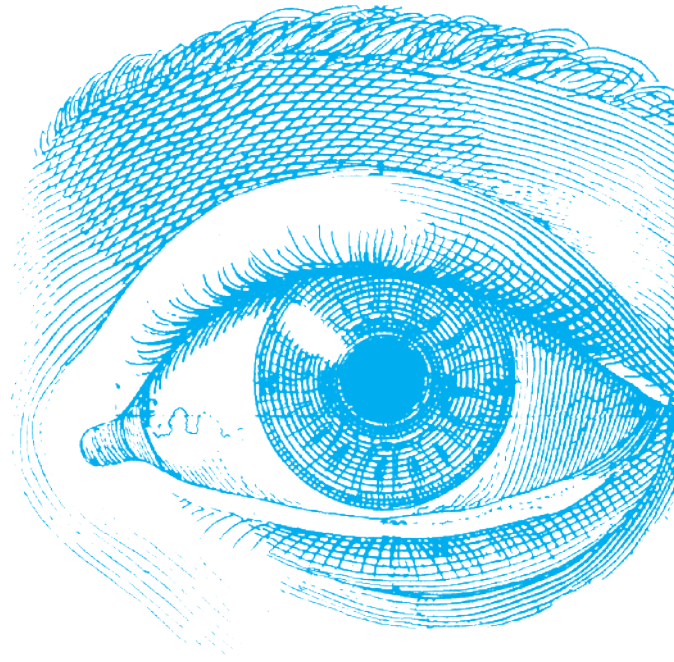# Designing Designers

Paths to Experience Desired Futures

by Tieni Meninato

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Abstract

Socio-economical inequality, depletion of natural resources, and growing figures of burnout and depression are only some of our current complex problems. Designers have been occupying a critical role in providing methodologies, tools, and mindsets to address these issues. Yet, design thinking and strategic design have been widely criticized for their lack of ability to move from concept to action. I have found that this gap is in part, a result of our lack of focus on the inner state of the designer.

My intention with this project is to evolve the discipline of design, and design education to support a world in transition into more desired futures. For this challenge, I explored what said futures might look like and sought root causes for the undesired symptoms of our present ways of being. Through multiple forms of conversation and an auto-ethnographic process, I attempted to identify and develop my own lens as a designer who wishes to create meaningful change.

This journey has three main results. A selection of mindsets to support collaborative design practices. An epigenic model, that aims to facilitate living in transition. Finally, this paper explores insights for a design education that emphasizes the importance of the inner state of the designer to envision and co-design desired futures.

Acknowledgments

"Only love expands intelligence. To live in love is to accept the other and the conditions of his existence as a source of richness, not as opposition, restriction or limitation." — Humberto Maturana

I would like to thank all of those who generously participated in my research, sharing their time and thoughts through expert interviews and conversations. My advisors, Michele Mastroeni, and Peter Jones who encouraged my process with friendship and knowledge. My family, Wake Partners, included, who supported me emotionally, mentally and financially through this intense journey.

I would like to name the people that have allowed me to transform feelings into clear thoughts, actions into ideas, and seemingly unrelated reflections into concepts. The works of Otto Scharmer, Katrin Kaufer, and Peter Senge around Systems Thinking and U Theory have been a robust foundation for this research, not only have they connected and clarified concepts I have struggled to before, but that have done it within MIT, advancing the importance of these topics in traditional institutions that have consistently avoided them. In my interactions with inspiring peers, Ariana Luterman and Tara Campbell, I learned about Arturo Escobar, a Colombian-American anthropologist that has brilliantly connected and evolved knowledge influenced by thinkers that have influenced me as well, such as, Humberto Maturana, Francisco Varella and Fernando Flores with ideas of ontologies, autopoiesis and cognition and Paulo Freire's pedagogy of the oppressed. The concept of Nonviolent Communication by Marshall B. Rosenberg offered a path for a profound mental model shift that has deeply impacted me and my work.

Reflecting on my inspirations, I would note that I find myself frustrated with the imbalance of references to female authors. As this paper will explore, a product of our dysfunctional systems, and in this case, of my own failure to prioritize this pressing issue. What my writing lacks in citations it overflows with through influence, wisdom, and love from the fantastic women around me: Ariana Luterman, Tara Campbell, Jananda Lima, whom I have co-formed a research epistemology and broad research foundation with, Mathura Mahendren, Maryam Mohamedali, Angie Fleming, Hallie Siegel, inspiring peers who joined me in conversations about these topics, my sister, Giovanna whom has supported me emotionally and intellectually through this process, and my mother, Ivana, who has always put all of her heart into giving me all the knowledge, tools, and love available in her to allow me to have a beautiful, meaningful, existence.

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Preface

"No one, not you, not I, is getting up in the morning and looking into the mirror and saying, OK, I will put in another day of destroying more of nature, inflicting harm and violence on other people, and also increasing my own degree of unhappiness. No one is doing that." (Scharmer, 2018)

"The success of an intervention depends on the interior condition of the intervenor." Bill O'Brien (Scharmer, 2018 – Lecture)

These two quotes extracted from Otto Scharmer and Katrin Kaufer's work reveal two themes I am passionate about and have driven so much of my work. The first shares my belief that we don't live in a world of heroes and villains, no one is waking up planning to play a role in a system that promotes pain and suffering. Yet, if we find ourselves living in such a system, it makes sense to assume that we are all unknowingly playing a part in this reality. The second, to me, proposes a path to transition out of these systems: taking care of our inner condition so that our "interventions" play a role in changing the undesired patterns we wish to stir away from.

These beliefs have guided my life choices. I shifted my career from graphic design to strategic design when I understood that this new offering gave me a unique opportunity to impact organizational decisions that shape our world. I decided to step away from design consultancies and co-found an innovation consultancy, (formerly mewe, now Wake Insights) in a business model that prioritized honest human relationships, generosity,

and love. These are the lenses that guide my work: A designer, with faith in humanity, who believes that a desired future can emerge if we focus on self-development and collaboration.

From Debate to Dialogue

This was the setting for my independent study, completed prior to this master research project (MRP). The study became a co-created workshop named: From Debate to Dialogue, applied in the Design with Dialogue series of events (Meninato, Lima, & Whyte, 2018). The study investigated concepts from U Theory[1], Compassionate Inquiry[2], and Non-Violent Communication[3] and came to the conclusion that a fundamental missing element to collaboration is our ability to dialogue. Dialogue, being, as defined by David Bohm, "a freely flowing group conversation in which participants attempt to reach a common understanding, experiencing everyone's point of view fully, equally and non judgmentally" (Bohm & Nichol, 2004)

Field: Structure of Attention	Micro: Attending (Individual)	Meso: Conversing (Group)	Macro: Organizing (Institution)	Mundo: Coordinating (Global System)
1.0: **Habitual awareness**	Listening 1: Downloading habits of thought	Downloading: Speaking from Conforming	Centralized Control: Organizing around hierarchy	Hierarchy: Commanding
2.0: **Ego-system awareness**	Listening 2: factual, open-minded	Debate: speaking from differentiating	Distributed/ networked: organizing around interest groups	Market: Competing
3.0: **Stakeholder awareness**	Listening 3: Empathic, open-hearted	Dialogue: speaking from inquiring others, self	Distributed/ networked: organizing around interest groups	Negotiated dialogue: Cooperating
4.0: **Ecosystem awareness**	Listening 4: generative, open-presence	Collective Creativity: speaking from what is moving through	Eco-system: organizing around what emerges	Awareness-based collective action: co-creating

