

‘From Pedagogy to Paideia’: Physical Planning Education in Nigeria

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Abstract

Moving from pedagogy to paideia (Py-dee-a) in planning entails practical civic engagement and authentic dialogue with the community through collaborative rationality in planning education in Nigeria. Planning education is changing from the normal spaces (classroom) to the virtual spaces (online teaching, Webinar, Twitter, Facebook, blogging, LinkedIn etc.) and the adoption of GIS and other new technologies. Pedagogy is the art/science of teaching, which is the methodology while paideia is the education of the whole person. Paideia is a system of education or learning that empowers the planner to focus and situate planning within the context of a person’s assets (intellectual, physical, spiritual, social, natural, political, environmental and financial capital). In what ways do Planners seek to achieve Paideia or just Pedagogy? This paper contends that physical planning education should seek to impart knowledge and empower the whole person planner in attempts to produce new knowledge, skills and imaginaries that prepare practitioners to inform, influence and integrate new frontiers in planning.

Introduction

Urbanization of poverty and spaces; and urban sprawl with pockets of impoverished ghettos in the middle of affluent neighbourhoods, hyper mobility and changing urban lifestyles are seemingly becoming the norm that planners have to address. “In many countries planners are increasingly exposed to and challenged by a hyper-dynamic context that tends to characterize socio-economic as well as environmental change in a highly interrelated, increasingly urban world” (Rau, 2012:15).

For instance in Nigeria the population is estimated to be about 193m in 2020 (was 158m in 2010) (UN-Habitat 2008) and the population, extended metropolis and urbanization dynamics poses a huge challenge for planners in the country. There are about 44 Planning Schools in

Nigeria located in urban and peri-urban areas and 2673 registered planners in a country of about 160million people. The high-speed and hyper-dynamic urban change requires a fast forward response (Rau, 2012) or even a forward looking response. However, greater breadth of knowledge among planners is required to plan effectively (Friedmann 2005a; Irazábal, 2008a) to respond adequately to the challenges our human settlements are facing in the 21st century. “A planner must learn to be jack of all trades. Today’s planner works in a complex intergovernmental web of plans, policies and regulations. Planners must have the patience and understanding to work in a changing world of politics. Planners must comply with a large body of land use law, make reasonable forecasts, need a knowledge of economics, understand the fiscal situation and how to protect the environment”(So and Getzels, 2009:241). Thus, between expanding and shrinking settlements, planners inevitably need to re-tool both in teaching, learning and practice. It is no longer business as usual for planners. Planners need a new dynamic in their approach to planning human settlements and responding to the challenges.

The approach by various planning schools should move from pedagogy (traditional planning) to paideia (problem solving) to able to address these problems and achieve tangible and with realistic outcomes. Pedagogy is the “art, science or profession of teaching” (Webster’s New Encyclopedic Dictionary, 2002:1345; Abercrombie et al, 2006:289). Paideia, on the other hand has been defined by Adler (1982) as “... signifying the general learning that should be the possession of all human beings”.

Lucus (1972) observes that the focus on means rather than ends, methods rather than objectives, results in exclusive concentration on pedagogical and administrative emphases, and in the student with a focus on the utilitarian end of acquiring marketable skills and competencies in the universities. Students become manipulated to become nothing more than “instruments of production” by business or industry (Lucus, 1972:8-9). Seemingly, students rather than acquiring the skills and knowledge to allow them to solve problems, only acquire knowledge that is inapplicable (theory without practice) and their focus is to graduate and get a job (any job as long as they are employed). These are the challenges brought about by the complexity of urbanization, poverty and unemployment.

This paper contends that physical planning education should seek to impart knowledge and empower the whole person planner in attempts to produce new knowledge, skills and imaginaries that prepare practitioners to inform, influence, innovate and integrate new frontiers in planning. Engaged acclimatization and collaborative rationality moves planning from

pedagogy (methodology or planning content) to paideia (planning context, intellectual excellence and practice) specifically in Ibadan School of Planning.

