

Readings from the New Prophets of the Human Hive

(quotations from the Integral City 2 Online Conference, September 2012)

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Terry Patten, IC2OC, Day 11-1

Not everybody embraces the identity and activity of an activist, necessarily. But I think there's an obligation to embody a healthy response, because we're in a time of crisis. We can see that there are institutional breakdowns of all kinds going on, and the potential devastation that some of that breakdown can bring to so many of those we care about and the values we care about. That this is not only something that has moral force at the level of individual human beings, but even at the level of the evolution of both consciousness and culture and everything we value.

So the importance of us embodying this in a way that makes a difference is huge. And I don't always see how to be a fully effective activist. I see it as an obligation to practice activism just the way I would practice any other aspect of my spiritual practice. You put in your time on the mat even when you're not having a streak of deep meditations. You still do it as a regular practice. Well similarly, we don't always see that we can transform the politics around us. And the gestures we can make as activists are, perhaps, having a small effect, or the heart aspires to so much more than we can realistically hope to accomplish. But I think that the practice of activism is just a dimension of spiritual practice. That is, waking up is love. And waking up and love are service in action. And activism is really just an expression of that impulse toward service that identifies the obligation to shift the structures....

So, to me, the same thing that has me wanting to wake up has me wanting to love; has me realizing that I have to find a way to express that as an activist.

And yet, that has to be lit by that sense of not knowing, that sense of mystery, the sense that what's manifesting through evolution is bigger than my strategic mind. I need to do everything I can to be a force for love and service in the world, and harmony, coherence and balance. But I'm also simply applying as enlightened a perspective as I can. But all human perspectives, however true, are also partial. Therefore, I don't have the responsibility to redesign the evolutionary process. I'm doing my part in it by attempting to bring my best understanding, but what is going on is always going to exceed it.

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For us to be "in the city," we're dealing with tremendous complexity. Cities are by their nature the places where there are more relational exchanges, more conversations, more financial transactions, more encounters with other people, the density of interaction is highest in cities. Therefore, cities are both the place where culture grows most rapidly, and the place where people bemoan the "getting and spending, we lay waste our wealth." From the times of the romantics, people would "go up on the hill," get away from the hurly-burly, in order to have their spiritual experiences. This same binary choice, between the high state, which seems to be more pastoral, go to nature, have that inspiration, nature mysticism. But then you go into the city and it's full of content and distraction. Maybe it's more sophisticated and intelligent, but it isn't necessarily the place for spacious restoration of connectedness to Being, itself.

I think we're in a time in which the proliferation of new media, electronics, the web, mobile devices, and all the different kinds of interactions that we're doing, the density of exchanges, is getting greater and greater. We're having this tremendous strain on our attentional faculties. Where everybody's busier than they've ever been. There's more information than anybody can keep up

with. We're dealing with exhaustion at the level of inputs. The city is the place where we already had more than we had in any other environment. I think there's something about the extremes of what's going on right now that will potentially create a tipping point, a breakthrough point, where there'll be some kind of breakdown, probably, but it would be my hope that the strain point isn't primarily, or at least not only, negative. But that there's a breakthrough opportunity in which the stress of that makes us, then, more self-aware about how we use our attention.

People can go on diets as to how they relate to their electronics. They need to then take up yoga, meditation, or other practices, just in order to balance themselves. They need to be more deliberate about how they use their attention at work. Self-management and time-management are meta-awarenesses. Therefore the city, as we go through this process, may in fact begin to be the place where we actually operationalize the developmental imperative that we break through this apparent binary choice between the high states and the higher structure/stage sophistication of our way of being with our mind and ourselves and our challenges.

... the experiment that I see going on in the higher "we-spaces." I see that being a deepening of states. I think that does have a place, though, in this synthesis of these two kinds of growth that I'm hoping we're going to be seeing emerging soon. I think we're in this time of experimentation, this evolutionary pressure to awaken. We're getting to a place in which points of view are exhausting themselves. ... The idea, essentially, that almost everything that can be said or thought, is being said or thought, somewhere. There are so many conversations going on on the web that there is a kind of exhaustion of the content. We're beginning to see, in a way, that content is endless. Therefore, perhaps having a different relationship to it, beginning to come to a different relationship to our own minds, I think that that may be naturally evolving broadly in the culture. That exhaustion may mean that these experiments in awakening with one another [in a spiritual community], which are not just high states that we can enter into in a moment with strangers, but ones in which we can deepen over time, with a closed community, that we practice with in a serious way, and build coherence with over time, that may begin to shine forth as a beacon of a kind of hope. We're prototyping the "spare parts," you might say. We're building the pieces of a way of being human that can meet the incredible challenges that we're facing. I think that these experiments are potentially critical, and that we might be doing something of tremendous significance and value. It's with the hope that they can have that broader impact that I know I feel most passionate about the ones I've been devoting myself to.

