

THE REDISCOVERY OF PLACE

AND OUR HUMAN ROLE WITHIN IT



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Overview

In counter-response to the homogenization of global development, a growing voice today is calling for the rediscovery of place and the value it contributes to our quality of life and livelihood. It is a call to rediscover what it means to be a native of place, to develop roots and community in the midst of a rapidly changing world. To regenerate this connection to place, however, requires more than just good architecture and community planning. It requires, first and foremost, a metanoia (i.e. a change of mind) in how we as a culture view place, what it's inherent value and role (economically, socially, culturally, and ecologically) is in the world, and what our ethical role as humans is in co-creating and evolving with the places in which we live.

This paper therefore explores in respective order, (1) A phenomenological understanding of what place is (2) A phenomenological understanding of our human relationship to place, and (3) How the modality in which we perceive life (i.e. our psychological paradigm) helps to determine the very way in which we inhabit and relate to place. The overall aim of this paper is to develop a more holistic understanding of place and our evolutionary role within it.

Endangered Place

In our rapidly modernizing and globalizing world, we are destroying the very places in which we live. In the name of modernization and globalization, we have increasingly homogenized the biological and cultural richness that supports life on this Earth.¹ One can go to just about any city in the United States and find a wide-laned street that runs past one strip mall after another, filled with chain stores that have the same internal layout and ambience design as any of its other stores across the country and world. One can step off a plane in China, Russia, or Brazil, and within minutes drive to a McDonalds that has the same (or very nearly the same) store layout and menu as anywhere in the United States. One can travel across the world and sleep in hotel rooms that look and feel the same the world over. One can go to a shopping mall, closed off from its environment, and go to shops that are relatively the same as hundreds and thousands of other malls. In Starbucks' cafes, which have multiplied exponentially across the country as well as internationally across the globe, one can hear the exact same songs played in every Starbucks.²

Connected to this cultural homogenization is the homogenization and degradation of biological and ecological place. The rate of species extinction today has increased roughly 1000 times the normal planetary

rate.³ Large tracts of natural green spaces and ecological habitats, specific to a given region and supportive of particular species of animals and plant life, are bulldozed each day in order to put up town-size housing developments that feature the same basic building layout, structure, materials and design, regardless of its location. Ironically, many of these same housing developments are given such nature evocative names as Whispering Pines or Cypress Grove, when in fact no such trees exist in such developments, and sometimes never did.

The economic livelihoods of these local and regional places are also being destroyed in the name of international commerce. Local agriculture, technologies, arts, and crafts are all being undermined by cheap manufactured goods that are the same the world over. Farmers are encouraged to grow monoculture *cash* crops that no longer enable their families to feed off of the land or support the diversification of plant and animal varieties indigenous to their region.⁴

The detrimental effects of this trend are great. A fundamental ecological principle shows us that living systems grow in health and viability through increased bio-diversification, complexity, and richness of interrelationships within and between bioregions. Yet, this homogenizing trend in global development goes completely counter to this principle. The effects of this trend are apparent in the loss of health in our ecological systems, the degeneration of community identity and interconnection, and the loss of meaning and sense of accountability for one's livelihood's impact on place and planet.⁵

In counter-response to this homogenizing trend, however, a growing voice is rising that calls for the rediscovery of place and the value it contributes to our quality of life and livelihood.⁶ It is a call to rediscover what it means to be a native of place, to develop roots and community in the midst of a rapidly changing world. This is not to say necessarily that we should turn away from globalization, but rather that we need to learn to reconcile this expansive, homogenizing force called globalization with that of diversification and the concentrated refinement of the unique places and niches in which we live. How can we, like our indigenous ancestors, come to see the places in which we live as sacred and vital to our life on this planet, that places are not to be banalized and raped of their natural resources (both materially and culturally) but rather are to be cherished, cared for, and celebrated?

Historically, these two forces, of globalization and expansion on the one hand, and of place making and diversifying concentration on the other, have always contributed to the makeup of the American psyche.

Novelist Wallace Stegner referred to these two forces as the *boomer* mentality and the *nester* mentality.⁷ The prior force is widely referred to as the frontier spirit, which has helped to make the U.S. what it is today. In their westward progression, Americans continuously sought success and newfound wealth through territorial expansion and a *gold rush* mentality. Much of the environmental and cultural exploitation that occurred resulted from this boomer mentality. In reaching the limits of expansion within the country's territory, American boomerism has now spread global wide, under the guises of liberation, modernization, and globalization.

The second force that Stegner identifies, that of the *nester* mentality, speaks to the dream of many settlers who came to this country to obtain a small plot of land with which to tend and support their families. This was the Jeffersonian vision for our country, "a free nation of authentically and securely landed people."⁸ These were the settlers who helped to found our communities and towns across this country. Their livelihood depended on the earth and its continued sustenance and viability. It is this second force that has so greatly been depreciated in this modern era of expanded modernization and globalization. Many higher-educated professionals today leave their communities to seek further schooling and work opportunities, moving from city to city in their advancement through the corporate and professional world.⁹ They have entered a globalized economy, in which it becomes inadvisable to set deep roots in any one community.

The advantages of globalization have also been great. It has helped to interconnect a world economically, socially, culturally, and religiously in ways that were unthinkable before.¹⁰ The challenge that faces us as a world today, therefore, is not how to end this globalizing march, but rather how to regenerate its counter-balancing force, that of growing and nurturing the diverse places on this planet that form the unique breeding grounds for life on Earth.

To regenerate the role of place in our culture, however, requires more than just good architecture and community planning. It requires first and foremost a *metanoia* (i.e. a change of mind) in how we as a culture view place, what it's inherent value and role (economically, socially, culturally, and ecologically) is in the world, and what our ethical role as humans is in co-creating and evolving the places in which we live. This paper, therefore, will explore in respective order, (1) A phenomenological understanding of what place is (2) A phenomenological understanding of our human relationship to place, and (3) How the modality in which we view life (i.e. our psychological paradigm) helps to determine the very way in which we inhabit and

relate to place. The overall aim of this exploration is to develop a conceptual ground for understanding the nature of mind required to holistically engage in place regenerating work.

It should also be noted that most of the academic literature on place comes from a distinctly Western point of view. As such, the phenomena of place and *place-making* tend to be associated largely with human-oriented endeavors.¹¹ This paper, in response, seeks to expand that horizon and show, from a living systems perspective, that place-making is actually a more universal phenomenon in which humans have a value-adding and co-participatory role to serve.

What is Place?

What is the phenomenon of place? The word place is used in the English language to connote a number of contextual meanings. We speak geographically of places we have been to or visited. We also use the word place to speak of a state of order or disorder with such phrases as “putting things in place” or being “out of place” or even something being “all over the place.” Place also speaks to having a meaningful position and role in the world (e.g., “I have found my place in the world”). In this sense place also speaks to authenticity and naturalness, of being “in-place” in the world as opposed to “out of place.” Place also speaks to a distinctive quality and experience (e.g., “there’s something about this place”). In the literature on place, this is often referred to as “sense of place.”¹² In qualitatively experiencing places, we may find ourselves attracted to some places and repelled by others (e.g., “I love this place” or “this place is creepy, let’s get out of here”).

Etymologically speaking, place stems from the Latin words *placea*, *platea*, and *planta*.¹³ *Placea* means a specific or localized spot. *Platea*, which is the same root for plaza, means courtyard, open space, or broad

street. *Planta* means sole of the foot. In each case, place refers to a particular space in which one is situated, in which one plants one's feet and stands.

In this section, we will look at place as a living phenomenon in the world. While there is an extensive body of literature on place¹⁴, which spans across numerous disciplines of study, this section will attempt to bring a unique and coalescing perspective to the subject matter by looking at the phenomenon of place through a living systems lens. Through an extensive research of this literature base, the author has synthesized findings to the question "what is place?" into six distinctive attributes. These attributes are: (1) Place as interconnected and nested, (2) Place as bounded and distinctive in its identity (3) Place as value-adding, (4) Place as concentrating and enriching, (5) Place as magnetic and ordering, and (6) Place as dynamic and evolving.

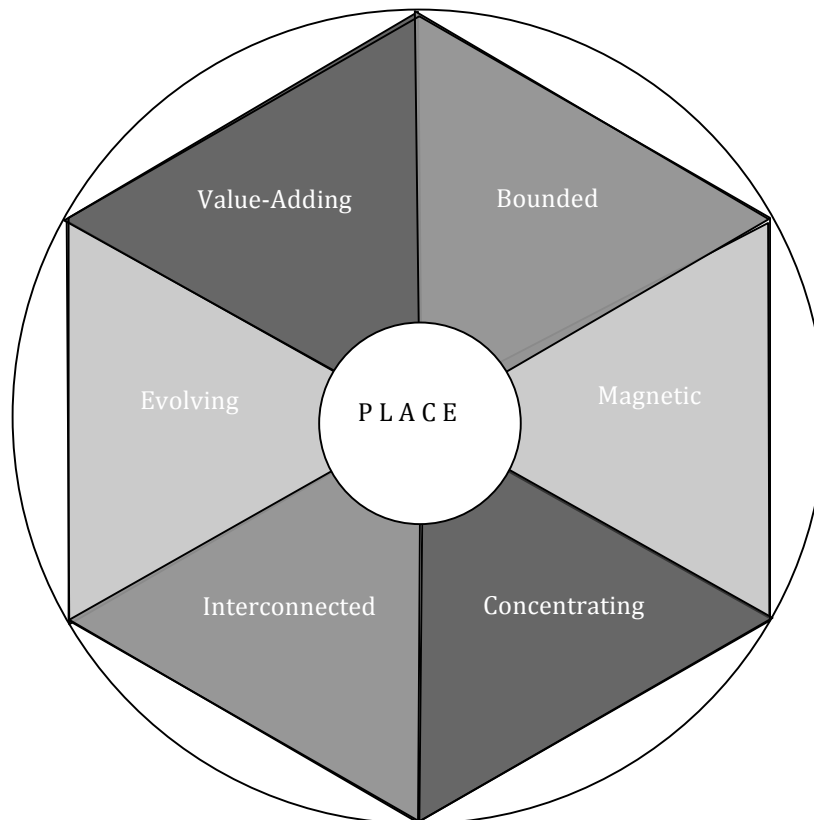


Figure 1. Attributes of Place

Place As Interconnected And Nested

Places occur at all levels of existence from the microscopic to the cosmic. The San Francisco Bay region is a place distinct from the Chesapeake Bay Region. Likewise, one person's neighborhood and home is distinct from another. The planet Earth is itself a place distinct from other planets in our solar system, which again is a place distinct from other solar systems. Phenomenologically within the body-mind, the heart is a place where people often say they feel the emotion of love. The gut is a place where one may feel an instinctive reaction to a challenging situation.

