The Four Worlds Model and the Urban Church

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I.   INTRODUCTION

Our overarching context, the socio-cultural framework out of which we experience the world, largely determines the resulting content of our lives, the way we see the world. Our views about God tell us more about ourselves than about God, for they expose the *context* out of which we operate and the resulting *content* that emerges. David R.Hawkins suggests that "context is all inclusive of the totality of the person and the process—the mind, the body, the style of the practice, the person, the setting, the room, the building, the city, the country, the state, the continent, the world, the sky, the planets, the galaxy, the universe, the mind of God."[i] Thus the parameters of context extend from the mind of man to the mind of God, from the smallest to the greatest. An atheist, then, merely reveals a context so small that there is only room for the content of personal ego. The same can be said of the theologies, urban theories, and methodologies of ministry that emerge to meet the challenge of urban ministry. If their context is too small, many well-meaning programs are found to be ineffective. Thus, the need arises for a perspective of wholeness to meet the global challenges of the task at hand.

In this article I will introduce a conceptual model for understanding today's urban world and the challenges that such an understanding poses for missiology in an urban context. I will first introduce the model and then discuss its implications to the mission of the urban church.

II.   The Four Worlds Model

Urban ministry arises out of a convergence of sociology, urban theory, history, economics, and political science, within a theological context illuminated by the person and ministry of Jesus Christ for the socio-economic transformation of cities.

Unfortunately, much of what passes for urban ministry today operates out of a worldview of fragmentation—content divorced of context. The focus is on the parts, independent from the whole. Thus, there is a fixation on *content* in isolation, without the awareness that a limiting fragmentary *context* is defining the parameters of vision. The wholeness principle emerging from quantum physics and thoroughly biblical, suggests that everything is connected to everything else. It thus creates a sense of connectedness between all seemingly disconnected parts.

This worldview of wholeness means we have to look at the world differently; one that is a manifestation of undivided unity and interconnectedness. It accordingly calls for a new theoretical framework and methodology for ministry—a wider context—one with a holistic intent. Such is the model that I am proposing in this article, the Four Worlds Model.

How does one effectively go about doing the business of God's Kingdom within the encompassing global context? The divine imperative for cross-cultural ministry, "Go ye therefore, and teach all nations," obviously demands a person who will be sensitive to the perspective of other cultures and worldviews.

The Four Worlds Model emerges from the realization that we all come from some perspective; thus *where* we stand determines *what* we see. This is because our "context"—our social, spatial, spiritual attractor frames of awareness—influences our "content"—our words, thoughts, actions, and worldviews. To illustrate how this applies to urban ministry, let's look at a positive means of understanding context on a macro level with the Four Worlds Model.[ii] This model, developed by Ronnie Lessem and Sudhanshu Palsule in *Managing in Four Worlds* (1997), is a fairly complex one. But for the purposes of this short article it is presented here in a more simplified manner. The model focuses on "four worlds" or contexts: the West, the North, the East, and the South.
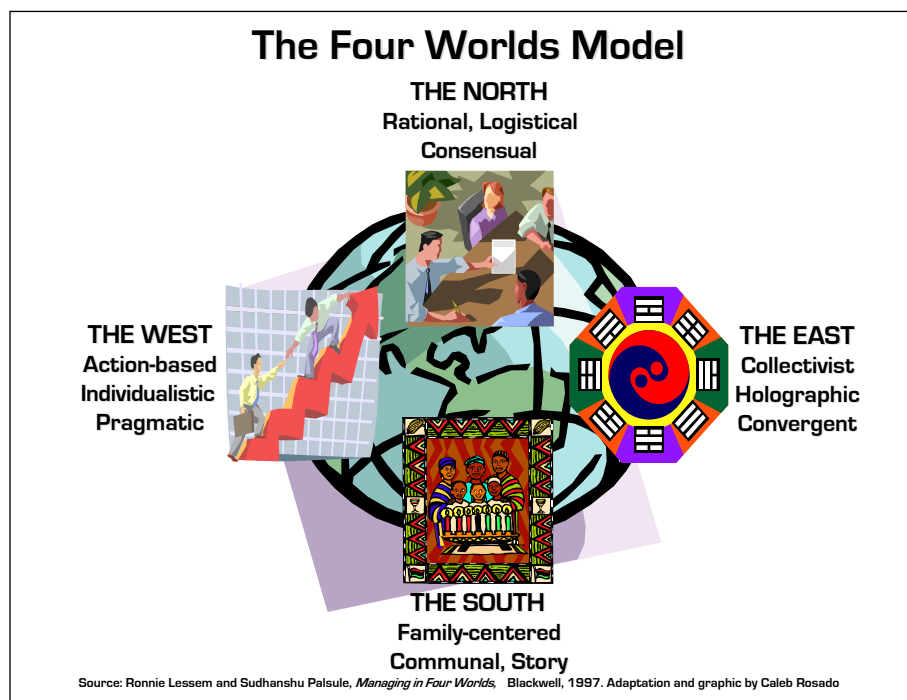
Largely emerging from North America and the United Kingdom, the West tends to be individualistic, action-based, and pragmatic. "Time is money." It approaches to life as context-free, universalistic, and self-reliant. It thus believes its ideas are not context or culture-bound, but can thus be applied universally in all contexts and cultures since this is what is perceived to be best for the world. Politicians often feel that what is good for America is good for the world. It is such actions that often give rise to "the ugly

