

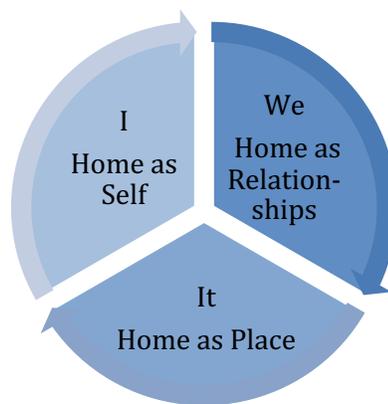
Home: A Planetary Perspective
Integral Theory Conference 2013

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“...this small, lost planet is more than a place jointly owned by humans. It is our home, maison, Heimat; it is our motherland, our Homeland... It is here, at home, that are to be found our plants, our animals, our dead, our lives, and our children.”

Edgar Morin, *Homeland Earth*, (p. 145)

From an integral perspective, Edgar Morin (1999) is calling for a world-centric perspective on the idea of home, a recognition that we are all in this together – the world as home. But what do we know about home, not only at a global level but at every level in the nested holon that is home? Home is a unique personal experience, a mirror of self in the world. Home is our relationships with others, from our family and friends to all world citizens. And home is our place, our neighbourhood, our city and country. Home includes past, present and future, from childhood memories to current intimate connections, to dreams of homes to come. It is a multi-dimensional transdisciplinary concept.



Wherever you are now as you begin to read, ask yourself how you are feeling at home. Are you relaxed, at peace with yourself, at home in your own skin? Perhaps you are with a close friend with whom you share intimacies and memories, feeling at home in the relationship. Maybe you are in a favourite place, one that evokes a sense of comfort, of familiarity. Or perhaps you are not at home, either within yourself or in relation to others; perhaps home is something you seek but have yet to find. These are all aspects of home we

as humans share. For some, home also expands its horizons to include the broader environment, the nation, the world and even the whole universe as home (Bachelard, 1994).

This paper investigates the rich territory of home, inquiring into the complexities of home that may inform the move toward Morin's conception of a global homeland. The feeling of home is a state of being within ourselves, a sense of ease with who we are, and it is also a collective consciousness resting in our shared beliefs about how things work, how we are at home in the wider field of culture. The meanings we attach to home change and mature as we take on broader perspectives of the world around us. Today, we find ourselves at a crossroads. Many of us feel unable to keep up with change; we are unsure what to think, how to be at home in a world where chaos and uncertainty are the norm. Robert Kegan (1994) believes most of us are 'in over our heads'; that is, the complexity of our interconnected problematques are beyond the scope of our ability to address them. We face a crisis of expectation versus reality. The facts of our global issues are available but we lack the capacity to deal with them effectively. Our common planetary destiny is clear but we cannot surmount our national and religious differences to work together toward a common future. Our collective consciousness, as reflected in our cultural values and perspectives, lags behind our scientific understanding of the emerging universe. As Morin (1999) states, "That is why we do not know as yet how to stand within it, how to join together our questions about the universe and our questions about ourselves" (p.30). Our cultures are out of alignment with our global dilemmas.

To rebalance, we need a transformation in the scope and meaning of home, one that values diversity within unity, autonomy within community, the self within a world family, past and present within a common future. These changes will allow us to find our way

home to a planetary worldview. As Morin continues, “Yes, we are lost, but we have a roof, a house, a country, namely, the small planet where life has created its garden, where humans have constructed their home, in which humankind must henceforth recognize its common abode” (p. 136).

The concept of home has not yet been explored in the integral community. This paper is just a beginning, inquiring into home from a number of perspectives. What are our current notions of home as the earth we inhabit? How do our earlier experiences of home contribute to a broader worldview? What are the distinctive characteristics of home at different scales? What role does culture play? What actions might we take to support adult development toward a world-centric perspective of home? The paper builds on a mixed-methods integral research project (Wright, 2010) and my continuing inquiry through reading, blogging and interviews since then. Linking this research to Edgar Morin’s views on Homeland Earth expands the questions and enriches our understanding of home and its potential role in nurturing, healing and regenerating our ailing planet and ourselves.

