

An aerial photograph of a large-scale urban development. The central feature is a circular park area with a complex, star-like pattern of paths and green spaces. This central area is surrounded by a dense, organized grid of buildings and roads, which then transitions into more irregular, organic-looking urban forms towards the edges of the frame. The overall color palette is dominated by earthy tones, with greens from the vegetation and browns/tans from the buildings and roads.

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Editorial

Spiritualität ins Zentrum von Architektur, Stadtplanung und der internationalen Entwicklungszusammenarbeit zu rücken, ist nicht nur für TRIALOG ein Novum, sondern auch im Hinblick auf die Berufsfelder und Diskurse in diesen Disziplinen. Das Vordringen in unbekanntes Territorium ist immer eine Herausforderung, doch in diesem Falle ist es ein besonders gewagtes Unterfangen, da es sich hierbei um ein Thema handelt, welches weithin mit Attributen wie esoterisch, irrational, okkult, New Age oder ähnlichem als irrelevant abgetan wird. Ein Grund dafür ist sicherlich unsere mangelnde Vertrautheit mit Spiritualität, was noch verstärkt wird, wenn es darum geht, diese innerste Dimension unserer Existenz in die Öffentlichkeit zu tragen. Denn sind wir nicht seit unserer Kindheit und Jugend so enkulturiert worden, dass wir unsere innersten Erfahrungen und Emotionen von den äußeren Wirklichkeiten der Welt klar zu trennen versuchen?

Bislang wurde Spiritualität in der Stadtentwicklungspraxis und -theorie wie auch im Entwicklungsdiskurs praktisch kein Raum gegeben. Allerdings zeigt die Realität in Entwicklungsländern – sowohl im als „traditionell“ empfundenen Dorfleben als auch im „modern“-orientierten urbanen Milieu – eine Vielzahl von empirisch belegbaren Beispielen für die Bedeutung von Spiritualität im Alltagsleben. Zusätzlich zu diesen Belegen für die Relevanz von Spiritualität scheint sich auch in der westlichen Welt eine Wiederbelebung von Spiritualität und Glauben zu vollziehen – oft als kritische Reaktion auf die Dominanz einer verwissenschaftlicht-materialistischen Weltanschauung. Diese kritische Reaktion kann sich unter anderem auf Denkströmungen beziehen, die sich mit der Integration bzw. Vereinheitlichung unserer hochspezialisierten und fragmentierten Wissenssysteme beschäftigen.

*Dies ist der Ausgangspunkt des einführenden Artikels von **Christoph Woiwode**, der bezogen auf den urbanen Kontext versucht, einen breit angelegten Blick auf zeitgenössische Aspekte der Spiritualität zu werfen. In einem weiteren theoretischen Beitrag entwickelt **Marilyn Hamilton** einen höchst originellen Ansatz zum Verständnis einer urbanen Spiritualität, die von Spiral Dynamics und der Integralen Theorie des Philosophen Ken Wilber inspiriert ist. Im Gegensatz dazu nimmt **Carl Fingerhuth**, ausgehend von seiner eigenen Biografie, den Leser mit auf eine Reise durch die Welt und die Jahrhunderte, um in der von ihm so bezeichneten „Zeit jenseits der Moderne“ die Notwendigkeit der Re-Integration von Spiritualität in das Denken und in die Leitlinien des Städtebaus zu demonstrieren. **Gail Hochachka** präsentiert ein NGO-Projekt zur Entwicklung von Führungskompetenz in Nigeria. Aufbauend auf Habermas plädiert sie für einen post-säkularen Ansatz in der Entwicklungszusammenarbeit, der eine Integration der spirituellen mit der weltlichen Sphäre ermöglicht. **Lydia-Sophia Wilmsen** untersucht die Relevanz intentionaler spiritueller Gemeinschaften, wie etwa von Auroville in Indien oder der Comunidad Ecológica Peñalolén in Chile, für die Raumplanung und eine nachhaltige Lebensweise. Ihre Studie wird von **Aryadeep S. Acharya** thematisch fortgesetzt, der kühn für eine paradigmatische Führungsrolle von Auroville als universellem Stadtmodell argumentiert, und zwar nicht nur, um den Herausforderungen der indischen Städte zu genügen, sondern auch, um der globalen Urbanisierung angemessen zu begegnen. Eingebettet in einen historischen Kontext diskutiert **Genet Alem**, inwiefern in Addis Abeba Orte entweder als sakrale oder als öffentliche Räume angeeignet und genutzt werden. In seinem zweiten Artikel stellt **Christoph Woiwode** mehrere Fallstudien aus der ganzen Welt vor und wirft ein Licht auf die Rolle von Spiritualität in der Quartiersentwicklung und Planungspraxis sowie auf die Rolle der Planer.*

Damit ist deutlich geworden, dass diese Ausgabe von TRIALOG eine explorative Mission hat, die letztendlich wohl mehr Fragen als Antworten aufwirft. Der vordergründige Zweck dieser Ausgabe ist es denn auch, einen völlig vernachlässigten Aspekt der Planung im Bereich der Entwicklungszusammenarbeit zu thematisieren. Insofern muss erst die "Büchse der Pandora" geöffnet werden, um die Möglichkeiten, Potenziale und natürlich die Schwierigkeiten zu erörtern, die durch die Berücksichtigung von Spiritualität in der Stadtplanung und Entwicklungszusammenarbeit entstehen.

Putting spirituality at the centre stage in the context of architecture, urban planning and international development is new not only for TRIALOG, but also for the professions and discourses in these disciplines in general as well. Spearheading a largely unknown territory is always a challenge, but in this case it is also a particularly daring venture because we are dealing with a topic that has been and still is widely dismissed as esoteric, irrational, occultist, New Age, and so forth. One reason for this is the unfamiliarity most of us have with spirituality in general, and with elevating the interior dimension of our existence into the public realm in particular. Has our upbringing and enculturation not taught us to clearly separate our deepest inner experiences and emotions from the external realities of the world?