In each case, place relates to a distinctive spatial location. And each place is defined in its relationship to other places. According to Lukermann, one of the major attributes of place is that it is always interconnected by a system of spatial interactions and transfers with other places.¹⁵ Sometimes, by leaving a place and then being able to view it from a different vantage point, from a different place, one can learn more about the distinctive qualities of his or her home place. Foreign exchange programs, for instance, can help people learn more about their own culture and place through the experience of a different or distinctive culture and place.

Because place as a phenomenon exists at all levels, place is also a nested phenomenon. A family's home exists within a neighborhood, which exists within a community, which exists within a bioregion, and so forth. In this sense, no place is completely isolated, but rather is always and necessarily distinguished by the uniqueness of its relationship to other places both spatially and as nested wholes.

Place As Bounded And Distinctive

While places are interconnected, they also are bounded and distinct. The Spanish word, *plaza*, and the Italian word, *piazza*, in fact both stem from the same etymological root as the word place.¹⁶ In each case, what defines a plaza or a piazza is its boundedness by buildings, which creates a space with a unique identity and quality of experience.

Geographer Yi-Fu Tuan differentiated between undifferentiated space and meaningfully defined place: "Space is transformed into place as it acquires definition and meaning."¹⁷ As a space becomes a

meaningfully bounded region both physically and imaginatively, it becomes “a place with distinctive traits that set it apart from other comparable units.”¹⁸ Even in a place like Montana, where the sky seems to stretch forever, there are boundaries that define the place. In effect, the very distance of those bounds, of the sky meeting the horizon on a high elevation plateau, helps to create the place’s quality of openness and skywardness.

A house becomes a place, therefore, in part due to the meaningful bounding and structuring of space.¹⁹ One house may enclose space in small, cozy rooms, which leads to a particular quality of experience. Another house may have lofty ceilings and banquet size rooms, leading to a very different quality of experience. In each case, the bounded structuring of space helps to enable the creation of place. According to Heidegger, “A boundary is not that at which something stops but, as the Greeks recognized, the boundary is that from which something *begins its presencing*. That is why the concept is that of *horismos*, that is, the horizon, the boundary.”²⁰

Boundaries also help to define a place’s identity, what it is and what it is not. According to Geographer Edward Relph

The essence of place lies.... in the experience of an ‘inside’ that is distinct from an ‘outside’; more than anything else this is what sets places apart in space and defines a particular system of physical features, activities, and meanings. To be inside a place is to belong to it and to identify with it, and the more profoundly inside you are the stronger is this identity with the place.²¹

Every place has a unique and integral structure that defines what fits in place and what doesn’t. For instance, if a building were built not as an integrated structure, but rather as a hodgepodge of rooms that don’t create any coherent or distinctive quality of experience, then we would say that one’s experience of the building “is all over the place.” It has no distinct identity. As such, there is no cohering pattern that defines the space. Every place, in this sense, is unique.²² Absent this unique identity, a place becomes just another allotment of space.

In ecology, the natural edges between distinctive ecosystems are where biotic life tends to be most prolific.²³ What this suggests is that boundaries are very powerful elements in the creation and support of life-places. In the defining of what is and what isn’t, there is contrasting edge that creates for greater vitality of interactions.

Place As Value-Adding

To create place, to engage in place-making, is to locate oneself within a whole, to find one's place within a place.²⁴ Place, therefore, also speaks to one's value-adding role within a larger whole. The Earth has a place within the solar system. Every ecosystem has a role and place within the planetary life systems as a whole.²⁵ We know this when we degrade an ecosystem like the Amazon and discover the net results in the planet's atmospheric compositions.

Ecology teaches us that all species have a role within their ecosystem, and that each species' role and place within that system is unique. In the terminology of ecology, this place is called a *niche*. Niche can be defined as both the unique spatial "habitat a species needs for survival... [and] the ecological role of an organism in a community."²⁶ In ecosystems, each species tends to find a unique niche within the system such that it does not directly compete with, but rather is complementary to, the livelihood of its fellow species. When a niche is left vacant (for example, through human extermination of a species), other organisms tend to fill that position.

Place therefore, as a phenomenon, can speak to one's position within a larger system and one's value-adding role within that system. In human terms, people often speak of place in terms of having a valued position and role within their family, workplace, and community. "Finding one's place" involves a matching between one's inherent capabilities (what in ecology is referred to as its "fundamental niche") with the needs and opportunities that exist within a larger system (i.e., its "realized niche").

Place As Concentrating And Enrichening

Places are bounded fields of concentration that organize and order space into a value and meaning rich environment. Places are specific, not abstract. They are localized, not generalized. Edward Casey describes them as "the localities of our intimate lives."²⁷ As space is lived into, it has the potential to become an increasingly multi-dimensional and soulful place. In philosopher Gaston Bachelard's words, place (or lived space as he calls it) "concentrates being within limits that protect."²⁸ The immensity of space outside of a bounded (place) is received and transformed "into immensity of our inner being."²⁹

This concentrating process is what Casey referred to as *implacement*. Relating the phenomenon of place to the phenomenon of receptacle, Casey stated:

The receptacle thus furnishes what I have elsewhere called “in-gathering.” Thanks to its connection-making capacity, the precosmic Receptacle gather heterogeneous constituents into the arc of its Space, *giving place* to what otherwise might be depthless or placeless—thus allaying the most acute metaphysical anxiety. Its action creates *implacement* for everything in gathered within its encompassing embrace.³⁰

Bachelard spoke to this phenomenon, as that of transforming what is large into what is small.

“Values become condensed and enriched in miniature.”³¹

In ecology, an ecosystem becomes an increasingly multi-dimensional and enriched space for life to occur in, as greater numbers and orders of niches are formed.³² In this process, niches become increasingly miniature in scope yet increasingly immense and rich in their support of bio-diverse life forms and interconnections. “Biodiversity can generally be defined as the total composition of evolutionary units in a given environment.”³³ The overall health and viability of an ecosystem in fact is highly correlated with the level of biotic life that system is able to support. A rainforest, with its canopy, for instance, enables multiple levels of life to thrive over the same space of land.³⁴ A rainforest as a place, therefore, enables ever more unique and diverse patterns of life to grow within its lived space.

In viticulture (i.e., the growing and making of wine), this *implacement* process of concentrating and enriching life and quality of being is called *terroir*. “*Terroir*’ is a small rural area with recognized soil and natural conditions that characterize local specialties, with features considered to be place-specific.”³⁵ The *terroir* of a wine creates a particular organization, complexity, and concentration of taste and experience that becomes uniquely and irreplaceably linked with a particular region. Burgundy wine and Champagne are classic examples of *terroir*. If the vines from a vineyard in Burgundy are transplanted to California, for instance, the wine made from these same vines will take on a very different flavor and character, related to the new place in which it is grown.³⁶ This process of re-*implacement*, however, takes time.

Place As Magnetic And Ordering

Each place has a distinct field or ambient quality that distinguishes it from any other place. This ambience affects the pace, rhythm, and emotionality of life. New Orleans, for instance, has a very different quality of lifestyle and pace than New York City does. As we enter into a place, we are affected by this atmospheric field or culture of a place. As such, each place helps to organize and order the *energetic* interactions and interrelationships that occur within it in a way that creates a particular nature of coherence and wholeness of experience.

Some places, due to their interrelationship with their surrounds, become stronger centers of coherence than others. In a river, for instance, there are certain places, due to the configuration of rocks and flow rates that become organizing fields of interaction.³⁷ These patterns are given names like whirlpool, eddy, or standing wave. As such, they influence the flow of material that moves downstream. Eddies, for instance, create pockets in the river where nutrients slow down and cycle, thus creating richer habitats for fish to feed. As such, an eddy becomes a center for feeding within the matrix flow of the river.

Christopher Alexander described this phenomenon of centering as a core ordering aspect of place:

Most simply, a center is any sort of spatial concentration or organized focus or place of more intense pattern or activity... Whatever its particular nature and scale, a center is a region of more intense physical (and often experiential) order that provides for the relatedness of things, situations, and events.³⁸

Places as ordering centers create an organizing and ordering field of coherence and wholeness of experience: "The strongest centers gather what is apart and provide all the parts with a place to belong."³⁹ This is why New Orleans feels so differently than New York. All of the elements that interact to form each place do so through very different patterns of interrelationship, leading to a very different, though in each case coherent, experience of place and culture.

Places as such can be described as magnetic centers of resonance. Tuan described place as "a center of felt value."⁴⁰ Some people may be drawn to San Francisco, for instance, because of the resonance they experience between its liberating and creative pattern of lifestyle and the nature of life they are seeking to

live. Others may feel the reverse, in that they experience a dissonance between its liberal lifestyle and their own. Therefore, different places become attractors for different qualities of lifestyle, values and experience.

Place As Dynamic And Evolving

Places, like all living phenomena, are dynamic and evolving. No place stays the same through all of time, for everything in the world changes. Lukermann described one of the central attributes of place as being its continuous process of emerging and becoming.⁴¹ Place in this sense can be described as an evolving continuum of interrelationships and experience that is continuously in flux. Oklahoma, during the dust bowl crisis, for instance, was a different place to live in then it is today. Likewise, with global warming and the rising of the tides, many coastal towns and inlets will be very different places in fifty years then they are today.⁴²

Yet, despite the continuous change that places undergo, there also exists a cohesive and organizing continuum that helps to order this change into the potential for meaningful evolution. Places, like living systems, can grow and evolve into ever more complex orders of interrelationship and richness of diversity. In an ecological system, for instance, a barren landscape may attract pioneer plant species that help to regenerate the soil sufficiently for larger shrubs and bushes to appear.⁴³ This, in turn, helps create the environment for trees to take root and grow, thus transforming the environment once again. The trees in turn can grow into a forest, thereby creating an even richer environment and habitat for life to thrive in. If a forest fire wipes these trees out, this evolution in ordered complexity will occur again.

