

## Table of Contents

<b>Episode Information</b> .....	<b>2</b>
<b>Transcript</b> .....	<b>2</b>
Episode Introduction (0:10 – 1:09).....	2
The Four Voices of the City (4:52 – 14:12) .....	3
Spirituality in the Integral City Framework (14:13 – 16:57).....	6
The Concept of Meshworks (16:58 – 19:38) .....	7
Implementing the Integral City Model (19:39 – 26:14) .....	8
Post-Interview Discussion (26:17 – 33:19).....	10
Guest Contribution (33:20 – 36:12).....	12

## Episode Information

Topic: Integral Cities

Hosts: Ian M. Cook and Kate McGinn

Guest: Marilyn Hamilton, Integral City

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## Transcript

[Music]

### Episode Introduction (0:10 – 1:09)

[Sound of bees]

Ian: [Inaudible mumbling]

Kate: Ian, I cannot hear what you're saying. Why are you mumbling?

Ian: Uh, because I'm a mumblebee.

Kate: Is this a pun because we're surrounded by bees? You know, podcasters should not mumble.

Ian: [Sound of smacking lips and swallowing]

Kate: What are you doing now?

Ian: I'm eating honey. But I'm going to have to stop being now that I want to get chubby.

Kate: Are you finished?

Ian: I guess. Or rather, I should stop and rather say, yeah, welcome to the Urban Arenas podcast, a podcast about sustainable and just cities. This month, we're speaking with Marilyn Hamilton, the co-founder of Integral City and author of the Integral City book series. And if you want to know why I'm making bee puns, you'll have to listen on.

Kate: Good because your bee puns are not great. I don't get what all the buzz is about.

[Music]

(1:09 -

Ian: So it gives me great pleasure to welcome Marilyn to the Urban Arenas podcast. I want to dive straight in and ask you about what is your idea or the idea of an integral city.

Marilyn: So an integral city is a framework. And it's a way of looking at cities as living systems. So I consider them being look- framed by living systems, so complex adaptive systems, also that they're evolutionary, so they're dynamic, they don't stay the same, they're always evolving. And I also use an integral model which brings together holistic ways of thinking about the city as a whole. So that would be the way that I would describe Integral City. Another way that I think about it is that I know that there's other ways of describing cities. So my tagline says: "out beyond the smart city, out beyond the resilient city lives the integral city. There is a field. We call it the knowing field, and we'll meet you there."

Ian: Mm hmm. I want to talk a little bit about how this relates to other existing, I guess, frameworks or models in a moment. But before I do that, just to just so I fully understand, you say it's a framework, but this is also something which is a project, right, which is something you are trying to realise as well, right?

Marilyn: Yes, I would say so to influence people to think about not just what the Romans called the *Urbs*, but the more *Civitas* aspects of the city. I'm really interested in bringing consciousness and culture and spiritual understandings of the city into the discussion.

Ian: Hmm. Interesting. And so can you give me maybe some examples of how then you have managed to, I don't know, promote certain ideas of the integral city in the real world?

Marilyn: Sure. Interestingly, my background is around developing human systems. So I started working with individual and then leadership development and then teams and organisations and communities. And through that work, I realised that there were patterns of human systems that they all shared, that they were like fractals so that the patterns repeated at different scales. And then when I started to look at the city, I realised it contains all of those different scales and is another scale on its own. I borrow from biomimicry, from the honeybees to try and understand the living system. And one of the reasons I do that is because people can imagine a honeybee hive, you know, about the size of your chest or your heart, and, and so you can sort of think about holding the whole city with a big hug, if you will.

So the reason I mentioned this background in human systems is other people have started to see that there are patterns to their own development of leadership or their own development of teams or organisations, and they're curious can this apply to the city? And there was one group in the state of Oklahoma in this in the United States, in a small city called Durant. And there were a couple of leaders who actually invited me to do exactly that because they had been going through the journey of their own leadership development and their organisational development. And they looked at each other and said, I wonder if we could give this back to the community, how would we do that? So they invited me to come to the city and we worked out a way that that could unfold in that city. So that's a really good example of a small city that was able to start implementing these concepts and the framework.

### The Four Voices of the City (4:52 – 14:12)

Ian: Mm-Hmm. That's really interesting, then maybe, maybe because it relates to city size, right? Because we know that cities are extremely complex and often the, the larger they get, we call these problems of scalability. So I'm wondering, especially because you're

describing something quite, what kind of the exact phrase you used? but I'm going to say organic, but you said bio- ?

