

ISTANBUL TECHNICAL UNIVERSITY ★ GRADUATE SCHOOL

**A DECOLONIAL ANALYSIS OF URBAN AND REGIONAL PLANNING
EDUCATION IN THE GLOBAL SOUTH**



Ph.D. THESIS

İpek ŞEN

Department of Urban and Regional Planning

Urban and Regional Planning Programme

NOVEMBER 2024

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İSTANBUL TEKNİK ÜNİVERSİTESİ ★ LİSANSÜSTÜ EĞİTİM ENSTİTÜSÜ

**KÜRESEL GÜNEY ÜLKELERİNDE ŞEHİR VE BÖLGE PLANLAMA
EĞİTİMİNİN DEKOLONYAL BİR ANALİZİ**



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İpek ŞEN
(Urban Planner)



TABLE OF CONTENT

	<u>Page</u>
FOREWORD	vii
TABLE OF CONTENT	ix
ABBREVIATIONS	xiii
LIST OF TABLES	xv
LIST OF FIGURES	xvii
SUMMARY	xix
ÖZET	xxi
1. INTRODUCTION	1
1.1 Theoretical Framework	2
1.2 Significance of This Research	3
1.3 Conceptual and Positional Clarification	5
1.4 Aim and Objectives of the Research	6
1.5 Methodology	7
1.6 Deficiencies and Limitations	9
1.7 Contents of the Dissertation	10
2. LITERATURE REVIEW ON COLONIALITY OF KNOWLEDGE PRODUCTION	13
2.1 Historical Background and Key Concepts	13
2.1.1 Colonization	13
2.1.2 Coloniality	16
2.1.3 Decolonization and decoloniality	19
2.1.4 Self-Colonization	20
2.1.5 Critiques to decolonization	22
2.2 Coloniality of Knowledge	24
2.3 Decolonization of Knowledge	29
2.4 Decolonization of Higher Education	32
2.5 Conclusion	36
3. LITERATURE REVIEW ON COLONIALITY OF URBAN PLANNING AND PLANNING EDUCATION	39
3.1 The Critiques of the Planning	39
3.2 Planning and Its Colonial Legacy	42
3.3 Decolonization Attempts of Urban Planning	47
3.4 Conclusion	50
4. RESEARCH BACKGROUND	51
4.1 The Center-Periphery Model and Developmentalist Approach	51
4.2 The Case Studies	54

4.2.1 Bangladesh	54
4.2.2 Brazil	55
4.2.3 China	57
4.2.4 India.....	58
4.2.5 Lesotho	60
4.2.6 Namibia	62
4.2.7 Qatar	63
4.2.8 South Africa	65
4.2.9 Taiwan.....	67
4.2.10 Türkiye	68
4.2.11 Zimbabwe.....	71
4.3 Conclusion.....	73
5. RESEARCH METHODOLOGY	75
5.1 Approach	75
5.2 Positionality.....	76
5.3 Constructivist Grounded Theory	77
5.4 Sequential Mixed Methods Research Design.....	79
5.5 Data Collection.....	80
5.6 Sampling.....	80
5.7 Study Participants.....	82
5.8 Interviews	82
5.8.1 Multiple case study interviews.....	86
5.8.2 Türkiye interviews.....	86
5.9 Document Collection.....	86
5.10 Timeline	87
5.11 Qualitative Analysis	87
5.11.1 Transcription	88
5.11.2 Constructivist grounded theory three-step coding.	88
5.12 Quantitative Analysis	94
5.12.1 Quantitative content analysis	94
5.12.2 Co-occurrence analysis	94
5.13 Anonymity and Data Storing.....	95
5.14 Conclusion.....	95
6. FINDINGS	99
6.1 Qualitative Analysis Findings	100
6.1.1 Findings of the multiple case study	102
6.1.2 Findings of Türkiye case study	136
6.2 Quantitative analysis findings	162
7. DISCUSSION	169
8. CONCLUSION.....	179
REFERENCES.....	191
APPENDICES	217

CURRICULUM VITAE.....	229
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ABBREVIATIONS

APEC	: Asia-Pacific Economic Cooperation
C40	: Cities Climate Leadership Group
CAP	: Commonwealth Association of Planners
CEMAT	: Council of Europe Conference of Ministers responsible for Spatial/Regional Planning
CGT	: Constructivist Grounded Theory
GPEAN	: Global Planning Education Association Network
GT	: Grounded Theory
DEI	: Diversity, Equity, Inclusion
GCoM	: Global Covenant of Mayors for Climate & Energy
ISOCARP	: International Society of City and Regional Planners
PLANED	: The Association of Urban and Regional Planning Education and Accreditation - Şehir ve Bölge Planlama Eğitimi ve Akreditasyonu Derneği
SACPLAN	: The South African Council for Planners
SADC	: Southern African Development Community
TUPOB	: Turkish Planning Schools' Association – Türkiye Planlama Okulları Birliği
WUF	: World Urban Forum
UN	: United Nations
YOK	: Council of Higher Education - Yükseköğretim Kurumu



LIST OF TABLES

	<u>Page</u>
Table 5.1 : List of Countries and Number of Participants.....	83
Table 5.2 : Coding Families.....	89
Table 5.3 : Number of Codes per Transcript.....	92
Table 5.4 : Example Coding Process.....	93
Table 6.1 : Themes and Categories in Multiple Case Study.....	102
Table 6.2 : Categories of Better Planner.....	103
Table 6.3 : Categories of Coloniality.....	119
Table 6.4 : Categories of New Realities.....	129
Table 6.5 : Themes and Categories in Multiple Case Study.....	137
Table 6.6 : Categories of Better Planner (Türkiye).....	138
Table 6.7 : Categories of Narratives of Absence	146
Table 6.8 : Categories of Barriers to Progress	154
Table 6.9 : List of TUPOB Reports.....	163
Table 6.10 : Content and Cooccurrence Analysis	166
Table 7.1 : The Comparison of Themes.....	171
Table 7.2 : The Comparison of Obstacle Category.....	172
Table B.1 : List of In-Vivo Codes	220
Table C.1: The List of Universities with Active Urban and Regional Planning Departments in Türkiye.....	223



LIST OF FIGURES

	<u>Page</u>
Figure 2.1 : Coloniality of Power (Quijano 2007 in Paton et al., 2020).....	17
Figure 2.2 : Problems Concerning Knowledge Generation.....	26
Figure 3.1 : Problems Concerning Planning Discipline	41
Figure 4.1 : Problems Concerning Planning Discipline in Türkiye.....	70
Figure 5.1. : CGT Coding Process Example	89
Figure 8.1 : Path to Decolonized Curriculum	184
Figure 8.2 : Mignolo’s Border Thinking Concept	185
Figure 8.3 : Contributing Factors	188



A DECOLONIAL ANALYSIS OF URBAN AND REGIONAL PLANNING EDUCATION IN THE GLOBAL SOUTH

SUMMARY

Through a mixed-methods approach, this thesis compares how the higher education institutions in the Global South conceptualize and act on the decolonization of urban planning education.

The main research question is: How do scholars in the Global South perceive and conceptualize the decolonization of urban planning education? The questions to investigate the issues further are as follows: What obstacles and limitations hinder the decolonizing efforts from succeeding in urban planning education? What methodologies do the Global South scholars use to decolonize the urban planning education curriculum in their contexts? What decolonizing methodologies can Turkish planning schools create to encourage local knowledge generation and resist the domination of Eurocentric norms?

To answer this question, 17 scholars from 11 countries in the Global South and six former and current members of the Turkish Planning Schools' Association were interviewed. Additionally, all published documents by the association were analyzed. The thesis followed a Constructivist Grounded theory (CGT) methodology as its primary approach and supported it with additional quantitative analyses of the collected documents.

Interestingly, the Global South categorization and the inclusion of Türkiye were also received with surprise by many. CGT theoretical coding also revealed differences in conceptualizing and approaching the decolonization phenomenon. The Global South scholars' narration and approach showed a more optimistic and critical arc toward urban planning education and practice, starting with contemplation, continuing with expressing concern about the future of the profession, but then concluding with a new reality of constructing practices and insurgent actions. However, Türkiye followed a more hesitant arc, starting with hesitation, continuing with contemplation with little critical engagement, and ending with a narrative of absence. Significantly few scholars addressed the need to generate local knowledge and radical curriculum change. Instead, they were concerned about the lack of resources across universities and departments regarding place, equipment, and teaching faculty.

The results showed several overlaps between countries in terms of challenges and issues regarding education and urban planning practice. The categorical findings of this thesis show that in all interviewed institutions, there are problems concerning how planners are trained and equipped to address issues such as population increase, climate change, land ownership and housing, sustainable and affordable transport, and urban poverty. Additionally, the gap between theory and practice is growing, and the

dominance of Eurocentric theories and methodologies persists. There are also a series of implementation and policy problems due to inconsistencies between the colonial laws and local implementation methods. In most countries, there are also limitations caused by the difference between the language the students are trained in (English) and the local laws and the language of the practice. However, one significant difference was discovered in the case of Türkiye. Türkiye's conceptualization of and reactions toward decolonizing urban planning education differed immensely from those of other Global South countries. Scholars interviewed in Türkiye were either alien or indifferent to the decoloniality and decolonization of higher education primarily due to the never-colonized past of Türkiye; therefore, they are unaware of the dominance and prevalence of the Eurocentric theories and practices in the planning discipline in Türkiye. The frame of reference of the institutions they were taught in has been predominantly Western, and this orientation has never been questioned. The institutions also strive to be part of the accredited few among their European and American counterparts; therefore, knowledge and methodologies coming from the West, even though they were not generated in Türkiye, have never been seen as a problem.

To prevent urban planning education from becoming irrelevant and irresponsive to the challenges of 21st-century urban spaces, this thesis strongly advocates for a critical rethinking of urban planning education in Türkiye. The need for this rethinking is urgent and cannot be overstated. It requires us to transcend the current curriculum and mundane concerns such as lack of resources or the ranking of the students who chose urban planning as their major. Based on the findings and the literature review, the recommendations of this thesis are as follows: First, a critical rethinking of the urban planning curriculum in light of decolonizing theories and methodologies is strongly recommended. A critical engagement with methodologies that have been taught and practiced since the foundation of the discipline in Türkiye, with knowledges and examples that have been directly translated from Eurocentric sources, with canonical aesthetics that have been imposed on how an urban space should look and feel like must be the first step of this retrospective work.

Shifting away from a Eurocentric agenda while dealing with local problems is also very important for the students not to become disenchanted once they graduate and start practicing. That would entail diversifying readings and in-course examples and facilitating more bidirectional knowledge transfer to learn more from countries experiencing similar problems in teaching and practicing urban planning. Finally, insisting on an interdisciplinary approach in every aspect of urban planning is extremely important for not limiting urban planners to becoming technical implementers or enforcers of the urban planning law and engaging situations with negotiation power and agency.

KÜRESEL GÜNEY ÜLKELERİNDE ŞEHİR VE BÖLGE PLANLAMA EĞİTİMİNİN DEKOLONYAL BİR ANALİZİ

ÖZET

Dekolonyalizm geçtiğimiz yıllarda özellikle yükseköğretimde kendine giderek daha fazla yer bulan bir kavram haline gelmiştir. Yirminci yüzyılın ortasında Frantz Fanon'un 'Black Skin White Masks' kitabıyla tartışmaların derinleşmesine rağmen terimin daha geniş kitleler tarafından kullanılmaya başlaması 21. yüzyılın başına denk gelir. Bu çalışmanın da odağında yüksek öğrenimin dekolonizasyonu bulunmaktadır.

Şehir ve Bölge Planlama eğitiminin dekolonizasyonu üzerine yapılan bu çalışma, planlama eğitiminin günümüzde karşılaştığı problemlerin kaynağını araştırma amacıyla yola çıkmıştır. Türkiye'de Şehir ve Bölge Planlama bölümünün 1961 yılında Ortadoğu Teknik Üniversitesi bünyesinde dört yıllık bir lisans programı olarak eğitime başlamasından beri bu eğitim alanıyla ilgili oldukça az çalışma yapılmıştır. Türkiye'de genel olarak yükseköğretim alanında yapılan pedagojik çalışma sayısı diğer ülkelere oranla azdır. Planlama eğitimi uygulamalı bilimlere alanına girdiğinden ve eğitimin büyük bir kısmını stüdyo dersleri oluşturduğundan bu gibi kavramsal tartışmalar eğitimin kapsamında kendine yer bulmakta zorlanmıştır. Buna ek olarak özel sektör ya da devlet kurumları bünyesinde plancı olarak çalışanlardan gelen, yeni mezun planlıcılarının planlama pratikleri ve alanın gerektiği beceriler konusunda zayıf olduğuna dair eleştiriler bu alandaki kavramsal egzersizleri tamamen geri plana itmiştir.

Ancak son yıllarda sayıları artmaya başlayan planlama eğitimi üzerine yapılan çalışmalar, planlama eğitiminin sorunlarının yalnızca teknik becerilerin eksikliği ya da yeni mezun planlıcılarının planlama pratiğinde yeterince yetkin olamamasının ötesinde olduğunu göstermiştir. Planlamanın sorunlarının bu gibi gündelik sorunlar değil daha geniş ölçekte bir yaklaşım sorunu olduğunu gösteren pek çok çalışma uluslararası planlama literatüründe kendine yer bulmaya başlamıştır.

Türkiye'de son yıllarda planlama bölümü olan okulların sayısının beklenmedik bir sıçramayla 71'e çıkması ve bu bölümlerin büyük kısmının gerekli hazırlıklar yapılmadan eğitime başlaması da Türkiye'deki planlama eğitimi tartışmalarının yeniden alevlenmesine neden olmuştur. Planlamanın meslek alanında ise bu bölümlerin mezun edeceği kadar planlamanın istihdamının mümkün olup olmadığı ise ayrı bir araştırma konusudur. Planlama eğitiminin halihazırda Türkiye'nin kentlerinin içinde bulunduğu sorunları çözme becerisine sahip olup olmadığı tartışmaları sürerken, kısa süre içerisinde bu okullara yeterli kaynak ve öğretim üyesi ve elemanı olmayan bölümlerin eklenmesi planlamanın sorunlarının giderek derinleşmesine yol açmıştır.

Nüfus artışı, derinleşen kentsel yoksulluk ve eşitsizlik, konut ve ulaşım alanındaki problemler, kontrolsüz kentsel büyüme ve buna ek olarak yirmi birinci yüzyılda bütün dünyanın karşı karşıya bulunduğu kontrolsüz kitlesel göç, afetler ve küresel ısınma gibi sorunlar planlamanın mekansal ve bir ölçüde sosyal çözümler üretmesi beklenen

sorunlar yığına eklenmektedir. Ancak planlama alanı güncel tartışmaları takip etmekte geri kalmakta, bir anlamda sürekli ‘partiye geç kalmaktadır.’

Bu noktada planlama eğitiminin niceliksel sorunlarının tartışılmasının ötesine geçilip verilmekte olan eğitimin sorunları işaret edebilecek yetide ve güncellikte olup olmadığına bakmak önemli hale gelmiştir. Planlama eğitimi müfredatında stüdyo derslerinin yanı sıra bu dersleri beslemesi beklenen teorik yaklaşımların ve kavramsal çerçevelerin de yeniden düşünülmesi gerekmektedir. Kavramsal çerçevesi doğru çizilemeyen ve referans sistemi güncel olmayan kaynaklardan beslenen bir planlama eğitiminin güncel sorunlara çözüm bulması da beklenememektedir. Uygulamalı bilimlerin arasında olması sebebiyle kavramsal ve teorik çerçevesi sürekli göz ardı edilen planlama alanının asıl sorunlarının teknik beceriler, çizim ya da analiz uygulamalarının eğitime eklenmesi ya da öğrencilerin mezun olduklarında ‘plan çizmeyi’ bilip bilmediğinin ötesinde olduğu geldiğimiz noktada pek çok plancı ve akademisyen tarafından dile getirilmektedir.

Bu sebeple bu tez çalışması planlama eğitiminin sorunlarının kaynağının nerede olduğuna odaklanmakta ve planlamanın eğitime başladığı yıllardan günümüze kadar kullanılagelen referans sistemini tartışmaya açmaktadır. Batı, diğer bir deyişle Avrupa merkezli olan bu referans sisteminin aslında geç Osmanlı döneminden itibaren Avrupalı uzmanların ‘bilgisinden yararlanma’ üzerine kurulu olması, bu bilgi ve deneyim transferinin Cumhuriyet döneminde devam etmesi bilgi üretiminin ve dağıtımının gelişiminde belirleyici unsur haline gelmiştir. Bu durumun özellikle yerel bilginin üretiminde ortaya çıkan engellerdeki rolü ise önemli bir tartışma konusudur.

Günümüzde özellikle yüksek öğrenimin dekolonizasyonu üzerine ciddi çalışmalar yapılmaktadır. Bu çalışmalar Küresel Güney’de olduğu kadar Batı ülkelerinde de kendilerine yer bulmaktadır. Batı ülkelerindeki pek çok planlama bölümünün kendi bilgi üretme biçimlerini ve bilginin üretim ve yayılım süreçlerindeki tek yönlülüğü eleştirdikleri çalışmaların sayısı giderek artmaktadır. Ayrıca kullanılmakta olan metodolojik yaklaşımlar da tartışmaya açılmakta, bu yaklaşımların mevcut taraflı bilgi üretim biçimlerini yeniden üretip üretmediği araştırılmaktadır.

Diğer taraftan Küresel Güney’e diğer bir deyişle eski sömürge coğrafyasına bakıldığında bu tartışmaların hem çok uzun yıllardır hem de çok daha derinlikli olarak yapıldığı görülmektedir. Güney Amerika’da Quijano, Anzaldúa ve onları takip eden dönemde Maldonado-Torres ve Mignolo gibi düşünürler Fanon’un başlattığı tartışmaları derinleştirerek sürdürmüş, yalnızca felsefe ve etnik çalışmalar alanında değil, sosyal bilimlerin ve hatta yaşam bilimleri dallarında da yeni hareket alanları açmışlardır. Özellikle sosyal bilimlerin geçtiğimiz yıllarda girmiş olduğu bilimsel tekrarlanabilirlik krizinin de temelinde olan örneklem ve yöntem krizleri de bu tartışmalara eklendiğinde akademik çalışmaları ve araştırma dünyasını yönlendiren referans sisteminin ve alışlagelmiş yaklaşımların değişmesi gerektiği ortadadır.

Yine aynı şekilde mekânı şekillendiren çevresel bilimlerin arasında önemli bir yere sahip olan planlama disiplininin de gerek disiplinler arası yapısı sebebiyle sürekli diğer bilimsel alanlardan beslenmesi, gerekse güç sahibi kurum ve kuruluşlar ve piyasa ekonomisi ile yakından ilişkisi sebebiyle bu zamana kadar kullandığı ve yeniden ürettiği bilgiler ve pratikler dünyasını yeniden düşünmesi gerekmektedir.

Tez çalışmasının cevaplamayı amaçladığı sorular ve ulaşmak istediği hedefler ise şöyledir: Bu kavramları şekillendiren ve dekolonizasyon eylemlerine rehberlik eden temel faktörleri ve düşünce farklılıklarını keşfetmek, Şehir planlama eğitiminin geleceği için hangi metodolojilerin en umut verici ve uzun süreli sonuçları vadettiğini

belirlemek, Türkiye'nin de bir parçası olduğu ve yarı çeper ve çeper coğrafyaları arasındaki işbirliklerinin teşvik edilebileceği çeşitli yolları belirlemek, Türk planlama okullarının yerel bilgi üretimini teşvik etmek ve Avrupa merkezci normlardan uzaklaşmak için ne tür dekolonyal metodolojiler üretebileceğini keşfetmektir.

Yukarıdaki hedefleri takiben, bu tezin özgün araştırmasında cevaplamayı amaçladığı dört ana araştırma sorusu bulunmaktadır: Küresel Güney'deki akademisyenler şehir planlama eğitiminin dekolonizasyonunu nasıl algılamakta ve kavramsallaştırmaktadır? Dekolonizasyon çabalarının şehir planlama eğitiminde başarıya ulaşmasını engelleyen sınırlamalar nelerdir? Küresel Güneyli akademisyenler kendi bağlamlarında şehir planlama eğitimi müfredatını dekolonize etmek için hangi metodolojileri kullanmaktadır? Türkiye'deki planlama okulları yerel bilgi üretimini teşvik etmek ve Avrupa-merkezci normların tahakkümüne direnmek için hangi dekolonize edici metodolojileri yaratabilir?

Bu soruların cevaplarını yanıtlamak üzere tezin metodolojisi çok katmanlı olarak geliştirilmiştir. Metodolojik çerçeve çizilirken dekolonyalizasyon odaklı bir metodolojik yaklaşım takip edilmeye çalışılmıştır. Özellikle iklim araştırmacıları ve sosyal bilimciler arasında popüler olan kontrollü muğlaklık ve analektik¹ yaklaşımlar Avrupa merkezci bilimsel çalışmaların yarattığı önyargıları aşma ve heterojen sonuçlar dünyasına izin veren çalışmalar üretmeyi amaçlamaktadır. Ek olarak araştırmacı olarak kendini alan çalışmasında konumlandırma ve bağlamsallık da tez boyunca gözetilmiştir.

Araştırma tasarımı iki set derinlemesine görüşme ve doküman analizlerini içermektedir. Çalışma metodolojisi olarak Gömülü Teori (Grounded Theory) seçilmiştir. Gömülü Teori modelleri arasında Kathy Charmaz'ın metodolojisinin ilerleyen dönemlerinde ortaya attığı Yapılandırmacı Gömülü Teori (Constructivist Grounded Theory) seçilmiştir. Bunun en önemli sebebi bu modelin diğerlerinden farklı olarak pozitivist ve objektivist yaklaşımların ötesine geçip araştırmacının araştırmanın bir parçası olmasına izin vermesi (bu tez bağlamında araştırmacının kendisinin de akademisyenlik geçmişi olması sebebiyle araştırmacının nötr bir yaklaşım sergilemesi mümkün değildir) ve Holstein ve Gubrium'un Aktif Mülakat modeline uygun olmasıdır. Ek olarak Yapılandırmacı Gömülü Teori literatür araştırmasının da alan çalışmasına eş zamanlı olarak yapılmasına olanak tanımaktadır. Son olarak ise bu yöntem heterojen bir gerçeklik anlatımını da desteklemekte olduğundan benimsenmiş olan dekolonyal metodolojilere de uygundur.

Yapılandırmacı Gömülü Teori prosedürlerinden açık kodlama, kod kategorileri ve teorik kodlamaya ek olarak sürekli karşılaştırma takip edilmiştir ve teorik doygunluğa ulaşılan kadar kodlamaya devam edilmiştir.

Araştırmanın derinlemesine görüşmelerinin ilk ayağı 2022 yılı Nisan-Temmuz arasında gerçekleştirilmiş ve Küresel Güney'de yer alan Türkiye dahil 11 ülke ile yapılmıştır (Bangladeş, Brezilya, Çin, Güney Afrika, Hindistan, Katar, Lesotho, Namibya, Tayvan, Türkiye ve Zimbabwe). Bu görüşmeler yapılırken Yapılandırmacı Gömülü Teori'ye uygun olarak teorik örneklem yöntemi ve bu yöntemle ek ağ örneklem yöntemi kullanılmıştır. Teorik doygunluğa erişebilmek için gerekli bilgilerin toplanabileceği en doğru kişiler örneklemeye dahil edilmeye çalışılmıştır. İlk görüşmeler eş zamanlı olarak analiz edilmeye başlanmış ve ilk açık kodlama sürecinde

¹ Analektik yaklaşım, Öteki'nin olumsuzlanmasına direnmek için geliştirilmiş varoluşsal bir vaattir.

Türkiye'nin diğer ülkelerden farklılıklar gösterdiği ortaya çıkmıştır. Her ne kadar karşılaşılan kentsel ve toplumsal sorunlar, bu sorunlara planlama disiplininin geliştirdiği yaklaşımlar ve bunların yetersizliği, kullanılan yöntemler ve kavramsal sorunlar bütün ülkelerde benzer şekilde seyretse de Türkiye örneğinde dekolonizasyon kavramı kendine yer bulamamıştır. Bu aşamada yapılan görüşmelere ek olarak Türkiye için ikinci bir alan çalışması tasarlanmış, planlama eğitimine dair daha derin kavrayış edinebilmek için Türkiye Planlama Okulları Birliği'nin (TUPOB) eski ve yeni okul temsilcisi üyeleri ile görüşmeler yapılmıştır. Son olarak TUPOB raporları niceliksel içerik analizi ile analiz edilerek sonuçlara dahil edilmiştir.

İlk görüşmelerin kod kategorileri sömürge mirası, temsil, takip, yanlılık, kontrol, mücadele, karşılaşma, eşik ve ilerleme olarak çıkmış, ilerleyen aşamalarda ise kolonyalite (coloniality), iyi plancı ve yeni gerçeklikler temalarına evrilmiştir. Bu kodlar in-vivo kodların ve kod kategorilerinin ilişkili olduğu en yakın kavramsal ve davranışsal çerçeveyi işaret etmektedir. Kodlar, dekolonyalite, ideoloji, bilgi üretimi ve plancının rolleri gibi alanlardaki aksiyonların, sorunların, çözümlerin ve mevcut durumun düşünülmesi, sömürge sonrası kolonyal baskılardan kurtulmayı takip eden dönemden başlayarak gelişen gerçekliği yeniden kurma ve son olarak bazı kavram ve davranış biçimlerinin yeniden canlanmasına olanak tanıyan ortamın inşası olarak üçlü bir teorik çerçeve ortaya çıkmıştır.

Küresel Güney ülkelerinde sömürge geçmişlerinden de kaynaklanan şekilde yüksek öğreniminin ve bu tez bağlamında planlama eğitiminin ve pratiğinin dekolonyalizasyonu konusunda farkındalık oldukça yüksek çıkmıştır. Ek olarak çoğulculuk, çeşitlilik, ve eşitlik söylemleri gerek eğitimde, gerek okulların yapılmasında gerekse bilgi üretimi ve yayılımı mekanizmalarında oldukça önemsenmektedir. Her ne kadar evrensel bilginin baskınlığı ve eski sömürge otoritelerinin dillerinin yaygın kullanımı ve bu durumların bilgi üretimindeki önyargıları sürdürmesi gibi durumlara karşı korku ve endişeler olsa da yeni bir gerçekliğin inşası konusunda gerek yeni teorik yaklaşımlar gerekse aktif uygulama çabaları mevcuttur.

Diğer taraftan Türkiye bulguları başka bir resim çizmektedir. Hiç sömürge olmamış olması sebebiyle dekolonizasyon kavramının karşılık bulmasının yanı sıra planlamada bilgi üretimi ve yayılımı konularındaki sorunlara karşı duyarlılık da görece düşük seviyede çıkmıştır. Bunun en belirgin sebebi katılımcıların kendilerinin de belirttikleri gibi eğitimdeki nicel sorunlardır. Kaynak ve eğitimci yetersizliği, öğrenci ve eğitim veren bölüm sayısının giderek artması, YÖK'ün okullardan beklentilerinin artması, okulların ve eğitimcilerin kendi kararlarını alabilme becerilerini yitirmesi, okulların kendi iç tartışmaları, geçmiş dönem bilgi üretim biçimlerine takılıp kalma, yeniliklere dil bariyeri ve kuramsal yetersizlikler sebebiyle yetişememe ve planlamanın teknik ve fiziksel yönlerinin ülke eğitimindeki pozitivist eğilimler sebebiyle baskın olması dekolonizasyon çerçevesindeki teorik tartışmaların derinleşmesine engel olmuştur.

İkilem ve karşılaştırma/kıyas gibi kodlar ülkenin, bölümün ve disiplinin konumlandırılmasında ülkenin Küresel Güney'in ve çeperin bir parçası olup olmadığı konusundan emin olamama, eğitimde güncel konulara ne kadar yer verilmesi gerektiğine ya da mevcut yöntemlerin değiştirilip değiştirilmemesine dair tereddüt konuşmalarda baskın konular olarak ortaya çıkmıştır. Okullar arasındaki ayrım, okulların ekollerin ayrımı, ülkenin coğrafi ve kültürel olarak Küresel Güney'in kalanından ayrımı gibi birtakım sınır çizme ihtiyaçları da yine görüşmelerden çıkan

sonuçlar arasındadır. Yakınma (yokluk anlatısı) daha çok okulların yetersizlikleri ve içsel çatışmalar üzerinedir. Kıyas ise daha çok okulların Batı'daki benzerlerinin seviyesine erişememesi, Türkiye'deki kentlerin gerek organizasyon gerek planlama gerekse estetik açıdan yine aynı şekilde Batı'daki örneklerle erişememesi gibi kıyasları barındırmaktadır. TUPOB raporlarında ise özellikle kıyas kodunu besleyecek veriler çoğunluktadır. Eğitimin kalitesinin ve standartlarının tartışıldığı raporlarda kalite ve standartlar Batı'dan gelen akreditasyon çerçevesi bağlamında ve buna ek olarak yine niceliksel (stüdyo ve ekipman yetersizlikleri, eğitimci sayısı, vb.) sorunlara odaklanmaktadır.

Bu çalışmanın sonuçları Küresel Güney ve Türkiye planlama eğitimlerindeki dekolonyal yaklaşımlar arasındaki farkları ortaya koymuştur. Her ne kadar Küresel Güney'de yer alan ülkeleri tekil ve birleşik bir yığın olarak görmek bu çalışmanın yaklaşımının dışında olsa da görüşme yapılan ülkelerdeki sorunlar ve çözüm yaklaşımları kadar kavramsallaştırma biçimlerinin de birbirine çok yakın olması Güney'de özellikle de sömürge geçmişi olan ülkelerde belirgin bir insurgence (yeniden canlanma) ve sahiplenme olduğunu göstermektedir. Bu okullar Mignolo'nun çalışmalarında bahsettiği sınır düşünce (border thinking) yöntemini benimsemekte ve çift yönlü bilgi transferini önemsemektedir. Border thinking sömürge öncesi bilgiye geri dönmeyi değil, yeni bir dünyanın bilgisine erişmeyi, her iki kültürün sınırında (sömürgeci ve sömürülen) düşünmeyi öneren bir kavramdır. Bu çalışmada da yapılan görüşmeler sonucunda özellikle Küresel Güney anlatısında gerçekliğin yeniden inşası bu kavramsal yaklaşımı destekler niteliktedir.

Diğer taraftan Türkiye örneği daha çok Kiossev'in kendi kendini sömürgeleştiren metafor (self-colonizing metaphor) teorisini işaret etmektedir. Türkiye bulgularında her ne kadar sömürge geçmişi olmasa da bilgi üretim biçim ve yöntemlerinin Batı'nın evrensel bilgisinin ötesine geçme arayışında olmaması ilginçtir. Self-colonizing metaphor kültürlerin sömürge coğrafyası içinde kalmasa bile sömürge düşünce modellerini içselleştirmesi ve kendi bilgi üretme ve düşünme biçimlerini askıya almasını işaret eder. Ek olarak Türkiye'nin kriz ülkesi olması hali ve kaynak eksikliğine dayanan aciliyetlerin kavramsal dertlerin önüne geçmesi de bu durumu pekiştirmiştir.

Bu tez çalışması ve bu çalışma kapsamında üretilen yayınlar, ana araştırma çıktılarıyla Türkiye'deki planlama eğitiminin ve disiplininin içinde bulunduğu krize ışık tutma amacındadır. Krizi tetikleyen ve çözüm üretme süreçlerinin önünde engel olarak duran sorunların tartışılması ile planlama okullarına rehber olunabileceği savunusu paylaşılmaktadır.

1. INTRODUCTION

The concerns and focus areas of urban planning have been changing for the past two decades. There are an increasing number of pressing issues concerning urban spaces, and current planning practices seem to fail to produce solutions for many of the existing and future problems. The eye-opening study of *The Planning Education and Research Journal* shows the extent and timeline of this change. The journal editors conducted a study in 2017 to identify the shifting trends in urban and regional planning. They analyzed the titles of articles submitted to the journal and observed an apparent change in popular keywords before and after the 2000s. While between 1980 and 2000, the main interests of authors were ‘change, education, practice, teaching, and theory,’ a noticeable shift towards topics such as ‘climate change, community, food, sustainability, and transportation’ happened after 2000 (Andrews et al., 2017).

These concepts are not alien to the planning discipline. The populations are rising, urbanization is happening at unimaginable rates, climate change immensely affects the food supply chains, and people are on the move, searching for better conditions to live.

Unfortunately, the knowledge, solutions, and methodologies urban planning has produced for over a hundred years no longer seem enough to address these issues. Relying on what has worked before in teaching and practice to address new problems is no longer helpful for the discipline's future. Yet, othered knowledges and methods that offer solutions from regions outside of the Western world are still denied or unreasonably ignored by the institutions of the post-colonial world. The lack of diversity in knowledge generation and the universal positioning of Eurocentric thought as the only scientific truth is not helping the discipline to find solutions to new problems.

Starting in the mid-20th century, a series of critiques was raised by many Southern thinkers in different parts of the world. Frantz Fanon's groundbreaking work, *Black Skin, White Masks* (1952), ignited a new line of critique: decoloniality. Aiming to challenge the existing universal knowledge system, his and his followers' works

opened the floodgates to a new series of questions and possible actions. One of them is questioning how knowledge is produced and disseminated, and this quest starts with looking into academia, higher education, research, and teaching.

The issue with planning is bigger than its shortcomings in addressing new problems. Urban planning, since it has been a convenient tool to control urban space and impose rules on society, has a deep-rooted relationship with colonialism and how urban spaces in the former colonies are organized (Nynkya, 2008; Odendaal, 2012; Watson, 2014 and 2016). The planning methods have been used to sustain colonial rule or maintain the status quo that only benefits the affluent, and many of these methods and instruments are still in use in today's planning education and practice.

Therefore, there is an urgent need to scrutinize the ingrained approaches and methods in teaching and practice for better urban planning that is ready to face the pressing issues of urban places and create more equal urban life.

1.1 Theoretical Framework

This thesis was influenced by the *border thinking* phenomenon of South American thinker Walter Dignolo. Deriving from Gloria Anzaldúa's (1999) 'borderland' concept, Dignolo (2000) argues for a new way of thinking outside the colonizer's domain. Border thinking is considered especially useful for people who produce knowledge in English but whose first language is not English.

Border thinking is one of the conceptual products of South American critical thinking and can be elaborated as border thinking is to move beyond the categories created and imposed by Western epistemology (Dignolo, 2000, p. 11). Both Dussel's *exteriority* (refers to the position of those who exist outside the dominant frameworks of modernity, capitalism, and Eurocentric rationality) (Dussel, 1994, in Funez-Flores, 2022b) and Dignolo's border thinking require one to go beyond the border of universal knowledge and think outside of the Eurocentric categories (liberalism, Marxism, poststructuralism) (Escobar, 2013, p. 40). Dignolo argues that reproducing Western abstract universals will not take Latin American critical thought anywhere, and he suggests that Southern knowledge producers engage in border thinking to move beyond the categories. (Dignolo 2000, p. 11).

Placing Mignolo's border thinking in its center, this research investigates the errors and shortcomings of urban planning that produce today's unequal cities through a lens of this critical approach. And it examines the once silenced, excluded, traditional, local, folkloric, and emotional knowledges, experiences, and methodologies of the countries in the Global South.

In addition to Mignolo (2000, 2005, 2007a, 2007b, 2009, 2013, 2017, 2018), the prominent thinkers of decolonial thought, such as Nelson Maldonado-Torres (2007, 2011), Anibal Quijano (2000, 2007), Vanessa Watson (2011, 2014, 2016), Catherine Walsh (2007), and many others, are referred to in this thesis to question how urban planning is being taught and practiced in the Global South.

1.2 Significance of This Research

Urban planning education in Türkiye is severely underexplored and cannot find its way into the pedagogical explorations of education research. Urban planning has been regarded as a technical profession and being an applied science (Behrend and Levin-Keitel, 2019) excluded it from other disciplinary and scientific explorations and planning's separation from architecture by admitting social inquiry and interdisciplinarity further complicated the discipline's self-categorization efforts (Pinson, 2004), and these confusions caused various kinds of tensions in the upcoming decades until today.

Moreover, in many countries, laws and legislation control how urban planning is practiced. Combined with multiple focus areas and being bound by law, urban planning has become a series of technical applications that should be followed regardless. This seems to have forgotten the social inquiry the discipline admitted nearly a hundred years ago (Sehested, 2009).

Planning education is associated with solely creating maps and plans, informed by the land use decisions made by the central and local authorities. These conceptions have proven to be true, causing an ever-widening gap between the planner and the planned (Barry and Thompson-Fawcett, 2020). They have been demoted to mere planner technical personnel who draw the decisions of the authorities on paper, stripping them of agency and context (Schön, 2007).

However, the rise of participatory planning and the cultural and reflexive turn in the humanities (Lillrank, 2012) have cast a new light on planners' roles in education and the profession, requiring new pedagogies and approaches (Cuthbert, 2016) that were never seen as necessary in planning education for a considerable amount of time. Furthermore, planning education in Türkiye has never been scrutinized, apart from the general complaints from planning professionals regarding the lack of technical skills in the new graduates (Aksümer, 2022). Another shortcoming in planning education in Türkiye is that methodologies are not developed in context but rather translated verbatim without being informed by local knowledge. These combined problems have rendered urban planning an unpopular profession with few job opportunities and development possibilities.

The problem with knowledge 'translation' is not confined to Türkiye; on the contrary, it's common practice for the majority of the Global South. It is profoundly linked to the colonial nature and the one-world approach that dominates it (Watson, 2016). Placing Eurocentric universal knowledge in its center and mostly ignoring the contributions from the Global South, urban planning has been losing its significance for a long time. Falling short of producing innovative and lasting solutions to climate change, and growing inequalities, rapid urbanization has long required a geographical shift in knowledge generation. These challenges are pushing the ways in which the planning profession is practiced to the edge and calling the effectiveness and even the relevancy of planning education into question (Pojani et al., 2018).

In Türkiye, a never-colonized country with a complex relationship with Europe, these problematic knowledge generation methods have never been questioned, resulting in further demise of the discipline and rendering it ineffective.

Considering the situation that urban planning discipline is in, especially in the Global South, this research was conducted to scrutinize the discipline's future in Türkiye and to contribute to the Turkish urban planning education literature by providing a context that has not been discussed previously: decolonization. Even though decolonization has been gaining popularity among other countries in the Global South, especially those with a colonial past, it rarely finds its way into the theoretical discussions in Türkiye, even less so in planning theory and education. By offering a new set of questions and a frame of reference, this research aims to foster a South-South collaboration and create possibilities for new theoretical and contextual discussions

about the shortcomings of planning education. Since there is a need for a new breed of planners to overcome the challenges the 21st-century world throws at the profession, rethinking the priorities of the planning profession in Türkiye could help the profession thrive in the upcoming era.

1.3 Conceptual and Positional Clarification

Some terminologies used in this research are ambiguous conceptually and positionally. First, decolonization is a contested term criticized by decolonial thinkers and Western scholars for various reasons. Western scholars accuse the decolonization research of homogenizing the West, overemphasizing the power of Western institutions (Vickers, 2019), and utilizing trauma discourse to censor higher education (Bhambra, 2022). On the other hand, an inherent critique that comes from the Southern scholars describes decolonization as a catch-all concept that is being used to replace DEI (Diversity, Equity, Inclusion) discourse and become a metaphor and, therefore, losing significance that is the restitution of the native land to its rightful owners. Also, the Global South is seen as an invented geographical phenomenon like the Orient (Said, 1994), which is more cultural than geographical and is used to erase differences in the non-Western parts of the world. For the past decade, the Global South has become more than a geographical determinant depicting the countries located under the Equator; it has grown into a concept used to define the areas in the world that are not West or developed (Watson, 2016).

However, siding with Bhambra et al. (2022), this thesis argues that using decolonization only to describe settler-colonial relations would be too limiting for a concept related to all other areas of decolonial reality, and higher education is one of them. Furthermore, urban planning has been instrumentalized by the colonizers to act on the colonial agenda of urban segregation for centuries. The tools and methodologies taught as part of the urban planning curriculum are highly related to the conflicts concerning the restitution of the land ownership rights and the right to use the urban space. Therefore, this thesis decided to use decolonization to describe processes to rethink the urban planning curriculum and what is being taught in terms of theory and practice. Second, this thesis supports the arguments that using the Global South as an umbrella description for two-thirds of the entire planet flattens the differences between the regions and countries. Therefore, it follows Watson (2016) and uses the concept as

a reference to ‘the entire history of colonialism, neo-imperialism, differential economic and social change’ (p. 36).

The third concern of this thesis is its positionality. The Republic of Türkiye and the Ottoman Empire had a conflicting relationship with the West. Simultaneously denying and praising Western knowledge and the ways of living (Gulmez et al., 2023), this inconsistent relationship continues to this day, resulting in different siloes appropriating postcolonial and decolonial terminologies in extremely opposing ways.

This thesis’ claims and findings are not aimed at dismantling the existing structures entirely or removing Eurocentric knowledge from the current higher education system. It also has no essentialist, fundamentalist, atavistic, or nostalgic aims to restore lost past knowledge systems or educational structures. Deriving this position from Grosfoguel (2007) and Mignolo (2013), this thesis constructs a critique of Eurocentric and third-world colonialism, nationalism, and fundamentalism while adopting border thinking as its primary way of generating knowledge.

1.4 Aim and Objectives of the Research

This thesis focuses on how the decolonization of urban planning is conceptualized and implemented in the countries of the Global South. It aims to create a South-South learning environment encouraging collaboration and knowledge exchange.

One of the primary concerns of this research is to explore how South-South collaborations can be fostered and to provide a stage not only for similarities but also the differences between these countries’ urban planning practices and educations, which are believed to amount to a rich pool of knowledge. Therefore, this thesis calls into question the hegemonic ways of knowing that have been employed in urban planning education since the conception of the discipline and investigates the post-continental ways of knowing for new tools that would help urban planning discipline to become more resilient in the face of twenty-first-century challenges. Moreover, the thesis aims to explore the decolonizing methodologies/pedagogies other countries employ that facilitate the generation of new knowledges and toolkits and a more diverse, inclusive, and critical urban planning education.

The objectives of this research are as follows:

- To discover key factors and mindset differences in urban planning departments in different countries of the Global South that shape and guide decolonizing actions.
- To identify the barriers that prevent decolonization efforts from succeeding.
- To determine which methodologies yield the most promising and long-lasting outcomes for the future of urban planning education in the Global South.
- To find out what kind of decolonizing methodologies Turkish planning schools produce to encourage local knowledge generation and divert from Eurocentric norms.

Following the objectives above, this thesis has three main research questions that it aims to answer at the end of the research:

- How do scholars in the Global South perceive and conceptualize the decolonization of urban planning education?
- What obstacles and limitations hinder the decolonizing efforts from succeeding in urban planning education?
- What methodologies do the Global South scholars use to decolonize the urban planning education curriculum in their contexts?
- What decolonizing methodologies can Turkish planning schools create to encourage local knowledge generation and resist the domination of Eurocentric norms?

1.5 Methodology

This thesis utilized a mixed-methods approach based on multiple case studies and the Constructive Grounded Theory (CGT) that Kathy Charmaz (2006) developed after studying Glaser and Strauss, who created the classical Grounded Theory in 1967. The research is designed as two case studies. Document collection and continuous analysis are conducted as the CGT imposes. The literature review started at the later stages of the study.

The primary fieldwork was conducted in 2023 and included 11 countries from the Global South. The first round consisted of 16 interviews. Since one of the primary objectives of this thesis research is to gain a deeper understanding of the challenges that never-colonized Türkiye faces while generating authentic solutions or local knowledge, a secondary follow-up case study was added, which includes seven in-

depth interviews with the current and former members of the Turkish Planning Schools Association (TUPOB), to gather deeper insights on the conditions that affect the present and possibly the future urban planning education and profession in Türkiye.

A second set of data, consisting of all TUPOB's published reports and documents, was gathered to examine how TUPOB operates and the problems it prioritizes to improve the conditions and curriculum of urban planning education.

The aim of choosing a multiple case study approach is to discover the differences and similarities between countries in the Global South and collect more information on the decolonizing methodologies they employ at their institutions for a more inclusive urban planning education. The sampling was done using two different methods, purposive and network, and aimed at theoretical saturation.

The interviews were in-depth and semi-structured to dive deep into the problems, shortcomings, aspirations, and methodologies. The questions were on the colonial legacy and its influence on urban planning education (and the institutional organization in general), the challenges urban planning as a profession faces, the gap between theory and practice, and most importantly, the decolonizing methodologies they and their institutions employ to create an equal environment and facilitate an environment where new ways of knowledge generation can flourish. A list of questions for case studies can be found in Appendix A. However, Türkiye's case was substantially different from the rest of the cases in the Global South since the concept of decolonization was not yet part of the discussions that shaped the discourse on urban planning education. Therefore, the questions were modified to cater to the situation's needs.

To remove language barriers, online translation tools were utilized when translating documents. CGT was employed to analyze the interviews, and its three-step coding method was applied. Following the CGT guidelines, an inductive coding method was used, and the coding process was completed independently from the literature review and the pre-existing categories it includes.

Interestingly, however, at the end of the analysis, some of the codes were aligned with the themes that emerged during the literature review, and the inductive process allowed new categories and theoretically meaningful themes to emerge.

A software-aided coding and Atlas.ti software was used during the coding process. However, the second, third, and fourth coding round was done manually via Microsoft Excel. The questions from the Türkiye interviews were then translated into English for reporting. Finally, again, Atlas.ti was used to conduct the quantitative content and cooccurrence analyses. The methodologies and analysis process are given in detail in Chapter Five.

1.6 Deficiencies and Limitations

This study's limitations mainly stem from the nature of the qualitative studies and the respondent recruitment methods in interviews that must be used during the pandemic.

Due to the restrictions on travel, all interviews were conducted online. Therefore, the first limitation was to reach out to people in different countries in the Global South for lengthy, in-depth interviews. To create more representative samples, a far greater number of participants would be needed; however, the teaching faculty is usually burdened with many additional roles they are expected to take on at their institutions, and finding time for an interview was difficult. Additionally, the interviews were conducted during the last year of the pandemic, and some of the public and office space usages were still restricted. Arranging time and space for extended online interviews was strenuous and resulted in many back-and-forth emails.