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One of the most profound and ultimate teachings that I emphasize in my own work is the invitation to hold the process of inquiry as an ultimate practice. That these questions you're asking here about simplicity and complexity are developmental challenges. We have questions for which we do not yet have sufficient embodied answers. These are not merely intellectual ideas that we can get a "right" answer to. They're deeper questions that kind of drive a wedge into us, like a koan. They eat away at us, and force us to become bigger beings. Maybe one of the biggest things that can happen in the "we-space" is for us to be resting in the simplicity of Being, but being stretched open by the incredible complexity and urgency of our developmental challenges. And therefore to be alive together in these bigger questions that life is asking of us together. Therefore to be able to become more intimate with Being and each other and ourselves, all at once. More profound, more tenderized, more broken open by the fragility of our shared and individual life. Awake to the necessity that we become bigger, wider, truer, more awake, more intelligent beings than we have ever known how to be. Not depressed by this, but invigorated and able to be made bigger than we were a moment before, by not shrinking from the humorous, but tremendously serious gravity of these bigger questions.

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I think it's interesting to look at the genealogies of practice of the higher "we." There's a very important strain of influence that came through Andrew Cohen and the EnlightenNext community. Which really emphasized a particular version of it which had to do with people working very intensively to transcend their ego. Their work was originally about impersonal enlightenment, and then it moved to evolutionary enlightenment. These folks were working to become an open channel for something beyond themselves individually. The "evolutionary impulse" was the word they used... getting awakened to where the Self could speak through them. But not just being the Self out of time, but becoming the Self in time, could speak through them. What was alive in that stream of higher "we" exchanges had to do with letting a different level of intelligence find its words. Therefore, it would be like everybody together would be channeling this evolutionary impulse, and speaking *as* that evolutionary impulse. That evolutionary impulse would be coming through everyone more and more fully.

Then we began to see some other streams of collective intelligence that were expressed by, certainly there was the big stream that [we] were a part of, ... in the larger integral community, in which there was very sophisticated, engaged examination of perspective; kind of just intelligent conversation. This whole series of that, and all our work is an expression of those sophisticated ideas.

But then there these other state experiences that began to happen more and more intensely, recently, that are expressed, for example, in the work of Austrian teacher Thomas Hübl – I'm co-teaching a course with him right now on birthing a new "we." This has more to do with opening up beyond the personal and allowing our intuitive faculties to access, in a non-linear, non-cognitive way, all kinds of information in the field that would otherwise not be present. Beginning to recognize ourselves in partaking of a state of radical presence and aliveness and spontaneity out of which the unexpected... in which we become, really, not at all skin-encapsulated egos, but kind of transducers for a larger intelligence that flows through us. That doesn't necessarily have a predictable agenda. There's a little bit more of a philosophical basis to the original stream through the EnlightenNext community. This is much more emergent and unpredictable.

I think that each of these different experiments is pointing us to ways of being transparent to an intelligence that is beyond us personally, and partaking together of it, letting it flow through us. I think it's ultimately going to be important for us to do that, and at the same time engage the linear, logical content of things with great sophistication. The honest truth is, we don't know how to do that yet. So the pressure of being in the process of growing beyond ourselves with a trajectory, a kind of imperative, that we go *way* beyond our current level of embodiment, is itself a developmental tension that we're living under. Feeling all this can seem overwhelming and can confuse us, and kind of seem too much. Or we can find a way of being really present to it all that kind of inspires our best, and wakes us up.

So I think there's a big piece of this practice that's being right now able to be "tweaked" awake and inspired and given hope, in the sense of possibility, by developmental challenges that will take us years to embody. Can we be alive to a possibility that we can't just rise to right now, and still be rising right now? Let that bigger challenge not discourage us, but in a sustained way, give us a deep, slow source of strength and intelligence that can power us over years with a kind of consistency. I don't think I've ever seen anything quite like that.

