

Re-conceiving Civics/City Design in Planning:
An Integral Approach

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ABSTRACT

Re-conceiving Civics/City Design in Planning: An Integral Approach

“Design” has undergone varying degrees of importance through the history of planning since the nineteenth century, from being the dominant mode of practice to playing a diminished role, as the scope of planning increased. The role of design is revisited and reinforced by arguing that the very nature of planning—which strives to link knowledge (“what is”) and (intentional improvement/betterment-oriented) action (“what can be”)—entails an equal, if not greater, emphasis on a design-based approach in planning, rather than an analysis-dominated approach.

This thesis examines Patrick Geddes’ Theory of the City, with a particular interest in his ideas about civics/city design and the Outlook Tower in Edinburgh. The Theory of the City is arguably one of the most comprehensive urban theories. It was Geddes’ attempt at grappling with the “big picture,” and a quest for a “larger modernism”—a modernism that attempted to reconcile the three value spheres of art, morality, and science. The thesis argues that the theories proposed by Lynch and Alexander have tendencies similar to Geddes’ civics/city design.

More recently, Ken Wilber and others have advanced what has been termed integral theory; it represents a framework for comprehensively thinking about and “integrating” understanding of the world. Accordingly, integral theory was adopted as an integrating framework to conceptualize an all-inclusive/integral map of civics/city design. It is argued that such a model greatly expands the scope of planning, and integrates the best aspects of modern and post-modern planning by differentiating *and* integrating the three cultural value spheres of art, morals, and science. An integral map of civics/city design calls for the expansion and enhancement of the scope of city design in planning to potentially take into account: spatial form and its geometric structure; different social processes; the shared values, meanings, and cultures of communities; and aesthetic sense, civic consciousness, and the feeling of wholeness.

ACKNOWLEDGEMENTS

I would like to express my sincere thanks to my thesis advisor Dr. Ian Wight. His thoughtful inputs throughout the course of my research were extremely valuable. I am grateful for his guidance, and help that sometimes stretched beyond his role as an advisor.

I would also like to thank my committee members, Dr. David Witty and Dr. Ram Tiwari, for their valuable inputs and suggestions. I am thankful to them for being flexible and accommodating of my tight thesis timeline.

Patrick Geddes, the main focus of my thesis, is considered an important figure in the history of planning theory in India — mainly due to his contributions to various town planning schemes across the country. I was quite fascinated by Geddes' ideas about civics and city design when I first came across his literature in India. In 1916, Geddes wrote the town planning report for the extension and development of the City of Baroda (now Vadodara), India. The architecture and the built form of Baroda have had a significant influence on me as a student of architecture at the M.S. University of Baroda, and it makes me wonder if there is any connection between my earlier experiences in Baroda and the focus of this thesis. Perhaps the spirit of Patrick Geddes is also due a special acknowledgment.

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CHAPTER 1 INTRODUCTION: DESIGN AND PLANNING

Background

This thesis has been inspired by the author's personal interest in "design." It aims to revisit and reinforce the role of design in the context of planning. More particularly it pursues a holistic approach that lays equal emphasis on *analysis*—generally associated with planning—and *design*.

With an underlying interest in a more holistic approach to design, the thesis examines Patrick Geddes' Theory of the City. Geddes, commonly hailed as the father of modern town planning, proposed the Theory of the City, which attempted to capture all aspects of human life by reconciling science, morality, and aesthetics (Whyte 2002, xvii). Geddes was a proponent of the Regional Idealism tradition, which emphasized the region as an appropriate scale of community, and advocated region-based community awareness (Wight 2000). The degree of complexity that Geddes added to modern planning was, however, not well recognized, or effectively realized, during his lifetime.

This thesis examines various contemporary planning/design authors that have attempted to formulate a more holistic design-based approach in planning. These authors were identified through an earlier reading course. The selection of such precedents, however systematic and consistent, tends to be a targeted selection and represents my subjective preferences.

This thesis also examines Ken Wilber's integral theory. Integral theory refers to a holistic philosophical approach, which provides an alternative framework for thinking about and integrating understanding of the world. Integral theory has been effectively applied to

other disciplines such as psychology, ecology, business, politics, education, and so on. Wilber's ideas expressed in integral theory resonate with those propagated by Geddes in many ways (King 2001). Such a resemblance, therefore, reinforces the potential relevance of Geddes' thoughts even today.

Research Problem and Related Questions

In light of renewed interest in design, this thesis re-visits and explores Geddes' notion of civics/city design in the emergent post-modern planning context. This is a context in which—it will be argued—design is more process-oriented, where means are as important as ends. Geddes' thoughts will be probed especially in terms of his ideas on civics, expressed in his Theory of the City.

This research attempts to go beyond extreme or deconstructive post-modernism to explore the possibilities of a constructive post-modern approach to design, by attempting in part to make sense of Geddes' original thoughts within an integral framework, which can now be linked to collective action via a more design-friendly planning in a city-region context.

An initial examination of Geddes' theory through an integral lens, which will be discussed in detail in chapter 5, illustrates that his thoughts had an integral tendency or quality. Such equivalency between Geddes and Wilber presents an opportunity to further explore the notion of civics/city design as expressed by Geddes, and other planning/design authors, within an integral framework. This research attempts to answer the following research questions:

1. How might an integral framework inform a re-thinking of Geddes' notion of civics, towards a more integral approach to city design in planning?
2. What other contemporary planning/design authors have/had ideas comparable to Geddes' civics/city design? How might they provide additional perspectives that help to formulate a post-modern integral map of civics/city design?
3. What might an integral version of the Outlook Tower in Edinburgh look like in conception, and in facilitating such an integral approach in practice? For example, can it facilitate a shift to "second tier" regional consciousness, and resultant collective action, on a city-region scale?
4. What are the possible implications of integral civics/city design for planning practice?

Research Strategy

This thesis is an initial attempt to apply an integral framework to city design in the context of contemporary planning. Consequently, the very nature of such an inquiry causes the thesis to rely primarily on literature review as the primary means of research. The thesis examines the literature pertaining to Geddes' Theory of the City; more specifically, the aspects of his theory that deal with civics/city design. This thesis also examines the literature on other contemporary planning/design authors who have attempted to arrive at a more holistic design-based approach in planning, with an underlying interest in possible clues as to how Geddes' thinking might have evolved in the contemporary planning context. Insights from these authors may be comparatively valuable, especially in dealing with the waves of socio-cultural and technological changes that have influenced the field of planning in the post-Geddes era. Another significant

component of the research comprises Wilber's integral theory. An understanding of integral theory provides a framework to synthesize the different design-based approaches and arrive at an integral map of civics/city design.

Limitations

There are three primary limitations to this study—relating to scope, lack of empirical evidence, and biases. The scope of analysis of this study is limited to examining Geddes' notion of civics/city design as expressed in his *Theory of the City*. Most of the scholarly literature referenced in the study is limited geographically, and is of North American and British origin. As a second limitation, the thesis does not amass any empirical evidence to support its conclusions because of the essentially exploratory and heuristic nature of research. Finally, it is important to point to my own bias/assumption that an integral approach is the most logical way forward to arrive at a more holistic approach towards city design.

Context

This main aim of this section is to briefly examine "design" in the context of planning from a historical and philosophical perspective. The first section will provide a brief overview of the history of planning theory with a focus on the changing role/importance of design. It will then attempt to understand the philosophical differences between planning and design, in order to substantiate the importance of design in the contemporary planning context in the following section.

A Brief History of Design in Planning

Before the nineteenth century, design was the principal domain of what has become planning. Up until World War II, city planning was perceived and practised largely as the

craft of physical planning. Architects, landscape architects, and other design professionals dominated teaching, writing, and practice in planning. City planning students were taught to prepare self-contained, end-state physical plans i.e. architectural drawings extended to city scale (Hall 2002, 355). They advocated and practised design as a primary approach to the spatial arrangement of activities in two- and three-dimensional space (Friedmann 1987).

During the 1960s, conventional planning was challenged by systems analysts - educated as engineers, economists, computer scientists, and mathematical geographers - who developed a competing paradigm that advocated city planning as a “science,” not a “craft.” In this way, the terrain of planning expanded to include public works, housing, and urban renewal. It went on to include other complex issues such as economic planning, social planning, and environmental planning (Friedmann 1987, 28). As the field of planning became more diverse, planning decisions came to inevitably affect more people, and became more controversial. It raised numerous questions regarding systems planners’ ability to make equitable decisions, such as decisions in a society becoming increasingly mixed racially. In response to this, Marxist theorists, during the 1970s, developed a coherent urban theory in terms of race and class (Hall 2002, 367). This was followed by another important change in planning, in the form of community participation, which is a direct consequence of today’s larger scale of public intervention in the development of cities and towns (Barnett 1995, 180). The concept of sustainability and environmental ethics, from the 1980s onwards, represents another significant change in the field of planning.

All of these changes in planning theory have greatly increased the scope of contemporary planning practice. As a result of this:

[P]hysical planning or [civic] design - [which set the foundation of planning] - is now only a small area of planning, and even in that sphere the...[design] tradition has been largely replaced by scientifically based models of analysis that involve modeling, projections, and spatial analysis (Friedmann 1987, 25).

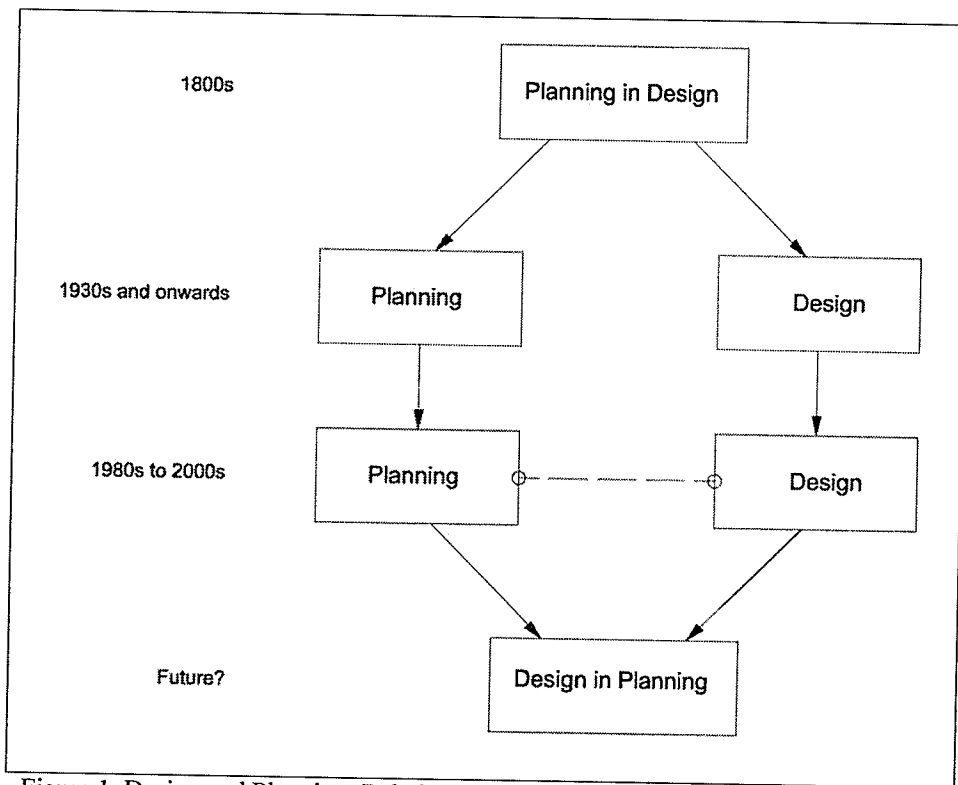


Figure 1. Design and Planning: Relationship Trends and Tendencies

The modernist movement marked a shift in planning; a shift away from “design” towards “analysis.” See Figure 1, which attempts to sketch the changing role/relationship between planning and design. It is also important to note that the advent of modernist doctrine in architecture/planning in North America during the 1930s set the foundation for change in the theory of design. The practitioners of modernism rejected old urban lightwells, courtyards, and street systems and advocated a strictly functional approach to “free”

buildings, by surrounding them with open spaces. Such an “intellectual housecleaning” rejected the traditional principles of city design - the value of coherent outdoor space, consistent language of architecture along streetscapes, the significance of vistas, and so on - that were accepted as the norm during the pre-modernist era (Barnett 1995, 183). The newly invented aesthetic vocabulary, however, remained limited only to buildings, while ignoring streetscape, cityscape, and regional dimensions. The post World War II suburban expansion, as a result, was based on the pre-war garden-suburban concepts of the 1920s without a foundation in city design ideas, thus resulting in dysfunctional sprawl.

On the other hand, Geddes’ intellectual development, part of the pre-1914 mainstream of European Utopian thought, called for a “larger modernism.” It was represented by figures and movements such as Bergson and vitalism (Law 2005, 5). “Larger modernism” does not exclusively rely on rationality but engages in a dialectic with its opposite: myth and religiosity (Welter 2002, 4).

“As botanist, sociologist, educator, artist, and town planner, Patrick Geddes was committed to the reconciliation of science, morality, and aesthetics. The vehicle for his polymathic wanderings between disciplines was a very personal system of graphic logic, which he dubbed as his thinking machines” (Whyte 2002, XII).

The Nature of Design vis-à-vis The Nature of Planning

It is important to examine the predominant characteristics of “modernity” in order to understand the philosophical differences between planning and design. Various authors, including Max Weber and Jurgen Habermas, have defined modernity as something that led to “the differentiation of the cultural value spheres” - the differentiation of art, morals,

and science (Wilber 2000, 60). In this manner, modernity allowed each sphere to develop at its own pace without being hampered by intrusions from other spheres. Wilber notes that such differentiations went too far and the differentiation turned into dissociation, fragmentation, and alienation (2000, 61). Due to the phenomenal progress eventually achieved in the various areas of science, it led to “science” becoming the dominant “official” worldview of modernity.

This resulted in modernist planning being dominated by comprehensive rationalism. There appears to be a consensus in the literature that this plan-making model is precisely modernism in planning. In this context, Hirt points to Hemmens’ criticism of the “modernist process of plan-making” as the one that emphasizes “order, hierarchy, comprehensive and linear analysis” (Hirt 2003, 6). This comprehensive-rational model was based on analysis and was concerned with “what is.” According to de Bono, Western thinking has been obsessed with analysis, which provides a scientific way of looking at a situation by breaking it down into recognizable parts (1994). This breakdown into elements, however, comes at the cost of appreciation of the holistic interactions of a complex system (de Bono 1994, 111). In this respect, modernist planning appears to have emerged as an irony: “comprehensive-rational” planning that has failed to be holistic through the undue influence of a reductionist applied science.

On the other hand, design is more concerned with “what can be” - it attempts to bring into being something, which did not exist before. de Bono (1994, 112-13) points out that “[t]here is a difference between measuring, describing or photographing a house and designing and building that same house.” Design is associated with parallel thinking; parallel thinking enriches the field with possibilities laid alongside each other. Once the

possibilities are laid alongside each other, then the outcome can be produced through the design process (de Bono 1994, 114). Similarly, Barnett describes design as a way of making complex decisions where a series of potential actions are interrelated and choice on an particular issue affects choices about others (1995, 179). Such a nature of design makes it not only a form-giving practice but also a process of “making sense together” (Forester 1989, 119).