American." The Church has often been guilty of the same practice. The West assumes that the Gospel is culture-neutral and, thus, the same message can be given to "all nations" divorced of any cultural understanding.

The North tends to be rational, logistical, and consensual, and is best manifested in Northern Europe (primarily Scandinavia though also prevalent in France and Germany). This is why Jacque Derrida found such a stronghold in the North. It is inclined to be systemic, emotionless, and objective. Thus, in line with Cartesian thinking, the head should prevail over the heart, the mind over the body, reason over emotion. "I think therefore I am."

The East is more collectivist, intuitive, and relationistic. Prevalent in Japan, China, and India, it seeks harmony in a context-rich environment, where everything is interconnected. "All is one."

The South tends to be family-centered, communal, with rich storytelling and narrative discourse. Dominating in Africa and Latin America and the Middle East, it is humanistic with its focus on the essential dignity, fullness, and worth of the human soul. It tends toward expressiveness, community, and tribal subjectiveness, in a manner that subsumes the individual to the group. "It takes a village..." "Mi casa es su casa."

The Four Worlds Model

THE NORTH
Rational, Logistical
Consensual

THE WEST
Action-based
Individualistic
Pragmatic

THE EAST
Collectivist
Holographic
Convergent

THE SOUTH
Family-centered
Communal, Story

Source: Ronnie Lessem and Sudhanshu Palsule, *Managing in Four Worlds*, Blackwell, 1997. Adaptation and graphic by Caleb Rosado

These four worlds are "ideal types" (mental abstractions by which to measure reality) and are not intended to fully describe every complexity of the "real" world. Neither is this model presented to justify some kind of relativism that all values are of equal worth and must be supported simply because a given culture is centered on those values.[iii] Such an idea is neither biblical nor humanely compassionate, since many cultural values go contrary, not only to sound biblical principals but against human rights as well. An example would be female circumcision, as practiced in some African societies. This is not a matter of "cultural relativism," and a watering down of "truth". "All spiritual truths are eternal, outside of time. They never change. They are qualities of God—joy, perfection, love, beauty."[iv] What we are addressing here is the human side of transformation, not its divine side. Some will not be able to make the distinction, however, and therein lays the rub—the "wild cards" outside the expected. For this we must trust the Holy Spirit and divine intervention.

