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Véron, R. (2006). Remaking urban environments: the political ecology of air pollution in Delhi. *Environment and Planning A*, 38(11), 2093-2109. doi: 10.1068/a37449

## **ID 1494 | DECIPHERING PLANNING CONCEPTS FROM A PERSPECTIVE OF LACAN'S FOUR DISCOURSES - A CASE STUDY OF URBAN VILLAGE IN BRITISH PLANNING POLICY**

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### **1 INTRODUCTION**

With the explosion of available information in the contemporary age, numerous new planning concepts are being invented in pursuit of better urban environments. When we read books about future cities, listen to the speeches of renowned architects and urbanists, browse edge-cutting urban design projects or audit discussion of urban development, countless new concepts pop up in texts along with models, drawings and videos such as eco-village, smart city and numerous -isms.

Many concepts in planning are notoriously difficult to define. If we are asked to give a definition of smart city, the answers are often curtailed to individual perception. What is the 'smartness' of cities? Optimal transport, efficient energy consumption, data networking, social networking or even all the above-mentioned characteristics? Many planning scholars and practitioners doubt the validity and effectiveness of some planning concepts, such as public interest (Campbell & Marshall, 2002), smart growth (Downs, 2005) and sustainable development (Marcuse, 1998).

It raises a question for this research: how much can contested planning concepts influence urban planning policies and future urban development? This paper tries to open up a new perspective to view this question with the help of Lacan's Four Discourses theory, focusing on a particular planning concept - urban village - in the context of British planning policies.

### **2 LACAN'S SOCIAL THEORY AND ITS APPLICATIONS**

#### **2.1 WHY LACAN'S FOUR DISCOURSES?**

The primary reason that this research employs Lacan's Four Discourses theory is that "planning is a form of social action, or a social practice...intervening in the world to protect or change" (Taylor, 1998, p.167). Therefore, the complex social effects behind urban policies and urban development can be decoded with the tangible analytical tools of the Four Discourses schemata (Lacan, 2007). Lacan's theory offers an insight into the process of how ideology shapes social reality (Glynos, 2001), and provides scholars in other fields with "a cautionary portrait of thinking-as-it-happens" (Bowie, 1988, p. 133).

The second reason is the comparability between names of planning concepts and master signifiers. Saussure's semiotics divided signs into two components: the signifiers and the signified (de Saussure, 1983[1916]). The signifier is the form of a sign, while the signified is the concept which the sign aims to denote. In the boom of the planning concepts, the signs and their meanings do not match each other perfectly since the signifiers are always assigned with different interpretations. Therefore, I argue that the names of planning concepts are equivalent to the signifiers in Saussure's theory.

Furthermore, they can be regarded as master signifiers due to their importance in the knowledge building of the planning discipline. Master signifiers, or S1 as Lacan labelled, are the primary points to gather all different kinds of knowledge and organise them with a loose but necessary structure (Lacan, 1993), and "complex aggregates of ordered words constituting diverse narratives of contestable sets of knowledges and beliefs" (Bracher, 1988, p. 45). Master signifiers are values and ideals, playing a crucial

role in the building of knowledge. The names of crucial planning concepts, such as ecology, sustainable development and smart city, represent new identities of future cities as the primary points in the knowledge network and construct the special order of the knowledge of urban planning.

Therefore, the social effects in the discussion and implementation of planning concepts can be analysed according to four fundamental social effects in the schemata: indoctrinating; governing/rationalising; desiring; analysing/subverting. This helps to find the real motivation, targeted audience and actual production in the discourse of urban planning.

## 2.2 FOUR DISCOURSES SCHEMATA

In the Four Discourses schemata structure, there are four voids in the diagram namely Agent, Other, Production and Truth (see Figure 1). Four variables are placed in these voids: Master signifier (S1), Knowledge (S2), Divide subject (\$) and the unattainable object of desire (a). The four variables and their interpretations in urban planning are comparable according to Lacan's social theory (see Figure 2) These four variables follow a clockwise loop of S1-S2-\$-a in the schemata structure so that the change of the positions create four different discourses. This means that names of planning concepts can be examined through four different types of social effects behind four types of discourses.

