bioethics: A Critical Introduction', *Bioethics in the Age of New Media* (Cambridge, Mass.: MIT Press, 2009).

² Donna Haraway's argument – that objectivity is partial, positioned and constructed – has helped feminists avoid simply rejecting objectivity in favour of subjectivity. See Donna Haraway 'Situated Knowledges: the Science Question in Feminism and the Privilege of Partial Knowledge', *Feminist Studies*, 14.3 (1988) 575-603. Seyla Benhabib's call for the need for an understanding of the general and the concrete other together is also important for our work. See Seyla Benhabib, *Situating the Self: Gender, Community and Postmodernism in Contemporary Ethics* (Cambridge: Polity Press, 1992).

³ Sarah Banks and others, 'Everyday Ethics in Community-Based Participatory Research', *Contemporary Social Science*, 8.3 (2013), 263-77 (p. 263) <<https://doi.org/10.1080/21582041.2013.769618>>.

⁴ Marily Guillemain and Lynn Gillam, 'Ethics, Reflexivity, and "Ethically Important Moments" in Research', *Qualitative Inquiry*, 10.2 (2004), 261-80 <<https://doi.org/10.1177/1077800403262360>>.

⁵ See Jane Rendell, *Silver* (Hobart: A Published Event, 2016).

⁶ Guillemain and Gillam, 'Ethics, Reflexivity, and "Ethically Important Moments" in Research':

⁷ Guillemain and Gillam, p. 264.

⁸ Guillemain and Gillam, 'Ethics, Reflexivity, and "Ethically Important Moments" in Research', 262-3.

⁹ Guillemain and Gillam, 'Ethics, Reflexivity, and "Ethically Important Moments" in Research', 265.

¹⁰ See for example, Jane Rendell, 'Giving An Account Of Oneself, Architecturally', *Architecture!*, edited by Jae Emerling and



Above
Judith Mbabazi (Kampala City Partner) presenting her group's ethical 'hotspots' at the KNOW Annual Workshop, image: David Heymann, 2019

possibilities and obstacles to achieving them. In addition, we conducted a workshop with the KNOW team members during the second KNOW Annual Workshop in February 2019 in Havana. In this workshop we asked them to describe experiences of 'ethics hotspots', based on their work across the global North and South. We then asked them to exchange their written experiences with a partner, and to relate each other's experiences to ethics terms or words. Some experiences were about

relationships with research participants and the complexities of managing expectations, building trust, hearing multiple voices, and dealing with group dynamics. The related ethics words were conducive to handling such situations: 'honesty', 'integrity', 'flexibility', and 'cultural sensibility'. Other experiences shared by the team related to moments of misunderstandings and disagreements, and words that were suggested described the difficulties: 'co-option', 'selective hiding', 'invasiveness', 'trade-offs', and 'unintended consequences'. Some people raised the difficulties of collaborating in a mixed global North-South team, highlighting 'respect' and 'meaningful relationships' as basic terms.

We intend to compile these and other ethics words that come out of situated experiences, together with institutional procedural terms, into an interactive lexicon, which will be a tool for discussing and reflecting upon ethically engaged research and practice.

JR My own ethical awakening started with an event that I have been calling 'an ethical hotspot', a moment in which my value systems were challenged and I found myself unable to act before undertaking critical reflection.⁵ In conducting an early literature review, Yael came across a fascinating paper by Australian researchers of medical science, Marilyns Guillemin and Lynn Gillam, who had written about these kinds of hotspots, describing them as 'ethically important moments'.⁶ For Guillemin and Gillam, these moments mark an important 'ethical dimension' in the decision-making that takes place around the dilemmas that occur in day to day research practice. Guillemin and Gillam describe these dilemmas as 'situations in which there is a stark choice between different options'⁷, and they discuss how the processes of negotiating them, and their relation to institutional ethical procedures, requires a degree of reflexivity on the researcher's part.

"Although reflexivity is a familiar concept in the qualitative tradition, we suggest that it has not previously been seen as an ethical notion. We propose that reflexivity is a helpful conceptual tool for understanding both the nature of ethics in qualitative research and how ethical practice in research can be achieved."⁸

Ronna Gardner, *Special Issue of the Journal of Visual Culture*, 15.3 (2016) 334-48, Jane Rendell, 'Critical Spatial Practice as Parrhesia', special issue of *MaHKUscript, Journal of Fine Art Research*, (2016); and Jane Rendell, 'Arry's Bar', in Michal Murawski and Jane Rendell (eds) *Reactivating the Social Condenser, special issue of the Journal of Architecture* 22.3 (2017) 532-54.

¹¹ See Mona Domosh, 'Towards a more fully reciprocal feminist inquiry', *ACME: An International E-Journal for Critical Geographies* 2.1 (2003) 107-11.

¹² See Audrey Kobayashi, 'GPC ten years on: Is self-reflexivity enough?' *Gender, Place and Culture* 10.4 (2003) 345-349.

¹³ Farhana Sultana, 'Reflexivity, Positionality and Participatory Ethics: Negotiating Fieldwork Dilemmas in International Research', *ACME: An International E-Journal for Critical Geographies* 6.1 (2007) 374-85.

¹⁴ Lee Ann Fujii, 'Research Ethics 101: Dilemmas and Responsibilities', *PS: Political Science & Politics*, 45.4 (2012) 717-23.

¹⁵ Carli Coetzee, 'Ethical?! Collaboration?! Keywords for Our Contradictory Times', *Journal of African Cultural Studies*, 6815 (2019), 1-8 (pp. 1-2) <<https://doi.org/10.1080/13696815.2019.1635437>>.

¹⁶ See Carli Coetzee 'Ethical?! Collaboration?! Keywords for our contradictory times', *Journal of African Cultural Studies*, 31.3 (2019) 257-64; and, for example M. Neelika Jayawardane, 'The capacity-building-workshop-in-Africa hokum', *Journal of African Cultural Studies*, 31.3 (2019) 276-80 and Portia Roelofs, 'Flying in the univer-topia: white people on planes, #RhodesMustFall and climate emergency', *Journal of African Cultural Studies*, 31.3 (2019) 267-70. See also Keguro Macharia's 'Visiting Africa, A Short Field Guide For Researchers', published on *Pambazuka News*, referred to by colleagues as part of KNOW discussions at our 2019 annual conference in Havana, which offers a deep set of ethical challenges to northern researchers heading south. And see Angela Last, 'Internationalisation and Interdisciplinarity: Sharing across Boundaries?', G. K. Bhambra, K. Nisancioglu and D. Gebril (eds) *Decolonising the University: Context and Practice*, (London: Pluto, 2018), for three positive strategies for attempting decolonial practices in pedagogy and research – caring, revaluing and refusing.

¹⁷ See an earlier paper I wrote about this experience. Jane Rendell, 'Travelling the Distance/Encountering the Other', David Blamey (ed.) *Here, There, Elsewhere: Dialogues on Location and Mobility* (London: Open Editions, 2002), pp. 43-54. My PhD student, Thandi Loewenson, sent me many of the articles I reference here, along with other readings, that

Guillemin and Gillam note the lack of conceptual tools for articulating ethical issues and 'making sense' of them,⁹ and so this is an area we wish to develop in our work, especially the relation of reflexivity to ethical practice in research.

The where of situated knowledge

JR Unlike Guillemin and Gillam, I would argue that there is a wealth of conceptual tools for developing ethical reflection. These range from the work of Western philosophers, such as Michel Foucault, whose writing on practices of the self can be helpful for considering relations to self and to others from an ethical perspective, to the notion of situated subjectivity put forward by feminist philosophers that offer ways of considering how location informs positionality, as noted above. In my work to date I have drawn on these concepts for tackling some of the ethical dilemmas I have faced in the global North, connected to the demolition of London's social housing and the complicity with fossil fuel companies my university has at times shown.¹⁰

Yet as feminist geographer Mona Domosh has remarked, one key blind spot in existing work on ethics and reflexivity has been that by focusing on the researcher's own positionality, the researched subject's positionality is overlooked.¹¹ Certainly, Audrey Kobayashi has criticized researcher reflexivity as navel gazing,¹² but Farhana Sultana has responded by arguing that, 'being reflexive about one's own positionality

is not to self-indulge but to reflect on how one is inserted in grids of power relations and how that influences methods, interpretations, and knowledge production'.¹³ However, Lee Ann Fujii has discussed how 'over-concern about positionality and reflexivity appear to have paralyzed some scholars into avoiding fieldwork', while fears of research 'perpetuating neo-colonial representations', as well as (mis)representation and (in)authenticity, 'have led to a general withdrawal from fieldwork in the global South'.¹⁴

Judging by the first round of interviews we have conducted, such fears do not accurately reflect the attitudes to intercultural working in our KNOW team. Rather, researchers revealed an amazing diversity of positions and attitudes adopted towards North and South relations, and the uneven and unequal conditions through which research is produced. They also raise concerns around access to resources from funding, to publishing, and conference opportunities. And these kinds of concerns are echoed by essays in a recent issue of *African Cultural Studies*, where editor Carli Coetzee discusses how, in a conference panel convened to examine the framing of North–South academic collaborations and generate ethical protocols, 'the keywords "ethical" and "collaboration" were understood as hot spots of contestation, disillusionment and complaint'.¹⁵ Essays coming out of that conference raise a range of ethical issues facing researchers working across the global North and South, from the history of white privilege,

regarding for example, who gets the right to fly, to the problematics of a term like 'capacity-building'.¹⁶

For my own part, in getting to grips with the demands of the KNOW project, I have had to move outside my comfort zones, and confront, again, parts of my early childhood, where as a young daughter of a hydrogeologist working in Africa, I felt uncomfortable with the aspects of post-colonial life I was expected to adopt.¹⁷ To understand this difficulty better, I have turned back to the work of women of colour like Gloria Anzaldúa and bell hooks that I read twenty years ago, who by writing about their life experiences allow ethical dilemmas to be drawn out and worked through.¹⁸ More recently Sara Ahmed has explored through her idea of a 'sweaty concept' that 'comes out of a bodily experience that is trying, and requires staying with, and working through, difficulty', how life experiences can themselves generate theory.¹⁹ And that has got me thinking about who gets the opportunity to reflect on their experiences, to conceptualise their life, and to publish their work?

YP *Since our Work Package focuses on the work of partners in Kampala and Dar es Salaam, I began to assemble a bibliography of African scholars who address issues of research ethics, to help me understand the relevance of Western principles in other frameworks. It is questionable whether there is a single set of philosophical and ethical principles common to all African*

have required me to re-enter this discomfort, and at the same time equipped me with conceptual tools to begin to grasp the complexity of the colonial practices I am caught up in and their legacies.

¹⁸ bell hooks explores the tensions in occupying – as an African-American female academic – a margin and a centre at the same time in a way that combines life experience with theory, as does Gloria Anzaldúa's powerful auto-theory, *Borderlands, La Frontera*, where she writes of her experience of the mestiza across her double tongues of Spanish and English. See Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza*, 2nd Edition, (San Francisco: Lute Books, 1999) and bell hooks, *Yearnings: Race, Gender, and Cultural Politics* (London: Turnaround Press, 1989).

¹⁹ Sara Ahmed, *Living a Feminist Life* (Durham: Duke University Press, 2017), 12–3.

²⁰ Barry Hallen, *A Short History of African Philosophy* (Bloomington: Indiana University Press, 2009); Oritsegbubemi Anthony Oyowe, 'An African Conception of Human Rights? Comments on the Challenges of Relativism', *Human Rights Review*, 15.3 (2014), 329–47 <<https://doi.org/10.1007/s12142-013-0302-2>>.