Moreover, due to global communications, international travel, immigration, and the resulting cultural diffusion and adaptations of worldviews, these worlds are blending more and more, thus the boundaries between them are becoming more and more blurred. The West and the North, nevertheless, are the most dominant and influential frames of understanding in the world today, and the most prevalent in the Church. To keep embracing these two worlds as the model for everything in the church, however, is to a certain degree to embrace "death and dying." Those two worlds are no longer the centers of church growth, spiritual vibrancy, and divine dynamics, as this has long shifted to the South and East. Urban explosion with its concomitant problems of globalization, overpopulation, unemployment, squatter settlements, poverty, crime, corruption, and global warming, have also become part of urban life in the worlds of the East and South.

"For the first time since it began two millenniums ago, Christianity is no longer 'Western' in any very meaningful sense."[v] The South, for example, now challenges the North and the West for its lackadaisical spiritual attitude and practice. This is because the character of global Christianity has changed; it is now more socially conservative, and will become increasingly so. All of which will have a big influence on the direction Christianity takes in this new millennium.

Christianity, once dominated by the United States and Europe, still preserves an almost exclusive West-North worldview, orientation, and theology. It tends toward a linear view of history and is most comfortable in understanding the parts as organizing the whole. The East and South, however, have a more cyclical view of history, with the whole organizing the parts. The East is most dissimilar or opposite to the West, just like the South is most disparate or opposite to the North. History, however, is neither linear nor cyclical, but *spiral*, moving us to the next level of awareness as we open ourselves more and more to an understanding of God and God's action in the world through God's Spirit.[vi] "Life is not a cycle," affirms John Edser, "its a spiral, with quantum steps."

The source of many of the problems in world Christianity today is our ethnocentric, North-West paradigm. The fact is, that it doesn't even occur to us that we need the holistic orientations of the East and the South to be whole. For this reason Albert Schweitzer wrote the book, *Indian Thought and Its Development,* to help the West not only understand Eastern thinking, but also by gaining such insight it would "necessarily make European thought clearer and richer."[vii] Church leaders, evangelists, and theologians span the globe as "ethnocentric globetrotters," with a message that tends to be monocultural, monolingual, and monomemetic (one prevailing operational value system with its one-right-way approach). Yet as we expand our contexts, the more inclusive our content will be for mutual understanding. As Albert Schweitzer said, "Until he extends his circle of compassion to include all living things, man will not himself find peace."

We tend to forget that the Bible is not a "western" book, but is written from an "eastern" frame of understanding. The Hebrew word for peace, for example, is *shalom.* Our western mindset, however, translates it as "peace" (KJV), or "welfare" (NRSV). In actuality, at its root lies the eastern concept of "wholeness." Within this understanding, God's admonition to His people in Jeremiah 29:7 takes on an entirely new meaning. "But seek the *wholeness* of the city… for in its *wholeness* you will find your *wholeness."*

Only when we approach the city from a vision and mission of wholeness will we ourselves experience that wholeness. This is why Paulo Freire says that it is an "illusion that the hearts of men and women can be transformed while the social structures which make those hearts 'sick' are left intact and unchanged."[viii] This is not the dichotomous

either/or, but the nondualist both/and. This is what urban ministry is about, not only changing the hearts of men and women, and boys and girls, but also the social structures that make those hearts sick. To err on one side or the other is to play spiritual games in which God does not participate. Neither must we.

The Church and its institutions of higher education today can find their wholeness only if they move beyond the parameters of an exclusive West-North fragmentary mindset to embrace the inclusive wholeness of the East and South. Let me draw on a lesson of wholeness from the East that would benefit the West and North. It is the Buddhist concept of "emptiness", which has been greatly misunderstood in the West. Many of us in the West have not even considered the possibility that we have something to learn from our counterparts in other wisdom traditions.

III.   An Example From the Eastern World

Because we here in the West have the greatest difficulty in appreciating an Eastern context, I would like to integrate one of the perceptions from the East with faith and learning. The concept of "emptiness" in Tibetan Mahayana tradition is crucial to an understanding of wholeness. In this connotation, emptiness does not mean "empty," a "void," that "nothing exists."[ix] "Emptiness is just another way of saying that things are devoid of individual, inherent, and independent existence."[x] "Emptiness is full."[xi] All things are connected in some unfathomable but tangible way. Ultimately, all things are dependent on one another. Emptiness is another word for interdependence—a state of interconnectedness devoid or "empty" of isolated, fragmented individualism.

