

A QUANTITATIVE EXPLORATION OF THE EXISTENTIALIST URBAN PLANNER
AND WORK ENGAGEMENT

By

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Chapter 1: Introduction

For we mean that man first exists, that is, that man first of all is the being who hurls himself toward a future and who is conscious of imagining himself as being in the future. Man is at the start a plan which is aware of itself, rather than a patch of moss, a piece of garbage, or a cauliflower; nothing exists prior to this plan; there is nothing in heaven; man will be what he will have planned to be (Sartre 1957, 16).

The purpose of this study is to explore existentialism synthesized with urban planning theory and develop a measure for the “existentialist urban planner.” Existentialist concepts integrated with the profession of urban planning makes intuitive sense once one reaches a certain level of understanding of each. As the quote from Jean-Paul Sartre above explains, for existentialists, existence precedes essence, and it will be argued that the profession of urban planning would not exist without this belief. Other existentialist concepts which can be found within a planner’s mindset are: *facticity*, *transcendence*, *free will*, *bad faith*, *authenticity*, and *being-with-others* –albeit not in these terms. This research begins by explaining the meanings and implications of these existentialist terms within the context of urban planning. It will also explain the creation and use of the “Existentialist Urban Planner Scale.”

Gunder (2004) explored the following questions, “What is the mechanism that sustains planning’s diversity? Furthermore, what differentiates a planner from the mind-set of a geographer, sociologist, architect, or lawyer who may share mastery of

similar, or even the same, knowledge sets?”(Gunder 2004, 299). These questions arise once one realizes the multiple dichotomies and conflicts which are present within planning, yet the profession is somehow united. Consequently, planners must have a worldview which illuminates conscious choice and subjective values. An existentialist worldview does this by highlighting the freedom and responsibility human beings have to self-create themselves, and their societies. The roadmaps of planning theory point in multiple directions, and a planner needs the will to choose a course, based upon the specific context and circumstances present.

As in any other profession, some practitioners of urban planning can find themselves unhappy with their jobs. Burnout exists in professions such as urban planning, where role and value conflicts are common, but its direct opposite also exists and that is work engagement. As the creators of the Utrecht Work Engagement Scale (UWES) explain,

Contrary to those who suffer from burnout, engaged employees have a sense of energetic and effective connection with their work activities, and they see themselves as able to deal well with the demands of their jobs. Work engagement is defined as a positive, fulfilling work-related state of mind that is characterized by vigor, dedication, and absorption (Bakker, Salanova, and Schaufeli 2006, 702).

Urban planning has the potential to change the world and this potential excites students and professionals alike. It engages them with the technical, political, and creative nature of the profession. The Existentialist Urban Planner Scale will be compared to the Utrecht Work Engagement Scale (UWES) (Bakker, Salanova, and

Schaufeli, 2006), which is a measure of the commitment and passion for one's job. The main research question is, "Do existentialist urban planners display higher levels of work engagement compared with other planners?" Secondly, this study will attempt to discover who these existentialist urban planners are, by using ordinary least squares regression to test whether or not certain characteristics of a planner or a planner's organization relate to existentialist urban planner scores.

The next chapter lays the foundation for this research study by describing the main existentialist concepts that were used to develop the quantitative measure of the existentialist urban planner. It also explores the multiple roles and values present within planning theory, and how the existentialist worldview sheds light on these conflicts. The research methodology is explained in chapter 3, and the results of the research study are detailed in chapter 4. Finally, chapter 5 will include post-study discussion and implications for future research.

Chapter 2: Existentialism and Urban Planning

Existentialist Thought

“What is existentialism? The term is notoriously difficult to define, and no single definition will be adequate to fit all the works usually labeled ‘existentialist’. But there are a number of features most existentialists have in common” (Guignon and Pereboom 2001, xiv). The common features include the concepts of *facticity*, *transcendence*, *free will*, *bad faith*, *authenticity*, and *being-with-others*. Existentialism originated in the writings of Kierkegaard and Nietzsche, and included such philosophers as Heidegger, Sartre, Beauvoir, Marcel, Ortega, and others. They represent what Charles Guignon and Derk Pereboom (2001) call “a united front against standardized ways of thinking” (pg. xiv).

Although sometimes falsely characterized as a philosophy filled with despair and wild notions of freedom, existentialism is actually a way of thinking that values each individual human’s existence. It is an optimistic way of viewing and taking responsibility for the choices people make. Existentialism recognizes the individual’s role in assigning meaning to her life and in choosing to become whatever she is willing to become. In this sense, existentialists believe people are self-creating beings. People have a choice of what they become and what they value. “Man is nothing else but that which he makes of himself. That is the first principle of existentialism” (Sartre quoted by Kaufman 1975, 349).

The existentialist literature is large, dense, and diverse. Therefore, a focus on common existentialist themes, rather than discrepancies, is necessary for this study to have a solid theoretical foundation. To begin the search for commonalities, a brief survey of the leading existentialists will be presented. Once each major philosopher is discussed the reader will have more insight into the core concepts of existentialism that will be quantitatively explored, and understand how these concepts are related to planning. These core concepts, facticity, transcendence, free will, bad faith, authenticity, and being-with-others, will be measured through the Existentialist Urban Planner Scale (EUPS).

Jean-Paul Sartre

“It was the most famous of the existentialists, the Frenchman Jean-Paul Sartre (1905-1980), who actually coined the term ‘existentialism’ in the 1940s, although other philosophers had been using similar terms for years” (Woelfel 2006, 2). Sartre was the first to conceptualize the main idea of existentialism: “This is the idea that, for humans, *existence precedes essence*: that what we are and what gives our lives significance, is not pre-established for us, but is something for which we ourselves are responsible” (Guignon and Pereboom 2001, 256). This maxim gives rise to the inherent responsibility human beings have for shaping their lives. Guignon and Pereboom (2001) explain that once we exist it is up to each one of us to create an essence for ourselves through our actions. This essence is created by our plans and projects that we freely choose (pg. 257). Sartre’s concept is strikingly similar to the

reason the planning profession exists in the first place. As beings conscious of our existence and hurling ourselves toward the future, we realize that what we choose to do (or not to do) in the present will alter our future selves. The notion of free will is highlighted by this view.

Another important element of Sartre's existentialism is his conception of the "other." The "other" refers to other human beings, and in Sartre's view the relationship with others is termed *being-for-others*. "There arises here a new dimension of being in which my Self exists outside as an object for others. The For-others involves a perpetual conflict as each For-itself seeks to recover its own Being by directly or indirectly making an object out of the other" (Sartre 1984, 800). This conflicting relationship with others lays a foundation for what could potentially become an existentialist ethic, although Sartre himself never really developed one. Woelfel (2006) explains that in Sartre's "Existentialism is a Humanism" lecture of 1946 he describes moral values as freely chosen inventions (pg 64). In this lecture Sartre explains the ethical implications of the existentialist position. Humans can exercise their subjectivity only with others; therefore the primary context in which people find themselves is intersubjective. This represents an example of the existentialist concept of being-with-others.

Simone de Beauvoir

Simone de Beauvoir (1908-1986) had a very close relationship with Jean-Paul Sartre, and although the two shared many of the same existentialist insights her

writings stand alone and are worthy of separate attention. Beauvoir represents the notion of bad faith by writing descriptions of people who try to escape their responsibility. All forms of bad faith hide from freedom and responsibility, and ultimately deny the need for others. In contrast to the idea of bad faith is the existentialist concept of authenticity. “An authentic freedom chooses to realize itself in projects that unfold concrete possibilities for others: participation in science, artistic activity, or involvement in struggles for political freedom and equality. However, even such projects can be lived in bad faith” (Gordon 1999, 28). Simply choosing to participate in these activities is not enough to be considered authentic. To accomplish authenticity one needs to be consciously aware of her freedom and accept complete responsibility for her life and projects. Woelfel (2006) explains, “The striving for authenticity is also a continual *self-surpassing*: the moral goals I seek in each concrete set of circumstances are not absolutes, but ends that I reach and from which I then reach out to other ends” (pg 66).

Søren Kierkegaard

Søren Kierkegaard (1813-55) is revered as the father of existentialism because he was one of the first to formulate some of the main existentialist ideas in his writing. One such concept is facticity. Facticity refers to the collection of details that limits one’s freedom. Kierkegaard views human beings as finite and temporal creatures that are always in a process of becoming something new. Therefore, total

rational understanding, in Kierkegaard's view, is impossible for humans to attain.

Woelfel (2006) elucidates,

Rational inquiries try to systematize, fully explain, and completely capture that changing existence. What such rational ambitions forget, however, according to Kierkegaard, is that rational systems are not a "view from nowhere." Rational understandings of the world and of human beings within it necessarily require human subjects in intersubjective relationship in order to be possible. Since human subjects are temporal, finite, changing beings, those qualities will always be a part of the rational understanding that human beings achieve (pg10).

This way of thinking illuminates human subjectivity, and points to conscious choice as the avenue to reach meaning. Guignon and Pereboom (2001) point out Kierkegaard's emphasis on finding meaning through the decisions individuals make for themselves. With this way of thinking, Kierkegaard also represents the existentialist view of free will.

Kierkegaard's view of subjectivity could benefit planners, especially the purely rational planners who are seeking to gain a "view from nowhere." If a planner feels that the best way to plan is to be as objective as possible, then such a person may fail to realize the changing nature of the people and places being planned. Therefore, planners should not deny their own subjectivity and the subjectivity of the public they serve but embrace and attempt to understand it through intersubjective relationships. Intersubjectivity surrounds the planning process, and is especially made manifest in public participation meetings and workshops. Kierkegaard wants people to open their minds to the conscious choices they face, all the time, because choices

lead to meaning. Throughout the planning process, from creation to implementation, there is subjectivity and choice.

Friedrich Nietzsche

Another important figure in the foundation of existentialism is Friedrich Nietzsche (1844-1900). Nietzsche's work is one of the cornerstones of existentialism. Nietzsche is notorious for his writing on the madman's proclamation of the death of God. The tone implies that Nietzsche was not making a joke of this situation (Guignon and Pereboom 2001, 101). The death of God implies the recognition that there is no "self-grounding ground" for what mankind values and what gives meaning to people's lives.

