

BROADENING OUR CLASSROOM:
PLANNING EDUCATION AND THE
NAGA CITY STUDIO COURSE AT UBC SCARP

by

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ABSTRACT

Broadening our Classroom is organized into two parts. Part One deals with a theoretical discussion about the meaning and motivations of planning education in contemporary societies and times. From here, planning education can be both contextualized and understood within the wider discourse of what planning education *should be* in the 21st century. This study then works to illuminate areas of planning education that must be critiqued and challenged based on the way they are currently taught and engaged. Here, the ideas of 'skills' and 'competencies' are teased in an attempt to fruitfully grapple with planning education from the standpoint of its students.

This points towards the need for 21st century planners to observe values, utilize skills and employ tool-kits which include the ability to work in cross-cultural settings effectively (at home and abroad), an area of planning education which is to an extent lacking in practice. The merger of planning education and cross-cultural learning experience is proposed as a mechanism to address some of the challenges associated with this endeavor.

Part Two transports the theoretical discussion into practice through an evaluation of the Naga City Studio Course offered by the School of Community and Regional Planning at the University of British Columbia (SCARP UBC). In May and June 2007, 20 UBC students participated in a 'Planning Studio' course in Naga City, Philippines. The Naga City Studio Course serves as a case study in operationalizing a direction for planning education. The course is evaluated and analyzed primarily through participant's experiences and reflections on the course.

It becomes clear that the Naga City Studio Course serves as a creative and ultimately profound example of new directions in planning education, providing students the opportunity to gain cross-cultural exposure and to better understand and enhance their planning related skills within a cross-cultural context. The opportunity for students to both develop and better understand the (cultural) competencies necessary as

practicing professionals is a key outcome of the course and serves as the key finding of *Broadening our Classroom*.

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Figure 1: The hospitality of the people of Naga, evident on the first day of the Studio Course (Naga City Hall, May 2007)¹

¹ Source: Jeff Chase Photograph, 2007.

DEDICATION

When she was sick the only thing I knew to be true was hopelessness.

When I sat on top of a jeepney three months later watching the stunning vibrancy of Filipino strength and resiliency fly past, I felt for the first time since she left that hope is all we really need.

For my Mom and my Best Friend, for teaching me your song of courage and love, and for giving me everything you ever had.

For the people of Naga, for renewing my hope and for sharing their remarkable place with me.

CHAPTER 1

Spring has finally hit Vancouver. The sun shines on the happy people walking down Granville Street. Babies, in strollers, are barefoot and the scent from the apple and cherry tree blossoms mix with the smell of the sea and all things good. It is a beautiful Sunday in a place few are lucky to call home. I sit on a patio starting this.

Across the iron fence she sits.

Here is my version of planning.

* * * * *

Introduction

It is the sights, smells and sounds of diversity that drives this inquest into the divergence of planning education pedagogy in theory and the reality of what a planner has become (and needs to become) in our 21st century cities. Our modern urban centers have become a blend of cultures, of space and nation. Despite this, planning education in practice remains largely based on principles that do not always address the needs of our globalizing cities in adequate ways. This plays out in poverty, in violence and in a multitude of other social, political, cultural and economic issues. This challenging dynamic speaks to the need for planning education to better formulate responses to modern changes in the fabric of our communities, taking into account what community means to the people creating, embracing, fighting and ignoring these changes.

Organization of the Thesis

This thesis is organized broadly into two main parts. The first part deals with a theoretical discussion about the meaning and motivations of planning education in contemporary societies and times. The first chapter (chapter 2) in Part One brings to surface the question of “What is planning?”. From here, planning education can be both contextualized and understood within the wider discourse of what planning education

should be in the 21st century. This illuminates areas of planning education that must be critiqued and challenged. Here, the idea of ‘skills’ and ‘competencies’² is teased in an attempt to grapple with ‘planning’ education from the standpoint of its students. The point of the first chapter is not to present a complete account of planning theory or pedagogy, but rather to solidify a framework for re-considering planning education and pedagogy.

Chapter 3 focuses on the need for 21st century planners to observe values, utilize skills and employ tool-kits which include the ability to work in cross-cultural settings effectively (at home and abroad) an area of planning education. Holistically, this can be called cultural competency. The merger of planning education and cross-cultural learning experience is proposed as a mechanism to address some of the challenges associated with this endeavor. Theorists in the area of experiential education are engaged in this discussion, supporting the discussion had in this chapter. Chapter 3 is an extension of the second chapter, furthering an awareness of planning skills and competencies.

Following the two theoretical chapters of the Part One, Part Two transports such theoretical discussion to practice. The proposition of marrying planning education and cross-cultural learning from a practical perspective is further explored. Chapter 4 puts into context the School of Community and Regional Planning at the University of British Columbia’s (SCARP) Naga City Studio Course as an instance of creating a type of planning education that integrates cross-cultural learning. In May and June 2007, 20 UBC students participated in a ‘Planning Studio’ course in Naga City, Philippines. The administration, and stated learning objectives of the course are identified.

Chapter 5 mobilizes the Naga City Studio Course as a case study in operationalizing a direction for planning education. The course is evaluated and

² Thank you to John Friedmann who, in an interview, initially engaged the author of this paper with the question of ‘skills and competencies’.

analyzed primarily through participant's experiences and reflections on the course. While the data collection for this evaluation is primarily centered on the students who participated in the Naga City Studio Course, it also engages Naga City Planning Staff, UBC SCARP faculty, and the 12 students who will attend the second version of the Planning Studio in Plaridel, Philippines in July and August 2008.

In Chapter 6, it is made clear that the Naga City Studio Course serves as a creative and ultimately profound example of new directions in planning education, which provides students with the opportunity to gain cross-cultural exposure, understanding and skills. The theoretical discussion in section 1 is re-visited in the context of the Naga City Studio in the conclusionary chapter.

This paper is not proposing a theoretical and prescriptive argument. I do not want to advance the discussion about what planning is/should be/was/needs to be or where it is headed in the future. Rather, I want to tackle with what planners are, what skills they require and what planning education needs to entail in engaging with the changes of a globalizing and interconnected world. This conversation provides one of several possible frameworks for thinking about cross-cultural experiential learning as a necessary directive of such education. My argument is that cross-cultural planning education is essential to the training of the current and future generation of planners, and I utilize the Naga City Studio Course, and the experiences had by students who participated in the course, to substantiate my claim.

Research Methodology

The purpose of this thesis is to evaluate the Naga City Planning Studio on its merits as an instance of creative experiential planning education. The following questions guide this endeavor:

- How does the Naga City Planning Studio fit within planning curriculum and student's developed/developing planning skills and competencies (personally and professionally)?
- What, if any, learning occurred that could not have occurred in a classroom setting? Specifically, this takes into account the concept of culture and cross-cultural learning in and through experience.
- What were the challenges and successes of the course for students? This takes into account the challenges and successes as noted by the City of Naga and the Professor of the course.

To address these questions, students who participated in the Course as well as Naga City Officials and the Course Instructor were solicited for their reflections of the course, eleven months after its completion in June 2007. To frame these reflections within the context of urban planning, Part One of this thesis works to set a foundation with which to evaluate the course.

As stated, Part One deals with literature from various aspects of contemporary Urban Planning and Education and brings to surface some of the challenges with the discourse. The work of Ted Kitchen is employed to serve as a framework for thinking about skills and competencies which is then used as a basis for evaluation in Part Two.

The data collected for Part Two was done through a variety of research methods each yielding valuable information that was then put into the framework of skills and competencies (see Appendix 5 for a sample of research questions asked).³ Of the twenty students who participated in the Naga City Studio Course, randomly half of the students were selected for in-depth interviews and the other half were selected for either focus groups or telephone interviews. Of the twenty students, 14 agreed or were

³ The Certificate of Approval – Behavioural Research Ethics Board, The University of British Columbia is attached as Appendix 7.

able to participate. Nine students who will participate in the Plaridel Studio Course were organized into three focus groups.

In-depth interviewing was a principal method of data collection. In-depth interviews enabled Course participants to share their thoughts and experiences on a wide variety of aspects related to the Course. This method enabled in-depth personal reflection in the areas of the interview that the subject felt most compelled to discuss and provided insight into personal aspects of the course that might not be conducive to discussing in a focus group setting.

Focus groups were used as the second primary method of data collection. Whereas in-depth interviews enabled Course participants to speak in-depth about the areas of the interview they were most interested in, focus group discussions evolved collectively. Furthermore, focus groups evoked collective memory surrounding the Course and enabled participants to discuss their ideas and impressions of the course in an open discussion.

Finally, telephone interviews were used with both class participants who were unable to attend a face-to-face in-depth interview or focus group. Naga City Officials were solicited for their involvement and given the option of email or telephone as a medium for communication. Officials chose email and to accommodate this, email questionnaires were sent to key informants within the City.

It should be distinguished here that the primary goal of this research is to evaluate the Naga City Studio Course on its merits as a cross-cultural learning exchange/experience independent of the evaluation of the course instructor or student performance based on the grades obtained for participating in the course.

PART ONE

Part One of this assessment is intended to arrive at a framework for evaluating the Naga City Studio Course in Part Two. Exploring the meaning of the planning profession provides a foundation for thinking about what is required for training today's planning students. To this end, Chapter 2 is intended to set a framework for subsequent discussion surrounding profound new requirements for training today's urban planners.

Chapter 3 extrapolates on these requirements and utilizes the skill-set identified by Kitchen (2007) as a basis for this extrapolation.⁴ This evaluation is useful for two reasons; first, it provides a good account of the set of requirements necessary for planners to practice effectively; second, it provides a useful framework for dissection, in an effort to address the differences between skills and competencies. This revamped framework is proposed and then used in the second section of this thesis.

⁴ Kitchen, Ted (2007). *Skills For Planning Practice*. New York: Palgrave MacMillan. (Subsequent references to this edition).

CHAPTER 2

Her skin is rough, it matches her smile. Her coat is pilled and dirty, I wonder where she found it and when the last time she had the luxury of a shower. I feel connected to her and I don't know why.

Of the last 49 people she has asked to "help her out", 44 ignored her, 1 told her to get up and gave her a five dollar bill, 1 asked her if she took credit card, 1 gave her a loonie, and one woman told her to get a job. No one looked her in the eye and no one smiled at her.

She does not belong here. Vancouver is for clean people. She can see up the skirts of the teeny-boppers. I wonder if she is jealous.

This is the first of several engagements we will have over the next months. It is my coffee shop. It is her corner. We both belong here.⁵

2.1 What is Urban Planning?

As part of their town planning studies, students usually take some course in planning theory; But as I know from my own experience of teaching this subject, students find the subject difficult. Part of this difficulty may be due to the intrinsic nature of the subject matter, which deals with ideas and arguments rather than the accumulation and transmission of facts about planning. But the difficulties which students experience are not eased by the literature of planning theory. Much of the original literature in the subject is unnecessarily complicated and obscure, and so impenetrable to the average student. Enthusiasm kindled in the opening week of a course on the subject can soon be drowned by the first reading of some "classic text" in planning theory!⁶

The preface to Nigel Taylor's *Urban Planning Theory Since 1945* problematizes planning theory and paints an accurate picture of my own exposure to a first year Planning Theory Course. To an extent, planning theorists are tasked with charting the course for a somewhat new discipline that has in many ways, not grown into its own skin given its recent history as a discourse in itself and its need to borrow theoretical insights from various disciplines. Modern urban planning as a discipline has borrowed much from several disciplines including sociology, political science and engineering. Students are

⁵ Chase, Jeff (2008). Personal Journal.

⁶ Taylor, Nigel (1998). *Urban Planning Theory Since 1945*. California: Thousand Oaks Press, p. v. (Subsequent references to this edition.)

sensitive to this, searching at times for answers that do not always exist. Taylor explains that students expect *facts about planning*, when in fact, there are few. The purpose of this Chapter is to engage Planning Theory insofar as it informs practice, specifically Planning Education. Essentially, what are the “facts” that drive the discipline?

We see planners employed in a wide spectrum of career fields from the public service to law, NGO work to the military. Moreover, we see the methodologies that planners utilize come from a variety of fields ranging from economics to sociology. This abstract quality of planning creates challenges for articulating an appropriate and encompassing definition. I want to discuss several different definitive definitions of “planning”, before putting forth a definition that I, in the context of this research, can accept and utilize through the rest of this paper.

The Canadian Institute of Planners (CIP), a key institution within the planning discourse in Canada, is the national federation tasked with advancing, “professional planning excellence through the delivery of membership and public services in Canada and abroad.”⁷ To this end, the Institute defines planning as, “the scientific, aesthetic and orderly disposition of land, resources, facilities and services with a view of securing the physical, economic and social efficiency, health and well-being of urban and rural communities.”⁸ The CIP definition is noteworthy because it influences how planning schools in Canada tailor their curriculums (to various scales) to meet the demands set out by the CIP. However, it is important to note that the Organization attempts to support planners working in a variety of different capacities in local, national and international contexts. In 2007, the CIP accredited twenty-eight planning programs, nine undergraduate and nineteen graduate, in universities and colleges across Canada.

⁷ Canadian Institute of Planning Website. <http://www.cip-icu.ca/English/home.htm>. Accessed 12 April 2008. (Subsequent references to this edition).

⁸ Ibid.

Accreditation was granted to these programs based on an evaluation of planning courses and faculty at each academic institution.⁹

A requirement of the CIP accreditation process is the inclusion of planning theory within the curriculum. We see courses entitled: "Introduction to Planning Theory and History" (UBC), "History and Theory of Planning" (McGill), "Issues in Planning History, Thought and Practice" (University of Toronto). More specialized offerings such as "Environmental Planning Theory and Practice" (Waterloo), attempt to segregate unique aspects of planning theory, exposing students to various critical elements of the field.¹⁰ Comparative analysis of the course syllabi expose a common theme of exploring contending theories and histories within the discourse of urban planning.

Several volumes have been written which outline a host of planning theories including: Rational, Marxist, Critical (Revisionist), New Right, and Postmodern theories to name but a few (Allmendinger 2002; Taylor 1998; Campbell and Fainstein 2003). The intention of this paper is not to elaborate on the theories of each canon of planning thought but rather to engage with a select group of theorists reviewing dominant theories. To this end, theoretical motivations provided by Jane Jacobs¹¹, Leonie Sandercock¹², John Forrester¹³ and Joop W. de Wit¹⁴ are introduced. These theorists have been chosen for the unique contributions they make in thinking about urban planning in different time periods, different spaces and through different dimensions of

⁹ Canadian Institute of Planning Website. <http://www.cip-icu.ca/English/home.htm>.

¹⁰ Information derived from the following websites: <http://www.scarp.ubc.ca/corslist.htm>; <http://www.mcgill.ca/urbanplanning/programs/>; <http://www.fes.uwaterloo.ca/planning/current/>; <http://www.geog.utoronto.ca/>.

¹¹ Jacobs, Jane (1961). *The Death and Life of Great American Cities*. New York: Random House. (Subsequent references to this edition).

¹² Sandercock, Leonie (1998). *Towards Cosmopolis*. England: John Wiley and Sons. (Subsequent references to this edition); Sandercock, Leonie (1998) *Making the Invisible Visible*. Berkley: University of California Press. (Subsequent references to this edition); Sandercock, Leonie (2003). *Cosmopolis II: Mongrel Cities*. London: Continuum Press. (Subsequent references to this edition).

¹³ Forrester, John (1989). *Planning in the Face of Power*. Berkley: University of California Press. (Subsequent references to this edition).

¹⁴ De Wit, Joop. W. (1996). *Poverty, Policy and Politics in Madras Slums*. New Delhi: Sage Publications. (Subsequent references to this edition).

the discipline. Furthermore, each of the theorists is ultimately concerned with change. Collectively, the prescription for change put forth is a strong one, and one that can be used as a foundation for the arguments which follow in the remaining chapters of this thesis.

Jane Jacobs, one of the most eminent urbanists of the last century, based her understanding of urban planning on the social capital of everyday people and experience. Jacobs likely did not see herself as a traditional planning theorist, having no formal planning education to speak of nor direct involvement within a traditional planning institution.¹⁵ Rather, she observed urban space through “common sense” and practiced this common sense in her critical readings of urban planning theory.¹⁶

For Jane Jacobs, the City was a place for enterprise, creativity and new possibilities. This did not always happen at the City-official level, and Jacobs developed her understanding (and response to) urban planning through her neighbours. She analyzed the rationale of understanding our cities based on the real lived experiences of its inhabitants rather than using the theories on cities themselves. She writes:

Cities are an immense laboratory of trial and error, failure and success, in city building and city design. This is the laboratory in which city planning should have been learning and forming and testing its theories. Instead the practitioners and teachers of this discipline (if such it can be called) have ignored this study of success and failure in real life, have been incurious about the reasons for unexpected success, and are guided instead by principles derived from the behavior and appearance of towns, suburbs, tuberculosis sanatoria, fairs, and imaginary ream cities - from anything but cities themselves.¹⁷

We see here a powerful critique of the discipline of urban planning. Jacobs’ essential argument is that planning theory and practice have ignored and negated the lived city experience. For Jacobs, planning is about real interactions in and through the City.

¹⁵ Note: Jane Jacobs was a regular participant in public rallies and other “non-traditional” forms of planning institutions.

¹⁶ NA (2007). “About Jane Jacobs”. <http://www.pps.org/info/placemakingtools/placemakers/jjacobs>. Accessed 19 April 2008.

¹⁷ Jacobs, *The Death and Life of Great American Cities*, p. 5.

Jacobs' reality is about communities that are economically, socially, politically and environmentally healthy, and engages planners to, "build with the people and all of their various activities, values, and influences in mind."¹⁸ Jacobs has acknowledged that planners and designers may have had these intentions in mind when they engaged in planning work though this did not always play out in their professional practice. However, the type of planning undertaken during her lifetime was by ideals of how things ought to work and not by how they actually worked.

Jacobs is an interesting theorist to engage with because she was not a typical urban planner of her day. Instead of being cloistered in a municipal planning department she spent much of her energy engaged with the local community and critiquing the actions of planning institutions (the Toronto Highway project for example). Jane Jacobs speaks directly and honestly to the need for urban planners to carefully consider the role that theory (as it relates both to planning itself and the institution that defines planner) plays out in practice. This approach has profound implications to planning education in general, and more specifically to the role that theory should play in educating urban planning students. While theory is important in understanding historical and current decisions related to planning, it should not be the boundaries to which student's define their own professional and personal possibilities.

Though Jacobs indirectly discusses the inclusionary and exclusionary processes of urban planning, this idea can be drawn from her work based on her desire to observe people in their interactions with the city and their desire to improve their own communities. Leonie Sandercock identifies a related importance. Sandercock's vision of urban planning is one that embraces, "concerns for social and environmental justice, for human community, for cultural diversity and for the spirit."¹⁹ This requires re-thinking

¹⁸ Jacobs, *The Death and Life of Great American Cities*, p. 5.

¹⁹ Sandercock, *Making the Invisible Visible*, p. ii.

planning history and motivation as well as challenging the “official planning history that favors positivist science, hierarchy, rationality and comprehensiveness and a singular public interest.”²⁰ Sandercock strives to diversify both the themes and the subjects of planning history by exploring, “the absence of all but white, professional, males as the actors on the historical stage.”²¹ In the absence that Sandercock considers, fruitful observations as to the history of urban planning are made.

The role of history plays an important role for Sandercock’s understanding of urban planning today. She does not base this importance on the contributions of the white male theorists who have charted the historical discourse of planning theory, though she does acknowledge their importance. This version of ‘the planner’ is based on a Eurocentric reality of who needs what and why. Rather, Sandercock engages history through questions of who has been silenced, ignored and left out of the discourse of planning? Through this inquisition, Sandercock prods at what Friedmann calls our, “ambivalence about power.”²² Her argument here is that planners have traditionally been ambivalent to the power they hold and that this ambivalence has simultaneously silenced marginalized groups within the City. Her writing speaks on a broad level of the need to challenge and push the discourse of urban planning (specifically power), to grapple with what it means to whom and to chart a course forward that listens to and values the alternative stories of urban planning including a variety of different minority experiences. Sandercock brings to surface an awareness of the need to consider power within the planning domain. With the right tools for change, power can empower and embrace rather than silence and marginalize.

²⁰ Sandercock, *Making the Invisible Visible*, p. iii.

²¹ Sandercock, *Cosmopolis II*, p. 41.

²² Friedmann, John (1998). “Planning Theory Revisited”, *European Planning Studies*, Vol 6 (3), pp. 245-253, p. 249. (Subsequent references to this edition).

To best understand power within the planning profession requires us to rethink, as planners, our own epistemologies and ideologies and to challenge ourselves to re-engage the meaning of power and how it is used. Planners are given an extraordinary amount of power through a variety of systems (academic, institutional, governmental, social), many without realizing the implications this power has on people at different spaces and places within community.

To get at the question of power, John Forester engages the concept of power from the perspective of a practicing planning professional. For Forester, planning is about power, the power that planners have, sometimes unknowingly and the implications of this power on communities. Forester's *Planning in the Face of Power* addresses power and the ways in which the dynamics of power are intertwined with the planning practice.²³ He addresses tangible dynamics such as listening and community participation as key mechanisms that can be employed to get at and respond to the role of power within a practicing planner's experience.

Forester's earlier text *Critical Theory, Public Policy and Planning Practice* engages power from a more theoretical perspective pointing to Forester's own theory-practice shifts over time. In "Practical Rationality: From Bounded Rationality to the Critique of Ideology in Practice"²⁴, Forester considers rationality beyond the epistemological container it is often put into whereby one's own way of knowing stipulates the parameters of rationality. For Forester, rationality is a central element of both planning and power:

In planning and policy analysis, rationality is not simply a cognitive problem. If we treat it as a matter of knowing - or more precisely, following conventional accounts as a matter of calculation - we are liable to ignore the historical contingencies of practical rationality in action.²⁵

²³ Forester, John (1993). *Critical Theory, Public Policy and Planning Practice*. New York: State University Press, p.107. (Subsequent references to this edition).

²⁴ Ibid., p. 93.

²⁵ Ibid., p. 64.

It is this practical rationality in action that Forester is ultimately concerned with. What processes influence our way of knowing and how can this be implicated in urban planning practice?

The questions that Forester poses are useful in thinking the process(es) that surround power. He asks: "Who Acts? In what contexts? In what situations of choice? Constituted by what norms? Limited by what sorts of bounds and constraints?"²⁶ Forester treats rationality as situated action, that is situational action within a variety of dynamics (including but not limited to political, systematic, social, cultural).²⁷ Here we see how a planner's use of power, and action, is based on more than his or her own way of knowing within the cultural/political/social experience he or she has lived. This situated action deserves attention and detail.

By treating rationality as more than a problem of epistemology, Forester identifies several benefits. First, we avoid rationality being too abstract. Second, the historical context of an actors experience is given value. Third, the political nature of planning can be taken into greater extent. Fourth, the structural bounds that constrain rational action are illuminated. Fifth, the ways in which problems and challenges have been defined ideologically take on greater importance. Finally, considering situated action gives us a more practical account of a planner's behavior in choice situation.²⁸ The 'reflective practitioner'²⁹ is ultimately a state of being that allows the planner to better understand his or her role within community and the dynamics of power that he or she can negotiate (personally as well as within community) to best serve the interest of the public.

The last theorist to be introduced into this discussion is an unlikely one. An anecdotal story is necessary here to capture the relevance and humor of this insertion.

²⁶ Forester, *Critical Theory, Public Policy and Planning Practice*, p. 83.

²⁷ *Ibid.*, p. 81

²⁸ *Ibid.*

²⁹ Note: *The Reflective Practitioner* is the title of one of Forrester's later books. See bibliography.

Traveling home from Egypt, I was caught off-hand by the person next to me on the airplane. He asked me what had I been, “writing about for the last several hours?” and bluntly asked if I would mind he read a section of my work. I responded sharply: “Haven’t you already been reading what I have been writing.” He responded, “I don’t make a habit of it, but I am interested in the discipline you are talking about.” The young man promptly asked me: “What is an urban planner?”. When I ordered a drink and said the discussion would take some time, we both shared a laugh and began what is probably the most fruitful of my discussions on the subject.³⁰

The man, an Indian anthropologist from Madras, told me he was an urban planner and suggested I read Joop W. de Wit’s *Poverty, Policy and Politics in Madras Slums* to get a sense of the way he felt connected to the discipline of planning.³¹ I promised that once I returned home I would read de Wit’s text and that I would email the man with my comments. The discussion was useful for the purposes of this paper because here, a man that I had no connection to and knew nothing of, fit himself within the context of this paper without even knowing it.

After I returned home, I eagerly took up *Poverty, Policy and Politics in Madras Slums* to fulfill my own curiosity. Excited to tap into my seatmates’ thinking, I opened the text and was immediately impressed by the preface:

This book is an anthropological study of slums and slum policy in Madras, the capital of the south Indian state of Tamil Nadu. Its slum realities and efforts undertaken to improve slum conditions are explored in a comprehensive way. The subject matter is quite complex as it entails dealing with the many actors related to slums and slum policy, with their relationships and perceptions, and with the socio-political context in which they live and work.³²

The text was the piece of this theoretical discussion that I felt I was missing. The text is ultimately an account of the people who live in the Madras slums and the, “realities . . . the praxis, the culture and perceptions of poor slum men and women who face daily

³⁰ Jeff Chase Interview with Raj Chaggar. 14 June 2008.

³¹ De Wit, *Poverty, Policy and Politics in Madras Slums*, preface.