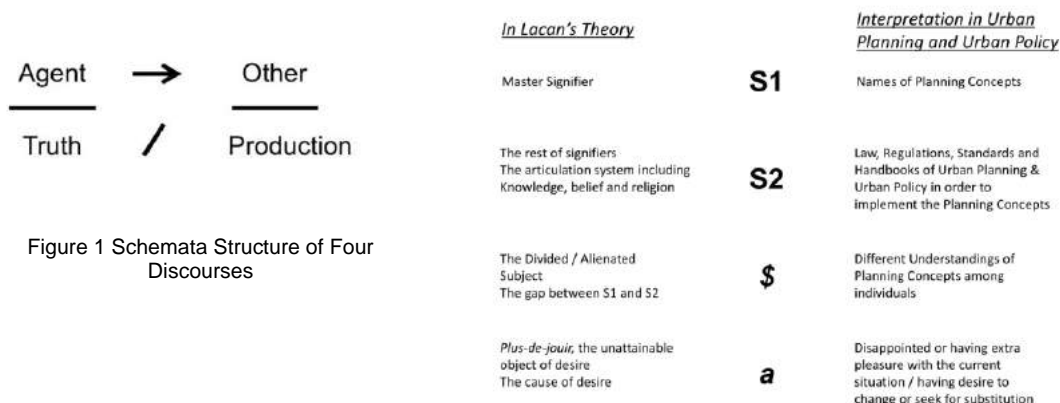


Figure 1 Schemata Structure of Four Discourses

## Interpretation of Four Elements

Figure 2 Interpretation of Four Variables from Lacan's Theory to Urban Planning

In most cases, the Agent (master) and the Other (receiver/slave) are explicit to define the type of discourse (Figure 3). The interaction between the Agent and the Other is probed based on the archives, documents and interviews (such as Section 3.3 and Section 3.5.3). The motivation of their actions (Truth) and productions emerges. It offers a structure to have a look at the hidden factors of each discourse and actions.



Figure 3 The Typical Method to Define the Type of Discourse

In some unusual cases, the production or the truth is easier to define (such as Section 3.4 and Section 3.5.2). The discourse might be defined when other voids are confirmed rather than the Agent and the Other, depending on the recourses for analysis (Figure 4).



Figure 4 A Special Method to Define the Type of Discourse

### 3 APPLICATIONS TO THE BRITISH URBAN VILLAGE CAMPAIGN

#### 3.1 WHAT IS URBAN VILLAGE?

Urban village, an ideal supported by the Prince of Wales, emerged in the UK during the late 1980s and gained increasing popularity in urban development in 1990s. At its peak popularity, it was prioritised in the UK Government's core and regional planning guidance and applied to more than 50 urban projects across UK (Biddulph, Franklin, & Tait, 2003). After the mid-2000s, this planning concept became less and less popular after the shift of British urban policy towards sustainability.

In 1989, the Prince of Wales proposed ten principles to advocate his personal beliefs concerning future urban environments in his book *A Vision of Britain: a personal view of architecture* (The Prince of Wales, 1989). In 1990, he called on the Urban Village Group (UVG) - a group of professionals which are predominantly estate developers, to further develop his notions into the language of architecture and urban planning. The UVG published three books about how to build urban villages, organised urban village conferences and lobbied for a national planning policy.

As the result of the campaign, the urban village concept was included in the national planning policies in Planning Policy Guidance 1: General Policy and Principles (PPG1) (DoE, 1997) and Regional Planning Guidance for the South West (RPG10) (DTLR, 2001). At its most popular time, Biddulph (2000, p. 65) claimed that "urban villages seem to be everywhere in the UK" and "we claim to build urban villages" instead of "only housing or estates".

However, another new planning concept, millennium village, emerged in the UK in the late 1990s and became the UK Government's new development initiative - Millennium Villages and Sustainable Communities in 1999 in order to "achieve more integrated sustainable settlements" (DETR, 1999). Urban village was no longer widely advocated, nor was the UVG, which was later incorporated into the Prince's Foundation for Architecture and the Building Arts in 2003, active anymore.

In 2002, Biddulph, Tait, and Franklin (2002) concluded the urban village ideal was abandoned after 15-year use since the loose nature of the planning concept led to some tensions between stakeholders. The new national planning policy, Planning Policy Statement 1: Delivering Sustainable Development (PPS1) which replaced PPG1 was the official end of the advocacy of urban village in UK Government's planning policies (ODPM, 2005).

#### 3.2 SOCIAL POSITIONS TOWARDS URBAN VILLAGE IN BRITISH PLANNING POLICY

Many of people involved in the Urban Village Campaign represented different social positions depending on their professions, beliefs and interests. This section categorises them into the following social groups depending on their discourse and actions in the campaign for further analysis in Four Discourse Schemata: The Prince of Wales, the UVG members, Léon Krier, the UK Government, estate developers, rational researchers and pro-Modernist critics (Table 1). Through the analysis of public speeches, governmental documents (planning guidance, funding initiatives and local plans), academic publication and media reports, it uses the analytical schemata of Four Discourses to probe how people in different social positions understood and reacted to urban village.

