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**TITLE: GLOBALCITY FUTURES AND THE CIVILISATIONAL ARCHETYPES OF THE  
IDEAL CITY**

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**1.0 INTRODUCTION: Global epistemological significance**

In this paper I discuss the nature of the future of the city from a global perspective. The future city has an important role to play as the habitat for emerging planetary civilisations. Focussing on this relationship, I explore how alternative future city models of urban development may arise out of the alternative emerging civilisations.

The frameworks of Macro-history, Futures Studies and Architecture are combined to generate scenarios for global city futures. Visioning of city allows communities to debate and choose their desired environmental habitat. It creates a "pull" towards the preferred future.

In this presentation, I will discuss the following:

The relevance of "Futures Studies" to map the Vision, Drivers and Weight of City Futures.

Position the civilisational archetypes of the ideal city, by examining historical city models and their relationship to the macro-history of societies.

Alternative futures of the city (habitat) outlined as scenarios; and

Some emerging issues, that may challenge these city futures.

**2.0 GLOBALCITY FUTURES**

**2.1 The Pull, Push and Weight of City Futures**

To analyse and map the future of the city, the "Futures Triangle" will be used. It consists of the Push, Pull and weight of the City to create alternative futures.

These are defined as:

**Push** – Drivers of Change. Eg New Technologies, Demographic Changes, Cycles of globalisation, localisation and urbanisation. Complex models of city planning inspired by chaos theory.

**Pull** – The Vision or Image of the Future. These include individual and collective visions and their often-unconscious underlying values. Different stakeholders will often have competing vision/images.

City Visions include:

Imperial City, The Polis, Renaissance City, Industrial City, Garden City, Broadacre City, Modern City (Plan Voisin), Suburbanisation, Archology, Edge City, World City, Technoburbia and TechnoCity, Green City /Eco-City.

**Weight** – What is difficult to change. Eg resisting attitudes and values. Epistemes, being the ordering of knowledge. Cultural heritage, myths, fears, and social structures.

City Weights include:

Urban Apartheid, Westernisation, Modern plutocracy. The consumer's lifestyle choice for low density housing that drives urban sprawl. Reductionist models of city planning.

This paper does not attempt to forecast a specific future of the City. Rather in the next section, it explores the alternative visions of the city. Four types of vision exist. In descending order of likelihood they are the:

Preferred, (what is desired by participants)

Plausible, (realistic, structural considerations and drivers + intervention)

Probable, (given historical trends and quantitative data)

Possible, (the outlier, outside the borders of our current imagination)

## 2.2 Macro-history and the civilisational archetypes of the Ideal City.

Civilisational epistemes of self, that is the way cultures understand and order the knowledge of human existence influences the visions of the City – the place of human habitation and where civilisations manifest their being. The concept of self is relevant as it influences the identity and role of the Architect in the process of fabricating the city.

One approach to understand historic city models as described by Lynch's work, is through macro-history.

Macro-history is the study of the histories of social systems, along separate trajectories in search of patterns. Macro-history is a means of understanding the grand civilisational patterns or trends that may reveal possibilities of the future.

An exemplary macro-historian is Pitrim Sorokin (1889 -1968) and his macro-history of "cultural mentalities" gives us a pattern for the future from which we can understand the formation of the next phase of the City.

Sorokin's macro-history of "Cultural Mentalities" provides a grand pattern of understanding the relationship between Self, Society and City. Sorokin's cultural mentalities do not carry geographically identifiable names; rather they are typologies of how cultures perceive the nature of reality. He categorises cultures as being predominantly:

- Ideational (spiritual) – nature of reality concerned with ideas.
- Sensate (materialistic) – nature of reality concerned with matter.
- Idealistic (eclectic/integrated) - nature of reality concerned with or balanced by both matter and ideas.

Sorokin argues that civilisational/cultural change is cyclic in the form of a pendulum, moving from Ideational to Idealistic to Sensate, and back to Ideational.

The dynamism is brought about as a result of "The principle of limits". Human beings have richer spectrum of needs than any socio-cultural formation built around coherent themes can satisfy; their limits are their undoing.

Civilisational paradigms of self can be categorised within Sorokin's typology of cultural Mentalities. For example, the table below categorises six different paradigms of self, revealing the cyclic grand pattern across different societies. The civilisational archetypes of the City also fit within Sorokin's macro-history as they relate directly to the culture's nature of reality. These three Archetypes or models of the City are:

1. Cosmic City
2. Organic City and
3. Mechanistic City.

Civilisational Paradigms of Self:		Sorokin's Macro-History of Cultural Mentalities	City Models (Lynch's Good City Form)
<i>Episteme</i> /Selfim age			
<i>Islam</i> /Insan	<i>New Age</i> /CoCreator	Ideational	Cosmic
<i>Indic</i> /Atman	<i>Sinic</i> /The Sage	Idealistic	Organic
<i>GrecoRoman</i> /Psyché+Metaphysics	<i>Judeo-Christian</i> /Man-Chosen ones	Sensate	Mechanistic

The Cosmic City is the manifestation of a culture that orders its knowledge by Ideational or transcendental thinking.

The Organic City is the manifestation of a culture that orders its knowledge in synergistic harmony between the spiritual and physical.

The Mechanistic City is the manifestation of a culture that orders its knowledge empirically to maximise utilitarianism – the most good for the most number of people.