Figure 01. Structures of Attention Determine the Path of Social Emergence (Scharmer, 2018)

This table was used to create several of the recommendation proposed in our workshop. It shows behavioural habits in different levels of society, depending on our modes of awareness. The underlying idea is that in order to create a society that is more collective, which the authors see as a path to general sustainability[4]. It is proposing a way of being that invites individuals to welcome to prioritize distributed networks over hierarchies, dialogue over debate, and emergence over control. Numbering these modes from 1 to 4 reinforces that the authors are, perhaps unintentionally, creating an idea

[1] The U process, that has its name due to the U shape helps detail a transformational development, where we move from past unproductive patterns into a desired future. As Otto Scharmer explains himself, U Theory is three things: A phenomena, where more people are waking up to a deeper level of awareness in order to bring something new to reality. It also a framework and a language, that allows us to communicate about that deeper level of experience that many of us have but don't talk due to it being part of the mainstream discourse. It is a methodology that helps be more effective when operating from that deeper space. (Scharmer, 2018)

[2] Compassionate Inquiry is an in-depth teaching and distillation of the approach I, in collaboration with N.D. and international yoga teacher Sat Dharam Kaur have developed to work with human beings beset by personal issues, health problems that need gently guided exploration, mental health challenges, addictions, relationship difficulties and, above all, an unhealthy relationship to their own selves. ("Compassionate Inquiry," 2019)

[3] NVC Nonviolent Communication, an approach to life created by Marshall B Rosenberg, revolves around a series of practices to develop our ability to communicate with one another. It is based on the idea that people only resort to "violence" when they don't recognize their own or each other's fundamental needs. In NVC violence is any act that expresses judgment, labeling, criticism, and ridicule. Needs represent basic human needs such as; connection, physical well being, honesty, play, peace, autonomy, and meaning. (Rosenberg, 2015)

[4] Sustainability that includes environmental, social-cultural, and economic aspects of our current systems. Considering mental health, loving relationships, diverse political representation, etc. all aspects of sustainability.

that one way of being is superior, or more desired than the others. These ideas create tension, that is not necessarily obvious for those who prefer those ways of being: How can we talk about collectivity if we are suggesting that people who are more familiar or comfortable with debate, hierarchy, and control need to evolve? How is this not reinforcing the pattern of judgment we wish to break?

This was precisely the point one participant highlighted to us, deeply frustrated, he bravely shared our bias. He explained how this perspective could easily exclude individuals with right-oriented ideologies, that would identify with the ways of being in modes 1 and 2. While the workshop succeeded in creating a space for dialogue, where such insight was shared, heard, it failed to avoid that specific tension by being genuinely inclusive, to begin with.

This experience had a profound impact on me; however, the aggressive way in which the participant shared his perspective might have caused in me a defensive reaction that prevented me from fully grasping the power of the insight. Which is no way saying that I wish the participant had communicated his feelings differently, but simply to say that I often still struggle to move through conversations that resemble debate. Today my way of facing that challenge is to try to adapt what is within my ability; myself.

When presenting these findings in a Strategic Innovation workshop for my own company, Wake Insights, I had a similar reaction. Partners that are more comfortable with ways of being relating to layer 1 and 2 of the figure felt excluded. Was I proposing that the way to reach our shared goals was by being more like me? Honestly, I was.

This epiphany led me to want to tackle this research differently. What I found is that we have deeply ingrained beliefs and world views that lead us to this kind of dichotomic, categorizing, excluding ways of thinking. This research is my journey trying to understand and create paths for us to be able to transition towards an existence that doesn't depend on constant comparison and categorization of ourselves, our actions and the realities we co-create. I am aware that I will in this exploration, fail to think outside this conceptual box, and those who tend to find familiarity in ways of being different than mine will easily find those discrepancies. I see that as part of the process of transition, where we can open space for such conversations in whichever way they need to emerge.

Introduction

Designing Designers. Who designs?

"There is increasing recognition about design's key role in the creation of conditions, infrastructures, and the very world within which we live our lives. This recognition has fostered diverse calls for the reorientation of the design disciplines, away from the functionalist, rationalist, and industrial traditions dominant for most of their history; and towards more socially conscious, political, situated, and relational practices." ("DRS2018 Keynote Debate 'Whose Design' DRS," 2018)

This quote reflects my sentiment about design. I have always sought out ways where my practice as a designer could nudge the systems I interact within the direction of a more desired future. In the past few years, I have observed people from different backgrounds searching for design education, individually strategic design, with the same drive. Strategic design is often seen as a set of mindsets, skills, and tools for change. Through the intersection of this observation and the knowledge acquired through this journey, I found it essential to keep both the process and the outcomes of this research accessible for everyone, not only those who have a formal design background. While this project was led through a design lens, it's purpose is to share knowledge that can be accessed and used by anyone who desires to bring about desired futures similar to the one I have proposed in this paper.

Moving forward it is essential to keep in mind that any reference to the practice of design here is being explored through a definition of design proposed by Ezio Manzini in his book "Design When Everybody Designs." Non-experts have an opportunity to become aware that we all are continually designing our realities, therefore the intentions that drive our actions, and the lens through which we make our daily choices impact everyone. In this definition, non-experts are presently, unknowingly, designers, and design experts have the opportunity to facilitate this transition to a state of awareness where we all intentionally co-design.

> In a world in rapid and profound transformation, we are all designers. Here, "all" obviously includes all of us, individuals but also organizations, businesses, public entities, voluntary associations, and cities, regions, and states. In short, the "all" we are talking about includes every subject, whether individual or collective, who in a world in transformation must determine their own identity and their own life project. This means putting their design capability into action: a way of thinking and doing things that entails reflection and strategic sense, that calls us to look at ourselves and our context and decide whether and how to act to improve the state of things. The problem is that although design capability is a widespread human capacity, to be usable it must be cultivated. This does not usually happen, or it happens in an inadequate way. Confronted with this contradiction between a reality that calls for all subjects to be more design-oriented and their difficulty in being so to an adequate extent, design experts can come into play. We are talking about those subjects whose field of interest, of research, and ultimately of work is the practice and culture of design. They can operate as social actors who, thanks to the cultural and operative tools available to them, are able to feed and support the design processes in which all of us, experts and non-experts, are involved. (Manzini, 2015, pg.16)

Designing Ourselves for Transition

"A key question is – how, in a human system, living what it is living, does pain and suffering arise from that manner of living? Culture is a network of conversations that both generates and conserves states and manners of living and co-existence, even painful ones." — *Humberto Maturana*

This research stems from the belief that a culture that promotes less pain and suffering can be surfaced, and that the conscious choice to pursue it, is in itself the way to create (and experience) it in the present. It has been a process of discovering that there is an emerging faith that a system that sustains and is sustained by humans that put connection, generosity, and love, first is possible.