Emptiness is not about "getting rid of" but "filling the life with." How does one get rid of darkness? By turning on the light! Emptiness is about oneness, interdependence, and interconnectedness with God and the Other . . . in need. As Jesus said:

1. "Love the Lord your God with all your heart . . . and your neighbor as yourself" (Matthew 22:37, 39).
2. "Just as you did it to one of the least of these who are members of my family, you did it to me" (Matthew 25:40).

3. "Those who say, 'I love God,' and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen" (1 John 4:20).

4. "And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (John 17:3); "He judged the cause of the poor and needy; then it was well. Is not this to know me? says the LORD" (Jeremiah 22:16).

The reason we in the West have problems understanding the eastern concept of "emptiness" is because it is a "koan." A koan is saying (a parable, a story, a question, some times paradoxical—two seemingly clashing ideas), that seeks to expand awareness. The word *koan* is Japanese and comes from the Chinese characters 公案, *kung-an,* meaning "public dictate."[xii] Koans are grasped, not through the mind with its linear, logical, rational, sequential mode of thought, but through the spirit, by means of nonlinear intuition, moving one from fragmented thinking to holistic discernment.

A classic Zen koan is: "What is the sound of one hand clapping?" One meaning is "silence"; another is "emptiness"—divesting oneself of independent existence and accepting our human interconnectedness. Thus, to view and live life as a separate, independent, intrinsic entity, isolated from others, is to be like one hand trying to clap.

Jesus spoke in koans ("parables"), as the Bible is originally an "eastern" and not a "western" book. These examples contain important Christian principles:

• "Those who find their life will lose it, and those who lose their life for my sake will find it" (Mt. 10:39).

• "If your hand or your foot causes you to stumble, cut it off and throw it away" (Mt. 18:8).

• "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit" (John. 12:24).

The content of Jesus' sayings is often misunderstood because of our western thought patterns and context. Yet, as Jim Wallis correctly assesses, "social location often determines biblical interpretation."[xiii] When our context (our social or spiritual location) changes, so does our content (what we focus on).

"Interdependence rather than independence defines our lives and everything

around us," declares the Dalai Lama. "None of us is an island. The world is a vast web of intertwined events, people, and things. These linkages may be difficult to see, but they are real, always there, lurking just beneath the surface."[xiv] Because of this fundamental interconnectedness between people and people, and between people and things, then *compassion—*my caring for others because of our *oneness—*becomes the method of effecting change in the world. Compassion is the only mode of ministry usable when one moves from fragmentation to wholeness, through emptiness and interdependence. "It is because of this interrelatedness that we are able to empathize with the sufferings of others."[xv]

Western Christianity, with its unbalanced focus on the individual and personal faith, is obsessed with the ego and getting rid of "self." Yet, as David R. Hawkins declares: "Spiritual seekers know that the core of all pathways to God is surrender, but to what and how are not clear. Without a decisive technique, many seekers spend years surrendering on content and complain that they are no further along than before. The mind goes right on with its endless production and, therefore, one cannot surrender content as fast as it is produced; it is a losing game."[xvi] Thus, it is not "content"—the ego, the self, our attachments—that we surrender; but the "context"—our spiritual location, spiritual will, choice, and the "nonlinear field of awareness" of who we are in relation to God. "By analogy, it would be like looking at the planet Earth from outer space, where space is the context and Earth is the content."[xvii] To focus on ego "is merely utilizing the ego to attack the ego, thereby reinforcing it. The vilification of the ego creates so much guilt that the most common way that human consciousness handles the conflict is through denial, secularism, and by projecting blame onto others."[xviii] Yet, when one moves the focus from ego (content) to God (context), one removes the "illusions" that keep genuine surrender from taking place. It is much like "the shining sun is not conditional upon the removal of the clouds; it merely becomes apparent."[xix] Thus, "the ego is dissolved not by denunciation or self-hatred, which are expressions of the ego, but by benign and nonmoralistic acceptance and compassion that arise out of understanding its intrinsic nature and origin."[xx]

Jesus described the futility of surrendering content. "When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but

it finds none. Then it says, 'I will return to my house from which I came.' When it comes, it finds it empty, swept, and put in order. Then it goes and brings along seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation" [Matthew 12:43-45, NRSV].