Marilyn: biomimicry,

Ian: Biomimicry,

Marilyn: But organic's a good word too.

Ian: And then so yeah, with this sort of way of thinking about stuff you could maybe imagine it with something that you can hold and hug like a beehive, but what happens when you try to then apply these principles to big, messy, very hierarchical, unequal places?

Marilyn: It's a good question and one that I keep asking myself, and so very shortly, after I started to work with Durant something surprising happened my I published three books about the integral city, and the first one is called *Integral City: Evolutionary Intelligences for the Human Hive*. So I actually renamed the city as a human hive. And that book was translated into Russian, much to my surprise. And so I started to go to Russia, where there's quite a wide spectrum of city size. And I first had a chance to work with the city of Moscow and then the city of Izhevsk which has a million people in the interior of Russia and then with influencing 44, 78, and more recently, over a 100 cities in- in Russia.

And what they notice that they can apply no matter what size is what I call the four voices of the city. And I learnt this from the bees. We have four voices, where we could say the first the biggest one is the citizens pretty well- most of us are citizens in some way of the city. The second voice is what I call the civic managers. So these will be mayors, elected officials and also all the public servants that could be included in the education, in the health authorities, in police and fire, and all of those that make the city operational. The third voice is business innovators, and the fourth voice is what I call civil society, or the third sector is often how it's referred to in Europe, and that includes the not for profits, the NGOs and the faith community.

And, no matter what size the city is, we can bring those four voices to the table, or another way of framing it is, any one of those voices can hold and create the energy to make change in the city. And then they can ask who else should be here? So it doesn't always have to come from the top, which is often what happens with big cities or just from the bottom, which can happen with smaller places, but it can come from bottom, top and the middle. And when we have those four voices, no matter what size the city is, I think it's possible for us to make change in the city that makes them far more sustainable and resilient.

Ian: Isn't there a hierarchy between these four voices? I mean, hives are quite hierarchical, I know, but also like managers or the, the brains and versus the everybody else, there seems to be some sort of hierarchical relationship between the two.

Marilyn: Actually, they're not hierarchical. They are more what I would call fo- having different roles in order to achieve a common purpose. And this is where the beehives are very instructive for us. You know, bees have been around for 100 million years. That's a lot longer than humans. So as a species, they have figured out how to actually support the

hive and all the individuals in it, and also to support their ecoregion or their bioregion, because that's when they're gathering their nectar and their pollen, which is their form of energy. They're pollinating the whole of the rest of the ecoregion, and they're not only creating energy for their hive for this year, but for next year.

And I think this is a lesson that our cities need to learn. What is our purpose? You know, bees need- know that it's 40 pounds of honey, and these four roles in the hive are actually working through a complexity strategy in order to be able to survive. So, they are collecting what their equivalent of the citizens are, as called, conformity enforcers. There's about 90% of the hives that are that, but the- what I call the business innovators, they have diversity generators, and they're always going to different locations to source the nectar and pollen. So, you know, bees have a language, and so they actually come back to the hive and do this little waggle dance that tells all the other bees where there's this good source. When they keep going back to the same patch of flowers, then eventually they're bringing back less and less.

And there's these two other roles in that hive. The resource allocators, which are like our civic managers, and they work together with the inner judges, which I think are like our civil society. And those two roles say, you know, if we're going to achieve our 40 pounds of honey a year, we have to do a lot better performance. So actually, we're going to cut you off with your bee fuel supply. So those bees, which would be like our citizens, they get depressed and it's only when they get depressed and they can measure depression in bees through their pheromones, that they notice the dance that the diversity generators are doing, which is telling them, actually, if you go over in this opposite direction, you can get a whole new source of supply. And so this is a complexity loop that causes those bees to shift and the diversity generators go off in a different direction. And this is how they're actually able to work towards achieving a purpose for the hive, and in achieving that purpose, they're serving the ecoregion, and I would say the whole planet.

Ian: Mm hmm. And it sounds very nice. And maybe this is where I feel a bit sceptical towards these sort of organic or natural metaphors coming from nature, is that okay, a common purpose there is, I guess, reproduction of the hive and keeping the hive alive. In the common purpose also comes about the fact is that there is not much space then for a diversity of opinion. And we know humans very much like to have quite diverse opinions, and when we're sitting in any sort of city, not only diverse opinions but diverse interests are very noticeable for people around. So we have a certain class of people in a city who have extremely different interests than the rest of the city. Those people are usually very often the powerful ones as well. And these are- those are often the people who are maybe leading us towards, you know, economic ruin and destruction and- sorry, sorry environmental ruin and destruction. So I'm just wondering, how can you take this, this metaphor of the hive working towards a common purpose, and think about that when we're in a city where people legitimately have very, very different purposes and very, very different common purposes because they're parts of very different and cross-cutting groups at the same time?