Hitherto, spirituality has been conspicuous by its absence in urban development practice and theory as well as in the international development discourse. However, the empirical reality in the developing world – both in the perceived "traditional" rural village setting and in the "modern"-oriented urban context – exhibits plenty of examples of the significance of spirituality as well as its importance to people. In addition to this empirical evidence that spirituality matters in people's lives across the world, there seems to be a revival of spirituality and faith (especially in the Western hemisphere) as a critical response to the predominance of the scientific, materialist perspective of the universe. This development is linked to philosophies and theories that emerge around the issue of integrating/unifying our specialised and compartmentalised knowledge systems.

This is the starting point of **Christoph Woiwode**'s introductory, conceptual paper that attempts to develop a broad perspective on contemporary aspects of spirituality in relation to the urban context and praxis. In another theory-based contribution, **Marilyn Hamilton** develops a highly original approach to urban spirituality that is inspired by spiral dynamics and philosopher Ken Wilber's Integral Theory. In contrast, setting out from his own biography, **Carl Fingerhuth** takes the reader on a global journey through the ages to demonstrate the need for a re-integration of spirituality in thinking and in the making of towns in what he calls the "time beyond-the-modern". **Gail Hochachka** presents an NGO project on leadership development in Nigeria and, by building on Habermas, makes the case for a post-secular approach in international development work bringing forth the notion of integrating the spiritual with the secular. **Lydia-Sophia Wilmsen** explores the relevance that intentional, spiritual communities such as Auroville, India, and the Comunidad Ecológica Peñalolén, Chile, could have for spatial planning and sustainable living. Her study is further emphasised by **Aryadeep S. Acharya**, who boldly argues for a paradigmatic leadership role of Auroville as a universal township model not only for the urban challenges faced by India but by the world. Embedded in a historical context, **Genet Alem** discusses how places are appropriated and contested either as holy places or public spaces in contemporary Addis Ababa. In his second article, **Christoph Woiwode** presents several case studies from across the world to throw light on how spirituality matters in neighbourhood development, planning practice, and the role of planners.

Obviously, this issue of TRIALOG is on an explorative mission probably producing more new questions than answers. Hence, the purpose of this TRIALOG is to introduce an altogether neglected aspect to planning practices in development. By considering spirituality in urban planning and development, this issue of TRIALOG rather opens a "Pandora's box" in regard to figuring out possible opportunities, potentials and, certainly, difficulties.

Christoph Woiwode and Wolfgang Scholz

Urban Development and Spirituality

Volume Editors: Christoph Woiwode and Wolfgang Scholz

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Integral Spirituality in the Human Hive: A Primer

Marilyn Hamilton

Integrale Spiritualität im menschlichen Bienenstock: eine Einführung

In diesem Artikel untersucht die Autorin von „Integral City“ urbane Spiritualität auf der Grundlage der von ihr angewandten Metapher des menschlichen Bienenstocks. Sie geht von der Annahme aus, dass Spiritualität zur reflexiven Kapazität in der Stadt beiträgt und dadurch Einfluss auf Gestaltung, Planung und die gebaute Umwelt ausübt. Spiritualität wird dynamisch als involutionärer und evolutionärer Impuls verstanden, dem die Entstehung aller Lebensformen, einschließlich der bisher komplexesten menschlichen Systeme wie die Stadt, zugrunde liegt. Spirituelle Veränderungen beeinflussen kirchliche oder religiöse Strukturen, was einerseits produktive Kapazitäten freisetzen, andererseits aber auch zu Konflikten – etwa in den Bereichen Bildung, Gesundheit oder Regierungsführung – beitragen kann. Abschließend wird ein neuartiger Entwurf zur Wirkung und Dynamik dieser Spiritualität im Spannungsfeld von Ort und Raum dargestellt.

*"Humans are Gaia's reflective organ."
James Lovelock*

This paper explores spirituality in the human hive using Integral City's four maps. It proposes that spirituality contributes to the quality of reflective capacity in the city with influences on design, planning and building. As an involutory/evolutionary impulse, spirituality underlies the emergence of all life forms, including the most complex human system, the city. Changing worldviews at the ego-ethno-world-kosmo-centric stages of development recapitulate the meaning of spirituality to individuals and cultures. Spiritual change impacts structures in churches/synagogues/temples that contribute capacities as well as create conflicts within and across the silos of education, health and governance. Spirituality in the human hive cycles through source, field and re-source integrating Truth, Goodness and Beauty into Love that makes Grace, Place and Space. In conclusion, a fifth map traces the presence and flow of the spiritual pulse of the Human Hive.

*Take Care of Yourself.
Take Care of Each Other.
Take Care of this Place.*

This master principle is an injunction for practising spiritual wellbeing in the human hive (Hamilton 2010a: 49). This article is a primer for tracing spirituality with an integral compass, building on the spirit that inspired the framework proposed in Integral City (Hamilton 2008).

What is the Human Hive?

The human hive (our species' version of the honeybee's hive) is the most complex system humans have created. In all its dignities and disasters, it is the deepest expression of Gaia's most reflective organ (Lovelock 2009). But what are the qualities of a reflective organ and why would evolution call forth such a capacity in individu-

als or cities? In 1901, Nobelist (beekeeper) Maeterlinck (1954) observed that the purpose of humans, like all evolutionary beings is "read in [their] distinguishing organs ... [where] the ... spirit ... of 'cerebral substance' ... spreads over the universe as an "incomprehensible flame".

Now that more than 50% of humans live in cities (Glenn, Gordon, & Florescu 2011), we may have created opportunity to release love as a prime force of cities (Beasley 2009), thereby creating a natural habitat for spirit and spirituality because they are inborn qualities of who we are as a species.

Four Maps that Reveal Spirituality in the City

Before we examine a definition of spirituality, let us consider the evolutionary complex adaptive living city as a "reflective organ" that is dynamic, fractal, holographic and morphic in nature. To do so, we will use a meta-theory that integrates four essential maps (Hamilton 2008).

Each map gives us a different view of the whole city and helps us to understand the interrelationship of individuals, groups, sectors and sections. Although each map offers only a partial perspective, together they can be conceptually (and technologically) hyperlinked to give us a more comprehensive picture of the interconnected human hive. A brief description follows of the contribution each map reveals about spirituality in the city.