Using data from secondary sources, this paper gives a conceptualization of pedagogy and paideia, an overview of planning education in Nigeria focusing on the Ibadan School of Planning (ISOP) (often referred to as Department of Urban and Regional Planning) and the embeddedness of paideia principles in ISOP's program using examples of the Sustainable Ibadan Project and the University of Ibadan master plan as attempts to promote intellectual culture and forge authentic civic engagement and collaborative involvement of students, faculty and the community. The paper suggests Planners require a new response, new knowledge and skills; and a new intellectual culture (paideia) to respond to the challenges brought about by urbanization, population growth, poverty and climate change. Paideia should be seen as an innovative and integrative approach to respond to these hyper-dynamic, hyper-mobility and high-speed changes in the environment.

Conceptualizing Pedagogy and Paideia

This section gives a conceptual explanation and definition of terms used in the paper. It defines education, learning and teaching. It also gives insight into the meaning of pedagogy and paideia. Definition, clarification, pedagogy, paideia.

Education, as an institution, is responsible for the transmission of particular knowledge, skills, values and attitudes deemed desirable in a given society (McClinchey, 2013:237). Education is a means of producing good citizens (Bromley, 2011; Osborne, 2000). Formal and informal education contributes to social reproduction; that is, by stressing societal norms and values, education works to socialize next generations (McClinchey, 2013:237). Education is the action or process of educating or being educated; knowledge and development resulting from an educational process (Webster's New encyclopedic Dictionary 2002:577).

What planning education does is to provide the knowledge, skills, training and development through teaching and learning. This in turn informs and influences the behavioural tendency and the social reproduction and engagement of the planner in practice.

Pedagogy is the "art, science or profession of teaching" (Webster's New encyclopedic Dictionary 2002:1345; Abercrombie et al, 2006:289).

According to Abercrombie et al (2006:289) distinguished between conservative and liberal pedagogy:

- Conservative or closed pedagogy sees learning as the absorption of specific bodies of knowledge, regards the child's ability as determined by hereditary and environmental factors, external to the school, identifies appropriate teaching style as one where teachers are experts, have authority over pupils and direct learning subordinates, and sees curriculum as the relevant classroom knowledge as defined by teachers.
- Liberal or open pedagogy conceives learning as a process and not the acquisition of specific knowledge, the child's mind as capable of development, teaching as simply guiding this development, and curricula as tailored to suit pupils' owned expressed interests`.

The spread of 'progressive' and 'child-centered' teaching methods since the 1960s, the open pedagogy, has been interpreted in different ways (Abercrombie et al, 2006:289). Freire (1972) argues that the open pedagogy has radical political implications because it emphasizes personal autonomy rather than social control, others claim that fully developed 'progressive' methods are rarely found beyond the early years of the primary school and are unlikely to have any lasting influence on attitudes, or that open pedagogy reflects the middle-class value system and is therefore unlikely to have radical implications beyond the school. Bernstein (1977) suggests that the manner in which schools modify 'progressive' ideals in practice suggest that pedagogical practices remain fundamentally conservative.

Beauregard (2003: 110) asserts ``University based education appeared in the late 1920s and remained relatively vocational until after World War II. At that time, planning education began to fracture into two camps: practitioners with professional degrees and theorists ordained as doctors of philosophy. Moreover, education became not only an occupational gateway but also a strong link between the practice and theory of planning, and between the actions of planners and the ideology that encased them`.

Beauregard (2003) notes the pedagogical model of lecture and seminar; knowledge was fragmented into sub disciplines and students learnt through texts rather than direct problem solving gives planning graduates only a dose of on-the-job training was needed and it severs professional training from academic training by creating a career path for teachers of planning that did not necessarily intersect with planning practice.

Beauregard (2003:111) notes ‘the combination of an academic pedagogical model, severance from practice and creation of alternative career paths was fertile ground for the emergence of abstract theorizing distanced from the performative demands of practitioners’.

