DEVELOPMENT OF PLANNING THEORY AND PROFESSION: IMPLICATIONS FOR PLANNING EDUCATION AND PRACTICE IN ARAB STATES

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Abstract
Presently, cities of the Arab world are experiencing many urban ills. Some are physical, such as environmental degradation, housing problems, unemployment, urban infrastructure-related issues, and congested roads; while others are more subjective such as loss of identity. Transformation in the capitalist system and social structures, the inadequate understanding of planning practice and theory, in addition to design education, are to blame for these issues. Currently, in many Arab countries, planning education is still limited to the realm of architectural education, where it is restricted to city form, land use, and design requirements, while little attention is paid to the social, political, institutional, and economic realities of cities that serve as driving forces behind these changes. This paper tries to trace the development of the capitalist system and its corresponding societal transformations and their implications for cities in the Arab region. Subsequently, it reviews the development of planning theory and practice in the developed world and its implication for Arab cities. It attempts to shed light on the reasons behind these transformations and to explore the driving forces of the current state of the Arabian city including, capitalism, class, culture, and communication. Subsequently, it investigates challenges and explores opportunities, and elaborates on possible corrective scenarios to recommend three actions regarding the fields of planning theory research, practice, and education.

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INTRODUCTION

Spatial planning - including national spatial planning, urban and regional planning, and environmental planning - constitute functions of the state. Land use forms the center of such planning exercises at various levels. Land is a commodity, subject to the forces of demand and supply. Land markets do not operate in a vacuum: they interact with the market to obtain capital, raw material, and labor. In planning human settlements, the conditions of imperfect competition in markets must be mitigated, in cases when even one of the conditions for perfect competition is absent. Accordingly, the planning of human settlements aims to arrange and control the use and development of land in a manner that is effective, efficient, equitable, and ethical.

Currently, in the Arab world, planning education continues to be restricted to the realm of architectural education. In many schools, most of the graduation projects do not comprise urban planning projects; instead, they form enlarged urban design projects. Furthermore, architects and urban designers perceive the city as an abstracted morphology. Cities, however, are more than just a physical form. Cities form the grounds of the interaction of many political, economic, and social forces. The failure to understand and appreciate these aspects comprises one among the many reasons for the limited effectiveness of the implemented plans. In the Arab world, many planning schools have failed to successfully separate their teaching from the old tradition of physical planning in which plan elaboration evolved from the designing process. The dissociation between professional practice and academia complicates the matter further in these cities, regarding the production of space (Asfour, 2007).

The planning and management of human settlements in many Arab countries still constitute the function of the ministries of land management, housing, and local administrations, and municipal affairs. The UN-HABITAT report on the state of Arab cities in 2012 acknowledged some positive developments in the sphere of poverty reduction. The report affirms that within the Arab countries, approximately 18 percent of the population of these countries falls below their respective national poverty lines. The report goes on to list persisting problems that include housing shortage, traffic congestions, air pollution, a growing risk of water shortage and food insecurity, and a lack of coordination between local administrations and central authorities (Serageldin et al., 2012).

Many urban ills, such as environmental degradation, social injustice, and stagnant economic growth, can result from an incomplete understanding of planning theory and praxis. In the past, several Arab countries employed international architectural and planning firms and expended millions of US dollars for the development and implementation of master plans for their cities. In 2010, Egyptian authorities contracted AS+P (Albert Speer + Partner), a German architectural and planning firm, to elaborate a general strategic plan for Alexandria, Egypt, 2030. In 2007, Bahrain contracted SOM (Skidmore, Owings & Merrill) to prepare a master plan for Bahrain Vision 2030. In 2006, the Government of Abu Dhabi contracted the services of the British architectural firm Foster and Partners to plan and design the buildings of Masdar. The limited effectiveness of master plans and the persistence of urban problems indicate the necessity to investigate the causes of this failure. The reasons due to which the planning and management of human settlements in the Arab world have failed to eradicate regional imbalances and urban ills, including, but not limited to, environmental degradation, unemployment, informal housing, and economy, and so forth. The application of planning theories elaborated in the West in cities that belong to the global south often translates into a limited effect. In fact, in many cases, these plans emerge to be an economic
burden and an environmental and social failure for these cities (Friedmann, 2010; Watson, 2009).

In the Arab world, the planning profession requires proper organization. Many planning agencies attempted to dissociate from the current practice of elaborating a master plan to adopt the planning mode, using the strategic models initially developed for private sector companies, such as SWOT. This practice is more suitable in the case of planning for an organization, but a city constitutes an amalgam of institutions including communities, groups, and organizations, such as labor unions, governmental agencies, private sector companies, communities, and Non-Governmental Organizations (NGOs). These institutions constitute the frame for social activities (Alexander, 1988). In this regard, bureaucracy forms one of the most important organizations, where decisions are often based on political, and not technical merits of a proposition (Alexander, 1994), probably because of the high level of uncertainty involved in them, as the conditions of a public administration system frequently alter that does not permit accurate projection, prediction, or forecasting (Banfield, 1973). Unlike private sector companies that face competition, governmental organizations are subject to no competition and are solely interested in preserving the status quo. This is probably the reason due to which they heavily discount the future (Beckman, 1973). The planning context constitutes an interplay of local politics, which are driven by social values and economic pressures, while the organizational interaction forms the basis for planning.

This paper attempts to trace the development of planning theory and practice due to the transformation of both the capitalist system and the social structures, and subsequently explains the reasons for the current state of the Arabian city. The aim is to shed light on the importance of reforming both planning practice and education in the Arab region as a mean to address the urban issues adequately. Figure 1 presents a chart with issues discussed in the paper and the recommended actions.

Figure 1: Issues addressed and recommended action (Source: El-Kholei, 2018)
STAGES OF DEVELOPMENT OF PLANNING THEORY

Before embarking on the analysis, it is essential to define the implication of planning theory in this paper. Planning theory concerns the way in which a plan is developed; it pertains to actions and meanings. Planning theory encompasses scientific notions, connotations, behavioral interactions, and norms that outline the epistemology of urban planning. It forms an estuary with tributaries that emerge from other disciplines, namely, social sciences, economics, political science, and management.