### 2.3 The pull towards Organic, “Green” City – The Preferred Vision

Development within our Cities for the last century has occurred predominantly within the “Mechanistic City” paradigm and “Sensate” cultural mentality. Applying Sorokin's Macro-history in the field of city planning suggests that a shift towards an “Idealistic” cultural mentality is plausible, manifesting a renaissance of the “Organic City” paradigm. Trends that substantiate this scenario include:

- The sustainability movement arguing for the “Green City”;
- The message that UNESCO brought to the City Summit (Habitat II) in Istanbul that could be expressed in three words: Humanising the City.
- Urban Policies aiming for walkable, compact cities instead of sprawl, to provide efficient public transport, counter “Urban Apartheid” and social isolation.
- Advocacy for greater community participation and visioning in city governance, planning, design and construction.

### 2.4 The push towards Hyper-Sensate, CyberCity – The Plausible Vision

Contrary to the Sorokin's pendulum pattern of the future there exists the spiral progression of limitless, continued growth and energy consumption.

Michio Kaku, physicist and author describes this model, driven by science and technology, in his book, “Visions”. Essentially it is a Hyper-sensate model, from Sorokin's perspective.

Applying the laws of thermodynamics and energy, astrophysicists who scan the heavens for life have classified extraterrestrial civilisations into three types; based on the ways they use energy. Russian astronomer Nikolai Kardashev and Princeton physicist Freeman Dyson label them Type 1, 2, and 3 civilisations. Assuming a modest yearly increase in energy consumption, one can extrapolate centuries into the future when certain energy supplies will be exhausted, forcing society to advance to the next level. For them, there are only three energy possibilities: (1) Planet; (2) Star; and (3) Galaxy. Michio Kaku argues in his book “Visions”; that Kardashev and Dyson's evolutionary model of civilisations, serves as a model to our own thinking about the evolution of our planet for the next several thousand years.

The table below describes the model and how City Futures may be affected:

Civilisation /target date	Geo-spatial Unit	Energy Source	Plausible City Model
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<b>Type 0</b> (1700-Now )	Separate Nation States	Fossil Fuels /Nuclear	Sensate –Mechanistic City.
<b>Type I</b> (2200- 2300AD)	Planetary	All forms of Terrestrial renewables	Idealistic – Green City vs Hyper-Sensate Cyber City
<b>Type II</b> (2800- 3000AD)	Star System (s)	Stellar/Solar Energy from Planet's star	Idealistic – Cosmic Gaian City
<b>Type III</b> (10,000AD)	Galactic	Collection of Star Systems	Ideational – Celestial City

The metaphor that describes a Type 0 civilisation's global city is "City as a Fried Egg on the Landscape". It is sprawling, inefficiently resource consumptive, structured on land ownership geared to material wealth and capital gain.

The metaphor that describes a Type I civilisation's global city is "City as living holistic Egg". It embodies the synergy between human and habitat evolutionary processes. Paolo Soleri's city model of "Archology" – the city in the image of man, is a prototype of the CyberCity. It is physically compact, dense, three-dimensional and energetic. Biofeedback loops of the Cyber City's sensors ensure the development of sustainable social, constructed, natural and ethical capital.

Other alternative City futures include the following, though they are only briefly identified here for the sake of providing multiple perspectives.

### 2.5 Continued growth of Tech noburbias, into Tech noCity – The Probable Vision

- Decentralised City core transformed into Multi-centred urban region.
- Made palatable by the technological power of seamless integrated communication and exchange via the world-wide-web.

### 2.6 The Emergence of the Cosmic, Gaian City – The Possible Vision.

- This City is a Living Entity co-habiting in a symbiotic relationship with its Citizens.
- Inspired by the legitimacy of Gaia Theory and its diffusion within the world's cultures.

## 3.0 Emerging issues that may challenge the Dominant City Paradigm

The dominant city paradigm and image is the urban sprawl of "Edge City". The growth of the suburbs has extended into what is now referred to as the exurbs. Trends indicate the probable dominance of "Tech noCity", as "Edge City" evolves.

The emerging issues that may challenge today's dominant urban sprawl and the probable future of "Tech noCity" include:

1. Transformation from a Type 0 Civilisation to a Type 1 Civilisation. That is, from the present Modern Plutocracy divided by Nation States and powered by toxic non-renewable energy sources (Fossil fuel and Nuclear), to Planetary Democracy powered by renewable energy sources.
2. Convergence of technological developments, such as Nanotechnology, Biotechnology and Artificial Intelligence to facilitate a highly interactive, living (organic) and sentient form of human habitation. This City is a Living, Conscious Entity co-habiting in a symbiotic relationship with its Citizens.
3. The rise in dominance of Global City States competing for global resources accelerates ecological and civilisational collapse.

4. Rising legitimacy of Gaia Theory. Resulting in the transformation of our collective consciousness as a species, driving a paradigm shift away from materialism and consumption towards ecological and spiritual contribution.

#### 4.0 Conclusion

Through the analysis of Macro-history, futures techniques and Architecture, Four types of City futures are revealed. These are:

<b>Preferred Vision:</b>	"Organic"-	<b>Green City</b>	<i>(Idealistic)</i>
<b>Probable Vision:</b>	"Mechanistic"-	<b>CyberCity</b>	<i>(Sensate @ Ideational)</i>
<b>Plausible Vision:</b>	"Mechanistic"-	<b>TechnoCity</b>	<i>(Sensate @ chaos)</i>
<b>Possible Vision:</b>	"Cosmic"-	<b>Gaian City</b>	<i>(Ideational)</i>

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