A different ecological system, for example a wetlands, will evolve toward different ends.⁴⁴ What this demonstrates is that places evolve toward a particular end. In complex systems theory, this is referred to as an attractor state. Lucas defined an attractor as, "A preferred position for the system, such that if the system is started from another state it will evolve until it arrives at the attractor, and will then stay there in the absence of other factors."⁴⁵ Even two forest systems, due to their unique place on the planet, will evolve toward very different attractor states. A forest in the Appalachian Mountains, for instance, has a different ambiance and supports a different pattern of interrelationship between species than a forest in the Sierra Nevada mountain range.⁴⁶

Because places are nested within places, places both evolve toward attractor states and are themselves points of attraction. A city that is evolving toward a particular and distinctive end-state, is itself made up of multiple centers of distinctiveness. In fact, as these centers within the city evolve toward their unique-end state, they in turn enable the city as a whole to evolve. For instance, the French Quarter in New Orleans is a center that in its qualitative distinctiveness contributes to the identity of New Orleans as a whole. Just think what jazz in New Orleans would be like without it. Places, as attractor points, therefore, are evolutionary agents in that they become points within a larger system in which new life and new distinct patterns of existence can emerge.

Section Conclusions and Interpretations

This section has explored the phenomenon of place by looking at six defined attributes of place. They are: (1) Place as interconnected and nested, (2) Place as bounded and distinctive in its identity (3) Place as value-adding, (4) Place as concentrating and enriching, (5) Place as magnetic and ordering, and (6) Place as dynamic and evolving.

These attributes can further be explored by looking at them as three series of dyads. Dyads are complementary forces that together help lead to balance within a living system. Furthermore, as Bennett points out, when a sustained imbalance occurs between these complementary forces, illness tends to occur within the system.⁴⁷

The first two attributes form a dyad between interconnection on the one side and bounded identity on the other. When a place becomes too bounded and closed off from its surrounds, it becomes a closed-system that according to general systems theory leads to increasing entropy and decay. Likewise, if a place becomes too open to its environment, it loses its distinctive boundaries and identity. In such a case, there is no defining of the place as distinct from any other place. Likewise, this can lead to decay and ill health within a living system.⁴⁸

The third and fourth attributes of place form a dyad of value-adding to a larger whole on the one side and self-concentrating and enriching on the other. When places become too self-focused in their orientation, there is a tendency to create isolationism and separatism. As such places have a tendency to become

increasingly irrelevant, parochial and even obsolete within the larger systems they are a part. On the other hand, places that have become too globalized, too fast, tend to lose touch with their own roots. As such, these places become in a sense replaceable because they are no different from any other place on the globe. They have lost their ability to concentrate and refine their own unique and non-displaceable niche in the world.

The fifth and sixth attributes of place form a dyad of place as a field of coherence and pattern memory on the one hand and place as a dynamic and evolving process on the other. Places that become entrenched in maintaining their current patterns of relationship at the expense of enabling new patterns to emerge, tend to stultify in their growth and vitality. Such places become petrified relics of a time long past. On the other hand, places that seek evolution and dynamism at the expense of their own historical roots tend to lose touch with any central, cohering pattern. Such places become disordered, sprawling masses with no central or organizing core.⁴⁹

These dyads help to lift up many of the controversies that are pervasive in the places in which we live today. As regional communities, we face major dilemmas regarding opening versus closing our borders, globalizing versus safeguarding our local economies, cultural diversification versus maintaining a distinct local culture and identity. Critical to approaching these dilemmas, according to this analysis, is a complementary balance between forces. Together, these six attributes help one to identify and define what place is. Additionally, they offer a means for assessing the degree to which a place is healthy, balanced and whole as a living phenomenon.

Our Human Relationship to Place

For human beings, places are meaningful and meaning creating. According to urban planner Timothy Beatley, “Meaningful places are essential for meaningful lives.”⁵⁰ Without a *sense of place* we would live within undifferentiated and thereby meaningless space. Tuan wrote, “Space is transformed into place as it acquires definition and meaning.”⁵¹ Our sense of home, of homeland, of our place and role in the world, all help to give us a sense of rootedness and identity in the world. They help to nurture us and provide us a safe haven when we are in need of it. When we have a sense of place in the world, we know where we come from and where we are going. As such, we feel “in-place” in the world.⁵²

Sense of place is an embodied experience, not an abstract concept. Our home and the street we live on may feel meaningful and alive because we have an intimate relationship and experience with it. Whereas, the demarcated neighborhood on the city map in which our home is situated, may have no meaningful intimacy of experience if it is just a concept, developed by an urban planner, “places are ‘immediate,’ known and lived in... (They) are those spaces and environments (built or natural) imbued with personal and cultural meanings.”⁵³

As humans, we are inherently place-makers. Subjectively, we imbue a space with meaning. According to Tuan, "What begins as undifferentiated space becomes place as we get to know it better and endow it with value."⁵⁴ Objectively, we can restructure the very places we live by the artifacts we create. According to archeological definitions, in fact, what distinguishes humans from other animals is our ability to create and use artifacts.⁵⁵ Every artifact we create in place, helps to inform the place and its structuring of relationships. In this sense, we, as humans, are all artists of place. A freeway, for instance, is an artifact that structures relationships both between humans as well as between other than human life within a landscape. It restructures transportation routes, personal interactions, natural water flow, and animal migratory paths to name a few. The same is true for any structural artifact that we create within a place. According to indigenous educator Vine Deloria, a "building should tell you everything about the society you live in; its history, its possibilities, and its future."⁵⁶ Our buildings, our roads, our aqueducts, our parks, our communication systems (e.g., telephone polls and wires) all impact upon the structuring of a place and its interrelationships. What this signifies is that as humans we have a role in the creation of meaningful places. We can create soulful and healthy places, or we can create unhealthy and dispiriting places on Earth.

By growing healthy places, we grow health and meaning in our lives. Places are spaces in which meaningful connections and relationships can be developed and sustained.⁵⁷ They are the sites in which community is grown. Places can facilitate meaningful interactions or they can be impediments to them. If we live in an inner city where we are constantly shielded from the natural environment, from interacting with animal and plant life, from experiencing a sunset or hearing the sound of a waterfall cascading down a cliff, then we are severing our connection to vital sources that feed our vitality and viability as human beings. Likewise, if we create and live in places that isolate us from other human beings, that disable us from making intimate contact and relationship with our fellow neighbors, then our communal wellbeing likewise suffers. Many studies in fact show that meaningful connections to people and to nature significantly contribute to our health and wellbeing.⁵⁸ Therefore, how we create and structure the places in which we live has significant impact on the quality and longevity of our lives.

Through our connections to and within place, we grow our caring. According to Zen Buddhist Kazuo Matsubayashi, "Caring evolves through attachment to a place. As one puts down roots in a certain location

and becomes familiar with the surroundings, one begins to distinguish subtle differences in even the most ordinary landscapes.”⁵⁹

By slowing down and connecting more deeply to the locality of one’s here and now, an affective-emotional relationship develops between person and place: “Place is a pause in movement... The pause makes it possible for a locality to become a center of felt value.”⁶⁰ As we slow down, we feel more a part of a place. We feel its “regularity and rhythm and identify its spatial-temporal reference points.”⁶¹

As such, we begin to identify with place. Its rhythms become our rhythms and visa-versa. Its identity becomes interwoven with our identity. We feel gratitude for what a place nourishes in us emotionally and spiritually, we feel pride in what we can offer and contribute to the place we love. As we set roots in a place, it becomes the very ground in which we live and grow from.⁶² It becomes the context and environment in which we grow and develop relationships with others. A person from the Bronx, for instance, will retain many attributes of his or her culture of place, even if he or she moves to a different region.

As we grow our sense of identity and attachment to place, we seek to reciprocally honor and nurture that which nourishes us:

As one settles and becomes attached to a location, one activates space and time, and turns them into places and events that become meaningful in our daily lives. We mark a space with signs and decorations to distinguish it from other places, and we punctuate time with rites of transition.⁶³

In growing intimate with a place, we come to call it our home. Beatley defines *home* as “our life-territory... that we occupy and depend upon for our emotional and physical existence.”⁶⁴ According to Day, At-homeness involves: (1) a timeless quality; (2) a positive attunement to the present moment; (3) a lived interplay between familiarity and strangeness; (4) an attunement of one’s self in relationship to significant others; (5) healing and personal wellbeing.⁶⁵

As one’s inner life changes, so does the home and place in which one lives. As Zen master Kukai puts it, “Landscape changes as one’s soul changes.”⁶⁶ This is because the being state which we bring to a place affects the interrelationships within that place. If a father comes home angry every night from work and yells at his kids, then the experience of home may no longer feel as safe or as nurturing for his children. In fact, the “at-homeness” feeling of home is diminished if not destroyed by such actions and such negative emotional states of being.⁶⁷

In this sense, place and self are intimately intertwined. The nature of self (i.e., state of being) that a person brings to place, impacts upon the nature and quality of interrelationships that can occur within that place. Numerous studies have demonstrated the power of group meditation on the region in which they are located.⁶⁸ In turn, the nature and quality of the place can also impact upon the person's state of being.⁶⁹ For instance, sitting by a waterfall can relax our mind and restore our spirits.

Cultures themselves grow out of this interrelationship between humans and their places. According to cultural geographer Joel Bonnemaïson, "Cultural differences can only be adequately understood when placed in their geographical context."⁷⁰ The place in a sense forms the corpus or body in which a unique culture can live and thrive. In cultural geography, this is referred to as the cultural landscape and cultural region in which a collective of people come to form a unique "genre de vive", or life-way.⁷¹ Through this co-created cultural landscape between people and their environment, the people come to experience their life-world of time and space in a unique and particular way.

Through time, this can lead to a bonding between a cultural group and its place. They develop a sense of homeland and an identity in relationship to this homeland. Nostrand defines the concept of *homeland* as follows:

The concept of a 'homeland,' although abstract and elusive, has at least three basic elements: a people, a place, and identity with place. The people must have lived in a place long enough to have adjusted to its natural environment and to have left their impress in the form of a cultural landscape. And from their interactions with the natural and cultural totality of the place they must have developed an identity with the land.⁷²

Even the rise and fall of civilizations always occur within and between places. According to Bonnemaïson civilizations are meta-cultures that, like cultures, are contextual to place:

For ethnologists or cultural geographers, that is, for social scientists dealing with culture, there is no superior culture or civilization as such, but a plurality of cultures and civilizations that contribute to the richness of humankind. There may be relations of force among them, which engender circumstantial inequalities: such is the game of history, but no culture or civilization possesses a superior substance to which the others should convert, so that these relations change with the context. In this sense, Australian Aborigines were superior to the British settlers who found themselves near starvation in nineteenth-century Port Jackson.⁷³

This contextual relationship to place is equally true for nomadic cultures. For Bauman⁷⁴, the modern metaphor of equating our more mobilized and deterritorialized post-modern society with nomadic cultures is

false. Nomadic cultures tend to move from place to place in a ritualized pattern within a particular regional place. Their connection and responsibility to place therefore is often heightened not diminished. According to Bauman, our post-modern society would more appropriately be likened to a vagabond or tourist mentality. Both move through other peoples' spaces and set their own standards for happiness and the good life.