Starting with “I”: Home as a Mirror of Self

For me, home has had an enduring appeal. One of my fondest childhood memories is spending rainy afternoons cutting out furniture from the Sears catalogue and creating a home, complete with the paper family who lived in it, their conversations and activities. The memory is not only of crafting the rooms but the feeling and expression of home lived through the experience of creating it – feelings of familiarity, comfort and belonging expressed in the container of a safe place.

I have always been attracted to interiors. I am interested in architecture and I am drawn to what is within the walls; I am interested in history and I am pulled to the insides

of huts, caves, pueblos; I am interested in psychology and I am fascinated by consciousness; I am interested in social systems and I am captivated by the cultures that express them. I am drawn to the notion of home in its many shapes and forms.

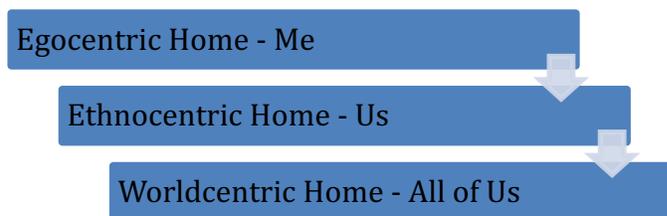
I have lived in many homes through my life, rural and urban, large and small, remote communities and downtown condos, some 23 so far. As a child I watched my mother create inviting homes wherever we lived with a familiar style that included well-worn pieces, some treasures, and a few new elements to suit the space. As an artist, her sense of harmony and design made each home emerge out of the chaos as a comfortable place, a refuge from all the novelty in our new worlds. As I have set up my own households, I have recreated this pattern over and over again. I also studied and practiced interior design as a profession; I bought, renovated and traded our homes as a source of income; and I have moved every five years or so based on an inner yearning for both settlement and movement. Being at home, venturing out into the world, then returning. This dialectic between attachment and freedom (Tuan, 1977), settlement and movement, underpins our lives from our first moments to our last, and home plays a central role whether as a state of being, a relationship with another, or a place of intimacy, privacy, domesticity.

So the topic of home for me is something like that slightly shabby chair in the corner one keeps coming back to and feels very much at home in, the one that welcomes us back with all its previous moments and provides a comfortable place to have a conversation about our futures. And I realize in writing about my own experience that it is not true for everyone. For some, this experience of home is an ideal, a dream, a media concept while the reality is very different. For many children, home is fraught with terror, disruption, abuse and violence – realities that have a lifelong influence on their being at home in the

world. Each of us creates meaning about home, our own truth, emerging out of our past and shaping our current view and future aspirations. While embracing the fragility of humankind and our capacity for violence and harm to each other and to the planet, I would like to examine the possibilities of home as a positive force for change and development. I would like to bring the potential of home to the integral kosmopolitan, expanding the view to the planetary level and beyond, applying our understanding to build a global capacity to see the world as our home, to realize our common destiny and act on it for our collective survival.

Moving to “We”: Home is Where We Start From

In order to achieve this planetary worldview, we must return home where our journey in life began, from our earliest experience in the womb, our first home, through the stages of our development in relation to home – home within ourselves, with others, and in the world. While we carry these three aspects of home with us through our adult lives, we develop them gradually from birth as we grow and mature. I will review three common stages of development: egocentric, ethnocentric and worldcentric to parallel these views on home and provide a sense of the evolution in our perspectives.



Home is the nest for the egocentric stage of development. D.W. Winnicott (1986) describes the role of home in the child’s life as “the only real basis for society, and the only factory for the democratic tendency in a country’s social system” (p.124). This is a powerful claim by Donald Winnicott whose career was focused on children and the role of

mothers in providing a home environment for their healthy growth. He understood the foundational importance of home in childhood. It is in our homes that we go from complete dependence on others to forming an emerging self as part of a family that eventually extends outward to include discovering the world.