Planning theory refers to the philosophy governing the planning process and stages of plan formulation, such as problem definition, goal articulation, and so forth. The legitimacy of planning theory is comprised by its application in the planning profession as a framework that directs actions, meaning, and consequences. Planners’ reflections regarding the concepts and perceptions at work form the crux of development of planning theory. Understanding the linkages between planning theory, practice, and education are crucial to addressing urban ills. Research in the area of planning theory is necessary for conceptual advancement, refinement of praxis, and for bringing practical experience into the classroom that can eventually upgrade the standard of living in human settlements.

Since the time of the industrial revolution, cities have evolved from seats of power and markets for trading goods into centers of innovation, fabrication, nodes of communication, and transportation, as intensified land use manifests. The development of the capitalist system and societal transformations unfolded in three main phases: 1) Early modernism: the city of the post-industrial revolution; 2) the modern city: the city scientism; and 3) the post-modernist city. During each of these periods, there were pioneers whose works and writings contributed to the development of planning theory and the profession, and affected planning education. In the following section, the paper analyzes the significant advances that took place in the capitalist system and societal transformations against the evolution of the planning profession and theory. Figure 2 presents a timeline that illustrates the milestones in the development of planning theory since the 1900s.

Early Modernism: The City of the Post-industrial Revolution

In the late 1700s, Europe experienced the spark of the Industrial Revolution. It had a profound impact on the continent, as it led to the improvement of the living standards. It increased the volume and diversity of goods in circulation; however, it caused severe social and environmental issues, such as unemployment and pollution. Several works described the harmful effects of the industrial revolution. Marx argued that the driving force of capitalism is constituted by the manipulation of the working class, the source of the surplus value that the owner of the means of production claims (Marx, 1867). In 1845, Engels investigated the conditions of the working class in England using the industrial hub of Manchester as a case study. He documented the misery of the working class (Engels, 1993).

1 It is not planning requirements and standards, such as walking distance, residential densities and so forth. Planning theory is not about methods used to identify the driving forces and pressures that led to a problem and then estimate their impacts. Planning theory is not methods, such as decision-trees, Program, Evaluation Review Techniques (PERT) and Critical Path Method (CPM). Planning theory is not models used in decision-making to elaborate and evaluate alternatives for a planned intervention.
Industrialization demanded markets to obtain the needed resources and to disseminate the products. European countries competed against each other in the establishment of their empires through the occupation of the lands of the natives in Africa and Asia, dismantling the existing states, such as the Ottoman Empire, and colonizing new territories, such as the Americas and Australia. Lenin observed that World War I was “an annexationist, predatory, plunderous war” (Lenin, 1999, p. 27). He argued that imperialism is the highest stage of capitalism through several monopolistic practices, such as the export of the finance capital and not the goods, to maintain occupancy over others’ land.

**Planning the Industrial City**

During this stage of development, taking the case of Paris, the city attracted large numbers of rural migrants. Old districts became overcrowded and vulnerable to the outbreak of diseases. Napoleon III hired Baron Haussmann, who was a perfect of the Seine Department of France, to transform Paris into a modern city. Haussmann’s scheme for Paris comprised a geometric grid in which the new roads ran in the east-west and north-south directions, dividing Medieval Paris into new sections (Kirkman, 2007). During this process of renewal, many Parisians criticized Haussmann, because they were tired of the constant and the consequent disruption in movement around the city. Others claimed that the broad boulevards were intended to ease the movement of the troops. In his memoirs, Haussmann did not deny these allegations (Moncan, n.d.). Some scholars, such as Lewis Mumford, argued that Haussmann’s plans aimed to destroy the social fabric of Paris, and never concentrated on achieving social equity through this renewal.

In Europe, the movement for the reformation of built environment emerged in the early 1900s. Ebenezer Howard introduced his concept of the garden city (Howard, 1902). Howard suggested the unification of people with nature through the merging of the city with the
and the British High Commissioner became the ruler of Egypt lost its political and financial independence. Due to this development, in 1882, Britain in two distinct settlements adjacent to each other, but also left Egypt in a tremendous amount of debt. Eventually, the counts of the Ismailia quarters; upgrading the Azbakiya district and elaborating a scheme to unify Medieval Cairo with new extensions in line with Haussmann’s ideals (Abu-Lughod, 1965, 1980). At that time, in developing countries, such as Morocco and Egypt, the capital was not always a united city. Quite commonly, the city would contain two distinct architectural features and social organization: the colonial past against national autonomy and “nativization”; these two did not blend smoothly (Abu-Lughod, 1965, 1980). The erasure of the differences drawn in the nineteenth century required some time (Fahmy, 2005). Planning theory in this stage of capitalist development and the societal transformation was focused on the examination of the city’s morphology. The planners laid out the cities in their entirety; nothing was left to chance.

Planning Cities in Colonies and Occupied Territories

This stage of capitalism instigated societal transformations in many developing countries. It had a profound impact on cultural patterns, where westernization was perceived as being synonymous with modernization. It constituted the first step toward setting in motion. Some groups of natives in the colonies, particularly rulers, politicians, and the upper echelon of state employees, property owners, and heads of tribes, chief artisans, and other such factions aligned their interests with those of the occupier. They moved away from the old quarters of the city, forming new settlements for the emerging aristocracy, thus altering the face of the metropolis. Unlike the old quarters, the new structures were modern and European, with access to adequate infrastructural advantages and social services, leading to a kind of segregation between the social classes and “urban apartheid.” These developments formed the physical manifestation of a new division of labor, wherein the poor continued to live in a state of deprivation, which was the case with cities such as Rabat, Morocco, and Cairo, Egypt2 (Abu-Lughod, 1965, 1980). At that time, in developing countries, such as Morocco and Egypt, the capital was not always a united city. Quite commonly, the city would contain two distinct architectural features and social organization: the colonial past against national autonomy and “nativization”; these two did not blend smoothly (Abu-Lughod, 1965, 1980). The erasure of the differences drawn in the nineteenth century required some time (Fahmy, 2005). Planning theory in this stage of capitalist development and the societal transformation was focused on the examination of the city’s morphology. The planners laid out the cities in their entirety; nothing was left to chance.

