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by

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**COMMUNION: A DEVELOPMENT STRATEGY FOR
RESETTLING EXISTING TERRITORIES**

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Dedication

For Frank and Tracy Papa
And for *family*, in every meaning.

Abstract

COMMUNION: A DEVELOPMENT STRATEGY FOR RESETTLING EXISTING TERRITORIES

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Abstract: In many metropolitan areas, the traditional residential model produces an urban environment which constrains potentials for citizens to live in a manner which is fundamentally sustainable. Sustainability is increasingly measured in terms of the 3E criteria (UN) which is an impact-oriented assessment focusing on impacts to economy, ecology, and social equity. In this report I argue how each of these criteria may be more positively impacted through implementation of a “re-settlement strategy” that provides a guided means by which opportunities to establish more sustainably-conducive forms and functions are explored within existing residential areas. Specific interventions are described using the author’s home of the Near Southside residential area of Fort Worth, TX as the study area.

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STUDY

Problem

In many metropolitan areas, the traditional residential model produces an urban environment which constrains potentials for citizens to live in a manner which is fundamentally sustainable. Sustainability, as measured in terms of the “three pillars,” or 3E criteria (United Nations) which is an impact-oriented assessment focusing on impacts to economy, ecology, and social equity, is an increasing concern for national and local governments. As impacts become increasingly globalized, the importance of local sustainability to global welfare co-arises.

Local sustainability is not customary to the American culture. In fact, throughout its (relatively brief) history its citizens have practiced considerably unsustainable behaviors with regard to these three metrics. Ecologically, the rapidity with which the continent’s natural resources have been simultaneously consumed and rendered naturally unproductive is perhaps most demonstrative of fundamentally unsustainable customs and behaviors. Social equity too has suffered deep imbalances with regard to wealth distribution, human rights, and even constitutionally guaranteed access to means of bettering one’s conditions despite the activities and influences of other citizens.

Common to both of these areas is their well-documented and culturally adapted mutual exploitation by the commercial aspect of the nation’s economic system. The free market system has historically revealed a tendency to promote economically-obtained private interests through exploitative extractions from ecological and social environments. What is particularly evident is a general behavior of simultaneous extraction, pollution, and undermining of conditions which disallow even regeneration of ecology and equity to healthy, sustainable conditions.

The “corruption” of constitutional guarantees to liberty and equality is evident, and perhaps most significant, at the local, residential scale. My research is indicative of a tendency for both individuals and governing bodies to promote rights (liberties) more readily than responsibilities (equity), leading to negative impacts observable throughout society. At the neighborhood level, the liberalist principle which the American culture expresses abundantly is private property

accumulation, which in a spatial context of zoned separation of land uses, institutional centralization, and free market speculation and commercial development, leaves neighbors isolated in every way and unlikely to participate in either local community or government activities. With discouraged participation in these fundamental requirements for healthy democratic process, civic responsibility and cooperation is largely underdeveloped which reduces potentials for positive and sustainable impacts stemming from citizens within this residential model.

These imbalances within the trifold principle of sustainability, however, are remediable. This report identifies a framework of solutions which find broad and irrefutable supports in both national and global principles for good governance. Both the U.S. Constitution and the United Nations describe a code of behavior which disavows such violations of human equality, and its increasing reliance on ecological sustainability as global ecology increasingly threatens fundamental equality of humans and other species. Therefore, a primary focus of this report is to provide solutions which emphasize economic remedies in order to subdue and prevent economic corruption of ecology and equity, thusly obtaining a balanced state of sustainability.

Solution

Sustainability impacts, whether positive or negative, are reflections of a nation's citizenry. In the United States, because the Constitution grants ultimate power and responsibility to individual citizens, I argue that it not only possible for individuals to improve their global impacts by improving their own local conditions and behaviors, but also their duty. Based on my research, I believe that neighborhoods offer the greatest potential for focused planning intervention since these areas are where many negative impacts unnecessarily originate—at the individual/household level, and because effects upon the residential area are more immediate, meaningful, and individually influential than any other scope for attempting lasting, resilient establishment of sustainable societal systems.

In meeting the stated objectives, a strategy which is sensitive to both the built environment and the civic behaviors which it reinforces has indicated to the author that a more wholistic approach is required to resolve unsustainable conditions at their source. To achieve lasting solutions rooted in the broadest citizen base, this report advocates implementation of what the author terms a “re-settlement strategy” which physically and socially structures both individual and communal cooperation toward larger, coordinated efforts. Because the effect of this strategy is often to enable self-motivated citizen reconstruction of local environments and social networks to improve performances in economy, ecology, and equality, the act of re-settling existing territories by the dormant but emergent community may appropriately be termed “re-settlement.”

This strategy consists of two main techniques: use of a digital tool (web-based) to frame, organize, optimize, and maintain social efforts conducive to the community-building which precedes enhanced 3E performance impacts, and physical redevelopment of local, de-centralized institutions which permanently establish and reinforce communal processes as they emerge. Most neighborhoods hold vast resources, whether in the form of unshared physical assets such as equipment, materials, vehicles, or facilities, or in the form of unadvertised services regarding special needs, skills, talents, and opportunities for collaboration in hobbies, local projects, or simply coordinated purchasing. The mismanagement of these local resources is the source of many negative sustainability impacts, and what is needed is a coordinating framework through which neighbors may explore and realize the available wealth of resources lying latent and unrealized for lack of purposed community organization and facilitation.

The digital component provides the organizational framework through which individual residents may privately and conveniently explore potentials to coordinate their own self-interested motives with those of others in the neighborhood. In accordance with constitutional principles protecting liberty and equality, the overall strategy operates by teaching how to achieve greater personal liberty by leveraging direct benefits from increased community equity. By offering new potential to fulfill individual self-interested motives through an incrementally broadening network of community collaboration, the implications of this strategy culminate in realignment of household behaviors to neighborhood efficiencies and processes, to city-level representation and initiative, to better informed global consequences and impacts, or at least culminating in prevention of constraints to local self-interest in sustainability. This tool initially may be used simply to reduce redundant expenses occurring within the neighborhood, but as participation and exploration deepens, new practices are likely to emerge as rapid, locally-meaningful signaling accelerates opportunities to collaborate towards mutually-achieved benefits that may not ever have been realized in the conventional, fragmented residential model.

With establishment of this individually-motivated participation in community social development, the re-settlement strategy advocates the architectural re-development of the community's physical environment to meet its emerging needs. Because part of the digital tool's design will facilitate community capital funding and formal incorporation to better serve its economic and equity components, adequate participation will allow for the community to begin to command local real-estate. As the tool records, analyses, and reveals mutual desires or needs based on user interaction, funding efforts can quickly leverage the community's capital to acquire and repurpose lands and facilities for private or public communal use.

Overall, this strategy's intended effect can be summarized as a process of facilitated evolution from wasteful egocentric use of private properties, to more efficient sociocentric use of community properties, to more sustainable worldcentric use of global properties (Appendix A: Supplementary Research). By offering greater access to wealth, resources, and means of improving one's conditions through a framework which exponentially rewards positive impacts to the 3E-sustainability criteria, national principles in achieving balanced liberty and equality are revitalized in a meaningful and productive way. The following pages (based in the author's familiar Near Southside district in Fort Worth, TX) describe a Vision of progress over a 5-year period regarded as approachable through this proposed strategy.

VISION FOR FAIRMOUNT/RYAN PLACE NEIGHBORHOODS

Year 0 (before intervention):

The contiguous Fairmount and Ryan Place neighborhoods of the Near Southside district of Fort Worth, TX consists of ~2,000 residents. The zoning has created a vast, heterogeneous, gridded expanse of houses and lawns rarely interrupted by a park, elementary school, or sleepy community center, surrounded on 4 sides by major traffic arteries along which commercial usage competes for business. One of the edges of the neighborhood is a street of emerging local culture, hosting the local restaurants, bars, and increasingly new events intended to attract business, promote the district, and boost local comradery.

There is a definite sense of pride and appreciation for the historic homes and owners try to keep up with repairs. There is kind, but very infrequent interaction between neighbors and it is very uncommon to witness anyone outside or even on porches except for morning and evening dog walkers or pedestrians. This lack of activity outdoors is at odds with the surge of activity on the neighborhood Facebook pages which daily serves as the established medium for reporting (very frequent) suspicious and criminal activities stemming from proximity to the hospital district, low-income/industrial areas, and the notoriously crime-ridden eastern arterial edge, for advertising used items for sale, or for general discussions appropriate to the neighborhood. In the evenings, lamps and television flickerings within these charming homes glow through the windows, allowing the best glimpses of the lives and collections inside to those walking or biking by instead of driving quickly past as the distances to destinations here normally require. To the observant, human-speed pedestrian, a sense of curiosity at this display of blocks of permanent but hidden household universes co-arises with a more powerful sense of loneliness, or even wishfulness.

Signs at the major intersections and advertisements in the two small and under-read neighborhood newspapers invite readers to visit a website made specifically for them. There is a request for participation in neighborhood “customization” and for input regarding personal opinions, interests, and prioritization of the first budget for new improvements to one of the most recommended blocks. Some people pull out their phones or ride home to their computers to investigate. Many rush past.

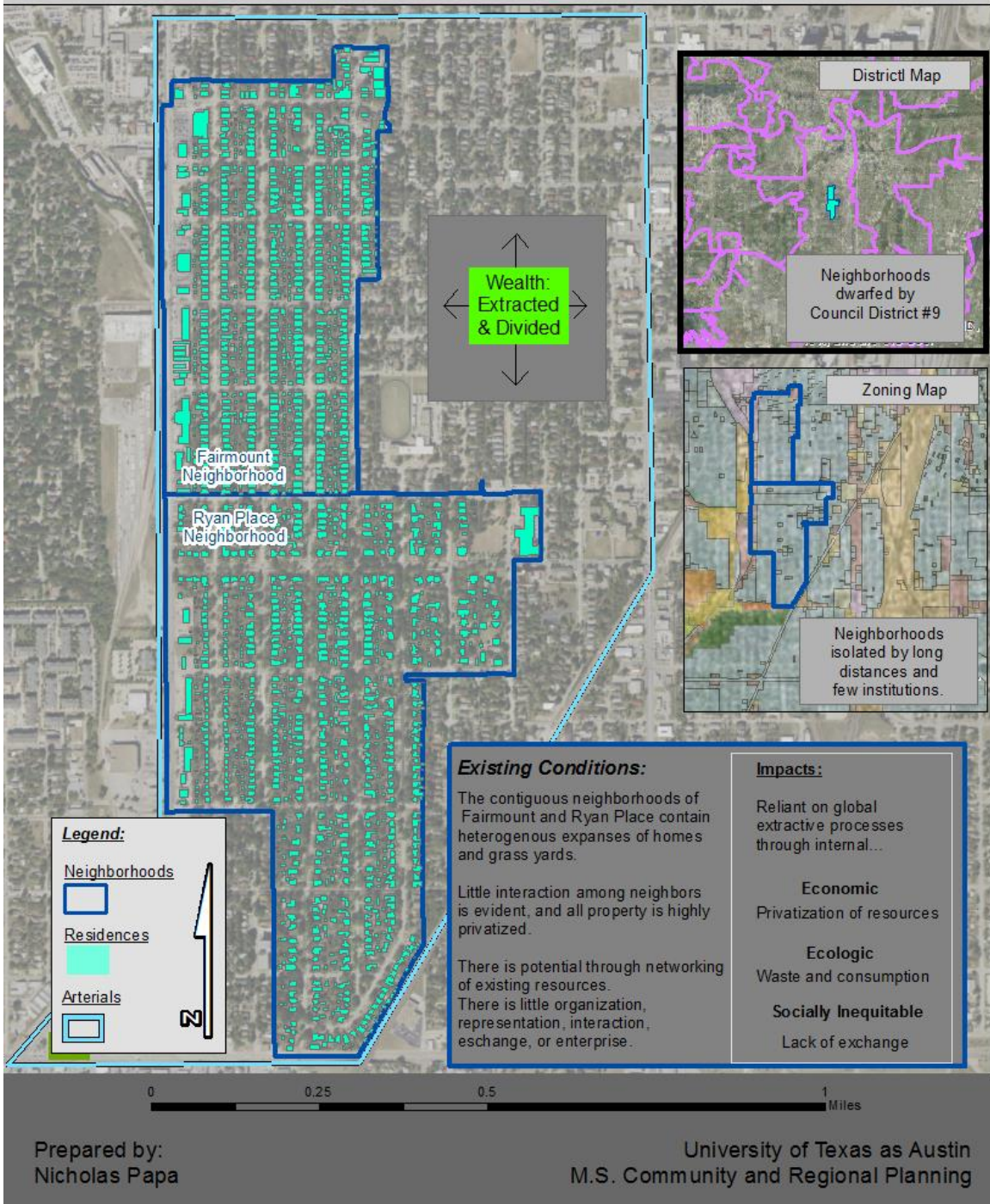


Figure 1. Map of Existing Residential Conditions

Year 1 toward re-settlement:

750 of the 2,000 neighbors of the contiguous Fairmount and Ryan Place neighborhoods have reacted to advertisements and word-of-mouth curiosity as evinced by creation of free online accounts with the local server for the Near Southside (of Fort Worth, TX) community website. The majority of members appear to be most active in the material exchange sections of the site. Many have utilized the user feedback sections of the community forums to report that the site is much more organized and efficient than the neighborhoods' Facebook pages which still serves as the main way for the rest of the neighbors to post crime alerts, material needs and requests, and general notices. Some appreciate the more private and positively administrated environment for interaction since only confirmed neighbors are members and postings are regulated according to policies of neighborly conduct.

Others have reported that the opportunity for exchanges with established locals rather than with distant and transient strangers (as on the new and popular Facebook Market or Craigslist) has encouraged them to offer and request things that they never had thought of advertising otherwise, such as extra food from meals, extra materials from small repair jobs, short use of tools, trailers, and lawn equipment sitting idle in garages, quick rides to and from the nearby stores and pubs, and even some emergency adult- and child-care instances when short-notice assistance by a neighbor allowed a relative to safely leave a grandparent or child to attend to a brief, but appreciated chore. Overall, there is a growing expression of gratefulness for this new site as a medium for more “meaningful” and “purposeful” interaction.

A few members have lead in filling in the neighborhood scheduling sections. Some have filled out the monthly occurrence calendars with pre-existing events while others have offered to schedule activities based on adequate interest. For instance, one retired neighbor said that he would be opening up his garage's woodworking shop on Wednesday evenings for anyone interested in stopping by to meet and perhaps share potentials for use of other tools or get help on projects—many replied and a link to a forum for the interest group moved and expanded the discussion, and a rotating handful

of newly-formed club-members, less frequent amateurs with specific questions, and regular visits by needful neighbors with repair projects now occur.

Similarly, other user-interests have been emphasized and supported by the calendars and private notification services, quickly organizing mutual interests and even real-time notice of meeting opportunities for regular or irregular meet-ups involving sports, pets, music, cooking, wine drinking, auto-work, daycare, and various crafts.

Year 2 toward re-settlement:

1,500 registered online members and over 10,000 visits per day describe the neighborhood site's activity (surpassing but not replacing both local Facebook and Craigslist participation). Most of the site's sections have been thoroughly explored (as transparently reported by algorithmic analysis) and many sections even have been modified or expanded by users or extensively filled-in by leaders in specific fields. Activity in the Material Exchange is constant, with real-time interactions visible from the streets in windows, porches, yards, and garages. Pedestrian traffic has increased and auto-traffic yields to this new group.

The site's Resources section has been thoroughly filled-in, indicating the types, numbers, and (encrypted) locations of various equipment, facilities, and services offered by the members. It is estimated or confirmed that the community of 2,000 residences holds over 2,000 vehicles, over 2,000 refrigerators and televisions, over 1,000 computers, 650 lawn mowers, 30 trailers, 28 swimming pools, 22 sewing machines, and exactly 7 classic cars in need of "a little work", while an estimated 60 vehicle trips per day occur redundantly, 2,000 tons of compostable waste from refrigerators and pantries annually goes un-composted, a still unknown (but increasingly studied) amount of electricity is consumed redundantly and without local sustainable means of production, and potentials for recycling, daycare, educational programs, and other new information-based metrics are building well-documented foundations for local start-ups and cooperative enterprises.

Calendars, both regular and irregular, are completely filled with some activity offered by either established groups for meetings and events, or by individual notifications for offered or requested rides, celebrations, or quick assistance with some odd chore. The Calendar's recurrent Planned Capital Expenses section also has organized the pooled-purchasing of many food staples, consumables, and other regularly needed items identified by users through the aid of algorithms and administrative assistance (benefitting from both greater economies of scale and reduced travel redundancy). There is already much discussion over the implementation of the site's original Neighborhood Incorporation Strategy, involving the formation of a non-profit to administer the growing financial transactions, and the possibility of tax-incentivizing donations of now-redundant assets (such as those listed in the voluntarily survey populating the Community Resource Inventory) to raise community funds while offering instances for household tax benefits.

Year 5 toward re-settlement:

1,750 registered members and over 100 registered sponsors and affiliate organizations currently collaborate with the non-profit entity known as the Near Southside Community Corporation (NSCC). This network's influence has outgrown its geographical boundaries and has made positive connections with other communities, even helping organizations and locally-based enterprises get started by offering umbrella-status facilitation or financing, sometimes with donations from outside sponsors accepted under terms of their proven commitments to sustainable practices and local sustainability for residents. The city government now also has acknowledged the NSCC with a few awards and grants, and often honors it with authority to administrate over local TIF projects or recommend local modifications to form-based code or review commercial development requests within the neighborhood boundaries.

The web tool which was used to catalyze the various aspects of the continually evolving community based in the Near Southside has undergone several major format revisions to accommodate for the steady growth, complexity of functions, and need for

larger servers. Members continue to fill and reorganize information, including wiki-cross-linked databases of special neighbor-knowledge, maps, videos, historiographies, skilled trades, natural surveys, etc. The user-generated data made available from interactions using this tool has allowed for its 3rd-annual Community Impacts Report on the NSCC's internal and external impacts to Economy, Ecology, and Social Equity:

Economically, the NSCC boasts record reductions in costs attributed to wastes of energy, materials, redundant purchases, and travels, etc., while an estimated 300 total small, medium, and large enterprises have arisen through improved economic signaling, capital funding and asset acquisition opportunities for start-ups, new mixed-use residential, commercial, and industrial facilities, a Voucher and Credit system which honors local barter, services, and exchanges in value-enhanced currency supplemented by grants, donations, foundations, and assessments raised for community-established institutions (such as the educational exchange programs below), and the formation of a 4th sub-regional co-op business serving local, city-wide, and regional customers under terms of agreement to sustainable principles and employment of at least 25% homeless, ex-convicted felons, or other disadvantaged members of society (also reflecting increased social equity).