"The effect of the death of God is a sense of the 'weightlessness' of all things. With no absolutes to justify our actions or prop up our beliefs, life seems to lose its center of gravity and everything seems to be up for grabs" (Guignon and Pereboom 2001, 104). Nietzsche offers a way to counter the sense of weightlessness and this is with the idea of eternal recurrence of the same. Nietzsche discusses this idea in section 341: "The heaviest weight" in his work, *The Gay Science*. Nietzsche (1882/2003) explains,

What if one day or one night a demon slinked after you into your loneliest loneliness and said to you: "This life, as you live it now and as you have lived it, you will have to live once more and countless times more. And there will be nothing new about it, but every pain and every pleasure, and every thought and sigh, and everything unspeakably small and great in your life must come back to you, and all in the same series and

sequence—and likewise this spider and this moonlight between the trees, and likewise this moment and I myself. The eternal hourglass of existence is turned over again and again—and you with it, you mote of dust!” (pgs. 147-148).

With this Nietzsche is not trying to solely frighten but instead wants people to embrace their past and future, and ultimately desire eternal return. “Desiring the eternal return is the highest human affirmation of the discovery of what throbs, seethes, spumes, and sprays in the heart of things” (Gordon 1999, 322). The positive aspect of this idea is in its implications. While this may make planning and goal-setting suddenly appear futile, however, through *willing* acceptance and embracing our past and future our lives have coherence and form. This idea entails the existentialist concepts of facticity, transcendence, and free will.

Martin Heidegger

The next existentialist especially worthy of attention is Martin Heidegger (1889-1976). Heidegger’s existentialist masterpiece *Being and Time* explores the meaning of Being. In German, Heidegger’s term for a human being is *Dasein*, which translates into “Being There” in English. The essence of Dasein is to “exist,” in Heidegger’s special sense of the term: “Dasein always understands itself in terms of its existence—in terms of a possibility of itself: to be itself or not itself. Dasein has either chosen these possibilities or got itself into them, or grown up in them already” (Heidegger 1927/2001, 214). The being of Dasein is always a *being-in-the-world*. In Heidegger’s view, being-in-the world is a “unified phenomenon.” According to

Heidegger, “Self and world belong together in the single entity, Dasein. Self and world are not two beings, like subject and object ... [rather] self and world are the basic determination of Dasein in the unity of the structure of being-in-the-world” (Heidegger 1927, as quoted by Guignon and Pereboom 2001, 194).

Heidegger uses Dasein’s existence as *being- in-the world* to describe a concept of *everydayness*. Heidegger is bringing attention to the everyday features of the world that in practical activities often go unnoticed, because the everyday life world presents itself as a holistic “context of significance” of which individual components are often overlooked (190). Heidegger recognizes the everyday Being-with-Dasein which represents the existentialist concept of being-with-others, and eventually leads to bad faith. “The everyday self is hardly a self; it is the dispersed, anonymous THEY” (Gordon 1999, 176). As Woelfel elaborates,

Heidegger talked about *Das Man*, the anonymous or “they”-self of everyday life, which passively conforms to what “they” (the surrounding society) say and do. He describes this state as a “falling away” from what we are as finitely free beings, characterized by the tranquillizing, disintegration, and alienation of the self (Woelfel 2006, 15).

The other end of the spectrum from this state of “falling away” (bad faith) is authenticity. Authenticity is something that individual Dasein must work to attain. It is not obtained by isolation from others, it is rather a modification of the “they”-self. To Heidegger, authenticity is “the condition of gathering one’s existence from its dissipated immersion in the world of the they into one’s most proper way of

being...Authenticity may be achieved but never permanently attained, because Dasein is inevitably immersed in the average everyday” (Gordon 1999, 24).

Gabriel Marcel

Gabriel Marcel (1889-1973), like Kierkegaard, was a Christian existentialist. He represents the existentialist concept of being-with-others. Marcel gives a positive analysis of relationships with others, one that gives hope to the idea of communion between subjects. “The possibility and the reality, however imperfect and incomplete, of authentic communion—of genuine giving and receiving, caring and sharing—between and among persons is at the very heart of Marcel’s phenomenology of experience” (Woelfel 2006, 46). Cooney (1989) notes that Marcel, in his writings, often repeats the metaphysical standpoint of *homo particeps* (the participant) who adopts the “we are” as opposed to the Cartesian “I think” (ix). Intersubjectivity is therefore a foundation of being according to Marcel, as Anderson explains:

If I reflect deeply on my own being I will see, albeit obscurely, that in my very depths I participate with, am united with, other beings, “in its own intrinsic structure subjectivity is already, and in the most profound sense, genuinely intersubjective...” Marcel’s claim is that my very being and my experience would not be nor be intelligible without this fundamental unity with other beings or subjects (Anderson as used by Cooney 1989, 59-60).

Jose Ortega y Gasset

Jose Ortega y Gasset (1883-1955) is the last philosopher discussed in this review, but certainly not because he has less to offer with his writings and lectures.

He represents the existentialist concepts of being-with-others, free will, and authenticity. In a 1910 conference in Bilbao, Ortega said, “All individualism is mythology,” and affirmed that, “the isolated individual cannot aspire to being man. The individual human being, separate from society does not exist, he is an abstraction” (Dobson 1989, 45). This quote stresses the importance of the society in which a person lives. Like the aforementioned philosophers, Ortega views being-in-the-world and being-with-others as a fundamental condition of human life. “Strictly speaking, what there fundamentally *is* in the world is subject and object engaged in a continual relationship defined by interdependence rather than independence” (Dobson 1989, 163). Within Ortega’s analysis of society are the existentialist concepts of free will and authenticity. Gordon (1999) describes Ortega’s contributions as follows:

Hence, Ortega wrote in *Meditations on Quixote* that a people must periodically halt at the crossroads and question its selfhood, to cast light on its historic mission. Such is true of a people and of every person within it, for an individual does not find one’s place in the universe except through one’s people, in which he or she is immersed like a drop of water in a passing cloud (pg. 340).

In summary, the survey of the main existentialist writers provides a brief look into their commonalities. The existentialist concepts that will be measured using the Existentialist Urban Planner Scale (EUPS) are *facticity*, *transcendence*, *free will*, *bad faith*, *authenticity*, and *being-with-others*. Facticity and transcendence is represented by Kierkegaard and Nietzsche, the forefathers of existentialism. Free will is represented by Kierkegaard, Nietzsche, Sartre, and Ortega. Bad faith is represented

by Beauvoir and Heidegger. Authenticity is represented by Beauvoir, Heidegger, and Ortega. Lastly, being-with-others is represented by Sartre, Heidegger, Marcel, and Ortega. Now that the existentialist concepts have been discussed, an analysis of planning theory and the integration of existentialism and urban planning is in order.

Planning Theory

“Throughout the history of the planning profession, authors have been urging planners to embrace a seemingly endless array of roles” (Brooks 2002, 136). Despite this myriad of roles, the American Institute of Certified Planners (A.I.C.P.) decrees that the purpose of a planner, whether in the private or public sector is to serve the public interest. Despite this common core purpose, the values that planners hold, their worldviews, and the ways in which they serve the public often differ. In planning theory, the different roles of planners equate to different worldviews based on values. The most common roles of planners are as follows: technical, political, incrementalist, advocate, communicative, transactive, and progressive. “On the job, virtually every decision a planner makes must take into account the values involved in the situation—his or her own, as well as those of numerous others” (Brooks 2002, 62). Values often clash, and most can be justified as underlying service to the public. “Value disputes are no doubt exasperating. But they are a brute fact of a planner’s life” (Haynes 1987, 82).

Clearly, planners often face decision-making processes where values clash. The planning profession is based on the idea that stopping every now and then to

assess situations and look into the future is essential. It appears that planners would understand and benefit from a worldview that illuminates conscious choice. “Planning is about making choices, with and for others, about what makes good places. Judgment is, therefore, at the heart of what planners do, and in making distinctions about good and bad, better and worse, in relation to particular places we are constantly engaged in questions of values” (Campbell 2002, 272). Elizabeth Howe and Jerome Kaufman’s article *The Values of Contemporary American Planners* describes their research on professional planners’ values. The duo found that planners do not share all of the same values, and some planners feel that they can be value neutral, but ultimately a planner’s values affect the likelihood that she will act according to such values (Howe & Kaufman 1981). They classified planners into three categories: the technical planner, the political planner, and the hybrid.

The value neutral planners are the technical planners. The technical planners, in an attempt to be as objective as possible, leave their personal values out of their work. Value decisions are viewed as distinct from empirical analyses. Value decisions are left to the politicians or elected officials. Technical planners subscribe to rational, comprehensive planning models, in which one chooses an end goal and develops many alternative means to achieve the goal, and just like an urban scientist, one tests the means in order to choose the most rational option. This approach to planning is crucial, but limited in isolation. In order to implement these rationally crafted plans the technical planner must enter the political arena. Black (1990), in his article *The Chicago Area Transportation Study: A Case Study of Rational Planning*,

describes how planners must get involved with politics in order to implement their plans. Rational planning works best if it is free from political interferences and such is rarely the case.

Often, when planners are confronted by politics, they turn to incrementalism. This planning approach has been praised for the realistic setting of short-term goals that are (in theory) easier to achieve, instead of the far-reaching long-term goals that come from comprehensive planning. Incrementalism recognizes the limitations of rationality. “Incremental planning, however, has been criticized for being too timid and conservative, both reinforcing the status quo and thereby neglecting the need for transformative social change” (Campbell and Fainstein 2003, 170). Lindblom’s (1959) article, *The Science of “Muddling Through”*, describes incrementalism as “successive limited comparisons” (pg.198). Value selection and empirical analysis are closely intertwined. Value judgments are made in increments, piecemeal, on competing policies in certain circumstances which form distinct decision situations. Lindblom explains, “That one value is preferred to another in one decision situation does not mean that it will be preferred in another decision situation in which it can be had only at great sacrifice of another value” (Lindblom 1959/2003, 200). Comprehensive analyses are not needed in incrementalism, and the resulting idea that mistakes can be made and corrected by the next incremental step is not appealing to those who would like policies to solve problems, not create more.

