URBAN CULTURES *PAPER 4: culture & planning*

"A human-centred city is a culture-centred space"
UNESCO, 2016

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Introduction: The Discussion Paper provides a more detailed exploration of the "Diversity Continuum" to show over time a city may evolve through phases from minimal cultural diversity through to a state of Super or Hyper-Diversity. It also emphasises the importance of being intercultural and engaging in intercultural dialogue.

Population Behavioural Patterns

As has been discussed in the Discussion Paper 3 the discourse associated with cultural diversity has led to a range of terminology to describe the demographic diversity characteristics of a place and community, including but not limited to: Super Diversity and Hyper Diversity; Multi-ethnic and Multi-cultural; and Transnational. I propose that the best way to consider the preceding diversity terminology/classifications in the context of the built environment is to describe them as a series of statistical demographic conditions. Therefore, we can see them as phases of urban diversity conditions which I have describe as a "Diversity Continuum".
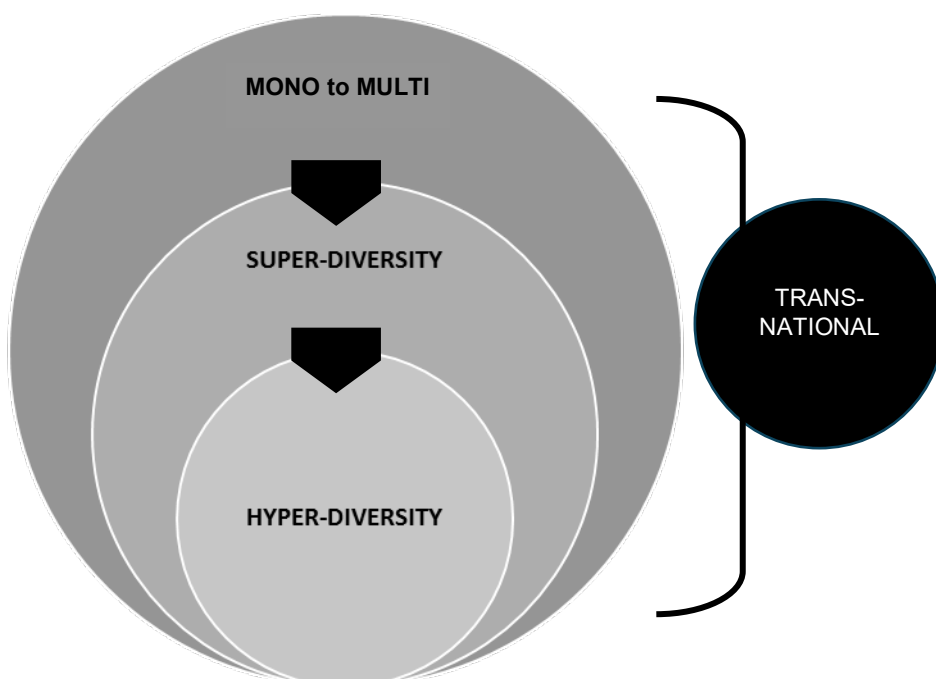
As shown above, it can be argued that over time a country/city may evolve through phases from minimal cultural diversity through to a state of Super or Hyper-Diversity. The concept of hyper-diversity is not only about ethnic diversity but also in contemporary society it reflects the broad range of variations among community member's lifestyles, sexual orientations, political attitudes, and recreational activities. Tasan-Kok highlights the fact that these hyper-diversity variations exist within cultural groups and therefore as planners and designers it is important not to make assumptions that there is necessarily consensus on lifestyles and patterns of behaviour within any one ethnic population.

If we take the example of Australia's demographic make-up, we have a First Nations population, overlayed by a British colonial past and then ongoing waves of immigration from many different countries and cultures. It is important to remember that the First Nations People were also diverse in culture and language, as the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) remind us:

> Australia's Indigenous peoples are two distinct cultural groups made up of Aboriginal and Torres Strait Islander peoples. But there is great diversity within these two broadly described groups exemplified by the over 250 different language groups spread across the nation.