Second, since the multiple cases involved different countries in the Global South, there was a language barrier, especially for those in Far East Asia and South America. Some of these issues were solved with online translation tools or written interviews since the participants declared that they would feel more comfortable producing written material if they had more control over the content rather than participating in an open-ended conversation. However, the language barrier prevented some candidates from accepting the interview request and withdrawing from the process.

Interestingly, the majority of limitations were encountered during the Türkiye case. First, decolonization as a concept was not well received for two reasons: Some participants hesitated to accept that Türkiye's higher education needed a decolonization approach. Their argument was based on the argument that Türkiye was never colonized, as it happened in the African or South American context. Hence, there is no need for decolonization. Second, since the reform period during the Ottoman

Empire, it was only natural to transfer knowledge from the West, so their validity was rarely questioned. These types of resistance to discussing the matter further resulted in the need to develop a new set of questions to redirect the conversation toward the challenges that urban planning education faces. However apart from the Global South and decolonization questions, the interviews went smoothly without any other difficulties.

The final problem arose during the coding process of the TUPOB documents since it was challenging to create meaningful categories from the published documents of TUPOB that would provide deeper insight into the curriculums of different member schools. The reports were inconsistent; not every annual meeting was turned into a published document summarizing the problems faced, actions taken, and future goals, which complicated the analysis process as there was insufficient data for comparison. Second, mostly the reports were focused on quantifiable data, such as the scores of the students, the number of studios or teaching faculty, etc. This quantitative focus stripped the reports of meaningful insights from each member university about the problems they face while trying to improve their curriculum.

The focus of the thesis can be described as the Global South but not as a unified whole; on the contrary, as an accumulation of different but related experiences. In light of these limitations and obstacles stated above, it is essential to note that this thesis does not claim to generate a comprehensive theory that attempts to explain the entire Southern approach to decoloniality. On the contrary, using CGT methodology and in-depth interviews, this thesis generated a series of theoretical propositions that connect the dots and point to the differences between the countries in the Global South. Additionally, as stated in the Aims and Objectives section of this chapter, the primary aim is to position Türkiye in the decolonization literature and provide a new lens to examine and theorize its problems.

1.7 Contents of the Dissertation

This thesis comprises eight chapters, including the Introduction, which provides a brief overview of the concepts, aims, objectives, and methodologies. The second and third chapters are literature reviews. The second chapter, 'Literature Review on Decolonization of Knowledge Production,' outlines the metanarratives of modernity

and coloniality that feed into the discourse of hegemonic knowledge generation. This chapter also discusses the terminology surrounding the decolonization discussions.

The third chapter, titled 'Literature Review on Coloniality of Urban Planning and Planning Education,' summarizes the literature about the shortcomings and challenges planning education and the planning profession face in the 21st century. Since the number of problems increases and the inequality gap widens, it becomes increasingly clear that the planning profession needs to adopt a new approach that doesn't only rely on a temporary facelift. This chapter catalogs the major critiques that planning education received over the past decades and discusses the potential methodologies that can be employed to design both a better planning pedagogy and a subsequently better planning profession that is informed by local knowledge and can go beyond the continental philosophies.

Chapter Four provides a frame of reference for the Research Background, including brief histories of the countries where the case studies were conducted, university education, and the modus operandi regarding urban planning and spatial organization in these countries. This chapter also attempts to explain the situation in Türkiye by using Alexander Kiossev's (1995b) self-colonizing metaphor to understand better why Western methodologies have never been questioned and how Türkiye sees itself in terms of the center-periphery theory.

Chapter Five details the research design and the study's methodologies, including the data collection for each case and the qualitative and quantitative methods. This chapter also includes a more detailed limitations section, briefly outlined above.

Chapter Six encompasses the fieldwork findings, grouped under the code categories that emerged at the end of the analysis process. Chapter Seven discusses the findings, considering the literature, and aims to identify their correlations and relationships. Chapter Eight, Conclusion, summarizes the entire research and includes a series of recommendations based on the field research are included at the end of the Conclusion section.



2. LITERATURE REVIEW ON COLONIALITY OF KNOWLEDGE PRODUCTION

2.1 Historical Background and Key Concepts

This chapter includes a brief historical background of colonization, the ways in which colonial authorities used to reorganize everyday life in the colonized territory to their needs, discredit and localize Indigenous thought and knowledge, replace native cultural phenomena with theirs, and inflict an inferiority that does not go away even after colonial authorities have left the countries.

2.1.1 Colonization

Colonialism is the practice of acquiring political control and exploiting it economically (Oxford English Dictionary, 2023). Also, the current world economy of knowledge is structured by the history of colonialism and current North-South inequalities (Connell, 2014).

In most cases, colonialism is about the exploitation of local resources, discrimination and using the local people as a labor source, taking over trade routes and the ownership production methods, the transfer of land use rights, and the removal of the native culture from the public space (such as language, rituals, religion, traditions, and trade). When a country gains independence from its colonizers, regaining reigning power and restitution of the rights are the first things that are restored. However, the mindsets and the modes of knowledge generation inflicted by the colonality of power upon the native people remain intact for an extended period since these are the invisible parts of the culture, which are ‘naturalized’ by the ways of colonizers (Walsh, 2007).

The reason is that colonialism rarely operates alone. Mignolo (2000, p. 28) argues that modernity, orientalism, and colonality are ‘the members of the same club.’ According to Mignolo, modernity implies the colonization of the time, and orientalism is the colonality of space used for defining East and West. The last ‘member of the club’ colonality means the power structures that continue to exist long after colonial

administrations are dismantled. De Oliveira Andreotti et al. (2015, p. 23-26) also problematize modernity and how it is described by the Eurocentric values – progress, industrialization, democracy, secularization, humanism, linear scientific reasoning, and nation-states – and say that it comes with systemic violence on others and this violence includes capitalism, racism, colonialism, hetero-normativity, patriarchy, and ableism.

Lander (2000, p. 525) goes one step further and claims that colonialism and racism are not byproducts of modern Europe; on the contrary, they are what made Europe possible. Similarly, colonialism is described as the dispossession of others, lack of recognition, and simultaneous racial devaluation (Newell et al. 2021 in Sultana, 2022, p. 4). Rodney (1972) points out this inequality of colonialism by saying that the West is overdeveloped while it actively underdeveloped the resource-rich countries of the rest.

Through the lens of the colonizers, as De Oliveira Andreotti et al. (2015) mention, colonialism was associated with concepts such as progress and development as positive values, a view still preserves its legitimacy in the literature of economic development. For example, as Russia was using internal colonization as a form of dominance over the different communities living within the borders of the country, Russian historiographers praised colonialism and perceived and advertised it as progress (Etkind 2015, p. 169).

Colonialism has many forms and manifests differently in different parts of the world. However, whether it's full or partial control, settler, exploitation, surrogate, or internal colonization, it does not change the fact that the Indigenous people of that specific land are being subordinated and dispossessed. Even today, settler colonialism in countries such as the USA, Canada, New Zealand, Australia, and even post-apartheid South Africa continues (Lalu, 2008).

As many scholars describe above, colonialism is never only a form of economic domination. It infiltrates all aspects of life, including culture, history, and geography. Mignolo (2000) argues that colonialism continues to exist because colonial power moves more quickly through global communication networks in one direction than in the other. In his interview with Delgado and Romero (2000), he refers to CNN as the supranational body that sustains the colonial language. He also suggests that

globalization of culture has always been present since ‘culture’ is the material aspect in which the history of capitalism evolves.

The production of history is also regarded as a tool of coloniality. Michael Ralph-Trouillot (1995) argues that history remained influenced by positivist tendencies even after colonialism ended. Similarly, Gebrial (2022) describes history as a positivist endeavor that functions as a useful tool of coloniality in the institution as it effaces the power relations that underpin what the production of history has thus far looked like and, therefore is not objective as the colonizers claim.

This claim of an objective history is by far the most criticized aspect of the field. Because history is not only a tool for rewriting the past but also being used to manipulate time by flattening it and erasing geographical differences (Kalema, 2019). According to Mignolo (Mignolo and Hoffmann, 2017), even the concept of post-colonial depicts that time is linear (colonial times followed by ‘post’ colonial times in a linear fashion) and is limited to unipolar time conceptions.

The colonization of geography, on the other hand, unfolds in different ways. Coronil (1996) describes the use of geography by the colonizers as global centrism, placing Europe at the center and organizing the rest of the world accordingly. Since the invention of the concepts of East and West, geography has been serving the cultural agenda of colonialism. As one of the most influential postcolonial thinkers, Said (1994) argues that the invention of the Orient is not geographical but a cultural phenomenon and an exercise of knowledge power. Today, the invention of the Global South is being criticized by the same token. Tlostanova (2011) suggests that using the concept of the Global South is reverting to traditional geopolitical and civilization models, overlooking regions and countries that do not easily conform to these categories. To critically engage with the North/South differentiation immanent to the concept of the Global South, Tlostanova (2011) proposes that we pay particular attention to areas and places that cannot be easily identified as either North or South but are in between, such as post-Soviet and Eastern European post-socialist states. Similarly, Moszczynska (2022) states that just like the ‘South,’ the notion of ‘East’ carries a series of epistemological challenges that both comparative and transregional research can profit from. Like Tlostanova, Kalema (2019) supports the argument that the Global South is an invented phenomenon painted as a passive recipient of

innovation and development. Levander and Mignolo (2011) also argue that it reinforces East-West and North-South imperial and Eurocentric distinctions.

2.1.2 Coloniality

Colonialism is seen as a phenomenon of a past era that was expected to be dissolved when the former colonies declared their independence one by one in the different parts of the world and, especially in the Global South (Walsh, 2007). However, its aftereffects were not as easy to dismantle. The following quote from Grosfoguel perfectly summarizes the situation after the colonial rule ended:

One of the most powerful myths of the twentieth century was the notion that the elimination of colonial administrations amounted to the decolonization of the world. This led to the myth of a ‘postcolonial’ world. The heterogeneous and multiple global structures put in place over a period of 450 years did not evaporate with the juridical-political decolonization of the periphery over the past 50 years (Grosfoguel 2007, p. 219).

Since the mid-20th century, most colonies have dissolved, ex-colonial states have transitioned into sovereign states, and settlers have either left the countries or become tolerated minorities, such as in South Africa (Marx, 2017).

Especially after the declaration of independence of many former colonies in the twentieth century, using military force for exploitation was no longer the best option to sustain economic domination. Connell (2014, p. 213) highlights that after independence, a post-colonial social order had to be imagined; however, poverty, neo-colonial violence, and global capitalism made this difficult. The neo-colonial order (which is also described as coloniality by many authors; see below) required a new set of concepts and strategies for former colonial powers to stay in power and control the flow of goods and services that does not dwell on the military occupation to sustain the present workings of the matrix of coloniality of power. This order brought upon a form of colonialism that works as a codification of differences, establishing domination and inferiority based on race, which Quijano (2007) referred to as coloniality and conceptualized in a colonial matrix of power. The colonial matrix of power establishes itself on four pillars affecting different parts of life: economy, authority, gender and sexuality, and subjectivity and knowledge (Figure 2.1). He

argues that even though colonialism as we know it ran its course and is no longer relevant in the world system we live in, it continues to persist in how the world operates because it is inscribed in the ways in which we produce. Gramsci (2000) describes this new hegemony as a political power that ‘flows from intellectual and moral leadership, authority, or consensus as distinguished from merely armed forces.’

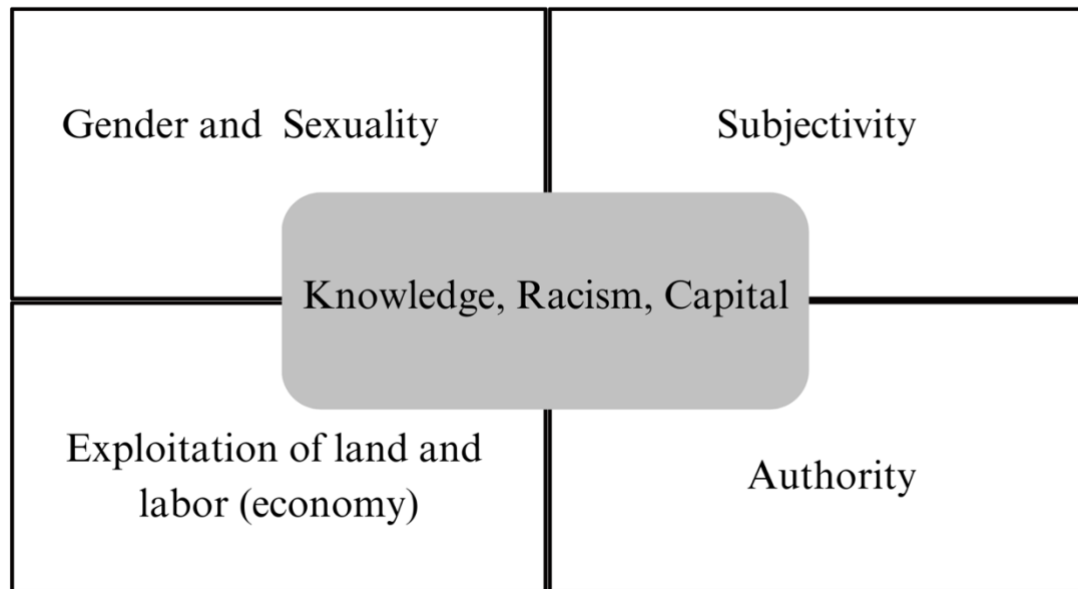


Figure 2.1 : Coloniality of Power (Quijano 2007 in Paton et al., 2020).

Similarly, Maldonado-Torres describes coloniality as a model of power that continues after independence and refers to it as ‘patterns of power that emerged as a result of colonialism, but that define culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations’ (2007, p. 243), which makes it more difficult to dismantle or overcome. In Hoffman’s interview, Lao-Montes (2013) argues that coloniality is cognitive and epistemic and mainly affects our thought patterns and ways of generating knowledge.

This persistence of power after colonization is also referred to as ‘cultural colonization.’ In the Encyclopedia of Britannica, this phenomenon is described as cultural imperialism, which is the superiority of the colonizers’ way of life by either transforming or replacing aspects of the nondominant community’s culture and is seen as one of the primary instruments of colonization (Tobin, 2019).

According to Gramsci (2000), cultural colonization is achieved through a combination and consent of ‘subjects who willingly submit to being ruled.’ Similarly, Lears (1985, p. 587) argues that cultural hegemony (or colonization) does not have to be top-down;

on the contrary, new forms of hegemony bubble up from below, which makes it even more challenging to heal from. Gay provides a great example how cultural hegemony ‘bubbles up from below.’ He also refers to this situation as being ‘cultural satellites of another culture’.

The colonialist is confident in their cultural superiority, and they always take away the native culture. The members of the conquered society are indoctrinated to feel inferior by his racist conqueror. TV serves the interest of a foreign culture. Naming your cream in English – a Spanish name will not sell.’ Gay (1974, p. 155)

Another significant remark about how colonialism and its aftereffects that change populations belongs to Marx. Even though he was referring to colonialism itself, Marx’s (1853) comments can be seen as a future prophecy about coloniality:

British destroyed the basis of Indian society, which was based on villages, handwork patriarchal and nature bound and highly superstitious. Was it a social revolution? England has to fulfill a double mission in India: one destructive, the other regenerating - the annihilation of old Asiatic society and laying the material foundations of Western society in Asia.

Today, what Mignolo (2007a) and Quijano (2007) referred as coloniality is being pursued through the supranational institutions with the aim of constituting a global state that secures the interests of the global capitalist class (Chimni, 2004) that would still act to the disadvantage of the subaltern, implicitly or explicitly. These supranational bodies can shift according to the context. For example, IMF and World Bank, two institutions influencing global economic relations, use a discourse that wants to eliminate poverty, however, reproduces new forms of global coloniality (Delgado et al., 2000, p. 30). On the other hand, institutions such as UNESCO (the United Nations Educational, Scientific and Cultural Organization), while promoting interculturality as the path to diversity, run the risks of engaging in the reproduction of colonial discourses, such as modernity, salvation, and progress (Aman, 2014). Therefore, both the language and the discourses the supranational bodies embrace still carry connotations of the colonial past, that the critical scholars in the Global South should be wary of.

2.1.3 Decolonization and decoloniality

Decoloniality emerges as a response to colonialism's ongoing effects. It is not merely a return to a pre-colonial state but a process of radical transformation that challenges the foundations of the colonial world order. Decolonial thinkers argue for epistemic disobedience (Mignolo, 2009), advocating for recognizing and validating diverse knowledge systems.

In response to colonialism and its later form, coloniality, decoloniality attempts to create a more heterogeneous reality that relies not on a linear time and flattened history but on multiple ways of living and knowing. However, decoloniality and decolonization are mostly used interchangeably, which sometimes causes friction in the literature of decolonial thought. Today, the term decolonization is being used in many different contexts and in relation to many actions and initiatives concerning different social justice domains.

Decolonization emerges in the philosophy and humanities as a way of thinking about the world that takes colonialism, empire, and racism as empirical and discursive objects of study. It claims to offer alternative ways of thinking about the alternative forms of political praxis; it also seeks to present alternative perspectives on the world (Bhambra et al., 2022).

In relation to the emergence of these concepts, it is possible to talk about a decolonial turn (Grosfoguel, 2013), which represents a departure from postcolonial studies due to its limitations, particularly concerning the concept of coloniality and its implications. Mignolo (2000, p. 30) argues that 'post' implies the continuity of something existing, albeit with enough changes to warrant the prefix 'post.' Maldonado-Torres (2011, p. 1) contends that no single theoretical framework characterizes the decolonial turn but rather a range of diverse positions, and it has been there 'since the very inception of modern forms of colonization.' Funez-Flores (2022b) notes that an ontological turn accompanies a decolonial turn, and these two notions are helpful to unsettle modernity. Borrowing terms from Dussel (1994 in Funez-Flores, 2022b), he argues for a position that supports thinking with alterity and from exteriority. The decolonial turn also addresses topics such as transmodernity (Maldonado-Torres 2011, p.9), which involves a decolonial approach to modernity, allowing for discussions in multiple languages and challenging colonial elements and biases in knowledge generation.

2.1.4 Self-Colonization

An entirely different concept was introduced in the coloniality discussion by Alexander Kiossev in his Monument to Transformation entry (Kiossev, 2011). There are three documents related to his self-colonization argument. The first is the Notes on Self-Colonizing Cultures (1995a), followed by the Self-Colonizing Metaphor (1995b) and the Monument to Transformation article in 2011. This section summarizes his arguments on the subject and their relation to Türkiye's position.

This concept is critical for two reasons. First, self-colonization, or as Kiossev introduced it, the self-colonizing metaphor, helps to explain the asymmetry in the Global North and the conflicting performances of countries such as the Balkans and Türkiye. Second, it introduces an entire version of colonization, which helps to understand the extent to which coloniality can go.

Kiossev (1995b) argues that the presence of the colonizer is not necessary for a country to be colonized. He suggests that Eastern European countries are products of lateral colonization and claims that this mode of colonization does not require an invasion. According to Kiossev, these cultures submit to cultural supremacy, which results in 'hegemony without dominance.'

In his Notes on Self-Colonizing Cultures article in 1995(a), Kiossev tells the story of Bulgarian revivalism, in which a series of symbols of absence were produced. The entire era was characterized by the question of

'Where is . . . everything in Bulgaria?' referring to the complaints of the Bulgarian elite about the lack of culture, arts, literary magazines, scientific achievements, etc. At that time, the lack of 'culture' in Bulgaria was built against a narrative of an imagined European culture, which was distilled to a thought that is 'They are all what we are not' (p.1).

These cultural ruminations, he argues, are strongly correlated to the economy of symbols and models of identity, notions that subtly pressure cultures to compare themselves to the dominant Other and produce the symbols of absence. They are located at the periphery of civilization but are never exactly a part of it. Even the national territory becomes a production of imagination, a geographic vision. The entire being of the self-colonized culture is imagined in the absence of a coherent narrative on which they can build their history. Kiossev says that 'the self-colonizing cultures

import alien values and civilizational models by themselves and that they lovingly colonize their authenticity through these foreign models' (p. 2).

The relationship with the Other is always problematic. The values of the civilized other have never been their values. However, they accept them without contestation, even though these values have never been imposed on them, as they have been on the colonized states. He says it doesn't end with acceptance; they fall in love with this universalistic ideology, making them a part of their identity, conquering themselves, and imposing these foreign values on themselves (Kiossev, 1995a, p. 5).

This conceptualization of the adoption of universalistic values of the West is an excellent explanation of the excessive Western sympathy of the late Ottoman Empire intellectuals, even to the point of founding the Association of the Friends of England in Türkiye in 1919 as Europe became the master signifier, a civilizational super-ego (1995b, p. 5) In his Self-Colonizing Metaphor article, Kiossev describes the performances of the local elites of these nations as 'driven to turn themselves into modern people, i.e., Europeans.'

Further, Kiossev (1995b, p. 5) questions the existence of the self in these self-colonizing nations. The absence of a consistent self that an entire country can agree upon creates a traumatic experience that later turns into inventions of a distant past filled with glories and a rebirth of a nation. However, even this construction cannot produce a coherent narrative. Instead, it splits into two opposing and 'equally mistaken' rationalizations of the trauma: a progressive doctrine measured by civilizational achievements and the chase of once-existing authentic substance before the corruption by the alien culture. Moreover, this trauma is so powerful it requires the reversal of shame, the obliteration of trauma through the creation of an identity, a unified imaginary community, and a past so glorified that the absence would turn into a presence (Kiossev, 1995a, p. 8).

Adding to that, he highlights that there is always a criticism of Europe. However, it never reaches the highs and the brutality of the critique of the colonized people since there is no actual aggression. Still, a performed one that is, in fact, a concealed admiration: 'Reaction against the adoration of the West, the denied recognition and the borrowed self-deprecating profiling, it accompanied the emergence of the nation

in the form of a compensatory autochthonous ideology providing a natural hotbed for local strident nationalisms’ (Kiossev, 1995b, p.9).

Again, these two conflicting constructions perfectly illustrate the debates that dominated the final years of the Ottoman Empire and the foundation of the Republic of Türkiye, which still continue to this day between opposing cultural groups in contemporary Türkiye.

2.1.5 Critiques to decolonization

As mentioned above, there are a series of criticisms directed toward the use of decolonization. Some relate to its use in the literature, such as the decolonization of higher education and curriculum. Other critiques revolve around the rigor and validity of colonialism research and its many conceptual applications in different areas of academia.

Dhillon (2021) argues that decolonization requires an immanent critique that should come from within due to attempts to turn the concept into an umbrella term, a catch-all idea for critical race theory, anti-colonialism, anti-racism, diversity, and inclusion, reducing gaps between students of different ethnic backgrounds, and so on. However, he says that if we are to follow the path that Fanon paved sixty years ago, decolonization should be ‘nothing short of a program of complete disorder’ (1963, p. 63).

In his 2022 book, ‘Against Decolonization: Taking African Agency Seriously,’ Olufemi Taiwo criticizes the decolonization movement for being used to replace other discussions in the DEI (diversity, equity, inclusion) discourse, taken out of its contexts, and dismissed African thinkers’ efforts.

However, the critiques from the West focus on the grammar decolonization employed. The interchangeable usage of terms like West, North, Anglo-American, or European, overemphasizing Western institutions’ institutional power and homogenization of the West, are the main points of some critiques (Vickers, 2019). Similar critiques were raised against the ‘Rhodes Must Fall’ movement back at Oxford University, mentioning that by requesting the Rhodes statue to be taken down, the students are not allowing free discussion and using ‘trauma discourse’ to censor history (Gebrial, 2022).

On the other hand, Tuck and Yang (2012) urge scholars who use the term decolonization to consider its real meaning. They say that ‘decolonization is not a metaphor’ and using it in every context that addresses the lack of diversity or social justice deprives it of its essential meaning. They describe the term as the restitution of indigenous land and life. Like Taiwo (2022), they also claim that it’s being used as a fancy term for DEI discourse and to improve our schools and societies regarding social justice. This not only dilutes the term but also results in some unforeseen implications.

Borrowing from Mawhinney (1998), they argue that metaphorizing the term and using it to describe other equity efforts, especially in the neoliberal university, opens possibilities for ‘moves to innocence’ and strengthens the possessions of white privilege and oppression (Tuck and Yang, 2012). Moves to Innocence is a term that Mawhinney coined in her thesis, referring to cleaning the consciousness of former colonizers from past crimes. Mawhinney (1998) finds these ‘moves’ problematic because they free the settlers from their guilt. Both Tuck Yang and Mawhinney's critiques go one step further and claim that using this discourse by white/Western scholars is not as ‘innocent’ as they claim it to be. Mawhinney sees moves to innocence (1998, p. 6), where well-intentioned white, liberal faculty and students strive to be on the ‘right’ side of history by using inclusive language and engaging in decolonizing efforts. Tuck and Yang (2012) accuse these individuals may gaining recognition and praise for their perceived sensitivity and self-awareness (p. 10).

Even though Mawhinney (1998) does not directly mention the phenomena of land acknowledgment, it could set a good example to explain the backlash from the scholars who focus more on the relationships between settler colonials and indigenous people. In the past years, some universities in the settler colonial countries started to publish announcements on their websites that they acknowledge that the university property is located on a former native land.

However, the universities did not promise or guarantee that the land would be returned to the indigenous communities. The 2021 article in Atlantic Wood described land acknowledgment as ‘moral exhibitionism.’ Actions such as land acknowledgment or the media's discrediting of the Rhodes Must Fall movement legitimize the concerns of scholars criticizing the ubiquitous use of decolonization, especially Western scholars.

Bhambra et al. (2022) find these attempts to limit the use of the terminology, discourse, and actions only to some scholars and some areas of the research, are not doing good to the mechanisms of generating knowledge. Furthermore, Bhambra et al. (2022) say that if we insist on limiting decolonization to settler-colonial relations, we risk bypassing commercial imperialism projects to orientalism and liberalism.

2.2 Coloniality of Knowledge

Coloniality enables the domination of knowledge by the modern ethnoclass (Wynter, 2003). Mignolo relates this situation to the expansion of capitalism that led to the expansion of concepts, methods, and theories (Delgado et al., 2000, p. 10).

The colonial rule erases, hides, and conceals indigenous knowledge. When the colonial power starts to control, it also disrupts critical thinking processes. Colonial geopolitics of knowledge are known by universalizing European truth as scientific and making other knowledges and epistemes invisible, negating other frames, subjects, and thinkers—rendering non-Western as folkloric and local (Walsh, 2007; De Leeuw and Hunt, 2018). It establishes its knowledge production methods as the only way of knowing and presents itself as ‘natural’ (Maldonado-Torres 2011, p. 3).

Decolonial scholarship describes this knowledge that colonizers naturalize as ‘universal knowledge.’ According to Dussel, universal knowledge has become the only truth regime through repeating Europeanized ways of knowing until it appears universal (Dussel, 2012 in Funez-Flores et al., 2022).

The universal knowledge approach devalues othered knowledges based on where it was produced—either in the center or the periphery. Knowledge production is an essential part of cultural and scientific development, and it is closely linked to how a society organizes, processes, and transfers information (Levy and Alfano, 2020). Similarly, Righetto and Karpinski (2021) say that any knowledge is cultural. By erasing or devaluing knowledge, coloniality also erases culture and context. Donna Haraway refers to this as situated knowledge and depicts that there is a geopolitical and biopolitical location of the subject that speaks (Haraway in Grosfoguel, 2007, p. 213). Spivak (1994) refers to the subjects of coloniality as epistemically ignored, invalidated, or discounted. Similarly, Dussel notes that the reduced and ignored

knowledge belongs to people who are denied of existing with dignity within the dominating modern colonial totality (Dussel 1996 in Funez-Flores, 2022a, p. 35).

The coloniality of knowledge does not stop at the delegitimization of local knowledges. Mudimbe (1988) argues that the colonizing structure programs its own intellectual workforce to control space, integrate the economy, and change native's minds. It goes to an extent where the intellectual production is only confined to the colonizers' domain.

For example, in South America, the intellectual workers of the settler society, who are described as creolés and the closest to the center, are the only ones who can create knowledge (Connell, 2014) and never the Indigenous. It's because coloniality considers Indigenous and Black people incapable of serious 'intellectual' thinking (Walsh, 2007, p. 229). Castro describes this situation as reducing other truth claims (subaltern/Indigenous) to mere beliefs rather than any form of knowledge (Castro 2013 in Funez-Flores 2022a). However, the history of colonialism usually overlooks the fact that colonizers' mass destruction of cultures and populations in the Global South. Quijano (2007, p. 170) notes that 'the cultural repression and genocide turned the previous high cultures of South America into illiterate and peasant subcultures, who are deprived of their ability of expression.'

As there are different forms of colonialism, there are also various extents of the knowledge colonialities. In Africa, maybe even more so than in South America, the Indigenous people are deprived of legitimacy (see Walsh's comment above) in the global order of knowledge (Ndlovu, 2018, p. 95). Unfortunately, in today's world, Eurocentrism still dominates the production of scientific knowledge. Mariátegui (2007 in Funez-Flores et al. 2022) challenges this view of scientific production and argues that 'science, rationality, and progress were the myth of the nineteenth century and those myths imposed themselves as reality in Euromodern political projects' (p. 606). The figure below summarizes the coloniality of knowledge and the areas it effects in knowledge production (Fig. 2.2.).

One of the illustrative examples of hegemonic distortions in the bodies of knowledge is the racial bias in intelligence measurement that has been debated in the psychology field since the 1970s (Zoreff and Williams, 1980; Jackson, 2023). However, these topics only came to the fore recently due to the adverse effects of therapeutic practices

or diagnoses in psychology. Regarding the dissemination of psychological research, Roberts et al. (2020) say that the lack of racial diversity in publications limits the representation of experiences, cultural and gendered differences, and diverse samples. Over the years, the overrepresentation of white and male samples and their experiences impoverished the discipline's outcomes and overlooked the role of racialized experiences in human psychology. (Roberts et al. 2020, p. 3). This is particularly important since, as the psychology discipline, the outcomes of planning discipline have a direct impact on the lives of the people it serves and as in psychology, ignoring racialized experiences, flattening the gender differences, and not taking the culture and the colonial legacy into account, the credibility and more importantly the effectiveness of the discipline diminish.

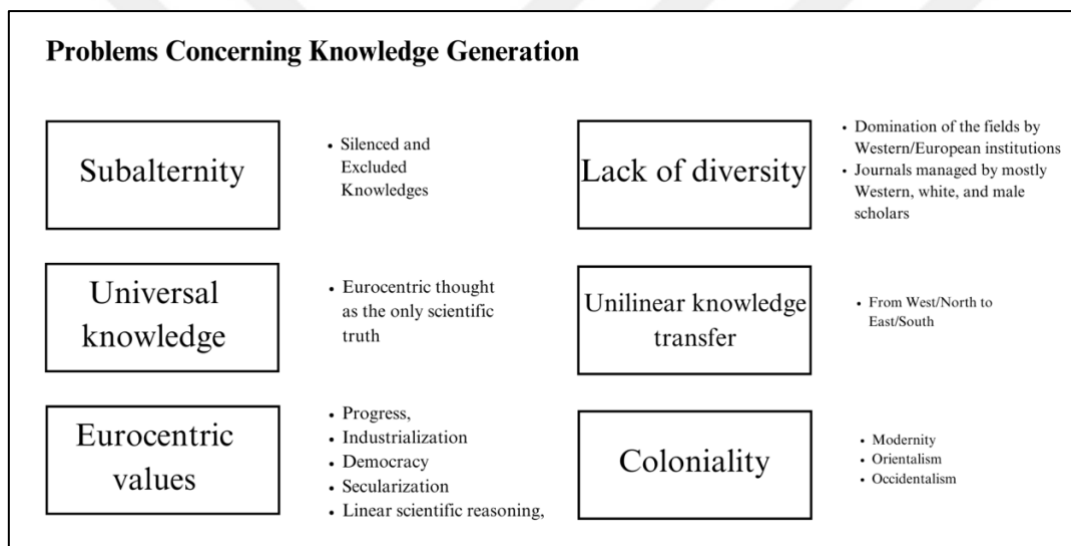


Figure 2.2 : Problems Concerning Knowledge Generation.

In order to delegitimize, coloniality orders that some classify (the colonizers) and the rest are classified (Quijano, 2000; Grosfoguel, 2013). Mignolo and Hoffmann (2017) state that the institutions that control knowledge have the power to classify people who have no other choice than to be classified: ‘When you sense you have been classified as less, as lacking something, as not quite there, it hurts’ (see ‘*Colonial Wound*’ Mignolo and Vasquez, 2013).

In addition to racism, coloniality utilizes sexism to classify people further. Many modern disciplines are still male-dominated (who happened to be also white), and men’s outputs in the professions are way more quantified than women’s, which cause women to receive less recognition (Dawkins, 2016). However, even sexism is

classified in itself. Grosfoguel (2007) argues that some women have higher status than others, referring to European women. Mohanty's work on feminist scholarship (1984) shows that third-world women could not rise above their 'object status' (p. 79) even if they become scholars. It is disheartening to see that the role of women, especially third-world women, in academic knowledge production changed very little since the late eighties. What harms the feminist scholarship further is seeing the notion of women as a homogenous category where all women are equal (or equally classified). Mohanty (1988) argues that the homogenizing mission robs third-world women of their political and historical agency, flattens the marginal and resistant forms of experiences, and erases the third-world difference that was and still is a battleground for women from developing countries. The unchanged depiction of these women is that they are oppressed, not progressive, traditional, and religious. These Eurocentric assumptions portray the production of third-world women as subpar compared to the Eurocentric norms and standards due to another long-standing assumption that the third world has not evolved to the extent that the West has (Mohanty, 1988). Today internet and social media help these women to make their voices heard. However, Grosfoguel's and Dawkins' research showed that there is a long way to go.

Colonization influences not only knowledge production methods but also the dominant language and grammar. Colonialists historically used language as a tool to eradicate indigenous ways of life. Mignolo (2000) argues that language and grammar are 'the companions of the empire,' and they function in two directions. One is to unify the nation (the colonizer's nation), and the second is for symbolic control of the colonial possessions, in other words, an instrument for social control. Additionally, he notes in an early article that 'science cannot be detached from language, and languages are the location where knowledge is inscribed' (Mignolo, 2000, p. 13). Similarly, in earlier years, Lears (1985, p. 591) draws attention to the importance of language, as it is the carrier of values, and language 'cements a group's prestige and cultural leadership' (p. 589). Ndlovu's more recent work (2018) on the coloniality of knowledge points to the two terms related to the dissolution of local languages: linguicide (lingual suicide) and linguifam (the language famine) which are considered to be the main reasons for the epistemological inhibition of theory in the South. Because, he argues, the agent, in Africa, cannot imagine any other way of life besides that which produced him or her (p. 105), and many African traditions are products of the colonial invention that further

prevent the Indigenous knowledge from evolving and adapting. Furthermore, colonial designs established the cultures and the languages of the scholarship as English, German, and French. They deemed other languages (even the former colonizer's language, Spanish, is demoted as being the language of the Hispanic minority) (Delgado et al., 2000).

The domination of knowledge by Eurocentric norms has been so powerful that it was reproduced repeatedly by the Southern critical thinkers without realization. Grosfoguel (2007) provides an excellent example of how the privilege of knowledge production presents itself in the critical studies of the South: During a research workshop where different critical studies groups from the South produced studies from the South, ended up producing studies about subaltern, not studies with and from subaltern perspectives, by subconsciously giving privilege to the Western thinkers (p. 211). Another critical thinking group from South Asia relies on Western thinkers such as Foucault and Gramsci to prove their point. These two illustrative examples show that even the theories from the South reproduce a Eurocentric critique of Eurocentrism instead of inventing their knowledge systems and still producing knowledge from the Western man's 'point zero' god-eye view (p. 215).

This notion is also tied to the self-colonizing behavior in some non-Western countries such as China, Taiwan, and Türkiye. Hwang (2016) refers to the dominant scientism, social Darwinism and anti-traditionalism in China during the reconstruction era created an environment where any traditional ways of knowing and local knowledge were dismissed. Türkiye witnessed a similar unfolding of events, where scientism and anti-traditionalism were followed to break up with the past (Gulmez et al., 2023).

Taiwan's self-colonization exhibits a distinct pattern, shaped by the influence of liberalism and a reliance on Western knowledge production methods. This approach has led to a tendency to replicate Western research without fully understanding how to formulate their own theories, resulting in what Hwang (2016, p. 79) describes as 'naïve positivism.' The introduction of English textbooks and the promotion of Western academic trends have positioned Taiwan as an academic colony of the US since World War II (Hwang, 2016). Similarly, Kunzmann (2015) highlights the pivotal role of publishing in English journals for career advancement within Taiwan. However, this phenomenon is not confined to the Global South; Australia, despite being a relatively affluent semi-peripheral country, continues to operate under

colonized and canonized knowledge creation models. Australian academics are often sent to the US and UK for further training, and there is a strong emphasis on global rankings at the expense of substantive academic inquiry (Connell, 2014).

2.3 Decolonization of Knowledge

The Global South is largely ignored by the Global North, which inherently devalues and rejects most research from such countries (Connell, 2020). In today's universities, disciplines depend on Western macro-narratives (Mignolo, 2000). Even critical thought in the Global South tends to reproduce those macro-narratives while discounting or overlooking the critical thinking produced by Indigenous afro and mestizos whose thinking finds its roots in other logics and concerns and realities that depart from modernity alone but also from the extended horizon of coloniality (Maldonado-Torres, 2011). Unfortunately, research that is not indigenized and still follows Western paradigms is either divorced from reality or cannot be used to solve the problems of its community (Hwang, 2016).

To address the prevailing ignorance surrounding diverse knowledge systems and the dominance of Eurocentric norms and values, the decolonization of research methodologies and pedagogies has gained significant momentum in academia. Many scholars are now adopting a decolonial approach in their research practices. Quijano's colonial matrix of power (2007) illustrates that Western knowledge, and its manifestations form a complex and diverse structure. Decolonial thought advocates for a departure from dominant universal perspectives, emphasizing a critical re-evaluation of these norms (Walsh, 2007, p. 231). This process necessitates a phase of unlearning the entrenched belief in 'received Eurocentric epistemologies as universal truth' (Sultana 2022, p. 10). Furthermore, Funez-Flores (2022b, p. 36) emphasizes the importance of epistemic prioritization, arguing for the necessity of listening to those who have been systematically denied existence, history, and knowledge.

There is a set of concepts that influence the decolonization of knowledge. One is *pensamiento propio*, a term coined by Gloria Anzaldua (1999), which means in dialogue with other cultures. Another two concepts are offered by Mignolo: delinking (2007b) and border thinking (2000). Delinking is escaping mental slavery (Mignolo, 2007b), moving away from what modernity taught us to despise. It is an exercise that promotes detachment from colonial concepts and understanding of the world. He

argues that delinking would eventually lead to a de-colonial epistemic shift and bring to the foreground other epistemologies, other principles of knowledge and understanding, and, consequently, other economies, other politics, and other ethics (p. 453). On the other hand, border thinking means encouraging people to think beyond hegemonic Western conceptualization. He also adds that border thinking is for people whose primary language is not English because reflecting on the use of language is part of a decolonizing project (Delgado et al., 2000). Infecting the language of the colonizer is one way of border thinking. For example, Mignolo argues Black English does precisely that. Also, while speaking the same language, using other concepts helps escape the colonizers' hegemonic narrative. Pointing at Gloria Anzaldúa's borderland concept (1999), using borderland instead of territory is an act of enunciation.

Another critical term significantly influencing this study is 'post-continental philosophy.' This concept refers to modes of thinking that extend beyond the confines of Anglo-analytic, continental, or US-American philosophy, acknowledging the existence of diverse knowledge systems and aiming to 'shift the geography of reason' (Maldonado-Torres 2011, p. 6). Maldonado-Torres elaborates on how meta-narratives tend to discredit these alternative knowledges, stating,

Shifting the geography of reason is part of the decolonial turn [. . .] Decoloniality is the idea that we do not produce rigorous knowledge by adhering to the questions, concepts, and standards based solely on the views or needs of one region of the world—much less a region that has historically been characterized by colonization or the disregard of other regions (Maldonado-Torres 2011, p. 10).

Mignolo (2009) argues that it is used to be assumed that knowing subject is untouched by the geo-political configuration of the world in which people are racially ranked, and regions are racially configured (p. 160), however, geopolitics of knowledge is linked to where and why the knowledge is generated. Quijano (2007) emphasizes that the challenge of knowledge generation is fundamentally epistemic in nature. Epistemic reconstitution requires not only a shift in intellectual reasoning but also a transformation of one's sensory experiences and emotions. To effectively deconstruct colonial realities, it is essential to employ new concepts for interpreting existence. Funez-Flores (2022a) introduces the notions of 'alterity' and 'exteriority' as

innovative frameworks for knowledge generation, aiming to underscore the epistemic priority of historically marginalized voices.

Decolonial scholars tend to see storytelling as a mode of decolonization (Mignolo & Walsh, 2018). Mignolo also emphasizes its profound impact on language as a lived experience. Spivak (1994) refers to this process as subaltern contamination of hegemonic discourses. Funez-Flores et al. (2022, p. 603) argue that Indigenous literature has advanced othered knowledge by unsettling Eurocentric knowledge production in the decolonization process. To unsettle the colonial knowledge, the subjects would have to draw on their ‘affective experience radically’ and their sentimental content rather than linguistic and conceptual forms of academic knowledge detached from socio-historical and geographical contexts.

But producing knowledge goes hand in hand with ways of thinking, which, as Schwanen (2020) argues, requires decolonizing research. That means a change on multiple levels, including the theories used and developed to make sense of the world, research methods, epistemology, and ontology. Mignolo (2000) proposes that we ask some questions when considering the decolonization of research—the first question concerns uncovering the thought patterns contributing to the colonality of power. The second question concerns the methodologies we employ and how we approach research to avoid reproducing the hegemonic ways of knowledge production. The third question is to what end? This question provides a critical perspective on what we want to achieve with the knowledge we want to create.

Decolonization research also requires the domestication of concepts because the concepts belonging to another culture and/or language mean ‘extraneous knowledge’ (Keiko Sei, 2011). Funez-Flores et al. (2022) suggest that opposing the erasure of difference is one of the primary steps in decolonizing knowledge. This step should be followed by weakening modern categories and inventing concepts from other realities, resulting in a subversive methodological shift (p. 37), which they call the double act. However, it is not an easy task. As Burman (2012) points out, there is no way we will intellectually reason our way out of colonality in any conventional academic sense (p. 117). Organized support and a convincing argument are needed to decolonize knowledge, which requires extensive research on Southern literature and a democratic agenda for knowledge generation (Connell, 2014, p. 219).

2.4 Decolonization of Higher Education

Colonialism had a profound impact on the development of higher education systems worldwide. Colonial powers established educational institutions to serve their political, economic, and cultural interests. These institutions often reinforced colonial ideologies, promoting Western knowledge and values while marginalizing indigenous knowledge systems. Barbosa (2022) argues that the dominant project of education has had a central role in the dispossession and expropriation of land and knowledge. Indigenous communities are denied access to education outside a Eurocentric epistemology that positions them as objects instead of as historical subjects.

Cognitive injustice often begins through formal Westernized education. Neoliberal capitalism in academic knowledge production presents structural barriers to change. However, Jansen (2023) argues that academics are also deeply ingrained in traditional scientific methods, reward mechanisms, and accreditation systems and have autonomy to a certain extent in their teaching methods. Therefore, the only barrier to decolonization of the academy is not the neoliberal capitalism but the academics themselves (p. 145).

Some decolonial thinkers argue that higher education institutions perpetuate colonial violence (Tuhiwai-Smith, 2021). Not only in higher education but also in primary education, another type of systemic violence/exclusion happens. The overrepresentation of minority groups in special education programs shows that even in this day, academic failure is attributed to ethnicity, race, and poverty. Furthermore, the disabled, Latinos, the poor, and the people who speak English as a secondary language are still being discriminated against (Wallace and Villa, 2003). Villegas and Lucas (2002) describe this phenomenon as the deficit frame of reference.

Imoka argues that even in primary education, students are educated in a way that intellectually estranges them from their immediate social environments, the diverse social issues in their communities, and their contested communal social histories (Imoka, 2019). Also, the education system violates poorer students, especially vulnerable female students, perpetuates oppressive social understandings amongst students, reproduces oppressive social hierarchies, and divides students along class and ethnic lines (2019, p. ii).

Decolonial pedagogies seek to disassemble a complex colonial matrix of power expressed through multiple and intersected oppressions while also creating alternative spaces of knowledge production that intervene in rather than represent or speculate social reality (Santos, 2018 in Funez-Flores et al., 2022). This action, argues Funez-Flores et al. (2022), should involve stopping and slowing down the forceful assimilating pedagogical practices of modernity/coloniality. Especially higher education should empower people to identify and challenge systems of oppression and exploitation, helping to change the conditions created by modern power structures, including schools and other institutions. (Funez-Flores et al., 2022).

De Oliveira Andreotti et al. (2015) argue that decolonization of higher education requires radical reform rather than sporadic and individual approaches. Since othered ways of knowing and being are disavowed, displaced, negated, and engulfed by coloniality (Silva, 2009, p. 42), De Oliveira Andreotti et al. (2015) propose that the restoration of power and generation of new knowledge should be approached in different ways that can be mapped as spaces of enunciation and acts on a scale from soft reform to beyond reform. The steps of the 'soft reform' are mainly noticing the epistemological dominance, the unequal relations of knowledge production, and the uneven distribution of resources. The second phase, 'radical reform,' includes the redistribution of material resources, and the third step, 'beyond reform,' suggests subversive education, that is, unlearning and deconstruction of the indoctrination of colonization (p. 25). Ndlovu (2018) argues for two stages for a decolonial university: the reactive anti-modernity and a generously responsive counter-modernity that offers ample alternatives and responses to the flattening and homogenizing mission of modernity (p. 108).

Wallace and Villa (2003), echoing the views of De Oliveira Andreotti et al. (2015), advocate for the incorporation of multicultural teaching practices as a means to prevent the perpetuation of stereotypes and the continuation of the colonial matrix of power. For example, conducting studies in the local language not only respects but also enhances local ways of knowing (Elder and Odoyo, 2018). A key aspect of these methodologies is the active engagement of local participants in directing the research process, a point emphasized by Tuhiwai-Smith (2021). To achieve this, she emphasizes the need for curricula to address multiple factors, including cultural capital, class dynamics, privilege, institutional racism, biases in legislation and the

media, unequal distribution of resources, and symbolic violence. By tackling these issues, education can help dismantle preconceived notions (Wallace and Villa, 2003).