These formative years from birth through adolescence are critical for the development of the healthy ego that allows us to grow into adulthood (Cook-Greuter, 2005). Home provides the human reliability that facilitates our youthful excursions and returns. We take the risk of exploring the world outside when we know we have a safe nest to come back to, building our confidence for the broader journeying ahead. Home and family is also our first grouping, affording us the experience of belonging and sharing which gradually widens to our neighbourhood, city, nation and beyond. When we are deprived of this safe nest, we are forced to confront the world before we have the capacity to deal with it. The way we frame home in childhood influences the way we will be able to hold the concept of home in adulthood.

Home is the transformational crucible for the ethnocentric stage of development.

Evolving through adulthood can be characterized by the phases of fitting in, standing out, and blending¹. As we begin our lives independent of our parents, we look to others like us for the social rules that shape our sense of home. Perhaps a shared living space, a close circle of friends, or a life partner. We endeavour to fit into the wider world by mirroring the values of those we esteem. As we mature and gain confidence, we are able to exert our individual identities, stand out from the crowd, express ourselves as unique beings. Home then becomes an expression of who we are, a creative palette for our personal style, manifesting our achievement and success. Perhaps a different neighbourhood, a more

diverse set of acquaintances, a strong set of personal convictions. Eventually, we are able to broaden our perspective to include a blend of our own needs with those of others, our own children and family, our community and country. Here we may choose to fit in because it's the right thing to do, and we can stand out when required to uphold our beliefs. In this phase, we likely feel we are part of a 'global village' as communications technologies bring the world to us in a constant stream of information, allowing us to broaden our appreciation of home to include other parts of the world. If we are able to gain maturity and the wisdom of experience, we become more of our authentic selves bringing our uniqueness into the world we know.

Finally for some, *home is a cosmic container for the worldcentric stage of development.* We are able to extend our care to all sentient beings on the planet, to see our fragile world as a totality and recognize its grand history and uncertain future. We acknowledge the interdependence of our planetary systems, peoples and problems as one home in which we all live, our Homeland Earth, set within a gigantic universe we are only beginning to see and understand. As we are pulled toward ever greater conceptions of who we are, it may be here in these later stages we find our ultimate home, our unity consciousness. As home is everything to the newborn, we may now come full circle to know that everything is home. This cosmic home is where we started from some 14 billion years ago and we carry it within each one of us.

It is important to reinforce at the conclusion of this brief summary of the stages of development in relation to home that while the look of home will depend on where you live and what your particular circumstances are, the need for a sense of home and the evolution of our perspectives on home are common to most of us. Home may be a lean-to shack on

the roadside in Mumbai without water or plumbing, a tiny plot of land and a one-room concrete shelter outside of Kampala, or an apartment in a high-rise building on a busy street in Toronto. Place alone does not determine safety, belonging or self-worth. Everywhere, home for some is a refuge, a place of connection and growth, while for others it can be a lonely, alienating or hostile place. Some will be at home and make a home wherever they are; others will never be at home no matter where they are. Part of the difficulty of seeing home across the continuum from haven to horror is our romanticized ideal of home expressed in poetry and song to the extent that we can begin to believe its press, to buy into the fantasy. There is always the potential for feeling at home, even in the worst circumstances, while in the home of our wildest dreams, we can feel bereft.

The 'It' of It: Home as Place

So then, what is the role of place as the physical manifestation of home? If we understand the role of place in shaping culture and behaviour, perhaps some directions for change will emerge. Place, for the purpose of this discussion, can be broadly defined as a tangible focus of value, nurture and dependable support. Children, for example, need stable settings and/or caregivers and can feel adrift without this trust and permanence. Studies show children of migrant workers suffer because they cannot identify with a stable place over time (Coles, 1972). Those who often travel away from home will usually have special objects or routines to recreate a temporary habitat.