³² Ibid.

survival problems.”³³ The author talks with and about the slum dwellers in relation to the policies and frameworks that they are apart of. He concludes that it is these very frameworks and policies (and the way they are upheld by society) that constitute some of the elements that lead to the poverty and the growing occurrence of slum dwelling. De Wit is critical of planning institutions at play in Madras, arguing that they entrench poverty through upholding and furthering social connotations of poverty and what it means to be rich or poor.

I would have never seen the text as a planning theory if I had not been engaged and persuaded by the man on the airplane who asked:

What, in theory and not from a material perspective, makes a slum a different community than any other - people regardless of where or how they live, want the best for themselves, their neighbors and their communities . . . That is what the book argues.³⁴

He challenged me to think about De Wit as a planner and to think about the way in which I had framed the goal of planning as something tangible and definable within a set of parameters.

De Wit challenges this somewhat typical understanding of the inclusions and exclusions of acceptable planning theory (and theorists) and complements the other theorists discussed within this section because he moves the discipline beyond the planning domain without even commenting directly on planning theory. He talks about the people who live in Madras slums, their views and relationships and relationships with the systems in which they are embedded. The author engages the qualitative dimensions within the institutional Indian political and policy framework and provides insight into how these relationships can and should be changed. If the context of the Madras Slums can be disengaged, we see the commonalities of the community that De Wit is talking about as our own. In this sense, the central argument that he makes

³³ De Wit, *Poverty, Policy and Politics in Madras Slums*, p. 17.

³⁴ Jeff Chase Interview with Raj Chaggar. 14 June 2008.

transcends the geo-political boundaries of his study and is applicable to the concepts of planning being discussed within this paper.

De Wit understands planning through the lens of people and the relationships between people. Moreover, he considers the institutional and social systems that work to define and maintain one version of order in relation to people's ultimate goal of a better life. In De Wit's Madras people operate within and propagate a system that maintains slums and perceptions of slums, which in turn maintains the stability between classes and social positions.³⁵ It is the planner - in the broadest of senses - that can find breaking points in these relationships to inject alternative possibilities. While taking different, though ultimately similar routes, planning is people centered for the other theorists that have been engaged.

Jacobs and Sandercock make the people-centered nature of planning explicit. Planning is about spaces and places within the City, sites of success and sites of failure. For these theorists, planning is about reading a definition of planning, and about reading between the lines. It is in-between these lines that we can begin to re-arrange the discipline to get at the heart of urban planning. John Forester takes this idea and addresses it on an arguably more practical level. By considering planner's actions and choices within their context, the system of power is illuminated in a manageable way, providing practitioners with the ability to see how choices and decisions are a part of power, and the implications of this power.

Sandercock and Jacobs present us with some challenges to understanding 'urban planning' as a concrete positivist discipline with rules and regulations to guide it forward and argue that planning must be about people. De Wit and Forrester capitalize on these challenges and reflect on how systems of power are both embedded within these challenges and provide the opportunity for change. Collectively, Sandercock,

³⁵ De Wit, *Poverty, Policy and Politics in Madras Slums*, p. 149.

Jacobs', De Wit and Forrester's version of the planning discipline work to expose the problematic nature of dominant discourse as introduced by Nigel Taylor's quote at the start of this chapter.

A new generation of planners can become informed by the historical and current challenges of urban planning only by learning of these challenges and thinking of ways that such challenges can be mitigated. This will become of increasing importance as we chart forward in an age of rapid globalization and urbanization. How can planning and non-planning students interested and engaged with urban planning move the discipline forward? What are the necessary steps to create a new breed of planners?

2.2 Theory and Practice

Section 2.1 addressed planning from a theoretical perspective. To gain a different insight into the challenges put forth by Jacobs, Sandercock, Forrester and De Wit it is critical to examine planning in practice. However, there are challenges in creating a workable definition of urban planning that incorporates the knowledge of theorists and planning practitioners. Fundamentally, theory and practice are understood, processed and incorporated within definition differently. Theorists and theories of urban planning are often challenged by practitioners who believe that planning theory is grounded in academic or institutional frameworks and are not in touch with reality. I employ the work of Ted Kitchen to bridge the divide between theory and practice in a productive way.³⁶

In *Skills for Planning Practice* Kitchen outlines a set of necessary skills relevant in the planning profession. This section will review Kitchen's proscribed set of skills and

³⁶ Kitchen, *Skills for Planning Practice*.

evaluate its usefulness to the planning progression.³⁷ Kitchen identifies seven skill-sets required by practicing urban planners, these include:

- Technical skills;
- Planning system and process skills;
- Place skills;
- Customer skills;
- Personal skills;
- Organizational, managerial and political context skills;
- Synoptic and integrative skills.³⁸

The formulation of Kitchen's seven skill-sets are informed by his personal experience, and exposure to a variety of planning related theories. Systematically, Kitchen discusses the relevance of each skill-set in an effort to provide a full account of the tool-box required by today's urban planners. Sections 2.2.1-2.2.7 summarize each skill-set.

2.2.1 Technical Skills

There are several technical skills that are required by planners to fulfill various planning tasks, which require technical input. Though the skills are relevant, they are not stand-alone and occur alongside several other skills. Kitchen uses the example of the technical skills surrounding development plans to illustrate this skill-set. These skills require a technical understanding of development plans and which require an understanding of development processes and planning and an ability to read the technical jargon of such a plan.³⁹

2.2.2 Planning System and Process Skills

A key distinctive skill set required by a planner is the ability to understand the planning system in which he or she is apart of. This can be understood as the procedural dimension of urban planning, relating to the ability of a planner to conduct their business

³⁷ Note: The other source consulted which deals concretely with Urban Planning Skills: Alexander, E.R. (2006). *Evaluation in Planning*. Burlington: Ashgate Press; Bailly, Antoine S. et al. (2000).

³⁸ Kitchen, *Skills for Planning Practice*, p. 9.

³⁹ *Ibid.*, p. 22.

within the framework of the planning system. For those planners working for a city, an awareness of the various departments and their inter-relations is essential to effectively operating within that system.⁴⁰

2.2.3 Place Skills

Place skills relate to the development of skills that a planner develops surrounding place. History of place, the experiences of place and the dynamics of social, natural and built place are important understandings a planner must be aware of. Sources of this information are derived from oral sources, written record, direct and indirect customer feedback and the ongoing process of drawing understandings from sources such as the media as well as first hand experiences of planners. Without place skills, a planner runs the risk of misguided judgments or flawed decision-making.⁴¹ To develop place skills requires a planner to have direct exposure to and relationship within a certain place.

2.2.4 Customer Skills⁴²

Planning needs to be understood as a service that planner's set out to meet. This can take shape in both the public and private sector, where planners are required to negotiate the interests, demands and conflicts of various customers, which could be communities, neighborhoods, residents or cities. It requires planners to be aware of the dynamics of conflicts and to negotiate in the best interest of the customer. However, to consider "customer skills", requires planners to be aware of their own "people skills",

⁴⁰ Kitchen, *Skills for Planning Practice*, p. 55.

⁴¹ *Ibid.*, p. 81.

⁴² Note: "Customer" is used throughout this thesis in reference to the skill-set that Kitchen identifies as related to a planner's ability to deal with people (community, individuals, organizations etc.) The author recognizes that "customer" is not the appropriate word to define the relationships between planner and those he or she interacts with but has used this word in keeping with the framework as provided by Kitchen. It should be noted that while "customer" implies providing one-way 'service', in the context of this examination it refers to the planner's ability to interact and engage in mutual exchange with a variety of people, organizations and institutions in a meaningful, fair and productive way.

specifically their ability to interact meaningfully with the people in the community they are working. Language skills may be a type of customer skill that a planner must be aware of, relevant to their ability to operate productively within a community.

2.2.5 Personal Skills

Though the personal skills required by a planner can be difficult to quantify in an absolute manner, there are a variety of personal skills and attributes that can assist a planner with doing his or her job. Being a self-aware planner requires one to understand their personality features, life experience, prejudices and preconceptions. This self-awareness can be valuable in understanding a planner's relationship to his or her job. Some of the skills identified by Kitchen are communication skills: speaking, listening, writing, producing graphics; attitudes/values/ethics; reflection skills/continuous personal and professional development; and, being an effective member of a planning team. This skill-set is increasingly important in a globalizing world, where planners require heightened awareness of diversity within their communities.⁴³ Though not directly mentioned by Kitchen, this skill-set relates to the arguments of John Forrester engaged earlier in this Chapter. Forrester speaks a great deal of the need for planners to be mindful of their own relationship towards all areas of their professional practice and speaks specifically in regards to power. An understanding of the dynamics of power personally, for the planner, is an example of this skill-set.

2.2.6 Organizational, Managerial and Political Context Skills

Planners need to have a variety of skills to successfully operate within a planning framework. For example, city planners are often required to make presentations to city councils. The act of informing the mayor, councilors and the public of the actions of the planning department can be highly political. Planners must be conscious of this, adept to

⁴³ Kitchen, *Skills for Planning Practice*, p. 137

respond to it, and at times they may also be required to take on political characteristics. The politicization of planning is also balanced by the necessity of navigating the bureaucracy that accompanies planning at the municipal level. Planners also require the skills to manage people and contending interests and to organize decisions collaboratively.⁴⁴ This infers the importance of the ability to operate simultaneously within various contexts.

2.2.7 Synoptic and Integrative Skills

To purposely address specific tasks urban planners need to understand their sense of purpose and must be able to understand the necessary skills required to complete such a task. For example, being able to read (directly and indirectly) a list of tasks and to prioritize such tasks is an example. This holistically involves all of the skills that Kitchen discusses, and demands planners to be aware of a host of skills.⁴⁵

2.3 Towards an Understanding of Skills and Competencies

Kitchen's summary of the various skills required by urban planners is a complete framework for integrating all of the specific skills relevant to the discipline of urban planning, and mirrors the brief theoretical discussion had in Section 1.1. His framework is specific enough to account for certain essential 'hard-skills,' but is also broad enough to take into account the culmination of these specific skills and the mechanisms in which they become utilized productively. The main challenge with Kitchen's framework is that it does not account for the differences for the ways in which the various skills he addresses are inter-connected and interact with the others. The framework does not enable us to think about various skills as they inter-relate, or how numerous skills are simultaneously operationalized at the personal and professional levels. The challenge of

⁴⁴ Kitchen, *Skills for Planning Practice*, p. 163.

⁴⁵ *Ibid.*, p. 193.

observing and understanding the skill-sets identified by Kitchen on equal terms is that this would negate the layers of importance and interplay between them.⁴⁶

Skills and competencies provide a very broad framework that is useful in thinking about urban planning because it provides a way to see the inter-relatedness and complexities of a planner's toolkit. As Friedman points out, students are often concerned more with gaining "skills" than with understanding the broader discourse in which these skills fit in "competencies."⁴⁷ The difference between the two is a useful way to differentiate Kitchen's skill-sets because it illuminates the relationship between each of the skills, and how to understand their relationship holistically.

To differentiate between skills and competencies requires us to think literally about their meaning. The *Princeton University Dictionary* defines a skill as "an ability that has been acquired by training" and a competency as "the quality of being adequately or well qualified."⁴⁸ *Ability* and *quality* are useful in framing the differences between skills and competencies. We can understand the *skill as an ability* (ability to read a strategic land use plan, for example), which is part of an overarching (or several overarching) resultant competencies (the ability to understand such a plan within a host of contexts). The competencies of this reading would relate to the ability to think critically about the implications of such a plan and to connect it with other aspects of the community not intrinsically connected to the plan itself.

Utilizing this understanding of the difference between skills and competencies requires a broader conception of what constitutes a competent planner. Table 1 situates

⁴⁶ Note: Kitchen does not necessarily assume quality between each skill-set. No mention in terms if hierarchy is made.

⁴⁷ John Friedman, Personal Interview with Jeff Chase, April 2 2008.

⁴⁸ Princeton University Word Net. Available online www.princetonwordnet.com. Accessed 12 May 2008.

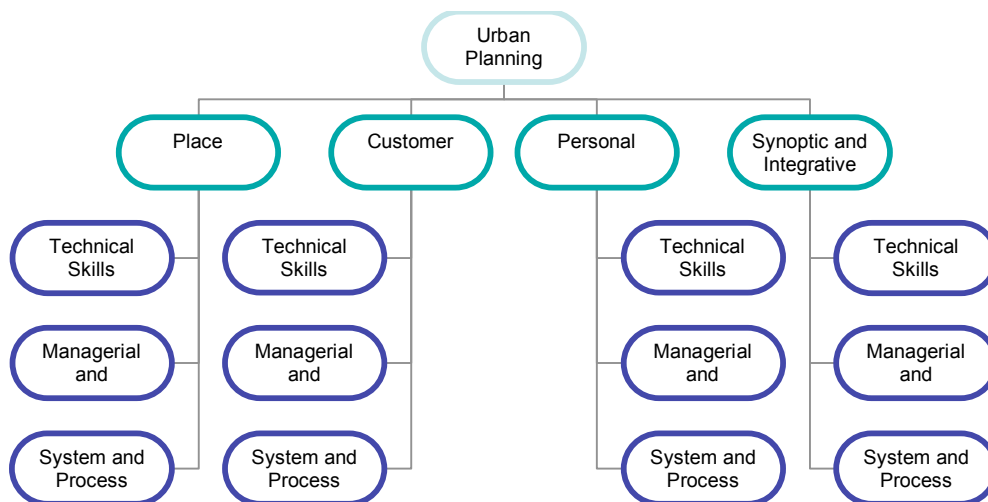
Ted Kitchen's 'planning skills' as either skills or competencies based on this discussion.⁴⁹

Table 1: Planning Skills and Competencies as Adapted from *Skills for Planning Practice*⁵⁰

SKILLS	COMPETENCIES
Technical	Place
System and Process	Customer
Organizational, Managerial and political context	Personal
	Synoptic and integrative

Table 1 provides a framework for understanding the skills required by urban planners in relation to their ability to be competent professionals as presented in Figure 2. The trouble with tabulating this information is that it suggests there is a strong parallelism between technical skills and competencies. As such while both are situated spatially together on paper, they take on different degrees of importance and relevance in practice.

Figure 2: Urban Planning Skills and Competencies



⁴⁹ Note: This has been done based on a critical reading of Kitchen's entire text in relation to the definitions of 'skills' and 'competencies' from a variety of sources including John Friedmann.

⁵⁰ Kitchen, *Skills for Planning Practice*.

The idea of skills and competencies that were explored in this chapter will be developed further in Chapter 3. The purpose of Chapter 3 introduces, more tangibly, the discourse of culture into the competencies required by new and future generations of urban planners.

CHAPTER 3

Her skin is rotting off her bones and she bites her dirty fingernails. If hatred had a smell, that is what she is wearing.

She stares at me every so often, and I cannot help but look back under the comfort of my sunglasses. It is the third time I have seen her in the last week. She cannot know me, for I am one of a million. She stands out.

She makes me think of urban planning as I write this paper. How could I plan for her? Why would I plan for her? How can I know what she needs? Planning is daunting when I take the time to think about what it must come to mean. It is too easy to avoid what it really must mean - Like avoiding looking at her in her eyes. This would be too real and too painful and I would be too ashamed to sit here if I had to look at her in the eyes.

I want more than anything to ask her for her story. I want to know what it feels like to be sitting on the dirt pavement next to spit and cigarette butts, trading in dignity to people wearing overpriced yoga gear and exiting the coffee shop with food and blended ice lattes that they won't even finish.

I feel guilty for not being able to look her in the eye and embarrassed of my education, my privilege, and my own insecurities.

I feel we know the same hurt.⁵¹

3.1 Planning in a Changing World: What is missing?

"A Mismatch has grown between the rapid cosmopolization of urban societies and the conceptual armature the urban analyst has at her or his disposal. At the eve of the twenty-first century, many urban dwellers try to make a living in *de facto* multicultural, international, fragmented, cosmopolitan and highly heterogeneous places, where difference, not sameness, is the norm. Yet mainstream urban planning, in its attempt to tame the urban wilderness through plans and policies, problematizes the city's growing heterogeneity and the tensions and conflicts that come with it."⁵²

The cosmopolitan place that Guy Baeton describes captures the force of change that globalization is enacting on the lives of urban dwellers. In our communities, our urban planners are charged with the development of our cities with a fabric made of difference. This chapter endeavors to explore how globalization and culture are

⁵¹ Jeff Chase, Personal Journal, 2008.

⁵² Baeton, Guy (2001). "Clichés of Urban Doom. The Dystopian Politics of Metaphors for the Unequal City: a View from Brussels" in *International Journal of Urban and Regional Research*, Vol.25, No.1, pp.55-69., p. 55.

entrenched in the discipline of urban planning and to fit the dynamics of these forces within planning education.⁵³

What curriculum is needed in planning education to enable planners to gain (or at least develop an awareness of) the cultural-competency skills necessary to plan in the increasingly multi-cultural places that we live and work? To get at this question, this chapter and response is organized in two parts. First, it problematizes urban planning curriculum and second, responds to these problems through a discussion of cultural competency. The central conclusion reached in this chapter is that urban planners often lack the cultural-competency necessary to effectively plan in their communities. Cross-cultural exposure and experience can enhance a planner's tool-kit and offer necessary experience.

3.2 Urban Planning Education and Cross-Cultural Planning

Students of urban planning need to be exposed to many different types of planning, inclusive of international planning and development. In my opinion planning schools need to consciously include international planning into core teachings and require all students to take courses in this area.⁵⁴ By international planning I mean planning in an international context to include concepts surrounding specific aspects of planning that are shaped both by working/planning in an international context and by the forces of globalization and culture that are changing the dynamics of all communities regardless of their geographical location. Several students interviewed for this research commented on how planning education can be compartmentalized within specialized areas of interest, knowledge and experience. There are obvious benefits to the compartmentalization of planning knowledge because individuals may gain more depth

⁵³ Note: The author acknowledges that the concepts of globalization and culture are very different and that entire volumes have been written on subsets of each topic. The purpose here is to explore the impetus of globalization and culture - and the relationship between this and urban planning.

⁵⁴ Note: This concept is discussed in greater detail in Chapter 4 of this thesis.

in their understanding. However, there are also negative effects such as limiting the development of holistic skill-sets and aptitudes to a discipline that does not always fit nicely within one compartment.

Consider the following Canadian statistics:

1. In 2001, almost 5,335,000 individuals, about one out of every six people, were allophones, that is, they reported having a mother tongue other than English or French. This was an increase of 12.5% from 1996; three times the growth rate of 4.0% for the population as a whole.⁵⁵
2. 36,184,000 passengers traveled to or from Canada and another country (besides the United States) in 2006 by air alone.⁵⁶
3. The growth in the visible minority population, driven largely by immigration from non-European countries, soared 26.2 per cent between 2001 and 2006, five times faster than the 5.4 percent increase in the population as a whole.⁵⁷
4. One or more “ethnic enclave” (or geographic concentration of migrants and/or immigrants) exist in every Canadian City, making it possible for locals and visitors to refer to “China Town”, “Little India” or “Little Hanoi”, for example, in all metropolitan communities in Canada.

These statistics serve as a reminder of the changing nature of Canada and what globalization means to the places we live and work. However, these changes are not just Canadian in their relevance. Our modern world continues to change with globalization and related cultural implications: our multicultural and cosmopolitan places can be places of peace and togetherness. They can also be places of difference and of alienation.

John Lorinc identifies some of these changes in his text *The New City: How the Crisis in Canada's Urban Centres is Reshaping the Nation* and writes about how changes shaped by immigration, globalization and demographics are not adequately

⁵⁵ Statistics Canada (2008). *Summary Tables (Transportation, Culture and Leisure, Population and Demography, Ethnic Diversity and Immigration)*. Available online at http://www41.statcan.ca/ceb_r000_e.htm Accessed 28 April 2008. (Subsequent references to this edition).

⁵⁶ Ibid.

⁵⁷ Ibid.

addressed by city-builders. He observes conflict and across Canada, and points to urban planning as mediator for such conflict.⁵⁸

The safest, most socially harmonious cities are diverse, reasonably integrated communities characterized by a mix of ethnicities and income levels. By contrast, cities that allow themselves to become highly polarized are criss-crossed by barriers. Affluent neighborhoods take care to keep out those perceived to be poor and dangerous through various means.⁵⁹

Lorinc goes on to prescribe tools for change. Primarily, he urges city-builders to consider the changing dynamics of our urban centres and to remember that they have control for their own collective futures.⁶⁰ By this, he means that urban planners, as leaders within the city, have the opportunity to chart a future based on a prescription for change. What can a new generation of urban planner's do to facilitate positive futures for our communities and to enact a prescription for change?

To get at these questions, Bishwapriya Sanyal examines planning in the realm of international development, international planning education and the concept more broadly, of change. In the forward to her anthology *Breaking the Boundaries*, Sanyal comments on his own entrance into the field of urban studies. For Sanyal, the discipline had historically been, "uniquely the privilege of influential senior western planners" who to an extent lacked cross-cultural awareness and sensitivity.⁶¹ To mediate his own experience, he writes about what the possibilities for change are within the discipline of planning. His text is ultimately a collection of views from teachers and scholars who are concerned with the changes in the realm(s) of urban planning and urban development. Each speaks to the diverse relationships with and between knowledge and experiences related to urban planning in an effort to deal with the dilemmas of contemporary growth

⁵⁸ Lorinc, John (2006). *The New City: How the Crisis in Canada's Urban Centres is Reshaping the Nation*. Toronto: Penguin Press. (Subsequent references to this edition).

⁵⁹ Lorinc, *The New City: How the Crisis in Canada's Urban Centres is Reshaping the Nation*, p.67.

⁶⁰ *Ibid.*, 192.

⁶¹ Sanyal, Bishwapriya (1990). *Breaking the Boundaries: A One-World Approach to Planning Education*. London: Plenum Press, p. vii. (Subsequent references to this edition).

and change on a global scale in the 21st century. A central theme is that cultural competency and stronger cross-cultural solutions can address many of the current challenges our cities face.

The contributing authors each take a different angle on the issue of planning education, with each author heightening the awareness to change the way we think about our communities in a globalizing and increasingly interconnected world. Perhaps the most candid of the chapters is Sanyal's own "Large Commitments to Large Objectives" which contends that, "if properly guided, [planning students] can serve as a major resource both in the understanding of the global dimension of the current crisis and in building consensus of ideas about ways of transcending it."⁶² His premise is that the crisis includes acknowledging we live in one world, and that the comfortable paradigm between worlds no longer provides an accurate way to understand our global reality.

In addition to migration and immigration, many other influences have shaped this 'one world' such as ownership, commodity and trade, financial and technological relationships and other transnational movements. This increased complexity requires a new generation of urban planners. Today's planners, without heartfelt and genuine awareness and aptitude of the cultural, historical and social dimensions of what we comfortably call a "multi-cultural society", risk putting people and communities on unacceptable fringes. It is here that I can utilize my own community of Vancouver as an example, which speaks to this necessity.

Vancouver's Downtown East Side is a complex community. Within it, there is a large homeless population and people living with addictions, but through it all there is a sense of community pride bounded by a sense of place. But, the Downtown East Side is under many different pressures, from the international stage (the 2010 Winter Olympics

⁶² Sanyal, *Breaking the Boundaries*, p. 21.

for example) to overseas buyers looking to purchase condos. Planning for this community necessitates the planner being conscious of the myriad interactions within it and sensitive to external pressures placed upon it. Today's planners need to be aware of these social, political, economic, cultural, environmental and historical influences.

It is at this point in this exploration that we can arrive at the heart of my argument. How can we, as planners concerned with Sanyal's thesis and more generally with the state of our globalizing communities, educate our students in a way that can heighten their sensitivity, awareness and even relationship to cultural dynamism in a globalizing world? To get at this question it is first necessary to engage the concept of culture.

3.3 Towards Cultural Competency

Today I am sitting at a table along the famed Davie Street in Downtown Vancouver. As I write, a burly and plump old man walks by wearing only black leather pants and army boots, likely on his way to the *Pump Jack*. He passes two young men locked in each other's arms, one visibly of Caucasian decent, the other visibly of Asian decent. An elderly Korean woman and her Japanese partner sit next to me chatting about their lives during the war, removed from the seemingly 'gay' dynamics around them. It is this very same neighborhood where Aaron Webster was killed with pool cues and other weapons in 2001 in what was later classified as a 'hate crime'.

Davie Street serves as a micro-city for Vancouver's Gay, Lesbian and Transgendered community and is billed as a place where everyone is accepted and welcomed despite the violent attacks that dot its recent history by people who likely can't accept or develop an understanding of gay culture in the city. As I sit here and watch, I become transfixed in the cultural dynamics around me. Though I have shifted my cultural example from immigration/migration and geographical disparity, Davie Street

serves as a colorful example of the dynamics of culture within Vancouver (this will become more obvious in the definition which follows this interlude) and points to its defining importance within the context of urban planning education.

One might question, quite correctly, the relationship between Davie Street and the need for cross-cultural experiential planning education. For me, the connection is obvious, important and personal. When I moved to Vancouver two years ago, I found myself walking down Davie Street towards English Bay sometime during the first week of my moving. I remember quite clearly the feelings I felt that early Fall day. I found all things Davie obnoxious, rude, inappropriate and frankly, wrong. I felt at the time I could never understand the need for sex shops and Daddy Bars and I couldn't accept the level of comfort that gay men and women displayed along the street. The stereotypes I hold of my own identity and of what I think my community is and should be played out in the way that I pushed Davie out of my life and out of my concept of acceptable.

Here is the connection. It took several months and visits for me to learn first to accept Davie - with all of its quirks - and many more to come to embrace it as a place where people grow. Had I not experienced 'Davie Culture' and given it the chance it deserved, I likely would have continued to push it out of my life. I took a chance by embracing and exploring the culture. I gained a deepened sense of what the community means and what it represents. This was only possible through experiencing the culture, making friends and learning from people within the culture.