Analysis is suited to deal only with standard situations in a standard manner and is ineffective in dealing with multi-faceted change; it zeroes in, too quickly, on only one, among many, possibilities - reducing the universe of interventions. Parallel thinking is concerned with action rather than with description (de Bono 1994, 216). Planning is essentially an action-oriented discipline, which strives to link knowledge (what is) and (intentional improvement/betterment-oriented) action (what can be). Such a unique characteristic of planning entails an equal, if not greater, emphasis on a design-based approach in planning, rather than an analysis-dominated approach.

The Importance of Design in the Contemporary Planning Context

During the 1960s, the importance of design in planning was recognized. According to Barnett, this was one of the most important changes to the practice of planning (Barnett 1995). It is also argued that the scope of design in the post-modern planning era is more holistic as compared with the pre-modern era. It is no longer limited to the external appearance of built form:

[D]esign [is] much more all-embracing, and [is] concerned with how development fits into its social, economic and ecological context, how it deals with the activities and flows of people and traffic that a development generates, the spaces it creates, its impact on the

ecology and the natural processes of the city, and finally the aesthetic effect it produces (Punter 1997, 2).

However, design, according to Punter, remains a fundamental and a peripheral issue in the contemporary planning context. It is fundamental because most of the development controls that shape the design of development still remain modernist; it is peripheral because most of these controls tend to sacrifice design in favour of other objectives (1997). A design-privileging planning approach is a more conscious alternative than simply “planning” or “engineering” that results in a galloping laissez-faire urbanism—characteristic of an Edge City (Thiis-Evensen 1999). Such Edge Cities, due to a lack of design consideration, reflect a total disregard for the otherwise inescapable connect between a well designed built environment, and individual and collective well-being. There is no denying the power of good design in our daily lives (Sandercock 1998, 229), and its critical/catalytic role in a shift towards Regional City form (Calthorpe and Fulton 2001).

Summary

This chapter has provided an introduction to the research topic—its basic aim has been an initial attempt to arrive at a more holistic approach towards design in a post-modern planning context, by revisiting Geddes’ notion of “civics”/city design as expressed in his Theory of the City. Chapter 2 examines Geddes’ Theory of the City with an interest in civics/city design, and his practice precedent, the Outlook Tower. Chapter 3 examines other contemporary planning/design models that have attempted to achieve a coherent theory of city design. Insights from these authors may be comparatively valuable, especially in dealing with the waves of socio-cultural and technological changes that have

influenced the field of planning in the post-Geddes era. The study also investigates whether any of the contemporary thinkers have been able to further develop Geddes' thinking. Chapter 4 provides a brief overview of the principles of integral theory. Chapter 5 makes an initial attempt at an integrally-informed analysis of civics/city design, and other relevant contemporaries, to operationalize a post-modern/integral map of civics/city design, and to identify possible questions that merit further research.

CHAPTER 2 GEDDES' THEORY OF THE CITY (AND A PRACTICE PRECEDENT: THE OUTLOOK TOWER)

Introduction

Patrick Geddes deals with the issue of design at a philosophical level in his *Theory of the City*. Recalling Geddes' lecture series on *Cities in Evolution* in Madras, India in 1915, Welter explains one of the distinctions that Geddes makes between city design and planning:

City design is the necessary precondition to activities in town planning. But whereas town planning is primarily concerned with the material aspects of a town, city design also takes care of the psychological side of a City as a community (Welter 2002, 51).

With this interest in design, this chapter will revisit Geddes' notion of civics/city design as expressed in his *Theory of the City*. During the early 1900s Geddes articulated one of the most comprehensive urban theories that encompassed regional, historical, and spiritual aspects of the city (Welter and Lawson 2000). This was one of the earlier attempts to synthesize the three cultural value spheres of science, morality, and aesthetics (Whyte 2002, xvii).

The Notation of Life

Geddes proposed a theory to understand the human interaction with the environment in one of his most sophisticated "thinking machines," the Notation of Life - a summarized graphic representation of his theory of human life (see Figure 2).¹ In this diagram Geddes draws on concepts from different subjects such as biology, contemporary psychology,

¹ The current research will only investigate the Notation of Life and Geddes' notion of civics/city design. The author, through an earlier paper, concluded that the aforementioned aspects of Geddes' *Theory of the City* are closely tied with the focus of this thesis—integral city design in a regional context (Joshi 2005).

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politics, sociology, arts, and beyond (Welter 2002, 31). According to Welter and Lawson (2000, 10), "Geddes' main aim was to understand the City, its emergence, its functioning, and its regional context, in order to plan for its future" (2000, 10)

For Geddes, the City, at the most basic level, was a system for the social and spatial organization of human life (Welter and Lawson 2000, 10). However, life is not a static phenomenon; it is a dynamic process. This is why Geddes, while composing the Notation of Life, was less interested in just recording the constituent factors of life, but more interested in charting the inter-relations (Welter 2000, 215). In his diagram, Geddes assumes an interdependent relationship between the two principal forms of life - the individual and the social. The Notation of Life is based on a mutually beneficial relationship between these two forms of life, which, Geddes believed, ultimately leads to a good life (Welter 2002, 32).

The central four terms of the diagram - Town, School, Cloister, and City in deed - represent what Welter (2002) terms "the Town-City formula." Similarly, the four terms along the outer frame of the diagram - Acts, Facts, Thoughts ("Dreams"), and Deeds - represent the "Act-Deed formula." The principal aim/message of the Notation of Life is the constant evolution of both the forms of human life - individual and social - toward ever higher forms. Geddes compares this to an upward coiling spiral (Welter 2002, 33).

CHAPTER 2 GEDDES' THEORY OF THE CITY (AND A PRACTICE PRECEDENT: THE OUTLOOK TOWER)

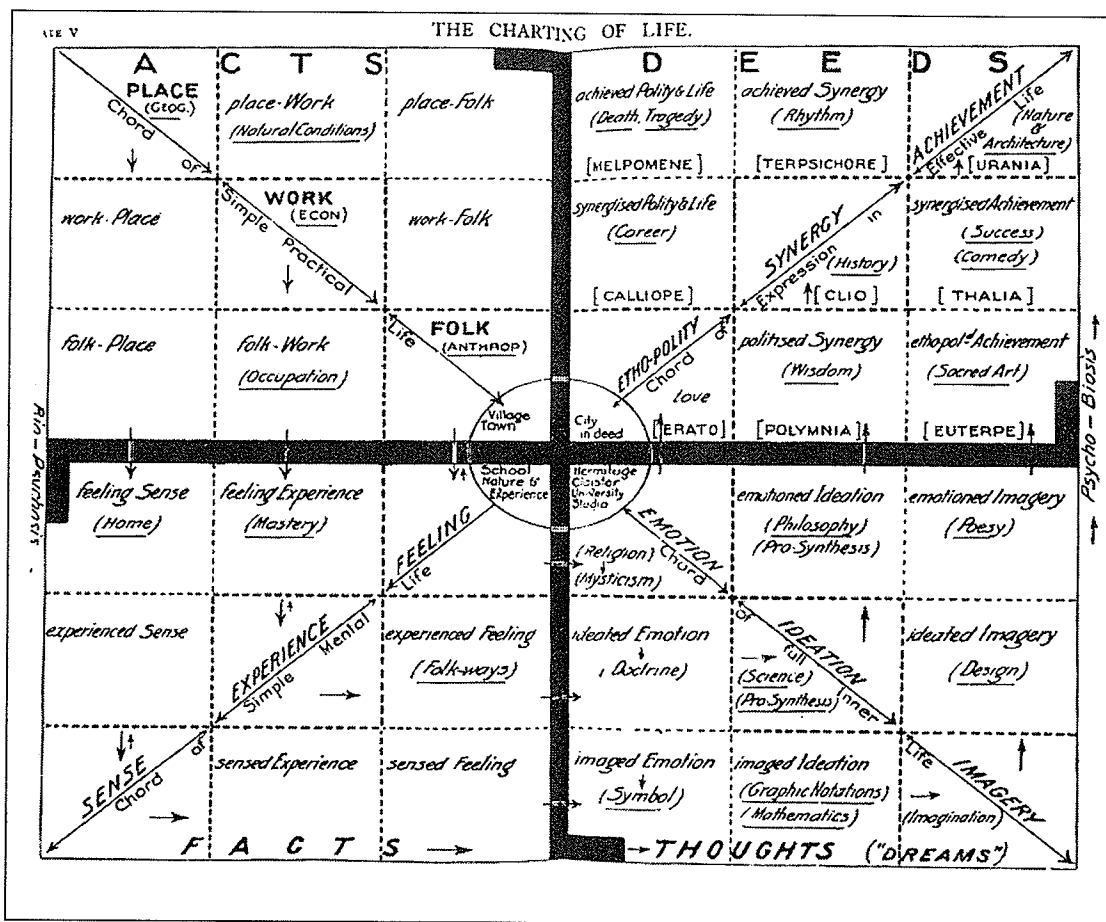


Figure 2. The Notation of Life. Volker Welter, Biopolis: Patrick Geddes and the City of Life, 2002, p.32 (originally published in 1927)

From Town to City

Geddes proposes a methodology to analyze any human settlement such as a town or city by applying the triad place-work-folk (Geddes 1904, 23). A town is situated on a certain topographic site, which is its place; the residents of the town are involved in different types of activities, their work. Welter explains:

With [the residents'] life structured by work and influenced by the conditions of place, [they] would form a folk with a common superstructure of shared beliefs, traditions, and customs" (2002, 34).

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Geddes establishes an interrelation between the main categories of place-work-folk to fully understand the complexities of a Town - the world of action (see table 1).

Place-Folk	Work-Folk	Folk
Place-Folk	Work	Folk-Work
Place	Work-Place	Place-Folk

Table 1. Place-Work-Folk. *Patrick Geddes, Civics: As Applied Sociology, 1904*

From the everyday world of action—the “Town proper”—there also arises a corresponding subjective world, which is a reflection of the objective world of action. Geddes refers to this subjective world as Schools of thought (see Table 2). These Schools of thought eventually are expressed in Schools of education.

According to Geddes, the Town proper and the School invariably co-exist. They engage in a dialectical process and influence each other, which leads to altered Town or Schools as a reflection of its counterpart. However, the main impetus in the dialectic is the subjective world, which influences and transforms the objective world (Welter 2002, 35). In this way, Geddes goes beyond a rational and materialistic point of view by regarding the subjective aspects of life as an integral part of his theory.

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Town				City
		Folk	Polity	
	Work			Culture
Place				Art
Survey				Imagery
	Knowledge			Ideas
		Morals, Law	Social, Economic Ideals, Ethics	
School				Cloister

Table 2. Town-City Formula. *Volker Welter*, *Biopolis: Patrick Geddes and the City of Life*, 2002, p.36

A town or any human settlement functions adequately at this stage. However, for a Town to grow into a City, it requires some Schools to develop into Cloisters of “contemplation, meditation, imagination.” Cloisters fulfill the need, identified by Geddes, for a deeper ethical insight and a fuller intellectual outlook (Geddes 1904, 40). The activities of the Cloister are classified into three categories: “ideals,” “ideas,” and “imagery.” Welter explains that: ideals are based on the knowledge of what is good; ideas or “synthetics” are based on what is true; and imagery or aesthetics on what is beautiful (2002, 36). Consequently, ideals lead to (eu)-polity, ideas lead to culture, imagery leads to art. When such ideas of the Cloister are transferred into practice, it gives rise to the City. Geddes describes the emergence of a City:

Finally and supremely arises the City proper - its individuality dependent upon the measure and form in which ideals are expressed and harmonized in social life and polity, ideas synthesized in culture, and beauty carried outwards from the study or chamber of the recluse into the world of art (Welter 2002, 36-37).

CHAPTER 2 GEDDES' THEORY OF THE CITY (AND A PRACTICE PRECEDENT: THE OUTLOOK TOWER)

From Act to Deed

The Town-City formula explains the process of evolution of a Town into a City. It remains limited only to the environmental results of this transformation and does not provide information on how this process is initiated, or on the role of a town's inhabitants in this process. The Act-Deed formula, in a complementary manner, provides this information (Welter 2002, 38). Just like the Town-City formula, the Act-Deed formula sets out a sequence of four steps - "acts," "facts," "dreams," and "deeds," which deal with the "mental side" of social life (see Table 3). According to Geddes, everyone, to a certain degree, goes through these four steps of life (Defries 1927).

These four steps are mapped under four quadrants. A vertical axis separates the passive aspects of life on the left and active aspects on the right. Similarly, a horizontal axis differentiates the "out-world" of human life on the top from the "in-world" at the bottom (Defries 1927). Each of these four steps is further categorized into three categories.

Acts		Deeds
Place	Work	Achievement
	Folk	Synergy
	Ethno-Polity	
	Feelings	Emotion
Experience		Ideation
Sense		Imagery
Facts		(Thoughts) Dreams

Table 3. Act-Deed Formula. *Volker Welter*, *Biopolis: Patrick Geddes and the City of Life*, 2002, p.39

The first step, Acts, represents the passive objective life, which can be understood by applying the triad place-work-folk. In addition to the objective behaviour of Town's

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inhabitants (Acts), there also exists a complementary subjective world (Facts). Geddes refers to Facts as the “mental side” of social life and relies on the field of psychology for explanation (Defries 1927). People rely on their “senses” to know their environment (place); their “feelings” develop from folk; and their “experiences” develop primarily from different activities (work). In this way, Geddes relates sense, experience, and feeling which come into being as a reflection of place, work, and folk respectively (1927).

The first two levels - Acts and Facts - represent the simple aspects of human life. From the level of simple psychology, the third step of Dreams penetrates into “deeper psychology”. Sense, experience, and feeling become transformed into imagery, ideation, and emotion respectively. This enables the inhabitants of the Town to develop ideas and plan for their future (Welter 2002, 38-39). Geddes explains that even if these ideas point toward action, not every thought transforms into action. Once these ideas are realized, they find expression in their objective counterpart - Deeds. When the ideas of the inhabitants are realized on the final level, they find expression in a new type of community, with an ethical bond and a social purpose (Welter 2002, 39). Thus, the Act-Deed formula presents progressively more evolved stages of human interaction with the environment (2000, 216).

Geddes argues that the Act-Deed formula holds true with regard to collective as well as individual inhabitants of a Town. His rationale behind this idea can be partly explained with the help of the time factor in the Notation of Life. Geddes considered that the fourth quarter (Deeds) leads again to the first quarter, or fifth in that sense. Boardman explains the process from the fourth to the fifth quarter:

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“...the world as remade by effective men of action becomes in turn the environment that shapes other men, stimulates their mental life, which in turn leads them to change the world still further...the succession of human generations by means of lines symbolising this unending interplay of the four parts of life...”(1978, 469).

This process appears to be closely tied with Geddes' idea of civics, which will be discussed in subsequent sections. When these two formulae are merged in the Notation of Life, they make complete sense. The Act-Deed formula, on the outer frame, explains the social behaviour of a group of human beings; on the other hand, the Town-City formula, in the centre, explains the environmental results of this behaviour at various levels (Welter 2002, 39; see figure 2).

Geddes was interested in defining the best order or organization of human life, which—among other things—requires a beautiful and healthy environment. For this, he coined the term “civics.” The Notation of Life can be read as a guide to advance/further human life by improving the environment and vice versa (Welter 2000, 215). Through civics Geddes greatly increased the breadth and depth of his theory in a quest to derive a theory of “life in its evolution”: a theory that dealt not only with the organic life, but also with the psychic and ethical life. Geddes' need for such a theory is encrypted as civics in the Notation of Life, because of his belief that the evolution of human life would always manifest itself in the built form of a City (Welter 2002).