²¹ Kwasi Wiredu, 'An Oral Philosophy of Personhood: Comments on Philosophy and Orality', *Research in African Literatures*, 40.1 (2009), 8–18; Ifenyi Menkiti, 'Person and Community in African Traditional Thought', in *African Philosophy: An Introduction*, ed. by R.A. Wright (Washington D.C.: University Press of America, 1984), 171–81; John Mbiti, *African Religions and Philosophy* (New York: Praeger Publishers, 1969); Leonard Tumaini Chuwa, *African Indigenous Ethics in Global Bioethics*, 1 (2014) <<https://doi.org/10.1007/978-94-017-8625-6>>; Joseph Jinja Divala, 'Re-Imaging a Conception of Ubuntu That Can Recreate Relevant Knowledge Cultures in Africa and African Universities', *Knowledge Cultures*, 4.4 (2016), 90–103 <<http://search.ebscohost.com/login.aspx?direct=true&db=asn&AN=117150804&site=ehost-live>>; Kwame Gyekye, 'Philosophy and Human Affairs', *Tradition and Modernity: Philosophical Reflections on the African Experience* (Oxford Scholarship Online, 1997) <<https://doi.org/10.1093/acprof>>; Yusef Waghid, 'Knowledge(s), Culture and African Philosophy', 4.4 (2016) 11–7.

²² Mbiti, *African Religions and Philosophy*, 109.

²³ Kwame Gyekye, 'Person and Community: In Defense of Moderate Communitarianism', *Tradition and Modernity: Philosophical Reflections on the African Experience* (Oxford

cultures.²⁰ Nevertheless, an examination of approaches to research ethics that differ from the Western cultural concepts is crucial for co-producing knowledge. Unlike the centrality of the 'autonomous individual' and the precedence of the individual over the communal in Western research ethics, many African scholars refer to a different and more complex view of an 'individual-in-community'. The role of the community in relation to the individual is widely discussed in the literature relating to the concept of human nature and the complex relationship between communal orientation and individual self-determination.²¹

John Mbiti's much cited statement: 'I am because we are; since we are therefore I am'²² emphasises the primacy of the community and contends that personhood is fully defined by the communal structure.²³ Other scholars disagree with this interpretation of personhood, and suggest that the social and the personal are not exclusive.²⁴ Kwame Gyekye, for example, rejects the interpretation of 'radical communitarianism' and instead makes a case for 'restricted or moderate communitarianism', which 'sees the self as both a communal being, and an autonomous, self-assertive being with a capacity for evaluation and choice'.²⁵ But his view has been critiqued on the grounds that it does not address the problem of radical communitarianism.²⁶ One of the problems is stated by Uwaezuoke Precious Obioha, who warns against legitimising community or state violation of the basic rights of people in the name of the ontological primacy of the



community.²⁷ Another problem is raised by Oritsegbubemi Anthony Oyowe and Olga Yurkivska, who criticise the gender neutrality of the communitarian idea of personhood, arguing that 'as long as unchecked traditional belief systems continue to enable, sustain and perpetuate gender-blindness and the exclusion of feminist voices, their uncritical acceptance continues to conceal the discrepancy between the theory of African personhood, which is gender-neutral, and the African reality, which is not only explicitly gender-oriented but also gender-oppressive'.²⁸

This debate nevertheless highlights the questionable relevance of Western individually-based ethics principles in different cultural contexts.

Above

Ethics in colour workshop, Dar es Salaam, Image: David Heymann, 2019

The how of life

JR The decision-making process of ethics is often referred to as a practice of ethics, and this is where African and Western theory can find certain alignments, in the importance of foregrounding how relations between individual subjects are formed. Foucault understands ethics as intellectual and practical, an active experience, related, according to Paul Rabinow, to how 'who one is [...] emerges acutely out of the

Scholarship Online, 1997), 52 <<https://doi.org/10.1093/acprof>>.

24 For example Segun Gbadegesin, *African philosophy: Traditional Yoruba philosophy and contemporary African realities* (New York: Peter Lang, 1991); and Kwame Gyekye, 'Person and Community: In Defense of Moderate Communitarianism'.

25 Gyekye, 'Person and Community: In Defense of Moderate Communitarianism', 60.

26 Bernard Matolino, *Personhood in African Philosophy*, Dorpspruit (Cluster Publications, 2014); Paulin J. Houtondji, *African Philosophy: Myth and Reality* (Hutchinson University Library for Africa, 1983); Oritsegbubemi Anthony Oyowe, 'This Thing Called Communitarianism: A Critical Review of Matolino's Personhood in African Philosophy', *South African Journal of Philosophy*, 34.4 (2015), 504–15 <<https://doi.org/10.1080/02580136.2015.1104794>>.

27 Uwaezuoke Precious Obioha, 'Radical Communitarian Idea of the Human Person in African Philosophical Thought: A Critique', *The Western Journal of Black Studies*, 38.1 (2014) 13 (p. 21).

28 Oritsegbubemi Anthony Oyowe and Olga Yurkivska, 'Can a Communitarian Concept of African Personhood Be Both Relational and Gender-Neutral?', *South African Journal of Philosophy*, 33.1 (2014) 85–99 (p. 87) <<https://doi.org/10.1080/02580136.2014.892682>>..

29 See Paul Rabinow, 'Introduction: The History of Systems of Thought', Michel Foucault, *Ethics: Subjectivity and Truth*, edited by Paul Rabinow, translated by Robert Hurley and others, *The Essential Works of Michel Foucault 1954–1984*, v. 1 (London: Allen Lane/The Penguin Press, 1997), xi–xlii, xix.

30 Michel Foucault, *The History of Sexuality, volume 2, The Use of Pleasure*, [1985] translated by Robert Hurley, (New York: Vintage Books, 1990) 26.

31 Jonathan Haidt and Craig Joseph, 'Intuitive Ethics: How Innately Prepared Intuitions Generate Culturally Variable Virtues', *Daedalus*, 133.4 (2015) 55–66 (p. 56).

32 Christopher Simon Wareham, 'A Duty to Explore African Ethics?', *Ethical Theory and Moral Practice*, 20.4 (2017), 857–72 <<https://doi.org/10.1007/s10677-017-9826-x>>; Haidt and Joseph.

33 Banks and others, 'Everyday ethics in community-based participatory research', 266.

34 In the autumn of 1983, Foucault gave six lectures at the University of California, Berkeley exploring the practice of parrhesia in the Greek culture of the fourth and fifth centuries BC. See Michel Foucault, *Discourse and Truth: the Problematization of Parrhesia*, edited by J. Pearson, 1999. Six Lectures given by Michel Foucault at the University of California at

problems with which one struggles'.²⁹ For Foucault one 'forms oneself as an ethical subject' in reference to the prescribed social and moral codes; the ethical substance of the subject is determined by 'the way in which the individual establishes his (sic) relation to the rule' and how s/he puts it into practice.³⁰

YP A helpful way for us to think about the relation of our lives to the discourses that we use, has been to pose the question, 'what does ethics mean to you?' to members of the KNOW team during the Annual Workshop. This question addresses personal views, but also highlights differences between formalised ethics and lived experience, and between different people, each speaking from their personal, social, cultural, and geographical positions. We were interested in immediate and intuitive replies about the meaning of ethics, in contrast to the institutional carefully worded research ethics principles. 'Intuitive ethics' are defined by Jonathan Haidt and Craig Joseph as 'the judgments, solutions, and ideas that pop into consciousness without our being aware of the mental processes that led to them.'³¹ The plausibility of such 'moral intuitions' is contested, but nonetheless, several scholars argue that intuitions play an important role in ethical justification, and that a large amount of moral functioning is intuitive and not deliberative.³²

Some of the respondents to our question located ethics in ways of being and in conduct, for example: being honest, abiding by the norms, practicing fairness,

operating and behaving in a morally respectful way, and thinking about how to create relationships of empathy and care. Some answers were linked with 'relational virtues',³³ such as: 'integrity', 'transparency', 'respect', 'responsibility', and 'honesty'. Other responses related to the universal dimension of ethics, defining it as a set of universal principles such as 'peace', that have to be worked out in context; or a system of shared values, such as 'honesty'. My feeling, within the diversity of the KNOW project, is that the possibility of having shared values and principles must be further discussed, given that values are socially constructed, and norms vary in different locations.

The who of the 'co-'

JR Ethical principles – benefit not harm, confidentiality, informed consent – are clearly visible in institutional codes and procedures, but there are others buried in the mess of daily life. In our interviews with project partners, they offered – out of their research practice – a new vocabulary for describing ethics, introducing words such as 'balance', 'care', 'honesty', 'muddles', 'peace' and 'respect', which made it clear that ethics was experienced as a way of negotiating relations between selves and others. It is not uncommon for Guillemin and Gillam's 'ethically-important moment', or my 'hotspot', to be the starting point for raising ethical awareness, but it became clear in hearing others discuss difficulties in a project, that it was through critical reflection that understandings of the ethical dimensions of their work could emerge.

In his 1983 lectures on parrhesia, Foucault discusses how parrhesia occurs with respect to oneself and the care of the self, and in relation to others, specifically through individual, personal, community and public life:

"Here, giving an account of your life, your bios, is also not to give a narrative of the historical events that have taken place in your life, but rather to demonstrate whether you are able to show that there is a relation between the rational discourse, the logos, you are able to use, and the way that you live."³⁴

Foucault's practices of the self include techniques through which subjects can develop themselves in relation to moral codes and norms.³⁵ And as Judith Butler stresses in *Giving an Account of Oneself*,³⁶ this self-making takes place through dyadic encounters with others.³⁷ In Foucault's own work he stresses that 'the role of this other person [...] is indispensable for telling the truth about oneself', even though this other person may 'appear with a number of different aspects and profiles – medical, political, and pedagogical – which mean that it is not always easy to grasp exactly what his (sic) role is.'³⁸ But Foucault does give the example of a "basanos" or "touchstone", a role in which one person may ask another to give an account of their actions, not in terms of a narration of events, but to explain the 'degree of accord between a person's life and its principle of intelligibility or logos'.³⁹ This suggests for me a new way of considering co-production, in which, by

Berkeley, October–November 1983, (<https://foucault.info/parrhesia/>) (accessed 4 July 2019).

³⁵ According to Clive Barnett, in *The Use of Pleasure*, Foucault outlined a framework for analysing the 'history of ethical problematizations based on practices of the self'. See Clive Barnett, 'On Problematization: Elaborations on a Theme in "Late Foucault"', *onsite.org*, issue 16, 16 and see Michel Foucault, *The Use of Pleasure: The History of Sexuality*, Volume Two (New York: Random House, 1985); *Histoire de la sexualité 2: L'Usage des plaisirs* (Paris: Gallimard, 1984). See also Frédéric Gros, 'Le souci de soi chez Michel Foucault, A review of *The Hermeneutics of the Subject: Lectures at the Collège de France, 1981–1982*', *Philosophy and Social Criticism*, 31.5-6 (2005) 697-708.

³⁶ Judith Butler, *Giving An Account of Oneself* (New York: Fordham University Press, 2005), p. 21 (digital edition). She cites the page number as 28, referring to the English translation. See Michel Foucault, *The Use of Pleasure: The History of Sexuality*, Volume Two (New York: Random House, 1985).

³⁷ Butler, *Giving An Account of Oneself*, 21

³⁸ Michel Foucault, *The Courage of Truth, Lectures at the College de France, 1983-4*, [2007] edited by Frédéric Gros, translated by Graham Burchell, '1st February 1984, 1st Hour', (Palgrave Macmillan, 2011), 6.

³⁹ Foucault, *Discourse and Truth*, n.p. <https://foucault.info/parrhesia>

⁴⁰ Pierre Bourdieu, *Outline of a Theory of Practice* (Cambridge, UK: Cambridge University Press, 1977), 78.

⁴¹ Thomas Meisenhelder, 'From Character to Habitus in Sociology', *Social Science Journal*, 43.1 (2006) 55-66 (p. 64) <<https://doi.org/10.1016/j.soscj.2005.12.005>>.