It should also be noted that while individual and cultural sense of place can be enlivening to human existence, it also can become disabling and harmful when we become closed-minded in our relationship to place. When humans encapsulate a place in their mind as separate and better than anywhere else, there is a tendency towards chauvinism, parochialism, and jingoism.⁷⁵ This involves the fallacious application of closed-systems thinking to an open-systems phenomenon.

Section Conclusions and Interpretations

What all of this points to is the inextricable relationship that exists between human beings and place, whether that be at the individual or family level or at the cultural and civilization levels. Within this interrelationship, humans are inherently co-creators of the natural places in which they live. We impress a cultural landscape: "All geographical environments are anthropomorphized to a smaller or greater extent."⁷⁶

One of the questions that this raises is: To what degree are these cultural landscapes developed in harmony with the natural place? This can also be referred to as the development of "authentic place." Authentic place refers to the idea of a uniquely inherent pattern and spirit in every place, to the essence of a place, to what the Ancient Greeks endearingly called "genus loci."

Are we as humans helping to create and contribute to the creation of authentic places, or are the cultural landscapes that we are currently creating in the world largely out of tune with these natural rhythms of place? These questions will be addressed in the next section by looking at four orders of mind that we as humans can bring to our understanding of place and their implications for how we relate to and inhabit our natural and cultural landscapes.

The Way We Inhabit Place

In a previous paper, entitled “Toward a Regenerative Psychology,” the author differentiated between four distinct orders of aims toward which psychological development has and can be directed.⁷⁷ These four orders of psychological work are a creative derivation from system thinker Charlie Krone’s more generalized “levels of work” framework.⁷⁸ Krone’s framework looks at living systems as a whole and at the different orders of work in which any healthy and continually evolving system must engage. These four levels can be articulated as (1) operating, (2) developing and maintaining effect, (3) improving, and (4) regenerating.

In this author’s derivation of this framework, the first order of psychological aim relates to the capacity to fully function and participate in societal life. This modality of psychological development was entitled by the author as a Psychology of Adjustment. “At one level, (psychology) can work toward enabling individual entities (meaning individuals, families, and even societal organizations) to better function within society. This order of psychology focuses on cases of maladjustment to the norms of society and remediation techniques for readjustment.”⁷⁹ Ideally, this level of psychology helps enable a person to develop a strong and healthy ego with which to manage and engage in their social environment.

The second order of aim relates to the capacity to develop and unfold one's unique essence in the world through a process of self-actualization.

This second order of psychology works not toward the development of normalcy but rather toward the excelling of individuals toward greater self-actualization and individuation. It is a psychology of human-actualization through self-actualization, of growing our humanity as a collective through the growing of our inner selves, our true selves, and the actualization of this self in the world.⁸⁰

Ideally, this order of psychological development enables a person to become more human through becoming more compassionate, more reflective, and more integral (i.e. able to integrate one's essence with one's actions in the world). This second level was entitled a Psychology of Human Potential, the name being derived from the human potential movement of the sixties and its focus on self-actualization.

The third order of aim for psychological development relates to the capacity to co-evolve in harmony with and care for the greater living systems of which a person is a part. This involves the inner capacity to experience and develop understanding of the energetic and systemic patterns of life that are continuously generating living systems of interrelationship and reciprocal nurturance. Metaphorically speaking it is a shift from focusing on the growth of the tree to that of improving the health of the forest as a whole. This third level has been entitled a Psychology of Living Systems. "For a psychology of living systems, the greatest good is one of being value-adding to the world. Value-adding in this sense is defined as that which increases systemic capacity for vitality, viability, and evolution of life."⁸¹

Behind and interwoven through each of these three streams of psychology is a fourth order of aim for psychological development, which relates to the capacity to spiritualize existence. Great spiritual leaders and mystics through the ages have demonstrated the capacity to regenerate the spirit in people, communities, and natural systems by becoming vessels and conveyors of spirit themselves. This fourth order has been entitled a Psychology of Spiritualization.

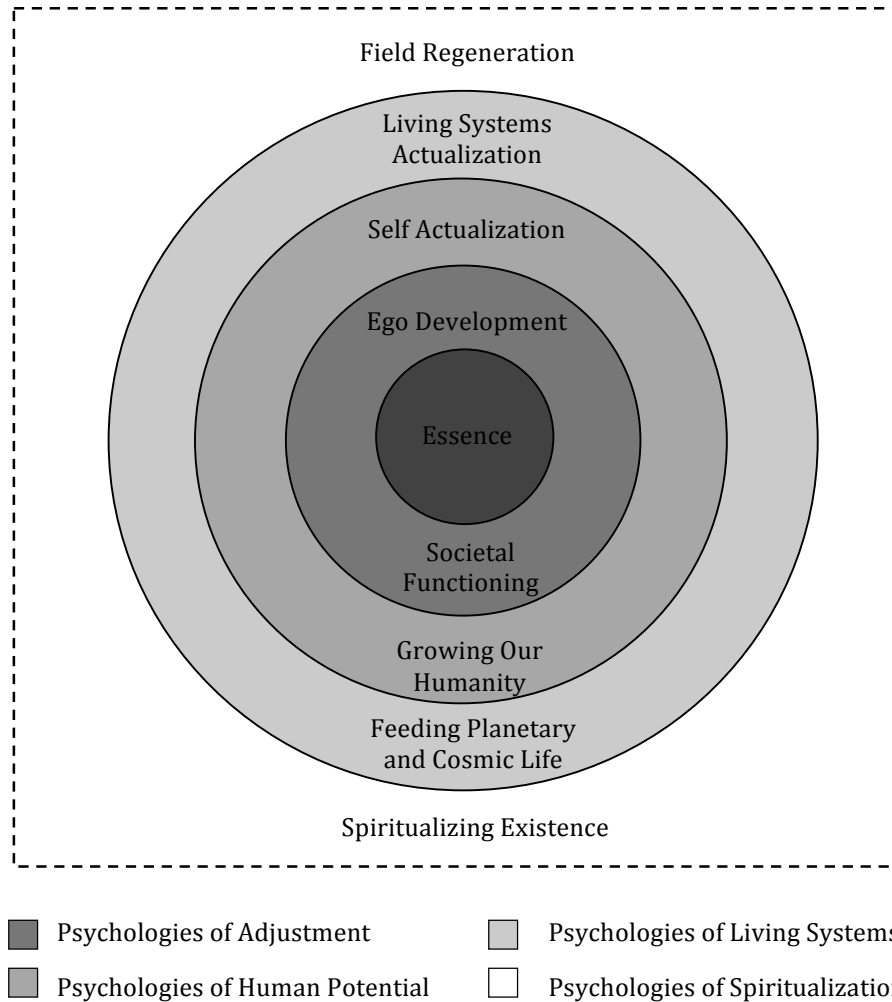
Central to all four of these orders of psychological development is the premise that every phenomenon has a vital core that is unique to its particular way of being in the world. This has been observed in humans) as well as in places.⁸² This vital core will be referred to in this paper as *essence*.

In humans, essence can be distinguished from personality in that it is something with which we are born, whereas personality is something we develop in relation to the social settings of which we are a part.⁸³

In this sense, essence can be referred to as the *ness* quality of someone or something. For example, a person named Jim would have a *Jim-ness* about him that at times may shine through more strongly in what he does. Artists are great exemplars for understanding essence. An artist may develop a particular style (i.e., personality) in their work, or they may transition through a number of different styles in their work through their lifetime (e.g., Picasso and his "blue period"). But, through each of these styles, a core identity can be discerned in all of the artist's works. This is the artist's stamp that develops with maturity, yet is present, however implicitly, in all of his or her works. We recognize a Picasso art piece both for his unique style but also for his stamp, his Picasso-ness that shines through the work of art.

These four orders of psychological development are holarchically depicted in diagram below.

Figure 2.
Four Orders of
Psychological
Development



In respective order, they are: (1) Psychologies of Adjustment: Operational ego development and societal functioning, (2) Psychologies of Human Potential: Self actualization and the growing of our collective humanity, (3) Psychologies of Living Systems: Living systems actualization and the feeding of planetary and cosmic life, and (4) Psychology of Spiritualization: Field regeneration and the spiritualization of life on Earth.

The thesis that will be developed in this paper is that each of these modalities of psychological work has major implications for the way in which we as humans relate to place. Furthermore, it is proposed that while each level is critical to the healthy development and evolution of place, there are inherent hazards and limitations which arise when we delimit the horizons of our psychological development and the development of place to only one, two, or three of these four levels. In the following sub-sections, each of these levels will be explored in turn in relationship to place and how we as humans live within it.

Order One: Operational Development and the Management of Variances

At one level, humans as individuals, communities, and collective societies learn to manage themselves and their environments in ways that enable and support their functioning capability. In this sense, we seek to create functional spaces for ourselves to live within. If a family moves into a house, for instance, they will first decide which rooms will serve as bedrooms, which room will be the living room, where they will dine, and so on and so forth. In this way they begin to organize the space in a way that serves their functioning lifestyle.⁸⁴ Toward this end, certain adjustments may also need to be made, either to the house itself (i.e., through remodeling) or to their established patterns of functioning together within their household.

The same is true with a society that inhabits a particular ecological region. A society organizes development in a region based in part on the need to support and fulfill its functions. The organization and supply of food, water, shelter, transportation, and fuel are all operational needs of any human settlement. In this, a society will either adjust to the patterns and constraints of the existent ecosystems that it inhabits, and/or it will seek to adjust these patterns to better meet its societal demands and needs.