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I feel like the full brilliance, the penetrating potency of this evolutionary call is very hard to stay related to. Therefore, it requires us to choose again and again. But the thing that that requires is for us to open, almost like a flower, again and again, in this very tender way. It's a coming alive to the very depths of ourselves, again and again. Out of that there's a choice, there's a "yes!" to possibility.

We become evolution finding its way to a healthy response to these challenging moments. And it really does need... the people [in a spiritual community] who are hearing these words are among the people who can be that healthy expression in this time. Even if we're not outwardly terribly powerful. We are, actually, ways that evolution is trying new stuff out. And we are the way it is happening. What is happening with us, matters. Taking ourselves humorously seriously. Being willing to do that is a constant opportunity. Yet if too many ordinary life challenges, if your computer and plumbing are breaking down, and your car payment this, or person mad at you that, or whatever disappointment or body ache or whatever it is that's tending to draw you into a point of view that is losing that bigger perspective. Just honor... honor... honor the apparently humdrum, ordinary, tawdry little struggling aspect of your own process. Let yourself be accurately related. This is the noble, beautiful, great spiritual process. This simple, ordinary human thing that you are actually confronted with, that I am actually confronted with. It's just us dying human body-minds who can care and notice and open and awaken. We are the way that evolution is advancing, and spirit is finding its way into form. The actual possibility in your life *is* where the rubber's meeting the road. It is sacred. You are sacred. These actual choicepoints matter tremendously. You deserve your own respect. You deserve your own love. You deserve to honor and take seriously even the not-terribly glorious ways that that expresses itself in the struggling moments of ordinary moment-to-moment experience. And it's by doing *that*, and then finding others [in spiritual community], that the "we" is going to awaken. This is how we each ante in to that bigger game. That bigger, sacred, holy, great, game.

Inquiry

by Beth Sanders

1.

Inquiry always asks for more
aliveness we've never been before
something new is always
coming into being
patterns carry forward
creativity, novelty
notice, trust, deepen
choose
show up
explicitly
uncomfortable
in silence
simple and complex
amplifying
evolutionary power
raw, whole
honour
well

2.

Inquiry is figuring us out
radically optimistic
unifying and making whole

the scale of the city
of peace
fully sacred
evolutionary impulse
itself
suffering
provocations to new intelligence
what happens is in our hands,
is flesh and blood
awakening, expanding
citizens' identity
whole
city
deeply optimistic
that we can handle anything

3.

The way we connect will bring
intelligence
spiritual weightlifting
discerning practices
welcome
the golden shadow
welcome

the light of Self
step in
to the gift of suffering

as an optimist
by choice

Bruce Sanguin, IC20C Day 11-2

How does the faith community organize itself to support the city?

Bruce Sanguin: Let me begin by something that I was sharing with you, just before the interview started, Beth. Before you and Marilyn [Hamilton] put this question to me it was interesting, because I realized that I hadn't spent a lot of time imagining the church as a cell in the body of the city or, in service to the city. So this has been a wonderful provocation to get me to scale up if you like, in terms of imagining that a faith community – a church community – does have a role in shaping the field, or the spirit of the city.

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In a way it is a big laboratory for taking seriously this discovery of science that we are involved with the universe; that is making this creative advance toward deeper expressions of beauty and truth and goodness and compassion. And, that we are the presence of all that creativity after 13.7 billion years and able to consciously evolve.

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as I began to think about this, because of the way that you framed this invitation, I began to ask myself, well is there anything in our lineage? You know in Scripture itself that might inform this conversation about the city? And I realized in the very last chapter of the Bible – the Book of Revelations - there is this wonderful image of a new Jerusalem, as an expression of the new creation that is emerging. So it fascinated me that when we try to imagine this theme of the role of the Christ, in unifying and making whole the tradition that is called salvation, it is imagined at the scale of the city itself. When you read this text, it talks about how, first, there would be an alleviation of suffering. And so one of the things all churches – the way in which churches - have imagined themselves serving the integrity of the city, has been to play a role in the alleviation of suffering - with the recognition that the presence of unnecessary suffering is not supportive of this advance of love, the advance of compassion. And so to take this [understanding from the] axial age – one of the key insights was that we were actually here to alleviate suffering. So traditionally the church has been involved in [this] - for example we are involved in the downtown East side [of Vancouver] with the homeless, making meals for the folks down there and sharing with them.