One of the thinkers I found that has helped me shape this belief, Gabor Maté, is a doctor and expert in topics such as addiction, stress and childhood development. Maté deconstructs the age-old debate of the essence of human nature, offering a different lens to why our living systems are currently failing us. I will pose his view as a choice: To disregard the idea of human nature promoted by our culture today, that we are naturally competitive, aggressive, and built for domination. To opt to see all the ways we are wired for love, connection, and generosity. From that perspective, whatever prevents us from satisfying those fundamental needs, will create pain and suffering. This is the social model we have co-created, and to some extent, arguably, designed. One that is focused on power struggles, materialism, individualism, and profound disconnects we all dislike and often unconsciously perpetuate. (Omega Point, n.d.)

"If we start with the presupposition, striking perhaps but not totally farfetched, that the contemporary world can be considered a massive design failure, certainly the result of particular design decisions, is it a matter of designing our way out?" (Escobar, 2018, p. 32).

As a designer, my pursuit is to find ways in which the design discipline can evolve to support a world in transition towards desired futures. Through this research, I have found that one possible pathway for emergence comes from emphasizing the practice of self-awareness for designers as a means to facilitate co-design even in radical difference, and becoming aware of the cognitive shackles that limit our creativity. The way to advance this idea of design is by leading by example; bringing an interdisciplinary, inclusive, human-centered perspective to co-design, design.

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Research Paradigm & Epistemology

Theme Overview

Research Question: What are the core shifts that need to happen for designers to allow desired futures to emerge

When looking back on the journey of this investigation, I found that while my initial research question changed, my original intention for the project remained. Through the process, purposes were added to support my goal to evolve the discipline of design, and design education to assist a world in transition towards desired futures.

"You can go through life without ever realizing that you're thinking in a particular way and that you're thinking leads you into particular pathways that don't represent really the range of alternatives that you have in front of you." — Dr. Paul T. Mitchell, Director of Academics of the Canadian Forces College

Designing through and for Self-Awareness, Expansion of Possibilities & Collaboration

Dr. Paul's quote introduces two essential themes that guide this research. "Realizing that you're thinking in a particular way" is a way of highlighting that we all have our own lenses through which we make sense of reality.

Practicing design unaware of your lenses means limiting the range of possibilities of what you can create. Referring to the metaphor commonly used to symbolize the idea of creativity: how might we "think outside the box" if we don't know what our box is? Self-Awareness is a way of understanding our lenses, and therefore, a way to expand the possibilities of what we might create.

The third theme that guides this research is collaboration. One way of amplifying our lens is to access each other's perspectives. In the design community, this idea is usually addressed as empathy[5]. For me, the issue with design & empathy is why this skill is being accessed. When using design for business purposes, empathy often becomes a means to create products and services that people desire and will consume. For this research, empathy is a capability we can access to develop deeper connections to others, to expand our own lenses, preparing our inner state to see and choose alternatives that take us into desired futures.

System Awareness towards Self Awareness

To facilitate the reading of section 2: Finding Why's, I would like to highlight why I will explore topics that might seem only loosely related to my area of interest. Recognizing that our thoughts and behaviours are a consequence of our environment is an integral part of self-awareness. It is the understanding that there is a constant "conversation" between us and our reality, where we influence the world, and the world we inhabit affects us. Our lenses are shaped by the world around us, and the experiences we live through it, so understanding the complex systems around us helps us know ourselves. The systemic investigation explored in that section was my way of uncovering what aspects of reality become barriers for me, or us, to design through and with self-awareness and collaboration in search of desired futures.

Methodology

An Epigenic, Auto-ethnographic Approach

The methods used in this investigation were chosen to support the themes of self-awareness, collaboration, systemic awareness, and expansion of possibilities. My process was cyclical and epigenic[6], in each phase of the research I added new methods that ultimately guided me back to clarifying the lens, or way of thinking that was shaping my findings.

[5] Empathy is the capacity to step into other people's shoes, to understand their lives, and start to solve problems from their perspectives. Human-centered design is premised on empathy, on the idea that the people you're designing for are your roadmap to innovative solutions. All you have to do is empathize, understand them, and bring them along with you in the design process." (IDEO, 2015 p.22)

[6] Epigenic is a word that originally derived from embryology; where each new development can only take place on the ground of the previous development. This applies to many processes, and particularly to learning. (Romesín, Verden-Zöller, & Bunnell, 2012, p.8)

[7] For the context of this paper, the term conversation will be used to describe any exchange of sentiments, observations, opinions or ideas, this is not restricted to oral exchanges or between more than one individual. Exchange is defined not by the "reciprocal giving and receiving" between individuals, but the "act or process of substituting one thing for another" in the context of said sentiments, observations, opinions, and ideas. Therefore a conversation can happen between an individual's own sentiments and opinions while reading another individual's ideas on a topic.

Conversations and Desk Research

All phases of this research include ongoing rounds of conversations[7], desk research[8], literature review, and autoethnography[9]. Conversations took place through expert interviews, unstructured dialogue with peers, and reflection. Desk research and literature review was used in parallel with trend research to expand on the subjects arising from such conversations. Trend Research allowed me to see how the themes illuminated through other methods were emerging or emerged from broader cultural movements.

The auto-ethnographic approach led me to the output of this research that is "both process and product". This paper explores information uncovered in this exploration and the ways in which I have changed as a result of doing this fieldwork. This journey can be divided into 3 major transitions, where I was able to observe major shifts in my own lens. These shifts happen when I am able to identify and question myths[10] that frame or framed my way of thinking. (Ellis, Adams, & Bochner, 2010)

Causal Layered Analysis

In phase 2, conversation happened in the form of a collaborative Causal Layered Analysis, created with Jananda Lima, a fellow SFI graduate investigating how design can play a role in deconstructing systems of marginalization. This section and the ones referring to the finds of the CLA have been co-written by us. We created our own version of this methodology in order to better fit our unique challenge that sought to and uncover core issues that sustain seemingly unrelated cultural symptoms, such as my query of why designers who practice co-design still often struggle to collaborate and Jananda's question of what is the perception of favelados, regarding the system that perpetuates the marginalization of the favelas?

Emergence through Clustering and Language Observation

As referred to in my research question, my investigation aims to find "ways for designers to allow desired futures to emerge." For emergence to happen beyond my own ways of thinking, I used strategic design sensemaking methods such as clustering. By clustering information found in the broad range of sources considered in this process, I attempted to let go of my own habitual ways of thinking and allowed themes of interest to surface through the connection of these opinions, ideas, and information.

I will further explain the importance of language to this research in more detail in the subsequent sections of this paper, however, I find it important

[8] Desk Research is a term used in the design thinking community for secondary research, that is when you review work that other people have done. ("Design Kit," n.d.) Desk Research is not constrained to Academic Papers, it is the intentional search for broad sources of information that express present opinions, ideas, and knowledge in culture and society. This practice is important for design research to be inclusive and emergent.