Culture is an essential part of urban planning because it is the foundation of our cities, communities and the relationships. It shapes how we interact with our communities and our cities. Everyone experiences communities and cities in different ways through different lenses normalized through a variety of cultural and intercultural dynamics. Today's planners need to have a heightened awareness of and sensitivity to this dynamism. Urban planning professionals need to have an understanding of culture,

what it means and what skills are necessary to employ. Equally important is the need for planners to understand their own culture, bias and personal/professional framework for thinking about culture. Heightened awareness of cultural dynamics leads to a greater understanding of one's own biases and values.⁶³

Realizing that talking or writing about a definition of culture is problematic given our personal relationships to it and understandings of it, one borrowed definition is proposed here as a point of engagement. With a definition in place and an understanding of what skills are necessary to engage culture, we can begin to explore these skills and to identify the challenges and opportunities they pose for urban planning education. This extrapolation serves as a directive to Part 2 of this thesis.

Kluckhorn and Kroeber (1945) provide one of several useful definitions of culture. This definition has been chosen to use as a foundation for this discussion because it notes that culture systems should be seen as both products of action and elements of further action. As such, this definition relates well to the purposes of this thesis and urban planning more generally, which is very concerned with both product of action (what has already happened) and future action (what will/can happen). Kluckhorn and Kroeber state:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action.⁶⁴

For Kroeber and Kluckhohn, culture is more than behavior through symbol and includes culture as both a product of action and as an element of action. This dual nature is

⁶³ McAllister, Gretchen (2000). "Cross Cultural Competency and Multicultural Teacher Education". *Review of Educational Research* 70: 1 (pp. 3-24).

⁶⁴ Kroeber, A.L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. Harvard University Peabody Museum of American Archeology and Ethnology Papers, p. 47. (Subsequent references to this edition).

essential because culture is as much about the future as it is about the past.⁶⁵

Similarly, David Matsumoto and Linda Juang consider the dual nature of culture, claiming that, “[c]ulture is a pretty fuzzy construct with a pretty fuzzy definition.”⁶⁶ Moreover, they note that there are several ingredients, which can work towards a productive working definition on the topic. Kroeber and Kluckhohn also include several ‘ingredients’ in their definition of culture, which include: patterns of/for behavior; transmission of symbols; traditional ideas and their attached values; and action (both past and future).⁶⁷ When dissected, the skeleton of what culture is and means to these cultural theorists, is illuminated. This discussion can be directly related to the discourse of urban planning through considering how each ‘ingredient’ fits within the context of community.

- i. Patterns of/for behavior

Cultural norms, values and mores are explicit and implicit rules which govern behavior and which provide a cultural member with the acceptable patterns surrounding behavior and action. For the planner, this requires an awareness of the rules that govern cultural specific behavior, so that rules can be appreciated, respected and supported within community. Moreover, the planner’s own patterns of/for behavior need to be considered so that one’s own biases can be engaged.

- ii. Transmission of symbols

Different cultures have different language symbols and tangible/intangible symbols. In addition, different cultures use symbols in different way to communicate the world around them. Though today’s planners cannot grasp all cultural symbols from all cultures, an awareness of the role that these symbols play can be important in designing

⁶⁵ Note: Other definitions of culture consulted include: Banks and McGee 1989; Berry, Poortinga, Segall, & Dasen, 1992; Jahoda, 1984; Kroeber & Kluckhohn, 1952/1963; Linton, 1936; Rohner, 1984; Triandis, 1972.

⁶⁶ Juang, Linda and David Matsumoto (2007). *Culture and Psychology*. London: Wadsworth Publishing. p.1.

⁶⁷ Kroeber & Kluckhohn, *Culture: A critical review of concepts and definitions*, p. 47-50.

spaces and places that support people from various cultures and backgrounds. The implication of the planners own relation to (and reaction to) symbols should also be taken into account.⁶⁸

iii. Traditional ideas and their values

Cultures have unique cultural understandings of history based on the way this history has been lived and remembered. Bi-products of this history are ideas and values, which guide members of a specific culture forward. Again, planners need to be familiar with and sensitive to these histories and traditions so that their relationship with people from specific cultures is grounded in cultural sensitivity and appreciation for the experiences of various cultures and cultural groups.⁶⁹

iv. Action

Kroeber and Kluckhohn include “action” in their definition of culture, and the value of this inclusion is echoed here. Action is two-fold in this context: First, it substantiates and creates culture through the activities and actions a group of people undertake based on a set of accepted patterns of behavior; Second, it points to how action is essentially created by culture. Support for these actions is essential on the part of the planner, for creating a healthy community requires the ability for people to undertake action based on their values and beliefs. A planner (or planning institution’s) own actions are also operationalized within this relationship.⁷⁰

3.3.1 Culture, Urban Planning and Education

This collective understanding of culture, including patterns of behavior, transmission of symbols, traditional ideas and their values and action form a basis from which to explore culture in the context of urban planning. It is clear that the planning

⁶⁸ Kroeber & Kluckhohn, *Culture: A critical review of concepts and definitions*, p. 47-50.

⁶⁹ Ibid.

⁷⁰ Ibid.

discipline is entrenched in culture and is a product of cultural relationships. How can planners better understand and substantiate these relationships in practice? To do this requires one to reflect towards ones own experience and history in regards to culture. Experiential learning and community service learning are engaged here as mechanisms that can enable spaces for this type of thinking.

Le Fang Zhang and Robert Sternberg's edited volume *Perspectives on Thinking, Learning and Cognitive Styles* points to the necessity of experience in the construction of knowledge.⁷¹ A revisit of my experiences on Davie Street exemplifies this point. Zhang and Sternberg's text observes experiential education, or education through experience, as a meaningful way to develop knowledge and ideas of things that are not easy to grapple solely in text or lecture. Contributing authors Joseph Renzulli and David Yun Dai consider how knowledge and learning are a process based on values, understandings and styles. They go on to discuss how learning happens best when instructional design takes into account learning condition and that "schools will fare much better if they place the act of learning at the centre of the education process."⁷² To extrapolate on this point, the authors discuss three key components of learning, which include: the learner, a teacher, and the material to be learned within a specific environment. Each of these components interact within an inner and outer environment of the student.

The inner environment refers to the knowledge and attitude on behalf of the student before the experience and the outer environment refers to the teacher's style, material and the dynamics of the experience within the context of community. I have chosen to use the model put forth by Renzulli and Dai because the Naga City Studio Course fits nicely within such a model given the diversity and depth of the 'outer

⁷¹ Renzulli, Joseph and David Yun Dai (2006), "Abilities, Interests, and Styles as Aptitudes for Learning: A person-Situation Interaction Perspective" in *Perspectives on Thinking, Learning, and Cognitive Styles*.

⁷² *Ibid.*, p. 23.

environment' (the environment surrounding the learner) and the relation of this environment to the 'inner environment' of the student (the internal environment of the learner). The outer and inner based environment model goes to the heart of experiential learning because it focuses on relationships between learner and teacher, learner and curriculum, learner and environment in a way that more traditional types of education are often unable to do.⁷³

Experiential learning is one learning system or pedagogy with specific focus on environment and on the experience a learner obtains through direct interaction with the environment. According to Alice and David Kolb, there are several important attributes of experiential learning: First, learning is best understood as a process rather than an outcome. Second, learning is about relearning, meaning, students' ideas and beliefs about a topic should be retested and integrated with new and more refined ideas on an ongoing basis. Third, conflict drives the learning process, meaning it is important for students to challenge their own ideas and reflections. Fourth, learning is a process of adaptation to the world around the learning. Fifth, learning is the result of the relationship between the learner and their environment. Finally, learning is ultimately a process of creating knowledge.⁷⁴ The six attributes define experiential learning and provide a series of guidelines useful for thinking about how learning happens.

The Kolb's understanding of the principles of experiential learning is useful for thinking about the environments discussed by Renzullii and Dai and the emphasis that should be placed on learning space. Space impacts the learning process by forcing students to interact, adapt, challenge, consider and reflect on various external factors that are not always represented within the classroom. A variety of examples of the

⁷³ Renzulli and Yun Dai, "Abilities, Interests, and Styles as Aptitudes for Learning: A person-Situation Interaction Perspective" in *Perspectives on Thinking, Learning, and Cognitive Styles*, p. 64.

⁷⁴ Alice Y Kolb and David A Kolb (2005). "Learning Styles and Learning Spaces: Enhancing Experiential Learning in Higher Education" in *Academy of Management Learning and Education* 2005 Vol 4: 2 (pp. 193-212), p. 213. (Subsequent references to this edition.)

relation of space to learning are suggested in Norman Evan's *Experiential Learning Around the World* which further suggests that the cultural space in which learning occurs may also benefit the learner in a variety of ways not possible in the classroom.⁷⁵ Culture can only be discussed within one set of parameters within a classroom environment and cannot be experienced to the degree it might in other environments. Community-Service Learning (CSL) is one type of experiential education that occurs outside of the classroom and engages the concepts discussed within this paper.

CSL is focused on community interaction and engagement-based learning in and through processes surrounding community.⁷⁶ CSL is defined as "a form of learning that integrates service in the community with academic courses and/or extra-curricular programs"⁷⁷ and that is interested primarily in meeting the needs of community.⁷⁸ However, CSL should not be understood as "charity", rather as capacity building that moves community "from charity to justice"⁷⁹ by engaging community and working with community on equal grounds. Partnership plays an essential role in this type of learning and is essential to realizing mutual learning benefits for both students and community.

Andrew Furco defines Community Service Learning through the illustration as revised in Figure 3.

⁷⁵ Evans, Norman (ed.) (2000). *Experiential Learning Around the World*. London: Atheneum Press.

⁷⁶ Thank-you to Margo Fryer, course instructor for Planning 548B (Social Learning Studio) who introduced the author to the concepts of community service learning.

⁷⁷ N.A (2008). "Community Service Learning at UBC". Available online at http://www.csl.ubc.ca/_shared/assets/tagcslriskassessment2155.pdf. Accessed 21 July 2008.

⁷⁸ Fryer, Margo and Jodi Newnham (ND). "Ways of Responding to Community Issues: An Overview and Invitation?" Available online at http://www.learningexchange.ubc.ca/_shared/assets/waysofresponding2019.pdf. Accessed 21 July 2008. (Subsequent references to this edition).

⁷⁹ Marullo and Edwards (2000) as quoted in Fryer, Margo and Jodi Newnham "Ways of Responding to Community Issues: An Overview and Invitation." Available online at http://www.learningexchange.ubc.ca/_shared/assets/waysofresponding2019.pdf. Accessed 21 July 2008.

Figure 3: Community Service Learning⁸⁰

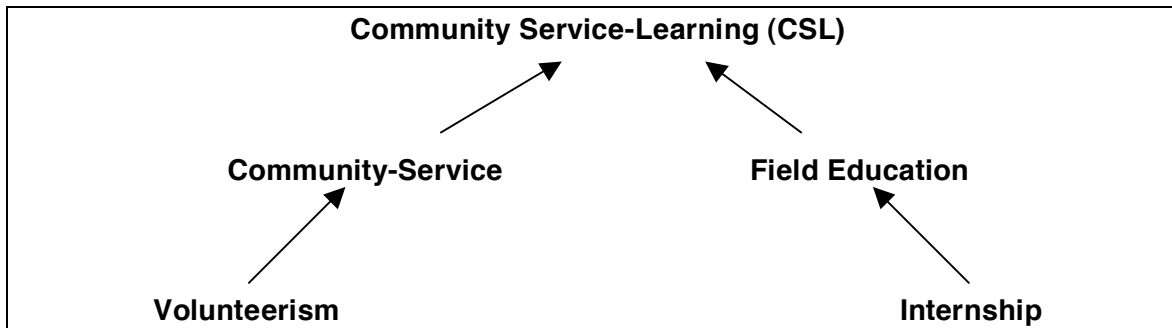


Figure 3 illustrates that CSL is more than community-service and volunteerism or educational internships and field education. To achieve CSL requires both education and community-service components:

- *Volunteerism* is concerned with providing service to a beneficiary and is inherently altruistic in nature.⁸¹
- *Community Service* is concerned with activities that focus on providing service and on the benefits of those services for community.⁸²
- Internships are programs that provide students with hands-on experience that relate to their educational area of study.⁸³
- *Field Education* is intended to introduce students to service opportunities that are related with formal education but which occur outside of the formal academic setting. These programs are primarily intended to enhance a student's understanding of a subject.⁸⁴

The framework that Fruco puts forth for defining and illustrating CSL is useful in thinking about the integrated nature of CSL learning within community. In this sense, CSL is more than service providing while it is not a stand-alone education experience for the student either. That is to say that CSL is different from experiential learning in that there must be mutual learning outcomes for both the student and community. Integration

⁸⁰ Fryer and Newnham, "Ways of Responding to Community Issues: An Overview and Invitation". (no page number).

⁸¹ Ibid.

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Ibid.

of both dimensions is essential to CSL, and when executed in a way that focuses on equality and partnership, can provide a learning opportunity of significant value.⁸⁵

3.4 Experiential Learning, Community Service Learning and SCARP

Given the focus of this paper on the Naga City Studio Course and UBC SCARP, it is necessary to discuss how CSL is engaged and utilized at UBC SCARP. This will be useful in considering the Naga City Studio Course within the broader planning curriculum from a UBC perspective. Planning 548B: Social Learning Studio is a CSL-focused course offered at SCARP taught by Dr. Margo Fryer, who is also the Director of the UBC Community Learning Exchange.⁸⁶ The course gives students a chance to plan and implement a community-related project in partnership with a community organization and to then execute the plan with community and with a group of undergraduate students from the Faculty of Engineering. For SCARP students, key areas of learning surround reflective practice, project planning and implementation, communication and principles of partnership-based learning (CSL) and engage the critical aspects of planning theory discussed in Chapter 1. It should be noted that several students who participated in the Naga City and Plaridel Studio Courses also participated in the Social Learning Studio, which assists in providing a practical, working understanding of CSL.⁸⁷

Other experiential learning and CSL opportunities exist for SCARP students. Field studies in Cuba and Amsterdam⁸⁸ give students the opportunity to experience other spaces and places through field education. Moreover, SCARP faculty endeavor to offer students opportunities to pursue their own interests through thesis or professional project work, with many students pursuing field studies and/or course work abroad. It

⁸⁵ Thank-you to Margo Fryer, PLAN 548B Course instructor.

⁸⁶ Note: The Syllabus for PLAN 548B is attached as Appendix 4.

⁸⁷ Note: It should be mentioned that I participated in PLAN 54B during the 2007/2008 school year and that this experience largely informs this section.

⁸⁸ Note: The first version of the Amsterdam Studio Course will take place in Summer 2009.

becomes clear that SCARP is sensitive to learning spaces, and strives to provide students with unique learning opportunities that connect students in a variety of ways to different aspects of the planning domain.

The concept of learning space within the domain of experiential learning and CSL partnership serves to bridge the discussion had in this chapter with the Naga City Studio Course evaluated in the second Part Two of this thesis. While I have explicitly focused on culture given the difficulty of trying to teach this subject within the confines of the classroom, the idea of experiential education, specifically CSL, is relevant to most facets of the Naga City Studio Course. The unique learning space of Naga City gave students who participated in the course the opportunity to develop new ideas and to test, explore and challenge existing ideas within the framework of experiential learning.

PART TWO

Part One of this thesis has set the stage and provided a framework for evaluating the Naga City Studio Course. This has been done through considering the meaning of urban planning and by evaluation a series of skills useful for considering the discipline's key areas with a strong emphasis on culture as it is embedded in the foundation of urban planning. The purpose of this Part is to first to identify the Naga City Studio Course as an instance of creative planning education and to evaluate the Course based on the experiences of the students who participated in the course.

To this end, Chapter 4 describes the Naga City Studio Course and observes the context of the course as well as its intended learning objectives based on the Professor's rationale and pedagogy for teaching the course. Chapter 4 summarizes the primary research collected from the 20 students who participated in the Course and evaluates the course within the skill/competency framework identified in Chapter 3, based on participants' responses. Chapter 6 compares and contrasts the conclusions reached in Chapter 5 with the responses of Naga City Officials and with a new batch of students who did not participate in the Naga City Studio Course but who will be taking part in a second version of the course in Plaridel, Bulacan, Philippines in Summer 2008.

CHAPTER 4

It has now been more than a month and still I see her sitting. She sits at the same corner most days that I come here. She knows me. I know her. She will not go away.

But we do not know each other. We do not speak the same language. I see here talking to her associates and her friends. Today she is wearing makeup and I don't know why.

My mind plays games and I wonder if she is trying to get a job or if she is a prostitute. I wonder why I have such an antiquated view of what makeup means to her.⁸⁹

4.1 The Naga City Studio Course: Setting the Context

During the Summer of 2007, SCARP Professor Leonora Angeles and 20 students traveled to Naga City, a city of roughly 150,000 people in the Bicol Region, a peninsula on the Southern tip of the island of Luzon in the Philippines. The City is one of the oldest in the country and is often described as the “Heart of Bicol”, given its established educational, business and religious centre. Naga is the 44th biggest City in terms of land and the 38th biggest in terms of population in the Philippines. Naga City is known internationally for its “best practices” in democratic governance and planning over the last 18 years and can be understood as a centre of local innovation.⁹⁰ It has a unique structure, the Naga City People’s Council (NCPC) which organizes civil society organizations in setting the City’s legislative agenda. It has won at least 100 national, regional and international awards in various categories, including participatory governance, gender and development, and use of new information communication technologies in local governance. These attributes provided a highly engaging place for the Studio Course to take place.

The Naga City Studio Course was organized by Dr. Angeles in collaboration with Mr. Willy Prilles, a City Planner with the Naga City Planning Office and former Project

⁸⁹ Jeff Chase, Personal Journal, 2008.

⁹⁰ Roberdo, Jesse M. (2004). “Strategic Management and Citizen Empowerment: The Naga City Experience” in *Enhancing Urban Management in East Asia* by Mila Freire and Belinda K.P. Yuen. Ashgave Publishing, 2004. p. 72.

Leader of the “Reinventing the Naga School Board.” The origin of the course dates to June 2006 when Dr. Nora Angeles met Naga City Mayor Jesse Robredo at the World Urban Forum in Vancouver, BC. At that time, Dr. Angeles approached the Mayor and identified her keen interest in offering a Studio Course to her students in Naga so that they could learn from the best practices happening in that City. Mayor Robredo put Dr. Angeles in touch with Mr. Willy Prilles, the head of the City’s Planning Office, with whom she would meet one month later while in the Philippines. During a meeting in Makati City, Philippines, Dr. Angeles and Mr. Prilles met and began discussing the course together. Dr Angeles then drafted a tentative course outline with learning objectives, topics and readings while Mr. Prilles prepared the program for the course’s first week of lectures and field visits. Later, Mr. Prilles and Deputy Mayor Gabriel Bordado would come to Vancouver to meet with Dr. Angeles and the potential course participants, demonstrating the City’s commitment to the course.⁹¹ At that point, the course was offered to students, of which more than 30 expressed interest in participating. To ensure sustainability of partnership between UBC and Naga City, Mr. Prilles brought in Ateneo de Naga University’s (ADNU) Centre for Local Governance (CLG), which was tasked to prepare the opening program and connect UBC students with Ateneo student translators.

Broadly, the course was a 6-credit (2 class credits), “hands-on, interactive, studio-style and community-based course . . . structured as a mutual learning experiment for students and the Naga City planners and residents.”⁹² More specifically, the course involved UBC students partaking in field research in one of the following six key areas: tourism & investment promotion, transportation & land use, urban agriculture,

⁹¹ Angeles, Leonora (2008). Personal Email (interview) to Jeff Chase. (Subsequent references to this edition).

⁹² Angeles, Leonora (2007). *Planning 548H: Naga City Planning Studio Course (Participatory Governance and Planning in Naga City, Philippines) Syllabus*. The University of British Columbia, School of Community and Regional Planning. Used with permission from the author. (See Appendix 1)

youth development, public education, social housing for the urban poor; the students acted as 'consultants' within each of these fields. Five of these areas except for youth development planning were already anticipated by the Planning Office, especially Mr. Prilles, to be critical in the City. Unlike in Plaridel where the counterpart themes were decided ahead of time with the Plaridel Municipal Government seven months before the start of the course, it was only on the first day of the course that the Naga City Mayor gave his inputs that shaped the final list of research areas.

It is necessary here to provide background aggregate data on the group of 20 students who participated in the course that the diversity of the group of UBC students can be highlighted. Of the 20 students, males and 15 females attended. These students nationalities included American (5); Mexican (3); British (1); Chinese (1); and, Canadian (10). All students had obtained a Bachelor of Arts Degree from a recognized University, in areas including Humanities, Social Sciences, Engineering and Sciences. The age range of this group of students was between 22 and 40, with the majority of students (16) being between 25 and 30 years of age. Several of the students had previous work experience with 12 students having direct planning related work experience and all 20 students having some form of work-experience.

Before the Studio Course, students were asked to read materials on the Philippines in general and on Naga City in particular; the topics ranged from history, political economy, decentralization laws, civil society and governance issues. A list of these reading materials is included in Appendix 1. They were also encouraged to do background research on their field of choice from both the Canadian and international contexts so that once deployed to the Philippines, they would be able to relate the local experience to the background they had already obtained. The course's field research was framed by a series of lectures during the first weeks of the Studio Course by a variety of local experts and by a submission of written-reports and formal public

presentation of research findings and recommendations to the City on the final days of the course.

Marketed as a studio in 'participatory planning' the mandate of the course was to focus on specific aspects of Naga City's good-governance model based on interactions between students and the City. Naga Mayor Jesse Robredo commented that hoped the course would give the City the opportunity to "re-imagine governance in Naga" and that "fresh eyes" to the challenges existing in Naga would be a key benefit for the City. Having been involved in City Governance for 18 years, Robredo explained to the UBC students the challenges with seeing things through the same eyes for so long.⁹³ Primary, the difficulty with seeing some challenges within the City was a weakness on behalf of the City Government that Robredo hoped UBC students could help with. It is in this sense that the course was ultimately participatory and mutual. Students were given a high level of access to the City and its resources, with the City officials going far out of its way to assist the UBC students gathering relevant information, with educating them in regards to Naga's planning model(s) and with making the UBC students feel welcome and at home. To this end, there were a variety of lectures, formal and informal sessions with the City and institutions such as Ateneo De Naga University.

The Naga City Studio Course should be understood as an example of experiential and community service learning as discussed in Section 2.3.1 based on the principle goals and learning objectives of the course. The course was experiential in the fact that students learned through doing, and the environment (Naga City) provided an experience that could not have been simulated within the University Classroom setting. Students were expected to do much more than what is required in a standard course, with students having the opportunity to work tangibly towards real-world planning

⁹³ Chase, Jeff (2007). Personal Notes from Presentation by Jesse Robredo, quoting Mayor Jesse Robredo, May 5 2007.

solutions. The cross-cultural element of the course was also useful with providing an additional experiential element that would have been difficult to obtain.

The course fits within the framework of CSL in that the course was more than simply a volunteer activity or an academic endeavor. The course embodied key elements of CSL in that the community (Naga City Government [elected officials speaking on behalf of community]) identified key areas for UBC students' research and involvement. UBC students were involved (in partnership) with the Government and other local bodies, including one university, to develop a series of planning related recommendations that would directly benefit the community. The partnership between UBC students and the Naga City Government, other Non-governmental groups and Ateneo De Naga is the cornerstone for understanding the Naga City Studio Course as a CSL endeavor.

4.2 Learning Objectives

The learning objectives that were developed for the Naga City Studio course can be understood as personal and collective and must be considered before engaging with the outcomes of Naga further. Before doing this though, it is necessary to point to the objectives of the course holistically in relation to the School of Community and Regional Planning MA Program curriculum. Primarily, the course offers students one of the few opportunities to gain practical, on the ground experience in urban planning and is one of two courses to take place in another country. The experience is able to blend the development of skills from virtually all other courses offered within the School and serves as a mini-internship style course that develops students' professional skills and competencies given the way that it engages knowledge and expertise from previous courses and related experiences.

With the overarching goals of the course in relation to SCARP, the course's learning objectives are discussed. The course learning objectives include developing an

understanding and appreciation of, “the real world planning challenges and government-society interaction in a developing country”; and creating “a new generation of international, community development, and city planners who bring in their thoughtful analytical skills into creative and practical planning solutions.”⁹⁴ These objectives speak to two key themes. First, they recognize the holistic nature of planning and identify the necessity for students to develop skills in a variety of areas. Second, they identify the real-world challenges that require new and creative ways of problem solving.

The learning objectives of the course can be used as a measure of the success of the course though there are challenges with this form of evaluation. Students generally developed their own learning objectives (both personal and professional), which took precedents over the course objectives. Second, the course objectives do not adequately address the personal skills that were developed in Naga.⁹⁵ That said, the stated learning objectives can be used as only one of several measures with which to evaluate the Naga City Experience.

This chapter has introduced the Naga City Studio Course and identified its evolution, key learning objectives, and its relationship to UBC SCARP and the Naga City Government. The following chapter analyzes the course based on the skills and competencies framework identified in chapter 3 of this thesis, based on primary research conducted with UBC students and others involved in the course. This analysis works to highlight key areas of learning that occurred in the Naga City Studio Course that relate directly to the premise of advancing planning education as engaged in Part One of this thesis.

⁹⁴ Angeles, Leonora, *Naga City Planning Studio Course Syllabus*.