The most blatantly value driven planning role in this summary is that of the advocacy planner. The concept of advocacy planning comes from the belief that the

core interest of planning, “the public interest,” does not represent the interests of everyone. Often, what is put forward as the public interest leaves out the voices of low-income and minority groups. Davidoff (1965/2003) explains, “Planners should be able to engage in the political process as advocates of the interests both of government and of such other groups, organizations, or individuals who are concerned with proposing policies for future development of the community” (Davidoff 1965/2003, 210). Davidoff was in favor of a community possessing a plurality of plans, each representing the values of different groups, rather than having a single community master plan. The only criticism from Brooks (2002) is that while the spirit of advocacy planning is alive and well, it does not offer new planning strategies, only moral advice.

The next planning role to discuss is the communicative planner. Brooks (2002) declares that the influential writings in communicative action theory are those of John Forester. Forester thinks that what planners do should be viewed as, “Attention-shaping, communicative action rather than as instrumental action, as means to particular ends, because planner’s actions shape others’ expectations, beliefs, hopes, and understandings, even though planners do not strictly control any of these outcomes” (Brooks 2002, 122). Healey (1996/2003) presents strategic spatial planning as an approach that facilitates community involvement and constructs strategic discourses in consensus-building (251). She offers a series of methodological tasks that can be used in various communities, realizing alterations will be needed based upon the specific circumstances a community faces. Although

communicative planning is important, many view this theory as overtly focused on process and not content. As Brooks describes, “Planning –the process by which we attempt to shape the future–certainly involves a great deal of communicative content, but it also includes a number of elements that do not fit neatly under the communicative action umbrella” (Brooks 2002, 131).

John Friedmann’s non-Euclidian model of planning describes transactive planners as playing the dual role of the responsible professional and resource mobilizer. The planning knowledge is gathered from the synthesis of planning expertise and the public’s experience. The truth claims are verified through intersubjective transactions between planners and the public (Friedmann 485). “Such planning is oriented to values rather than profit. Though planners remain free to choose, action in the public domain should be justified as that which furthers the cause of human flourishing and diversity throughout the world”(Friedman 1993, 485).

John Forester’s *Planning in the Face of Power* describes yet another role for planners, the progressive planner. The progressive planner is where all the planning roles come together. In the words of Forester, “The power available to progressive planners encompasses the information of the technician, the incrementalist, and the liberal-advocate, but it is more extensive still” (Forester 1989, 46). The role of the progressive planner is to use all of the planning strategies available to defend and protect the democratic planning process. This, of course, includes using communicative action to inform and mobilize the affected public. Forester holds that all sectors of planning can benefit from progressive planning.

Mayo (1984) examined the relationships between role conflicts, value conflicts, and professional characteristics of planners. As Mayo explains, “Planners seem to be in a dilemma with their roles and values. Political planners experience conflict in their roles, but not their values, and technical planners tend to have the reverse problem. Ultimately, planners must choose for themselves what conflict they are willing to live with” (Mayo 1984, 74). Hybrid planners appear to have the best of both worlds: by not committing to either the technical or political roles, they are likely in the most advantageous position for each situation and problem they face. “Hybrids can take a broader view of their problems (Howe and Kaufman, 1979), and they can then learn from these problems. Moreover, they have the opportunity to consider strategies of intervention that political and technical planners would consider separately, but possibly not together” (Mayo 1984, 75).

Planners need a worldview that helps them deal with role and value conflicts at work. Howe and Kaufman’s (1979) research reveals the existence of hybrid planners who juggle their technical and political values. While this is a broader world view, planners have even more theoretical roles to choose from, which in turn demand an even larger perspective. Existentialism is a worldview to which planners can turn for insight and guidance. It would seem that an existentialist worldview, with its emphasis on freedom and responsibility, would better prepare planners to deal with the value dilemmas they regularly face. Yet, we do not know if existentialist planners exist. Before describing the methodology and results of measuring the existentialist worldview of planners and exploring who are existentialist planners, a

detailed discussion of the existentialist urban planner is needed to more explicitly relate the common existentialist concepts to urban planning.

The Existentialist Urban Planner

Theory must make sense of practice. A theory of practice should account for the role of the planner, the citizen, and the politician in community planning. It should clarify the nature of decision-making and illuminate the values and meanings transacted through planning activities. It should reveal the context in which planning occurs (Grant 1994, 219 as used by Brooks 2003, 30).

The quotation above has existentialist overtones, and it hints at the importance and relevance of an existentialist view of planning practice. The context, concrete and particular, is a primary concern in existentialism. An existentialist worldview can help planners understand their freedom and responsibility (discretion) in big decisions and the everyday decisions that may seem trivial. When applying existentialism, the myriad of planning roles are optimistically viewed as options informing concrete situations. A planner does not need to choose one role and stick to it regardless of the circumstances; she is free to choose at every moment in her career which is the best role for each situation, combining roles and creating new roles along the way.

Existentialism has been studied with similar professions such as public administration and business. In public administration literature, William L. Waugh Jr. (2004) argues that if public administrators were existentialists, then they would have a philosophical basis for determining and applying ethical standards and they would

be more efficient. Waugh believes that existentialism would lead a public administrator to take greater responsibility for the “societal problems rather than being overly focused on management technique and administrative process” (Waugh 2004, 432). In their article addressing existentialism and business ethics, Ashman and Winstanley (2006) use existentialism to shine light on the everyday choices, ethical decisions, and experiences that individuals encounter at work. Speaking of existentialism, Ashman and Winstanley (2006) explain, “We intend to offer it as a viewpoint from which individuals might better engage their ethical predicament” (pg. 218). Lawler (2005) explores the existentialist perspective of leadership. The main components of existentialism that supplement leadership are the notions of freedom and responsibility. With existentialism providing insight into aspects of public administration, business ethics, and leadership, the time has come for the existentialist worldview to be applied to urban planning.

The common existentialist concepts discussed previously (*facticity, transcendence, free will, bad faith, authenticity, and being-with-others*) will be used in the construction of the Existentialist Urban Planner Scale (EUPS). According to existentialists, these concepts help explain the phenomenon of human existence and lead one to the understanding that humans are self-creating beings. It will be argued that these concepts can also illuminate how planners approach their jobs, perhaps leading to higher levels of work engagement. How the awareness of existentialist concepts affects work engagement will be quantitatively tested and discussed in the

chapters to follow. Below is a discussion of each of the concepts in relation to the work of planners.

1) Facticity and Transcendence

Facticity is the collection of details that limits one's freedom; the details are always changing and are elusive at times. There are a multitude of facts that make up the facticity of a person. Existentialists believe that history, culture, socio-economic status, political situations, time period, family, job, environment, past choices, etc. all form the facticity of the human experience. For planners this view can be adapted to the city they serve. The demographics, infrastructure, economic status, terrain, political history and present political situation, current zoning ordinances and existing plans, and the mindset of the people who live in the city are all parts of this facticity. For example, when creating a plan for a particular site, planners must take into consideration the site's biological, cultural, and physical attributes (LaGro 2007). The measure will attempt to capture a planner's awareness of this concept and how important they think it is to making plans. This notion is opposed to the idea of using a "boiler plate plan" where text from one community's plan is simply reused in another community without regard to that community's unique attributes. As Guignon and Pereboom (2001) explain,

The existentialist insight into the "facticity" of human existence has important consequences for one of the core assumptions of traditional philosophy. Ever since Plato, philosophers have dreamed of finding an external vantage point outside of the cares and concerns of life, a position freed from all local emotions and interests, so that they could get a view of reality from the standpoint

of eternity...In the view of existentialists, however, such a disengaged vantage point is impossible. We are always caught up in the midst of things, immersed in a particular context, with specific desires and commitments that affect our perception and thoughts...there is no way we can ever succeed in achieving a “God’s eye view” of the world, a “view from nowhere” that will give us a totally dispassionate, objective view of reality. This emphasis on the priority of concrete, engaged existence is central to existentialist writers (xxi-xxii).

Christensen (1993) thinks planners need organizational and political savvy in order to be effective. This goes beyond technical abilities. “Savvy is defined as intelligence and understanding and connotes common sense, discernment, shrewdness, and an ability to grasp a situation. Planners have always needed intelligence, but today planners need to go beyond technical expertise to organizational and political savvy” (Christensen 1993, 202). Being politically savvy is both recognizing the facticity of a situation and it is also a form of transcendence.

Transcendence can be understood best as a subjective going beyond the perceived facticity. It is how one chooses to view her facticity, which is never fixed and certainly never determining. For example, if a planner views her city as socially fragmented it could very well be based upon the fact that the upper class lives on one side of town and the lower class lives on the other. The planner can transcend this facticity by viewing it as an opportunity to promote projects that would help integrate income levels and thus go beyond the facts of the situation. Guignon and Pereboom (2001) explain,

To be human, then, is to go beyond one's facticity by taking it over, interpreting it, and trying to make something of it in the light of one's long range projects. This is the dimension of "transcendence" some existentialists talk about... To say that humans "transcend" their facticity is to say that we always stand out into an open range of possible courses of action for the future (xxv).

The rational planning model contains the idea of transcendence. It calls for determining all the possible options before taking action.

2) Free Will

Free Will is the capacity of a rational agent to choose one action over a variety of other possible actions. This is related to the idea of moral responsibility, because with free will one can always choose to do the right thing. All types of planners, whether environmental planners or community development planners, should understand this idea, because if the development of a city were already predetermined then what would be the point of planning? Brooks (2002) describes "planning theory as the *process* component of our profession; it guides us through a continuous self-examination of what it is we are doing, how we are doing it, why, for whom, and with what results" (pg. 21). Thus if planners want to believe their job serves a purpose (and it does), then the concept of free will must be in its description. As Woelfel (2006) elaborates,

While heredity and environment *condition* what we are as individuals—in many respects quite heavily and often to an indeterminate degree—they do not completely *determine* our identity (pg. 14).