Significant changes have occurred in the past decade, especially in the humanities and social sciences, which have prompted a re-evaluation of the universality of knowledge, that had an impact on the preconceived notions in knowledge production to some extent. For example, post-Western sociologies started gaining traction in sociology as sociologies formed and developed in non-Western countries (Xie, 2021). For example, Rosa (2014) proposes that the concept of the 'South' offers a novel approach to sociology, repositioning social processes outside Euro-America at the center of social theory (p. 15).

However, for the shift to be permanent, some steps must be taken. Similar to De Oliveira Andreotti et al.'s (2015) path to radical reform approach, Xie argues for a four-step system for decolonization: indigenization of research topics (I), translation of theories (II), radical and thorough indigenization of concepts and positions (III), and transformation of thinking patterns and research methods (IV) (2021, p. 6). Like Xie (2021) and De Oliveira Andreotti et al. (2015), Jansen (2023) also suggests a radical curriculum change for complete decolonization rather than relying on rhetoric alone.

To decolonize universities and create disciplinary pluralism, uprooting epistemic, racial, and sexual injustices is an absolute must. Khoo (2024) argues two methodologies can be helpful: double translation and double repair. Double translation means opening up perspectives, canons, and curriculums and engaging in critical dialogue. Double repair is aimed at repairing the colonial wound (Attia, 2014 in Khoo, 2024), allowing different lines of production, interrogation, and holding different narratives without forcing them to be reduced to a single narrative (p. 13).

In today's academic practice and higher education, the Northern institutions still preserve their central position in producing knowledge. Connell (2014) mentions that the role of the periphery is still to supply data and then apply the knowledge as technology and method rather than to generate knowledge. The center's role is to produce theory and export it to the periphery. To counter this unilateral knowledge transfer, she advocates for asserting alternative knowledge systems, not in a siloed but, on the contrary, diverse way. Elder and Odoyo (2018) argue for a similar position that supports decentering the Northern Academy, renegotiating meanings, and the

polycentric reconstruction of knowledge to redistribute power to the margins. Warning against reproducing European worldviews and third-world fundamentalism, Grosfoguel (2007) emphasizes the need for utopian decolonial alternatives.

Finally, language's role should be considered as a decolonial practice. Moving toward multilingual practices in teaching and research is considered one way to advance the university's decolonization by decentralizing power (Kalema, 2019).

A couple of decolonial practices have been in place for the past decades. Hiring more women and people of color as new members of the teaching faculty also increasing efforts to attract Indigenous students have become standard practices. However, Kim (2019) says hiring more women or people of color might not solve the fundamental problems of the academy, higher education, and disciplinary organization because the diversity hires may conform to the canon. He argues that what should be changed in the hiring process to promote diversity is the requirements that start with the bachelor's degree. They should include some experience or interest in non-Western countries, such as cultural exposure. He also recommends restructuring the curricula without conserving the current canon. Like Kim, Nyamnjoh (2019) also points out that increasing the number of African people among teaching staff cannot singlehandedly decolonize the university as long as there are no profound changes in the curriculum. Nyamnjoh notes that the need is to look beyond the current academic system and imagine a different reality that would promote values such as interconnectedness humility, and incompleteness that would challenge the idea of victimhood that is identified with the Southern cultures. He also argues that the African elite still blindly follow the ideals of completeness and civilization, which never helps address inequalities (in the academy and beyond) within existing frameworks (p. 21).

Hajir (2023) emphasizes that even well-intentioned but uncritical research can inadvertently reinforce binary thinking and cultural essentialism. In line with this, Santos (2018 in Funez-Flores et al. 2022) advises scholars to evaluate knowledge based on its consequences rather than its origins. This perspective aligns with Hountondji's argument (1997) for fostering communication instead of separation in knowledge production, advocating against siloed approaches to Indigenous knowledge creation. Furthermore, Jansen (2023) highlights a concerning lack of clarity regarding the meanings of decolonization within public universities, warning that this ambiguity risks 'defanging a potentially radical concept' (p. 139). Together, these viewpoints

underscore the importance of critical engagement and communication in the pursuit of knowledge, particularly concerning Indigenous perspectives and the decolonization process.

2.5 Conclusion

In summary, this chapter provides a comprehensive overview of the historical context and enduring impact of colonialism, illustrating how it has shaped contemporary societies. Colonialism is defined not merely as an economic and political endeavor but as a pervasive force that infiltrates all aspects of life—including culture, history, and knowledge systems—creating lasting inequalities. The discussion emphasizes the entangled concepts of modernity, orientalism, and coloniality, highlighting how they collectively perpetuate power structures that continue to disadvantage Indigenous populations long after formal colonization has ended. Scholars argue that the legacy of colonialism manifests in various forms, including cultural suppression and systemic violence, while the narrative of progress associated with colonial practices remains prevalent in modern discourse. Furthermore, the production of history is scrutinized as a tool of coloniality, challenging the notion of objectivity and exposing underlying power dynamics. Additionally, this chapter gives an overview of Kiossev's exploration of the self-colonization concept, which offers a profound lens through which to understand the complexities faced by nations like Türkiye and those in the Balkans in their interactions with dominant cultures. His arguments illustrate how the absence of external colonization does not shield society from internalized colonial attitudes and practices. Kiossev's insights draw attention to the dynamics of power and identity are deeply intertwined.

Finally, this chapter also examines the coloniality of knowledge and its profound impacts on the legitimacy and visibility of Indigenous and non-Western epistemologies. It highlights how colonial powers have historically marginalized alternative forms of knowledge, presenting European thought as universal while relegating other perspectives to the realm of folklore. This hegemony not only disrupts critical thinking but also erases cultural contexts and histories, leading to a systematic devaluation of non-Western knowledge systems. Scholars such as Dussel, Walsh, and Mudimbe illustrate the intricate ways in which colonial structures continue to dominate knowledge production, exemplified by the exclusion of Indigenous and

Black perspectives in academic discourse. Furthermore, the chapter underscores the ongoing issues of racial bias in fields like psychology, where a lack of diversity in research undermines the discipline's relevance to diverse populations. Overall, the discussion calls for a reevaluation of knowledge systems to honor the plurality of epistemologies and address the continuing legacies of colonialism in knowledge production.





3. LITERATURE REVIEW ON COLONIALITY OF URBAN PLANNING AND PLANNING EDUCATION

This chapter aims to investigate the critiques urban planning has faced since its foundation, as well as the colonial legacy that still influences the discipline and its education, which also plays a role in how the most voiced critiques unfold. The first section of this chapter outlines the general critiques planning practice and planning education receive. The second section summarizes how colonial legacy shapes the planning discipline and planning practice. The final section of this chapter provides some examples and ideas on how the discipline can and should be decolonized for a more diverse practice and education.

3.1 The Critiques of the Planning

Urban planning discipline and planning education have been criticized for many of its shortcomings. For example, planning's hyperfocus on the maintenance and beautification of the physical infrastructure is one of them (Baffoe and Roy, 2022). Like any other aspect of the colonial matrix of power, Mignolo and Hoffmann (2017) argue that modern Western aesthetics control the perception of beauty and the sublime by regulating artistic taste and the creative genius of the artist. However, in addition to the colonial legacy in planning discipline, there are a series of critiques directed at how the curriculum is organized.

The lack of interdisciplinarity in planning curriculum is a significant issue that has been highlighted in recent years (Johnston, 2015). Interdisciplinarity, along with diversity and ethics, forms the foundation of the planning discipline and is considered essential to its code of practice (Frank, 2006, p. 21). However, the increasing standardization in planning education and methodologies has become so pervasive that it has diminished the diversity inherent in practice, stripping away valuable contributions from various cultural perspectives (Kunzmann, 2004 in Frank, 2006, p. 22). Furthermore, it not only erases interdisciplinarity and diversity it also excludes other important areas such as service work and policy (Frank, 2006).

For many years, interdisciplinarity has been central to the planning field, as it inherently requires the integration of insights from multiple disciplines related to the built environment and human behavior. Yet, for the past decade, the planning curriculum has faced criticism for insufficiently incorporating interdisciplinary approaches (Scholz et al., 2021). Often, interdisciplinary subjects are relegated to theoretical courses rather than being integrated into studio work, where students can confront ‘real-world’ problems. Johnston (2015) notes that planning education tends to overlook not only the integration of interdisciplinary work but also the critical question of how to effectively teach planning students about interdisciplinary inquiry. Consequently, there is a dual gap: the lack of engagement with interdisciplinarity in urban and regional planning education and the failure to address methods for teaching interdisciplinary inquiry itself.

The paradox of planning education reveals itself in its curriculum structure, which simultaneously limits interdisciplinary collaboration in certain theoretical courses while neglecting the essential theoretical foundations that underpin the discipline. The growing neglect of theoretical engagement within the planning discipline is notable, given that the field once prioritized theoretical rigor to enhance its legitimacy and gain greater respect in academia. As highlighted by Behrend and Levin-Keitel (2019), this trend poses challenges for the discipline as it strives to establish an identity while simultaneously addressing the complexities of its practice. This raises ongoing debates regarding the necessity of theory in planning and whether planning should be classified as a distinct discipline (Thompson, 2000; Pinson, 2004). Ignoring the theoretical underpinnings and the intellectual discussions vital for the discipline's evolution only serves to hinder its future development. By fostering a renewed emphasis on theory, the planning discipline can better navigate its inherent paradoxes and work towards a more integrated future.

The shift from trying to create an academic foundation to becoming a discipline and generating theory for decades for not being perceived as mere practitioners (a helping profession, Glazer, 1974) toward trying to portray planners as technicians who don't need theoretical background is a disheartening move for the discipline's future. The reasons for planning theory being dismissed are manifold. Planning theory has been criticized for being too abstract for the students (Pojani et al., 2018; Olesen, 2018) or too descriptive (Eizenberg and Shilon, 2016) for being unable to bridge the gap

between practice and theory (Kunzmann and Koll-Schretzenmayr, 2015) or not providing any useful guidance on how to actually practice planning (Gunder, 2002; Olesen, 2018).

Additionally, ongoing efforts to strictly define and isolate urban planning from other disciplinary fields have led to a self-imposed exclusion that limits the scope of the discipline (Frank, 2006). The standardization and the lack of theoretical discussions cause current planning education to lean more towards a technocratic approach, emphasizing practicality and quantitative methods over critical thinking and qualitative analysis (Eizenberg and Shilon, 2016; Dawkins, 2016). However, this technocratic approach does not mean that more advanced technologies are being used in diagnosing or solving urban problems. On the contrary, due to being confined to the limits of a standardized pedagogical approach, the learning and teaching are also highly traditional, and the use of technological tools is still quite limited (Pojani et al., 2018).

Consequently, the approach of disregarding the importance of social and cultural factors in urban planning hinders the ability to address complex issues like inequality, poverty, and climate change (Fig. 3.1.).

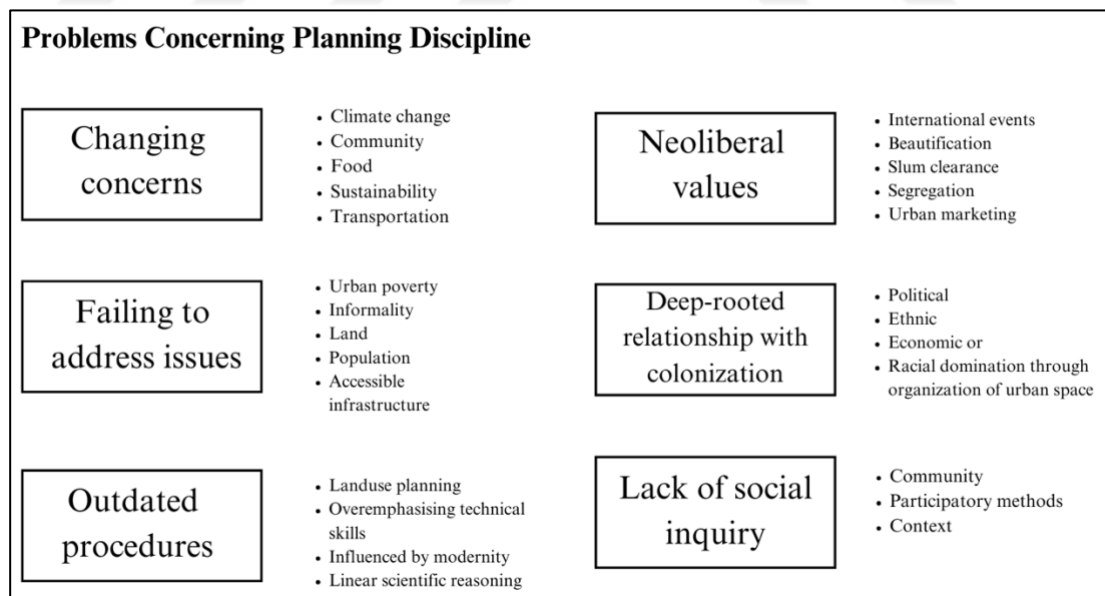


Fig 3.1 : Problems Concerning Planning Discipline.

The curriculum's inclination towards standardized methodologies also fails to acknowledge the inherent subjectivity and dynamism of urban spaces (Dandekar, 1986; Eizenberg and Shilon, 2016) and disregards the value of diverse perspectives

(Eser and Koramaz, 2023). As Roakes and Norris Tirrell (2000) argue, the current emphasis in planning education on 'impersonal, objective, and systematic' procedures overlooks the richness of 'partial, fragmented, and often subjective' experiences that shape urban life (2000, p. 101). This approach homogenizes solutions, neglecting entire stakeholders' diverse needs and experiences, and fails to consider the sociocultural specificities of places (Kallus, 2001; Healey, 1997).

Cuthbert (2016) argues that planning education, in its current form, relies on standard pedagogy so much that it becomes immune to the changes surrounding academia. He says pedagogy implies 'an adherence to formal rules at the expense of a wider view' (2016, p. 551), prohibiting planning education from cultivating a critical thinking approach. Similar to Cuthbert, Sletto (2012) also raises some concerns about how planning is being taught and how it impacts the act of planning in the real world when students graduate. Students are being blamed for their lack of the mental and technical tools to solve the problems they are presented with at work. The critiques also point at the university for not including more professional training in their curriculums, potentially preparing the students for the upcoming challenges after graduation (Pojani et al, 2018).

However, research shows that graduate schools equip planners with the necessary skills that are required by the planning practice: general planning knowledge, report-writing, data processing, and qualitative analysis (Dawkins, 2016). Along with Pojani et al.'s (2018) critique, this research further proves that professional practice does not in fact require the skills such as communication, negotiation, budgeting, and management that they say they require. Unfortunately, this leads to another conclusion that the skills that prove to be more necessary, especially in conflict settings (Hajir, 2023) are profoundly overlooked.

3.2 Planning and Its Colonial Legacy

Urban planning must confront significant challenges, including an anticipated population increase to 9.8 billion by 2050 (UN, 2017), inadequate infrastructure, housing backlogs, climate change, and global disparities. While the current conditions in the world's cities are not entirely the result of urban planning practices, the discipline and its practitioners are expected to develop effective solutions to these

pressing problems (Scholz et al., 2021). However, the effectiveness of urban planning in addressing these issues has come under scrutiny from academics and practitioners over the past two decades. There are also concerns regarding the training of urban planners, with critiques suggesting it is not sufficiently tailored to address the needs of the urban poor (Phiri, 2010). Moreover, some argue that the discipline tends to prioritize perpetuating colonial systems rather than fostering equitable solutions for all segments of society (Watson, 2009).

The history of modern urban planning dates to the late 19th century, and the emergence of urban planning as an applied scientific field is very much linked to the history of modernity. The modern era is considered to have begun at the end of colonial invasion and global expansion (Synder, 2019) and continued until after WWII. According to UN-Habitat 2009, urban planning systems in most parts of the world have been influenced by 19th-century Western European planning. The development of urban planning, based on rational thinking and a set of practices that stem from an engineering point of view and a top-down perspective (Odendaal, 2012), has long become the norm and, in time, used as a tool to redesign spaces and communities worldwide.

As the rationalist and modernist discourses are parts of coloniality (Mignolo, 2000), as a product of modernity urban planning is also strongly tied to colonialism and how spaces in the colonies are organized (Watson, 2014; Odendaal, 2012). With colonial ties comes unjust resource distribution (Nnkya, 2008) and the reproduction of dominant power relationships in space (Sletto, 2012; Phiri, 2010). For example, in the Sub-Saharan and South Asian planning practices, racial segregation and sending the poor to the periphery so they could not bother the people of the settler colonies was the common norm where the pursuit of racial and class-based segregation was explicit (Nynkya, 2008; Kamete, 2013; Matamanda et al., 2021; Home 2015; Njoh, 2009). Baffoe and Roy (2022) state that these people are pushed to the peripheries as unplanned and unloved so they can be controlled and exploited. Jones et al. (2022) state that apartheid South Africa employed practices such as racial zoning and comprehensive planning schemes to enforce segregation. Additionally, forced evictions and mass displacement were prevalent, as noted by Maylam (1990). Beverley (2011) states that urbanism in South Asia is about the spatial segregation of

populations, and the former colonial racialized organization of space is replaced by class divisions (p. 483).

As the examples above illustrate, space is organized and adjusted in colonized parts of the world to reinforce unequal power relations and cultural differences. Race has been a social characteristic of the colonial city, separating people with spatial elements and legislative tools. Colonialism used urban planning as a direct vehicle for diffusing planning systems with colonial authorities' modernization and civilization missions (Eniola Agnes and Olugbenga, 2015).

The concept of the racial contract demonstrates how colonial powers approach spatial organization and autonomy in colonies. As discussed by Mills (1997), the racial contract emphasizes that spaces and places must be 'saved, tamed, controlled, civilized, developed, exploited, dominated' until they reach a state where they are deemed capable of self-determination, autonomy, and sovereignty by European powers (p. 607). This historical perspective is reflected in the continuing influence of colonial urban planning in the Global South, as highlighted by Beeckmans (2013). She identifies three main strategies from colonial practices that persist in current planning frameworks. Firstly, colonial planning principles have largely shaped contemporary rules, often disregarding pre-existing local structures and traditions. These principles were imposed by colonial administrators and are deeply entrenched in the planning methods used today. Secondly, a problematic transfer of expertise accompanies the unilateral sharing of knowledge; this creates a narrative that positions colonial powers as the exclusive producers of scientific and planning knowledge, as discussed by Mignolo (in Delgado et al. 2000). Lastly, implementing planning laws rooted in colonial frameworks continues to affect various countries in the Global South, even long after gaining independence.

Moreover, as noted by Home (2015) and echoed by other decolonial thinkers, colonial administrations operated under the belief that their methods for organizing space and addressing conflicts—often arising from racial discrimination—were superior. These outdated strategies remain so firmly established that they are still considered the most effective means of tackling ongoing urban challenges despite the fact that the individuals and contexts have dramatically changed.

For instance, while traditional settlement planning was prevalent in pre-colonial Africa, the colonial era shifted the focus toward control and sanitation, prioritizing the well-being of settlers over indigenous populations (Njoh, 2009; Beverley, 2011). Supporting this argument, Hutchins (2015) points out that the colonial ways of planning had never had any interest in consulting the local ways, and the context is almost always imported from their home countries, as the planning is only performed to secure their wellbeing.

Even after the end of colonial rule, the 1950s formal planning regulations continued to shape the profession and its approach to physical space (Olujimi and Enisan, 2015). Nnkya (2008) highlights that still today in some regions of Africa, the practice goes to an extent to which urban planning is exploited to benefit the elite. Similarly, Baffoe and Roy (2022) state that Dhaka is haunted by its colonial past since its master plans made by the British colonial administration still influence the current decisions of the authorities.

Beuf (2019) argues that planning has served as a regulatory tool for the expansion of capitalism in the aftermath of colonialism. After the dismantling of colonial regimes, this pattern became evident in neoliberal cities. Similarly, Sultana (2022) contends that factors such as colonialism, imperialism, capitalism, international development, and geopolitics continue to reproduce ongoing coloniality through existing global governance structures, discursive framings, and proposed solutions.

As a global system, neoliberalism generally discourages public intervention in the market, where urban development actors operate (Sager 2011). In neoliberal cities, the demand for land is high, and the resources are limited. Watson draws attention to the dark side of planning that may result in significant brutality in situations where resources are severely contested (Watson, 2009). In crowded urban places where land value is high and local governments are backed by urban developers, aka private sector agents, the public interest is supposed to be defended by planners (Alfasi, 2009); however, in times when tension increases, and the current systems strip planning profession from its agency planning as it is, fails to protect the public interest (Healey, 1997). However, the lack of a clear definition of public interest and a lack of consensus intensifies the conflict between developmentalist approaches and public interest defenders (Odendaal et al., 2015). Barry and Thompson-Fawcett (2020, p. 3) illustrate this shift in the description of public interest as 'broken promises' that refer to the

illegal transfer of land rights. And complicated relationships between Indigenous communities and the state.

Especially after WWII, forms of colonial violence have been exercised through the discourses of development by constructing some populations and geographies as problems to be solved by development projects (Funez-Flores et al., 2022). The neoliberal approaches that are the extension of colonial practices see cities as growth engines and prioritize market-led urban development and, as Kamete (2010) puts it, 'city marketing.' The international events are a good example of place marketing. Kamete (2010) argues that during times of international events, zones of informality lose their worth as vote banks and become political threats. These place marketing projects are considered to be the solution to the problems of the cities in the Global South.

Planning, wittingly or unwittingly, acted as an accomplice to the neoliberal agendas, to the point that its critiques see its goals side with the goals of corporations rather than spatial planning ideals (Hague, 2013). The impact of the British rational planning and its master plans' teachings that recommend bringing order into the urban space still influence how the authorities approach the slums and informal residential or commercial areas; clearance is seen as the only option for a so-called better urban space (Mehta, 2015; Baffoe and Roy, 2022). For instance, in 2005, Zimbabwe experienced a significant crackdown when seven hundred thousand people were displaced to restore urban order and eliminate so-called 'filth.' (Kamete, 2013). This example illustrates how modernist planning serves as a tool for state control, with planning systems designed to establish norms of spatial organization. Authorities typically address informal economies with strategies that seek to eliminate or neglect their existence. Similar patterns can be observed in Malawi, Zambia, and Mozambique, where informal practices are similarly marginalized.

While initially, nothing is wrong with 'growth' itself, these urban management agendas turn cities into places where informal and unplanned can no longer live (Odendaal, 2012). Urban planners often advance visions of an orderly city that reflect the ideals of political leaders and policymakers (Kamete, 2013). Due to their training, planners and other built environment professionals already have a flawed understanding of the complexities of informality (Kamalipour and Peimani, 2019) and other forms of non-conforming urban development, which facilitates how the

neoliberal and developmentalist approaches function in the city and overrides public interest.

Eniola Agnes and Olugbenga (2015) argue that the land functions as a means of security after the long and painful colonial period and its after-effects in the postcolonial era. When planning fails to provide security for the poor, people's responses shift to informality to chase economic opportunities.

Last but not least, hiring non-native experts is common practice in the Southern countries, which causes the perpetuation and celebration of Western practices through the hands of the non-native experts and the poor and primarily corrupt authorities (Baffoe and Roy, 2022). The globalism one world approach has many proponents in urban planning (Afshar, 2001; Olujimi and Enisan, 2015) that cause actual harm to Southern cities because this view regards all the complexities and differences these cities pose as 'empirical varieties' (Watson, 2016).

The current planning systems in many Southern cities stem from the legacy of former colonial governments. Unfortunately, the solutions produced by the modernist planning approach, which emerged from mid-20th-century planning theories, do not effectively address the problems faced by these cities (Odendaal, 2012). As a result, planning practices have become formal discourses that lack a meaningful impact on reality (Cobos, 2009, p. 297). When combined with ineffective municipalities (Beverley, 2011), this leads to the emergence of unintended urban developments across the South.

3.3 Decolonization Attempts of Urban Planning

The previous section provided an introduction to the coloniality in planning and planning education. This section aims to shed light on some practices that try to address the adverse effects of the colonial legacies in the discipline.

To measure diversity in planning education, Millard-Ball et al. (2021) surveyed the reading lists assigned to the students in planning schools. They found the course reading lists are even less diverse than the faculties themselves. Some course readings include not one female author, while others include around 28 percent female authors and even fewer authors of color (p. 5). Their research showed that the planning

faculties, the reading lists, and the knowledge they utilize are not representative of the communities they plan for.

These problems called for adopting a decolonial approach toward the practice, the curriculum, and the knowledge systems it conveys. To address this problem, urban planning schools around the world, and predominantly in the Global South, are putting much work into renewing their curriculums. Many other university departments and faculties, such as ethnic studies, gender, and women's studies, embraced the decolonial turn starting in the late 20th century (Maldonado-Torres, 2007).

Sommer and Mohamed (2013) argue that colonization in the classroom happens when the learning is disconnected from everyday life, cultural context, modes of expression, and community practices. And decolonization happens only when these concepts are reintroduced into the curriculum and the classroom. This critique aligns with Eizenberg and Shilon's (2016) call for a greater integration of qualitative methods in planning education. Qualitative approaches allow for a shift from 'unidirectional and fixed relations' between environment and behavior to socially responsive and evolving planning practices. Similarly, calls for a relational and constructivist approach highlight the need to move beyond generalized patterns and embrace the dynamic interactions between people and spaces.

Weseley and Allen (2019) argue that geographical differences, language barriers and colonial legacies limit planning education from becoming more diverse and responsive. They also pointed out that the contribution of professional accreditation is also debatable since under which circumstances it helps the discipline grow or erases cultural and contextual differences are not well-studied. They note that to decolonize the planning, the discipline should embrace diverse epistemologies, and the Northern institutions should commit to knowledge co-creation.

A big part of urban planning discipline, transport research is one of the heavily colonized research fields in the urban planning discipline due to the fact that most transport knowledge is created in the North by white and male engineers and then disseminated, which in turn results in reinforcing existing inequalities (Verlinghieri and Middleton, 2020). Verlinghieri and Middleton (2020, p. 88) call this intellectual tourism, where Northern scholars or experts travel to the countries of the South and

teach their own concepts and methods, assuming a Western cultural context is the only prevailing culture in the world.

There is a growing body of research in transportation that recognizes the importance of context and is working to incorporate it into future studies. Schwanen (2020) argues that Northern institutions must challenge existing assumptions about human behavior. He suggests integrating methods such as sociogeny, which examines the influence of religious and cultural practices on daily life and mobility experiences. Similarly, Verlinghieri and Middleton (2020) advocate for challenging Western transport knowledge by including more non-Western case studies. They emphasize the need to acknowledge the limitations of Western knowledge producers and to create space for a diverse range of perspectives in research.

Vanessa Watson is recognized as one of the most prominent scholars in Africa, known for her influential contributions to the planning discipline. In her extensive writings, she advocates for both an epistemological and practical shift within this field, emphasizing the significance of critical knowledge from decolonial thinkers. Her work encourages planners to question their own thinking patterns and mindsets, challenging the notion of universal knowledge in planning practice (Watson, 2016). Alongside other scholars such as Roy (2015) and Connell (2014), she calls for a 'Southern turn' in planning theory.

Watson (2016, p. 36) highlights an important insight: even two countries from the Global North with seemingly similar cultural contexts fail to agree on planning approaches. She references the communicative and collaborative planning discussions from the early 2000s to illustrate this point, emphasizing that knowledge is fundamentally situated and cannot be generalized without consideration of context.

Given her insights, it is fitting to conclude this section with her recommendations for decolonizing the planning discipline. Watson advocates for an experiential and problem-based learning approach, which necessitates a full commitment from both educators and students (Watson, 2011, p. 17). She emphasizes the importance of engaging students in real planning scenarios, allowing them to confront actual problems while exploring relevant information such as policies and legislation. In this context, she encourages treating community members as clients who present challenges to be addressed (p. 19). To facilitate a necessary shift in mindset, Watson

recommends that planners critically examine the unsupported universality of the theories they encounter, acknowledge the value of situated knowledge, and appreciate the differences that arise from empirical variations (2016, p. 36).

3.4 Conclusion

The second chapter of the literature summarized the racialized and colonial ways in which urban planning used to operate in the Global South and the contemporary reflections of the former colonial urbanisms. This chapter wanted to draw attention to how neoliberalism functions as a successor of former colonial governments and replaces racialized planning with class-based planning.

Moreover, the chapter also focused on urban planning education's shortcomings in addressing the problems that have been haunting the cities of the Global South even long after the colonial administrations were dismantled. The literature review on colonial and neoliberal underpinnings of urban planning showed that the conditions that required urban planning to become institutionalized are no longer serving the profession and the discipline. Moreover, the solutions that have been proven to be beneficial for the Northern cities are not sufficient to deal with the complexities of the Global South, where the rural and urban constantly clash, and peri-urban areas, poverty, and uneven urban development plague the cities. The research suggests that in order to overcome the challenges, graduate planners who are equipped with the right tools and mindsets to tackle the issues of the Global South require the traditional urban planning approach to be readjusted. Also, the current policy problems are beyond the reach of the urban planners and local authorities, therefore, a policy change and explicitly addressing the specific problems of the cities in the Global South is also considered necessary and urgent. Decolonizing the curriculum is regarded as one of the tools that can be utilized to develop South-specific approaches to urban planning. Finally, questioning the fundamental values of planning practice, such as public interest and organization of the physical space, which have been used to legitimize planning as a state activity, is seen as inevitable.

4. RESEARCH BACKGROUND

This section provides a glimpse into the colonial pasts of the countries included in this thesis's multiple case study research. Each of these countries, with its unique relationship with coloniality, offers a diverse and rich perspective, independent of whether it was colonized by Europe or not.

This section, however, does not aim to give a complete account of the countries' history. Instead, it illustrates how coloniality affected the two main issues this thesis concerns: the organization of urban space and the production of knowledge.

This study is designed as a multiple case study to discover how different countries in the Global South conceptualize decolonization and which methodologies they adopt to decolonize urban planning education.

As briefly outlined in the introduction, the problematic relationship of never-colonized Türkiye with the West and how it unfolds in urban planning education and practice was the starting point of this research, triggered a series of questions about whether it is the same in other countries of non-Western geographies, or in other words, the Global South.

4.1 The Center-Periphery Model and Developmentalist Approach

The core (center) - periphery model has many variations, including Prebisch's 1950 model and Wallerstein's world systems theory. Even the name of the models differs among scholars and publications; the terms 'center' and 'core' are often used interchangeably in the literature, referring to the same geographical phenomenon. Additionally, there are other categorizations created by other scholars that provide lists of countries considered core or periphery to explain the economic positions of the countries in world trade relations. However, the countries on these lists vary greatly and make the task of a clear identification quite challenging. In this section, this thesis does not aim to assess the models' validity or ability to explain today's world systems. It aims to provide a general overview of the core (center) – periphery models and their

relation to the Global South and a brief outline of Türkiye's political position and internal conflicts as a semi-peripheral country.

Grosfoguel (2007) argues that explaining the core-periphery model is not straightforward since there is a periphery outside and inside the core zones and a core inside and outside the peripheral regions. For example, the never-colonized Japan built its colonial empire, dominating the surrounding states, which makes it the core in the periphery. However, China, again, never fully colonized, was peripheralized through colonial entrepôts and direct military interventions, such as the opium wars in the nineteenth century (2007, p. 220).

Furthermore, Kiossev, in his *Self-Colonizing Metaphor* (1995b), also refers to the peripheries in the core, referring to the Balkan countries. He says that historical circumstances transformed these countries into an extra-colonial periphery and turned them into lateral viewers without being affected by colonial conflict or colonial rules (p. 1). Ireland is considered another example of a periphery country in the core, noting its developing country position inside Europe (Khoo, 2024), making it part of the semi-periphery, another category that appeared in Wallerstein's model.

However, even though it's deeply problematic and incomplete in understanding the world economic system, especially in social sciences and economics, the core-periphery model of Raúl Prebisch has been widely utilized (Klimczuk and Klimczuk-Kochanska, 2019). The model is created to explain the world's uneven spatial and economic development (Prebisch, 1950, in Love, 1980). According to his model, the few countries at the center dominate the world trade, and the rest of the countries, called periphery, have secondary or tertiary positions in trade relations. These are also roughly called as Global North and the Global South. Interestingly, in the developing world, or other words, the Global South, this terminology is also widely accepted because governments usually compete for foreign investment, and being in the periphery makes it easier to qualify for foreign funding (Love, 1980) even though this situation further complicates the economy of these countries.

Peripherality is often viewed in a negative light. The reason these countries are poorer than others is tied to their lack of human, social, and economic capital. However, these theories only offer a partial explanation of the situation (Acemoğlu, 2001). These peripheral regions are often associated with distance, distinctiveness, and reliance on

external assistance. They also experience the unfavorable effects of marginalization and deprivation (Klimczuk and Klimczuk-Kochanska, 2019). The labor economics show that the core countries remain intact and consume most foreign labor time (Zhao, 2021). There are also a series of countries whose positions are contested in different interpretations of the model: China, India, Indonesia, and Brazil (Mahutga and Smith, 2011).

Numerous statistical models were used to clarify this distinction; however, due to the variables' instability, the countries' lists in the core-periphery model change constantly. The Human Development Index (UNDP, 2024) is used to determine which countries are located where, and according to this scale, the countries below 0.70 are described as peripheral. However, this is not the only determinant of the core-periphery theory. The share in world trade and the development index also plays a role, and still, different research produces a different list of countries, such as Babones (2005) and Dunn et al. (2000). For example, while Türkiye was listed as a peripheral in Dunn's categorization it was not included in the periphery in Babones' version.

Center-periphery model is also used to explain global cultural exchange. Even though in the 1970s, some cultural theorists renounced that the model was no longer valid, and the cultural exchange was multidirectional, today, the dominance of the West on the knowledge production methods and the circulation of cultural goods persists (Buchholz, 2018). Moreover, the distribution of economic capacity and scientific output is still heavily influenced by Eurocentrism, leading to a predominance of English as the primary knowledge in institutions and knowledge production.

Marginson and Xu (2022) argue that insisting on the center-periphery model to explain and organize world economic and knowledge systems is deterministic and fails to produce a diverse world. Its underlying developmental discourse is also essentially harmful because it reinforces a Western way of perceiving the world (Tucker, 1999). The idea of development reproduced established colonial relations of power by organizing the world in terms of developed and underdeveloped nation-states (Cardoso et al., 1979). For example, the development narratives surrounding the core and the periphery countries create a world where the North is developed because they were better, and the South is underdeveloped (compared to the North) because they were not (Hickel, 2018, p. 9). In academic production, South is still referred to as a homogenizing term lacking precise definition, clear characteristics, and boundaries

(Rosa, 2014) and presented as the geography of lack that is ‘underdeveloped’ and at the receiving end of the innovation (Hickel, 2018).

4.2 The Case Studies

There are 11 countries included in this research as part of the case studies. The countries are Bangladesh, Brazil, China, India, Lesotho, Namibia, Qatar, South Africa, Taiwan, Türkiye, and Zimbabwe. Their unifying factor is that all of them have experienced some form of colonial encounter and are located in the Global South. Even though some of them were never fully colonized (Türkiye) or only partially colonized (China and Taiwan), their experiences demonstrate a series of common traits. However, again, it is important to note that these countries have their unique version of coloniality, making them important for this research.

4.2.1 Bangladesh

Bangladesh is one of the least urbanized countries in South Asia, with about one-third of the population living in urban areas. Its major city is Dhaka (Britannica, 2019). Bangladesh’s colonial past is interlinked with India’s since the British were the major colonial power that dominated the region. The area has a complex history involving the Mughal Empire and the British East India Company until its independence in 1971, which was followed by the military government of the Bangladesh Nationalist Party.

Its colonial history is connected to identity production through religion (Hinduism and Islam). This religion-based identity was not formerly a part of the region’s cultural organization and is a construct entirely of the colonial regime. The Bangladeshi nation is regarded as something of a colonial creation (Hajjaj, 2022).

Urbanization in Bangladesh is steadily growing, posing challenges for urban sustainability. Issues including uncontrollable rural-to-urban migration, lack of basic services for the urban poor, inadequate infrastructure, environmental degradation, traffic congestion, and socioeconomic insecurity are becoming deeper (Rana, 2010). Moreover, factors such as rising sea levels, tropical cyclones, and river erosion have forced vulnerable coastal communities to migrate, leading to chaotic urbanization (Ahsan et al., 2011). These migration patterns are described as ‘climate migration’, however, this is a contested term in the literature. Islam et al. (2022) argue that the

ecological problems that Bangladesh experiences today have colonial roots, which still continue to impact the Bengal Delta. Apart from the ecological crisis, the research shows that the colonial influence persists in the urban planning approaches, which still rely on Western ideologies and methods that hinder local innovation and still promote spatial segregation (Baffoe and Roy, 2022).

Planning education is provided by eight public universities in Bangladesh (Bangladesh Institute of Planners, 2024), most of which are engineering and technology universities, a concept specific to Bangladesh that equals to the technical universities in other regions. Bangladeshi planners have a couple of networks that regulate their affairs. Bangladesh Institute of Planners is the major network of planners in Bangladesh. They are also involved in several international organizations such as UN-Habitat, ISOCARP (International Society of City and Regional Planners), CAP (Commonwealth Association of Planners), and South Asian Association for Regional Cooperation.

4.2.2 Brazil

When the Portuguese reached Brazil's coast in 1500, an estimated 4 million indigenous people lived in Brazilian territories (Fleuri and Fleuri, 2017). As colonization began in the Americas, the disregard and devaluation of indigenous cultures led to the massive destruction of the people in the Americas.

Indigenous people have inhabited the Amazon region for at least 9000 years. However, European diseases and harsh treatment under Portuguese domination decimated the indigenous population (Poppino and Schneider, 2019). It is known that more than 1000 different nations coexisted in the area of precolonial Brazil. These comprised about 1400 ethnic groups, each with distinct forms of social, political, cultural, territorial, and linguistic organization (Pagliaro et al., 2015 in Fleuri and Fleuri, 2017). Despite the significant reduction in the indigenous population, which still represents only 0.4% of Brazil's inhabitants, they persist in preserving their cultures, languages, and knowledge through generations (Fleuri and Fleuri, 2017).

Brazil developed four major cities during the colonial period and maintained intermittent contact with all parts of the colony despite regional variations. Brazil gained independence from Portugal in 1822, and the United States recognized

Brazilian independence in 1824, followed by other European monarchies (Poppino and Schneider, 2019).

The 2010 census registered 896,900 Indigenous residents, constituting only a fraction of Brazil's current 215.3 million population (Worldometer, 2024). In Brazil, 274 languages are spoken, and Portuguese remains dominant among the Indigenous population (Fleuri and Fleuri, 2017).

The Northeast of Brazil has been significantly impacted by plantation slavery since colonial times. Various social movements have emphasized their connection to the region's history of insurgent indigenous and Afro-Brazilian communities (Feretti, 2021, p. 4).

Regarding higher education, Portugal did not establish institutions until the late nineteenth century, and universities were founded at the beginning of the twentieth century. Even today, most Latin American universities, whether public or private, are predominantly white and remain segregated, perpetuating racist practices. They continue to exclusively promote the Eurocentric knowledge model developed in the Western world during the modern period. Universities throughout Latin America have historically perpetuated this racist and segregated pattern, and unfortunately, this perspective is still widely accepted (De Carvalho and Florez-Florez, 2014, p. 123).

In Brazil there are several universities across the country, particularly in major cities like São Paulo, Rio de Janeiro, and Belo Horizonte, that offer undergraduate and graduate programs in urban planning and related fields, with ten leading universities (Top Universities, 2024). The discipline is seen as part of the faculty of architecture in most universities, following a design-oriented curriculum. Some schools also provide master's degrees in territorial development, public policy, and urban management. In Brazil, there are several organizations that regulate and promote urban planning practices. The Brazilian Association for Urban and Regional Planning (ABRAPLAN, 2024) and The Federal Council of Engineering and Agronomy (Confea - Conselho Federal de Engenharia E Agronomia, 2018) are the two main organizations in Brazil. Brazil is also part of many international organizations, such as UN-Habitat, ISOCARP, and GPEAN (Global Planning Education Association Network).

4.2.3 China

China, one of the world's ancient civilizations, covers a large portion of East Asia and is nearly as large as Europe. Although it will no longer be the most populous country, its population is estimated to be 1.426 billion in 2022, larger than that of Europe and the Americas combined (Worldometer, 2023).

China has a complex history of colonization, and it was never fully colonized. The nineteenth-century colonization of China was based on trade, like many other colonies. The 1839 Opium War depicts the start of the partial colonization of China due to the unequal power and technology used in warfare (Shakil, 2016). Shanghai and Hong Kong were the major cities that were colonized, and Chinese sovereignty was suspended in these areas. Multiple foreign settlements were spheres of influence of European powers. Shanghai became a big port in Asia for colonial powers through the Treaty of Nanjing (Goodman and Goodman, 2012). However, mainland China remained Chinese, and the Qing Dynasty continued to rule the country. In 1911, century the Xinhai government dethroned the Qing dynasty and tried to integrate some foreign political systems (first American and then Soviet Communist), but they eventually failed. In 1949 Chinese Communist Party became the ruling party and stayed in power ever since.

The industrialization attempts starting from mid nineteenth century also did not produce longstanding results for the economic and technological development of China. (Wen, 2021). Interestingly during this period, China sent its students abroad to learn from Europe, Russia, and the US, a practice similar to Türkiye's. What is more noteworthy is that due to their similarities, such as imperialism, pre-capitalist social relations, vacillation between dictatorial and democratic politics, and the rejection of global capitalism, Lenin described countries such as China and Türkiye (along with Persia) as semi-colonies (Karl, 2005, p. 177).

The WWII triggered the decolonization attempts following the Japan's defeat (Goodman and Goodman, 2012). Since China began to open and reform its economy in 1978, GDP growth has averaged over 9 percent yearly (Statista, 2023). China's growth is based on investment and export-oriented manufacturing, fueled by nationalistic propaganda. Most of the foreign technology giants are restricted in China,

and foreign adoption is limited. Foreign platforms are replaced with China's own versions, such as WeChat, Baidu, and Alibaba (Zhang and Chen, 2022).

The decolonial and postcolonial theories do not find an audience in China due to their limited capacity to explain the Chinese situation. However, contemporary Western critical theory is prominent in Chinese education (Hung 2000). China's higher education today is under the influence of a partly self-imposed kind of cultural and linguistic colonization (Hwang, 2016).

Urban planning in China has always received great attention due to the country's immense land surface and population. There are over 300 planning programs in China, 175 of them are positioned in engineering schools and 166 in other faculties. Almost 10,000 planning students graduate per year, which makes it the largest planning education system in the world (Hou, 2018). Planning in China mainly contributes to the ideological and political formation of the New China (Kochan, 2018). Urban planning practice is dominated by market interests, urban rejuvenation through private investment aggressive place-making (Wu, 2017). Also, constant pressure for urban development by the regime continues due to the rapid transformation of the country in the past decades (Campbell et al., 2013).

China has several organizations that regulate and organize urban planning practices. Urban Planning Society of China (UPCS, 2024) is the oldest one, established in 1953 and still operates as the leading professional organization followed by the International Association for China Planning (IACP, 2021). China is also a member of the ISOCARP, collaborates with UN-Habitat and Chinese universities are part of the GPEAN.

4.2.4 India

Compared to the other case studies in this research, India's colonial history is much longer and deeper than the rest. In 1600, to control the trade of spices, cotton, and indigo dye, the British Empire embarked on the journey of creating the East India Company; however, its attempt to establish it in the East Indies failed due to the presence of other European merchants already there. Then, in 1639, the East India Company was built by buying some land in Chennai, India. The relationship started as a trade act, thought to benefit each party, however, when the number of requests of

English increased, the Indian rulers refused to give further privileges. The competition to control the trade continued until 1757, the Battle of Plassey, when the East India Company won the battle, removed competition, and established authority in the area (BBC, 2024). British rule continued until the independence of India and Pakistan in 1947. The East India Company's ineptitude led to the Indian Mutiny, resulting in the transfer of power to the British Crown. The Government of India Act of 1858 established the India Office and Council, while actual control remained with British rulers and their ICS officials.

The British government in India became increasingly centralized and paternalistic from 1858 to 1909. The Indian Councils Act of 1861 established a miniature cabinet system, with the ruler having the power to overrule his council. Britain's significant contribution to India's economic development during British rule was the rapid expansion of its railroad network. This network accelerated the extraction of raw materials and the transition from subsistence agriculture to commercial production, with middlemen playing a crucial role in connecting rural areas to port cities (Wolpert, 2019).

India is one of the most populated countries in the world. In 2022, the country's population was 1.45 Billion (Worldometer, 2024). Even though India's urban areas comprise less than a third of the total population, they contribute to over three-fourths of the country's GDP (Shaban et al., 2020). India, after China, is the second biggest emerging economy in the Global South. The Indian urban system is top-heavy, with a few large cities controlling a significant population share. This concentration has increased over time due to rural-urban migration. While these cities contribute significantly to India's economy, they face various challenges, such as infrastructure shortages, social polarization, and environmental issues. Small and medium-sized towns, on the other hand, often lack the necessary infrastructure and amenities. Addressing these issues is crucial for India's urban system's sustainable and resilient development (ibid.). In its history, India has had many pioneering movements in urban planning (Wood, 1958). However, providing decent housing and workplaces for an immense and rapidly urbanizing nation is not easy. This rapid urbanization also resulted in privileged enclaves for the rich and the displacement of the poor to the fringes (Nambissan, 2017).

The urban population in India is classified into two main types of settlements: statutory towns, and census towns. Statutory towns are settlements officially designated as urban local bodies by the state (provincial) government. The functions, budgets, and responsibilities of these local government bodies vary based on their size and the authority granted to them by the state (provincial) legislature. Additionally, each state government establishes its regulations and criteria for identifying statutory towns. In contrast, census towns are determined based on standardized statistical criteria applicable across India. Since census towns lack official urban status, they are governed as villages (Mukhopadhyay et al., 2020, p. 593).