Ecologically, the NSCC boasts growing appreciation for the local and regional environments, 50% unpaved land coverage by native flora species, 200 native prairiegrass-converted lawns, and 100 micro habitats for native fauna species, 300 households participating in lawn-shared agriculture enterprises devoted to local food system development, 500 total new solar energy installations negotiated under blanket-order for 500 households, a composting and recycling "cart" picking up weekly on a per-street basis to supply locally-managed industrial recycling plants previously considered non-viable as a decentralized enterprise, and quantifiable community-wide reductions in commerce with companies and trans-national corporations identified in the Knowledge Base sub-section as "unsupportive of sustainable principles."

Regarding Social Equity, the NSCC boasts a strong base of participation in local democracy which receives very high level of representation to city council and other

powerful private entities, an increasing area of “de-commodified” land-trust real-estate, historic and affordable homes, facilities, and monuments which are devoted in-perpetuity to the service of current and future residents and not subject to speculative predation, unrivaled access to means of individual production, repair, and education through the local Skills-Exchange and Network of Learning systems which trade NSCC Educational Vouchers with the ISD, several participating colleges, companies, and industrial shops, and an increasing number of public works facilities for arranged payments or other benefits, and many other “subjective” and “externalized” reductions in negative impacts derived from prevented poor health and wellness, criminal behaviors, and generally disadvantaged members of society.



Figure 2. Map of Proposed Resettlement Strategy

Method

In order to both realize and secure optimized sustainability conditions in community-based equity, economy, and ecology, it is necessary to identify and understand the specific forces in place against them so that they may be sustainably resolved. Communities may be described in terms of their form and function, and because form and function also are expressive of some foundational principles, these too must be understood to ensure that the resultant proposal meets the requirements of the objective with maximum diligence and integrity. To understand and identify each of these components, a historical analysis was undertaken, examining the chronological derivations of these three components-- principles, form, and function-- up to their present conditions.

With the components understood and identified in their historical context, they were then used to construct a model representing the current system as produced through “conventional” development and planning. From this model, a framework will be established which will then allow for assessment of performance regarding impacts specific to the 3Es. Based on new understanding gained from analysis of the model’s “impact-based” performance, a hypothesis was constructed to optimize sustainable outcomes. From successful experiments yielding optimized outcomes, the basis for a strategy of intervention has emerged. This new “re-settlement strategy” demonstrates discovered potentials for optimization and is supported by further analysis.

Research

In accordance with the method described above, an understanding of the current constraints exhibited by the residential area of the Near Southside district and other comparable residential may be gained through an examination of the traditional conventions from which their general forms and functions derive. Because form and function are expressive of some fundamental principles, these too must be clarified and for the purposes of this report, this clarification will emphasize an understanding from the planner's perspective.

Due to the governmental nature of the planning profession and the physical development it influences, much of the purpose behind the conventional residential form and functionality can be extracted from primary sources establishing governmental principles, particularly from the original founding documents themselves which will be shown to reveal the character and purpose of their authors. This research module will provide the current expression of the principles, form, and function components which will serve as the inputs of the impacts-oriented model of the next module. With these components prepared for the model, analysis of sustainability impacts may begin, and insight into further optimization may follow.

PRELIMINARY EXAMINATION OF THE CONVENTIONAL HOUSING MODEL

Conventional residential development practices, both past and present, commonly offer limited configurations and few, if any, support institutions to adequately engage the citizenship that is deserving of 21st-century technology. The term, “institution,” here refers in the sociological sense to well-established, fundamental components of a culture, and this module argues that the absence of physically-grounded institutions of all types at the local, neighborhood scale negatively impacts all processes at this crucial level. These constraints which have been built into the generalizable model are shown to have evolved mainly out of two traditions: centralization of institutions, and zoning of separate land uses.

Centralization

Most residential models exhibit common physical separation from essential civic institutions at the local, “neighborhood” scale. Because neighborhoods lack institutions which serve the daily and immediate needs of residents, I argue that this personal geographic isolation negatively affects the capacities of the individual to practice citizenship, specifically with regard to participation in the legislative process through local participation in governance at the (actual) ground-level.

Although a functioning representative democracy assumes that representation and participation effectively link central governments to the wills of citizens, the physical absence of institutional mechanisms for this assumed functionality appears contradictory to this purpose. The scope of an individual’s daily life is limited, and it is well known to a free market culture that motivation and priority tend to be strongly correlated with expense and benefit. Expense, if measured in terms of distance, time, energy, and currency spent, and the benefit, if measured as the expected benefits from the expense, can be assumed to operating consistently at the individual level.

Public Services

In relating the “expense” of public participation with the benefit, there is a dominant tendency in this culture for minimal motivation and prioritization of acts of

participation, including the crucial self-education of current issues and the organization of discussion among neighbors, except for payment for basic centralized services.

Centralization and the bureaucracy necessarily entailed separate people in both space and time (perhaps weeks or months in some cases) from government support of issues that are immediate and meaningful to people.

Although there exist public services which attempt to similarly provide resources at the local scale, including public community centers, parks, libraries, etc., local/self-owned institutions differ from local/public (city-funded) ones in several ways. I have identified the following as major points of difference contributing collectively to individual and communal decisions to engage existing, centrally-provided services:

1. Ownership
2. Bureaucratic geography
3. Feedback/response rate
4. Scale of citizenship - citizen recognition: 1/100 instead of 1/10,000 (orders of magnitude)
5. Individual, personal involvement and responsibility in results
6. Meaningful action, purposeful interaction, daily fulfillment in social circumstances
7. Personalization/customization
8. Keeping of the “profits”/improvements
9. Posterity/legacy- sense of sacred, “place-based,” tradition rooted in architecture and earth
10. Participation in the “business” of development and management decisionmaking

Council Districts

For a representative democracy to work, the public is assumed to behave as citizens-- self-interested, educated, virtuous, vigilant, dutiful-- in electing representatives to express their interests to the city council. It is not uncommon for council districts to serve many thousands of people, with little direct involvement in any significant communal engagement that is not already self-organized. Although representatives of each district may be genuinely motivated to engage communities, there is little voluntary representation among communities aside from the exceptional but rare case. Additionally, even complete and voluntary engagement among district communities still must face off against more powerful private (political and economic) interests which often demand compromise without the ability to wield equal power in terms of capital and influence.

Parks and Community Centers

Parks and community centers are useful but generally underutilized for lack of a sense of ownership or ability to personalize the environment. Modifying these spaces involves engaging distant and delayed bureaucratic systems which is not generally desirable.

Civic, Social, and Spiritual

Civic and spiritual institutions, due to their subjective/moral nature are not generally supportable by the government because it must remain impartial to particular beliefs. Aside from churches, there exist private organizations, perhaps most notably the YMCA, which offer generally inclusive access to central facilities and various programs intended to serve the general public. The YMCA exemplifies the potentials of private organizations (such as the model for community incorporation this report advocates) to leverage volunteerism and maintain core missions and values in serving the public through establishing needed facilities (including residential, recreational, and civic, etc.), programs (involving youth development, healthy living, and social responsibility, etc.), and fundraisers (for issues including disease prevention, natural disasters, and local initiatives, etc.); however, the centralized distribution of its facilities favors larger, urban, metropolitan areas and a relatively less localized, more impersonal relationship despite its truly admirable goals and national achievements. The major distinction between organizations like the YMCA and the Community Campus proposed below is the scale of engagement. The YMCA typically serves a general city from a top-down approach: “The nation’s 2,700 YMCAs serve 22 million people in 10,000 communities” (YMCA) whereas the community campus is intended to serve individual communities through a bottom-up approach. The next major distinction is the centralized nature of organization. Without local ownership and management, this is still a placeless institution which has priorities and responsibilities entirely separate from those of the community in which it happens to be located.

Education

Public education is subject to broad standardizations which tend to compromise the potentials for individual students to learn long-term skills. In mostly all formally-accredited educational institutions currently operating, knowledge and skills acquisition often become secondary to employment acquisition. It is possible (as this report will argue) that higher potentials for knowledge and skills acquisition may be met simply through establishment of alternative networks of learning among communities and their developing relationships with private sector entities in their cities. So that knowledge and skills do not rely wholly upon schools, it is possible that communities may be more instrumental in linking community members of all ages to opportunities for rapid, immersive learning as passions arise rather than through energy-frustrating, standardized sequences prescribed by central educational institutions.

Libraries

Oddly, in my estimation public libraries appear to provide the most access to learning, capital, and enterprise of all public service departments, perhaps even rivaling schools since libraries accommodate instant access to these fundamental components of liberty and equality rather than conditional, incremental, or delayed access. The library, perhaps typically conjuring mental imagery of books and people in quiet stillness, is the only public service which allows all people to potentially use, borrow, or rent public property with simple convenience. While traditionally libraries commonly offered only books, they increasingly offer internet, digital equipment, and in the best cases tools and equipment to rent or use on-site. While centralized libraries might currently embody a functional model for providing citizens with increased access to means of self-improvement of conditions, I estimate that only a fraction of this model's potential is achieved due to compromise by central responsibilities to other institutions (especially complex economic responsibilities which require insatiably extractive relationships with citizens).

Zoning of Separate Land Uses

First as a reaction to industrialization, then as a result of mechanized transportation, and presently in concordance with socio-politico-economic institutions, metropolitan areas are divided into separate land uses which consolidate functions into separate zones, each with regulations and codes specific to their functional designations. While residential zones in particular do benefit greatly from exclusions of non-compatible uses, recent attention has been brought to the field of planning regarding the drawbacks of isolated residential areas. For a deeper understanding of zoning from the planner's perspective, refer to Appendix A: Supplementary Research (Principles Becoming Form and Function: Planning).

Despite recent motivations to reintegrate aspects of these long-separated components, such as those of the Congress for New Urbanism (CNU) movement to encourage "mixed-use" re/development, zoned residential districts persist and commonly are regulated such that inhabitants are, in a sense, divided and conquered- divided both internally and externally by physical distancing from essential (sacred?) institutions. Residents also are conquered by ubiquitous econo-political relationships which have thoroughly permeated the culture and undermined the democratic foundation of citizenship, mainly through incremental exercising of liberty at the expense of equality.

Like institutional centralization, zoning of land uses imposes constraints upon neighborhoods. I believe that it is unreasonable to expect that a "residential zone," due to its inherent exclusivity and distancing from practical destinations, will easily develop into a "community". The social functions and environmental forms essential to the development of a community (and even more so in the case of fostering a sense of civic duty), will be more easily attained with the re-integration of varied institutions to the areas typically reserved for limited residential use. This report will provide a strategy to overcome the community-stifling effects of existing zoned residential areas which

operates mainly by offering a tool that neighborhoods may use to catalyze growth and development of community institutions which reinforce self-reliance and in-turn sustainability using latent, in-situ resources.

PRINCIPLES, FORM, AND FUNCTION

Supplementary Research

Principles, Form, and Function

To maximize potential for impact optimization, it was necessary to more fully understand the roots of problems contributing to un-sustainability. This section introduces the process I underwent in order to achieve more wholistic understanding regarding the nature of negative sustainability impacts and their derivations. See Appendix A: Supplementary Research (Principles, Form, and Function).

Historic Foundations of Principles

This research module represents my search for these roots of un-sustainability in the founding principles of the nation's government to see whether they influence negative impacts. Here it was discovered that the principles themselves are reasonably sound and do not inherently contradict sustainability, but that they do allow for it. In fact, the Framers of the Constitution anticipated that un-sustainability in terms of "corruption," or infringement upon the fundamental right to "equality" (referring inevitably to both ecological and social wellbeing as essential to this right) by imbalance of "liberty," was likely and that avoidance required special protectional measures to ensure that the people could rebalance sustainable conditions. So, it seemed that governing principles do not alone cause negative sustainability impacts, but that institutions and individuals operating them do. The search continued to the field of planning to gain insight into the relationship between individual citizens and the government, and how this relationship influenced the manifestation of sound principles into negatively impactful forms and functions affecting residential conditions. See Appendix A: Supplementary Research (Historic Foundations of Principles).

Principles Becoming Form and Function: Planning

This research module reports my understanding of the evolution of planning as an institution of government which grew to serve, ideally, the needs of citizens with regard to the nation's urban growth. Here it was discovered that planning historiographers have observed, similarly to the nation's founding Framers, tendencies for cities' planning bodies to participate in economic exploitation of ecology and social equality. These planning tendencies reflect ubiquitous cultural behavioral tendencies toward economic exploitations of fundamental liberty (at the expense of equality, as the Framers anticipated) which corrupt planning, and in-turn corrupt the built environment such that urban forms and functions (including residential types) are constrained to generation of unsustainable impacts. From this research, it became more apparent that imbalances to broad cultural sustainability and their increasingly global impacts derive from individual behavioral phenomena. The search for roots of negative sustainability impacts moved deeper into the realm of developmental psychology to gain insight into the individual citizen's involvement in negative impacts. See Appendix A: Supplementary Research (Principles Becoming Form and Function: Planning).

Behavioral Influences on Form and Function

In this research module, theorists known to me have provided great insight in understanding how broad societal phenomena, such as negatively impacting urban forms and functions through planning, are reflections of psychological developmental patterns in culture and in individuals. Using human evolutionary potential as a basis for evaluating impacts, both Patrick Geddes and Ken Wilber independently corroborate a phenomenon of sequential development from low- to high-order complexities through which individuals and entire cultures (including their governing systems) attain increasing abilities to operate in sustainable manners. These theoretical frameworks have ultimately provided the vocabulary I have used to characterize the negatively-impacting attributes of residential form and function, describing how individual behavioral influences on principle manifestations continuously generate them in society and through planning.

These characterizations have helped in the formulation of a model which can be used to diagnose the roots of sub-optimal impacts to sustainability conditions. See Appendix A: Supplementary Research (Behavioral Influences on Form and Function).

DISTILLED MODELING COMPONENTS: PRINCIPLES, FORM, AND FUNCTION

Based on this analysis and on a broad and deep campaign of supplementary research (see Appendix A: Supplementary Research for specific references below), the impacts to sustainability can be understood as a reflection of individual developmental behaviors, their influence on cultural evolution, and the culture's collective influence upon the forms and functions of the built environment which has resulted on conventionalization of residential conditions. A model of the conventional residential conditions and their potential impacts to sustainability may now be constructed for subsequent analysis.

Principles:

1. Civic virtue...quasi-political
2. Equality...political
3. Liberty...political
4. Private property rights...legal
5. Free enterprise...economic

These principles, in their particular combination and collective evolution during the new nation's brief history, have yielded a distinctive culture whose regulated social interaction has developed reliable order and hierarchically-related behaviors. Through stabilization of this reliable order and behavior out of their fundamental principles, the culture's environmental design customs to accommodate residential usage is argued to have conventionalized a nationally generalizable form and function. The conventionalization of form and function have been described in terms of zoning and centralization, and identified as plausible root causes driving negative impacts measured in terms of the 3E criteria for sustainability.

The behavioral manifestations of these principles were then evaluated according to the theories of Geddes and Wilber in order to support and formulate a framework by

which to further characterize the realization of these principles in the American historiographical context. The evaluation has shown how the original founding principles of the American government, and the history of cultural evolution they have regulated, have resulted in social behavioral developmental norms indicative of distinctive evolutionary stages separately corroborated by both theorists.

These American principle-derived social behavioral manifestations, characterized by the Framers' diagnosis of tyranny: lack of civic duty corrupting balance of equality and liberty; by Geddes' diagnosis of paleotechnic order: extractive accumulation of wealth and power leached from neotechnics; and Wilber's diagnosis of pre-/post- fallacy: postconventional worldcentrics' efforts and intents undermined by those of preconventional egocentrics; are more concisely identifiable. For the purposes of the modeling exercise, a summarization of all of these "lower-order" developmental manifestations of otherwise "higher-order" evolutionary potentials inherent to the Founders' principles will be referred to using the term: unresolved principles.

Form:

Based upon the supplementary research, it is shown how the housing model has become conventionalized, typically taking on a limited set of physical forms as dictated by the economic, political, and social phenomena collectively referred to as unresolved principles. Common to these physical configurations are the following "conventions:" centralization of public institutions and standard zoning of land uses (and their implied code regulations). Together, these form legal constraints which limit the potential forms, meaning both configurations and locations of physical elements, comprising the built environment. Within these environmental limits, the principles of free market economic interactivity fill space, allowing (though usually encouraging) physical development which maximizes private profit. In practice, the competitive nature of development compels temporary, profit-maximizing design even at the expense of permanent

ecological and social losses which effectively contradict principles of liberty and equality.

The specific indicators which were identified as representative of the ways that physical manifestations of the unresolved principles unnecessarily undermine residential potentials include homogenous residential exclusivity, lacks of native species habitat and resources, decentralized public and private institutions, and personalization of public space.

Function:

Based on the supplementary research, it is shown how unresolved principles have manifested in conventionalized form, physically constraining the functionality of areas with residential populations. This conventionalization of form has been identified as serving primarily a function of centralization. Centralization has been shown to strongly correlate with privately concentrated economic efficiencies and advantages, and to weakly or negatively correlate with ecological and social equity advantages. Essentially, centralization is argued to have yielded unequal opportunity and advantage to those capable of influencing the central orders, specifically those who intentionally or unintentionally contribute to collusion in corruption against the principles of liberty and equality, abusing the trust of virtuous self-regulation, and in-turn the limits of legality, by incrementally emphasizing right-based action over responsibility-based action. It is asserted, and backed by the theories developed by Geddes and Wilber, that this imbalance is driven by low-level development of civic perspectives by a few, which in a competitive economy with high technical ability to reach and influence individuals, demands equally aggressive behavior of them, corrupting and “encoding” culture at the individual, “cellular” level.

The functions which were shown to be available to residents through the unresolved principles include reduced social interaction, reduced participatory opportunity, reduced and diluted representation, distanced public and private institutions,

delayed feedback, divided capital and assets, reduced cooperation, central dependency on basic services, wastes of every kind at the most divided level, and externalized losses to health and psychological well-being.

Experiment

The above modeling component inputs (principles, form, and function) and their associated characteristics revealed through the research phase will be inserted into a modeling framework to summarize the findings and their relationships to overall impacts. This model may be “read” in the following manner:

“The conventional housing model is characterized by
The principles of _____,
Which in practice reliably produce
The physical form of _____, and
The functional capacity to _____.

These principles, form, and function together result in the
Output of _____,
The Outcome of _____, and
Impact the
Economy in terms of _____,
Ecology in terms of _____, and
Social Equity in terms of _____.”

MODELING EXERCISE

The Conventional Residential Model:

The conventional housing model is characterized by

The principles of _____,
[low-order expression of]
Civic responsibility,
Equality,
Liberty,
Protection of private property,
Free-market economy,

Which in practice produce

The physical form of _____,
Heterogenous residential expanses, psychologically divided through
private ownership, devoid of physical reinforcement of critical institutions
in favor of centralization,

And in-turn,

The functional capacity to _____.

Delay/bureaucratize representation and feedback from participation,
Divide interests, properties, material usage, capital, and wealth,
Waste energy, resources, materials, human potentials, and
Distance consequences.