[9] Autoethnography is an approach to research and writing that seeks to describe and systematically analyze personal experience in order to understand cultural experience. This approach challenges canonical ways of doing research and representing others and treats research as a political, socially-just and socially-conscious act. A researcher uses tenets of autobiography and ethnography to do and write autoethnography. Thus, as a method, autoethnography is both process and product. (Ellis, Adams, & Bochner, 2010)

[10] A usually traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon ("Definition of MYTH," 2019)

[11] Causal Layered Analysis is a framework and practice for organizational, social and civilizational change. It is a futures research method designed not necessarily to predict but to create space for transformation.

[12] All Sections between "Our current state of crisis & collapse" and "A Complex System of Reinforcement."

[13] Someone who lives in a favela. A slum or shantytown, especially in Brazil. ("favela - Wiktionary," 2019)

to highlight the observation of language as one of my methods for self-ethnography. By observing what kind of language I was using to describe certain themes I was able to identify myths and by consciously changing my language I was able to amplify the ways in which I thought about those subjects. Observing my language, and how others use language became both a research method and a way of creating my research outputs.

Opportunities for Interdisciplinary Co-Design

The themes of conversations, self-development, collaboration and language highlight the importance of interdisciplinarity for my research. While deeper knowledge in these topics is not part of the design discipline, through my journey I found that they might be a fundamental missing piece for the practice, with issues of design inefficacy and inability to create broader impact stemming from the lack of integration of this kind of collaboration.
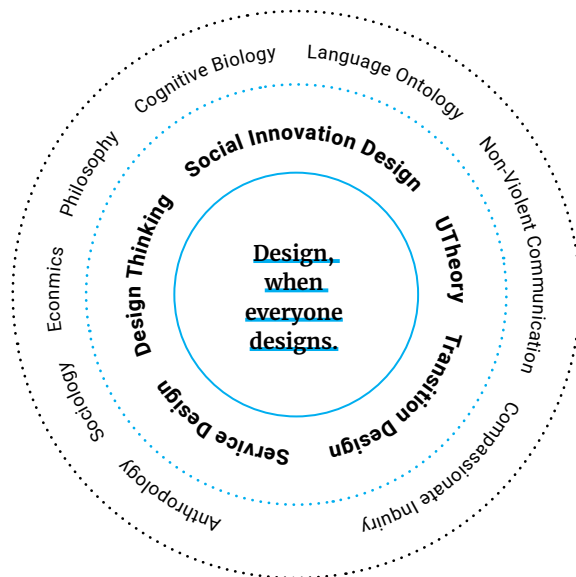
Figure 02. A Call for interdisciplinarity

As a central part of my investigations, I included information pertaining to fields of knowledge such as anthropology, psychology, sociology, and cognitive biology. **It is important to clarify that I have no formal education in any of these areas, and my decision to include them here was to create an initial step for collaboration with experts of these fields.** Figure 02 is a lose portrayal of the disciplines I researched. The inner layer shows the practices more closely related to the design field that were considered as well.

Multidisciplinary Outputs

My approach was subjective. Reality is only what we perceive to be real, hence it is open for constant reinterpretation and redesign. My path to create and share one perception of reality was mainly through the intersection of intuitive, authoritarian and logical knowledge. As a reflexive ethnography, the outputs of this journey mimic this approach: they are the mindsets and mental model used in this process, that can be practiced by other designers

interested in developing their own lenses, and consequently the impact of what they create. (Ellis, Adams, & Bochner, 2010)

What Desired Futures?

"The question we humans must face is that of what do we want to happen to us, not a question of knowledge or progress." — Humberto Maturana

"The questions we are dealing with are so enormous, and the issues so important, that it will take years of research and debate to even begin understanding the full implications. But on one thing we insist. Abandoning the story of a fall from primordial innocence[14] does not mean abandoning dreams of human emancipation – that is, of a society where no one can turn their rights in property into a means of enslaving others, and where no one can be told their lives and needs don't matter." (Graeber & Wengrow, 2018)

My research question revolves around the emergence of desired futures so I will begin by defining my interpretation of that idea. So what is a desired future? The most interesting question in that question is if there is a unanimously shared idea of a desired future, to begin with. We live in a world of dichotomies, focused on seeing and labeling differences. That mental model would lead most of us to respond, no, there are few, or no commonalities on what said future could look like. Envisioning one, and expecting everyone to fit it in, is part of the problem.

In accordance with Graeber and Wengrow's quote, my vision for a desired future would be a society where all lives matter, and where our values, actions, and systems exist in accordance to that belief. Today we find ourselves in a world of dichotomies, cruel inequality, and violence. It is a competitive reality, where the only way to enjoy the perks of modernity, such as family structures, cities, and technology, is by oppression. We operate through the belief that our resources are scarce and a considerable number of humans have to suffer for some to thrive. These are all topics I will further explore through the Causal Layered Analysis, yet it is important to introduce them here in contrast to the desired future I wish to put forward.

Having that said, this need to define possibilities through opposites is in itself one of the cognitive shackles I have investigated throughout this research. This mindset of competition permeates our reality and our ways of creating. While I cannot fully escape this creative boundary yet, I will use two broad notions of what a desired future might look like in order to bypass it. By keeping these ideas ample we are, in a way, creating a way for paths to said future to emerge through a process of transition. We are intervening

[14] Graeber and Wengrow are referring to the idea spread through the works of Jean-Jacques Rousseau, in the Discourse on the Origin and the Foundation of Inequality Among Mankind that mankind spent most of its history in tiny bands; agriculture marked an irreversible threshold in social evolution; and that with the establishment of cities came inequality, dependence and violence.

in our thoughts and actions so that these changing behaviours will create a ripple of consequences that create the reality that wants to surface in alignment with the original intentions.

As explored in my methodology conversations were a crucial part of my research, and I also find are a fundamental part of keeping the drive for change alive. It is by building a community of people with similar intentions that ideas evolve into action. So while citing peers with no recognized published work within the academic communities might seem irrelevant, to me, it honours the belief that everyone's lenses matter and emphasizes how everyone is a promoter of change.

Ethical Relationality The desired future I believe in is one of not only respect but value, for human difference. Beyond acceptance, it is about the appreciation and wise use of our distinct experiences, perceptions, ideas, gifts, and struggles. (Tara Campbell, personal communication, March 17, 2019) This term, ethical relationality, was the closest parallel I found to my vision. As Dwayne Donald details in the article Forts, Curriculum, and Indigenous Métissage: Imaging Decolonization of Aboriginal-Canadian Relations in Educational Contexts:

> Ethical relationality is an ecological understanding of human relationality that does not deny difference but rather seeks to more deeply understand how our different histories and experiences position us in relation to each other. This form of relationality is ethical because it does not overlook or invisibilize the particular historical, cultural, and social contexts from which a particular person understands and experiences living in the world. It puts these considerations at the forefront of engagements across frontiers of difference. (Donald, 2012., p.6)