Yi-Fu Tuan (1977) points to the difference between space and place. "Space is more abstract than place. What begins as undifferentiated space becomes place as we get to know it better and endow it with value" (p. 6). Place connotes security, stability and familiarity where space implies openness, freedom and risk. When we view pictures of the earth from

space, for instance, we have this sense of our familiar homeworld in the vastness of the universe. We can transform our perspective from seeing our place in the world to seeing the world as our place, our common home. The further out we look, the more our planet takes on the characteristics of a whole – a small, vulnerable globe encircled by the limitless beyond.

But this perspective is just a few decades old, beginning for many of us in 1969 with pictures from the Apollo spacecraft and Neil Armstrong walking on the moon. For most of human history, we have fought over place to achieve material gain and power over others. In fact, even the ‘space race’ was a competition between the United States and Soviet scientists for supremacy. We have since the beginning of our recognition that we *are* a planet, colonized indigenous cultures and destroyed their homes and way of life. As Donella Meadows (1987) says, “The earth was formed whole and continuous in the universe, without lines. The human mind arose in the universe needing lines, boundaries, distinctions. Here and not there. This and not that. Mine and not yours” (p. 1). So we not only become attached to concrete place and imbue it with value, we believe we can extend that value to all those we consider inferior. Discussing the discovery of the New World, for example, Barry Lopez (1992) notes the Spanish ruthlessly imposed their will on ‘the other’, not with respect for their values and customs, but with religious, economic and social superiority. These values of domination and subordination are still very much with us today, a legacy we must overcome. “We need to find our home. We need to find a place where we take on the responsibilities of adults to the human community.” (Lopez, 1992, p. 48)

So today, although the outward facts of our global economic, social and political systems are evident, the corresponding inward consciousness and culture are not yet present.

In a world as complex and uncertain as ours, there is little security and stability of place for most of us at the planetary level. Instead, we attach to a homeland where we can find promise of some care and constancy, just as we did with our original mother. Tuan notes, “The profound attachment to the homeland appears to be a worldwide phenomenon...place is permanent and hence reassuring to man, who sees frailty in himself and change and flux everywhere” (1977, p. 154).

Over time, our perspective can change; a worldcentric homeland can emerge and has for a growing number of global citizens. Unfortunately, though, we are mostly embedded in the nation state as homeland and deeply attached to its independence at a time when an interdependent community of nations is called for. As Ken Wilber (2006) suggests, we are in the midst of a ‘legitimation crisis’ where the prevailing cultural worldview is no longer believable within the social realities. Think of a world map with all of its clashing colours denoting the fixed boundaries between one people and another. Imagine the wars fought even in the last decade over home turf, be it ideological or geographical. Even the term ‘homeland’ has come to be associated with insularity, with security against global threat. This attachment at a national level is out of alignment with our planetary issues that span the globe and impact us all. How then can we use our understanding of the importance of home and its central role in our lives as a bridge to expanded worldviews?

In the next section, I propose six frames of inquiry, expanding on the foregoing and suggesting a number of perspectives on home for consideration in addressing the planetary crisis. For each, I have presented key challenges and opportunities to invite reflection and action. This is by no means a comprehensive treatment; rather, it is a beginning series of

viewpoints for further investigation.

Home as a catalyst for the evolution of consciousness

The concept of home as we know it today is less than 400 years old (Rybczynski, 1986). When we think of home, we usually mean the house and its furnishings as well as the people and the atmosphere they convey. Prior to the 17th century, medieval households in Europe with up to 25 people living together in a ‘hall’ were not uncommon, including employees, servants, apprentices, friends and protégés. Privacy was unknown. “Life was a public affair, and just as one did not have a strongly developed self-consciousness, one did not have a room of one’s own.” (p. 35) As economic prosperity spawned a growing middle class, public and private spheres separated for the first time, bringing a new intimacy in family life. The result was not only a change in physical surroundings but in consciousness as well. It was at this time the appearance of the internal world of the individual self and the family culture emerged. “The interior furniture of houses appeared together with the interior furniture of mind” (p. 39).

Another distinction arising at this time was the attention paid to children, who had previously been treated like small adults and sent from the medieval home to work or apprentice at age seven. Now, childhood and parenting began to be part of family life and nurturing the growth of children became one of the family’s roles. The education and development of children has evolved since that time and become a central function of family and local community.