Social Positions	Format of Discourse	Sources
The Prince of Wales	Prince's Speeches, Book and Broadcasts	<ul style="list-style-type: none"> <li>Records of speeches in DoC Website (<a href="http://duchyofcornwall.org/">http://duchyofcornwall.org/</a>)</li> <li>A vision of Britain: a personal view of architecture (The Prince of Wales, 1989)</li> <li>BBC's Broadcast in 1988: HRH the Prince of Wales: <i>A Vision Of Britain</i></li> </ul>
Urban Village Theorist - Léon Krier	Krier's Writing & Speeches	<ul style="list-style-type: none"> <li>Léon Krier's Published Books, Papers and speeches' transcripts</li> <li>Email correspondence with Léon Krier</li> <li>Videos of Krier's Public Speeches</li> </ul>
Urban Villages Group (UVG) or Urban Villages Forum (UVF)	Handbook and Report	<ul style="list-style-type: none"> <li><i>Urban Villages: A Concept for Creating Mixed-Use Urban Developments on a Sustainable Scale</i> (Aldous, 1992)</li> <li><i>Economics of Urban Villages</i> (Lichfield &amp; Aldous, 1995)</li> <li><i>Urban Villages and The Making of Communities</i> (Neal, 2003)</li> </ul>
UK Government	Planning Policies	<ul style="list-style-type: none"> <li>Planning Policy Guidance (PPG1, 1997)</li> <li>Planning Policy Statements (Replacing PPG in 2005)</li> <li>Regional Planning Guidance for the South West (1994 and 2001)</li> <li>Draft Regional Spatial Strategy for the South West (2006)</li> </ul>

Real Estate Developers	Developers' Information Package; Email Corresponding	<ul style="list-style-type: none"> <li>• Developers' Booklets and Official Websites;</li> <li>• Email corresponding with Morrish Builders</li> </ul>
Rational Researchers	Peer-Reviewed Articles; Academic Reports	<ul style="list-style-type: none"> <li>• Google Scholar</li> <li>• Webofknowledge</li> <li>• Scopus</li> </ul>
Pro-Modernist Critics	Blogs; News reports; Magazine articles	<ul style="list-style-type: none"> <li>• Google Search</li> <li>• ProQuest Search in Newspaper and Magazine Sections</li> </ul>

Table 1 Different Social Positions on the Urban Village Campaign

### 3.3 URBAN VILLAGE – A COMMAND FROM THE PRINCE OF WALES

The urban village concept firstly appeared in the Prince's book A Vision of Britain: "... I am hoping we can encourage the development of 'urban village' in order to reintroduce human scale, intimacy and a vibrant street life" (The Prince of Wales, 1989, p. 14). Essentially, Prince Charles proposed this new concept due to his disappointment with the then-ongoing post-war Modernist urban development. He had addressed this issue in the 1980s through public speeches, TV broadcast and book publishing (Rossiter, 1988; The Prince of Wales, 1984, 1989). Nevertheless, his actions attracted severe criticism, especially from Modernist architects (Jencks, 1988). His bold proposal of the urban village concept was another attempt to defend his beliefs concerning the built environment.

As the heir to the throne, his will had a huge impact on the established system of the urban planning knowledge. The UK Government, the Town and Country Planning Association (TCPA), the Royal Institute of British Architects (RIBA) had to react to his urban village ideal. The RIBA strongly rejected Prince's ideal on a new model of urban development (BBC South, 1990), while the UK Government and the TCPA adopted it and reacted positively to the Prince's dream (DoE, 1997; Hardy, 2006). Furthermore, a group of estate developers, bankers and urban planners gathered together to form the Urban Villages Group (UVG) in 1990 upon Prince's call for support for the new ideal (Email correspondences with Leon Krier, 21-25 July 2016). The analysis above can be interpreted within the schemata of Master Discourse. The term urban village (S1) is the Agent of the Prince's planning concept or the Master's will, driven by the Prince's opposition to Modernist urban development (\$). His proposal shook the existing regulations of urban practice and the existing paradigm of urban research (S2) because of his enormous political influence. After defining these three variables, we can analyse the social effects between the Prince of Wales and organisations involved in urban village within the schemata of Master Discourse as shown in Figure 5.