Marilyn: Actually, I don't think they have a common purpose. They have purposes that are scaled to their interests. I know of very few cities who have a sense of what their common purpose and for the purpose would be in service to Gaia's well-being, to the Earth's well-being. And so that I don't see in cities because I think that we're at a very

much less mature stage of development as a species. I also see, and I would understand what you said in a somewhat different way.

I would say the competing interests, they definitely have power and influence. And there- once there is a group of humans who, who get that power, we tend to be rather resistant to changing. And so having to understand that our resistance is actually probably going to stay in place until we feel so uncomfortable with the current situation, we would be like the bees who get their fuel supply cut off, and we're willing to consider some of the different opportunities that the innovators bring in to looking at the city. So right now, we're at a very immature stage of our, our species and our cities. And I think that this is going to continue until we realise what I'm told by Elizabeth Sahtouris, who is an evolutionary biologist, she says in any species, this is a normal stage, it's called competition, and at some point or another, the species realise competition is too expensive. We must then learn to cooperate and collaborate. And I would say that one of the perhaps driving forces that is moving us in that direction these days probably is climate change. So that is a very large life condition, and it's the life condition as a context. It's actually going to create motivation for us to change.

Ian: Mm-Hmm. So then the structural conditions of the impending destruction of the planet means that we'll be forced, you think, to become a more cooperative species?

Marilyn: We will be, or we'll pay a price.

### Spirituality in the Integral City Framework (14:13 – 16:57)

Ian: Yeah, wipe ourselves out. Yeah. You mentioned before, somehow there's- that spirituality was important in this model framework for a city. And I'm wondering, can you, can you tell me a bit more about this, unpack this for me?

Marilyn: Yeah. So a lot of the more- systems and action-oriented models like the resilient cities or smart cities, they don't really include consciousness or culture into their frames, let alone spirituality. And one of the ways that I frame the spiritual influence is that it's actually the evolutionary impulse that drives everything. So there's an evolutionary impulse that is behind the actions we choose, as well as the systems we design. But in order to make them coherent, we really need to understand the cultures that is the belief systems we share as a collective and the consciousness that we have as individuals and our capacity to actually grow those as we respond to different life conditions.

So we could see that spirituality is not only the impulse behind all of these four different dimensions, but we can also even see it a lot as a line of our consciousness and culture that we have to develop like a special form of multiple intelligence that's called spirituality, where some people might even hold that spirituality is the most mature or complex way we could hold our understanding of the city. And I mentioned that I see the city as embraced in a field, a knowing field. So that's one of the ways of thinking where there is a spiritual impulse that's actually holding us as well as impulsing us.

Ian: Mm-Hmm. But don't you think in the process of urbanisation has actually led to a decline in spirituality?

Marilyn: It's led to a decline in our awareness of its importance. So, because as we've grown our cities, we have really, when we see our large cities now, they're not just one culture anymore. In all the large cities of the world, they're pretty well holding all the cultures of the world together in this one relatively small place. And I think that's one of the reasons we're going to develop new governance, and this isn't going to happen at the nation level. I don't think it's going to happen at the cities where these sort of tectonic plates of cultures are clashing with one another. And it's through working our way through those that we're going to actually come up with agreements how we can live together better not only as people, as a species, but I believe in sustainable and resilient relationship with our ecoregions.

### The Concept of Meshworks (16:58 – 19:38)

Ian: Mm-Hmm. It's interesting that you mentioned this coming together and rubbing against one another because it reminded me of something else which I read about your- in your work, about the idea of a mesh work, I guess, as opposed to a network. I'm wondering could you- could you unpack that a little bit for me?

Marilyn: Yeah, the way that I use meshwork- it's an interesting word and when I first learnt about it, I went and researched it and found it came from the brain sciences.

Ian: Mm-Hmm.

Marilyn: So it appears that the way our brains actually learn is that all those synapses we know that are there constantly firing and responding to the life conditions that we're in context with. And those are very self-organising principles that are happening. We know we can't predict, but when there's enough repetition of those firings, the brain is actually-wants to be a very energetically economic operation. And it says, I think I've been here before done that. Let's just lock that in, and that learning becomes kind of a base for us to then grow.