Home in its modern interpretation has thus become a catalyst for the evolution of consciousness, an enduring loyalty and witness, stability for the growth of self, particularly in childhood but throughout our lives. Home provides us with permanence, an anchor, and

a safe haven for our physical, emotional and cultural development. Our opportunity is to recognize and value the role of home as providing the basis for a healthy life. Studies in epigenetics, for example, have shown social setting to be a determining factor in increasing mental wellbeing (Luhrman, 2013). The challenge is that in all societies and particularly for the disadvantaged, where safety, security, and home itself can be in question, stage development can be slowed or stalled. Consciousness requires a space in the internal world, which comes with privacy, intimacy and close connections. We need to increase our investment in providing this sense of home for all if we are to create a more sustainable world.

Home as a manifestation of global culture

Home exists not only in individual consciousness but in shared consciousness as well, expressed as culture, our collective interiors. This inter-subjective domain is made up of meanings, interpretations and common understandings that together constitute our worldview. Carter Phipps (2012) refers to these shared agreements as ‘cultural cells’ noting they are the building blocks of our cosmology. “The accumulation of agreements into larger and larger constellations eventually results in massive and complex internal structures or worldviews.” (p. 175) He goes on to say, “worldviews that make up the internal universe play a role in cultural development that is not dissimilar to the function DNA serves in biological development” (p. 187). In other words, worldviews are a kind of genetic code that creates our communal identity, evolving through correlated stages with our individual consciousness.

Much of the transmission of our cultural heritage happens at home where from earliest childhood we learn the morals and values of our family as well as the history and

traditions of our ancestors. Whether good or bad, we form an understanding, without necessarily being able to name it, about how the world works and our place in it. We know what to expect. Home at each scale is nested within a culture, whether in a family, a neighbourhood, a city, a nation or at the level of the planet as a whole. As long as the social realities mesh with our prevailing worldviews, we feel at home in our world.

However, today we face a cultural crisis on many dimensions. In the westernized world, we can no longer see our resource-based way of life as limitless and virtually cost-free without destroying the planet. If we cannot create a culture of cooperation across national and political boundaries, we will continue to live with the threat of nuclear annihilation. Our religious differences pit human families against each other and cause enormous suffering. The disadvantaged world economies face the gap in meaning and wellbeing every day through global communications. These rifts can be seen as growing indications of the need for cultural transformation, a realignment of our current worldview of the nation state to a planetary level in line with social realities. Tuan (1977) suggests, “The belief that the nation demands the supreme loyalty of man is a modern passion” (p.176). The emergence of the nation state as the world’s dominant political unit is only a couple of hundred years old, stimulated by the French and American revolutions against colonization and oppression, and the growing sense of national independence across the globe.

We have an opportunity today to speed a further transition to a planetary perspective of home and homeworld, to acknowledge and concretize the world as our collective home and humanity as a whole as our history and ancestry. Our rapidly changing global technologies are scaffolding this perspective. We must value all life in its most

radical diversity. The challenge is that although there are many signs that our global cultures are in flux, the question as we being the 6th century of the planetary era² (Morin 1999) is one of time and ingenuity.

Home as a morphic field for cultural transformation

Because home carries the cultural DNA for society, it has the potential to play a role in cultural transformation toward a planetary worldview. Drawing on Rupert Sheldrake (1988), we can see home as a morphic field, an invisible set of patterns developed over time through repeated thoughts and behaviours, each action reinforcing the strength of the collective information through experience. Home is one such morphic field, establishing generations of information in communications and memories that become habitual patterns, acted upon and slowly changed based on feedback. It may be that this is the enduring appeal of home, this ‘mutual resonance’ that speaks to us of intimacy and familiarity. But these familiar grooves can become deep attachments, limiting us in our need to expand our worldviews to realign with current planetary realities.