⁴² Robert Cantwell, 'Habitus, Ethnomimesis: A Note on the Logic of Practice', *Journal of Folklore Research*, 36.2 (1999) 219-34.

⁴³ Nathan Emmerich, 'Chapter 11: From Phronêsis to Habitus: Synderesis and the Practice(s) of Ethics and Social Research', Nathan Emmerich (ed.) *Virtue Ethics in the Conduct and Governance of Social Science Research (Advances in Research Ethics and Integrity, Volume 3)* Emerald Publishing Limited, 2018), III, 197-217 (p. 212) <<https://doi.org/10.1108/s2398-60182018000003012>>.

asking questions of each other's actions – we can act as touchstones – and together come to conclusions about the ethics of research practice, through dialogue and conversation.

YP *Self-making with respect to norms is also central to the thinking of another post-structuralist French sociologist, anthropologist and philosopher, Pierre Bourdieu, whose notion of habitus describes the formation of subjectivity within the social group or class, and the complex relationship between the individual and the collective.⁴⁰ If our subjectivity is shaped by our location within social structures, and operates through improvisation as well as intuition as I noted above, I pose the question regarding the diversity of individuals within the KNOW project, situated within our different habitus: how can we arrive at shared ethical values?*

Some scholars argue that habitus allows for individual agency, but this is not possible without the constraints of the group. Thomas Meisenhelder contends that '[t]he mental structures of the habitus allow an actor to become an individual but only through how she uses the subjective presence of the collectivity. In this sense, habitus "decenters" human subjectivity'.⁴¹ However, others argue that transcending the habitus is possible, as suggested by Robert Cantwell: 'the agent is disposed, but not constrained, capable of origination within the range of individual imagination, an horizon of social possibility, and the immediacy of situation'.⁴² Following this mode of thinking laid down by Bourdieu, it is the 'moral habitus' which shapes morality. The 'moral habitus' is

structured by ethical dispositions, and therefore it is a feature of social life – a social practice. One way to address ethics as a social practice then, is to consider Nathan Emmerich's suggestion that 'we should not focus our concern on the ethics of practice but, instead, consider the practice of ethics'.⁴³ In this context, Emmerich suggests that practice contains the condition for its own critique: 'the ethics of social research needs to find a way of engendering ethical dialogue between moral actors who may have differing moral perspectives, perceptions, and standpoints'.⁴⁴ This approach, I would argue, is relevant not only to the practice of ethics, but also to the ethics of research practice. For us this means exploring the ethical tensions and possibilities of co-production and capacity building across the diverse cultures and cities of KNOW.

We have composed this text in the form of a dialogue between us, that performs our definition of ethics as 'a relation to the other'. The text has at least three voices: the parts written together in bold font, by Jane in plain font, and by Yael in italic font, along with all the ideas and quotes we have drawn from others – authors and KNOW participants – which are set in quotation marks, indented, and referenced, and that make this a dialogic endeavour. For the future, we hope to extend this dialogic approach into a polyvalent one, allowing us to write collectively with our KNOW partners. As the Kenyan writer Ngũgĩ wa Thiong'o says: 'I have come to realise more and more that work, any work, even literary creative work, is not the result of an individual genius but the result of a collective effort', and following his arguments in *Decolonising the Mind*, it is clear to us that such a writing-with (a making-with, or sympoiesis, as Donna Haraway might call it)⁴⁵ will need to take place in languages other than or as well as English.⁴⁶

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Right
Ethics in colour workshop activity with CCI and community partners in Dar es Salaam, Image: David Heymann, 2019

⁴⁴ Emmerich, 'From Phrónesis to Habitus: Synderesis and the Practice(s) of Ethics and Social Research', 210.

⁴⁵ Donna Haraway, *Staying with the Trouble: Making Kin in the Chthulucene* (Durham and London: Duke University Press, 2016), 61. Haraway credits the introduction of this term to M. Beth Dempster.

⁴⁶ Ngũgĩ wa Thiong'o, *Decolonising the Mind: the Politics of Language in African Literature* (Heinemann Educational, 1986).

KNOW How

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Work Package 1

City Knowledge Co-Production

By Emmanuel Osuteye (WP1 Research Fellow)

The first half of 2019 has been an exciting phase for WP1 and the corresponding City Partner teams across the project. WP1 has continued to support the effective cross-cutting functioning of the KNOW structures and systems, including through convening regular meetings and co-learning spaces with the City Partners, as well coordinating the various 'connections' activities of the other Work Packages in the cities. WP1 celebrates the good relationships that have been built, and the open, collegial and supportive culture that has become characteristic throughout the programme – demonstrable partnerships with equivalence have been 'co-produced'.

The first major research activity of the year was a workshop hosted by the WP1 team on the 15th of January 2019 to further conversations on the intellectual basis for and approach to co-production in KNOW. The workshop brought together the UK-based KNOW team and an external panel of researchers to reflect and exchange views on co-production and urban change based on their leadership and involvement in large multi-disciplinary research projects. These projects include the '*Mistra Urban Futures*', '*Building Resilience and Adaptation to Climate Extremes and Disasters (BRACED)*' and the Institute of Development Studies (IDS) '*Participation, Inclusion and Social Change*' Programme. The workshop aimed to create an appreciation of contemporary research related to urbanisation and how co-production methodologies operate in practice. It also provided the opportunity for KNOW researchers to develop relationships with a community of researchers that have strong experience of knowledge co-production. Strengthening such partnerships over the long-term is important to increasing the effectiveness of and learning in KNOW, as well as to co-constructing Urban Learning Hubs or networks within the context of UK-supported international development research.

We celebrate the good relationships that have been built; the open, collegial and supportive culture that has become characteristically co-produced throughout the programme

The discussions from the January workshop were also useful in shaping a second WP1 workshop for the wider KNOW team during its Annual Workshop in Havana, Cuba. The workshop was split into three sessions: a panel discussion, a 'world café' breakout group discussion, and a short report back/closing discussion. The opening panel discussion featured representatives of the KNOW City Partners, sharing reflections on their approach to and experience of knowledge co-production. There was also an emphasis placed on the perceived challenges to the process and sustainability of knowledge co-production in a multi-disciplinary and multi-national programme such as KNOW. This formed the focus of the subsequent 'World café' discussion and three pre-selected issues were discussed amongst the six city group tables, namely:

1. Addressing issues of representation in co-production
2. Ensuring the long-term maintenance of the co-production process
3. Questioning how knowledge co-production can challenge the political economy in the city.

The overall objective of this workshop in the KNOW annual meeting was to enable a reflection on how knowledge co-production was mobilised by the different city teams and to give an opportunity for the wider KNOW team of researchers to discuss what knowledge co-production meant within the context of the project and its unique value.

Other selected highlights of the period for WP1 include three City Partner visits and field work. The first visit at the end of January 2019 was to Bangkok and Nakhon Sawan in

Thailand to work collaboratively with the ACHR partners in an inception workshop for the four cities that have been selected for the programme. This was a particularly exciting opportunity for a WP1/WP4 joint team to partner with the ACHR team representatives from the cities of Nakhon Sawan (Thailand), Yangon (Myanmar), Yogyakarta (Indonesia) and Da Nang (Vietnam), and collectively shape workplans, other substantive research commitments and planned outputs. This was followed by visits to four settlements to observe and assess community-based upgrading programmes that have been successfully delivered over the last 15 years in Nakhon Sawan, bringing an inspirational yet tangible dimension to the lessons of the week spent together. (See *KNOW What* for more details)

Another inception co-learning visit was to Lima in the first week of March 2019 with the main objective to co-develop a collective strategy of action across all the City Partners including the PUCP team, the Lima-based NGOs CENCA Instituto de Desarrollo Urbano, Centro de Investigación, Documentación y Asesoría Poblacional (CIDAP), and Foro Ciudades para la Vida, and WP1. This included the development of a shared vocabulary to support the strategy. The workshops were followed by two field visits which provided an opportunity for the teams to observe development challenges and their impacts on the lives of residents as well as to discuss actions that had the potential for delivering systemic change through the research project.

The third partner visit in mid-June 2019 was to Freetown, Sierra Leone, and was another collaboration with WP4. The visit was a follow up on the initial scoping work conducted in October 2018, and presented an opportunity to interact with the local platforms of stakeholders that had been activated at both the community and city-wide scales to work with the Sierra Leone Urban Research Centre (SLURC). Through a series of workshops and in-depth interviews with both the Community Learning Platform (CoLP) and representatives of the City Learning Platform (CiLP), the

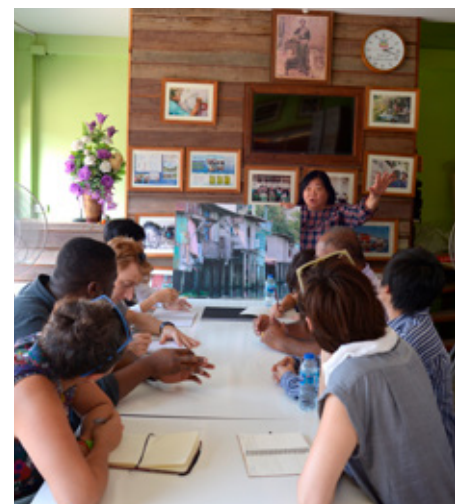
WP1 team began documentation of the co-production process and a critical interrogation of the approach and value of co-production for advancing the urban equality agenda in Freetown.

The rest of the year 2019, is dedicated to similar documentation processes in selected partner cities, data analysis, and the co-production of KNOW Working Papers. Also being planned for later part in the year is a workshop to reflect on the process of capacity building across KNOW cities, a central output of the KNOW programme.



Right

KNOW team and ACHR partners visiting the self-built housing upgrade project (Naan Makong Programme) in Ron Na Chai community, Thailand, Image: David Heymann, 2019



Below

KNOW WP1 & WP4 Team in Freetown with SLURC City Partners and Mayor, Yvonne Aki-Sawyerr Image: KNOW, 2019



Work Package 2

Comparative Inquiry for Urban Equality

By Allan Lavell (Co-Investigator on Resilience), Christopher Yap (Research Fellow for Extreme Poverty) and Saffron Woodcraft (Research Fellow for Prosperity)

So far 2019 has been an exciting year for WP2. With three complementary work streams focusing on extreme poverty, prosperity, and resilience, the WP2 team has been engaging with City Partners across the KNOW project.

A highlight for the team was the opportunity to facilitate a workshop at the KNOW Annual Workshop in Havana in February. WP2 asked the city-partners to lead discussions on how the concepts of extreme poverty, prosperity, and resilience connect to their work in KNOW; how these concepts relate to one another; and how they relate to the idea of urban equality. What followed was an incredibly rich discussion of the diverse ways that the KNOW team is engaging with these ideas around the world. What emerged from the session was a clear sense that the terms were used and linked differently in different contexts and that there are countless ways that we might understand reducing poverty, increasing prosperity, and increasing resilience, as pathways to urban equality.

Sometimes these links were causal, other times they were more complex. For example, under what conditions does reducing extreme poverty increase resilience? Where, why, and for whom? Through the discussion we also touched on issues including 'individual' versus 'collective' capacities and 'incremental' versus 'transformative' change. Overall, the workshop provided rich insights for the WP2 team and the wider KNOW project.

Extreme Poverty

In recent months, the extreme poverty team (Prof Colin McFarlane and Christopher Yap) has been working on multiple fronts. In early 2019, the team finalised an article that explores how various bodies of critical urban theory – urban political economy, urban policy ecology, feminist urbanism,

and postcolonial urbanism – might be used as lenses to deepen our understanding of what drives urban extreme poverty and how it emerges in context. The article will be published shortly and made available through the KNOW network.