Figure 5 Master Discourse of urban village

Usually, the production from organisations, especially the Government's policy documents, is regarded as a reliable resource. However, the schemata of Master Discourse indicate that the production is merely the unattainable object of desire. This means that the Production of the discourse did not fully conform to the ideal of the Prince of Wales, but reflected the organisations' desire to some extent. After the formation of the UVG upon the Prince's call, the UVG produced a report which I call 'the manifesto of urban village' since it was the first time that the urban village concept was explicitly introduced with details of planning and design strategies (Aldous, 1992). It contains some uncertainties and contradictions such as the

location choice and its relationship to existing urban areas, despite being the first attempt to comprehensively define urban village. The manifesto tried to make urban village more flexible and versatile so that it could appeal to more participants' interests and make the possible implementation of the ideal more viable.

The discrepancy was more obvious in the policies of the British planning policies. The UK Government incorporated urban village in the mixed-use section which is one of its three approaches in Planning Policy Guidance 1: General Policy and Principles (PPG1) (DoE, 1997). The Government used the concept in a less important position as a reaction to the UVG's lobbying. In contrast to PPG1, the Regional Planning Guidance for the South West (RPG10) emphasises the sustainable character of urban village, denoting that mixed-housing and mixed-use could provide residents with a choice to live, work and use public facilities locally with a reduced travel need (DTLR, 2001, p. 53). The interpretation of urban village varies from one to another, demonstrating the conflict between the original ideal of Prince Charles and the explanation in different policy documents.

Though urban village was not understood as the same as the Prince's initial concept, urban policymakers tried to cater to this new ideal for their development objectives. The broad definition in UVG's manifesto and the contradiction in the planning policies reconfirm that the Master's ideal is difficult to implement with only the process of imposing a new planning concept to the existing planning system.

### 3.4 MANIFESTO, HANDBOOKS AND GUIDANCE – POLICIES TO IMPLEMENT THE IDEALS

This section probes the social effects that occurred when the knowledge package of urban village - its manifesto, handbooks and planning guidance - were implemented in practical urban projects. The type of this discourse is easy to define since the Agent and the motivation (Truth) are obvious. The agent is the new knowledge package of urban village, and the motivation is to impose the urban village concept in urban development. Therefore, the discourse is easily defined as University Discourse, as shown in Figure 6.



Figure 6 University Discourse – urban village

It should be noted that the production in Section 3.3 - the knowledge package of urban village - becomes the Agent in this discourse. The key characteristics in this manifesto included mixed-use (buildings, land use and tenure), pedestrian permeability, walking distance size (less than 40 ha area with a population of 3,000 - 5,000), public involvement and quality environment (Aldous, 1992). The characteristics of urban village in PPG 1 are compactness; mixed-function; mixed dwelling types including affordable housing; employment, leisure and community facilities; infrastructure and services; good urban design, public open space and greenspaces; and good access to public transport (DoE, 1997, pp. 3-4). At the regional planning level, RPG10 claimed that "urban villages may provide a more sustainable model for development in existing urban areas, suburban areas, urban extensions or new settlements" (DTLR, 2001, p. 53). Compared with the manifesto and handbooks of urban village (Aldous, 1992; Neal, 2003), we find that the UK Government's planning guidance only focuses on some specific aspects of urban village.



According to the diagram of University Discourse, estate developers, urban planners and architects could choose whatever they like to pursue their own interests for their extra pleasure. Therefore, they held a different understanding of urban village or implemented the urban village concept in a different way. For instance, Léon Krier, the master designer of Poundbury, attempted to implement his ideal of urban quarters instead of urban village, although Poundbury is widely cited as a pilot urban village project. As a crucial founding member of the UVG, Krier was an active participant in the early UVG meetings as the urban theorist for two years (Thompson-Fawcett, 1998), but was later excluded from the UVG (Email correspondences with Léon Krier, 21-25 July 2016). In the masterplan of Poundbury, Léon Krier uses urban quarter as his real design concept: a geographic and social concept of an urban community, with the following characteristics: less than 33ha to guarantee 10-min pedestrian distance; dimensional, geometric and functional variety of buildings to create authentic urban community and public realm; mixed use within every quarter (Krier, 1998).