2 Cairo, Egypt formed no exception. Ismail Pasha ruled Egypt and Sudan from 1863 to 1879. He received his education in France. Ismail was determined to modernize Egypt by digging the Ismailia Canal to deliver freshwater from the Nile river to the Suez Canal region, developing railway roads, and introducing sugar factories in Upper Egypt. In 1867, Ismail visited Paris during the Exposition Universelle that Haussmann had arranged. Ismail admired the French urban planning and Haussmann’s work. To impress his visitors and guests who were also supposed to attend the inaugural ceremony of the Suez Canal in 1869, Ismail decided to develop Cairo to emulate Paris. He contacted Haussmann for advice. At that time, Egypt did not have design professionals, i.e., architects, urban designers, and landscape architects, like European ones. Ismail, therefore, hired French and Italian architects to design the buildings, such as the Opera House. He also employed French landscape architects to plan gardens, such as Gezera Palace, and parks, such as Azbakiya, the Giza Zoo, and the Orman Park. He appointed Ali Pasha Mubarak, an engineer trained in France, where he met him, as his Minister of Public Works. Mubarak handled the development of the Ismailia quarters; upgrading the Azbakiya district and elaborating a scheme to unify Medieval Cairo with new extensions in line with Haussmann’s ideals (Abu-Lughod, 1965; Abu-Lughod, 1980; AlSayyad, 2011; Fahmy, 2005). Ismail’s plans resulted in two distinct settlements adjacent to each other, but also left Egypt in a tremendous amount of debt. Eventually, the country lost its political and financial independence. Due to this development. As a result of this, in 1882, British forces occupied Egypt, and the British High Commissioner became the ruler of Egypt.
The Modern City: the phase of city scientism

Cities of the Developed World

In 1913, American Industrialist, Henry Ford created the first assembly line to build an entire vehicle in less than three hours instead of the earlier 12 hours. His innovation implied the rise of the concept of “mass production” that consequently brought down the production costs, led to increased sales of cars and maximized the profits of Ford Motor Company. This development in transportation created greater demand for broader road networks and highways. It eased and encouraged movement and suburbanization, thus transforming the face of the modern city. In a short time, other industrial sectors began to replicate Ford’s innovation. Planners developed human settlements for “mass production”, thus facilitating the processes involved in capital accumulation.

In 1929, the global capitalist system experienced one of gravest crises in history, i.e., the Great Depression, which lasted for a decade. The focus of planning started to shift from design-based methods toward the investigation of the economic issues and urban sprawl, thus raising the necessity for another mode of planning practice. Plans for urban renewal in the UK and USA aimed to address urban decay caused due, in part, to land development through the relocation of businesses and people using eminent domain actions. Further, Le Corbusier argued that “Form follows function,” and offered his conception of a classless city, i.e., Ville Radieuse (Montavon, Steemers, Cheng, & Compagnon, 2006). However, Frank Lloyd Wright favored the antithesis of the city with the plan of Broadacres City (Anon, 1935). In New York City, Robert Moses led the construction of major highways and bridges, while he neglected issues such as public transit. His projects displaced thousands of New Yorkers and destroyed traditional communities. Jane Jacobs opposed his plans for Greenwich Village, and by organizing the local community, succeeded in canceling the construction of Lower Manhattan Expressway project (Jacobs, 1961). The housing projects developed in this period were subject to criticism. There are high rates of violence and crime associated with these housing projects. Newman (1970) argued that the design of a dwelling unit and its environ are related to the crime rate. He offered design recommendations for the safer built environment (Newman, 1970; 1996).

Planning practice in this phase comprised conscious efforts made to escalate the rationality and legitimacy of interventions in the present day and expected future environment using scientific methods, assuming they were value-free to define the problem. In other words, the planning process entailed, and to a certain extent continues to do, the application of scientific methods in decision-making. The validity of the process applied is as significant as its

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It was probably one of the reasons for the rise of political extremists, such as Adolf Hitler, in 1933. In the same year, Americans elected Franklin D. Roosevelt to lead them out of the economic depression. Leaders of America and the European nations started to implement Keynes’ recommendations. In Germany, Hitler initiated plans for the development of the country’s infrastructure. Roosevelt announced the New Deal program as his reform strategy. He worked with the Congress to increase industrial and agricultural output and generate jobs through infrastructural development, such as the building of bridges and dams. Hitler’s political aggression sparked off World War II in 1939. The war ended in 1945, calling for the rebuilding of European cities.

A legal term that means the power to take private property for public use by a state, municipality, or private person or corporation authorized to exercise functions of public character, following the payment of just compensation to the owner of that property (Stewart, 2007).
outcome (Banfield, 1973; Meyerson, 1956). The planning process at this time consisted of the following steps:

- Definition of the problem;
- Articulation of the objective;
- Identification of alternatives;
- Evaluation of alternatives against predetermined criteria, such as a cost-benefit analysis;
- Selection of the alternative with the most favorable cost-benefit ratio for the implementation of a specific course of projects.

These five steps are the Comprehensive Rational Model (CRM) that planners employ to elaborate a plan. This also constitutes the model that is taught at architectural and planning schools.

Planners, geographers, and economists examined the city’s internal structure. In 1925, using a Darwinist parallel, Burgess analyzed the internal structure of Chicago. He argued that the internal structure of a metropolis has a Central Business district (CBD), and in relation to the distance from the CBD, land prices, buildings’ heights, and densities (both population and buildings) decline, forming concentric circles of functions and densities. These rings would be similar to functional zones, such as industry, commercial, services, and residence. Later, some studies affirmed the monocentric model, using principles of space economy and location theory (Alonso, 1971; Kain, 1962; Mills & Ferranti, 1971; Muth, 1969; Wheaton, 1977a, 1977b; Wingo, 1961). Further, Hoyt offered the sector model as an alternative explanation of the internal structure of the city (Hoyt, 1939). In 1945, Harris and Ullman offered the multi-nuclei model as an improved explanation of the internal structure of the metropolis (Harris & Ullman, 1945). Using a Marxist approach, Harvey (2010) described the monocentric city (Harvey, 2010).

**Planning in Cities of the Global South**

Following World War II, many developing countries in Africa, Asia, and Latin America started to gain independence from their occupiers and colonizers. Several nationalist leaders emerged during this period. They embarked on transforming their nations. Many of them believed in a planned economy and began to develop their countries through the nationalization of industries, application of measures for agricultural reforms, and programs for social development. Their agenda included urban development schemes and housing projects.