In the modern era, our capacity as humans to reorganize our environment to meet the operational needs of our society has grown astronomically. This has empowered humans to “make changes of unprecedented violence, rapidity, and scope.”⁸⁵ For example, we can dam and redirect rivers to build cities in the desert. In these cities we can build in-door ice-skating rinks and even indoor ski slopes. We have learned to split the atom and harness the incredible amount of energy that this process releases. From this same nuclear fission process, we have learned to build weapons capable of destroying the entire planet. We have the capability to level a rural, ecological region and build an entire urban metropolis in a several years time-span.⁸⁶

With these new technological powers come a great deal of opportunity, as well as a great deal of danger for the continued development and evolution of the socio-ecological places in which we live and for life on this planet as a whole. Both these opportunities and dangers depend on the nature of mind that we as a society and globalizing world bring to the ongoing development and use of these technologies. To the extent to which we treat the world and its living systems as merely functional space that can be reorganized as we humans see fit, we will find ourselves living into the growing ecological crisis that we face today. Currently, as a modernizing and globalizing world we are contributing rapidly to the deforestation, soil erosion, water contamination, air pollution, and species extinction on our planet.⁸⁷ We redistribute water in ways that feed suburban sprawl, the expansion of golf courses, and the proliferation of swimming pools, yet at what cost to the health of our ecological systems that we ultimately depend upon for our very existence?⁸⁸ We translate vast regions into monoculture farmlands in the name of operational efficiency and productivity, yet at what cost to the bio-diversity and resiliency of our ecological systems?⁸⁹ We burn fossil fuels to run our cars, to heat our buildings, to turn on our computers, yet at what costs to the atmospheric systems that support life on this planet?⁹⁰

Under a strictly operational mind frame, sense of place does not really exist, only space and what fills that space. It is what fills a space that we pay attention to and evaluate land and region on this basis. Land is evaluated in terms of its extractable resources and in terms of how it can be adjusted to best serve our functional societal needs and wants.⁹¹

Likewise, in seeking to adjust environments to best suit societal needs and functions, there is a tendency to eliminate perturbations that are seen as superfluous or even contradictory to our pursuits.

Natural landscape and environment therefore is viewed in terms of its malleability to our pursuits and forces within that environment are judged negatively to the degree to which they become destabilizing forces to our functioning capability. What we call *wild*, therefore, is seen as a destabilizing force that needs to be controlled for, either by fencing it off, domesticating it, or eradicating it.⁹² In this, we seek to create controlled environments that are non-disruptive and conducive to normal functioning.⁹³ Thus, we create manicured lawns, sterilized landscapes and buildings, monoculture crops, chlorinated swimming pools, paved roads, and the list goes on.

The danger in this way of operating is that it leads to the creation of environments that are increasingly lifeless and artificial.⁹⁴ In open systems terms, we increasingly cut ourselves off from the natural energies that feed us bodily, mentally, and spiritually. Famed urban historian Lewis Mumford described post World War II development as leading to an “end product (that) is an encapsulated life, spent more and more either in a motor car or within the cabin of darkness before a television set.”⁹⁵

By seeking to create controlled environments that eliminate perturbations or variances to a norm and that are designed to maximize functional efficiency, there is also a tendency to create closed-system models for development that can be replicated anywhere in any place. We create standardized zoning and building practices and materials that produce increasingly homogenized developments and communities. We create strip malls and parking lots that look the same wherever you go. We create housing developments that are stamped replicas from place to place. In so doing, we end up creating the same developed environment everywhere, thus destroying any sense of unique place.⁹⁶ This leads to a monotonization of place, in which biological and cultural diversity is destroyed. In Relph’s words, “There is a widespread and familiar sentiment that the localism and variety of the places and landscapes that characterized preindustrial societies and unselfconscious, handicraft cultures are being diminished and perhaps eradicated.”⁹⁷

While there are many dangers that the operational mind, when left to its own devices, can fall into, there is also a value and therefore opportunity in the appropriate growth and development of this mind. When guided by the higher and more encompassing levels of mind, the operational mind can be employed to create and design functional space that works with and supports rather than against the patterns and dynamics of a given regional place. The opportunity, therefore, is to use the operational mind and its technologies to develop increasing discernment of the unique operational patterns that support life in a given

socio-ecological place. This requires an interactive process of co-adaptation and co-development with natural place. It also requires the development of a comprehensive ecological knowledge of the place within which one lives and works.

Order Two: Self-Actualization and the Development of Being

Beyond the development of functional space within which to operate, humans also work with space at a second level. At this level, humans as individuals, communities, and societies seek to create environments that nurture and reinforce particular states of being and particular qualities of interrelationship between people. In this sense, we create human places that are conducive to particular experiences and ways of living. This goes beyond the work of creating functional space to that of creating the ambiance and mood of a place.

In architecture, for instance, the way in which a structure is designed and built can produce very different effects on a person's psyche and their experience of moving through a given space. According to architect Christopher Day, "To create nice and, more importantly, meaningful, appropriate atmospheres we need to focus our attention not on the quantities but on the qualities."⁹⁸ A tall cathedral-like ceiling affects us differently than a cozy, low ceiling room. A long narrow hallway creates a different effect than a large open room.

In addition to structure itself, the elements that make up these different rooms also affect the experience of a place. For instance, the way in which a room is lighted can create a very different ambiance and mood (Day, 1990). The use of natural light, via skylights and windows, also creates a different affect than artificial lighting.

The materials used in the flooring, walls and ceiling also affect the feeling of a place. A wood floor versus a linoleum floor versus a concrete floor creates a different qualitative experience. As Day puts it, "all materials have individual qualities.... It is hard to make a cold-feeling room out of unpainted wood, hard to make a warm, soft, approachable room out of concrete."⁹⁹

Colors also affect the experience and mood of a place. Different colors, in fact, have been shown to stimulate different glands in the human body.¹⁰⁰ According to Day

In a home for maladjusted children in England there is a swimming pool illuminated underwater so that the children's splashing bodies can appear coloured: red helps to activate autistic children and bring them out of themselves into activity, blue helps calm down the hyperactive ones and bring them into themselves.¹⁰¹

Sound is another element that affects the quality of experience in a place. The sound of falling water from a fountain, for instance, may have a soothing effect in a room. Likewise, urban restaurants often design their dining spaces in ways that amplify the level of conversational noise, thus creating the buzz-like effect of being a popular, bustling, and happening place.

As humans, we create different places to support different modalities and states of being. In a house, for instance, a family may choose to decorate certain rooms to feel more public while others are more intimate and private. Some rooms may be designed to feel more lively and upbeat while others may be designed to feel more soothing and as a place for quiet reflection. All together, these different qualitative spaces help to make up and balance out a place called home. In this sense, it is not longer just a functional household, it is now a place with a distinct quality of being and distinct elements within that that together make up this holistic phenomenon called home. According to Bennett, "the unity in diversity that characterizes it is the 'reality' of the home."¹⁰²

What holds the different experiential spaces of a house together and helps them cohere into an integral sense of home is the core or essence of the family who resides in it.¹⁰³ Place at this level is not just about the creation of atmosphere and mood for its own sake but rather the creation of mood and atmosphere in service to the development and expression of one's unfolding inner life and essence. This is what differentiates the experience of an integral and authentic sense of home versus a house that feeds one's outer personality but not one's inner core.

At the societal level we, as humans, also create different places to feed and support different states of being and qualities of interaction. In any given city, for instance, there are places of worship that are built in ways that are conducive to particular qualities of experience and mentation.¹⁰⁴ Many Christian churches, for example, tend to have spires and cathedral ceilings that lift one's gaze toward the celestial heavens and offer us a sense of ascendance. Likewise, in any given city, one will most likely find cafes and plazas in which to sit and chat with one's fellow citizens. These cafes will tend to create a very different ambiance than the

churches and are conducive to a different quality of interaction with others and a different state of mind. Cafés tend to have a more stimulating, social buzzing quality to them whereas churches, on the whole, tend to support a more reflective and reverential state of mind. In addition to religious places and cafes, there are also garden spots, market places, night clubs, and the list goes on, each helping to feed a different qualitative aspect of our being and soul.

As an interrelating whole, each of these distinct places help to make up a distinct, experiential landscape that people move through and live within. As such, each cultural landscape, to the degree in which it is integral, helps to support a particular way of life and a particular way of experiencing one's lived world. This is a step beyond merely focusing on functional use of space to that of seeing the effects that a structured space has on one's psyche and wellbeing.¹⁰⁵ Does a place feed one's inner life or does it stifle it? Does it help one feel more human and alive or does it deaden the spirit and harden the heart?

Each place tells a story of people's strivings, hopes, sufferings, and dreams. As Beatley puts it, "Landscapes and places are embedded with memories, and the nature of these memories affect how we value and treat places."¹⁰⁶ As we walk through the projects of an inner city ghetto, we feel something if we are at all human. If we walk through the landscape of a family farm that has been passed down through generations, we may feel something very different.

As our modern, industrial society has begun to reawaken to this level of experiencing, we have realized that mere functional space does not feed the heart, it does not feed the human spirit, and it does not feed meaningful interrelationships. Just providing low-income housing is not enough (as the failure of many of the low-income housing projects built in the sixties are testament to today).¹⁰⁷ Just designing office space that is functionally efficient but pays little attention to people's subjective experience is not enough.¹⁰⁸ What are needed are places that feed the human spirit, that support and encourage the growth of human community and wellbeing. A healthy place at this level can be defined as that which creates cultural landscapes that are conducive to people's self-actualization.

New Urbanism is one of the current movements in our society that is seeking to reclaim and reestablish life at a human scale of development. Largely in reaction to the monotonous developments and suburban sprawl that spread in the United States with the advent of the automobile and its freeway infrastructure, New Urbanism seeks to recreate communities and neighborhoods that are human-scale. The

guiding principles of New Urbanism design include walkability, connectivity, mixed-use and diversity, mixed housing, quality and aesthetically beautiful architecture and urban design, traditional neighborhood structure, increased density, smart transportation, sustainability. “Taken together these (principles) add up to a high quality of life well worth living, and create places that enrich, uplift, and inspire the human spirit.”¹⁰⁹

Another movement in response to the modern sprawl of human development is Conservationism. This movement seeks to protect and maintain natural wildlife areas from the incursion of human settlement. Wild, in this romantic sense, is viewed as beautiful, robust and untamed by humans and therefore worthy of protection.¹¹⁰ Our human bodies, psyches, and spirit are fed by this pristine and wild nature. We go for walks in the woods, climb mountains, and swim in lakes and rivers, all to feed our growth, wellbeing, and overall self-actualization. Wilderness and nature therefore become identified as a place that we go to and visit to help feed our souls.