The City as Holon – The Four-Quadrant, Eight-Level Map (Map 1)

This map shows that reality in the city arises from both an individual/collective and an interior/exterior expression (Wilber 1995). The intersection of these two polarities reveals four city realities (table 1) :

Table 1: Four Domains of City Realities

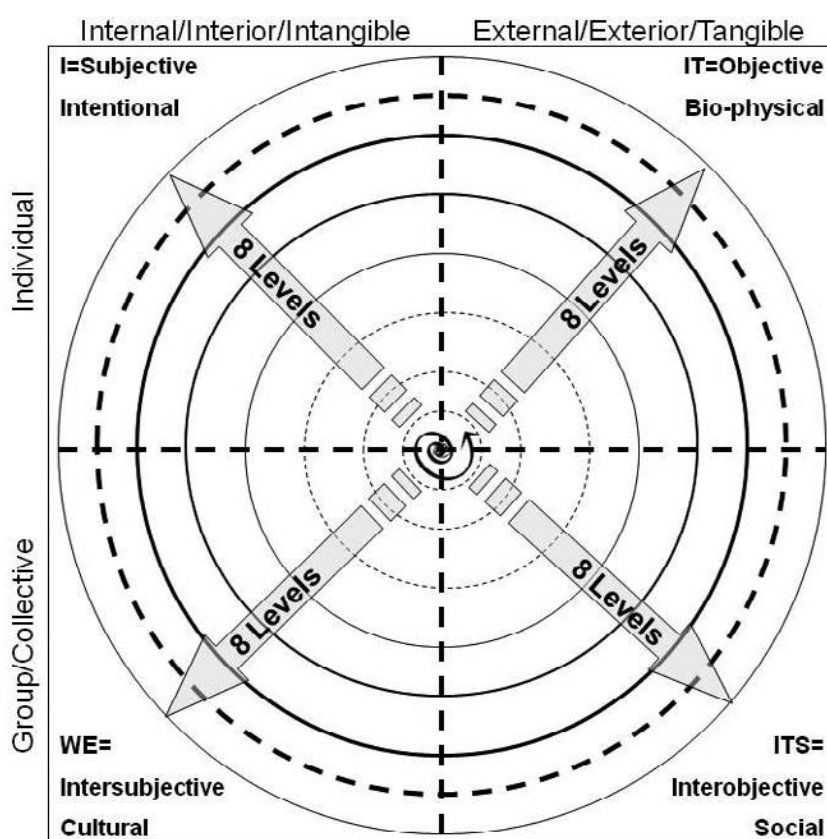
1. Upper Left (UL): individual beliefs interior/ internal/ subjective/ intangible	3. Upper Right (UR): individual actions exterior/ external/ objective/ tangible
2. Lower Left (LL): collective culture interior/ internal/ intersubjective/ intangible	4. Lower Right (LR): collective systems exterior/ external/ interobjective/ tangible

Our institutions of higher learning have organised the domains of knowledge into four perspectives (or voices) common to all languages (I, We, It and Its, shown in Table 2) (Wilber 1995, 2006; Zimmerman 2005).

Table 2: Domains of Knowledge and Related Voices

Upper Left (UL): aesthetics and fine arts (I)	Upper Right (UR): life sciences (It)
Lower Left (LL): humanities (We)	Lower Right (LR): social sciences (Its)

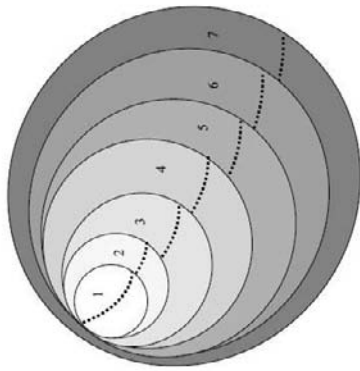
Map 1 is analogous to a "plan view" of the human hive and provides the coordinates for what Wilber calls "cosmic addresses" (Wilber 2006). The value of Map 1 to seeing spirituality in the city is that it situates not only perspectives but methodologies for seeing the city as a whole living system. It locates the parts, partial views and fragments of the city so they can inform one another and be viewed as an integrated system where what happens in the LL cultural values of the city can be linked to the LR systems of safety, family law and recreational facilities, as well as individual UL beliefs and UR actions. It has a series of "growth rings" that spiral out from the centre along the diagonal axis of each quadrant, representing the eight stages of complexity discussed in Map 4.



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Map 1: The Integral Map (Source: adapted from Wilber 1995, 1996)



- 1 = individual
- 2 = family/clan
- 3 = group/tribe
- 4 = organizations: workplaces, education, healthcare
- 5 = community(s)
- 6 = city
- 7 = eco-region

Map 2: The Nested Hierarchy of City Systems

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Map 3: The Scalar Fractal Relationship of Micro, Meso, Macro Human Systems

The Nested Hierarchy of City Systems (Map 2)

The city as a human system is a nest of systems made up of centres (Alexander 2004), holons (Koestler) or nested holons (Sahtouris 1999). The systems have orders of complexity, so that the holons, wholes and centres are nested into holarchies (Wilber 1996c) or panarchies (Gunderson & Holling 2002) where levels of complexity emerge over time.

The value of Map 2 to the spiritual life of the city is that it reveals that every individual is a member of multiple city sub-systems (family, workplace, education, healthcare, place(s) of spiritual practise, neighbourhood, city hall, and environment). Spiritual energy travels both from and to individuals and sub-systems creating spheres of influence, networks, communities of practise and meshworks as they become densified and aligned (Hamilton 2010b).

The Scalar Fractal Relationship of Micro, Meso and Macro Social Holons (Map 3)

Map 3 shows the city as a social holon – a group of people. Its qualities are not summative but dynamic capacities that come from the unique contributions of each individual holon in the social grouping. Map 3 conveys how capacity development in individuals contributes to capacity in families, organisations and communities, while

also revealing the reality of capacity dilution and amplification in social holons.