⁹⁵ Note: This is not intended as criticism rather it points to the fact that many of the personal skills that were developed in Naga were personal and went beyond the scope of the stated professional learning objectives identified in the Course Syllabus.

CHAPTER 5

She moved from Toronto two weeks ago Hitchhiking her way, it took a month and a half. She left her son in Toronto. He's 6. She 22. She will not talk about her family but her eyes are oozing with a pain I can relate with. The kind of pain that brings water to your eyes, only because there is nothing else that your body can do or say. A squatter of Vancouver's reality. She wants her son back and she wants help. She doesn't want someone to tell her how to live her life.

She is smart.

This chapter serves to analyze the primary research undertaken for this thesis. Based on the skills and competencies identified in Chapter 2 and the concepts of culture, experiential education and community service learning identified in Chapter 3, this chapter first puts forth an evaluative framework which takes the material of the previous Chapters into consideration. The research is then summarized within this framework.

5.1 Primary Research Limitations

The research undertaken for this project is not without significant limitations, which are essential in determining the validity and scope of the research. Primarily, the key researcher has a personal relationship with the instructor and each of the people that were interviewed given his own involvement in the Naga City Studio Course. To mitigate the potential for skewed research based on personal involvement, every effort was made on the part of the researcher to not speak from personal experience or to interject his own responses during the interview process. Furthermore, students' responses were kept confidential and the researcher was sure not to respond positively or negatively to research subject's responses. There are clearly both benefits and challenges with this decision, and the author recognizes the challenges associated with this effort to attempt to be personally un-attached from the research. Appendix 6 contains the primary researcher's personal reflection towards the research and

elaborates from a more personal perspective on the limitations of this research. This is provided in an attempt to engage with the research from a personal perspective and to point out the importance of personal reflection in the research process.

This research is also limited by the personal nature of the subject matter. Though most students who agreed to participate in this research were able to share most of what they had obtained in/through the Naga City Studio Course, there was a personal level of learning that was at times challenging to access. Most students related their experience in Naga City to personal growth and development, which was at times difficult to summarize in writing within the context of this paper.

Finally, this research would have been strengthened by increased research interaction with the Naga City Government and those involved in the course in the Philippines. Though every effort was made to engage these stakeholders, the geographical distance posed a limitation to this research and narrowed the body of research available. To mediate this challenge, the research focused primarily on the UBC student experience.⁹⁶

5.2 Evaluative Framework

The framework for the evaluation of the Naga City Studio Course has been developed through a variety of sources, which bring to surface the relevance of the theoretical discussions had in Chapters 2 and 3 of this examination. In this sense, what has been done in these two previous Chapters has been a literature review that has worked to inform this evaluation in two key dimensions. First, the literature review has solidified a working understanding of what planning is and what is required of planners. Second, it has raised an awareness of culture within the discourse of urban planning that

⁹⁶ Note: See Appendix 6.

has worked to frame this inquiry as a tangible example of a cross-cultural experiential learning engagement.

To this end, the framework for evaluating the Naga City Studio Course is guided by the following framework, realizing the significant overlap between sections. Sections 5.3 and 5.4 focus on the skills and competencies that were engaged in Naga in relation to the seven skill-sets identified by Ted Kitchen and adapted in Chapter 3. To maintain cohesiveness, each skill and competency is addressed in the same manner:

- i) Introduction of skill or competency;
- ii) Connection of skill or competency to the Naga City Studio Course context; and
- iii) Engagement of Student Responses to consider relevance of skill and or competency.

To get at a complete list of the skills and competencies that participants engaged during the Course, a variety of open ended questions were asked in an effort to encourage students to reflect on their experience. Based on this research, students' identified the following list as competencies or skills they engaged while in Naga City:

- Team work
- Knowledge of Participatory Planning
- Synthesis
- Working without support
- Research skills
- Working with people
- Interview skills
- Data collection
- Time management
- Presentation skills
- Adaptability
- Creativity
- Flexibility
- Communication
- Cross-cultural communication
- Report Writing
- Listening
- Cultural awareness
- Hard Knowledge (Philippine History and Politics)
- Professionalism
- Working under pressure / in a different environment
- Making the most with limited / different resources
- Heightened awareness of how things can be done differently

The above list notes all of the areas acknowledged by students. To arrive at a more pointed list of topics for evaluation, topics were distilled and in some cases combined or separated.⁹⁷ Based on the definitions provided in Chapter 3, Table 2 situates the skills and competencies identified by students into the following framework.

Table 2: Naga City Skills and Competencies

SKILLS	COMPETENCIES
Technical <ul style="list-style-type: none"> • Interviewing • Presentation • Participatory planning • Urban design • Research 	Place <ul style="list-style-type: none"> • Understanding context
System and Process <ul style="list-style-type: none"> • Understanding context of Naga • Negotiating UBC and Naga 	Customer <ul style="list-style-type: none"> • Customer
Organizational. Managerial and political context <ul style="list-style-type: none"> • Context 	Personal <ul style="list-style-type: none"> • Team-work • Creativity • Listening • Cross-cultural communication • Adaptability • Flexibility • Presentation • Reflection
	Synoptic and integrative <ul style="list-style-type: none"> • Use of Skills

Section 5.3 focuses on the “skills” engaged in Naga while Section 5.4 focuses on the more overarching “competencies.” Following this, Section 4.5 evaluates the course based on the “overall experience” of the students.

As discussed in the Learning Objectives of Chapter 4, attention is paid to the Course’s stated learning objectives identified, though specific mention to them is not made because students generally did not use these exact objectives as the basis for

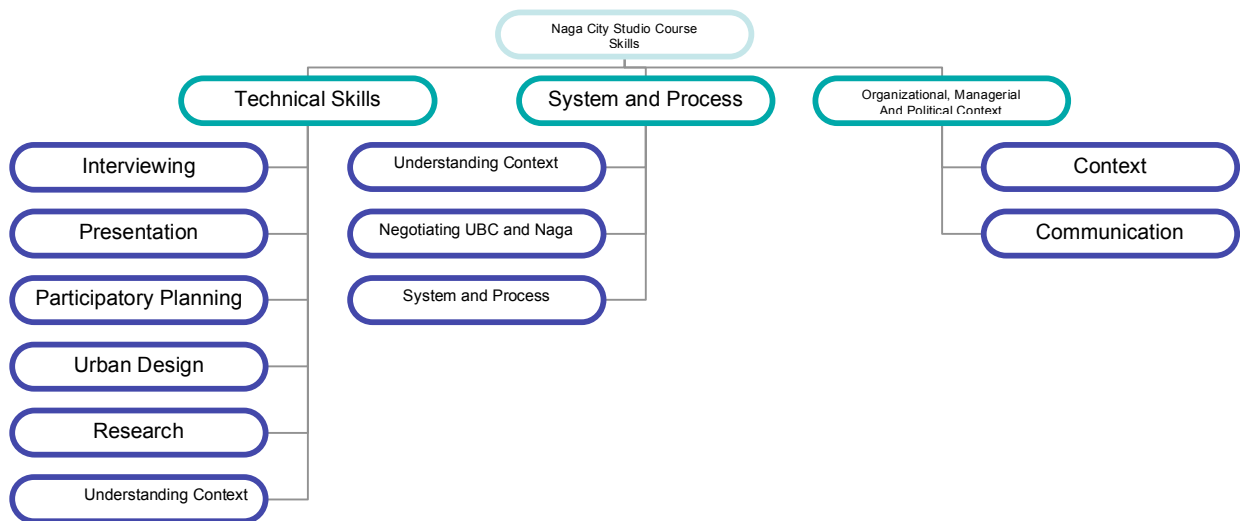
⁹⁷ Note: In some cases, skills and competencies identified by students were combined and or separated. For example, “data collection” and “research skills” were combined into “research skills”.

their reactions and responses to questions during the interview and focus group process.⁹⁸

5.3 Skills

The Naga City Studio course provided students with the opportunity to further develop and/or gain a variety of skills. However, this was highly dependent on the area that students were working within and to what degree the work involved community interaction. Figure 4 outlines the skills as adapted from *Skills for Planning Practice* as they relate to the Naga City Course experience.⁹⁹

Figure 4: Naga City Skills



The following six sub-sections systematically deal with each of the skills identified.

5.3.1 Technical

Interviewing, presentation, urban design and participatory planning technical skills were key skills engaged in Naga, as identified by students.

⁹⁸ Note: As previously mentioned, students worked in different areas and had different levels of exposure to different people, resources, and factors that affected various skills in different ways.

⁹⁹ Kitchen, *Skills for Planning Practice*.

5.3.1.1 Interview Skills

One of the key skills identified by 12 students concerns the opportunity to interview people from the government, NGOs, and community. Several students mentioned that this was important since their classroom-based education had sheltered them and not given them the chance to interact with people professionally. One student discussed interviewing as something much different than she had expected, “I thought it was going to be easy but it was actually quite hard. I was never doing stuff like this [at SCARP], here I was planning focus groups, engaging with people in a way that mattered for me and for other people.” Another student commented, “Interviewing was the most practical skill that I honed in Naga because I felt like the interviews actually mattered, they were not like interviewing your friend or a professor or something like that.”

As mentioned, the degree to which interview skills were obtained depended greatly on several factors, primarily, the area that students were working. Students involved with the agriculture group, as well as the Youth Engagement group, commented on how the opportunity to interview several different people in a variety of contexts was useful in developing these skills. Alternately, a student in the Investment Promotion group commented on how since she only had a few opportunities to interview, this was not a skill she really developed in Naga and pointed out that it, “really depended on what group you were working with and how accessible people from City Hall were in regards to that area.”

The interview process also heightened students’ awareness of the challenges associated with communicating in a cross-cultural situation where language barriers pose communication problems. Four students explicitly commented on how they recognized first hand the importance and challenges associated with language barriers. One student commented on his, “increased awareness of how language plays out in

communicating and in listening. It makes me wonder how I might work in a community where I cannot communicate with everyone.”

5.3.1.2 Presentation Skills

Several students commented (seven explicitly, three implicitly) on the presentation skills that they developed in Naga. This skill can be understood as both a skill and competency and relates to a broader discussion of communication and cross-cultural context (as discussed in Section 4.4). That said, presentation skills can also be understood within the context of ‘technical skills’ with students commenting on how the Naga Course gave them the opportunity to “develop presentation skills in a practical way”.

One student commented on the, “steep learning curve that surrounded [the] presentation because I realized that we would have to shape our presentation to the people in the room; this is something you don’t always have to do when you are in school.” Another student identified the cultural angle of the presentations that happened in Naga, and acknowledged her, “cultural sensitivity to the way the presentations played out.” She extrapolated that, “more attention had to be paid to delivery processes and the way culture is embedded in presentation and the way what you are saying is understood by the audience.”

During the final days of the Studio Course, students presented their findings to key stakeholders from the City of Naga as well as community members and local media. Several students commented on how this experience “was real” and unlike the other presentations done at SCARP. One student commented on how it was the first time in her education that she gave a presentation “that mattered” given the fact that the presentation delivered students suggestions based on the 4-weeks of work they had done.

5.3.1.3 Urban Design

Though urban design skills were only identified by three students it is apparent that those students who were involved in an area of the Course that involved physical planning had some opportunity to consider urban design. One student who was part of the transportation group commented how he “had the opportunity to consider urban design in a different context, which is important in the real world” (See Figure 5). The idea that, “economic resource is the ultimate pillar in urban design wasn’t something I had given a lot of thought to in Vancouver.” This quote speaks further to the idea that many students spent a great deal of time relating their experience in Naga to their own communities. This concept is highlighted later, in the competency section of this analysis.



Figure 5: The Central Business District of Naga City

The environment provided a unique and remarkably ‘different’ place to consider urban design principles.¹⁰⁰

5.3.1.4 Participatory Planning Skills

Participatory Planning, though not a ‘skill’ is included here as several students commented on how there are a variety of mechanisms to achieve effective participatory planning that they were able to learn in Naga. Several students (six) noted that though

¹⁰⁰ Source: Jeff Chase Photograph, 2007.

the course had a “participatory planning focus,” it wasn’t really a “participatory planning class,” rather this was “one important aspect of the course.” When students were asked how “participatory planning” could be seen as a skill, comments were generated in terms of how a planner’s role involves facilitation and being part “of a collective”. Four students commented on how working with local planners in a collaborative fashion made the course somewhat participatory, which was useful in, “gaining the ability to work effectively with people from different backgrounds and positions.” Two students referred to the participatory nature of the course itself and the collective decision-making process that gave them a better understanding of participatory planning in action.

Three students commented on the idea that it would have been beneficial to engage the students from Ateneo University in the course to make it more participatory. One student commented: “I think we had this huge asset of really keen local students that wanted to be collaborators but that we really didn’t engage [them].” Another student noted that, “the Ateneo [students] were really helpful and I think they really wanted to help but we didn’t really take advantage of [their resources] in the ways that we should have. It would have been really neat to have them get credit for the course as well and for each group to have a few Ateneo kids and a few UBC kids.”

5.3.1.5 Research

Many students mentioned the research skills that they developed in Naga, specifically because of, “how difficult it was to obtain the resources needed.” Students commented that, “researching things in Naga wasn’t like researching things at home because it involved long bus rides to access information, setting up several meetings and looking in creative and unusual places - It wasn’t just internet research and things weren’t widely accessible from one place at one time.” Two students commented on how they felt the research related portion of the course was directly related to the, “type of research we might have to do professionally.” Comments solicited clearly indicate an

appreciation for the type of research students had to undertake which many found “more meaningful than library-based research.”

5.3.2 System and Process Skills

As discussed in Chapter 2, system and process related skills are related to understanding the context of the system in which a planner is working. Though this skill has significant overlap with the competencies addressed in Section 5.4, nonetheless several “skills” were identified by Course participants surrounding, “understanding the context of Naga”.

5.3.2.1 Context

Several students made direct comments about undertaking planning activities in another country. The students mentioned that they felt that they had learnt a great deal from the experience. Many students noted that adapting to planning in a different system required they undergo a significant learning curve. One student called this: “extreme planning”, referring to the “Extreme Makeover” TV show. For this student, the experience forced her to adapt quickly to “a new system of planning” and forced her to “learn how to operate in a planning system that is different than Vancouver’s, for example”.

Given the many differences between both learning and operating in Naga and Vancouver, several students spoke of the challenges with adapting to a different context in a timely fashion. This is discussed in detail in the competencies section of this Chapter (5.4).

5.3.3 Organizational, Management and Context Skills

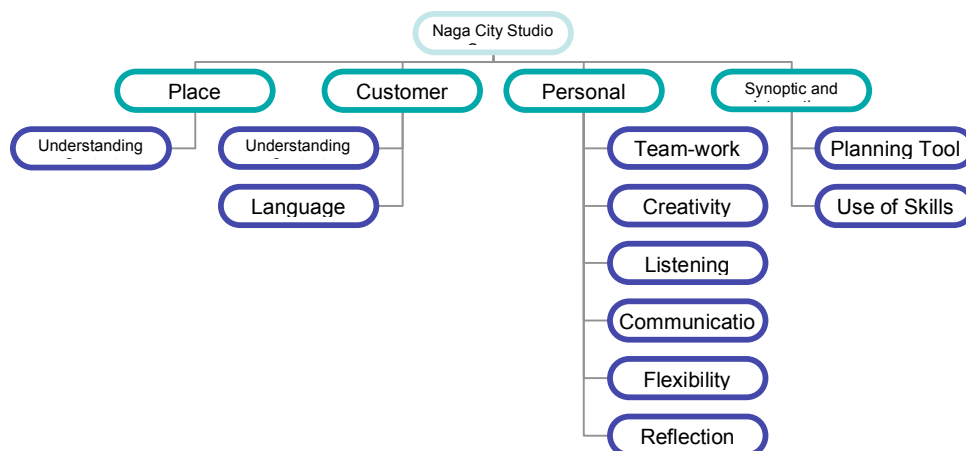
The Organizational, Management and Context skills developed in Naga are discussed throughout this evaluation given the over-lap between this skill-set and all of in managing and organizing their work. When one student was asked to make direct comment on this skill-set, she responded: “Naga was really the whole thing; it was

organizing and managing ourselves, our work, and each other, in relation to a specific context that wasn't always easy to navigate. This was useful in helping us to be able to develop these related skills.” Students were also required to manage the work within their own groups, allocating people and resources to various aspects of the work that needed to be accomplished. Several students referred to “group work experience” when talking about this related skill-set.

5.4 Competencies

The overall competencies that were engaged in Naga had less to do with the specific tasks that students participated in and had broadly more to do with the Course. As specified earlier, thinking about the Naga experience in terms of skills and competencies gives room for understanding and thinking about the broader competencies that were engaged in Naga. In following the systematic evaluation used in the skill section of this chapter, competencies are evaluated using the same format. It should be stated that based on the definition of competency provided in chapter 2, there is a significant over-lap between the competencies engaged in the following sections. As such, they should be understood as inter-connected and inter-related as illustrated in Figure 6.

Figure 6: Naga City Competencies



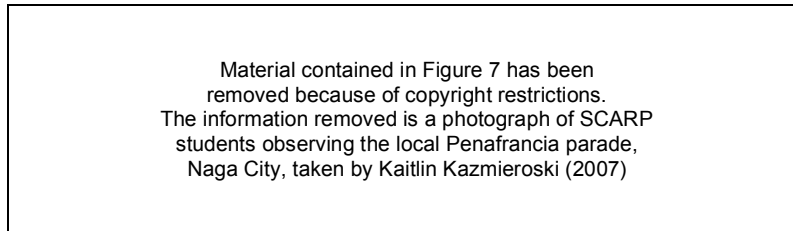
5.4.1 Place Related Competencies

Two of the key areas of learning that occurred in Naga was a heightened sense of place and appreciation of different cultural contexts for students. All of the students that took part in this research made mention of the different degrees about how they had developed a stronger awareness of culture. This was generally done in two ways. First, some students spoke specifically of Naga and used Naga as a point of reference to discuss “context” more broadly. Second, students discussed “context” generally, and then talked about Naga.

One student comments that, “the experience was magical because we were living there and trying to find our way around and understand the cultural context on the ground. This was different than reading about different contexts in books; it was magical.” The use of the word ‘magical’ mirrors many students’ comments, many of which spoke of transformation and change. Several other students’ comments in this area echo this point:

- “It was frustrating so often because I didn’t know the context and trying to find my way through it and to understand it and to understand the planning system and the way that people interact with that system and engage with that system was hard. But this challenge was the best thing about Naga for me.”
- “The suggestions we were making were in many ways promoting public transportation, non-motorized transportation etc., these were sort of First-World recommendations and that was difficult at times, but I think we were confronted with this realization and forced to recognize and respect the context that were in - This may or may not have shown in all our recommendations, but I think it will count in our lives.”
- “[The Course] forced us to get up to speed on the local context - learning how to make good contacts and keep strong team work in challenging circumstances. Many good things came out of this.”
- “It was hot, humid, dirty and it took a lot of getting used to. The context was so different from anything I had been in or expected. This was what was hard for me, but this was also what was satisfying. It wouldn’t have happened if we were transposed to say, Medicine Hat Alberta. What made the course so cool was that it was a totally different culture and a totally different system.”

Figure 7: SCARP students observing local Penafrancia parade, Naga City¹⁰¹



5.4.2 Customer Related Competencies

An understanding of the “customer” related competencies that were engaged in Naga involves considering the factors involved in both understanding who the “customer” was and how to communicate/work with this “customer.”¹⁰² That said, customer-related competencies involved the communication and awareness of the cultural/social/political/historical contexts of the various customers in Naga. Student respondents noted the idea of working with “customers” in different ways. Primarily, student-participants responded towards the usefulness of dealing with customers from a different culture.

Several students commented that the experience of working with clients or “customers” from the Philippines was unlike the previous planning experience they have had. Two students who had not worked in planning before, commented on how they believed this experience would serve them well with working with diverse “customers” at home or abroad: “We had to sort of understand the Naga Government as “clients” and work with them to achieve their goals, not really our goals.”

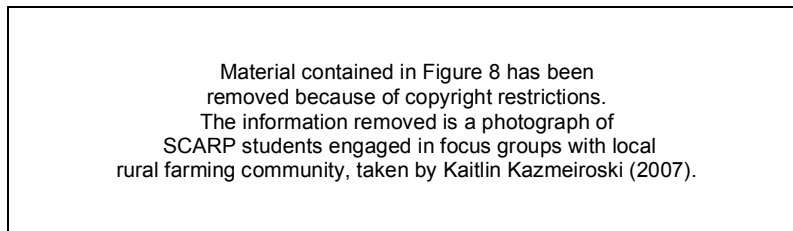
The issue of poverty was another dimension of customer skills that were illuminated in both in-depth interviews and focus groups. Several students felt inspired to

¹⁰¹ Source: Kaitlin Kazmieroski Photograph, 2007. Note: The annual May parade is done in honor of Our Lady of Penafrancia, the city’s patron saint.

¹⁰² Note: “Customer” within this context is used to explain the need on the part of the planner to understand various people, groups, organizations, institutions needs and to develop skills that enable the planner to work with these various people in mutual exchange. This word has been used for organizational purposes, in keeping with the skill-set definitions defined by Ted Kitchen (2007). The author recognizes that “client” would be a stronger word choice.

do their best given the lack of resource in the community. For one student, “seeing the poverty really made me want to help, to give something back, to people who don’t have a lot but who gave us so much.” Another student reflected on the dynamics of “working with the poor and understanding the dynamics of this relationship which are not based on equity and which pushed me out of my comfort zone.”

Figure 8: SCARP Students engaged in focus groups with local rural farming community¹⁰³



5.4.3 Personal Competencies

Personal competencies are a key area of this analysis. The following competencies were engaged in the Course: Teamwork, Creativity, Listening, Cross-cultural Communication, Adaptability/Flexibility, Presentation and Reflection. Though flexibility and adaptability were often discussed independently, they have been combined here given their significant overlap.

5.4.3.1 Teamwork

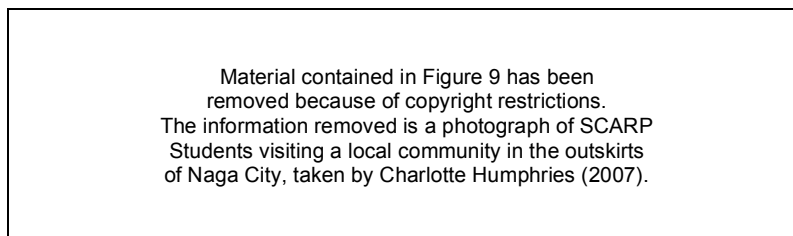
Early one morning the entire UBC student team traveled to a small village on the outskirts of Naga to observe and learn from programs in Naga targeted at assisting the rural poor. Loaded on a jeepney, the students arrived in the very poor village and were tasked with exploring it and gaining a deeper sense of what the programs meant to the community while one group met with the Barangay Council. Several students discussed this important day (which was early on in the trip) because of the way that it affected

¹⁰³ Source: Kaitlin Kazmeiroski, Photograph 2007.

them on a variety of levels. The town was, according to one student, “pretty poor and basic” and we “stuck out like sore thumbs”.

The student commented on how most of the students, at different times throughout the two hour visit, “gained the confidence and the ability to get out of the jeepney and talk to people one-on-one which was way out of many students comfort zones.” For some it was easy and for others the task was much more difficult because it meant trusting the personal skills to overcome the many differences between the community and risking students’ own comfort levels and the impact they might have on the community, to gain a deeper appreciation of the community around them.

Figure 9: UBC Students visit local community, outskirts of Naga City¹⁰⁴



Teamwork was a central element in the Naga City Studio Course given the design of the course. The small groups gave students the opportunity to work in an area of specific interest, and to collectively brainstorm how best to propose solutions that could best meet the needs of Naga City. Generally, the small groups heightened the experience of Naga, forcing students to compromise and work with other “planners” and stakeholders, essential in the workforce. Though some groups had better overall experiences than others (in terms of content, research and group dynamics), generally all experiences were very positive. The opportunity to work in small groups also provides the opportunity for students to help one and other adjust to the culture and place. Two statements capture some of the experiences that students engaged in with group work:

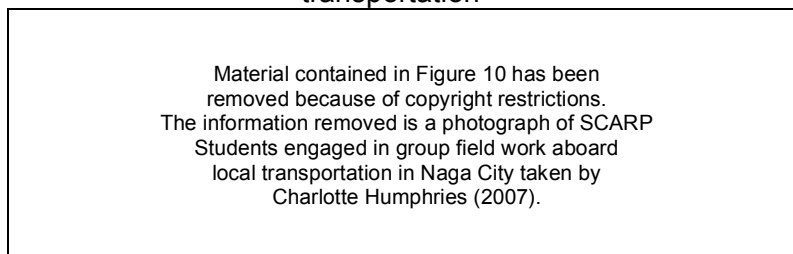
¹⁰⁴ Source: Charlotte Humphries Photograph, 2007.

- “The thing about the group work was that it drove me crazy because it was hot, we were tired, our stomachs were upset, we had to live and work together. But at the end of the day we were in it together and we realized that without each other we would not be able to succeed. The group situation was an important part of the experience.”
- “The group dynamics (both my group and the entire UBC group) were important because we gained a huge amount of resource and encouragement from each other and the collective capacity was much greater than had I gone [to Naga] alone.”