The real estate developers did not care about the original ideal either. For instance, Mr Morrish, the co-director of Morrish Builders, just regarded urban village as a sales premium for good quality masterplanning and architecture (Email correspondences with Steven Morrish, 2 August - 9 September 2016) and Morrish Builders' official website and sales booklets neglected any non-profitable characteristics of urban village such as social housing. The situation is the same for architects who participated in the architectural design in urban village projects. For instance, ESHA Architects followed one design principle of urban village as their starting point of affordable housing design "one of the founding principles of the urban village of Poundbury is that the social housing is freely intermixed with the private houses and that the two are indistinguishable"<sup>1</sup>.

### 3.5 MODERNISTS' CRITICISM VS. RATIONAL EVALUATION

#### 3.5.1 THE ARCHITECTURAL DEBATES BEFORE THE CAMPAIGN

The debates on urban village cannot be separated from the Prince's early intervention on architecture. Urban village was the Prince's attempt to react to the opinion that it is easier to criticise the defects in Modernist urban development than to build better urban projects (Hebbert, 1996). Since the RIBA's 150th Anniversary Gala speech in 1984, the Prince explicitly criticised some deficiencies of Modernist architecture and expressed his support to Community Architecture and Traditionalist Architecture<sup>2</sup>. The intervention of the Prince provoked a popular public debate in which, a barrage of journalists, who had little interest before the Prince's intervention, escalated into a nationwide discussion (Jencks, 1988, p. 7). The wider debate was successful as the Prince wished to "stir things up [and] throw a proverbial royal brick through the inviting plate glass of pompous professional pride"<sup>3</sup>.

Although the failures of the Modernist built environment in the 1970s and 1980s seemed to be unanimous among the Prince, architects and planners (Goldberger, 1988; Hutchinson, 1988; The Prince of Wales, 1989), the opinion on its responsibility and the future approach were extremely divided. For the Prince and his supporters, the key theme was against Modernist Architecture which the Prince was extremely disappointed with. Aiming to gain extensive supports, the Prince widened his views in his speeches between 1984 and 1987 from merely Community Architecture to Traditionalist Architecture, Neoclassical Architecture, Conservation and Partnership (Jencks, 1988). Therefore, Traditionalist, Classicist and Community architects collectively applauded for the Prince's intervention. They believed that the Prince encouraged the public to express their opinions against the prevalent ideal among modernist architects within the RIBA. In contrast, Modernist architects and architectural journalists strongly criticised the Prince's intervention. One strand of criticism questioned the legitimacy and ability of the Prince's intervention. They believed that the Prince's criticism of architects was violating the principles of a constitutional monarchy (Games et al., 1989; Rogers, 1989). The then RIBA president, Maxwell Hutchinson (1988), believed that the architecture profession should develop with its rich heritage and enduring strength rather than through the privileged intervention. Another strand of criticism accounted for different visions for future cities. The majority of Modernist architects were confident in technological development and believed that architecture should catch up in the relentless flow of time and evolve with the society (Foster, 1987; Hutchinson, 1988, 1989; Manser, 1989; Rogers, 1989). Their opinions of future architecture and cities are so different from the Prince's perspective of learning from the past that their disagreements were inevitable.

<sup>1</sup> ESHA Architects were the coordinating architects in Phrase 1A, and participated in the design of 20 affordable housing units in Phrase 2E. Their design statement for Poundbury social housing design was retrieved from <http://www.eshaarchitects.co.uk/Poundbury-Affordable-Housing.html> on 15 May 2016.

<sup>2</sup> Prince's speeches on Architecture between 1984 and 1988 are available in the appendixes of The Prince, The Architects and New Wave Monarchy (Jencks, 1988).

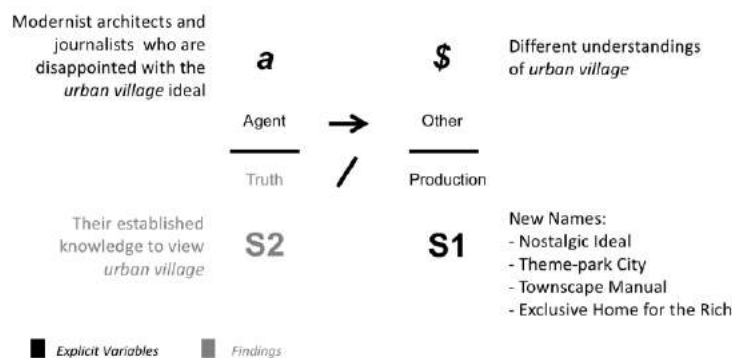
<sup>3</sup> Extracted from the Prince's 'Community Enterprise' speech on The Times/RIBA awards for Community Architecture on 13 June 1986

### 3.5.2 MODERNISTS' CRITICISM

The debate continued after the Prince shifted his focus from criticism to advocating his beliefs of future cities - the urban village ideal. Similarly, urban village attracted numerous comments since the ideal was put forward by Prince Charles. Although the Urban Village Campaign technically avoided the mention of the choice of architectural taste, and instead focused on mixed development – mixed tenure, mixed-use and mixed-scale (Bunting, 1990), urban village projects were associated with anti-Modernist styles in practice such as Vernacular style in Poundbury and Lightmoor Urban Village (Dorrell, 2003).