Civics mainly focuses on cities, their role in human evolution, their internal structures and institutions. It is shown as a spiral running through four stages from Act to Deed and from Town to City. As Welter explains: “His civics calls for an immediate engagement of

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citizens in the affairs of their society, leading to an improved environment, for example in the form of garden cities" (2003, 50). He propagated the idea that men and women should build their own cities. This was Geddes' response to mass industrialism (Hall 2002, 263). It is evident here that civics called for public participation, and ultimately for an awakening of citizenship towards civic renaissance, which was characterized by (a collective) civic consciousness (Geddes 1904, 6-7). Civics is an important Geddesian thought, which has emerged as a prominent theme in the post-modern planning era: community participation/engagement in planning and design. As Law quotes:

Geddes' version of civics transcended the limits of state citizenship, integrating an environmental consciousness within an internationalist ethics in what before 1914 he thought optimistically was an emerging 'new age' of a world Society of 'societies of societies' (2005, 5)

For the practical application of civics, Geddes used the term(s) "city design" (and city development). Where planning addresses only the temporal aspects of a place, city design also incorporates the psychological aspects of a City as a community. City design is based on three broad themes: geographic considerations (a place in space); historic considerations (a drama in time); and the spiritual aspect (Cities as communities) (Geddes 1904, 2-5). The spiritual aspect - the sense of place, of particularity, and of belonging - marked the most significant difference between Geddes' approach to cities and modern town planning (Whyte 2002, XIX). The spiritual aspect refers to the essence or soul (i.e. the unifying reality) of the city, which should be expressed in the built form of a City. Such built structures represent the visible expression of a "Cloister," which serves a civic function and produces ideas for a City.

Geddes' Practice Precedent: the Outlook Tower

Geddes developed the Outlook Tower to enable the citizens of Edinburgh to recollect the forgotten ideas of the valley region and region-city (Welter 2002, 78). In 1892, he purchased a six-storey building, which had been used as a public observatory since the mid-1850s. This was the start of a very interesting period in the building's history. The top floor of the tower had installed a camera obscura: a periscope device of mirrors and lenses, which throws a moving image onto a reflective table (Gillon, n.d.). "Geddes began to develop the tower as a unique public institution, at once a tool for the city designer and a civic museum, giving it the name the Outlook Tower" (Welter 2002, 78).

The tower was planned to focus visitors on Edinburgh and its region through the synoptic views provided by the camera obscura. The lower storeys include exhibits about larger spatial units, ranging from Edinburgh to Scotland, the English-speaking world, Europe, and the world. He employed interesting techniques for these exhibits: the Edinburgh room contained a relief model of the city and illustrations of its architectural development. The Scotland Room depicted the evolution of the Scottish nation traced by a large floor map. The world floor included exhibits such as an Episcopope, which provided a view of the world as a hollow globe (Gillon, n.d.). Thus, after viewing the Edinburgh region directly through the camera obscura, a visitor would climb down the storeys with fresh images of the region-city, which merged with even larger spatial units with every subsequent floor. Through the Outlook Tower, Geddes merges the idea of the region-city or conurbation as megastructures within a broad universal framework to understand the interaction between man and his environment (Welter 2002, 80).

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Through the Outlook Tower Geddes sought to enable civic action: he aimed to enable citizens to become aware of their surrounding circumstances to enable them to act upon those circumstances and to shape their future course (Osborne and Rose 2003, 12). The Outlook Tower also serves an important purpose from an integral perspective, because it supports the idea of evolution of human consciousness - the idea of moving up the spiral of memes (in this case the visitors of Outlook Tower) - from egocentric to ethnocentric to world-centric (universal care) values, through Geddes' attempt to awaken regional and world consciousness in "folk."²

Conclusion

This chapter examined Geddes' ideas on civics/city design as expressed in his Theory of the City. Through his fourfold diagram—the Notation of Life—Geddes attempted to arrive at a comprehensive theoretical framework that established a mutually dependent relationship between social processes (the Act-Deed formula) and built form (the Town-City formula) with a unified evolutionary goal. For Geddes, theory and practice went hand-in-hand; through city design, he strived to raise people's civic consciousness in order to empower them to plan for, and design, their own surroundings.

Geddes' quest for a "larger modernism"— which attempted to reconcile the three value spheres of science, morality, and aesthetics — during an era of mass industrialization was neither well understood nor well received.

² Spiral Dynamics represents a map of development of human consciousness. This model is based largely on the psychological research carried out by Dr. Clare Graves (see www.spiraldynamics.net). It uses the concept of "memes" to represent values, moralities, standards, beliefs, and priorities of individuals, organizations, and societies. According to DeKay (2004, 13), "Memes establish and guide our worldview, structure our thinking, set the kind of *structures* we create, and determine the social *processes* we use." (See page 22 for more description of Spiral Dynamics)

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The next chapter will investigate theories proposed by various contemporary designers/thinkers, who have made similar attempts at grasping the “big picture,” and look for possible clues on what civics/city design might look like in a “post-modern” planning context.

CHAPTER 3 TRACKING THE GHOST OF GEDDES TODAY

Introduction

The chapter examines various contemporary authors that have attempted to theorize a “design-based approach” (in contrast to a planning or policy approach) in planning.³ The following table summarizes the main theoretical ideas propagated by Lynch (1976), Lewis (1996), Kelbaugh (2002), and Sandercock (1999; 2003).⁴ These summaries are followed by a more detailed examination of the theories proposed by Lynch (1981) and Alexander (2001; 2002; 2003), whose ideas—it is argued—are more relevant to the purpose of the thesis.

Authors	Summary
Lynch, Kevin	Managing the Sense of a Region Lynch (1976) proposed a framework of principles and methods to manage the sensory quality - looks, sound, touch, smell - of a place. He contends that sensory quality must be considered in planning for an entire inhabited region (Lynch 1976, 4). His theory focuses on four principles as the basis for planning and managing the sensory aspects of a region: Sensing and Acting, the Image of Place and Time, Landscapes and Communication, and the Intuition of Life.

³ See ‘The Nature of Design vis-à-vis The Nature of Planning’ in Chapter 1

⁴ See Appendix 1: Design in Planning – Other Theory Underpinnings for more information about the ideas proposed by these authors

Authors	Summary
Lewis, Philip	<p>Regional Design</p> <p>Lewis (1996) proposes a “regional design” process to reconcile rapid urban growth with regional ecological and cultural landscape features. Such a process is based on the foundation of an “integrated ethic” that integrates a land ethic and a social ethic. His theory for regional design incorporates the following principles: Life Support System; Quality of Life; Art, Nature, and Life; Sense of Place; Diversity; and Preserving Options for a Range of Choices.</p>
Kelbaugh, Douglas	<p>Critical Regionalism – Typology Dialectic</p> <p>Kelbaugh focuses on architectural scale to plan and design for city-regions. He suggests Critical regionalism, as a language for the “architecture of regions.” Critical regionalism is defined by five characteristics: Sense of Place, Sense of Nature, Sense of History, Sense of Craft, and Sense of Limits. In addition to the unique architectural characteristics of a region, it is important to maintain a cultural continuity in architecture through Typology. To repair and maintain a city-region, Kelbaugh advocates that regionalism and typology must engage in a continuous dialogue.</p>

Authors	Summary
Sandercock, Leonie	<p>City Building and the Vital Dimensions of Human Life</p> <p>Sandercock (2003) undermines the framework of modernist principles and suggests a paradigm shift from Metropolis to Cosmopolis. She criticises planning's post-war rush to merge with the social sciences, which led to the separation of design from planning, and the rejection of (cultural) values, of meaning, and of the art of city-building. Sandercock (1999) stresses that an understanding of the social and psychological aspects of design would further enrich the field's capacity to create meaning. Her references point to a more design-based approach to planning while pointing to a need for planners to be sensitive to the vital dimensions of human life: the city of memory, the city of desire, and the city of spirit (Sandercock 2003, 221).</p>

Table 4: Summary—Design in Planning

The ideas of the above authors presented in Table 4 present a good cross-section of ideas on a design-based approach in disciplines such as urban design, landscape architecture, architecture, and planning respectively. However, based on further investigation through a working paper, it was ascertained that the theories proposed by Lynch (1981) and Alexander (2002; 2003), attempt to tackle the issues of design on a grand scale, and are more coherent and holistic than the others. Accordingly, they are more relevant for the purpose of this study.⁵ The following sections will examine whether Lynch and

⁵ Only the specific aspects of the theories proposed by Alexander and Lynch that have direct relevance to this study have been examined here. It examines the design aspects that relate to goodness of urban form and aesthetics. In some cases, their ideas resonate with those of Geddes, and in other cases they complement Geddes.

Alexander have carried further Geddes' thoughts on civics/city design. Moreover, it is the author's contention that, because Lynch and Alexander are holistic thinkers, they display a tendency to be integral. Such a tendency will help to operationalize a working concept of post-modern/integral civics in the final chapter of the thesis.

Theory of Good City Form

Lynch (1981), in his book *A Theory of Good City Form*, explores the notion of urban goodness by attempting to connect human values and the spatial, physical city. Lynch presents a compelling argument as to why there cannot be a single normative theory of goodness of urban form. His objections to such a normative theory are all based on the customary argument that there is a very wide gap between general aims and specific proposals, the abstract and the concrete, when making decisions on forms of cities. It is very difficult to link general aims to city forms, whereas low-level goals are restrictive in their means and unthinking of their purposes (Grange 1999, 64). As a consequence, Lynch explores the notion of applying performance standards at the scale of city/city-regions. These standards would specify the spatial form of the city and make the crucial link between statements of value and statements of objective relationships. These domains of performance include: vitality, sense, fit, access and control, and two meta-criteria, efficiency and justice (Lynch 1981, 117-119).

The performance standards help to generalize certain identifiable characteristics of the performance of cities due to their spatial qualities, and which are "more or less" measurable. There are some important characteristics that these performance dimensions should have in order to be useful: these dimensions should primarily refer to the spatial form of the city and retain an explicit connection to particular features of form; it should

be possible to connect these characteristics to goals and values of any culture, which, in various situations, will allow different groups of people to choose satisfactory thresholds; and the measurements on these dimensions should be able to deal with change over time—these measurements should ideally deal with present conditions and may “include a drift of events toward the future” (Lynch 1981, 111-13).

In the context of these performance dimensions, Lynch tends to agree with some aspects of the normative theory, “City as Organism.” An ecosystem appears to be very similar to human settlement. The idea of ecology looks at systems of relations in a city as a whole. It deals very well with complex systems, with change, with organic and inorganic elements (Lynch 1981, 115). However, this analogy has its own drawbacks. Lynch was a proponent of continuous development of the individual or the small group and their culture. He describes this process as:

[A] process of becoming more complex, more richly connected, more competent, acquiring and realizing new powers—intellectual, emotional, social, and physical. If human life is a continued state of becoming, then its continuity is founded on growth and development (and its development on continuity: the statement is circular) (Lynch 1981, 116).

In the context of the general views described above, a brief explanation of the performance dimensions is provided below (Lynch 1981, 118-20).

Vitality: This is an anthropological criterion and measures the degree to which the spatial form of the city supports the vital functions—the biological requirements and capabilities of human beings. It also looks at how the spatial form is able to protect the survival of species.

Sense: This aspect deals with the degree to which “the settlement can be clearly perceived and mentally differentiated and structured in time and space by its residents.”

Sense also creates a connection between the environment, an individual’s sensory and mental capabilities, and the cultural constructs.

Fit: The fit of human settlement refers to how well its spatial and temporal form corresponds with the customary behaviour of its residents—it is the match between place and whole patterns of behaviour, as well as their adaptability to future action. Such a characteristic of fit makes it intimately dependent on culture.

Access: One of the special advantages of modern cities is the improved access they allow. This dimension measures a settlement’s ability to reach other persons, activities, resources, services, information, or places.

Control: The degree to which use and access to spaces, their creation, modification, repair, and management are controlled by the people who use, work, or reside in those places. This aspect promotes true ownership of space. According to Lynch, in a good settlement place control is certain, responsible, and congruent to its users (present, potential, and future) and to the structure of the problems of the place. Continuity of any human society is dependent on good control of its place. However, it is critical that responsibility underlies such control, to ensure development of the individual and of the small group (1981, 220).

The meta-criteria—efficiency and justice—serve as sub-dimensions to each of the five basic dimensions.

Efficiency: This criterion deals with the cost of creating and maintaining a settlement while balancing the level of achievement in some performance to a loss in other.

Justice: Justice balances the distribution of environmental benefits and costs among stakeholders on the basis of a particular principle—equity, need, intrinsic worth, ability to pay, effort expended, potential contribution, or power.

These measures provide a context for discussions about spatial, physical, social, and political organization and quality of human settlements (Ford 1999, 255-66). The idea of goodness in form varies considerably based on the type and make-up of society. Accordingly, Lynch postulates these dimensions as ranges rather than standards, which can be specified more precisely over time through experiments. This relies on an optimism about human beings' capacity to learn: "the city is not the manifestation of some iron law but rather part of changing human culture and aspiration" (MIT 2004). To summarize, good city form is:

[V]ital (sustenant, safe, and consonant); it is sensible (identifiable, structured, congruent, transparent, legible, unfolding, and significant); it is well fitted (a close match of form and behaviour which is stable, manipulable, and resilient); it is accessible (diverse, equitable, and locally manageable); and it is well controlled (congruent, certain, responsible, and intermittently loose). And all these are achieved with justice and internal efficiency (Lynch 1981, 235).

Theory of Unfolding Wholeness

Christopher Alexander carried out research based on the belief that "...built environments of the past—for example, a city like Venice or Oxford, or a building like Chartres Cathedral or a Japanese farmhouse - regularly held a palpable sense of unity and

harmony” (Seamon 2004). Alexander’s more recent work attempts to understand the fundamental truths of traditional ways of building, and—more importantly—the characteristics of “life” and beauty in buildings and towns. He criticizes modern architecture swelling with ego, technological expertise, and form-making ingenuity, which lacks soul, heart, and understanding of what makes some places more liveable than others (Gay 2001). Accordingly, he confronts the “fundamental questions of human feeling, spirit, beauty, and above all two areas of content: the nature of configurations themselves, and the genesis of new configurations (i.e. the processes by which buildings are conceived and made)” (Alexander 2002, 3).

Nature of Configurations

Alexander’s theory of Unfolding Wholeness attempts to redefine the cosmology of architecture and planning by redefining the procedures of planning, design, and building. He explores the nature of a particular kind of order that creates wholeness and coherency in architecture. Wholeness begets life, which involves qualities such as good health, well being, and beauty. He introduces the concept of life in structures, which is a necessary criterion for quality in buildings. The degree of life in a structure is directly related to its functional and geometric order, which makes it amenable to empirical treatment. (Alexander 2001)

Through extensive empirical research, Alexander proposes fifteen recurrent geometric structural features that correlate to the degree of life or wholeness, which leads to a renewed sense of urban place (Alexander 2003, 10). These fifteen structural features appear repeatedly in objects that have life. These are (Alexander 2001, 70):

Levels of Scale: The way that a strong centre is made stronger partly by smaller strong centres contained in it, and partly by its larger strong centres, which contain it.

Strong Centres: It defines the way that a strong centre requires a spatial field-like effect, created by other centres, as the primary source of its strength.

Boundaries: The way in which the field-like effect of a centre is strengthened by the creation of a ring-like centre, made of smaller centres which surround and intensify the first.