While it is extremely important for planners to recognize context, they should not forget that they can make choices. Davidoff (1965/2003) seems to represent this when he writes, “The right course of action is always a matter of choice, never of fact” (211).

3) Bad Faith and Authenticity

Bad faith is to deny your freedom of choice, even if the choice goes directly against the identity, morals, and view of life which you have chosen for yourself. An example of this would be to justify any action by saying “I was just following orders.” This implies that an existentialist urban planner would be his own person and would not act or fail to act because of a political restraint, pressure, or “power beyond his control.” To be in bad faith is to deny your responsibility as a self-creating being. As Woelfel (2006) points out, Sartre thought that,

The realization that we have the capacity for choice and are to that extent responsible for what we make of ourselves fills us with anxiety or anguish, and we typically flee from our freedom, making deterministic excuses for ourselves by explaining and justifying our choices on the basis of our heredity and environment (15).

By avoiding her own values and leaving those decisions to elected officials, the technical planner, in a way, is fleeing from her freedom.

Authenticity is living with the awareness of your free will and its role in shaping who you become. Authenticity is defined by the individual depending upon how she understands her culture, history, and place in the world. For a city,

authenticity should be an important priority to keep or strive to obtain. Urban sprawl threatens the authenticity of cities with monotonous subdivisions and strip malls that can take away from the originality of towns and neighborhoods.

Planners should try and keep their cities as authentic as possible by preserving and evolving the history and culture that make our nation so diverse. This can be done by planners working with others to take a stand and choose their actions with the conscious awareness that they are responsible for what they do and become, collectively. The measure of authenticity will be based upon both how planners feel they are compromising themselves at work, and also how important they think it is to maintain a community identity as a city develops. Woelfel (2006) explains,

Authenticity refers to trying as much as possible to live my life in the conscious awareness that I am free and therefore responsible for what I do and make of myself. It is “becoming what I am,” since as subjects humans are, to however limited a degree, free. Inauthenticity refers to all the ways in which I try to escape from my freedom—through mindless conformity and conventionality, going along with the crowd, making excuses for myself. It is refusing to become what I am (pg.15).

4) Being-with-others

Being-with-others represents the intersubjectivity and co-existence that is foundational to our human experience. For planners this notion of being-with-others represents their central function, to serve the public interest. The American Institute of Certified Planners (2005) helps to define the planner’s “being-with-others,” as serving the public. To measure this aspect of being-with-others, portions of James

Perry's 1996 Public Service Motivation scale and Bonnie Johnson's 2006 Civic Bureaucrat scale are used to measure a planner's commitment to public service. Planning is a public enterprise and from its conception has been concerned with the health, safety, and general welfare of the public.

Are there existentialist urban planners? The next chapter will discuss the methodology used to measure planners' existentialist views using the Existentialist Urban Planner Scale (EUPS). The extent of a planner's existentialist worldview will be compared to her level of work engagement. Since existentialists are concerned with, and favor, an engaged existence, do existentialist urban planners display higher levels of work engagement than planners who hold different worldviews?

Chapter 3: Methodology

The research instrument used for this quantitative exploration was an email survey. The survey contained items that will be used to create the Existentialist Urban Planner Scale (EUPS), items from the Utrecht Work Engagement Scale (UWES) (Bakker, Salanova, and Schaufeli 2006), and questions measuring control variables. Distracter questions were also included to negate a participant's ability to decipher what is being tested, and therefore limit biased responses. The complete survey is located in the appendix for analysis and to guide future research. The survey design and overall project description were approved by the University of Kansas Human Subjects Research Committee of Lawrence. The survey was pilot tested with members of the Advisory Board for the Graduate Program in Urban Planning at the University of Kansas. Feedback was gathered from the pilot test, and the applicable corrections were made to the survey.

The sampling universe contained alumni from the Graduate Program in Urban Planning at the University of Kansas and members of the Kansas Chapter of the American Planning Association. Only the participants who considered themselves practicing planners were allowed to complete the full survey. The sampling universe contained an estimated total of 628 people (228 alumni and 400 APA Kansas chapter members). The APA Kansas chapter members were contacted via a list serve; therefore some alumni were contacted twice. The participants were asked to complete the survey once, and were left on their honor to not do otherwise.

An email which introduced the project was sent on March 3, 2008, to the potential participants assuring their confidentiality. This email provided a web link to the survey. After one week, on March 11, 2008, an email was sent to urge and remind the planners to participate in the survey. The survey concluded on March 17, 2008, and the final data was collected. Participants were two weeks to complete the survey. The survey results were sent to those who requested a copy, and a thank you email was sent to all participants.

Coefficient (Cronbach's) Alpha is a measure of internal consistency and was used to test the reliability of the Existentialist Urban Planner Scale (EUPS). Coefficient Alpha ranges in value from 0 to 1. Santos (1999) explains, "The higher the score, the more reliable the generated scale is. Nunnally (1978) has indicated 0.7 to be an acceptable reliability coefficient but lower thresholds are sometimes used in literature" (Santos 1999, 2). The EUPS consists of 27 statements and scenarios, and will be fully described shortly.

The survey items making up the EUPS were written with face and content validity in mind. The EUPS establishes face validity because it was written in accord with pre-existing existentialist concepts. There are multiple questions measuring each concept. The content validity is also reached by the inclusion of the common existentialist concepts discussed in chapter 2, which is a justified representation of existentialism.

Examining the relationship between the EUPS and the Utrecht Work Engagement Scale (UWES) will help establish criterion-related validity for the

created EUPS. There is a solid theoretical foundation for analyzing the relationship between existentialist urban planners and work engagement. Existentialists believe engagement is the source for meaning and values, and since the profession of urban planning is embedded with value questions, the major components of this study are all theoretically related. Concurrent validity is also established because the same survey contains both scales; thus the results can be measured and analyzed immediately. As Frey (2006) explains,

Criterion evidence of validity demonstrates that responses on a test predict performance in some other situation. "Performance" can mean success in a job, a test score, ratings by others, and so on. If responses on the test are related to performance on criteria that can be measured immediately, the validity evidence is referred to as concurrent validity (pg. 139).

To test the relationship between work engagement and the existentialist worldview, a correlation analysis was conducted. Each measure (EUPS and UWES) contains a Likert Scale. The total value of each measure was calculated by adding the individual Likert Scale questions/statements of the measure together. The UWES used was a shortened 9 item score, containing three statements each for the subcomponents: Vigor (VI), Dedication (DE), and Absorption (AB). Bakker, Salanova, and Schaufeli (2006), the creators of this measure, recommend the use of this version. They explain,

The shortened versions of the scales correlated highly with their original longer counterparts, sharing more than 80% of their variances. Furthermore, internal consistencies of the scores from the three short scales

were sufficient in almost all 10 countries that were included in the database. In fact, in only 3 of 30 cases (10%), Cronbach's alpha was slightly lower than .70; in 7 cases (23%), values of alpha ranged between .70 and .80; whereas in the remaining 27 cases (67%), alpha exceeded .80 (Bakker, Salanova, and Schaufeli 2006, 712).

As a result Bakker, Salanova, and Schaufeli recommend using the nine-item scale combining the three subcomponents to measure work engagement (pg. 712). The definitions of the work engagement subcomponents are as follows: Vigor is described by high levels of energy and mental resilience while working. Dedication is defined as being strongly involved in one's work and experiencing a sense of significance, enthusiasm, inspiration, pride, and challenge. Absorption is characterized as being fully concentrated and happily engrossed in one's work (pg 702). While adding the three subcomponent scores together is recommended, the creators of this scale also encourage further researchers to dive deeper into these subcomponents and study each individually. For this reason, three other correlation analyses were conducted to discover if any of the subcomponents of work engagement correlate with the existentialist urban planner scale.

To uncover whether existentialist urban planners exist, the Existentialist Urban Planner Scale (EUPS) was created. The EUPS is a 27-item scale comprised of Likert scale statements and planning-based scenarios. Each item represents one of the main existentialist concepts (*facticity, transcendence, free will, bad faith, authenticity, and being-with-others*) that were described in the previous chapter. For each statement/scenario, the highest Likert Scale rating (5) depicts the existentialist

worldview of each concept. All 27 items were summed to give a total existentialist worldview score, so the higher the total score the higher the existentialist worldview level.

Existentialist Urban Planner Scale (EUPS)

The following Likert scale applies to each statement used in the EUPS:

1 Strongly Disagree **2** Disagree **3** Neutral **4** Agree **5** Strongly Agree. An asterisk indicates where the scale was reversed. The scenarios have separate scales depending upon the question asked, yet the existentialist worldview is still depicted by the highest rating. Plus the scenario scales also range from 1 to 5. Below, each of the existentialist concepts is shown with the related survey Likert scale items and scenarios from the survey.

Facticity and Transcendence

(F1) The physical attributes of a city alter what can be achieved.

(F2) The cultural attributes of a city alter what can be achieved.

(F3) A planning consultant (who recently authored an award winning plan) is hired by a city to draft their comprehensive plan. The award winning plan is used as a template for the city's plan with some city data added in the appropriate sections. During the drafting of the plan, public participation is kept to the minimum required by law, two public hearings. To what extent do you agree with this planning process?
5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(F4) Red Hill, KS just hired a new planning director. The planning director has worked in the planning profession for over 15 years and has been involved with some award winning plans and projects. The planning director firmly believes that any plan and project can be accomplished, regardless of the situation. To what extent do you agree with this view?
5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(F5) A site planner is working with a client that wants to develop a youth camp. The client has specific locations in mind for the campgrounds, lodges, dining hall, and sports fields. After doing a site inventory and site analysis, the site planner discovered some limiting factors. The soil types at the proposed locations are not suitable for permanent structures, and half of the area picked for the sports fields has a slope of 20% making it too steep for that recreational use, but the planner decides to give the client what she wants. To what extent do you agree with this view?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(F6) A farmer enters the planning office wanting to develop his 140 acres into a subdivision for his retirement. Half of the proposed site is located in a floodplain. An engineering consultant has told him not to worry because they can engineer the land to be raised above the floodplain. The planning staff agrees and recommends approval. To what extent do you agree with this decision?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(T1) Setting goals to be realized in the future is central to planning.