In regards to the group in its entirety, several students mentioned that they were required to occasionally work as a collective group, namely during ‘Official’ activities such as the opening and closing ceremonies and during presentations. Given the overlap between the various groups, there was also a high level of communication and cooperation between various groups in order to exchange information, findings and to avoid research overlap. Comments surrounding the larger group work were generally negative or mixed, with students commenting on the challenges posed by the larger group in terms of communication challenges (and breakdowns), administration, organization and logistics. Some students commented:

- “The challenge with the group was that we each understood what we were in Naga for in a slightly different way. I remember being very frustrated that some members of our group weren’t as keen to participate in Naga activities as the rest of us. This was hard because we were most often viewed and evaluated as one group.”
- “It was hard to stay organized as one group. We often missed meetings, didn’t know where each other were because of the challenges with trying to keep such a big group tightly organized.”

Figure 10: SCARP Students Engaged in Group Field Work aboard local transportation¹⁰⁵



¹⁰⁵ Source: Charlotte Humphries Photograph. 2007.

Figure 11: Group dinners also functioned as informal meetings and time for team building¹⁰⁶



5.4.4 Synoptic and Integrative Competencies

Essential to the success of the students in Naga was the ability for students to make decision about how to best achieve success within a variety of areas. For example, the Tourism and Investment Promotion group was tasked with making suggestions related to promoting tourism and investment in Naga, and needed to keep the Naga context in mind, based on local assets and community limitations. To this end, the group needed to use a host of skills and competencies to develop specific targets that would potentially work best within the Naga context. Because Naga is well known for its food and scenic beauty, the idea of programs supporting local “Bed and Breakfast” type establishments offering Naguenos cooking lessons and nature-tours was suggested. To get at these suggestions, students utilized context, research and customer skills and competencies. This relates to Kitchen’s discussion of synoptic and integrative skills which essentially relate to a planners ability to utilize the right skills at the right times and to know when and how to engage such skills.

Several students commented on how they gained the ability to, “realize what skill is needed at what time [,] what I mean is that the course helped me to realize when I needed to use the skills I had learned in planning school and when I had to think outside

¹⁰⁶ Source: Jeff Chase Photograph. 2007.

the box and mobilize things like cross-cultural skills.” Other students commented more generally on how the experience was useful in giving them the opportunity to think about and utilize their planning education in a holistic way rather than in segmented classes that utilize only one or two skills. One student used the example of a Transportation Planning Course he had taken, commenting on how the course taught him specific knowledge about one area of planning, but failed to explore the integrated nature of this subject within the wider discipline.

The following section engages the reflections of Naga City Officials in regards to the outcomes of the course.

5.5 Naga City Reflections: An Engagement with Naga Officials

As discussed in 5.6.1, the key benefit to the City of Naga was that UBC students were able to provide Naga City officials with “constructive criticism.” For the City of Naga, the presence of international graduate students was a useful way to gain additional perspectives about improvements the City could make in a variety of areas, related to the key areas the students were assigned. Central to this outcome was the “cost-effectiveness” of the Course from the City of Naga’s perspective. The ‘costs’ associated with the experience from the Naga City perspective is a key benefit recognized in all responses solicited on behalf of the City. Given the lack of resources the City has, the opportunity for international ‘consultants’ (as the city in many ways saw the students) was a very important one.¹⁰⁷ Willy Prilles, a key Naga City Official involved from the very beginning in the design and implementation of the Course, from the Naga City side, commented that “[t]he Studio Course became a vehicle through which its principle of ‘continuous improvement’ can be actualized.”¹⁰⁸ Key areas of success for the City included the realms of urban design, transportation and tourism development.

¹⁰⁷ Willy Prilles (2008). Personal Email (interview) to Jeff Chase. (Subsequent references to this edition).

For the City, the feedback garnered in these areas was useful specifically because of the ‘different’ background of the students regarding their education and practical experiences in different countries.

5.5.1 Rationale for Participation

The City of Naga has the mandate of “continuous improvement” which is an essential policy of the City. The opportunity to have a group of twenty international students involved in the City was the key reason for participating. The rationale had a great deal to do with the institutional limitations of the City Government: “The major rationale is that the city government, particularly its planning office, recognizes its institutional limitations in regard to key areas – urban agriculture, land use, transport planning and urban renewal [and] [b]ringing in a team of graduate students from a highly reputable institution like the UBC is the most cost-effective way of addressing these constraints.” Other responses as to the rationale for participating in the course were to engage in a “technology transfer” whereby best practices between Naga, Canada and other countries could be shared and to “gain international exposure”.¹⁰⁹ One example of this is the Naga City’s People Council which is a Program designed to make local government participatory and to include citizens in the decision making process. The program is widely recognized as a successful attempt to enhance access to local government and should be read as an example of technology transfer in that UBC students had the opportunity to learn about and interact with this program first-hand, bring back this experience to their home communities.

¹⁰⁹ Willy Prilles (2008). Personal Email (interview) to Jeff Chase

5.5.2 Cross-Cultural Dynamics

The Naga City Government's response to the cross-cultural dynamism of the course is discussed both in this section and in the following section regarding challenges. The cross-cultural dynamics of the course were essential in providing the "constructive criticism" discussed above. The previous cultural experiences and frameworks of the students that visited Naga were useful in introducing the Naga City Government to alternative ideas and ideals surrounding planning. Moreover, the events where Naguenos and students from Canada had the opportunity to socialize were useful in yielding personal benefits from the cross-cultural dynamics of the course.¹¹⁰

5.5.3 Challenges

The key challenge identified by Naga City officials was the language barriers for the UBC students.¹¹¹ Those engaged commented on the difficulties that the UBC students had with the language barrier and the ways in which these barriers could have been better handled. First, pre-departure language training would have been useful, according to City staff, with giving the students a stronger basis for interviewing. Second, the Ateneo De Naga students who were involved in the course could have been better utilized as interpreters and been more involved in the interview and research process.¹¹²

5.5.4 Outcomes for Naga

Those engaged from the Naga City Government had very positive responses as to the results of the Naga City Studio Course. Both those from the planning department and other bodies of the government recognized the various inputs of the students, "improve[d] the different projects and programs of the city government in a variety of

¹¹⁰ Willy Prilles (2008). Personal Email (interview) to Jeff Chase.

¹¹² Note: Language was the only challenge identified.

different capacities.”¹¹³ This was generally done through the UBC students providing Naga Officials with “constructive criticism” that could be used to enhance city programs and delivery mechanisms.

5.6 Instructor Reflections: An Engagement with Dr. Leonora Angeles

To give this research an additional perspective, a reflection with Dr. Leonora Angeles on the successes, challenges and outcomes of the Naga City Studio Course was undertaken. There are several common elements between Dr. Angeles’s comments surrounding these successes, challenges and outcomes and the comments made by the students and the City Government. The goals identified by the course instructor are similar to the goals students felt they realized in the course, the challenges identified by the students are both similar to those identified by the course instructor, and finally, the ‘location’ of the course within students’ professional development and planning curriculum is identified as another key common element of response. Triangulating the responses of Dr. Angeles with the comments made by students and subsequent research findings identified in Chapter 5 and 6 of this thesis is useful in both validating the research and in gaining an additional perspective of the course.

Dr. Angeles provides a detailed rationale for her offering the course in Naga City, Philippines which can be understood both in relation to Naga itself, and in regards to Dr. Angeles’s teaching pedagogy more generally. From a Naga perspective, Dr. Angeles’s rationale for offering the course was to expose students to the, “progressive initiatives [Mayor Jesse Robredo and] his administration has been spearheading in the City . . . so that we can learn from Naga’s world-renowned practices in participatory planning and governance.”¹¹⁴ As an instructor engaged with the issues of participatory planning and

¹¹³ Personal Notes of Jeffery Chase, Naga Philippines June 2007 quoting Vice Mayor Bordado.

¹¹⁴ Angeles, Personal Email to Jeff Chase.

governance, the opportunity was a useful way to expose students to 'real world' issues. This relates to the broader rationale for Dr. Angeles's involvement in the course.

Dr. Angeles's own teaching pedagogy, discussed in her Teaching Dossier, involves "promoting a learning-centered environment, intellectual curiosity based on respect, and lively exchange of ideas" helping her students "become critical thinkers, creative learners and competent knowledge-consumers and knowledge-producers".¹¹⁵ In effect, the "meaningfulness of everything [she] teach[es] to everyday life" is essential for Dr. Angeles. The Naga City studio course was in this sense, a mechanism Dr. Angeles could use to provide students with an interactive, participatory and problem-based experience from which the students could learn. The external environment of Naga City, the experiences there of the local government, and the opportunity to provide students a 'real world experience' were key rationales in Dr. Angeles's offering of the course.

5.6.1 Goals

The main goal for Dr. Angeles was to "enable students to apply their cross-cultural communication and planning skills in a real-world developing country context" as well as to "do community service learning in an international context."¹¹⁶ CSL is central to this goal, with Dr. Angeles assisting her students with providing valuable recommendations to the City Government based on research done in partnership throughout the course.

5.6.2 Challenges

Dr. Angeles identified several organizational challenges related to the Naga City Studio Course that are similar to those identified by students. Dr. Angeles highlighted many of the same 'organizational' and 'logistical' challenges that the students who

¹¹⁵ Angeles, Personal Email to Jeff Chase.

¹¹⁶ Ibid.

participated in the course also identified. The logistical challenges of where the group would stay, the length and scope of the course, and the short 4-week length of the course, were identified by both Dr. Angeles and her students. Dr. Angeles also identified some curricular challenges, which also relate to the students' reflections of the course. Primarily, the course taking a "holistic and integrated approach" made it in some ways difficult to manage in relation to other SCARP courses and the requirements the students need to fulfill for graduation. Finally, for the course instructor, there were several challenges surrounding time, specifically how much time the course took to organize given the great deal of organization and partnership-building that went into making it happen.

5.6.3 Successes

There were several successes relating to the course noted by Dr. Angeles including:

- The impact the student's final Planning Reports had in framing Naga City's Executive Legislation Agenda;
- The forum the course created within the City of Naga to bring media attention and other interest to issues related to city planning and governance; the positive feedback from key stakeholders in the City and the local media in regards to the work the UBC students did;
- The positive feedback and student evaluation of the course from UBC students once they returned to UBC in June 2008;
- The ripple effect the course had within SCARP which resulted in two MA theses, workshop panel presentations and a variety of seminars;
- The City's invitation to have another group of UBC student's conduct a similar field course in the future; and
- The work of the UBC students was particularly cited in a magazine feature article on Naga City's most recent national Galing Pook award in Youth Development Planning.¹¹⁷

Generally, the successes noted by Dr. Angeles mirror those noted by student participants. Specifically all but the citation of UBC work as cited in a magazine article,

¹¹⁷ Angeles, Personal Email to Jeff Chase.

the ripple effect of the course resultant in two MA theses, panel presentations and seminars and the positive student evaluation of the course were mentioned by students.

5.6.4 Location and Educational Context

Another key area that Dr. Angeles reflected upon was the location of the course within the professional development of the students she took to Naga as well as the relation of the course in regards to other SCARP courses. She notes that the Naga City Studio Course: “is contributing to the facilities that already exist within SCARP for students to learn from real-world experience outside the classroom setting.” For Dr. Angeles, the course was different from a typical study abroad course, “in that there is a clear community service component,” and different from a practicum, “in that the course is clearly tied to an academic component.”¹¹⁸ The context is explicitly addressed in the course syllabus attached as Appendix 1.

5.6.5 Naga and Plaridel

Dr. Angeles made significant adjustments to the second version of the Naga City Studio Course, which is offered in Plaridel, Philippines in July/August 2008 which directly relate to the comments students who participated in the Naga City Studio Course made as well as feedback from Naga City Officials (the updated course syllabus is attached as Appendix 2). Having received feedback from the course, the revised Plaridel course is more explicitly “a form of experiential and community service learning, by adding reflective journal elements.”¹¹⁹ These changes are outlined in Appendix 3, which lists the reflective questions posed to students participating in the Plaridel Course. Also, stronger peer evaluation and more structured discussion groups have been integrated into the second course, which also has stronger “survival Tagalog lessons”. Dr. Angeles traveled to the host community in the Philippines earlier than in the previous year, and

¹¹⁸ Angeles, Personal Email to Jeff Chase.

¹¹⁹ Ibid.

worked side-by-side the host government in planning the events of the Plaridel Studio Course. Other changes include Dr. Angeles not participating in one of the working groups, and in taking only 12 students rather than 20.¹²⁰

This chapter has worked to summarize and present the primary research undertaken in evaluating the Naga City Studio Course. To this end, the data collected by students who participated in the Naga City Studio Course was organized within the skills and competencies framework put forth in Chapter 2. This organizational framework was useful in clearly identifying the key areas of learning and related challenges/benefits of the course. Furthermore, research collected from key informants at the City of Naga, and the course instructor Dr. Leonora Angeles, was presented to support research undertaken with course participants. The following Chapter presents the findings of this research.

¹²⁰ Note: The changes made to the Plaridel Studio Course have not been evaluated as the course has yet to be completed and no research could be done as to the effectiveness of these changes or not. It should be noted that these changes respond very well to the comments made by Naga City Studio Course participants in regards to possible changes for future versions of the course.

CHAPTER 6

I am tired of this fence, it has contained me/her for far too long. Her name is Lucy. She too is someone's daughter and was born in this world as innocent and true as the rest of us. She wants to go home.¹²¹

This section provides the analysis of the research presented in Chapter 5. Though analysis was involved in deciphering how best to organize and triangulate students' comments on the Naga City Studio course (in addition to the comments made by Dr. Leonora Angeles and The Naga City Planning Department), this Section is explicitly charged with engaging the research using the theoretical discussion had in Section One. First, the context of the course is discussed, relating it to planning education and theory. Second, the key areas of learning expressed by students are engaged and commented on (See 6.2). Third, the research obtained by students who will travel to Plaridel, Philippines for the second version of the Naga City Studio Course is assessed in relation to the research obtained from the students who have returned from Naga (See 6.3). This exercise proves useful in addressing the learning expectations versus realized outcomes. Fourth, suggestions for future versions of the course are offered (See 6.4). Chapter 7 provides a general conclusion to the discussion in this Chapter and connects the experiences of the students involved in both Naga and Plaridel, as well as the City of Naga.

6.1 Theory and Practice: The Naga City Studio Course

This examination has attempted to make several meaningful reflections on the discourse of urban planning as it relates to planning education through the experiences of twenty UBC students who participated in the Naga City Studio Course and the community which hosted them. On a broad theoretical level, this assessment has

¹²¹ Chase, Jeff (2008). Personal Journal.

brought to surface what it means to be an urban planner, in light of the theoretical and contentious discussions on the topic in relation to the profession.

This assessment questions the competencies of our modern-day planners in multi-cultural and multi-ethnic communities, at home and abroad. Working with people whose cultures may be different from my/our/your own requires a heightened awareness of and sensitivity towards such differences. To engage culture and to begin to see how culture plays an essential role within the discipline of planning necessitates a shift in the way we think about planning education. To make this claim in theory and in practice are two very different things. This assessment has worked to shift it into practice and has offered the Naga City Studio Course as a solid practical example.

This section looks at the in-depth research surrounding the experiences that Naga City Studio Course participants, enabling us to flesh-out the benefits of this course, as well as to begin to see how courses like the Naga City Studio Course are increasingly necessary in planning education. Moreover, this section is interested in comparing the experiences of the Naga City Studio Course participants with the Plaridel Course participants who have yet to travel. In this sense, this examination is timely, able to straddle the “had/will” have dichotomy, which is useful in tapping into the learning that can occur in courses like these.

6.2 The Naga City Studio Course: Learning Outcomes

Detailed analyses of the Naga City Studio Course provides a unique place to both frame and observe such a “planners tool-kit” given the many different aspects of the course that were relevant to planning education. Section 4.0 identified key areas of learning for students involved in the course, and this section engages these learning objectives critically, evaluating them on their merits for providing students with a creative

instance of experiential planning (and CSL) education. It goes further, and engages the Naga community in terms of the course as a mutual-learning initiative.

6.2.1 Skills and Competencies

Skills and competencies provides a useful mechanism for thinking about the outcomes of the course and leads to some important conclusions. First, students are generally very aware of the differences between skills and competencies. While a level of frustration exists surrounding gaining the 'necessary skills' in planning education, there is an awareness of the overarching competencies that take on heightened importance since today's planning students are increasingly aware of what planning entails within the context of our modern world. Framing a "planners' tool-kit" in this way is useful because it allows us to think practically about what planners require to be competent professionally.

6.2.1.1 Skills

The degree to which students had the ability to either learn or further develop specific skills was dependant on the group in which a student participated. Those areas that involved more hard skills (such as transportation planning and urban design) generally gave students more opportunities to further develop specific skills. Several students found it difficult to develop specialized skills since there was virtually no local leadership or planning institutions specializing in this area. Upon reflection, students commented on how the lack of direct leadership within each small group in hindsight was a benefit because it forced students to engage for themselves and to begin to think outside the academic box. Many students had expected a greater degree of 'hand holding' in the field and found the challenge difficult yet rewarding in the end.

The concept of 'hand holding' is actually quite a valid one and deserves special attention. Because the administrators involved in the Naga Course were so busy

managing the overall course and going on with their daily employment tasks, students had a large degree of autonomy. One student commented that the first week in Naga was either “sink or swim” and that the opportunity to persevere without direct supervision was rewarding. This speaks to the need for more opportunities for such types of learning within planning education curriculum and relates back to the concepts of community service learning and experiential learning with students and community taking ultimate responsibility for success.

6.2.1.2 Competencies

The Naga City Studio Course offered students the opportunity to both hone and reconsider the competencies necessary to plan in changing communities. By all accounts, communication, cultural sensitivity and adaptability/flexibility are the three overarching competencies that were most positively engaged in the Naga Course. Students’ reflections on these areas show both a clear awareness of the importance these areas play/will play in both their professional and personal lives.

Communication was perhaps the most important element of the Naga City Studio Course given the ways in which it over-laps with both cultural sensitivity and adaptability/flexibility. Students were forced to communicate in a variety of ways that realistically mirrored the communication dynamics of the practicing planner. Forced to communicate effectively with other students, the community and government units, the Course gave students the opportunity to practice communication and to understand, from a practical perspective, the importance of communication in community.

Cultural-sensitivity connects to the concept of communication more broadly, and should not be limited to the Philippine context in its relevance to students. Though students gained an appreciation and greater understanding of Filipino and Bicol cultures, the experience more broadly brought to surface the importance of cultural-sensitivity and cross-cultural communication. Through meaningful exposure to and interaction within

Filipino-Bicol cultures, students gained a heightened awareness of the need to be culturally aware and sensitive in effectively engaging with community. Several students identified their increased awareness of the role that culture plays in the planning profession and discussed how the experience in Naga might shape their future careers.

Within the confines of a Western-style academic system, students generally have a set of expectations for their own learning based on previous experiences within the University setting. These experiences create certain ideals about what format a specific course should follow and how learning should be achieved. It was clear through this research that students were generally surprised and challenged by the Naga City Studio Course given that it drifted from the traditional course structure.

The course instructor to an extent acted as a generalist whose primary academic interests and research did not always correspond with the work students were doing in Naga. Some students in various groups struggled without having enough direction from the course instructor. The instructors' weekly meetings with each of the various groups were time consuming and could have been supplemented by more structured whole class workshops. Others felt as though they did not "know what to expect." While some students framed these comments as key areas of weakness for the course, the majority of students commented how in hindsight, this course offered a lesson in adaptability and flexibility by forcing students to find answers for themselves.

The overarching reality was that there was very little time to accomplish so much and fulfill high expectations within four intensive weeks. By the second week, all groups were out from 8 am to 8 pm data gathering, interviewing, facilitating group discussions, transcribing notes and meeting at night to debrief. This sometimes caused confusion in trying to orchestrate necessary whole-class events.

One lasting example of this was Mayor Jesse Robredo's birthday party. The UBC students were "invited" to the celebration though they understood this as an "invitation,"

not as a “requirement”. Several students commented in hindsight how the Filipino “invitation” meant “we really want you there and we have set aside a table in your honor at the front of the event.” Three different students angled this event as an example of the cross-cultural communication skills that they developed in Naga. Even an awareness of this as an example of cross-cultural communication brings to light the students’ increased awareness of such communication.

Adaptability and flexibility also plays into the cross-cultural dynamism of the Course. Many students commented on how Filipino culture is much more “laid back” than students own culture(s). Several students told stories of having set plans with locals in the community and having those plans fall through or change without notice. Students sometimes struggled with what they observed as a “more relaxed culture” given the environment they had come from. Every student engaged with this research made reference to the lesson in adaptability/flexibility that they had in Naga, with most students agreeing that the lesson was useful in their planning education.

This speaks to the personal learning that occurred in Naga, with several students commenting that the opportunity to be immersed in Filipino culture was beneficial in terms of what one student called “life skills,” reminding him to “take things as they come and always carry a smile.”

6.3 Plaridel and Naga City: Connections

This evaluation can be enhanced by the second Philippines Studio Course in Plaridel, offered as a second version (replication) of the Naga City Studio Course.¹²² The second Course follows the same format as the first.¹²³ For the purposes of this evaluation, the students’ pre-departure thoughts, feelings and objectives surrounding the

¹²² Angles, Leonora (2008). *Planning 548H: Plaridel City Planning Studio Course (Participatory Governance and Planning in Plaridel City, Philippines) Syllabus*. The University of British Columbia, School of Community and Regional Planning. Used with permission from the author.

¹²³ Note: The course syllabus is attached as Appendix 2.

course have been solicited and compared with the feelings and realized objectives of the students who have returned from Naga. The purpose here is not to re-tell the research of the primary research group (the Naga City Studio Course participants), rather to engage this research in relation to perceived experiences of the future Plaridel participants. Moreover, since the primary research is concerned with the Naga City Studio Course, the Plaridel experience has been treated as a complementary (though not central) part of this research. This complementary relationship is used to advance the central argument made in this paper and also serves as a way to triangulate the data presented earlier.

To get at this comparison similar questions were asked to both Naga and Plaridel participants (see Appendix 5). A total of eight Plaridel Course students were asked about what they thought and hoped for their experience, as well as what they intended to learn from the course. Table 3 displays comparisons between the questions asked to Naga and Plaridel Course participants.¹²⁴

Table 3: Naga/Plaridel Research Questions

Naga Course Participant Questions	Plaridel Course Participant Questions
What were the key areas of learning for you while participating in the Naga City Studio Course?	What do you think will be the key areas of learning for you while you participate in the Plaridel Studio Course?
How has your experience in Naga influenced/impacted your Planning education?	How do you think your experience in Plaridel will influence/impact your Planning education?
What was the greatest challenge you faced while in Naga?	What do you perceive will be the greatest challenge you face while in Plaridel?
Was the Naga City studio course Participatory? In which ways was the Naga City studio Course participatory? In which ways was it not?	In which ways do you think the Plaridel Studio Course can be participatory? In which ways might it not?
What were the skills necessary to be successful in Naga?	What do you think are the necessary skills to be successful in Plaridel?

¹²⁴ Note: This list is not exhaustive and is used as a tool for comparison. Specific questions asked to Naga and Plaridel students that would not fit in this comparison have not been included in this table.

The differences between the responses of the Naga and Plaridel students are quite striking. It becomes clear that the differences in how students respond to research questions before and after participating in the course are different.

Three key themes can be derived from comparing the Naga City participants' experiences and the Plaridel participants' expectations. First, the "expected" versus "had" learning experiences are a key area of difference between those who had participated in Naga and those who will participate in the Plaridel Studio. Second, the differences in the way that students who had participated in Naga and those who will participate in Plaridel saw/see their role while involved in the Course is another key theme. Finally, the "expected" versus the "experienced" impact of the Studio Course in relation to the rest of the student's planning education is a third key theme that is illuminated through engaging both Naga and Plaridel students.

6.3.1 Learning Objectives

The learning objectives of the Plaridel students are somewhat different from the experiences of the Naga participants. The research discussed in Section 4 speaks to how students generally had different experiences than they had expected, and that students had expected to develop "skills," without a very strong awareness of the "competencies" they would engage while in Naga. This concept is relevant in the in-depth interviews with Plaridel students who quite naturally shared similar sentiments to the Naga students before their departure.

The key differences between the attitudes and ideas of the Naga and Plaridel students has to do with how the Naga students commented on the change in their own learning objectives and realized learning outcomes having participated. The experience on the ground was a necessary part of gaining a heightened sensitivity and awareness towards specific planning competencies.

First, as identified, students who traveled to Naga noted the learning that developed surrounding adaptability and flexibility and how being adaptable and flexible team members was essential to not only working together, but also to meeting the needs of what was happening in Naga. Plaridel student participants did not comment on the flexibility/adaptability aspects of their upcoming experience. This points to the experience itself creating this opportunity for learning.

Second, students yet to take part in the field study had fewer comments on the importance that the cultural differences would play in the experience. Students who had traveled to Naga were much more aware of the importance that cultural competency would play in their success in the Philippines. This points to the idea that 'cultural experience' must in fact be experienced and cannot be easily addressed and learned in a classroom setting. Plaridel students commented on how they hoped to develop a greater understanding of Filipino culture. Only one student related this to cultural competency in planning.

6.3.2 Roles

The students' understandings of the roles they would take in Naga is another key area of difference between the Plaridel and Naga City student participants. Whereas Plaridel students generally commented on definitive roles such as "researcher," "education group member," "planning student," or "planner," Naga City participants generally had less clarity surrounding their roles, which they generally defined as "student," "planning student," and some would not even venture to define their role in Naga City. This speaks to how the experience shaped students understanding of their role, generally creating a greater awareness of their role in relation to the people of Naga, the Naga City Government and their peers. Naga Studio participants had a greater sense of "participatory planning" based on lived experience, with many students

commenting on how the participatory nature of the course blurred specific roles and responsibilities.