However, conversely, there are significant regional variations in terms of the relative importance given to technical skills, communication skills and analytical skills in planning curricula in the various planning schools globally. The variations are linked to the prevalence of policy/social science approaches, as opposed to physical design. For example planning schools in Asia rate analytical skills as most important, followed by technical skills and then communication skills. In Latin America, technical, rationalist perspectives are then the norm, with skills such as master planning, urban design and econometric modelling being more common than those of participation or negotiation (UN-Habitat 2009: xxvii).

However, ‘planning education has grown exponentially and diversified broadly in the last 100 years. Most schools have reconceptualised planning from a rational modernist perspective and have come to emphasise deliberative and participatory processes that advance civic engagement and promote citizen participation’ (UN-Habitat, 2009:197).

‘Urban planning education in most countries has moved from a focus on physical design towards an increased focus on policy and social science research. Graduates from planning schools focusing on physical design find themselves increasingly marginalized in a situation where planning processes progressively require knowledge of issues related sustainable development, social equity and participatory processes’ (UN-Habitat 2009: xxvi).

Planning education in Nigeria until now has been dominated mainly by social science thinking, a thinking which also influenced the location of planning schools in many universities (Falade, 2003). The Ibadan School of Planning continues to differentiate itself from other planning schools in Nigeria by adopting current methodology and embracing paideia through engaged acclimatization and collaborative rationality.

Paideia is a system of education or learning. Paideia in physical planning would look at the character of cities, communities and virtues, acquisition of knowledge. The aim is true planning knowledge and the end is sustainable, liveable, prosperous and tolerant human settlements.

Adler (1982) defines paideia as ‘... signifying the general learning that should be the possession of all human beings’. Lewis Mumford (1961:56) used the phrase ‘from pedagogy to Paideia’

when discussing university city as the Greek word that means “rearing and education of the ideal member of the polis. It incorporates both practical, subject based schooling and focus upon the socialization of individuals within the aristocratic order of the polis. An ideal member of the polis would possess intellectual, moral and physical refinement”. In Greek paideia is the idea of perfection of excellence (Werner, 1945; Oxford English Dictionary, 2005).

In the rearing (nurturing or making or learning process or the process of becoming a planner) and education of a planner, in addition to the content of planning, the context of planning is very crucial in achieving excellence in practice.

Mumford (1961:168) asserts `this education of the whole man, this paideia as Jaeger has called it to delimit it from a narrower pedagogy, has never been equalled in another community so large`.

Lucas, (1972:8-9) indicates `` The older goal of universities to gather up the surrounding culture in all its breadth and complexity, to organize, systematize, and render it coherent to a group of students was called “paideia.”

Paideia situates planning challenge or problem within the whole context of a person’s and the community’s assets that is the intellectual, physical, spiritual, social, natural, political, environmental capital-person, environment, emotional, spiritual, physical, financial. Paideia signifies general learning that should be the possession of all human beings, a complete pedagogical course of study necessary to produce a well-rounded fully educated citizen (Richard Tarnas, undated).

Fotopoulos (2005) distinguished between paideia as civic schooling and personal training:

- Paideia as civic schooling involves the development of citizens’ self-activity by using their very self-activity as a means of internalising the democratic institutions and the values consistent with them. The aim therefore is to create responsible individuals capable of interrogation, reflectiveness, and deliberation. This process should start from an early age through the creation of educational public spaces and the values implied by the fundamental principles of organisation of society: autonomy and community.
- Paideia as personal training involves the development of the capacity to learn rather than to teach particular things, so that individuals become autonomous, that is, capable

of self-reflective activity and deliberation. A step for learning, discovering and inventing and knowledge is conveyed through reflective activity.

Paideia as civic schooling and personal training is about the development of the planners (and citizens') self-activity, reflective activity and the capacity to learn and acquire knowledge in spaces guided by the fundamental values of planning. Paideia is critical for legitimising new dynamic and new planning frontier in the knowledge economy and spaces both in teaching, learning and practice.