Jesus was addressing the Pharisees and what made that generation "evil". It was their overriding concern with "self" and their obsession with personal piety devoid of social concern. But as Jim Wallis says, "God is personal, but never private."[xxi]

IV. One World

None of the four worlds by itself provides the full picture and solution to the needs of a global faith and world society. As Lessum and Palsule declare: "Each of the four modes depends on the other three for reaching its fullest potential."[xxii] When the western mindset projects the view that the West does not need any input from other cultural paradigms, we alienate the very ones we hope to win. In the same way, when higher socioeconomic status groups project the view to urban inhabitants that the underprivileged, such as the poor and immigrant groups, are not really needed in society, we contribute to the vicious circle of fragmentation. Thus, a blending of the strengths of the four worlds will result in an expanded context for understanding the human condition in urban environments, the mission of the Church in the city, and the methodology of God's Kingdom. In seeing all four worlds as one, we will "transcend and include"[xxiii] past limitations and new challenges, and develop a vision of "one world" to which to proclaims God's call. "For God so loved the world…." Just America? No. "Go you therefore and teach all nations…." From the perspectives of just the West and the North? No. What is also needed are the perspectives of the East and the South. Conceivably God's mandate is to teach "all nations" from the "divine perspective," which includes all four worlds, but transcends them through emanating wholeness.

Our cities are populated with people from all four worlds. This truth provides a basis for strategic urban ministry, both on the international scale as well as nationally. Let me give an example of the value of the Four Worlds Model for urban ministry in

addressing one of the most prevalent and persistent problems in urban economic development—unemployment and economic achievement. For many African Americans and Latinos this is the most persistent and debilitating social problem in an urban context. Yet, everyone does not perceive the problem in the same way, nor are the solutions proposed the same. Thus, among people that come from the pragmatic world of the West some tend to see the problem as being one of individual achievement or the lack thereof, and a failure to take advantage of the opportunities presented. For example, the United States program for economic development in Puerto Rico after World War II was called "Operation Bootstrap." This was a very Western, rugged individual, do it yourself metaphor—pull yourself up, you can do it, you have only yourself to blame. Unemployment within this mindset exists because people are lazy and/or are part of a welfare system that rewards non-effort. Political and religious conservatives often express this attitude toward the poor and persons of color.

For those in the North, focused on rational systems and equity, the problem of poverty and unemployment is a systemic one. It is the result of the system that "blames the victim" by limiting the options of the poor. Therefore the problem of unemployment is a rational "systems problem", reflective of the larger society that does not incorporate the needs of all within its socioeconomic structures. This attitude is often manifested among the social liberals, the do-gooders, the "guilty rich," who are quick to lift the guilt from the poor and place all the blame on the society.

For the East unemployment is a failure of group integration, a culture out of harmony with the overall needs of all within. Therefore, everyone must band together, the strong support the weak, and all work together to help each other. The group is more important than the individual. If one fails all fail. So the one who has helps the one who has not, for the tables can very well be reversed. Honor, respect, harmony, group solidarity are the greatest values and of ultimate importance. Such approach toward employment is often seen among Asian Americans, Arabs, Jews, East Indians, where within each group, one support the other. It is not surprising then that the majority of the world's "merchant minorities", small business brokers and money lenders, come primarily from these groups.