The de facto association with anti-Modernist style attracted severe attacks from Modernist architects and journalists. Reporting the urban village practice in Hull, Dench (1995) associated the urban village concept with fake historic doors, windows, balconies and pueblos, summarising it as 'theme-park city'. Colin Ward (1992) argued that the urban village manifesto was merely the kind of 'townscape manual' used to be published in the 1950s and 1960s. Maxwell Hutchinson claimed that the Prince's 'nostalgic ideal' of the past Golden Era could only create 'exclusive home for the rich' (Hutchinson's interview in BBC South, 1990) or 'life styles of the rich and famous' (Hutchinson, 1989, p. 9). Their writings and speeches pointed out the flaws of urban village and argued the possibility of creating a new approach based on Modernist rather than Traditionalist or Conservativist, at least looking forwards rather than backwards.

As we can see in the discussion above, Modernist architects and journalists were disappointed with the urban village ideal (a) and attempted to persuade others to believe in their opinions. They expressed their opinions to persuade the confused public (this of course included architects and planners) who still did not have strong stances in the discussion of urban village (\$). Many of their criticisms merely served to advance other new terms, like 'theme-park city', 'townscape manual', 'nostalgic ideal' and 'exclusive home for the rich' (S1), which themselves still suffered from a lack of definition/clarity. Their actions conform to the schemata of Analytic Discourse in which there is a deliberate subversion of the prevailing Master Discourse. Therefore, their criticism can be analysed within the schemata of Analytical Discourse (see Figure 7).



### Analytic Discourse - Intuitive Criticism of urban village

Figure 7 Analytic Discourse – Intuitive Criticism on Urban Village

Similar to the architectural debate before the Prince's proposition of urban village, the key reason that Modernist architects and journalists rejected urban village was that the new ideal was different from Modernist architects and journalists' beliefs in future architecture and cities and could not fulfil their own desire of Modernist urban environment. Therefore, they tried to point out its speculative flaws according to their established knowledge (S2). Maxwell Hutchinson believed this type of housing would have to be expensive on sale since the large-scale development was too expensive due to the huge amount of the infrastructure, such as roads and services (Hutchinson's interview in BBC South, 1990). Architect and anarchist thinker Colin Ward (1992) argued that the urban village ideal lacked two key factors: the economic motivation of developers and a motorised suburban hinterland supporting the urban centres. The editorial of the Architects' Journal argued that urban village had a good imagination for the urban form but a lack of the content and structure for economic activities (The Editors, 1992). Architectural journalist Matheou (1994) criticised that the publication of Economics of Urban Villages (Lichfield & Aldous, 1995) was a direct command to the UK Government to make urban village feasible. The criticisms of urban village above were from different perspectives, but all tried to argue that urban village was not a feasible solution to future cities.

According to the schemata of Analytical Discourse, the true motivation of their discourse was that their established knowledge (S2) had been attacked. As the then RIBA head, Hutchinson needed to speak

on behalf of the professional society in which Modernist architecture was the mainstream. As an anarchist thinker, Ward was strongly against all kinds of top-down command, especially from the future monarch. Infact, their real motivation made some arguments quite emotional and biased. Hutchinson was blind to the fact that most urban village projects were required to build social housing integrated with private selling products. Ward and the editors of Architect's Journal did not predict the developers' enthusiasm for this ideal.

### 3.5.3 RESEARCHERS' RATIONAL EVALUATION

Besides Modernist architects and journalists, there was another group who evaluated the urban village ideal, but in a more rational way – an academic approach. This approach is naturally less emotional and less personal than the Modernists' criticism since it needed to collect data as much as possible for comprehensive evaluations and is under the monitor of peer-review system.

The majority of this group were scholars in urban research and architectural research, who initially were sceptical of the urban village ideal (\$) and questioned the urban village ideal (S1). How much can urban village contribute to urban regeneration (Biddulph, 2003; McArthur, 2000), aesthetics and place-making (Biddulph, 2003; Forsyth & Crewe, 2009), and social and environmental sustainability (Brindley, 2003; McArthur, 2000; Thompson-Fawcett, 2000)? Is urban village a fixed planning ideal (Biddulph et al., 2003)? Or does urban village improve the emergence of women into the public sphere (Roberts, 1997)? The researchers probed the urban village ideal from the perspective of their expertise, which is different from its original objectives.