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It is interesting that [it is in] the first Jerusalem (not the new Jerusalem) that Jesus is portrayed in three of the gospels, lamenting about the old Jerusalem. "Jerusalem Jerusalem would that you knew the things that made for peace." And so I think in the second axial age that we are entering into, we can ask ourselves, what are the things that make for peace that includes this traditional response to suffering and the alleviation of suffering? And I was thinking this city of peace also involves stepping into the sacred evolutionary impulse itself and helping to shift people's consciousness. So a big part of what we're doing in the congregation ... is to create a domain where people can realize that who they imagine themselves to be, is much bigger than who we ordinarily think of ourselves to be. When we expand into this identification with the universe itself, we are the universe in human form, evolving. We gain access to a whole other level of intelligence, at a whole other dimension of power and this kind of urgency to bring forth a future that needs us in order to emerge.

I am imagining the community of faith, whether at the church or synagogue or temple, has a domain of creative emergence, where we actually try to cultivate the conditions for this natural evolutionary impulse to re-form us... And in the context of what we are doing here today contributing to this new Jerusalem, to the city of peace in the 21st century.

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And I think there is a place in evolutionary spirituality, or there needs to be a place to recognize that it is often in the presence of suffering that opens us [up to] attending to the fragile places, to the vulnerable places, both within and without, that opens up a channel for this evolutionary grace. And sometimes it is missed in the way we talk about evolutionary spirituality, because we are so caught up in this other

dimension which is real, this ecstatic urgency of realizing we can consciously shape the future that sometimes we pass over deep attention to our own brokenness, our own suffering and to the suffering of others.

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Before this invitation I had not really thought about it. Just staying in the mythic lineage – both scriptural witness – even the pre-modern – it's interesting that the author of this Book of Revelations, he writes not to the seven churches themselves but to the Spirit of the seven churches, or to the Angel of the seven churches. So there is a sense in which he is writing to a corporate personality of the churches and realizes that if transformation is going to happen he is going to have to contend with the particular qualities and characteristics of the corporate personality of this community of faith.

So I find it interesting [for] myself a consultant if I am called into work with a church, I carry this in my mind. What's the feel of the "Angel"? Or the Over-Spirit of this community of faith? And it turns out they can be quite different. You know you can have a generous Angel. But they are not always good - they can be parsimonious, they can be bitter, they can be mean-spirited. Or they can also be open-hearted – so it's a great question of how we use it in discernment?

It would be interesting to sit with city councilors and spend a day asking them collectively to tap into this holon – to the "I" of the city. And see how they would characterize what are the qualities and characteristics of the City Hall holon? And begin to work at that level, then let the articulation of that filter down to the various departments of the city – the way we organize ourselves. I don't have a lot of experience doing that – I don't have any experience doing that at the level of the city.

But with churches I do. In a way you could think of a local community of faith as a kind of microcosm of the city and that the whole spiral [of evolutionary development] is present in a community of faith – of multiple world views. You have different genders, you have different sexual orientations, you have multiple generations, and you have to somehow tap into the creative tent that is big enough - the tent of emergence - is big enough to allow each of those people to step into what is next for them.

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But my sense is that the first thing to emerge when you do this gestalt work is that, it's like doing dream work, you learn to identify with every symbol of the dream and speak as those dream symbols. My sense is that in getting tied back in with this theme of suffering the first thing that is likely to emerge there is the voice, the voice of suffering is interesting, where I as the city hurts. That's certainly what happens at congregations at a local level. That's the first voice. And if you don't deal with that, nothing else can happen. I have a colleague who does shadow work with congregations. He's actually sort of a leading edge transformational guy. And one of the things that his research showed, he did five years of research, at the end of which, and he did the shadow work at the end and he realized he would have done that first because after four or five years, any element of the shadow or of the suffering that didn't get dealt with, blocked the whole process, blocked the creative advance of the © Integral City eLab October 22, 2012 9 organization. So it would be interesting to pull together city blocks or city councilors or you know, organizations within the city. Get them to feel into the pain of the city, the loneliness of the city or whatever it is, or the shadow side first and then see if that doesn't free up this evolutionary impulse you know?

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What do you suggest as some best strategies or approaches for simultaneously fully acknowledging the reality and urgency of our current collective situation while at the same time staying radically optimistic in creating a new future from an inspired future rather than a fearful emotional state?