(T2) *There is usually only one correct way to understand a situation.

(T3) A community planner is analyzing a GIS map of land use and notices a pattern. The east side is the only part of town where multi-family housing is located. The planner knows the pattern is telling her something. She must use her professional opinion to decide whether or not to address this issue. How appropriate do you think this is?

1) Very inappropriate 2) Inappropriate 3) Neutral
4) Appropriate 5) Very Appropriate

Free Will

(FW1) *At work I don't have a choice I must act in a certain way.

(FW2) A newly hired city planner is put in charge of the long-term planning process. The planning director gives the planner an outline of the tasks that need to be accomplished, including the number of public hearings. The new planner wants to make a good impression on the public and the planning director by creating the best possible plan for the community, and decides to include different kinds of public participation (information fairs, open houses, and a charrette). To what extent do you agree the planner has the ability to choose different tasks?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

Bad Faith and Authenticity

(BF1) *I often find myself following the crowd.

(BF2) *I act how others expect me to act

(BF3) A development proposal was presented to the city planning staff. The current planner has been given the responsibility of recommending approval or denial to the city planning commission. The planning director explicitly told the current planner to recommend approval. The current planner does not think the plan should be approved because of its potentially negative impact to the surrounding area, but ultimately recommends approval. To what extent do you agree with how the current planner acted?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(BF4) A current planner is entering into a negotiation with a local developer. This developer has worked with the city in the past and has a great relationship with the planning staff. The current planner knows of a little used part of the development code which requires projects of this caliber to designate at least 20% of the total units to affordable housing. However, the addition of affordable housing units to the project would put a strain on the developer. The current planner decides to not include this in the discussion because upsetting the developer would also anger the rest of the planning staff. To what extent do you agree with the current planner's decision?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(A1) I allow my values to influence my work.

(A2) *To make things easier, I just agree with others rather than debating.

(A3) A city located in the Midwest United States wants to be "put on the map". The local officials really want to be recognized by outsiders, in order to boost tourism and attract business development. The city decides to replicate the Eiffel Tower and build a mini Golden Gate Bridge over the river that runs through town. The city officials think these structures will produce the public attention their town desperately needs. To what extent do you agree with this approach?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(A4) Trails West, Kansas, is a small community located on the historic Oregon Trail. In fact, their small downtown was built because it was a common place for travelers to stop, rest, and trade supplies. The downtown is still active, but no plans have been written to help preserve the area. The city's only planner has been approached by a group of developers who want to build a shopping mall near the local highway. The mall is anticipated to supply the city with a huge increase in sales tax revenue to help

the city upgrade their infrastructure; however the viability of the downtown area will be threatened. How important is preserving the historic downtown area?

- 1) Extremely unimportant 2) Unimportant 3) Neutral
4) Important 5) Extremely Important

(A5) The city planning staff goes over the recent development proposals together in an early morning meeting every other week. There seems to be one planner who does not go along with the others when they discuss whether or not to approve a plan. Every other week, the same argument is raised, that the city is not doing enough to mitigate the environmental impact of the developments. The rest of the city staff believes their approach balances environmental and economic concerns, so the environmentalist planner should just agree with the rest of the staff. To what extent do you agree with this claim?

- 5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

Being-with-Others

These statements are from the Public Service Motivation Scale (Perry 1996) and the Civic Bureaucrat Scale (Johnson 2006).

(BWO1) I consider public service my civic duty. (Perry 1996)

(BWO2) *People may talk about the public interest, but they are really concerned only about their self interest. (Perry 1996)

(BWO3) *It is hard for me to get intensely interested in what is going on in my community. (Johnson 2006)

(BWO4) I unselfishly contribute to my community. (Perry 1996)

(BWO5) A planner's obligation to the public should always come before loyalty to superiors. (Perry 1996)

(BWO6) I would prefer seeing public officials do what is best for the whole community even if it harmed my interests. (Perry 1996)

(BWO7) Meaningful public service is very important to me. (Perry 1996)

Another element of this research study is to try and discover any common traits of a planner that may predict a high existentialist worldview. In other words, "Who are the existentialist urban planners?" In order to answer this question, ordinary

least squares regression was used to see if independent variables such as: the number of years in planning, professionalism, a highly political position, age, gender, ethnicity, community conflict, and organizational variables (rational culture, group culture, developmental culture, hierarchical culture), affect the dependent variable calculated by the EUPS. The questions used to determine the independent variables were the following:

Years in Planning (ratio): Approximately how many years have you been in the planning profession? (Write in #)

Highly Political (ordinal): My current position is highly political. (Likert Scale)
1- Strongly Disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly Agree

Gender (nominal): Male Female

Ethnicity (nominal): Do you consider yourself Hispanic or Latino?
No Yes

Race (nominal): Do you consider yourself any of the following?
White African American Other

Community Conflict (ordinal): The combination of these two statements, In my community, it seems like planning issues are never settled. They are always churning. (Johnson 2006)

*There is not much conflict in my community.*reverse scale

1- Strongly Disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly Agree

Organization Variables (Pandey and Moynihan 2007, 53)

All statements use the Likert scale of 1-5 (Strongly Disagree-Strongly Agree)

The score of each is calculated by combining the statements in category.

Rational Culture

*A major concern is getting the job done.

People aren't very personally involved.

Group Culture

My agency is a very personal place.

It is an extended family.

People seem to share a lot of themselves.

Entrepreneurial Culture

My agency is a very dynamic and entrepreneurial place.
People are willing to stick their necks out and take risks.

Hierarchical Culture

My agency is a very formalized and structured place.
Bureaucratic procedures generally govern what people do.

The main purpose of the study is to create and use a measure of the existentialist worldview (EUPS). The EUPS measure will be tested for its reliability and validity. Using the new measure, the relationship between existentialism and work engagement will be tested along with exploring who are existentialist planners. Table 1 below summarizes the research strategy. Chapter 4 details the study results and analysis.

Table 1- Summary of the Research Strategy

Development of the EUPS	
Reliability Test	Coefficient Alpha
Validity Tests	Face Validity
	Content Validity
	Criterion Validity
	Concurrent Validity

Hypothesis	Variables	Measures	Statistical Analysis
H. Planners' existentialist view levels will be positively correlated with levels of work engagement.	Planners' existentialist worldview levels.	Existentialist Urban Planner Scale (EUPS) survey items on a 1 to 5 Likert scale (Strongly disagree to Strongly agree) will be created and used to survey urban planners. Items will be scored and reversed when necessary to result in higher scores meaning higher existentialist worldview levels.	Pearson correlation. Existentialist worldview levels on the existentialist urban planner scale will be correlated with levels of work engagement on the Utrecht Work Engagement Scale (UWES).
	Planners' levels of work engagement.	Utrecht Work Engagement Scale (UWES) survey items on a Likert Scale 0 to 6 (Never to Every day) will be used to survey urban planners. Items will be scored to result in higher scores meaning higher levels of work engagement.	
Research Question 2	Variables	Measures	Statistical Analysis
Secondary research question: Who are the Existentialist Urban Planners?	Planners' existentialist worldview levels. (dependent variable)	Existentialist Urban Planner Scale (EUPS) survey items on a 1 to 5 Likert scale (Strongly disagree to Strongly agree) will be created and used to survey urban planners. Items will be scored and reversed when necessary to result in higher scores meaning higher existentialist view levels.	Ordinary least squares regression.
	Number of years in the planning profession. (independent variable)	The number of years the person has worked in the planning profession.	
	Highly Political Position (independent variable)	Planners will be asked if they consider their current position to be highly political on a Likert scale of 1 to 5 (Strongly disagree to strongly agree).	

	Community Variables (independent variable)	Community items on a Likert scale 1 to 5 (Strongly disagree to strongly agree) taken from Johnson's (2006) Civic Bureaucracy survey will be used to survey urban planners.	
	Organizational Variables (independent variable)	Organizational Items from Pandey and Moynihan's (2007) survey on a Likert Scale of 1 to 5 (Strongly Disagree to Strongly Agree) will be used to survey urban planners. Organizational subcomponents such as, rational culture, group culture, development culture, and hierarchical culture will be added and reversed when necessary to result in higher scores meaning higher levels of each organizational subcomponent.	
	Gender (independent variable)	Female/Male	
	Ethnicity (independent variable)	Whether or not the person considers him/herself Hispanic or Latino.	
	Race (independent variable)	Whether a person considers him/herself to be any of the following: Black or African American, white, or other.	

Chapter 4: Results and Discussion

The focus of this chapter is the results of the research study. The Existentialist Urban Planner Scale (EUPS) was created to measure a planner's existentialist worldview. The EUPS was used in a survey along with items from the Utrecht Work Engagement Scale (UWES) (Bakker, Salanova, and Schaufeli 2006), and questions measuring control variables. Distracter questions were also included to negate a participant's ability to decipher what is being tested, and therefore limit biased responses.

Survey Response and Participant Demographics

The survey had a total of 222 participants out of the 628 sampling universe, which is a 35% response rate. However, not everyone who responded was a practicing planner. The response rate of useable surveys was 177 out of 628 or 28%, which is a decent response rate considering that the total sample included planning commissioners and KU alumni who may not be practicing planners. The survey demographics for this study were very close to the survey demographics gathered by the 2006 American Planning Association national survey (A.P.A. 2006). These results show that a similar cross-section of planners was surveyed despite the limited sampling frame (University of Kansas alumni and Kansas American Planning Association members). Table 2 displays the comparison of survey demographics from the 2006 APA Survey and the Existentialist Urban Planner Survey.