As a natural system, the dynamics of social holons can be expressed by the non-linear mathematics of fractal geometry – the elegant patterns created by the repetition of simple rules of relationship, at multiple levels of scale that predict both behaviours and infrastructures (West 2011).

It appears that at every level of scale, fractal patterns of city wellbeing (vibrant or diseased) are deeply embedded in the wellbeing of individual holons and the social holons they belong to (as noted in Map 2).

Map 3 reveals that city spiritual dynamics arise from the tension between levels of development in collectives and individuals. Such tensions only become resolved when a critical mass of individual behaviours in the collective becomes coherent (e.g. the many Americans who started to practise yoga in the 1960s and 1990s establishing it economically and spiritually [anon 2011]). Complexity sciences reveal that only 10 to 15 percent of a population need change in order to shift the whole system (Gladwell 2002; Hamilton 2008). This implies that one group or cohort will find it difficult to be successful until a critical mass of groups commits to similar practise (e.g. multiple faith systems collaborate to form a transorganisational ministerial council).

The Complex Adaptive Structures of Change (Map 4)

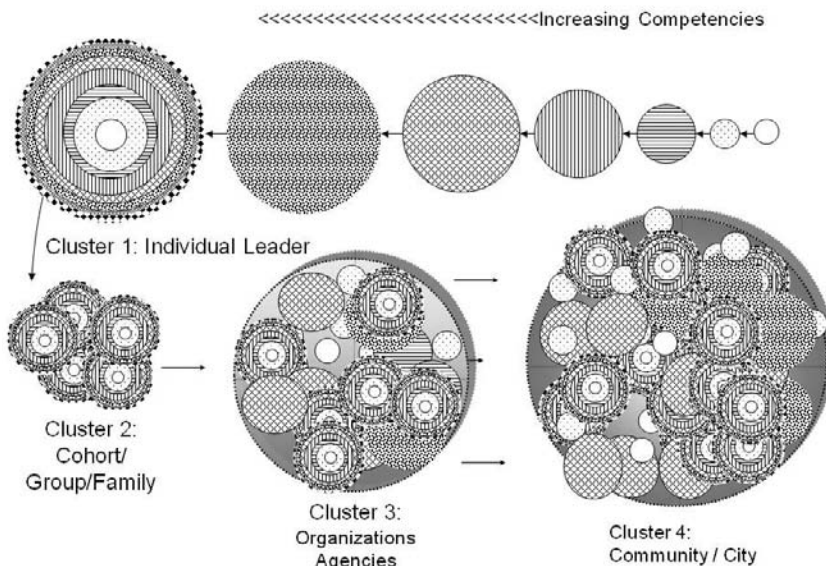
Map 4 conveys the stages of structural organisational change in the city. Living human systems in the city are constantly in the flux of adapting to life conditions. Adaptations arise from both external causes (such as geo-climatic incidents) and from internal causes related to bio-psycho-cultural-social triggers.

The directions of change are best pictured as vectors (or developmental lines) expanding the four quadrants of the whole city outward from its core. These vectors are the outward pointing arrows on Map 1. Map 4 makes visible the city's LR-complexifying organisational structures over time (and act as proxies for the UR-complexifying neural structures in individuals). These structures emerge as responses to challenges that face the city as it evolves.

One can think of the eight structures illustrated in Map 4 as being clustered into four major "change centres": levels 1-3 are ego-centric; levels 4-5 are ethno-centric; levels 6-8 are world-centric; and level 9 (not shown) is kosmo-centric.

Map 4 gives us a trajectory of potential structural change, with the caution of no guarantees of an ever-upward shift. In times of long-term instability and uncertainty, cities (and their organisations) risk down-spiralling into less-complex structures in order to find older, more stable "comfort zones" (particularly after natural or revolutionary disasters like those in New Orleans, Sendai Japan or Sarajevo.)

The direction of change up or down depends on the capacities of the individuals and groups (reflected in Map 3) to adapt to challenges (like the turbulent chaos of Cairo and Tripoli in the 2011 Arab Spring) or breakthrough stabilising conditions (like Beijing in the 2008 Olympics).



The value of Map 4 is that it shows spirituality can be organisationally expressed at multiple evolutionary levels. Moreover, each LR structure is related to a LL spiritual value system which allows us to correlate all the ego-ethno-world-kosmo-centricities spiritually alive in the 21st century city (see Box).

Combining the Maps into a Spiritual GIS System

Aligning multiple views of the human hive, DeKay (2011) guides designers to integrate "perspectives, prospects, shifts and deep connections", which distinguishes an integral approach from any non-integral approach because the designer (whether planner, engineer or developer) can see his/her personal interiority both distinct from and connected to collective interiority and the city's exteriority. Such combinations are more powerful than mere Google Earth© views from outer space, as they reveal the inner space of a Global Spiritual Information System (GSIS) for the whole city that is tetra-arising, holarchical, evolutionary, developmental, adaptive and dynamic.

What is Spirituality?

Now that we have an integrated mapping system to appreciate and locate dynamic spiritual realities, we can ask, what is spirituality? How might unpacking the meaning of the "reflective organ" that manifests "inflaming cerebral substance" reveal spirituality?

On a never-ending quest within an ecology of integral lineages, I consider spirituality to be a universal life force that cycles through existence as an involutionary and evolutionary impulse (Wilber 1995). The first stage of the cycle, called involution, originates at the non-dual "source" that lies at the centre of existence where it descends from the invisible to the visible; from the immanent to that which is presenced; from the unmanifest source to manifest "re-sources". The second stage of the cycle, called evolution, attracts all creation back to source so that it ascends from the manifest to the source; from the visible to the invisible; from gross physical bodies to subtle and causal energy fields to non-dual source. Spirituality is not outside of city creation but embedded in it as the source, flowing through it as energetic fields and manifest in its emergent re-sources.

Nine/Four Levels of Spirituality in the City

Spirituality in the city has developed as consciousness itself has evolved (McIntosh 2007) into nine levels in four clusters of bio-psycho-cultural-social worldviews. These reframe discourses into a scaffolding of spiritual concerns (Beck & Cowan 1996: 302) (DeKay 2011; Wilber 1995, 2001, 2006).