In the early 1900s, the course of development in Cairo and Alexandria became closely linked to world affairs and the global economy. Cairo was the headquarters of British operations in the Middle East, and Alexandria was a major port on the Mediterranean. Architects and planners at that time, such as Parcq, Fabricius Pasha, Rossi, and Libermann, were not Egyptians. During the 1920s–1940s, half-Egyptian architects, such as Nahas, Antonios, Zananiri, Ayrout, and Edrei, developed villas and apartment buildings sans any ornamental or aristocratic references. They veered away from the style of the former generations. Instead of beaux-arts or the architecture of classically inspired facades, this generation of architects adopted an increasingly modernist language of design (Cairo Observer, 2012; El-Shorbagy, 2017).
Along this time, two significant developments transpired in the field of architectural education. The first was the establishment of the Department of Architectural Engineering, Cairo University, and the second was the establishment of the Department of Architecture, School of Fine Arts, as an independent institute. Many Egyptian architects and planners received their degrees from European and American schools, a fact that explains the consistent influence of Western thought on Egyptian architecture and cities (Abd al-Gawad, 1989) as well as other Arab cities. These Egyptian architects and planners worked in many Arab countries, and thus influenced their respective built environments (Moursi, 2016). During the decades of the 1940s and 1950s, the Egyptian state commissioned architects to construct social housing, including the development of rural settlements, such as the development of Gourna, Luxor (Cairo Observer, 2012; El-Shorbagy, 2017; Moursi, 2016). Under Nasser, the relationship between the state and both architects and planners became fortified. The Egyptian state embarked on building Nasr City as the capital within the capital nearby Heliopolis (AlSayyad, 2011; Herzog, de Meuron, Herzel, Rahbaran, & Zhou, 2010).

Since the 1900s, two significant forces guided Egyptian architects: modernist versus nationalist views. Osman Moharram Pasha, a minister of public works, decreed that public buildings in Lower Egypt must reflect the Islamic character of Egypt; in the meantime, those located in Upper Egypt must mirror Ancient Egyptian buildings. The result was the emergence of buildings such as the Tanta railway station that boasts of Islamic motifs in its façade and Giza railway station that has architectural elements imitating Ancient Egyptian temples. Many pioneers fell into one of the two categories: modernists such as Mahmoud Riad, Ali Labib Gabr, and Abu Bakr Khairat, or those in search of national identity, such as Mostafa Fahmy, Ramses Wissa Wassef, and Hassan Fathy. Whether modernist or nationalist, Egyptian architects and planners worked in the Arab world and propagating their style by their orientations. For example, Mostafa Fahmy was responsible for the expansion of Masjid El-Haram, Mecca; while Riad was responsible for the design of many buildings in Kuwait (Abd al-Gawad, 1989; Moursi, 2016).

**Development of the Planning Theory and Practice in this Era**

During this phase, planners in the West and the Arab world served as bureaucrats (Baum, 1983; Beckman, 1973), technical-administrators, and quasi-political experts (Benveneiste, 1977; Catanese, 1988; Catanese & Snyder, 1979). In developed industrialized countries, the progress in mathematical modeling and progressing computing powers led to advances in spatial analyses, urban geography, location theory, and space economy. Around this time, in Arab countries, architects and engineers continued to be responsible for city management and planning education focusing only on city form. Most of them received their training at Western universities and worked in many Arab nations alongside international architects and planners.

The CRM arose from Descartes’ philosophy of rationality and Nietzsche’s determinism, theories that form the foundation of modern thought. In general, for the elaboration of a plan, planners employ the CRM as a ritual, i.e., as a matter of habit (Howell S. Baum, 1996; Dalton, 1986; Sager, 1992). However, CRM includes some limitations, such as the person who should be responsible for defining the problem and determining the objective of a project. For this reason, planners decided that issues at hand and articulated goals must serve the “public interest.” Regarding this argument, Klosterman (1980) challenged the use of public interest as a criterion for plan elaboration (Klosterman, 1980). In 1987, Bryson and Roering (1987) examined the possibility of applying the strategic planning model that private
sector companies employ to develop their plans in the public sector (Bryson & Roering, 1987). However, scholars described their proposal as “old wine in a new bottle.” Nevertheless, the proposed model can be applied for the planning for public bodies, such as local administrations and municipal authorities, but not cities (Hudson, Galloway, & Kaufman, 1979; Kaufman & Jacobs, 1987).

As a result of these arguments, attempts were made toward the enhancement or replacement of the CRM. Lindblom (1959) criticized plan elaboration using CRM and offered the science of muddling through, i.e., the incrementalist approach, as a more feasible alternative (Lindblom, 1959). Houston, Texas adopted this model of experimental deregulation (Alexander, 1988). Etzioni offered the combination of CRM with the incrementalist approach in an attempt to reconcile the differences and limit the weaknesses of each model (Etzioni, 1967). Davidoff (1965) argued for advocacy planning, in which the planner would be required to promote the interests of the unrepresented population groups (Davidoff, 1965). Others recommended availing a room for citizen participation in the different steps of plan elaboration (Altschuler, 1965; Friedmann, 1973). The critical aspect here is that planners and architects need to meet challenges that require practical experience rather than solutions learnt at school. They improve existing model and thus reflect on the planning theory (Schön, 1983; Schön, 1982; Whittemore, 2014).

The End of Modernism

In the 1960s, the professional practice of planning and its theory reached a point of crisis. Many American cities experienced events considered as signs of political and social tensions due to racial, ethnic, and gender issues. In the USA, major metropolitan areas witnessed the civil rights and feminist movements in addition to riots instigated by the Vietnam War Protests. In France, during May 1968, university students demonstrated against the prevalence of capitalism, consumerism, and American hegemony. Strikes spread to factories. Since the economy was brought to a virtual standstill, all development suffered. Around this time, Carson’s work also raised awareness regarding the importance of protecting nature against pollution in the USA and beyond (Carson, 1962).

In the early 1970s, Europe and the USA experienced a severe energy crisis when Arab countries decided on an oil embargo, thus leading to the exploration of alternative fuels. Later, the concept of environmental protection extended beyond the protection of natural resources from pollution to include avoidance of the exploitative use of natural resources (Meadows, Meadows, Randers, & Behrens III, 1972).

All the events mentioned here had a profound impact on popular culture across the western world, including architecture and city planning. The demolition of the Pruitt-Igoe, the criticisms made by Jacobs and others about urban renewal, emerging dissatisfaction with neighborhood gentrification, and suburbanization meant that capitalism was entering a new phase of growth. This stage led to another societal transformation, demanding further development in planning practice, theory, and education. Modernism, as an architectural movement, degraded the standards of urban living, because it failed to distinguish

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5 Also known as non-planning approach.
differences in contexts and aimed towards assimilating the society (Simonsen, 1990). It was the dawn of postmodernism.