India's urban planning system has many priorities however, equally distributing growth equally and increasing participation are the two main goals of the planning system (King et al., 2012). India is known for its convivial placemaking techniques, in which most of the population participates and the conservation of this feature of Indian cities are also among the goals of the planning practice in India (Mehrotra, 2007 and 2008). However, planning education is not accessible to all people, as it is mainly confined to the big cities (Nambissan, 2017). Currently, more than thirty institutions offer urban planning programs at all three levels. Some bachelor's degree programs have an architecture and design focus, however, higher degrees are usually more focused on urban and regional planning than on design. Some of the prominent institutions that provide urban planning education are the Indian Institute of Technology (Programmes, 2024), the School of Planning and Architecture (SPA, 2024) and The Maharaja Sayajirao University of Baroda (The Maharaja Sayajirao University of Baroda, 2018). An estimated 2000 planners graduate each year from Indian universities. There are also a couple of associations and networks that manage planners' affairs such as the Indian Institute of Town Planning (Institute of Town Planners India, 2023) and the National Institute of Urban Affairs (NIUA, 2019). UN-Habitat, ISOCARP, CAP, C40 (Cities Climate Leadership), and GCoM (Global Covenant of Mayors for Climate & Energy) are some international organizations that India is part of and collaborates with.

4.2.5 Lesotho

Lesotho is one of the smallest countries in Africa. The most interesting fact is that it is located inside South Africa; in other words, South Africa circumscribes Lesotho. Like

South Africa, Lesotho, formerly Basotho, was also a British colony, starting in 1843, which used to be a large Kingdom like many other African countries. Again, the colonization history of Lesotho was due to its natural resources: coal, diamond, iron, gold, and many other precious metals and stones (Graham DuBois, 1970, p. 26). Without any apparent contestation, which was due to the lack of awareness of the natives, Lesotho was integrated into South Africa (ibid.). The independence came in 1966 (Government of Lesotho, 2024). However, the lost land never restituted, and Lesotho continued to be an inner country in another one.

Until 1991, no planning efforts were made in Lesotho, and legislation was the only tool used for land-use management (Kahimbara, 1993). Until 1966, all urban interventions were made under colonial rule, and following independence, the internal turmoil, coups, and conflicts prevented the establishment of an environment for professional planning activities (Graham DuBois, 1970). Urban planning in Lesotho faced challenges due to conflicting elite values, limited efforts to establish and enforce urban planning laws, the absence of a clear development ideology, a sizable and predominantly poor urban population, and a shortage of skilled labor (Kahimbara, 1993). Until the early 2000s, the colonial legacy dominated the urban space. The urban poor used informal instruments to obtain land because gaining access to land through established formal procedures was uncertain at best and discriminatory at worst (Leduka, 2001, p. 14).

Both urban and rural poverty persist in Lesotho to this day despite the adoption of various development goals. In the early 2000s, Lesotho had only a 20% urbanization rate (Marais, 2001). Since 2006, there have been improvements in other aspects of social security, health, and education (Kali, 2020). However, due to prolonged colonial rule and the lack of job opportunities, Lesotho still struggles to eliminate poverty and its associated effects on its population.

The National University of Lesotho, under the Faculty of Science and Technology and Department of Geography and Environmental Science, offers an urban planning program (National University of Lesotho, 2024). In Lesotho, there are no professional organizations however, the country is a member of some regional organizations. The South African Development Community is the regional organization that addresses regional planning problems for the entire Southern Africa.

4.2.6 Namibia

Namibia is located on the southwest coast of Africa. It is one of the driest and most sparsely populated countries on earth. The Namib Desert in the west and the Kalahari Desert in the east are separated by the Central Plateau (Namibia, n.d.). The population's livelihood is based on land as commercial or subsistence farming; however, the racial redistribution of the land during the colonial era disrupted the population's ability to reach resources and own land to sustain themselves (Werner, 1993). Like many settler African colonies, the Namibians were seen as labor for settler establishments, not land owners. Namibia gained its independence from South Africa very late in the 20th century 1990 and established a democratic multiparty constitution (Green, 202). Namibia's history was shaped by various indigenous groups and European colonization. The Nama, Damara, Herero, Ovambo, and Kavango peoples were the primary indigenous groups, each with distinct cultural practices and social structures. Their interactions were often marked by conflict and competition for resources.

Due to Namibia's remote location, contact with Europeans didn't occur until the 17th century. Afrikaners, German missionaries, and other Europeans' arrival after this date started the three hundred years of colonial rule, social conflict, discrimination, and impoverishment of the local people. The Herero and Nama people resisting the German rule resulted in a brutal genocide between 1904 and 1908 (Kössler, 2012), and German settlers exploited Namibia's resources and labor until the early 20th century. However, during WWI, South Africa took control of Namibia. However, they continued the colonial policies of Germany, and discrimination continued. The poverty of Black Namibians continued until the late 1980s, and the population in rural and peripheral areas was constituted by very poor female-headed households. However, starting mid-1940s, the resistance movements gained support and eventually led to the independence of Namibia in 1990.

Another interesting fact about Namibia is that by 2014, more than half of the country's population was below the age of 30. Despite its young population, religion has been more important than democracy in the country, which affects the elections and the choice of government (Melber, 2014). Most towns in modern Namibia were established during the German colonial era (1884-1915), and urban planning was

performed to maintain and support colonial rule (Simon, 1985)—the lack of skilled labor and the need for funding delayed efforts until after independence. Informal housing and transportation solutions dominated the cities of Namibia; however, changing approaches toward informality and the updates to the legislations and laws started to build more equitable land use in Namibia in recent years (van Greunen, 2021). Today, Namibian cities are striving for self-governance of cities (independent from local and regional authorities) to achieve better results in land management and urban development (Chigbu, 2021).

In Namibia, there are not many universities offering urban planning education. The University of Namibia is one of the biggest institutions offering extensive programs on a series of topics, including Engineering and the Built Environment (UNAM, 2024). Also Namibia University of Science and Technology offers the same degree as part of their programs (Namibia University of Science and Technology, 2024). The planning education is seen as part of the engineering faculty, with a focus on transport and infrastructure. In Namibia, there is a professional association for urban planners, the Namibia Institute of Town and Regional Planners (NITRP, 2024). The institute was founded in 1984 and serves as a professional organization that protects planners. Namibian planners are also eligible for ISOCARP, UN-Habitat, and SADC Urban Planning Network (South African Development Community).

4.2.7 Qatar

Qatar is a small peninsula country in the Arabian Gulf, surrounded by water. The region is a contested area and is filled with political tensions between Iran and Arab countries. Even the name of the Gulf causes controversy from time to time between Iran and other countries (Al-Ghaded, 2023).

Between 1820 and 1868, Qatar was a region divided among various tribes with no unified political entity when the British colonial rule started to control the waters close to India, and some restrictive treaties were signed between the rulers of different countries and the British Empire, including Qatar. At that time, the British intervened in the conflict between sheikhdoms in the area and marked the beginning of the transition into an independent state of Qatar under the Al-Thani family. Between 1968 and 1916, Qatar was under the protection of the Ottoman Empire, then went under British protection until its independence in 1971. During colonial rule, the British

managed the waters and flow of trade and information in the area, eliminated other trade, and heavily influenced Qatar's financial development and oil extraction. This also resulted in the establishment of some security forces in Qatar to protect British interests (Al-Ghaded, 2023). In the 2000s, Qatar undertook a series of projects to reconstruct a national identity in line with the plan of Qatar National Vision 2030, opening national archives, libraries, and museums (Viramontes, 2019).

Qatar is considered a classic rentier state due to its dependence on one resource 'oil.' Along with Kuwait, Qatar is at the top of the rentier states that depend on the rent of one resource, with 87% of its revenue coming from oil. Qatar is also famous for the government's citizen allowances (to approximately three hundred thousand individuals), zero-interest loans, free land, and secure job opportunities in prestigious government positions (more than 90% of the workforce) (Fromherz, 2017). However, these subsidies prevent Qataris from demanding a more democratic state and ending the status quo (Mitchell and Gengler, 2018). However, the country is far from offering equal access to resources; even the citizens and expatriates must compete for them. The number of expatriates is higher than the citizens of Qatar, comprising 90% of the population, and most of them are blue-collar workers (ibid.).

In Qatar, many urban centers are experiencing decay and neglect, resulting in poor living conditions for the people who inhabit these neighborhoods (Mareeva et al., 2022). Qatar's urban form is fragmented due to social segregation and unequal access to land and resources. An action plan has been developed for better urban development, focusing on transit hubs and mixed land uses (Al-Maliki, 2022). The FIFA 2022 World Cup transformed the face of Doha, and many mega projects filled the city, also in line with Qatar's National Vision 2030 (Scharfenort, 2012).

In Qatar, urban planning is being taught alongside architecture at Qatar University, however, the department is located in the Engineering faculty (Qatar University: QU, 2024). There is also a master's degree at the same university under the name of Urban Planning and Design. On the other hand, there are a series of campuses of US universities such as Georgetown and Carnegie Mellon. However, these schools do not provide extensive undergrad degrees. Qatar does not have any organizational bodies for urban planners apart from governmental institutions, however they are active members of ISOCARP, UN-Habitat, and WUF (World Urban Forum).

4.2.8 South Africa

Long before the British rule in South Africa, in the fifteenth century, Portuguese explorers were the first Europeans to reach South Africa. A century after that, The Dutch East India Company established a settlement at Cape Town as a resupply station for ships that traveled to the East Indies. However, this supply station then turned into a full-blown colonial regime that continued until 1793 (SAHO, 2017). The British occupied the Cape in 1795, ending the Dutch East India Company's role in the region. Even though the British gave up the colony to the Dutch in the Treaty of Amiens (1802), they took it back in 1806 after the start of the Napoleonic Wars (Britannica, 2019).

In 1820, a large group of British settlers arrived. This, along with a high European birth rate and inefficient land usage, caused a severe land shortage, which was only resolved when the British acquired more land through significant military intervention against Africans on the eastern frontier (BBC, 2024). The British colonial rule's stages in South Africa are described in four stages: the discovery of dark land and emptying it of its previous owners, pacification of native tribes, facilitation of commerce industry and civilization and finally rational administration (Comaroff, 1998).

Until the 1840s, the British did not include African citizens in their vision of the colony. British in South Africa called the Indigenous people many names, including Hottentots, Bushman, and Kaffir. These naming practices are due to the excluding the Indigenous people as citizens worthy of rights (Lindfors, 1996). These people were the first non-whites with whom permanent relationships were established, however, these groups were either eliminated by disease or the ones that were not seen as suitable for slavery, were killed (Kuper, 1964). The British culture brought European capitalism in different versions, such as an extension of British commerce, agrarian and industrial capitalism, a settler economy, and a racist state (John, 1989). As Africans lost their land, they were expelled across the Great Fish River, which was unilaterally declared as the eastern border of the colony. Then, in 1948 the Apartheid Era started and lasted for 50 years, robbing the Black population of their rights and lands. The government's Population Registration Act, in effect from 1950 to 1991, played a crucial role in determining the status of all South Africans during apartheid. At birth, individuals were classified into four racial categories - Black, white, Colored (mixed race), and

Asian. These classifications were often arbitrary, based on family background, cultural acceptance, and physical appearance (Britannica, 2019).

Since its transition to democracy in 1994, South Africa has made significant progress but has struggled with economic growth and job creation. Unemployment rates are currently among the highest in the world (Johannes, 2024), mainly due to high wage levels and a lack of growth momentum. The decline in the non-mineral tradable sector, especially in export-oriented manufacturing, has limited South Africa's growth opportunities and job creation, particularly for low-skilled workers (Rodrik, 2008). Throughout the past century, during times of significant stress and upheaval in South Africa, the concept of reconstruction has played a significant role.

Many have believed that urban planning is a vital tool for rebuilding society. However, in each significant instance, these efforts have been overshadowed by the rise of new regimes at the government or planning system level. These new regimes have either incorporated the new institutions and plans into their own programs, or the initial visions have faded as the complexities of governance take their toll (Mabin and Smith, 1997). Today, South Africa's challenges continue to grow. The country still struggles with colonial legacy and post-apartheid problems, endemic poverty, inequality and spatial division. Planners in South Africa vacillate between attracting new investment and solving long-lasting internal problems (Denoon-Stevens et al., 2020).

The Republic of South Africa has a very advanced higher education system, which is also preferred by students in the nearby countries. Regarding urban planning education, there are many programs and systems in place in urban planning education ranging from 4-year planning degrees to 3-year honors. Each university offers various degrees depending on its resources and organization. For example, the University of Cape Town offers both Honors and master's degrees (City and Regional Planning | University of Cape Town, 2023), while the University of Free State only offers seven different programs with various focus and degree options (Urban and Regional Planning Home, n.d.). Additionally, in South Africa, there is a key association, SACPLAN (The South African Council for Planners) (SACPLAN, n.d.), that acts as a regulatory body for the profession. It is an official statutory body, established in 2022. South African professionals are also part of many international organizations, such as ISOCARP, UN-Habitat, CAP, C40, African Union and the African Planning

Association, GPEAN, and GCoM. South Africa is the most professionally engaged country in the Sub-Saharan Africa.

4.2.9 Taiwan

Taiwan (The Republic of China) is located in the West Pacific and consists of archipelagos. Taiwan had a series of both Western and Eastern colonizers, among which were Dutch and Spanish settlers (early 17th century), then Japan (1895-1945), and lastly China (between 1945-1949) (Jacobs, 2013) and after the civil war with Chinese Communist Party, ROC became independent, and ‘the authorities in Beijing have never exercised sovereignty over Taiwan or other islands administered by the ROC’ (History of Taiwan, n.d.).

Like in other countries under colonial rule, Taiwanese identity was suppressed even long after independence until the late 1980s. Taiwanese people do not identify as Chinese (Jacobs, 2013), and ethnological records indicate that the people who inhabited Taiwan were Austronesian aboriginal people before the Dutch invasion (Liu, 2009).

Taiwan is one of the most densely populated countries in the world. However, the population distribution is not equal across the country. The country’s industrialization took an upward turn after the Second World War (Lih-Horng and Hung-Chih, 2010) and independence, followed by the democratization movement in 1988 (Jacobs, 2013). The rapid urbanization only happened in the country's major cities, contributing to the unequal distribution of resources and population. Until the early 2000s, land use planning was loosely regulated, and resource scarcity affected the planning interventions, usually resulting in planning efforts being beneficial for the wealthy and connected rather than the local people (Ng, 1999). However, after democratization efforts started to pay off, the technical depoliticization generated by the transfer of development rights created a less contested urban life in Taiwan. (Shih and Chiang, 2024). As in many Asian countries, the emphasis on technology is a dominant approach in Taiwan, reflecting how urban planning is being taught in several universities. Planning is usually located under the science or engineering faculties with various names and urban design is entirely separated and situated under the design departments, seen as a separate profession.

Taiwan has several organizations and governmental institutions dedicated to urban and regional planning. Taiwan Planning Association (Taiwan Environmental Planning Association, 2024), National Development Council (National Development Council, 2015), and Taiwan Institute of Urban Planning (Taiwan Institute of Urban Planning, 2024) are the leading national organizations. Like many other case studies, Taiwan is also a member of ISOCARP, GCoM, WUF, and GPEAN. Additionally, Taiwan is part of the APEC Urban Planning Networks.

4.2.10 Türkiye

Unlike the rest of the cases included in this research, Türkiye was never fully colonized, however, starting from the final years of the Ottoman Empire until the War of Independence, some colonial states invaded some parts of Türkiye. However, the ruling power had never been shifted. During the partial invasions, the Ottomans stayed in power, and then, following the four-year-long Turkish War of Independence, the Republic of Türkiye was founded.

However, the Ottoman Empire's and Türkiye's relationship with Europe has always been complex. During the late Ottoman Empire, a series of colonizing mindsets affected the country on various levels. First, there were treaties that gave Europeans some privileges that other countries didn't have. Interestingly, these treaties were what started the colonization periods in other countries, however, in Ottoman Empire, the political relationships unfolded differently.

Including the ruling elite, there had been groups, which sympathized with the European countries, such as England and France, and pursued a so-called Westernized lifestyle. Furthermore, the Ottoman Empire and the Parliament passed a series of Westernization acts, however, the deeply polarizing internal conflict continued, and these acts had been short-lived. However, even after the War of Independence that was fought against European countries, the civilizing mission of the new Republic took its examples from the West and invited Western experts to lead the redevelopment projects, such as preparing and executing plans for major cities in the newly founded country (Tekeli, 2009). Most of these acts and their aftereffects can be classified as more self-colonizing (Kiossev, 1995b) than the results of direct colonial rule imposed by European countries, as they have been for the other countries researched

here. Moreover, during USSR era, Lenin classified Türkiye among China and Persia as semi-colonies (Karl, 2005).

The constant struggle between taking expertise from Europe/being part of Europe and embracing Asian as well as Islamic roots and building alliances with countries in the East of Türkiye continues to this day. The EU membership negotiations deepened this conflict, and the constant shift in the governmental parties and their worldviews affected these negotiations adversely. In the 1970s, Türkiye was regarded as the ‘outer periphery’ of Europe, along with Cyprus, Tunisia, Algeria, and Morocco, and as part of the Islamic culture, which protected Türkiye against European/Western cultural influence (Seers et al., 1979). Later in the 80s, Türkiye’s elites considered Türkiye’s EU membership as inevitable and the last step of ‘modernization and Westernization’ movements that started with Atatürk and early Turkish Republic reforms (Öniş, 1999). While the EU remains ambivalent about Türkiye’s membership position and timeline, there are theories that the goal is to transform Türkiye into an EU Borderland, which would transfer European norms and values toward further territories (Müftüler-Baç, 2016). However, the current Islamist critique stemmed from the radical movements overlapping with postcolonial critical thought (Gülalp, 1995) and builds its argument on the denial of Western influence and embracing the Islamic roots. Islamic political identity was traditionally built in opposition to the West and the history of Westernization in Türkiye. However, pro-Islamic politicians of the late 1990s realized they needed the West and modern/Western values of democracy, human rights, and the rule of law to build a broader front against the Kemalist center (Dai, 2005, p.31), which complicated the Europe-Türkiye relationships even further.

Regarding urban planning education and practice, in Türkiye, urban planning has been recognized as a separate profession since the 1960s. Although architects dominated departments until 1994, when the Chamber of Urban Planners was founded, the number of urban planners steadily increased in both teaching faculties and planning practice. Additionally, a functioning law oversees the planning profession despite its shortcomings, contradicting ordinances, and gaps. However, urban problems in Türkiye seem to persist. New issues, such as the unforeseeable impacts of climate change, the country's location in an earthquake zone, the economic crisis, and uncontrolled migration from neighboring countries, are rapidly decreasing current plans' quality of life and effectiveness (Figure 4.1).

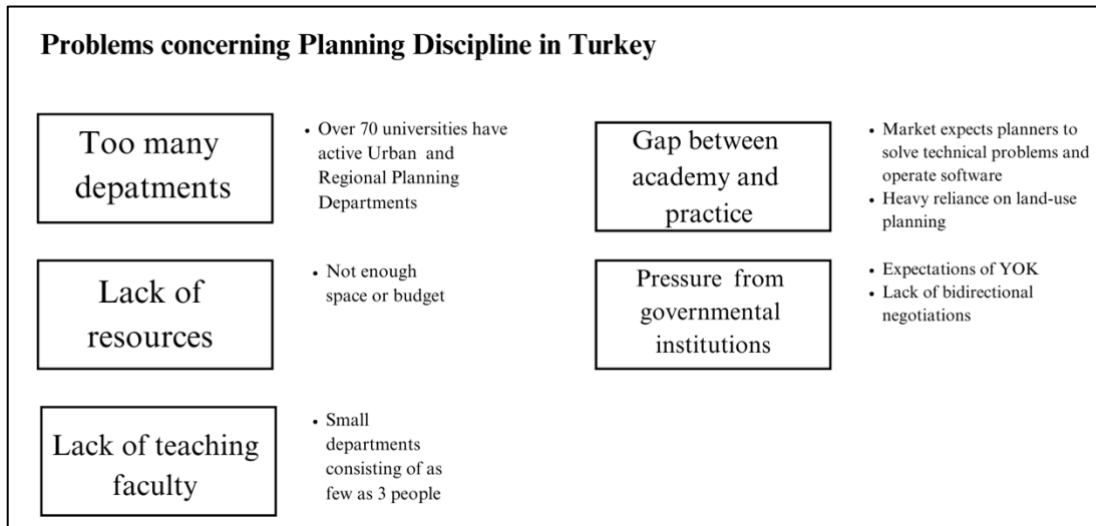


Figure 4.1 : Problems Concerning Planning Discipline in Türkiye.

In the 2010s, the agenda of the planning schools included issues such as the accreditation process, institutional discrepancies, establishment of a national accreditation framework, improvements on curriculums, the challenges of unexpected and sharp increase in the number of planning schools, determining minimum requirements for opening new undergraduate programs based on optimum numbers on academic staff, and discussions about the ‘success ranking requirement’ in the higher education exam (first 300,000) and ‘program admission quotas’ (Başaran Uysal et al., 2021). To address this agenda, in 2020, The Urban and Regional Planning Education and Accreditation Foundation (PLANED) was established as a secondary organization. PLANED explains the purpose of its establishment on its website as follows: ‘The Urban and Regional Planning Education and Accreditation Foundation is based on the pioneering work of the Association of Planning Schools of Türkiye (TUPOB), which was established in 2004. In 2020, with the commission's work established within TUPOB, preparations for the association's establishment began. The Association of Urban and Regional Planning Education and Accreditation (PLANED) was established in July 2023 with the founding membership of the commission members of the association. (PLANED, 2024). Apart from TUPOB and PLANED, Türkiye is part of many international organizations such as ISOCARP, UN-Habitat, GCoM, and CEMAT (Council of Europe Conference of Ministers responsible for Spatial/Regional Planning).

On the other hand, the problems of planning schools in Türkiye are more complicated and are not limited to accreditation issues or quantitative deficiencies in both human

and infrastructural resources (Şen and Koramaz, 2024). Updating curriculum to address current urban issues, essential learning outcomes, critical thinking abilities, the necessary toolkit and skills that planners are expected to have at graduation, managing expectations, and influencing the practice are rarely given a seat at the table. Unfortunately, less than a handful of studies in Türkiye have examined these issues in depth. A study by Cömertler (2018) also criticized the sudden increase in the number of universities. It noted that this decision of YÖK is especially problematic because the funding that is allocated to these universities is far less than the optimal budget an new-established department should have. In a recent study, Aksümer (2022) found a deep disconnect between academics and practitioners. The practitioners find academics too theoretical, even though theoretical courses are rarely prioritized in universities in Türkiye. Over 80% of planners find theory impractical and irrelevant to navigating public approval processes and regulations and ‘ignore conceptual discussions’ (2022, p. 238). However, Aksümer’s study (2022) also revealed a paradox: while a strong theoretical background is not considered a desired skill in planners, planning graduates often face criticism for their inability to apply technical findings to practical planning strategies effectively. This criticism underscores the practical implications of the disconnect between theory and practice in planning education. Another study (Özkazanç and Korkmaz, 2019) argued that planning education’s problems are more deeply rooted than the superficial theory-practice tension. The dated hierarchical small-to-big-scale approach, placing design and beautification issues at the center of education, and disregarding the decision-making processes that usually undermine planning efforts are suggested as more prominent problems that must be addressed. Penpecioglu and Tasan-Kok (2016) also emphasized a different side of the discord between planning education and the profession, looking into the mental states of young planners. Planners who graduate with high hopes and idealistic agendas quickly face the powerful push of the market interests that drive planning decisions, which leads them to disenchantment and, in time, alienation.

4.2.11 Zimbabwe

Zimbabwe’s history is filled with an oppressive colonial period, inflammatory politics, and a postcolonial nation-building process that is not short of brutality. Zimbabwe is one of the few cases in South Africa where, after colonial rule, some radical nationalist

politics took over and ruled for the alleged good of the Black African people and established agency (Hwami, 2015).

In Zimbabwe's late historiography, individual autobiographies of prominent nationalist political actors, published in different forms (such as books or serialized publications on websites), have the biggest share. Some of these writings were highly controversial, and this method has been used to rewrite history and bend reality according to the needs of the ruling party.

The region now known as Zimbabwe has been inhabited for 100,000 years. It has been home to various kingdoms and states, including Great Zimbabwe, Mapungubwe, Mutapa, Rozvi, and Ndebele. The Berlin Conference in 1885 divided Africa among European powers. In 1895, the area became a British colony called Southern Rhodesia.

The British South Africa Company, led by Cecil Rhodes, governed Rhodesia from 1889 to 1923 (Cecil Rhodes was one of the controversial figures in the student movements in the UK, whose statue is wanted to be taken down by the students). The colonial administration relied on alliances with local leaders and a complex racial hierarchy to control the African population. Land confiscation, heavy taxes, and forced labor contracts forced Africans into wage labor. In 1965, the white minority declared independence from Britain to avoid majority rule, and the country was then known as Rhodesia. Following a 15-year Civil War, Zimbabwe gained independence on April 18, 1980 (SAHO, 2019). In the 80s, the motto of the ruling party was 'One state with one society, one nation, one party, one leader, and that was Mugabe. The time of his rule was named Mugabeism and is referred to as a 'creature of colonialism' (Ndlovu-Gatsheni and Willems, 2010). Mugabeism is seen as racial chauvinism and authoritarianism (Young, 1990).

However, the postcolonial administration and Black African rule did not bring peace. During the colonial administration, Black people were prohibited from entering urban areas and forced to live in the periphery, designated as African locations (Muzorewa et al., 2018). The country had no urban policy when colonial rule ended, contributing to the problematic political climate (Matamanda, 2021, p. 2). However, decolonizing activities were performed, such as removing colonial leaders' names and statues from urban public spaces (Yeoh, 2001). But not all names were changed, and the colonial urban architecture was preserved this time to serve the elite rather than the settlers

(Hwami, 2015); no most of Mugabe's actions were then seen as tokenism rather than an actual decolonial act (Mpeperekwi, 2016). Harare is a city characterized by widespread informality, including street vending, informal land management, informal public transport services, and informal manufacturing services (Matamanda, 2021). Harare used to be known as the 'Sunshine City' (and Zimbabwe was known as the Jewel of Africa) but is now referred to as the 'Zhing-Zhong' City (Mbiba, 2017).

In Zimbabwe, urban planning education is given in the Department of Rural and Urban Planning or urban and Regional Planning. For example, the University of Zimbabwe declared its mission 'to provide appropriate participatory needs-based rural, urban and project planning skills and advice to our clients through partnerships and sound resource management and continuous research on a sustainable basis.' (Chaeruka, nd.) Unlike the Asian and South American counterparts, the departments operate under the Faculty of Sciences and Build Environment, Art and Design.

Zimbabwe also has its own professional bodies (voluntary and governmental) concerned with the planners' affairs. Zimbabwe Institute of Regional and Urban Planners (Zim Institute for Regional & Urban Planning, 2024), Urban Councils Associations of Zimbabwe (UCAZ, 2022), and Urban Agenda Platform (Zimbabwe Urban Agenda Platform, 2022) are among the most prominent networks that deal with different aspects of planning practice and urban development.

4.3 Conclusion

The research background chapter provided a glimpse into the center-periphery model that is used to explain the world economic system and current globalization patterns in world trade. The aim was to place the countries that are included in this research in the context and give brief histories of their colonial pasts, urban planning practices, and planning education.

Eleven countries are included in the study, based on convenience sampling with a unifying factor of having former colonial experiences with the exclusion of Türkiye. However, in some resources, due to the invasion of the European powers and its self-imposed colonization, Türkiye is addressed as a semi-colony.

The countries included in this research are as follows: Bangladesh, Brazil, China, India, Lesotho, Namibia, South Africa, Taiwan, Türkiye, and Zimbabwe.

This makes it possible to mention multiple colonialities instead of one type of coloniality that represents all of them. This multiplicity also affects what kind of problems the nations faced during colonial administrations and in the postcolonial period. The regional differences and pre-colonial administrative and cultural dependencies define the responses that the countries develop to deal with coloniality. The variety in approaches also affects the ways in which the Indigenous culture is treated. In some cases, the local culture, traditions, and knowledges remain intact, although they mostly receded into the background, however, in cases such as Namibia, where the violent colonial rule superseded the local administration almost entirely and took extreme measures in controlling and exploiting Indigenous labor, the restitution of the rights and bouncing back from the colonial rule take time. China represents an entirely different case since the colonization only took part partially and mostly controlled the international trade without heavily interfering with Indigenous culture, which in turn resulted in the preservation of the pre-colonial knowledges.

Another outlier, Türkiye, is a never-colonized country that has never been under the colonial rule of European countries, however, it went through a brief military invasion period that ended with independence in the early 20th century. Combined with its imperial past, the coloniality and later decolonization discourse never found its way into the discussions since these topics are seen as peripheral to the development and political history of Türkiye. Furthermore, its proximity to Europe, the trade relations, and the still ongoing EU negotiations place Türkiye in a different position, which requires a completely different approach to uncover the effects of coloniality on Türkiye's current affairs and education system. Although not detailed in this section, Türkiye's case is associated with the Eastern European theory of self-colonization (See Chapter 2) or colonization without domination, which involves a series of complex historical underpinnings, conflicting realities, and polarized beliefs.

In Summary, this chapter aimed to illustrate the backdrop on which the current decolonization discussions in higher education and universal knowledge generation methods including the ones that concern urban planning discipline.

5. RESEARCH METHODOLOGY

This chapter includes the justification for using a Constructivist Grounded Theory approach, a brief explanation of why CGT approaches best suited the research, the data collection (primary and secondary sources) and sampling process, and the data analysis.

5.1 Approach

This study aims to incorporate decolonizing methodologies, as it subscribes to the approach that decolonization starts with dismantling existing knowledge structures (Delgado et al., 2000). This makes it necessary to rethink all the methodologies and research designs employed throughout this research and question whether they are adding to the existing biases.

The term ‘Decolonizing methodologies’ has two interconnected meanings. The first involves employing a set of methodologies to decolonize the research process. The second means decolonizing the current methodological approaches used in research. In the context of this study, both meanings are welcome.

By adopting this mindset, a controlled equivocation (Castro, 2015 in Funez-Flores, 2022a) and an analectical approach are embraced to allow possibilities outside of the realm of objectivism. The aim is to open a corridor for a methodological South-South collaboration, which has been realized only in a handful of limited instances.

Funez-Flores (2022a, p. 22) interprets Castro’s controlled equivocation as ‘an act of betrayal, an act of treason against Eurocentric modern concepts.’ Since colonialism deliberately misrepresented Other(ed) ways of knowing and erased differences to distribute universal knowledge (Funez-Flores, 2022a, p. 22), employing a decolonial methodology to avoid biased interpretations of reality is important.

As Nyamnjoh (2019) brilliantly points out, it is too easy to join the intellectual bandwagonism by unknowing concepts and theories. This also carries the risk of

reproducing the debates on themes already determined and conceptualized by others outside of their contexts (social, cultural, political, historical, geographical, etc.) and experiences, often with little problematization of the frameworks of the theories and methodologies at play (p. 5).

We are surrounded by research that prioritizes efficiency and practicality instead of at the expense of theorization, conviviality, and participation.

This research employs a predominantly qualitative approach to avoid the pitfall of the preconception that quantitative methodologies are more objective than other methods.

5.2 Positionality

As this thesis utilizes a decolonial methodological approach, it is essential to clarify the researcher's positionality. The researcher is a former member of the Istanbul Technical University's teaching faculty, educated in different institutions that embraced different schools of thought. However, all of them predominantly use Eurocentric knowledge systems in their education. This situation renders the researcher to be prone to reproducing language and knowledge that has colonial and oppressive connotations. A significant amount of attention has been paid to avoiding misunderstandings. However, the risk cannot be entirely avoided.

Additionally, regarding decoloniality, the position of never-colonized Türkiye significantly differs from that of the former colonies. Its understanding of colonization is mainly limited to economic colonialism; however, cultural colonization and orientalism place Türkiye in the same category as non-Western, peripheral countries.

Today, both economically and politically, Türkiye is part of the Global South, and the researcher aims to learn from peers rather than positioning the other countries as 'research subjects.' Moreover, this research is comparative, aiming to find differences and similarities between countries in the research area.

Finally, during interviews, the researcher took an active approach, fully disclosing her former occupation as a teaching faculty member and the reasons behind conducting this research. She joined the participants in constructing the conversation's reality as a 'learner' and 'a former colleague.' Therefore, the researcher did not assume a neutral, objective approach during the interviews.

5.3 Constructivist Grounded Theory

Grounded Theory, founded by Glaser and Strauss in 1967, aimed at creating a methodology to help researchers develop a theory at the end of their research processes. It involves a set of inductive coding procedures independent of the existing theory and prioritizing data and the subject being studied (Glaser, 2005). Classical GT advises researchers not to rely on current theory until they identify the concepts that summarize the real experiences of the actors being researched (Glaser, 1978). GT prioritizes the data collected during the study and the specific research subject over any preconceived theoretical assumptions.

Grounded theory is systematic and comparative (Mohajan and Mohajan, 2023), and in the classical GT, the researcher is seen as a neutral observer (Glaser and Strauss, 1967). The mid-20th century was when positivist theories and the dominance of quantitative methodologies were at their peak, so it was only natural that Glaser and Strauss suggested that researchers should assume an objective position. Furthermore, they wanted to answer the criticisms that qualitative research received back then about not being rigorous and generalizable enough (Charmaz, 2006). When it first emerged, and then the version of Strauss and Corbin (1990), GT involved strict procedures when coding data (Noble & Mitchell, 2016).

However, there are too many different methodologies, coding methods, and conceptual variations associated with GT, so it is necessary to clarify which method and approach are employed throughout this research.

First, this research uses the Constructive Grounded Theory (CGT), a later and more flexible version of Kathy Charmaz (2006). In her work, 'Constructing Grounded Theory: A Practical Guide through Qualitative Analysis,' she diverts both from the original work of Glaser and Strauss (1967) and then Strauss and Corbin (1990) and creates a more flexible version. Charmaz aimed at a CGT that allows researchers and participants to construct the meaning together by not eliminating, on the contrary, enabling the researcher's presence throughout the research (Charmaz, 2006). This approach is adopted in this thesis because it is also compatible with the Active Interview method of Holstein and Gubrium (1995). Also CGT has been adopted in education research and produced successful results (van Veggel, 2021).

Second, GT is a popular theory among qualitative researchers who want to produce systematic research, however, over the course of decades that resulted in different applications and approaches diverged from the original work. Given the various approaches to implementing GT in multiple types of research, several constraints affect its use. These include the wide range of theoretical propositions, the incomplete or selective application of procedures, and the absence of procedure documentation (Gonzalez-Teruel and Abad-Garcia, 2012).

Although the steps and methods applied during GT differ among various GT methodologies, a few steps are common. Theoretical sampling, constant comparison, and inductive coding are the three pillars of GT (Mohajan and Mohajan, 2023). Rigorous theory development in CGT happens through the constant comparison of data and category improvement with the interaction between the field data and the existing literature (Khanal, 2018). The abovementioned steps were followed during this research (the details can be found in the sampling and coding sections) to stay truthful to the method's core procedures.

Third, qualitative research has even more flexible and easy-to-apply methods, such as thematic analysis (a version of thematic analysis was used in this thesis, too). However, the approach and the objectives of this study are required to go beyond the surface-level findings and extract at least some form of narrative that summarizes the experiences of urban planning departments in the South. Since a GT approach allows to formulate of a valid theory for the area of research 'consisting of interrelated concepts [. . .] suitable for the production of a description and an explanation of the social phenomena investigated' (Böhm, 2004 p. 270) adopting a GT approach seemed the most suitable way.

Fourth, classical GT methodology advises researchers to avoid the existing literature to not being affected by the theoretical assumptions others made. However, CGT is not that strict about it. It is inevitable to come across at least some form of theoretical assumption through research; therefore, Charmaz (2006) allows a literature review during the coding process. In this study, the literature review was entirely completed at the time the fieldwork began, so it continued after the fieldwork and the analysis processes were completed. So a brief exposure to the theory was present prior to the fieldwork; however, the heavy reading was done after it.

5.4 Sequential Mixed Methods Research Design

The study is designed as an empirical study with a combined methodology. The sequential nature of this study stems from the fact that the research is conducted sequentially, starting with a qualitative methodology followed by quantitative research. To broaden the research area and reach as much input as possible from a diverse group of researchers, a multiple case study method is combined with Constructivist Grounded Theory (CGT). The literature review was conducted partly alongside the fieldwork since the CGT approach allows it as it accepts that there is no escaping from the prior knowledge (Charmaz, 2006). However, even though it is allowed to be influenced by the concepts readily available in the literature, most of the literature survey was left to be completed after the fieldwork. No prior literature review is advised in the classical Glaserian GT to prevent the existing theories from affecting the theory-building process in the later stages of the coding (Glaser, 1978). However, more than 50 years have passed since the first conception of the GT, and in today's world, trying to stay unaffected by the existing knowledge is a near-impossible task.

As CGT suggests, a constructive and inductive approach was adopted, and the coding process mainly progressed independently from the theories currently present in the literature until later stages. The coding section of this chapter provides a more detailed explanation and documentation of the process (See Coding in this chapter).

The research aimed to identify the main themes in discussions surrounding the decolonization of higher education and uncover the decolonizing methodologies that institutions employed in different countries to achieve a more fine-tuned urban planning education equipped to tackle emerging issues cities face. Therefore, a sequential mixed-methods approach was used in the data analysis to strengthen the theory/model-building phase, adding more data points to theoretical saturation. Even though CGT does not require a quantitative verification of the theory, using the reports to strengthen the theoretical basis has helped underpin the theoretical assumptions the interview data provided.

The multiple case study was conducted in 11 countries in the regions described as the Global South with similar experiences in urban planning education and urban planning profession. The countries included in this research are alphabetically: Bangladesh, Brazil, China, India, Lesotho, Namibia, Qatar, South Africa, Taiwan, Türkiye, and

Zimbabwe (See Chapter 4 Research Background for more details about the countries). The aim is to explore their methodologies, their experiences, and the challenges they overcame while reconsidering the construction of urban planning education in their respective countries.

5.5 Data Collection

The data collection of this thesis is done following the CGT guidelines. Sampling methods are selected with theoretical saturation in mind, and data is collected to cast a wide net for theory generation in later stages.

Data collection for this thesis started in April 2022 and ended in December 2023. The process includes preliminary research about urban planning education systems in the selected countries, finding and reaching out to suitable research participants, the first and second rounds of interviews, collecting educational material, and accessing the TUPOB reports.

5.6 Sampling

The countries included in this research were selected via convenience sampling, as there were a series of limitations, such as pandemic conditions and language barriers. Since the CGT method was adopted, the goal was to include as many different narratives as possible and aim for theoretical saturation; many urban planning schools in countries with colonial pasts were contacted. However, only ten of them responded. Additionally, many of the countries do not have urban planning departments, and forms of urban planning are being taught under different faculties such as built environment and engineering, which is believed to be one of the reasons that the response rate of these countries are lower than that of the ones which provide urban planning as a separate program.

To reach the right participants in these universities, a combination of purposive and network sampling methods was used. Since the study is based on a multiple-case method and CGT together, there is a set of priorities the sampling process should fulfill. A multiple case requires that cases are represented with enough data, and CGT requires a sampling toward theory construction (Charmaz, 2006). To achieve a sampling toward theory construction, the data collected via the participants should be

saturated and meaningfully contribute to the analysis during constant comparison. Especially in the early stages, reaching as many data sources as possible (participants, documents, etc.) is crucial to gather information to answer the research questions and build a valid theory afterward (Böhm, 2004).

Therefore, purposive sampling was required to reach the right respondents who have the potential to provide enough useful information for the study. However, since the cases have major differences and the researcher is only a part of their community in one aspect (being a former teaching faculty member in urban planning), reaching out to the right participants through networking, in other words, network sampling, was preferred. Therefore, faculty members' resumés and active research fields were first surveyed on the institutions' website. A set of emails were sent to the faculty members who were deemed to be suitable for the purposes of this research. Additionally, an email was sent to the head of departments or the education committee to verify if the people who reached out were the right people for the research context. After identifying the key respondents and conducting the interviews, each respondent was asked if they knew another person in the same field actively working on decolonizing urban planning education.

The participants were also asked if they could refer to other scholars they know through associations or collectives in different countries. Following this method, 35 respondents were identified in 11 countries for the first round of interviews. Sixteen participants accepted the interview, and one decided to do a written interview due to the language barrier. After completing the first round of interviews, the need for a second and deeper study appeared for the Türkiye case. Again, a theoretical sampling method was used. At the time of the research, there were two active associations in Türkiye concerned with urban planning education: TUPOB and PLANED. These two associations have been actively working on and producing documents about the improvement and accreditation of urban planning education.

Additionally, they have members who work for both of these institutions, which made interviewing these institutions even more desirable for the purposes of this research. Therefore, with the help of the adviser of this thesis, a list of members of these associations was obtained, and each was conducted via email or telephone. Nine of the eleven people on the initial list responded, and two dropped out due to personal reasons unrelated to the study. In total, seven interviews were conducted in Türkiye.

5.7 Study Participants

The study participants for both rounds of interviews were selected according to their research areas, committee memberships, theoretical inclinations, and willingness. The unifying factor of all 25 respondents is that they are involved in different parts of urban planning education and practice in their respective countries. Some respondents have backgrounds in various disciplines, such as architecture, environmental sciences, social sciences, and law. Some are active practitioners in urban planning and teaching from time to time in various institutions. Most respondents are scholars in urban planning departments, teaching courses ranging from urban planning studios on different levels to different theoretical courses. Since they were sampled with network and purposive sampling methods, they are either interested in improving urban planning education or have ongoing efforts to decolonize it.

5.8 Interviews

The primary data collection method for this research is in-depth interviews. Unstructured or semi-structured in-depth interviews, especially when using CGT, provide an immense amount of data to work with. During the fieldwork of this research, 23 in-depth interviews were conducted, lasting one to one and a half hours, depending on the respondent's availability. The interviews were conducted in two parts. The interview process for this research was initially designed as a one-phase process that would focus on the experiences of scholars teaching in various universities in the countries of the Global South (Table 5.1). The first set of interviews was conducted between March and June 2022. However, the results of the initial analysis showed that there is a need to deepen the research on Türkiye. Therefore, a second set of interviews was conducted with scholars located in Türkiye and teaching at Turkish universities.

Table 5.1 : List of Countries and Number of Participants

Country	The Number of Participants
Bangladesh	1
Brazil	1
China	1
India	1
Lesotho	1
Namibia	2
Qatar	1
South Africa	5
Taiwan	1
Türkiye	2
Zimbabwe	7
TOTAL	23

It has been long discussed in qualitative methodologies that the interviewer cannot be neutral (Foley, 2012). During interviews, even though a neutral positionality and emotional control are exercised on the side of the interviewer, there is a construction process that goes on for both parties, which includes questions such as if the researcher is part of the community being studied or not, if she is an insider or not and so on. On the side of the interviewer, there is already a restriction of the character not to poison the interview (Carpenter, 2005), but these considerations also have the possibility to cause the interviewee to change the character and approach towards the interviewer (Foley, 2012).

In this study, the interviews were done predominantly with the scholars currently teaching at the universities in different countries in the Global South. Following the active interview approach of Holstein and Gubrium (1995), the interviews are regarded as social interactions between parties during which the meaning is constructed together rather than a passive information exchange. Furthermore, in these interviews, the interviewer positioned herself as a ‘learner’ and performed a self-disclosure statement

at the beginning of the interview to clarify the positionality of the researcher further (Foley, 2012) (See Positionality in this chapter). The learner approach casts the respondent as a teacher, which allows the respondent to raise and explore issues that they find relevant. Also this approach gives the respondent more power over which topics will be discussed (Foley, 2012, p. 306). Given the fact that the decolonization and coloniality subjects can be highly sensitive depending on the context they are being discussed, adopting this approach seemed appropriate. This approach also helps to reduce interviewer bias through stereotyping or side-taking because it positions the researcher as someone who needs to learn from the respondent. However, to reduce further bias, perspective-taking and counter-stereotyping techniques have been used. In these techniques, the interviewer imagines herself in the position of the respondents or counter the stereotypes that might emerge during the interviews with counter-images, which will help to reduce the stereotyping (Ruedinger et al., 2024). To provide an illustrative case regarding this research, it could be a White scholar who talks about the decolonization of the university and the need to increase the number of Black students and scholars within the institution. It would be easy to be wary of their sincerity if the researcher positioned herself as ‘pro-decolonization’, however, counter-stereotyping, the positionality of the researcher (being from a country that has never been under colonial rule but still not considered a core country), and the disclosing statements of the respondents helped to not fall into this pitfall.

On the other hand, Gubrium et al. (2012) argue that the active interview perspective views meaning as ‘socially constituted’ and the experience as ‘the product of the actions undertaken to produce and understand it (p. 32).’ Moreover, in this approach, the interview being the social encounter through which the knowledge is ‘actively formed by two parties’ negates the risk of interviewer bias that is considered to contaminate the interviewing processes.

This approach also fits the proposition of the decolonizing methodologies. In decolonizing methodologies, the researcher's positionality and disclosure are essential for an even transaction and knowledge generation. One of the most prominent problems in modernity-imposed ways of knowledge creation is that people outside of the West have been seen as subjects that should be studied rather than capable of reason or generation of their own knowledge (Levander and Mignolo, 2011) Also as McCracken (1988, p. 25) notes, ‘who does the respondent think the interviewer is’

entirely changes the flow of the conversation, making the disclosure even more critical. To facilitate healthy information exchange and invite the respondents to become the narrators of their own experiences (Chase, 2005) without an imposed structure and also let them shape the interviews.

Another reason for adopting this approach is that it allows the construction of the respondent as a teacher (Foley, 2012). Since this research aims to learn from the experiences of the other countries in the Global South in reconstructing urban planning education, an uninterrupted narration provides a good amount of information and insight into their embodied lived experiences and their managed identities as teachers (both in interviews and as a profession in their own faculties) (Lillrank, 2012).

At the interview stage, the disclosure statement prior to the interview includes information about Türkiye's position in economic and political geography, its higher education system, the positions of the faculty of architecture and the urban planning departments, the current curricula, and the priorities of urban planning education.

As detailed in the Research Background section, Türkiye is seen as part of the Global South. Its core-periphery position also varies according to the approaches available, and it moves between periphery and semi-periphery countries in different models (see Research Background). Also, from the late Ottoman Empire and the early Republic, importing knowledge and inviting 'specialists' from the West is a common practice in Türkiye's history. However, especially in urban planning practice (and, accordingly, education), this knowledge transfer had problematic implications, which after-effects lasted to this day in terms of tackling the issues that Turkish cities face on a daily basis, such as housing, deepened inequality, informality, and internal and external migration.