What emerged from the session was a clear sense that the terms were used and linked differently in different contexts and that there are countless ways that we might understand reducing poverty, increasing prosperity, and increasing resilience, as pathways to urban equality

The extreme poverty team has been developing a programme of work in close collaboration with Lima City Partners and WP3. They will begin using video to explore the politics of urban (in)equality by focusing on how staircases are constructed, maintained, used, and experienced in two areas of Lima. The team has also been developing a programme of work with City Partners in Kampala focusing on economies of waste and their role in poverty reduction in the city.

Additionally, the extreme poverty team has begun an exciting collaboration with WP4 exploring the potentials of 'Southerning' an ethos of urban inquiry' as an approach to urban knowledge production. We hope this will result in an academic article later in the year.

Resilience

The urban resilience component of WP2 is based on comparative studies of disaster and climate change linked risk construction, risk management, and urban planning in three Latin American cities: Barranquilla,

Colombia; San José, Costa Rica, and Lima, Peru. Research teams made up of experienced and young researchers are linked to the Secretary General's Office of FLACSO in San José through working relationships with the Institute of Social Studies (ISS) at the University of Costa Rica; the Universidad de la Costa in Barranquilla; and GRACC Consultants and the National University of Engineering in Lima.

A first stage of work has concentrated on research that allows us to better understand the structure and conditioning of risk, its territorial expression and diversity in the cities, as well as how risk relates causally, and in terms of impact, to other variables such as poverty, lack of prosperity, and inequality. This work is leading to the development of a typology of risk zones; a characterisation from physical, spatial, social, and governance perspectives of different zones and needs. This is taking place under the maxim that what seems similar is in fact probably very different when a simple understanding of risk – as an expression of hazard occurrence and vulnerability – is qualified with the use of social, political, and historical variables in order to delimit and differentiate zones. This work is a prelude to a second phase of research where a selection of zones that are typified as significantly different are examined from the perspective of how Disaster Risk Management (DRM) and Climate Change Adaptation (CCA), understood from a development perspective, can contribute not only to risk reduction, but also to poverty alleviation, greater access to equality variables, and greater prosperity in general.

The first stage has combined analysis of baseline data and documentation with information gleaned from selective interviews and work with communities, authorities, experts, and residents. In the search for modalities of knowledge co-production, research teams have incorporated community leaders, local DRM and development authorities, NGO's, civil society and private sector experts, and university Masters' students in discussions, criticism, and construction of ideas on risk and inequality. In Barranquilla students from the Masters in Sustainable Development and specialisations in psychosocial problems are actively involved, as are

students from the Masters in Disaster Risk Management at the National University of Engineering in Lima. The heads of DRM for Chosica in Lima and Barranquilla Municipality are also active participants and collaborators. And in Costa Rica the links through the ISS at the University of Costa Rica facilitates academic integration and debate while a September meeting is planned with local risk managers in the city to discuss and co-produce knowledge.

Prosperity

The prosperity team has been collaborating with City Partners in Havana and Dar es Salaam to develop localised Prosperity Indices as tools to conceptualise and measure pathways to prosperity.

Work to date has focused on supporting and developing local research programmes asking what it means to prosper and live well for residents,

planners and policymakers in different urban contexts. Research will focus on examining prosperity as a situated experience and cultural imaginary, as well as a planning and policy goal, with the intention of developing rich, context-specific modes of conceptualising prosperity. City-based fieldwork is transdisciplinary – involving residents, community organisations, NGOs, policymakers – and as well as investigating how prosperity is understood by different urban actors, will ask what ‘counts’ as knowledge for transformative action? The prosperity team’s work with City Partners in Havana and Dar es Salaam has involved close collaborations with WP1 and WP3 to consider questions about the co-production of urban knowledge and the ethics of research practice in different urban contexts.

As well as context-specific data for exploring pathways to prosperity, the

empirical work will provide a basis for comparative work to conceptualise intersections between prosperity, extreme poverty, resilience and equality. An article exploring prosperity in current research, policy, and practice, and setting out new directions for urban theory will be published by the prosperity team shortly.

Finally, the WP2 team is looking towards the question of comparison. Taking a critical approach to the process of comparing one idea or context, for example, with another they ask: how might we problematise comparison as a site of power and politics, and what does comparative inquiry offer towards understanding, promoting, and realising more equal cities?



Below Left

Allan Lavell speaking at Universidad de la Costa, Barranquilla, with student participants in resilience research, Image: Marina Martínez, 2019

Below Right

*"What does prosperity mean to you?" Workshop in Dar es Salaam, July 2019
Image: David Heymann, 2019*



Work Package 3

Ethics of Research Practice

By Prof Jane Rendell (Co-Investigator) and Yael Padan (Research Fellow)

But what goes on in you when you talk about colour as if it were a cure, when you have not yet stated your disease.

(Maggie Nelson, Bluets, p. 10)

As part of our Work Package, we are devising a toolkit comprising various guidelines, protocols, exercises and workshops. The Annual KNOW Workshop, which took place in Havana, Cuba, in February 2019, was a great opportunity to start to develop our ethical lexicon. We did this by inviting all participants from across the KNOW project to speak to the camera in response to the question: 'What does ethics mean to you?'

The resulting 10-minute film contains translations and definitions of ethics from across Africa, Asia, Latin America and Europe, including both elegant and poetic summaries, like 'a set of universal principles that have to be worked out in context' or 'ethics is all about balance'.

Our intention was to co-construct an ethical lexicon for research into, and practice of, the co-production of knowledge and capacity-building for urban equality

We also ran a workshop for all participants, which experimented with colour as a way of drawing out people's ethical experiences. We were keen to examine understandings and interpretations of existing ethical terms, to add new meanings and suggest alternative terms and concepts, and highlight differences of interpretation – depending on culture, language and context. We used colour to add a dimension of intuitive reaction, mood or emotion to the terms, and to allow

us to classify terms in a different way, for example, as 'hotspots' or points associated with problems and 'touchstones' as shared values and principles.

Over two hours, as individuals, in pairs, in six groups of six and as a whole group, we worked through six exercises. First, each person responded to the question: 'What does ethics mean to you?' by choosing a coloured card and writing down a keyword, and then by describing an 'ethically-important-moment', also written onto a coloured card, which was then exchanged with a partner who wrote a response. Next, we circulated a list of key ethical institutional terms, and asked people to choose one and write an experience related to it on a coloured card of their choice. In small groups there was then a chance to discuss these terms and definitions in relation to the colours that people had chosen. We asked each group to arrange their key terms on a colour wheel we had prepared and distributed. Finally, we came together as a whole group to talk about whether ethical terms could be understood through colour, and whether there were any shared conclusions we could draw from this.

Our intention was to co-construct an ethical lexicon for research into and practice of the co-production of knowledge and capacity-building for urban equality, but this workshop could also be used to explore and

share understandings of the different ethical aspects of any joint project or problem.

We took the idea of an 'ethically important moment' from Marilys Guillemín and Lynn Gillam's paper 'Ethics, Reflexivity, and "Ethically Important Moments" in Research' in which they define these moments as 'the difficult, often subtle, and usually unpredictable situations that arise in the practice of doing research' (2004: 262).

Although colours are culturally constructed and their interpretation varies, this exercise allowed us to consider relationships between categories that were placed on similar colours. Not all the suggested headings linked to common themes, but there were many interesting correlations. Roughly speaking, moving clockwise around the colour wheel, categories seemed to shift from those related to power-relations, to those that express interpersonal interactions. Classifications that had to do with power included tension/conflict, politics, power dynamics and norms, and were written on shades of red. Moving further around the colour wheel, categories related to personal feelings associated with interactions such as trust, empathy/emotional engagement, and practices, were written on shades of yellow and orange. Next, more headings that addressed relations themselves including values, fostering relationships, protecting, and smooth/positive flows/interactions and

Below

Ethics in Colour Workshop with KNOW team in Havana, Image: David Heymann, 2019



outcomes were written on shades of green and blue. Finally, words associated with wider social, cultural or even universal values, like context, justice and outcome were placed on shades of purple.

Without going into the precise meaning of each colour choice, overall there were nevertheless more classifications and terms related with personal or emotional aspects of relations than those related with power or conflicts – showing the importance of a more positive or restorative approach to relations held by our participants.

The workshop format has been subsequently used as part of a RELIEF workshop organised by UCL's Institute for Global Prosperity in Lebanon in March 2019, and by Professor Adriana Allen with students from the MSc Environment and Sustainable Development at the Bartlett Development Planning Unit. We also ran this workshop recently in Dar es Salaam, with a mixed group of community researchers organised by the Centre for Community Initiatives. The team, which includes community members, NGO staff and graduates from Ardhi University, was preparing for data collection about residents' views of prosperity in the informal settlement of Vingunguti. The workshop was a useful tool for the group in raising and discussing ethics issues, terms and experiences, prior to their work in facilitating focus groups, conducting one-to-one interviews, and holding household surveys in the settlement.

The workshop is currently being developed as a toolkit that will be made available for download on the KNOW website.



Top

Colour wheel group presentations at the KNOW Annual Workshop, Image: David Heymann, 2019

Above

Lexicon cards from the KNOW Annual Workshop, Image: Jane Rendell, 2019

Work Package 4

Translating Research into Practice

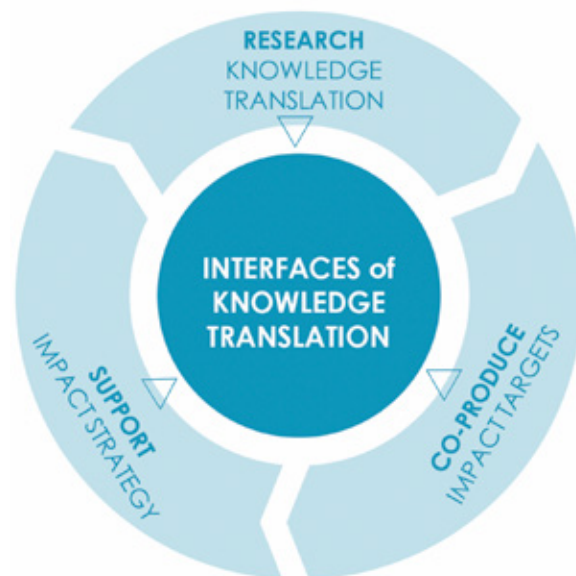
By **Alexandre Apsan Frediani**, **Prof Michele Acuto** (Co-Investigators) **Camila Cociña** and **Stephanie Butcher** (Research Fellows)

How is knowledge used to influence practices? How do research and practice interact? How do processes of 'knowledge translation' take place? In Work Package 4, we are interested in exploring these questions, while supporting the processes through which the learning generated by KNOW activities is translated into policy and planning practices at local, regional, and global scales. Through various research and support activities, we seek to strengthen the impact of KNOW to build pathways to urban equality. To do this, we focus our research on spaces where interactions occur between research, practice, and different kinds of knowledge.

We are working with several KNOW partners, looking at how these interactions take place at different scales. We have called these spaces "interfaces of knowledge translation", allowing us to both define a concrete space of action to strengthen the impact of each research project; and to define a clear space for our team to conduct research on knowledge translation.

How is knowledge used to influence practices? How do research and practice interact? How do processes of 'knowledge translation' take place?

We are working with three City Partners across KNOW: SLURC in Freetown, CUJAE in Havana, and ACHR in Southeast Asia. Additionally, we are working at the international level exploring the interaction between global agendas such as the Sustainable Development Goals (SDGs) and New Urban Agenda, international conferences, and local processes. The work in each of the cities depends on



Above
Figure 1: Supporting and researching interfaces of knowledge translation
Image: WP4, 2019

the research plans and activities of our partners, but overall WP4 has three main streams of work: to document and to research the processes of knowledge translation; to co-produce impact targets and indicators regarding the KNOW programme, reflecting the objectives of the partner research plans; and to support activities to strengthen the impact of the programme co-producing an impact strategy with specific activities through the life of the project (Figure 1).