Therefore, researchers' evaluations can fit in the schemata of Hysteric Discourse. The two explicit variables are researchers' initially different understandings of urban village (\$) as the agent in the discourse, and their questions on urban village (S1) as the receiver in the discourse. The schemata of Hysteric Discourse reveal the true motivation and the real production of the rational evaluations (see Figure 8).



Figure 8 Hysteric Discourse - Rational Evaluations of Urban Village

Hysteric Discourse as Lacan stated, is the real scientific research to produce new knowledge. One thing to emphasise here is that Hysteric Discourse is not necessary to associate with any hysteric symptoms. Rather, it is a unique way to question the ideological environment through asking 'so what' or 'but what about?' (Hillier & Gunder, 2003).

The real motivation (Truth) of the research evaluations were researchers' chances to insert their own expertise into the academic discussion, urban policies and practice of urban village (a). McArthur (2000) regarded urban village as a stimulating process of self-sustaining regeneration, while Roberts (1997) used urban village as one of Traditionalist approaches to contemporary urban development. Thompson-Fawcett (2000, p. 287) explained the urban village ideal in the popular context of sustainability, while Franklin and Tait (2002) analysed urban village with a light touch of textual analysis and urban sociology. As analysed above, almost all researchers attempted to reshape urban village in a way with which they were familiar.

Unlike the Modernists' comments, the production of research evaluations was much less emotional since they had to follow the academic paradigm of a comprehensive investigation. Although the opinions on urban village were divided among researchers, most of the evaluations agreed with some positive



aspects of the ideal. A number of project case studies supported that mixed-use and compactness were generally achieved as the key feature.

Nevertheless, they pointed out their concerns on other aspects which needed caution, such as the context of the dynamic urban processes in contemporary society (Thompson-Fawcett, 1996), the powerful capital force and the complexity of the real projects (Thompson-Fawcett, 2000), the fuzzy and ambiguous definition (Biddulph et al., 2003; Franklin & Tait, 2002), the danger of regarding pre-industrial urban form as the only strategy (Roberts, 1997) and the importance of the aesthetic quality rather than the visual style (Forsyth & Crewe, 2009).

Furthermore, the research evaluations provided some suggestions about how to develop better urban village projects. Reviewing the Glasgow Crown Street project, McArthur (2000) suggested transferring resources from ownership housing to social rented housing to improve social inclusion and social sustainability. The case study of London's Docklands suggested that the social activities needed incubated together with the physical environment rather than merely 'carved up' by architects and planners (Tait, 2003). Thompson-Fawcett (2003) argued that the survey in Poundbury suggested that the urban village building code needs some flexibility for modification or even reversal in a long-term framework.

The research evaluations linked the ideal with the research areas which urban village did not extensively touch upon. Therefore, the evaluations added new thoughts to the urban village ideal, simulated the discussion in a rational way and generated more knowledge for urban village.

#### 4 CONCLUSION

The article reviews the British Urban Villages Campaign to reveal the complex social effects behind a new planning concept – urban village, with the help of Lacan's Four Discourses social theory. It discloses that the praises and objections are not only driven by individual's judgement of the new planning concept but also associated with the interests (or pleasure) they want to achieve from the standpoint of their social positions.

The statements and policies produced after the Prince of Wales's call for a new ideal urban village actually did not follow his original intention, since the UVG members could achieve their own interests to interpret the ideal in different ways. The urban practitioners' actions did not conform to the manifesto, handbooks and guidance of urban village since they wanted to seek their own 'pleasure' under the policy package. The real reason that the Modernist commentators attacked the new concepts was not the bad quality of urban village, but the conflict between their existing knowledge and the new planning concept. It was difficult to keep urban village in a stable definition since the involvement of different social positions kept the concept changing and evolving.

From the analysis of urban village, this research speculates some characteristics of contested planning concepts in the planning discourse. Firstly, planning concepts might be understood and reacted differently depending on individuals' social positions. To some extent, their social positions, rather than the quality of the planning concepts, determine the potential actions towards planning concepts. It explains the uncertainty and mutability of planning concepts keep following the participants' interests in planning discourse.