Like with the first modality of human relationship to place, there are inherent dangers and opportunities in this second modality. The danger lies in artificially separating human place from *natural* place. We then see human settlements as places that we create and can innovatively design however we see fit, while *wilderness* areas are places that should be largely left alone by humans so that nature can continue to create and maintain them. According to Anderson

Setting aside wilderness is only a reaction to the plundering of natural resources, and both spring from a mind-set of alienation from nature. Moreover, the wilderness concept tends to compartmentalize nature and culture, giving humans the illusion that activities done outside of protected areas will not affect what is within.¹¹¹

What this compartmentalization does is artificially separate us out as humans from the larger planetary and cosmic patterns that we are a part of. This leads to the growing of human places, not socio-ecological places. We isolate place, creating closed systems within the environment. Even the idealized goal of sustainable developments in this modality is to create a separate island of human habitat that no longer impacts on or answers to the ecological environment it is a part of.¹¹²

What this can lead to is the development of human places that are increasingly unappreciative of the unique patterns of a given planetary ecosystem. We divide up a landscape into human settlements and natural preserves, not understanding that natural systems do not work in this way. Our urban settlements

disrupt environmental flow and natural patterns of interrelationship in ways that are harmful and even degenerative to the natural systems that regulate and support life within place and for the planet as a whole.¹¹³ In all of this, there is a blindness to our patterns of living in place and on the planet and how these patterns are in harmony or out of harmony with these larger systems and their evolution.

According to naturalist Aldo Leopold

Your true modern is separated from the land by many middlemen, and by innumerable physical gadgets. He has no vital relation to it; to him it is the space between cities on which crops grow. Turn him loose for a day on the land, and if the spot does not happen to be a golf links or a 'scenic' area, he is bored stiff. If crops could be raised by hydroponics instead of farming, it would suit him very well. Synthetic substitutes for wood, leather, wool, and other natural land products suit him better than the originals. In short, land is something he has 'outgrown.'¹¹⁴

The opportunity at this level of work is to help create cultural landscapes that are conducive to people's self-actualization in ways that are in harmony with the natural region we live within. As we begin to re-relate to the planetary places in which we live, we begin to understand, for instance, why certain architectural styles have originated from particular regions. Local materials, regional climate, and human ingenuity are of course important factors, but each architectural style that authentically originated from a regional place, also has a mood and tenor that helps to capture and express the unique quality of experience that a cultural body of people have in relationship to the natural place in which they live. The building styles as such grow from the roots of a place, from its unique patterns and associations. The opportunity, therefore, is one of seeing self-actualization and human cultural expression as being a process that grows from and is in service to the larger planetary and cosmic systems of which we are a part as opposed to seeing these systems as merely feeding sources (which at best we seek to sustain) for our ongoing individual and collective human fancies; the latter view being narcissistic and anthropocentric.

Order Three: Living System Actualization and the Development of Value-Adding Roles

Beyond the development of functional spaces and human nurturing places, there is a third psychological modality for engaging with place. This third order of work relates to our human value-adding role in natural and planetary place. Place, in this sense, can be defined as an evolving socio-ecological whole

involving both people and the natural ecosystems in which they live. What this implies is that humans are ultimately not separate from the planetary places in which they live. Rather than seeking to minimize our impact on the planet, at this level humans actively work to help enable and even improve the workings of natural living systems.

This is in fact the role that many indigenous peoples throughout the world have served in the past and, to the degree in which they can, do still today.¹¹⁵ In studies on Native American knowledge and management of California's natural resources, wildland resource scientist Kat Anderson discovered that much of the ecological landscape of California today is the result of centuries of intentional management by Native Americans. Her findings dispel the often cited myth that California is as lush as it is because so few people lived on the land, thus largely leaving nature alone. Rather, her findings showed that Native American tribes were actively involved in the co-evolution and development of California's natural fecundity and beauty. According to Anderson

Through twelve thousand or more years of existence in what is now California, humans knit themselves to nature through their vast knowledge base and practical experience. In the process, they maintained, enhanced, and in part created a fertility that was eventually to be exploited by European and Asian farmers, ranchers, and entrepreneurs, who imagined themselves to have built civilization out of an unpeopled wilderness. The concept of California as unspoiled, raw, uninhabited nature—as wilderness—erased the indigenous cultures and their histories from the land and dispossessed them of their enduring legacy of tremendous biological wealth.¹¹⁶

John Muir, the celebrated environmentalist and founder of the Sierra Club, was in fact a proponent of this view of California as a pristine wilderness. What he did not realize was that

(S)taring in awe at the lengthy vistas of his beloved Yosemite Valley, or the extensive beds of golden and purple flowers in the Central Valley, Muir was eyeing what were really the fertile seed, bulb, and greens gathering grounds of the Miwok and Yokuts Indians, kept open and productive by centuries of carefully planned indigenous burning, harvesting, and seed scattering. (Anderson, 2005, p. 3)

What Anderson's studies indicate is that humans have a value-adding role that they can serve in relationship to the land in which they live.

According to naturalist Aldo Leopold, land is more than just the ground we live upon. Rather, it is a complex living energy system that includes soils, plants, animals, water, and air in a circulating flow of nutrients:

Land, then, is not merely soil: it is a fountain of energy flowing through a circuit of soils, plants, and animals. Food chains are the living channels that conduct energy upward; death and decay return it to the soil. The circuit is not closed; some energy is dissipated in decay, some is added by absorption from the air, some is stored in soils, peats, and long-lived forests; but is a sustained circuit, like a slowly augmented revolving fund of life.¹¹⁷

The evolutionary trend of these energy systems is to continue to “elaborate and diversify the biota”¹¹⁸ on Earth. In these evolving energy circuits, humans are inextricably a part of them. As Leopold states it, “man is, in fact, only a member of a biotic team.”¹¹⁹ As such, we can either help to enable and feed this elaboration and diversification of biotic life in the places in which we live (as for example the Native Americans of California did), or we can disable and violently disrupt the energy flows and cycles of the land we live upon. In this sense, it is not an issue of treading less lightly on the earth, but rather one of *how* we tread on the earth. Do we live on earth in ways that harmonize with and amplify the natural patterns of land and place or do we fight against these patterns and try to conquer and subdue them to feed our own ends? The mounting ecological crisis that we now face is evidence that modern man has chosen to pursue the latter path. The result of this path, according to Leopold, is always predictable in the end.

In human history, we have learned (I hope) that the conqueror role is eventually self-defeating. Why? Because it is implicit in such a role that the conqueror knows, *ex cathedra*, just what makes the community clock tick, and just what and who is valuable, and what and who is worthless, in community life. It always turns out that he knows neither, and this is why his conquests eventually defeat themselves.¹²⁰

Leopold argued that what is centrally missing in our Western culture today is a land ethic. According to Leopold, ethical values are what hold a community together and allow its members to cooperatively co-exist. Just as our culture has awakened to the violent injustice of slavery, so now is it time that we awake to the injustice we are inflicting on the lands we live within. In the time of Odysseus’ Greece, slaves were property that could be dealt with as owner saw fit. If he wanted to hang them, he had full proprietary rights to do so. Today we look at this and are horrified by such actions because we know in our hearts that all humans are our brothers and sisters and deserve the same basic rights, opportunities, and freedoms that we do. Yet we turn around and commit the same violent crimes against our biotic family. We treat land as property and as such we have the proprietary rights to do with it as we see fit. If we want to destroy the life

of the land, it is our right to do so. As Leopold stated, “The disposal of property was then, as now, a matter of expediency, not of right and wrong.”¹²¹

A land ethic would involve living rightly with the land. Doing what is right in this case can be evaluated in terms of whether or not an action preserves and adds to “the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise.”¹²² The implication here is that we as humans can and should be living with the land in ways that work with and elevate its systemic generative capacity for life. According to wilderness guide Tom Brown’s spiritual teacher, Grandfather, humanity’s destined role on earth is to become good caretakers of natural creation. “Nature can exist without us, but it would struggle far more. Remember, we are here for a grand purpose, beyond the self. We are the caretakers.”¹²³ This is the legacy that we as humans can grow on earth. “We must look to the future and leave a grand legacy for our children and grandchildren. So too must we leave creation better than we found it; thus we fulfill our destiny as the caretakers of the earth.”¹²⁴

The implications for developing such a land ethic in our modernizing world are immense. First, it would require a complete transformation in the way in which we currently develop and settle upon land and in place. Currently our human developments block, disrupt, and harm the natural flows and energy cycles of a place. By developing understanding and mapping of these ecological flows and cycles, we can begin to discern how our developments can work with and re-enable these patterns. In particular, we will need to tackle the daunting challenge of reintegrating our vast urban centers into these natural flows and cycles. This goes beyond the vision of creating green, energy self-sufficient cities to that of creating urban socio-ecological landscapes that are not isolated islands but rather integral members and contributors to the ecological systems in which they exist. This cannot be tackled by piecemeal solutions, such as creating wildlife trail bypasses over roads, as noble as these actions may be. What such a challenge requires is first a holistic understanding of the workings of the energetic ecological systems in which we are situated. Only then can we see the uniquely situated place and role that our settlements can serve within these larger systems.

Secondly, we would need to transform the way that agriculture is currently practiced in our society. Vast areas of the United States are decimated in terms of their biotic diversity and carrying capacity for life due to the ways in which we currently run our agro-businesses.¹²⁵ We must therefore relearn how to cultivate food in ways that diversify and enrich biotic life as opposed to contributing to species extinction and

the erosion of land. Permaculture¹²⁶ and Biodynamics¹²⁷ are two such agricultural systems that work towards these higher order ends.

Thirdly, we would need to transform the way we do industry. Currently, most of our resource based industries are built on a model of extracting natural resources, transforming them into what we call “value-added” products that can be sold and used by humans, and then disposing of them after their life-term usage.¹²⁸ The dangers of such a take-make-waste model are multi-fold. Currently we are stripping regions of their natural resources, transforming them into non-biodegradable substances to be used, and then depositing them into landfills. This process is destroying the natural cycles and flows of energy in our ecological systems.¹²⁹ What a land ethic calls for, is the redevelopment of industry into an earth-to-earth process, whereby natural resources are harvested in ways that do not strip a region of its resources but rather add to the health of its systems, are then developed in ways that add not only to their human but also their biotic value, and then are returned to the earth in ways that reciprocally replenish the land that it came from.

