

# Transactive Planning and Implications for Impact Assessment

Drs S Vallance, W Hoddinott and S Carlton



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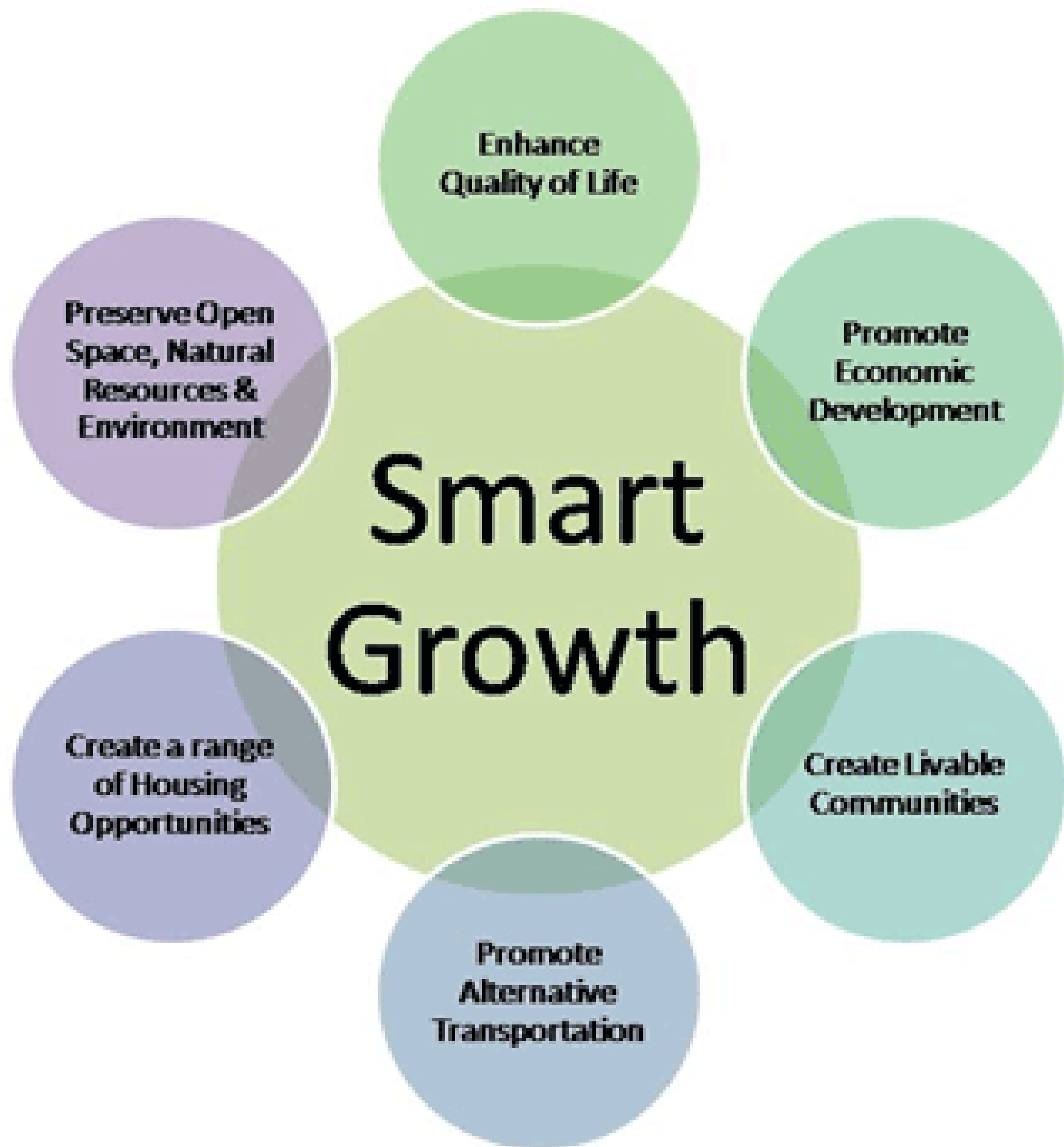


‘Planning is that professional practice that specifically seeks to connect forms of knowledge with forms of action in the public domain’ (p. 482).

John Friedmann (1993) Toward a Non-Euclidian Mode of Planning, Journal of the American Planning Association, 59:4, 482-485

A transactive, empowering planning style, based on social learning.

Transactive planning seeks to tap into people’s capacity for proactive practice and, where it is successful, may help create a sense of collective solidarity