Table 2 - Comparison of Survey Demographics

	APA Survey	Existentialist Urban Planner Survey
Median Age	42	37
Median Years of Experience	13	9
Gender (Female)	37%	34%
Hispanic or Latino Heritage	3%	4%
Race		
White	90%	92%
Black or African American	3%	2%
Other	7%	6%

Descriptive Statistics

Tables 3 and 4 show descriptive statistics for all of the variables used in the hypothesis and the secondary research question analysis.

Table 3 - Descriptive Statistics of Planners (Continuous Variables)

Variable	Mean	Median	Standard Deviation	Minimum Value	Maximum Value	N
Planner Characteristics						
Existentialist Worldview	103.04	102.00	8.94	76.00	128.00	131
Work Engagement	53.88	56.00	10.98	18.00	70.00	138
Years in Planning	11.99	9	10.02	1	43	157
Professionalism	1.3	1	.76	0	2	169
Community Conflict	5.41	5	1.16	2	8	155
Highly Political	3.18	3	1.25	1	5	154

Planning Organization Characteristics

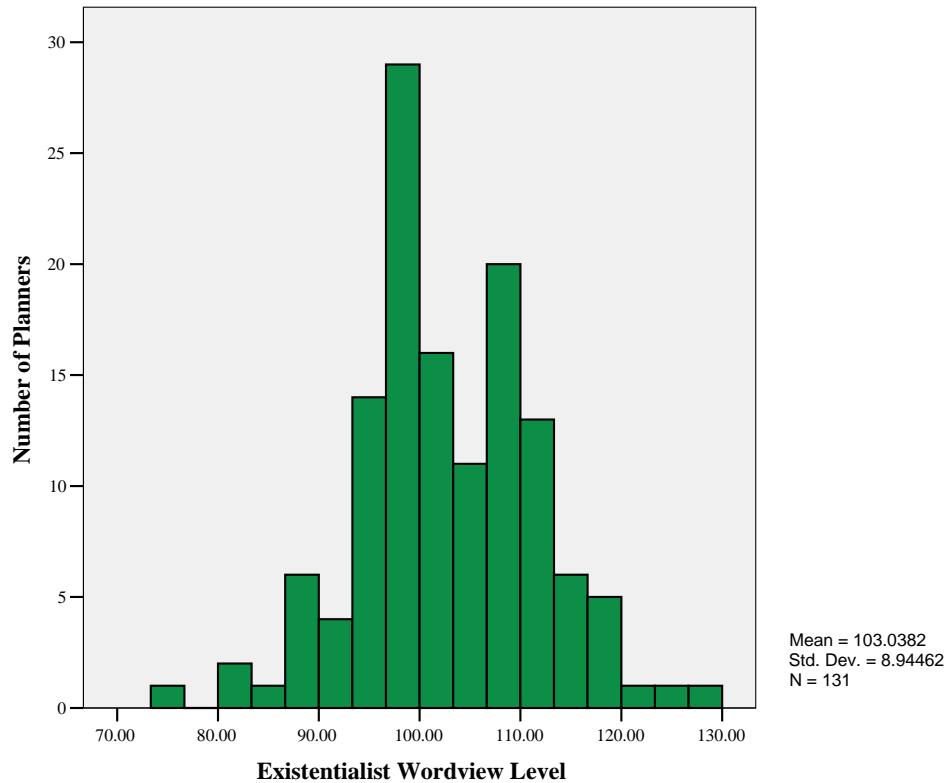
Rational Culture	8.08	8	1.29	5	12	154
Group Culture	9.58	10	2.59	3	15	154
Entrepreneurial Culture	6.36	6	1.84	2	10	154
Hierarchical Culture	5.69	6	1.78	2	10	154

Table 4- Descriptive Statistics of Planners (Categorical Variables)

Variable	N	Percent
Gender	142	
Female		33.8%
Male		66.2%
Race	140	
White		90%
African American		3%
Other		7%
Hispanic Origin	140	
Yes		3.5%
No		96.5%

The dependent variable used in the regression model was the value calculated by the existentialist urban planner scale. Figure 1 displays a histogram of the existentialist worldview levels which appears to be normally distributed.

Figure 1- Existentialist Urban Planner Scale Distributions



Results of the Statistical Analyses

As described in chapter 3, Coefficient (Cronbach's) Alpha was used to test the internal consistency or reliability of the Existentialist Urban Planner Scale. The EUPS started as a 37 item scale. Items were removed one at a time until the reliability could no longer be improved, and a 27 item scale was the result. The 27 item EUPS had a coefficient alpha of .77, which is an acceptable reliability coefficient.

The research hypothesis is as follows:

Planners' existentialist worldview levels will be positively correlated with levels of work engagement.

The Pearson correlation between the planners' existentialist worldview levels and levels of work engagement was significant but low, $r(127) = 0.25, p < 0.01$. The coefficient indicates that the existentialist worldview is positively related to levels of work engagement. As a result, we can reject the null hypothesis. With a strong theoretical foundation of existentialists being concerned with engaged existence, and the simultaneous use of an existing measure of work engagement, the face, content, concurrent and criterion-related forms of validity are enhanced.

The EUPS establishes face validity because it was written in accord with pre-existing existentialist concepts. There are multiple questions measuring each concept. The content validity is also reached by the inclusion of the common existentialist concepts discussed in chapter 2, which is a justified representation of existentialism. Examining the relationship between the EUPS and the Utrecht Work Engagement Scale (UWES) helps establish criterion-related validity for the created EUPS. There is a solid theoretical foundation for analyzing the relationship between existentialist urban planners and work engagement. Existentialists believe engagement is the source for meaning and values, and since the profession of urban planning is embedded with value questions, the major components of this study are all theoretically related. Concurrent validity is also established because the same survey contains both scales; thus the results can be measured and analyzed immediately.

The creators of the Utrecht Work Engagement Scale (UWES) encouraged researchers to analyze not only the combined work engagement level, but also the three subcomponents which make up this score: vigor, dedication, and absorption.

The Pearson correlations of these subcomponents of work engagement and the existentialist worldview levels were all significant, and the results are displayed in Table 5.

Table 5- Pearson Correlation Results: EUPS and Subcomponent of Work Engagement

Subcomponent of Work Engagement	Pearson Correlation Results
Vigor	$r(127) = 0.18, p < 0.05$
Dedication	$r(127) = 0.28, p < 0.01$
Absorption	$r(127) = 0.19, p < 0.05$

As indicated in Table 5, all three subcomponents display significant, positive correlations. Dedication has the highest level of significance, and therefore the strongest correlation with the existentialist worldview. As a reminder, “Dedication refers to being strongly involved in one’s work and experiencing a sense of significance, enthusiasm, inspiration, pride, and challenge” (Bakker, Salanova, and Schaufeli 2006, 702). The correlations between the existentialist worldview and the other two subcomponents, vigor and absorption, were very similar. It is clear from these Pearson correlations that the existentialist worldview is positively correlated with work engagement.

An ordinary least squares regression model, using the enter method on SPSS, was used to analyze the question, “Who are the existentialist urban planners?” The model yielded an R Squared of 0.14; therefore the model explains 14% of the variation in planners’ existentialist worldview levels, which is rather low. The only

variable to reach significance at less than the .05 level was development culture, with a positive coefficient of 1.3. Entrepreneurial culture is one of the organization variables, which is defined as an organization that is dynamic, entrepreneurial, and where people are willing to stick their necks out and take risks (Pandey and Moynihan 2007, 53). There is strong theoretical relevance between the existentialist worldview and this organization variable. What the data does not tell us, which would be interesting for future research, is whether the development culture spawns the existentialist worldview, or if people with an already existing existentialist worldview choose to work for such organizations. Table 6 displays the results of the regression model.

Table 6 – Regression to Explain the Existentialist Worldview

Independent Variable	Existentialist Worldview		
	Standardized Coefficient	Coefficient	Standard Error
Constant		95.54	9.12*
Years in Planning	.03	.02	.79
Highly Political	-.10	-.07	.63
Gender - Being Female	-.17	-.29	1.72
Ethnicity	.04	2.07	4.98
White [^]	.07	2.07	3.27
African American [^]	-.01	-.38	6.24
Community Conflict	-.02	-.11	.70
Rational Culture	-.09	-.59	.63
Group Culture	.05	.16	.45
Entrepreneurial Culture	.29	1.29	.63**
Hierarchical Culture	.03	.12	.53

N = 115 R Squared = 0.14

* p< 0.01, ** p<0.05,

[^] Because these are dummy variables, the one category of race left out of the model was “Other.”

Discussion

The Existentialist Urban Planner Scale (EUPS), which is a new, reliable, and valid scale that measures a planner's existentialist worldview, was created. The scale was 27 items long, and contains Likert scale statements and planning based scenarios. Overall, the scores of the existentialist worldviews were on the high end. The scale ranges from a minimum score of 27 to a maximum score of 135, yet the scores from the survey ranged from 76 to 128. Thus existentialist urban planners were found, and it appears that this worldview exists in the planning profession.

The main research question was: Do planners with higher existentialist worldview levels display higher levels of work engagement? The results of the Pearson correlation support the hypothesis that planners with higher existentialist worldview levels display higher levels of work engagement. From analyzing existentialist literature it is clear that existentialists are interested in the engaged existence. The conscious awareness of facticity, transcendence, free will, bad faith, authenticity, and being-with-others, supports an engaged way of being. The importance of this connection lies in its implications to the planning world. Planners who are struggling with how to come to terms with the various roles and value conflicts they face on the job could turn to existentialist insights. The existentialist worldview is a lens to help planners perceive their responsibilities, and perhaps become more engaged in their work. Work engagement is a positive trait that establishes a confidence in successfully completing the tasks one faces. With the

planning profession being dynamic and complex, and affecting the public, this work-related self-confidence is needed.