Australia's contemporary diversity is ever expanding as new migrants arrive from across the world. The ABS (2029) estimates that there are at least 278 cultural and ethnic groups resident in Australia with some areas in our major cities such as Melbourne and Sydney reaching Super and or Hyper-Diversity status. It is also important to acknowledge that during the phases of Australia's Diversity Continuum there have been various Trans-national cohorts in Australia, for example those remittance workers from the various South Pacific nations, overseas student population and working backpacker population. We also need to recognise that for many Trans-nationals who might have arrived as temporary workers, many transition over time to become permanent residents and adapt to the culture of the host nation.

From an urban planning perspective, it is important to recognise that whatever the phase of the continuum, there is a need for planners to have cultural literacy skills to deliver culturally relevant planning outcomes for our diverse communities.

Cultural Diversity Policy Context

By the mid-1990s some earlier proponents of Multi-Culturalism such as Australian sociologist Jerzy Zubrzycki, were engaging in 'post-multicultural' theorising by suggesting that 'Multi-Culturalism' should be replaced with 'cultural diversity' as Multi-Culturalism was a 'self-conscious' term that should no longer be necessary and had outlived its purpose. I acknowledge that the term Multi-Culturalism has become a highly contested term, especially in Europe, however from my perspective as a Cultural Planner, I like to draw a distinction between 'Multi-Culturalism' as a policy position and a place being 'culturally diverse' as statement of demographic fact. For many in the Australian population the term multicultural covers everyone who is not mainstream Australian. Therefore, it has become shorthand for the 'other' rather than an acknowledgement that the population is 'culturally diverse' and therefore, multicultural as a population characteristic applies to 'all of us'!

In 2021 I undertook a wide review of Australian local government strategic planning documents to analyse their use of cultural terminology, including 'Multi-Cultural'. This research included a word search for the terms

'Culture', 'Cultures', 'Cultural', 'Culturally' and 'Multi-Cultural'. In the current strategic plans of each Australian state capital city, the findings show that only two of the councils reviewed referred specifically to the term 'Multi-Cultural' although all eight made references to the notion of 'Cultural Diversity'. Only four have a dedicated Multi-Cultural Strategy or related policy document on their websites. In terms of the metropolitan councils in NSW, Victoria, and South Australia the research initially reviewed the Community and / or Council strategic plans. As a percentage of the five search terms the term 'Multi-Cultural' does not rate highly within this grouping of culturally related concepts. The Victorian data shows the highest number of Multi-Cultural references of the three states. While not directly using the term 'Multi-Cultural' the notion of a Multi-Cultural community was supported using the word 'Cultures', for example to reference a diversity of cultures and in the use of 'Cultural' as in the context of cultural diversity. Of the ten Victorian Council Plans all referred to 'Multi-Cultural' or 'Multi-Culturalism'. Of the ten, one City Council made the highest number of references in its 2017-2021 *Council Plan*, but even then, only totalling four (4) in all. In addition, that council has a *Settlement Action Plan 2019-2023.* The review of the Victorian LGAs Planning Scheme documents found even less references to 'Multi-Cultural' with only 4 of the 10 using the word Multi-Cultural while all did have some references to cultural diversity. Of these the highest number of references were to Multi-Cultural (8) and cultural diversity (11).

In NSW, the review found that only seven (7) of the Community Strategic Plans (CSP) referred to 'Multi-Cultural' or 'Multi-Culturalism'. Of the seven, one City Council made a total of 5 specific references of 'Multi-Cultural' and an additional 6 references to 'cultural diversity' and its importance in building a tolerant and dynamic community. In total across the 10 councils there were 19 references to 'Multi-Cultural' compared to 52 references to 'cultural diversity'. In addition to the CSPs the City of Sydney has a *Cultural Diversity Strategy 2008-2011*.