So the way that I see that meshworking works is that we combine the self-organising systems that are constantly requiring us to learn along with these organising and structural aspects that allow us to be efficient and effective and build sort of a ladder or a scaffold of, if you will, of our capacities. So that's how a meshwork works individually in the brain, but we can also expand that out to different scales. So I've worked on developing meshworks in organisations where we pull all the teams together to be fit for the job that they're actually have the capacity to do. And we can then expand out and bring bunches of organisations like from those four voices together in service to a larger purpose.

And I do, of course, as I've said, imagine that we will discover the purposes our cities have in service to ecoregions and the Earth itself. And until we do that, we're going to discover that there is sort of more localised or regional purposes that we can serve, and that meshworks can be very effective when we bring together not only the structures, which a lot of us are used to using, but allowing creativity through self-organisation to actually work along with the structures so that we have actually both the capacity to be sustainable, that's what the structures do, and resilient; that's what the self-organising capacities allow us to have.

## Implementing the Integral City Model (19:39 – 26:14)

Ian: Mm-Hmm. And when I when I read meshwork, I actually thought of – and I don't know if you're familiar with his work, but he's not- based not far from you, in the University of Aberdeen, the anthropologist Tim Ingold, that he also likes to use the word meshworkers because he- meshwork because, as he says, he really hates the idea of a network because that implies that individuals are separate points on a node and that somehow there's a line between us. When in reality we're all mixed together more like it, we're more like a knot of wool rather than like a network, because- because we're so enmeshed in each- in each other's lives. And why I thought about that in terms of then model making for cities, and this is maybe goes back to one of my earlier questions, is what are then the difficulties of- of trying to implement a relatively, let's say – and I don't see this as necessarily the critical way – but idealised model of how we would like a city to be into or onto existing city structures. I mean, how much of- how much of the work you have to do is on a reorganisation or level? Or how do you how do you get from the model in an existing city? How do you realise it?

Marilyn: Well, I use the principle that was behind the work of spiral dynamics, which is one of the frameworks that has influenced me in the integral thinking as well as Ken Wilbur's four quadrant model. And I think that they both contribute to our understanding of exactly what you said, that that's sort of the real pictures because they can get them through fMRI scanning. It is- it looks like a hair knot; it looks like a bundle of wool all interconnected together. So that's a really powerful image.

And, so I don't believe it's brought in from the top down and facilitated from the top down, one of the principles I use is- is find the energy and then amplify it. So the energy means where is there energy for change. And since I'm using those four voices, they can be within any of those voices. It could be with a single voice or multiple ones. And when we find that energy and are able to amplify it, then that's where we get the self-organising arising from the communi- community itself. It's not imposed from outside. So I think a facilitator who works with meshworks in this way has real ethical responsibility to hold them in the natural self-organising capacities I believe they have. And for them to discover and grow and amplify them themselves, this can take a little while longer than just sort of, you know, crea- building structures, adding people and stirring. No, you have to actually work with the people who are there and allow them to discover why and how they want to change.

Ian: Maybe we need a queen bee to act as a little dictator on a city level.

Marilyn: Well, of course, the queen bee, you know, in the beehive is actually created by the hive, not the other way around.

Ian: So my- my final question then is, and it goes back to the very your very first answer you gave when you were saying out beyond the smart city out, beyond the resilient city. And so now we have many, many different competing, we can say concepts of what sort of city people want to build and- and many, many names, and people make their careers out of promoting certain, how to say, certain – maybe make their careers is the wrong way of putting it, people, you know, give their life to promoting a certain- a certain image of a city or a certain idea of a city. So I'm wondering, how have- how do you then see your work in trying to promote the framework of an integral city in relationship to the smart city? Or maybe the smart city's not even the best idea, but, you know, like because it's



been an abused term, should we say, but for other less fuzzy, less fuzzy ideas of city? How do you relate your idea of an integral city to those?

Marilyn: Well, I would say it's a meta-framework.

Ian: Okay.

Marilyn: So I'm- I'm holding the possibility and I'm constantly challenging myself; how does- how do these other frameworks fit into this meta- framework? And how can it inform us from a holistic perspective that those other frames are probably part of this larger way of looking at the city? As I mentioned, they might be at different stages of maturity or different stages of complexity, and that's part of the dynamics of thinking about an integral city. It isn't just one thing has the capacity to hold it as a living system that evolves.