Alternating Repetition: The way in which centres are strengthened when they repeat, by the insertion of other centres between the repeating ones.

Positive Space: The way that a given centre must draw its strength, in part, from the strength of other centres immediately adjacent to it in space.

Good Shape: The way that the strength of a given centre depends on its actual shape, and the way this effect requires that even the shape, its boundary, and the space around it are made up of strong centres.

Local Symmetries: The way that the intensity of a given centre is increased by the extent to which other smaller centres which it contains are themselves arranged in locally symmetrical groups.

Deep Interlock and Ambiguity: The way in which the intensity of a given centre can be increased when it is attached to nearby strong centres, through a third set of strong centres that ambiguously belong to both.

Contrast: The way that a centre is strengthened by the sharpness of the distinction between its character and the character of surrounding centres.

Roughness: The way that the field effect of a given centre draws its strength, necessarily, from irregularities in the sizes, shapes, and arrangements of other nearby centres.

Gradients: The way a centre is strengthened by a graded series of different-sized centres which then “point” to the new centre and intensify its effect.

Echoes: The way that the strength of a given centre depends on similarities of angle and orientation and systems of centres forming characteristic angles thus forming larger centres, among centres it contains.

Void: The way that the intensity of every centre depends on the existence of a still place—an empty centre—somewhere in its field.

Simplicity and Inner Calm: The way the strength of a centre depends on its simplicity—on the process of reducing the number of different centres which exist in it, while increasing the strength of these centres to make them weigh more.

Non-Separateness: The way that the life and strength of a centre is merged smoothly—sometimes even indistinguishably—with the centres that form its surroundings.

Source: Fifteen Properties of Life. *Christopher Alexander, Whole Earth, 2002, 70-73*

Wholeness consists of “a recursively nested system of centres, all more or less living ones. It displays the fifteen properties, and in a sense one might say that the fifteen properties are the primitive configurations from which all wholeness is built...the wholeness may always be viewed as a nested system of local symmetries, and it is the configuration of the system of nested local symmetries which gives us the character of any particular wholeness, in any particular configuration” (Alexander 2002, 19).

Modernist/mechanistic processes cannot create such living structures displaying such wholeness.

Unfolding Wholeness / Structure-Preserving Transformations

Alexander argues that living architecture can only be done successfully, when a particular kind of process (of design and construction) is followed (2002, 3). To understand these processes he looks to processes in nature to understand the principle of unfolding wholeness; he studies the process of formation of a spiral galaxy, formation of a frog embryo, a breaking wave in the ocean, and so on.⁶ Such natural processes help to understand the essential characteristics of the principle of unfolding wholeness. Such a system has a strong tendency to follow the direction in which its existing centres are intensified, and creates new centres that reinforce the larger wholeness that existed before (Alexander 2002, 47).

Such a process differs significantly from the current processes being followed in architecture and city building—living structure arising from the process of unfolding always arises slowly, through successive transformations that are gradual/smooth and structure-preserving (Alexander 2002, 48). The following sketch illustrates an example of a sequence of structure-preserving transformations.

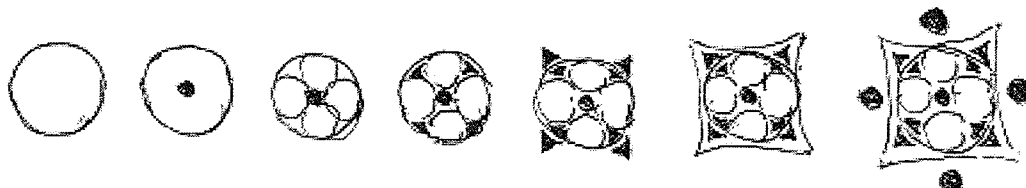


Figure 3: Structure-Preserving Transformations. *Christopher Alexander, The Process of Creating Life, 2002, 52*

In order to generate a living structure, a structure-preserving transformation always maintains the structure of wholeness, and introduces only the very essential elements of

⁶ For further details, please refer to Alexander's *Nature of Order*, Book 2: The Process of Creating Life.

the new structure. Such a view of aesthetics is based on the ethical foundation of respect for what exists (Alexander 2002, 83).

The structure we know...as living structure which has unfolded smoothly and naturally, arising step by step from what exists, preserving the structure of what exists, and allowing the “new” to grow in the most natural way as a development from the structure of “what is” (2002, 84).

Traditional methods of building almost universally incorporated such structure-preserving/unfolding processes that allowed the buildings to support life. Absence of life in modernist buildings results because the processes that create artefacts, buildings, neighbourhoods, and so on do not have the character of unfolding wholeness (Alexander 2002, 86).

Complex Systems

Modern buildings and cities are very complex. Science has traditionally studied the world by breaking things down into smaller analyzable parts—all too often missing out on the bigger picture/gestalt. As MacGill points out, “We can dissect a rat and learn a lot about dead rats, but still not know much about live rats” (2006).

Architecture creates a majority of the built environment and affects billions of people; thus, it really matters that things are done right (Alexander 2003, 4). It is, therefore, important to have a theory of complexity that enables an effective and sensible way of thinking about creating complexity. The fundamental law about the creation of complexity states, “[all] the well-ordered complex systems we know in the world...are generated structures, not fabricated structures,” for example, the human brain, the forests

of the Amazon, fire, currents of air, and so on are generated, not fabricated. This is also true of the built environment (2002, 180).

To achieve goodness in a complex system, every identifiable sub-system will be in good condition. Thus a good complex system helps the systems around it, and the systems that are part of it. In the context of built environment, Alexander presents an example of a row of houses in which every house helps the street; in which every garden helps every house, and so on (2003, 7).

The geometry of structures that have been created by a living process is always—as Alexander terms it—“generated” as opposed to structures that are “fabricated.”

Characteristics of Generated Structures

Generated structures, as the name suggests, always generate/unfold over time. Because of their tendency to unfold over time generated structures avoid mistakes.⁷ Through the process of unfolding, generated structures correct their mistakes by adaptation to the difficulties and opportunities posed by the conditions of the place. It is this tendency of generated structures that makes them greatly superior to fabricated structures, which are created in the contemporary planning/design/development process (Alexander 2002, 187).

Generated structures undergo structure-preserving transformations over time, and therefore avoid mistakes; they are beautiful and coherent wholes with a strong component of human reality that promotes human growth and well-being.

⁷ For a detailed explanation on how mistakes are made in fabricated structures, see Chapter Six: Generated Structure of Book 2, *The Process of Creating Life* by Alexander.

The consequences of the living process would influence the modern society in a profound way. It will create a self-aware human society with knowledge of wholeness and holistic connection with the whole. Feeling-based processes would drive architecture and planning to create living structures (Alexander 2002, 566-67). Alexander contemplates that in future,

[S]uch living process will cover and completely generate, in biological fashion, the natural and human-made and built environment that we may ultimately learn to call our living Earth.

Summary

This chapter has examined Lynch's and Alexander's ideas on "goodness" in urban form. Lynch (1981) moved away from the normative approach towards city building. Instead, he explored the notion of performance standards that can be applied to city scale. Grange lauds Lynch's approach as quasi-cosmological (1999, 64). However, Lynch, most likely because of his academic background, relies heavily on the parameters of spatial form to create good and robust urban places.

Alexander, on the other hand, creates norms for the practice of city design—norms that are focused on the process of creating structures (means) and not the ultimate form (ends). Alexander develops these processes based on respect for traditional methods of building that incorporate structure-preserving transformations, through piecemeal application and adaptation, and generate structures that have "life"/wholeness. Such structures incorporate qualities such as good health, well-being, and beauty.

Possible parallels between Geddes, Lynch, and Alexander will be considered in more detail in the final chapter. An initial attempt will be made at bringing together these

different approaches within the unifying framework of integral theory. This will inform speculation on what an integral version of civics/city design might look like, and some ideas on a post-modern Outlook Tower.

CHAPTER 4 **INTEGRAL THEORY****Introduction**

Lynch and Alexander's ideas on city design, and the importance of design in planning were examined in the previous chapters. In order to revisit/reinforce the role of design along the lines of Geddes' civics, it might be helpful to fundamentally re-conceive and reorganize an understanding of these authors within an integral framework.

Background to Integral Theory

Integral theory, proposed by Ken Wilber and others, presents a framework for thinking about and integrating understanding of the world. Integral theory was created based on results derived from an extensive cross-cultural comparative study of known forms of human inquiry (Goodall et al. 2003, 3). The result was a comprehensive map or an all-inclusive map that included the best elements from all of them. Such a map uses all of the known systems and models of human growth—spiritual growth, psychological growth, social growth—and distills their major components into five major aspects (Wilber 2005). Integral theory attempts to abstract a number of core principles from major disciplines including psychology, sociology, physics, biology, politics, religion, mysticism, and more.

For the purposes of this research, it is worthwhile to examine the integral framework, which entails simultaneously transcending the ideas proposed by Geddes (1904; 1905; 1927), Alexander (2001; 2002; 2003), and Lynch (1981) and incorporating the key elements of each. "This is essentially, AND - rather than OR - thinking: the main impulses are integration, to supplement the differentiation, and inclusion, in part (not

necessarily as a whole)” (Wight 2000, 3). Such an all-inclusive alternative framework comes as an appropriate response to the currently prevalent reductionist and pluralistic lines of inquiry in planning academia.

Overview of Principles

The following sections provide a simplified summary of the ideas expressed in integral theory. There are five major aspects in integral theory: quadrants, levels, lines, states, and types. However, considering the scope of the research, only the first three aspects are discussed.⁸

Quadrants

One of the core principles of integral theory is that any entity, concept or issue has three aspects that must always be taken into account for a complete understanding (Wilber 2001). These aspects refer to the fact that all major languages have first-, second-, and third-person pronouns i.e. I, you/we, and it. These dimensions of reality are referred to as the “Big Three” and their different versions are shown in Figure 4.

⁸ We do not consider here the aspects ‘states’ and ‘types’, due to constraints of the scope of the research. Interested readers should read “A Theory of Everything” in which Wilber presents a concise version of his integral vision.

I	WE	IT
Art	Morals	Science
The Beautiful	The Good	The True
Self	Culture	Nature
Beauty	Ideals	Ideas

Figure 4: The Big Three.

This perspective indicates that every event in the manifest world has all three of these dimensions (Wilber 2005). “It” can sometimes appear in its plural form “its,” which then provides four “quadrants”: I, we, it, and its—or the intentional, cultural, behavioural, and social dimensions of all human beings (Integral Institute). These four aspects are represented as four quadrants generated by the intersection of a vertical and a horizontal axis (see Figure 5). For example, to fully understand a human being based on an integral framework one must take into account the “I” (self and consciousness), the “it” (brain and organism), the “we” (culture and worldview), and the “its” (social system and environment) (Wilber 2001, 43; see Figure 5).

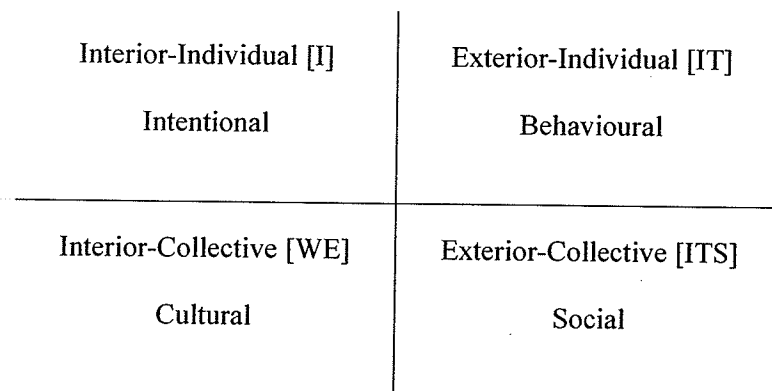


Figure 5: Four Quadrants

A critical principle of integral theory is that all of these quadrants are interdependent and they influence each other. It is interesting to note that some of the major modes of inquiry can be mapped under the quadrants (Integral Institute).

Upper Left (UL): phenomenology, psychotherapy, meditation, emotional intelligence, personal transformation

Upper Right (UR): empiricism, scientific analysis, quality control, behavioural modification

Lower Left (LL): multiculturalism, postmodernism, worldviews, corporate culture, collective values

Lower Right (LR): systems theory, social systems analysis, techno-economic modes, communication networks, systems analysis

Levels or Stages of Development

Wilber points out that reality, according to perennial philosophy, is composed of various levels of existence or levels of being and knowing (2000, 5). He explains such levels of existence through the Great Nest of Being. There is a cross-cultural agreement regarding the general levels of the Great Nest: matter, body, mind, soul, and spirit. These basic levels transcend and include its predecessors. "... [S]o that living bodies transcend but include minerals, minds transcend but include vital bodies, luminous souls transcend but include conceptual minds, and radiant spirit transcends and includes absolutely everything" (Wilber 2000, 8). These levels are referred to as holons. A holon is a whole/part i.e. neither a singular whole, nor a singular part, but an intrinsic combination; the interrelationship among holons is expressed as holarchy (2000, 7).

Many other disciplines and theorists have conceived their own levels, which can be useful depending on the situation. Examples of such levels are Maslow's Needs Hierarchy, Piaget's child development levels, the Hindu Chakras, and human social development (from the Paleolithic age to Globalization). The Hindu chakra system identifies seven major stages of consciousness. On the other hand, the famous anthropologist Jean Gebser uses five stages—archaic, magic, mythic, rational, and integral (Wilber 2005). Wilber illustrates that most of these levels share important similarities across a developmental space. All these examples are valid, and the choice about which levels to use depends upon their appropriateness.

One of the more popular stage conceptions that Wilber uses is the model of Spiral Dynamics. This model is based on the work of Clare Graves who proposed an elaborate system of human development.⁹ According to Spiral Dynamics, human development proceeds through eight general levels or value memes.¹⁰ For convenience, this model uses different colours to represent different memes (Wilber 2001, 7). Table 5 provides a brief description of all eight levels and their corresponding consciousness/worldviews.

⁹ See Appendix 2, "A Mini-Course in Spiral Dynamics" by NVC Consulting

¹⁰ According to Spiral Dynamics, a "Vmememe" (value-set meme) is a basic stage of development that can be expressed in any activity.

Meme	Worldview
Beige	Survival; biogenic needs satisfaction; reproduction; satisfy instinctive urges
	Noticed in: First human societies, newborn infants, senile persons, Alzheimer's victims, starving masses, shell shock.
Purple	Placate spirit realm; honour ancestors; protection from harm; family bonds
	Noticed in: Belief in voodoo-like curses, blood oaths, ancient grudges, family rituals, relatively strong in third-world context, good luck charms.
Red	Power/action; asserting self to dominate others; control; sensory pleasure
	Noticed in: The "terrible twos," feudal kingdoms, epic heroes, frontier mentalities, New-Age narcissism, wild rock stars.
Blue	Stability/order; obedience to earn reward later; meaning; purpose; certainty
	Noticed in: Puritan America, Confucian China, Dickensian England, Singapore discipline, totalitarianism, codes of chivalry and honour, charitable good deeds, religious fundamentalism, Boy/Girl Scouts, "moral majority", patriotism
Orange	Opportunity/success; competing to achieve results; influence; autonomy
	Noticed in: The Enlightenment, Wall Street, emerging middle classes around the world, cosmetics industry, trophy hunting, colonialism, the Cold War, fashion industry, materialism, secular humanism, liberal self-interest, ("Thatcher Years"?)

