LOCAL IN GLOBAL: LANDSCAPE PARADIGM FOR STRATEGIC PLANNING IN AFRICA

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PURPOSE OF DISCUSSION

This presentation aims to show the need for identity conscious landscape philosophy to underpin planning and design solutions to global problems on local scale. This is necessary in this season of multiple global environmental challenges.
MULTIPLE GLOBAL ENVIRONMENTAL CRISIS

Urbanization
Desertification
Terrorism

Source: Internet modified
CARTESIAN PARADIGM

• These crises are traceable to a fragmentary developmental thought pattern. Dualistic thinking -- Cartesian paradigm that separates man from ecological structure.

• The duality posture never sees man as part of ecosystem. Totally disrespect the relationship influence of food web in the holistic functioning of bioregional landscapes.

• Cartesian paradigm is held accountable for “human alienation, ecological devastation and social injustice” (Smith, et al., 2011).
Thinkers and futurists had never relented in generating models.

Buckminster Fuller, architect, believed that earth is a spaceship.

He summarised his harmonious design philosophy as ‘arc-ology’.

Fuller’s goal was to “comprehend how nature is designed and governed’ as a design template to be imitated in the conceptualization of human designs” (Hubbard, L. 1988).

Ian McHarg--------synchronization of human processes and ecological processes towards harmonious relationship that continually make available nature’s inherent natural capitals to all men on equitable basis and in all generations
SUSTAINABILITY PHILOSOPHY

- Sustainability as a developmental paradigm crept into global consciousness in 1987.
- Followed by series of world meetings, conventions and protocols starting from 1992 Earth Summit to 2012 Green Economy.
- Raskin (2006) felt that the 1992 and 2002 tenets that drove sustainability philosophy were not sufficient to mitigate global landscape degradation hence the need for low carbon living.
- Man must design ways to live within the means of planet earth
- How to design in harmony with the biosphere as a global ecosystem is the issue at hand.
Solution resided in effective policy intervention rooted in local economic strengths. Local economic strength policy advocacy demands local ideology (Chapple, 2008).

Manzini’s (2011) reinterpretation of “cosmopolitan localism—as‘as a creative balance between being rooted in a given place and community and being open to global flows of ideas, information, people, things and money’

This is not Eurocentric cosmopolitan localism that Mignolo (2011) referred to as Western localism.

Cosmopolitan localism should no more be seen as universal but pluri-versal.

That is, not a replication of a particular society’s localism all over the globe but multiple localism reflecting the people’s lifestyle and characteristics of that patch of the biosphere as a global ecosystem. (Mignolo, 2011; Manzini, 2011).
LOCALISM ON THE LANDSCAPE

- It is localism for culturally bounded group of people living in a geo-referenced landscape.

- Such framework benefits local wisdom

- Cosmopolitan localism should be seen on landscape scale as a geo specific thinking framework for a people living in harmony with nature.

Source: Internet
• “Every Country has an identity, a landscape where they work, live and play” — CNN

• Localism is then creating the city, county, state and national landscapes the people want
LANDSCAPE?

• Landscape is a spatial entity that develops from geomorphic conditions and historical usages for economic, social, recreational, transportation, religious and agricultural purposes.

• Social ecological systems manifesting local ecosystems symbiotic relationship.

• Human cultural systems and eco system are in a feedback loop in which culture changes landscapes and landscapes influence culture of the people overtime.

• Indigenous people have developed series of either individual or communal rules, norms, values and behavioural patterns for conservation, management and equity
LANDSCAPE IS IN LAYERS

**True landscape**
It corresponds to physical dimensions where ecological goods and services are banked.

**Right landscape**
Domain of attributive values where public opinion is heard. Landscape is seen as blighted, luxurious or beautiful.

**Real landscape**
Subjective personal values responsible for memorable attachment. Influence decisions on conceptualised designs rooted in positive behaviour moulding.
LANDSCAPE
A NATURAL ASSET

• Ecological Goods--Timber, fishing, fire wood, wild food sourcing, Fish, Water, Agriculture, genetic bank, herbal plants, building material, wild protein-bush meat, wild honey, free range grazing. Sand mining.