= As inputs of people, energy, food, materials, money, etc., are added =

These principles, form, and function result in the

Output of _____,

Property taxes (centrally collected, generically redistributed),
Wastewater, material waste, and energy waste (centrally collected, little
reused),
[...nothing else? --Passive, one-way extraction/consumption with little
residential productivity?], and

The Outcome of _____,

Centralized Capital funding,
Isolated neighbors (no community responsibility),
Isolated efforts (no agency in communion),
Excessive, redundant consumption,
Distanced consequences of consumption,
Little democratic participation (bureaucracy, distance of effects, delayed
feedback),
Little representation,
Waste of energy and resources,
Health costs, and
Crime costs,

and

Impact the

Economy in terms of _____,

Suboptimal use of inherent neighborhood capital,
Decreased equality,
Property appraisals and speculation,
Extraction of wealth from neighborhoods,

Wealth accumulation by centralized, placeless private entities,

Ecology in terms of _____,

Decreased quality (pollution),

Decreased quantity (loss of native and foreign ecology, diversity, resource depletion, etc),

Decreased understanding, appreciation, or meaningful relation, and

Distanced consequences,

and

Social Equity in terms of _____

Decreased responsibility,

Decreased representation relative to external interests,

Decreased means of improving access,

Unequal distributions of wealth, and

Distanced consequences.

Analysis

IMPACT ASSESSMENT

The model of the conventional residential development has distilled the derivations of broad impacts to their root principles, forms, and functions. Further analysis will estimate the nature of these impacts in general terms. Many potential indicators for each of the sustainability criteria of economy, ecology, and social equality have emerged during the previous research and several have been selected as most deeply decisive in determining whether aspects of residential conventions are positive or negative. The table below summarizes the results of the analysis.

Table 1. Conventional Residential Impacts:

Economy	Output/Outcome	Impacts
Private property	Withheld/redundant	Negative
Purchasing	Isolated/redundant	Negative
Enterprise	Lack of financing/debt	Negative
Services	Outsourced	Negative
Travel	Distant/redundant	Negative
Signaling	None/wasteful	Negative
Ecology		
Native species	Habitat destroyed/polluted	Negative
Energy use	Nonrenewable/redundant/extra travel	Negative
Resource use	Extractive/little recycling/nonlocal	Negative
Material use	Single-use/landfill/high consumption	Negative
Appreciation for Nature	Aesthetic/Utilitarian	Negative
Understanding of consequences	Little emphasized/few practical alternatives	Negative
Social Equity		

Civic participation/representation	Delayed/distant	Negative
Access to learning environments	Isolated	Negative
Access to means of production	Isolated	Negative
Health/safety/crime prevention	Isolated	Negative
Social resiliency	Isolated	Negative
Community	Little reinforcement/little opportunity	Negative

Initial observations:

1. *The present model produces suboptimal impacts to sustainability outcomes.*
2. *The conventional residential culture is characterized by egocentric self-interest, a lower-order developmental basis for cultural institutions (Geddes' Paleotechnic order; Wilber's preconventional/conventional memes—see Appendix A: Behavioral Influences on Form and Function).*
3. *Egocentric, self-interested, lower-order expression of principles in a system designed to accommodate higher-order expression of principles produce sub-optimal sustainability outcomes (Geddes' Paleotechnic/Neotechnic relationship; Wilber's pre-post fallacy).*
4. *Positive sustainability impacts coincide with extra developmental awareness of community and global consequences (Geddes' Geotechnics; Wilber's Worldcentricity).*
5. *Planners typically attempt to implement fragmented sustainability improvements which do not address root causes of corruption of principles (Centralization; Geddes' Paleotechnic/Neotechnic relationship; Wilber's Integral Psychology).*
6. *Planning can improve sustainability outcomes by implementing strategic interventions establishing civic institutions which reinforce extra developmental awareness.*
7. *Egocentric self-interest can be enticed to develop sociocentric and worldcentric perspectives through providing multiple opportunities to positive experiential interventions.*

8. *Rapid feedback positively experienced entices transformative behavior.*
9. *Repeated opportunities increase likelihood that learning will occur, positively impacting experience perception.*
10. *Do not “engineer” behavior because this undermines liberty (coercion: fines, fees, fear, punishment- low-order governance. Treats Exterior). Instead, engineer learning environments which reveal consequences and facilitate consciousness development (treats Interior).*

PROPOSAL

Based on the initial analysis of the sub-optimal results of the first experiment, I have formulated a proposal based on the above research, analysis, and observations. I believe (hypothesize) that improved sustainability impacts can be achieved within existing residential areas with conventional configurations through strategic intervention. The following proposal involves the following strategic goals:

1. Networking- facilitate publicization of private resources with real-time or rapid exchange potential.
2. Integration- facilitate formation of communal institutions to achieve individual interests.
3. Decentralization- encourage maximum development of institutions within community.
4. Rapid Feedback- accelerate opportunities to learn and develop sense of self: me, we, all of us (globe).

The Resettlement Strategy

As indicated in the analysis above, the greatest obstacle to sustainable attainment and balance of the three pillars of economy, ecology, and equity presently is the negative expression and abuse of the single, most volatile pillar, economy, which the proposal to follow attempts to subdue.

In order to escape economic predation and further balance the entire 3E trinity, I propose that an institution be provided at the local scale to serve toward the decentralization, decommodification, and de-privatization of capital, assets, resources, land, and knowledge, thereby enabling place-based communal units to pursue prosperity, creativity, and innovation with insulation from the exploitative contagion of extractive economies. The institution shall be referred to here as the “community campus”, and consists of both physical and digital (online) components.

If physical development is not a possibility at the outset, for reasons of lack of funding or real estate, etc., then the digital facility will serve as the appropriate tool for networking existing physical facilities until the opportunity to build anew arises. It is recommended that the digital network precede the physical development in order to build a basis for a community of practice and participation. As will be explained below, the digital facility benefits from the advantages of low cost implementation of high-yield progress toward institutional infrastructure. It may also be the case that the target community finds that a new facility is unnecessarily redundant or that it otherwise prefers using its existing structure in continuing its institutional development.

THE ONLINE NETWORK

The digital/online networking tool provides rapid, remote information exchange capabilities in a framework that introduces new transformational concepts. The framework establishes a new holistic model of the community, and as participants navigate the network, exploring opportunities to advance self-interests, they may learn

more efficient ways to accomplish their goals and perhaps additionally learn to adapt their goals to common pursuits and common goals such as improving communal impacts.

The framework, then, initially establishes both a model of the community and a theory, or in other words a tool and user manual, accommodating user modification.

ResettlementCommunity.org
TX /Fort Worth:
Welcome
Near Southside Communities: Fairmount and Ryan Place

“Equipping neighbors with instant networks”

- Impact Report**
 - Weekly update:
 - Economy
 - Ecology
 - Equality
 - Goals progress
- Annual Reports**
 - Economy
 - Ecology
 - Equality
- Goals Analysis**
- Resources**
 - Equipment inventory** (Updated last: 2hrs)
 - Tools
 - Vehicles
 - Event equipment
 - Appliances
 - Instruments
 - Services and help networks**
 - Facility availabilities**
 - Storage
 - Hospitality
 - Residential and small event venues
 - Non-residential facilities
 - Knowledge database (“wiki”)**
 - Member knowledge sharing
 - Community forums
 - Local commercial exchange reviews/ratings
 - Corporate sustainability/fair trade
 - Materials**
 - New
 - Used
 - Remnant/repairable/raw
 - Recyclable/compostable
- Notifications**
 - Needs, wants, requests
 - Lost/found
 - FYI, news bulletin
- Plans**
 - Regular calendar**
 - Capital planned expenses
 - Scheduled activities
 - Programs
 - Irregular calendar**
 - Events
 - Projects and progress
 - Community enterprises
 - Co-ops
- Potential collaborations**
 - Member-proposed initiatives
 - Site-detected coincidences of interest
- Member profile directory**
 - Leader/instructor profiles
 - Personal pages
 - Dedication/award recipients

Figure 3. Rendering of the Online Network: ResettlementCommunity.org

(Photo by Papa Enterprises: Aerial Operations Division)

The digital model's initial form will mimic the physical, in-situ, community network, diagramming its present resources and connections, but will also be modular and adaptive in anticipation of heavy user modification and expansion. The theory establishes basic principles and rules, and also instructions suggesting performance optimization strategies, best practices, and instructions for further exploration and modification to improve the utility of the model as both it and the community evolve together. See Appendix B: Online Network for a more detailed outline.

The Network may be operated initially with the purpose of consolidating energies and assets which are in a state of redundancy. Additionally, it may act as a wholesale redistributor for redundant purchases, such as food or materials, etc. Framing initial establishment around cost-reduction is a deliberate kick-starting strategy, leveraging (“mining”) the latent value of in-situ capital in a state of sub-optimal usage. This opens up an exciting new frontier for efficient allocation of resources, secured interpersonally in perpetual mutual interest at the local realm. In doing so, organic reconfiguration of the economy is possible at the often unreachable cellular level, allowing an economy to emerge, reconfiguring existing points and resources with new and complex connections benefitting each and all.

Establishment of the Network instantly and simultaneously creates a clearinghouse, market, and an economy which did not exist before, giving the community a guided means to release and realize an abundant wealth of hidden resources already present, but inefficiently allocated. All assets and services not previously announced may become effortlessly advertised and exchanged securely within the personally accountable environment of the community network. With the initial purpose of satisfying individual, selfish interests in decreasing the “overhead costs of life” through exchanging or sharing existing resources, previously isolated neighbors may be incentivized to provide a local resources inventory, a low-cost/high-value informational survey/marketing tactic, and an acquisitions queue for consolidated purchasing which allows individual households access to greater economies of scale for goods and services previously divided throughout the neighborhood.

If the community's organizational structure (incorporated, informal, or outsourced consultants) develops and discovers in its new resource inventory any resources which are inefficiently allocated, it may address the inefficiency such that latent value is released and overall resource usage is optimized. Redundant equipment may be independently liquidated, donated to the corporation for tax-deductible receipts, or leased or exchanged to the corporation for some negotiated period and return-rate-- or perhaps simply lent in exchange for privileges to other newly consolidated assets previously unavailable to the individual.

Similarly, services previously not advertised for various reasons-- lack of signaling, lack of startup capital, perceived non-viability, personal reluctance, time/energy/distance, age, etc.-- once made public through the inventory may provide beneficial exchanges, such as shared transportation costs, child and adult daycare, hobby and amateur craft/tradesmanship, and even free volunteer services, or services sponsored by the community corporation. Finally, redundant purchasing may be reduced: food staples, new equipment, neighborhood amenities and services previously regarded as unattainable become affordable financial possibilities through shared capital expenditure. The following mapping exercises illustrate the spatial, physical realities which become possible through accelerated and organized exchanges within the community:

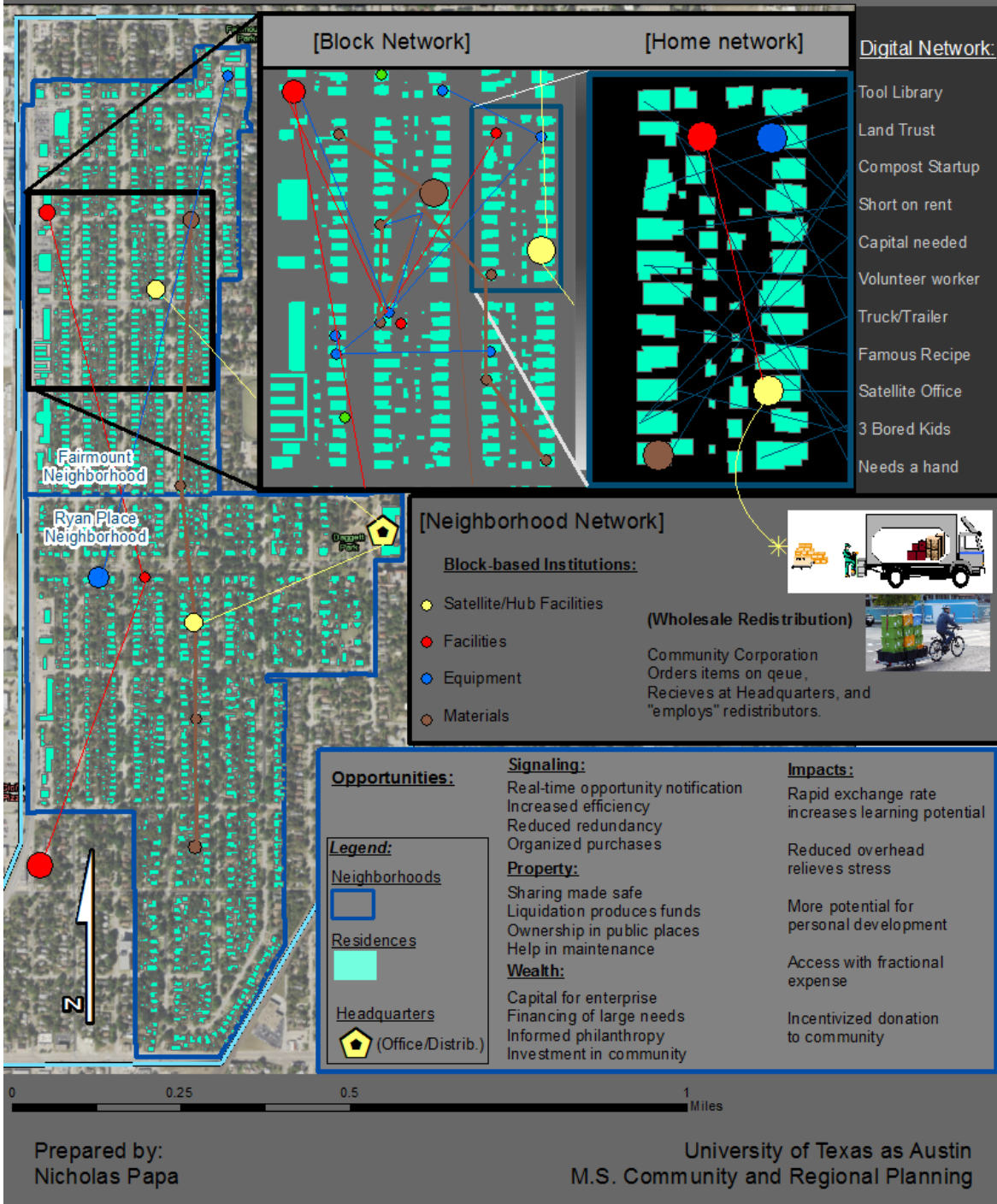


Figure 4. Map of Economy Impact Strategy

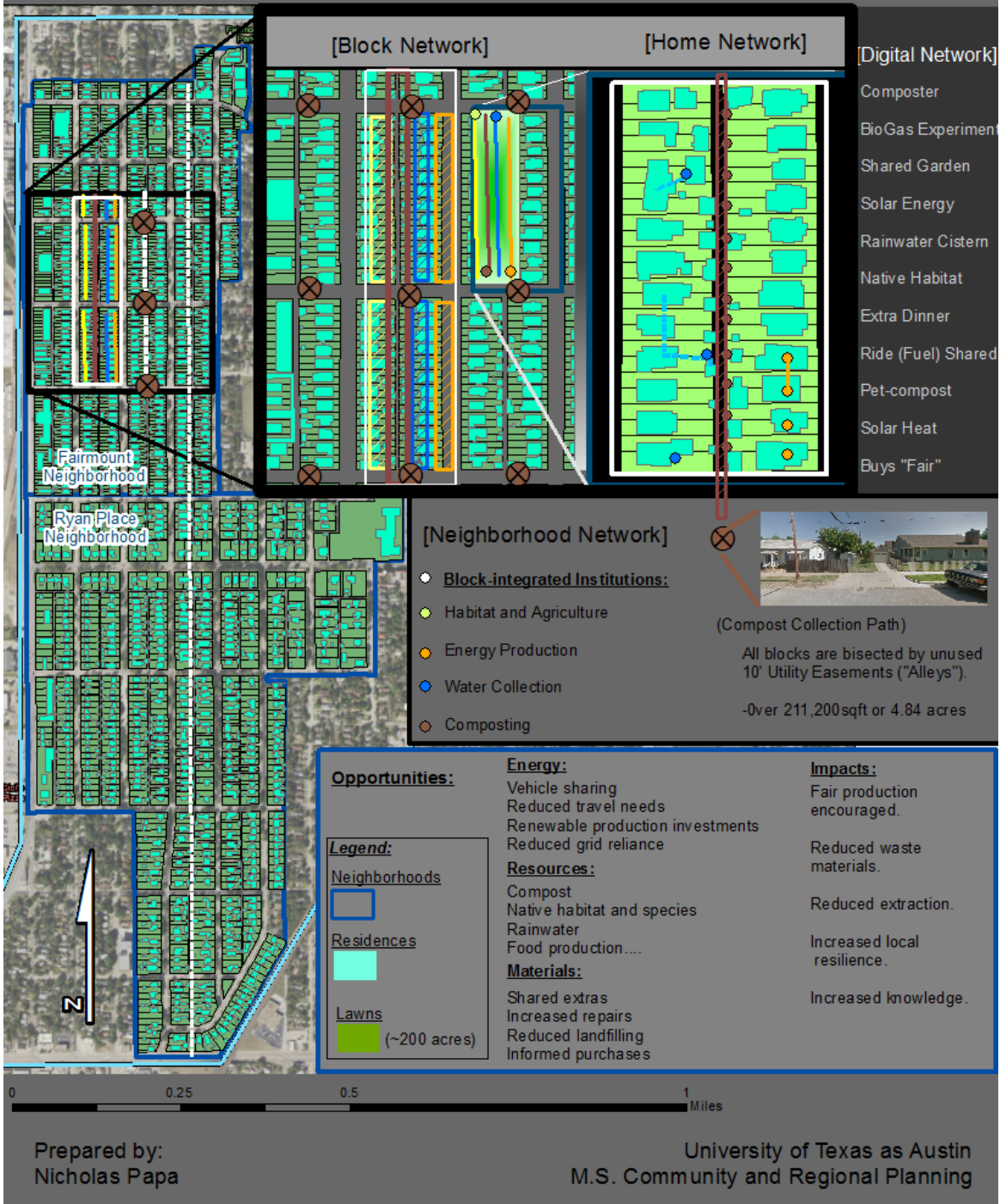


Figure 5. Map of Ecologic Impact Strategy

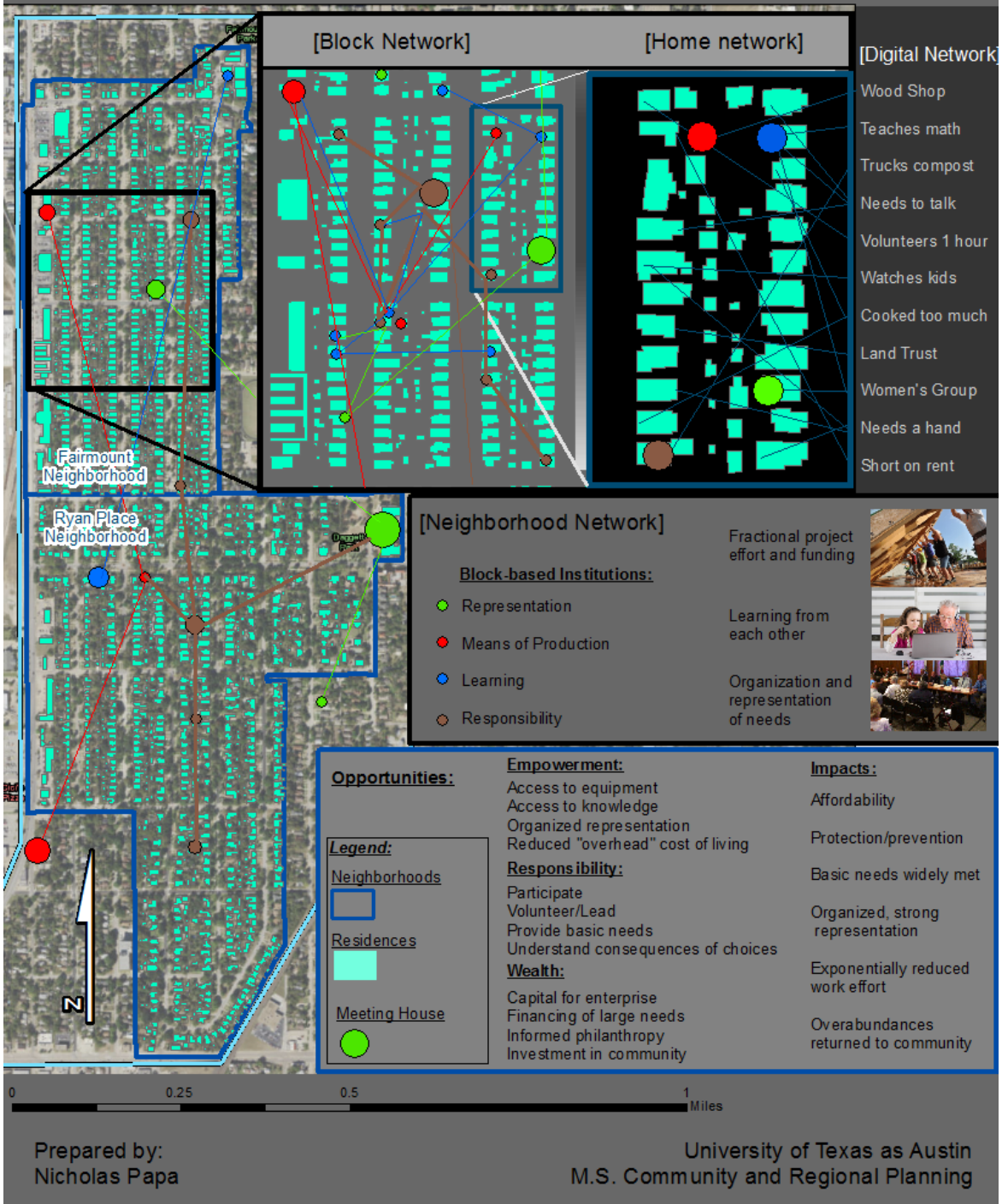


Figure 6. Map of Equality Impact Strategy

The potential of this single achievement in real-time community networking shows significant promise. With even superficial implementation, impacts to each of the 3E's can be claimed by the community. Costs, private properties, and waste energies and materials may be shared to increase and distribute profits. Energy, materials, and processes may rapidly be reduced in terms of waste, affecting carbon metrics, local environmental quality, and perhaps even environmental restoration and celebration. New access to capital, equipment, production means, transportation, information, etc., all represent impacts to social equity with no additional effort.

This online network is itself a service which will operate best if access is managed on a privilege-basis. While much of this information will be made freely available, most portions of this site will benefit from some exclusivity for several reasons. The primary reason for this is to provide some security against exploitative use of sensitive, community information by non-community members. For instance, encroachment of outside solicitations and advertisements will not be welcome, and also the assets listed will be more safe from general public (in specific cases, giving locations will not be allowed to prevent theft of assets, etc.).

Another reason for management of access by account creation is to be able to discontinue or reprimand malicious behavior (stated in the initial login/application process) by denying access due to violation of the conditions or spirit of use. For instance, in addition to regular editing for efficient reference material management and reorganization, the forum administrators will enforce a policy of non-toleration of inappropriate contributions, including obscene language, and excessive criticism without solution (personal criticisms may be allowed if correspondence is mutual and debate is kept private).

Additionally, private access to this service holds inherent value which will become appreciable when raising funds is necessary. After reaching an adequate percentage of the target neighborhood population, new registration or continued use may

be made to require or encourage a user fee or voluntary assessment which may be held in a community fund and may also be used to employ members to manage the online network and other positions as needed.

The site also embodies a complete, new economy which will need significant regulation to maintain itself and to prevent disruption of the neighborhood. As this internal economy grows, it is possible that the community may develop distinctive forms of local currency which ensure support of local economic principles which balance 3E impacts. For instance, a Voucher and Credit system which honors local barter, services, and exchanges in value-enhanced currency supplemented by grants, donations, foundations, and assessments raised for community-established institutions might support educational networks or production efforts through awards of locally redeemable or privately negotiated credits or vouchers toward equity-enhancing activities.

In truth, the establishment of the online network may effectively mimic the establishment of an entire sub-local government entity. Just as citizens submit liberties to the scrutiny of the law to the national government in exchange for regulation and optimization of social outcomes, neighbors would submit their membership rights to the site in exchange for the benefits and regulations of the new economic institution. This means that the “government” of the community’s “citizens” will hold only enough “power” to uphold and enforce principles against violations of good will, or perhaps planner’s familiar “health, safety, moral, and general welfare” of the community.

PHYSICAL DEVELOPMENT

“The map is not the territory.”

While the digital tool of the Online Network holds much promise in generating positive exchanges and impacts on its own, it is important that the community is equally, if not more so, established on the ground. Community is not made by temporary interactions alone, but also by the physical environment it influences and re-creates in its own image of itself. Centralization of public institutions and further zoned separation of

land uses have resulted in conventionalized repetitions of forms and functions which do not serve residents, but instead extract from them. The national development of conventionalized residential zones has established a physical reality which has been shown to constrain both basic sustainability potentials and potentials for citizens residing in them to realize greater liberty through greater equality. The importance of re-settlement is realized through physical territorial claims by living citizens which create and establish de-centralized environments for existences specific to a community. Re-settling territory is necessary to deconstruct placeless development and to liberate from extractive, unsustainable systems.

The re-settlement strategy generally advocates personalization of as much of the neighborhood environment as is possible or initially legal with regard to relevant city code. As the community's Online Network becomes robust in establishing connectivity among neighbors and their in-situ facilities, spontaneous personalizations of the neighborhood are inevitable as impacts accelerate and new functions outgrow existing forms. As both human and financial capital grow and mature to a stage in which self-managed real-estate interventions are possible, the strategy advises development of facilities which support and reinforce civic institutions according to their communally elicited need. Once this stage is reached, there are 2 general phases of re-settlement which can occur toward development towards the Community Campus:



Figure 7. Map of Proposed Resettlement Strategy

COMMUNITY CAMPUS

Phase I: Network and Rework

Indicator:

With adequate community networking achieved through use of the Online Network digital tool, various facilities through the neighborhood will outgrow their existing forms while emerging needs for additional or special-purpose facilities become evident.

Priority 1.)

At this stage, the community is encouraged to begin the process of formal incorporation—ideally as a non-profit so that donations and acquisitions are eligible for tax-benefits. This process can take as few as several months or perhaps as many as a few years depending on the demand upon the IRS at the moment and on the level of scrutiny the application raises. If this process is expected to delay urgent progress, it is possible to negotiate with an existing non-profit “umbrella” adoption, typically in exchange for some percentage of finances raised and formally managed under the adoption period, until self-incorporation is achieved. In any case, it is highly recommended that if the community anticipates an eventual need for more than informal funding or representation then this process must be prioritized in preparation for Phase II activities and beyond.

Priority 2.)

Democratically identify the major needs of the community with regard to outgrown and needed special-purpose facilities. Begin to estimate costs of redeveloping or otherwise modifying existing structures to meet future needs. It is generally advised that locally funded investments occur in a sequence which prioritizes profitable enterprises so that additional opportunities to make further investments are expedited. Accomplishing communally-consented investments toward community institutions marks a major milestone toward general recognition of an opportunistic and disconnected, but networked and integrated Community Campus.

Note: Further Personalization

Customs, achievements, and principles of local cultures are memorialized best in physical reality where exposure to time, nature, and people add depth, significance, and meaning to local monuments. Sacred grounds, locally-devoted architecture, inscribed markings, replenished soils, weathered artifacts, accidental creations, settings of aging stories and local myths, neighbor-built projects, and so on are expressive of unique legacies of a people rooted in place. This type of territory is cannot be produced through digital media or the objective free market economy—it is produced through meaningful, subjective, personal exchange of energy recorded in lasting creations which gift to existing and future generations a presence that transcends mere objective evaluation, approaching art and reinforcing respect and realization of the bigger picture—a lasting regenerative civic institution.

Phase II: Community Campus

Indicator:

With self-incorporation or umbrella-adoption securing communally-accountable organization of financial investments, physical re-settlement may advance from mere re-development and modification of existing structures to real-estate acquisition and development of structures toward realization of the Community Campus.

Priority 1.)

Incorporation offers inherent advantages which protect the 3E's simultaneously by organizing communities resistant to intrusion and speculation, acquiring real estate and decommodifying it, valuing land for its communal usage instead of its appraised value, and establishing sacred protections of landmarks and monuments for posterity. Estimate the costs of present opportunities to lease, purchase, and/or renovate properties which hold maximum potentials to profit and expedite further progress in additional enterprises.

Priority 2.)

Initially, acquisition of a single multipurpose facility may take the form of one large building central to its community, or perhaps several smaller buildings in multiple, “satellite” locations will suffice depending on the opportunity and circumstances. In either case, these buildings and the lands associated with them are to be acquired by the incorporated entities consented to and supported by the communal membership.

Priority 3.)

To the extent possible, maximize land usage to accommodate as many uses as possible. Figures 8-9 below illustrates a hypothetical model of a Planned Development (zoned “PD”) superimposed over a currently available 70,000sqft lot on the arterial eastern edge of the Ryan Place neighborhood. The model features 20 400sqft apartments (40 apartments can be accommodated if stacked without violating current zoning), 4,000 sqft of commons kitchen, recreation, and guest, space, 6,000 sqft of industrial production space, 1,000sqft of greenhouse space, 8,000sqft of commercial storefronts or restaurant space along the street, adequate private and guest parking in the front and rear, pond and landscaping for residents’ privacy, and water catchment cisterns capable of offsetting very significant non-potable water needs.



Figure 8. Hypothetical Planned Development of Multipurpose Facility/Institution: Top

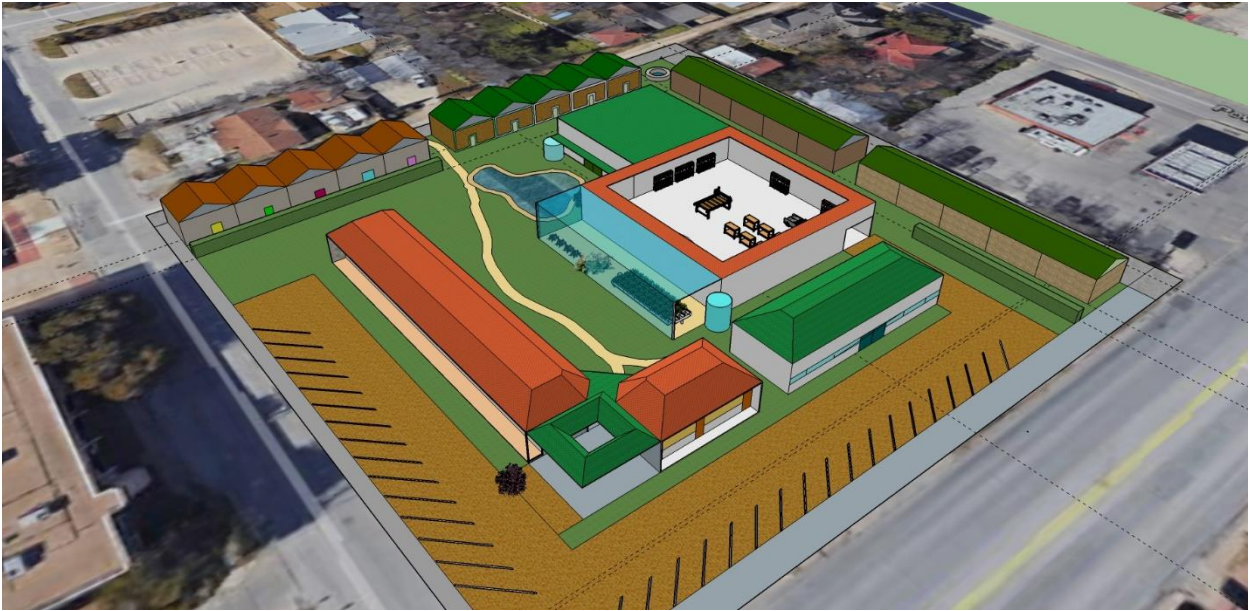


Figure 9. Hypothetical Planned Development of Multipurpose Facility/Institution: Side

COMMUNITY CAMPUS: RESETTLEMENT IMPACTS

The strategy of resettlement has been adequately developed such that impacts resulting from even superficial implementation across a community are broadly estimable. The table below repeats the impacts-based analysis on the hypothetical “resettling” community assuming that an average of only 10% implementation across each category:

Table 2. “Optimized” Residential Impacts

Economy	Output/Outcome	Impacts
Private property	Shared, donated, de-commodified	Positive
Purchasing	Integrated, principled	Positive
Enterprise	Capital more available	Positive
Services	Internalized/bartered/local	Positive

Travel	Shared/reduced redundancy	Positive
Signaling	Abundant/real-time/analyzed	Positive
Ecology		
Native species	Under restoration	Positive
Energy use	Integrated/reduced redundancy	Positive
Resource use	Principled/informed/renewable	Positive
Material use	Reduced/reused/recycled/repaired	Positive
Appreciation for Nature	Protected/engaged	Positive
Understanding of consequences	Emphasized/alternatives provided	Positive
Social Equity		
Civic participation/representation	Increased	Positive
Access to learning environments	Increased	Positive
Access to means of production	Increased	Positive
Health/safety/crime prevention	Threats prevented	Positive
Social resiliency	Help from neighbors	Positive
Community	Abundant reinforcement/ ample opportunity	Positive

CONCLUSION

Having undergone appropriate research, it has been possible to formulate a proposal which offers promising potential as a strategic approach to stabilizing optimized

sustainability conditions within existing residential areas. It is expected that such a strategy implemented in the realm where people invest most of their time and efforts has the most potential to impart the greatest societal and global benefits with the least effort in the long-run. With my discovery of the potential for using an online tool as a catalyst for community transformation, I intend to immediately develop such an online resource for use in the Near Southside community as soon as Summer of 2018. Operation of this digital community networking platform will allow for needed data gathering which was not possible within the timeframe imposed for this report and with valuable information analyzed through a variety of possible algorithms I hope to be able to provide the community with objective evidence of the needs to further organize, incorporate, invest, and exchange in manners which serve the emerging collective interests.

APPENDIX A: SUPPLEMENTARY RESEARCH

Supplementary Research

PRINCIPLES, FORM, AND FUNCTION

Introduction

The following section reports supplementary information determined to be essential and sufficient to deep understanding of the problem space and to formation of an analytical model used to frame methodical exploration of current residential conditions and proposals for further optimization. The research method advocates the attempt of a wholistic understanding of the present form and function of the conventional housing model in terms of the principles from which they derive. The search for these fundamental principles has led the author to unexpected depths of research in a great breadth of fields, including American and European history, political philosophy, economics, natural sciences, spatial geographic analysis, psychology, spiritual phenomenology, and on and on.

Although the search has been profoundly rewarding to my understanding of cultural and global issues relevant to the 21st century planner, for the purpose of this study I have refocused the scope of the report to express the cultural institutions which most efficiently emphasize the principles which define American culture with regard to planning for sustainable outcomes. What will be summarized below is the result of a much deeper understanding and appreciation of the principles which underlie and grant power and responsibility to those undertaking the planning profession, often stemming directly from the circumstances surrounding the nation's founding, and particularly from the thoughts and actions of the Framers of the Constitution which provide primary source material supportive of much of what will follow.

This research has found unexpected coincidence of supporting theoretical sources, gaining particular insight from within the fields of integral and developmental psychology. The benefit of the transdisciplinary approach historically has led several of the most influential planners, particularly several “fathers” of planning, Patrick Geddes and Ebenezer Howard, to great insight in the formation of cherished theory fundamental to the planning tradition. Common to planners using this approach, present author included, is the personal discovery of the importance of the ecological region to the healthy expression of a culture’s evolution.

As a planner trained through the University of Texas graduate program in Community and Regional Planning, emphasis on the community in the region and the importance of this relationship to the planner’s understanding and professional efforts in the larger cultural context has proven invaluable; however, at a time when the planner and his or her constituency’s decisions, traditionally bound with the gravitational orbit of sociocentric indoctrinations and now directly involving consideration of global impacts, the regional theory finds even stronger support as a basis in practice through the emergence of negative sociocentric impacts on the global scale. In short, regionalism show promise as an appropriate means to facilitate the emergence of worldcentric culture and positive global impacts.

In my accounting, local decisionmaking can no longer be weighed using a single culture’s self-interested standards, but must commit to global balance measured in regionally recognized standard. With this aspiration, the author holds a global scope to the solutions derived through this national examination and proposal. It is the attempt to plan for potential alignment of individual decisionmaking to global needs that the above sources have proven of value, revealing a wealth of knowledge and experience applicable to this problem in terms of connecting the motives of the individual in a continuous string to those of the community, region, nation, and globe. These sources, though valuable, have necessarily been distilled to only summary descriptions whose relevance and sensitive subject matter have been deemed appropriate and sufficient to the arguments that will follow.

Historic Foundations of Principles

In accordance with the advocated methodology, to understand the current conditions of the conventional residential development and community potential in terms of common form and function, the principles underlying their planning and development must be understood in their history and purpose. Because the United States' history is relatively short, it is possible to theorize an evolutionary framework which contextualizes this derived form and its effects on community functionality which in-turn cause sustainability impacts.

Due to the governmental nature of the planning profession and the physical development it influences, much of the purpose behind the conventional development form can be extracted and extrapolated from primary sources establishing governmental principles, particularly the original founding documents themselves which will be shown to reveal the character and purpose of their authors. Thusly, this research module will provide the current expression of the principles, form, and function components which will serve as the inputs of the outcomes-based model of the next module. With these components prepared for the model, analysis of sustainability impacts may begin, and insight into further optimization may follow.

United States of America: Principles of a Nation and Culture

The same documents which served to establish this new nation and its novel form of government contain the essential rules by which the resulting society has agreed to allow itself to be governed. Indeed, the very opportunity to choose a form of government was historically unprecedented. While we have inherited the same government system and its rules, and more amendments to them, both the world has changed and the interpretations of these rules have changed.