Pluriverse The second idea of a desired future, is one, where multiple realities can exist. Building on the structure I am exploring in this paper, it is not only plural with respect to individuals but plural with respect to the systems that they create and continue to create themselves. The other important aspect of this explanation to me is the acceptance of fluidity. In my perception, also an understanding that there is no end goal or final state of success, but a more process-oriented mental model. The Pluriverse, a Zapatista concept explained in an interview with Arturo Escobar, is the closest parallel to this vision:

The Zapatistas years ago talked about a world in which many worlds fit, an antidote to the idea of a single civilized world built along hegemonic patriarchal Western capitalist lines. Such a Pluriverse is built on the concept of diversity within a whole Earth system, a multiplicity of worlds and peoples coexisting within the Planet. This is the first meaning of the Pluriverse. The

Pluriverse also connotes life's ceaselessness, always flowing, constantly changing owing to the interdependence of all aspects of living systems. Akin to the works of Dutch painter M. C. Escher, the Pluriverse has no beginning or end but only constant ebbs and flows. All nature subscribes to this order. Human intervention that obstructs or destroys this self-organizing dynamic is the source of much suffering and instability. The concept of the Pluriverse pushes us to think in terms of many possible worlds as well as the circularity of life, a perpetual flow and "radical interdependency" of all living things. (White & Escobar, 2018)

In Arturo Escobar's book, Design for the Pluriverse he mentions a world transition where

> ...previously taken-for-granted practices, from child rearing and eating to self-development and of course the economy, became the object of explicit calculation and theorization, opening the door to their designing. This is an aspect that often escapes the attention of design critics, too mired perhaps in design's relation to capitalism. In short, with the development of expert knowledge and modern institutions, social norms were sundered from the life-world and defined heteronomously through expert-driven processes; they were no longer generated by communities from within (ontonomy) not through open political processes at the local level (autonomy) (Escobar, 2018, p.32)

This idea, that we have failed at designing systems that work for ourselves, became an additional reason to alter my research question. Is the idea that we are capable of consciously designing a reality in the level of complexity we live today part of our myths? My fundamental assumption is that by re-directing our attention to our daily lives and actions, we can create a ripple of transition towards a desired future, that will not be designed, but emerged through thoughts and actions driven by generosity, connection and love.

Why Core Shifts?

"The success of an intervention depends on the interior condition of the intervenor." Bill O'Brien (Scharmer, 2018 – Lecture)

This quote, used by Otto Scharmer to illustrate the importance of working on the realm of the self, in order to impact the whole, helps highlight the lens which I will use to find answers to my research questions. My interests revolve in the individual, specifically, our capacity to evolve. As a systemic thinker, I observe all complex problems as interrelated, and in the context of culture, inevitably linked to actions and utterances performed by individuals. While change can happen by interfering in any points of

a system, my particular interest always goes back to the individual as a source of the interference, to begin with. The other particularly attractive aspect of looking at the individual is the idea of volition, it is the one area of intervention that depends solely on our will, it is change that can begin to happen immediately, relying solely on choice and commitment. I find this focus instigating, strategic, but most importantly empowering.

Yet, the human experience is a shared one, and with the development of our society within the constructs of globalization, it is a massive, deeply interconnected mutual one. This is a constant pull of apparently conflicting focuses: the individual, the ones that surround him, and the broader systems he participates in. It is, therefore, in my perspective, inevitable to frame self-development as one that enables an individual to evolve with, though, and for others.

From Mindsets to Core Shifts

My initial research question: What are the mindsets, skills, and tools individuals need to become serving leaders (willingness to serve something larger than themselves) transformed into "How might we experience ways of being that allow desired futures to emerge?"

Mindsets are beliefs that orient how we approach situations. Our mindsets can either help us uncover opportunities or trap us in unwanted cycles. (Klein, 2016) This simple explanation of what are mindsets help me explain why they were a focus of my research. If we, as designers, want to promote change, we need to become aware of our mindsets, and consciously use those that expand, not constrain possibilities. I was also interested in the skills and tools that help us access those mindsets when practicing design.

· Through the initial phase of my research, while clustering results from expert interviews I noticed a pattern between emerging themes.

· Design Thinking & Strategic Design are becoming widely criticized as one more "marketing fad" promising to solve everything.

· There is a gap between discourse and action. Between what we say the design mindsets are and how we truly embody them in action, and between what we can ideate in design processes, and what we can actually implement.

· There is also a gap between wanting to collaborate with diversity (especially when integrating groups with different cultures, values, and mindsets) and being able to do it.

· These insights made me rethink my approach to my desire to "allow

desired futures" to emerge. The design community already has a vast range of skills and tools you need to access "design mindsets", and somehow we are not only failing at leading by example, but we are also not reaching a point where the ideas surfaced through these processes actually promote profound change.[15]

We need everyone

My investigation was focused only on mindsets, to be able to embody, not only momentarily practice those ways of thinking in the context of design workshops. It was only when outlining these preferred "design mindsets" that I became fully aware that this might further an ideological divide. The assumption that a specific set of mindsets will bring forth the desired future is in a way, creating the idea that a group of people, who embody those assets, are better prepared to guide us to this future; their future. This notion directly contradicts my broad definition of the desired future of ethical relationality, where multiple realities can co-exist. My challenge became how do we collaborate between those mindsets, and not the mental models themselves. Considering my self-development lens, I inquired what are some core shifts that can happen in all of us, while respecting our differences. What core shifts could possibly lie in the space of commonality? These questions led me to the final outputs, a mental model to live in a state of transition, breaking myths that stir us away from ethical relationality and epigenic awareness of ourselves and our reality.

As explained in my methodology, this contradiction also shed light on my unwanted focus on the design discipline and that my research would be more aligned with my own definition of an inclusive future if, my results not only came from an interdisciplinary approach but were delivered for multidisciplinary use.

The idea of serving leadership was also substituted for "allowing for a desired future to emerge". Servant Leadership is an interesting concept coined by Robert K. Greenleaf, it is a leadership philosophy that re-frames the role of the leader, as one that is there to serve his talents for the needs and desired of the whole, instead of the traditional goal-oriented leadership, with the objective of creating thriving organizations through growth, production and success. Mr.Greenleaf also recognized organizations as "servant leaders" that by "caring for persons, the abler and the less able serving each other is the rock upon which a good society is built. Whereas, until recently, caring was largely person to person, now most of it is mediated through institutions – often large, complex, powerful, impersonal;

[15] As a design consultant, I have personally experienced systemic change brought about by the use of strategic design, yet, for the purpose of this paper, profound change cannot be defined by symptomatic advances in organizations and institutions, rather by radical shifts in how we function as a global community transitioning to a future of ethical relationality where multiple realities can exist.

not always competent; sometimes corrupt. If a better society is to be built, one that is more just and more loving, one that provides a greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as a servant of existing major institutions by new regenerative forces operating within them." ("What is Servant Leadership?" 2016) As expressed in this explanation the ideas of servant leadership are directly connected to business systems and institutions. Therefore, I found this limited focus of servant leadership constrained my research and its outputs. I am more interested in how evolving the design, or, ourselves as designers can impact all areas of our lives, allowing the emergence of desired futures through a complex web of changes in all that we experience, not only, what we create in our jobs.