The Post-Modernist City

Post-modernity a New Phase of Capitalism

In the period between the mid to the late twentieth century, the term "Postmodern" started to evolve as a concept that implied the rejection of traditional institutional setups, such as family, church, and the state. The cultural, political, and social transformations that took place in Europe and the USA from 1972 went together with how people experienced space and time. The time-space compression implied a reorganization of capitalism. The space-time compression was imperative for the rise of flexible modes of capital accumulation, through relaxing constraints on the flow of labor and capital, the rise of digital firms, multinational companies, and transboundary corporations. However, if these changes are juxtaposed with the basic rules of capital accumulation, the dawn of postmodernism cannot indicate the rise of a post-capitalist society (Harvey, 1989).

The postmodern era, i.e., the late twentieth century and early decades of the 21st century at large shared five distinctive attributes:

• The spread of globalization: Trade barriers fell, the increased flow of capital, labor, and commodities and services indicated the transformation of the geographies of production and consumption. For instance, in India, call centers provided technical support to Americans regarding the filling of their tax forms. Many companies in the USA and Europe shifted their production plants, mainly those of energy-intensive and polluting industries, to cities in developing countries, such as China, Mexico, Morocco, Tunisia, and Egypt.

• Growth of mass media and communication: Advances in Information and Communication Technologies (ICT) brought down both temporal and spatial or geographical barriers. Further, satellite channels and the internet are among the most crucial agents in shaping consumer preferences. Together, they changed cultures and values. Thus they transformed traditional societies into a global community of consumers. ICT was instrumental in the events that took place in 2011 in some Arab cities, i.e., the Arab Spring.

• Consumer societies: Contemporary communities constitute consumer societies. Franchises and chains can be seen everywhere. Whether a person lives in the USA, Europe, the Middle East or the Far East, major brand outlets such as McDonald, Starbucks, Zara, or H&M can be found anywhere.

• Promotion of cultural diversity and hybridity: The ever-increasing pace of globalization has led to an increase in cultural diversity as well as "hybridity," i.e., the mixing of diverse national or ethnic customs and behaviors. Postmodernity celebrates diversity and can promote the political and social system of democracy as it invites growing local resistance (Goodchild, 1990).

• A fragmented world: Globalization, advances in ICT, and cultural heterogeneity and hybridity caused societies to become increasingly dynamic and fragmented. Collective action, therefore, in such a scenario is not possible (Goodchild, 1990).
**Post-modernists beliefs**

Postmodernists challenged every aspect of modernism. Heidegger migrated from phenomenology to ontology, arguing for the “hermeneutic circle,” i.e., the understanding of an object, whether text, action, art, or any other, within its cultural, historical, and literary discourses. Foucault explored hegemonies and social orders as the context to explain the relationship between social behavior, power, and meaning.

In the 1980s, the Los Angeles School appeared to replace the Chicago School of Urbanism. The movement stemmed from the principles of postmodernist philosophers. The writings of Foucault, Baudrillard, and Derrida inspired several researchers, such as Soja, Davis, Dear, Scott, and Flusty. They dealt exclusively with the city of Los Angeles to assert the argument that the cities in developed countries in the 21st century will be like Los Angeles regarding their social, economic, and infrastructural developments. They tried to describe both the form and culture of Los Angeles, spreading into the desert and up and down the coast. The economic base of Los Angeles transformed. The service sector expanded while production establishments were left to cities of the global south. The transformation of the economic base led to an expansion of metropolitan areas that contained both contrasts and tensions between the diverse groups of people that inhabited them.

The development of the capitalist system led to the transformation of industrial cities into post-industrial ones in which the service sector functioned as the vehicle for growth. The present is the time of cognitive-cultural capitalism where innovation and creativity, which depend on learning processes, is at its crux (Mahmoudi & Levenda, 2016; Scott, 2011, 2014). Thus, cognitive-cultural capitalism forms a robust theoretical basis to study the contemporary developments of urbanization observed in modern cities (Scott, 2014).

**Post-modernist Planning Theory**

Post-modernist planners rejected the modernist movement and all its notions. They reject the “totality” of the planning process. They discarded mega projects, standardization, and economic concentration as solutions to the problems of urban planning (Goodchild, 1990). They argued that planners cannot base their designed interventions on the notion of “one size fits all”. “[I]t opens up the planning process in a way which is denied by an emphasis on technical rationality” (Goodchild, 1990, p. 119). In brief, postmodernist planners denounced the view that planning could be “comprehensive”. According to post-modernist views, planners cannot apply the CRM as a systematic procedure applicable to all contexts. The planning process must context-sensitive (Adams, 2001; Goodchild, 1990).

Many scholars and planners tried to replace the CRM. The starting point comprised bridging the gap between a) positivism on the one hand and b) the scientific methods that form the basis of CRM and the assertions of those who oppose it according to the usefulness of its systematic application on the other. They sought alternative philosophical foundations for their practice, such as phenomenology. It investigates the direct conscious involvement of

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6 Edmund Husserl founded phenomenology to be the thoughtful careful study of the constructions of knowledge and consciousness. Phenomenology implies the descriptive analysis of individual practices.
an individual, i.e., inner-perception. Lim and Albrecht (1987) explored the application of phenomenology in action and environment as well as developing it as a research methodology for planning. Consequently, the task implied the description of information concerning consciousness without biases, preventing all application of metaphysical and scientific theories. Lim and Albrecht found that phenomenology has limited use in planning practices. However, phenomenology presents potential for the advancement of spatial environmental analysis used in urban design practices (Lim & Albrecht, 1987).

Due to developments in the capitalist system, planning fell between a modernist sensibility whose validity was problematic and a postmodern reality that challenged the underlying assumptions of the profession. The situation links planning and critical theory (Friedmann, 1998), which was another source of inspiration for those seeking an alternative for CRM. Critical theorists apply knowledge from the social sciences, and the humanities to emphasize the thoughtful assessment and critique of society and culture. Critical theorists advocate emancipating humans from their ideological distortions by raising complete awareness of their prejudices as the basis for resolving conflicts.

After presenting the epistemological issues in planning theory and practice, Albrecht and Lim (1986) employed Habermas’ knowledge theory,7 which is part of the critical theory (Albrecht & Lim, 1986), to offer a taxonomy of the following four viewpoints that constitute the planning theory:

- Explanatory theories to provide insight into a social phenomenon;
- Procedural opinions regarding the course of action required and the time and manner of its application;
- Operational arguments that governmental planners employ in closed systems;
- Practical methods based on experiences, best practices, and lessons learned that might not be necessarily applicable in other situations or contexts.