The opportunity available to us is that leading thinkers like Ken Wilber (1986) believe we are at a tipping point in history where for the first time we are not only self-aware but aware we are on an evolutionary journey, that we have the opportunity to lay down new grooves of cultural habits that will shape our futures, the morphic fields that carry our future worldviews. The challenge is for us to deposit layers of the healthiest grooves possible through our collective actions, so that “new and more authentic modes of being, consciousness, culture and politics continually emerge at the chaotic, frothy, leading edge” (p. 60). We must build these Kosmic habits at the planetary level, deepen the grooves

of global culture and consciousness, master the mutual discourse of world citizenship, create a new home at the leading edge of development.

Home as Requiring the Return of the Feminine

One of the Kosmic grooves needing strengthening is the balance of masculine and feminine values in world culture. Since the 17th century emergence of home and family, there has been a feminization of domestic life, increasingly isolated from masculine work in the world. Women came to be associated with domesticity, with the care of children, the elderly and sick, with the provision of daily needs and a comfortable place for human activity, “a new kind of experience – the sense of contentment brought about by the enjoyment of one’s physical surroundings” (Rybczynski, 1986, p. 121). While this separation has had benefits in terms of the growth of consciousness and culture, it has largely robbed women of the opportunity to play on a world stage, and robbed men of close family connections and inner life. It has also strengthened the patriarchy and correspondingly devalued the concept and role of home in society.

At the beginning of the 20th century in westernized countries, partly due to women’s participation in work during the world wars and partly due to mass production of electric appliances, women revolted against their isolation and subjugation. They demanded equal rights at work and in society, they shared the upbringing of their children with caregivers, and entered the workforce in large numbers. This evacuation by women has further eroded the emphasis on home and its importance in socio-cultural development (Wright, 2010). In countries in Africa, Asia and Latin America, the focus of the Millennium Development Goals, the burden of childcare and homemaking is the singular responsibility of mothers and grandmothers, often combined with providing food security for the family. For these

women, home is a struggle and the opportunities for contentment and joy are few. The majority of the MDGs focused on women's health, equality and access to paid work will not be met by 2015 at current levels of investment.

The opportunity here is to more strongly promote a balance of male and female characteristics and partnerships across all the domains of socio-cultural life. Male domination of world affairs is no longer acceptable or appropriate. Women's contribution to resolving global issues is critical. And home as a planetary concept requires both the masculine and feminine aspects in each of us for a sustainable future to humanity.

Home as Spiritual Community

About the time the idea of home as a private place for family life was emerging, science and religion were undergoing a dramatic change, a radical separation in perspectives that heralded the emergence of the modern era. Over the intervening years, science has increasingly shaped our knowing – reason, logic and rationality have supplanted religious principles and practices for many, to the point where organized religion is no longer a home where we can find answers to life's questions and concerns. However, our inner yearning to belong to something beyond ourselves, something of a higher order, has not diminished, and we are increasingly aware of the imbalance resulting from its absence in our lives. We often look outside ourselves for the sense of home, in status, power and material wealth, when what we really seek is the experience of inner presence that brings peace, a sense of wholeness and integration found in the spiritual dimension. Wilber (2002) calls this itch for infinity “a drive, a desire, a push, a telos, a hankering for God –a drive which ultimately wants to embrace the entire Kosmos itself” (p. 133). Phipps (2012) reinforces this view, stating not only that we are pulled toward spirit

but that the evolution of the world, including consciousness, culture, and cosmos, is the goal of spiritual life. “Our cosmic home is not just a place but a process: *it is moving*, and we are at the forefront of that temporal unfolding, awakening for the first time to both the physical and spiritual dimensions of that truth.” (p. 282)

So perhaps the opportunity is to claim this new understanding and connection as our spiritual home in the 21st century. We are aware for the first time that we are individually and collectively an expression of the universe. We are it and it is us, back to its very inception. “In some sense, we were, each one of us, born out of and intimately connected to that same cloud of fiery hydrogen gas 13.7 billion years ago” (Phipps, 2012, p. 306). And it may be that only from the standpoint of the cosmos as a whole can we reflect back on our planetary issues and resolve them. If Einstein was right and no problem can be solved from the same level of consciousness that created it, then as we move beyond the planetary worldview we may begin to discern new and creative avenues for exploration. Our challenge is to stand in this cosmic home, this evolutionary spirituality, embracing the world and its process of becoming, and see what difference it might make. If the universe is the birthplace of home, and we are each an expression of it, what might we do to protect this wondrous accident? Phipps sums it up in the words of physicist Brian Swimme: “four billion years ago, our planet was molten rock, and now it sings opera” (2012, p 280).