• Ecological services---Spiritual value, sense of place values, tourism, recreation, biophilic values, flood control, bioengineering, water filtration. Carbon sequestration, temperature modification, aesthetic values. Pest control and pollination
HUMAN AND ECOSYSTEM RELATIONSHIP

Human System
- Religions
- Urban
- Genetic
- Medicinal
- Transportation
- Food security
- Recreation
- Social
- Economic Systems

Ecological System
- Hydrological System
- Biotic structure – flora
- Biotic structure - fauna
- Functional Energy System
- Functional Chemical process
## CHANGE IN LANDSCAPES

<table>
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<tr>
<th>ANTHROPOGENIC URBAN</th>
<th>ANTHROPOGENIC CONFLICTS</th>
<th>NATURAL</th>
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<tr>
<td>- Population upsurge</td>
<td>- War,</td>
<td>- Climatic Anomalies- Flooding</td>
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<td>- Informal settlements on fragile ecosystem</td>
<td>- Terrorism; Xenophobia</td>
<td>- Volcanic Activities</td>
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<tr>
<td>- Crude oil spillage; Wastes in creeks and rivers</td>
<td>- Human migration</td>
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Re interpreting - first step towards appropriate restoration measures.

Consideration in Restoration Works

- Remodelling of the physical aspects of the habitat;
- Remodelling of the chemical aspects especially nutrients and toxicity;
- Replacing missing local species or removing undesirable exotic species
- Human dimension that often hasten the degradation in the first place.
• Deconstructing unhealthy landscapes is not only for diagnosis, proffering solution and return to original state.

• Much more -- to make inherent nature’s capital continuously available for the wellbeing of local population.
• Landscape at this point is perceived as source of raw materials for sustainable architecture

• Natural economic values including logging, recreation and tourism values; transportation corridor; and as source of food security.

• The later, food security, is particularly important in Sub-Saharan African with embarrassing statistics on hunger and loss of livelihood.
(Parilli, 2016).
PRI-Kenya (a Kenyan registered NGO). Permaculture

- PRI-Kenya’s understanding of ecological goods and services on Laikipia plateau landscapes towards the choice of permaculture as alternative to dwindling fortunes from pastoral livelihood.
- Permaculture to create ecological enterprises for Masai women whose original pastoral lifestyle was challenged by continuous climatic anomalies.
- PRI-Kenya operational process was to understand the landscape natural asset; compatibility of permaculture to pastoral lifestyle on fragile environment; socio-economic benefit of new farming products for farmers in terms of wellbeing, gender and dynamic community social capital (Parilli, 2016).
(Parilli, 2016).
Sand Barrier- Lagoon Littoral Communities Alternative Livelihood
• Concern was the health of sand barrier-lagoon landscapes and its current inability to support the livelihood of littoral communities

• Rising sea levels - contaminate coastal freshwater reserves;

• Illegal sand mining of sand barrier islands

• Overharvesting of mangroves vegetation altered the natural asset.
The overall goal of the UNIDO Badagry project is to support the conservation of globally significant coastal and marine ecosystems and associated biodiversity in Gulf of Guinean

Reduction of the negative environmental impacts and provision of alternative means of livelihood.

Community participatory process narrowed down to Pro Poor Coastal Eco-tourism as the most feasible alternative means of livelihood.
LANDSCAPE
A CULTURAL SYSTEM

• The interdependency between human and natural systems developed overtime to create cultural landscapes.
• Within this time frame indigenous people develop series of either individual or communal rules, norms, values and behavioural patterns for conservation, planning and harmoniously living.
• The framework towards understanding local landscape philosophy resides in comprehending landscape as palimpsest.

• Landscape is then seen as archaeological piece done in layers and used by different people for different purposes at different time in history.
LANDSCAPE AS ARCHEOLOGICAL PIECE

Source: Internet
URBAN LANDSCAPE RE INTERPRETATION

- Landscape as living illustrative artworks provides windows to identify both ecological and cultural elements that give each city her identity.
- Core of landscape philosophy endeared to global landscape convention, regional landscape treaties and national landscape charters.
- Isolating intuitive design templates buried in urban landscape layers including cosmogram, worldview design numerology, construction orientation, signs and symbols.
- Template graphically present indigenous people landscape design ideology.
- Template useful in the transformation of urban space to ‘place’.
LANDSCAPE PHILOSOPHY IN URBAN PLACE

Freedom Park, South Africa (Young, 2011)

• Freedom Park remains a good reference point where place making dug deep into the harmonious perception of previous dispensation to create sense of oneness for the present generation.
• Manipulating winding path, meaningful eastern orientation and symbolic Isivivane on iconic Salvokop hilly landscapes, mixed African cosmogony was mimicked in the conceptualization of a place of true reconciliation.
• This is what landscape philosophy is about- to nest people’s meaningful past in the present as meditation platform for tomorrows unique morphology at all scales.
LANDSCAPE PHILOSOPHY IN PLACE MAKING

FREEDOM PARK  (Young, 2011)
LANDSCAPE PHILOSOPHY IN URBAN PLACE

(Young, 2011)
KYAMBURA GORGE ECO-LODGE, UGANDA (MEHTA, 2011)

• Hitesh Mehta took this to a higher level, dowsing for beneficial biosychic and cosmic energies that enhance human wellbeing on rainforest landscapes of Uganda.