Meme	Worldview
Green	Harmony/love; joining for mutual growth; awareness; belonging
	Noticed in: Deep ecology, postmodernism, liberation theology, cooperative inquiry, World Council of Churches, Greenpeace, animal rights, politically correct, human rights issues.
Yellow	Independence/self-worth; fitting a living system; knowing; good questions
	Noticed in: Too few people to form identifiable grouping
Turquoise	Global community/life force; survival of life on Earth; consciousness
	Noticed in: Too few people to form identifiable grouping

Table 5: Spiral of Development. *NVC Consulting*, A Mini Course in Spiral Dynamics, www.spiraldynamics.org

Each of the quadrants consists of such levels of growth or development or evolution. Integral theory advocates the idea of moving up the levels in all four quadrants, in an embrace of ever-increasing, but organized, complexity.

Lines of Development

Within each quadrant, there are one or more lines, which go through a number of levels of development. This aspect is based on the idea of multiple intelligences made popular by Howard Gardner. Examples of various multiple intelligences are listed below (Wilber 2005).

- Cognitive (awareness of what is)
- Moral (awareness of what should be)

- Emotional or affective (spectrum of emotions)
- Interpersonal (how I socially relate to others)
- Needs (Maslow's need hierarchy)
- Self-identity ("who am I?")
- Aesthetic (self-expression, beauty, art, and felt meaning)
- Spiritual
- Values (what a person considers most important)

All the above are lines of development that unfold in stages or levels of growth and development (2005). Figure 6 shows the psychograph of a person who is highly developed in cognitive development and is good in moral development, but poorly developed in terms of interpersonal and emotional intelligence.

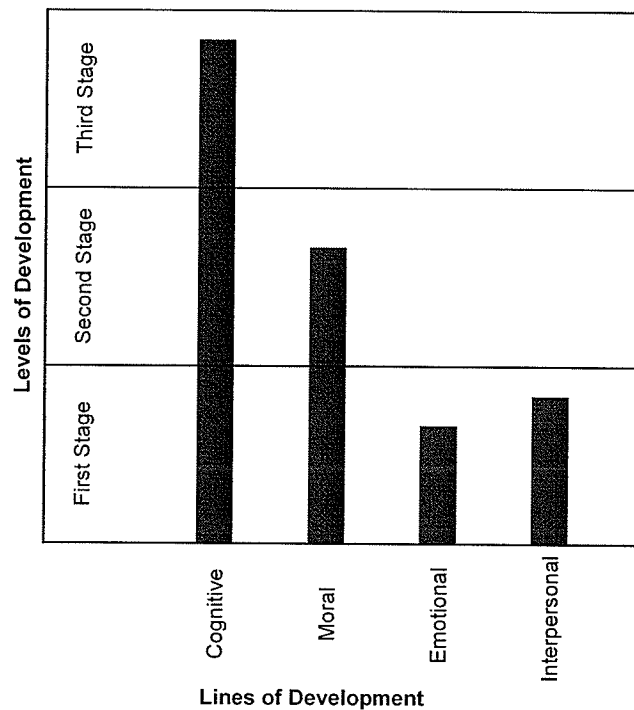


Figure 6: Psychograph. *Ken Wilber, The Integral Operating System, 2005.*

Integral Map

All of the above aspects—quadrants, levels, and lines—are referred to as all quadrant-all level or AQAL in short, which is where they all fit together. The following figure, focused on humans, shows details of the four quadrants.

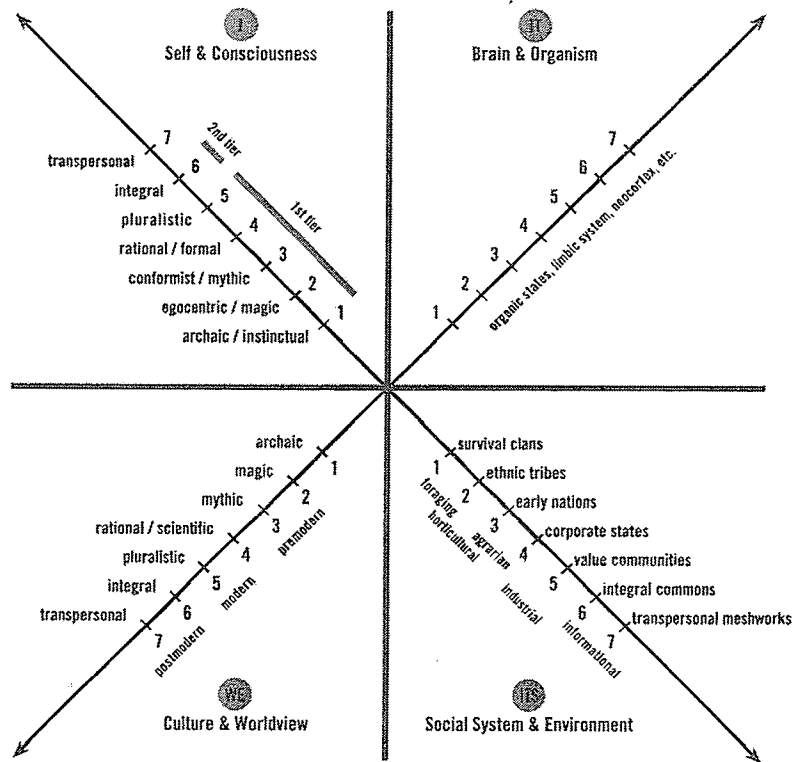


Figure 7: Quadrants Focused on Humans. *Ken Wilber, The Integral Operating System, 2005.*

“All quadrants show growth, development, or evolution” (Wilber 2005). In the UL quadrant, the self unfolds into higher levels of consciousness from archaic to egocentric, conformist, rational, pluralistic, and potentially into the second tier. The UR quadrant looks at the levels of brain evolution. In the LL quadrant, the “we” evolves from pre-modern to modern to post-modern or in other words, from egocentric to ethnocentric to worldcentric. This growth in “we” allows the LR or social systems to expand from simple

groups (levels 1, 2) to more complex systems such as nations (levels 3, 4, 5) and finally to global systems (levels 6, 7) (Wilber 2001, 42-55; 2005).

It is important to note here that the levels in all four quadrants are linked—to develop to a certain level of a social system in the LR quadrant (i.e. corporate states) it is necessary for members of society to be at a certain level in the LL quadrant of culture (i.e. scientific-rational) and worldview (modernism). At the same time an individual's level of consciousness in the UL quadrant needs to be at a certain level (i.e. “orange” meme), which can only be achieved if the brain in the UR quadrant has evolved to a certain degree (Goodall et al. 2003, 4-5).

Conclusion / Summary

This chapter has outlined the main principles of integral theory for an understanding of the world. This framework allows bringing together different approaches within an integrating framework of the four quadrants—I, IT, ITS, and WE—by incorporating the key elements from each approach and simultaneously transcending them. As discussed above, each quadrant incorporates different levels of growth or development, also referred to as holons in a holarchy. For example, the Great Nest of Being, Spiral Dynamics, Maslow's Needs Hierarchy, and so on.

It is argued here that integral framework can provide a part of the explanation about why Geddes' thinking about civics/city design did not align with the “conventional” thinking at the time. The early 20th century was characterized by a rise in modernity. Wilber explains that modernity, for the first time, led to the separation of the three value spheres. However, this separation went too far and turned into “dissociation,” which led to “science” becoming the official dominant outlook; according to Wilber, modernity was

committed to an empirical-scientific outlook (2000). Such an outlook led to the reduction of all realities into the Right-Hand correlates. In addition, it is inferred that, the conventional dominant worldview of fin-de-siècle Europe was quickly transitioning from the Blue meme level to the level of the Orange meme, which eventually became the dominant meme. Therefore, Geddes' attempt to arrive at a "larger modernism" by integrating the value spheres of art, science, and morality through his Theory of the City did not match well with the conventional thinking of the time. Similarly, it is recognized that the resistance and reluctance faced by Alexander's Nature of Order is due to a society that is dominated by Orange and Green memes.

CHAPTER 5**SYNTHESIS****Introduction**

This final chapter examines Geddes' ideas on civics/city design through an integral lens. Geddes attempted to achieve a grand synthesis of science, morality, and aesthetics during the early 20th century, a time when great advances were being made in the field of science. Writing around a century later, King indicates that once again there are contemporary thinkers grappling with the "big picture." He ascertains that there is a particular affinity between Geddes and the contemporary thinker/philosopher Wilber (King 2001, 5). Through an initial attempt to make sense of Geddes' ideas on civics/city design, this thesis confirms King's contention that Geddes was proto-integral in his thinking and practice. This obviously raises questions/speculations as to what an integral map of civics would look like in conception, especially now when an inclusive, balanced, and process-oriented approach is becoming more important than ever, in the context of contemporary planning/design debates on desirable city forms.

Lynch (1981) and Alexander (2001; 2002; 2003) whose ideas about city design display an integral tendency were examined in chapter 3. This chapter attempts to integrate and map the ideas propagated by Geddes, Lynch, and Alexander within an integral framework to arrive at an integral map of civics/city design. Such an approach presents a very tentative first step towards creating a composite map that recognizes and includes the best elements of civics/city design from all three approaches. An initial quadrant analysis is described in the following section.

Prospecting Integration Possibilities

To prospect any kind of integration, it is important to understand whether the city design ideas proposed by Geddes, Lynch, and Alexander incorporate the four different perspectives that are available to any sentient holon—I (Interior-individual), IT (Exterior-individual), ITS (Exterior-collective), and WE (Interior-collective). For the sake of simplicity, I will collapse the four quadrants into the “Big Three”—I, WE, and IT/S. This section will also attempt to understand whether the three authors, in a direct or indirect way, recognize the different “stages” or “levels” of growth in the different quadrants. Such an examination will form the basis for bringing together and integrating these different approaches to city design.

As explained in the previous chapters—Geddes’ Notation of Life expressing his ideas/activities in town planning and city design; Lynch’s five performance dimensions and two meta-criteria specifying the spatial form of the city/city-region; and Alexander’s theory of unfolding wholeness that creates “life” in buildings—are central to understanding their ideas on civics/city design. The following table presents an initial attempt to bring together these main ideas from a Big Three perspective.

Levels/stages of Development	I (Subjective - Art, The Beautiful, Self)	WE (Inter-subjective - Morals, The Good, Culture)	IT/S (Objective/Inter-objective - Science, The True, Nature)
Geddes: Notation of Life (Spatial Form; Town-City Formula)			
Town (Stage 1)	Folk (A common superstructure of shared beliefs, traditions, and customs) Study of Anthropology		Place (Town's location and geographic conditions i.e. the region) Study of Geography Work (Different activities of people) Study of Economics
School (Meta-stage)	Morals, law Schools of History and Biography		Survey (one becomes familiar with the environment/place through her senses) Knowledge Schools of Statistics, Economics, Geography, and Topography
Cloister (Meta-stage)	Imagery/aesthetics (it is based on the understanding of what is "beautiful")	Ideals/ethics (it is based on the understanding of what is "good")	Ideas/ "synthetics" (it is based on the understanding of what is "true")
City (Stage 2)	Art	Culture	Polity

Levels/stages of Development	I (Subjective - Art, The Beautiful, Self)	WE (Inter-subjective - Morals, The Good, Culture)	IT (S) (Objective/Inter-objective - Science, The True, Nature)
Geddes: Notation of Life (Social Behaviour / Act-Deed Formula)			
Acts (Stage 1)	Folk		Place Work
<p>Facts (Meta-stage; Simple psychology)</p>	<p>Sense (a person comes to know her environment through her senses)</p> <p>Experience (experiences are developed primarily from activities)</p> <p>Feeling (feelings are developed from folk)</p>	<p>Sense (a community perceives its environment through its senses)</p> <p>Experience (experiences are developed primarily through the community's activities)</p> <p>Feeling (feelings are developed from folk)</p>	
<p>Dreams (Meta-stage; "Deeper" psychology)</p>	<p>Imagery (a person's sense impressions get re-arranged as personal images)</p> <p>Ideation (a person's experience gets clarified into rational ideas)</p> <p>Emotion (at this stage, feelings become individualized as emotions)</p>	<p>Imagery (a community's sense impressions get re-arranged as personal images)</p> <p>Ideation (a community's experience gets clarified into rational ideas)</p> <p>Emotion (at this stage, feelings become individualized as emotions)</p>	
<p>Deeds (Stage 2)</p>	<p>Achievement</p> <p>Synergetic Action</p> <p>Ethno-Polity</p>	<p>Achievement</p> <p>Synergetic Action</p> <p>Ethno-Polity</p>	

Levels/stages of Development	I (Subjective - Art, The Beautiful, Self)	WE (Inter-subjective - Morals, The Good, Culture)	IT (S) (Objective/Inter-objective - Science, The True, Nature)
Geddes: City Design (Application of Civics)			
		Historic Considerations Spiritual Aspect (“an attempt to unify citizens into a community or folk by emphasizing the soul of the city”)	Geographic considerations (natural origins; city in a region context)
Lynch: Good City Form			
	Sense	Fit Efficiency Justice	Vitality Access (Spatial) Control
Alexander: Unfolding Wholeness			
Process of Unfolding Wholeness Or Structure-preserving Transformations	Degree of Life Feeling or Sense of Wholeness		Fifteen Geometric Properties (Levels of Scale, Strong Centres, Boundaries, Alternative Repetition, Positive Space, Good Shape, Local Symmetries, Deep Interlock and Ambiguity, Contrast, Gradients, Roughness, Echoes, The Void, Simplicity and Inner Calm, and Non-Separateness)

Discussion

According to Wilber, these authors, as sentient individual holons, potentially have four different perspectives available to them—I, IT, ITS, and WE (2005). Therefore, their

respective theories on city design are essentially a reflection of the different perspectives or dimensions available to them.

Notation of Life

Geddes' Notation of Life builds a very complex and dynamic picture focusing on the socio-spatial form of human settlements in the form of the Act-Deed formula and the Town-City formula, as well as individual and collective endeavour—civics—encrypted in the form of a spiral running through the four steps of both the formulae (King 2001, 5; see figure 2). Geddes clearly recognized an individual's "civic consciousness" as a line of development, which goes through different stages of growth/development: the four steps of the Act-Deed formula, and the corresponding evolution of ever more complex spatial form in the Town-City formula. The fourth step in the Act-Deed formula is not the highest stage of growth; it again leads to the first or fifth step. Defries explains this unending evolution/growth of human life as "...the world as remade by effective men of action becomes in turn the environment that shapes other men, stimulates their mental life, which in turn leads them on to change the world still further" (Defries 1928). Geddes, however, during his time, could not provide an explanation for the evolution of human life to more complex forms of existence. According to Welter,

To leave the step from the passive to the active in-world not only unexplained but mystified undermines the value of the Notation of Life as a coherent theory. Yet this was no problem for Geddes. Even if the central aspect of human life is beyond human understanding, it is not beyond experience (2002, 46).

Geddes could not provide an explanation for the different stages of growth/development that humans undergo; a possible explanation for this could be because knowledge was

localized at that time. However, it is clear that he did have an awareness that such growth *does* happen. Knowledge in the 21st century is global, and the different stage conceptions—Spiral Dynamics; Jean Gebser’s 5 stages (archaic, magic, mythic, rational, and integral); the chakra system, the Great Chain (matter, body, mind, soul, and spirit), and so on—that Wilber uses in integral theory provide an elaborate explanation of what Geddes was grappling with, at the turn of the 20th century (Wilber 2005).¹¹

The psychological roots of the Notation of Life, and the close relationship between individual and collective actions and lives, were an important aspect of Geddes’ city design (Welter 2002, 40). For Geddes, city design, focusing on the physical structure and urban fabric of human settlement, was an application of civics; therefore, city design aimed for collective civic consciousness and a corresponding collective endeavour by the community to enable/empower them to take control and design their own physical environment (2002, 51). City design dealt with the three different dimensions: historic, geographic, and spiritual.