For the South, also focused on group solidarity and group cohesion, the response

may not be one of an upward spiral but a downward one, where if a person breaks away from the solidarity of group, they are immediately labeled as "nonconformists". When members of the group seek to achieve, others instead of supporting them might seek to bring them down—the crab syndrome. "You think you are better than we are?" "Stop trying to be 'white'!" Thus, group *underachievement* may be valued above individual success. This attitude and behavior is sometimes seen among some Blacks and Latinos in relation to education. John McWhorter calls this "the cult of anti-intellectualism,"[xxiv] and may well be the most destructive force keeping African American and Latinos, especially males, from succeeding in school. It is "a defining feature of cultural blackness today."[xxv]

Yet Elliot Liebow years ago (1967), in his classic study of street corner society, *Tally's Corner,* brings out an important insight into why African American men hanging out on street corners have different attitudes toward jobs than middle-class society. It has to do with "time orientation." Far too often, middle-class observers view the "could care less" attitude of street corner society as a "present-time orientation" with an inability to "defer gratification" and with no interest in employment. This stands in sharp relief to the future-orientation of the wider society and their concern for jobs. But Liebow brings out, that in reality both middle-class and the poor-class are future oriented. "The difference between the two [classes] lies not so much in their different orientations to time as in their different orientations to future time or, more specifically, to their different futures."[xxvi] It is a situation of different contexts resulting in different contents regarding the future. The first sees hope in the future and saves; the other only sees hopelessness and consumes. Liebow declares:

> The future orientation of the middle-class person presumes, among other things, a surplus of resources to be invested in the future and a belief that the future will be sufficiently stable both to justify his investment (money in a bank, time and effort in a job, investment of himself in marriage and family, etc.) and to permit the consumption of his investment at a time, place and manner of his own choosing and to his greater satisfaction. But the streetcorner man lives in sea of want. He does not, as a rule, have a surplus of resources, either economic or psychological. Gratification of hunger and the desire for simple creature comforts cannot be long deferred. Neither can support for one's flagging self-esteem. Living on the edge of both economic and psychological subsistence, the streetcorner man is obliged to expend all his resources on maintaining himself from moment to moment.[xxvii]

Liebow then adds. "As for the future, the young streetcorner man has a fairly good picture of it . . . It is a future in which everything is uncertain except the ultimate destruction of his hopes and the eventual realization of his fears."[xxviii] Can the average suburban inhabitant, or private college student, coming from a different context, begin to understand the content of that degree of hopelessness?

This value of seeing life from the perspective of the other through the Four Worlds Model is an important skill to possess and is a teaching tool necessary for students in urban transformation. It is very easy for persons to come into any situation with preconceived ideas and plans of action that fail simply because of insensitivity to the dynamics operative in differing contexts and cultures. What is needed is an approach of incarnational ministry, becoming "flesh" to meet the needs of those with whom one identifies.

In urban churches all four worlds are to be found; in academic institutions all four worldviews exist, in addition to the differing levels of consciousness and systems of values nesting within this model. It can readily be seen that this more encompassing diversity rapidly surpasses the superficial differences of skin color, ethnicity, gender, and sexual orientation that we so often focus on as the observable content. The *real* diversity, the most empowering diversity of all, is the human diversity of cultural values and thinking systems that determine *how* people think, not just *what* they say, value, or do.[xxix] Therefore, the key question in understanding human differences is: "What kind of *thinking* prompted that kind of action?" And the answer is: There is a *context* that generated that *content.* Multicultural ministry in a global economy means much more than just transcending race and appreciating cultural differences. It means valuing and nurturing the diversity of thought and core ways of seeing the world and perceiving reality—the context—out of which emerges our actions and the choices we make—the content.

V.   A Biblical Example

A biblical example of the Four Worlds Model is seen in the first Christian Church Council in Jerusalem in Acts 15. The Early Church leaders had to make crucial decisions when two worlds clashed—the East (Hebrew) with the West (Greek). The Holy Spirit

gave them wisdom in resolving the crisis and potential schism, by taking *different steps* of actions for *different groups,* thereby safeguarding the *unity* of the Church. Acknowledgement that both sides where being led by the same Holy Spirit at the different level each was, brought about a sense of wholeness and harmony.