Ian: Mm hmm. Mm hmm. Interesting. And I'm, I'm- I'm wondering – I know I said it was my last question, I always say this, but then they always- because your answers give me more things to think about. I'm just wondering, like when you're, when you're going out and you- and you're trying- and you're speaking to people, you know, working on a- on a city level, or maybe the people who are thinking or trying to be change makers or however we want to call them in their cities, I wonder whether.... and, what's the right way to put this, I wonder whether you've faced, I don't know, opposition or discomfort with the spiritual elements of your model. I mean, do people feel always totally comfortable going along that route? Or yeah, what's been your experience?

Marilyn: Well, I'm not imposing that either. And I actually, I have a funny story to tell: when I first was bringing out my first book, and I was at a book launch, and so I was talking about all the 12 intelligences that are in each chapter and the person who got up and said to me, well, this is all very well and good, but where is the spiritual intelligence? And I sort of just stood there for a minute and went, well, actually, it's imbued in the whole book. I'm astonished at your question because I feel like it was written through spirit. You know, I was actually in service to spirit.

So I respect that people have many different definitions of spirituality. And I feel that it has its capacity in life to hold them all as well. And so I always try to meet people where they're at, respect where they're at, and I'm in service to something that's much larger. I was really inspired to hear James Lovelock, who is the person behind The Gaia Hypothesis, when he was asked about humans, they must not be very good for the Earth, and he said, on the contrary, humans are Gaia's reflective organ. I thought that was a very interesting comment to come from a physicist, and it seemed pretty spiritual to me.

Ian: Mm. And on that point, we're going to end that discussion. Thank you so much, Marilyn.

Marilyn: You're most welcome. It's been delightful.

[Music]

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## Post-Interview Discussion (26:17 – 33:19)

Ian: Alrighty, Kate, what do you think of that?

Kate: Well, I think especially during this time of coronavirus, Marilyn points towards cooperation as being the only solution forward. So I think that's absolutely relevant in this point in time. And I really thought the bee comparison was quite interesting. As you know, bees cooperate, we must cooperate. Maybe we have another 100, 200 years to go for us to figure out how to cooperate, but I thought that was absolutely a very relevant part of the discussion.

Ian: Yeah, it's interesting. We recorded actually that conversation all the way back in November, so way before anyone was thinking about corona. And it's interesting how conversations from the past basically become more relevant once you start living in these very pandemic-filled times.

Kate: What I- what I kind of wanted to critique was her solution as, you know, spirituality being kind of the way we can move forward and cooperate to a further degree. I mean, you- you said in the podcast, you don't know whether spirituality is increasing within cities. My question is, why would spirituality help with this cooperation dilemma that we're facing?

Ian: Yeah. Well, I mean, like when I after I made the interview, I was speaking with people around to say- what was interesting for me was I'm naturally not drawn towards spirituality in any, in any sort of way, or at least I know I don't have, sort of, not always totally comfortable with, with those sorts of conversations and it's good to be pushed on these things because I realise it's very, very important for a lot of people, especially who are involved in environmental or green issues.

That spirituality comes up a lot, and you speak to a lot of people who have really, really are moved in such a way to do amazing things. And for them, it's all about finding ways to attune themselves with the planet in different ways. And, and I- and I can totally understand why it's so central to any sort of environmental movement. And I think it's probably good that we have these sorts of conversations because I wouldn't want any sort of environmental movement to basically push aside people who had ideas that were coming from outside my worldview, in the same way that I wouldn't want any sort of attempt to redesign our cities in a way that went outside sort of, you know, the orthodoxy of sort of unquestioned growth, which is the current orthodoxy of cities to be pushed outside.

So I think it's actually really important to bring in the sort of questions that might make me feel uncomfortable and maybe, maybe yourself, you, I'm guessing you're also not totally comfortable with thinking about spirituality, but they still remain really important topics to think through just because they are important for so many people.

Kate: Of course, of course. And I think they can be interesting levers of change or interesting ways of kind of reframing current problems that we see today. I guess one of my issues with the way we approach spirituality today with the way humans do it is it's very self-oriented. And while I think that can be very beneficial, I actually think it might go against kind of her, you know, understanding of, of it aiding cooperation. So I think the

way I see spirituality is being very much kind of inward focussed and kind of denouncing material, you know, the material world because that's just not important. But if you want to solve these big problems that we're thinking about in cities, don't you have to think about the material world?