The sub-questions also evolved, as detailed below:

Original Questions	Evolving Questions
Who are the personas that want change? What kind of change? Why?	**Is the need to categorize and frame personas contributing to our social divide?**
Who are the ones that want to maintain the status-quo? Why?	**How might we bring clarity to characteristics without reductive categorization?**
What are the unique challenges changemakers face? How do we prepare for them?	**How can this investigation allow for individual reflection and consideration of their own challenges and journey?**
How might a journey to become a changemaker look like? Where can such a journey happen?	**What are the issues hindering the current changemaker journeys/education systems today?**
How can we make these journeys accessible and user-friendly?	**Out of scope**
How might we show evidence of their results and importance?	**Out of scope**

Figure 03. Evolving Research Questions

The Undesired Present

"No one, not you, not I, is getting up in the morning and looking into the mirror and saying, OK, I will put in another day of destroying more of nature, inflicting harm and violence on other people, and also increasing my own degree of unhappiness. No one is doing that." (Scharmer, 2018)

My intention to evolve the discipline of design, and design education to support a world in transition towards desired futures, overlapped with my belief that self-development is a path for said transition, framed my area of research. I have explored what desired future I am envisioning, why I think self-development is a key element for transition, and in the following section, I will investigate what are the current "design failures" we wish to transition away from.

This is important not only to create a clear idea of what issues I wish to move us away from through self-development. This analysis is essential to provide information for reflection and critical thinking on why we keep repeating these undesired patterns.

These are some questions I asked myself while exploring these themes: How are these immense, world issues related to our ways of being? How are these themes impacting my ways of thinking and being in the world? How might I use this awareness to break out of habitual ways of being that support these

systems? How might I keep myself in a state of awareness to these patterns in order to exist in transition towards desired futures?

Our current state of crisis & collapse

As explained earlier, this research stems from the belief that a culture that promotes less pain and suffering can be surfaced, and that the choice to pursue it, is in itself the way to experience it in the present. I began to answer my question: What are the core shifts that need to happen for designers to allow a desired future to emerge, by mapping what is undesired about the present.

This mapping began through my independent study and the co-creation of the workshop From Debate to Dialogue, applied in the Design with Dialogue series. (Meninato, Lima, & Whyte, 2018). Jenny Whyte, Jananda Lima and I, shared our own visions of what is undesired and used the divides defined by Otto Scharmer, Katrin Kaufer and Peter Senge at the MIT ULab to frame them. In the book leading from the emerging future, they explore three main divides:

The ecological divide has become very familiar in the past years, is a central focus of scientific research, worldwide conferences, and political debate. It mainly involves our overuse of natural resources and the impacts that we as a society have caused in our ecosystem. "Although we have only one planet earth, we leave an ecological footprint of 1.5 planets; that is, we are currently using 50 percent more resources than our planet can regenerate to meet our current consumption needs." (Scharmer and Kaufer, 2014, pg. 04)

The social divide, also a well-known and growing societal issue that revolves around inequality and its consequences, such as lack of financial distribution, political representation, and increased polarization. (Scharmer and Kaufer, 2014) Oxfam released a study that indicated that the world's poorest 50% owned the same in assets as the $426bn owned by 8 men, including Bill Gates, founder of Microsoft, and Amancio Ortega, founder of fast fashion chain Zara. (Elliott, 2017)

The last, the spiritual-cultural divide, defined as the disconnect between self and self, and self and other. This divide relates to the ideas of Gabor Maté, introduced earlier, that humans are wired for connection, love, and generosity, and that by inhabiting a system that often drives us to behave competitively we are creating a divide from our innate purpose. The spiritual-cultural divide, is, therefore, related to one's self-awareness and ability to enact their purpose and greatest potential. It is also connected to the growing figures of burnout and depression. (Scharmer and Kaufer, 2014) Scharmer explores why this divide exists through the optic of our lack of listening skills, and empathy. Our understanding of ourselves is enriched

when we are open to understanding others, how they see us, and the world, and how that creates our own reflections about ourselves. It is in a sense what is commonly referred to as self-awareness, but with the added layer, of awareness of others, and your surroundings. (Meninato, 2018)

Our previous collaboration focused on the spiritual-cultural divide and a very specific way to bridge it, by moving from debate to dialogue. As mentioned earlier our workshop led to the realization that promoting the idea of dialogue as a path to a desired future is excluding, it keeps important actors from the conversation and directly contradicts our belief that everyone matters. That discomfort was a powerful drive to stay with the trouble, and our master research projects are in a way a step back from that experience, to revisit core-issues that cause these disconnects, to once again propose ways forward.

Exploring the crisis state further through a Collaborative Methodology

In our previous collaborations, we observed that our personal experiences and personalities shape our unique talents and designs; Jananda has a rare capability to sense and be fueled by the masses, movements and that arise from the physical encounter of people. While I, Tieni, feel and make sense of what emerges from interconnectedness by observing and connecting to individuals.

These inclinations shape our Master Research Projects, our projects converge in the search for core issues through a systemic, subjective lens, and diverge when I move back to the Spiritual-Cultural Divide, while Jananda's exploration comprehends more of the Social Divide. As mentioned earlier in the methodology section, Jananda and I are both exploring pathways to a future with less and suffering. Jananda's research took her to look into favelas in Rio de Janeiro, Brazil, a system often plagued by poverty, violence, and oppression. My research parallels with hers in that sense that I want to understand how we as individuals, design and inhabit realities where such systems can exist and grow. We found that this parallel was an opportunity for collaboration. How might we find core issues that lead us to create and perpetuate these systemic failures?

Considering we both left our independent study at a point of discomfort, we found a need to revisit the divides through expanded lenses, acquired through our most recent experiences. We also selected a method of investigation that would fulfill our need to look at core issues and alternative views to handle the challenges. Does the search for the crux of questions, mean that intervention in those points, will impact several others, that might have been considered the problem, but were truly only symptoms of a deeper matter?

Litany   Our day to day, viewed through current events, social and behavioural trends.

- -

Systems   Social system and structure relates to social causes including and not limited to, economic, cultural, political and historical factors.

- -

Worldview   Moving towards a more "imaginative" landscape concerns the stakeholder perspective, the worldviews or ideologies that support the system.

- -

Myths   Of myths and metaphors, is usually in the unconscious, the collective archetypes, paradigms that shape the worldviews.

Figure 04. The Causal Layered Analysis Framework

Our Chosen Framework: The Causal Layered Analysis (CLA)

Causal Layered Analysis is a framework and practice for organizational, social and civilizational change. It is a futures research method designed not necessarily to predict but to create space for transformation. The tool uses four levels of analysis of reality and is often seen linked to the image of an iceberg. Figure 04 demonstrates CLA framework. The first layer, closer to the "real world" is the Litany; our day to day, viewed through current events, social and behavioural trends. The second, social system and structure relates to social causes including and not limited to, economic, cultural, political and historical factors. The third, moving towards a more "imaginative" landscape concerns the stakeholder perspective, the worldviews or ideologies that support the system. The last, of myths and metaphors, is usually in the unconscious, the collective archetypes, paradigms that shape the worldviews. (Inayatullah, 2019) We would only like to note that the term "imaginative" should be used with caution, it does not suggest that it is not real, but merely that it inhabits a space that is most likely unconscious, hence needing to be surfaced in order to be understood and changed.