6.3.3 Impacts

The Naga City studio course affected students in significant ways. When Plaridel students were asked to comment on what they thought the impacts of the course would be for their planning education, again, students responded with the development of tangible planning skills such as ‘research’, ‘writing’ and “traditional planning skills learned at SCARP”. Naga City students generally had more profound comments as to the way they were impacted by the course on a personal/professional level. This points to the idea that the experience essentially needs to be lived to yield the more foundational benefits.

6.4 Course Suggestions

As discussed previously, the intent of this examination is not to evaluate the Course Instructor.¹²⁵ Based on the research undertaken for this report, several suggestions are provided here which could be directly or indirectly utilized in improving the experience for future students.

Students generally missed having the opportunity to work with a specific urban planner in their group area. For example, though the Senior Investment Advisors met and briefed students in the Investment Promotion and Tourism group, students may have benefited from intensified work with this a person or members of his office. In its current format, the course is lacking the collaborative, participatory nature and to an

¹²⁵ The Planning 548 course evaluation is available at the School of Community and Regional Planning office at UBC. Though it has been consulted for this research, it has not been included in this analysis. The evaluation does however mirror many of the comments students raised in this research.

extent resulted in UBC students working independent of others in the City.¹²⁶ This was however dependent on the group in which students worked, with some groups having more direct access to professionals in their area than others.¹²⁷ Intensified work with specific people in various departments may be useful in creating a more collaborative and participatory element to the course. A greater amount of direct interaction between one (or a small group of students) and a planner would likely have facilitated greater learning exchange on the micro-level.

Students would benefit from increased advanced preparation before the Studio Course. The 'culture shock' experienced by some students may have been alleviated or better understood had more time been allocated to advanced preparation. The feedback on the advanced preparation that did occur was generally very positive, with students commenting on the usefulness of these intensified sessions. One suggestion that was made was that the 6-credit course be turned into a 9-credit course, with an in-class course in the term directly before the Studio Course being a prerequisite for the Studio. Lessons in language, history, politics and other Philippine-specific aspects as well as more research preparation time would have been useful to help students prepare for their work in the Philippines. Language needs to be highlighted here, with several students and Naga City Officials speaking to the need for students to come equipped with some level of language skill.

Students felt there was generally a lack of organization surrounding the course in the Philippines. This lack of organization was due to a variety of factors as well as cultural differences. Meeting times, locations and other administrative factors were often unorganized and highly flexible. Though students generally commented on how this

¹²⁶ Note: It should be noted that this area of opportunity was addressed by Dr. Angeles in the second version of the course which has a greater degree of participation on the part of various members of Plaridel City Hall.

¹²⁷ Note: To some degree the availability of various people from City Hall depends greatly on their own work load and on the priority the course takes in relation to more pressing commitments. It is not implied here that the Naga or Plaridel Studio Course should take priority in regards to City Hall staff member's time.

'disorganization' actually resulted in increased 'adaptability,' there were aspects of the course that could have been better organized. A suggestion would be for students to divide themselves as 'leaders' in specific areas surrounding logistics (i.e. Hotel, Meetings for example). This would result in two benefits: first, pressure would be partially removed from the Instructor who had to deal with all of the logistics of the course and second, students would have increased ownership over the success of the course. There should be a requirement that each of the various groups has a cellular telephone. On behalf of the group instructor, greater control could be had in facilitating required meeting times which would have been useful in 'ironing out' various kinks. This may be done on a daily or bi-weekly basis.¹²⁸

One comment made by a student was that if possible, students should be encouraged to spend some time in the Philippines before the Course starts. Those students who spent at least one week in the Philippines before the start of the course generally had an easier time adjusting to life in Naga enabling them to be more productive during the first weeks of the course. Some students had a difficult time adjusting to cultural differences as well as heat and food, which can be at least partially alleviated by spending time in the country before the course.

Given the participatory nature of the course, several students commented on how the University students at Ateneo De Naga could have been better engaged Filipino students.¹²⁹ The students at Ateneo were keen to be involved with the work of the UBC students, and the opportunities for meaningful exchange were limited though this was not intentional. Better organizing the Ateneo De Naga students in teams with the UBC students would have provided greater opportunity for mutual learning exchange. As

¹²⁸ Note: An effort was made to facilitate weekly group meetings though these meetings were sometimes seen by students as non-required. Greater emphasis on these meetings could be had.

¹²⁹ Note: Dr. Angeles was not aware of Ateneo De Naga's involvement in the course prior to landing in Naga.

discussed in the research, the degree of mutual “participatory learning” could be increased by better integrating local students into the course experience. The benefits of this would likely be the increased learning for both community residents (students) and the UBC students.

Mutual learning was one area that was not always emphasized or given the appropriate channels necessary for it to occur. As discussed above, a lack of group meetings meant that students who were not in the same small groups often did not know what was happening in other groups. Though the final presentation did give students the opportunity to learn what the other groups had been doing, to an extent students would have benefited from a greater degree of ongoing communication and direct interaction as to the learning that was happening. Furthermore, the students from Ateneo De Naga had a wealth of knowledge of their community that was not always addressed. Likewise, many of these students were keen to learn of the University of British Columbia student’s experiences. A structured opportunity for this dialogue would have been useful for facilitating a greater degree of learning between students from the two institutions.

The above suggestions should be seen as soft suggestions not only for the course instructor but also for the UBC students who participated in the course. Several students agreed that they could have taken a greater degree of ownership in terms of the logistics of the course. The short time of the course and the many tasks that were to be completed within this time made making changes and adaptations difficult with students primarily concerned with accomplishing the necessary tasks on time. It should be restated that this was the first time a course of this type has been offered at SCARP and was the first time that the course instructor taught such a course. Changes in the second version of the course are noted in Appendix 2 and operationalize many of these suggestions.

6.5 Opportunities for Further Research

This research has been concerned with the discipline of urban planning to form a basis for the evaluation of the Naga City Studio Course while simultaneously working to incorporate reflections from the Course Professor, the Naga City Government and the students who will travel to Plaridel in the second version of the Course. While this incorporation has been useful and necessary in gaining a holistic perspective towards the course, further research could focus specifically on one area of the course in greater detail. For example, the outcomes for the Naga City Government could be engaged as a research topic, with greater attention and research efforts focused on this one aspect of the course.

Moreover, the concept of experiential learning and community service learning within urban planning educational curriculum could also be researched further. Though there is a great deal of research dealing with this topic, specific attention could be paid to the Canadian-Philippines context or to the cross-cultural dynamics of engaging this type of education cross-culturally. Given the substantial changes that were made in regards to the Plaridel Course curriculum with the addition of stronger reflection and CSL dimension, research could be done on the impacts these additions had for the students who participated in the course.

These possibilities provide a useful segue way to the conclusionary Chapter of this thesis which identifies key findings of *Broadening our Classroom*.

CHAPTER 7

I wish this thesis was about her because it needs to be about her. I wrote this thesis because I wanted to point out how Naga opened the eyes of the people who participated in it and that planners need an eye opening to be effective city-builders. I do not mean city-builders in the standard sense of the word as it has been dictated to me. I mean city-builders as Band-Aids and polysporin, and as friends.

I have wanted to heighten my reader's awareness of the ways that culture needs to be taken into greater account by the discipline, by the institution - The institution we have created and which we perpetuate - The institution that we can change. I have tried to use Naga as an example. But my own example, my truth, is her.¹³⁰

Conclusions

This thesis has worked to explore the Naga City Studio Course as a useful example of a broadened planning school classroom. This is a profound statement to make and one that should be taken seriously. The Naga City Studio Course can be seen as an experiment, this thesis an effort to dissect and better understand the experience from the students' perspectives. To do this has required us to reconsider what planning is and how planning theory is embedded in planning education.

Chapter 2 questioned what the planning profession is, and how theory and practice play out in the planning education experience. It is clear that the often disjointed relationship between planning theory/theories and practice is in some ways problematic for the student. It becomes clear that students can struggle with finding meaning in the planning profession in part due to the diversity in how the profession is understood. This becomes transported to the planning curriculum. This curriculum was addressed broadly in the first section of this exploration, bringing to surface culture in a globalizing world as central elements of planning in our 21st century communities. It is here that the

¹³⁰ Chase, Jeff (2008). Personal Journal.

Naga City Studio Course has been engaged, offered as a test case for innovative planning education that engages theory and practice in culture.

The Naga City Studio Course was utilized as an example of fresh planning curriculum that addresses the challenges and opportunities put forth in Part One of this thesis. Part Two of this thesis has evaluated the experience on its educational and actualized merits and has utilized the responses of those students who participated in the study to capture key areas of the course's success.¹³¹

The challenge with researching the experiences of the students who participated in Naga is that the experiences are different for each student and that there are a variety of complexities in interpreting and triangulating personal reflections surrounding the Naga City Studio Course. However, this paper has been more concerned with the cross-cultural learning that has occurred on a broad and generalized level, and has worked to identify key learning trends and commonalities.

While students who traveled to Naga were generally concerned with acquiring and utilizing planning "skills", the competencies engaged took on heightened importance throughout the experience. Communication, adaptability and cultural-sensitivity are the three overarching competencies that were solicited through this research. These three competencies can be understood both singularly and collectively in the discourse of the Naga experience in relation to advancing planning education.

The research highlights the success of the Naga City Studio Course, specifically on its ability to transpose students with "real life planning," devoid of much of the academic sensitivities that largely shelter planning students. For students, Naga was a challenge on several personal and professional levels and required students to situate

¹³¹ Note: Because the primary researcher was also a participant in the Naga City Studio Course, a conscious effort has had to been made to avoid inserting personal views and feelings of the course. The challenge with avoiding this is that the authors own responses to the course have been negated in this research. To mediate this, Appendix 3 contains a personal reflection of the author on the Naga City Studio Course. It is not intended to compliment this research and to add a personal reflective element to this study.

themselves within the Naga context and to re-think their own values and ideas about what planning is and should be. The work undertaken in Naga also has micro ramifications. Primarily, students responded with various skills that they acquired in Naga through practice.

The Course gave students the chance to use skills and hone a variety of skills in a meaningful ways. Students responded with appreciation for this opportunity and commented on how planning school was not always as realistic as the Naga Course. Interviewing, presentation, research, mapping and institution/planning system skills were all key skill-sets that were enhanced through the Naga City Studio Course. These skills directly interact with the overarching competencies.

It is clear that students benefited greatly from their experiences in Naga and that all students arrived home with a heightened sensitivity to the cultural dynamics engaged while in Naga. For most students, this sensitivity increased awareness to the importance of culture and cultural communication in our own communities and will, as many of them have said, serve them well as they enter the discipline of urban planning as practicing professionals.

This research is timely, specifically for UBC SCARP, as it endeavors to re-vamp its current curriculum. It is clear that SCARP students valued the opportunity to take part in the Naga City Studio Course and that the course clearly met its stated learning objectives. These learning objectives have been transported to other courses as well as students own personal and professional development outside of the classroom. The value of the Naga City Studio Course should be highlighted and efforts should be made to ensure students continue to have opportunities like this.

The research undertaken to get at this example has shown the successes of the course for both the students who participated and for the host government. The successes of the Course are in part the answer to the theoretical questions raised in

Part One. New generations of planners need a tool-kit that contains the very sensitivities, obligations and understandings that were developed and engaged in Naga.

This is just one commentary on one course, in one month, in one small Philippine City. By all accounts, the research undertaken points to change, change in perception, change in attitude and change in practice. Though the scale and spectrum of this change is undoubtedly different for each student, the very fact that it occurred on such a broad level and affected so many aspects of students' planning education points to its ultimate success at broadening our classroom.

It is necessary here to again thank the people of Naga and the Naga City Government for opening their city and their hearts to the SCARP students. Without this gift, none of this learning would have been possible.

It is now summer. The smell of sunscreen and cold beer has replaced the cherry blossoms. Drunken teenagers transverse down Granville from the beach to the bar.

We are still here. I know she will not leave.

I cannot even talk to her. I have tried. Instead, I have made her life up based on the pieces of the puzzle that I have heard and have seen. It is a puzzle of shattered glass.

This is the place that I have found my own guilt and found the truest of criticisms against 'urban planning.' Here I realize whole-heartedly the need for planning (myself) to learn to talk to her.

When will I be able to talk to her? When will we be able to talk to her?¹³²

¹³² Chase, Jeff (2008). Personal Journal.

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Appendices

**Appendix 1: Planning 548H Course Syllabus
(Used with permission of Leonora Angeles)**

School of Community and Regional Planning
University of British Columbia

**PLAN 548H
NAGA CITY PLANNING STUDIO COURSE:
PARTICIPATORY GOVERNANCE AND PLANNING
IN NAGA CITY, PHILIPPINES**

Leonora C. Angeles
Tel.:
E-mail:

Spring/Summer, 2007
May 14-June 17, 2007
Naga City, Philippines

Naga City Field Coordinator:

Mr Willy Prilles, Naga City Planning Office
City Hall, Naga City, Philippines
Email:

COURSE DESCRIPTION AND OUTLINE:

Note: This course description and outline benefited from students' feedback and assessment of interests in consultation with Naga City Officials and Planning Staff.

Brief Course Description: This 6-credit hands-on, interactive, studio-style and community-based course is structured as a mutual learning experiment for students and the Naga City planners and residents. It focuses on the practices, principles, tools and techniques in participatory planning and governance in a rapidly growing city in a developing country in Southeast Asia.

Location of the Course: Naga, a mid-size city of 150,000 residents in Bicol region, central Philippines, is the site of an internationally renowned "best practice" in democratic planning and governance in the last 18 years. Since political decentralization was used as a tool in building local government capacity after the fall of the Marcos dictatorship in 1986, Naga City has been creating and implementing various mechanisms to involve local organized groups, particularly from the marginalized sectors of society, in governing the city. Its highly functional People's Council and various Special Bodies have been dealing pro-actively with local governance issues – from social housing for the poor to creating sustainable social enterprises, from addressing school board governance to using new information communication technologies in creating closer relations between the people and the city government. Naga City also spearheaded the creation of the Metro Naga Development Council (MNDC) to deal with regional development issues facing Naga City and nearby municipalities and develop better inter-jurisdictional forms of cooperation to address common problems. This long history of state-civil society engagement and strong leadership continuity make Naga City an ideal "productive laboratory" for examining the possibilities and challenges of democratizing planning in a rapidly growing and complex city environment.

Course Learning Objectives:

General: The fondest hopes of the instructor and Naga City Planning staff for Canadian and international students taking the course are for them to be able to:

- Understand and appreciate the real world of planning challenges and government-society interaction in a developing country;
- Provide meaningful inputs to the Naga City planning processes and implementation plans in the coming years;
- Create a new generation of international, community development, and city planners who bring in their thoughtful analytical skills into creative and practical planning solutions.
- Bring lessons from Naga City and the Philippines as a whole to places, sites and cultures where their planning work might take them.

Specific: More specifically, at the end of the course, the students are expected to be able to:

- Work effectively with local city planning staff, officials, university people, and civil society organizations in a developing country context by using sustainable, low-cost participatory planning and governance approaches to promote good change in the city (read: sustainable urban development);
- Demonstrate and apply their interdisciplinary planning skills in local planning and governance issues (for this year) such as social housing for the poor, community socio-economic enterprise development, urban design, transportation planning, school board governance, children's rights promotion, health planning, education and literacy, urban agriculture, and other issues that might arise in the field.
- Write a thoughtful planning report that Naga City planning officials and staff, as well as community groups, can use in their current and future work.

Assessment Criteria:

Students will be evaluated on the basis of their course participation and quality of oral and written outputs:

70% - Planning Report to the Naga City Council

20% - Public Presentation to the Naga City Council

10% - Course Participation (attendance, team and committee work contributions)

Kindly refer to the following forms to be used for evaluation: (1) instructors' guide or rubric for evaluation of the planning report (2) instructors' guide or rubric for evaluation of the oral presentation, and (3) group self-evaluation and feedback report on the planning report, (4) group self-evaluation and feedback report on the oral presentation; and (5) self-evaluation of course participation.

Course Organization:

Pedagogy. In this 4 week studio course entirely based in Naga City, students will have plenty of opportunity to learn from, and contribute to, ongoing planning processes in the City. They will also have ample room to learn through a combination of more traditional techniques (e.g. lectures, seminar presentation) and more innovative participatory learning techniques (e.g. shadowing with a city planner or local community organizer; charettes; observing and documenting local planning meetings; transects and walking tours; participatory monitoring and evaluation techniques). The lectures and seminars

will be led by the instructor, lecturers from the Ateneo de Naga University. A package of readings will be made available to the students to help them prepare for the course.

The course will be book-ended by an orientation session at the beginning, and a summative evaluation session at the end. In between, groups of students will be closely working with a local city planner or staff (elected City officials will also be available when necessary) assigned to specific bodies or committees dealing with social housing, community socio-economic enterprise development, urban design, transportation planning, school board governance, children's rights promotion, health planning, education and literacy, urban agriculture, and other issues that might arise in the field. Hence, the course would like to attract students who have specific interests and skills sets in any of the substantive field so that they can meaningfully contribute to the mutual learning processes envisioned for the course. Students are expected to provide at least one seminar to the City Planning working groups and special bodies at the end of their course. Walking tours and transects will be organized in coordination with the local community organizers and other City staff, with the possible assistance of graduate students from Ateneo de Naga University.

Students are also encouraged to develop their MA theses or project topics related to this studio course. (See list of potential topics at the end of this course outline.) Students may arrange to extend their trips to enable them to continue working on their projects or field research.

Seminar Highlights:

Lecture Seminar, "The Character of Political Leaderships that Support Empowering and Sustainable Planning Practice: The Case of Naga City" By Mayor Jesse Robredo, 5-term mayor of Naga City and recognized trailblazer in the field of proactive and progressive city governance in the Philippines

Lecture-Seminar "The Evolution of Naga City Planning Processes Since 1986", Mr Wilfredo Prilles, Jr, Naga City Planning and Development Office

Lecture-Seminar on "Naga City: Historical and Political Economic Context of City Planning in Complex Environments" by Dr Leonora Angeles, SCARP and WMST

Lecture-Seminar, "Innovations in Social Housing for the Poor in Naga City" Ms Jocelyn Angeles Vicente, Naga City Planner

Lecture-Seminar, "How Naga People's Council Works," Atty Soliman Santos, well-know human rights lawyer and author, *The Naga People's Council*

Seminar-Workshop, "Challenges and Solutions in Reinventing School Board Governance in Naga" Mr Wilfredo Prilles, Jr, Naga City Planning and Development Office, and Project Leader, "Reinventing the Naga School Board".

Seminar-Workshop, "The Metro Naga Development Council," Jean Llorin or member of the Naga City People's Council, Women's Committee

Seminar-Workshop, "Urban Poor, Women's Groups and other Civil Society Organizations' Involvement in Naga City Governance,"

Workshops with local planners and community groups on the work of Special Bodies (e.g. school board, children, health and nutrition, etc.)

Walking Tours and Transects in and around Naga City

Trip to the famous Penafrancia Shrine, the Mayon Volcano in Albay, and other well-known tourist spots in the Bicol region

Trips to the public market and local trading posts in Naga –understanding the urban food delivery system, including discussion with local entrepreneurs

Trips to the local elementary and High Schools in Naga, including discussion with local principals, teachers, and students

(Note: The above topics and trips will be finalized in consultation with the Naga City Officials and community organizers.)

Logistics: The course will be first from May 14 to June 11, 2007. Students will have to apply for a tourist visa at the Philippine Consulate in Vancouver, as they are staying in the country for more than 21 days. Visa application fee is \$45.60. A letter from parents indicating that they have enough funds to support their stay in the Philippines is required by the Embassy.

The students will be housed in the Naga City Youth Hostel for the duration of their study in Naga. The City will be subsidizing the cost of accommodation to keep the costs of enrolment down. Students are expected to raise their own funds to support their study. The Philippine costs are estimated at \$2,200 (\$1,200 for the return airfare and taxes; \$300 for one-month accommodation; \$200 for meals; \$100 gratuity for local community-based hosts and guest lecturers from the University; \$200 for local transportation, Manila-Naga return; \$200 allowance that could be used for recreational travel around Naga and Manila).

On top of this, students are expected to pay the usual tuition to UBC for a regular 6-credit course. Medical and travel insurance will be shouldered separately by students, and additional food and travel costs should the students extend their stay in the Philippines or around Southeast Asia. While in Manila, an event with the Canadian Embassy and CIDA in the Philippines will be organized for the students before they go to Naga so that the students to be familiar with all Canadian-funded development projects in the Philippines, including those in the private sector.

A reading package comprised of the reading materials below will be available for pick-up at Copiesmart, UBC Village, by January 28, 2007.

Schedule of Pre-Departure Orientation and other Seminars:

These pre-departure orientation and other seminars will be held in Vancouver:

- (1) First Orientation Seminar – January 19, 2007 (WMAX 150, 6:30-8:00 p.m.)
- (2) Informal Orientation – January 20, 2007 ()
- (3) Seminar on Philippine Local Government and Politics – March 2007 (TBA)

(4) Seminar on Best Practices in Participatory Governance in the Philippines – April 2007 (TBA)

REQUIRED READINGS:

I. GENERAL – PARTICIPATORY PLANNING AND GOVERNANCE

1. Canada Corps. Knowledge Sharing Kit. “Guide to Key Concepts in Governance and Development.” 9 pp.
2. Canada Corps. Knowledge Sharing Kit. “Guide to Understanding and Distinguishing Public Engagement and Knowledge Sharing, 1 p.
3. Thomson, John. “Participatory Approaches in Government Bureaucracies: Facilitating the Process of Institutional Change.” *World Development*. 23, 9, 1995, 1521-1554.
4. Carp, Jana. “Wit, Style and Substance: How Planners Shape Public Participation,” *Journal of Planning Education and Research*. 23, 2004, 243-252.

II. SPECIAL TOPICS

5. Edmunds, David and Eva Wollenberg. “A Strategic Approach to Multistakeholder Negotiations.” *Development and Change*. 32, 2001, 231-253.
6. Campbell, Marcia Caton. “Building a Common Table: The Role for Planning in Community Food Systems.” *Journal of Planning Education and Research*. 23, 2004,
7. Perry, Stewart. *Tools and Techniques for Community Recovery and Renewal*, 1st ed. Port Alberni, B.C.: Center for Community Enterprise, 2000. [in PDF electronic copy]

III. PHILIPPINE HISTORY, POLITICS AND POLITICAL ECONOMY

A. Colonial History

8. Mendoza Cortez, Rosario; Celestina Puyal Boncan and Ricardo Trota Jose, “The Shaping of Philippine Colonial Society” in *The Filipino Saga: History as Social Change*. Manila: New Day Publishers, 2000, 29-57.

B. Authoritarian Period

9. Mendoza Cortez, Rosario; Celestina Puyal Boncan and Ricardo Trota Jose. “The Period of Constitutional Authoritarianism” in *The Filipino Saga: History as Social Change*. Manila: New Day Publishers, 2000, 400-432.

C. Political Economy of Crisis and Underdevelopment

10. Angeles, Leonora “Why the Philippines Did Not Become a Newly Industrialising Country”, *Kasarinlan* (A Philippine Quarterly of Third World Studies) Vol. 7, Nos. 2-3 (1991-1992), pp. 90-120.

11. Bello, Walden. *The Anti-Development State; The Political Economy of Permanent Crisis in the Philippines*. Quezon City: Department of Sociology, University of the Philippines and Focus on the Global South, 2004, pp. 9-31.

D. Post-Authoritarian Decentralization and Local Governments

12. Angeles, Leonora and Francisco Magno. "The Philippines: Decentralization, Local Governments and Citizen Action," in Philip Oxhorn, Joseph S Tulchin and Andrew Selee, eds. *Decentralization, Democratic Governance, and Civil Society in Comparative Perspective: Africa, Asia, and Latin America*. Baltimore: Johns Hopkins University Press, 2004, pp. 211-265.

E. Role of Civil Society in Participatory Governance and Development Planning

13. Constantino David, Karina. "From the Present Looking Back: A History of Philippine NGOs." In Silliman, G Sidney and Lela Garner Noble, eds. *Organizing for Democracy: NGOs, Civil Society and the Philippine State*. Quezon City: Ateneo de Manila University Press, 1998, 26-48.

14. Silliman, G Sidney and Lela Garner Noble. "Citizen Movements and Philippine Democracy." In Silliman, G Sidney and Lela Garner Noble, eds. *Organizing for Democracy: NGOs, Civil Society and the Philippine State*. Quezon City: Ateneo de Manila University Press, 1998, 280-307.

15. Rebullida, Ma. Lourdes, "NGO-PO Approaches to Urban Poor Housing." In Rebullida, Ma. Lourdes, Dolores Endriga and Geraldine Santos, eds. *Housing the Urban Poor: Policies, Approaches, Issues*. Quezon City: University of the Philippines Centre for Integrative and Development Studies, 1999, 47-61.

IV. NAGA CITY HISTORY, POLITICS AND PARTICIPATORY GOVERNANCE INITIATIVES

16. Gerona, Danilo Madrid. *Naga; The Birth and Rebirth of a City*. Naga City: Local Government Unit, 2003, 154-166.

17. Jesse Robredo. Ramon Magsaysay 2000 Awardee.

18. Angeles, Jocelyn Vicente. "The Role of the Naga City Urban Poor Federation in the Passage of Pro-Poor Ordinance and Policies." In Marlon Wui and Ma Glenda Lopez, eds. *State-Civil Society Relations in Policy Making, Philippine Democracy Agenda, Vol 2*. Quezon City University of the Philippines Studies, Third World Studies Centre, 1997, 97-112.