The abovementioned issues are further discussed in other chapters. However, they were only mentioned here to provide a framework for the disclosure statement given at the beginning of the interviews. The disclosure statement aims to inform the respondents that the researcher comes from a similar background and seeks to learn from them rather than 'study them,' as Western researchers have done in the past.

5.8.1 Multiple case study interviews

The first part of the interviews took place between March 2022 and June 2022. All interviews were done via Google Meet, an online conferencing tool, and they were recorded with an external audio recorder with the respondents' consent for the analysis. A set of questions accompanied the interviews (ranging between 10 and 15, depending on the context). However, the interviews were done in an unstructured fashion to promote a continuous narration by the respondent. Thus, it aims to allow the respondents to mention issues that they see as essential and relevant to the subject being discussed (Foley, 2012).

5.8.2 Türkiye interviews

The second round of interviews was conducted between April and August 2023. All these interviews were also conducted online, as all respondents are located in different cities in Türkiye. They are conducted via Google Meet and recorded with an external audio recorder with the respondents' consent, as in the first round of interviews. Since the researcher used to be part of a higher education institution's teaching faculty prior to this research, a second disclosure statement was provided for the interviewees in Türkiye. The disclosure statement included a brief explanation of the positionality of the researcher, followed by a description of why and how decoloniality is being approached in this research. Some respondents raised questions about Türkiye being part of the Global South and how it is received in terms of the internal political climate. Additionally, the researcher being a former teaching faculty is assumed to facilitate the flow of conversation about the challenges and teaching practices of urban planning education due to the similarities of the former experiences.

5.9 Document Collection

The second part of the data collection process consisted of a continuous document collection that accompanied the interviewing process. A significant portion of the conversations during the interviews revolved around how the faculty members redesigned the faculty courses or their own course syllabi to decolonize the curriculum. Therefore, they either directed the researcher toward the related directories or pages for those documents or sent them themselves via email. Additionally, a set of

documents regarding the schools' departments' teaching methodologies were collected to customize the interview questions prior to the interviews. These documents, however, were not analyzed systematically and were only used as reference documents to construct the argument.

On the other hand, Türkiye's part of the research included an analysis of the TUPOB reports. Therefore, all the documents published by TUPOB and open to public access were downloaded from the TUPOB website and recorded. Additionally, the published but not printed reports were accessed by respondents since some of the respondents were members of current or former TUPOB committees.

These documents include foundation statements from different years, vision and mission documents, reports created by host universities, and documentation about accreditation and standardization of urban planning education in Türkiye.

5.10 Timeline

The foundations of this research were laid with the abstract submission on the dispossession of the urban poor in 2018. However, the actual research proposal of this dissertation was given in June 2020. After the proposal submission, a thesis progress report was prepared for the jury members detailing the rationale of the research and the timeline suggested for the empirical fieldwork. Due to the pandemic and global unrest restrictions, the fieldwork was postponed until 2022, with the first round of interviews starting in March 2022 and ending in June. After the analysis of the first round of interviews, the preparation of the second round began in early 2023, and interviews were conducted between April and August 2023. The document collection continued throughout the research, starting with the proposal submission.

In July 2024, a paper was published on the Türkiye part of the research, detailing how TUPOB conceptualizes the problems of urban planning education in Türkiye.

Finally, in August 2024, an additional abstract was submitted to an international conference to present the results of the Türkiye research.

5.11 Qualitative Analysis

The qualitative analysis of this research has two parts. The primary methodology is CGT; however, an additional thematic analysis was designed to gather descriptive data

on the practices of different countries in the region. The following section details both analytical methodologies and their procedures.

5.11.1 Transcription

The transcription was made using an AI transcription tool called Transkriptor. The software was utilized to transcribe both the English and the Turkish interviews. Transcripts were time-stamped and speaker-divided. AI transcriptions usually produce errors due to the speaker's accent, background noise, or tone of the speech. Therefore, after the initial AI transcription, all transcripts were hand-corrected before the analysis.

Due to this study being written in English, the Turkish interview transcription excerpts, i.e., the quotations used in the Findings section, were then translated via DeepL (a translation software) to prevent interpretation during translation.

5.11.2 Constructivist grounded theory three-step coding.

Grounded Theory coding procedures can vary according to which GT method is employed by the research. As stated in this chapter's Constructivist Grounded Theory section, this research used Charmaz's CGT method. Therefore, the coding aligned with the procedures detailed in her 2006 work (Charmaz, 2006). Charmaz suggests two rounds of open coding to infer conclusions from the data. The theoretical coding, usually part of the GT, is considered additional. However, it is utilized in this research. The entire coding process was inductive, meaning no theoretical concepts were used in the coding process.

All GT methods suggest line-by-line coding for the first round of coding, that is, each line or meaningful group of words; usually, sentences are coded separately (Figure 5.1).

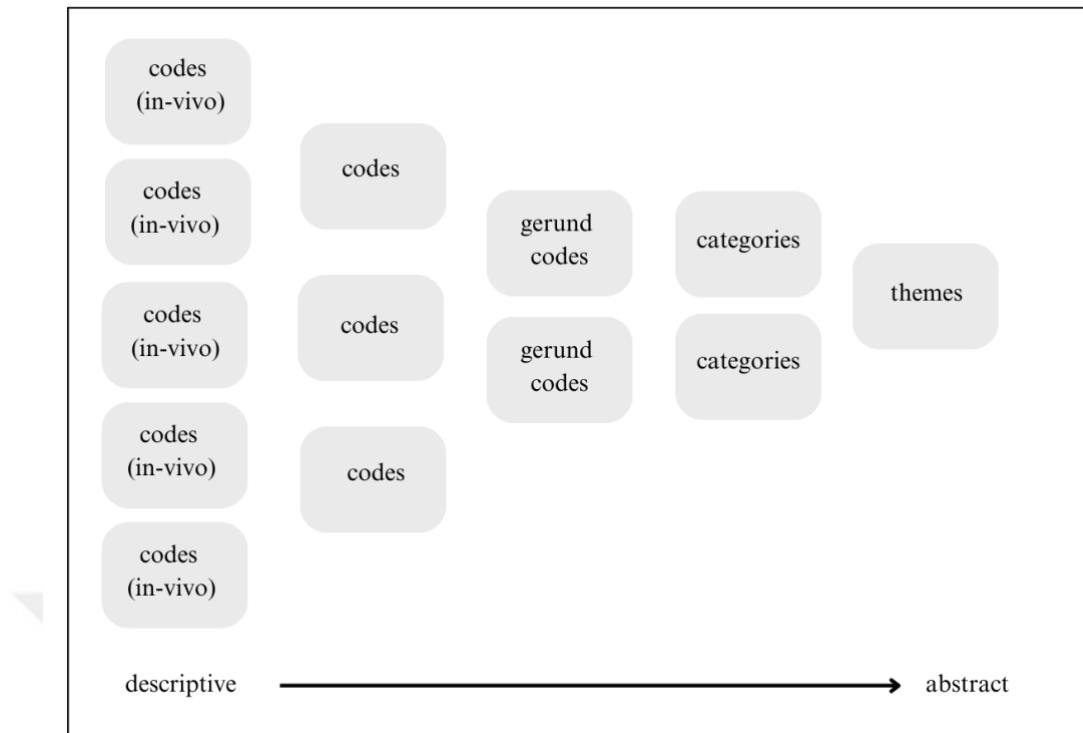


Figure 5.1 : CGT Coding Process Example

So, in the first round, the line-by-line coding was done in vivo, in other words, using the speaker's own words instead of any codes generated by the researcher. (For the list of in-vivo codes, see Appendix B). The second set of coding was done to generate concepts and detect themes that connect the first in-vivo codes. In the classical GT, to facilitate the coding process, Glaser (1978) suggests using Coding Families (Table 5.2). Since CGT does not oppose using coding families, some of them are utilized in this research to deconstruct the texts.

Table 5.2 : Coding Families (Glaser 1978, p.73)

Families	Examples
The Six C's	Causes (sources, reasons, explanations, accountings, or anticipated consequences), Context or Ambiance, Contingencies, Consequences (outcomes, efforts, functions, predictions, anticipated/unanticipated), Covariances, Conditions or Qualifiers.
Process	Stage, Staging, Phases, Phasing, Progressions, Passages, Gradation, Transitions, Steps, Ranks, Careers, Ordering, Trajectories, Chains, Sequencing, Temporaling, Shaping, Cycling.
Degree	Limit, Range, Intensity, Extent, Amount, Polarity, Extreme, Boundary, Rank, Grades, Continuum, Probability, Possibility, Level, Cutting Points, Critical Juncture, Statistical Average (mean, medium, mode), Deviation, Exemplar, Modicum, Full, Partial, Almost, Half.

Table 5. 2 (Continued) : Coding Families (Glaser 1978, p.73)

Families	Examples
Dimension	Dimensions, Elements, Divisions, Piece of, Properties of, Facet, Slice, Sector, Portion, Segment, Part, Aspect, Section.
Type	Type, Form, Kinds, Styles, Classes, Genre.
Strategy	Strategies, Tactics, Mechanisms, Managed, Way, Manipulation, Maneuvering, Dealing with, Handling, Techniques, Ploys, Means, Goal, Arrangements, Dominating, Positioning.
Interactive	Mutual Effects, Reciprocity, Mutual Trajectory, Mutual Dependency, Interdependence, Interaction of effects, Covariance (Glaser 1978), Face to Face Interactions, Self-indications, Delayed-interaction (Glaser 1978, Symbolic Interaction).
Identity-Self	Self-image, Self-concept, Self-worth, Self-evaluation, Identity, Social worth, Self-realization, Transformation of self, Conversions of identity.
Cutting Point	Boundary, Critical juncture, Cutting point, Turning point, Benchmark, Division, Cleavage, Scales, In-out, Intra-extra, Tolerance levels, Dichotomy, Trichotomy, Polychotomy, Deviance, Point of no return.
Means-goal	End, Purpose, Goal, Anticipated consequences, Products.
Consensus	Clusters, Agreements, Contracts, Definitions of Situation, Uniformities, Opinions, Conflict, Descensus, Differential perception, Cooperation, Homogeneity-heterogeneity, Conformity, Non-conformity, Mutual expectation.
Mainline	Social control, Recruitment, Socialization, Stratification, Status passage, Social organization, Social order, Social interaction, Social mobility.
Theoretical	Parsimony, Scope, Integration, Density, Conceptual level, Relationship to data, Relationship to other theory, Clarity, Fit, Relevance, Modifiability, Utility, Condensability, Inductive-Deductive balance and interfeeding, degree of, Multivariate structure, Use of theoretical codes, Interpretive, Explanatory, Predictive Power.
Ordering or Elaboration	Structural Ordering (unit size of: organization, division...), Temporal Ordering (A – B – C), Conceptual Ordering (Achievement Orientation, Institutional Goal, Organizational value, Personal Motivation).
Cultural	Social norms, Social values, Social belief, Social sentiments.
Reading	Concepts, Problems, Hypotheses.
Models	Linear model, Property Space.

This research was coded to unearth the discussions surrounding urban planning education and practice. The central theme was decolonization. Therefore, all topics related to the colonialism of higher education, research, and teaching were coded accordingly. Similarly, all concerns and discussions surrounding urban planning

education and practice were also coded. During all coding sessions, memos were written about what the code entails and how it can be related to other codes. Finally, the two rounds of coding were done using a qualitative analysis software called Atlas.ti.

Theoretical coding was done according to the guidelines provided by Böhm (2004). Böhm suggests using the verbs' gerund (-ing) form to generate a coherent theory, so a list of theoretical codes was generated from the initial set of codes to conceptualize the research.

The main coding family used for this theoretical coding is the 'Process' (See Table 2). In the process family, the following concepts were listed: Stage, Staging, Phases, Phasing, Progressions, Passages, Gradation, Transitions, Steps, Ranks, Careers, Ordering, Trajectories, Chains, Sequencing, Temporalizing, Shaping, Cycling (Glaser, 1978). Since the main concern of the participants is the shortcomings, the challenges, and the future of urban planning, there is a process and sequencing of the actions; therefore, this family was utilized to weave all other substantive codes back together as a process narrative (Glaser, 1978, p.72). The total number of codes generated in the first two rounds is 634 (Table 5.3).

Table 5.3 : Number of Codes per Transcript

Transcript Number	The Number of New codes	Total Number of Codes
1	38	38
2	27	65
3	45	110
4	29	139
5	23	162
6	21	183
7	26	209
8	17	226
9	29	255
10	14	269
11	18	287
12	39	326
13	12	338
14	31	369
15	26	395
16	14	409
17	52	461
18	39	500
19	47	547
20	31	578
21	13	591
22	14	605
23	29	634

Even though in CGT, two rounds of coding are considered enough, four rounds of coding were conducted in total for this research since the themes are complex and there are too many overlapping codes. In the end, not all overlapping code categories were eliminated. However, the texts suggested that the same codes could convey different meanings in different contexts; therefore, they are left without further categorization. An example of how the data is coded can be found in Table 5.4.

Table 5.4 : Example Coding Process

Respondent Number	Quotation	Codes (In-Vivo)	Codes	Codes (Gerund)	Categories	Theme
15	Yes. So I think, again, you know, like I said, colonial way of governance is a legacy issue. Right. The inequality and the social fragmentation is another issue.	continuing 'colonial way of governance'	persistent inequality and social fragmentation	continuing	Inequality	Coloniality
7	In the sense that the framework within which the law is developed is still heavily reliant on what it used to be. In that sense, it's more about the framework. So, the framework is not decolonized because we don't have our own framework. We still say, what does Australia do? What does whatever do?	the framework of law is the same	continuing legacy	colonial continuing	Frameworks	Coloniality
13	There were areas in Zimbabwe, the areas called the reserves and the reserve. Reserve. It means it was a labor reserve. Stay there.	Black people as labor reserve	continuing legacy	colonial continuing	Discrimination	Coloniality

5.12 Quantitative Analysis

This study was designed as a sequential mixed method research, so a quantitative analysis followed the qualitative part. The content analysis method was selected, and an additional co-occurrence analysis was conducted to see the relationships between codes. The brief descriptions of the methods can be found below.

5.12.1 Quantitative content analysis

Quantitative content analysis measures the number of occurrences of the codes in a selected text. In this case, the published reports and documents of the TUPOB were used for this specific analysis, as there was a distinct narrative concerning all of the reports. To prove that this narrative is persistent throughout the documents, all reports were coded using the Atlas.ti software. Coding was done differently than that of the qualitative part of this study. Instead of conceptual and substantive coding, a list of words was searched throughout the documents related to urban planning education (accreditation, quality, standards of urban planning education, etc.). Also, some geographical terms were added to see which guidelines and norms were adopted to determine the research's standards and quality.

Additionally, concerns about the planning graduates are also coded (competence ethics, etc.) The tables, indexes, and appendices are excluded to reduce noise in this process. Also, no automatic frequency analysis was done to avoid the filler words dominating the analysis.

5.12.2 Co-occurrence analysis

Cooccurrence analysis is a part of content analysis that shows which codes that emerged during the content analysis occur together in the text. After the coding process, cooccurrence analysis is entirely performed by the Atlas. ti software, which generates analysis reports for the researcher to analyze the situation further and see if the cooccurrences mean something.

5.13 Anonymity and Data Storing

All interviews were done with full disclosure of the study's scope and the researcher's positionality; no video recordings were taken, and audio recordings were made with the respondent's consent. The digital recordings were used only for research purposes, and the transcriptions were not added to the dissertation appendices. The recordings are stored in encrypted cloud storage, and the names and affiliations of the respondents are stored separately.

All interviews were scheduled via email within the knowledge of the respondents. No personal or institutional information was disclosed inside the dissertation, and all names are anonymized while using excerpts of the interviews in the Findings section.

5.14 Conclusion

The entire research design is detailed In the methodology chapter of this research. The research adopted a qualitative approach and specifically employed a CGT methodology. Due to its flexible nature the CGT methodology provided room for improvisation and learning from the field without imposing existing theories onto the field research. This allowed the researcher to generate theory from within the cases and preserve peculiarities that different colonialities produced. First, the methodology section aimed to clarify the approach that is taken in this research. The research specifically avoided repeating the mistakes of studies with a linear scientific approach that is based on viewing the research subject as something to be observed neutrally and preserving an objective position. On the other hand, traditional research always carries the risk of reproducing the same perspectives by employing the same methodologies that look through the same positivist lenses. This research, however, adopted a decolonizing approach to move away from traditional research methodologies and reach a conclusion that is directly produced from within the field. Another important aspect that was clarified in the methodology section is the positionality of the researcher. This carries great importance when conducting qualitative research that includes interviews since the positionality of the researcher directly impacts the flow of conversation and the information being shared during the interviews. In this study, the researcher clarified her position by disclosing the aim of the research, which was learning from the experience of decolonizing urban planning

education from other countries in the Global South and her former occupation as a member of the faculty of architecture. The primary methodology of this research is based on Charmaz's (2006) Constructivist Grounded Theory and, therefore followed the instructions provided by the CGT during the interviews and coding. The instructions include using constant comparison to analyze data without waiting until the end of the interviewing process and producing codes from respondents' own lines to prevent too much interpretation at this stage. Further stages include generating interpretive codes and categories, which, in the end, inform the theoretical inferences that are produced from this study.

The study also has a sequential design, that is, a qualitative part followed by a short quantitative section. The qualitative study includes the in-depth interviews with the scholars from eleven case study countries. At the start of this study, a purposive sampling method was embraced as the expertise of the participants was sought after. However, as the study progressed, the snowball method became more suitable. The first few participants suggested many other scholars and faculty members both in their own countries and in other regions of the Global South; it proved to be best to follow their recommendations to recruit respondents rather than relying on the scholars' online CVs or the courses they teach at their institutions. In many cases, the courses the respondents teach differ from their area of expertise or research due to varying circumstances, such as the shortage of faculty members or the higher number of electives. The selection of the countries is based on location and the colonial past of the country. Each region in the Global South was intended to be represented in the research; however, due to the language barriers and the niche nature of the study, the response rates in many regions are lower. This resulted in the overrepresentation of the African countries and the underrepresentation of the Latin American countries.

The active interview methodology that is employed in this research allows the researcher to be a part of the conversation rather than being a mere spectator. Combined with the positionality declaration, the conversations were rather an information exchange where the respondents also asked questions about the researcher, which led to a richer information exchange between the researcher and the respondent. Due to its different historical position, the Türkiye case needed a follow-up study with more respondents who are engaged in the discussions on urban planning

education. In the end, along with South Africa, Türkiye became the second country with the most respondents.

Lastly, the quantitative part of the study contains a combined content analysis and co-occurrence analysis. This part of the research only applied to the Türkiye part. The documents published by the TUPOB were collected and analyzed with the help of Atlas.ti, then incorporated into the analysis of the Türkiye case as a further validation of the claims made by the participants. Another aspect that made this addition necessary is the ongoing work of TUPOB to update the urban planning curriculum and standardize the planning education among universities in different regions across Türkiye. The documents provide a deeper insight into the work of TUPOB and the current situation in the planning schools that cannot be included in this study.



6. FINDINGS

This research was conducted to identify the main themes in decolonization discussion and uncover the decolonizing methodologies that other institutions employed in different Global South countries employed. The four main questions that intend to spark a light on this immense problem are as follows:

(I) How do scholars in the Global South perceive and conceptualize the decolonization of urban planning education? (II) What obstacles and limitations hinder the decolonizing efforts from succeeding in urban planning education? (III) What methodologies do the Global South scholars use to decolonize the urban planning education curriculum in their contexts? (IV) What decolonizing methodologies can Turkish planning schools create to encourage local knowledge generation and resist the domination of Eurocentric norms?

The following section includes the analysis results of the interviews conducted with scholars in Bangladesh, Brazil, China, India, Lesotho, Namibia, Qatar, South Africa, Taiwan, Türkiye, and Zimbabwe (for details, see Research Background, Chapter 4).

Since the data was too diverse to derive a blueprint explaining all instances, Constructivist Grounded Theory (CGT) was utilized to infer theory from the cases without imposing any theoretical presumptions onto data. The analysis aimed to create a conceptual framework that would help uncover the realities in these countries and luckily, using CGT presented countless opportunities during analysis and opened doors into the internal discussions of the countries analyzed.

As detailed in the Methodology section, the analysis was conducted in two phases. First, all interviews were analyzed as a whole, aiming to find similarities among countries' experiences and overarching themes in the conversations in the Global South. Then, Türkiye interviews were analyzed separately to identify the topics that Turkish academic circles discuss. The reason was that at the end of the first round, it was clear that the concerns and priorities in Türkiye were not similar to the rest of the

countries included in this research. Therefore, conducting a second round of interviews became necessary.

The findings chapter is designed to present findings in two sections aligned with the chronological order of the research. The first section is the Qualitative Analysis Findings, divided into two subsections: Multiple Case Study Findings and Türkiye Case Study Findings. The second section, Quantitative Analysis Findings, presents the results of the content and co-occurrence analyses of TUPOB reports to provide depth into the Türkiye case.

This chapter primarily consists of an objective representation of the findings; however, some parts include comparisons between cases since some overlaps concern most of them. The discussion chapter (see Chapter 7) provides case comparisons and discusses the findings in light of the literature.

6.1 Qualitative Analysis Findings

During the analysis of the multiple case study interviews, the first round of coding was made *in vivo*, meaning, using respondents' own language and conceptualization as guidance in the coding process. This is also called line-by-line coding by Glaser (1978). Over 200 codes have emerged in this step. During the open coding process, two main questions, 'What is this data a study of?' and 'What is actually happening in the data (Glaser, 1978, p. 57), were asked to be able to keep an open mind and avoid 'incident tripping' (Glaser, 1978, p. 153).

To provide more clarity to this section, reiterating how the coding process works in CGT might be useful. The CGT process warns against the impositions from the literature that would interfere with the raw data. Therefore, the first round of coding is made by using the respondent's own words, creating as many codes as possible. In the first two stages (in-line and conceptual) of coding, the concepts/sentences are named as codes. Then, in the fourth round, these codes are grouped into categories, which are expected to conceptually cover and explain all the related codes. In the final stage, before generating theoretical explanations, these categories are grouped into theoretical themes.

During this analysis, following the abovementioned methodology, with simultaneous analysis and constant comparison (two methods recommended by CGT), the number

of codes was decreased to 63. Then, these codes were narrowed down to ten categories, which were later grouped into three theoretical inferences for each case study (in total, six theoretical themes, one overlapping) as an end product.

In this study, however, since CGT methodology was employed, there is another coding process in between codes and categories, which is called ‘gerund coding’ (Charmaz, 2006; See Methodology, Chapter 5). Gerund coding means using the gerund form of verbs whenever possible to identify actions taken by the respondents. So, this step helps to see ‘what the respondent does to reach his/her desired outcome’ or ‘how the respondent responds to the situation at hand.’

Given that there was an immense number of codes in the beginning, the gerund coding step helped identify the active processes and actions instead of relying on static concepts or descriptions while generating categories during the next step. It is important to note that at the gerund coding stage, the transcripts are no longer referred to (Carmichael and Cunningham, 2017), and the coding process is continued separated from the original quotations to identify themes rather than being tied down to particular conversation excerpts. However, the original quotations were re-added into the text when presenting the findings.

The last stage is to generate theoretical codes that inform the model or theoretical inferences to explain the phenomenon at hand. Glaser emphasizes that ‘theoretical codes should conceptualize how substantive codes of a research may relate to each other as hypotheses to be integrated into a theory.’ (Glaser, 1978, p. 72). As Classical GT and Constructive GT suggest, the theoretical codes, in the end, should be able to answer questions such as ‘What is the main concern of the participants?’ (Chametzky, 2022) and to tell a coherent story, which this research believes to have achieved. In the section below, where the theoretical codes were explained, a table comprising a list of codes, gerund codes, and categories was given to provide context.

To summarize, the data was coded in four rounds (in-vivo codes, codes, gerund codes, and categories), with the aim of refining and grouping codes and categories into meaningful sections. The number of codes per transcript and the total number of codes vary between the two analyses (See Methodology). In the final round, three theoretical themes were identified for each study: six themes in total, with one overlapping theme in each analysis. The themes of the multiple case study are Better Planner, Coloniality,

and New Realities. On the other hand, Türkiye’s case presented a different trajectory consisting of almost entirely different themes: Better Planner, Barriers to Change, and Narratives of Absence.

The following section contains detailed descriptions and interpretations of each theme with related categories and quotations that help to understand the individual points of view of the respondents, starting with the multiple case study results and followed by the Türkiye Case Study results.

6.1.1 Findings of the multiple case study

As mentioned above, three theoretical codes— ‘Better Planner,’ ‘Coloniality,’ and ‘New Realities’—were identified at the final stage. The theoretical codes are presented with categories and quotations to provide a glimpse into the participants' subjective experiences in their respective countries and unique situations. Table 6.1 shows which categories are included in these themes.

Table 6. 1: Themes and Categories in Multiple Case Study

Better Planner	Coloniality	New Realities
Chase	Colonial legacy	Recognition and encounter
Bias	Representation	Thresholds and transitions
Obstacle	Control	Progress
Challenge		

6.1.1.1 Better planner

‘Better Planner’ was the first one of the three themes identified during the interview analysis. This theme was also uncovered in the Türkiye analysis, however, the categories that consist of the better planner theme are different in Türkiye. The themes were named the same since the concern of the respondents in two cases is how to graduate better planners.

The Better Planner theme consists of five categories: Chase, Bias, Obstacles, and Challenges. Each category has varying numbers of codes (see Table 6.2), and 26 codes were identified in total that are related to the Better Planner concept. The asterisk symbol (*) is used to identify the codes that repeat throughout the analysis. Below, each category is detailed with explanations of what the codes mean in context. The illustrative examples of the interview extracts are also added.

Table 6.2 : Categories of Better Planner

Chase	Bias	Obstacle	Challenge
Ranking*	Being seen as technicians	Marketization*	Job availability
Expectations*	Outdated procedures*	Globalization	Planner roles
Best practices	Western approach	Isolation*	Conflicting realities*
Market*	Practice vs. theory	Conformity	Lack of resources*
Ideals*	Technology	Tokenism	Falling behind*
Pressure*	Positivism	Mindsets	Relevancy of planning
Façade			Conflict management
Development			Complexity
			Territoriality

The multiple case study results present a quite consistent ‘better planner’ conceptualization, the main concerns being the new roles that the planners should overtake in the future, stepping down from being an overbearing figure that the modernist and positivist planning approaches propose and what keeps new graduates from becoming better planners.

The four categories that constitute the better planner theme are not necessarily positive or negative. However, each comes with its own challenge and some of them proved to be functional in that country's unique and peculiar setting. Therefore, each of these codes and categories is evaluated in its own context without imposing preconceived ideas that prevent us from understanding cultural and geographical differences. A deeper analysis of each category is presented below.

Better planner/chase

This category is labeled as chase since every code listed under this category is linked to pursuing a situation that is either unattainable or unsustainable for planners or the profession. According to the respondents, becoming a better planner seems to involve too many moving parts and balancing too many plates.

For example, expectations of planning or new graduates are unattainable at best and unrealistic at worst. Here, expectations are not limited to the market or private planning firms where planners are employed; they also refer to other related sectors such as real estate, tourism, transport, commerce, etc. Additionally, in most cases, the governments are part of this narrative, pressuring planners toward feeding into this unrealistic portrayal of what a good city is. Similarly, a substantial number of people in academia still hold these beliefs of unattainable urban images or best practices that have been successful elsewhere but unsuitable in other contexts.

First, there is chasing the image of the 'perfect city.' The analysis showed that the market expects planning to generate revenue and elevate the city to the level of the 'best cities' in the world, a controversial concept that lacks context and depth. The market also expects planning to create beautiful landscapes, another problematic understanding of space. This narrative is also strongly tied to the notions of growth and development, which are sometimes used interchangeably.

We have this middle and upmarket type of planning, which perpetuates inequality. So, it is based on a neoliberalist, capitalist markets approach. Feeding into it and making sure the market stays stable and healthy. (Respondent 7)

In practice, I think in government, we have a group of people who tend to think that, particularly politicians, have this view of this Singapore or a Dubai and

this ideal city, and that's what they are looking for. We see that in Johannesburg again and again when they clear out all the informal traders because they make the city look untidy. Whereas our approach is saying the informal traders are part of the city. They're part of the vibrancy that makes Africa Africa. We need to incorporate them. Why would you come to South Africa to go to see a mall that you could see anywhere else? (Respondent 1)

I remember one of my colleagues was on a research visit in the Netherlands, and he came back from there and he was so inspired to walk to work. But our temperatures are quite extreme, so it's very hot in summer and it's very cold in winter. So that got him in the first place. But then he tried to sell it to the students. You know, it's much healthier to walk and to cycle and you shouldn't buy a car. And then these students look like him, like if he's from Mars, because they grew up in a family where they had to walk everywhere. They didn't have money to do even buy a bus ticket or a taxi ticket. And now that they're earning a salary, this guy is telling me I shouldn't buy a car, I should go back to walking, you see? (Respondent 11)

Then they'd go and visit Sweden and they'd come back and try and impose something they learned in Sweden. So one's got to be very careful. And I think the message is, or to me, the message is to get in touch with your own context. And that to me, is almost the most important thing. Understand how and why people are doing things and how they are living and use that as your point of departure to do your planning, to do your interventions, and don't think up the intervention in a boardroom and try and impose it. (Respondent 8)

So on this issue, actually I think colonization or decolonization can express in other ways which is the transplant of urban thinking. I think Taiwan, the big city always copying other cities. So in 1990s or across 2000, many cities call themselves like Taipei, Manhattan. The local government wants to build the tallest tower in the world. (Respondent 3)

Everything the country has been doing for the past at least ten years was only to serve the World Cup. Whether it's building infrastructure, literally, I'm seriously talking about building roads, expanding ports airports, expanding public facilities, building more shopping places, creating the whole metro

system. We didn't have a metro system five years ago, and there was a whole metro system that was enacted in the whole country just after the FIFA bid was won. (Respondent 6)

But then the popular consumption is about this Western European image that everybody wants and everybody wants a wider road with cars going full speed without any traffic. So that's the imagery of a good city, which is important and I think, it is very, very difficult to remove from the minds of people to show an alternative view of what a good city is. I'm not talking about planners, but people in general and decision-makers. So when somebody from my city goes to New York or Chicago or Europe, and they see something, they say, I want to make my city like that. (Respondent 15)

Not only cities but also educational institutions are also expected to chase a canonized version of what a university should be or look like:

[...]One is the outward appearance. So if I want to look like a good university, and if my university looks like a European or American university, right, or has an affiliation with American or European, then it's valued by the common people. (Respondent 15)

In addition to best practices in urban planning, other practices like recycling and waste management are also held to some out-of-context standards.

To collect refuse, to make a proper plan with it, and to recycle it feels every little bit that helps. But I saw in Belgium, where before you recycle something, you clean it, you wash it, but we don't have water. We can't wash the honey jar until it's clean for the glass to be used. (Respondent 11)

As another component of 'chase,' the market expects the new graduates to be able to hit the ground running, ready to work and tackle big projects with hundreds of components, and with impeccable knowledge of the tools each situation requires.

So the expectation is if somebody walks out of university, they must be able to work in a job, and they must be able to deal with an application, which is fine, but you don't really need a four-year degree to do that. You can teach somebody out of school also to do that. Quite frankly, the other planning work, like the higher order policies and plans, which is, is a different matter. It's very complex and difficult to do. (Respondent 2)

However, as mentioned above, these categories are not exclusively negative or positive and provide interesting insights about each country's inner workings. A good example of this is below, illustrating how chasing higher standards transformed planning education:

And for example, other areas related to urban planning learning, like public arts, community programs, participatory design, or we have other public space remodeling, all those things can initiate many small projects. So the job type is no more confined to a government planner or consultant, in a big consultant firm. So I think itself, the market has reversely changed the way of education. So in the studio, more and more community-based planning was introduced and also government will have those small projects also rise to the university or to the community. So I think it gradually changed. (Respondent 3)

The ranking is another high standard that can be coded as chase, as universities globally go after the numbers promoted over the last couple of decades and pressure their staff to attain those high standards, a perspective that widens the gap between planning practice and academy.

And there is a gap, a strong gap between universities and practitioners. Practitioners, they believe that they know what they do in practice. But the university, you know, , they believe in q factors or world ranking. (Respondent 14)

Another interesting aspect that is found related to chase is keeping up with appearances, which means putting up a facade that looks like the institutions are doing something toward the goal that they advertised they have; however, in reality, what they do is perform a series of tokenistic performances that do not move the needle.

Well, we don't really address gender inequalities in our syllabus, as far as I know, although it's definitely an issue at university. They send us spreadsheets. Well, on a monthly basis to show how many black females you have. How many black males you have. Where's the shortage in your department? When you advertise a new position, they will tell you that, And I think for the first time we've got gender-neutral bathrooms. Because the next time they send those Excel spreadsheets, I'm not sure if they can make this very strict distinction between males and females. (Respondent 11).

We had that course that microeconomics, first semester, second semester, macroeconomics, it wasn't a year module. So because most of the people were failing this module, so they, they just did some renaming of some modules and all those things. (Respondent 4)

Decolonization, that's such a loaded term. [...] Everybody likes to use the word to give some sort of legitimacy to your program and say we have quite a decolonized curriculum. But, you know, to some extent, you know, I think in some instances, it's more a compliance and a window dressing, if I can call it that, than an actual, you know, inherent value or belief of a program that's being taught. (Respondent 2)

Better planner/bias

The second is the biases that people hold about planners or planning discipline. These can be outdated procedures that dominate the planning practice that some practitioners tend to think work due to some past examples or examples that belong to another context; the debate on the practice vs. theory, a topic that resurfaces in many discussions concerning the curriculum reforms and closely related to the fact that planning is an applied science; being seen as technicians, a bias that can emerge as a residue of the past when the dominant methodology was land-use planning or equally a present phenomenon that stems from the heavy reliance on the tools in the profession.

As most categories in this analysis tend to overlap or carry similarities, the bias category also shares some similarities with barriers and chase categories. Barriers are also strongly associated with the obstacles that limit the profession's development. However, biases are not as difficult to overcome as barriers and still leave some room for growth, like 'being seen as technicians.' Since being seen as a technician is not a barrier but an incomplete portrayal of the profession rooted in a biased understanding of the planning, it is listed here and not under the category of barriers. On the other hand, chase is related to unrealistic expectations; bias is related to what people think is better. For example, quotations that criticize glorifying the West are also included in the chase category. However, they also represent people's biases about where the knowledge should come from. For Example, in Qatar, Europeans are preferred when it comes to jobs. Also, this concept will reappear further in the analysis in the

coloniality section as it is strongly related to the universalization of knowledge in the colonial era.

In summary, this category includes all the presumptions, outdated approaches, or personal or siloed or ingrained preferences that affect planners' road to becoming 'better.' Here are some quotations from the respondents to illustrate the matter further:

What I would emphasize is that we need to customize it. For example, if we talk about mixed-use development, it's not a concept that you must say, oh, it's coming from the West, so we are not going to use it. It's to say, how do we take it and then make it ours? How do we then make it practical for our cases? Because the way that it was done, let's say, in Germany, does not necessarily work in Namibia, or the way it's done in New York does not necessarily work in Namibia. (Respondent 7)

Planners and environmentalists were often seen as an obstruction to progress. And I think that is, it's critical that planners, the sooner they understand that they should be supporting development and progress rather than being obstructive (Respondent 8)

Here's an example of how the people from the West are treated differently. Also, two longer quotations are added in Appendix D to present the entire story of how the knowledge is generated, and disseminated and local knowledges are dismissed.

I have a friend who is only a holder of a Canadian passport. So she's not originally Canadian, and she has a master's degree, and she was appointed as an education specialist in the university. And then she has another friend who is, I think, either Syrian or Palestinian. Let's just call it another Arab nationality. So, my Canadian passport-holder friend gets double the pay. Western people, let's say, European passport holders and American, Canadian passport holders, they get treated differently. And by differently, I mean the pay, the positions, they get everything. (Respondent 6)

The bias on the 'planners are technicians' or 'technical/engineering approach is better' is unfolded in many different ways in the planning practice and education:

Most rural district councils in the country have largely been comfortable with employing the technicians who are trained in polytechnical schools. Because for them, this technician, if they, he or she then comes under a civil engineer,

they strongly feel he can still equally do the work, though I think largely when I see the problems that we are facing as a country in terms of rural development, rural planning, there is a gap. When you train someone with a technical background, you know they can follow instructions, but they don't become planners. (Respondent 13)

I think there's an overemphasis, in my opinion, if you look at what the professional body psych plan wants on teaching students very technocratic technical skills, on GIS, AutoCAD, SketchUp, whatever the tools are (Respondent 2)

There are huge social conflicts here. So we try to organize some workshops to ease the thing. But no, I don't believe like technology can solve, everything. I think like in China, technology is the way they avoid the social problem. So I believe, the process of urban planning is to solve social problems. And it's a progress that you cannot do it in the top down like approach, like you have to make like modifications in the process and it should be a negotiation process. (Respondent 14)

Also, there is a bias about theory being 'not really necessary':

However, in the university they teach planning practice rather than theory. They are only a very small part of our teaching system, teach lots of technology, especially these days. Like they believe big data can solve everything. (Respondent 14)

The continuing belief in the 'older ways' is also present:

Once the students graduate and go into practice, it becomes a different story. Because the argument has always been that those in practice, especially the older generation, they have the older ways of doing things. We have been using two town planning ordinances or planning ordinances from the colonial Times until 2018. (Respondent 7)

Better Planner/obstacle

As mentioned above, some codes overlap between categories, or some of them can be used in different contexts. Here, market-led planning shares a similar condition. In the chase category, the expectations of the market or the convergence of the governments

and markets' desires are labeled as chase, since they have been chasing an unattainable reality. Here, however, market-led planning not only warps reality but poses an obstacle for planners to perform a better planning practice that would benefit local people and solve the actual problems of the city.

So I would say in overall, unfortunately, overall the city is getting more and more inequal. (Respondent 3)

Yes, they have just been amending, amending, amending, amending, amending. But they have not been amending to cater for the community. They've just been amending to cater for what is already in there. For example, the hospitality requirement. How many rooms would you then want? How many rooms should we then cater for? Or for example, a specific density, should we add an additional density in there? So in that the amendments were more in what is already existing, just giving more to that. (Respondent 7)

But unfortunate part is that the solution is also becoming globalized. So the problem is becoming globalized because of capital and mindsets and people and information exchange. But there's a need that the solution is much more contextual, local, and which is the real unfortunate part that is not happening so increasingly in India. If there is a planning project, then the bid is global. Anybody from the globe can apply for that project. (Respondent 15)

My brother was saying, wow, these, these stadiums look amazing. They're creative, they're this, they're that. And I was arguing the other way. They're just really, you know, they're just looking like that, but they don't serve the country. Why isn't this country have similar, you know, stylish stadiums? And I was saying, you don't really imagine that all of these were built now. You know, only now you get the money to build all of these seven, eight stadiums, and only now you have all these star architects competing to win the design, and only now you build five or seven star class stadiums and attached hotels and attached facilities, but in a very, very naturally growing city, you don't get that. (Respondent 6)

Inequality issues are very important for Brazil. Economic, gender and racial inequality. I think that planning should be more closely linked to the problems

of the people, boldly addressing the issue of inequalities, and serving less the interests of capitalism and the financial sector. (Respondent 9)

Relatedly, conformity is also a barrier between the planners and constructing a better practice. The analysis showed that conformity is when planners give up ideals or values to continue to be employed and conform with the values of the market or, in other words, their employers.

Those who are in planning, especially practitioners, they have to make a living. So if the planner does not go with the flow, it might be difficult for him to make a living. It's not something that one can ignore. (Respondent 5)

Mindsets are another barrier that limits the efforts of various kinds.

I think that is an important element. And I believe in urban planning, there's a very detailed, prescribed framework of what planning teaching should incorporate in the curriculum as a set of core functional and generic competencies that our professional body, or SACPLAN prescribed. On the one hand, it's a good thing. I think most professional disciplines across the world have got some sort of organization that look after the quality, but it's also, in certain instances, limiting. It is teaching things, including things which might be for the sake of compliance to those set of competencies that are prescribed instead of what you truly believe should be the important things to teach. The fact of the matter is we don't have a choice. You know, even if you don't fully agree with that, you know, you have to incorporate that. (Respondent 2)

So I think the way planning is seen is mostly a narrow perspective that just considers the physical planning dimension. So if you are not drawing the straight lines, if you are not keeping the borders and all those things, then you are not a planner. (Respondent 4)

There was this person. He was teaching project management. I don't know what happened, but the guy eventually were unceremoniously dismissed from the institution when they said, you are not, you are not a planner so you can't be in the planning department. (Respondent 2)

They're a group of people who are still in the old way of doing and thinking. They're a group of academics who think we should be changing, and hopefully we are changing the minds, because as Tania Winkler once presented to us,

decolonization starts in your mind. We have far more black scholars coming through, and I think they are going to be a big influence. (Respondent 1)

It's probably the traditional or the explicit curriculum that is the easiest to deal with because there are very technical things. [. . .] the null curriculum, you know, It is more difficult to define. (Respondent 2)

Tokenism can also pose a barrier since it derails the decolonization efforts:

The issue of decolonization specifically, that's such a loaded term. And there's a lot of theory. What is decolonization action? And if you talk about that in education and more specifically in planning education, what are we actually talking about? Everybody likes to use the word to give some sort of legitimacy to your program and say we have quite a decolonized curriculum and we've included some readings of the global south and from African scholars, which is part of it. But, you know, to some extent, you know, I think in some instances, it's more a compliance and a window dressing, if I can call it that, than an actual, you know, inherent value or belief of a program that's being taught. (Respondent 2)

Better Planner/challenge

The respondents were reflecting on many aspects of planning education and practice related to becoming a better planner and they were constantly reviewing their positionality. Their different positions as teaching faculty (i.e., being part of an institution, on who has the right to teach), their ethnic background (Black/white/Asian/Middle-Eastern), nationality, and professional background (planner, government official, lawyer, transport planner, etc.) many times surfaced in the conversation when they expressed an opinion since all of these can pose a challenge under different circumstances.

Other codes and concepts related to the challenge category were falling behind and the relevancy of planning. Here, again some worries resurface about whether planners will be able to keep up with the demands of the upcoming times, rapid urbanization, and climate crisis.

So there is a gap between academy and practice But the thing is that practitioners, they are strong, they have strong voice in China. However, the

academic part is it becomes weaker and weaker. So now research they do in university, they fall behind of the practice. (Respondent 14)

And the problems are maybe addressed by sociology or other departments, but urban planning is a bit, you know, lag behind, not really catch up with these issues (Respondent 3)

I think generally what I see, which I'm not even comfortable myself, the planner must become more intelligent in terms of data handling, data interpretation and data use. What am I saying is I think a planner should be data scientist in a way. (Respondent 13)

The higher-order policies and plans, which is, is a different matter. It's very complex and difficult to do. And I think a lot of what being taught is, I don't think it's necessarily theory, but it's a mindset of being able to critically analyze with the information that you have, whether it's qualitative or quantitative. It's quite a complex field to establish relationship between plan and outcome [...] I think quite often students and myself, when you started studying planning, you know, you've got this grand idea of this beautiful smart cities that you're going to plan like in Sim City. And unfortunately, as you get older, many planners get to some extent disillusioned by what, you know, planning is achieving or not achieving in many instances. So we don't have something that we call or it's packaged in a module and called a name to teachers. It's more this thing that is called the hidden curriculum of. It's not something that you can read in a document necessary or an article that you can read, but it's a way of thinking and putting yourself in different positions. (Respondent 2)

I think there's a bit of both, which is the safe answer, obviously, but no, what I do also subscribe to is that we make legislation, we make regulations, and they're effectively there to serve us, not the other way around. And we should always remember that if legislation and regulations are not serving us, we need to change it. So I think planners have also got to have a bit of an activist, an advocacy role to play. I have no doubt about that. And, yeah, that's really where it comes from, that we've got to. (Respondent 8)

Job availability has always been and still is a challenge for planners. However, these conversations do not draw a gloomy picture. However, they see the many different

hats a planner is expected to wear as a real challenge. Skills like conflict management are portrayed as something that cannot be taught at the university, and the reality is almost always entirely different than the textbooks.

So I think the keyword might be reflection, that how can we teach planning reflexively? So define our own issue and find our own way to not necessarily solve, but handle it or integrate it. But we open up the possibility that to tell people what can urban planning relate to social reality. So that has created some influence to guiding the change. I mean, the tradition, the culture has been changing. Government planners, although they have better salaries, but the lifestyle, you know, is not really welcome by the young student. So there are more and more small scale companies and they work for community planning. The job market has been diversified. (Respondent 3)

People would go ahead and do as they like. And it is dangerous. It's dangerous for the profession if you've got to constantly be running after the reality and not taking the lead. So maybe there's also a requirement for planners to, in personality be more of leaders than only of managers. (Respondent 8)

Of course they get to write the report, but what happens on the ground is very different from what the report is about, so. And our challenges and uncertainties are increasing exponentially. And I don't think planning education, or for that matter, much of education, is allowing us to deal with that complexity and that interdisciplinary. So if planning education doesn't really reinvent itself, I think we would be much more cornered over time and the key decisions would be taken by somebody else in a much more fragmented manner. (Respondent 15)

It might be difficult to have a one-size-fits-all all graduate, for example, a graduate that will work into the public sector and be able to know that my job is to make sure that the laws are updated, the laws are in line. Part of that course is problem solving, negotiation and communication. And I think if, as a planner, you know how to communicate with the people, you will be able to solve most of the problems. Why I'm saying this is usually when we go into the field, we come with a different voice, we come with a different approach, different from that which the community would be receptive to. (Respondent 7)

But, you know, issues, for example, like informality and traditional leadership and authorities, it's not really anywhere in those guidelines that you'll find anything on. How do you actually deal with those issues in practice?
(Respondent 2)

Lack of resources is an issue that affects the entire region in which the countries included in this research are located. And it poses a series of challenges depending on the context, such as the lack of resources at the faculties, the low-income family students, or the budget cuts the municipalities need to face.