Bruce Sanguin: Wow, that's the challenge, isn't it Beth!? To hold both simultaneously. The Buddhist practice of opening your heart in compassion for the suffering as it is, those aren't

opposite sides. As we open our hearts to reality, if we do that from the perspective of our local selves, our smaller egoic selves, we'll begin to feel incredibly threatened and insecure and all our biochemistry is going to be triggered into fear or flight or freeze. So the only way to enter into this exercise is a deep compassion for the reality of the suffering and the fact that we are now a macro-phase power that is impacting the entire biosphere, is to do it from the perspective of this larger Identity. Otherwise, it's too much; it's simply too frightening; we can't contain it.

But our Kosmic identity, our Kosmic self or what I would call our Christ-self, where we are the personalized presence of this evolutionary impulse, the deep-time evolutionary impulse, we can handle that. Because there is a power and a resilience in knowing yourself © Integral City eLab
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to be showing up as the creativity of the big bang reconfigured 13.7 billion years later, that can handle anything. It can handle a super-nova. It can handle five previous extinctions. It's not going anywhere, and to the extent that we can tap into that and identify with it we can deal with reality AND trust that the same creativity that brought forth this universe and is evolving in, through, and as us is going to continue to do its work, and why not start now?

Craig Hamilton, IC2OC, Day 11-2

From looking at it from an evolutionary point of view I guess what I would hope and I guess what I am seeing in the people in my work who are engaged, maybe on a more different level, as their sort of mission to work in the world, is that as people begin to awaken to this evolutionary impulse and take responsibility for it and as we begin to realize that evolution is now to a significant degree - at least a big part of what is going to happen evolutionarily for the cosmos is in our hands - it's up to those of us who have the free time to develop ourselves, to come together and show concern for the larger systems that we are a part of and begin to evolve those consciously and challenge the status quos and bring our creativity to that - now in a sense I suppose that's what I would see as the highest level of service. So certainly we could talk about many levels of, you know, some of which Bruce is talking about - alleviating suffering on the basic level, hunger and homelessness and things like that, but then maybe where I can go is - but how else might this serve? Might we be awakening spiritual community, the community of people who are truly waking up to their own nature of divine instruments in the world? Then serve the elevation of the whole process and elevation of the city that they are a part of? And that would be to enter into a kind of truly sacred creative act of evolving all the structures of the city.

So, what I'm imagining here [is] a sort of template city, or a prototype city in which we have enough of a center of gravity, or a kind of critical mass of people awakening to the larger context for their lives. For realizing it is not about me getting what I want, or even not just me waking up spiritually and having a deeper and more fulfilled life. It's really about me becoming a more valuable vessel for the infinite to enter into form and then create structures in this world of form that express the infinite. That express the perfection and [then] also this evolutionary impulse, and co-creativity out at the edge.

So I'm sensing in this kind of prototype city with this critical mass awakening, just seeing this open innocent, incredibly optimistic, forward leaning creativity being brought to every civic structure, from how we engineer the city to make it more livable and not just sustainable but thriving and moving forward and down to taking care of our people and how we organize on every level. And, so to getting involved in politics locally too probably. And getting out there, as my friend Marianne Williamson is getting more spiritually alive people to run for office - imagine that. So really on every level that that awakening impulse starting to find its way into every way that human beings organize themselves - that is a vision that excites me...so that is what I am sensing.

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We can find all kinds of ways that spiritual people, spirituality minded people can serve the city. We can list hundreds of kinds of unique acts that could be undertaken to attempt to elevate the consciousness of the city but on kind of a bigger level I was thinking. To look at this through a spiritual lens, we are - when we're talking about spirituality, to some degree - we're always talking about a shift in identity when I start to awaken to the reality that I'm not just this local self, this story in my mind about this person who was born at a certain time, who has this body and has this life experience and has these goals and ambitions and that local ego, that local self consciousness but we are awakening to our larger identities even, maybe our identity as the evolutionary impulse, maybe our identity as the infinite source of pure being? But also these larger "we" spaces [like spiritual communities] that we're a part of, can both be a bridge to the more universal dimensions of who we are but can also be a way to really ground that and make that real.

And that's why that, as we are pondering this notion of a more enlightened city or how could we bring, you know, the interiority of the city to life or how can we get the city to awaken to its inner life like you were describing earlier, I was thinking, ... what would be the ways we could experiment with getting citizens of a city of any scale to start to let their identity expand to be the whole city? What would be the thought experiment or the spiritual experiment that got (and maybe it would be done within congregations, and maybe it would be done at council meetings and maybe it would be done as a wild kind of viral city-wide initiative), of, hey let's all see what happens if we start to relate to this whole city as yourself?