To bring about such a new world requires, first and foremost, a transformation in our cultural values and our ways of interrelating with the socio-ecological places that we live within. As Leopold put it, “it is inconceivable to me that an ethical relation to land can exist without love, respect, and admiration for land, and a high regard for its [intrinsic] value.”¹³⁰ Such a relationship to land and place requires a shift in mental perception. If we continue to view and relate to land through our analytical and objective mind, it will continue to be an object separate from us. To learn to love the land in which we live, we must learn to relate to it inwardly and bodily.¹³¹ Only when we experience the being of a place and what it energizes in our mind and speech, do we begin to see and relate to it as a truly living phenomenon that is to be respected, loved, and revered. This is what is sometimes referred to as the spirit of place. This is the experience that such popular songs as “I Left my Heart in San Francisco” and “Shenandoah” speak to. It is what transforms our “caretaker” role of place from one of onerous and daunting burden to one of inspired love and devotional caring. This concept of spirit of place will be addressed further in the next section.

Order Four: Field Regeneration and the Development of Devotional Caring

Beyond the development of functional spaces, human nurturing places, and integrated socio-ecological places, there is a fourth order of work in regard space and place. This order of work, which interpenetrates all the other three levels of work, relates to sacred and spiritualizing places. Every place or region on the planet has a unique spirit that energizes the mind and peoples who live there in a particular way. According to Andean scholar, Eduardo Grillo Fernandez, “Every great people, each culture, each form of life has its own world. In this way the Andean world has its own peculiar mode of being and therefore experiences, in its own way, the events of its life.”¹³²

For instance, when we go to New Orleans and its surrounding bayou landscape, we experience a particular rhythm and quality of life that is very different from life on the San Francisco Bay or life in Tibet and the Himalayan mountain range. In our everyday hustle and bustle of modern life, it is sometimes difficult to slow down enough to consciously experience these rhythms of the place we live within, but when we do they are still pervasively present.

Many ancestral traditions the world over, designated sites for different cultural and religious activities based on the unique energizing force that they experienced each place helping to foster within them.¹³³ The idea here, which is the basis of geomancy, is that with each place there is a right action that best coalesces with the spirit of that place. According to Greek wisdom, for instance, the famed temple at Delphi was sited not haphazardly in its location, but rather quite precisely based on the unique power and spirit of that place.

At Delphi, Greek wisdom said that the “genus loci” or spirit of place in that place made it most suitable for honoring Gaia. The sages asserted among other things that a mysterious substance called the “plenum” bubbled up from the ground there is abundance, and that such an abundance favored Gaia and the work of the priestess oracle, Pithia, to prophesy—clearly establishing Delphi as the touchstone place for planners and designers to visit in pilgrimage to seek out their origin.¹³⁴

In Ancient Egypt, as with many other ancestral traditions, a number of distinct sites were designated as the spiritual origins of their world.¹³⁵ They saw each of these sites as particularly strong focal centers for the different deities, or *Neters*, that they worshipped. According to Egyptologist Schwaller de Lubicz, these *Neters* were not worshipped as Gods, in the way we use the term today, but rather as divine principles or

forces that create, generate, and regenerate the processes of our natural world.¹³⁶ In certain locations, therefore, the Egyptians found a particular divine force to be more readily present and experienceable. It was there that they sited their temples in dedication to that particular Neter.

Beyond the intentional citing of their temples, ancient Egyptians also sought to structurally build their temples in alignment with the unique causative force they were intended to serve.¹³⁷ As such, they saw each temple as a resonant microcosm of that particular macrocosmic or universal force. They therefore used different scales of measurement and different coinciding proportions of forms to best match the patterns and rhythms of that particular Neter. According to environmental psychologist James Swan, this practice of building in resonance with the spirit of a place is in fact a common theme among spiritual architecture around the world; its purpose being to structurally embody and amplify the spirit of that place.¹³⁸

Through these sacred temples and the unique rituals that developed within them, the ancient Egyptians sought to feed and regenerate the presence of the different spiritual forces that they believed created and sustained their world. If one of these forces became unduly weakened, the world would fall out of balance and into a state of degeneration thus impairing the health of its members. Also, the Egyptians believed that at different times of the year and through different eras, different Neters (i.e., causative universal principle) ascended or receded in their influence over world tidings. This understanding was based in part on their astrological studies and the changing alignments of the planets. Therefore, at different times, a particular temple and spiritual Neter were held to be the center of the universe, based on their ascendancy in the cycle.¹³⁹

This practice of the balancing the causative forces of our world through right relationship to sacred places is evidenced not only in Egyptian wisdom but also in many other ancestral cultures the world over.

For example

The Salish tribe of the Pacific Northwest has a term *skalalitude*, which refers to a sacred state of mind when all things are in balance and the spiritual dimension of life seems to predominate consciousness, which results in 'magic and beauty being everywhere'.... Skalalitude results from multiple contact with different sacred sites, each of which has a special purpose associated with its unique powers. Collectively, proper alignment with all the various kinds of sacred places results in an affirmation of self, just as all the colors of the rainbow come together to form white light when focused in a crystal prism.¹⁴⁰

Another example can be seen in ancient Chinese Taoism and its sages, who continually worked to create right relationship with their five sacred mountains, each representing one of the five elemental forces that make up the world. A rightful balance, they believed, would lead to the awakening of *Great Man*.¹⁴¹

According to shaman Grizzlybear Lake

I hope to call your attention to the fact that this Mother Earth is also dependent upon us for her survival. Thus there are power centers upon the earth where one makes a pilgrimage to give, not just to take. Certain holy places are used as a specific place for us, as humans, to return the power. It is a reciprocal relationship and responsibility.¹⁴²

What all of these ancestral traditions indicate is that (a) each place has a unique spirit that affects and influences our emotional/mental being in particular ways, (b) right action involves living in harmony with and being in service to the spirit of the place in which one is situated, (c) certain places can be experienced as more powerful and more spiritual in their emanations than others, thus deeming them particularly sacred or holy places, (d) the spiritual health of human and planetary community depends upon the continued contact and right balancing of these different sacred energy sources, and (e) humans have a role in maintaining and regenerating these spiritual forces through such means as sacred architecture and devotional ceremony.

Different people may find themselves connected and drawn to different places. As such, we may find that the place spiritually energizes us and gives us a sense of connection and purpose within a large whole. As Native American scholar, Vine Deloria, Jr. stated it, "Lands somehow call forth from us these questions [who we are, what our society is, where we came from, where we are going, and what it all means] and give us a feeling of being within something larger and more powerful than ourselves."¹⁴³

In seeking and finding our place within place, we find that place is a nested system of ever more encompassing wholes. The regional places on this planet that we feel called to connect to and serve are themselves a part of and help to serve a larger place called Gaia.¹⁴⁴ Likewise Gaia is a part of and serves a larger place called the solar system. If each place on earth helps to uniquely energize life on this planet, what happens when we turn away from this? What happens when we as humans choose to develop and inhabit places in ways that no longer harmonize with their inherent spirit? Do we contribute to the deadening of spirit in them, in us, in the planet, in the cosmos as a whole?

As an ending note to this section, the author leaves you with the eloquent and inspiring words of historian Donald Hughes:

That is really what we are challenged to do today: to find the places where we connect with the larger cosmos, to keep them free of the impedimenta that would block access to the spirit, and to open ourselves to the values that come from those places. When place is respected and treated properly, spirit is never used up; on the contrary, it becomes stronger. And the more one studies the past experience of sacred place in human history, the more one is impressed by the variety of values that can emerge from it. It is as if this vast organism in which we live, Gaia, the biosphere, and indeed the entirety of the planet earth, has a multitude of organs, of connections and nodes, no two exactly the same, and as we move among them, we give and receive, and subtract from her life or enhance it according to our attitude and our sensitivity. The place where natural ecosystems are intact and functioning in the full spectrum of their beauty is the place where spirit is most manifest.¹⁴⁵

Conclusions

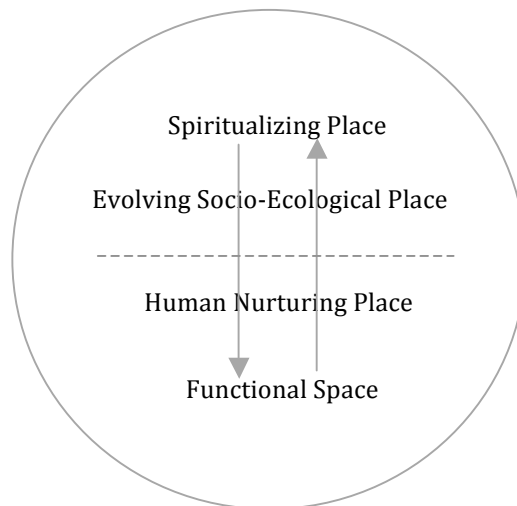
This paper has attempted to explore through a living systems view the phenomenon of place—what it is, how it feeds us, and what our reciprocal role is to place. In this, the paper has also explored four different levels toward which we as humans psychologically engage with place and their implications for our world today. Through this, the author has endeavored to lift up the idea that the phenomena of place and place-making are not just human processes but rather critical planetary and universal processes in which we as humans have a role to serve.

The Andean culture speaks of this place-making process as one of developing *fields of cultivation* (or *chacras*) for the continued nurturance and regeneration of life. For Andeans, cultivation is a process that the whole community of life engages in, including “soil, water, stars, Apus (mountain deities), and runas (people)”¹⁴⁶ through localized, in situ fields or “chacras.” We as humans, therefore, have the role, not of creating such fields, but rather in helping to intensify them in the enablement of life evolutionary processes:

In this regard, chacra is but another way of nurturing varied forms of life in nature. It is not a human invention, but an accompaniment of all that was and is done by the Apus, an intensification of the nurturing of the chacra in certain places and with those members who need it, who ask for special treatment.¹⁴⁷

In our modern Western culture today, we view cultivation very differently. We equate it with the human domestication of wild species. As such, we consider ourselves to have dominion over other species. We speak of owning livestock, of owning pets, even now of owning particular genetic strains of seeds. What this illustrates, is the degree to which we as a culture still remain trapped in a human-centric worldview¹⁴⁸, thus preventing us from moving beyond the lower two levels of the holarchy presented in this paper. In image form, this can be depicted as follows: The dotted line between levels two and three indicating the divide which we as a culture now need to cross.