The secondary research question was: Who are the existentialist urban planners? The ordinary least squares regression pointed to only one direction, and that was an organization variable: entrepreneurial culture. As discussed previously, the entrepreneurial culture and existentialism makes theoretical sense, and leads to further questions for future research. Mainly, does the existentialist worldview get created by such an organization or do existentialists choose such work environments? Other than the entrepreneurial culture, no other variables were statistically significant. This is interesting because it highlights the universal nature of existentialism. As Sartre claimed, existentialism is a humanism; therefore the existentialist worldview is not limited to a particular gender or race, or even years of experience in planning. Existentialism supports diversity, and could potentially answer Gunder's (2004) question, "What is the mechanism that sustains planning's diversity?"(299). Of course to answer this question further research would be required.

Future Research

The purpose of this research project was to create a measure for a planner's existentialist worldview. The Existentialist Urban Planner Scale (EUPS) was created for this task. Future research could help refine and test the measure, which already displays high levels of reliability and validity. There are also many other questions that this research project raised, which could be explored by future researchers. One

could use this scale to further investigate the existentialist worldview's relationship with work engagement, or one could analyze the existentialist worldviews of planners compared to other professions. The theoretical relationships of planning and existentialism is so strong that planners might display higher existentialist worldview levels than people of other professions, but for such research another scale would need to be created. The intention of the EUPS is to measure urban planners' existentialist worldviews and not the existentialist worldview of people from other professions. The scenarios in the EUPS are planning-based and contain situations of which planners are most familiar.

Limitations

The Existentialist Urban Planner Scale was created with many forms of validity in mind and establishes these, but the construct validity could be improved by more extensive pilot studies and focus groups. The scenarios used in the EUPS were planning based and because of the strong connection between the existentialist concepts and elements of planning, survey respondents might have had different understandings of some of the questions' meanings. Further attention and research on the analytical elements of the scenarios would bolster their reliability. The sampling universe used in this study contained KU urban planning alumni and members from the Kansas APA chapter; all conclusions from the survey and statistical analyses are limited to these two groups.

Chapter 5: Conclusion

The purpose of this study was to explore existentialism synthesized with urban planning theory and develop a measure for the “existentialist urban planner.” Existentialist concepts integrated with the profession of urban planning makes intuitive sense once one reaches a certain level of understanding of each. For existentialists, existence precedes essence, and it was argued that the profession of urban planning would not exist without this belief. Other existentialist concepts which can be found within a planner’s mindset are *facticity*, *transcendence*, *free will*, *bad faith*, *authenticity*, and *being-with-others*—albeit not in these terms.

A survey of these main existentialist concepts and their integration into planning theory was presented. The Existentialist Urban Planner Scale (EUPS) was created to measure a planner’s existentialist worldview based upon the main existentialist concepts. The EUPS was used in a survey along with items from the Utrecht Work Engagement Scale (UWES) (Bakker, Salanova, and Schaufeli 2006), and questions measuring control variables. Distracter questions were also included to negate a participant’s ability to decipher what was being tested, and therefore limit biased responses.

The results of the survey showed that there are existentialist urban planners. The existentialist urban planners have a significantly positive correlation with work engagement, and especially the work engagement subcomponent, dedication. This supports the existentialist literature, which focuses on engagement with the world and

with others. Another interesting facet of this project is that the existentialist urban planner worldviews are not significantly affected by a planner's years of experience, gender, race, or political environment. However, it associates with an entrepreneurial work culture.

Future research can use this scale as a foundation for further studies between urban planners and the existentialist worldview. The main existentialist concepts could become terminology used in planning theory and planning research. Each of the main existentialist concepts could potentially be studied individually. For example, a study on the facticity of planning could include a comprehensive analysis of what limits a planner's freedom. Very interesting discussions and debates could be generated by such research, and this would benefit the planning profession. Perhaps the broad view that planners need in order to handle the conflicting values and roles present within planning is a form of existentialism. Existentialism provides a dynamic interpretation of the human situation and highlights the fact that humans are self-creating beings, free and responsible for what they become.

Appendix

The Existentialist Urban Planner Scale (EUPS)

The following Likert scale applies to each statement.* indicates reverse scale
1 Strongly Disagree **2** Disagree **3** Neutral **4** Agree **5** Strongly Agree

The scenarios have separate scales depending upon the question asked, yet the existentialist worldview is still depicted by the highest rating.

Facticity and Transcendence

(F1) The physical attributes of a city alter what can be achieved.

(F2) The cultural attributes of a city alter what can be achieved.

(F3) A planning consultant (who recently authored an award winning plan) is hired by a city to draft their comprehensive plan. The award winning plan is used as a template for the city's plan with some city data added in the appropriate sections. During the drafting of the plan, public participation is kept to the minimum required by law, two public hearings. To what extent do you agree with this planning process?
5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(F4) Red Hill, KS just hired a new planning director. The planning director has worked in the planning profession for over 15 years and has been involved with some award winning plans and projects. The planning director firmly believes that any plan and project can be accomplished, regardless of the situation. To what extent do you agree with this view?
5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(F5) A site planner is working with a client that wants to develop a youth camp. The client has specific locations in mind for the campgrounds, lodges, dining hall, and sports fields. After doing a site inventory and site analysis, the site planner discovered some limiting factors. The soil types at the proposed locations are not suitable for permanent structures, and half of the area picked for the sports fields has a slope of 20% making it too steep for that recreational use, but the planner decides to give the client what she wants. To what extent do you agree with this view?
5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(F6) A farmer enters the planning office wanting to develop his 140 acres into a subdivision for his retirement. Half of the proposed site is located in a floodplain. An engineering consultant has told him not to worry because they can engineer the land

to be raised above the floodplain. The planning staff agrees and recommends approval. To what extent do you agree with this decision?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(T1) Setting goals to be realized in the future is central to planning.

(T2) *There is usually only one correct way to understand a situation.

(T3) A community planner is analyzing a GIS map of land use and notices a pattern. The east side is the only part of town where multi-family housing is located. The planner knows the pattern is telling her something. She must use her professional opinion to decide whether or not to address this issue. How appropriate do you think this is?

1) Very inappropriate 2) Inappropriate 3) Neutral
4) Appropriate 5) Very Appropriate

Free Will

(FW1) *At work I don't have a choice I must act in a certain way.

(FW2) A newly hired city planner is put in charge of the long-term planning process. The planning director gives the planner an outline of the tasks that need to be accomplished, including the number of public hearings. The new planner wants to make a good impression on the public and the planning director by creating the best possible plan for the community, and decides to include different kinds of public participation (information fairs, open houses, and a charrette). To what extent do you agree the planner has the ability to choose different tasks?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

Bad Faith and Authenticity

(BF1) *I often find myself following the crowd.

(BF2) *I act how others expect me to act

(BF3) A development proposal was presented to the city planning staff. The current planner has been given the responsibility of recommending approval or denial to the city planning commission. The planning director explicitly told the current planner to recommend approval. The current planner does not think the plan should be approved because of its potentially negative impact to the surrounding area, but ultimately

recommends approval. To what extent do you agree with how the current planner acted?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(BF4) A current planner is entering into a negotiation with a local developer. This developer has worked with the city in the past and has a great relationship with the planning staff. The current planner knows of a little used part of the development code which requires projects of this caliber to designate at least 20% of the total units to affordable housing. However, the addition of affordable housing units to the project would put a strain on the developer. The current planner decides to not include this in the discussion because upsetting the developer would also anger the rest of the planning staff. To what extent do you agree with the current planner's decision?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(A1) I allow my values to influence my work.

(A2) *To make things easier, I just agree with other rather than debating.

(A3) A city located in the Midwest United States wants to be "put on the map". The local officials really want to be recognized by outsiders, in order to boost tourism and attract business development. The city decides to replicate the Eiffel Tower and build a mini Golden Gate Bridge over the river that runs through town. The city officials think these structures will produce the public attention their town desperately needs. To what extent do you agree with this approach?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

(A4) Trails West, Kansas, is a small community located on the historic Oregon Trail. In fact, their small downtown was built because it was a common place for travelers to stop, rest, and trade supplies. The downtown is still active, but no plans have been written to help preserve the area. The city's only planner has been approached by a group of developers who want to build a shopping mall near the local highway. The mall is anticipated to supply the city with a huge increase in sales tax revenue to help the city upgrade their infrastructure; however the viability of the downtown area will be threatened. How important is preserving the historic downtown area?

1) Extremely unimportant 2) Unimportant 3) Neutral
4) Important 5) Extremely Important

(A5) The city planning staff goes over the recent development proposals together in an early morning meeting every other week. There seems to be one planner who does not go along with the others when they discuss whether or not to approve a plan. Every other week, the same argument is raised, that the city is not doing enough to mitigate the environmental impact of the developments. The rest of the city staff believes their approach balances environmental and economic concerns, so the

environmentalist planner should just agree with the rest of the staff. To what extent do you agree with this claim?

5) Strongly disagree 4) Disagree 3) Neutral 2) Agree 1) Strongly agree

Being-with-Others

These statements are from the Public Service Motivation Scale (Perry 1996) and the Civic Bureaucrat Scale (Johnson 2006).

(BWO1) I consider public service my civic duty. (Perry 1996)

(BWO2) *People may talk about the public interest, but they are really concerned only about their self interest. (Perry 1996)

(BWO3) *It is hard for me to get intensely interested in what is going on in my community. (Johnson 2006)

(BWO4) I unselfishly contribute to my community. (Perry 1996)

(BWO5) A planner's obligation to the public should always come before loyalty to superiors. (Perry 1996)

(BWO6) I would prefer seeing public officials do what is best for the whole community even if it harmed my interests. (Perry 1996)

(BWO7) Meaningful public service is very important to me. (Perry 1996)

The Utrecht Work Engagement Scale (UWES) Shortened Version

Participants were asked to rate their feelings on the following statements concerning their current position on a Likert Scale ranging from 1-7: 1=Never, 2=A few times a year or less, 3=Once a month or less, 4=A few times a month, 5=Once a week, 6=A few times a week, and 7=Everyday.

Vigor

At my work, I feel bursting with energy.