Becoming Homeless

Home comes in many shapes and sizes. The sense of home starts in the womb, our first home, and develops in self, culture and nature to encircle the cosmos. It began when the first hominids crouched around a fire at least a million years ago and has been a foundation of human progress ever since. When we look *at home* through these various

levels and lenses, and when we look *as* home to the world we have created, what do we see? For me, what stands out is the tension between our necessary attachment to home and our equally necessary detachment from it, over and over again through life. Mastering this dialectic seems at the heart of both being at home and leaving home at each stage of our development. We must repeatedly transcend and include each of our homes within ourselves, with others, and in the world in order to continue to grow.

At this moment in history, letting go of our outdated ideals of nationhood while holding on to their cultural diversity is a priority. Another urgency is removing the barriers of poverty and abuse while stimulating the mutual discourse of world citizenship. So too is overcoming male dominance while achieving a balance of feminine and masculine qualities. And letting go of the idea we are a stationary planet under an eternal sun while embracing the evolutionary gift of our consciousness.

How can we find our home in the tension, be both comfortable in the familiar, the secure, the known while at the same time able to explore a whole new world, the unknown, the impenetrable? What would it take to master this tension? Jerome Miller ((1992) confronts this question when he describes wonder. He says the tautness begins when we first inquire, when we first approach the closed door and wonder what is behind it. This is the initial rupture; from here, we can choose to go back, to retreat, but we continue to wonder what is there. We are already in its thrall. “For wonder puts into motion precisely this dreadful play between withdrawal and venturing, retreat and longing, reluctance and urgency, delay and hastening” (p. 36). If we choose the familiar over the new, we choose a death by deadening our sense of inquiry. We make every new event, relationship and opportunity into more of the same; we do not see the difference. We are colonizers rather

than explorers.

If we choose instead to hesitatingly open the latch and peek over the threshold, we must leave everything we know behind, become homeless, a stranger in a strange land. We die to this life and this person, and are born to the next. There is death either way. For many adults, leaving home is too difficult, the attachments are too strong, and they simply stop growing, preferring to remain in the familiar. The challenge for those of us who choose to continue to explore new homes is that we must leave everything we are attached to, give up the familiar and the secure, and risk everything. And do this again and again through life.

The road is too long
The sky is too vast
The wandering heart
Is homeless at last.

Leonard Cohen, *Book of Longing*, p. 215

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¹ The phases of 'fitting in, standing out, and blending' come from my colleague Dan Petersen (www.open-focus.com). Socializing Self (fitting in) and Self-actualizing Self (standing out) derive from Robert Kegan's Immunity to Change (2008) process. Blending comes from Richard Strozzi-Heckler's (2007) aikido acronym 'CFEEB' standing for Centering, Facing, Extending, Entering and Blending. It is a mind sequence in the martial art when facing an opponent on the mat, the final experience of which is blending into their reality before beginning a defensive or offensive move. I have used these terms here as phases within the ethnocentric stage of adult development but they may also be thought of as phases within each stage to be accomplished before moving on to the next. When used in this way, I have added a fourth phase, A Whole New World, to signify the transition into new and unfamiliar territory at the higher level. At a higher scale, they may also be the stages in the adult development journey themselves, where A Whole New World refers to a second tier consciousness. The ultimate blending is unity consciousness.

² Morin traces the beginning of the planetary era to the 1500s beginning "with the discovery that the Earth *is* a planet and with the entering into communication among the various parts of the planet" (p. 6).