Paideia is the process of educating the planner and the process of planning which in turns educates the planner. Paideia is an ideal embodied in the community (Castle, 1961).

Paideia signifies education in its totality, its wholeness and this encapsulates intellectual, moral and aesthetics. In essence paideia embraces the values of planning namely comfort, beauty, orderliness, equity, health, safety, security and participation. Paideia is an intellectual culture (Lucus, 1972)

Paideia Approach to Knowledge in Planning: ISOP Experience

Paideia approach to knowledge within the content and context of planning helps in reshaping the planning curriculum and produce new frontiers of planning knowledge in a holistic way that embraces the totality of whole person planning. The planning content, context, and process must reflect paideia and incorporate both practical civic engagement and authentic dialogue with the community. This section examines paideia with the content and context of Ibadan school of Planning.

Paideia, as its derivation (from the Greek pais, paidos, the nurturing of a child) suggests, has to do with the proper upbringing of a child. The term implies a holistic education that leads to physical, emotional, spiritual, *and* intellectual maturity over the course of a lifetime. The Paideia Program was introduced as an approach to American education in the early 1980s by Mortimer Adler and the "Paideia Group" in a ground breaking book entitled *The Paideia Proposal: an Educational Manifesto* (Adler 1982). Accordingly, it describes a philosophy of education based on a core curriculum with emphasis on equity combined with rigor. Paideia embodies an educational experience that prepares students to participate fully in a democratic society over the course of their entire lives.

By application the planning education that will affect the society at large must be deeply engaged in politicking within and ambit of citizen engagement and authentic community dialogue in the content, context and process of planning.

Paideia helps therefore in empowering the planners to focus and situate planning within the context of the environment in question of the person's assets (intellectual, physical spiritual, social, natural, political environmental and financial capital). Paideia upholds the notion that planning education should impact knowledge and empower the whole person in attempt to produce the new knowledge, skills and imaginaries that prepare practitioners to inform, influence and integrate new frontiers in planning. There could not be a better forum to discuss moving planning from pedagogy (methodology or planning content) to paideia (planning context, intellectual excellence and practice) than the ISOCARP Forum of Planning Education.

A. Planning content

ISOP Program

The Master of Urban and Regional Planning (MURP) program evolved from the then Master of Planning Science (MPS) program that was run by the Department of Geography, Faculty of the Social Sciences between 1974/75 and 1978/79 sessions (Sanni, 2013). The MPS course had to fold up due to non-recognition of the graduates of the program by the Nigerian Institute of Planners.

In 1981, the University of Ibadan master's program in urban and regional planning emerged as a response to the growing social consciousness and advances in methods of studying the various challenges posed by the environment. Domiciled at first in the Department of Geography, and later as an autonomous entity from the department of geography (Centre for Urban and Regional Planning), ISOP became a full-fledged department of urban and regional planning in March 2004. The program was renamed Master of Urban and Regional Planning (MURP) on advice of the NITP and it started anew in the 1982/83 academic session with 17 students. A new syllabus was formulated with the knowledge and input of the NITP education committee; a visiting professor was appointed and the course was resuscitated to train professional Urban and Regional Planners at the master's degree level.

Today, ISOP continues to distinguish itself in the design aspect as well as other areas such as environment, housing, transportation, indigenous knowledge, computer application and urban

management among others in its curricula. Urban and regional planning is eclectic in scope and this is why this ISOP program is broad-based and interdisciplinary.

ISOP started with one program in 1982, the MURP which was regarded as a terminal professional program while the MSc Housing program started in 2000/01 academic session. ISOP continues to evolve and reassess its programs and by 2013, ISOP has 5 programs namely:

1. Master of Urban and Regional Planning (MURP) professional
2. MSc. Urban and Regional Planning (Professional and academic)
3. MPhil in Urban and Regional Planning (Academic)
4. MPhil/PhD and PhD in Urban and Regional Planning (Academic)
5. MSC Housing (Professional)

ISOP vision is to be the most outstanding School of Urban and Regional Planning in Nigeria in terms of quality of training and research; and the goal is the pursuit of excellence (a paideia principle) in Urban and regional planning. These ideals are reflected in the planning content of ISOP. ISOP continually seeks to ensure that the quality and diversity of teachers, students and graduates meets globally acceptable standards. Gihring (1975) observed the University of Ibadan planning curriculum was rather unique being the only one influenced substantially by economic/regional geographers. The uniqueness or difference of ISOP from other planning schools is reflected in the content and context of planning curricula.