Figure 3. Four Orders of Relationship to Place



Ultimately, it is this author's contention that a healthy relationship to place must include all four of these levels. To be healthy, we obviously must live in places in ways that enable us to perform our operational needs (e.g., procuring food, shelter, water, economic viability, etc.). The fulfillment of such functional needs, however, does not lead to the fulfillment of the human heart. Rather, there is also a need to grow healthy places for human community and individuation to blossom. Faced with our ecological crisis today, however, we are relearning that this too is not enough for the development of healthy places. We must

also reconnect to the ecological patterns of place and grow our communities in harmony and support of these regional patterns of place. This leads to the development of unique and authentic cultures of place. Beyond this, however, is a spiritual dimension that infuses our entire relationship to place. Cultures and ecosystems grow more or less vibrant based on this spirit of place. When we lose touch with this spirit and begin to live in place in ways that no longer honor and worship its sacredness, we close ourselves off from the regenerative source from which new life can emerge.

In our world today, we sorely need to remember and reconnect with this wisdom and spirit of place. In our march toward modern civilization and toward industrial and post-industrial “progress,” we are increasingly destroying the very grounds of our existence (i.e., the soil, water, air, and energy producing capacities of our planet).¹⁴⁹ We are rapidly undermining the socio-ecological diversity and richness of the places in which we live.¹⁵⁰ We are creating inner-cities and suburban sprawls that are spiritually and materially impoverished due to their disconnection with nature.¹⁵¹

The re-emergence of a love for our environment and for our planet cannot come solely through some abstract call for sustainability (as noble as this cause is). It must first reawaken in our hearts and minds through our intimate contact with the natural world as it takes place around us. Nature is everywhere. And nature is not generalized and abstract, but rather uniquely precious in all of its diverse forms and places. As we come to re-embody the places in which we live, we have the opportunity to live more holy and authentically in tune with its rhythms and cadences; to come alive in its spirit as we come alive in our own nature and spirit.

In this author’s mind, more important than the question of why we have developed the current less-than adequate relationship to place that we have, which goes into such things as the mythology of the Fall from Eden, is the question of how do we currently get ourselves out of this profoundly disturbing mess.

This paper has sought to frame what a more holistic relationship to place looks like. From this basis comes a succeeding question, one that is beyond the scope of this paper, of how we can as individuals and collective societies regenerate a more holistic relationship to place. This is a question worthy of our collective answer, one that becomes more pressing and shrill with every passing day in which we fail in our response to it.

Notes

¹ Berry, 1996

² Allison, 2007

³ Wilson, 2001

⁴ Berry, 1987; Berry, 1996

⁵ See Brown, 2008; Beatley, 2004; Orr, 1994

⁶ Beatley, 2004

⁷ Stegner cited in Berry, 1995

⁸ Stegner cited in Berry, 1995, p. 62

⁹ Kilborn, 2005

¹⁰ Adelson et al., 2008

¹¹ Apfel-Marglin, 1998

¹² Beatley, 2004; Steele, 1981

¹³ Online Etymology Dictionary, 2006; Webster Online Dictionary, 2007

¹⁴ See Seamon, 2000

¹⁵ Lukermann, 1964

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- ¹⁶ Online Etymology Dictionary, 2006
- ¹⁷ Tuan, 1977, p. 136
- ¹⁸ Tuan, 1977, p. 167
- ¹⁹ Seamon, 1979
- ²⁰ Heidegger, 1975, p. 154
- ²¹ Relph, 1976, p. 49
- ²² Beven, 2000; Cresswell, 2004
- ²³ Creighton & Baumgartner, 1997
- ²⁴ Hillier & Rooksby, 2005; Bourdieu, 1990
- ²⁵ Robertson, 2007
- ²⁶ Chase & Liebold, 2003, p. 5
- ²⁷ Casey, 1997, p. 288
- ²⁸ Bachelard, 1964, p. xxxii
- ²⁹ Bachelard, 1964, p. 193
- ³⁰ Casey, 1997, p. 48
- ³¹ Bachelard, 1964, p. 150
- ³² Chase & Liebold, 2003
- ³³ McPhee, 2003
- ³⁴ Gay, 2001
- ³⁵ Wade, 2005, p. 84
- ³⁶ Burrus, 2009
- ³⁷ Murphy & Marvick, 1998
- ³⁸ Alexander, 2002, p. 85
- ³⁹ Alexander, 2002, p. 91
- ⁴⁰ Tuan, 1977, p. 138
- ⁴¹ Lukermann, 1964
- ⁴² Leatherman, 2001
- ⁴³ Clement, 1916
- ⁴⁴ Clement, 1916; Robertson, 2007
- ⁴⁵ Lucas, 2006, p. 1
- ⁴⁶ Reveal, 2009
- ⁴⁷ Bennett, 1966
- ⁴⁸ Bertalanffy, 1968
- ⁴⁹ Relph, 1976
- ⁵⁰ Beatley, 2004, p. 52
- ⁵¹ Tuan, 1977, p. 136

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- 52 Cresswell, 2004; Mayeroff, 1971
- 53 Beatley, 2004, pp. 25-26
- 54 Tuan, 1977, p. 6
- 55 Fox, 2006
- 56 Deloria cited in Swan, 1991a, p. 10
- 57 Beatley, 2004; Tuan, 1977
- 58 Trafford, 2000; Berkman, 1995; Greene, 2000; Frumkin, 2001; Baker, 2002; Wells, 2000
- 59 Matsubayashi, 1991, pp. 339-340
- 60 Tuan, 1977, p. 138
- 61 Matsubayashi, 1991, p. 340
- 62 Beatley, 2004; Cresswell, 2004
- 63 Matsubayashi, 1991, p. 340
- 64 Beatley, 2004, p. 31
- 65 Day cited in Seamon, 2000
- 66 Kukai cited in Matsubayashi, 1991, p. 340
- 67 Baldursson, 2009
- 68 Dillbeck, Banus, Polanzi & Landrith, 1988; Hagelin et. al., 1993; Hatchard, 1996
- 69 Beatley, 2004
- 70 Bonnemaision, 2005, p. xi
- 71 Johnston, 1994
- 72 Nostrand, 1996, p. 214
- 73 Bonnemaision, 2005, pp. 74-75
- 74 Bauman, 1993
- 75 Cresswell, 1996
- 76 Bonnemaision, 2005, p. 17
- 77 Mang, 2006
- 78 Krone, 1997
- 79 Mang, 2006, p. 4
- 80 Mang, 2006, pp. 4-5
- 81 Mang, 2006, p. 25
- 82 Maslow, 1968; Montessori, 1912; Murphy & Marvick, 1998
- 83 Nicoll, 1984
- 84 Baldursson, 2009
- 85 Leopold, 1949
- 86 McGray, 2007
- 87 McDonagh, 1986

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- ⁸⁸ Beatley & Manning, 1997; Brown, 2008
- ⁸⁹ Berry, 1996
- ⁹⁰ Brown, 2008
- ⁹¹ Kaiser et al., 1995
- ⁹² Nabhan in Ives, 1997
- ⁹³ Thompson, Sorvig, & Farnsworth, 2000
- ⁹⁴ McHarg, 1971; Thompson et al., 2000
- ⁹⁵ Mumford cited in Kunstler, 1993, p. 10
- ⁹⁶ Kunstler, 1993; Beatley, 2004
- ⁹⁷ Relph, 1976, p. 79
- ⁹⁸ Day, 1990, p. 24
- ⁹⁹ Day, 1990, p. 113
- ¹⁰⁰ Bayes, 1970
- ¹⁰¹ Day, 1990, p. 48
- ¹⁰² Bennett, 1966, p. 15
- ¹⁰³ Bennett, 1966
- ¹⁰⁴ Cresswell, 2004; Day, 1990
- ¹⁰⁵ Seamon, 2000; Day, 1990
- ¹⁰⁶ Beatley, 2004, p. 33
- ¹⁰⁷ Fuerst, 2004
- ¹⁰⁸ Day, 1990
- ¹⁰⁹ NewUrbanism.org, 2006, p. 1
- ¹¹⁰ Anderson, 2005
- ¹¹¹ Anderson, 2005, p. 120
- ¹¹² Dernbach, 2002; McHarg, 1971
- ¹¹³ Beatley, 2004; McHarg, 1971; Leopold, 1949
- ¹¹⁴ Leopold, 1949, p. 224
- ¹¹⁵ Anderson, 2005; Fernandez, 1998
- ¹¹⁶ Anderson, 2005, pp. 2-3
- ¹¹⁷ Leopold, 1949, p. 216
- ¹¹⁸ Leopold, 1949, p. 216
- ¹¹⁹ Leopold, 1949, p. 205
- ¹²⁰ Leopold, 1949, p. 204
- ¹²¹ Leopold, 1949, p. 201
- ¹²² Leopold, 1949, pp. 224-225
- ¹²³ Brown, 1993, p. 74

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- ¹²⁴ Brown, 1993, p. 72
- ¹²⁵ Brown, 2008; Berry, 1996
- ¹²⁶ Mollison, 1997
- ¹²⁷ Steiner, 2005; Joly, 2007
- ¹²⁸ Dale & Robinson, 1996
- ¹²⁹ Brown, 2008
- ¹³⁰ Leopold, 1949, p. 223
- ¹³¹ Orr, 1994; Roszak, 1993; Metzner, 1999; Abrams, 1996
- ¹³² Fernandez, 1998, p. 127
- ¹³³ Lake, 1991
- ¹³⁴ Swan, 1991a, p. 1
- ¹³⁵ Swan, 1990; Bonnemaïson, 2005
- ¹³⁶ Schwaller de Lubicz, 1957
- ¹³⁷ Schwaller de Lubicz, 1957
- ¹³⁸ Swan, 1991a
- ¹³⁹ Schwaller de Lubicz, 1957
- ¹⁴⁰ Swan, 1991b, p. 72
- ¹⁴¹ Swan, 1991b
- ¹⁴² Lake, 1991, p. 55
- ¹⁴³ Deloria, 1991, p. 30
- ¹⁴⁴ Lovelock, 1988
- ¹⁴⁵ Hughes, 1991, p. 25
- ¹⁴⁶ Vasquez, 1996, p. 1
- ¹⁴⁷ Vasquez, 1996, p. 6
- ¹⁴⁸ Deloria & Wildcat, 2001; Vasquez, 1996; Roszak, 1993; Metzner, 1999
- ¹⁴⁹ Brown, 2008
- ¹⁵⁰ Berry, 1996
- ¹⁵¹ Louv, 2005

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