Why is the Causal Layered Analysis Suited for our Challenge

"It is a theory and methodology created in order to have deeper and longer lasting change" — (Causal Layered Analysis, 2013)

There are a few different aspects of the CLA that make it particularly interesting for our projects. We are both interested in using methods that will guide our thinking away from symptoms focused problem-solving. That is precisely the underlying ambition of this framework. Inayatullah tackles this challenge by including the often unrecognized realms of the imaginary as a fundamental part of the puzzle. It is exactly by bringing the

unconsciousness to consciousness that we might be able to change core narratives and promote individual and cultural shifts.

Considering the complex or wicked problems that we are both investigating, the claim shared by Arturo Escobar in his book "Design for the Pluriverse" becomes pertinent; the idea that our current crisis demands nothing less than a reinvention of the human. Making it necessary to take a closer look at our nature, what drives and shapes our behaviour. Our use of CLA is a first attempt to investigate, understand, and recognize how our realities are shaped by these unconscious narratives in order to establish a foundation for core issue-oriented problem-solving. In the following section, we will detail our unique way of using the CLA framework, the main insights for our projects, and highlight important themes that led us to those insights.

The Causal Layered Analysis

Litany

Brexit & Build a Wall	Uninspired	Algorithms Reinforcing Beliefs	Powerlessness / Passiveness	Creativity	Feminism, Black Lives Matter, LGBTQ	Automaton Tribes
Disconnect of Leadership	Retropia	Consumerism	Lack Of System Awareness	Language & Power Dynamics	Desire for Change	Anxiety / Burnout Culture
Populism & Nationalism	Meritocracy	Retropia	Disconnect to Self / Lack of Self Awareness	Political Correctness	Minimalism & Return to Nature	Immediacy

Systems

Rampant Individualism	Cult Of Personality	Mass Production	Neoliberalism	Affirmative Action	Distrust in Institutions	Self Blame for failure
Individuals are Defined by what they Produce & Own	Trust in Institutions	Repetition / Process	Capitalism	Adaptability	Ideological Certainty to Fulfill a Void	Fragmented Self
Enemy Image	Responsibility In Corporations	Simplification	Agricultural Revolution	Improvisation	Need For Security	Industrial Revolution

Worldview

Blame / Scapegoats	Depreciation Of Freedom/ Choice	Growth	Toxic Masculinity	Competitive	Collaborative	"Winning" is mimicking the "winners"
Fear of Failure	Hierarchy / Structure	Competitive	Violence	Resource Scarcity	Individual Freedom	Inability To Think Long-Term
Ideological Certainty	Need For Order	Tribalism	Scarcity Mentality	Perpetuation of Exclusion	Chaotic / Fluid	Dependence

Myths

Oppressed and Oppressors | Winners and Losers | Good and Evil

Figure 05. The Collaborative CLA

Our approach to the CLA

The figure above portrays the results of our collaborative CLA, we will detail our unique approach and their results in the following sections. If our objective is to highlight the desperate need for awareness of our systems, to eventually shape a desired future by tackling core issues, it is important to bring light to the complex related issues that create our realities. The process of mapping this CLA allowed us to dialogue about the issues that seemed most relevant to our challenges and see the intricate connections surfaced.

"Causal layered analysis can be seen as an effort to use poststructuralism, not just as an epistemological framework—as developed by thinkers such as Michel Foucault—but as a research method, as a way to conduct inquiry into the nature of past, present and future." (Inayatullah, 1998, p.816)

Our way of considering the CLA layers was not linear. Both of us had collected insights from Desk research and trend analysis[16], literature review[17], and fieldwork in favelas. This extensive research and knowledge share gave us not only an observational but philosophical/sociological base to interpret the CLA. These are some of the insights acquired through workshops with favelados and supported our themes:

· Favela dwellers, living in a scarcity culture, use creative ways to solve their problems (resource scarcity/creativity)

· The Last elections in Brazil, and in other parts of the world were marked by populism and fake news phenomenons

· Individuals tend to define themselves and others by what they produce; symbolized by what they can own or consume. Consequently, those with less buying power become marginalized and often see themselves as failures.

· Meritocracy is welcomed even in societies with profound, social and economic inequality. This worldview deepens the feelings of inadequacy of those marginalized.

· We share an inability to think or act considering long term scenarios. The lack of basic needs and struggle to survive seems to be one of the roots to this constraint for the marginalized.

· Violence[18] is the status quo.

· Favela residents (poor and/or black) become the scapegoats[19] of society.

· Favelados also embody oppressive behaviours as a means of belonging. (The way to "win" in our system is to mimic the "winner"[20])

· The need for belonging, the familiarity with violence, and general lack of awareness of our systems underlie verbalizations of why the marginalized voted for a far-right candidate.

Our top insights were shared in a massive virtual board, then clustered by affinity. Some clusters were organized by the fact that they were current events, therefore, were organized in the litany layer. Other clusters showed

[16] Fjord Trends, 2019; "How to Avoid the Empathy Trap," n.d.; TrendHunter Trend Report, 2019; "Watch," 2016; Brown, 2010; Collins, 2015; Crowley, 2018; Donald, 2012; Haden, 2015; Hall, 2019; Safian-Demers, 2019; Steinhage, Cable, & Wardley, 2017; TEDx Talks, 2012)

[17] In complementary disciplines such as philosophy, psychology, sociology, economy, archeology, anthropology, and cognitive biology. (Arendt, 2006; Bauman, 1992, 2013, 2017; Foucault & Sheridan, Freire, 2000; 2012; Geli, 2018; Jung & Shamdasani, 2012; Kociatkiewicz & Kostera, 2018; Romesín, Verden-Zöller, & Bunnell, 2012; Santos, 2018

[18] It is important to note that in this investigation we reflected on two modes of violence: Unsophisticated, relating to physical violence, or use of strong, crass language. Sophisticated Violence, relating to behaviors that reinforce patterns of pain and suffering through socially accepted, language and actions. This nuance is vital when observing how oppression is perpetuated in marginalized or integrated groups, when the objective is not to categorize groups of winners-losers, or in the right or the wrong, but as we are all part of this cycle.

19 Finding fault only in unsophisticated violence is one of the ways we support the scapegoat mentality. The "integrated", in power positions, maintain ideas of what is socially accepted, according to their behaviors. This conserves a state of divide and oppression. This same mentality can be observed when speaking about the marginalized in general. Groups of less privileged people such as refugees, immigrants, etc, are often seen as scapegoats for larger societal issues.

20 The themes of unsophisticated violence and scapegoat mentality becomes crucial when attempting to escape this cycle. We all need to understand how we play a role in our current undesired systems in order to transition away from it. This theme will be further explored in the section of competitive, polarized reality and winner-loser myth.

a behavioural pattern, by naming them we identified that behind them were either political system (placed in the systems layer) or an ideology (placed in the worldview layer). Through that process, deeper beliefs emerged and were placed in the myth layer.