Ibadan Planning School is a graduate school running a two-year Master's programs in Urban and Regional Planning and Housing and accredited by the Nigerian Universities Commission and Town Planners Registration Council (TOPREC). It is recognized that while enough premium should be placed on the aspect of the practical learning process, a rigorous theoretical foundation is very desirable for both studio and field work. The application of computer to planning design and problem solving has been included in the curriculum to enable students to be at breast with contemporary developments in ICT. Core course components include: Planning theory and traditions, Planning methodology, Design and Planning practice, Internship, and Independent research project. Required courses: include broadly computer applications, land surveying, environmental engineering, while electives include: regional planning, housing,

transportation, urban management, environmental resource planning and management. These courses have been expanded to capture the market need. The courses are a balance between design, computer applications-theory-practice; the courses focus on the need of the National (Nigeria); Regional (West Africa/Africa) and Global (Asia/North America/Australia/South America) (though there are no specific courses on global contexts, global references and case studies are used in the teaching and learning process and the faculty is broad . The faculty also comprise of graduates from both national and international backgrounds and exposure. Experienced and planning experts particularly urban and regional planners in academia and practice constitute the faculty (teaching staff). They are complemented by existing expertise built-up over the years in other departments such as geography, economics and sociology.

It can be said with all certainty that the focus of planning education is in the right direction though more still needs be done in the area of policy, land use planning, infrastructure planning, enterprise planning (informal sector); extending the courses to include the African and Global context for example, Planning in different cultures; Globalization; focus on subject areas that are indicative and reflective of the Nigerian context for example informal sector, poverty ,energy, urbanization/urban studies. Land use planning is still critical and relevant to planning education monitoring and evaluation aspects of physical planning; communication course in planning.

Linkages

ISOP established a linkage program with the World Health Organization (WHO) and noted as the first to be designated as a Collaborating Centre for Research and Training in health and physical planning with all its rights and responsibilities in English speaking Africa. Notable among the work carried out by department was a research on food safety using the much less known and appreciated Hazard Analysis and critical control point (HACCP).

ISOP is also a member of the Association of African Planning Schools; and students from the program participated and won awards at the International Urban Design project in Porto Novo, Benin.

B. Planning Context

Globally there are about 550 universities offering urban planning degrees. UN-Habitat (2009: xxvi;193) indicates 342 universities are members of at least one or more of the planning school

association that are members of the Global Planning education Association Network (GPEAN) and about 60% (330 schools) of these are concentrated in 10 countries. The remaining 40% (220 schools) are located in 72 different countries. In total there is at least 13000 academic staff in planning schools worldwide. While developing countries contain more than 80% of the world’s population, they have less than half of the world’s planning schools”.

In Africa there are about 69 planning schools (table 1) and planning education in Africa is often closely tied to the educational systems of former British colonial powers on master planning tradition (UN-Habitat, 2009). While technical and physical planning education approaches dominated for many years, this has changed in recent decades with greater attention being paid to economic development, environmental planning, participatory and collaborative ideas (Orange 2008; Mabin and Todes 2008; Kussima 2008; Nnkya and Lupala 2008).