In the case of Freetown, we are working with the SLURC team in the consolidation of City and Community Learning Platforms (CCLPs) as an entry point to investigate wider transformations for participatory processes for informal settlement upgrading in the city. In Havana, our focus is on the university as a national broker of urban knowledge for urban equality, as a link between neighbourhoods and the state at different scales, exploring particularly the mechanism used by university networks to interact with decision-making at the national and city level. In the case of ACHR, our engagement goes beyond the national level, looking at a regional network to foster pathways to urban equality, exploring different mechanisms used by this translocal network to facilitate and strengthen community-led processes at the city level. Finally, we are looking at interfaces that happen internationally,

collaborating with institutions such as United Cities and Local Governments (UCLG), to explore how urban equality agendas are articulated, both in relation to the three cases and in conversation with global agendas and institutions. While all the research projects rely on knowledge produced at the community level, the focus of Work Package 4 is on specific spaces of knowledge translation that operate at different scales (see Figure 2 overleaf).

What have we done so far? From the programme inception, our team has focused on defining and co-constructing the scope of our work with our partners. This includes the production of a series of conceptual and historical explorations that have set the basis for the work we are developing. We started by producing a working paper, "Translating knowledge for urban equality: alternative geographies for encounters between planning research and practice".¹ The paper presents a review of current debates in planning research and practice, and discusses how a Southern perspective can challenge current assumptions about geographies of knowledge production and circulation. A second publication, "Knowledge translation

¹ Frediani, A.A., Cociña, C., & Acuto, M. (2019). Translating knowledge for urban equality: alternative geographies for encounters between planning research and practice. *KNOW Working Paper No. 2*, May 2019.

in global urban agendas: A history of research-practice encounters in the Habitat conferences"² is an historical and archival review to understand how knowledge and urban equality have been approached in the context of the Habitat Conferences in 1976, 1996 and 2016. Finally, we reflected on planning practices and participation in the paper, "Participation as planning": strategies from the South to challenge the limits of planning"³.

Beyond these reflections, as part of our work with City Partners, we have conducted initial workshops with our three partners, in Freetown in October 2018, in Nakhon Sawan with ACHR in January 2019, and in Havana in March 2019. In each of these workshops, we sought to collectively answer the questions: What do we want to achieve with this project? What would be the 'one thing' we would like to see as a legacy at the end of the project? Defining a series of impact targets, we also discussed indicators at different scales: What would that legacy look like at the neighbourhood level? At the city level or national level? These definitions have provided a crucial road map for the future engagement of our team.

For Freetown, the expected legacy includes active CCLPs that enrich democratic spaces for policy dialogue at different scales. KNOW also seeks to deepen current understandings of urban inequality issues conducive to enabling actions at different scales, and to institutionalise and disseminate participatory planning methodologies that foster pathways to urban equality, scaling-up practices from specific communities to more informal settlements within the city. Our team visited Freetown for a second time in June 2019, supporting the impact strategy of the CCLPs, fostering the relationship with local authorities including the Mayor of Freetown, Yvonne Aki-Sawyerr (OBE) and her Transform Freetown agenda; and documenting the historical processes and

actors that have advanced the agenda of slum upgrading.

The KNOW-Havana project is focusing on co-producing a comprehensive vision of prosperity, able to influence institutions and urban trajectories, re-enforcing pathways towards urban equality and strengthening co-production mechanisms. Work Package 4 focuses on collaborating with the Havana team in three different areas of impact: at the national level, supporting the vision and implementation of the Cuban New Urban Agenda; at the city level, strengthening institutional capacities to deliver programmes that reinforce the co-production of prosperity; and at the neighbourhood level, supporting the development of urban trajectories of specific areas of the city. With the KNOW-Havana team, we have started this through the collaborative design of impact instruments, such as workshops, seminars, and publications.

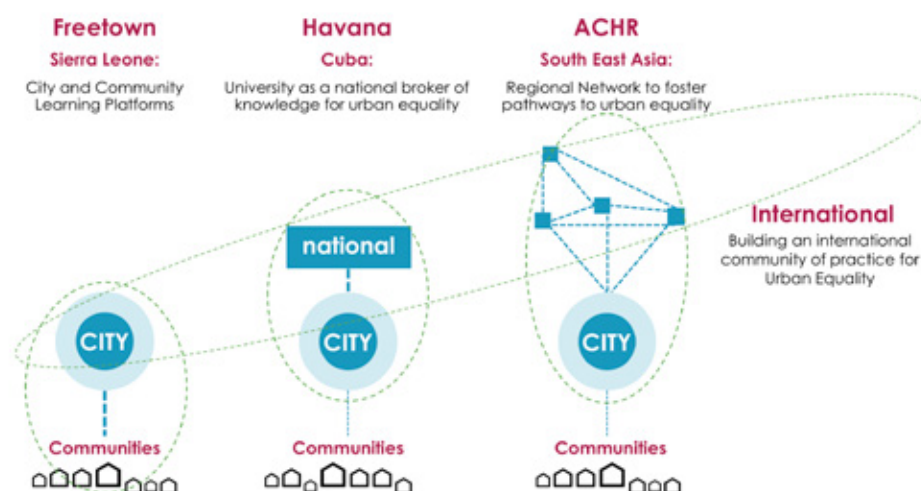
Our first workshop with ACHR in January 2019 allowed us to discuss the general targets of the network, and its role in strengthening the impact of the city projects in Nakhon Sawan, Da Nang, Yangon and Yogyakarta. We hope to elaborate together a series of collective impact strategies at the regional level with focus on urban equality, that supports the ongoing work of the ACHR/KNOW network in their endeavor to strengthen community networks and capacities, through fostering horizontal spaces of co-learning and multi-stakeholder dialogue at national and regional level.

Finally, part of our team based in the University of Melbourne is focusing on making legible the set of international institutions, agendas and dynamics that have a crucial role in shaping the conditions and debates relating to urban equality. We are engaging directly with the City Partners to understand how the constellation of 'the international' has shaped their local agendas, strategies and priorities. At the same time, we hope to facilitate a deeper engagement between the wider 'international' field, and the grounded activities and experiences of the local partners. Key to this is understanding how knowledge is produced and validated through international spaces, and how lessons from the research partners can influence and inform these debates.

As part of this, KNOW has established a rich dialogue with UCLG, finding spaces together to advance the urban equality agenda. We will participate in the UCLG World Summit of Local and Regional Leaders in November 2019, with a session entitled "Partnerships for Urban Equality", which brings together research partners and local governments of several KNOW cities.



Below
Figure 2: Different scales of interfaces
Image: WP4, 2019



² Cociña, C., Frediani, A.A., Acuto, M., & Levy, C. (2019). Knowledge translation in global urban agendas: A history of research-practice encounters in the Habitat conferences. *World Development*, Volume 122, October 2019, 130-141.

³ Frediani, A.A., & Cociña, C. (2019). 'Participation as planning': strategies from the South to challenge the limits of planning. *Built Environment*, 45(2), 143-161.

Work Package 5

Multiplying Translocal Learning in Higher Education

By Julia Wesely (Research Fellow) and Ruchika Lall (IIHS Researcher)

In Work Package 5, we are investigating how urban practitioners learn to see and act upon urban (in)equality. To this end, we are engaging with KNOW City Partners and other organisations engaged in the making of urban pedagogies.

In order to learn how generative pedagogies of practitioners, institutions, and networks *can* be triggered, strengthened, and expanded for urban equality we ask: How *do* pedagogies generate capacities for challenging urban inequalities?

Researching and designing pedagogies with the intent of addressing urban inequality inevitably demands a critical look at the political economy of different learning environments. Hence, we need to understand contextual factors such as educational policies or the approach and activities of professional bodies. These shape how pedagogies can be developed and appropriated, by whom, in what geographical, political, economic, and cultural settings, and with what learning outcomes.

In this interplay between learning intent and learning environments, we are analysing three closely related sites of inquiry which have agency for activating generative pedagogies and their enabling conditions: (1) networked learning, (2) higher education institutions (HEI) as uni- and pluriversities,

and (3) learning trajectories of urban practitioners. In this and the following Newsletters, we will share insights gained from these sites of inquiry. Our explorations and implementation of pedagogic proposals co-designed by KNOW will be located in different places and section (4) in this issue highlights our work in Jaipur.

1. Networked learning

In the first year of the KNOW programme, we assessed the political economy and distribution of global and regional networks of urban planning schools and professional associations. These networks can act either as gatekeepers or levers for the learning of urban practitioners, for instance, through the organisation of knowledge exchanges, or by providing resources and funding, amongst others. We are currently conducting a series of pedagogic ethnographies to better understand how urban practitioners learn in different kinds of networks.

How do pedagogies generate capacities for challenging urban inequalities?

For one of these ethnographies, we are collaborating with the Habitat International Coalition in Latin America (HIC-AL), with the aim of understanding HIC-AL as an *Escuela de Urbanismo Popular* (a school of popular urbanism), which is made by the converging practices of its members. So far, we have documented the experiences of HIC-AL members in Colombia and

Chile. The purpose is to distill the often implicit learning processes and generative pedagogies that contribute to the networks' strategic impact towards more just and equal cities.

2. Higher education

In the first year of KNOW, WP5 interviewed educators in Higher Education Institutions (HEI) across the globe, with a focus on urban planning and inequality. More recently, we have started an extensive desktop review of HEI curricula on urban planning, to examine how questions of urban equality are treated. An extended panel review for the study and curriculum benchmarking took place at the Indian Institute for Human Settlements in the first week of August.

3. Learning trajectories

Understanding and making visible how, why, and what urban practitioners learn is crucial for developing generative pedagogies that are embedded in the context of existing formal education, continuous learning and learning on-the-job. During our field work in Freetown (see *KNOW What*), as well as in discussions with the Havana team in July, we started to co-develop a methodology to elicit the learning trajectories of practitioners. In Freetown this involved conducting in-depth interviews with young professionals and SLURC staff. Drawing their personal timelines, we captured key moments of codified and tacit learning, and their capacities, motivations and aspirations to engage with issues of urban equality. A collective reading of these timelines



demonstrated similarities and differences across learning trajectories and stimulated self-reflection. This methodology will also be applied by the KNOW Havana team this autumn with the aim of eliciting the learning trajectories of pedagogues and urban practitioners in Cuba.

4. Jaipur as a pedagogic site

WP5 looks at exploring and proposing practices at pedagogic sites where generative pedagogies can be triggered, strengthened and expanded, for addressing urban inequality. The IIHS team has begun the ground-work for exploring the city of Jaipur as one such pedagogic site. The city does not have a Higher Education Institution that specialises in urban planning, and faces a diverse range of urban challenges and inequalities. The team is working on an ongoing mapping of the institutions and individual stakeholders relevant for urban planning in the city and is connecting with decision-makers that influence the planning space. Workshops for housing rights activists will be used as a pedagogic experiment to follow practitioner trajectories in the vacuum of formal planning education. This responds to the need for continuous learning and pedagogical intervention for practitioners, building towards an Urban Learning Hub in Jaipur.

Work Package 6 Expanding UK ODA Research Capacity

By Christopher Yap (Research Fellow)

The first half of 2019 has been busy for the WP6 team. In January 2019, WP6 launched the KNOW Small Grants Fund that enables UK-based researchers to travel to KNOW partner cities to conduct primary research on issues relating to urban equality. From a competitive field of applicants, a Selection Committee identified two projects that resonate closely with the work of KNOW partners and contribute new perspectives to our understandings of urban equality. For more information about the Small Grants Fund see KNOW What in this issue.