In South Australia there was the lowest number of references to 'Multi-Cultural' of all three states. The search only found two (2) City Plans (CP) made references to 'Multi-Cultural' while eight (8) councils referred to 'cultural diversity' a total of 41 times. In addition, only one council has an Intercultural Strategic Plan 2017. This plan states that: *The Intercultural Strategic Plan provides directions to enable the City of Salisbury to become a welcoming, cohesive intercultural community in which all people can thrive and flourish.* The concept of being 'Intercultural' was not acknowledged in any of the other LGAs in this study. (Brecknock 2021:7)

Diversity Impacts on Urban Planning

In Australia it is not just the need for planners to be more aware of culturally diverse and/ or interculturalism in planning Australian cities, but the need for awareness of First Nations People's cultural perspectives and needs. This issue has been discussed in the literature from Australian (Sue Jackson et al. 2017) (Libby Porter, 2017; 2018), Aotearoa – New Zealand (Hirini Matunga, 2017), and Canadian (Ryan Walker, 2017) perspectives. The relationship between Aboriginality and urban planning in Australia has been explored by planners who argue for cultural awareness of the Aboriginal relationship to the land and specific cultural frames of reference that need to be considered when planning with and for Aboriginal communities (Jackson et al. 2018) (Porter. 2017; 2018).

Therefore in the context of Australia it is important to acknowledge not only the increasing level of cultural diversity and the recognition and celebration of multiple cultural community identities, but also the more inclusive notion of Interculturalism with its focus on behaviour and interaction between people from different cultural backgrounds. The notion of the 'Intercultural City', with its focus on cities taking advantage of a 'diversity dividend' gained from cross cultural activities leading to greater creativity (Wood, P. and Landry, C. 2008), should be seen as a basis for community cohesion in cities addressing increasing migrant populations (CoE, 2020). In terms of behaviours and settlement experiences of migrant communities we should recognise that

people are resilient and resourceful when navigating new environments as discussed under the heading, cross-cultural adaption.

Aligned with being Intercultural is the contribution that Intercultural Dialogue can make in diverse communities such as the Council of Europe Intercultural City Network's focus on building meaningful dialogue between culturally diverse communities in European cities. In the *Practice* section we explore the practice of intercultural dialogue through the acquisition of Cultural Literacy, Intercultural Knowledge; and Intercultural Competencies as needed to effectively Plan Culturally.

Finally in this section we considered the notion of being Cosmopolitan and its focus on building society by applying universal values that Held (2010) proposed would protect and nurture each person's equal significance within society. In the context of Planning Culturally the Cosmopolitan values and principles provide an ethical basis upon which to build an intercultural city ethos.

In this section we have moved from considering demographics and statistics of cultural diversity to consider the population variations in patterns of behaviour, with a focus on the notion of being intercultural and or cosmopolitan. This will include the opportunities that arise from the diversity dividend associated with increased interaction between people of differing cultural backgrounds and the adaptability of people to change and the shock of the new!

Being Intercultural

> *"Interculturality" refers to the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions, through dialogue and mutual respect.*
> UNESCO, *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*, (2005:14).

There is an extensive range of academic literature relating to the differences between the notion of Multi-Cultural and Intercultural from contributors such as Ash Amin, Ricardo Zapata-Barrero, Martyn Barrett, Jude Blomfield and Franco Bianchini, Phil Wood and Charles Landry, Ted Cantle, Carlotta Fioretti and Marco Cremaschi, Tuna Tasan-Kok, Ralph Grillo, Jeffrey Hou, Nasar Meer and Tariq Modood, and among others. Ricardo Zapata-Barrero suggests that:

> *In spite of some multiculturalist academics, such as N. Meer and T. Modood (2011), who argue that there are many more similarities than differences between the two paradigms, the two essential differences between interculturalism and multiculturalism, in my view, remain. In both cases, interculturalism presents itself as a framework that tries to challenge the way multiculturalism has always tended to categorize people through origin and nationality, which predetermine certain behaviours and beliefs. In this way, interculturalists will dispute the multicultural assumption that diversity must be interpreted only in terms of origin, nationality and culture.* (2015: 5)

My focus is on being Intercultural as an inclusive practice or behaviour, concerned with addressing all members of society in a '*single diverse public not multiple publics which are organisationally and socially separate*' (Bloomfield, J. & Bianchini, F. 2004:39). Ted Cantle (2001), has been a critic of Meer and Modood and their arguments around the similarity of Multiculturalism and Interculturalism, arguing that multiculturalism leads to

the creation of "Parallel Lives". I would support this notion especially in Australia where multiculturalism as a concept led to governments at all three levels generating separate "Multicultural Policies" rather than addressing the need to plan inclusively. Furthermore, Cantle postulates that Interculturalism is not just about the recognition of difference, as it will develop a dialogue across cultural differences and "*contribute to a new vision for learning to live together in a globalised and super-diverse world*" (Cantle, T. 2012:2). Cantle also suggests that it is important that:

> *While it is accepted that 'race' is socially and politically constructed and that in biological terms there is but one human race, we must avoid falling into the trap of thinking identities formed by ethnic, faith and other characteristics have a primordial basis. 'Culture' should also be regarded as a dynamic concept and it is constantly being and remade, and the way individuals see their identity and the way particular groups and communities represent themselves will change over time* (2012:173).

Therefore, meeting the needs of our culturally diverse community and understanding and addressing the first peoples' association with country presents a major challenge for contemporary planners and as Agyeman & Erickson remind us:

> *In our view, culture is predicated on difference and on otherness and is a complex, dynamic, and embodied set of realities in which people (re)create identities, meanings, and values. Overlying this are the reality of hybrid or multiple cultural and group affiliations. In this sense, no one person can be reduced to one single or fixed cultural or other form of identity.* (2012:359)

This understanding that culture is a dynamic entity is vital In the context of urban planning and design in our highly diverse contemporary world. The concept of Planning Culturally is an attempt to equip built environment professionals with the competencies particularly needed to practice Interculturally. This is especially relevant in contemporary Australia with its highly urbanised and diverse population, overlaid on a living culture reaching back more than 60,000 years. Since the early days of settlement, the evolving cities were dominated by a European world view and the planning systems have largely perpetuated the European approach to planning.

A significant professional experience for me was my involvement as a member of an international consulting team on the 2004-2006 *Intercultural City* project. The project was funded by the Joseph Rowntree Foundation, London (JRF, 2006) and I had the opportunity to work on case studies in England, Aotearoa – New Zealand and Australia. The project's core premise was that moving beyond Multi-Culturalism to a more inclusive concept of Interculturalism provides the opportunity to create a 'diversity dividend' (Phil Wood, 2004) (Phil Wood and Charles Landry, 2008) built on the rich cultural diversity of contemporary urban communities. As Phil Wood and Charles Landry propose, '*the Intercultural city will be one in which "cultural literacy" is wide-spread so that people can understand and empathize with another's view of the world*' (2008:250).

During my research, consultation, and project work with diverse cultural groups in Australia, Aotearoa – New Zealand (NZ) and England I have found that the notion of planning Interculturally is a contested idea for some in the migrant and First Nations communities. For some there is strong association with Multiculturalism and its recognition and acceptance of their cultural practices as separate to mainstream society. The danger here is Ted Cantle's argument that this can lead to "Parallel Lives" as these individual policies and "multicultural groups" have led to enclave thinking, culturally based community infrastructure and service provision. In NZ, the country

can be described as both Bi-cultural and Multi-Cultural as there is both the foundational relationship with the Māori community and the increasing cultural diversity, especially from the Pacific Islands and Asian countries. A Māori interviewee believed that setting up an understanding of the bicultural character of Aotearoa – New Zealand is more important than the multicultural because they still haven't got biculturalism anchored. On the other hand, there were those who expressed negative perceptions of biculturalism as standing in the way of resolving multiculturalism, believing that "Biculturalism separates – it is not a collaborative relationship because Pakeha are the decision makers in it." As a result, there were positive suggestions that being Intercultural could bring the community together. I have seen that there are certain parallels in thinking between the NZ Māori and Australian Frist Nations People in terms of acceptance of multicultural and Intercultural approaches. The idea of Intercultural dialogue and strategies in relation to First Nations People have been raised in a few documents, for example the 2011 report *Urban social housing for Aboriginal people and Torres Strait Islanders: respecting culture and adapting services* commissioned by the Australian Housing and Urban Research Institute (AHURI). In the report Vivienne Milligan and her team suggest that:

The idea of an 'intercultural space' is gaining interest within the anthropology discipline as an arena within which interactions between Indigenous and non-Indigenous communities are interdependent and can occur under conditions of mutual respect and recognition. In a service delivery context, this concept provides an opportunity to apply the best of the principles of equality, difference and restitution in ways that are negotiated and contextually specific. (2011:32)