Ian: Yeah, yeah, I guess you do. And especially as we are all meshed together, as she was saying, like in in some sort of big knot, you know, all together. And because we are, that just basically means that we have to, yeah, we can't be just looking inwards. We have to basically be looking outwards and looking materially as- as we do so.

Kate: Yeah, and that's not necessarily the, you know, the sexy thing to do of, you know, looking at the material world. But you know, that's just something you have to do because there is, you know, human suffering and there are people who- who need goods and services and who are struggling to obtain certain things. And we need to think about that part of our- of our life and our existence.

Ian: Yeah, I mean, I guess the trick is to think like through these things together, and that's probably why I also want to keep thinking along these lines and be pushed because obviously we need to find new ideas or new types of solutions to- to the current crisis that we're facing the twin crisis of urban injustice and unsustainability. And so, yeah, I'm open to hear everything, even if even if maybe necessarily, I don't always agree with it. But I want to I want to maybe- I don't know, maybe by the next podcast out, I'll become more spiritual. Let's see. I've been having- [Laughs] since making the interview I had like a bunch of really nice conversations with friends about this. People who are, like, much more- basically people who are much more spiritual than me. And yeah, and so it definitely spurred me to, to think about things in a slightly different way.

Kate: Maybe I'll go into the woods, look at the bees, look at the trees and try to learn what cooperation looks like.

Ian: Good, yeah, you should do that.

Kate: In a desperate attempt to help the world.

Ian: If you're allowed outside in Washington, D.C. or Virginia, sorry. Are you allowed outside?

Kate: Well, you're allowed in your own environment alone, six feet apart. So I feel like I could go through a spiritual journey doing that.

Ian: I mean, I don't think you're going to go on a spiritual journey where you are now, and I can see where you are now. You are in your parents' cupboard.

Kate: Correct, under a blanket.

Ian: [Laughs] As am I. So other people who may wish to climb under blankets and record things, our listeners, we put out a call on social media to ask people to basically submit short audio files themselves, basically mini podcasts. And we're basically asking what a just and sustainable city might mean to you. And we had a bunch of really interesting contributions already, and we're going to put one out, I think each episode or maybe two

out each episode, depending on the length, we're going to start just with one today and we want to just- we want to get many more from you.

So the idea is what you should do is you should basically get yourself a recorder, go into a quiet space, maybe under a blanket, maybe in a cupboard, press record on your phone, or if you have one, a high-end recording device and then record your own reflections or your own thoughts or your own arguments on what a just and sustainable city is.

And so this month, our very first guest co-podcaster is Marceline Bonneau from Resilia Solutions. So we're going to let Marceline play us out from the episode. But before we do, Kate, tell anybody else he wants to get in touch either with their own mini podcast or with anything else, how should they get in touch with us?

Kate: Absolutely. You can email us through the contact form found at our web site [urbanarena.eu](http://urbanarena.eu) or at [UrbanA@ceu.edu](mailto:UrbanA@ceu.edu). And you can also, of course, find us on Twitter or Instagram at the handle @arena\_urban.

Ian: Alrighty, let's listen to Marceline.

[Music]

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### Guest Contribution (33:20 – 36:12)

Marceline: Hi, my name is Marceline Bonneau from Resilient Solutions in Brussels. So, what is a sustainable and just city for me? Well, I feel the crisis we're having right now is really putting these two elements together in a striking way that we cannot avoid anymore. I will just share with you one example that we've seen during this crisis, it is the issue of food, how to get access to good quality food at a reasonable price, how to get access to food at all, and how to get access to sustainable food. I just share with you one example of an initiative which taken place here in Brussels.

It's been a scheme of grassroot volunteers who've gathered to deliver food by bicycle to those in need. This food is prepared by people in their homes. They can be professional; they can be individuals. Most of them work with what they have at home, whereas a parallel scheme is also collecting some food supplies, in order to provide this cooks with some food supplies that they can then in turn, transform into food for those in need. As I said, delivered via bicycles.

So this is an example of a combination of solidarity, fight against food waste, using networks of volunteers grassroots initiatives. This is a concrete example of the way sustainability and justice can be combined together as concepts. Obviously, it's not an easy task. The crisis has seen an increasing competition for food supply, for example, and increasing demand for food. And the limitation of available financial resources. I think this crisis can inspire us for new solutions and new concepts to move towards more sustainable and just cities. Now that we're going towards a new era. You should be ensured to combine the two concepts together, not leaving one aside, but also ensuring that all the relevant stakeholders are on the table.

[Music]