Paul later developed a most important operational principle for the church when confronting such potentially divisive differences, both with regard to matters of internal management as well as methods of mission. It is the Incarnational Principle for multicultural ministry. "To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law… To those outside the law I became as one outside the law.... To the weak I became weak, so that I might win the weak. *I have become all things to all people, that I might by all means save some.* I do it all for the sake of the gospel" (I Corinthians 9:19-23. NRSV). What does it mean to become "western" to work with those in the West; "eastern" to relate to those in the East; "northern" to reason with those in the North; and "southern" to experience community with those in the South? This Incarnational Principle epitomizes wholeness.

Incarnational wholeness is modeled through radical humility—the realization that God is the Source of everything. We know nothing in and of ourselves. We are not the origin of anything, for everything comes from God. "What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift?" (1 Corinthians 4:7). Radical humility is not a humbling of oneself, but an attitude manifested in a comportment, which relinquishes "positionalities"—the taking of a position and defending it at all costs because my ego is at stake. It is a sense that we really do not "know" anything, and therefore recognizes that no one really needs my opinion, for God is the Source and not ego. It is the door for spiritual advancement. Pride shuts that door and prevents growth; humility opens it. *Content generates pride; context generates humility;* and *positionality creates duality.*

What is the core of the ego?   "The core of the ego is atheistic," David Hawkins reminds us. Why? "Because it *is* god. And even if it quotes God it does so for its own reasons, and kills you in the name of God, that way it gets to still be god, yet pretend not to be."[xxx] Hawkins then adds, "It is pride beyond all else. Pride in the form of the vanity of thought, mentation, concepts, and opinions are all the basis of ignorance. The antidote

is radical humility."[xxxi] For this reason it is important to recognize that the *"self-justified positionality is the real enemy of peace."*[xxxii] Even if I am technically right, without humility the ego will have a field day.

From such an internal spirit of humility materializes effective urban ministry into the most beneficial form for the whole. This humility enables us to realize that the power for transformation resides not with the church or with well-researched models of urban ministry, but with the Holy Spirit. "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Corinthians 12:3). The church can no longer take a one-size-fits-all approach to urban ministry. The first century church didn't; neither must the twenty-first century church. Why? Because just like in Early Christianity, the wind of the Spirit blows where it chooses. You see its manifestations, but you do not know where it comes from or where it is going. "So it is with everyone who is born of the Spirit" (John 3:8).

This new wind of the Spirit is enabling us to see that as important as secular paradigms are for understanding the city, they do not give us the total picture. We thus need to operate by an entirely new paradigm than even the best of this earth's thinking. This is because our context is broader than theirs, for our stakes are higher—the manifestation of the Kingdom of God on earth through wholeness. Because the challenge is greater, our task is not to regurgitate worn out theories or postmodern ones, but divine principles from a higher level of consciousness. Redeem means to take back; salvation means to make whole. This is the mission before us to take back the wholeness of the city, because in its wholeness we shall find and experience our own wholeness. And we will not experience this wholeness by fleeing the city to our secure, isolated hovels.

VI.   Conclusion

In this paper, I have sought too provide a fresh framework for understanding the city and urban transformation. It is one that shifts thinking from fragmentation to wholeness. The Four Worlds Model illustrates this wholeness of approach. Today global communications, the Internet, and world transportation are blending "one world" out of the four. In light of this, the new kind of urban leaders needed in this Third Millennium are "one world" visionaries that both include and transcend the four worlds. They are civic leaders that no longer take a one-size-fits-all approach to urban planning and

neighborhood revitalization. But are ones who understand that the content of urban transformation arises from an awareness of the context of the attractor forces at work in urban environments. As social change agents we cannot reduce human suffering and bring ignorance to an end if we fail to see the connection between content and context. We heal our segregated cities and fragmented planet through wholeness operating from within. This healing wholeness is brought about through the spiral of understanding our human oneness.

The city is like a river, watering both banks. If one bank pollutes neither side will have clean water to drink, for it is all *one river*. One cannot just put a wall down the middle of the river and say this is my water and that's yours. It is all one water. So is the city—one city—not two as Plato said, one for the rich and one for poor. Pollution on one side taints the whole. Only when we recognize that the river is one, that the city is one, that planet Earth's humanity is one, will we be able to begin the integral process that converts that river of death into the river life.