Given that the resources are always limited, people would use it to solve the current problem. Say climate change. It's not 50 years down the line, but perceived to be 50 years down the line. So when it comes to resource allocation, the local politicians or the decision makers are always more interested to solve today's problem than the future. It's often seen that being futuristic is a luxury, especially when you are resource-crunched. And to say that, look, Germany is doing that or us is doing that, is that they have done their share of mistakes and learn from them. Of course, we can learn from our mistakes, but we will have to have our own trajectories and make our own mistakes on the way.
(Respondent 15)

They might have one or two planners that have to deal with half a million people. So you know, the day-to-day things like rezoning, some building line relaxations, those become the key issues and the high-level policies and the long term planning, there's not really resources to put into that (Respondent 2)

We have the undergrad which is a four year, a minimum of four year and it has to be at one of those accredited universities or the university that has an accredited degree because we actually accredit the degrees. But SACPLAN looks at the capacity of the university to offer that degree. Do they have the staff, do they, are the staff qualified? Do they have the facilities, the library, the computers, the lecture rooms and all of that? (Respondent 1)

The future of urban planning and the future role of a planner are also one of the participants' main concerns. Being a 'better planner' is mostly associated with being reflexive, trying to understand the communities and generating ways to solve their

problems, having good coordination skills rather than producing plans that are hard to follow or require constant changes etc.

So this is also another way to teach the students or show the students that you don't have to be that planner. You can be sort of a better planner. And also the way you approach community members or the way you approach someone coming into your office, that also has something to do with how you do your planning. (Respondent 7)

Planning needs to be ahead of the game, else it's not planning. We cannot just be fixing what somebody else has planned or try to regularize what somebody else has planned. Okay, but having said that as an introduction, I think what we try to do on the education side is to expose our students to the reality. And in South Africa we've got a very divided reality. (Respondent 8)

I think that planning is going to still stay relevant or maybe become more relevant because of the challenges. I don't think engineers are up to dealing with the challenges entirely. Some of them, yes, but not all of them. And you're going to need the kind of discipline that can bring engineering, sociology and environment together to deal with it. I think that planners are going to be doing less detailed planning and far more trying to bring all the strings together and maybe more on a policy level that we need to say how we do stuff, but even at a local level. But I don't think that we're going to be doing pretty pictures anymore. I think that we're definitely going to be a more at a policy level of and trying to bring different perspectives together because that's our strengths. I always joke and say that I, I don't specialize in anything. I'm a specialist in being a generalist So the challenge is identifying, possibly going to do moving to smaller groups and working with smaller groups and then building up, but not coming from a top-down. (Respondent 1)

But it's a very interesting field. And I think sometimes in this research one shouldn't, you know, put such a big emphasis on the conclusion there must be a set of planning guidelines or set of planning. Of course they must, but, you know, rather, leave it more open, for everybody to interpret and make your own deductions from your conclusions than, say, here is the answer, here's the instrument, here's the toolkit (Respondent 2)

So I think in the future, if I want to look at planners, I see them more as facilitators rather than knowledge experts. Because the kind of knowledge that you need to have now is, like, many times more than the kind means the diversity of knowledge, the diversity of people that you need to connect (Respondent 15).

Better planner theme showed that to be a better planner or to practice ‘better’ planning, the planner should share the good city image with the authorities, follow the universal examples, adhere to the global agendas, keep up appearances such as ranking and number of publications/projects and finally to know everything about planning upon graduation. Also the planners should overcome bias toward the Eurocentric methods of urban planning that have been universally accepted or convince other people in the field about the ineffectiveness of the older practices. Finally, the analysis showed that becoming a better planner comes with immense amount challenges such as dealing with inequality, lack of resources, the limited job opportunities, limiting beliefs and mindsets that people hold about the practice.

6.1.1.2 Coloniality

Coloniality is the central theme of this research. Even though the research is engaged in CGT and did not make any theoretical assumptions during coding, since the main research objective is the decolonization of urban planning education, the theme of coloniality was expected to surface.

Contrary to the concepts of colonization and decolonization, coloniality was more of a subtle and concealed form of colonization that was not usually directly referred to or mentioned explicitly during the conversations. It requires some unearthing and a series of associations to successfully explain coloniality, which, however, presents itself in almost every interaction and happenings in everyday life in the majority of the cases, if not all, including Türkiye. The respondents addressed the issues that are related to the colonial legacy, the residues of the colonial rule, the knowledge monopoly that prevents them from participating in the global knowledge exchange, and the impact on urban life (Table 6.3).

Table 6. 3 : Categories of Coloniality

Colonial Legacy	Representation	Control
Presumptions	Language*	Ignoring context
Inequalities	Eurocentrism	Informality
Neoliberalism	Cultural hegemony	Technology
Discrimination	Knowledge monopoly*	Top down
Imposition		Government
Segregation		Ideology
Frameworks		Lack of agency
Language*		Funding

The concept of coloniality is discussed in depth in the first literature section (See Chapter 2) and is not going to be detailed here. However, the codes and categories associated with coloniality are very self-explanatory, tapping into the different aspects of coloniality that affect the thought patterns, actions, and interactions of respondents of this study.

Coloniality/colonial legacy

The category of colonial legacy is about how coloniality impacts how the respondents teach (the effects of cultural colonization, colonized aesthetic, internalized colonial approach to placemaking), practice (i.e., colonial legacy in bureaucracy or the framework of law, racial planning, spatial segregation, continuing colonial influence on urban space), how they see institutionalized and non-institutionalized decolonization efforts (emotional aspects of decolonization, institutional decolonization as window-dressing and complicity, the validity of the pre-colonization

knowledge systems, dismantling knowledge colonialism, student uproar, the risk of reproducing colonial power dynamics through haphazard efforts).

The colonial nature of planning was also addressed during the conversations gathered under two sub-themes: Planning as a tool for colonization and imposed concepts.

They live in camp like sites or compounds, I mean, they have their own cities. Let's say a city within a city. But then it doesn't look much related to Doha. We can, we can call it Little India or little Bangladesh or little Nepal, for example. You know, and then the majority of workers and labor force are actually situated in huge labor camps, literally camps like compounds, gated communities, let's say. They would have their own clinic, their own supermarket, their own mosque, their own prayer place for other religions. They would have transport taking them from the community to the work site and back. (Respondent 6)

And of course, that is very strongly ingrained in the structure of our cities. How they look. They've been based and planned along racial lines. Unfortunately, that is the reality until the mid-eighties. The colonial system here, it was created in such a way, or it was marshalled in such a way that the rural areas was the abode of the generality of the population, especially the black population. They had to be in the rural areas. (Respondent 2)

Africa, you know, we've got the double challenge of decolonization because of our colonized history. Dutch and British very strongly influenced by that historically. And then, of course, you know, from the beginning of the 20th century under apartheid until 1994, which is another layer on top of colonization, as far as you can also see it as a form of colonization. But it's two separate and distinct historical challenges and liabilities that we still have and cities that one has to deal with. And I think quite often the two gets intermingled because on the apartheid issues, there's a lot of talk about the term transformation. (Respondent 2)

But if you go to Cape Town itself, many of the street names still carry the typical British names that you would find of British history. You need to decolonize those type of elements in terms of the environment and the space within which the teaching is being done. (Respondent 2)

They had to stay in rural areas only come wake up, sweat, work. And when you are so tired in retirement, you go back and die in rural areas. I think the colonial system was such that if you were Black, you were not supposed to be buried in the urban areas. When we want you, you come here. Work for us, and then when you're exhausted, you have to go there exhausted. You are now useless. We return you to die in the rural areas. And women and children were not supposed to come. In terms of also the curriculum, which I think the university started in 1955 and for a long time, we're following really across all the disciplines, the British style. (Respondent 13)

There were areas in Zimbabwe, the areas called the reserves and the reserve. Reserve. It means it was a labor reserve. Stay there. (Respondent 13)

South Africa is a very strange combination. The cities are very Eurocentric and many of the rural areas are very deep, traditional. And we have to have both components in our teaching. (Respondent 1)

In some Global South Countries, the laws and legislations have changed very little since colonial times. Either the frameworks stayed the same or the terminology continued.

In the sense that the framework within which the law is developed is still heavily reliant on what it used to be. In that sense, it's more about the framework. So the framework is not decolonized, because we don't have an own framework. We still say, what does Australia do? What does whatever do? (Respondent 7)

Yes, that's what I said. And the reason why I'm saying this is that the laws or our laws, are heavily linked to the pre-colonial or pre-apartheid planning legacies. Why I'm saying this is the law has been gazetted, promulgated, formulated within the current independent Namibia. But it still has its legs in your British planning act or your German planning systems, if you can call it that. So it still sort of frames it around those kind of the Western type of planning. (Respondent 7)

But it still has its legs in your British planning act or your German planning systems, if you can call it that. So it still sort of frames it around those kind of the Western type of planning. So I'm not saying one is right or wrong, but again,

there's a whole mix of things that are happening in planning. I think huge British legacy, not per se because of what is planning, but because of the bureaucracy about how the planning is implemented, the organizational structure of the government. At least in India, we have a huge legacy of the organizational structure in the way the government does its business. And that structure has a legacy which is colonial. (Respondent 15)

What they did was just to draft the act out of the act that was regulating during the colonial era, which comes down to that we only adopt from our colony, I realized that most of the adopted laws are imposed on our community. Therefore, I think that is another major problem that we are facing. (Respondent 16).

Coloniality/representation

Representation was about internalized coloniality and ideology, the practices and dispositions hindering the progress toward a heterogeneous reality (dismissing local knowledge, insisting on a black-and-white reality/ignoring informality, funding-imposed research reinforcing the existing patterns, and dominant ideological practices replacing local theory generating efforts)

The representation category was also present in conversations about teaching. These conversations then unfolded as reflections on existing knowledge-generation methods and the ways in which Southern knowledge is theorized or not theorized. The persistence of universal canons (the Global South is being seen as a homogenized entity, the dangers of using exported knowledge, dogmatic approaches to local knowledge, the dominant grammar of the colonial legacy, English as the primary teaching and publishing language, knowledge circulation problems, male and white dominance, the persistence of positivism, insisting using a Western approach to teaching); lack of critical knowledge (imposed concepts, outdated approaches to research and theory, weak academic organization, urban planning being a black sheep in social sciences, following colonial curriculum, funding, and theoretical knowledge coming from outside).

The following quotations show how epistemic coloniality and European hegemony continue in knowledge generation methods and in everyday life:

[any efforts to shift the focus from a more Western way of thinking to a localized way of generating knowledge] Yes, but it is still a marginal effort and not very present. The literature used is Anglo-Saxon mainly French, etc. A perspective of including epistemologies from the global south now begins. (Respondent 9)

So, I think we are entering into another kind of knowledge colonialization. And so I would say it's not that we are decolonizing, but we are also recolonizing. And I am part of that system in some sense. (Respondent 15)

They borrow the theory from the Western countries and their kind of public participation, it doesn't work in China. So which means that our theory is different, it's separated from the planning practice. But the ideology comes from top down. And so when we translate the technology, that's where we employ western theories. It usually doesn't work, unfortunately. (Respondent14)

It was really a thing that we picked up in the later years that we missed looking into scripts by originally Middle Eastern social scientists or social scholars (Respondent 6)

There are no African planning theories, if I can say so. At the end of the day, there are certain scholars like Vanessa Watson. She passed away, though we have tried to theorize about Africa, but I only got to know of her work when I was now doing my PhD. So her work was never referred in my readings. (Respondent 4)

They're big divides and small divides within these cultures. And as long as you're sensitive to it, I think it's, it kind of helps you along. But the big theories, and I don't necessarily think it's wrong to understand the kind of the bigger history and theory around planning and where it's come from. But yeah, there's most definitely still a very strong colonial or Western component to our thinking. And to an extent, I think it needs to remain there just to understand where you are in the world. Added to that, anything that's imposed is bound to be unsustainable. (Respondent 8)

The practice of sending students abroad and expecting them to come back and teach at the university became a pattern in which the colonial legacy of knowledge generation continues to flourish.

And all the theories that we were studying and looking at and being taught and researching were definitely Western. We're being taught by Arab professors who did the majority of their schooling in the West. I mean, it's also a very important point to note because these people are teaching us what they were taught. I mean, I just don't want to be unfair towards them because that's how they know the theory of planning. That's how they know the theory of architecture. So they're just basically transmitting what they received when they were students in whichever level of their studies, and then they're just transmitting that to us. (Respondent 6).

But what I have observed so far, especially with the courses that I teach and through the interactions with my colleagues, is that we still have this Westernized approach to our teaching, not the physical teaching, but the content, which you will find in our curriculum. In the syllabus, you will find the Western terminologies, you will find the Western literature heavily. You will also find that what we are trying to transfer is the way that I was taught. (Respondent 7)

Now, it's not only that people like me who go abroad and then come back, they also import these worldviews and further accentuate. They bring in like, you know, a new kind of knowledge colonialism. Which is different from the knowledge colonialism of, say, 50 years ago. (Respondent 15)

Regarding the knowledge that's on the periphery, what does make it difficult to grow is that the peer reviewing and the reviewing of publications, conferences, etcetera get done by the authors of the main body of knowledge. So, you know, to get reviewed by somebody who's not familiar with the context or the knowledge that you're generating, you're penalizing yourself. I think that's a, that's a very valuable point to, to explore. And it would be a very nice thing to present to the UN to say, but, you know, this whole decolonization is a function for the world. And if you start tying it into climate change and things, and I mean, these things are universal. So, yes, you know, if we want to be real about

the expanding of the body of knowledge, I think we should. Knowledge grows on the periphery. It doesn't grow in the center. (Respondent 8)

I think my module goes a long way in trying to move away from it, but when you come to the theory of urban planning and land use management, it's still very much Western, colonial, whatever you want to call it. (Respondent 8)

As a part of the colonial legacy, cultural colonization, or in other words, cultural hegemony, surfaces in different ways in everyday life.

Somebody comes and colonializes you. And now we are kind of saying we are allowing ourselves to be colonialized. So there's not the other party. So a few days ago, I was watching an Italian movie, right? And they had this wonderful street cobbled and a guy using bicycle and cycling to a coffee shop, having coffee and then going to office, right. With full suit, tie and everything. I thought, wow, what a life, right? And if I were to say, okay, in the historic core of my city, I want to do something like that? But if I give that as a design problem, a planning problem, a redevelopment problem, to my students in planning, this is what, for them, the image of a beautiful urban is imported from a European movie. It's again, not their fault, but that is, you know, that is what becomes a benchmark. That is what you romanticize about. (Respondent 15)

So my school is, like, after independence, it was the first technical university created in the country as a kind of beacon of new knowledge and new industry and new engineering and stuff like that, right? New science in the country. So there was this a kind of a mentoring institute. So, we were matched with some European or American colleges. So then the overarching pedagogy came from there. In fact, my hostel was called a hall of residence, which is a term used in the US. We call it a hostel where students live. But in my university, it's called a hall of residence because that is what the partner university in us would call it. (Respondent 15)

Coloniality/control

The third category is control, which is usually associated with the positions of power during the conversations. Again, there are some overlaps with other categories, such as technology or informality; however, in this category, these codes are represented in

a different context, such as ‘governments trying to erase informality’ or ‘using technology to control communities.’ Other codes associated with this category are, ignoring contextuality, top-down, informality, government, ideology, lack of agency, and funding.

Ignoring context also appears in different forms in other categories, such as chase. The respondents said that striving to repeat the best practices results in ignoring the local qualities, needs, and contexts of the countries, so it can also be part of the chase. However, here governments purposefully ignoring the context or community needs to pursue another goal is seen as a form of control.

Ideology unfolds differently in many countries. In China, the dominant ideology replaces theoretical and conceptual approaches, ensuring nothing goes unchecked and everything aligns with the state ideology, whether planning theory or practice. Additionally, social issues are usually disregarded, and technology has become a catch-all solution to almost every society-related problem. However, in Qatar ideology manifests in entirely different ways, creating new social classes independent from colonization. Since it’s a small country with a fairly homogenized upper class, the organization of urban space is entirely dictated by the nationalities. While the Qataris use the majority of urban spaces, and people who hold a Western passport are treated with respect, Southeast Asians and other nationalities are not welcome in most urban spaces. On the other hand, in countries such as Türkiye or Taiwan, the ideology is not explicitly performed in urban spaces as severe discrimination or Eurocentrism; it functions in more subtle ways, especially in higher education. In interviewed Sub-Saharan countries, colonial ideology is still ingrained in the actions of the authorities, but they are performed not under the name of colonial rule.

They believe urban structure can solve everything, and they have a very, very top-down system. In the Chinese system, like, we don't use the public participation, we use social negotiation, which is led by the street level party system. But the system, it believes that. And also like in China, we have a strong dominant ideology, it's our party. Party is the whole ideology of education. (Respondent 14)

I'm very pessimistic about how much we can make our government to have a more systematic reform or transformation to address real disadvantaged groups

their demand Because the whole philosophy over the ideology of our government is not really social democratic. Although it's relatively progressive in developmental state in Asia. (Respondent 3)

Informality and land management issues are directly linked to the ideological foundations of the central and local authorities; however, how they are performed in the urban space is extremely similar. Exclusion of the poor from urban space, lack of adequate housing and urban infrastructure, lack of sustainable and accessible modes of transport that would cater to the needs of the urban poor, inability to incorporate informality into planning practice without disregarding the solutions that urban poor find to solve their own problems are the concerns raised by the respondents repeatedly during the conversations.

Put the blame on colonialization here. Right. But more of that, we are becoming more and more unequal society that we have stopped understanding others problem, even for a decision maker who has never been to a slump. (Respondent 15)

You have to be able to put the alternatives to students to make them think outside the box. Depending on the background you're coming from, your logical first response to a problem would be it's informal settlement, we have to upgrade It's informal business, we must formalize it or the other way around. (Respondent 2)

So all I'm saying is, I want to take that long trajectory to say it's a colonial problem, So it's both the colonial problem, but on the other hand, it might also be the government of the day not addressing certain fundamentals, tolerating corrupt tendencies, allowing micro mismanagement of resources and the like. So it's not wholly colonial, neither is it only local (Respondent 13)

In 2005, the government, in the name of reducing or avoiding slums, I think they were quoting even MDG, they say then there was an operation restore order. This was about saying, our cities have become so slum-like. The informal sector is taken root and is taking over. So the informal sector, in terms of the houses that you are seeing, the business, people are selling in the streets, people are selling in undesignated areas. So one morning a decision was made

in the city council, and it was supported by government to demolish and push back people to the rural areas. (Respondent 13).

Lack of agency is related to the loss of control of the planners or, in other words, either market forces or laws and frameworks preventing them from acting as they think is right for the community. During the conversations, this is seen as a reverse form of control.

So now there is an association that was formed back then. But I think it's more like a toothless bulldog when one graduates. (Respondent 4)

Funding is included here because the majority of funding comes from the affluent countries of the West and dictates how these funds would be spent to fulfill the funds' requirements. However, respondents argue that these funds do not always represent the fundamental issues of these countries and are usually in line with more global agendas of the countries that provided the funding.

You get fund because you fit with the grand narrative and you actually do your research accordingly. And those get published because it fits with the grand narrative and that serves the grand narrative again. For instance, people that are migrating from coastal areas in some places are migrating not because of climate change, but because in delta country, I mean, erosion is a very common thing. So it has been there for a long time, be there climate change or not, people have to migrate because they are losing their land to the river. So they are not necessarily climate migrant. So, but then if you say that they are climate migrants, you actually are in a better position to get a fund. Right? Is actually very pervasive in the policy arena. And in some cases, the availability of fund is an issue. And the fund is coming from outside. (Respondent 5)

The coloniality theme and its categories revealed that in urban planning education and practice and in how cities are formed and currently function, colonialism is still present. The colonial legacy can be found in education, such as the persistence of British planning methods and terminology and the concepts and theories that dominate the curriculum. Furthermore, the colonial discourses are a strong part of the neoliberal agendas which have strong influence on how cities of the twenty first century is shaped and also the perpetuation of inequalities.

6.1.1.3 New realities

The new realities theme consists of three categories related to constructing a postcolonial new reality. During the interviews, imagining and creating a new (possible) reality is where conversation picks up and takes a more positive outlook. The efforts toward a New Reality can either be small, like trying to create awareness about colonial mindsets, or ingrained coloniality in their own teaching or institutions introducing new degrees for a more nuanced urban planning education (Table 6.4).

Table 6.4 : Categories of New Realities

Recognition/Encounters	Thresholds/Transition	Progress
Southern theory	Multiplicity	Methodologies
Informality	Inclusivity	Curriculum
Local knowledge	Diversity	Teaching faculty
Context*	Interdisciplinarity	Content
Imposition		Knowledge generation

New realities/recognition and encounters

The recognition category focuses on heterogeneity rather than universal knowledge and linear history. Southern theory, localization of concepts, and creating new ways of thinking and theorizing are among the tools suggested throughout the conversations.

The category also notes how informality gained recognition in the Global South planning practices and created an environment for negotiation. Rethinking practices in taking back agency, being an actor in conflict management, re-portrayal and incorporating informality into the planning process, moving away from a technical approach, and adopting a progressive but socially democratic way to planning.

Moreover, the category also shows why and how local knowledge and local context found its way both into the curriculum and planning practice, started being

acknowledged as valid ways of knowing and doing, how this new understanding changed the outlook of the countries for the better.

I think you can make a distinction between what the planners think and do and what the politicians do, because we find the politicians who think informality is something that needs to be addressed and you had to work it away because it's a sore eye and we don't want that in our city. But that's not how planners view it. Planners view it as part of the fabric of the city. Somebody gets into the informal settlement, they find a job, they feel sort of safe there, they find a job and then they move up, and later on they can afford their own accommodation. So I think there's a distinction about between what planners think and what politicians would like to see to happen. (Respondent 11)

We're still using zoning. How can we modify this concept of zoning to move away from the American Euclidean zoning, which is to something that's more suitable for an African context, where residential means all kinds of residential, where there's a wider range of options, that a business center might have to include some place for informal trading, that it must include places for minibus taxis, which are the most affordable compound of our transport system. It's totally black-owned, totally black, and runs a huge industry of billions, and yet it's not included in our planning at all, really. (Respondent 1)

So, part of my work on land use management is actually transforming the legislation and the way we do it to be more Africa-centric and include informality. Traders acknowledge informal settlements because there's no way the government is going to be able to provide decent housing for everybody when they can't even provide basic services. They can't even maintain the services that they have. So how can we have this dream of a Dubai kind of a state when we can't even get the basics right? And so that's part of, and I'm quite passionate about it, it's part of my mission at the moment is to say let's make the legislation appropriate to South Africa. (Respondent 1).

We have a history of relocating people, and slowly people have come to the realization that it's not sustainable. It implies the area they informally settled on becomes a waiting room from where you get relocated to a better place. So as soon as you vacate or you relocate people, new people come and occupy the

very same land. So that eventually, I think, made the penny drop to make people realize that relocation is simply not sustainable because people keep coming back to the same site. Because there was an initial reason why people settled there. (Respondent 8)

The efforts of planners and the legitimacy of the practice also started to get recognized by the authorities in some countries, something they did not have before.

I hear there is a bill that has been drafted for the planner professionals, which they, I think they've already sent it to parliament or something like that. But it's something that has been there for long. It's not just being pushed in further. So I think once that thing happens, then planners now can be more recognized. Because at law, if you are recognized, then you become visible. (Respondent 4)

New realities/thresholds and transition

Thresholds and Progress are categories that signify the steps after the recognition. Thresholds show a turning point where the new realities start to set in, new practices get accepted.

Curriculum reform can be categorized as a threshold, that implies a boundary has been crossed toward a new reality. It involves recreating the curriculum to address local problems and 21st-century challenges, diversifying readings to promote critical engagement with the existing theories and exposing students to first-hand experiences. Again, changing pedagogies and methodologies to produce more local data, teaching mediation and social justice, and reintroducing ethics into the studio practice.

During that time, during my first five years at the university, I was also responsible for managing our department. But part of that was a decolonization component moving away from a very Eurocentric approach to something that's more suitable for an African component or an African-situated place. (Respondent 1)

It's very important to teach students how to have systematic thinking. And from political science, sociology and feminist study, urban study. (Respondent 7)

It's a reality like climate change in terms of droughts, flooding, and all those things. So now I think those wicked problems I was referring to, like, as planners, how planning schools now training planners to be, because this problem were not there 20 years ago. And when the Western curriculum was being set, we didn't have these problems. So there are emerging problems that are coming up. (Respondent 4)

I think we've got good scholars, good scholars in South Africa, good scholars from Zimbabwe, and they are publishing, and they are addressing our local challenges. If I can think about an article that Vanessa Watson wrote about Kigali in Africa. She said that Kigali is trying to be like the Middle Eastern countries, you know, shiny silver buildings, while the poor is on the outskirts and, and you're not allowed to see the poor because they think this image of what you see in Dubai or in Abu Dhabi, that's something to aspire to and it's not, it's not applicable in our, in our climate, for instance. (Respondent 11)

I would say that most of the universities are using a lot of studio work and a lot of site visits to informal settlements, getting students to look at upgrading informal settlements or at least being exposed to informality and not living in an ivory tower somewhere. It's becoming part of what we teach is exposing students to the reality of what they have to deal with in the future and looking at how we're going to deal with it. So I do think that in the next ten to 15 years, we are going to have a different mindset amongst our students and graduates. (Respondent 1)

I try to bring in some new elements, like renewable energy. And I need to also work between community and the government and the student and to bring in the new approach. So recently, I have used transdisciplinary research as my new label if I want to label myself and to bring people or different parties together, although it's difficult, you know, people are thinking different ways. (Respondent 3)

I think there is, to some extent a dichotomy, because I don't know how many Northern theoreticians have actually worked in the South and worked with informality as we have it. I don't think there's that much in Europe because of all the welfare state, where you have, you know, 15% of your population

staying in an informal settlement where they don't have formal water, sanitation, houses are built out of plastic and tin, corrugated iron. I don't think there's a full enough understanding of that in some of the literature that we're seeing. I think it's the scholars who've come and worked in the South who actually understand it. (Respondent 1)

I'm not seeing it happening very fast in the planning journals, but I am seeing more African names on editorial boards. Well, obviously, I look at the ones that are more dealing with the African issues, but I do think that there's definitely a stronger move to understanding the issues of the South from a Southern perspective than there is from the North. But in terms of who represents them on the boards, I'm not so sure. But in the South African context, we are definitely becoming more representative. (Respondent 1)

I think it will probably be a function of more of the body of knowledge, the local body of knowledge expanding and people being exposed to it. So every new, every bit of new knowledge that's generated probably has an element of the local context embedded in it. So it's kind of inevitable that it will, in the long run, rub off and have an impact for people to start thinking in a different way. (Respondent 8)

New realities/progress

Progress, conversely, implies a more general situation in which things do not stall or go backward but move forward.

The participants refer to the insurgent practices in their own stories and give examples of how local knowledge generation or critical thinking already plays a more prevalent role in teaching and practice. The increase in Indigenous theoreticians and thinkers as emerging black scholars being either translated or published is seen as a gain that induces hope.

Following the same theme, the progress category includes codes such as introducing interdisciplinarity and context into teaching, and this practice is being taken up by many people among the teaching faculty. The understanding that 'knowledge grows on the periphery' finds more supporters among scholars rather than seeing the South only as a 'research subject.' Participants also noted that this shift in knowledge

generation allows more Southern perspectives to find their way into international journals.

Finally, the planning profession is also witnessing some form of insurgence as planners demand negotiation power, associations gather to demand new inclusive legislation, and a new reflexive planner emerges when exercising planning roles in the field.

But it's now, it's been over two decades, I think we made changes and we are where we are now where we are looking for solutions for South African problems. I would not say to address the problems of a former colony, I would rather say we've got new problems. You know, we've got that population, we've got issues of migrants. And those are not colonial problems. (Respondent 11)

If we want to be real about the expanding of the body of knowledge, and I think we should. Knowledge grows on the periphery. It doesn't grow in the center. (Respondent 8)

In most cases, the first action of the university is to increase the number of Indigenous students and the teaching faculty to address the diversity and representation problems. Then comes the examination of the curriculum and the diversification of readings in order to include more Southern thinkers and scholars. The theory here is not the Western planning theory itself, the theory here. What we do these days, what my group do these days, we combine the ecological theory and urban planning theory and social theory and whole other things. All the tourism theory, all the behavior theory. We combine and we ask questions. (Respondent 14)

When I came back to China, we are in such a top-down system. I always wanted to penetrate some elements of public participation here. So, what I found is that I make small changes to the process. We organize workshops to bring local people, students, professional professionals, and designers together to solve social problems. (Respondent 14)

Our transport changed, especially in South Africa and, when I started out teaching, say, planning for transportation, we worked with middle-class families who owned cars. But these days we look at families who don't have cars, families who rely on public transport. I remember the first time I went overseas to attend a conference. I didn't really know how public transport works

because here in South Africa, you get into your car and you drive to work and there's a parking space and you drive back home. (Respondent 11)

For example, other areas related to urban planning learning, like public arts, community programs, participatory design, or we have other public spaces, remodeling, all those things can initiate many small projects. So, the job type is no longer confined to government planners or consultants, in a big consultant firm. So I think itself, the market have reversely changed the way of education. So in the studio, more and more community-based planning was introduced and also government will have those small projects. So I think it gradually changed. (Respondent 3)

But each planning school is sitting within an institution, and you have to abide by the policies of that institution. And I think our university has done a lot of work at the institutional level dealing with what decolonization is. You know, one should understand that and then leave it to individual departments and schools to implement that. (Respondent 2)

Many informal settlements were facing the fate to be tore down, to be displaced. We didn't even have a social housing policy at that time. But in recent ten years we start to have the approach. I was involved in this movement. So like Treasure Hill. If you type Treasure Hill in Taipei, you can find it on the website. How the hill has and the houses has been preserved. People also allowed to live there. So this is one of our practice. The way we deal with informality. I think it presents some specific approach. (Respondent 3)

The professors have the most diverse orientations – from professors who research geographic information systems, geoprocessing platforms, history of the city and urbanism, urban sociology, environmental engineering, urban law, etc. There are many theoretical and conceptual nuances. There is no hegemony. (Respondent 9)

So in India, schools are focusing more on the local architects and the local architects compared to what it was, say, when I was a student. In the past, maybe 10% of them were from India and 90% from abroad. So. But now I think that is changing drastically. Also because, you know, four decades ago, most

of the books were also imported. Books on architecture and architects were written by Europeans and Americans. (Respondent 15)

The new realities is a hopeful theme, painting a picture where the efforts of planning educators and practitioners started to pay off. Such as increasing the number of the Indigenous students and faculty members at the institutions, influencing the legislations from the to-down with the help of local communities, getting the recognition of the profession that it long deserved and relying on more Southern methodologies and incorporating Southern theories in planning education, all suggest the construction of a new reality that make a different future possible by increasing the options that planners have.

6.1.2 Findings of Türkiye case study

The analysis of Türkiye interviews revealed a different trajectory than the Global South interviews. Similar to the Global South analysis, three major theoretical themes were identified, and ten supporting categories were found. Under the ten categories, there are 67 codes in total (See Table 5.3). The identified themes are Better Planner, Narratives of Absence and Barriers to Progress. The better planner category is the only identical category in both cases; however the codes unfold a predominantly different narrative in Türkiye.

As mentioned above, there are some overlapping categories and codes in both cases. For example, the coloniality category emerged in Türkiye as well; however, the conversation rarely touched upon the topic of decolonization. Coloniality is added as a category because some comments were made on the resources of the knowledge or methodologies they use in teaching and planning practice. Moreover, in reality, most of the dominant practices, outdated approaches, and struggles stemmed from coloniality. On the other hand, the respondents associated these problems with coloniality only after the question about decolonization was asked.

Two highly interesting topics emerged during the analysis: the Narratives of Absence and Barriers to Progress. Even though the barriers as a category were also present in the multiple case study analysis, here, it was a theme that dominated most of the conversation and was accompanied by a form of desperation linked to the theme of lack/absence. However, it is important to note that the underlying narrative of self-

colonization led to the persistent presence of the dilemma. Each of these themes are detailed below with lists of related codes and categories, supported with quotations extracted from the interview transcripts (Table 6.5).

Table 6.5 : Themes and Categories in Türkiye Case Study

Better Planner	Narratives of Absence	Barriers to progress
Obligations	Struggle	Obstacle
Dilemma	Lack/absence	Legacy
Aspirations	Comparison	Conventions
		Self-colonization

Following is the explanation of the theoretical codes that emerged from the interview analysis and exemplary quotes from respondents. The same numbering method was used to anonymize the respondents.

6.1.2.1 Better planner

Better planner theme emerged as one of the prominent concerns of the respondents in Türkiye. All of them were worried about the level of qualification of the students, if the curriculum is exhaustive enough to cover all aspects of the profession, and about the ethics and public interest that are regarded as the foundations of the discipline. Since the concerns depart from that of the multiple case study interviews, the categories are also different (Table 6.6). In Türkiye case, dilemma was the dominant category, followed by obligations and aspirations, which also interestingly represent two ends of a scale and mostly create uncertainty and a constant pull-push effect.

Table 6.6 : Categories of Better Planner (Türkiye)

Obligations	Dilemma	Aspirations
Ethics	Learning outcomes*	Specialization
Public good	Multiple roles	Contesting
Convictions	Disenchantment	Curriculum
Learning outcomes*	Ideals*	Critical thinking
Market's expectations	Priorities	Encounters
Values	Conflicting realities*	Revision
Impact		
Law		

Better planner/obligations

Obligations category is mainly related to what the respondents think a planner should do. These are different from the expectations of the law and more associated with the expectations that the respondents think planners are subject to. One of them is the market's expectations. Respondents don't think that a planner should cave and give in the persistent pressure of the planning practice. The participants assert, however, that planning schools are currently trending in the opposite direction (most respondents concur that planning education should inform and direct planning practice, with the former being more in line with the latter). However, they are also concerned that the graduates will not be able to find jobs in the market if they do not conform.

They also expressed concern about the widening distance between planning practice and education, leaving planning students disillusioned and disappointed about their futures. They also point out that there is a gap in the feedback loop between planning

practice and education, which prevents a constructive interchange of ideas and experiences to identify long-term solutions that are advantageous to all parties.

We need to correct the practice, not reconsider education to fit it into it. Today, planners are expected to be technical implementers, but this is not what a planner is or should be. (Respondent 22)

Zoning plans are decisive in practice, especially in small places. In the first years, we give design and vision. When we get to the zoning plan, students say that we feel that we really study planning for the first time. Other courses are undefined for students. (Respondent 18)

The values that a planner is expected to possess are constantly mentioned. What are these values? A planner who adopts the principles of social benefit, democracy, pluralism, equality and is sensitive to gender and human rights. But do we have a course on human rights? We don't. (Respondent 21)

The issue is not if we do this education like this, it will improve. If you ask me, we need to correct the practice. The most important problem is the difference between what we teach inside and the life outside. (Respondent 20)

You have a dough in your hand and you mold it. If you mod it like this, the market will continue to want and demand it. Therefore, we need to change the people who mold it. As I said, intellectual people who know how to criticize well, who can look at things from wider angles, need to plan. (Respondent 17)

When we prepare curriculums, we say things like, let's add this tool or this skill; it will be needed when they become practitioners. We let these market-led concerns direct the curriculum. (Respondent 21)

But in any case, when they go out, they encounter a completely different world. I mean, we are as idealistic as we can make them. This is the truth, this is the way it should be. Otherwise, trying to prepare them for the world outside will mean a terrible demotivation. (Respondent 23)

Other concerns related to the expectations are the ethics and public good and the planning law. About the learning outcomes, many respondents think that the students are obligated to learn ethics and public good, which should be the values that would

direct their actions. They also emphasize that planning should include having a political stance.

Maybe what is happening in the country is that the issue of public benefit is not perceived correctly. This privatization administration privatizes green areas, open spaces, land, pastures, forests, etc., and claims that this is a public benefit. I think the issue of values, the issue of what values the planner will act with, the issue of ethics, the issue of public interest is probably our most important issue. Because I think it is actually the most important thing that should be given to the student during an education. (Respondent 23)

I do not believe that the planner should be a mediator and try to find the middle ground. We can defend what we know to be right until the end and persuade people to tell them about it, you may or may not be able to convince them. But this is the right thing, this is what should be done. We should do what we know to be scientifically and universally correct. We must defend our ethical values. (Respondent 23)

The person who visualizes municipality requests is a planner in Türkiye. There is no need to study urban planning to draw a zoning plan. The urban planner should be an opponent, have access to information, be political, and have a stance. When I mention this to some of our colleagues, their faces fall. But planning is a political work. (Respondent 19)

Planning means making choices. Of course, we make choices, but these choices are not only technical choices, but also being aware of the fact that they are beyond that and defending some values. In other words, it means defending professional ethics. I don't know how strongly this is included in education. Professors also falter. (Respondent 20)

Better planner/dilemma

The dilemma category is very much related to feelings of hesitation. Dilemma arose during the conversation in several instances. Firstly, when discussing Türkiye's geopolitical position, the respondents hesitated to include it within the Global South. Some respondents accepted that Türkiye may be categorized as periphery (see Core-Periphery Theory, Chapter 4); however, the discussion was not concluded. Moreover,

respondents asked questions of the interviewee about the current literature on geographical classification and sought confirmation.

When we look at Europe, Asia, and the Middle East, I mean we could not put ourselves anywhere with the historical climate we have come from the past to the present. That's why using a totalizing expression made me think about it. Otherwise, when we look at it, of course Türkiye is closer to the Global South, but whether we should be there or not, I don't know. Maybe I am saying it by using my feelings. (Respondent 17)

Another hesitating moment happened during the discussion about physical planning and land use management. All respondents agree that there is heavy reliance on physical planning methods inherited from 1950 modernistic rational planning approaches (a code related to the colonality category); however, none see themselves qualified to deem physical planning unnecessary. Nevertheless, all respondents suggested that the value of rational planning should be up for discussion.

I'm not saying we should forget the physical space, because after all, we make decisions about the space we live in. You know, we can't deny the importance of technical knowledge. (Respondent 20)

A student will draw a zoning plan. Should we teach how to draw the plan or the thinking that should lie behind it? It is very important to teach the way of thinking, to make them question, because planning requires questioning, it requires a critical perspective. On the other hand, there are very serious findings that planning is a very technical job. I, for example, did not accept this. I mean, planning is a technical job, not a purely technical job. Of course, its technical dimension is very important. There are criteria that need to be applied, but it is not a technical job. (Respondent 17)

Curriculum content discussions are also included in this category. Incorporating 21st-century urban problems into the curriculum was seen as a 'thematic effort' by some respondents and not directly related to improving planning education. While some participants contend that urgent topics like overpopulation, urban poverty, and the climate crisis belong in their own course, others counter that these are unrelated ancillary matters to planning practice.

I mean, climate change is a very important issue. We have also held such meetings, but for example, I would not say that this is our top priority issue. I would still say impact. Not because I don't care about climate change. I am currently involved in such a project. I care about it very much, but it seems thematic to me. For example, I am a transport professional, but I would not say sustainable transport, sustainable mobility as our top priority. Because to me these are thematic. (Respondent 23)

The second instance was about the theoretical courses. Diversification of theoretical courses and teaching more social science classes was received with hesitation since the respondents think that this might result in excluding space from the curriculum.

The issues we attach more importance to are changing and I think we can change them. But since I am actually a planner, I cannot say that there should be more theoretical courses in there. (Respondent 23)

In my opinion, the variety of elective courses is also an important issue. I have always wished that we had more elective courses so that we could achieve this student-centered education. You will take these, but there is such a big pool. From now on, you make your own way out of it. I mean, whatever kind of planner you want to graduate as, choose from a very large pool. (Respondent 23)

Of course, you need to have more social theory, but of course doses are always a bit important there too. I don't want to say that we should completely forget the space this time. (Respondent 20)

But you know, there is a reality in Türkiye. For example, there are differences in the salary our graduate will receive if that person is a social science graduate and the salary he will receive when he graduates from a department affiliated to the institute of sciences. That's why social sciences are seen as a bit inferior. They are despised, unfortunately. (Respondent 23)

One of the most hotly debated topics in the planning community is the planner's job and what should be taught at the university to make them competent planners. The respondents claim that other roles and skills—such as being a critical thinker, not being afraid to oppose mainstream solutions and approaches, prioritizing ethics and the public good, and having agency—are overlooked because the group of planners who

believe that more technical skills must be included in the curriculum represents the dominant approach. However, the debate does not have a result.

We should not have to determine the content of our education by assuming that every planner will work in the market and need technical skills and worrying about what kind of planning they will do outside. 'Should we leave them without a profession? Should we leave them without money? Let's teach them these too. These are skills.' There are those who say we should teach all these technical skills too. (Respondent 21)

We always talk about a planner profile. We fetishize that profile and burden it with all sorts of responsibilities and actions. We determine the content of our education by assuming that every planner will work in the market and worrying about what kind of planning they will do. We try to teach 'skills' we assume they would need in the private sector but with little to no context. And then worry about why planning graduates are so disenchanted and unhappy. (Respondent 21)

I think the first thing that really stands out is the climate issue. Now, if you ask, earthquake is definitely one of the only things that is talked about in TUPOB after the February 6 earthquakes. Where are we as planners on this issue? So, for example, there are some who include climate change in this, some who do not, etc. For example, the pandemic has changed and transformed many things about how comprehensive we take the disaster. It was a pandemic as a disaster. Do we need to include it? (Respondent 21)

I mean, probably no one has denied this. These tools have made us very technical. Are we actually technical people or not? This is where we went, partly because of the ease of these tools. If you can use them well, you are a good planner. You don't use them well. Maybe you can't find a job, but I think we need to move away from this point, but it is difficult in the market. (Respondent 17)

Better planner/aspirations

The aspirations category contains the goals and revisions that the participants want to make, or they attributed to TUPOB. They mentioned the need to standardize education

among departments across the country, increasing equal access to information and resources and learning from each other.

In this sense, we started this association in order to ensure that the discipline of the profession is understood well by all parties. We want to ensure that the people of the profession have the knowledge and equipment that match the equivalent sensitivities. Because the departments are not equivalent in terms of the number of faculty members and the level of their students. Absolute equality will not be possible, of course, but I believe that in the minimum condition, that is, this will always differentiate. (Respondent 17)

The workshops TUPOB organize, they broaden the horizons of students. You know, even the students in Istanbul make great use of it, but the students in the universities outside of the big cities, are even more so, so I think both the existence of TUPOB and the existence of these summer training camps is an important environment. (Respondent 21)

Even South-South collaboration, that is, South America and South Africa and Asia, why don't they talk to each other, and you know, how the whole thing should actually evolve towards the issue of co-creation of knowledge, not to teach the experiences of America and Western Europe to Asia in joint projects, but in fact, how it should evolve towards the issue of co-creation of knowledge. (Respondent 23)

Closing the gaps between different schools in different cities, I think that's what we wanted to achieve. (Respondent 23)

So even if it's not a full course for critical thinking, we need to add this to our curriculum. A-At least I'm trying to open a door in my courses. But what are we going to do in the studio? How are we going to criticize it, this is not a very accepted understanding. (Respondent 22)

The better planner theme in Türkiye interviews is entirely different from the multiple case study better planner theme. The Türkiye version is dominated by the dilemmas and obligations that respondents refer to as limiting. There are no conventions on what a planner should do in order to become better. The respondents questioned the notion of better planner as it was taught to them and as they teach to their students. The concerns about political stance of a planner, professional ethics, the adherence to law,

the mediator position are raised many times during the interviews. Furthermore, what should be taught to planners in terms of skills and tools is also a contested field in Türkiye, since schools have different understandings of what planning profession should be. On the other hand, respondents say they aspire to create a just environment for schools so all schools whether they small or big feel supported. Founding associations and independent bodies such as PLANED and TUPOB, they say they try to create a place for discussion, which they hope will result in better planning education across the country.

6.1.2.2 Narratives of absence

The second major theme the analysis findings revealed is the Narratives of Absence. For this theme, there are some similar codes to the multiple case studies, such as best practices, expectations, and falling behind. However, here, the concepts were portrayed in a more dispirited manner, which consequently led to the categorization of the concept under the narratives of absence theme.

The focus of the respondents seems to be on the internal problems rather than the external factors. The only external factor identified during the analysis is the Council of Higher Education (YÖK), which is also seen as an obstacle rather than a support mechanism. However, this factor is listed under the Obstacles category in the Barriers to Progress theme.

Here, the themes that constitute the Narratives of Absence are Struggle, Lack/Absence, and Comparison (Table 6.7). These concepts are also closely related to the self-image the respondents carry about the ongoing situation of the urban planning discipline and practice. They also correspond to the self-colonialism metaphor, detailed in the literature chapter (See Chapter 2). A deeper analysis can be found in the conclusion section. Below are the study's findings and some quotations demonstrating how the conceptualizations unfold in each category.

Table 6.7 : Categories of Narratives of Absence

Struggle	Lack/Absence	Comparison
No feelings of progress	Lack of knowledge	Best practices
Pressure*	Lack of perspective	Ignoring reality
No consensus	Lack of effort	Standards/Quality
Ranking*	Lack of production of knowledge	Expectations*
Expectations*	Falling behind*	Lack of recognition
No collective action	Lack of discussion	Evaluation
Constant disruptions	Lack of resources*	Accreditation
Pressing problems		Indicators

Narratives of absence/struggle

The participants believe that TUPOB is crucial for maintaining the flow of knowledge and that the organization provides a forum for educators to discuss issues and exchange stories. However, they also note that the unstructured format and absence of moderating often result in dilution and departure from the main subjects. The participants also point out that TUPOB, in its current form and capacity, can only address a limited number of issues. As a result, the urgency of the situations typically determines the discussion agenda; in other words, high-priority issues, such as the shortage of teaching faculty, classroom space, or resources, or the increased number of available spots for each university, take precedence over theoretical discussions.

The respondents were consumed by the overwhelming pressures and demands and lack of support from the figures of authority, institutional bodies or their peers. Combined with the other shortcomings of the departments, the struggle becomes constant and despairing.

Therefore, it is an environment where we narrow ourselves a lot, where communication is disconnected, and unfortunately, this is reflected negatively on the production of academic knowledge. There may be very good academics and individuals. Still, as long as they don't meet on a common ground in a scholarly discussion environment and these discussions are not held in a broad context, I believe that it is extremely difficult for them to be reflected in education. There are thirty-odd departments in Türkiye when I look at it. I think the way to do this is to be able to talk and discuss these as a department in the first place. Because we cannot experience an academic environment at the university. (Respondent 22)

We had a course called Contemporary Issues. In every semester, of course, the content can change; every week, they can look at a different topic, etc. So again, it comes down to the human factor. Capacity, that is, your educational capacity, what your capacity as an educator is. I feel very sorry for other departments that don't have the resources to teach even the mandatory courses. I mean, how can they give transportation, GIS, risk management, and how can they update themselves in the meantime? (Respondent 23)

The members of these commissions (TUPOB) have been changed every time. Therefore, when I look back now, I observe a situation like we are bringing to the agenda whatever the time requires, whatever is urgent. There is no way to ensure continuity in these discussions, And they can't get deeper either. We discuss what's urgent, we vent, and we leave. (Respondent 21)

Narratives of absence/absence

Most respondents concur that there has been a paradigm shift in urban planning. However, they say that the schools in Türkiye are finding it difficult to adapt to the conceptual shifts and are holding fast to their beliefs about the best ways to teach urban planning. This category includes the participants' issues about 'not having something.'