Ego-Centric Traditionalists

- Level 1 senses the spirits of the city's land, sea, air and life forms
- Level 2 honours spiritual places and ancestors
- Level 3 identifies itself with spiritual "Power Gods" and enforces right with might

Ethno-Centric Modernists

- Level 4 installs spiritual authority and demands all follow the "One Right Way"
- Level 5 positions individual success to impact spiritual spheres of influence

World-Centric Post-Modernists & Integralists

- Level 6 considers how the greater community can express spiritual caring for all members
- Level 7 asks what level of the evolutionary spiral is active in any situation and what are its spiritual needs
- Level 8 considers the spiritual needs of all life on earth and in the city

Kosmo-Centrists

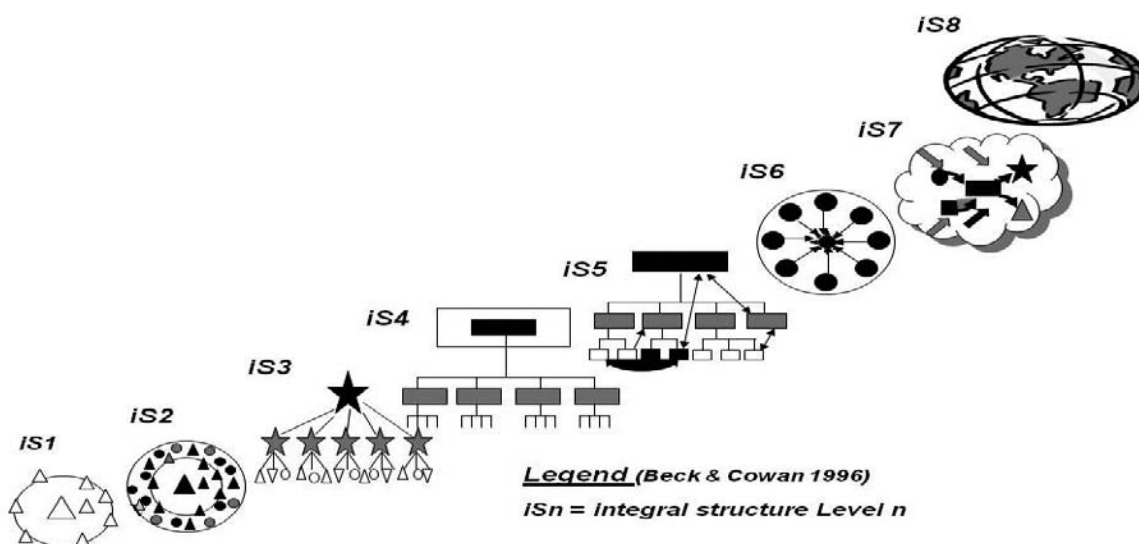
- Level 9 integrates spirituality as transpersonal, translocational, transenergetic, translife

Although the city planning literature seems devoid of spiritual grounding (Wight 2010; Woiwode 2011), examination of how a spiritual cycle started preoccupies much scientific and cosmological speculation (Abrams & Primack 2006; Capra & Steindl-Rast 1992; Cohen 2011; Kauffman 1995; Mitchell & Williams 2001; Wigglesworth 2006; Wilber 2006, 2007), nicely summed up by the question: "If the Universe began with a big bang, perhaps ... a consciousness ... guided the pushing of the plunger that set it off?" (Beck & Cowan, 1996: 285)

Ken Wilber (2001) has despaired for much of his career that empirical science has reduced spirituality to simple explanations grounded in the Integral Model's objective/interobjective right-hand quadrants. But Wilber (2001, 2006) points out that it is a methodological fallacy to use the right-hand epistemologies of poesis (both auto and social), empiricism and systems to know reality in either of the left hand quadrants. Instead he emphasises (Wilber 2007: 155) that "[...] 'Spirituality' can be used ... to refer to quadrants, levels/stages, lines, states, and types. ... Each of these usages is valid, but we must state which aspect of spirituality we are referring to, because otherwise our conclusions are all diametrically opposed to each other and end up deeply contradictory."

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Map 4: The Complex Adaptive Structures of City Change (Source: Beck and Cowan 1996)

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As reflective organs we may know spirituality (or God) in all four quadrants of our integral reality: as spiritual experience (UL) (Wilber, Patten, Leonard, & Morelli 2006); action flow state (UR) (Csikszentmihalyi 1991; Murphy 1992); collective ecstasy or ethos (LL) (Peck 1987, 1993, 1997; Wight 2011b); and collective creation (LR) (DeKay 2011; Esbjörn-Hargens & Zimmerman 2009).

Spirituality is also a UL and LL intelligence (or line) that is capable of growing from ego to ethno to world to cosmic levels of development for individuals and cultures (Wigglesworth 2011a). As well (paradoxically), it is the Absolute source of stillness at the centre of existence (Map 1) and the Relative evolutionary impulse that drives all city manifestation (Maps 2, 3, 4).

Absolute Source of City Spirit

Combs (2002) explains that individuals experience reality differently depending on their levels of consciousness development, suggesting that highly developed people may feel the "gravity of the Absolute pulling him or her forward, toward greater identity with the ultimate non-dual condition" (Combs 2002: 149). He suggests spiritual experience matures from the gross realm to the subtle, causal and finally to the non-dual realm and as it does so a person is more able to access Absolute Source.

In contrast to Combs' stage explanation, intuiting city spirit may be akin to a deep state experience accessing "the earth-sky-water-human continuum that is the existential ground of Aboriginal dreaming" (Sandercock & Lyssiotis 2003: 225).

Cohen (2011) transcends both stage and state explanations, describing the Source as the evolutionary impulse and "the energy and intelligence behind the evolving universe" (Cohen 2011: 49). He reiterates it is the ground of being from which "something has come from nothing".

Source can be accessed by learning (structures, states and stages), stillness (practises) and appreciation as discussed below (McIntosh 2007).

Evolving Re-Source of City Container

The spiritual qualities and cultures that are revealed in quadrants and levels become integrated when we see the city is a container for spirituality. A container is a holonic structure that holds qualities, elements, configurations and other wholes.