At the time of the founding, the nation's population was only approximately four million colonists, residence was mostly rural, and a vast continent of raw resources was

understood to lay yet unclaimed and unworked beyond the thirteen colonies. Today, just one city may contain that entire original population, the world's population is rapidly becoming urbanized and technologically and culturally globalized, and global resources are now quantifiable in limited terms-- these are different times. The nation's government faces a new situation without precedence: not gaining independence, but gaining interdependence with other nations, and on a global scale. The planning profession will be increasingly required to propose solutions which support integration with global governances and regulation of economic, ecological, social impacts (World Urbanization, Urban Development).

The original system of protections gifted to the future citizens (us) provided a way for a people to lead and redirect the government as the situations and culture evolve. U.S. history has shown both situational and cultural transformations have been engaged by "the people" through abolition of slavery, addition of civil rights amendments, participation in the World Wars, and economic emergence as the leading world superpower. Through over two centuries the founding principles of our government system have withstood much change within and without, as was its purpose; however, some of these principles have developed unhealthy conditions.

Original constitutional protections have been thoroughly tested for entrance by the power-seeking nature of humanity it's authors anticipated, and inevitably signs of corruption of the balanced state of liberty and equality have become clearly evident. At this point in the nation's evolution, an examination of its progress is justified-- particularly as its cultural model and technologies have come to demand either global adoption or adaptation. If the behaviors that we are condoning are allowed to spread at their current rate (global impact indicators), we may as leaders consider ourselves responsible for their consequences. It is with this sense of culpability that compels the following research to reveal the principles of responsible maintenance of the U.S. government and its purpose, the way these principles are actually expressed in its culture, the consequences of these habits of expression, and the recourse that the principles continue to provide toward responsible maintenance of its expanding culture.

Founding Principles: Liberalism and Republicanism

Thirteen American colonies of the British Empire declared their collective independence from it as the nation of the United States of America in 1776. The reasons for doing so were important enough to have inspired the fighting of the American Revolutionary War to win this independence, and to have risked leading millions of lives of those living, and the freedoms of those yet unborn, to the spite of mighty Empire. These reasons were the same which inspired several other revolutionary wars in Europe, causing millions of others to risk perhaps even what they did not have the right to risk-- future lives-- to attain something important. What provided the justification necessary to focus separate peoples' efforts to commit revolution were realizations of principles.

Each revolution arises from its own situation, and in the case of 18th century Europe these generally arose as offenses by a central Empire upon their citizens. On this scale of population and geographic separation, to catalyze an organized revolt across diverse individual interests required strong principles to inspire the action necessary to fight such wars. In the American case, the situation leading to revolutionary war arose from the offensive treatment of the Empire, providing focusing events for the formulation of principles around which organization of peoples of various States and differing interests might cooperate in revolt. What is special about the American Revolution was the unique opportunity to establish not only a new nation, but a new form of government based on these principles.

The Framers, including the famed Fathers, Washington, Jefferson, Franklin, etc., should be regarded as men of their historical circumstances: typically male, white, educated, and wealthy among new colonies of a distant empire, each man different in character and ability, and each demonstrating shortcomings and advantages which their famous achievements tend to overshadow. Whatever their personal histories, these were men who rose to congressional leadership during the mid-1700's, and who ultimately represent the movements of the American Revolutionary period for both independence from Britain and for the formation of a novel species of government. The resulting

culture and government system at present can be argued in a few senses as one of the greatest successes in governmental experimentation in history.

Enlightenment

The current system by which the American culture governs itself is based in what were then relatively new philosophies developing during the 18th century in Europe. This period is now recognized for these philosophies and other advancements, collectively referred to as the Age of Enlightenment, or Age of Reason, (in French, “le Siècle des Lumières,” "the Century of Lights"; and in German: Aufklärung, "Enlightenment"). Enlightenment generally refers to this period of emergent trans-cultural understanding regarding the basis in one’s ability to reason, and therefore develop intellectual and philosophical principles to determine the legitimacy of fundamental principles, and in-turn authority.

At a time when Europe’s empires and monarchies based their authority and powers over vast territories upon divine or religious principles, the grasp of reason combined with its basises in emerging scientific standards offered attractive benefits and advantages, even across illiterate European populations. The increasing utility of science inevitably provided the self-empowering basis for collaboration, understanding, and technological achievement, leading to a collective appreciation for, if not the use of reason and the scientific method themselves, at least the technological advantages produced and the cultural transformation they nurtured. Ultimately, scientific reasoning provided a new way to empirically analyze and criticize conventional social institutions, particularly absolutism in governance, and rationalize alternative principles and solutions which might more appropriately structure society.

Two dominant political philosophies arose during this exciting period leading to the American Revolution when the principles upon which American culture and its conventional urban forms and functions were established: Liberalism and Republicanism. Historians of the 20th century (Pocock and Whatmore) often argue either for one philosophy or the other as having been the significant influence and true understanding

by which the Framers designed their governing system, and the debate persists today over the political and legal implications of their differing interpretations. In the case of the American Revolution, both philosophies can be summarized as opposing, yet complementary attempts to define the necessary conditions for the protection of natural rights of people voluntarily incorporated under a governed society. One philosophy emphasizes self-interest, and *rights*, while the other emphasizes collective, civic interest, and *responsibilities*.

To best serve the purpose of this report, both philosophies have been equally studied and are represented separately in the current module, below. In following modules of the report, the historiographical “either/or” argumentation is not important because it will be shown that both philosophies nonetheless contribute to a cohesive understanding of the fundamental principles of American government which are crucial to an authentic and useful model of the modern “conventional” community.

Liberalism

Educated Americans during the Revolution were exposed to Liberalist ideologies. Liberalist ideology during the Enlightenment represented an emerging awareness and collaboration in expression of human rights as arrived at through “reasoned” thought, as opposed to privileges issued by mysteriously ordained authorities. More specifically, liberalism emphasized the rationality of naturally inherent *equality* and *liberty* of individuals as a basis for more appropriate societal structure, and therefore provided a personal worldview on which to ground a more objective approach to both spiritual and political ideologies. Generally, this philosophy re-establishes that all humans begin as equals, and the highest reason finds that each is due equal liberty to pursue individualistic necessities and desires, and therefore one must not infringe upon another’s same liberties while exercising his or her own. Thusly, fair and objective reasoning are argued through liberalist thinking to arrive at liberty and equality as the only natural basis discussing freedom and rights, and in-turn social authority.

In exploring the objective implications of liberty (liber- Latin for free), liberalism during the Enlightenment rationalized the extents to which individuals could exercise freedom among others, given the assumption that individuals often pursue conflicting interests and so are inclined to infringe upon each other's liberty. Even though people might inherently have rights to liberty, how could protections of these rights be guaranteed in practice? Its main solution to protecting liberty was the "social contract." The typical logic of this argument begins with imagining people in the "state of nature," operating with conflicting self-interests in a pre-State context: A number of free people may understandably wish to seek the benefit of stability by establishing a central authority, or State, which may more reliably regulate social interactions to the extent that, by "social contract," they voluntarily agree to equally submit the protection of their liberties to the scrutiny of law. While the best form of State, or government, for this purpose was often debated, this general thinking underlies the various streams of liberalist thought on why and how government ought to appropriately protect these inherent individual liberties, resulting in the now familiar freedoms of speech, religion, pursuit of happiness, free markets, etc. These ideas can all be said to have been explored and developed to a historically significant degree during this time, influencing widespread philosophical inquiry and culminating in the great political revolutions of the 18th and 19th centuries, especially in the Glorious Revolution of 1688, the American Revolution of 1776, and the French Revolution of 1789.

The writings of John Locke, 17th century philosopher, are commonly cited as having provided a cohesive expression to the many thoughts arising from Liberalist explorations, and to the formation of Liberalism as the distinctive political theory which inspired the coming revolutions. Locke's arguments hinged upon the application of the Hobbesian concept of the "social contract" (Hobbes)—a social agreement among a majority of free people to benefit from some stability of order by establishing a central authority, or State, which may reliably regulate social interactions to the extent that the people are willing to submit the protection of their liberties to the scrutiny of law. While Hobbes applied his notion of social contract as a solution to continued British monarchy,

Locke used it as the basis for supporting additional concepts which became fundamental to eventual revolutionary practice in America and Europe.

Firstly, by proposing the then radical notion of “consent,” such a government established under social contract would be valid and authorized as long as the conditions of consent are actively granted by the people, and that governmental *tyranny* against individual or minority liberties--a common fear addressed by political philosophers of the time-- could invalidate the contract, justifying its overthrowing. Secondly, he proposed the original argument for formal “separation of church and state,” adding to these concepts the assertion that the religious realm of the individual, internal conscience was both unreasonable to cede and beyond authoritative regulation, and thus constitutes a natural right in the liberty of consciousness.

From this analysis, it is evident that much of the original documentation founding the American government echoes the logic of the liberalist philosophical tradition. The principles of equal rights, protection of individual liberty, governmental checks and balances, and in-turn the basis of consent, private property, free market, and separation of state from spiritual functions, all have defined characteristic American cultural institutions; however, what of American patriotism? Which of these define the Founders’ virtues or sense of civic duty which compelled them to the point of near-obsession over studying, corresponding, traveling, negotiating, and giving away their wealth and powers once accumulated?

To the Framers, liberalism rationalized the rights, but in doing so it threatened the sense of responsibility that they knew would be necessary to truly sustain liberty. In justifying license, licentiousness was understood to follow when opportunity permitted (Pocock). The passionate writings of the Fathers abundantly indicate a deeper purpose than mere material aspirations and negotiations-- their words and actions exemplified profound empathy for their fellow humans and inspired understandings of future human potential (Fathers’ quote). They knew then that the character and health of the nation relied upon the character and action of the individuals living in it. A government based solely on principles that emphasize pursuits of self-interest inspires no more than mere

minimal cooperation. Thus, in Republicanist philosophy the Framers found the basis to ensure protection of the body politic by encoding at the cellular level-- the individual level.

Republicanism

By the time of the Framers' generation, the educated were exposed to the Enlightenment interpretation of classical republicanism which idealized the philosophical government models of ancient Greece and Rome. This period's understanding of classical government models is now referred to by some historians as "civic humanism," to avoid confusion with actual ancient republics and philosophies. Generally, what attracted the Framers to these forms of government were the deeply explored criticisms of corruption inherent to governance, the level of participation that the civilians could be offered in political decisionmaking, the potential importance of civic virtue as a basis for citizen behavior, and exploration of the notion of a rulership rooted in philosophic wisdom as opposed to divine rule or militaristic force and order.

The Enlightenment period's contextualization of "classical republican" governmental models amidst the popularization of liberalist thought added a distinctive view of liberty to these governmental models. These quotes from the writings of the Framers (Hamilton, Adams) evince such republican idealism as it was exchanged in Revolutionary times:

John Adams, *Thoughts on Government*, 1776:

"We ought to consider what is the end [purpose] of government before we determine which is the best form. Upon this point all speculative politicians will agree that the happiness of society is the end of government, as all divines and moral philosophers will agree that the happiness of the individual is the end of man. ... All sober inquirers after truth, ancient and modern, pagan and Christian, have declared that the happiness of man, as well as his dignity, consists in virtue."

Federalist Papers No.22:

"In republics, persons elevated from the mass of the community, by the suffrages of their fellow-citizens, to stations of great pre-eminence and power, may find compensations for

betraying their trust, which, to any but minds animated and guided by superior virtue, may appear to exceed the proportion of interest they have in the common stock, and to overbalance the obligations of duty.”

Federalist Papers No.55

“As there is a degree of depravity in mankind which requires a certain degree of circumspection and distrust, so there are other qualities in human nature which justify a certain portion of esteem and confidence. Republican government presupposes the existence of these qualities in a higher degree than any other form.”

Federalist Papers No.57

“The aim of every political constitution is, or ought to be, first to obtain for rulers men who possess most wisdom to discern, and most virtue to pursue, the common good of the society; and in the next place, to take the most effectual precautions for keeping them virtuous whilst they continue to hold their public trust.”

Federalist Papers No.76

“This supposition of universal venality in human nature is little less an error in political reasoning, than the supposition of universal rectitude. The institution of delegated power implies, that there is a portion of virtue and honor among mankind, which may be a reasonable foundation of confidence; and experience justifies the theory. It has been found to exist in the most corrupt periods of the most corrupt governments.”

Principles Becoming Form and Function: Planning

At this point in the research, the broad nature of fundamental governing principles the nation have been identified. This system of government establishes the following principles:

- Civic virtue...quasi-political
- Equality...political
- Liberty...political
- Property rights...legal
- Free enterprise...economic

These principles, standing alone, constitute a very carefully designed, thoroughly disputed and refined, and inspiring set worthy of the Revolution that it required. Its

design incorporates a very reasonable self-maintenance requirement of its participants considering the level of freedom it allows. Its weakness, that of corruptibility, was well-known before its implementation and has been adequately described above. With the principles and their intended purposes known, it then falls upon the succeeding results of history to ascertain the degrees to which the principles or the people in operation of them have fulfilled these purposes.

As will be shown, the Founders' fears that erosion of equity for gains in liberty have been affirmed over time. Along with great "progress" has come equal destruction, revealing a common pattern in which individual liberties are taken at the expense of others', damaging equality and ecology for economic temporary gains. A troubleshooting of the above listed principles would indicate that civic virtue is a likely point of failure causing this condition to persist. Because this democratic nation, in principle, gives all power to direct government to the citizens, the condition of their virtue alone can redirect and rebalance equality once corrupted, but which aspect of it: duty to participate, self-education, moral integrity, or some combination? This research will provide the broad evidential basis for arguing that the founding principles, themselves, are appropriate to accommodate liberty and equity even in a free market and despite its known weakness, but that some social behavioral phenomenon, perhaps individually activated, can be identified and resolved to restore balance to the principles within their provided means.

This report's focus on understanding the causes of the nation's sub-optimal impacts to the economy, ecology, and social equity is sympathetic to this diagnosis of the civic condition, seeing that these impacts are in principle a reflection of the public's collective influence. Given that government's role in developing the nation in service of the public's apparent will is currently fulfilled through the planning profession, the following examination of American planning history should reveal both the character of the public and the character of its interpretation of this public duty. From understanding planning's evolution into public institutionalization, insight will be gained regarding the nation's physical form and functionality and their relationship to the public's integrity.

Evolving from Foundations

At the time of the founding, the thirteen colonies-turned-states already had well-developed cities and congressional institutions which mimicked the models of the British Empire. The early cities of America still evince distinctive development patterns influenced by the architecture of Europe, combined with the technologies available at their establishment, particularly transportation technologies which influenced road widths, building heights, and sanitary infrastructures. With these built environmental forms well established on a new continent, another century of settlement rapidly covered it with a uniform theory of development, appropriately adapted to the immediate opportunities and constraints of the natural environment and backed with justification for liberalist, free-enterprise exploitation of seemingly limitless resources.

Early planning activities of the 18th century concentrated around general national settlement and surveyal towards industrially-supported municipal establishment. Urban planning emerged as a formal institution in the early 19th century with the needs to publicly address threats arising from the externalized effects of unregulated private development in urban settings. The earliest planning movements were founded upon basic social and utilitarian values, such as separation of non-compatible land uses (zoning) and city-wide hygienic regulation of the public sphere (health code). Over time, the Planning tradition has evolved as a balancing institution for ensuring protections of the “health, safety, moral and general welfare” of the public against negative effects/externalities upon the built environment by the daily activities of private interests.

Sies’ and Silver’s “The History of Planning History (Sies and Silver) offers a meta-analysis of the historiography of the planning profession which is helpful in understanding the breadth of interpretations of planning’s activities. They cite that the planning “movement” which sought both social and infrastructural reform in an urbanizing nation gained *formal* recognition through the establishment of the American City Planning Institute in 1917 (3), though planning certainly had been widely practiced in various forms since the nation’s founding. Although the both the Progressive Era and especially the City Beautiful Movement preceding it at the turn of the 20th century

explored attempts to regulate the social, environmental, and even moral sphere through spatial interventions during urbanization, the majority of the history of the planning field shows its concentration on municipal and economic efficiencies; however, Sies and Silver emphasize that Kreuckebourg's classic, "The American Planner: Biographies and Reflections," of 1983 characterizes this special time in planning history when the pioneer planners exemplified public service:

"What made the early years of the American planning movement special...was the crucial work of the first generations of planners who established 'the underlying values of the profession'; they 'reminded us of the critical responsibilities we bear for the well-being of all who reside in the communities we purport to serve... at the close of a period in which the planning profession had grown from several hundred persons after World War II to nearly 25,000 by 1980, for the explicit purpose of helping members of a more diverse profession (re)discover their shared ideals and training...[in response to] the mood of shattered optimism characterizing urban life in the late twentieth century" (6).

In reading the writings of early planning's revered figures, including such names as LeCorbusier, Olmsted, Burnham, Geddes, etc., their words are often expressive of theories combining both objective, technical principles with subjective, moral and even spiritual principles as inseparable aspects of planning purpose in service to the public, whereas planning appears to have steadily evolved away from claiming such cohesive authority as the field and profession grew.

Powers, Professionalization, and Conventionalization

Between 1922-1926 the U.S. Department of Commerce's issued Standard State Zoning Enabling Act (SZEA) was adopted by 43 states, conferring recent Supreme Court's interpretations of constitutional legality in land use regulation to local legislations, granting them power and authority to adopt standard regulating procedures (United States). The essential wording of its first section's Grant of Power states: "For the purpose of *promoting health, safety, morals, or the general welfare of the community*, the legislative body of cities and incorporated villages is hereby empowered to regulate and restrict..." (SZEA, Section 1). This rapid, widespread adoption of powers suddenly solidified and structured professional planning's influence over the nation's growth, thus

embodying a modern, primary derivation of the “conventionalization” and incremental constraint of citizens’ environments and customs. Ultimately, any legislation determined through substantive due legal process to serve the health, safety, morals, or general welfare of the municipality can be enacted. This puts an immense proportion of local power to develop the daily living environments of the nation’s millions to the local government and planners who advise them, and it is hoped that this power is not compromised.

With these new powers arose new concentrations of private interests upon the influence their usage, broadly affecting the balance of economic and social equity interests. Sies and Silver note that the ”differential impacts of institutionalized planning on the diverse array of districts, neighborhoods, and communities in the modern metropolis,” or in other words the entire scope of practical citizen political participation and potential refutation, are attributable to such widespread divisiveness and erosion of liberty and equality as occurred in decades of 20th century “community planning” based on racial and ethnic segregation and suburbanization (8-9).

Aside from the well-documented role planning has played in generating obvious spatial ethnic inequalities (8-9), suburbanization represents an even more ubiquitous subversion of public development by private interests. Sies and Silver note that historians’ “research demonstrated that professional planners were not always doing the planning, and even when they were involved, the planning was characteristically piecemeal rather than comprehensive,” referring to the 1980’s demoralizing realization that rather than planning by professional individuals or state institutions, the process was increasingly permeated by private interests, interest groups, and “a complex political process filled with compromises and incremental accomplishments” (12-13). They cite Schaffer in describing planning’s “contemporary crisis:” “at one level, [planning] is concerned with economic growth-- setting the stage for private development and individual prosperity. On another level, it focuses on issues of reform and equity...so as to ensure a greater level of equality rather than more vigorous competition” (13). Thus the 1980’s is historically considered to be the decade in which “private economic

development had become the dominant concern... [calling for a] new planning vision that would enable the nation to balance the desire for economic growth with the need for social equity” (13).