However, the outcomes of this state of continuous lack/absence are listed under the Barriers to Struggle theme since, after some time, the respondents say they became obstacles rather than mere challenges due to prolonged persistence and lack of desire to change.

All these events, situations, empirical evidence, models that are discussed in the context of the world agenda and therefore in the context of international institutions and planning schools. We are at a point where we are independent of these. Therefore, we are very introverted. Only a few known legislations, a few topics that are the most used, repeated, most easily discussed and accessible in practice. There is never such a conceptual discussion in terms of planning discipline. (Respondent 22)

I think we need a new relationship in a way that can also establish these relationalities. It is also very difficult to explain everything in a fourteen-week course. We don't have time, we are expected to include everything. It is very difficult to establish its relationship with other courses and to reveal that relationality or intersectionality. (Respondent 21)

Countries worldwide talk about issues such as inequality and poverty based on very concrete data. The discussions are based on traceable data. In Türkiye, we cannot produce data. You know, we are talking about data produced by the individual efforts of people in a certain period of time, but other than that, there is no other data. (Respondent 22)

According to the participants, the absence of discussion is a significant obstacle keeping planning departments from developing and changing. A more robust curriculum that would better prepare the students for issues in the future is said to be primarily responsible for the absence of theoretical and conceptual talks. Some participants contend that even if these conversations make it into the meetings, they cannot conclude in a productive fashion because of their unstructured character. A few attendees brought up one final worry: some faculty members' critical positions are misinterpreted as cynicism rather than progressive.

We rarely discuss planning. One of the main reasons why we cannot move forward is that we cannot talk to each other. There is a lack of communication

between faculty members. Today's academic environment does not provide fertile ground for these issues to be discussed. (Respondent 22)

At the moment it is very difficult to ensure quality in education. The new departments to be opened need to have enough professors and without those professors, those departments should not be opened, but there are no resources. (Respondent 20)

I cannot say that yes we are discussing all these issues. Yet, I cannot say that we are not. I mean, even if this is not put forward as a topic of discussion, at the end of the day, the important topics are being pushed aside. Urgency replaces everything. [...] Also, we don't know how to negotiate, we don't know how to manage this environment, that negotiation environment. There are tools for this, there are discourses, there are body movements, there is language. For example, we don't know these. (Respondent 21)

So in real terms, the point where planning education is going is not a very good point. (Respondent 17)

The planner should be at the forefront as we elaborate within the existing problems (Respondent 19)

The most fundamental issue of TUPOB was the number of faculty members in each school; that is, we should not start education before a sufficient educational environment is created. So why can't education start with three people, why can't there be a department with three people? We are discussing these issues. (Respondent 23)

The instructor should also improve himself. But I wish I could say we are successful in this regard. (Respondent 23)

There are 6 lecturers in the department, 3 of them are urban planners. We have difficulty in conducting a standard education program. Student preference drives the resources schools receive. The student scores at the university entry exam are very low. They come even if they cannot solve questions. We need a solution without leaving it to the student's preference. (Respondent 18)

Sixty students come each semester. With four people they are trying to create a program to meet all the needs of a planning education. (Respondent 21)

Are we assuming that 3 professors are sufficient in every subject? It is not possible to expect the same performance from every professor. Is it possible to give a regional planning project and a design project? In a class of 100 people? They work with 0 assistants. For example, there are 90 people at Yozgat University; there are no planners among them. (Respondent 18)

You have to open up to see alternatives. You need to get out of your comfort zone. You need to expand your vision. It is necessary to be in contact. In our country, life conditions have become so difficult that maybe they cannot spare time. I mean, maybe our professors go to a second university for additional income. (Respondent 20)

The chambers are also hopeless, and the younger generation too. We were more idealistic. We still say, let's organize a congress, for example. They say, what good would it bring. Nothing will change. (Respondent 20)

Of course, this is actually not possible in terms of quality, that is, those friends of ours are very crushed and worn out under this, and it is not possible to maintain the quality. They make a superhuman effort, but a person cannot teach the studio of all four classes. He cannot teach every lesson in all four classes. I mean, such a thing is not possible, but they have to do it. (Respondent 20)

Who knows what kind of curricula are being taught in various universities that have established departments with four professors and the head of the department of those four professors is not an urban planner? (Respondent 21)

We lack institutional capacity. Who are the main actors? Who are we in exchange with. So institutional capacity, political capacity, financial capacity. When you look at it, I mean, the actors that make up all of this and where is planning in this and every individual you create is actually a capacity. We don't think about this either. (Respondent 22)

Narratives of absence/comparison

Respondents argue that schools prioritize quantitative parts of education above non-quantifiable ones, resulting in an illusion of optimization but failing to bring about long-term transformation. Most assessment and evaluation criteria include elements like the number of faculty members, the number of available studios, the number of

courses that should be offered, or the number of students who selected that particular university. According to respondents, these factors become a determinant for many departments, and many aspects of urban planning education are designed to increase the university's preferability.

Planning department debate over things like 'What is the ranking of the students who chose urban planning?' Instead of focusing on quality and learning outcomes, we find reasons such as 'This happens because we don't offer enough courses in English.' People do not feel the need to look elsewhere for the answer. They look for quick fixes. How many points do they get in the ÖSS exam? What's the student's rank? We've fallen to the lowest ranking in this field. Why is that? Is it because we don't offer English courses? Is it because we have too few students that do double majors? Why doesn't anyone choose us? I mean, people don't have the urge to look elsewhere. We are actually stuck in such a thing in a very strange way. (Respondent 21).

We have an education system that is so focused on measurement and evaluation that we are inevitably at the point of comparing everything and determining its superiority over the other. Well, how is this superior to that? So we do this also in education. We do it in high school. We do it in the university exam. So our life is all about where we are in relation to where the cause is. (Respondent 17)

Everything is focused on publishing now. All efforts are directed towards increasing scores and rankings. So the professors are also hopeless. Now I honestly I do not know how to break this hopelessness. (Respondent 20)

Additionally, comparing themselves to their European or American counterparts becomes counterproductive since the methods they import from these countries do not help the departments or cities become better versions of themselves.

I don't mean this in a bad way, instead of trying to fit ourselves, which we know has not suited us for years. I mean, for example, how can we institutionalize informality? Where is the political institution in this, how are the relations established? Where is the society in this, how much is it in, how much is it out, when is it included, when is it kept out? Instead, we try to get solutions from outside. (Respondent 22)

I think this is the case in general, and I observe that it is the case in other academic disciplines and units as well. There is a futile effort to idealize what is better than us and try to reach it, rather than learning from the experience of those who are similar to us. (Respondent 21)

Always taking concepts from outside, integrating them somehow, glorifying them as if they are suitable for us, these are the things we use a lot. Whether in terms of terminology, in terms of concepts, I mean, we actually have very serious limitations with these and this actually makes it difficult for us to understand them. So maybe something good is happening there, but as soon as we adapt it to us, we destroy that good. Is it suitable for our conditions, our society and our age? I mean, I use the word context a lot. I always say it. Context is a very key thing. Alan. We need to keep it in that focus. (Respondent 17)

Yes, it is useful to turn to good practices and use good practices as case studies in education. As planners, we love it very much. But we should not focus only on this. I think good practices should be not only from Europe but also from South Africa. (Respondent 23)

Finally, accreditation has been a major issue for planning departments and consumed enormous amount of time. However, the end result did not satisfy anyone.

Change is not to make elective courses in the third and fourth grades just because of the twenty-five percent limit in the Bologna process. Because it created a mess. Suddenly we added a lot of ridiculous courses, we looked at the American accreditation association's knowledge, skills, and so on, which ones should it be? (Respondent 17)

Our discussion, which has been going on very steadily here, has always been about accreditation for years. Since there is an obligation in accreditation, a thematic thing was being determined there until now. Everyone was coming prepared in that theme. That's all. (Respondent 21)

The Bologna process is about increasing elective courses. Bologna is ok in terms of minimum requirements, but we do it for show. It turns out that we were doing many things without documenting them. (Respondent 18)

University X and University Y should have the same curriculum. It shouldn't.
Why does it have to be the same? (Respondent 21)

Narratives of absence theme is borrowed from the Kiossev (1995b), referring to his 'cultures of absence' concept. This theme includes ruminations and complaints accompanied with feelings of helplessness. The respondents mentioned that they don't observe any unified views and the lack of consensus within the departments add to the already-debilitating problems of the planning departments, such as lack of resources. The lack of unified action accompanied by the lack of resources, awareness, fruitful discussions, and feelings of progress create a narrative around 'absence.' Most respondents refer to this narrative, though not explicitly, as something that keeps them from seeing the bigger picture and developing a wider perspective.

6.1.2.3 Barriers to progress

The Barriers to Progress theme has three categories: Obstacle, Legacy, Conventions and Self-Colonization (Table 6.8). These cause concern/worry in respondents due to the lack of options to intervene or change these situations. Most respondents admit that they feel like complaining during the conversations. Their concerns mainly focus on the incapacitated institutions due to regulatory constraints, lost agency, lack of resources, and inability to find an authority to offer sustainable solutions.

The Barriers to Progress and the Narratives of Absence themes have some similarities, and even overlapping categories appear in both. For example, market-led planning or the expectations of the market categories are in both thematic groups, however, what differs is the context they are mentioned in the conversations.

The barriers to progress theme performs more like a boulder that is hard to move, blocks the way, and keeps the respondents (and therefore the profession) from growing and moving forward. Moreover, this theme involves problems that are considered more external than internal. For example, in the narratives of absence theme, respondents reflect on the issues that they think their departments lack or need, such as more courses on social issues or grounds for discussion with other faculty members. However, here, the limits are most likely to be external, such as the pressures from government bodies (YÖK) or the market or the language barrier imposed on the academics that hinders professional development on multiple levels.

Table 6.8 : Categories of Barriers to Progress

Obstacle	Legacy	Conventions	Self-Colonization
Territoriality	Maintaining the status quo	Isolation*	Imported knowledge
Pause at pandemic	Feelings	Outdated procedures*	Knowledge monopoly*
Government/Politics	Sensitivities	Repetition	Language*
Conformity*	Nostalgia	Being unaware	Domination of Western Examples
Market's expectations*			
Depoliticization			

Barriers to progress/obstacle

The obstacle category involves the limitations respondents face when ‘trying to do something.’ For example, the territoriality of the other faculty members or the planning professionals who do not want to change their ways and sometimes act hostile to protect their territories belong to this category.

Additionally, the analysis showed that this act of maintaining the status quo also affected the willingness of the participants to change things or raise their voices due to the counterarguments such as ‘this does not belong to the planning field.’ However, interestingly, every participant agreed that planning and the concept of space are political in nature and should not be reduced to just technical subjects. Below are a series of quotations illustrating the different code groups in this category.

One of the barriers to progress is the market-orientated attitudes and expectations in planning education.

As planners we have evolved towards the market, everything we do is market oriented. (Respondent 19).

As if all they have to do is work with the municipality. What is the mayor going to ask for? What does this person know about planning? It is our graduates who will create the institutional capacity there. We should train these students to do this, but we are trying to train them to find a job. (Respondent 22)

We don't know how to close the gap between the education given at school and the neoliberal brutal world we live in outside. But this is a field of struggle. This is a political struggle. I think students need to be made aware of this. (Respondent 20)

Related to the previous theme, the narratives of absence, the lack of discussion and the lack of willingness to engage in political conversations are received as another limitation before the progress of the profession.

When we discuss social issues some people are like, 'We should rather not go there'. 'Or is this the planner's job?' 'This is the job of social politicians.' How can social politicians talk about something entirely independent of space? I mean space, space is political. You can talk about gender and space, the child, the woman, I don't know, migration, the migrant, the elderly, and space. You can discuss the space first in the broader sense and then comes planning. (Respondent 21)

This is my personal opinion, but as I said, there is an echo of this in the international community. I think it is necessary to politicize education. In my opinion, in order to politicize education, faculty members need to be politicized. (Respondent 20)

The pressure from and the interventions of the governmental bodies are interfering with the inner workings of the universities and departments, furthermore, hampers the efforts of the associations of TUPOB and PLANED.

But the sphere of intervention, that is, the sphere of intervention of the political institution is so wide that its intervention in cities, urban land production, and sometimes even its non-intervention is so strong that this was also an opening of political space. (Respondent 22)

For a while, all TUPOB had to worry about were the physical conditions. It was something that needed to be solved as a structural problem. Because YÖK asks every year. How many students can you take in undergraduate programs? We always say a small number as all departments. But again, very large quotas come from YÖK. (Respondent 21)

We had our own system, we used to take some important courses that we thought our own staff could not teach, with external support, from hourly paid lecturers. The Court of Accounts said to solve it within your own university staff. We had to part ways with the lecturers afterwards. (Respondent 21)

Because unfortunately politics has a very serious impact on universities. This influence is a limiting influence. It is progressing through a number of academics who have been placed in an effort to create a space for politics in the academic environment. (Respondent 22)

We had to change the curriculum. Occupational health + AKTS. New things are constantly added to the curriculum. If 15% of what is added is meaningful, 50% is meaningless. (Respondent 19)

One of the major issues perceived as an obstacle is the unexpected and rapid increase in the number of the universities that provide urban planning education.

In recent years, the government has opened a large number of planning schools very quickly and without any criteria. The teaching staff of the new schools is not sufficient. Teams start taking students into the program with a staff of three. The whole burden of education has been placed on very few people. We wrote to the Council of Higher Education (YÖK) saying that there shouldn't be so many departments, that there should be some minimum criteria. TUPOB worked very hard. The issues of competence and qualification were also discussed, but we did not get any results. (Respondent 20)

There is now a situation of eighty-one universities in eighty-one provinces. Universities that were opened all of a sudden, that were created out of nothing with very few people, that had to be created out of nothing. (Respondent 21)

Finally, the pandemic and the global halt it brought upon the education are seen as an obstacle due to the fundamental shift it required in the ways in which the educational activities are performed.

I mean, especially after the pandemic, we don't talk about anything. Pandemic affected everything. All the discussions are over. Even the days before the pandemic were better. (Respondent 22)

Still, we used to discuss things, but now it has decreased a lot. Because there was a pandemic in between, I don't know how much we can discuss properly now. (Respondent 21)

Barriers to progress/legacy

Legacy is one of the biggest barriers in the education and planning departments. The participants expressed concern that specific dominant teaching perspectives are embedded in faculty practices, much like the restrictive methods or patterns of behavior in the planning departments.

One barrier separating the present state of affairs from a possible transformation is the pressure and legal requirement to create tangible master plans that concentrate on land use and the plans' implementability. Another trend that emerged during the interviews is that this strategy prioritizes the 'technical planner' function over others, as the respondents mentioned, again reinforcing established understandings about what a planner's role should be.

Another group of codes that repeatedly appeared in the coding process is the legacy category are sensitivities, feelings, and nostalgia (these are also directly linked with rigidity). According to the respondents, many faculty members are too preoccupied with their recollections of the past and how planning was previously taught, which typically prevents conversations about curricular reform. Furthermore, a comprehensive analysis of the curriculum is hampered by the dominant school of teaching or, to put it another way, the characteristics that the schools identify with. A few respondents mention certain interpersonal dynamics, sensitivities, and resentments that occasionally come up during meetings and steer the conversation in a different direction.

All these years, it has always come to this: This professor is retired. Who will teach this course? This has been one of the major determinants of the curriculum, not the learning outcomes or the needs of the curriculum. (Respondent 22)

There are established approaches: the academic does this, the urban planner does that. They even try to teach this to every newcomer. There is no effort or desire to go beyond or question that. (Respondent 19)

There are very strange behaviors that are harmful to the departments. In other words, in addition to being closed to changes, there are teachers who have behaviors such as going to students and humiliating them because they don't know netcad or some other software. (Respondent 19)

It is like there are certain topics that a planner cannot discuss. When someone raises an issue, the response immediately, 'That is not a planner's problem; that is a social policy issue.' or 'That is a design issue,' and the discussion is over. Those who look and think more critically face some issues. This has even turned into a veiled threat like 'Don't shake the boat.' (Respondent 21)

The relationship between faculty members affects the curriculum. For example, It is a problem if someone is, say, a leftist. In the end, the course gets taken away from that person. There are planning departments where Marxism is never discussed. Students say, we have never heard of Marx. (Respondent 21)

Some of the professors are very convinced of the superiority of their early teaching years. Moreover, they believe in the superiority of the methods their own professors used in teaching in times they themselves were students. I find this very, very interesting. (Respondent 22)

I cannot understand the insistence on an educational content that is very rigid and outdated. And this comes from the people, who constantly criticize the inflexible and very prescriptive nature of planning. Opportunities to include a new agenda in the curriculum are not created. They are even oppressed. (Respondent 21)

Barriers to progress/conventions

The conventions category is closely related to the legacy category, because the two concepts and the underlying assumptions and behaviors that create them are similar. The conventions category include codes such as isolation, outdated procedures, repetition and being unaware. This category is added under the barriers to progress theme because the respondents say that these conventions have many proponents in

planning departments and these people are usually stand in the way of making changes either in institutions or curriculums.

The insistence on the narrow perspectives and outdated procedures is one of the conventions that keep urban planning from exploring the new methodologies and theories.

Planning education is very narrow and looks at the discipline of planning from a very narrow perspective. It still looks at planning through the lens of this positivist approach of the nineteen fifties and sixties, which we have always criticized. It neither solves property problems nor creates healthy urban structures. It only determines a total plan area. (Respondent 22)

We have always tried to break these established ideas. So, we tried to change people coming from the tradition of comprehensive rational planning, we tried to explain the importance of targeted information gathering. I thought we had established in people's minds that planning is not just a technical task, that planning has a policy dimension. But we still have professors who think differently. (Respondent 20)

The narrow point of view is also present in the course subjects that the departments teach. Even though most departments claim that they value interdisciplinarity, most faculty members are hyper-focused on their own field of study, mostly ignoring the rest.

All faculty members are stuck in their own subjects and their own courses, which closes almost all the space for movement. (Respondent 22)

Last but not least, the isolation keeps urban planning departments to interact with other disciplines, again, a convention that is against the claims of interdisciplinarity.

We should not be isolated. I mean, planning education should be interdisciplinary. This profession has a social science background. Let's be realistic. We are in a very interdisciplinary field. Therefore, I think that the understanding of this field should be revised, and a new curriculum should be developed with the changing dynamics in the mind, with different support from different departments, without thinking that we know the best and by looking at ourselves very critically. (Respondent 17)

Barriers to progress/self-colonization

In the multiple case study interview analysis, coloniality emerged as a theme rather than a category. The concepts of decolonization, postcolonial reforms, and colonization are central to the conversations in the colonized parts of the Global South. However, this category is where Türkiye's case differentiates from the other cases, as the term has never been used explicitly or mentioned directly. Furthermore, the narrative about lateral impacts of coloniality, such as the monopoly of knowledge, the unilateral transfer of the know-how and methodologies, and the deep-seated practices that affect the outcomes of urban planning practices, are also rarely attributed to coloniality.

The most exciting finding of this analysis is that instead of a decolonizing approach, a subtly Western narrative was embraced in most conversations since it is the usual disposition to learn from the West. This narrative was also present in the examples given by the respondents. When asked about other (non-Western) examples of best practices, they responded that they didn't see them in the literature and referred to the language barrier. Better planning practices and being a better scholar were associated with being published in the West.

However, most respondents refer to this situation as problematic since publishing in Turkish does not help them progress as academics, and this prevents them from producing knowledge in their own language. Few respondents made remarks on the slight shift in the representation of the best practices from other regions such as Asia and Latin America.

After the earthquake, new things started to be talked about. Things like the Argentine example. Because issues like floods and migration are similar, Southeast Asia, or Asia in general are being included in examples. I think that these are good examples. Because even the actors are actually similar. (Respondent 22)

'The planning agenda changes constantly, but not for the reasons you might expect, such as addressing current global issues. It usually revolves around some pressing matters. Even if it does address global issues, the discussions

develop and ripen in the West, and only then do we start to include them in our agenda.’ (Respondent 23)

I see this as the most fundamental discussion. I mean, we have seen that we cannot solve our problems by taking the legislations from France and Germany translating it into Turkish or using German Zoning Law. (Respondent 22)

Since the way to promotion is through publishing in English, I mean, I can write something about physics in English. But a subject that is only relevant to our social life, like for how many people can Ankara be interesting? (Respondent 23)

There is a futile endeavor in which we idealize what is better than us and strive to reach it rather than learning from the experience of those like us. We have a preconception about planning education in the West, in America and England, that it is very good. We say, ‘Let's take inspiration from there.’ No, we have to realize our reality, our current context, that we are among the countries of the Global South, and learn from there. (Respondent 21)

The examples we use are usually from the West. When we talk about sustainable transportation and so on, we always go to the West. European countries. American examples are also very, very limited. From America, maybe just New York. I sometimes suggest students to look at Bogota or Curitiba. Or like the famous project in South Korea, where the road was removed, and the creek reappeared. We hear less about the stories of the Global South (Respondent 23)

I still add one or two Turkish resources that either I have written or that someone else I know, but I cannot hold students responsible. So now that we are talking about Türkiye, how many resources can you give when you prepare a reading list? You have very few resources in Turkish. When you look at it like that, I mean, a source describing something in Brazil or South Korea. It must be in English. If it is not in English, you cannot include it (Respondent 23).

In Türkiye, barriers to progress theme is the theme that holds the most cocategories and codes. This also point at the fact that it is most discussed theme during the interviews. Most respondents raised their concerns about why and how urban planning

profession struggles to keep up and evolve. The obstacles listed were many. The entanglement with politics, rentier approaches, conforming to the market's expectations and instead of being proactive designing a reactive curriculum are only some of them. Convention category revealed that along with legacies that regarded as untouchable to some degree, there are many limiting mindsets and behaviors that prevent planning education and profession from evolving and adapting to the needs of the current urban realities. The insistence of using the outdated methods and refraining from trying new methodologies or developing context-specific solutions are the conventional approaches that affect the profession especially negatively. Finally, the self-colonization category is showed that many coloniality-related problems are never attributed to it and usually seen as 'problems inherent to the profession and Türkiye.' The Western theories or methodologies have never been questioned in light of coloniality, however, some respondents mention that what they have been teaching and practicing is not helped Türkiye's cities to become better, which led the respondents to look for other solutions from different regions around the world.

6.2 Quantitative Analysis Findings

A quantitative analysis round was conducted to add another layer to the Türkiye case. The TUPOB reports were one of the fundamental reasons this study required another round of interviews in Türkiye.

As mentioned above, the interviews did not explicitly and distinctly take a Eurocentric approach to planning and knowledge generation. However, when the TUPOB reports were collected and analyzed to gain further insight into the challenges that planning schools face, the overarching Eurocentric theme was identified, requiring a deeper analysis of the collected reports.

The analysis of this report shows that from judging the quality of the education, students, and teaching faculty to set standards for the schools in Türkiye, predominantly European norms and guidelines were utilized, especially in the early years of the association.

For this analysis, ten published TUPOB documents (three reports and seven miscellaneous documents – See Table 6.9) were selected for the content analysis to

gain deeper insight. None of the reports mentioned the term decolonization or any of its derivatives. Similarly, the reports did not share the same narrative as the interviews. However, it is understandable that they have a different structure than an in-depth interview since they are analytical summaries of the expectations and activities of the planning departments. However, the dominant Eurocentric tendencies are entirely visible throughout the reports.

Table 6.9 : List of TUPOB Reports

No	Date	Type	Name	Page	Category
1	2004	Word	Vizyon	1	Statement
2	06/2005	Word	Şehir Plancıları Odası İstanbul Şubesi Panel: AB Sürecinde ‘Hizmetlerin Sebest Dolaşımı ve Şehir Plancılarının Geleceği’	106	Transcript
3	06/2005	Word	TUPOB Türkiye Planlama Okulları Birliği 1. Koordinasyon Toplantısı Yıldız Teknik Üniversitesi Buluşması	10	Booklet
4	11/2007	Word	Türkiye Planlama Okulları Birliği III. Dönem Çalışmaları İstanbul Teknik Üniversitesi Şehir ve Bölge Planlaması Bölümü Türkiye’de Şehir ve Bölge Planlama Eğitiminde Kalite Geliştirme ve Akreditasyon	57	Report
5	11/2007	PDF	ürkiye Planlama Okulları Birliği III. Koordinasyon Toplantısı İstanbul Teknik Üniversitesi Buluşması Notları Türkiye’de Şehir ve Bölge Planlama Eğitiminde kalite Geliştirme ve Akreditasyon ve Mesleki Yetkinlik ve Yeterlilik		

Table 6.9 (Continued) : List of TUPOB Reports

No	Date	Type	Name	Page	Category
6	2009	Word	Kuruluş Protokolü	4	Protocol
7	2010	Word	Kuruluş Protokolü	4	Protocol
No	Date	Type	Name	Page	Category
8	2011	Word	Kuruluş Protokolü	4	Protocol
9	2011	Word	TUPOB Lİsans Düzeyinde Açılacak Şehir ve Bölge Planlama Bölümleri İçin Gerekli Asgari Ölçütler	26	Report
10	2018	Word	TUPOB 12. Dönem 2. Olağan Toplantısı 'Planlama Okulları ve Planlama Eğitimi	69	Report

The content analysis is designed differently than the CGT analysis of the interviews. To conduct the analysis, with the help of the Atlas.ti software, each report was put through a frequency analysis, which produced the most used words in the texts. Then, the filler and irrelevant words are removed to see which of the most repeated words are relevant to the conversations concerning this thesis' research objectives.

Mostly the discussions or reporting phrases that focus on the quality of education, the conditions that every department should fulfill, and the standards are the most relevant parts of the reports regarding the research question of this thesis.

In these parts of these reports, quality is one of the most frequently stated concept in (=358), indicating that concerns regarding the quality of urban planning education had persisted in both new and old departments. Accreditation was the focus of all standardization and quality assessment activities. The widespread use of the word indicates that it has been one of the main issues facing TUPOB member schools for a long time. The interviews offered a clearer picture of the main barriers impeding the teaching faculty's attempts to modernize and modify the planning education curricula

and gave a deeper understanding of the concerns, difficulties, and constraints of urban planning institutions throughout Türkiye. In numerous documents, the terms ‘accreditation,’ ‘international,’ ‘quality,’ and ‘standards’ of urban planning education are the most commonly occurring ones. Since two extensive studies are devoted to addressing the accreditation status of urban planning institutions in Türkiye, the word accreditation appears 486 times. It's crucial to remember that in order to minimize noise, these figures do not include instances of the same term being used more than once in a phrase or in the tables and figures.

Interestingly, the word ‘quality’ appears 358 times in all reports, with Europe coming in second (346). Nevertheless, none of the texts fully define what ‘quality of education’ means, indicating a possible subject for additional study and investigation. Although the word ‘quality’ is used frequently in the reports to characterize the students and the education in general, its exact definition is still unclear. The co-occurrence table (See Table 6.10) indicates that the codes ‘quality’ and ‘accreditation’ are frequently seen together. These terms are combined in 85 instances, typically with the word Europe (42 times) following. Since accreditation agreements were being negotiated with European accreditation boards following the Bologna criteria when the reports were written, Europe is typically mentioned more frequently in the references than the United States of America. Qualification and competence are two other key terms that showed up frequently in the texts. These terms, like ‘professional competence’ and ‘professional qualification,’ are used in conjunction with the term ‘professional’ in some sections of the publications.

The TUPOB’s aims and objectives typically involve qualifications and competence; once again, what it means to be a qualified and/or competent urban planning professional is not fully articulated. This is due, in part, to the published reports’ lack of a process discussion and instead only providing an account of the final products from the previous term.

Table 6.10 : Content and Cooccurrence Analysis

	World	America	USA	Asia	EU	Europe	Bologna	international	accreditation	accredited	equivalent	quality	standard	competence	pro. competence	proficiency	competition
World Gr=201		11	0	2	3	27	2	18	24	2	16	24	11	0	1	6	23
America Gr=85	11		0	10	1	36	3	10	17	4	0	3	4	0	0	0	2
USA Gr=3	0	0		0	0	4	0	0	1	0	0	0	0	0	0	0	0
Asia Gr=21	2	10	0		0	8	2	3	2	0	0	0	2	0	0	0	0
EU Gr=87	3	1	0	0		5	2	1	2	0	0	4	1	1	0	6	1
Europe Gr=346	27	36	4	8	5		19	20	36	6	4	42	7	0	11	13	8
Bologna Gr=60	2	3	0	2	2	19		2	3	0	0	12	2	0	1	1	2
international Gr=213	18	10	0	3	1	20	2		47	1	14	32	20	0	4	5	11
accreditation Gr=486	24	17	1	2	2	36	3	47		24	7	85	25	9	13	10	3
accredited Gr=35	2	4	0	0	0	6	0	1	24		0	5	2	0	0	0	0
equivalent Gr=42	16	0	0	0	0	4	0	14	7	0		6	4	0	0	0	8
quality Gr=358	24	3	0	0	4	42	12	32	85	5	6		29	1	10	14	6
standard Gr=82	11	4	0	2	1	7	2	20	25	2	4	29		0	0	7	2
competence Gr=57	0	0	0	0	1	0	0	0	9	0	0	1	0		2	15	0
professional competence Gr=39	1	0	0	0	0	11	1	4	13	0	0	10	0	2		31	0
proficiency Gr=114	6	0	0	0	6	13	1	5	10	0	0	14	7	15	31		0
competition Gr=40	23	2	0	0	1	8	2	11	3	0	8	6	2	0	0	0	

As a final note, the presence of coloniality and the longing for the West are more present in the TUPOB reports rather than in the conversations. In the reports, the Western narrative was not limited to the accreditation of the planning departments in Türkiye. All references about a better planning practice, being part of the world, catching up with the world, integrating better land use and transportation models into the practice, and creating ‘beautiful urban spaces’ pointed to the West. However, as pointed out above, most respondents regarded this situation problematic to some extent, as it hinders the collaboration possibilities and results in repetitive actions in the practice.





7. DISCUSSION

This chapter consists of a discussion of the findings in the previous chapter in light of the colonality and urban planning literature, primarily referring to Mignolo's *border thinking* and Kiossev's *self-colonizing metaphor*, in addition to the instrumentalization of the planning practice by the still prominent *colonial matrix of power* by Quijano. Additionally, the comparison of two cases were added to provide context and uncover the differences and similarities between Türkiye and the countries included in the multiple case study.

This research had eleven case studies, including Turkey, all regarded as Global South countries. All countries have a version of a colonial past, detailed in the Research Background chapter, however, not one example is the same as another. This situation can be described as multiple colonialities, which informs the countries' unique response to colonial legacies today. On the other hand, there is a vast number of overlapping perspectives and practices that made this thesis to produce a theoretical approach.

However, it is important to elaborate why Türkiye's case is analyzed separately. As it is noted in the literature, the colonization of China, Persia and Türkiye bears similarities (Karl, 2005). All of them were partially colonized and preserved sovereignty throughout the colonial invasion, share a powerful imperial past and anticapitalistic stance. Persia was not part of the case studies, however, the interview analysis also showed that China and Türkiye present similarities in organizing planning education and practice, such as the dominance of ideology over theoretical discussions and its limiting actions toward academia. Still, the aim of this research was to generate a framework that Turkish planning education schools could benefit, therefore, Türkiye's case was expanded with additional interviews analyzed separately to pinpoint the unique challenges the country's current situation poses.

As detailed in the previous chapter, both cases (multiple case and Türkiye) produced three main theoretical themes consisting of several categories (See Table 7.1). Better

planner, coloniality and new realities are the themes that belong to the multiple case, whereas better planner, narratives of absence and barriers to progress belong to the Türkiye case. As noted above, there is one theme that appeared in both case studies: better planner.

The better planner concept has always been an area of conflict in planning literature. Especially the discussions around public benefit (Alfasi, 2009; Watson, 2009) showcase the colonial legacy in planning education and practice (Odendaal, 2012; Nynkya, 2008; Phiri, 2010; Matamanda et al., 2021 and many others) and also its compliance to the neoliberal practices (Kamete, 2013; Baffoe and Roy, 2022) make it challenging for planning to act in the benefit of the public. Therefore, public benefit (or public good, public interest) and ethics concepts mentioned in Türkiye interviews as the core values of the better planner are still contested in the planning field. Furthermore, considering the conceptions around the profession, these ideals might need to be clearly defined and explicitly included in the documents that organize the practice (Cobbinah et al., 202).

The findings from the multiple case study in better planner theme demonstrated similarities with the discussions in the literature. Especially in obstacle category, planning's role in reinforcing inequalities and not being equipped enough and not having the necessary agency to deal with these issues are addressed by the respondents. In chase category, chasing the unrealistic expectations, such as high rankings (Connell, 2014; Kunzmann, 2015; Başaran Uysal et al., 2021), 'universally accepted' accepted standards of the good city (Baffoe and Roy, 2022) and modern Western aesthetics (Mignolo and Hoffmann, 2017) are mentioned as concerns regarding the concept of a better planning.

In contrast, the insights from the Türkiye interviews present a lack of consensus in Türkiye regarding the path to becoming a better planner. Respondents voice concerns about the dilemmas and obligations limiting their professional development. The ongoing debate about the necessary skills in planning (Eizenberg and Shilon, 2016; Dawkins, 2016) dominate the discussions. While some respondents still emphasize the need of physical planning and producing plans as the final result, others say that the current understanding of the planning professional as someone objectively creates rationalist comprehensive plans does not resonate with the contemporary issues the country is dealing with (Roakes and Tirrell, 2000; Kallus 2001).

Table 7.1. below illustrate the differences between two cases. While the multiple case better planner theme consists of the categories chase, bias, obstacle and challenge, the Türkiye version has obligations, dilemma and aspirations as categories.

Table 7.1 : The Comparison of Themes

Themes – Multiple Case			Themes – Türkiye Case		
Better Planner	Coloniality	New Realities	Better Planner	Narratives of Absence	Barriers to progress
Chase	Colonial legacy	Recognition and encounters	Obligations	Struggle	Obstacle
Bias	Representation	Thresholds and transition	Dilemma	Lack/absence	Legacy
Obstacle	Control	Progress	Aspirations	Comparison	Conventions
Challenge					Self-colonization

There are no other overlapping themes between the two cases. However, there are overlapping codes and categories addressed under different themes. As presented in the Table 7.1, the barriers to progress theme has the obstacle category, which is also present in the better planner theme in multiple case studies. Table 7.2 shows the codes that obstacle categories have in both case studies.

Interestingly, obstacle categories in both cases have two overlapping codes, such as marketization (market's expectations), conformity and some other similar codes such as isolation and territoriality. The code isolation come up in conventions category in Türkiye interviews as well. This shows that the respondents in both cases have similar concerns regarding the pressures of the market and the planners' conformity to the rules of the market. But they mentioned these under different circumstances. Nevertheless, the results reveal that the concerns of the planners are quite similar in different regions in the Global South, regarding the market and neoliberal agendas.

Table 7.2 : The Comparison of Obstacle Category

Obstacle (Better Planner – Multiple Case Study)	Obstacle (Barriers to Progress – Türkiye Case Study)
Marketization*	Territoriality
Globalization	Pause at pandemic
Isolation	Government/Politics
Conformity*	Conformity*
Tokenism	Market's expectations*
Mindsets	Depoliticization

The next theme, coloniality, is a concept closely linked to this thesis's main problem. Coloniality is considered what remained after colonial administrations were dissolved (Mignolo, 2005) and is built on notions such as modernity, linear scientific reasoning, progress, and industrialization (De Oliveira Andreotti et al., 2015) and knowledge produced by the modern ethnoclass (Wynter, 2003). The coloniality theme in this research also problematizes the colonial legacy both in spatial organization and knowledge generation (knowledge monopoly), the lack of diversity (Roberts et al., 2020) and representation, cultural hegemony, and the controlling behavior of postcolonial authorities in relation to urban planning education.

Colonial legacy refers to the social, spatial, and economic residues of the previous colonial administration. Such as persisting inequalities in urban space (Pojani et al. 2018), continuing social and spatial segregation due to neo-colonial, or neoliberal, politics of space (Connell, 2014), imposition of concepts, frameworks, and knowledge (Quijano, 2007; Maldonado-Torres, 2007; Mignolo 2000, 2007a). In terms of segregation, dispossession and the echoes of neo-colonial approaches on space, the respondents mention that the relocation of the poor is still a prominent practice and the practice of 'black people being used as labor reserve during the colonial era' is only transformed, not entirely eliminated. Especially in countries such as Zimbabwe and

South Africa, the place names or the statues of the former administrations are still visible, resulting in protests and unrest among youth, such as the ‘Rhodes Must Fall’ movements (Gebrial, 2022).

In some of the cases, respondents mentioned that the legal frameworks continue to exist without being changed, or the mindsets that feed into the coloniality still exist, such as the demand for English to be used as the primary language of teaching and publishing in academia. The dominant use of the European languages is problematic in all countries, such Taiwan and Türkiye. In Türkiye interviews, respondents refer to this problem in conversations around imported knowledge, domination of Western examples and the knowledge monopoly of the Eurocentric theories in urban planning education. While surveying Asian institutions, Kunzmann (2015) also points out that in many institutions publishing in English is the most prominent way to get promoted in academia. However, the same goes for Australia, as a developed country, since it is still regarded as semi-peripheral even though it is a settler colony (Connell, 2014). This shows that the existing frameworks surrounding knowledge generation persists in all regions except the European and North American institutions. This problem has its root in the earlier colonial era. Walsh (2007) argues that the coloniality of knowledge presumes that the black (or Indigenous people, for that matter) are incapable of intellectual thinking, which stripped them of the methods, language and dispositions of creating knowledge since their ways of knowing have been discredited and reduced to ‘local’ and ‘folkloric’ by the colonizers (Funez-Florez, 2022; Maldonado-Torres, 2011; Lears, 1985; Walsh, 2007). Similar to the cultural hegemony, the knowledge monopoly of the West touches upon the same problems and excludes other knowledges produced in non-Western countries (Delgado et al., 2000; Levy and Alfano, 2020). Even though the discrimination against non-Western knowledge is no longer at this level, it is impossible to say that this Eurocentric bias is entirely eliminated. The recent crisis in psychology field demonstrated that these biased beliefs against the non-Western samples and methodologies persist and cause harm to the scientific development (Roberts et al. 2020).

The laws and continuation of administrative habits are also prominent in many countries such as Namibia, Bangladesh and India. Since colonial administrators operated under the belief of the superiority of their methods in organizing space

(Home, 2015; Hutchins, 2015), it is natural that the respondents find the current methodologies in the planning practice still limiting and excluding.

The representation category of the coloniality theme includes codes such as cultural hegemony, which is also closely related to the cultural domination of the West in the Global South. For example, Gay (1974) refers to the cultural superiority of the West in Latin American countries that causes people to use English names for products produced in Latin America to increase their credibility and visibility. Similarly, Mignolo (2000) mentions many instances in which the cultural products of the West penetrate other cultures more easily than the products (such as food, music, and literature) of non-Western cultures. Respondents also refer to this phenomenon in many instances. Such as, younger people, influenced by the dominant aesthetic on social media, wants to have Starbucks before they go to school or work, or regarding malls or giant architectural structures such as stadiums, that are detached from the rest of the city, as 'beautiful'. The same Western aesthetic can also be found in governmental practices, such as trying to recreate Western cities' solutions in their cities disregarding the context or local problems such as informality.

The last subcategory of the coloniality theme is control. The post-colonial realities in many former colonies are severely problematic and tainted with oppression, segregation, and ideological polarization. Moreover, the colonial residues in spatial organization and global economic relations further complicate urban planning efforts and negatively affect both higher education and everyday life. For example, the analysis revealed that China's dominant political ideology influences both the planning practice and education, again in line with the literature (Hwang, 2016; Hung, 2000). Social problems are sideswiped and technology is considered as a panacea for all societal problems. Moreover, the technology and the concepts are still borrowed from the Eurocentric sources (Wynter, 2003) and the civilizing mission of coloniality is still at work to some extent through the unilateral ways of the knowledge travels (Mignolo and Walsh, 2018).

Another consequence of the postcolonial world economic system is that the current funding schemes are still controlled by the 'core countries' and supranational organizations, which dictate from time to time how funds are being distributed. Western macro-narratives (Mignolo, 2000) still play an important role in shaping the global discourse. The Bangladesh example showed that the floods and land erosion is

not a new problem for the region and the local people have already know how to deal with these problems by regularly moving and changing their primary residence according to the seasons. However, the interviews showed that when funding is needed for a planning activity, this problem had to be reframed as a climate change issue, since global funds are allocated, urgency based and now most funds are directed to solve problems of people who are affected by the climate change, such as climate migrants.

The last theme of the multiple case study is the New Realities. This theme presents a narrative that starts with the recognition of the Indigenous ways of knowing and doing by urban planning discipline and the authorities as well as the redefinition of the concepts such as informality. The respondents say that informality is and has been one of the biggest challenges in the Southern countries and the automatic response of the authorities, informed by the beautification centered Western practices of the twentieth century, has always been ‘cleaning up’ (Kamete, 2013).

However, with the recognition of the local ways of problem solving and spatial organization the construction of the new reality that is built on the vernacular knowledge gains traction and finds its way into the curriculum and planning practices through planning with community. There are also thresholds that are being crossed toward the construction of a new Southern reality that starts to become independent from the Eurocentric postcolonial realities (Xie, 2021). Watson’s (2016, p. 36) contributions to the planning literature also confirm these findings. She highlights that, even the realities of two Global North countries such as the UK and the US, with seemingly similar cultural background do not converge, so it is unrealistic to expect that Southern countries adapt to the Western ideals. Therefore, challenging the universal planning practices must be encouraged (Watson, 2016).

The last category, progress, is seen as the natural result of these developments. The knowledge generation by the local actors, incorporation of the Indigenous scholars and thinkers into the curriculum, the transformation of the teaching faculty and the increased awareness around decolonizing methodologies are considered as the positive contributors to a new reality in the postcolonial world. The curriculum reform is mentioned by many scholars such as De Oliveira Andreotti et al. (2015) and Ndlovu (2018). They both argue for radical methods and a step-by-step approach to curriculum reform. The respondents did not mention whether they follow the methodologies proposed by these scholars, however, their approaches echo with the many

interventions found across literature, such as indigenization of research topics (Xie, 2021), integrating South as a novel approach (Rosa, 2014), multilingual practices (Kalema, 2019), and diversified faculty (Njamnjoh, 2019).

The coloniality theme presented itself as self-colonization in Türkiye interviews. The respondents argued that since Türkiye has never been colonized a decolonizing action is not necessary. Even the term was foreign to many participants. However, there were two different views emerged throughout the conversations. The first one while denying the colonization, admitted that there is a strong bias toward Western concepts. However, they continued that the profession should comply to the Western standards due to accreditation processes. They also mentioned that the accreditation is necessary for planners to gain recognition from Western institutions, but it really standardized planning education, flattening local differences, a view also voiced by Weseley and Allen (2019). On the other hand, this is regarded as a self-colonizing behavior according to Hwang (2016), Kiossev (1995a, 1995b) and Mignolo (2000), since the adherence to the Western notions and practices without being under colonial rule is regarded as self-colonization or as Gay (1974) and Gramsci (2000) refers to as cultural hegemony.

Related to the self-colonization, there is the theme of narratives of absence that dominate the conversations in Türkiye. This category is related to the concept of self-colonization due to two reasons. The first one is the dominant narrative of absence is found in nations that engage in cultural ruminations (Kiossev, 1995b), regarding to the lack of cultural and intellectual productions. Second, this theme also includes the comparison category, which consists of the comparisons with the Western best practices, standards and indicators defined by the Western institutions and the lack of recognition of Turkish planners by the Western organizations. Again, Kiossev refers to this situation as follows: 'Reaction against the adoration of the West, the denied recognition and the borrowed self-deprecating profiling, it accompanied the emergence of the nation in the form of a compensatory autochthonous ideology providing a natural hotbed for local strident nationalisms' (Kiossev, 1995b, p.9).

However, this constant chase of Western approval is not specific to Türkiye, or as in Kiossev's examples Eastern European countries, it can be found in China (Hwang, 2016) and Taiwan (Kunzmann, 2015) among many others.

Last but not least, the analysis revealed one final theme in Türkiye's research. The barriers to progress theme briefly explained above, while referring to the issues seen as obstacles in both cases. In addition to obstacles there are two more categories in this theme: legacy and conventions. These two themes are unique to the Türkiye case, since they were not mentioned by any other respondents. These two categories include codes such as maintaining the status quo, feelings, sensitivities, nostalgia, repetition, being unaware and isolation.

Isolation was mentioned in multiple case study interviews as well, referring to the narrowed down perspectives of the planning departments, isolating themselves by excluding other disciplines (Johnston, 2015; Cuthbert, 2016; Frank, 2006) and while trying to define their own territories (Behrend and Levin-Keitel, 2019).

However, feelings, sensitivities and nostalgia are exclusive to the Türkiye interviews, with very little echo in the literature. Jansen (2023) refers to this issue while mentioning that academics being an obstacle themselves to the decolonization of the higher education due to being ingrained in traditional scientific methods, reward mechanisms, and accreditation systems (p. 9). On the other hand, feelings and sensitivities are not mentioned. This phenomenon is very interesting and opens another dimension to the reform in planning education discussions, since it entirely refers to the role of the interpersonal relations and the legacy issue in the academy. Therefore, this research believes that it deserves its own study without being confined to the limits of this thesis.



8. CONCLUSION

This thesis problematized the ways in which urban planning is being taught at the planning schools in Türkiye and scrutinized the Eurocentric approaches the curriculum heavily relies on. The thesis then hypothesized that the curriculum in Türkiye's urban planning schools needs to be decolonized in order to be more responsive, reflexive, and diverse. However, since there have been no previous discussions in the urban planning field in Türkiye to illuminate how to approach this problem, this thesis first looked at the other examples in the Global South and aimed to learn from them.