Over the past few months the WP6 team has been continuing its research into the historical trajectory of 'the urban' in UK ODA (Official Development Assistance – overseas aid) policy and programming. The team has conducted a series of interviews with current and retired senior civil servants and academics working in the field of international urban development in order to understand how 'the urban', cities and urbanisation have been understood and addressed by UK overseas aid activities. In recent months the team has also been conducting archival research into ODA-funded research, UK ODA White Papers,

speeches made in UK parliament on overseas aid policy, and DFID programme documents to build up a timeline of 'the urban' stretching back more than sixty years. This research will result in a number of outputs, the first of which will be published later this year.

At the KNOW Annual Workshop in Havana, the WP6 team led a session on mapping the types of capacities that are required for UK-based researchers to conduct research in cities in the global South. The KNOW team present in Havana identified key perspectives and knowledges that need to be cultivated within UK Higher Education in order to prepare the next generation of UK-based urban researchers to work in cities in the global South. The insights from the workshop will inform the development of a short, doctoral-level course on approaches to urban equality research in the global South.

More information about the Small Grants Fund, visit:

urban-know.com/smallgrantsfund



Left
Graffiti in Itagüí, Colombia, promoting the right to the city and the territory, Image: Julia Wesely, 2019

Right
Understanding grassroots schools, Santiago Chile, Image: Adriana Allen, 2019

Sewerage truck (maji taka) in Dar es Salaam, KNOW Small Grants Fund study (first round), Image: Pascale Hofmann, 2019



KNOW What

Reflections
on KNOW
methodologies,
capacity,
research and
learning

KNOW Second Annual Workshop Havana, Cuba, 2019

By Christopher Yap

Research Fellow

In February 2019, over forty members of the KNOW project team met in Havana, Cuba, for a week of discussion, planning, and co-production. Havana provided a vivid and thought-provoking context for our discussions on issues of urban equality; its history and distinct socio-economic trajectory are written into the fabric of the city. The aim of the week was to share the work that has emerged across the first year of the KNOW project and to create collective spaces for reflection and exchange, drawing on the breadth of knowledge and experience across the team.

The week was structured around a series of workshops, developed by the individual work packages, to explore from different perspectives our collective understandings of pathways to urban equality. The week also included tours through new and old Havana, visits to local partners, and opportunities to walk through different neighbourhoods across the city. A highlight of the week was the opening of a public exhibition celebrating Havana's 500th anniversary*, curated by KNOW City Partner Prof Jorge Peña Díaz at the Instituto Superior Politécnico José Antonio Echeverría (CUJAE). We also held the seventh event in the KNOW project's Dialogues in Urban Equality series that brought together Ricardo Núñez Fernández, Prof Henrietta Moore, Prof Jorge Peña Díaz, and Maya Espriña Prieto to discuss the challenge of urban equality and prosperity in Havana.

It is not possible to capture the richness of the discussions that took place across the week. But some common themes did emerge. The first was that there are multiple, intersecting, and interdependent relationships between poverty, prosperity, resilience, and urban equality, the concepts at the heart of the KNOW project. Moreover, these relationships manifest in myriad ways across the KNOW cities. However, rather than accept these concepts as abstract or immutable, it is important to engage critically with where they come from, how they have been used, and by whom. This is particularly important in the context of planning education.

The second, drawing on Prof Caren Levy's 'Web of Institutionalisation' (1996), we recognised that pathways to urban equality can begin from a variety of places or processes; they can be instigated by citizens, policy-makers, and/or academics, amongst other urban actors. Pathways to urban equality can be linear, iterative, or cyclical; they can emerge translocally and at multiple scales. What this approach shows us is that no single set of actors, or sector, or place can realise urban equality alone. The challenge is to connect the different actors and processes in a way that builds lasting momentum towards more equal forms of urban development.

The third theme was the close relationship between research, capacity-building, and the ethics of research practice. One of the central objectives of the KNOW project is to build capacity for research on urban equality in the UK and KNOW partner cities. Discussions throughout the week brought to light some of the challenges and opportunities of knowledge co-production as well as the specific ethics of research practice necessary for addressing issues of urban equality in cities of the global South.

After Havana, we returned to our home cities with a renewed sense of the significance, and the urgency, of the challenge to make cities more equal. Perhaps more important than the direct outcomes of the workshop, was the opportunity to share a space with a group of researchers from around the world dedicated to the idea of urban equality. For us, as a team entering its second year, it was a leap forward. It is only through such learning and exchange that we can build pathways to fairer and more equal cities.



*Watch online, KNOW City Partner Prof Jorge Peña Díaz talking about the '500 Years of Urban Diversity in Havana' exhibition at: <https://vimeo.com/urbanknow/500yearshavana>

Photos from the Annual Workshop
Havana, Cuba, 2019

By David Heymann
KNOW Communications Officer



Images as numbered

1. The City Model of Havana, (Maqueta de la Habana);
2. KNOW Dialogue in Urban Equality #7 in Havana;
3. KNOW Partners developing their "Web of Institutionalisation";
4. Historical mural, Mercaderes Street right across the Marqués de Arcos;
5. Annual Workshop participants at the Palacio del Segundo Cabo;
6. 500 Years of Havana exhibition opening;
7. Suburban Havana, typical soviet style housing block.

Region in Focus

Advancing community-led development as a pathway to urban equality: The ACHR approach in Southeast Asian cities

By Emmanuel Osuteye, Barbara Lipietz, Camila Cociña, Alexandre Apsan Frediani and Brenda Pérez-Castro

WP1 and WP4 Investigators, and ACHR City Partner

The Asian Coalition for Housing Rights (ACHR) is a network of grassroots groups, activists, NGOs, and professionals working in Asian contexts to support community-driven processes. For thirty years, ACHR has supported and advocated for people-centred, citywide upgrading processes; organising collectives, negotiating land, building institutional alliances, and producing and exchanging community-led knowledge and urban development practices. The collective experience of ACHR has been, over the years, a fundamental inspiration for the Development Planning Unit (DPU), and they have a long history of collaboration and mutual learning through research, MSc students' field trips, internships, workshops, and exchanges.

As part of the KNOW project, ACHR is coordinating research in four cities of the Southeast Asian region, seeking to consolidate a network of co-learning towards urban equality

Putting community-led knowledge co-production at the centre, the four research projects are based in Da Nang (Vietnam), Nakhon Sawan (Thailand), Yangon (Myanmar), and Yogyakarta (Indonesia).

In each of these cities, diverse teams of community members, professionals, activists, and academics will produce and consolidate knowledge about urban communities and urban development processes, seeking to bring about change to the systems and practices that affect the living conditions of the urban poor. During the last week of January 2019, the

first ACHR/KNOW workshop took place in the city of Nakhon Sawan. Nakhon Sawan is the first and most successful case of citywide upgrading processes in Thailand; developing long-term, comprehensive solutions to problems of land and housing, with a 20-year history of collaboration between community networks, the local Municipality, and the national Baan Mankong programme ("Secure housing" in Thai), led by the Community Organizations Development Institute (CODI). Currently, the totality of informal settlements in the city is grouped under a recognised organisation, the Nakhon Sawan Community Network, with ongoing processes of upgrading in most of them. Being hosted by a city and community groups that have shaped such an inspiring experience was a meaningful component of the workshop, opening up spaces for sharing and exchange and providing participants with the opportunity to learn from a rich and insightful trajectory.

The workshop brought together representatives from each of the four cities, as well as members of the ACHR Secretariat facilitating the activities, led by Somsook Boonyabancha in collaboration with Minh Châu Tran and Brenda Pérez Castro. The activities were co-facilitated by KNOW researchers Barbara Lipietz, Alexandre Apsan Frediani, Emmanuel Osuteye and Camila Cociña, as well as KNOW Communications Officer David Heymann. This was a significant team building exercise, and during the days together, we held discussions, presentations and debates that helped shape collectively a Southeast Asia research agenda for KNOW.

The open structure of the workshop allowed for focused discussions on the specific value of ACHR's approach to co-learning and how it can support the formation and consolidation of pathways to urban equality as a common objective across a diversity of contexts, cases, capacities, and agency

in the four cities. Collective discussions also centred on the desired outcomes and impacts of the city-based research and ways in which ACHR as a network, operating at multiple scales, can support and enhance these processes. Since then, these initial conversations have continued and more details on process, methods, and documentation are being developed.

The working week was also an opportunity for the team to visit some of the neighbourhoods, interact with residents and see first-hand some projects that have been developed in Nakhon Sawan under the Baan Mankong programme and their citywide community engagement experience. The visit was also marked by the signing of a Memorandum of Understanding between the Municipality of Nakhon Sawan, ACHR, CODI, the Nakhon Sawan Community Network and the DPU, committing the different parties to the implementation of the ACHR/KNOW project in the city. Since the initial workshop, similar collaboration agreements with public institutions have emerged in the cities of Yangon and Da Nang.

Subsequently the city teams each produced a baseline report which served as a useful review and elaboration of urban equality in their respective cities, whilst providing some substantive details on their chosen research, the range of actors engaged in co-produced interventions, and the expected outcomes. This exercise was valuable for the teams in each city as a way of framing their subsequent work plans and written reports.

The four teams participating in the KNOW research in Southeast Asia are committed to catalysing wider ongoing community-led development initiatives through the processes and outputs of knowledge co-production in each KNOW city. In Da Nang, the research will serve as a tool to assess and mobilise the capacities of fisherfolk to

Top

Community poster presentations of housing solutions in Nakhon Sawan, January 2019, Image: David Heymann, 2019

Bottom

KNOW team with ACHR regional and city partners in Nakhon Sawan, January 2019, Image: KNOW 2019

prepare and respond to the challenges posed by their relocation and livelihood reassignment by the local government, resulting from the redevelopment of coastal areas. In Yangon, analysing the impact of previous community-led housing processes on the political and social dimensions of inequality, as lived by the communities, will help to make the case for wider and more systemic support from the government and other stakeholders. In Yogyakarta, the team will deepen their understanding of tenure alternatives to ensure access to secure land for households in informal settlements. Finally, in Nakhon Sawan, the research will draw key lessons from almost 15 years of city-wide community organisation and collaboration with the local government, in order to strengthen and scale-up support in the province and the country.

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Work Package Focus (WP5)

How do urban practitioners learn?

By **Julia Wesely** and
Prof Adriana Allen

WP5 Research Fellow and Co-Investigator

The way we learn how cities are made and by whom has significant consequences on how urban equality is pursued

Understanding the political, economic, and cultural contexts of urban learning environments is fundamental for shaping the enabling conditions for urban practitioners and everyday city-makers to learn skills, capacities, and values to address urban (in)equality. In Freetown, the learning environment can be characterised by, amongst others, high levels of on-the-job learning, a prevalence of short training courses and internships, a shortage of formal planning and urban development degrees, as well as strained teaching capacities and resources.

SLURC plays a fundamental role in challenging and expanding these learning environments, to ensure that they meet the needs of urban practitioners they considering, in particular, diversity in formal educational levels, people's roles and responsibilities in their neighbourhoods, in local government and community-based organisations, and the particular challenges of the city in terms of urban inequality.

KNOW's work related to education and pedagogy aims to support SLURC in consolidating and strengthening its educational activities towards building an education strategy. This considers SLURC's ongoing training and capacity-building, Massive Open Online Course (MOOC), the co-learning alliance with the DPU's practice-based module of the MSc in Environment and Sustainable Development (MSc ESD), as well as a future university degree at postgraduate level.

During fieldwork with the co-learning alliance in Freetown in April/May 2019, Prof Adriana Allen and Julia Wesely interviewed eleven team-members, including interns, SLURC staff and community facilitators, to elicit their learning trajectories.

Through in-depth conversations, we reflected on educational pathways, personal motivations for engaging in urban development, capacities and skills acquired, work experience, and future aspirations. Several common themes emerged through these conversations, which we then discussed in a workshop. These included the importance of personal and professional mentors in guiding and supporting learning efforts and the role of faith and religion in overcoming obstacles and disruptions in education. Ultimately, the learning trajectories brought to the fore the ingenuity and diversity of ways to navigate a currently rather unfavourable environment, they highlighted the necessity to challenge and expand the status quo, as well as emphasised the need to accommodate a huge variety of pathways that urban practitioners pursue to learn to contribute to a more just and equal Freetown.