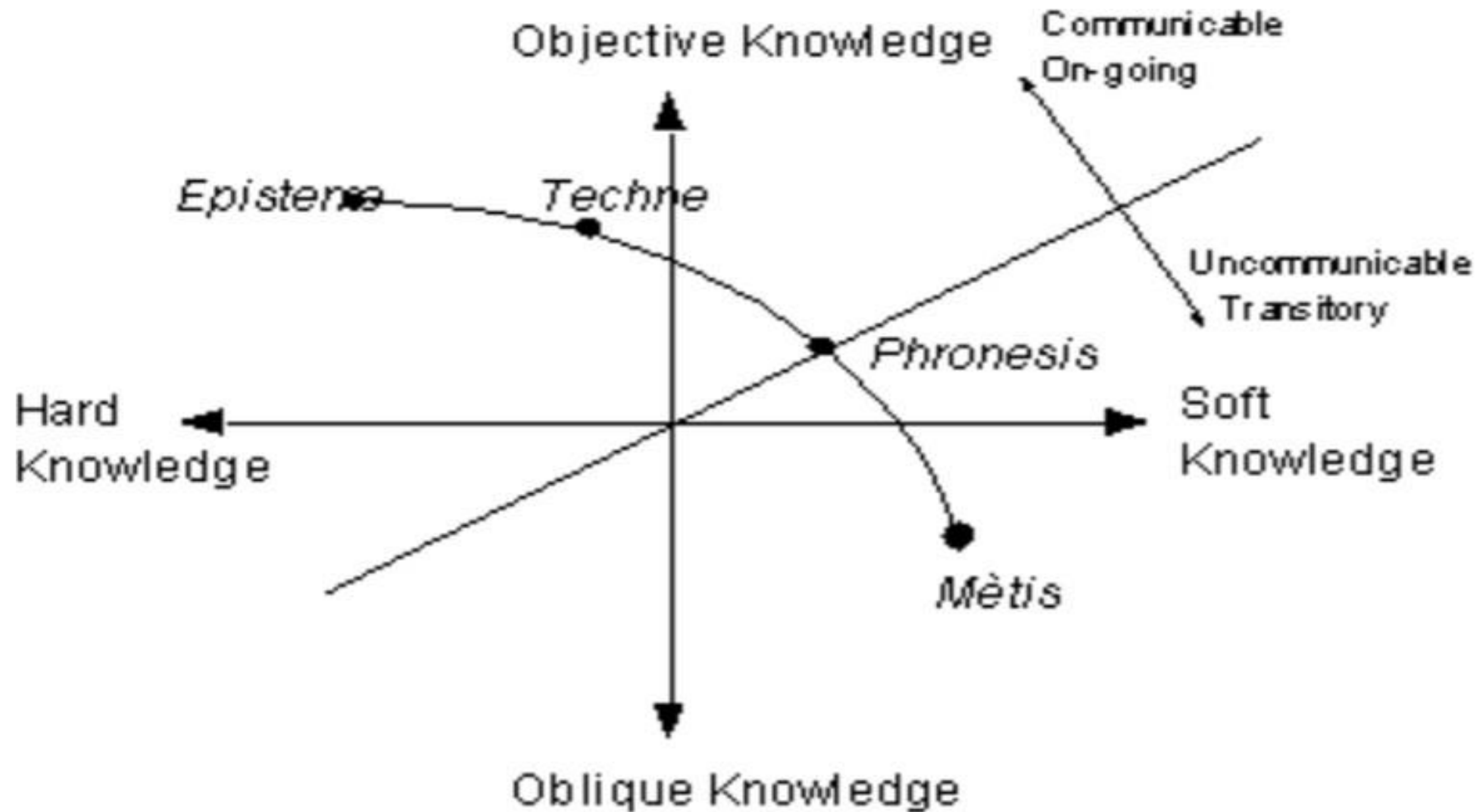
- As the quantity of private space reduces, the quality and quantity of public space – streets and greenspaces - becomes more important.

What makes a space ‘public’?

Design, implementation, maintenance and monitoring.

Who judges ‘quality’ and how?

*Positioning metis, phronesis, techne and episteme (from Baumard, 1994, in Lawrence, 2020)*



# Trumpet ad: How far from the beach do togs become undies?









Photo W Hoddinott



Photo S Vallance

## CCC Master plan

- Successful business and economy
- A good natural environment
- A centre that supports community wellbeing
- An attractive built environment

## ICE Revitalisation

- A connected and united community
- A community that honours the Treaty and diversity
- A community where people feel safe to live and be who they are
- An active and vibrant community
- A community that can advocate for itself.

# Indicators

- Planning Institute of Australia (PIA)'s Healthy Spaces and Places: A National Designing Places for Healthy Living report (2009)
- Complete Streets approach advocated by Smart Growth America (2016)
- Transport for London's Healthy Streets (2018)
  
- Te Aranga urban design approach developed in Tāmaki Makaurau Auckland.

Screenshot from Te Aranga Principles and values with values shown vertically and principles horizontally

Sites & Buildings	Streets & Parks	Design Subjects	Regulations	Resources	About		
1. About	2. Mana	3. Whakapapa	4. Taiao	5. Mauri Tū	6. Mahi Toi	7. Tohu	8. Ahi Kā
1.1 Introduction	<ul style="list-style-type: none"> <li>▶ <b>Rangatiratanga:</b> The right to exercise authority and self-determination within one's own <u>iwi / hapū</u> realm</li> </ul>						
1.2 Core Māori Values	<ul style="list-style-type: none"> <li>▶ <b>Kaitiakitanga:</b> managing and conserving the environment as part of a reciprocal relationship, based on the Māori world view that humans are part of the <u>natural</u> world</li> </ul>						
1.3 Description	<ul style="list-style-type: none"> <li>▶ <b>Manaakitanga:</b> the ethic of holistic hospitality whereby <u>Mana Whenua</u> have inherited obligations to be the best hosts they can be</li> </ul>						
1.4 Where have the principles come from?	<ul style="list-style-type: none"> <li>▶ <b>Wairuatanga:</b> the immutable spiritual connection between people and their environments</li> </ul>						
1.5 How have the Principles been developed and applied?	<ul style="list-style-type: none"> <li>▶ <b>Kotahitanga:</b> unity, cohesion and collaboration</li> </ul>						
1.6 References	<ul style="list-style-type: none"> <li>▶ <b>Whanaungatanga:</b> a relationship through shared experiences and working together which provides people with a sense of belonging</li> </ul>						
▶ Related Case Studies	<ul style="list-style-type: none"> <li>▶ <b>Mātauranga:</b> Māori / <u>Mana Whenua</u> knowledge and understanding</li> </ul>						

# Transactive impact assessment?

- Ethics – to what extent does what we are looking at, how and why affirm, privilege, perform, enable or empower?
- Axiology – why are we looking?
  - Methodological – logic of method selection
    - Ontology – what are we looking at/for?
    - Epistemology – how do we see it?
- Assessing the impact of our impact assessing?



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