And they also suggest that:

The idea of 'intercultural' approaches to delivering housing services implies that different solutions involving Indigenous and non-Indigenous organisations, adjusted to local context, may be necessary and appropriate. This is not to ignore the very real issues of power imbalances and the highly disadvantaged situation of many Indigenous Australians. However, the challenge is to move beyond approaches that are simplistic and rigid to find better pathways through complex and relational problems, especially through the use of adaptive policies, and by privileging local capacity and influence to a greater extent. (2011:4)

Another perspective is articulated by Sarah James in her (2012) article, *Indigeneity and the Intercultural City*, in which she states that:

Rather than the prevailing model of multiculturalism with a white cultural core and discrete groups of Indigenous and ethnic Others, an intercultural perspective seeks to reframe diverse groups within the city as equal parts of a heterogeneous, amorphous urban entity.

And:

… the realisation of a more intercultural urban polity is based on the realisation of two rights: the 'right to difference' and 'a right to the city'. (2012:3)

With the comments of Milligan and James in mind my approach to Planning Culturally from an Intercultural perspective to urban planning would ideally allow diverse groups, both Aboriginal and non-Aboriginal, to challenge and change pre-determined notions of what constitutes a city and how it should expand and develop as a place that truly respects the notion of every citizen's *'right to difference' and 'a right to the city'*.

Intercultural Dialogue

> **Intercultural dialogue is understood as an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect.** (Council of Europe. 2008:10)

Tuna Tasan-Kok et al provide a further contribution to the Multi-Culturalism v Interculturalism debate and the importance of Intercultural dialogue, when they state that:

Different from multiculturalism and its versions, the term 'intercultural' is used to stress cultural dialogue (Amin, 2002:967). Moreover, unlike the 'static and bounded' description of multiculturalism, interculturalism looks at identity as 'dynamic and transitory' (Nathan, 2011; Cantle, 2012). Interculturalism provides an inter-disciplinary (structural and relational) understanding of diversity by addressing conceptual issues like national and global/international drivers of difference; new power and political structures; identity as a dynamic concept; 'race' and recognition of all other forms of difference (Cantle, 2012). These, in combination with the cross-cultural interaction, are seen as essential characteristics of a conceptual framework to address greater diversity. (2014:17)

Martyn Barrett, in *Interculturalism and multiculturalism: similarities and differences* (2013) echoes the Council of Europe's statement when he suggests that:

"Intercultural dialogue" itself may be defined as the open and respectful exchange of views between individuals and groups that have different cultural affiliations, because of equality. This emphasis on intercultural interaction and dialogue is present in some versions of multiculturalism (such as Parekh's dialogical multiculturalism) but not in all versions. Interculturalism proposes that intercultural dialogue helps people to develop a deeper understanding of cultural beliefs and practices that are different from their own, fosters mutual understanding, increases interpersonal trust, co-operation and participation, and promotes tolerance and mutual respect. In addition, interculturalism proposes that, at the societal level, intercultural dialogue helps to reduce prejudice and stereotypes in public life, facilitates relationships between diverse national, ethnic, linguistic and faith communities, and fosters integration, a sense of common purpose and the cohesion of culturally diverse societies. (2013:26)

Other theorists such as Vince Marotta, Young Yun Kim and Leonie Sandercock have written extensively about Intercultural dialogue. For example, Sandercock reminds us that such dialogue leads to a *"genuine connection with, and respect and space for the cultural"* (Sandercock, L. 1998:164) and Marotta proposes that a communicative planning process can lead to urban outcomes which are less 'rational' and *more in tune with the emotion and feelings of the participants.* (2007:53). Kim proposed the *Integrative communication theory* which argues that communication is essential when entering a new cultural environment and relies on the individual's capability to decode as well as to encode cultural behaviours, symbols and messages leading to Intercultural dialogue. In this context it is important to also acknowledge that some societies and built environments display more openness and warmth to outsiders than others, which can have a significant impact on the experience of Intercultural Dialogue for both the new arrival and host communities.