19. Angeles, Leonora. "Renegotiating Decentralization and State-Civil Society Relations; A Re-interpretation of Naga City's Experiment in Participatory Governance," in Penny Gurstein and Leonora Angeles, eds., *Learning Civil Societies: Shifting Contexts and Perspectives in Democratic Planning and Governance*. Toronto: University of Toronto Press, 2007, 226-262.

V. Weblinks and other Sources:

20. Naga City Government Website: www.naga.gov.ph

See Links:

1. Heart of Bicol – Facts and Figures, Interactive Maps
2. City Services – Text Naga I-Governance, Productivity Improvement Program (PIP), Socialized Medical Care Program (SOMECAP)
3. Milestones – Innovations and Best Practices
4. Transparency at Work – Budget and Finance, Ordinances, Executive Orders
5. Mayor Robredo's State of the City Reports 2002-2006
21. National Economic Development Authority (NEDA) <www.neda.gov.ph>
22. National Commission on the Role of Filipino Women (NCRFW) <www.ncrfw.gov.ph>
23. Department of Interior and Local Government (DILG) <www.dilg.gov.ph>
24. League of Cities of the Philippines (LCP) <www.lcp.org.ph>
25. Powerpoint Presentation by Wilfredo Prilles to the School of Community and Regional Planning, 23 November 2006.

Potential Thesis or Project Topics Related to the Course:

- Text in the City: Issues and Prospects in Using New Information Communication Technologies for City Governance; the Case of Naga City
- The Metro Naga Development Council: Creating Effective Mechanisms for Metropolitan Governance and Inter-Jurisdiction Cooperation in a Developing Country Context
- Urban Agriculture in the Philippines: Planning Better Urban Food Production and Delivery Systems in Naga City
- Gender and Urban Agriculture: Family Plots, Community Gardens and Intra-Household and Inter-Household Negotiation Dynamics
- Gender Mainstreaming Challenges in City Planning: The Case of Naga City, Philippines
- Creating More *Kaantabay sa Kauswagan* (Partners in Development): Replicating and Scaling Up Naga City's Social Housing for the Urban Poor Program
- Transportation Planning in a Fast Growing Secondary City: The Case of Naga City, Philippines
- Urban Design Challenges in Naga City
- Planning for Public Finance: Developing Municipal Financing Instruments in Naga City
- Community Economic Development Planning for Sustainable Livelihoods: The Case of Naga City
- Planning for Integrated Tourism Development in Naga City
- Reinventing the Naga City School Board: Planning Challenges and Solutions to the Improving the Public School System in Naga City

Note: Other potential thesis or project topics may be developed with the Naga City Officials and supervising SCARP faculty members.

Appendix 2: Planning 548H Syllabus (Plaridel)
(Used with permission of Dr. Leonora Angeles)

School of Community and Regional Planning
University of British Columbia

PLAN 548H
PHILIPPINE PLANNING STUDIO COURSE:
MUNICIPAL DEVELOPMENT PLANNING
IN PLARIDEL, BULACAN, CENTRAL LUZON

Leonora C. Angeles,
Tel.:
E-mail:

Summer 2008
July 21-August 15, 2008
Plaridel, Bulacan, Philippines

COURSE DESCRIPTION AND OUTLINE:

Note: The final course outline and schedule will be further developed with Plaridel Municipal Government and students' feedback.

Brief Course Description: This 6-credit hands-on, interactive, studio-style and community-based service learning course is structured as a mutual learning experiment for students and municipality/municipal planners, government staff and local residents. It focuses on the practices and challenges of municipal development planning and governance in a rapidly urbanizing rural municipality in a developing country in Southeast Asia.

Location of the Course: Plaridel, a mid-size municipality of 90,000 residents, is located in Bulacan province in the Central Luzon region (Region III), known as the "rice granary" of the Philippines. It was the first town in the entire country to experiment "Agrarian Reform" in the 1960s. Much of its rice fields used to be owned by three prominent families, along with some "friar lands" owned by the Roman Catholic Church until the 1973 law that saw rice and corn lands covered by agrarian reform. Much of Plaridel's rice lands have now been converted to residential subdivisions, cemeteries, and industrial estates, owing to its proximity to Metro Manila and attracting transients and migrants from many parts of the country, especially Bicol, Visayas and Mindanao provinces. Its once vibrant Plaridel Public Market that have sustained the livelihoods of local rural producers, petty commodity traders and small merchants has declined considerably with the coming of more modern commercial facilities around the market, and more recently, with the construction of a huge shopping mall, Walter Mart owned by the Robinson Group of Companies, located near the edge of the town. In fact, many municipalities in Bulacan have witnessed similar trends in agrarian transition, commercial growth, and rural industrialization, making Plaridel a typical growing peri-urban municipality in the Philippines. Plaridel, since the early 1990s has been grappling with the many planning and governance challenges posed by political decentralization under the 1991 Local Government Code. While it has functioning Local Special Bodies and Municipal Committees, Plaridel is still struggling to involve local organized groups, particularly from the marginalized sectors of society, in governing the municipality. The incumbent government under the leadership of Mayor Anastacia "Tessie" Vistan has

strengthened Plaridel's record in social development efforts, particularly in championing women's and children's rights, and promoting health and nutrition.

Course Learning Objectives:

General: The fondest hopes of the instructor for Canadian and international students taking the course are for them to be able to:

- Understand and appreciate the real world of planning challenges and government-society interaction in a typical municipality in a developing country;
- Provide meaningful inputs to the municipal planning processes and implementation plans in the coming years;
- Create a new generation of international, community development, and municipality planners who bring in their thoughtful analytical skills into creative and practical planning solutions.
- Bring lessons from Plaridel in particular and the Philippines in general to places, sites and cultures where their planning work might take them.

Specific: More specifically, at the end of the course, the students are expected to be able to:

- Work effectively with local municipality planning staff, officials, university people, and civil society organizations in a developing country context by using sustainable, low-cost participatory planning and governance approaches to promote good change in the municipality (read: sustainable urban development);
- Demonstrate and apply their interdisciplinary planning skills in local planning and governance issues identified by the municipal government as their priority areas.
- Write a thoughtful planning report that Plaridel government officials and planning staff, as well as community groups, can use in their current and future work.

Course Philosophy:

This course is structured as a form of community service learning (CSL) in an international context. Like the more traditional Study Abroad or International Practicum course, this course offers experiential education that integrates service in the community, particularly with a municipal government and non-government organizations, with academic work. But unlike the aforementioned examples, this course entailed careful collaboration with local governments and community organizations to achieve clear objectives for student participants' learning and serving community objectives. There are many known benefits of CSL for students, faculty and communities (see below). It is hoped that through its organization and requirements, this course would follow the three key elements of CSL: **(1) Service in a community setting** (through field research, planning reports and public presentations); **(2) Academic component from a course** (through the orientation seminars, course readings and guide review questions, field research and lectures and marked reports and public presentation requirements) and **(3) Structured reflection to link the service and the academic content** (through the six reflection journal entries and the feedback group discussion and course requirement assessments).

Benefits of Implementing CSL:

For Students:

- Develop critical thinking skills
- Develop leadership and interpersonal skills
- Increase relevance of courses
- Gain real-world experience
- Explore different career options
- Learn to become an engaged citizen
- Work with people from diverse backgrounds

For Faculty:

- Work with students who are more engaged and inquisitive
- Enhance relevance and interest in students' engagement
- Motivate students to "make a difference"
- Explore meaningful ways for students to demonstrate their learning
- Build stronger links between research, teaching, learning and community service

For Community:

- Increase human resources
- Enhance existing programs
- Develop new programs
- Serve their members better
- Influence future leaders
- Access research expertise

Source: Community Service-Learning at UBC flyer, UBC Centre for Teaching and Academic Growth (TAG).

Assessment Criteria:

Students will be evaluated on the basis of their course participation and quality of oral and written outputs:

- 50% - Planning Report to the Plaridel Municipal Council
- 30% - Public Presentation to the government and residents of Plaridel
- 20% - Six One-Page Reflection Papers based on CSL model

Kindly refer to the following forms to be used for evaluation: (1) instructors' guide or rubric for evaluation of the planning report (2) instructors' guide or rubric for evaluation of the oral presentation, (3) group and self-evaluation for the reflective papers (4) group self-evaluation and feedback report on the planning report, and (5) group self evaluation and feedback report on the oral presentation.

COURSE ORGANIZATION:

Pedagogy. In this 4 week studio course largely based in Plaridel, students will have plenty of opportunity to learn from, and contribute to, ongoing planning processes in Plaridel. They will also have ample room to learn through a combination of more traditional techniques (e.g. lectures, seminar presentation) and more innovative

participatory learning techniques (e.g. shadowing with a municipality planner or local community organizer; charettes; observing and documenting local council and planning meetings; transects and walking tours; participatory monitoring and evaluation techniques). The lectures and seminars will be led by the instructor, the Municipality of Plaridel officials, local historians and university or college teachers. A Draft Community Agreement will be circulated by the instructor at the beginning of the course to guide inter-personal and cross-cultural interactions between and among students and between students, the Municipality officials and local residents.

The course will be book-ended by seven orientation sessions at UBC at the beginning of the course (see schedule below), and a summative evaluation session (or public presentation) at the end. In between, groups of students will be closely working with local municipality planners or staff (elected Municipality officials will also be available when necessary) assigned to specific bodies or committees dealing with various topics. Hence, the course aims to attract students who have specific interests and skills sets in any of the substantive field so that they can meaningfully contribute to the mutual learning processes envisioned for the course.

Groups for Planning Reports. Preliminary meetings with the Municipality Mayor and the Planning Office generated the following list of critical areas that the student projects can focus on:

1. Solid Waste Management
2. Plaridel River and Watershed Management
3. Transportation and Land Use Planning
4. Sustainable Rural Livelihoods and Commercial Business Promotion
5. Promoting Quality Public Education
6. Youth Development Planning
7. Dealing with Informal Settlements and Social Housing for the Poor

However, due to the unanticipated withdrawal of seven interested students, the course will tackle only five of the above seven areas. The course instructor will endeavor to assist Plaridel Municipality in finding other ways on how to address the other two topics, namely, River and Watershed Management and Promoting Quality Public Education. The 12 students enrolled in the course will be grouped based on their preferences as follows:

1. Solid Waste Management – Sean and Jody
2. Transportation and Land Use Planning – Dear and Iona
3. Sustainable Rural Livelihoods and Commercial Business Promotion – Danielle, Johanna and Hanane
4. Youth Development Planning – Jeet and Raquel
5. Dealing with Informal Settlements and Social Housing for the Poor – Bronwyn, Maira and Lucia

Field Course Schedule: During the **first week** of the course, **mornings will be devoted to lectures, guided group walking tours and field visits** to be organized in coordination with the local community organizers and other Municipality staff. **Afternoons will be devoted to group-based research** doing interviews, focus groups, monitoring and evaluation process, or other research methods and group discussions around the topics assigned to them. It is critical for all groups to determine during the first week all their anticipated DATA NEEDS and corresponding DATA and

INFORMATION SOURCES, so that they can work closely with the Municipal Staff, Officials and NGOs on how best to access the data needed. In the **second and third weeks**, students are expected to work on their group planning reports by collecting data, interviewing key informants, and writing their reports. One translator will be made available for each group during the first weeks. The **fourth week** will be devoted to writing the final report draft, preparing handouts and Powerpoint Presentations, doing a mock presentation, and actually presenting their reports to the Municipal Government and the general public.

Note: To maximize the trip and academic credits, students are also encouraged to develop their **MA theses or project topics related to this course**. (See list of potential topics at the end of this course outline.) Students may arrange to extend their trips and tourist visas to enable them to continue working on their projects, internship, directed studies or field research.

NOTES ON THE COURSE REQUIREMENTS:

Planning Reports and Public Presentation. All groups are expected to submit a **well-researched planning report** written in straightforward technical language with recommendations and present at least **one public presentation** to the Municipality Council, Planning working groups and special bodies and various stakeholders at the end of the course. The group planning report and public presentation will consist of the following four key headings or sub-topics and components, if relevant:

Title Page, Executive Summary, Acknowledgment, Table of Contents, List of Acronyms, List of Tables and Figures, etc.

I. Introduction to the Topic – includes focus of the study, framing the research questions and/or statement of the problem, discussion of methods used;

II. Problem Context in Plaridel – municipal and barangay situationer, key institutions and actors involved – who is doing what, when, where, how and why; the key policies and/or programs related to the topic, etc. ; where relevant provide a historical timeline, an organizational mapping of key agencies and actors, as well as other maps, tables, statistics and figures to illustrate key points in easily understandable terms.

III. Key Findings and Analysis – discussion of findings based on field research in the Plaridel Municipality context; from what you have learned in section II, how do you understand the key factors that influence the problem or situation; what assets and resources, strengths, weakness, opportunities, limitations and threats exist; what scenarios are possible given certain conditions, etc. that could lay the foundations for the next section on recommendations and conclusions.

IV. Recommendations and Conclusions – recommendations must be informed by the unique local context in Plaridel and its peculiar institutional arrangements and socio-political relations as well as some “Best Practices” (in the Philippines and the world) on the topic or theme chosen. When making recommendations, be aware of conflicting goals and values and outcomes (e.g. economic growth vs sustainability) that attend such discussions. It is best to point out in some cases, the policy and program options Plaridel might want to pursue, depending on what values and goals it wants to achieve, while explaining the pros and cons and the intended, and perhaps unintended, consequences

of each of the choices they might make. Be clear in highlighting which recommendations are to be pursued by whom or which agency – who is supposed to do what, where, when and how.

Bibliography and Appendices

Reflection Journal. This is a new course requirement that follows the principle of Community Service Learning on reflective learning. **Reflective journal** entries will be submitted to the course instructor after small group discussions. There will be 6 journal entries in total (see schedule below). Each student is assigned to a feedback group (see below) and this will be your group throughout the course. Journal entry questions will be provided approximately one week before the entry is due. You do not have to address each question; they are to be used only as a guide. Each journal entry is **not** to exceed 500 words (approximately).

Reflection is....

- “**Intentional consideration of an experience in light of particular learning objectives**” (Hatcher & Bringle, 1997).
- “Process that helps students **connect what they observe and experience** in the community with their academic study” (Eyler, 2001).
- “It is through **careful reflection** that service-learning- indeed any form of experiential education- **generates meaningful learning**” (Ash, Clayton, & Atkinson, 2005).

Purpose of Reflection Journals: Instigate curiosity within yourself, learn from your experiences, connect theory and practice. *Be aware of when you are having those “a-ha moments”, reflect on them and write about them.

Format and Schedule: Type-written or handwritten submissions are acceptable. Please provide copy to your instructor and your feedback group members whenever possible. The submission schedule of the six journals will be as follows:

- Journal entry #1: Pre-Philippines: **Sunday July 20th** will be the first small group feedback session. Be prepared to share your first entry with your small group (see below for Journal #1 question).
- Journal entry #2 will be assigned on Sunday July 20th and is due on **Thursday July 24th**. Thursday night will be the designated night to share and give feedback on journals.
- Journal entry #3 is due **Thursday July 31st**.
- Journal entry #4 is due **Thursday August 7th**.
- Journal entry #5 is tentatively due **Thursday August 14th**.
- Journal entry #6: Will be assigned Thursday August 14th and is tentatively due **Sunday August 31st**. This entry needs to be emailed directly to Nora.

Criteria for Evaluation: (see Rubric)

Sincerity of effort to engage in critical self-reflection and insight into links between personal experiences, course readings, and planning or social science theory.

Feedback Groups:

- Group A: Danielle, Lucia and Maira
- Group B: Jeet, Hanane, Jodi
- Group C: Iona, Bronwyn and Johanna
- Group D: Dear, Sean and Raquel

Discussion Group Feedback Guidelines: *Feedback orientation to occur Sunday July 20th.

Journal Entry #1:

A. Revisit the general and specific Learning Objectives for the Philippines course. Using them as a guide, create 3 or 4 personal Learning Objectives for this course. You will be asked about them at the end of the course.

Before July 18, 2008, send section A to Nora

B. First Reflection Journal entry (**have written and ready to share for July 20th evening**):

Thinking about the upcoming month in Plaridel, what specifically are you looking forward to and what makes you most anxious? How can you imagine dealing with one or more of your specific anxieties? How can you use your past experiences to help you make the most of this experience?

ATENEO DE MANILA-UBC WORKSHOP:

The course instructor has arranged with Department of Communication and Media Studies at the Ateneo de Manila University, c/o the kind assistance of Professors Jason Cabanes and Jonathan Ong and Department Head their sponsorship of an International Graduate Students workshop where Ateneo and UBC students can present their current research. This will be held tentatively in the first week of August at Ateneo De Manila University campus in Loyola Heights, Quezon City. All enrolled students are required to submit a **paper title and 150-word abstract** (group submissions are possible) to the instructor by **July 7, 2008**. The final schedule and other details will be circulated as soon as possible. Attendance and presentation at this ADMU-UBC International Graduate Students workshop will enable SCARP students to avail of travel subsidy from the Faculty of Graduate Studies and the Amacon-Beasley Student Enhancement Fund, worth \$700 that they can use towards their airfare or other expenses.

LOGISTICS:

Visa Application: The course will be held from July 21 to August 15, 2008. Students will have to apply for a tourist visa at the Philippine Consulate in Vancouver, as they are staying in the country for more than 21 days. **Tourist visa application fee is**

approximately \$45.60. Please obtain your letter from the instructor to present to the Philippine Consulate before applying for your visa.

Air Travel: Students may make their own travel arrangements through their own travel agent or through New Millennium Holidays, a Vancouver-based travel agency that specializes in trips to Asia. To make your individual or group travel reservations, you may contact:

Funds Required: Students are expected to raise their own funds to support their study. The Philippine costs are estimated at \$2,200 (\$1,300 for the return airfare and taxes; \$200 for one-month accommodation; \$200 for meals; \$100 gratuity or cost of dinner for local community-based hosts and guest lecturers; \$200 for local transportation between Manila and Plaridel; \$200 allowance that could be used for recreational travel around Plaridel and Metro Manila; higher amount is needed for more expensive air travel). The students will be housed in various foster families in Plaridel based on shared Room Stay arrangement. The resident host families to be arranged by the Municipal Government will be charging minimal costs for accommodation and utilities.

Readings: A package of readings will be made available to the students to help them prepare for the course. A reading package comprised of the reading materials below will be available for pick-up at Copiesmart, UBC Village, by February 14, 2008.

Laptops, Cellphones and Internet: Students are encouraged to bring their own cellular phones and laptop with 100-220 watt power bar and voltage regulator to protect against potential power surges. Every group is encouraged to have at least one laptop. Internet access is also widely available in the town's commercial district, or it can be arranged with some host families. Filipinos like to communicate with the use of cellular phones as landlines and pay phones are not widely available. At least one cellular phone will be made available to each group; this could be easily arranged with a local businessman who sits on the Municipal Development Council.

Miscellaneous: Medical and travel insurance, immunization shots (hepatitis and dengue/yellow fever are highly recommended; consult the Vancouver Travel Clinic for advisory) will be shouldered separately by students, as well as **additional food and travel costs** should the students extend their stay in the Philippines or around Southeast Asia. Students who attended the course in 2007 will be asked to share information about their R & R activities in popular tourist areas of Boracay, Palawan, Banawe/Baguio, Batangas/Cavite/Laguna, Cebu and Bohol. Travels to these places are recommended only **before or after** the course as students are not allowed to do extended weekend travel during the course's duration.

Rest and Recreation Opportunities. Students may spend their weekends travelling **around Bulacan and Metro Manila** (about one hour bus ride from Plaridel. Buses and FX jeeps are available every 2-5 minutes from the main highway) and **nearby provinces** of Pampanga, Laguna, Cavite and Batangas/Puerto Galera (about 2-4 hour car or bus trip from Manila or Quezon City). List of suggested tourist spots in these nearby provinces, as well as Manila, Quezon City, Makati and Fort Bonifacio in Taguig are available in Lonely Planet latest edition. **Long distance travels** to the Northern and Southern parts of the Philippines are **not allowed** during the duration of the course, but may be done **before or after** the official course duration.

SCHEDULE OF PRE-DEPARTURE ORIENTATION AND OTHER SEMINARS:

These pre-departure orientation and other seminars will be held in Vancouver:

- (1) First Orientation and Seminar on Philippine Local Government and Politics Seminar – February 7, 2008 (WMAX 150, 5:30-8:00 p.m.)
- (2) Second Orientation and Seminar– 28 February 2008 (WMAX 150, 5:30-8:30 p.m.)
- (3) Third Orientation and Tagalog Lessons – May 2008 (WMAX 150, 6:00-9:00 p.m.)
- (4) Fourth Orientation and Tagalog Lessons -

TENTATIVE SCHEDULE OF PLARIDEL-BASED ACTIVITIES:

Week 1:

Lectures by:

Hon. Mayor Tessie Vistan

Hon Councillor Chippy Tangingco and Fellow Councillors

Local Development Council Officers

Plaridel Municipal Health Officer

Paridel Social Welfare and Development Officer

Plaridel Municipal Agriculture Officer

Plaridel Assessor Office Head

Plaridel Public Market Association President

Trip to the University of the Philippines, Miriam College and Ateneo de Manila Univesity, Quezon City, Metro Manila

Week 2:

Field Research, Interviews and Visits

Week 3:

Field Research, Interviews and Visits

Week 4:

Field Research, Interviews Wrap-Up and Writing

August 13 & 14: Public Presentations by UBC Students to the Plaridel Municipal Government

REQUIRED READINGS:

I. PHILIPPINE HISTORY, POLITICS AND POLITICAL ECONOMY

A. Colonial History

Mendoza Cortez, Rosario; Celestina Puyal Boncan and Ricardo Trota Jose. "The Shaping of Philippine Colonial Society" in *The Filipino Saga: History as Social Change*. Manila: New Day Publishers, 2000, 29-57 (Reading Package)

Ileto, Reynaldo. "Philippine Wars and the Politics of Memory." *Positions* 13,1 (2005), 216-234 (PDF File)

B. Authoritarian Period

Mendoza Cortez, Rosario; Celestina Puyal Boncan and Ricardo Trota Jose. "The Period of Constitutional Authoritarianism" in *The Filipino Saga: History as Social Change*. Manila: New Day Publishers, 2000, 400-432 (Reading Package)

C. Political Economy of Crisis and Underdevelopment

Angeles, Leonora. "Why the Philippines Did Not Become a Newly Industrialising Country", *Kasarinlan* (A Philippine Quarterly of Third World Studies) Vol. 7, Nos. 2-3 (1991-1992), pp. 90-120 (Reading Package)

Bello, Walden, et al.. *The Anti-Development State; The Political Economy of Permanent Crisis in the Philippines*. Quezon City: Department of Sociology, University of the Philippines and Focus on the Global South, 2004, pp. 9-31. (Reading Package)

GUIDE REVIEW QUESTIONS for PART I:

1. What are some of the legacies and long-lasting impacts of Spanish and American colonialism on contemporary Philippines, most notably in the fields of (a) education; (b) political culture and culture of the government bureaucracy; (c) economic management?
2. Why was martial law declared in September 1972? What were the key features of Philippine authoritarianism under Marcos from 1972-1986?
3. Why is it that, unlike its more dynamic neighbors, the Philippines did not attain the status of a "newly industrializing country" (NIC) like South Korea and Taiwan?
4. Why is it that the Philippines seems to be in a state of "permanent economic crisis"? What are the features of the Philippine political economy that contribute to the seeming permanence of economic crises?

II. Post-Authoritarian Decentralization and Local Governments

Angeles, Leonora and Francisco Magno. "The Philippines: Decentralization, Local Governments and Citizen Action," in Philip Oxhorn, Joseph S Tulchin and Andrew Selee, eds. *Decentralization, Democratic Governance, and Civil Society in Comparative Perspective: Africa, Asia, and Latin America*. Baltimore: Johns Hopkins University Press, 2004, pp. 211-265. (Reading Package)

A. Role of Civil Society in Participatory Governance and Development Planning

Constantino David, Karina. "From the Present Looking Back: A History of Philippine NGOs." In Silliman, G Sidney and Lela Garner Noble, eds. *Organizing for Democracy:*

NGOs, Civil Society and the Philippine State. Quezon City: Ateneo de Manila University Press, 1998, 26-48. (Reading Package)

Silliman, G Sidney and Lela Garner Noble. "Citizen Movements and Philippine Democracy." In Silliman, G Sidney and Lela Garner Noble, eds. *Organizing for Democracy: NGOs, Civil Society and the Philippine State*. Quezon City: Ateneo de Manila University Press, 1998, 280-307. (Reading Package)

Rebullida, Ma. Lourdes, "NGO-PO Approaches to Urban Poor Housing." In Rebullida, Ma. Lourdes, Dolores Endriga and Geraldine Santos, eds. *Housing the Urban Poor: Policies, Approaches, Issues*. Quezon City: University of the Philippines Centre for Integrative and Development Studies, 1999, 47-61. (Reading Package)

B. Elites and Community

Bankoff, Greg. "Dangers to Going it Alone: Social Capital and the Origins of Community Resilience in the Philippines," *Continuity and Change*, 22,2 (2007), 327-355. (PDF File)

Clarke, Gerald and Marites Sison, "Voices from the Top of the Pile: Elite Perceptions of Poverty and the Poor in the Philippines," *Development and Change* (PDF File)

GUIDE REVIEW QUESTIONS for PART II:

1. What are NGOs? What are the factors that contributed to the proliferation of NGOs in the Philippines? How did Constantino-David characterize and classify NGOs in the Philippines?
2. What is the political role of NGOs in the Philippines, and what are their impacts on the political process before and after 1986?
3. What are the key features of the 1991 Local Government Code that allowed for the decentralization of government powers and functions, and increased popular participation in government structures and decision-making? What are the positive features of the law but remain under-utilized in local governance in the Philippines? Why are they under-utilized?
4. What are some of the non-traditional approaches to urban poor housing popularized by NGOs and Pos (people's organizations) in the Philippines?