This thesis focuses on the spiritual aspect of city design because it marks the most significant difference between Geddes’ approach and modernist planning. From an integral perspective, it can be hypothesized that city design—especially its spiritual aspect—corresponds with the notion of a city as a “social” or collective holon. A social holon loosely relates to the lower two quadrants. According to Wilber, individual and social holons have certain similarities, but they are not the same; social holons do not possess an “I” perspective like individual holons; instead, they possess a “dominant mode

¹¹ For more information on different stage conceptions refer the charts in Wilber’s “Integral Psychology” (2000, 197-217).

of discourse” (WE and ITS). In addition, in a social holon the relationship between individual holons is based on “membership” because individual holons are not constituents of a social holon. Therefore, a social holon is not a second order of an individual holon. Examples of social holons include a flock of geese, a group of people, and so on. Typically, social holons have a “nexus” agency, which influences the dominant mode of discourse (Wilber 2005).

Wilber uses integral semiotics to explain social holons. A sentence is a social holon. It is composed of individual words (IT), which Wilber terms as signifiers. When any signifier is spoken, a corresponding mental image/reflection is created in every individual’s mind i.e. signified. Syntax, as we know, deals with the specific arrangement of words, which creates a sentence (ITS). In different groups or cultures, different syntaxes have different shared meanings or semantics (WE) associated with them.

Geddes argued that the evolution of Town into City required the development of Cloisters into the urban fabric. Such cloisters would act as nexus agencies, whose purpose is to unite a group of individual holons (I’s) into a social holon (ITS) by manifesting the spirit/unifying reality of the society in the built form. In this way city design, through interventions into the spatial form of the city, attempts to unite the individual holons (I’s) of a town into a community or a folk with a collective understanding of civic consciousness (WE) and a dominant mode of discourse with a civic purpose.

The Outlook Tower in Edinburgh was another tool for city design; it aimed to instil higher stages of civic consciousness into its visitors. By exposing the visitors to higher and more complex exterior spatial correlates (IT/S)—Edinburgh and its region to

Scotland to the English-speaking world to Europe to the entire world—Geddes was attempting to stimulate visitors' civic consciousness (I/WE) to evolve to higher levels of being—from preconventional (“me”) to conventional (“us”) to postconventional (“all of us”); or from egocentric to sociocentric to worldcentric (Geddes 1905; Wilber 2000; charts).

It is evident here that Geddes, through his activities in city design, was aiming for a “larger” modernism by attempting to fill the void at the centre of society left by modernity, which was defined by scientific empiricism and antagonistic stances toward spirituality and religion (Wilber 2000, 57). Thus, the various temple schemes proposed by Geddes appear to represent the necessary elements of city design attempting to synthesize the “Big Three”—art, science, and religion. “It was the core of Geddes’ life’s work in thought and action to restore that balance and ensure that things do connect” (King 2001, 6).

Theory of Good City Form

It is clear from the tables earlier in this chapter that Lynch recognizes the close relationship between human values and spatial form, i.e. between interior states/stages and the exterior correlates of the four quadrants. Accordingly, his theory specifies spatial form by attempting to establish the crucial link between statements of value and statements of objective relationships. Lynch’s five performance dimensions primarily refer to and specify the spatial form: Vitality, Sense, Fit, Access, and Control. These dimensions illustrate the evidence of I, WE, and IT/S perspectives to a certain degree. The two meta-criteria, efficiency and justice, that introduce culture-specific statements of

value, form the underpinnings on which spatial form is based. This gives a humane dimension to Lynch's theory and makes it almost quasi-cosmological (Grange 1999, 64).

Similar to Geddes, Lynch is also aware of the different stages/levels of growth in humans, and the crucial role that spatial form plays in supporting human development along different lines such as intellectual, emotional, social (inter-personal), and physical.

[A] process of becoming more complex, more richly connected, more competent, acquiring and realizing new powers—intellectual, emotional, social, and physical. If human life is a continued state of becoming, then its continuity is founded on growth and development (and its development on continuity: the statement is circular) (Lynch 1981, 116).

With respect to basic intentions, Lynch's thoughts expressed above resonate with Geddes' Act-Deed formula. From an integral perspective, there are various allusions in Lynch's theory, which suggest that he had a tendency to be integral—recognition of various perspectives, and recognition of the importance of growth in humans. However, the three dimensions—I, WE, IT/S—referred to through his performance dimensions, appear to be fused. In addition, there are no indications from his theory if he recognizes that a person grows or develops in the form of different stages.

It is safe to believe that Lynch was, perhaps, on a quest for a more holistic and comprehensive approach towards city design—a truly integral approach! If Lynch were alive today it is considered likely that he would have been very active in prospecting an integrally-informed theory of Good City Form.

Theory of Unfolding Wholeness

There are two aspects to Alexander's Theory of Unfolding Wholeness: static and dynamic. As discussed in chapter 3, the static aspect of his theory deals with wholeness/life in objects. The following paragraph presents a discussion about the static aspect of Alexander's theory.

Wilber explains that the exterior right-hand correlates (IT/S) can be arranged in hierarchies of *quantity* or size. On the other hand, the interior left-hand correlates all exist in inner spaces and unfold in hierarchies of *quality* (Wilber 2000, 74-75). Alexander carried out extensive empirical research and identified recurrent geometric properties (IT/S) whose presence in buildings or objects correlates with their degree of life (I). In this way he was able to come up with objective measures for the aesthetic design of buildings, which has traditionally been considered a subjective value sphere. Thus, when there is a collective agreement among individual holons (I's) it leads to the creation of a social holon (WE)—a social holon, which has common criteria for judging aesthetics.

For the dynamic aspect of his theory, Alexander looks for inspiration to natural processes and the traditional methods of building. He calls these processes Structure-Preserving Transformations that reinforce the existing wholeness in objects. They have a tendency to gradually unfold over time through successive transformations. Alexander contends that wholeness can only be achieved when such processes are followed in architecture and planning. From an integral perspective, the aspect of unfolding wholeness corresponds

with “levels of existence” or holons of being.¹² Alexander presents several examples of such a quasi-holarchy where he explains the different geometric levels/stages that gradually unfold over time. If Geddes were alive today, he would have appreciated Alexander’s approach, inspired by natural processes and with respect for traditional building methods, which is similar to Geddes’ geographic and spiritual aspect of city design, respectively. The outcome of such structure-preserving transformations, which has respect for what exists, is a spatial form that captures the spirit of a place—the spiritual aspect of city design.

Integral Map of Civics and the Outlook Tower

This section presents a general discussion of an integral map of civics/city design. It is speculated here that a truly integral map of civics/city design must, at a minimum, reflect an all-quadrant and an all-level approach. For simplicity, the Big Three—I, WE, and IT/S—dimensions are used.

¹² It is important to note that the process of unfolding wholeness in nature is an example of actual holarchy. However, in the case of buildings, this process can be termed a quasi-holarchy i.e. a holarchy of artifacts inspired by natural holarchy.

I	WE	IT/S
Civic Consciousness (historic, geographic/ecological) Aesthetic Sense Sense/Feeling of Wholeness (15 structural properties)	Shared values, perceptions, meanings, semantics, cultural practices	Spatial Form and Geometric Structure (degree of presence of 15 properties of life) Institutions (The Outlook Tower) Social Process with a recognition of and support for the creation of living structures (i.e. involvement of users and lay people in the design process of their houses and neighbourhoods; construction processes; human processes; processes of urban design; communication) Government Institutions and Agencies Access and Vitality City Planning/Design Curriculum Planning and Development processes that facilitate civics/city design

Table 6. Integral Map of Civics.

Table 6 presents a general picture of all the possible aspects that could constitute an integral map of civics. It is by no means complete, but a mere starting point for discussions/debates and further research. As discussed previously, the “IT/S” dimension of civics—the only visible/tangible aspect of civics/city design—would constitute the spatial form and its geometric structure. When the different social processes, pertaining to the design and development of cities, involve the recognition of and support for the creation of living structures, the resulting spatial form would be a generated one, displaying a strong presence of the fifteen properties. Various institutions and agencies could potentially help to institutionalize such processes; similarly, the Outlook Tower

acting as a tool for city design and civic education also forms part of the exterior quadrants. However, these are only the exterior correlates of the subjective and intersubjective dimensions.

Integral civics must also take into account the interior-individual (“I”) dimension, which would include an individual’s “civic consciousness” that is built on the ethical foundation of respect for historic/traditional buildings and construction methods, and the ecological/natural context—in short, respect for what exists. Integral civics would also take into account how an individual’s senses are affected by the built form, and the feeling of wholeness that one experiences in spatial form that has a high degree of presence of the fifteen properties (Alexander 2001, 70). In addition, an integral map must also take into account the “WE” dimension. This dimension would include: shared values, perceptions, meanings, cultural beliefs/practices of various groups, and so on. A common “civic” purpose or goal can only arise through a social communications process in the “IT/S” quadrants.

Levels or Stages

A truly integral civics must also take into account, and allow, different lines to evolve/unfold into higher and more complex stages of growth. The “I” (interior-individual dimension) should allow an individual’s civic consciousness—using the example of Spiral Dynamics—to unfold from the blue meme to the orange meme to the green meme to the yellow meme and beyond; or from conventional to postconventional to post-postconventional. Similarly, in the interior-collective dimension, integral civics should allow the cultural meme to unfold from the level of blue to orange to green to yellow and beyond. The “IT/S” (exterior spatial correlate) would allow the built form of a

settlement to gradually unfold into wholeness through structure-preserving transformations. The resulting built form would be an expression of the spirit of a city—its *genius loci*, which would, in turn, create semantics and help in the creation of communities from different groups of different individuals.

The Outlook Tower

Geddes developed the Outlook Tower as a tool for city design and civic education. Through the various floors, which, in principle, correspond with the different stages of civic consciousness, Geddes attempted to situate Edinburgh and its region within larger spatial units—Scotland, England, the English-speaking world, Europe, and the world. In this way, it can be argued that Geddes tried to stimulate a visitor's civic consciousness to progress to higher stages and more complex stages of consciousness—from egocentric/preconventional (“me”) to sociocentric/conventional (“us”) to worldcentric/postconventional (“all of us”). Wilber would probably argue that even though the Outlook Tower promotes a healthy growth of consciousness up to the postconventional stage, it is not quite “all-level.” A truly integral Outlook Tower would be designed to encourage visitors to make a jump to second-tier consciousness into the level of post-postconventional (“all earthly beings;” “all sentient beings in all realms;” “all manifest and unmanifest”) (Wilber 2000, 197). It is also proposed that a post-modern Outlook Tower would take advantage of all the advancements in technology. For example, it could utilize Google Earth, tied to civic education components about people's surroundings.

An excellent contemporary example of a tool for contemporary civic education/city design is the website—Building Living Neighbourhoods—initiated by Alexander and the

Center for Environmental Structure.¹³ This website provides informational material to aid different communities to build, or rebuild, their neighbourhoods. It includes information on appropriate size and quality of good neighbourhoods; generative codes (codes derived from pattern languages aimed to create generated/living structures); different phases of unfolding. It also stresses the importance of creation of community, with a semantic (“WE”), as the ultimate aim/outcome of such a process. A resounding accord with Geddes’ thoughts on civics/city design is expressed as:

If one thing, more than any other, distinguishes a real neighborhood from the corporate machine-architecture of the 20th-century developer, it is the fact that real people have -- together -- conceived it, planned it, and built it. It is this human reality which makes it worth living in, pleasant to be there, and valuable (Center for Environmental Structure n.d.).

Another useful contemporary example for civics/civic education is the proposed Vancouver Cosmopolis Laboratory at the School of Community and Regional Planning, University of British Columbia.¹⁴ The Cosmopolis Laboratory will carry out research on the role of information and communication technologies in participatory planning processes in Vancouver. The guiding principles of the Cosmopolis Laboratory highlight its civic purpose: Democratization of Planning, Sustainability, Multiplicity, and The Learning City. This lab will help students in the design of cities and neighbourhoods with a genuine respect for its inhabitants, while paying attention to the city of memory, desire, and spirit.

¹³ www.livingneighborhoods.org

¹⁴ Visit http://www.scarp.ubc.ca/Newsbytes/Spring%202004%20website/Cosmopolis_Lab.htm for more information

In addition, the idea of the creation of games with a civic purpose, that would allow people to simulate the creation of rooms and buildings, and all the issues and considerations that influence their decision-making, is another example.

As discussed, all of the above examples serve as tools for civic education, which empowers people to control and design their own environment (C. Alexander, Kohn interview, 2002).

Implications for Planning Practice—“Civics Are Us”

This section briefly examines the possible implications of an integral civics for planning practice. Wilber explains that modernity led to the differentiation of the cultural value spheres—art, morals, and science. The differentiation allowed each sphere to make great strides and advancements, unfettered by intrusions from other spheres. This led to several good results such as democracy, the end of slavery, the rise of feminism, great advances in medical science, and so on. However, this differentiation went too far and led to dissociation and fragmentation, and science—which Wilber terms *flatland*—became the official dominant worldview (2000, 60-61). In this way, the modernist planning model came to be characterized as: making public/political decisions based on instrumental rationality; comprehensiveness; emphasis on science; aimed to fulfill state-directed futures; and planning policies believed to be gender- and race-neutral and apolitical in nature. “It was a vision of planning in the service of modernization, industrialization, of material growth as progress” (Sandercock 2003, 32-33).

As a reaction to modernity’s slide into flatland, post-modernity attempts to be inclusive by avoiding marginalization of the many voices, and inclusive of the non-rational and the irrational, and people of all races, all colours, and all genders. In this way post-modernity

embraced the Big Three. Therefore, the post-modern planning model came to include the following fragments: means-ends rationality with reliance on practical wisdom; less document-oriented and more people-centred; access to *other ways of knowing*; community-based planning; multicultural literacy; more participatory and more deliberative planning (Sandercock 2003, 34-35). But at the same time, post-modernity's holistic embrace of "aperspectival madness," which denies any and all qualitative distinctions and hierarchy, has led to diversity become a disorganized array, with no way to integrate pluralistic voices (Wilber 2000, 158-73).

As discussed in the previous sections, integral theory seeks to integrate objective and subjective perspectives—psychological, behavioural, systemic, and cultural—and uses a developmental orientation. This provides a framework to bring together different perspectives on civics/city design. Such an all-quadrant, all-level integral embrace would allow this domain of planning practice to integrate the best aspects of both modern planning and post-modern planning. As Wilber explains, such a model of civics/city design would incorporate the *differentiation* and *evolution* of the Big Three from modernity, and include and integrate the differentiations of post-modernity—psychological (UL), behavioural (UR), systemic (LR), and cultural (LL). The next step would add an "all-level" approach, which looks at stages of development within each quadrant. Therefore, an integral map of civics/city design points to the need to include the best elements of modern and post-modern planning whose underlying aim is the creation of community (WE) i.e. community-building and placemaking. Such an approach will greatly expand the literacies and sensibilities of a constructive post-modern planner.