Albrecht and Lim (1986) argued that social conflict results when technical rationality suppresses potential human needs. To resolve this predicament, a planner has to depend on the following:

- Empirical-analytical knowledge to guide technical interests, which is essential for instrumental actions;
- Historical-hermeneutic knowledge that operates within practical interests needed for communicative activities;
- Critical knowledge is for emancipatory actions. It educates the planner, the decision-maker, as well as the public. It also paves the way for enabling and empowering the people (Albrecht & Lim, 1986).

“In planning practice, communication is political” (Forester, 1980, p. 275). Forester (1980) used Habermas’ critical theory of communication to investigate the way in which planning practice constitutes communicative action. He further probed the following: How can a broader political-economic context affect planning as an action to disrupt or encourage a democratic planning process? How can a planning theory that assesses planning practice be

7 Habermas based his writings on the work of his predecessors, notably Marcuse and Horkheimer.
concretely empirical and immediately normative, offering one both practical strategy and a practical political vision? He concluded that critical theory sheds light on both structural barriers to the democratic planning process as well as the opportunities available to planners to overcome these hurdles (Forester, 1980).

Western planning theories might not be suitable for cities of the developing world (Friedmann, 2016). When applied in these contexts, western theories often lack the constructive aspects of planning, such as the connection between the formal and informal sectors (Roy, 2012). Due to this reason, there are arguments on a broad range of subjects, including development and planning, urban identity, cultural values and traditions, practice-based research, realism and the postmodern condition, and sustainable design practices (Salama, 2015).

After five decades of dynamic theorization, Friedmann (1998) raised the following question: Why does the task of providing a formal definition of the subject present a difficulty for the experts responsible for the formulation of planning theory? He explored the following four potential answers to this question:

- It pertains to the problem of describing planning as an object to be conceptualized;
- It is impossible to discuss planning as an activity while ignoring the actual institutional and political context involved;
- The issue of numerous modes of elaborating planning theory and the predicament of choosing the appropriate one;
- The trouble of including power relations in the discourse of planning (Friedmann, 1998).

RESULTS AND DISCUSSION

Reasons for Transformations

The profession of planning and its theoretical grounds have undergone significant changes since the modernist movement in the early 1900s, which the works and writings of Le Corbusier, Howard, Burnham, and Frank Lloyd Wright represented (Fainstein & DeFilippis, 2016). The shifts in modes of capital accumulation as well as flows of both labor and capital associated with global cultural, social, economic, and political developments gave rise to debates in planning theory and practice. Among the outcomes of these changes is the transformation in the geography, modes, and production and consumption patterns, where production units shifted from cities of industrially advanced countries to developing countries, thus generating problems for both cities, and giving rise to theories about the location and spatial economy. Knowledge-Based Urban Development (KBUD) and Smart Cities (SC) are concepts that evolved following the emergence of post-modernism (Chourabi et al., 2012; Lee, Hancock, & Hu, 2014; Thierstein & Schein, 2008; Wiedmann, Salama, & Thierstein, 2012; Yigitcanlar, 2011). When viewed in the context of Arab cities, urban planning based on concepts of KBUD and SC does not yield the same results like that in cities of developed countries. The reviewed cases, such as the Smart Village in Egypt and Masdar in Abu Dhabi, these developments turned out to be a marketing gimmick and a selling pitch and detached from its environ and reality (Alraouf, 2008; Gharib, Tok, & Zebian, 2015; Goldenberg, 2016). Four interrelated factors govern the transformations of the city in the Arab region. Figure 3 is
a fish-bone diagram that presents the causes of changes in planning and their consequences.

**Capitalism**

Whether it is perceived as an ideology or a system, capitalism has evolved through the history of humanity. As a system, capitalism transformed from being an agrarian to a mercantile system during the pre-industrial revolution period. It then changed into industrial capitalism during the modernist phase, and subsequently, emerged as financial capitalism in the late stage of modernity, and finally, as cognitive-cultural capitalism, in which advanced technologies, financial services, and media became the exporting sectors.

The rise of digital companies, such as Uber, Amazon, and Airbnb, is an indication of the strong momentum and acceleration that cognitive-cultural capitalism has gained and undergone. It has been responsible for the emergence of specific location patterns and social relations, which the Los Angeles School of urbanism indicated, that result from creativity and innovation.

As an ideology, capitalism developed and changed by these social, ideological, philosophical, and political changes. The theories that Adam Smith, Ricardo, as well as Keynes proposed in the past are not valid in the contemporary context. The concepts of economies of scope, for example, replaced economies of scale, implying that the economic foundation of the city may not be sufficient; its branding may be equally crucial for its growth.
Today, the service sector is the dominant exporting economic sector of cities, which act as the locale for capital, information, and labor flows. Scholars at the Global and World Cities Research Network (GaWC) used an interlocked network model to assess urban areas according to their advanced producer services. They aimed to measure flows and calculate a settlement’s connectivity, indicating the position of the concerned city in the global urban system (Ago, 2015; Hu, 2015; Ley & Newton, 2010; O’Connor, Derudder, & Witlox, 2015; Paganoni, 2015; Söderström, 2014). New York and London occupy the highest spots in the list of global cities due, in part, to their financial and administrative role in the global economy. The second tier comprises cities of the first generation of Newly Industrialized Countries (NICs), such as Singapore, and Hong Kong. Further, there are cities, such as Dubai that belong to this category for their financial associations with the world economy and tourist attractions. Together, these cities complement the role of both London and New York by availing advanced services that the global economy demands. The third tier includes cities located in emerging economies, such as Mexico City, Mumbai, Johannesburg, Moscow, Kuala Lumpur, and Sao Paulo, that connect major economic regions to the global economy. The Arab cities in this group include but are not limited to, Cairo, Casablanca, Tunis, Abu Dhabi, Riyadh, Doha, Manama, and Kuwait City, among others (GaWC, 2017).

In each phase, the Arab world did not act as the initiator of capitalist transformation. Instead, the Arabs were the recipient of the outcome of these changes. Often, Arabs invested most of the dividends of the boom in oil prices in cities of the developed world, as they possessed higher absorptive capacities in comparison to their peers in the Arab region. Wealthy Arabs owned significant real estate assets in cities such as London and stocks in major companies and banks of the USA and Europe. Cities of the Arab world expanded, while their economies continued to depend on the export of raw materials from developed nations. Dependent development is among the central reasons for urban primacy (Smith, 1985), which in turn forms the raison d’être for many urban ills mentioned earlier.