To access a video of learning trajectories see: www.urban-know.com/wp5-education

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Below

Mapping learning trajectories with SLURC team members in Freetown, Image: Adriana Allen, 2019



KNOW Grants

First round of the KNOW Small Grants Fund

By Christopher Yap

WP6 Research Fellow

The KNOW programme is pleased to announce the first awards made by the KNOW Small Grants Fund. This fund was set up to support scholars at UK universities, policy research institutions, and NGOs with a research portfolio to travel to KNOW partner cities to conduct primary research that relates to the theme of urban equality.

The first call for applications went live in January 2019. From a competitive field of applicants, the Selection Committee selected two projects that resonate closely with the work of our local partners and contribute new perspectives to our understandings of urban equality.

Congratulations to Prof Graeme Were from the University of Bristol and to Pascale Hofmann from UCL; the first cohort of KNOW Small Grants awardees.

Prof Graeme Were's research will take place in Da Nang, Vietnam, in late 2019. His project, entitled 'Exploring Urban Equality and Heritage Livelihoods in the Museum of Da Nang', will examine how co-production methodologies might be used to better equip museums to promote

more equal cities. Graeme will collaborate with museum staff and KNOW City Partners, The Community Engaged Learning Centre, Danang Architecture University (CELC-DAU) (a partner of ACHR in the KNOW programme) to examine issues of inclusion, livelihoods, and heritage in a rapidly changing urban context. Graeme is the Chair of Anthropology in the Department of Anthropology and Archaeology at the University of Bristol. His research interests include museum anthropology, digital heritage, and material culture. He has worked extensively in Vietnam and Papua New Guinea.

Pascale Hofmann's research took place in Dar es Salaam, Tanzania, in collaboration with KNOW City Partners, Centre for Community Initiatives (CCI) and Ardhi University. Building on Pascale's previous research on water poverty in the city, her project, entitled, 'Pathways out of sanitation poverty', explored urban sanitation poverty trajectories through time and their significance for urban equality. As part of this research, Pascale worked closely with CCI as they undertook their data collection and analysis within the KNOW project. Pascale is a Lecturer at the

Bartlett Development Planning Unit, UCL. Her research lies within the field of urban environmental planning and management, drawing on ideas of socio-environmental justice and feminist political ecology. We look forward to sharing the outcomes of this research shortly.

We are delighted to be able to support these exciting pieces of research. We are excited to be engaging with both awardees on their contribution to KNOW's multifaceted approach to constructing pathways to urban equality.

To find out more see: www.urban-know.com/smallgrantsfund

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Left
Dar es Salaam flooding
Image: Pascale Hofmann, 2018

Right
An exhibition in the Museum of Da Nang, Image:
Graeme Were, 2018



City Workshop

“Maisha bora - living a good life”: Co-producing pathways to prosperity in Vingunguti-Mji Mpya settlement, Dar es Salaam

By **Tim Ndezi, Festo Makoba and Saffron Woodcraft**

Centre for Community Initiatives CCI and WP2 Research Fellow for Prosperity

In July, the Centre for Community Initiatives (CCI) and the KNOW team hosted a workshop in Dar es Salaam exploring questions of research methods and ethics for co-producing pathways to prosperity with people living in Vingunguti-Mji Mpya, a densely populated informal settlement in the south-west of the city.

The workshop marked the start of a new project within KNOW's Work Package on Comparative Inquiry (WP2), which is investigating how urban equality is understood and acted on in different cities - and in different contexts within cities - in relation to three development challenges: tackling extreme poverty, building resilience, and delivering prosperity. The project in Dar es Salaam is a collaboration between CCI and the Institute for Global Prosperity (IGP) WP2 co-investigators for prosperity. It will involve a community-based research team working with residents from Vingunguti-Mji Mpya to co-design a localised Prosperity Index as a tool for conceptualising and measuring pathways to prosperity and equality.

While equality, poverty, and resilience are recognised in research and policymaking as multi-dimensional and inter-related concepts, a similarly nuanced approach to conceptualising and measuring prosperity is lacking. Throughout the 20th century prosperity has been narrowly defined in policy and development practice as material wealth, with economic growth seen as the dominant mechanism for wealth generation. This framing of prosperity has driven a global development agenda based on the assumption that increased economic growth, measured by rising levels of GDP and per capita household income, would 'trickle-down' in the form of job opportunities, wage rises, improved public services, and higher living standards for all. 'Trickle-down' theory has been widely critiqued over the past 30 years as

high rates of economic growth have not translated into consistent reductions in poverty and inequality (Lal, 2000; Stiglitz, Sen, & Fitoussi, 2010). Yet, in spite of numerous efforts to conceptualise and measure the 'goods' that economic activity should return to societies - such as human development, social progress, wellbeing and happiness - prosperity remains under-researched and under-theorised (Moore & Woodcraft 2019).

The Sustainable Development Goals (SDGs) call on governments to develop and implement new policies that identify prosperity as a shared and inclusive condition to be balanced alongside reducing inequalities and protecting planetary resources. IGP argues that this requires a new research and practice agenda: one that investigates prosperity as a lived experience - as well as a policy goal - and explores what it means to prosper and live well in different contexts. This shift from understanding prosperity in economic terms, to conceptualising prosperity as the opportunity to live a good life, opens up new lines of inquiry about how local visions and aspirations for living well intersect with a wide range of inequalities from material conditions to democratic voice.

While equality, poverty and resilience are recognised in research and policymaking as multi-dimensional and inter-related concepts, a similarly nuanced approach to conceptualising and measuring prosperity is lacking

Since 2015, IGP has been working with citizen scientists and communities in Lebanon and London to pilot the Prosperity Index: a new approach to conceptualising and measuring prosperity that is based on qualitative research examining local needs and priorities, and engages communities and policymakers in developing pathways to prosperity. The KNOW WP2 project in Dar es Salaam will develop a Prosperity Index for Vingunguti-Mji Mpya. As a longstanding partner of the Development Planning Unit (DPU), CCI is one of KNOW's Dar es Salaam City Partners and works to tackle urban poverty by supporting communities living in informal settlements to organise, understand and articulate local needs, engage government planners and policymakers, and act to transform their livelihoods and living standards. Knowledge co-production is a critical element of CCI's work with communities: delivering both situated evidence about local needs and capabilities, and building the capacity of residents to become critical actors in processes of urban transformation. CCI's focus on urban informal settlements reflects the high rates of slum growth in Tanzania, where over six million people are estimated to live in unplanned neighbourhoods with limited water, sanitation, and energy infrastructures. CCI, in partnership with Tanzania's Urban Poor Federation (TUPF), has worked with residents in Vingunguti-Mji Mpya for a number of years to support collective action on community mapping and enumeration, community savings initiatives, and infrastructure programmes to improve sanitation, sewerage, and housing.

The week-long workshop was facilitated by CCI and KNOW team members and brought together the research team that will work in Vingunguti-Mji Mpya including settlement residents, local Federation members, community leaders, ward and municipal government officers, and recent graduates from universities in Dar es Salaam.

Below

Community surveying to better understand 'the good life' with local Vingunguti representatives in Dar es Salaam, Images: David Heymann, 2019

An ambitious programme of collective dialogues and group work was set for the week starting with an open discussion about what “*maisha bora*” – to prosper and live a good life – means to the research team. This provided an opportunity for the research team to discuss a wide range of factors that constitute a good life including physical conditions like housing, sanitation and infrastructure, health, economic opportunities, social networks, cultural and spiritual practices, and the importance of personal and collective agency to take control of improving living standards. Drawing on recent research by scholars from Dar es Salaam University (Msambichaka et al., 2016), the research team’s reflections on *maisha bora* were discussed in relation to the way prosperity is conceptualised in Tanzania’s national and regional development policies.

Working on research design, the ethics of research practice, and stakeholder mapping to plan for research impact, the workshop was an important opportunity for CCI, KNOW and the community research team to collectively develop shared thinking about prosperity as a context-specific concept. Through a series of group discussions and exercises, the research

team debated and designed research questions to examine what people living in Vingunguti-Mji Mpya need to prosper and live a good life. On day three of the workshop, the research team ran two focus group discussions with adults and young people from Vingunguti-Mji Mpya. This was an important opportunity to test and refine the questions before the CCI research team started collecting interview and focus group data over the summer.

Following the July workshop, the CCI team immediately began data collection based on the prototyped questions. Six focus group discussions were conducted with different groups of the Vingunguti community. The groups included women who head their households, women who are entrepreneurs, men who are entrepreneurs, youth (both male and female), landlords and tenants. Four separate group interviews were conducted for disabled persons who were unable to attend the other sessions.

In addition to the focus group discussions, key stakeholder interviews were conducted with the Tanzanian Social Action Fund coordinator, a governmental regional community development officer, an academic and economist at the

Regional Office. These initial interviews and surveys will provide the starting point for developing a localised prosperity index. The work will continue with a visit by CCI investigators to London in October, and a return visit by the WP2 team to Dar es Salaam in November to conduct further workshops. The November visit will also be an opportunity to collectively review the research findings and develop a prosperity ‘model’ for Vingunguti-Mji Mpya that, in the second stage of the project in 2020, will be translated into indicators for measuring prosperity.

Alongside CCI’s research about prosperity in Vingunguti-Mji Mpya, IGP is sharing insights about developing a localised Prosperity Index with Instituto Superior Politécnico José Antonio Echeverría (CUJAE), KNOW’s City Partner in Havana. The opportunity to examine prosperity in two very different cities will generate rich contextual data from which to explore questions of co-production for transformative action on prosperity. Moreover, it will provide the basis for comparative analysis about the intersections between prosperity and equality.

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Events

Monthly Seminar | London Dialogues in Urban Equality #7-11

'KNOW Dialogues in Urban Equality' is a monthly seminar series that provides a space of encounter to discuss the challenges of urban equality through different perspectives, geographies, and voices. Organised by KNOW Research Fellows, each seminar contributes to a greater understanding of KNOW themes relating to a different Work Package. Find out more at www.urban-know.com/dialogues

Since January 2019, KNOW Dialogues have included:

27 February 2019 (Havana) #7 The Challenge of Urban Equality and Prosperity in Havana, Cuba

Discussants:

Dr Ricardo Núñez Fernández | Cuban Expert on the Urban Economy
Prof Henrietta L. Moore | Institute for Global Prosperity (IGP), UCL;
KNOW Lead Investigator
Prof Jorge Peña Díaz | Universidad Tecnológica de La Habana, José Antonio Echeverría (CUJAE)
Maya Espriña Prieto | Sociologist

19 March 2019 #8 Re-thinking Prosperity

Discussants:

Prof Henrietta L. Moore | Institute for Global Prosperity (IGP), UCL;
KNOW Lead Investigator
Dr José Gabriel Palma | Faculty of Economics, Cambridge University

12 June 2019 #9 Doing the Just City

Discussants:

Prof Oren Yiftachel | Ben-Gurion University of the Negev

06 September 2019 #10 Three Stories of Change and Institutional Learning

Discussants:

Dr Gautam Bhan | Indian Institute for Human Settlements
Dr Shuaib Lwasa | Makerere University
Prof Jorge Peña Díaz | CUJAE

01 October 2019

#11 Trajectories of Sanitation Poverty in Dar es Salaam

Discussants:

Dr Pascale Hofmann | The Bartlett Development Planning Unit, UCL
Dr Tim Ndezi & Festo Dominic Makoba
Centre for Community Initiatives, Tanzania

25 Feb - 01 March 2019 | Havana Second KNOW Annual Workshop 2019

Each year, the KNOW team meets in one of our partner cities to discuss, share, and co-develop the future of the project.