Table 1: Urban Planning Schools Inventory, University level, in Africa

Country	Number of Planning Schools
Algeria	1
Botswana	1
Egypt	3
Ghana	1
Kenya	3
Lesotho	1
Morocco	1
Mozambique	1
*Nigeria	39
Rwanda	1
South Africa	11
Tanzania	1
Togo	1

Tunisia	1
Uganda	1
Zambia	1
Zimbabwe	1
Total	69

Source: UN-Habitat, 2009:189

Ibadan School of Planning is located within the University of Ibadan main campus and usually referred to as the Department of Urban and Regional Planning (DURP). University of Ibadan is the premier university in Nigeria Ibadan established in 1948. Ibadan has a population of 2.8m in 2010 projected to reach 3.7m and 4.2 m in 2020 and 2025 respectively.

Planning Education in Nigeria dates back to 1961 when a sub-professional town planning programme was set up in the technical College, Ibadan, now The Polytechnic, Ibadan. The sub-professional programme was upgraded in 1974 to produce professional town planners which has since 1976 been turning out professionals (Obateru, 2010:105). The Polytechnic, Ibadan became one of two pioneering planning schools in Anglophone West African countries that were purposely set-up to train planners up to the intermediate professional level of RTPI of Great Britain (Falade, 2003:9). Egunjobi (2008) notes the heavy influence of British colonial government on planning in Nigeria. The 1946 Town and Country Planning Ordinance (modeled after British planning) which had become obsolete for the physical planning needs of the 20th century Nigeria came under review in 1988. A new urban and regional planning law was enacted by the Federal government in 1992 referred to as; the Nigerian Urban and Regional Planning decree no. 88 of 1992. The law is the subsisting statute governing physical planning administration in Nigeria.

The Nigerian Institute of Town Planners (NITP) was formed in 1966 with about 35 town planners in attendance while the Town Planners Registration Council (TOPREC) was established in 1988 by Decree no. 3. The council in collaboration with the Institute accredits physical planning schools in Nigeria, vets and approves the curriculum of urban and regional planning studies in Nigeria at all levels of education and training. TOPREC legalizes town planning as a

professional discipline of study in the country. There is also the Association of Town Planning Consultants in Nigeria (ATOPCON-practising planners).

Paideia: Intellectual Engagement and culture

The paideia principle of intellectual engagement and culture is demonstrated by Ibadan School of Planning (ISOP) involvement in the Sustainable Ibadan project, the University of Ibadan master plan, the University gateway project and the new ISOP building.

1. Sustainable Ibadan project: One of the ways by which university of Ibadan has been able to achieve paideia is through the collaboration with the UN-Habitat on the Sustainable Ibadan Project (SIP). SIP was established in 1994 (together with 11 similar projects across the world) by UN-HABITAT as part of the Sustainable Cities Programme and participants included ISOP academic staff. A City Consultative Forum was organized in 1995 and projects on waste management and conversion to organic fertilizers were top priorities for Ibadan and jointly identified aerobic composting technology using windrows as a viable method to collect and recycle waste, generate income, and use compost for urban agriculture were submitted. One of the pioneer community-based projects is the "Ayeye Waste Sorting Centre". In collaboration with Urban Basic Services (sponsored by UNICEF), the project has been able to generate economic returns and employment for the local economy (Sridhar and Adeoye, 2003).

Problem identification and prioritization were carried out and the community members were trained in waste assessment and how to source separate biodegradable and non-biodegradable wastes. UNDP and UNICEF provided major funding, while the Oyo State Government and other stakeholders, including the University of Ibadan, provided other support through materials and human resources. The initiative was set up to develop practicable solutions to the solid waste problems by converting wastes to fertilizer. By improving environmental health and employment and generating income as well as food security, it also aimed to benefit the community (particularly women and children, who are the most involved in waste collection and disposal and thus the most vulnerable to its hazards). Improving sanitation and training community members on food security, health care and waste management issues were also part of the project.

The community members collected solid wastes from their homes and food waste from the Ayeye-Agbeni food market. Household wastes were sorted into major components (plastics, metal and glass) and then transferred to a sorting centre (where separate cubicles were provided for the segregated waste) at a location designated by the community. Biodegradable wastes were converted into organic fertilizer. A 5-t per day capacity plant was commissioned in November 2002. It was to produce 45-50 bags of 50 kg organic fertilizer per day to be sold to farmers within and outside the community. The project was executed in three phases (in 2001-2002), a quick appraisal survey; construction, mobilization and training; and community participation in the composting process, and field trials of compost utilization on identified farms. At the end the project was handed over to the community.