Classes

The second factor is classes and social strata. Societal transformations also accompanied the development of the capitalist system. Post-industrial societies replaced industrial, modernist societies, as manufacturing activities shifted from cities of the developed world, such as the USA and European nations, to urban areas of the global south, such as those of China, Brazil, Egypt, Tunisia, Morocco, and India. The change in the geography of production led to societal changes in cities of both developed and developing countries. Today, cognitive-cultural capitalism has resulted in a new division of labor that manifests in various facets: its purest form is the digital divide. The rise of the “comprador” in many developing countries, including the Arab world, presents an aspect of societal transformation. A new class emerged that integrated authority, money, businesses, and alliance with foreign interests. The result was a built environment that lost its national identity, in association with the urban sprawl at the cost of valuable agricultural land, the emergence of gated communities, loss of public spaces, and prevalence of informal settlements.

Culture

The third factor is culture. It implies the collective programming of the mind to differentiate one set of humans from another. Culture concerns the implication of things as they affect both perception and cognition. Elements of culture, such as language, values, and non-
verbal communication, changed in association with the changes in both the capitalist system and social classes. For example, new words are used by people on the streets and for art products, such as movies, sending messages, and indicating developments in language as well as values and norms. Equally important is the popularity and acceptance of Eurocentrism in a traditional built environment where, for instance, the owner of a grocery store replaces its billboard with the term “supermarket.” These cultural transformations echo changes in social interaction and the rise of new values including, but not limited to, work ethics and individualism. Cultural and societal transformations are both requirements for and the result of cognitive-cultural capitalism. These changes shape as well as generate demand and need for goods and services that are most likely to be produced abroad. These developments affect the built environment; the old must make way for the new, thus losing heritage and valuable monuments, unless they serve as inputs for the tourism industry. By separating the past from the present, the Arab city will lose its destined trajectory in the future.

**Communication**

Communication and media form the fourth factor. It is imperative for changes in the capitalist system. Media is responsible for individual’s thoughts and reasoning these days; thus, it affects people’s beliefs, principles, and may be responsible for propagating uprooting dogma. Here, media is linked directly to an individual’s ability to understand and make decisions, whether it concerns buying a product, demanding a service, or even electing a representative or a public servant. To a certain extent, those who own and manage the media control the public sphere, and thus, in turn, control the decision-making process including, but not limited to, plans that affect the built environment.

**Challenges and Opportunities**

**Challenges**

These forces of change have brought with them challenges and opportunities as well. Lately, many cities in the Arab region have experienced civil unrest. At that time, the crowds were on the streets demanding livelihoods, liberty, social justice, and human dignity. Whether these protests were the result of internal pressures or external conspiracies, the fact remains that Arab human settlements require attention and the masterplans that have been made and implemented so far have proved to be of limited effectiveness.

The first problem is low rates of economic growth that associate with high rates of population growth because of sustaining high fertility rates and population momentum. Furthermore, most of the Arab population is young. Regardless of whether the country is an oil producer or not, all Arab nations depend on oil exports and other raw material as their prime source of national income. For example, in 2016, the oil and gas sector accounted for about 60 percent of Kuwait’s gross domestic product and about 95 percent of export revenues (Organization of the Petroleum Exporting Countries (OPEC), n.d.). In 2013, the estimated population of Kuwait was 3.60 million of which approximately 74 percent of the population was that of non-Kuwaitis (Kuwait Central Statistical Bureau, n.d.). Workers’ remittance from GCC countries constitutes a significant ratio of non-oil producing countries, such as Egypt, Syria, Jordan, and Lebanon, wherein 2014, workers’ remittances represented 6.95, 5.29, 17.78, and 14.49 percent of the GDP respectively (UNCTAD, 2016).
Egypt, during the reign of Ismail, and the GCC countries, after the discovery of artificial pearls in the 1950s, experienced the Dutch disease. It is “a phenomenon reflecting changes in the structure of production in the wake of a favorable shock” (Brahmbhatt, Canuto, & Vostroknutova, 2010, p. 1). This fact emphasizes the need to diversify both national and urban economies. Furthermore, Arab States must move away from the rentier state model, in which the state generates a significant share of income from rents or externally-derived, unproductively-earned payments. Income is not the reward for hard work (Beblawi, 1990; Gray, 2011). The existence of the rentier state has severe implications on the economy and society.

The solution will not be complete without transforming human resources into human capital to supplement the lack of natural resources in the Arab region. The recommended sustainable solution directs investing in both people and places by increasing the share of education and health spending and infrastructures expenditures in the state budget.

The second issue is peace and security. Many Arab cities, such as those of Syria, Yemen, Iraq, and Libya, are subject to conflicts. Others are vulnerable to terrorist attacks. The maintenance of peace and safety are central to economic growth and development. Sustainable Development Goals (SDGs) 2030 call for peaceful and inclusive societies for sustainable development (SDG 16) through the facilitation of access to justice for all and the establishment of efficient, accountable, and inclusive institutions at all levels and resilient cities (SDG 11) by making cities inclusive, safe, and sustainable.

The third issue is the environment. Climate change is among the significant risks that can affect many Arab cities in the form of severe weather events, floods, food insecurity, and Sea Level Rise (SLR). Climate change will also complicate drought and desertification, thus mixing issues of water and food security. The failure to be prepared to face disasters means urban planners did not pay attention to the protection of human beings and assets, such as schools, healthcare facilities, and infrastructures. The persistence of environmental problems, such as air pollution, and proper solid waste management will have a profound social impact and may cause economic losses that may be another urban planning failure, as it means that planners failed to address these externalities. The declining prices of new cleaner technology for energy generation and improvements, such as urban agricultural, green infrastructures, and waste-to-energy technologies, are opportunities for cleaner, greener cities.