The second of our annual workshops was held in Havana Cuba, where we reviewed the year gone by, planned for the future, and focused on four key themes:

- Reviewing our collective understanding of urban equality
- Co-production & co-learning in KNOW
- Activating collective action to create the conditions for change

Read more about the 2019 Annual workshop in 'KNOW What'.

26 February 2019 | Havana 500 years of Urban Diversity in Havana

La Habana 500 años de diversidad urbana was an exhibition curated to display previously unseen archived maps, documents, and imagery of Havana through a chronological journey of 500 years from 1519-2019. The exhibition was curated through a partnership between KNOW, and '*La Habana: Movilidad para la ciudad que queremos*', led by Urban Research & Action Group, CUJAE.

Watch online, a short video with Havana City Partner, Prof Jorge Peña Díaz, discussing the exhibition, its themes and context at:

<https://vimeo.com/urbanknow/500yearshavana>

Workshops & Visits

28 March 2019 | London

WP5 and Partners MOOC Workshop

To start exploring the potential and challenges of Massive Open Online Courses (MOOCs) in reflection of the experience of the KNOW Partners SLURC, DPU, and IIHS, the WP5 team facilitated a co-learning exchange in London. It drew from recent experience with the MOOC "Sustainable Cities" that was co-developed by IIHS with the SDG Academy; the RELIEF Centre MOOC "Community Based Research" hosted by the UCL Knowledge Hub; and SLURC's MOOC on "Development and Planning in African Cities".

06 - 07 June 2019 | London

ACHR Partners in London

We were delighted to host our ACHR Regional partner leads Somsook Boonyabancha and Brenda Pérez-Castro. Over two days we shared ideas and discussed progress around the work of our four Southeast Asian partner cities: Da Nang, Yangon, Yogyakarta, and Nakhon Sawan.

17 - 28 June 2019 | Freetown

Activating Local Platforms for Urban Equality

KNOW Research Fellows were in Freetown as a follow-up to the initial scoping work conducted in October 2018. This presented an opportunity to interact with the local platforms of stakeholders that had been activated at both the community and city-wide scales to work with the Sierra Leone Urban Research Centre (SLURC) in advancing the urban equality agenda. The visit was also an opportunity to participate in the conference "Urban Transformations in Sierra Leone", organised by SLURC.

01 - 09 July 2019 | London

Havana Team Co-Learning Workshop

The KNOW team was delighted to host our Havana City partners from CUJAE for a week of thought provoking co-learning; deep-diving into themes of translocal prosperity, planning education, site-writing as a critical practice, and pathways to urban equality.

02-05 April 2019 | Darmstadt

9-13 July 2019 | Venice

AESOP Conferences

In April 2019, Work Package 5 Co-Lead Investigator, Prof Adriana Allen, gave a keynote on planning as a relational practice at the Association of European Schools of Planning (AESOP) Young Academics conference.

In July, Work Package 5 Research Fellow, Julia Wesely, presented a paper at AESOP's annual conference, offering a critical view on the geography of urban planning education networks.

10 June 2019 | London

22-26 July 2019 | London
IIHS in London

Members of the IIHS team visited London in June and July to discuss and review research progress in WP5. In the first visit, the team reflected on results of jointly conducted interviews and discussed the methodology for the ongoing curriculum review and benchmarking processes. The second series of meetings was essential to reframe research questions and terminology and to plan upcoming field visits related to the pedagogic ethnographies, which will be conducted this autumn with partners in Latin America (Habitat International Coalition), Dar es Salaam (Ardhi University), and Chulalongkorn University, Thailand.

21-25 July 2019 | Dar es Salaam

Co-designing a localised prosperity index

In July, the Centre for Community Initiatives (CCI) and KNOW team hosted a workshop in Dar es Salaam exploring questions of research methods and ethics for co-producing pathways to prosperity with people living in Vingunguti-Mji Mpya, a densely populated informal settlement in the south-west of the city.

12-16 August | Belfast

'Interface to Place' Conference

Work Package 4 Research Fellow, Camila Cociña, presented the paper "Community and City Learning Platforms: Spaces of knowledge exchange for urban equality in Freetown, Sierra Leone" as part of the conference "Interface to Place: Remaking divisive lines into shared spaces", that took place in Queen's University Belfast on the 12th August. The conference was followed by a week long summer school in Belfast.

09-11 September 2019 | London

HDCA 2019 Conference Connecting Capabilities

KNOW researchers participated in a number of thematic group sessions as part of the Human Development & Capability Association 2019 conference, 'Connecting Capabilities', focusing on institutional capabilities and urban equality.

23 Sept - 09 Oct 2019 | London

CCI Partners in London

Dar es Salaam City Partners from the Centre for Community Initiatives, Tanzania, are joining us in London for two weeks of talks, discussions, and workshops with a number of KNOW Work Packages.

15-17 October 2019 | Penang
Asia Pacific Urban Forum (APUF)

The KNOW ACHR team and representatives from the four ACHR City Partners will join WP1 and WP4 investigators at the Asia Pacific Urban Forum. They will discuss urban inequality in the context of Southeast Asian cities and the role of community led practices in addressing this challenge. The team will address the potential of multi-stakeholder partnerships in developing responses at scale.

Oct-Nov 2019 | Havana
Work Package visits to Havana

WP4 and WP5 will visit Havana in October and December respectively, to conduct interviews and visits to key stakeholders, and to document the "*Foro Urbano Universitario Nacional*". WP4 will be mapping the key moments that have positioned the university as a key urban actor, while WP5 will work on the analysis of pedagogical trajectories.

November 2019 | Kampala
KNOW Africa Regional Workshop

KNOW Researchers from WP1, WP2, and WP3 will meet in Kampala with KNOW City Partners from Kampala (Makerere University), Dar es Salaam (CCI & Ardhi University), and Freetown (SLURC). This meeting will provide an opportunity for regional KNOW City Partners to meet, share ideas, and develop a regional Urban Learning Hub which aims to contribute to a regional knowledge exchange between cities over the coming years.

Following the workshop, WP2 investigators will continue to Dar es Salaam with City Partners CCI, to continue their work on Prosperity, reported on in 'KNOW What'.

11 -15 November 2019 | Durban
United Cities and Local Government Congress

KNOW will participate in the 6th Congress of United Cities and Local Governments (UCLG) and the World Summit of Local and Regional Leaders, which will take place on 11-15 November 2019 in Durban, South Africa. For this event, KNOW is organising a panel entitled, "Partnerships for Urban Equality". Drawing on grounded experiences from Freetown, Havana, and several Asian cities, the session will open with a plenary of government officials, followed by working groups to explore different kinds of partnerships. The aim of the session is to delineate a set of key principles which can support the establishment of a 'community of practice' on urban equality.

16 - 22 January 2020 | Bangalore
KNOW Annual Workshop & IIHS Conference

For the third KNOW Annual Workshop, the team will convene in Bangalore, India, to take part in the IIHS Urbanisation conference "Equal Cities". KNOW Investigators will present on five panels discussing themes and current learnings from the project.

The conference will be followed by three days of collaborative discussions to workshop, share, and co-develop the agenda for the year ahead.

Papers

KNOW Working Paper No. 1
Knowledge Co-production for Urban Equality

By Emmanuel Osuteye, Catalina Ortiz, Barbara Lipietz, Vanesa Castán Broto, Cassidy Johnson and Wilbard Kombe (Work Package 1)

This paper examines how the idea of knowledge co-production has emerged in relation to the parallel but distinct concept of service co-production and the participatory development planning tradition in the global South.

Contact: e.osuteye@ucl.ac.uk

KNOW Working Paper No. 2
Translating Knowledge for Urban Equality

By Alexandre Apsan Frediani, Camila Cociña and Michele Acuto (Work Package 4)

The working paper 'Translating knowledge for urban equality: alternative geographies for encounters between planning research and practice', presents a conceptual inquiry into the relationship between planning research and practice. It proposes to look at the geographies of knowledge production and their influence in policies and planning that advance urban equality.

Contact: camila.cocina@ucl.ac.uk

World Development Journal Vol. 112
**Knowledge translation in
global urban agendas**

By Camila Cociña, Alexandre Apsan
Frediani, Michele Acuto and Caren Levy

This paper 'Knowledge translation in global urban agendas: A history of research-practice encounters in the Habitat conferences' discusses community-based cases that can highlight the different knowledge paradigms, and the power dynamics behind them, opening up questions about the challenges of including diverse voices and knowledges in the 'global' conversation on urban agendas.

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Built Environment Journal Vol. 45
**'Participation as Planning':
Strategies from the South
to Challenge the Limits
of Planning**

By Alexandre Apsan Frediani and
Camila Cociña

This article builds upon debates and critiques of participatory planning practices to propose a more refined understanding of 'participation as planning'.

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Top
Havana City Partner team and KNOW Work Package participants in London for the co-learning workshop, July 2019, image: David Heymann, 2019

Bottom
Presenters at the KNOW Dialogue in Urban Equality #10 in London, Image: David Heymann, 2019

Bartlett 100
**Deflating Africa's Urban
Disaster Risk Bubble**

By Emmanuel Osuteye

As part of the Bartlett100 Stories series, celebrating 100 years of the Bartlett, UCL, Emmanuel Osuteye envisages an Africa 100 years from now, where a better understanding of everyday risks has spared the continent the worst impacts of its rapid urbanisation.

Available online at:
<https://bartlett100.com/article/deflating-africas-urban-disaster-risk-bubble>

Contact: e.osuteye@ucl.ac.uk

Further information and downloads of KNOW Working Papers and other resources can be accessed from:

www.urban-know.com/resources



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Work Package 1 City Knowledge Co-Production

Co-Investigators

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Work Package 2 Comparative Inquiry for Urban Equality

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Work Package 3 Ethics of Research Practice

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Work Package 4 Translating Research into Practice

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Work Package 6 Expanding UK ODA Research Capacity

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Abbreviations

DPU	Development Planning Unit
DFID	Department for International Development
FLACSO	Latin American Social Sciences Institute
IIED	International Institute for Environment and Development
MSD	Melbourne School of Design
UCL	University College London

For details and investigator profiles, please visit
www.urban-know.com/team

Stay in the KNOW

News

KNOW Blog

Our KNOWnow Blog is a fantastic way to stay up to date with latest news online. Catch up on the latest events and stories from our City Partners, UK and international workshops, and more.

See more at urban-know.com/knownow

Online Video Channel

Urban-Know Vimeo

View the latest KNOW video content on our urban-know vimeo channel. Currently you can catch up on our latest Dialogues, but stay tuned for lots of content from our partner cities, Work Package teams and more in 2019.

<https://vimeo.com/urbanknow>

Stay in the KNOW

Join our mailing list

To stay in the KNOW with all our latest updates, events, resources, and more, please join our global community of researchers, students, practitioners, and critical thinkers, shaping pathways to urban equality.

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Next issue

Coming February 2020

In the Know is made possible by contributions from the whole KNOW team and all our partners.



KNOW Partners



In the KNOW

Achieving sustainable development requires putting a stop to the growing rates of inequality around the world. Knowledge in Action for Urban Equality (KNOW) asks how citizens can be involved in delivering equality in the cities of the future. KNOW is a 4-year research and capacity-building programme (2017-2021) that seeks to promote urban equality in selected cities in Latin America, Africa, and Asia. Led by Prof Caren Levy of The Bartlett Development Planning Unit, it brings together an interdisciplinary international team of 13 partners in the UK, Africa, Asia, Latin America, and Australia to develop innovative long-term programmes of knowledge co-production for urban equality among governments, communities, business, and academia. It is a unique gathering of places, people and their knowledge, innovation, and ingenuity. KNOW is funded by the ESRC under the Global Challenge Research Fund (GCRF), a £1.5 billion research programme which forms part of the UK Aid Strategy.



For more information please visit
www.urban-know.com