2. Master plan: ISOP was also privileged to prepare a Master plan for the University of Ibadan. The department was commissioned to review the 1982 plan and prepare a new and updated plan which will incorporate unused Ajibode (University of Ibadan landed property) as extension of the University. The plan was professionally prepared by robust team drawn from the students' core courses and assisted by the lecturers with some key professional from the allied professionals.

University of Ibadan master plan university master plan, the intellectual strength and diversity of ISOP students came to bear on the timely response and efficient handling of the project. ISOP admission requirements differ considerably from other planning institutions in Nigeria. While other planning schools emphasize urban and regional planning as a prerequisite to getting admission into graduate school, University of Ibadan continue to make the selection process to accommodate a wide range of students from other disciplines such as architecture, quantity surveying, estate management, economics, geography, sociology, civil engineering, building engineering, history, land survey, psychology and the like. This diversity of background helped in the master plan project.

When the university commissioned the department to undertake the second phase of the University of Ibadan, ISOP took advantage of the Advance studio design course, a second year compulsory course in the master's programme. The students constituted themselves into working groups (all were involved in the socioeconomic survey of the area and the conscientization of the people in order to avoid the fear that might have assail their mind of the people who were relocated by the university community at a time when the university was established.

3. Gateway design: The university also commissioned ISOP to prepare an alternative designs for the wall fence of the main gate and the design on the second gate.
4. ISOP new building: ISOP was also involved in the new Urban and Regional Planning building in Ajibode (University of Ibadan new campus)(see picture). This project evidently distinguished ISOP from other planning schools in Nigeria and catapulted ISOP into a new frontier in planning knowledge and practice.

What was done practically was to engage the students (figures 1-6) in the design of the building as we did for master plan. Students constituted themselves into professional groups. The civil engineers among them prepared the bill of quantity; the architects did the drawings and the supervision of the work. To ensure that the job was best and properly delivered, the architects further divided themselves into four groups and prepared the alternative plans out of which eventually the best option was chosen. Before the final choice, presentations were made on several occasions. After each presentation, interventions were made by the academic staff and correction was effected. The valuation and the costing were done by the quantity surveyors and estate surveyors respectively. All these were done by ISOP students and funding and necessary materials were provided by the university.