As Odendaal (2012) proposed, urban planning needs a 'reality check'. This reality check includes the examination of the current approaches and methodologies and how effective they are in addressing the contemporary problems. However, it is evident that urban planning alone is not sufficient to solve all urban problems ranging from climate change to inequalities. Moreover, these problems are not specific to the Global South, they are present in the entire planet affecting every country on earth to various extents. And the Western countries also do not have the solutions to deal with these problems they have been facing for the past decade.

On the other hand, the planning discipline has been overlooking many of these problems in its educational practices for the past decade (Cuthbert, 2016; Roakes and Norris Tirrell, 2000, Hajir, 2023). Here, it is important to note that the final aim is not to cure all problems, but to equip the planners in a way so that they have the necessary tools and skills to generate new methods to address these issues.

As the research questions and objectives state, this thesis chose to focus on the colonial legacy in planning discipline and the decolonization of urban planning education for a series of reasons. First, many of the abovementioned problems are directly or indirectly related to colonized worldviews and mindsets, that disregard other knowledges outside the West (Walsh, 2007). Second, the ingrained cultural hegemony of the West prevents the countries in the Global South to produce their own knowledge

(Mignolo, 2005; Maldonado-Torres, 2011). Building upon these two perspectives, the study's argues that Türkiye's discipline needs to be examined and reimagined through the lens of decolonization.

Before moving on to the discussion, it is important to address a couple of challenges that have arisen during this research. One of the main challenges of this study is to differentiate the cases from one another. This study was first designed as a multiple case study consisting of interviews with the countries in the Global South, including Türkiye, with a constructivist grounded theory approach. Since CGT prescribes a constant comparison method when doing the fieldwork and analysis, the interviews were being analyzed as they were being done. However, as the fieldwork progressed, it became clear that the narratives that arose during the interviews were insufficient to explain Türkiye's situation. Therefore, a separate and deeper case study was designed and conducted to understand the Türkiye case more deeply. This, however, posed another challenge: Should we approach Türkiye as a separate entity and not part of the Global South, hence report separately, or include it in the case studies and report as part of the Global South? Even though this thesis chose to report Türkiye's case study findings separately, these questions have remained unanswered. Moreover, this decision does not suggest that Türkiye is not part of the Global South. There are a series of reasons for this to have happened.

First, this study started with the conception that Türkiye is part of the Global South. Not only due to the dominant geographical categorizations suggested that, but also the problems the countries in the region labeled as the planning education in Global South are similar. Then, however, came another challenge, which constituted the second point. The majority of the countries in the Global South were colonized at one time in history. However, Türkiye was never colonized. The 'never-have-been-colonized' narrative and the underlying persistence of Ottoman legacy in the narratives, combined with the being located in a geopolitically important location and a transitional geographical spot, add even more complexity to the matter and make it even harder to deconstruct the problem at hand. As this thesis specifically examines planning education from a peripheral perspective globally, future research can enhance planning culture and institutional frameworks in urban governance, particularly through a similar approach within the context of the Global South.

This study's narrow net is too limited to fully unfold all the issues that have roots in many areas, such as historiography, political geography, socio-politics, and economics. The arguments that surround the different portrayal of Türkiye, such as not being part of the Global South, not feeling compelled to question the ways that dominate the profession, and not looking for 'other ways of doing' than the ways which had presented almost a century ago, etc., are too complex for a PhD thesis in urban planning to deconstruct. However, it is essential to note that all the accounts collected from different scholars and the arguments unearthed at various stages of the research helped to draw a picture that at least provided a glimpse into the conflicts affecting urban planning education for the past twenty years.

The start of the 2000s was marked by a cultural and affective turn in humanities and social sciences (Lillrank, 2012), resulting in a domino effect that echoed in all disciplines. Urban planning started as a reorganization of the physical space by a set of rules that had always considered itself exempt from the chaos that affected the social sciences and always adopted a positivistic rational approach until it did not work.

Another problem with the profession and how, by whom and with what framework it is practiced. Unfortunately, urban planning has a history that is tainted by the agendas of authoritative states or colonial administrations (Odendaal, 2012; Nynkya, 2008; Kamete, 2013), which produced inhumane urban spaces and perpetuated unjust living conditions such as urban poverty, discrimination, segregation, racism, and unequal access to resources.

The last problem that urban planning has been facing is falling behind and being unable to provide the necessary solutions to the problems of the 21st century. This has become a severe issue since the traditional methods, such as preparing comprehensive plans that try to influence the urban space to the minuscule detail, do not produce the expected outcomes (Baffoe and Roy, 2022; Healey, 1997). Moreover, the world is changing at unexpected rates with technological advancements, and the multi-step nature of traditional methods is not fast enough to keep up with the needs of 21st-century urban spaces and societies.

The study of the Journal of Planning Education and Research (Andrews et al., 2017), quoted at the beginning of this research, clearly shows that the challenges humanity faces are changing, and so are the areas of interest or concern for urban planning. The

study pointed at the fundamental shift in the topics of the papers submitted to the journals after the year 2000. While the old topics were change, teaching, and theory, the new topics were climate change, community, food, sustainability, and transport. Considering all these changes, the point at which the urban planning discipline has arrived required serious contemplation and reprogramming if not a full-blown dismantling of the old beliefs and methods.

This research adopted a decolonizing perspective to tackle the issues mentioned above because most of the problems that the Global South is facing have their roots in colonial times. However, here it is important to note why a decolonial approach was taken and not a Marxist one. Marxism has been a convenient theory to explain the labor relationships between the capital owners and workers, however, this does not change that it is predominantly a modernistic and Eurocentric theory (Escobar, 2013, p. 40). On the other hand, Walsh (2012) argues that departing from dominant Marxist perspectives are important to shift the discussion from class to race. And since this thesis problematizes the Western dominance in planning discipline and practice, it is important to shift the perspective from class to race.

Colonialism, at least for many parts of the world, ended in the late twentieth century through military occupation or colonial administration (Walsh, 2007). However, coloniality persisted in many forms, ranging from the portrayal of the countries in the Global South as a ‘geography of need’ and the unilateral transfer of knowledge and money from North to South to the established methods of producing and disseminating knowledge. To remember what Amin (1990), Mignolo (in Delgado and Romero’s interview in 2000 and in his *Delinking* article in 2007b) and a series of other thinkers warn the scholars who want to engage in critical thinking and decolonizing that today, through supranational bodies such as World Bank, IMF, UNESCO, CNN, etc. new forms of coloniality is constantly being reproduced and disseminated, which requires high levels of awareness in the use of language and ethics and politics of research and teaching (Delgado et al. 2000, p. 30). These institutions mostly continue to promote a form of the civilizing mission, ‘but this time to eliminate poverty’ and promote development (Kalema, 2019, p. 13).

These canonized epistemologies are preventing a significant portion of the world from producing their own knowledge, methods, and solutions and restructuring their institutions to provide a fertile ground for change to happen. To carry this argument

one step further, these epistemological positions are so deeply ingrained in practices that they are not being questioned in most cases.

Therefore, putting aside the discussions whether Türkiye is geographically part of the Global South, this thesis investigated the othered ways of producing knowledge in urban planning discipline and education in the countries of the Global South. The study posed four questions to investigate the issue: (I) How do scholars in the Global South perceive and conceptualize the decolonization of urban planning education? (II) What obstacles and limitations hinder the decolonizing efforts from succeeding in urban planning education? (III) What methodologies do the Global South scholars use to decolonize the urban planning education curriculum in their contexts? (IV) What decolonizing methodologies can Turkish planning schools create to encourage local knowledge generation and resist the domination of Eurocentric norms?

The twenty-three interviews conducted with scholars in various parts of Asia, Latin America, Africa, and the Middle East demonstrated that the countries with a colonial past are more aware of how coloniality operates in higher education, planning discipline, and practice. Decolonization is being conceptualized as a necessary step in these countries' postcolonial reorganization and nation-building. Even though these countries went through predominantly different versions of colonialism, as detailed in the Research Background section, their conceptualizations of decolonization in urban planning education are similar. The findings demonstrated that decolonization means introducing new ways of knowledge production, reinstating the local ways of knowing, and questioning the mindsets that reproduce the colonial methods repeatedly in the context of higher education, which include how the curriculum is organized, the resources that are deemed essential and true and the diversity of both the teaching faculty and the students accepted to the university. However, it is important to note that these findings result from the Global South interviews and do not entirely reflect the Türkiye part of the research. On the other hand, the scholars interviewed in Türkiye are also aware that there are a series of problems that should be addressed to reimagine urban planning education; they rarely attribute them to the coloniality of knowledge. Therefore, this question cannot be answered for the Türkiye case as it is.

The second question involves the obstacles and limitations scholars encounter while implementing decolonizing methodologies (Figure 8.1). The analysis showed that outdated procedures, deep-seated coloniality, post-colonial governments' top-down or

market-oriented approaches, lack of agency and recognition, and lack of resources are some of the biggest obstacles that undermine the efforts toward a decolonized urban planning education and practice. However, another obstacle that is more subtle and harder to overcome is tokenistic behavior that creates an appearance of change; however, in reality, and in respondents' words, it is only window dressing. Some respondents also mentioned that it is the mindsets; therefore, the 'null curriculum' is the hardest to change. Combined with the tokenistic approaches to change, the obstacles coming from within are harder to overcome than erasing the spatial cues of a colonial administration. Interestingly, this is also in line with the findings of the Türkiye case. The discussions on the barrier to progress spread into most of the conversations, and most of these barriers are related to the mindsets of the people in positions of power.

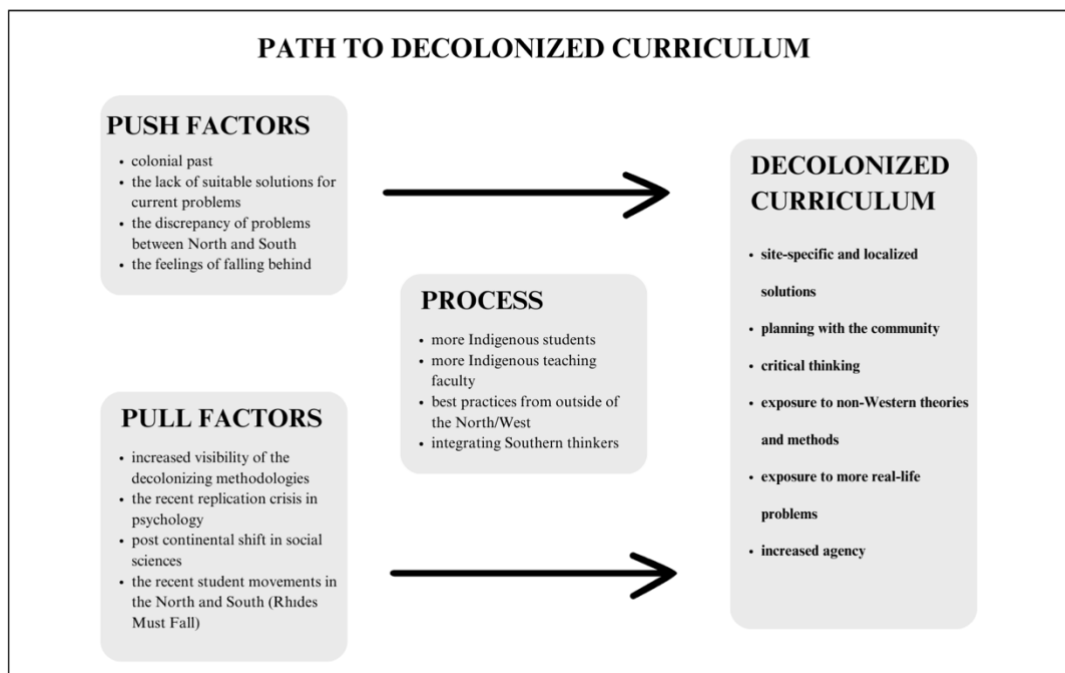


Figure 8.1 : Path to Decolonized Curriculum

However, another barrier is not entirely related to the coloniality of the profession or higher education. The planning field is falling behind reality and losing agility in addressing future problems. The burdensome nature of the academy and the planning profession prevents educators and practitioners from acting swiftly and staying ahead of the game.

As for the third question, the findings suggested that the outdated structures and legislations established in colonial times should be entirely dismantled to decolonize

urban planning and planning education. Moreover, the findings demonstrated that the decolonization framework should include rethinking the methods utilized in the planning field, such as using land-use planning to exclude poor or overly controlling comprehensive planning combined with positivistic approaches to exclude informality. Furthermore, feeding into the global agendas rather than working on the problems with the community is seen as another hurdle that should be overcome. That is, planning with the community, community-supported participatory methodologies, taking informality and, therefore, the solutions people find for themselves into account and counting them as ‘knowledge generated by the community’ are some of the methodologies mentioned during the conversations. Regarding the urban planning curriculum, reproducing the Western methods in teaching causes more harm than good and produces results that benefit no parties. Therefore, the participants suggested that being data-oriented rather than relying on the traditional methods and including more Southern thinkers in the curriculum, learning more from the Southern examples rather than the best practices from countries from an entirely different context would result in better planning education. Here, it is important to note that most participants suggest a form of *border thinking* (Mignolo, 2000) that never fully denies what is already here (the universal knowledge as the product of coloniality and modernity) and never suggests going back to pre-colonial times (Figure 8.2) None of the respondents embraced a fundamentalist or essentialist manner; on the contrary, all of them were in search of a way that would create alternative ‘ways of doing.’

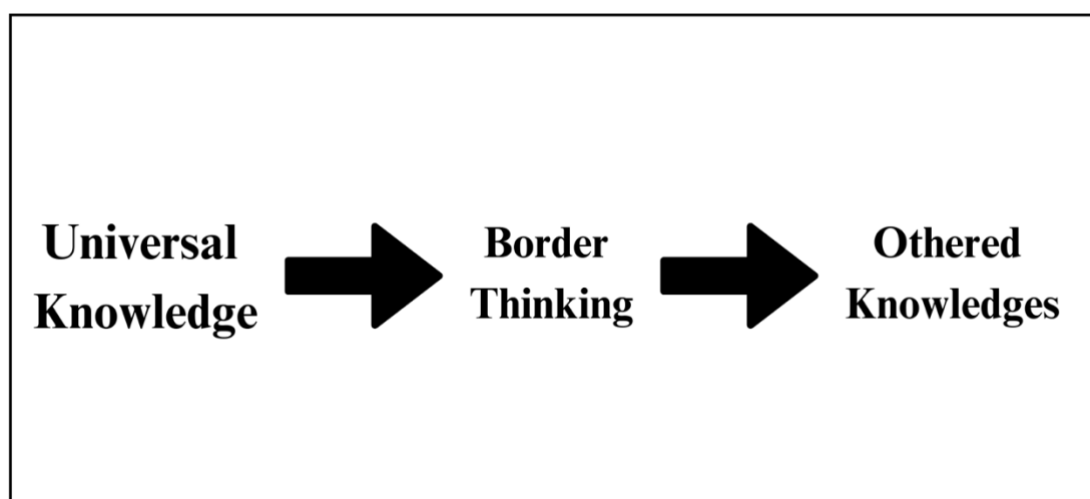


Figure 8.2 : Mignolo’s Border Thinking Concept

The fourth question is, however, the hardest to answer. Since there is no pre-existing discourse on the decolonization of urban planning education in Türkiye, a paradigm shift is the first thing that needs to happen to implement a change. The conflicting narratives of absence on the one side and never being colonized on the other side (and therefore not needing decolonization) are two discourses that obstruct progress since there is a lack of ‘problematization’ rather than resources that would support the efforts. That is, before applying any decolonizing methodologies that proved useful in the other parts of the South, the institutions of higher education in Türkiye should first become aware that there is an epistemological problem.

Regarding proving or disproving the conceptual background surrounding the decolonization debates, the final verdict would be that this thesis’ findings almost entirely support the claims in the literature. This thesis has two literature chapters. The first section discusses how coloniality affects knowledge production systems, the universal truth, the epistemological canons, and its effects on higher education. The second chapter aimed to explain how urban planning was instrumentalized in the hands of colonial administrations and how urban planning education still reproduces some of the methodologies of former oppressive systems and feeds into problems such as increasing inequalities in urban space. This thesis's findings proved that coloniality persists in the minds and methodologies in the Global South. Referring to the concepts of development, progress, industrialization, and linear scientific reasoning, Stein et al. (2020) argue that coloniality still influences the dominant discourse in knowledge production and promotes Western values. Similarly, Phiri (2010) emphasizes that this promotion of values is the prominent approach to teaching and practicing urban planning in the Global South. The findings suggested that even though local knowledge started to find its way into the curriculum and planning practices, the dominance of the Western ways continues.

Similarly, Odendaal (2012) emphasizes that cities are not the place for the informal and unplanned in the accepted practice. Augmented by how the urban space is organized, the unequal distribution of the resources, and the neoliberal planning practices, decolonization of urban planning education and practice has a long way to go. The accounts of the respondents prove that the current urban planning methods and the agenda it follows benefit either the affluent or global market, as was mentioned in the Qatar case (The entire infrastructure investments were made to cater to the needs

of the FIFA World Cup audience, neglecting the locals living conditions), which supports the arguments of Kamete and Lindell's (2010) city marketing.

Another finding that confirms the discourses in the literature is applying the homogenized solutions produced in other contexts in the West (Sholz et al., 2021; Odendaal, 2012). An excellent example of this was the recycling of the garbage mentioned in one of the interviews. Having and not having running water at home creates a wide gap between Europe and Africa since most of the recyclable waste should be rinsed before being recycled. Most places in the African continent have a water shortage, and it is such a valuable resource that it cannot be used to clean garbage. Another great example was using rivers for transportation. In Bangladesh, constant floods and massive rivers make it harder to manage water for transport. Still, Bangladeshi practitioners are being sent to Europe to learn to manage water for transport.

A third group of findings again confirms the literature: the West is closed or neglecting the contributions of the non-Western territories (Knopf, 2015). The colonial matrix of power that Quijano (2007) created positions *the coloniality of subjectivity and knowledge* in the fourth section of the matrix. The respondents' narratives confirm that the Western bias in knowledge creation methods continues, ignoring other languages or epistemologies and deeming them non-scientific, uninteresting, or parochial. Respondents repeatedly reported having difficulties finding Southern perspectives in scientific journals, and they also had to publish in English to gain an international audience, as Kunzmann (2015) argued. The argument of Mignolo (2000) about the language being the companion of the Empire further supports the respondents' concerns.

This thesis contributed to the literature in two ways. First, decolonization of higher education literature mainly engages with two questions: How to decolonize higher education in countries with a colonial past and how to decolonize the neoliberal universities in Europe and the USA. However, there is a third case, such as Türkiye: a never-colonized state with a heavily colonized higher education and planning system. Since other postcolonial theories are not entirely sufficient to explain the Türkiye case, this thesis turns to the self-colonizing metaphor of Kiossev (1995b) to shed light on the patterns of behavior in Türkiye. This metaphor was developed by Kiossev to explain the behavior of the Eastern European countries that were not colonized by

Europe; however, showing all signs of colonization merged with a conflicting narrative of absence. Furthermore, another layer of behavior accentuates the conflict and makes the situation even more complex to deconstruct, that is, the invention of a past that is not fully there and completely contradicts the current behavior patterns, such as longing for the Western way of doing (Figure 8.3).

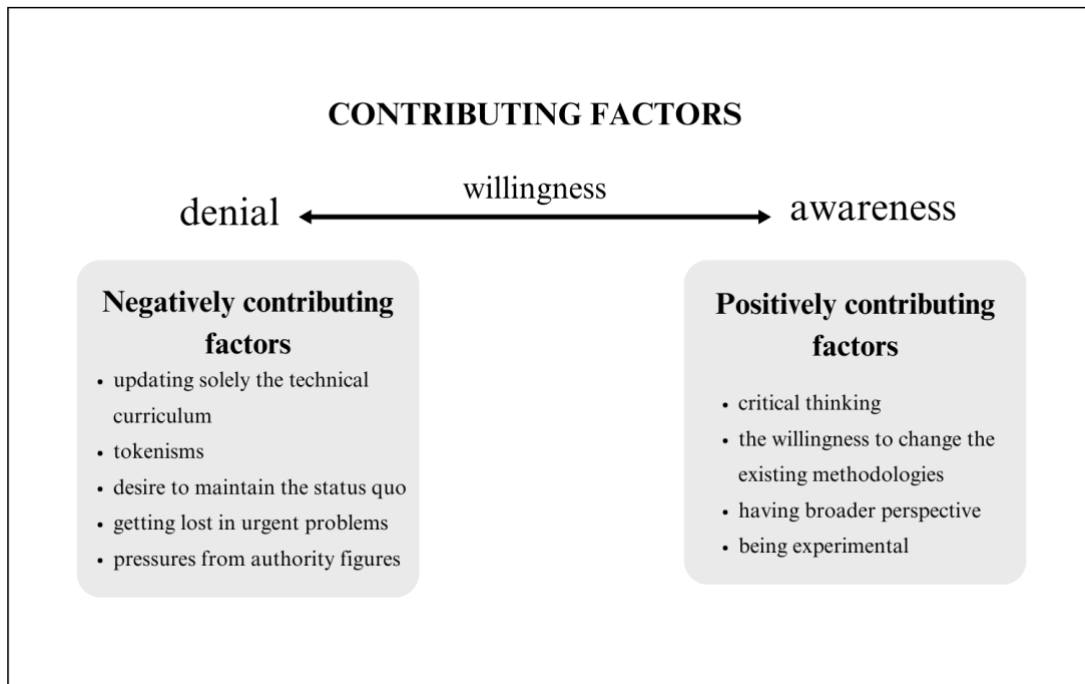


Figure 8.3 : Contributing Factors

Türkiye presents a complex case of self-colonization due to its dismissal of being affected by the colonality of knowledge. Türkiye's laws and education system are deeply influenced by its European counterparts, even copied to some extent during the foundation of the Republic of Türkiye. Also, the knowledge generation was attributed to the West, and many scholars and professionals were sent to Europe to learn from them. This application was customary in the Ottoman Empire and continued in the Republic of Türkiye. Reinforced by the underlying preconception of the universal truth claims of the West, this pattern of behavior created a narrative of absence that stems from the belief of not having the necessary know-how or the tools to solve the local problems, a narrative cultivated by colonality. Fast-forward to twenty-first century urban planning education in Türkiye, and we can see the exact patterns of behavior, such as learning from the West, striving for quality recognition from Western institutions to perform the profession internationally, recreating the solutions generated for a different context, and reproducing Western theories without contextual

repositioning. The local ways of knowledge generation are also lost to the narratives of absence.

This thesis is aimed to provide guidance to Urban and Regional Planning schools in revising their curricula in response to the debates over decolonization. Additionally, it might help TUPOB to gain deeper insight into the discussions they have been diving into. Even though this study's scope is not sufficient, and its focus is elsewhere, the findings of this research has the potential to redirect the conversations in TUPOB meetings toward a more diverse and stimulating place.

Finally, this thesis hopes that the planning schools in Türkiye can orient their visionary ways toward theoretical comprehension and behavioral competencies to train better planners for the future. Further studies can explore operational aspects of new curriculum development and theoretical implications in detail, fostering a planning culture and addressing the global crises for all.



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APPENDICES

APPENDIX A: Interview Questions

APPENDIX B: List of In-Vivo Codes

APPENDIX C: The List of Universities with Active Urban and Regional Planning Departments in Türkiye

APPENDIX D: Quotations



APPENDIX A: INTERVIEW QUESTIONS

Interview Questions – Multiple Case Study

1. What does your curriculum include? What is the framework you follow?
2. Is there any overarching school of thought present in your department's curriculum?
3. Do you feel that these courses are enough to prepare young planners for today's challenges, or do you think there is a need for more?
4. Are there any efforts to shift the focus from a more Western way of thinking to a localized way of generating knowledge?
5. Do you think planning education is diverse and inclusive enough to accommodate different ways of knowing and reproducing knowledge?
6. What do you think about the increasing interest in the decolonization of different aspects of social sciences?
7. Do you think there are distinct north-south dichotomies in the ways in which we produce knowledge?
8. What do you think about the institutional challenges the planning has to face in case of decolonization efforts?
9. Do you incorporate the significant issues that shape our agenda into your syllabus? (Ecology, pandemic, gender, inequality, etc.)
10. What do you think planning education needs to deal with the problems of the future? / What do you think about the role of the planner in the face of 21st-century challenges?
11. Where do you think planning theory/planning discipline goes? And where do you think it should go?
12. Can I have a copy of your syllabus?

Interview Questions - Türkiye

1. What are the priorities of the Turkish Planning Schools Association (TUPOB) in planning education?
2. What are the targeted points to be reached in planning education?
3. Which subjects/courses are common in the curricula of the schools?
4. What are the subjects/courses that differ in the curricula of the schools?
5. Do you think that the education provided prepares planners for today's conditions?
6. If not, what should be done in this regard?
7. What are the most prominent issues/problems in planning education?
8. Which ones would you like to emphasize?
9. What do you think is missing?
10. What do you think should be improved?

11. Do you think that planning education in Türkiye has a European-centered education approach?
12. Do you think this meets Türkiye's planning needs?
13. If not, where do you think there are deficiencies?
14. What do you think about Türkiye being seen as part of the Global South?
15. (optional question) What do you think about decolonization in education?



APPENDIX B: IN-VIVO CODES – MULTIPLE CASE STUDY

Table B.1 : List of In-Vivo Codes

re-naming to shift perceptions, using language to shift perceptions	people were displaced, they come back
Overemphasizing the technical side of the planning, Rational planning approach continues	unemployment
overemphasizing the technical side of the planning	local authorities employing technicians, rural development is prioritized
overemphasizing the technical side of the planning, Using technology as way of controlling people	rural authorities don't employ planners
Party's ideology replaces all participatory planning	blindly applying solutions from another context, Not Customizing solutions
part is dominant, ideological system take the role	market influenced planning perpetuates inequality
Party's ideology replaces all social theory, impossible to bypass	affordable housing project was given to affluent people, the impact of politics
Party's ideology defines goals, targets	plans are amended, not in favor of locals, political impact
citizens should be educated, strong policies, changing in a top-down way	traditional thinking, top-down approach, in academy there are more urban studies
change is top-down, planning serves ideology	deepening inequalities
widening gap between academy and practice, university pushes for world ranking	cities copying other big cities, megaprojects mushrooming
university falls behind practice, practice is strong	politics affecting planning, not very social-democratic, not real transformation, pessimistic
teaching practice over theory, overemphasizing the importance of technology	not really addressing inequalities, quota related gender planning, sending forms to faculty
Using case studies instead of research	blindly applying solutions from another context, promoting out-of-touch ideas, ignoring local issues
overemphasizing technology, making land-use plans	blindly applying solutions from another context, cannot use water for transport in Africa
using decolonizing terminology to increase legitimacy, using concepts as window dressing, students don't have money, there are big pressing issues	blindly applying solutions from another context, recycling requires water, renaming the courses
inequalities between municipalities, tools belong to former colonial authority, German bias	Lack of resources limiting the effectiveness
few planners at municipalities, multiple roles, not having resources	planning departments are a 'closed circle', not allowing interdisciplinarity
having a good system but not enough resources to apply it	introducing, facing problems, imposing
overemphasizing the technical side of the planning, too many tools	introducing, facing problems, imposing
prescribed framework is limiting the urban planning,	planning narrowed down to physical planning
planning is becoming 'obsolete'	Representation of the South as 'in need', migrating people are branded as climate migrants, shifting context
planning practice needs to rely more on research and data, need for critical engagement	imported solutions strip the local planners from agency and ownership
blindly applying solutions from another context,	fundamentalist approaches regarding the precolonial knowledge
Deepening inequalities, non-westerners live in poor conditions, Qataris compose the higher class	globalization is both a solution and a problem, creating your own trajectories,
government markets the city, the sole agenda	being futuristic is seen as a luxury, not being allowed to learning from own mistakes
the developments were for the world cup not for the locals	Resource scarcity narrows down the perspective
they don't serve the country, focused on urban marketing and world events	uncertainties increase, education is not enough to deal with so much complexity, planning education needs to reinvent itself
not enough modes of transport for locals, focused on urban marketing	the authorities want to clean slums
efforts focused on urban marketing	people live in informal settlements for a reason

Table B.1 : (continued) List of In-Vivo Codes

conflict management, relocating people for urban development	planning needs to be more progressive, planning needs to futuristic
urban segregation, planning for global attraction is unnatural	blindly applying solutions from another context
growth must be slower, constructing big buildings is not growth	planning needs to be more progressive
working towards accreditation, evaluating the schools, resource management	borrowing western theory
decolonization starts in mind, still people think in old ways, change started	translating western technology and theories and they don't work
undergrad degree does not prepare students for professional life, but planners are improving	Intricate nature of colonial legacy, two separate histories
inequality is pressing, planning should be bolder to address issues	Twofold local systems, conflicting land-use rights
data should inform decision making, planner cannot only be a storyteller	planning along racial lines
social conflicts are pressing, problems are being solved with technology	black people had to be in rural areas
urban planning should solve social problems, top-down approach doesn't work, negotiation is needed	tools and systems are influenced by the colonial times
being disenchanted when graduating, there is a hidden curriculum, you cannot teach everything, learning to put different hats	colonial planning instruments are not suitable for the local issues
you don't learn conflict management at school, dealing with local problems	some names of the places didn't change
relying on your own perspective is not good for planners, exposure to real problems is limited	education is in English, not knowing concepts in local language
planners are expected to be ready to work at graduation, planning is complex, critical thinking is needed	Western model still prominent
there is a gap between plan and outcome	the original works of Eastern scientists are excluded
teaching unconscious bias vs. not understanding the local context	Western passport holders get double pay
planning should be data oriented to be ahead of the game	biased teaching of western academics
planner should coordinate and be informed	theories are still western
planners should provide a blueprint as a reference document	People coming from abroad reinforcing knowledge colonialism
cultivating out of the box thinking in the classroom	Black people as labor reserve
Contemporary planning issues are not embedded enough	funding comes from the West
practicing planners have an older way of doing things	black people had to be in rural areas
students don't know what a planner do on a daily basis	still following British style in teaching
graduates can't do everything well	black people still commute to cities, infrastructure is not enough
planners should communicate and negotiate. Need to learn emphasize	tolerating corruption after independence
creating scenarios for students to understand reality	the framework of law is not decolonized, no own framework
planning lags behind	students are indoctrinated, cultivating out of the box thinking
community management is not being taught	bringing in local literature into the classroom, individual efforts
'toothless bulldog' at graduation	laws are linked to colonial era, planning is still western style
planning education is detached from the real world	planning legislation was from colonial times until recently
planners succumb to make a living	western approach to teaching continues, relying on western literature
the future of planning discipline is not positive	Not having a local framework to do things, still looking at western sources
informal sector plans intuitively, planning lags behind	language is key, not being encouraged to publish in your own language, English articles are not reflecting local issues
planners are seen obstruction to progress	there's new way of colonization via language
practicing planners produce more than the institutional ones	people are forced to teach in English

Table B.1 : (continued) List of In-Vivo Codes

planners should know how to deal friction	Decolonization has an anti-North connotation
adopting epistemologies from the south is a must	approaching informality
local examples are not included in history courses	changing the curriculum
there are no african planning theories	stages of decolonizing the curriculum
emerging problems need to be included into the curriculum	decolonizing the curriculum
Taking Western knowledge without contestation, inviting foreign experts	Decolonization has been going on for a decade
Taking Western knowledge without contestation	becoming a better planner
Western institutions are more valued	planner roles
we are expected to learn from the West	moving away from the technical approach
feeding into the grand narrative to get funding	teaching reflexive planning
unfounded assumptions of Westerners, falsely brand locals	urban planning guiding the change
funding is coming from outside	job market is being diversified
continuing 'colonial way of governance'	Increasing equality in academia
continuing british legacy in organizational structure	introducing South African literature into the curriculum
there is colonization of multiple kinds	introducing Southern perspectives into the curriculum
we allowing ourselves to be colonized now. Colonization of imagery. Romanticizing Western imagery.	governments aim for bigger projects
Continuing colonization of imagery	having new issues
is it globalization or colonization	problems around the world converge
individual efforts practice and education are heavily overwhelmed by colonial legacy	the relevancy of planning discipline
implementation still colonial	who is a planner
knowledge exchange with US, many Indians go to the Europe and US, it's easy.	the number of local practitioners increasing
affiliation with Europe or America is valued.	informal settlements becoming a waiting room
using partner university's terminology for place names.	people will start differently in the long run
another kind pf knowledge colonization.	Unmasking colonial legacy as a way of decolonization
Europeans don't understand the local context	people are more sensitive to their own needs than planners
distribution of European urban imagery.	planning and governments are headed different directions
not being from the region results in unfounded assumptions	moving away from the Eurocentric approach in curriculum design
law is still colonial. Drafted during colonial era.	moving away from Western influenced planning approaches
introducing context appropriate legislation	recognizing the informal solutions
Colonial legacy continues in urban space	'sensitizing people' to cultural differences
continuing European legacy in planning legislation	who should be teaching at the universities
continuing colonial influence thought patterns	managing social conflict
Getting reviewed by external bodies is not helping	the interdisciplinary nature of planning
knowledge production is colonized	the difference between academy and practice
indicate nature of colonial history	interdisciplinary nature of urban planning
continuing European legacy in planning curriculum	The upsides of having different planning schools
small interventions are more effective	using the most advanced tools in planning
trying to combine Western theories with local questions	Teaching urban planning
Incorporating real world issues into the program	Teaching planning to empower people
Two sides of decolonization efforts	market influenced the education (positive)
institutions seeing decolonization differently	the importance of interdisciplinarity
planners should be activists	your local language does not count
planners will coordinate more and plan less in the future	English is a must for promotion

APPENDIX C : URBAN AND REGIONAL PLANNING DEPARTMENTS

Table C.1 : The List of Universities with Active Urban and Regional Planning Departments in Türkiye

Name of The University	Faculty	Department	Date Opened	Type	City	Status
ABDULLAH GÜL ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	21.07.2010	State	KAYSERİ	Active
ADİYAMAN ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	16.08.2017	State	ADİYAMAN	Active
AKDENİZ ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	05.08.2015	State	ANTALYA	Active
AMASYA ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning		State	AMASYA	Active
ANKARA YILDIRIM BEYAZIT ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	14.08.2013	State	ANKARA	Active
ATATÜRK ÜNİVERSİTESİ	Faculty of Architecture and Fine Arts	Urban and Regional Planning	02.06.2010	State	ERZURUM	Active
AYDIN ADNAN MENDERES ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	29.04.2021	State	AYDIN	Active
BARTIN ÜNİVERSİTESİ	Faculty of Architecture, Engineering and Design	Urban and Regional Planning	11.03.2020	State	BARTIN	Active
BATMAN ÜNİVERSİTESİ	Faculty of Engineering	Urban and Regional Planning	21.07.2009	State	BATMAN	Active
BOLU ABANT İZZET BAYSAL ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	26.09.2018	State	BOLU	Active
BURSA TEKNİK ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	31.01.2018	State	BURSA	Active
BURSA ULUDAĞ ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	14.08.2013	State	BURSA	Active
ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	07.05.2009	State	ÇANAKKALE	Active
ÇANKAYA ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	14.03.2012	Private	ANKARA	Active
ÇUKUROVA ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	06.06.2018	State	ADANA	Active
DOKUZ EYLÜL ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	03.07.2009	State	İZMİR	Active
ERCİYES ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	16.04.2009	State	KAYSERİ	Active

Table C.1 (continued) : The List of Universities with Active Urban and Regional Planning Departments in Türkiye

Name of The University	Faculty	Department	Date Opened	Type	City	Status
ERZURUM TEKNİK ÜNİVERSİTESİ	Faculty of Architecture and Engineering	Urban and Regional Planning	21.07.2011	State	ERZURUM	Active
ESKİŞEHİR TEKNİK ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	15.02.2012	State	ESKİŞEHİR	Active
FIRAT ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	25.01.2012	State	ELAZIĞ	Active
GAZİ ÜNİVERSİTESİ	Faculty of Architecture	Regional Planning	28.01.2009	State	ANKARA	Active
GAZİANTEP ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	31.10.2006	State	GAZİANTEP	Active
GEBZE TEKNİK ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	25.12.2014	State	KOCAELİ	Active
HACETTEPE ÜNİVERSİTESİ	Faculty of Architecture	Regional Planning	24.06.2015	State	ANKARA	Active
HASAN KALYONCU ÜNİVERSİTESİ	Faculty of Architecture and Fine Arts	Urban and Regional Planning	26.07.2012	Private	GAZİANTEP	Active
HATAY MUSTAFA KEMAL ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning		State	HATAY	Active
İSKENDERUN TEKNİK ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	10.02.2016	State	HATAY	Active
İSTANBUL MEDENİYET ÜNİVERSİTESİ	Faculty of Engineering and Natural Sciences	Urban and Regional Planning	21.07.2010	State	İSTANBUL	Active
İSTANBUL MEDENİYET ÜNİVERSİTESİ	Faculty of Fine Arts, Design and Architecture	Urban and Regional Planning	21.07.2010	State	İSTANBUL	Active
İSTANBUL TEKNİK ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	19.08.2009	State	İSTANBUL	Active
İSTANBUL ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	17.10.2018	State	İSTANBUL	Active
İZMİR DEMOKRASİ ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	07.03.2017	State	İZMİR	Active
İZMİR KATİP ÇELEBİ ÜNİVERSİTESİ	Faculty of Engineering	Urban and Regional Planning	23.02.2011	State	İZMİR	Active
İZMİR YÜKSEK TEKNOLOJİ ENSTİTÜSÜ	Faculty of Architecture	Urban and Regional Planning	07.10.1999	State	İZMİR	Active
KAPADOKYA ÜNİVERSİTESİ	Faculty of Fine Arts, Design and Architecture	Urban and Regional Planning	11.03.2020	Private	NEVŞEHİR	Active
KARABÜK ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	28.06.2024	State	KARABÜK	Active

Table C.1 (continued) : The List of Universities with Active Urban and Regional Planning Departments in Türkiye

Name of The University	Faculty	Department	Date Opened	Type	City	Status
KARADENİZ TEKNİK ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	26.02.2009	State	TRABZON	Active
KARAMANOĞLU MEHMETBEY ÜNİVERSİTESİ	Faculty of Fine Arts, Design and Architecture	Urban and Regional Planning	24.01.2018	State	KARAMAN	Active
KASTAMONU ÜNİVERSİTESİ	Faculty of Architecture and Engineering	Urban and Regional Planning	19.12.2012	State	KASTAMONU	Active
KIRKLARELİ ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	20.02.2013	State	KIRKLARELİ	Active
KOCAELİ ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	01.03.2006	State	KOCAELİ	Active
KOCAELİ ÜNİVERSİTESİ	Faculty of Engineering	Urban and Regional Planning	26.02.2009	State	KOCAELİ	Active
KONYA TEKNİK ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	30.04.2009	State	KONYA	Active
KÜTAHYA DÜMLUPINAR ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	18.02.2015	State	KÜTAHYA	Active
MERSİN ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	26.02.2009	State	MERSİN	Active
MİMAR SİNAN GÜZEL SANATLAR ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning		State	İSTANBUL	Active
MUĞLA SITKI KOÇMAN ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning		State	MUĞLA	Active
MUNZUR ÜNİVERSİTESİ	Faculty of Fine Arts, Design and Architecture	Urban and Regional Planning	25.12.2019	State	TUNCELİ	Active
MUŞ ALPARSLAN ÜNİVERSİTESİ	Faculty of Architecture and Engineering	Urban and Regional Planning	01.12.2010	State	MUŞ	Active
NECMETTİN ERBAKAN ÜNİVERSİTESİ	Faculty of Architecture and Fine Arts	Urban and Regional Planning		State	KONYA	Active
NEVŞEHİR HACI BEKTAŞ VELİ ÜNİVERSİTESİ	Faculty of Engineering	Urban and Regional Planning	10.09.2009	State	NEVŞEHİR	Active
NİĞDE ÖMER HALİSDEMİR ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	23.09.2010	State	NİĞDE	Active
ONDOKUZ MAYIS ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	29.01.2014	State	SAMSUN	Active
ORTA DOĞU TEKNİK ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	10.09.2009	State	ANKARA	Active
OSTİM TEKNİK ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	03.03.2021	Private	ANKARA	Active

Table C.1 (continued) : The List of Universities with Active Urban and Regional Planning Departments in Türkiye

Name of The University	Faculty	Department	Date Opened	Type	City	Status
PAMUKKALE ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning		State	DENİZLİ	Active
RECEP TAYYİP ERDOĞAN ÜNİVERSİTESİ	Faculty of Architecture and Engineering	Urban and Regional Planning	21.07.2011	State	RİZE	Active
SAKARYA ÜNİVERSİTESİ	Faculty of Fine Arts, Design and Architecture	Urban and Regional Planning	26.10.2016	State	SAKARYA	Active
SİİRT ÜNİVERSİTESİ	Faculty of Fine Arts and Design	Urban and Regional Planning	04.10.2017	State	SİİRT	Active
SİİRT ÜNİVERSİTESİ	Faculty of Engineering	Urban and Regional Planning	06.07.2018	State	SİİRT	Active
SİVAS CUMHURİYET ÜNİVERSİTESİ	Faculty of Fine Arts, Design and Architecture	Urban and Regional Planning	18.04.2019	State	SİVAS	Active
SÜLEYMAN DEMİREL ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	11.07.1992	State	ISPARTA	Active
TED ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	25.02.2016	Private	ANKARA	Active
TEKİRDAĞ NAMIK KEMAL ÜNİVERSİTESİ	Faculty of Fine Arts, Design and Architecture	Urban and Regional Planning	25.02.2016	State	TEKİRDAĞ	Active
TOROS ÜNİVERSİTESİ	Faculty of Fine Arts, Design and Architecture	Urban and Regional Planning	22.04.2014	Private	MERSİN	Active
TRAKYA ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	22.05.2013	State	EDİRNE	Active
UŞAK ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	14.08.2013	State	UŞAK	Active
VAN YÜZÜNCÜ YIL ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	03.01.2017	State	VAN	Active
YILDIZ TEKNİK ÜNİVERSİTESİ	Faculty of Architecture	Urban and Regional Planning	25.08.2009	State	İSTANBUL	Active
YOZGAT BOZOK ÜNİVERSİTESİ	Faculty of Architecture and Engineering	Urban and Regional Planning	16.04.2009	State	YOZGAT	Active
ZONGULDAK BÜLENT ECEVİT ÜNİVERSİTESİ	Faculty of Architecture and Design	Urban and Regional Planning	15.06.2016	State	ZONGULDAK	Active

APPENDIX D: QUOTES

Quote 1

For instance, sometimes, somewhat ironically, we give examples, for instance, because there is a great deal of Dutch influence in water management in Bangladesh because they know a lot about water management. So sometimes people from Bangladesh, they visit Netherlands and see their water management, they look into the river and they don't find much water.

Like, compared to the rivers in Bangladesh. We have been living with water for thousands of years, and the amount of water the amount of sediments that the water carries is huge compared to the Dutch cases. But because they are experts. So, I mean, we sort of take their suggestions without much contestation, I think. I would say also the policymakers give more importance to the foreign experts.

Like water experts in Bangladesh, for instance, they were going, they went to London and somebody, they said that they were in from the class. The expert was actually also trained in London, in some university. The professor took them to see a river and they were standing on the side of the river and the Bangladeshi student was asking, where is the river? I think the gap remains, but the preconceived notion that western or outside knowledge is always better. And then still, when it comes to managing water, we have to learn from others. (Respondent 5)

Quote 2

After I get promoted, I focus more on my efforts in writing in Chinese. To address to the real issue. And then. So my publication would be quoted. Or nowadays, if I receive some invitation for public speech or education program. That's because they can search what I was doing. I have done. Or I'm doing all my publication in the Chinese website. Right. But they never mentioned about my English article, I think in Taiwan. So if you say, how do your public publication relate to the social reality? I think the language is key issue. But we are not encouraged to publish in our native or own language. Yes, right. So this is a new form of colonization. And it also created a new

hierarchy, academic hierarchy, to lead your professor doing publication. And when professor during publication, they will count that. How do I use my time for students or for publication in Chinese or English? This is our daily life, you know, although it's under table, it's our daily life. It's reorganizing our thinking and how we, you know, doing our profession, develop our profession, define our audience and shape our way of research. So I would say this is a new form of colonization. Nowadays, if I want to keep the earlier tradition, bring student to the field or address to the real problem. Then on the other hand, I will be confined by all this structure. Yeah, so this is something. I don't know how if this relate to your original definition of none, I'll dive. But when you say that decolonization, I would think the old colonial time already ended long ago. Yeah, but the new, the academic nowadays, I think there's another way of colonization. For example, English teaching. Teaching the university as or encourage or force the professors to teach in English. Yeah, I guess so. And so this way for publication, you know, English based publication, right. If you write in Chinese, then it doesn't count. Oh, this is a new way of colonization, I think. Because you know what I found the problem is before I got promoted from assistant professor to a social professor, I didn't write, I didn't write in Chinese. I only wrote in English there. That's why I can get promoted. But my local audience reader, they don't know what I'm doing. (Respondent 3)

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- **B.Sc.** : 2006, Mimar Sinan Fine Arts University, Faculty of Architecture, Urban and Regional Planning
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PROFESSIONAL EXPERIENCE AND REWARDS:

- 2024 Research Coordinator at TEAM Research
- 2021-2024 Product and Communications Consultant at RISE IN
- 2020-2022 Marketing Lead at MEDIATE LABS
- 2017-2020 Research Consultant at ISTANBUL GREATER MUNICIPALITY
- 2012-2017 Research Assistant at ISTANBUL TECHNICAL UNIVERSITY

PUBLICATIONS, PRESENTATIONS AND PATENTS ON THE THESIS:

- **Şen, İ., & Koramaz, T. K.** 2024: Navigating priorities: Assessing the challenges of curriculum reform in Turkish Urban and Regional Planning Schools. Journal of Design for Resilience in Architecture and Planning. <https://doi.org/10.47818/drarch.2024.v5i2126>

OTHER PUBLICATIONS, PRESENTATIONS AND PATENTS:

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- **Şen, İ. and Şoher, Ş.** 2015: Becoming a Permanent Construction Site: Istanbul after 1923, in Under Construction: Building the material and the imagined world, Eike-Christian Heine (ed.), Lit, Berlin, 79-94.
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