"And he showed me a river, a pure river of water of life, clear as crystal, gushing out of the throne of God and of the Lamb. In the midst of the great street of the city, and on either side of the river, was the tree of life, . . . and the leaves of the tree are for the healing of the nations" (Revelation 22:1, 2, adapted from The Peshitta).

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[i] Hawkins. 2003. p. 291)

[ii] Ronnie Lessem and Sudhanshu Palsule. 1997. *Managing in Four Worlds,* Oxford: Blackwell.

[iii] Caleb Rosado. 1990/1994. "The Concept of Cultural Relativism in a Multicultural World." http://www.rosado.net/articles-relativism.html.

[iv] David R. Hawkins. 1996. Interview with Dr. Hawkins June 8 1996 by Otis and Teddy Carney, p. 10. In Terry Carney, spiral bound book, *Synopsis and Study Guide to Power vs. Force: An Anatomy of Consciousness.*

[v] Nicholas D. Kristof. 2005. "Where Faith Thrives." *New York Times,* March 26. Online edition, http://www.nytimes.com/2005/03/26/opinion/26kristof.html?th&emc=th

[vi] For more on this, see Caleb Rosado. 2003. "What Is Spirituality? Memetics, Quantum Mechanics, and the Spiral of Spirituality." http://www.rosado.net/articles-qumetics.html.

[vii] Albert Schweitzer. 1936. *Indian Thought and Its Development.* Boston: The Beacon Press.

[viii][viii] Paulo Freire, *Risk.* No. 9:2, 1973, p. 34.

[ix] The Dalai Lama and Victor Chan. 2004. *The Wisdom of Forgiveness.* New York: Riverbooks, p. 139,

[x] The Dalai Lama and Victor Chan. p. 134,

[xi] The Dalai Lama and Victor Chan. p. 145.

[xii] Genjo Marinello. http://www.zenproject.faithweb.com/zen_teachings/koan_practice.html. http://en.wikipedia.org/wiki/Koan. Downloaded June 4, 2005..

[xiii] Wallis, p. 211.

[xiv] The Dalai Lama and Victor Chan. p. 134.

[xv] The Dalai Lama and Victor Chan. p. 169.

[xvi] David R. Hawkins. 2003. *I—Reality and Subjectivity.* Sedona, AZ: Veritas Publishing, pp. 39-40.

[xvii] Hawkins. 2003. p. 42.

[xviii] David R. Hawkins. 2005. *Truth vs. Falsehood—How to Tell the Difference.* Toronto: Axial Publishing Company, p. 36.

[xix] Hawkins. 2003. p. 42.

[xx] Hawkins. 2005. p. 36.

[xxi] Jim Wallis. 2005. *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It.* New York: HarperSanFrancisco. p. xxi.

[xxii] Lessen and Palsule, p. 151.

[xxiii] The phrase is Ken Wilber's. See *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality.* Boston: Shambhala Publications. 2000.

[xxiv] John McWhorter. 2001 [2000]. *Losing the Race: Self-Sabotage in Black America.* New York: HarperCollins.

[xxv] McWhorter, p. 83.

[xxvi] Elliot Liebow. 1967. *Tally's Corner: A Study of Negro Streetcorner Men.* Boston: Little, Brown and Company, pp. 64-65.

[xxvii] Liebow, p. 65

[xxviii] Liebow, p. 66.

[xxix] For more on this understanding of racism, see Caleb Rosado. 1999. "Memetics and the Multiple Futures of Racism: Beyond the Myth of Race Toward a New Paradigm for Resolution for the Third Millennium." *Futures Research Quarterly,* Spring Vol. 15:1; pp. 29-62. Also found at http://www.rosado.net/articles-future.html.

[xxx] Hawkins. 2005. "Vision". Lecture One, at the Sedona Creative Life Center, February.

[xxxi] Hawkins. 2001. p. 263.

[xxxii] Hawkins. 1995. p. 221.