Each of the spiritual levels located in Map 1 (that Wilber calls cosmic addresses) has dignities – core values that add to healthy spiritual expression – and disasters – core shadows that detract from healthy spiritual expression (Wilber 2001). In order for the city to develop with alignment for purpose, values and plans, the spiritual dignity of each level must be transcended and included as the next stage of complexity emerges (while the disaster must be recognised and released). When this is done, the meaning of spirituality is essentially recalibrated into a larger container (of space, time and moral influence) and takes on an expanded mission in the city.

Spiritual containers in the city can be considered in three key scales (DeKay 2011):

Self
Culture
Nature

The **Self** as a spiritual container is governed by the cosmic address of the person and is governed by their UL attention, intention and UR actions. Personal, subjective spiritual containers are defined by individual belief and behaviour boundaries. Wilber (2007: 199) proposes that Self represents the first person/face of God – the UL "I" in Map 1 of the city.

A multiplicity of Selves make up the spiritual container of **cultures** in the city. In this respect we can think of city culture(s) as the cosmic address(es) of shared spiritual values and visions of the group or social holon that holds them. They tend to represent a centre of gravity extending across about three developmental levels (see Box 1). As such, the cultures are inter-subjective spiritual belief systems whose boundaries are invisible but are understood by all who belong to them and (often easily) inferred by many who don't belong.

These LL spiritual cultures are fundamental to the structural containers which are their LR analogues as spiritual institutions. LR spiritual structures include the denominational temples, churches, mosques and places of worship where all the LL dogmas, religions and spiritual worldviews are practised. Wilber calls spirit as culture the "Great Thou" or the 2nd person/face of God (Wilber 2007: 199) – the LL "We" in Map 1 of the city.

The third spiritual scale of the city is **Nature**. Natural law governs all manifest life in the biosphere and non-life in the physiosphere in all its evolutionary magnificence. Wilber calls Nature the "Great Web of Life" and the 3rd person/face of God (Wilber 2007: 199) – the UR "It" and LR "Its" in Map 1 of the city.

The city as spiritual container holds not only the spiritual lives of citizens at three scales, but also the artefacts of spiritual expression including all the systems, structures and infrastructures within the LR-built city. And although we tend to point at the cathedrals, mosques and synagogues as centres of spiritual life, in fact the "soul" of the city is expressed in all its built form and business. This very business incites people to seek places of spiritual refuge away from the over-stimulation of the senses, which create spiritual disconnection.

DeKay (2011) links the UL inner-development of designers to their capacity for LR design of structures. Alexander (1977, 2002, 2004a, 2004b, 2004c) has developed an architectural philosophy and methodology that explains how the city's aliveness (and therefore its spiritual manifestation) can be heightened by careful attention to the design and relationship of centres. This echoes practises common to all spiritual systems of centring prayer, meditation and chant. Thus it appears that extrinsic centring is intrinsic to spiritual connection for Self-centring (e.g. meditation rooms in the airport); culture-centring (e.g. labyrinths in pocket parks) and nature-centring (e.g. community gardens, public parks and nature trails).

As the city matures through the exchange of energy between spiritual source and re-source, a spiritual energy field emerges. When we admit all three faces of God as the essence of spirit in the city, we make room for an ever evolving field of spirituality.

Evidence about spiritual behaviours, attitudes, shared practises and systems, suggest that a field effect is emerging in the city (McTaggart 2001; Sheldrake 1988). The field probably arises because the city as container causes the multiplicity of chaotic exchanges within and across holons and social holons to converge into patterns that sustain. Florida (2005, 2008) and Landry (2007) recommend proactively valuing creativity to produce creative and artful cities that attract more people who value creativity. A kind of "spiritual groove" becomes carved in the energetic field, which through repetition reinforces itself.

Sheldrake (1988: 113) describes the co-emergent influences of UL mental activity, UR human behaviour, LL cultural and LR social systems as morphic fields which contain an inherent memory. Within the framework of spirituality in the human hive, it may be that the morphic fields are the cumulative subtle and causal energetic fields exhibited by individuals and groups. They may become accessible as transpersonal spiritual "stores" by those who are especially bonded in the convergent space and place-making container of the city (McTaggart 2011).

What Wilber, Combs and Beck and Cowan frame is that different individuals and cultures operate at different levels of development (that will only mature at the pace determined by their life conditions). As a result, cities will always have a developmental spectrum of spiritual practises that span the spiral of spiritual concerns (see Box 1).

The spiritual health of the 21st century city is challenged to find a way that reconciles these different LR religious structures and UR spiritual practises, especially where egocentric and ethnocentric views conflict. We see such schisms in Jerusalem (with the clash of all three Abrahamic religions), Calcutta and Mumbai (where Hinduism threatens Islam) and Jakarta (with clashes of Islam, Buddhism, Animism and Christianity).

In general today, the variety of spiritual expression depends as much on the city's governance system, transnational immigration and refugee policies as on its cultural history. Even Scandinavian cities' homogenous cultures have been challenged by new spiritual incursions; whereas Paris, Copenhagen and Amsterdam, have toxic mixes of indigenous and immigrant cultures resisting peaceful bridge building.

The relevance of spiritual development to the whole field of city wellbeing influences how the city develops its purpose, identity, vision, values, cultural relationships and even its infrastructures. A few cities like Singapore have governance systems that embrace multiple ethnic groupings, celebrating all spiritual holidays, while enforcing common denominators of respectful behaviours, national service and strict rules of law and order (Beck & Cowan 1996: 306).

When a city can be aligned around core spiritual values in an explicit way (like storytelling instead of non-inclusive city planning practises), it can more easily sustain quality of life for all citizens (Sandercock 2000). Cities like Curitiba, Vancouver and Songpa improve quality of life by aligning qualitative and quantitative sustainability indicators ("Globe Sustainable City Awards" 2011). Furthermore, visionary leadership from mayors (like former mayor Jaime Lerner in Curitiba) and city management (like Sadhu Johnson in Vancouver) demonstrates that spiritually-inspired leaders can translate resiliency principles into sustainability practises (Brown 2011; Wigglesworth 2010).