III. Readings on Plaridel

1. Comprehensive Land Use Planning, read in full, Chapters 1-8 (Word Doc file)
2. List of Maps and Revenue Charts (Word Doc file)

GUIDE REVIEW QUESTIONS for PART III:

1. What are the objectives and guiding principles or philosophy of Plaridel's Comprehensive Land Use Plan, and the key points in the Vision Statement of the Municipality of Plaridel? How may these inform the five planning research areas and reports for the course?
2. What are the key development challenges in the Municipality of Plaridel? How may these challenges inform the context and findings of the five planning research areas and reports for the course?
3. What are the key development objectives in the Municipality of Plaridel highlighted in the CLUP? How may these objectives inform the recommendations in five planning research areas and reports for the course?
4. What are the key alternative spatial and land use strategies underscored in Chapter 6 and 7 of the CLUP? What are the social dimensions and implications of these policies? How may these strategies inform the five planning research areas and reports, especially on transportation planning, solid waste management, sustainable livelihoods and dealing with informal settlements?
5. Review the recommendations for implementation in the CLUP's Chapter 8 and their implications for the Comprehensive Development Plan and your own group research reports. Stressing the importance of organizational capacity building, it notes for example that, "The success of the CLUP and its implementation will depend largely to the competence of the Municipal Planning and Development Office being the secretariat of the MDC. Much also depends on the skill of the MPDC to coordinate and facilitate the various agencies and activities related to local planning and development management." What capacity building challenges and institutional or policy and program gaps exist in Plaridel? How may the Municipal Government, civil society organizations and Plaridel residents as a whole address these challenges?

IV. Readings Related to the Seven Planning Areas

McLeod, Dinah. *Community-Based Social Services: Practical Advice Based Upon Lessons from Outside the World Bank*. Social Protection Discussion Paper Series (World Bank, 2003), pp. 6-63 (Community-Based Services General), pp. 70-84, 90-91, 114-116 (Youth and Children's Initiative); pp. 132-138 (Livelihood Initiatives). (PDF File)

Community-Driven Development and Social Capital Impact: Designing a Baseline Survey in the Philippines (World Bank 2005), pp. 1-16. (PDF File)

Swinburn, Gwen, et al. *Local Economic Development: A Primer Developing and Implementing Local Economic Development Strategies and Action Plans*. World Bank, Cities of Change, Bertelsmann Stiftung, 2006), pp. 1-54. (PDF File)

Campbell, Marcia Caton. "Building a Common Table: The Role for Planning in Community Food Systems." *Journal of Planning Education and Research*. 23, 2004 (PDF File).

Perry, Stewart. *Tools and Techniques for Community Recovery and Renewal*, 1st ed. Port Alberni, B.C.: Center for Community Enterprise, 2000. (PDF File).

GUIDE REVIEW QUESTIONS for PART IV:

1. What practical advice and recommendations have been generated from World Bank-sponsored countries in the field of community-based social service delivery? Learning from the Plaridel case, how relevant are these to this particular municipal context?
2. As research capacity-building is one of the potential cross-cutting themes in the five reports, how may Plaridel begin designing a community-based and community-generated base line survey to understand social and other impacts of development challenges?
3. What are some of the best practices around the world in local economic development (LED)? How transferable, adaptable and relevant are these best practices for Plaridel?
4. What is stakeholder analysis? How is stakeholder analysis different from community food assessment? How are stakeholder analysis and community food assessment used by planners to guide the planning of food systems? Using Table 1 in the article by Marcia Caton Campbell, how may a local food assessment and stakeholder analysis of Plaridel's food system would look like?
5. What is the community food security movement? And what exactly are the alternatives it is posing to existing food systems?
6. What are the specific roles for planning practitioners and planning academics in resolving local food system tensions and thereby contributing to sustainable livelihood development?
7. The manual *Tools and Techniques for Community Recovery and Renewal* offers a range of CED and community renewal tools categorized under (a) Doing the Planning, Research and Advocacy, (b) Building Human Resources, (c) Creating and Retaining Jobs, and (d) Addressing the Financial Gaps, while specifying their brief description, benefits, major challenges and some practical steps, much of which are generated in a Northern context. What are the specific tools and techniques do you think are most useful to Plaridel? How may you adapt or modify some of these tools and techniques so that they could be relevant to the Plaridel context?

V. Suggested Optional Readings on Community Service Learning

Abes, E S , G Jackson and Sr Jones (2002) "Factors that Motivate and Deter Faculty Use of Service Learning". *Michigan Journal of Community Service Learning* 9 (1): 5-17.

Bringle, R G, J A Hatcher (2002). Campus-Community Partnerships: The Terms of Engagement". *Journal of Social Issues* 58 (3): 503-516.

Clarke, M (2003)"Finding Community in Service Learning Research: The 3-"I" Model" in *Deconstructing Service Learning: Research Exploring Context, Participation and Impacts*, ed. SH Billig and J Eyler (Greenwich, CN: Information Age Publishers), pp. 125-146.

Fryer, M and JL Newnham (2005) "Ways of Responding to Community Issues: An Overview and Invitation." UBC Learning Exchange (available on-line)

Gelmon, SB, BA Holland, A Driscoll, A Spring and S Kerrigan (2001) *Assessing Service Learning and Civic Engagement: Principles and Techniques*, rev. 3rd ed. (RI: Campus Compact).

Marullo, S and B Edwards (2000) "From Charity to Justice; The Potential of University-Community Collaboration for Social Change". *American Behavioral Scientist* 43 (5): 895-912.

POTENTIAL THESIS OR PROJECT TOPICS RELATED TO THE COURSE:

- Issues and Prospects in Using New Information Communication Technologies for Municipal Governance: The Case of Plaridel Municipality
- Creating Effective Mechanisms for Inter-Municipal Governance and Inter-Jurisdictional Cooperation: The Case of Bulacan Provinces
- Urban Agriculture in the Philippines: Planning Better Urban Food Production and Delivery Systems in Plaridel Municipality
- Gender and Urban Agriculture: Family Plots, Community Gardens and Intra-Household and Inter-Household Negotiation Dynamics
- Gender Mainstreaming Challenges in Municipal Planning: The Case of Plaridel Bulacan, Philippines
- Transportation Planning in a Fast Growing Secondary Municipality: The Case of Plaridel Municipality, Philippines
- Is There a Case for Peri-Urban Design Challenges and Solutions in Plaridel?
- Community Economic Development Planning for Sustainable Livelihoods: The Case of Plaridel Municipality
- Planning for Integrated Tourism Development in Peri-Urban Communities: The Case of Plaridel Municipality
- Reinventing the Plaridel Local School Board: Planning Challenges and Solutions to the Improving the Public School System in Plaridel Municipality

Note: Other potential thesis or project topics may be developed with the Plaridel Municipal Officials and supervising SCARP faculty members.

**Appendix 3: Reflection Questions for Plaridel Students
(Used with the permission of Dr. Leonora Angeles)**

Reflection Journal entry Questions:

Pre-Plaridel:

Before July 18, 2008, send to Nora:

Revisit the general and specific Learning Objectives for the Philippines course. Using them as a guide, create 3 or 4 personal Learning Objectives for this course. You will be asked about them at the end of the course.

First Reflection Journal entry (prepare for July 20th or 21st evening):

Thinking about the upcoming month in Plaridel, what specifically are you looking forward to and what makes you most anxious? How can you imagine dealing with one or more of your specific anxieties? How can you use your past experiences to help you make the most of this experience?

Second Reflection Journal entry (July 24th):

Reflect on your first week here in the Philippines and the interactions you have had with local residents/government officials/staff. How did these meetings go and how is the experience different from what you expected? What learning occurred for you from these experiences?

Third Reflection Journal entry (July 31st):

This is now your second week in the Philippines; reflect on how you feel you are adjusting to being here. How do you see power in action here? For example, in your meetings, in your work with the stakeholders, with each other and/or generally within Filipino society. Have your perceptions about the Philippines shifted/changed? Have your experiences revised/transformed what you think about the term “developing country”?

Fourth Reflection Journal entry (August 7th):

Considering that development work has been shaped by colonialists/missionaries, how do you feel about the work you are doing here? How do you feel about your “planning” role? What does community service in an international context mean to you?

Fifth Reflection Journal entry (August 14th):

Reflect on your past three weeks here in the Philippines, what are your feelings about going back to Vancouver? How will this experience impact your life? Reflect on one of your best moments here in the Philippines, what made it so great and what did you learn through it?

Post Philippines Trip (August 31st):

Reflect on how “planning” actually occurs in practice. How has it unfolded here in the Philippines? What connections have you seen or not seen from theory to practice? What does planning mean to you now? How has this experience affected your thoughts about the planning profession?

Address the learning objectives you wrote as a part of your first entry. Were they met or exceeded? How? If they were not met, reflect on what happened and what did you learn instead?

Appendix 4: Planning 548B Syllabus
(Used with Permission of Dr. Margo Fryer)

School of Community & Regional Planning
The University of British Columbia

PLAN 548B (6.0) Sec 002, Cat No 11955
SOCIAL LEARNING STUDIO

2008W

Term 1 - Monday, 9:00-10:30 WMAX 140, Thursday, 10:30-12:00 WMAX 140

Term 2 - Tuesday & Thursday, 9:00-10:30 WMAX 140

(class sessions will not be held every week; see Format below for details)

Please note: Class size is limited to 20

Assistant Professor Margo Fryer, Director of UBC Learning Exchange and UBC-Community Learning Initiative (www.learningexchange.ubc.ca)

Keywords: social learning, university-community engagement, community development, social planning, participatory planning, reflective practice, community service learning, cross-cultural planning, social and cultural change, participatory leadership.

Prerequisites: None

Description

Planners who engage with civil society encounter a number of challenges and opportunities, e.g., the need to collaborate with organizations and individuals who are members of diverse cultures or sub-cultures and who are grounded in different epistemologies and have varying priorities. This course provides an introduction to concepts and theories about social learning combined with hands-on experience with the kinds of social learning processes that form the foundation of effective community engagement and participatory planning. Students will act as planners and leaders in Community Service-Learning projects undertaken through the UBC-Community Learning Initiative, an innovative model for short-term, small-group projects in the non-profit sector that enhance students' understanding of academic course content while addressing sustainability issues, contributing to the strengthening of civil society, and cultivating global citizenship among participants.

Each student will:

- In Term I, collaborate with a community organization and a team of engineering students to design a short-term sustainability-oriented project
- In Term II, lead a small group of undergraduate civil engineering students (6-7) in the implementation of that project during Reading Week;
- Design and conduct an evaluation of the project
- Reflect on the process of identifying, planning, implementing, and evaluating the project and the links between the lived experience of being a planner and the concepts and theories presented in the course readings and discussions
- Reflect on the course itself as an instance of a social learning community of

practice.

Course Objectives

Students will be introduced to key concepts related to social learning processes and will develop an understanding of how these concepts can inform participatory planning practices. In addition, through hands-on experience, students will develop skills in the following areas:

- Collaborative priority-setting, decision-making, and problem-solving
- Project planning, implementation, and evaluation: including determining what kinds of community projects are feasible and meaningful; developing a project plan that provides structure and direction while allowing flexibility and group decision-making; organizing project logistics; and designing and implementing appropriate evaluation methods
- Team leadership: including building rapport, trust, and teamwork in diverse contexts, including inter-professional contexts
- Translating macro-level sustainability issues into concrete, short-term projects that make a difference in community settings
- Critical self-reflection.

Format

The course includes regular class sessions and allows time for students to meet periodically with their community partner organization and the group of engineering students they will be leading. Therefore, the class does not meet every week. The total time commitment for this course (including class sessions, meetings with the community partner organization and student group, project implementation, readings, and assignments) is comparable to other SCARP courses. Further detail regarding the schedule for the course will be provided at the first class in September.

Classroom sessions will use a variety of instructional techniques including workshops, discussion of readings, student presentations, small group dialogue, and reflective journaling. Students will be expected to devote four days (approximately 7 hours each day) to the implementation of their Community Service-Learning project. The timing of project implementation will be determined as part of the project planning process in Term 1. Some projects will likely take place during Reading Week in February. The final class session will be in early March.

Content

Through the class sessions and through the process of planning, implementing, and evaluating their Community Service-Learning project, students will be introduced to a variety of topics and will learn how these topics are relevant to planning practice in community settings. The themes that will be central to the course include: social learning, Community Service-Learning, sustainability, cycles of planning/action/reflection, social planning, participatory leadership, and cross-cultural communication and collaboration ("culture" here is intended to include sub-cultures such as those found in different kinds of professions, organizations or aspects of civil society).

Readings

There is no required textbook. Readings consisting of book chapters and articles will be assigned at the beginning of the course.

Appendix 5: Sample Research Questions

For focus group and individual interview with class participants in the Naga City Studio Course:

- Have you been generally satisfied with your experience in NAGA?
- Was your experience in NAGA important to your planning education?
- What parts of the curriculum were most beneficial and which were the least? What changes or additions to the curriculum would you make?
- How has the NAGA course been relevant to your understanding of cross-cultural planning?
- What do you see as the biggest challenges with the SCARP curriculum?
- Was the NAGA experience relevant to your professional goals?
- What did you personally hope to get out of the NAGA experience? Did you meet these goals?
- How does the NAGA course compare to other course offerings at SCARP?
- How has the NAGA experience benefited you in your other course work at SCARP? In your personal experiences?
- How does the NAGA experience fit within your understanding of planning theory?
- What were key outcomes of the NAGA experience?
- What were the challenges associated with the NAGA experience in terms of meeting your learning objectives?
- What was your rationale for participating in the course?

For Plaridel Student Course participants:

- What are your learning objectives for PLARIDEL?
- What skills are you taking to PLARIDEL?
- What, if any, are your fears of the PLARIDEL course?
- How do you see the PLARIDEL experience being relevant to your education?
- What was your rationale for participating in the course?
- What do you expect to be the key outcomes from the course?
- What are you getting out of the pre-departure orientation?
- How does cross-cultural experiential learning relate to your SCARP education?

For Naga City Government Officials:

- What were the key outcomes of the Naga City Studio Course?
- Was the Studio Course a "mutual learning exchange"? In which ways was it a mutual learning exchange? In which ways was it not a mutual learning exchange?
- Did the City of Naga benefit from the Studio Course? If so, why? If not, why not? Please elaborate with specifics as to why and/or why not.
- What were the key successes of the Naga City Studio Course?
- What were the key areas where improvement to the Naga City Studio Course could have been made?
- What were the cross-cultural related challenges surrounding the Studio Course? Please elaborate.
- Were the UBC students competent to work cross-culturally? What were the challenges with this cross-cultural dynamic?

- What were the key skills that the UBC students used well during their time in Naga? What were the key skills that could have been improved?
- What changes to the course would you make if the course was to happen again?
- What changes, if any, did you see occur in the UBC students over the time of the Studio Course?
- What was the Naga City Government's rationale for participating in the Studio Course?
- What learning, if any, happened for government officials, students and citizens of Naga during the Studio Course? Please elaborate in regards to each.
- What were the key 'things' that the UBC students brought to Naga? What were the key 'things' that Naga brought to the UBC students?
- Could you comment on the dynamics associated with language and communication?
- Could you comment on the dynamics associated with the paradox between developing/developed country's in relation to the Studio Course? Was this paradox evident during the Studio Course? Please elaborate.

For Dr. Leonora Angeles

- What was your rationale for offering the Naga City Studio Course?
- How does the Naga City Studio Course fit within the School of Community and Regional Planning Curriculum?
- Does the Naga City Studio Course fill a void in the curriculum? If so, what void? If so, how?
- What were the goals of the Naga City Studio Course?
- What were the key successes of the Naga City Studio Course (as the professor of the course)?
- What were the key challenges, if any, of the Naga City Studio Course (as the professor of the course)?
- You are offering the Plaridel Studio Course this year as a follow up to the Naga City Studio Course. What, if anything, do you intend to do differently with the second version?
- What were the key skills, if any, that students who participated in the Naga City Studio Course developed?
- What were the key competencies, if any, that students who participated in the Naga City Studio Course developed?
- As a Professor of Urban Planning, what are some key challenges with the way that urban planning is taught within a Western academic context?
- How might some of these challenges be addressed?
- Did the Naga City Studio course address any of these challenges?
- What was the most difficult part of the Naga City Studio Course as the designer and organizer of the Course?
- What is your understanding of the relationship between "culture" and "urban planning"?
- What did you find most fulfilling about the Naga City Studio Course?
- In what ways, if any, were the students who participated in the Naga City Studio Course successful? In what ways, if any, were the students not successful?
- Could you comment on the relationship between the UBC students and the Naga City Government? What were the key challenges with this relationship, if any?

- Could you comment on the outcomes of the Naga City Studio Course from the perspective of the Naga City Government? Do you think that the outcomes were/are/will be beneficial for the City? If so, in what ways?
- Could you explain your own teaching pedagogy? How does this relate to the Naga City Studio Course? Has your pedagogy changed over time?

Appendix 6: Personal Reflection

Note: The views expressed within this appendix belong explicitly to Jeff Chase.

Given that this Appendix is a “personal reflection”, “I” has been purposely used and refers to the experiences of Jeff Chase in relation both to the Naga City Studio Course and to the research undertaken for this thesis. It should be read with little judgment in keeping with the principles of self-reflection and can be excluded from the evaluation of this thesis if desired or necessary.¹³³

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First, a note as to why I have included this personal reflection as part of this thesis. Reflection gives us the open chance to think about our own learning without the limitations that are often self or institutionally imposed upon us. I remember receiving a C- on my first First Year English course, and when I went to see the Professor regarding the grade, being told that he docked me 5% for each time I used “I”. These barriers have twisted and turned me in every direction, and at times, I have forgotten the essence of what education really means to me. And so, this reflection takes on greater meaning for me, perhaps because it might be the last time I write an academic paper. I look back at 7 years of post-secondary education and ponder what exactly, I have learned.

Certainly, I have learned a number of facts and theories on a host of subjects (mostly politically and planning related given my personal interest in the subjects). Some I have remembered, many I have forgotten. But what have I really learned from my educational experience? I have learned to take what I can from each opportunity, from each Professor, from each text, from each presentation, and to eliminate the things that

¹³³ I am of the opinion that it is impossible to remain personally un-connected from a body of research like this and that it is better to speak honestly and explicitly of this connection. In and through a reflection of this connection, a greater degree of personal learning is bound to happen.

do not or cannot matter. I have refined my own ethics, principles, ideologies and beliefs and they have become entrenched in who I am and who I strive to be. For this, I will always be grateful for the opportunities of education that I have had, and I will always feel fortunate because so many do not have these opportunities. I will fight for this opportunity and I will continue to hope for a world where we are all equal.

I have now finished this thesis and have tried to write a reflection in response to this experience. Each draft is erased and re-written, and then erased again because it is difficult to put into words exactly what I have personally taken (and given) in and through my experience both as a participant in the Naga City Studio Course and as the primary researcher engaged with *Broadening Our Classroom*.

The biggest challenge of this research from a personal level was to try and capture all of the dimensions of learning that occurred for each of the students who participated in the Course as well as for others involved in it. For these people, their ability to communicate the profoundness of their own experience was as challenging for them as it was for me. Each student came from a different place, from a different history, from a different understanding of what Naga meant to them. I hope that I have captured the general sentiment and that I have demonstrated why the Naga City Studio Course matters. More importantly, I hope these words speak to our bright future as urban planners.

Another challenge was the guilt I felt for not being able to interview people from the Naga City Government face to face. They gave so much of their time and energy to the cause, and it would have been fitting to have engaged their responses to a greater degree in this thesis. Perhaps another body of research could look specifically at the experience for the people of Naga.

PEOPLE AND THEIR SMILES MATTER

It is impossible to learn the power of a smile through a text book or in the confines of a classroom. To see the excitement of a man (living on roughly 5 dollars a day) talk about how his small garden plot provides food security cannot be transcended in theory or in words. It cannot be analyzed and quantified because it is real life, and real life must be smelled, tasted, experienced.

In and through the touching moments of real life that Naga gave me, I learned that planning needs to be about people and must be grounded in their smiles and lives rather than in their statistics and pictures. I believe this point can only be taught through experience. Chapter Four outlined all of the skills and competencies that were engaged in Naga, though it failed to point out the special moments that actually defined and refined these skills and competencies because for each student, these moments and memories were different.



(Appendix 6) Figure 12: People and their Smiles matter.¹³⁴

¹³⁴ Jeff Chase, personal photo, 2007.

WHAT YOU KNOW CAN ONLY TAKE YOU SO FAR: ALL THAT IS LEFT TO LEARN CAN TAKE YOU MUCH FURTHER

Planning needs to be about all that is left to learn rather than only about what has already been learned. Communities are not static and the dynamics between people, communities and cultures are constantly evolving. It is so easy to accept our own realities and to commit to our values, histories and experiences. It is much more difficult to challenge these values, histories and experiences and to admit we have a long way left to go.

On a personal level, I traveled to Naga with what I thought was a solid understanding of what poverty meant to me personally. In my nobleness, I want a life and a career that works towards making the world a better place. Naga has taught me that poverty is as much about me as it is about the poor. From my experience in Naga, the poor do not need my “best practices”, they need the resources and the support their own best practices, grounded much more in reality and context than in my own politics and economy. Poverty in Naga slapped me in the face because it as much about beauty as it is about hardship. Learning to see this beauty is what Naga was all about.

SKILLS ARE ONLY SKILLS

A key conclusion of *Broadening our Classroom* and one that I have experienced personally, was an increased awareness of my attachment to skills. Skills are easy to learn and provide us with the comfort that we can succeed as professional planners. While planning skills are important in carrying out various planning-related tasks, they do not and cannot replace competencies which transcend discipline and which speak much more broadly to the concept of power as it relates to our lives and communities. The social, cultural and personal competencies that were engaged in Naga cannot be learned in the classroom and cannot be realized through text. This was the truest realization this research has brought forth. The research has given me the opportunity to

think about what skills and competencies mean to me, and to gain a deeper sense of how both play out in professionally and personally.

PLANNING IS ABOUT RELATIONSHIPS

Planning needs to be about relationships: Relationships between self and other, other and other, self and knowledge, self and community and so on and so forth. The power that comes in and through formulative relationships cannot be mimicked independently and must be acknowledged as such. When I think back to my time in Naga I can recognize how the “planning-related” relationships had a profound impact on my success (personally) in the community. The relationships I developed with my fellow students, with my professor, with people in Naga, and with my own knowledge changed in and through the Naga experience and the struggles the course offered.



(Appendix 6) Figure 13: Those involved in the Naga City Studio Course say ‘good-bye’ at a Beach Party, 2007.¹³⁵

¹³⁵ Jeff Chase, personal photograph, 2007.

And now. What has changed.

The Naga City Studio Course profoundly shook the way that I thought about planning and this research has reiterated that experience. Planning is about people and their smiles. We need experiences like Naga to balance tradition and to keep our own superiority complexes in check as we consider power. The opportunities for learning and for relationship building that the Naga City Studio Course offered are invaluable. I am sure these opportunities will change who we are as planners and who we will become. With this change, my version of a better world is possible.

It is a world where she will not exist there and I will exist here. We will be able to exist together.

Appendix 7: Certificate of Approval – Behavioural Research Ethics Board



The University of British Columbia
Office of Research Services
Behavioural Research Ethics Board
Suite 102, 6190 Agronomy Road,
Vancouver, B.C. V6T 1Z3

CERTIFICATE OF APPROVAL - FULL BOARD

PRINCIPAL INVESTIGATOR: Leonora Angeles	INSTITUTION / DEPARTMENT: UBC/College for Interdisciplinary Studies/Community & Regional Planning	UBC BREB NUMBER: H08-00191
INSTITUTION(S) WHERE RESEARCH WILL BE CARRIED OUT:		
Institution		Site
UBC		Vancouver (excludes UBC Hospital)
Other locations where the research will be conducted: N/A		
CO-INVESTIGATOR(S): Jeffery Park Chase		
SPONSORING AGENCIES: N/A		
PROJECT TITLE: Cross-cultural Learning and Planning Pedagogy: The Case of Planning Studio Course in Naga City, Philippines		
REB MEETING DATE: April 10, 2008	CERTIFICATE EXPIRY DATE: April 10, 2009	
DOCUMENTS INCLUDED IN THIS APPROVAL:		DATE APPROVED: May 15, 2008
Document Name	Version	Date
Protocol:		
Research Proposal -Cross Cultural Learning and Planning Pedagogy	1	March 31, 2008
Consent Forms:		
Interview Consent Form	4	May 14, 2008
Focus Group Consent Form	3	May 4, 2008
Questionnaire, Questionnaire Cover Letter, Tests:		
Sample Interview / Focus Group Questions	2	April 21, 2008
Letter of Initial Contact:		
Initial Contact Letter	2	April 21, 2008
The application for ethical review and the document(s) listed above have been reviewed and the procedures were found to be acceptable on ethical grounds for research involving human subjects.		

***Approval is issued on behalf of the Behavioural Research Ethics Board
and signed electronically by one of the following:***

Dr. M. Judith Lynam, Chair
Dr. Ken Craig, Chair
Dr. Jim Rupert, Associate Chair
Dr. Laurie Ford, Associate Chair
Dr. Daniel Salhani, Associate Chair
Dr. Anita Ho, Associate Chair