If I start to see the city as myself and therefore all of the citizens as parts of me, and everything we are doing as a collective as me, not as something I am just a part of but as me, as myself. And then how do I then - what responses come forth from me - when I do that and get people sharing about that? Because I can tell you, I haven't really run that experiment on a city level myself but whenever somebody does that, their ... identity shifts and then their response to life shifts and your values shift and what motivates you begins to shift.

It all follows that awakening to a larger identity - and I think a city is a pretty big one (laughter) to play with! And I'm sure all kinds of care would start to flow from that, that people might not normally experience but suddenly the heart opens up and you look at all these people you're sharing your life with in whatever way, in this civic environment and all these ways you want to start to take care of it and elevate it and take more responsibility even at as a citizen voter, and mover in the political sphere to lobby your politicians to (laughter) you know, act in deeper alignment with this impulse. So, you know, I just sense, that's what was sparking in me as this possibility to use the city as a context to expand identity so that the larger circles of care could begin to flow and all the beautiful things come from that.

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I mean even more than a thought experiment. I mean more of a social experiment. Arguably if we look at it, it is an attempt for us as a certain group of people to begin to try to shift our identity, to explore what it is when I change what I think of as myself, what I relate to as myself. And in this case we are talking about a whole city so, I guess it would depend on the scale of your city and you can imagine that it could be something that would start with a small group of people who wanted to make this happen and then maybe in networking with other like minded groups that might also be interested in helping catalyze this new experiment; and you'd have to clarify the goals of it and then and what you were sensing; your hypothesis for the outcome of the experiment and what you think it might unleash in the city in terms of a larger care and sense of responsibility and co-creativity; and then figure out how to get the media interested and share the idea; and then galvanize it around a particular period of time I suppose. Where you say hey for this week in time, let's all us citizens of the city start to engage this in our microcosms and then also let's create forums where

we can interact around it and then maybe have some public event where there is panel discussions where you know people are coming together and on stage and engaging it. Maybe, some of the local officials or you know, well known individuals that people would want to listen to their perspectives on it and I don't know.

... I think it's the kind of thing that would just require that level of creativity and opening it out and looking at all the means of getting people engaged and then maybe coming up with some concrete issues to then apply it to, then once we've done this extension of identity then let's turn our attention to what we think. Well first let's use that collective intelligence to determine what are three big issues that we're not facing that this group says we want to face into and shift in our city and then let's use that collective spirit of awakened care, conscience and creativity to lean into those issues and see what new solutions might emerge when we all stand in this different place than we're used to standing and identify with our unity as a civic body. So there it is, food for your own experiment I guess.

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Marilyn's Comments  
IC20C Day 11-1, Patten

That there would be emergence and that we would discover as we went along, having the opportunity to be in the not-knowing in a very grand way.

Even as I've invited in thought leaders and designers and practitioners of each intelligence, we've discovered that they don't necessarily know one another, or of each other's work, even. It's an opportunity to be in a "we-space" together. I think we could characterize this experiment as an intensive on the city, for the last month. In calling in all of these intelligences, we've been trying to notice what is it that they can inform us about the spirit of the city. Is there such a thing as a spirit that arises not just from the individuals, but into some kind of a collective space? Your words of humility and humor have certainly informed me as how we might be able to hold this long enough and lightly enough to notice if there's something new emerging through us as individuals, and as a result, able to tell us, could we possibly conceive of cities as Gaia's reflective organ.

Going back to something you introduced early on in your comments, this whole idea of collective intelligence. That emerged as an underlying impulse that we wanted to explore in the conference as well. I've always had this intuitive sense that cities were going to be an enormous source of collective intelligence. I guess I'm a little ahead of everybody else's expectations. Tell me a little more about how you're seeing collective intelligence emerge in the experiments that you've talked about. Those experiments harken us back to the first week of the conference, where Buzz Holling really told us that how systems become resilient is that they experiment a lot in certain stages, so they can figure out what works. It may take a whole series of experiments to figure out what works. Are you seeing some experiments that you think may have more potential for them than others?

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It seems to me that we are, in our cities, in a state where it's quite chaotic, and not peaceful in the cities. I do think that kind of dissonance may well be what actually calls us to find a different way. Because, it may actually break us down, in order to get us to a state where we can get to a breakthrough.