Spiritual Practises Grow City Spirit

The perennial values that all spiritual wisdoms share appear to contribute to the human hive as a reflective organ. Spiritual guides see Beauty, Goodness and Truth as core values that imbue spiritual life at all expressions of Self, Culture and Nature (DeKay 2011: xxvii; McIntosh 2007: 300; Wilber 2007: 70).

McIntosh (2007: 141) explores inner and outer polarities of this trio in ways that reveal a holographic quality to spirituality. He suggests that Beauty (relating to UL) is accessed through the interiors as appreciation and manifested through the exteriors as expression. He proposes that Goodness (LL) is accessed through the interiors as stillness and manifested through the exteriors as service. He sees Truth (relating to UR and LR) is accessed through the interiors as learning and manifested through the exteriors as instruction (and I would add construction). Within an integral frame these values co-arise and their interior and exterior modes seem to cross-connect and rotate or even interchange as they stimulate multiple routes to the emergence of Grace, Place and Space (Below we select one path to illustrate spirit's rich process). Although, the deep integration of Beauty, Goodness and Truth may be most simply apprehended as the meta-value of Love.

Spiritual Appreciation & Expression @ Grace Making

Spirituality in the city is dynamically manifested through each city actor and their capacities present in all of the quadrants, levels, lines, relationships, and structures of the Maps 1,2,3 and 4. Thus implicit and explicit spiritual practitioners generate spiritual capacities – or "Grace" - in many ways.

DeKay (2011) has developed injunctions both to appreciate and express the capacity of Beauty to release greater Goodness and Truth. He invokes the designer AS nature to create architectural spaces that are sustainable because they are magnificent expressions of natural Beauty.

Sanguin (2007) recognises Beauty as a strong principle of the evolutionary impulse, calling it the "aesthetic principle". As activist-thought leader in both the church and city, he inspires congregations through "Darwin, Divinity and the Dance of the Cosmos". Sanguin (2007: 121) leads his congregation to express their core purpose and design their UL and LR systems of service to the city's food banks, environmental initiatives and healing practices, with deep appreciation of "the hidden wholeness, the non-coercive intelligence ... nudging ... formations of increasing elegance, beauty and diversity."

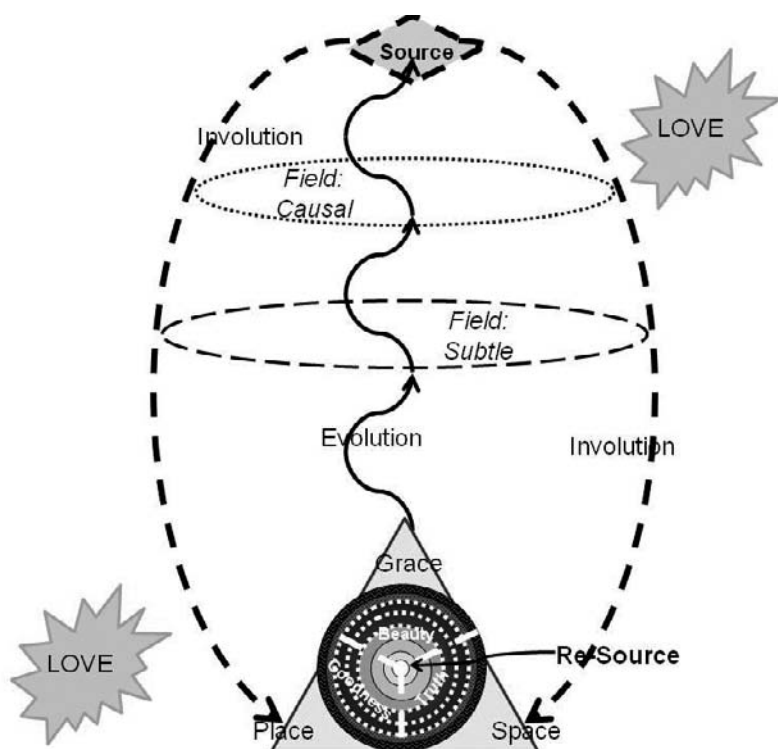
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Map 5: Spirituality in the Human Hive Apprehended as Love



Framing the knowledge, skills and abilities of spiritual intelligence, Wigglesworth (2002, 2004, 2006) has defined it as "the ability to behave with Compassion and Wisdom while maintaining inner and outer peace (equanimity) regardless of the circumstances" (2004: 4). Wigglesworth's assessment technology parses spiritual intelligence into four quadrants with the integral themes of UL Higher Self Awareness, UR Higher Self Mastery, LL Universal Awareness and LR Social Mastery/Spiritual Presence, measuring each spiritual skill on a scale of 1 (basic understanding) to 5 (advanced mastery).

Spiritual Stillness & Service @ Place Making

Integrally informed spiritual activists touch, align and weave together the spiritual lives of stakeholders, habitats, practises, and resources in very subtle ways because their integral frameworks allow them to be effective "meshworkers" (Beck 2010; Hamilton 2008: 221). Meshworkers and meshweavers enable practitioners to evolve to their next natural step of spiritual development. They practise both the change the world needs done and have the maturity as world-or-kosmo-centric activists to access the power of stillness as "wonder, awe, reverence, humility, unity and a refreshed value for simplicity ... [monitoring] both self and situation as a participant-observer ... [where] life is the most important thing there is; but my life is unimportant" (Beck & Cowan 1996: 291).

The Integral City is becoming a convergence vessel where religious plurality is bridging, integrating and evolving spiritual practise into an integral or even universal ecology (Patten 2010). Patten says that "integral evolutionary spirituality both accommodates and resolves the apparent contradictions among the diverse forms of wisdom it integrates. It embraces the paradoxes of theistic and non-theistic spirituality, of 1st-person, 2nd-person, and 3rd-person mysticism" (Patten 2010: 4).