In summarizing 1980’s-planning’s existential crisis and renewed search for planning values and theoretical roots, Sies and Silver state that the “best” works of interdisciplinary scholarship have discovered that the planning theory of the early City Beautiful and Garden City movements appear to epitomize periods of *cultural assumptions* which equally prioritize morals and ecological principles with economic considerations in urban development, and in the time since their political popularity had waned these valuable planning theories have been historically and politically ostracized as merely “alternative” or even “utopian” (negatively connotated as purely unrealistic) planning approaches. This historical forgetfulness is most likely an unconscious, intergenerational effect of long-term domination of economy over ecology and social equity in American culture.

The historical revision belittling the principles of these movements are currently attributable to 20th century modernist biases of planning and architecture’s “practical” approaches, referring to the enduring legacy of the City Practical movement which eclipsed the era of City Beautiful when powerful planning individuals were still capable of culminating the more equitable principles of the previous century’s society against the Capitalist interests upon the profession (19-20). The City Beautiful movement, like that of the Garden City, were broad cultural/political movements “that forged a ‘politics of accommodation’ between planning professionals, city officials, and enlightened citizens... [securing] the necessary voter approval for public financing of expensive civic improvement efforts” (19). With his Garden City concept, Ebenezer Howard went beyond mere reform in proposing more than mere urban re-designs, but a comprehensive societal vision for building anew.

Howard proposed “an alternative society, neither capitalistic nor bureaucratic-socialistic-- a society based on voluntary cooperation among men and women, working and living in small, self-governing commonwealths” (20). His theory and scheme for

building new developments rather than renovating existing ones allowed him to rebalance economic, ecological, and social considerations wholistically, requiring fundamental separation from existing society to manifest these balanced principles rather than subject them to infection; however “Garden City proponents abandoned the communitarian dimension of Howard’s new urban scheme in their effort to translate the paper version of the plan into actual built communities in Britain and the United States. In the contest between a visionary ideal of the community and bureaucratically sponsored stewardship, the sense of limitation won out over the sense of possibility” (21).

In challenge to these movements’ depiction of the “planner-as-reformer,” many planning historians and seemingly a continuous regime of private interests argue that the role of the planner is to “expand the state’s role so as to enhance the stability of urban land values and support capital productivity” (22). Foglesong’s “Planning the Capitalist City” (1986) describes the process of legitimization of planning as an exclusively capitalist institution: “during the nineteenth century... the notion of land as a public resource characteristic of town planning in precapitalist colonial America gave way to the concept of land as a valuable private economic commodity” (23). Accordingly, Sies and Silver state that Foglesong’s accounting explains that planning frameworks such as those of the Garden City movement were “*doomed*” because they “did not adequately support the economic interests of the dominant groups in urban society,” whereas, “Mainstream planning ideology-- the City Practical approach-- succeeded where other efforts failed because it organized planning ‘in the form of elite-dominated local planning commissions insulated from institutions of popular control” (23).

The notion that planning simply yields to the interests of a limited number of social elites, however, has been refuted by Rosen in “The Limits of Power” (1986) (24). Sies and Silver state that Rosen concluded that “neighborhoods, individual property owners, and organized interest groups shared power. The result was a kind of *negative power*, since the power was used to limit ‘in practical and complex ways society’s ability to take action to solve problems” (24). This concept of “negative power” which implies that society’s problems are not simply a top-down oppression by a limited regime, but

instead a widely distributed, incremental, internal oppression participated in to some degree by all, is further supported by the theoretical frameworks introduced later in the report.

By the late 20th century, the field of planning has continued to adapt, striving to provide these basic protections while accommodating the additional criteria of “economy, ecology, and equity:” or, “the 3-E’s (3E):” popular new benchmarks for evaluating performance in strategic planning fields, including comprehensive city planning. As Sies and Silver, and many other historians, planners, professionals, and citizens have independently concluded, and indeed as is readily observable by guests to America, short term, wealth extracting economic developments often outnumber long-term, wealth- and wellness-generating social and environmental developments. The 3E criteria have become popular planning metrics in response to long-held criticisms of the unequal emphasis on managing economic growth and related issues, such as metropolitan development and sprawl, while continually failing to innovate adequate and viable solutions for perpetual ecological and social equity disorders. This imbalanced emphasis within the 3-E formula which causes planners (and other non/professionals, alike) to tend to optimize economic benefits at the expense of ecology and equity will be explored more fully in later modules in terms of psychological developmental behavior, but an introduction can be provided here which will be sufficient to formulation of the argument.

Behavioral Influences on Form and Function

Theoretical Framework: Evolutionary Manifestations of Principles

This module provides a summarization of the previous research by applying theories known to the author which support the assertion that sustainable impacts are not only influenceable by the planner upon the level of the individual citizen, but perhaps *best* implemented in this approach. The following theories will be combined to form a

framework providing the critical connection between individual and global well-being through the regional realization of observable participation and feedback. This will also serve to provide a more concise vocabulary for broad concepts referred to in the subsequent modeling analysis.

The two theories derive from the contemporary Integral works of Ken Wilber, self-educated scholar and founder of Integral Theory, and the past works of Patrick Geddes, noted founder of planning thought. Common to these authors is their success in applying a broad, evolution-based perspective offering insight capable of clarifying the complex (“wicked”) origins of culture and societal problems into observable patterns of dominance by power-concentrating behaviors, treatable through interventions at the personal level.

The Theory of Patrick Geddes

Introduction to Patrick Geddes

Patrick Geddes (1854-1932) was an interdisciplinary scholar whose contributions to the field of planning are celebrated in this report. Geddes’ unique approach to understanding the connection between societal conditions and behaviors and ecological principles through the objective lens of scientific inquiry granted him a rare insight and “synoptic” perspective, enabling a broad enough scope to recognize a grand pattern by which to elucidate a coherent theorization beneficial to many fields, and highly practicable by the planning field in particular. This theory may be used to more fully understand and appreciate the social and environmental impacts of a culture out of balance with its technologies, and how a more resilient balance might be secured. Geddes saw positive human evolution as the prime and unifying goal of societal efforts, and saw that social and environmental impacts were the critical indicators of whether technologies and regulatory powers are being used to further this progress or stifle it. As originally proposed by Patrick Geddes, the terms “civics” and “technics” are used to evaluate a culture and its actual use of technologies relative to the notion of an idealized use of its technologies, implying that they are not always wielded to the benefit of all.

An understanding in terms of *technics*-- a culture's characteristic/predominant use of available technology and resources, and *civics*-- the culture's relationships and values upheld in the face of such technologies, can be used to inform and even transform cultural conditions either positively or negatively with regard to the total human evolutionary trajectory as evinced by scientifically verifiable impacts, specifically with regard to social equality and ecological well-being. Geddes was enabled by this logical framework to develop a theory which both identifies successive phases of "technic orders," such as the technopower-wielding regimes typical of capitalist economies, and to gauge the degree of cultural maturity and health, or civic responsibility, that these technic orders manifest with their impacts.

In describing and differentiating the technic orders, the use of social and environmental indicators to assess the evolutionary positivity of use of power and technology generally correlate with the principles practiced through the civic component: societal technology, power, and wealth may either be *concentrated* to increase the-- often material-- benefit of a few at the expense of many (a negative expression of evolutionary potential), or may be equitably distributed to expedite advancement of all (a positive evolutionary potential). It is interesting to note that the characteristic of *material-ism* appears to coincide with the desire to concentrate benefits rather than disperse them. The three technic orders have been termed, "*paleo-*," "*neo-*," and "*geo-*" technics. The first two terms are an intentional application of the standard prefixes used to distinguish historic periods, meant to ascribe the notions of evolutionary advancement from the first "period" industrial production the next. The third term is a prefix applied to describe the further evolutionary period that Geddes hypothesized the order of industrial production might undergo, contingent upon the development of a civic maturation of the technic order which realizes the maladaptation of its behaviors and aspires to better adapted global (geo-) consequences. In framing orders of societal production along a developmental trajectory of positive potential adaptation measurable through objectively observable impacts, Geddes provided a map and vocabulary allowing a culture the structured basis necessary for reflection upon where it is and, most importantly, a

consequence-informed mode of personal agency in influencing where and how it may proceed. Therefore, with a schematic of transformational attainment laid out, motivated diagnosis of one's situation may begin.

Robert Young (Young) has provided a highly useful analysis distilling Geddes' writings into cohesive arguments. Explaining that these technic "periods" are transitional, describing more an achievement of dominance of one technic culture amidst tensions existing simultaneously between all three, each is described through characteristic impacts. Though difficult to convey succinctly, Young (p?) offers the most comprehensive introduction to Geddes' technics which is often more efficient to quote than to restate (emphasis my own):

On Paleotechnics:

"[The paleotechnic order is] typified by the *wasteful* use of nature both in its social and ecological forms. This produces "a *lower industrial civilization*" broadly defined as "a comparatively crude and wasteful technic age, characterized by...a corresponding *quantitative* ideal of 'progress of wealth and population'" (Geddes, 1905, p. 107)".... "The *competitive* destruction of natural and social capital enabling paleotechnic *accumulation* of "money-wealth", Geddes posits, forces the paleotechnic order to perpetually seek (and subsequently exhaust) new sources of raw materials, labor, tribute, and markets to fuel its expansion. The consequence of this negative cycle is for paleotechnic economies to become increasingly predatory and imperialistic in their dynamics. This necessity, Geddes argues, drives further concentration of investment in destructive technologies and the *spatial concentration of power* in a select set of financial and administrative metropolitan centers he describes as "War Capitals" (Boardman, 1944)" (4).

With this introductory analysis, I will begin to argue that this framework accurately predicted the present predicament of American culture: conventionalized misguidance away from healthy expression of its founding principles. Above, a paleotechnic order is characterized by "lower" developmental basis in decisionmaking, "quantitative," materialistic basis for comprehending reality and progress, competition, wastefulness, concentration of power, and lack of commitment due to extractive rates. These attributes can be used to describe the tendencies of American industrial production,

finance, and public administration; however, a designation of “war capital” status deserves further explanation. Young continues:

“The quest for markets and material inputs to support paleotechnics and subsequent political, economic, and technological innovations it requires, Geddes argues, presses the paleotechnic order to evolve from its **early mechanical/liberal free market period* into an imperial/militarist one and then an encompassing financial/monetary phase: “[T]he mechanical age as it becomes imperial, simultaneously or *speedily evolves also as the financial age*” (Geddes and Slater, 1917, p. 116). The accumulated result is a “mechanical, militarist and monetary world” where “...now in the dominant phase of social evolution, that of Finance, the banks, the financial companies, the press are having their turn as monument builders” (Geddes, 1904, p.109)” (5).

The rapidity with which a liberal free market “evolves” from an initial state of equity and liberty to the finance-based “imperial” order is implicated here. As described in the previous research, the framers of the constitution amply expressed the importance of equality and liberty as the ultimate reason for the new government; yet, despite numerous protections embedded into that system for societal self-regulation, rapid consolidation of finance, and in-turn power, pervaded the nation at all levels-- federal, state, and local. Is this simply due to human nature? Is corruption unavoidable? Is this scenario reversible? The investigation continues: “These factors reinforce *tendencies towards increasingly centralized governance structures favoring short-term economic gain and increasing subordination of the state to financial agendas while undermining local and regional self-determination* (Geddes and Branford 1917).” Here it becomes understandable how even a very small minority of people acting through positions of concentrated, private power may continually undermine the entire society’s ability to pursue a state of liberty and equity by acting directly and with exponential advantage upon the government. A minimal networking of private enterprises acting in mutual self-interest may express the right in a capitalist economy to press the boundaries of legal exploitation in concentrating capital and leveraging it to consolidate, or “centralize,” government agendas. This concentrated advantage gradually undermines fundamental representative equality. It appears that the history of the American free market is one of an unleashed potential to concentrate wealth in such magnitudes that equality and liberty have been undermined by a fraction of its population from the outset.

With government immersed in free market superpowers, an appearance of ubiquitous agreement to collude as a corrupt culture from the bottom-up is given while actually corrupting from the top-down. With representative equality disrupted, it is unlikely that industrial exploitation of ecology and social equity will be regulated to fix local problems since dispersed local citizens cannot counter the influence of concentrated professional constituents.

This leads into the last major characteristic of paleotechnic order which deals with capital power derived from placelessness and irresponsibility:

“The special characteristic of [the paleotechnic] age, Geddes states, is its abstract nature and *placelessness*. Although its power is increasingly rooted in the competing financial and political “war capitals” of the world, its dissolution of unique, living regions and cultures into a singular, fought over, mechanistic storehouse of raw materials and global market for mass produced (if individually accessorized) paleotechnic goods indicts its efficacy as a stable *global* paradigm. The *intellectual basis* of this instability, Geddes argues, is widespread embrace of Thomas Huxley’s one-sided derivation of Darwin that the natural state of life is an *aggressive, competitive* “struggle for existence” (Huxley, 1888). “But, Geddes argues, “if this be true then our peace is but the interval between wars...and history merely an alternation between preparation for war and actual war...” (Geddes and Slater, 1917, 42).”

Here, Young delivers the argument that order is established once an *attitude* permeates a culture. The extractive attitude that competition encourages finds a home in dynamic placelessness. Through non-commitment to ecological and social sustainability of any particular place, a private enterprise is often able to create its own terms to maximize profit by any means of exploitation available to maintain its productive base. By leveraging a few points of highly concentrated capital, conditions for profit maximization may be achieved with minimal responsibility for negative impacts. Over time this behavior has culminated in the expanding culture of consumerism presently poised to convert the globe to place-irrelevant materialism:

“This state of affairs Geddes terms “Wardom.” For Geddes this term, under the paleotechnic economic regime of extraction, dissipation, and competition encompasses both peace and war. “[W]e do well to regard the problem before the nations not merely as of war and peace, but as Wardom and Peacedom. Wardom is the term we propose for the whole complex of *social institutions and processes, political and economic, with the corresponding spiritual forces*, emotional and intellectual, which are now finding their extreme expression and resultant in War” (Geddes and Slater 1917, p. 53). Even absent overt warfare, however, Geddes argues, Wardom prevails, *manifested in competition over resources and markets and rooted fundamentally in the subordination of living communities to enhance centralized power and capital accumulation*” (5)

Paleotechnic order has a totalizing effect on its host culture, spreading with such apparent pervasiveness that the “whole complex of social institutions and processes” is committed to internal and external conflict. Without recourse to regain local representation from dynamic, placeless power giants, it may be difficult to coordinate or even to plan for improvement of the situation while expecting any change to occur within one’s lifetime.

Young, on Neotechnics:

“The First World War was the true harvest of the paleotechnic order: Wardom made brutally manifest. Its overt *failure as a means for social evolution necessitated its transcendence*. For Geddes, neotechnics is the paleotechnic order’s *evolutionary rival* and provides the initial basis for a qualitative break to move society from a mechanistic to a life-centered orbit” (5).

Just as nature manifests adaptations, so do cultures, especially with regard to technologies. Though the effects of paleotechnics appear so pervasive as to alter reality itself, a new “reality”-- the process whose struggle for expression is described in terms of a culture’s neotechnic era-- beckons:

“Neotechnics, Geddes argues, begins to transcend its cruder predecessor by introducing *technological and social innovations* as the basis for a “finer civilisation, characterised by the wider command, yet greater economy of natural energies, by the predominance of electricity, and by the increasing victory of an ideal of qualitative progress, expressed in terms of skill and art, of hygiene and *education*, of social polity, etc.” (Geddes, 1905, p. 107). Marked by emphasis on *conservation* (as opposed to rapid dissipation) of ecological and social resources, more precise, refined, information-rich technologies and labor skills, conversion of motive power from steam to electricity, and regional development as opposed to extractive, global expansion, neotechnics seeks to establish what Geddes terms “primacy of life” in its results. It represents the first stages of departure in what he labels “the problem of Reconstruction”: “to secure the passage out

of the Mechanical-Imperial-Financial Age into an age...of a saner, nobler and happier human life” (Geddes and Slater 1917, p.188)” (5-6).

As Young notes, neotechnics emerges as a rival system of cultural order from its exploited base, enabled by technologies capable of maintaining production while increasing equity, and by cultural development secured in a more broad-based realization of industrial impacts and behavioral consequences. Neotechnic order is characterized by conservation, more benign technologies and processes, and informed society. Neotechnics establishes a foundation on which to begin attempts toward “reconstruction” of the dominant production-based order:

“Technological and social changes characterizing neotechnics carry with them, Geddes argues, significant potential to begin to rework the spatial, economic, and political dynamics of society... [They] open up opportunities for *decentralized* production patterns able to take advantage of *regional* strengths in supply chains and markets (Geddes, 1915; Innis, 1985; Mumford, 1962). Opportunity to decentralize, and potentially *localize, production and consumption* brings with it prospects for regional development increasingly separate from the dependent dynamics of commodity and export-driven economies typifying paleotechnic development. At the same time, new technologies, such as airplanes and advances in photography, offer opportunities for broader, more “*synoptic*” perspectives” (6).

Neotechnic order arises through technological and social institutions which begin to renew the evolutionary potential lost and stifled by paleotechnic extraction. These institutions enable greater autonomy, decoupling traditional reliance on centralized institutions. The effects tend to more positively impact localities, catalyzing local social and industrial networks and increasing both ability to learn and to restore production processes and environments to more stable, “place-based” adaptations. Additionally, new cultural realizations arise, lending “synoptic” understanding of previously obscured knowledge. One striking example of such a synoptic opportunity would be viewing the first images of the Earth from space: impossible to un-see once glimpsed, such a perspective challenges new comprehension:

“This genius is reflected in emergence of city-regions as the locus of proactive economic and social development. *Cooperation*, rather than exploitation, between urban and rural spheres culminates in their creation of regional “culture cities”. Such cities, Geddes maintains, draw upon and enhance their regional ecological and cultural *histories, transforming politics into a citizenship* of regional service and production into art; “that

union of material and moral order” (Geddes, 1884, p.43). These elements reinforce each region’s independence from the political, financial, and cultural dominance of paleotechnic “war capitals”. However, this regional revival, Geddes argues, would be self-reliant, not self-sufficient, engaged instead in creating a world economy made richer by the unique qualities and efficiencies contributed by each locality as “*free unities, regional and civic, united to each other, and to all the world by an ever-progressing culture, at once universal in principal, yet admirably diversifying in detail*” (Branford and Geddes 1919 p.11). The result is not global monoculture dominated by global political and financial centers, but world culture rooted in the specific genius of place: “That is, the most effective world organization would be inter-civic and *inter-regional*, rather than super-national or super-imperial” (Boardman, 1944, p. 383)” (6-7).