Figure 1: University of Ibadan Gateway



Figure 2: University of Ibadan Ajibode (New Campus) Master Plan



Figure 3: Department of Urban and Regional Planning



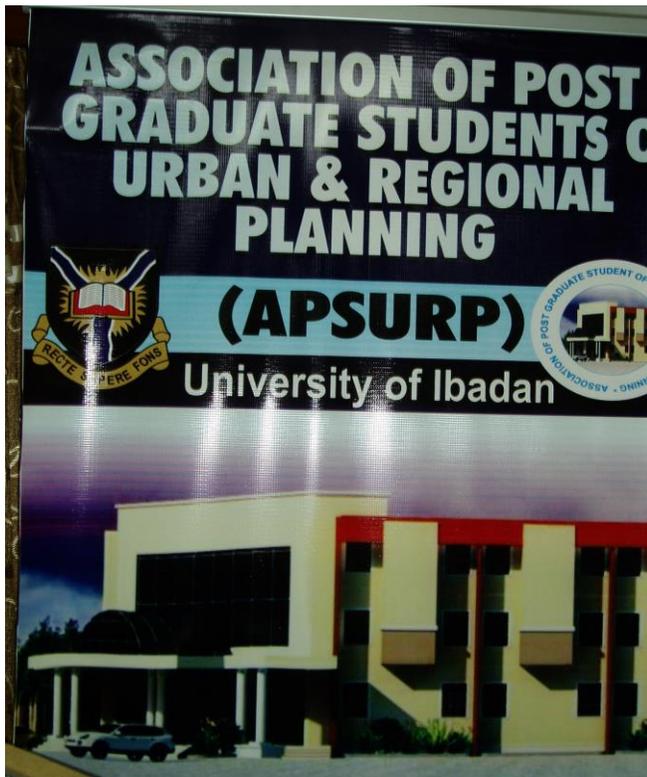
Figure 4: Students Model Example



Figure 5: New ISOP Building Planned and Designed by Students



Figure 6: Students Association



From Pedagogy to Paideia: The ‘Excellectual’ Learning Curve

Planning education continues to be relevant as Nigeria celebrates her 100th birthday in 2014. As a result planners must do due diligence to ensure educating the whole-person planning is reflected in the curricula. A curricula that embraces paideia-emphasises and develops-intellectual culture and rigor, and engagement with the broader community. The integration of paideia-wholeness, intellectual culture, rigor- in planning content and context by ISOP forges a creative way of teaching and learning that moves beyond pedagogy and embodies paideia. The academic pedagogical model was based on lectures rather than problem solving. Planners must develop an intellectual culture of knowledge-Paideia-that is evidenced based, embraces and emphasises wholeness or whole person planning, and promotes an intellectual culture that is informative, influential, integrative and innovative.

Planners require a new dynamic to respond to the changes brought about by what Rau (2012:16) characterized as the “urban speedometer”. It is no longer business as usual for planners. This new dynamic is paideia, a new frontier in planning education and practice. ISOP without any doubt has and continues to integrate the content of planning and the context of planning. ISOP combines the theoretical/methodological aspects of planning (pedagogy) with paideia (planning context, intellectual excellence and practice).

ISOP has developed an intellectual culture in the process of engaging the community, engaging the planner to confront the challenges encountered in the environment in which we live, work and play. Paideia is evidence-based and integrates multiplicity of knowledge (knowledge from various educational backgrounds) with experiential diversity.

In regards to the various projects ISOP program was involved six core components worked effectively to produce the intended effects and produce positive outcomes on the community and the program itself. There was commitment, collaboration, cooperation and communication on the part of the students, academic staff, the university and the community. Holistically, these four C’s were premised on authentic engagement, engaged acclimatization and interdisciplinary nature of the program.

Through engaged acclimatization, a paideia principle, ISOP program was able to map out conceptually and practically their intention, approach, and practice reflectively. “Engaged acclimatization is a synthesis of research ideas and practices that refers to a process of

embodied and reflexive knowledge production occurring through immersive encounters...”(Grimwood et al, 2012:214). Exploration, reflection, care, creativity and interaction characterize these encounters (Stevenson 2006). Engaged acclimatization can help researchers develop a relational perception and intuition that informs preliminary research objectives, design, and procedures; how research is actually carried out; and later stages of analysis, writing, reporting and future project identification (Caine et al, 2009).

Paideia approach to knowledge within the content and context of planning was demonstrated clearly in the ISOP various projects discussed above. The combination of methodology of planning (planning pedagogy) and practice was broadly articulated and integrated to inform planning and influence practice.

Paideia enhances the Intellectual capital of the planner through knowing, understanding and doing (KUD) and this helps to reshape the approach to teaching and learning in planning. With a vibrant students association, the Ibadan planning journal created in 2012 and partnership with the newly created Physical Planning unit of the University of Ibadan, the move beyond pedagogy to paideia by ISOP is evident.

Paideia as understood within the context of this paper therefore refers to intentional and authentic engagement within the intellectual culture that is reflective and translates into praxis. Intentional and authentic engagement is realised through commitment, communication and cooperation in an excellent and intellectual way (‘excollektual’).

By embracing the paideia physical planning education seeks to impart knowledge and empower the whole person planner in attempts to produce new knowledge, skills and imaginaries that prepare practitioners to inform, influence and integrate new frontiers in planning and respond to the hyper-dynamic age.

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