A valuable resource in terms of Intercultural dialogue and engagement can be found in Academy for Sustainable Communities (ASC) 2006 publication *Planning and Engaging with Intercultural Communities: Building the*

Knowledge and Skills Base which provides a practical guide to engagement with culturally diverse communities. In his introduction to the publication Professor Peter Roberts states that:

…it is no longer acceptable to impose a planning solution upon a community, or to assume that all communities are alike and require the same pattern of provision. Rather the challenge now for planning is to capture the rich diversity of communities and to reflect this diversity in Intercultural strategies and actions. (2006:5)

Within the ASC report there are the following three key messages of relevance to the discussion in this book, these are:

- Cultural diversity means more ideas, more options, and more opportunities – the challenge is to realise this 'diversity advantage'.
- Realising diversity advantage means bringing people of different cultures together so they can learn from each other in an 'intercultural' way.
- Good community engagement does more than canvass opinion. Everyone has a story to tell, emotions to express and wisdom to impart and a good practitioner can find and interpret them and turn them into unifying narrative. This requires a skill which professionals ignore at their peril, 'cultural competence'.

The 'diversity advantage', being 'intercultural' and gaining 'cultural competence' will all be explored in more depth in Parts 2 & 3.

Cross-Cultural Adaptation

> *Cross-cultural adaption refers to the process of internal change in individuals so as to be able to function in an unfamiliar culture. New commers learn to make adjustments in their original cultural habits and are able to attain a level of efficacy in the new environment. The process of adaptive change involves the deculturation of some of the original cultural habits and acculturation of new ones.* (Kim, Y. 2001)

Young Yun Kim's *Becoming Intercultural: Integrative Theory of Communication and Cross-Cultural Adaptation* (2001) explains the transformation process that all human beings experience as they move into a new and culturally unfamiliar environment. The concept refers to a process in and through which an individual achieves an increasing level of psychological and functional fitness with respect to the receiving environment. As the individual acquires some of the characteristics of the host culture, he or she may lose some of the characteristics of their original culture, such as language, customs, and rigid original cultural identity (www.wikipedia.org/cultural_assimilation). Kim's theory argues that out of this transformation emerges an 'Intercultural identity.' that is less rigidly bound by group identities. Kim's research especially applies to individuals, such as transnationals, who enter a new culture for varying lengths of time, such as migrant workers, diplomats, and expatriates (Kim, 2001).

In the 2001 book Kim explores the movements of transnational immigrants and refugees from the perspective of the challenges they face as they cross cultural boundaries. She focuses on the often-dynamic factors underpinning their adaptation process. Including both how their individual ethnic and personal backgrounds affected the potential need for 'deculturation', such as unlearning some of the cultural norms of their home cultural behaviours.

Many of the elements discussed have been part of the migration process in the past, where migrants in new settlement countries tried to both keep deep connections with the 'home' country while also seeking to learn about and adapt to life in a new culture and society. In times of limited global transport and communications connectedness there would have been many challenges to keeping these connections. However, as Steven Vertovec reminds us:

> In recent years, the extent and degree of transnational engagement has intensified due in large part to changing technologies and reduced telecommunication and travel costs. Enhanced transnationalism is substantially transforming several social, political and economic structures and practices among migrant communities worldwide (Vertovec, S. 2007:1043).

As planners and designers, we need to help meet the needs of these 'transnationals' by generating places that say 'Welcome', are safe and do not descend into cultural enclaves or ghettos.

Being Cosmopolitan

> *Cosmopolitanism is principally concerned with ways of thinking about how humankind can live in harmony, with allegiance to a moral realm of 'all humanity', rather than thinking about distinctive 'communities' and the differences between groups. The identities associated with diversity therefore carry relatively little meaning as citizens increasingly identify with what is common to all.*
> (David Held. 2014:32)

It is worth considering the notion of being "Cosmopolitan" and how it relates to the preceding culturally defined terminologies. Political scientist David Held was one of the leading proponents of "cosmopolitanism" with publications such as his (2010) *Cosmopolitanism: ideals and realities.* Tasan-Kok, T. et al (2014) remind us that David Held provides a set of principles that he believes express Cosmopolitan values:

> These are principles which can be universally shared and can form the basis for the protection and nurturing of each person's equal significance in 'the moral realm' of humanity. Eight principles are paramount. They are the principles of: (i) equal worth and dignity; (ii) active agency; (iii) personal responsibility and accountability; (iv) consent; (v) collective decision-making about public matters through voting procedures; (vi) inclusiveness and subsidiarity; (vii) avoidance of serious harm; and (viii) sustainability. (2010: 64)

A further contribution to the cosmopolitan conversation comes from Paul James, Professor of Globalization and Cultural Diversity, in his "*Political Philosophies of the Global: A Critical Overview"* (2014) essay argues that:

Cosmopolitanism can be defined as a global politics that, firstly, projects a sociality of common political engagement among all human beings across the globe, and, secondly, suggests that this sociality should be either ethically or organizationally privileged over other forms of sociality. (2014:10)

The Held and James definitions of Cosmopolitanism brings to mind the notion of Universal Design which was developed in 1997 by Ron Mace, founder of the Center for Universal Design at North Carolina State University, and proposes that design should benefit every user. That is, to design environments that work for everyone in terms of accessibility and inclusion as presented in their Universal Design Manual:

Universal design is a design thinking process that promotes human rights and embraces the concept of inclusion for all. A universal design approach considers the diverse needs and abilities of people throughout the design process. Universal design is non-stigmatising, efficient and sustainable. (2021:1)

I have been told on occasions by Architects that we don't need to design culturally, we just need to apply universal design principles then everyone will be catered for! While the aim of Universal Design is clearly relevant in relation to creating physical environments that provide accessibility for all, it raises the question, does this universality come at the cost of culturally rich built environments? I note that the Universal Design manual lists the goal of '*Cultural appropriateness: respecting and reinforcing cultural values and the social and environmental context of any design project*'. But quite how to achieve a universal design outcome while retaining the unique cultural character of cities around the world might be a significant challenge. I think this is especially true as we are already seeing the effects that modernism/internationalisation has had on reducing the uniqueness of many cities across the world.

It is also worth considering, as Bloomfield and Bianchini remind us "*that consensus on certain universalist values does not require people to give up their beliefs and cultural practices*" (2004:24) but it does require intercultural respect and understanding of those values to achieve true 'cultural appropriateness' as suggested by the UD manual.

So, lets return to why I don't believe Universal Design (UD) is an alternative to Planning Culturally, firstly UD is, I would suggest, addressing the needs of people with a disability that impacts on their ability to move around and or utilise what the city has to offer to ensure they are able to have equal access with their fellow community members. This is an essential goal of a "Just City", and one based primarily on personal capacity regardless of cultural values or behaviours. Therefore, in my mind UD and the other equal access models are vital in urban planning and city management and need to be applied in conjunction with Planning Culturally not instead of!

Picking up on the idea that meeting the urban planning requirements of culturally diverse communities requires a "Planning for Difference" approach, not a UD approach, Michael Burayidi in *Cities & the politics of Difference: Multiculturalism and diversity in urban planning* suggests that although planning for difference is a widely accepted notion:

Many planners remain wedded to such ideals as "serving the public interest," "consistency," and "treating all people equally" when in fact these ideals result in a continuation of inequality and structurally hinder attempts at creating inclusive planning processes. (Burayidi, M .2015:4)

I suggest that there is a strong argument for the notion of Planning Culturally to address the needs and cultural values of a diverse community and the built environment in which they live work and recreate, while at the same

time acknowledging that planning and design processes can be adjusted in response to Intercultural sensitivity and knowledge, in some instance it may be unachievable to find an outcome that satisfies all cultural expectations.

Conclusions:

From the perspective of Planning Culturally this paper has a focus on population behavioural patterns such as being Intercultural or cosmopolitan. From an urban planning perspective, it is important to recognise that whatever the phase of the Diversity Continuum, there is a need for planners to have cultural literacy skills to deliver culturally relevant planning outcomes for our diverse communities. Planners need to be aware of the demographic changes taking place in the city and the various evolving settlement patterns, including cross-cultural adaption practices of individuals and / or cultural/ethnic groups.

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Author's Note

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