“Regionalism” is a cultural phenomenon which in the American historical context appears to both preclude and conclude the paleotechnic era. The local confederation of autonomies which comprised the original thirteen states were well understood to represent entirely distinctive, place-based cultural traditions already adapting to different opportunities and constraints presented by climate, terrain, resources, etc., which argued rights to govern these territories based on these unarguable environmental facts. Having arrived to the new continent with political, legal, and economic (and religious) regulations for each society, colonization understandably organized around the principles emphasizing rapid resource exploitation to those ends, expediting regional knowledge of, if nothing else, wealth potentials characteristic to geographically delineable boundaries, which was nonetheless an authentic regional basis for economy-based societal regulation, and in-turn culture. In this way can regionalism be argued to have served as the understood assumption of the Framers as they relied on the ecological region to perpetually ground self-interest and serve as a naturally inherent check against power concentration and tyranny.

Evidently, even a new continent (or globe) of abundant wealth is not too abundant or vast to prevent the power of free market enterprises from obliterating identity through ecology via economic consolidation, thereby undermining the fundamental principles aspired to by America’s founding. Regionalism, however, is re-emerging as Geddes predicted in evolutionary response to the maladaptation of paleotechnics. 20th-21st century technologies embody the transformational equipment by which American culture

may yet develop the civic capacity to overcome and eventually abandon paleotechnics by re-securing its cultural institutions in sustainable realizations:

“Neotechnics, with its primarily urban focus on energy and resource efficiency, remains, notes Geddes, *vulnerable to recolonization* by the still dominant paleotechnic economy. Industrial production governed by competition and the hierarchical appropriation of capital (themselves, Geddes insists, paleotechnic “remnants”) can arrogate neotechnic gains in efficiency, overriding whatever thrift the new phase generates, rolling it back into even more destructive production. In this manner *neotechnics can become a mere momentary stop-gap from which paleotechnic “remnants” can gain new strength and vitality*. Herein lies the weakness of half-realized neotechnics, reduced to a technological approach absent of Geddes’ parallel ideal of Civics” (9).

This revitalization effect of neotechnic technology on paleotechnic order may explain two centuries of dominance despite two centuries of destructive American extraction: adaptation. Paleotechnic behavior commandeers neotechnics efficiencies as they arise, subverting their use toward materialism and power concentration, prolonging its survival and dominance; however, the critical element necessary to secure neotechnic technologies and overcome paleotechnics, Geddes’ “Civics,” can turn the tide:

“Civics, “raised beyond its too aldermanic associations,” signifies the emergence of a revitalized polity embodying a *new synthesis between humans, their regions, and the production of daily life*. Combining “place knowledge,” generated by regional and *civic surveys*, with humanist values enables a new form of commerce and *ethics* to emerge, uniting community regional economic and social production with human and ecological needs (Geddes, 1921, p.126; Geddes and Branford, 1919, p.367). “Economics and ethics are no longer distinct,” Geddes argues, “but becoming ethico-economics, that is civics” (Defries, 1927, p. 210)” (9).

“This in turn, [Geddes] offers, generates demand for socially and ecologically responsible business ethics. Such reconstructive efforts reinforce the further evolution of social ethics and, in turn, ethical commerce: the two making regional ecology and society healthier and more resilient as they progress. As such, Geddes proposes, they are antidote to the economic, social, and ecological deteriorations of the paleotechnic order. They unite, becoming the basis of long-term evolutionary success: “Above all, Economics and Ethics are for Reconstruction no longer distinct, like the ‘Business’ and ‘Philanthropy’ of our past paleotechnic century which in separation became the first sordid and the second mostly futile (Geddes and Branford, p.367)” (9).

“Geddes argues [for] development of a “*practical economics*” involving “a criticism of production and consumption from the present biological standpoint”. While paleotechnic economies waste human and environmental resources, “practical economics,” Geddes argues, “in short, finds its *supreme end and aim in the maintenance and evolution of humanity*. Production and consumption, then, are judged, not by their immediate material

result to particular individuals...but by the aggregate result in better or worse adapted environment” (Geddes, 1884, p.34)” (9).

Civics, therefore, can be understood as the evolutionary catalyst needed by American society for it to infiltrate the “economic reality” imposed by paleotechnic order and restore its own self-governance through “practical economics.” Steady emergence of neotechnic ethical achievements in regulation of production and the economic reality of the nation, including abolition of slavery, the Civil Rights Movement, the Fair Trade movement, and Environmentally Conscious Manufacturing (ECM), indicate progress in establishing civics acknowledging social and ecological impacts typically “externalized” by the previous order. Further establishment on the ground and in the daily lives of people will be needed to eradicate the old order.

The overcoming of the Paleotechnic Age and its parasitic opportunism exerted upon neotechnics is explained to culminate in entrance to the Geotechnic Age. The strengthening symbiosis between technics and civics occurring during the neotechnic transitional phase should eventually result, Geddes argued, in geotechnic “transition to a qualitatively different mode of production,” (Young, 11). In this age the connection between civics, regional political economies, and behaviors sympathetic to global fitness as beneficial to evolutionary adaptation come to define a culture’s reality and sense of progress. The term describing this specific endeavor beginning with neotechnics and continuing in geotechnics is “reconstruction” which by its essence is expressed differently than the combative reaction of neotechnics against paleotechnics:

“Geddes cautions such reconstruction cannot arrive all at once, even in the wake of the paleotechnic disaster of world war. Rather, like evolution it unfolds through trial and error, without guarantee of success: “Civics,” he notes, “must develop through experimental endeavour into the more and more effective Art of enhancing the life of the city and of advancing its evolution.” (Geddes 1904, p.111)” (7).

“This “vital peace” is based upon neotechnic’s focus on developing life rather than accumulation of financial capital. Its goal of conserving rather than dissipating energy, materials, labor, and culture, as a means toward a more resilient, robust evolutionary outcome mark it as the beginnings of a qualitative shift from the competitive, violent paleotechnic disorder of the initial phase of the Industrial Revolution” (7).

Here, Young explains Geddes' antithesis of Wardom, termed "Peacedom," under which a "vital peace" replaces the destructive motive of militarization with a positive militant organization of the nation's citizens toward dutiful and coordinated action in daily life. Thus, civics-based reconstructive efforts endow individuals with an institution for direct engagement in citizen-ship through "militant" order structuring cooperative productivity.

Geddes' evolutionary scope in framing cultural order and impacts in terms of technics and civics provides both a theory and practice which, while a planner may appropriately facilitate, was idealized as a movement calling all to find greater personal fulfillment in exploration across all fields, directly participating local leadership toward reconstruction. So far, his hypotheses appear to hold merit; however, his theory has limits which would benefit from further explorations-- deeper into the process of psychological development which is the final frontier of government: self-government. While the intellect and passions of Geddes indicate deep intuition of the individual psyche, the following author's works benefit from data only available a century later. I will next argue that the work of Ken Wilber affirms the validity Geddes' theorization, and adds to the understanding of American culture at a much deeper level.

The Theory of Ken Wilber

Introduction to Integral Theory

Ken Wilber is a self-educated American writer and founder of the Integral Institute, currently continuing research and publications exploring the implications of what is increasingly known as, "Integral Theory." Integral theory, though not the first to apply the adjective, "integral," to this general domain of study, here refers to Wilber's proposed "theory of everything," which has uncovered a highly useful means of representing the connectivity, or *integration*, of all modes of understanding-- philosophy, science, spirituality, individual subjective perception, etc.-- in elegant diagrammatic form (Wilber). Thusly, a comprehensive understanding of "reality" may be approached

through wholistic integration of all theories or as many theories as possible, gaining a distinctive advantage in both the consideration of, and the challenge to acknowledge, maximum transmodal perspectives and knowledge traditions. Generally, greater knowledge and understanding maximize outcomes potentials of solutions, which is of course desirable to many and especially to the professional planner.

I will begin with concise explanations of major Integral concepts relevant to the current analysis, and then proceed to argue their affirmation of Geddes' technics/civics theory, adding a more contemporary and empirical methodology and vocabulary to his conclusions. Synthesis of the two complementary theories will result in enhanced ability to model American culture and impacts as diagnosable and treatable from the planning perspective. Sean Esbjorn-Hargens (Overview of Integral Theory) provides a comprehensive overview of Wilber's Integral Theory as expressed throughout Wilber's many publications which will be cited in text and illustration to expedite understanding of this complex domain.

All Quadrants, All Levels

Most fundamental to Wilber's theory is his framing of diverse concepts in terms of a simple, four-quadrant diagram. Esbjorn-Hargens explains:

“According to Integral Theory, there are at least four irreducible perspectives (subjective, intersubjective, objective, and interobjective) that must be consulted when attempting to fully understand any issue or aspect of reality. Thus, the quadrants express the simple recognition that everything can be viewed from two fundamental distinctions: 1) an inside and an outside perspective and 2) from a singular and plural perspective” (2).

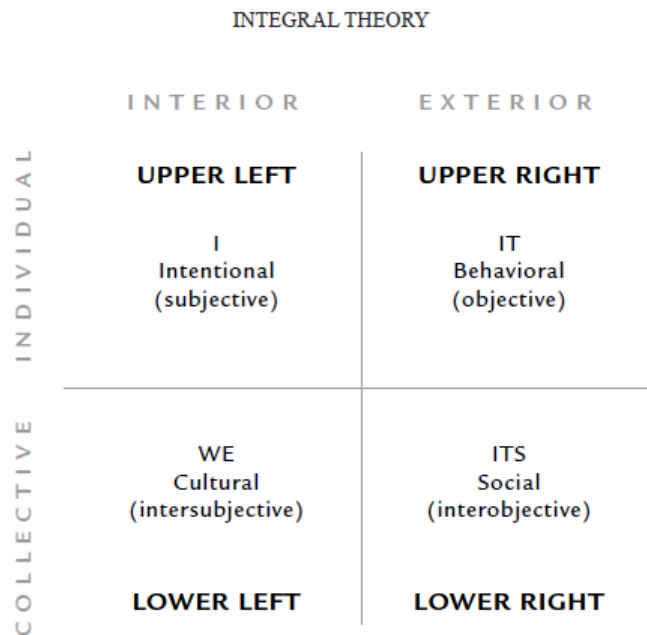


Figure 10. Integral Theory Quadrants (Esbjorn-Hargens, 3)

As illustrated in the diagram (Figure 10.) the quadrants differentiate four “dimensions” of reality, resulting from plotting Individual/Collective against Interior/Exterior perspectives. Wilber often refers to these perspectives with designations such as “upper/lower-left/right” (UL meaning upper-left, etc.). These also coincide with I-We-It-Its perspectives, or simply the common 1st, 2nd, and 3rd-person, I-We-It, which Wilber characterizes as consciousness, culture, and nature, but that Esbjorn-Hargens states also have such ancient recognition as Plato’s “Beautiful, Good, and True” in being the irreducible elements of reality (3).

With this fundamental framework, broad categorization of aspects of reality can begin. Figure 11 below illustrates the categorization and location of four types of phenomena: Psychological and Phenomenological Inquiry, Cultural and Worldview Investigations, Behavioral and Physiological Analyses, and Ecological and Social Assessments. Already, it can be understood how Wilber proposes that each perspective must be at least acknowledged in order to anticipate predictable outcomes and impacts. In

fact, Wilber warns specifically against the common mistake of “reducing” phenomena from any of these quadrants to any others into a “flatland” understanding as opposed to a multidimensional one (3). For example, Wilber has used this simple principle to describe how countless theorists and scientists have developed their life’s work entirely through acknowledgement of only one or two quadrants, directly or indirectly discrediting the rest and unnecessarily losing both a *breadth* of valuable data and potential for *deeper* understanding (Wilber, 51). This helps to explain how science and religion often come to be at odds in modern Western culture, since they generally teach two fundamentally different forms of recognition of reality, intentionally or unintentionally reducing each other’s validity in both theory and practice.

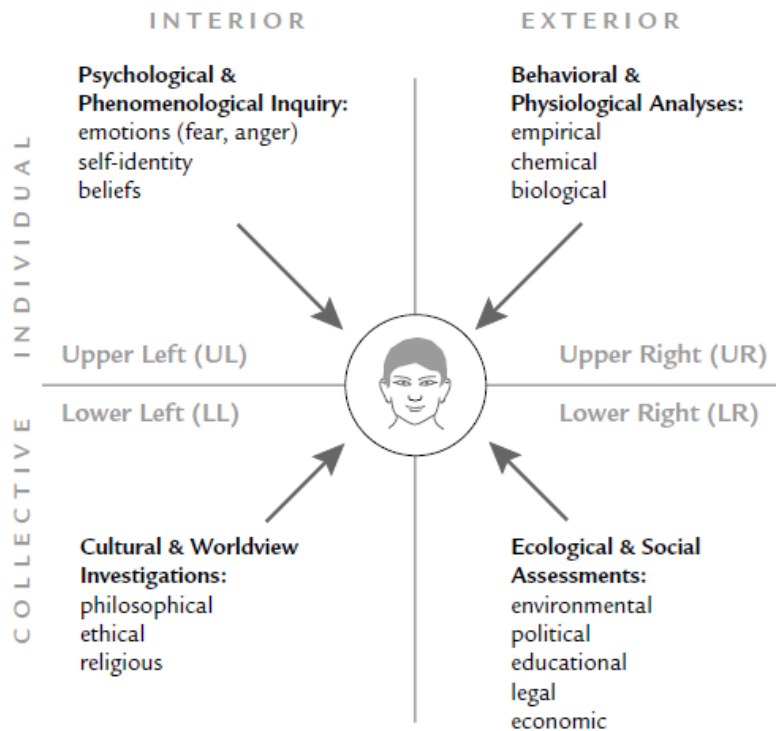


Figure 11. Integral Theory: Four Phenomena (Esbjorn-Hargens, 5)

The relevance of this framework to the planner becomes even more evident through the implications of enhanced capacity for pattern-recognition that Wilber has discovered is affirmed by diverse disciplines. This framework provides an explanation of

reliable developmental patterns emerging from both his own studies and from verifications by meta-analysis of works in quadrant-relevant fields. Wilber writes:

“One of the striking things about the present state of developmental studies is how similar, in broad outline, most of its models are... I assembled the conclusions of over one hundred different researchers, and, as one of them summarized the situation, ‘The stage sequences [of all of those theorists] can be aligned across a common developmental space. The harmony of alignment shown suggests a possible reconciliation of [these] theories.’... From Clare Graves to Abraham Maslow; from Dierdre Kramer to Jan Sinnott; from Jurgen Habermas to Cheryl Armon; from Kurt Fischer to Jenny Wade; from Robert Kegan to Susanne Cook-Greuter, there emerges a remarkably consistent story of the evolution of consciousness”... “they all tell a generally similar tale of the growth and development of the mind *as a series of unfolding stages or waves*” (5).

Esbjorn-Hardin continues:

“Within each quadrant there are levels of development. Within the interior, Left-Hand quadrants there are levels of *depth* and within the exterior, Right-Hand quadrants there are levels of *complexity*. The levels within each quadrant are best understood as probability waves that represent the dynamic nature of reality and the ways different realities show up under certain conditions. Additionally, each quadrant’s levels are correlated with levels in the other quadrants. For example, a goal-driven executive (UL) who has high blood pressure (UR) will most likely be found in a scientific-rational culture or subculture (LL), which usually occurs in industrial corporate organizations (LR)” (6).

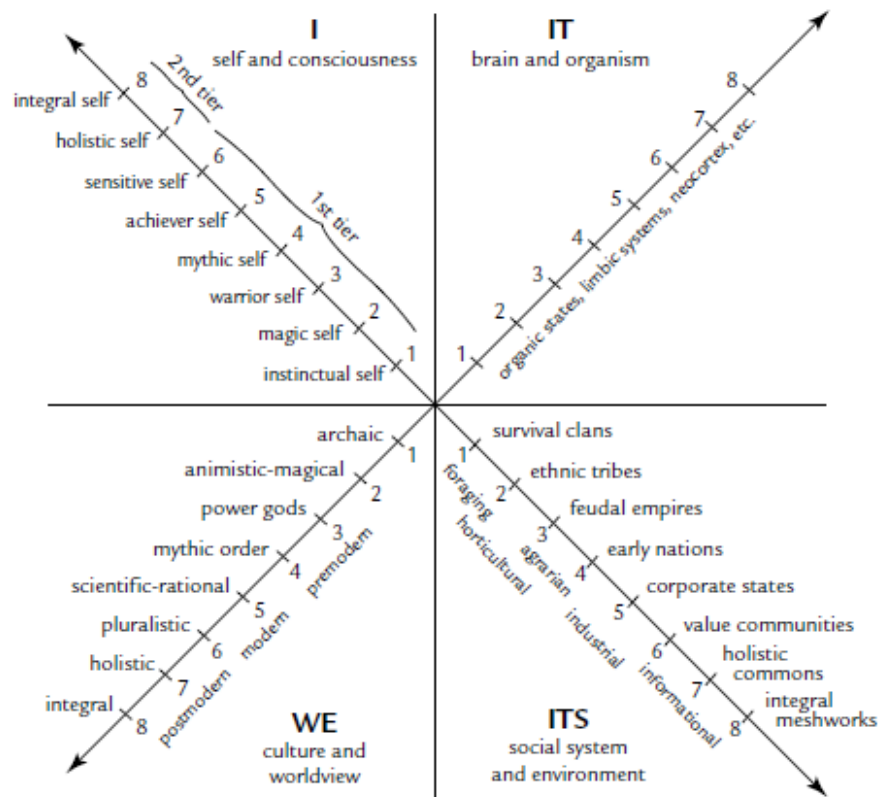


Figure 12. Integral Theory: Depth and Complexity (Esbjorn-Hargens, 7)

Figure 12 above summarizes developmental processes in terms of interior “depth” and exterior “complexity,” demonstrating the integration of traditionally disparate conclusions of fields of research into a singular framing of reliable evolutionary progress. The diagram presents the relationships of many developmental processes, correlating increasing “interior depth” in sense of self and culture leading to postmodernist viewpoints, and “exterior complexity” in individual physiological growth and capacity leading to collective progress in technologies and social systems. As Esbjorn-Hardin notes, all four quadrants can be consulted to explore and explain situations, and even to predict and deduce specific personal or cultural attributes. Wilber’s framework is especially useful to the present research, especially with specific regard to its concurrence with a system called “Spiral Dynamics.”

Spiral Dynamics

Clare Graves, researcher of developmental psychology, has formulated the basis for a system modeling a reliable sequence of development based on verifiable scientific evidence, applicable in describing both the collective attributes of individuals and groups. Don Beck and Christopher Cowan have refined Graves' system into a model known as Spiral Dynamics which independently confirms much of Wilber's theory and all (living) researchers have corresponded positively in advancement of their research. Wilber offers Graves' introduction:

“Briefly what I am proposing is that the psychology of the mature human being is an unfolding, emergent, oscillating *spiraling* process marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems as an individual's existential problems change. Each successive stage, wave, or level of existence is a state through which people pass on their way to other states of being. When the human is centralized in one state of existence, he or she has a psychology which is particular to that state. His or her feelings, motivations, ethics and values, biochemistry, degree of neurological activation, learning system, belief systems, conception of mental health, ideas as to what mental illness is and how it should be treated, conceptions of and preferences for management, education, economics, and political theory and practice are all appropriate to that state” (6).