One aspect of Wight's (Wight 2002, 2005, 2010) approach to place-making relates it both to wellbeing and the ways that people make meaning together in body, mind and spirit. Represented in the ecology of place-makers are pastors, rabbis and imams speaking for their spiritual traditions, and citizen activists and civil societies defending diverse spiritual rights. Wigglesworth offers glossaries of neutrally languaged spiritual intelligence as well as translations for Christian, Jewish, Islam, Atheists and other spiritual traditions (Wigglesworth 2011a, 2011b). Even some planners suggest that citizens will act sustainably only when they realise their love for their city (Beasley 2009).

As a unique evolutionary Christian example, Sanguin (2008: 94-97) recognises the spectrum of sacred LL rituals in the city's spiritual places (and spaces). He dares to ask "What Colour is Your Christ?" and explores the whole spiral of spirituality that arises from serving the Tribal Christ, the Warrior Christ, the Traditional Divine Scapegoat Christ, the Christ as CEO, the Egalitarian Christ, the Integral Christ and the Mystical Christ.

Less recognised spiritual supporters are institutionalised in city hall as managers of UR city facilities and LR infrastructures that enable congregation of citizens, both publicly and privately (Sandercock 2000). Similar actors come in the guise of integral educators and health system evolutionaries (Dea 2010; Esbjörn-Hargens, Reams, & Gunnlaugson 2010). Further evidence indicates that ordinary citizens "appropriate spaces ... to tend the spirit" and nourish the soul (Sandercock & Lyssiotis 2003: 226).

Thus we see an expanded spectrum of helpers in the city, from the traditional spiritual leaders with positional office, to modern coaches in the psychotherapy room and business organisation, to postmodern counsellors, doctors and somatic instructors, to integral spiritual directors, life coaches and curators of online sanctuaries (Patten 2010).

Spiritual Learning & Instruction/Construction @ Space Making

Hamer (2004: 23) demonstrates the UR genetic basis of spirituality in aspects of self-forgetfulness, transpersonal identification and mysticism. Likewise, it appears that UR/LR altruism is not only UR hardwired, it fires a pleasure centre in the brain, thus reinforcing the practise every time it is repeated – "being selfless is ultimately the most self-serving option because it feels so good to give" (McTaggart 2011: 107).

Such explorations of practical spiritual behaviour point to the immanence of spirituality in all key sectors of the city. Using the sectors of Map 2, spirituality runs like rivers through all of them connecting them in the spiritual ocean of the city. These tributaries undoubtedly impact the design of the human hive from grandest structural expression in streetscapes and cathedrals, to sensitive reflective collective intelligence, to small daily acts of personal kindness (Alexander 2002, 2004a, 2004b, 2004c; DeKay 2011; Hamilton 2008; Wills, Hamilton, & Islam 2007a).

Essentially, from a sustainability perspective all of the sectors of the city form an ecology of wellbeing (Wight 2005), like different organs (or eco-selves [Esbjörn-Hargens &

Presence Zones	Interactive Spiritual Values	Core Integral Quadrant	Interior Portals of Access	Exterior Practices of Enactment	Co-Emergent Outcomes	Meta-Value
Source or Ground of Spiritual Abundance ~~~~	Beauty	UL	Appreciation	Expression	Grace	L O V E
Field of Spiritual Memory ~~~~	Goodness	LL	Stillness	Service	Place	
Re-Source or Container of Living Human Hive	Truth	UR/LR	Learning	Teaching/ Constructing	Space	

Zimmerman 2009: 227)) integrally forming the body of the whole. The spiritual DNA of city wellbeing (as Truth, Goodness and Beauty) aligns sectors into evolutionary intelligences (Hamilton 2008) with such integrated qualities that we implicitly resonate with all the possible combinations of Beautiful/Good/True values contributing to any and all Space/Place/Grace outcomes.

The role of city hall should be to align all of the sectors in service to the wellbeing of the whole human hive. An absence of spiritual aliveness in any of these sectors undermines the wellbeing of the city. On the other hand an embrace of spiritual aliveness in any of them (and especially at city hall) can catalyse the entire wellbeing of the city (Wight 2005, 2009, 2010; Wills, et al. 2007a; Wills, Hamilton, & Islam 2007b).

Map #5: Spirituality in the City

In tracing the cycle of spirituality in the human hive, we come to a final spirituality map that reveals Grace, Place and Space as outcomes from the dynamic interconnections of Beauty, Goodness and Truth. Perhaps it comes as no surprise that the integration of these core spiritual values is apprehended as the meta-value of Love in all the horizontal and vertical zones of the Integral City (illustrated in Figure 1 and summarised in Table 2)?

The **Source** Zone of city spirituality exists as the Absolute, ever-present non-dual infinite ground of spiritual abundance. Here the core value of Beauty may be accessed through the Interior Portal of Appreciation and enacted through the Exterior Practice of Expression. This results in the spiritual outcome of **Grace**.

The **Field** Zone of city spirituality arises through the subtle and causal memory patterns created by evolutionary spiritual practise. Here the core value of Goodness

may be accessed through the Interior Portal of Stillness and enacted through the Exterior Practice of Service. This results in the spiritual outcome of **Place**.

At the **Resource** Zone of city spirituality emerges the relative manifest qualities of the evolutionary container of the human hive. Here the core value of Truth may be accessed through the Interior Portal of Learning and enacted through the Exterior Practice of Teaching and Construction. This results in the spiritual outcome of **space**.

Conclusion

This paper has acknowledged that spirituality in the human hive is driven by an involutionary/evolutionary impulse; that it reveals itself in individual and collective lives as qualities, cultures and containers that can be situated in five integral maps. Our exploration of the cycle of spirituality in the human hive discovers the core values of Beauty, Goodness and Truth. And it opens the door for future inquiry about: spirituality applied in the professions (eg. what would a practise of spiritual engineering look like?); deeper research into the qualities of Gaia's Reflective Organ (Lovelock 1972); the epistemologies of spirituality (eg. what and how do we perceive holographically?); and evolving, developmental paths that re-source and transform (Wight 2011a). As an affirming indicator, this primer suggests Love is the spiritual pulse through which Gaia's Reflective Organ makes:

Grace – In Taking Care of Yourself.
Place – In Taking Care of Each Other.
Space – In Taking Care of This City.

Table 3: Spirituality in the Human Hive

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