At my job, I feel strong and vigorous.

I can continue working for very long periods at a time.

Dedication

I am enthusiastic about my job.

My job inspires me.

I am proud of the work that I do.

Absorption

I feel happy when I am working intensely.

I am immersed in my work.

I get carried away when I am working.

(Bakker, Salanova, and Schaufeli 2006)

The Existentialist Urban Planner/Work Engagement Survey

1) Are you a practicing planner?

___ No ___ Yes

2) Thinking of your present position, in which planning area would you say you spend the majority of you work time?

- | | |
|----------------------------|--------------------------|
| ___ Administration | ___ Communications |
| ___ Current planning | ___ Economic development |
| ___ Environmental planning | ___ G.I.S. |
| ___ Historic preservation | ___ Housing |
| ___ Long-range planning | ___ Transportation |
| ___ Other _____ | |

3) How long have you been practicing planning? ___ Years

4) Are you a member of the American Planning Association.?

___ No ___ Yes

5) Are you a member of the American Institute of Certified Planners?

___ No ___ Yes

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

Using the scale above please rate the following statements.

- 6) The physical and cultural attributes of a city alter what can be achieved.
- 7) Setting goals to be realized in the future is central to planning.
- 8) I consider public service my civic duty.
- 9) Its okay to compromise my values every once in a while.

- 10) People may talk about the public interest, but they are really concerned only about their self interest.
- 11) In my community, it seems like planning issues are never settled. They are always churning.
- 12) I allow my values to influence my work.
- 13) I consider myself a “people person”.
- 14) I believe planners can always choose to do the right thing.
- 15) It is important to consider the consequences of all decisions.
- 16) The process doesn’t matter as long as the results are fair.
- 17) Quality and depth of analysis have little to do with the planning profession.
- 18) It is hard for me to get intensely interested in what is going on in my community.
- 19) At times I feel pressured to act in certain ways.
- 20) When I listen to others I think about their point of view
- 21) I unselfishly contribute to my community.
- 22) There is not much conflict in my community.
- 23) I often find myself following the crowd.
- 24) A planner’s obligation to the public should always come before loyalty to superiors.
- 25) I believe in fate or destiny.
- 26) At work I don’t have a choice I must act in a certain way.
- 27) There is usually only one correct way to understand a situation.
- 28) I consider public service my civic duty.
- 29) At my job there are factors that limit my freedom.
- 30) I current position is highly political.
- 31) I would prefer seeing public officials do what is best for the whole community even if it harmed my interests
- 32) To make things easier, I just agree with others rather than debating.
- 33) Meaningful public service is very important to me.
- 34) I act how others expect me to act.
- 35) Political restraints are common in planning.

Using the same scale, please rate the following statements concerning your current office/organization/agency.

- 36) My agency is very production oriented.
- 37) A major concern is with getting the job done.
- 38) People aren't very personally involved.
- 39) My agency is a very personal place.
- 40) It is an extended family.
- 41) People seem to share a lot of themselves.
- 42) My agency is a very dynamic and entrepreneurial place.
- 43) People are willing to stick their necks out and take risks.
- 44) My agency is a very formalized and structured place.
- 45) Bureaucratic procedures generally govern what people do.

You will be presented with some hypothetical planning scenarios. Please answer the question at the end of each scenario.

46) A planning consultant (who recently authored an award winning plan) is hired by a city to draft their comprehensive plan. The award winning plan is used as a template for the city's plan with some city data added in the appropriate sections.

During the drafting of the plan, public participation is kept to the minimum required by law, two public hearings. To what extent do you agree with this planning process?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

47) The city planning staff drafts a comprehensive plan. The planning process takes over two years and survey results reflect a high level of public consensus. The public is extremely excited about the new plan, however, the city commission does not agree with all aspects of the plan. They approve the plan but use it as a general guide ignoring parts they do not support. To what extent do you agree with how the city commission is using the plan?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

48) A city located in the Midwest United States wants to be “put on the map”. The local officials really want to be recognized by outsiders, in order to boost tourism and attract business development. The city decides to replicate the Eiffel Tower and build a mini Golden Gate Bridge over the river that runs through town. The city officials think these structures will produce the public attention their town desperately needs.

To what extent do you agree with this approach?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

49) A developer has entered into a negotiation with the city for an increase in the density of his new project. The city offers density bonuses for certain public amenities in such cases. The current planner in charge of negotiations has to be cautious. It is up to her to decide how to handle the negotiations, and what she chooses to ask for and how she asks for it makes a big difference in the development's outcome. To what extent do you agree in the planner's ability to choose?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

50) Red Hill, KS just hired a new planning director. The planning director has worked in the planning profession for over 15 years and has been involved with some award winning plans and projects. The planning director firmly believes that any plan and project can be accomplished, regardless of the situation. To what extent do you agree with this view?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

51) A development proposal was presented to the city planning staff. The current planner has been given the responsibility of recommending approval or denial to the city planning commission. The planning director explicitly told the current planner to approve the development plan. The current planner does not think the plan should be approved because of its potentially negative impact to the surrounding area, but ultimately recommends approval. To what extent do you agree with how the current planner acted?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

52) A current planner is reviewing a development proposal. The proposed use is retail, and the proposed site is already zoned commercial. The city does not have any ordinances giving the planning staff design review authority. The developer wants to develop a bright yellow big box store. The staff would like to change the store's color and architectural design but have no legal power to do so. To what extent do you agree that this is problem?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

53) A community planner is analyzing a GIS map of land use and notices a pattern. The east side is the only part of town where multi-family housing is located. The planner knows the pattern is telling her something. She must use her professional opinion to decide whether or not to address this issue. How appropriate do you think this is?

1) Very inappropriate 2) Inappropriate 3) Neutral 4) Appropriate 5) Very Appropriate

54) A newly hired city planner is put in charge of the long-term planning process. The planning director gives the planner an outline of the tasks that need to be accomplished, including the number of public hearings. The new planner wants to make a good impression on the public and the planning director by creating the best possible plan for the community, and decides to include different kinds of public participation (information fairs, open houses, and a charrette). To what extent do you agree the planner has the ability to choose different tasks?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

55) Trails West, Kansas, is a small community located on the historic Oregon Trail. In fact, their small downtown was built because it was a common place for travelers to stop, rest, and trade supplies. The downtown is still active, but no plans have been written to help preserve the area. The city's only planner has been approached by a group of developers who want to build a shopping mall near the local highway. The mall is anticipated to supply the city with a huge increase in sales tax revenue to help the city upgrade their infrastructure; however the viability of the downtown area will be threatened. How important is preserving the historic downtown area?

1) Extremely unimportant 2) Unimportant 3) Neutral 4) Important
5) Extremely Important

56) A site planner is working with a client that wants to develop a youth camp. The client has specific locations in mind for the campgrounds, lodges, dining hall, and sports fields. After doing a site inventory and site analysis, the site planner discovered some limiting factors. The soil types at the proposed locations are not suitable for permanent structures, and half of the area picked for the sports fields has a slope of 20% making it too steep for that recreational use, but the planner decides to give the client what she wants. To what extent do you agree with this view?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

57) A city has adopted an award winning comprehensive plan. Surveys have shown that this plan has an outstanding 85% approval rating. As long as the city implements this plan, then the public goals will be achieved. To what extent do you agree with this statement?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

58) A current planner is entering into a negotiation with a local developer. This developer has worked with the city in the past and has a great relationship with the planning staff. The current planner knows that the public is in need of affordable housing, but the addition of affordable housing units to this project would strain the developer. The current planner decides to not include this into the discussion because upsetting this developer would also anger the rest of the planning staff. To what extent do you agree with the current planner's decision?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

59) The city planning staff goes over the recent development proposals together in an early morning meeting every other week. There seems to be one planner who does not go along with the others when they discuss whether or not to approve a plan. Every other week, the same argument is raised, that the city is not doing enough to mitigate the environmental impact of the developments. The rest of the city staff believes their approach balances environmental and economic concerns, so the environmentalist planner should just agree with the rest of the staff. To what extent do you agree with this claim?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

60) A farmer enters the planning office wanting to develop his 140 acres into a subdivision for his retirement. Half of the proposed site is located in a floodplain. An engineering consultant has told him not to worry because they can engineer the land to be raised above the floodplain. The planning staff agrees and recommends approval. To what extent do you agree with this decision?

1) Strongly disagree 2) Disagree 3) Neutral 4) Agree 5) Strongly agree

0	1	2	3	4	5	6
Never	A few times a year or less	Once a month or less	A few times a month	Once a week	A few times a week	Every- day

- 60) At my work, I feel bursting with energy.
 62) I find the work that I do full of meaning and purpose.
 63) Time flies when I am working.
 64) At my job, I feel strong and vigorous.
 65) I am enthusiastic about my job.
 66) When I am working, I forget everything else around me.
 67) My job inspires me.
 68) When I get up in the morning, I feel like going to work.
 69) I feel happy when I am working intensely.
 70) I am proud of the work that I do.
 71) I am immersed in my work.
 72) I can continue working for very long periods at a time.
 73) To me, my job is challenging.
 74) I get carried away when I am working.
 75) At my job, I am very resilient, mentally.
 76) It is difficult to detach myself from my job.
 77) At my work, I always persevere, even when things do not go well.

78) Gender:
 Female Male

79) Do you consider yourself Hispanic or Latino?
 No Yes

80) Do you consider yourself any of the following?
 African American Asian American
 Caucasian Hispanic
 Native American Pacific Islander
 Other _____

81) What degree(s) have you earned? (Please select all that apply)

<input type="checkbox"/> High school diploma	<input type="checkbox"/> Associate's degree
<input type="checkbox"/> Bachelor's degree	<input type="checkbox"/> Master of Urban Planning
<input type="checkbox"/> Master of Public Administration	<input type="checkbox"/> Master of Business Administration
<input type="checkbox"/> Master's degree- other	<input type="checkbox"/> Juris Doctorate
<input type="checkbox"/> Doctorate	<input type="checkbox"/> None of these

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