Beck and Cowan's Spiral Dynamics model refines Graves' proposed eight major levels or waves of human development in terms of “memes,” applying to them a set of colors and names to more easily refer to “a basic stage of development that can be expressed in any activity” (Wilber, 7). The eight memes represent a snapshot of the psychology of the individual or group, summarizing the complex of dynamic interplay between all the possible influences into basic characteristics defining motives, fears, and self and group identity (Figure 13 below). Confrontations between meme-levels are rarely resolved due to their subjective stances or even the inability to agree upon the validity of each other's objective evidence (Wilber, 14). Examples of this are daily observable in televised debates which are excellent, but sad studies of meme representations (usually Blue, Orange, and Green) as arguments without any apparent intention of gaining understanding, not to mention integration, ensue to the detriment of society and human evolution for fleeting wins.

Integral Spiral of Developmental Waves

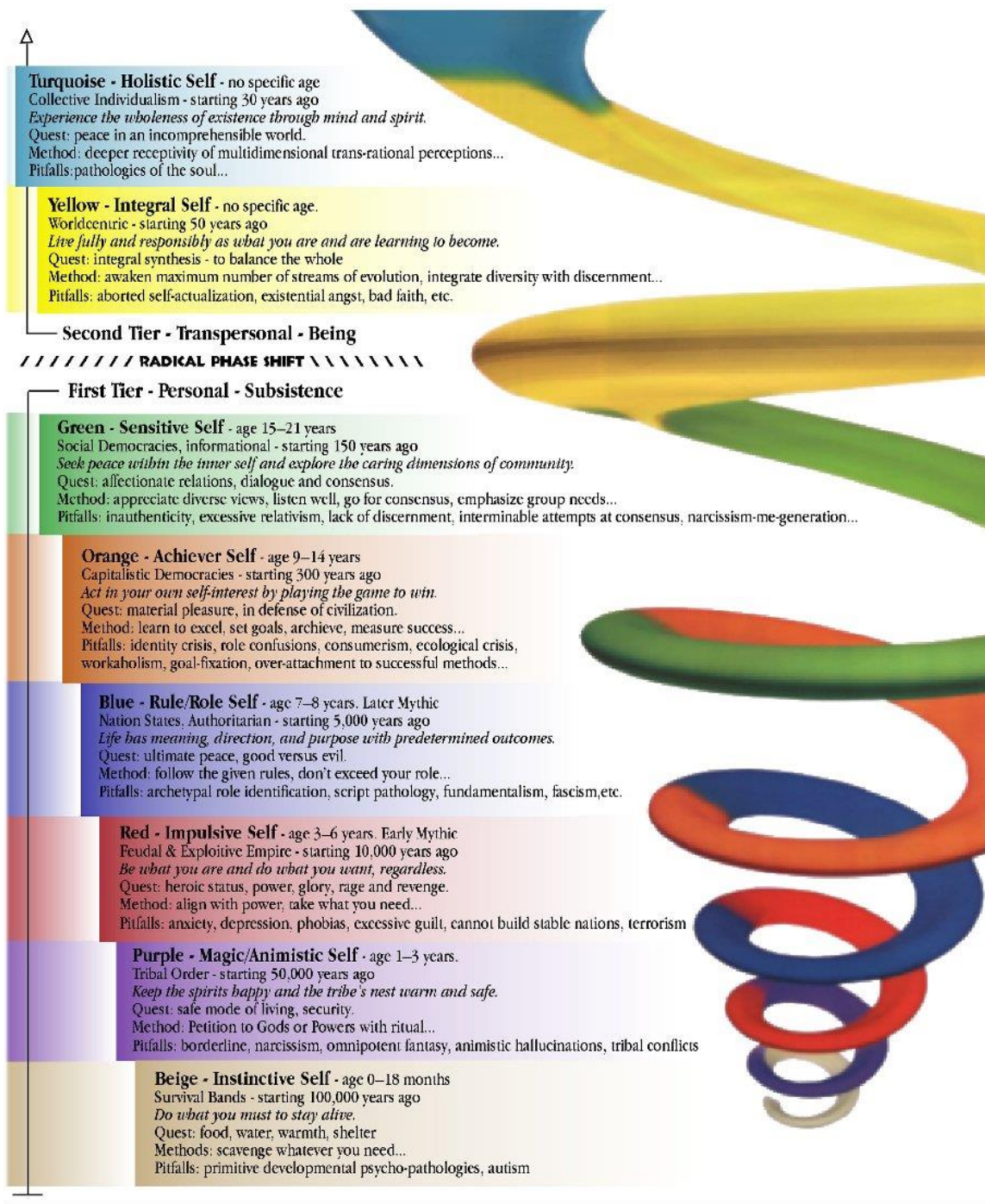


Figure 13. Spiral Dynamics: Memes (spiraldynamics.org)

The Spiral Dynamic model can be explored to fine levels of granularity, but the developmental process is generalizable to three major stages which are the more important to grasp. Integral Psychology understands development as “declining egocentrism” (Wilber, 18). As one matures physiologically and intellectually, stages of me, we, all of us, or egocentrism, sociocentrism, and worldcentrism, or preconventional, conventional, and postconventional (explained further in the next chapter) are sequentially available (Figure 14. below) to explore and accept or reject in piecemeal fashion, forming one’s character. Wilber summarizes:

“In short, as development moves from preconventional to conventional to postconventional (or from egocentric to ethnocentric to worldcentric), the amount of narcissism and egocentrism slowly but surely decrease. Instead of treating the world (and others) as an extension of the self, the mature adult of postconventional awareness meets the world on its own terms, as an individuated self in a community of other individuated selves operating by mutual recognition and respect. The spiral of development is a spiral of *compassion*, expanding from me, to us, to all of us: there standing open to integral embrace” (22).

I find this understanding to be crucial to the present era of planning in which practice of differentiation of developmental stages of constituents could aid in avoidance of unnecessary friction and in acceleration of progress toward improving sustainability impacts, while ignorance of this tool may delay prevention of critical solutions, resulting in incalculable losses. Any grounds gained in influencing qualities of worldcentrism or compassion is quantitatively significant with regard to economy, ecology, and social equity, especially with entry into this period of globalization and its characteristic acceleration of negative impacts.

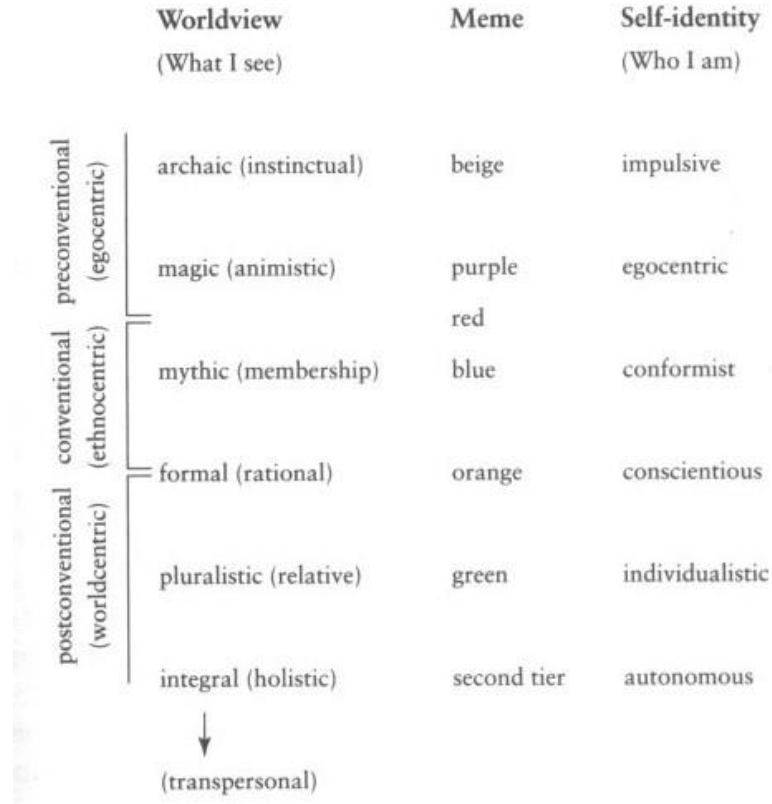


Figure 14. Integral Theory: Worldviews (Wilber, 22)

In promoting cultural institutions which establish and support Integral engagement among citizens at the local level, I believe that not only could many of the planner’s problems be prevented but perhaps also solved through the self-healing nature of the framework. In amending comprehensive plans to include mechanisms and regulations aligned with Integral principles, more efficiency, prosperity, abundance, and sustainability may result both voluntarily and through enforceable legal deference to new objective standards of “highest and best use,” and “health, safety, and moral and general welfare” under the present process of judicial and administrative scrutiny. Therefore Integral cultural institutions show promise in framing a societal theory and practice capable of affecting the nation’s population at the personal developmental level,

preventing negative impacts and relieving government functions in the ultimate manner and sense.

Synthesis of Theories: Geddes and Wilber

With footing in developmental pattern-recognition, I will proceed to apply Integral theorizations in arguing Geddes' insightful predictions and assessments of American culture to characterize residential model components and to develop *integral planning* principles. This module will follow from the chronology of the historical phenomena surrounding the Founding event.

Enlightenment, and Liberalism and Republicanism

Wilber and Geddes have both independently arrived at deeply insightful conclusions through frameworks which orchestrate further theory and practice under the prime directive of positively impacting human evolution. With evolution serving as the common thread, I begin by extrapolating their theories toward a new understanding of the Enlightenment period. By its alternate title, "Age of Reason," it follows how Wilber might associate this period with the same evolutionary process (mirroring shorter but identical human developmental stages/waves) which describes transformation from cultures of Red feudal empire (egocentric, preconventional), through Blue absolutist rule (ethnocentric, conventional), to Orange rational liberalism (roots of worldcentric, postconventional). The Glorious, American, and French Revolutions occurring during the 17th-18th centuries are demonstrative of transformations of Blue to Orange principles of society and governance, especially with regard to the re-establishment of people's rights in scientific reason rather than through divine, "mythic" ordination.

Similarly, Geddes might have discerned the emerging scientific and social foundations as precursors to paleotechnic order. His technics theory is mainly concerned with identifying the human behavioral characteristics implementing the technologies, not with the specific technologies themselves. So, while the Enlightenment's upsurge in

tooling, information, and understanding can be seen to have provided the technics of the age, Geddes *paleo-technic order* instead emphasizes that “lower,” “aggressive,” “competitive,” “warlike” *behaviors* are causal to the characteristic negative social and environmental impacts, not the technologies.

Because paleotechnic order most closely embodies Orange scientific, materialistic, industrial, liberalist, self-interested cultural “centers of gravity” (Appendix #), the Enlightenment can certainly be seen to contain the seeds of paleotechnics, though the Enlightenment itself was not a paleotechnic era. As Young noted, “Geddes disagrees with critics who posit the Industrial Revolution as the cause of contemporary social injustices. Instead, he argues “previous monopolization...of the land and of education” by elites set the tendency for industrial innovations to favor centralization of power and capital accumulation (Geddes, 1917, p. 80)” (Young, #). So, Geddes understood that well before the Industrial Revolution evolved manufacturing processes whereby greater exploitation and wealth concentrations occurred by the late 18th century, there existed power concentrating, *centralizing* social forces suggestive of an emergent order. I argue that the “lower,” “aggressive,” “competitive,” “warlike” cultural waves Geddes described in paleotechnics are artifacts of Wilber’s, Graves’, and Beck and Cowan’s egocentric/preconventional Red order phase of evolution, while power centralization in the Enlightenment historical context most closely describes the ethnocentric/conventional Blue phase, leading up to the Orange Revolutions, and paleotechnics.

Fundamental to Spiral Dynamics is the understanding that previous levels of development still exist as a mosaic of traits comprising the identity. While stages of development may be transcended, they are still included, and potentially “reactivated” (Wilber, 27). This explains how a societal center of gravity in Orange paleotechnics may still carry and express, or even be dominated by waves from past stages. Therefore, a high-functioning Orange, strategic ruler may maintain his rule with sporadic Red aggression. Each stage of development may be described in terms of its healthy or unhealthy expression of itself, leading to occasional regression, stagnancy, or even

further transformation to higher stages but without healthy foundations. These mixed stages become relevant during exploration of the American Revolution.

American Revolution

As previously described, the Framers' articulation of Liberalist and Republicanist intentions in the Declaration of Independence, U.S. Constitution, and Bill of Rights amendments have produced principles of governance and a generally sensed "center of gravity" for the nation's culture since that time, revolving around two seemingly irreconcilable notions: right and responsibility. Liberalism established the rights of individuals to inherent equality and pursuit of liberty (and their implied association with property and the free market). Republicanism established the institutions which protect equality and liberty by checking power balances, implying the importance of virtue and civic responsibility in maintaining the state of protection against constant transpiration of corruption and tyranny. I will argue that these two notions of right and responsibility are representative of two potentially accommodating, but historically unresolved stages of development.

Beginning with Liberalism, the American liberalist tradition initially championed lofty intentions of universal equality and unhindered commerce as a means to gain and materially secure one's property. These goals indicate the advanced developmental stage of late Orange realization of worldcentrism/postconventionalism; however, not all Americans (or even all of the Framers) had developed centers of self at this level. I believe it is likely that the American Revolution was the result of two distinctive streams of reaction to Blue British "convention": pre- and post-conventionalism.

In the field of psychology or sociology, these two prefixes define attitudes relative to "convention," or a collective norm: the pre-conventional (egocentric) stage of development criticizes convention and resists authority (motto: "nobody tells me what to do"), while the post-conventional (worldcentric) stage has gained the experience and understanding to not merely criticize conventional norms and shortcomings but to propose solutions (Wilber, 23). Therefore, while the Framers crafted the justifications for

the new nation and government from a postconventional perspective, many Americans were stimulated by their ideals but in making the decision to fight only actually reacting from pre-conventional, lower average centers of reason, as the Revolutionary-era motto, “Don’t Tread On Me!” might evince. Wilber explains this type of misperceived, heterogeneous convergence as it was studied during the historic Berkeley protests against the War in Vietnam:

It appears that in this case very high-minded moral ideals were used to support what were in fact much lower-minded impulses. It is the strange superficial similarity of “pre” and “post” stages of development that would allow for this subterfuge-- that would allow, in other words, pre-conventional narcissism to inhabit the halls of what was loudly claimed to be post-conventional idealism. This confusion of pre-conventional and post-conventional, because both are non-conventional, is called the “pre/post fallacy” (24).

It is the pre/post fallacy that I believe has helped establish a historical myth of infallible American virtue which is actually repeatedly exploited to cloak egocentric intents and activities of a minority population of wealth-seekers from a disempowered national population. Additionally, it is this confusing historic illusion of higher-order cultural perspective and attainment which has gifted generations of American Paleotechnic order with virtuous citations used to justify centralization and concentration of power and wealth, emphasizing higher-developmental responsibilities in theory but practicing lower-developmental rights to act in self-interest.

Republicanism, on the other hand, was the Framers’ solution to corruption and tyranny which they knew Liberalism could just as easily foster as the earlier forms of government that they studied. As described in the previous research, the inherent values of self-interest that Liberalism promoted, especially in political and economic checks against over-accumulation, were not viewed by all as adequate to ensure both equality and liberty. The missing piece, or principle, of Liberalism was virtue.

Virtue is a *subjective* matter which the Liberalist tradition, recently emerging with a great sense of righteousness against non-objective (Blue) religious order based on dogma rather than evidence, could not fully integrate (Wilber, 86), influencing in-turn

future American institutions of economy and government to side with “Right-hand,” exterior/objective perspectives. Similarly to the establishment of the principle of separation of church and state, a state-backing of subjective virtues (or acknowledgement of anything derived from Wilber’s Left-hand, “Interior” quadrants (Fig. #)) would appear to violate the principle of inherent liberty. This is how the virtuous component of the Republicanist tradition, emphasizing civic responsibility and individual integrity, are perpetually under-prioritized during decision-making processes. Most Left-hand, interior/subjective initiatives, including education, arts, spirituality, volunteerism, mental/behavioral support, and philanthropy, require special arguments to receive acknowledgement or justify budgeting by public and private institutions despite their fundamental importance to positive social impacts.

From Principles to Form and Function

The previous research modules have described that economic factors historically have often taken priority over environmental and social factors. The conventionalized pattern of form and function described in the report body’s Preliminary Examination of the Conventional Housing Model chapter indicate the tendency for physical development to manifest an interpretation of the fundamental societal principles which favors short-term economic interests to limited (and centralized) entities, as opposed to the long-term public interests of, for instance, residents. It is now easier to see how centralization and zoning have become societal functions and forms which, through a self-perpetuating cycle of low-order developmental patterns in both individuals and in the institutions they influence, reinforce each other in low-order impact potentials to sustainability conditions.

Principles, Forms, and Functions relevant to the residential model formulated in the report body will be described in terms of the characteristic attributes provided by the preceding research using vocabulary directly from the theoretical frameworks synthesized above.

APPENDIX B: ONLINE NETWORK

Online Network Outline

Initial Network Template:

Resources (existing, separate from future asset acquisition indicators)

- Equipment inventory and availability

 - Tools

 - Vehicles: Ride-share, Trucks/trailers/vans

 - Event equipment

 - Appliances

 - Instruments

- Materials

 - New

 - Used

 - Remnant/Broken/Repairable

 - Raw/Recyclable/Compostable

- Services and help networks

- Facility availabilities

 - Storage

 - Hospitality - AirBNB....

 - Residential small event venues

 - Indoor/outdoor concert, garage, kitchen, library, pool, spa, etc.

 - Non-residential

 - Community network real-estate offerings

 - Vacation property

 - Rural/agricultural/industrial

Knowledge database (wiki)

- Member knowledge sharing

- Community forums

- City government issues

- Local issues

- Community Economic Impact Strategies

 - (See: Community Impact Reports section)

 - Local commercial ratings/negotiations

 - Sustainability/fair trade- (global/corporate notes)

Notification

- Needs, wants, requests

- Lost and found

- FYI, news bulletin posts, opportunities

 - Urgent news regarding health, safety, moral and general welfare

Crime

Plans

Regular calendar

Community capital

Capital planned expenses

Monthly capital acquisitions queue

Other organized purchases or shared expenses

(See: Community forum - sustainability/fair trade; Impacts report)

Scheduled activities

Groups - potential project help

General events schedule

(See: monthly calendar)

Programs

Educational - volunteer, tuition, and ***voucher

*Voucher- ISD exchange, local barter credit

Lessons - craft, music, hobby

After-school

Daycare- adult and youth

Wellness

Irregular calendar

Events

Projects and progress

Community entrepreneurial enterprises

Co-op enterprise

Gauged interest/need, research viability

Community Impacts Report

Mission/Vision

Data

Economy - purchases, productivity

(See: Community Economic Impact Strategies section)

Equality

Ecology

Member Information

Leader/instructor/mentor- profiles and workshop information

Special recognition

(See: member profiles/historic dedications)

Personalized pages- (optional/voluntarily) shared information

Historic dedications to notable neighbors' contributions

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