Summary

This thesis, inspired by an interest in the design dimension of planning has examined Geddes' ideas about civics/city design. His ideas were studied in the context of relevant contemporary planning/design theories and integral theory, highlighting its relevance even today one hundred years on. The following summarizes the main research findings that evolved from the questions outlined in Chapter 1.

1. How might an integral framework inform a re-thinking of Geddes' notion of civics, towards a more integral approach towards city design in planning?
2. What other contemporary planning/design authors have/had ideas comparable to Geddes' civics/city design? How might they provide additional perspectives that help to formulate a post-modern integral map of civics/city design?

Integral theory presents an organizing framework to arrive at a comprehensive map that includes the best elements from all different approaches. Such a characteristic of integral theory entailed a search for other contemporary authors whose ideas attempt to tackle the issues of design on a grand scale, and are more coherent and holistic than others. Lynch's Theory of Good City Form and Alexander's Theory of Unfolding Wholeness, as described in Chapter 3, exhibit ideas with underpinnings similar to Geddes'. Design theories presented by these authors provide valuable inputs towards creating an integral map of civics/city design.

It is speculated that an integral map of civics would constitute the best elements of civics from Geddes, Alexander, and Lynch. Such an integral map calls for the need to expand the scope of city design in planning to potentially take account of the following aspects:

spatial form and its geometric structure; different social processes (ITS); shared values, meanings, and cultures of communities (WE); and (individual) civic consciousness, aesthetic sense, and feeling of wholeness (I).

In addition, each quadrant should also take into account and allow different lines to evolve/unfold into higher and more complex levels/stages of growth. An interdependent and reciprocal relationship exists between the different quadrants which, it is argued, also applies to city design. Therefore, higher stages of growth within the interior quadrants would correspond with a more complex and evolved built form, and vice versa.

3. What would an integral version of the Outlook Tower in Edinburgh look like in conception, and in facilitating such an integral approach in practice? For example, can it facilitate a shift to “second tier” regional consciousness, and resultant collective action, on a city-region scale?

Geddes utilized the Outlook Tower as a tool for city design and civic education. Through the Outlook Tower, Geddes attempted to stimulate a visitor's awareness of ever-larger spatial units of settlement such as Edinburgh and its region, Scotland, England, the English-speaking world, Europe, and the world. It is argued that these stages approximately correspond to the sociocentric/conventional and the worldcentric/postconventional levels. An integral Outlook Tower would stimulate visitors' civic consciousness all the way up to the stages in the “second tier” and enable people to situate city-regions in contexts that stretch beyond just the spatial form (ITS). An integral Outlook Tower would also situate a city within the context of individual senses (I) and shared values, meanings, and perceptions (WE). It is hypothesized that

such an awareness among citizens of a region would aid/enable a resultant collective action oriented towards the design of built form.

In addition, an integral Outlook Tower would also take advantage of all the advancements in technology, more specifically Information Technology, to make itself more accessible and democratize civic education and city design.

4. What are the possible implications of integral civics/city design for planning practice?

As an initial first step, an integral approach to civics/city design would, in principle, attempt to integrate the best elements of modernity, and post-modernity; thereby differentiating the three value spheres—arts, morals, and science—*and* integrating them. An integral model of civics would greatly expand the scope of planning in which the process of city design is sensitive to psychological (UL), behavioural (UR), systemic (LR), and cultural (LL) aspects and incorporates them in a fundamental manner. The next step would add an “all-level” approach, which looks at stages of development within each quadrant. Therefore, an integral map of civics/city design, points to the need to include the best elements of modern and post-modern planning, and would greatly expand the literacies and sensibilities of a constructive post-modern planner.

I have found the topic of the application of integral theory to civics/city design to be an extraordinarily rich one. Given the time constraints of a master’s thesis, and the nature of such an inquiry, my research has necessarily been “exploratory and shallow” in scope. However, I feel that the thesis has sufficiently evolved the integral model of civics to demonstrate the huge potential of such an approach.

There are several areas in this thesis that merit more detailed research. The preliminary map of integral civics outlined in this study needs to be developed further in scope and depth towards an All Quadrant, All Levels, All Lines model. This will require an examination of multiple contemporary planning/design authors—especially those that are spiritually-embracing—that could potentially contribute towards such a model. Finally, further research is required on the possible applications of such integral civics/city design in planning practice, potentially through such reformulations of planning as (post-) or (post-post)-modern placemaking.

APPENDIX 1: DESIGN IN PLANNING – OTHER THEORY UNDERPINNINGS

Summarized below is a listing of planning/design theories examined during the earlier stages of the research, included in a summarized form in the main body of the thesis.

Managing the Sense of a Region: Kevin Lynch

Lynch (1976) proposed a framework of principles and methods to manage the sensory quality - looks, sound, touch, smell - of a place. He contends that sensory quality must be considered in planning for an entire inhabited region (Lynch 1976, 4). It is now a reality that most people live their lives at a regional scale. His theory focuses on four principles as the basis for planning and managing the sensory aspects of a region:

Sensing and Acting

A key aspect of this theory is community control over the shape and management of a place. Lynch targets the senses of human beings to bring wider surroundings within sensory reach and increase the depth and fineness of people's sensations. These environmental concerns would target our bodies and our senses in particular. In this way he goes beyond a typical planning approach, which would usually be limited to suppressing the disagreeable sensations (Lynch 1976, 14-21).

The Image of Place and Time

City-regions should have high accessibility through their different territories. Identification of places and their mental images allows people to function effectively. In this way he points towards "placemaking" as a tool to create physically distinctive and recognizable locales. The character of places, in current planning practice, is limited only to unique or historic localities. According to Lynch (1976, 25): "Place identity and image

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structure at the regional scale are [still] looked upon as esoteric matters.” He addresses this flaw by focusing on identity and structure at a local scale and at a regional scale for major elements such as the main centres, routes, districts, and landmarks.

Landscapes and Communication

Lynch (1976) thinks of inhabited urban landscapes of a region as a medium of communication. Different landscapes send out different messages, which directly affect our performance, cognition, development, and emotional and aesthetic satisfaction (Lynch 1976, 30). Based on this, an urban landscape can be evaluated to see how it functions as a stimulus and as a context for self-development.

The Intuition of Life

In this principle, he focuses on the spiritual aspect of a place and how it connects a place with human beings. Such places reflect the beliefs and values of its community; for example, a place that visibly supports biological and social functions, and a place that has a clear local identity and a clear temporal structure (Lynch 1976, 34-37).

Geddes attempts to derive a theory of “life in its evolution” by drawing upon subjects such as contemporary psychology, politics, sociology, arts, and so on. Lynch, on the other hand, tends to rely mostly on the physical dimension of spatial form (Grange 1999, 64). However, both scholars appear to have similar underpinnings and concerns in their approaches towards the design of city-regions. Geddes’ civics - which called for an immediate engagement of citizens in the affairs of their society to shape a better environment - is also addressed by Lynch in the form of “community control over the shape and management of a place.” Lynch was also convinced that a good environment was an important requirement for the best organization of human life. Lynch’s

APPENDIX 1: DESIGN IN PLANNING – OTHER THEORY UNDERPINNINGS

‘Landscapes and Communication’ principle - parallel in thought with Geddes’ “geographic considerations” - would also serve Geddes’ civic function to enable human development. I think that Geddes would have particularly appreciated Lynch’s focus on the spiritual aspect of a place, which connects a place to its residents.

As a potential action response, Lynch recommends a regional planning agency to carry out four different functions.

Diagnosis: Basic data for public action, private development, for education, and for political agitation;

Policy Formulation: Abstract design instruments called “framework designs,” which specify the general location and sensory character of desired regional features;

Regulation: An act of specifying future character by means of analogues, patterns, and performances; and

Design Services: A direct specification of form through instruments such as system design, various forms of design services, illustrative designs, and coordinate design.

His four steps - diagnosis, policy formulation, regulation, and design - may have been inspired by Geddes’ motto: “survey before plan.” Lynch describes ways in which a regional planning agency could integrate planning policies and design functions to manage the pattern of change in a region; in this way he combines systematic rationality and creativity, analysis and design (Lynch 1976, 6). This shows how Lynch thought along the same lines as Geddes. Such a regional planning agency could, where a regional government is missing, operate through authorities controlling some large sector of a city-region i.e. a city or province. It could also partner with single-purpose agencies such

APPENDIX 1: DESIGN IN PLANNING – OTHER THEORY UNDERPINNINGS

as highway authorities or metropolitan park boards (1976, 12). A regional planning agency would ideally be engaged in the realms of land use and transportation planning, and economic and social analysis. It could lay out its strategy in three phases: an initial phase which establishes skills and identity, a series of developing studies with shifting emphasis based on the clarity of the situation, and a “steady state,” where planning for sensory quality becomes a normal part of the planning function (Lynch 1976, 58).

Regional Design: Philip Lewis

Lewis (1996) proposes a “regional design” process to reconcile rapid urban growth with regional ecological and cultural landscape features. Such a process is based on the foundation of an “integrated ethic” that integrates a land ethic and a social ethic. His theory for regional design incorporates the following principles:

Life Support System

Lewis (1996) emphasizes the importance of a strong mental and spiritual connection between people and the natural world. Natural or ecological context is an essential factor for our well-being and happiness. In this manner Lewis creates a strong ecologically-wise foundation as a basis for planning for regions and lays a strong foundation based on the notion of “environment as a life support system” as a basis for planning of regions.

Quality of Life

This concept is based on Lewis’ belief that undisturbed landscapes enhance the quality of life. Farming, suburban sprawl, and various other activities have severely altered and destroyed the natural landscapes. Any human activity must fully consider its impacts on the natural environment. This issue is currently addressed for large-scale developments,

APPENDIX 1: DESIGN IN PLANNING – OTHER THEORY UNDERPINNINGS

through Environmental Impact Statements (EIS). However, such policies in current planning practice lack any sort of ethical underpinning.

Art, Nature, and Life

Lewis's (1996) approach is similar to Lynch (1976) and Sandercock (2003) where he proposes a reconnection of art with life and life with nature. He proposes that landscape should be perceived as a work of art, which should be preserved and protected (Lewis 1996, 26). It will help to re-establish the relationship with land where survival is directly dependent on preservation of the land's ecological and aesthetic features.

Sense of Place

His concept of sense of place seems to be influenced by Lynch's (1976) ideas. However, his notion of sense of place appears to be more inclined to an area's natural features compared to the built form. Well-designed public and private spaces that reflect the character and needs of its communities would positively contribute to quality of life.

Diversity

Places should be designed for diversity to provide a more stimulating experience to their users as opposed to a typical suburban subdivision composed of monotonous architectural styles. It is important that designers recognize the diversity of a setting and celebrate it in design (Lewis 1996, 29). However, the author feels that, in addition to the "natural and built" diversity, it is important to recognize socio-cultural diversity.

Preserving Options for a Range of Choices

The range of available options is becoming more and more limited with ongoing suburban development destroying the natural environment. He advocates the use of regional design skills and processes as an alternative option (Lewis 1996, 29).

APPENDIX 1: DESIGN IN PLANNING – OTHER THEORY UNDERPINNINGS

To effectively apply the regional design principles, he references a wide spectrum of land uses: urban core, central business district, suburbia, productive farmland, forest, fringe, wilderness and other variations. The scope of regional design extends beyond an urban fringe to incorporate the ecological features of a region. He explains these land uses through a visual section (see figure 8).



Figure 8. Various Land Uses. *Philip Lewis*, *Tomorrow by Design*, 1996

This visual section is comparable to The Valley Section proposed by Geddes, which attempted to resolve the town-country (urban-rural) conflict. Both these sections recognize the idea that satisfactory solutions could only be achieved by planning on a regional scale. Geddes' Valley Section attempts to combine physical/natural conditions with basic/natural human occupations, and includes various types of social organizations/settlements. On the other hand, Lewis' section mainly depicts different types and intensity of land uses through a cross section of a region.

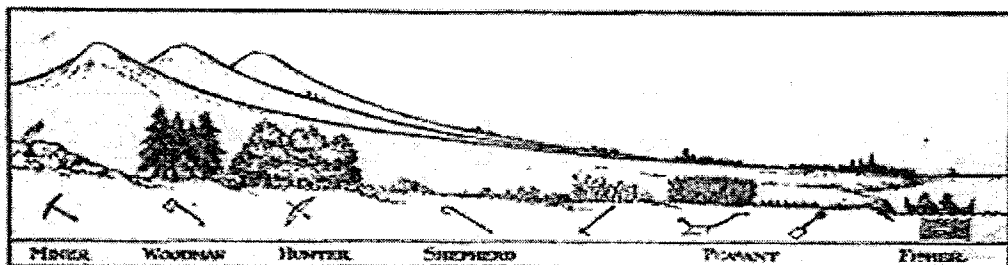


Figure 9. The Valley Section. *Volker Welter*, *Biopolis: Patrick Geddes and the City of Life*, 2002

Critical Regionalism - Typology Dialectic: Douglas Kelbaugh

Kelbaugh focuses on architectural scale to plan and design for city-regions. He suggests Critical Regionalism, as a language for the “architecture of regions.” Such a principle, he explains, is more an attitude than a theory of design (Kelbaugh 2002, 53). Critical regionalism is defined by five characteristics: Sense of Place, Sense of Nature, Sense of History, Sense of Craft, and Sense of Limits. These five characteristics should be applied to small-scale residential and institutional construction to help create an “architecture of place” (2002, 93). In addition to the unique architectural characteristics of a region, it is important to maintain a cultural continuity in architecture. Typology - an archetypal approach - attempts to recover purity and continuance by privileging a tradition. Critical regionalism explores and reinforces unique characteristics of a region whereas typology connects an individual building with a region as well as architecture to urbanism (2002, 130). To repair and maintain a city-region, he advocates that regionalism and typology must engage in a continuous dialogue.

Kelbaugh (2002) contends that it is possible to envision, design, and plan a city-region. Design does not require a single grand plan; it could be a series of strategic interventions at critical times. As a policy response, he proposes a comprehensive regional plan for city-regions. This plan should include design guidelines for different parts of the region; reflecting desired architectural and urban form outcomes; and promoting regional architectural types, language, and materials (Kelbaugh 2002, 188). Individual municipalities should adopt Specific Area Plans, which are consistent with the regional plan. Public or community participation, according to Kelbaugh (2002) is a matter of

APPENDIX 1: DESIGN IN PLANNING – OTHER THEORY UNDERPINNINGS

common courtesy; it should be encouraged, and be an integral part of the plan formulation process.

I think Geddes would have appreciated Kelbaugh's architectural approach to city-region planning. Geddes might have found Kelbaugh's ideas similar to that of architect/planner Frank Mears, who also thought that satisfactory outcomes could only be achieved through planning on a regional scale (Purves 1996). There is an analogy between Geddes' geographic and historic considerations for city design, and Kelbaugh's critical regionalism and typology. However, Kelbaugh's perspective lacks a spiritual dimension. Kelbaugh treats community participation as a matter of courtesy; it is quite different from civics, which called for citizens to take responsibility for their own surroundings.