• Mehta combined geomantic site analysis; aboriginal knowledge of positive terrestrial earth energy flow; geosophic perspective of the people; and ecological goods and services of rain forest biotope to conceptualise Kyambura Gorge Eco-lodge in rural Uganda ecotourism destination.
KYAMBURA GORGE, UGANDA  GEOMANTIC ANALYSIS  (MEHTA, 2011)
KYAMBURA GORGE, UGANDA  (MEHTA, 2011)
Identity consciousness

• The two projects looked through the window of identity consciousness in environmental branding.

• Quests for urban identity, competitive edge and search for developmental principles that meets the needs of city people affect how urban places are planned, designed and managed.
INTERNATIONAL LANDSCAPE CONVENTION

• 2002 European Landscape Convention as a binding identity conscious developmental treaty.

• In 2011, the working relationship between IFLA and UNESCO, metamorphosed into International Landscape Convention to generate new standard setting instrument for bottom-top developmental strategy for urban, rural and natural landscapes. (Moore, 2012).

• The localized new planning tool is meant to establish an alternative people sensitive way of thinking about land resources in the face waning earlier sustainability principles.
The first goal of IFLA Africa is to regionalise International Landscape Convention as developmental solutions to global challenges.

The second is to encourage National Landscape Architects Associations to be the arrow head in the development of National Landscape Charter.

It is nationalisation of ILC tenets based on identity consciousness.

Three principles should be considered on national scale. Dialogue that occurs between human and ecological processes. Secondly, generated peculiar identity. Collaborative decision making is futuristic.
LANDSCAPE PHILOSOPHY IN AFRICA FUTURE?

- Certain landscapes in the region are unique
- ‘landscape has an important public interest role in the cultural, ecological, environmental and social fields’ (IFLA Africa, 2015).
- A fresh cycle of regional landscape alteration is in full gear--- Climatic anomalies, Arab spring, terrorism, xenophobia, and war.
- Result - base planes of hate, fear, environmental injustice, mental stress, hunger.

Source: Internet
Local content in national landscape charter is about what the people were; what they are now; and what they want to be. It is never what the executive politician, profit driven farmers and mining corporate managers, charismatic landscape architects and aesthetic conscious urban planners want them to be. It is rather a local biocentric views of man as an intelligent and spiritual member of the biotic community. Therefore each landscape should be re-interpreted to enhance ecological restoration; isolate socio cultural essences ideal for public realm branding; and much more to evolve a new urban agenda resilient to erratic climatic phenomenon, dramatic culture change and negative forces of art and architectural internationalization stifling global south cities.
LANDSCAPE PHILOSOPHY AND AFRICA URBAN AGENDA

• 2016 Abuja Declaration Goal Number 2 “Africa’s Priorities for the New Urban Agenda” emphasized the promotion of “localized systems of sustainable urban development” (Habitat III Africa Regional Meeting, 2016).

• It is a call for identity conscious local urbanism cladded with modernisation.

• It is neither organic urbanism, culture free modernism nor westernization of global south urban landscapes.

• Rather it sees geosophic African landscapes as resilient rootstock on which can be grafted compatible modern values as appealing scions.

• THIS IS LANDSCAPE PHILOSOPHY ------ UNDERPINNING 21ST CENTURY AFRICAN CITIES ON NATIONAL SCALE
WHY LANDSCAPE PHILOSOPHY IN URBAN AFRICA?

• Correct the stereotypical reference of informal urbanism as planning philosophy underpinning African cities.
• Proponents of this dictum see informality as cultural product of organisational pattern.
• Informality is a product of economic disorientation engineered by greedy consumption of finite earth resources.
• It is neither a poverty nor racial issue but has a common denominator of noncompliance to established regulatory institution and physical planning apparatus.
• Urban landscape re-interpretation remains the approach to sieve through indigenous human settlement layers in search of local landscape philosophy that should bio-centrically underpin new African urban agenda.

BIOCENTRIC BECAUSE AFFINITY TO NATURE IS STILL VERY STRONG
"A human being is a part of a whole, called by us –universe-, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest... a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty."

Albert Einstein

- Landscape philosophy is about people as integral part of the local ecosystem
- We must design tomorrow’s landscape today on local landscape philosophy in our quest for low carbon living.
THANK YOU