Secondly, the more radical the planning concept is, the more divided challenges it might face. The challenges of Analytic Discourse are triggered by the changes impacting on an individual's established knowledge. Rigid planning concepts are likely to quickly attract attacks since they are more difficult for other social positions (except for the Master) to accommodate the ideal in their own ways of achieving their own interests. In contrast, flexible planning concepts have the possibility to fit for wider interests, although the definition of the ideals might mutate to a degree far away from their origins.

Lastly, the public's passion on a discussion about new planning concepts does not last long, but urban development projects need decades to complete and become mature. Many critics and policy-makers were eager to appropriate new concepts based on their own knowledge system before the popularity disappears (McCann & Ward, 2011). Although a new planning concept might be ephemeral as British urban village which faded out after being popularity for nearly 15 years, its legacy remains for a longer time.

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# ID 1512 | ESSEX SCHOOL OF DISCOURSE ANALYSIS: A LOGIC-BASED APPROACH TO ONTOLOGICAL INVESTIGATION OF PLANNING

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## 1 INTRODUCTION

Planning discipline historically emerged to modify the side effects of capitalism. Consequently, the discipline has undertaken a paradoxical role: while planning provides facilities for a better condition of life through provision and distribution of public goods and services, it also facilitates accumulation of capital and market operation (Harvey, 1985). Friedmann (1987) discussed the difficulties that we as planners face to present a definition of the essence of planning discipline. Furthermore, Gunder (2005) through a Lacanian approach illuminated the linguistics reasons for difficulties in presenting a concise definition of planning, specifically where we present contradictory significations for the dominant concepts of planning such as smart growth, sustainability, and public interest. As Gunder and Hillier (2009) argued, it seems planning is signified with a series of terms and phrases which inherently have different and sometimes contradictory significations. This paper suggests that planners require an ontological investigation of planning to respond to a question of the planning functions. An ontological analysis is merely possible on the light of logic. Namely, a logic approach is able to provide a window on ontological studies of the essence of phenomena including planning.

This paper deploys Essex School of Discourse Analysis (ESDA) to explain how an Aristotelian logic-based approach may assist to illuminate the functions and relations of planning. ESDA is based on a Logic Approach of Critical Explanation in social and political theory which has been inaugurated initially in political studies by Laclau and Mouffe (1985); then, developed by their students including Glynos and Howarth (2007). The method is not simply a Discourse Analysis method that focuses on reading texts or considering the language of documents. Instead, it has been applied in policy analysis to investigate how and under which political and social circumstances, a particular policy logically supersedes all other alternatives. In this paper, the logic approach critically analyses how three logics social, political and fantasmatic work to make a planning practice such as an urban growth policy possible.

The paper introduces ESDA as a logic-based approach and presents results of applying ESDA in a comparative study of urban development in two case studies: Western Australia (Perth) and Iran (Tehran). Using this logic approach, the paper analyses the factors inherent in these homologous policies, including oil and mineral exports as economic drivers in both cases. Importantly, the research emphasises the need to understand universal trends and their connections with particular context-dependent issues in order to recognise the rationale behind these policies.

This method is being deployed for the first time in planning by the researcher to explicate the logics which have created Ellenbrook and Parand as extensions respectively within Perth and Tehran metropolitan areas. The method will explain how political and fantasmatic logics are associated with the social logic to make the practices and to maintain them at both the social and psychological levels of different actors in the urban development process. Three logics of social, political, and fantasmatic analyse the impacts of different actors including state, citizens, local institutions, as well as regulations upon the policy of urban growth management.

## 2 PLANNING AS A JANUS-FACED DISCIPLINE

Retroactively, and with a genealogy investigation into the history of planning, I found that planning emerged with the modern era to pacify the side effects of capitalism (in particular industrial capitalism) (Friedmann, 1987; Harvey, 1985). Planning was largely created as an agent of the state to facilitate market relations, that is, to help in the provision of labour and resources to secure capital formation (Harvey, 1985, 1989; Yiftachel, 1998). In this manner, planning has had to undertake a paradoxical role to achieve these paradoxical aims. Often, planning engages in the promotion of economic growth rather than its initial 'public good' promises such as providing affordable housing. Indeed, planning is entangled in the contradictions of capitalism such as use value versus exchange value, as well as the right to private property against common property rights (Harvey, 2014). Yet, planning is designated to mitigate the adverse effects of these contradictory traits of capitalism.

Therefore, planning can be seen as a Janus-faced discipline. It is necessary to iterate that the problem stems from the essence of planning which operates as an apparatus of the state to adjust the failures of