The fourth challenge is achieving social equity. Dealing with persisting poverty, which will satisfy obligations towards SDGs 1 and 2 requires readdressing mechanisms of income distributions as well as modalities to assure equitable access to resources and decision-making processes. Attaining social justice is possible when the Arab states seriously adopt and apply principles of good governance in local administration. Principles of good governance include, but are not limited to, the rule of law, accountability and transparency, inclusiveness, efficiency and effectiveness, responsiveness, and citizen participation, enabling and empowering the people to be in-charge of their goals and that of their future generations. Achieving social justice is one of the reasons for planning. The uprisings in

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1 End poverty in all its forms everywhere
2 End hunger, achieve food security and improved nutrition, and promote sustainable agriculture
many Arab cities call for better modalities for urban governance, which avails an opportunity for improved urban planning and management.

The fifth challenge is the revival and protection of cultural identities. Hassan Fathy once said, "Modern Egypt has no local style, the footprint is missing, and the homes of the rich and the poor are alike without a style, no Egyptian identity" (Faqeh, 2017). Unfortunately, this statement is also applicable to many Arab cities. Social structure, language, communication, religion, and values form the five pillars of cultural identity. It is the responsibility of planners to examine inherited cultural values and forms as well as to investigate means to revive them for sustainable urban development.

**Opportunities**

Currently, there are four opportunities upon which the Arab states can capitalize. The first opportunity is human resources. Most of the Arab population is young. The youth of ages 15–29 make up around 30 percent of the population in the Arab region (UNDP-RBAS, 2016). The illiteracy rate is declining. During the period from 1980 to 2013, the score of the Arab countries on the Human Development Index improved from 0.492 to 0.682 (UNDP-RBAS, 2016), indicating improved quantitative measures of life expectancy at birth, income, and education.

Bridging the gender gap is the second opportunity. It is directly related to improved human resources. In 1990, there were 90 literate young women for every 100 literate young men in the Arab world. In 2010, this ratio closed to be 95 women for every 100 men. Achieving gender equality can have positive impacts on the economy. If Arab countries manage to eliminate the gender gap, their economies could expand by approximately 37 percent (UNDP-RBAS, 2016).

The third opportunity is offered by developments in ICT, thus availing the opportunities for the Arab youth. In the 1990s, the Arab States dominated media channels, and therefore limited access to information and knowledge. The advances in ICT brought accessibility to social networks, websites, and blogs. Today, the Arab youth is connected with their peers around the globe (UNDP-RBAS, 2016), which provides an opportunity to present a different point of view and develop distortion free communication that allows changes in attitudes.

The fourth opportunity was presented by the shift in the mindset of the Arab leaders. In July 2016, they recognized the Arab Sustainable Development Goals (SDGs) Strategy, which had been prepared by the League of Arab States (LAS). Recently, LAS revised this strategy to serve as the “Arab Guiding Framework to Support the Implementation of the Sustainable Development Agenda. 2030” (Department for Sustainable Development and International Cooperation (DSDIC)-League for Arab States (LAS), 2017). The agenda elaborated and endorsed by member states was a human-centered development strategy that can support the development of human resources.

**Scenarios**

Within the situation outlined above, Arab cities are at a crossroad. The first possible course of action comprises of continuing Business As Usual (BAU), a futile approach, as indicated earlier. The second would entail the reformation of current policies. The result of this scenario is similar to that of the BAU scenario but requires dealing with the negative
consequences of the driving forces through concerted efforts by governments and civil society. The third is a laissez-faire scenario. It calls for deregulation and liberation of market forces, assuming a state of perfect competition between markets. This assumption is questionable as conditions for perfect competition seldom exist together. The fourth scenario entails the maintenance of security. Under this condition, the city would turn into enclaves of gated communities. The weakness of this scenario is that it can introduce social segregation. Amenities and technological development may be at their peak in areas inhabited by the elite classes, while the poorer factions may continue to live in a state of deprivation.

The last scenario seeks the path of sustainable development. It requests balancing economic growth with social justice while protecting natural resources from wasteful and exploitative use. This scenario will necessitate unconventional planning approaches that are inclusive and participatory, in which plans are locally initiated, elaborated, and owned, based on a global context. It needs a different institutional framework that must be pluralistic and based on the grassroots level. The features of this scenario evolve from a vision for a desirable and environmentally sustainable future in which Arab cities can be self-sufficient and self-reliant. This scenario requires initiating research in planning theory, wherein both practitioners and academics would explore new concepts and seek different resources to better understand the reality of the contemporary Arab city (Ibrahim, Fruchter, & Sharif, 2007; Mortaza & Sharaeh, 2011; Nu'Man, 2016). It also requires the adoption of new modalities for design education, such as those applied in the UAE (Benkar, 2013).

CONCLUSIONS AND RECOMMENDATIONS

Many issues related to urban planning can be observed in several cities of the Arab world. Transformations in the capitalist system and social structures, in addition to the inadequate understanding of planning practice, theory, and education are among the main reasons for this situation. Presently, in many Arab countries, planning education is still considered as a part of architectural education, with the emphasis on cities’ morphology, design specifications, land uses, with little consideration regarding social, political, institutional, and economic realities of the concerned place.

The development of planning theory and practice in the developed world is often associated with transformations in the capitalist system and social structures. In the Arab world, dependent economic development, military occupation, and political hegemony, in addition to architectural and planning education all enforced the concept of Eurocentrism, where the concept of westernization was equated with modernization, which resulted in the current unfortunate urban scenario.

There are challenges as well as opportunities in this regard. What are the actions that Arab planners and educators can take? First, there is a necessity to devote efforts and resources toward research in planning theory that is conducive and responsive to the current state of cities in the Arab world. It will require both practitioners and educators to critically deduce lessons learned and best practices, as well as to capitalize on technological advances. It will also need integration with other disciplines and partnerships with organizations and institutions.

Second, since planning is a political process, there is a need to organize planning practice. Unfortunately, many urban managers, engineers, local administrators, architects, geographers, and other people in positions of power practice urban planning without any
training or formal education in the area. The planning profession in the Arab world requires organization. Planning practice is similar to other professional practices, such as medicine and law. Only experts with official training in planning and those who specialize in one of the specialties of urban planning and have the right to practice it. Founding an Institute for Certified Planners (ICP) is an absolute necessity. It will examine candidates with formal education in one of the specializations of planning, such as urban design, housing, community development, environmental management, transportation planning, and so forth, and will subsequently decide whether to permit them to practice the trade.

Third, among the requirements for the reformation of planning practices is the need to reform planning education through the establishment of specialized graduate schools outside of the realm of architecture and engineering. Planning education must build the technical skills and inter-disciplinary competencies of graduates to allow them to take actions based on analysis and take part in communicative activities.

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