City Building and the Vital Dimensions of Human Life: Leonie Sandercock

Sandercock (2003), one of the most prominent post-modern planning theorists, sees the modernist city as a paradox. It is both an achievement and a failure. It provides the advantages of sanitation, engineering, electricity, mass production industries and symbolizes speed, movement, change, freedom. However, this city also led to destruction of the past, eradication of community and tradition, and the generation of air and noise pollution, alienation, and anomie. She undermines the framework of modernist principles and suggests a paradigm shift from Metropolis to Cosmopolis; a polis that is more sensitive to its socio-economic and demographic reality. The language of planning needs to be expanded to encompass the lived experience of modernist (or mongrel) cities. Planning's post-war rush to merge with the social sciences led to the separation of design from planning, and the rejection of (cultural) values, of meaning, and of the art of city-building. Sandercock (1999) stresses that an understanding of the social and

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psychological aspects of design would further enrich the field's capacity to create meaning. Her references point to a more design-based approach to planning while pointing to a need for planners to be sensitive to the vital dimensions of human life: the city of memory, the city of desire, and the city of spirit (Sandercock 2003, 221).

City of Memory

Memory is very important to human beings. It helps people to orient themselves as part of family history, as part of community, and as part of city-building. Individual or collective memory is closely associated with identity. Cities are repositories of memories. Sandercock's references to memory point to the "mental side of social life." Geddes explains individual and collective memory in the Act-Deed formula of the Notation of Life; memory gives rise to "dreams," which initiate collective action, by citizens acting upon their environments.

Modernist planners erased this memory by attempting to erase all traces of the past. There is no monetary value attached to memory, or identity - so it is generally ignored by planning models (Sandercock 2003, 222). Sandercock brings forth the importance of memory and reinforces her argument using Hayden's (1995) research on public spaces. Public spaces have the potential to cultivate a sense of cultural belonging. Urban landscapes should be designed to cultivate this sense, and at the same time recognize and respect diversity.

City of Desire

Sandercock (2003) points to the importance of the "pleasures of anonymity" as a lived experience of city dwelling. There is a need to create such public spaces that encourage activities of "being together of strangers" (Sandercock 2003, 223). The city of desire is an

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essential aspect of city life, which should be addressed in city planning. A city of desire also derives its eroticism from its urbanism and aesthetics expressed through variegated lights, splendour of buildings, and juxtaposition of different architectural styles. To achieve this, planners should focus on people's "desires" in addition to their "needs" (2003, 224); Geddes would agree with Sandercock as she is calling on the planners to support civics.

City of Spirit

Human beings have historically imbued their surroundings with spiritual or sacred values by building shrines to acknowledge the importance of such values (Sandercock 2003, 225). Geddes would very much appreciate Sandercock's reference to the spiritual aspect of a place. However, the advent of modernist planning has resulted in cityscapes with a completely temporal form, lacking spiritual values. According to Sandercock (2003), it is time to re-visit and recognize the importance of the sacred, of spirit. Planners could help to connect society with spirituality by providing spaces and places that help nourish their desires for everyday expressions. She suggests that planners engage in collaboration with artists and communities, to identify "sacred places" in an urban landscape. It is also possible, as exemplified by 'The New Charleston' project¹⁵, to create new sacred places as an alternative to recovery of actual, erased sacred spaces (2003, 227).

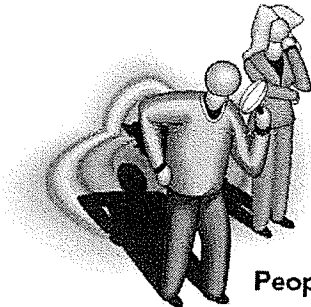
Sandercock takes a radical stance and suggests that recognition of the importance of memory, desire, and spirit is an important content of planning beyond the modernist paradigm. Her comments are mainly a reaction to the modernist planning practices that

¹⁵ This project takes an extensive look at one city and the spatial history of its African American residents over a period of three centuries. In this project, an artist, along with a poet and an architect developed a detailed map of historic places of importance to the African American community (Sandercock 2003, 226).

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have dominated the field for a long time. It becomes evident that her comments focus mainly on the “ends,” while making some references to the “means.” On the other hand, Geddes was actively involved in the practice of the “means,” for example the rebuilding/renovation of the Outlook Tower to enable civics in Edinburgh. Sandercock points to a design-based planning practice as an important ingredient, which could effectively address the social context of development by being sensitive to vital dimensions of human life that enhance the lived experiences of city life.

APPENDIX 2: A MINI-COURSE IN SPIRAL DYNAMICS



People think in different ways. A brother and sister, husband and wife, manager and employee, corporation and client company might have very different world views and values. People in adjoining cubicles or families living right next door to each other sometimes don't seem to be inhabiting the same neighborhood. Colleagues in an organization have wide ranging ideas about vision, mission, and purpose. Countries sharing one planet often seem to be in totally different worlds with their policies. **Why?**

A Mini-Course in Spiral Dynamics®

Spiral Dynamics is a way of thinking about these complexities of human existence and bringing some order and predictability to the apparent chaos of human affairs. It provides a framework for tracking the evolution of worldviews and a scaffold on which to stand while analyzing situations and planning the most appropriate actions.

Based in the original research and theory of Dr. Clare W. Graves, this point of view describes how waves of consciousness emerge and flow through individuals and groups. It describes bio-psycho-social systems along a continuum that form an expanding spiral.

What people in each world seek out in life...

BERGE Survival; biogenic needs satisfaction; reproduction; satisfy instinctive urges.

PURPLE Placate spirit realm; honor ancestors; protection from harm; family bonds.

RED Power/action; asserting self to dominate others; control; sensory pleasure.

BLUE Stability/order; obedience to earn reward later; meaning; purpose; certainty.

ORANGE Opportunity/success; competing to achieve results; influence; autonomy.

GREEN Harmony/love; joining together for mutual growth; awareness; belonging.

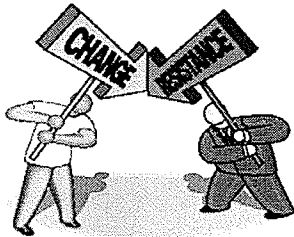
YELLOW Independence/self-worth; fitting a living system; knowing; good questions.

TURQUOISE Global community/life force; survival of life on Earth; consciousness.

APPENDIX 2: A MINI-COURSE IN SPIRAL DYNAMICS

The basic landmarks are designated by the colors in the spiral diagram — beige, purple, red, blue, orange, green, yellow, turquoise, coral, and others to come. There are sub-systems between each pair where the thinking represented by the colors blend together. For example:

Many business people are in the **ORANGE-TO-GREEN** transition seeking a return to more community and spirit in their lives.



A number of politicians are in the **BLUE-TO-ORANGE** range trying to move from structured bureaucracy to entrepreneurship and free markets.

Many activists are living in the **GREEN-TO-YELLOW** zone as they work to achieve positive results on a human scale through interaction, involvement, and purposeful learning and teaching.

Some developing regions are still in the **PURPLE-TO-RED** transition as ancient tribal ways confront well-armed dictators, while others are in the **RED-TO-BLUE** as centralized authority tries to contain factional battles.

Hotspots emerge as corporate interests from the **ORANGE** zone overwhelm indigenous peoples in the **PURPLE-BLUE** range with ideas of progress and development schemes that don't fit the realities at hand and which ultimately destroy the less complex cultures, languages, and knowledge. Rescuers from the **GREEN** zone sometimes romanticize the primitive and non-functional, thus slowing natural emergence as much as exploiters from **ORANGE** seek to transform it to their own image. **YELLOW** thinking begins to question and analyze all of these human processes as parts of an integrated spiral. **TURQUOISE** is looking for solutions on a global, holistic scale. The next zone, **CORAL**, may be the implementer, but that's in the future.

The warm color family exhibits a focus on the external world and how to master it (with an internal, I-oriented locus of control). The cool colors focus on the inner world and how to come to peace with it (with an external, we-oriented locus of control). The spiral winds between the individual "I" and collective "we" poles as it turns between cool group systems and warm individualistic systems. As individuals, most of us are mixtures of both. This broad swing from individualism to collectivism and back is one to watch as societies move through time.

The SD/Graves model is not a typology for categorizing people into boxes. In fact, the eight levels of existence and the transition states between them are only the visible signs of much deeper forces at work. Those energies arise from the interaction of two elements: (a) the Life Conditions the person or group encounters and (b) the brain/mind capacities available to cope with such conditions. Thus, the term biopsychosocial suggests a moving blend of the biological nature, the psychology of experience and learning, and the sociology of group interaction with the world.

APPENDIX 2: A MINI-COURSE IN SPIRAL DYNAMICS

It's both nature and nurture — the genetic heritage and biochemistry interact with the learning and experiences of living. It is this interaction between mind/brain systems within and existential conditions outside that is central to Graves' work and energizes of emergence of the spiral.

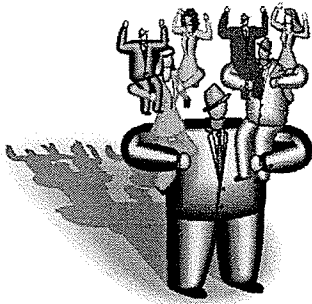
Within the spiral is a double helix. In the diagram below, the alphabet letters on the left represent the Life Conditions — a perception of "what the real world is like" — at each level. The letters on the right represent the mind capacities — the neurobiological equipment and mindsets required to deal with such a reality. The combinations — **AN, BO, CP, DQ, ER, FS, GT, HU, IV**, etc., are represented by the colors which symbolize their interaction. (These may also be presented as a series of 6 core themes which repeat after moving up a level, a part of Dr. Graves' hypothesis as yet unproven but fascinating to consider. Thus, **AN** through **FS** represents a first tier of thinking systems. The next series, a second tier, is represented by the letters primed; thus **A'N', B'O', C'P'**, etc. These suggest the base systems plus an additional set of mind/brain capacities brought online.)

The landmark life conditions...		The landmark coping means and neurology activated by such a world...
A State of nature and biological urges and drives; physical senses dictate the state of being.	RED	N Instinctive; as natural instincts and reflexes direct; automatic existence.
B Threatening and full of mysterious powers and spirit beings which must be placated and appeased.	PURPLE	O Animistic; according to tradition and ritual ways of group; tribal; animistic.
C Like a jungle where the tough and strong prevail, the weak serve; nature is an adversary to be conquered.	RED	P Egocentric; asserting self for dominance, conquest, and power; exploitive; egocentric.
D Controlled by a Higher Power that punishes evil and eventually rewards good works and righteous living.	BLUE	Q Absolutistic; obediently as higher authority and rules direct; conforming; guilt.
E Full of resources to develop and opportunities to make things better and bring prosperity.	ORANGE	R Multiplicist; pragmatically to achieve results and get ahead; test options; maneuver.
F The habitat wherein humanity can find love and purposes through affiliation and sharing.	GREEN	S Relativistic; respond to human needs; affiliative; situational; consensual; fluid.
G A chaotic organism where change is the norm and uncertainty an acceptable state of being.	YELLOW	T Systemic; functional; integrative; interdependent; existential; flexible; questioning; accepting.
H A delicately balanced system of interlocking forces in jeopardy at humanity's hands; chaotic.	TURQUOISE	U Holistic; experiential; transpersonal; collective consciousness; collaborative; interconnected.
I Too soon to say, but should tend to be I-oriented, controlling, consolidating if the pattern holds.	SOCIAL	

Note that the letters are not locked together. They can shift and, to some extent, can be shifted. Thus, it is possible for someone to live in an **E** level world but only have access to **Q** means of dealing with life; the world will seem beyond the person's understanding at times

APPENDIX 2: A MINI-COURSE IN SPIRAL DYNAMICS

— the old-time government bureaucrat suddenly in a privatized agency that must prove its bottom-line effectiveness. Some things from the more complex level will not 'register' in this person's awareness and coping may be stressful, perhaps impossible. Some people can learn the more complex ways; others are less likely to.



Another person might have T capacities, yet work in a situation with a performance appraisal system concentrating on D or E measures; such a person is often underutilized and frustrated by a management system that appears to lag behind the thinking and focuses on issues that seem secondary and narrow — the IT professional working where punctuality and compliance with a dress code matters more than competence or creativity. If wise, the organization will adjust its management system to fit the person; if not, it will lose mind/brain power as the person moves elsewhere. **Getting the right person into the right job with the right materials at the right time within the right systems and structures is what SD is about.**

Consider the following ideas...

The spiral is a framework for how people think about things, not the things they think about. It represents containers that shape worldviews, not the contents that fill them (beliefs, values, etc.).

There is no direct link with intelligence, gender, age, ethnicity, or other demographics except as those variables influence the world around the person.

No level is inherently better or worse than another. They do become more expansive since each builds on all that came before.

The theory is hierarchical in terms of conceptual space (the inclusion of progressively more factors and ways of understanding), but not in terms of intelligence in the conventional sense.

The general trend is up the spiral because thinking in more complex systems offers more degrees of freedom to act appropriately in a given situation by using more fully the mind/brain which is there.

A person is not generally locked at a single level. The Gravesian systems are ways of thinking about things, not typologies for people, so several can coexist.

Systems are rarely discrete and often run in combinations, though one often will be the dominant state.

Individuals and organizations may appear to be largely of the warm-colored individualistic approach or the cool-colored collective world views.

APPENDIX 2: A MINI-COURSE IN SPIRAL DYNAMICS

Gravesian systems do not go away; they are subsumed within more complex layers and can rise to the surface if life conditions warrant.

Beware of finding simplicity which is not there. The "emergent, cyclical, double-helix model of adult biopsychosocial systems development" of Dr. Clare W. Graves is more complex than many presenters suggest.

Beware of complications which do not serve the theory. The model is elegant in itself and is sometimes wrapped in details which contribute little of substance and only add confusion.

People may talk about more complex systems without actually operationalizing the ways of thinking and being they describe. Look for "stretch" versions of systems that talk a good game but do not live the worldview.



People may shift their thinking to fit the conditions at hand and operate quite differently when under pressure or stress.

There are entering and exiting phases between systems where most energy lies; the pure colors are only the theoretical peaks of waves.

People value different things because they think in different ways. They think in different ways because the mixes of thinking systems (vMEMEs) in the biopsychosocial complexes in which they exist are different.

Different organizations — companies and governments — occupy different positions on the spiral and need to develop managerial/governance strategies that match their people, their visions of the future, and the jobs they perform today. Managers should develop a consistent and systemic approach to all the issues within the organizational loop - recruitment, selection, placement, training, internal management, and external marketing - so they all align, integrate, and synergize. Organizations should be constructed from both "the top down" and "the bottom up" to link the functions, intelligences, and decision structures that the more complex new problems ahead will demand.

Successful organizations are in danger of failing if they continue to manage people in the ways that made them successful in the first place.

Many people need to be managed quite differently today because they have moved on the spiral even further and faster than most of their bosses, teachers, and even parents.

Marketing efforts, strategic plans, and M&A efforts often fail because the designers look into mirrors and assume the audiences and cultures they are attempting to reach share the same values systems they do.

APPENDIX 2: A MINI-COURSE IN SPIRAL DYNAMICS

The question is not "How do you motivate people?" but how do you relate what you are doing to their natural motivational flows. A person has a right to be who he or she is.

Issues with productivity, quality, political instability, and restructuring are signs of growth and not decay which will force us to find new and innovative ways to manage people based on who they have now become.

Since people learn in different ways from different kinds of teachers, the task of education is to match learners, instructors, learning situations, and technologies designed for fit, function, and flow.

Dealing with the whole spiral at once is the great challenge for second tier thinking (**YELLOW** and beyond).

We are now at a point of transition between the first six subsistence levels and the next series of human existential states, the being levels. It is a time of both danger and opportunity as new ways of thinking, indeed, new sorts of human beings, emerge to prominence.



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