In the second round of a clustering exercise, we observed patterns between each layer. Could we find systems and worldviews that were more closely related to the trend that personifies them? We loosely re-structured the CLA according to that idea, considering that attempting to make those connections too precise would limit the understanding that all themes in all layers are interrelated, reinforcing, or causing an opposite movement. Having that said, we did notice an emerging pattern where the x-axis became a spectrum of evidence of structures of power (left), to liberation (right). We chose not to emphasize this finding due to the insights listed above. In a reality that tends to find scapegoats, and divides ourselves into groups of winners and losers, this dichotomy can be easily mistaken with the idea that some people/groups/ideologies align with a desired future of integration, while others represent "the oppressors". This would be an extremely unfortunate understanding of our analysis that tries to break free from this binary, categorizing view of the world. The insight to us is that these movements are all part of reality, they create each other, and we all manifest aspects of all of them. Our interest is to bring awareness to them so them we might make more conscious decisions to transition into a present/ future that creates more love, joy, and integration for all, sustainably.

"Causal layered analysis asks us to go beyond conventional framings of issues. For instance, normal academic analysis tends to stay in the second layer with occasional forays into the third, seldom privileging the fourth layer (myth and metaphor)...These are the deep stories, the collective archetypes, the unconscious dimensions of the problem or the paradox." (Inayatullah, 1998, p.821)

This search for core issues led us to tackle the metaphor or myth layer differently than the rest. It was not in our interest to find multiple myths, but one so powerful, that is shared and prevalent in western culture[21]. So once again we clustered the myths that surfaced in the process, finding a common theme.

The Merriam-Webster dictionary defines myth as "a usually traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon." What we found was the winner-loser myth, the logic that the world needs to be divided between winners and losers. This is the story that underlies so many stories with the basic structure of the Hero Journey coined by Joseph Campbell: One goes out in the world to evolve, by finding mentors, that will

[21] Part of our research included eastern philosophy, in search of cultures that operate from different myths. Due to issues in translation, and how we felt our access through said philosophy were still through a "westerns lens" we opted not to include any insights on this process. Having that said, it is an interesting topic to explore in further research.

guide them through a set of challenges, that will then lead to transformation. In our culture, led by the myth of winner and losers, shaped this structure to highlight that, the "hero" is the winner, therefore, several of the problems and challenges he encounters are in the shape of enemies, people who pertain to a different group that needs to conquered, or even killed. (Campbell, Moyers, & Flowers, 1991) This way of thinking can be observed in the way that we try to overcome our own challenges, having to find our inner enemies[22], to popular culture, through the Star Wars Saga. All permeated by the need to find and destroy evil. By keeping the exploration of the myth open, simply by saying, the winner–loser myth, we are not creating specific frames or associations usually brought by the use of metaphors. That is the story, a world that exists only through the interactions of winners and losers.

The CLA process also includes moving up the CLA, or, what other myth would cause a transition in the subsequent layers. In a way, this kind of thinking reinforces a dichotomy. Our tendency is to think the opposite, or, a metaphor where we all win. We did not wish to pursue this path, our purpose was to find an origin, and allow for other possibilities to emerge, each researcher moving forward with her search for a desired future.

[21] This concept will be explained in more detail in the Language Ontology section.

Limiting Myths, Bounding Systems

Main Insights

A Competitive, Polarized, Reality

In all layers of the Causal Layered Analysis, we observed a pattern of dichotomies. Considering a vision of a desired future through and for ethical relationality, the issue with dichotomies is not the existence of opposites, or contradictions, the problem is when these groups compete.

The term compete, originated from the Latin competere "strive in common, strive after something in company with or together." In classical Latin "to meet or come together, agree or coincide; to be qualified". In that definition, competition is in no way, a barrier for the vision of desired future established in this paper. It is the evolution of the word that conflicts with a future where multiple realities can coexist, and where interdependence is something to be celebrated, not avoided. The Middle French compéter is where we see the connotation of "to enter or be put in rivalry with". ("compete | Origin and meaning of compete by Online Etymology Dictionary," 2001) Rivalry, as defined by the Merriam Webster dictionary, is defined as "one of two or more striving to reach or obtain something that only one can possess." Possession, is, as defined by the same source, as "the act of having or taking into control — control or occupancy of property without regard

to ownership". It is when the concept of competition evokes a scarcity mentality, where only one group can have access to a certain something, and consequently the idea of enemy groups, where one can demonstrate they are more deserving of certain somethings that our idea of a Pluriverse is at risk. (Angie Flemming, personal communication, April 03, 2019)

It is precisely that use of the word competition that we found evidence of in all layers of the Causal Layered Analysis. It showed us that this way of thinking, of seeing others as either allies or enemies permeates our ways of being, from political ideologies to relationships. We are often competing from the best grade, for the best job, for the best place to live, to eventually win at the definitions of success established by our current system.

As a researcher that is constantly trying to break the pattern of dichotomous thinking, and reflecting that my tendency to shun that definition of competition, might be just that, I will leave a question I have not been able to answer in this process.

How might we transition to a future of ethical relationality, where all lives matter, and "winners" do not use their power to enslave and oppress, through and with these ways of being that trust the outcomes of rivalrous competition?

Is Our Origin Story Nothing but Myth?

"The researches, in which we may engage on this occasion, are not to be taken for historical truths, but merely as hypothetical and conditional reasonings, fitter to illustrate the nature of things, than to show their true origin. — Jean-Jacques Rousseau, Discourse on the Origin and the Foundation of Inequality Among Mankind

We found that underlying this worldview of rivalrous competition is a myth of winners and losers. We share a belief that modernity as we know it can only be achieved through systemic dominance, violence, and inequality. We observed the symptoms of this belief in the litany layer of the CLA, through movements like Brexit and "build a wall" and the ideologies that support that logic for problem-solving. In the systems layer through the ideologies of neoliberalism, and enemy images. In the Worldview layer, through patterns of Tribalism, Scarcity Mentality, and the search for scapegoats.

As the purpose of the Causal Layered Analysis is to find core issues, I sought out to find and understand our origin story. Through the eyes of archaeologists and anthropologists, how did modernity come to be? In this search, I found a group of experts in the area, questioning the most commonly told origin myth, as told by Jean-Jacques Rousseau, in the book cited above.

Before moving forward with this topic, which lies outside of my area of expertise, I would like to emphasize why this is significant for this paper. The objective of sharing this story is not to put in question what is the "true story of the origins of mankind as we know it". David Graeber and David Wengrow have published work, and evidence from their scientific community to support their findings, however, for this paper, my interest is only in entertaining a possibility. Ironically, I find myself having to stress that I am not attempting to deconstruct a view of reality proposed by a thinker who himself, emphasized in his own writings that his proposition was "merely as hypothetical and conditional reasonings, fitter to illustrate the nature of things, than to show their true origin" as cited above. To me, this is a clear expression of how trapped we are by long told narratives. In the context of this paper, the historical truth is not important, but how our ways of thinking, our myths, constrain or amplify our envisioning possibilities for the future.

> For centuries, we have been telling ourselves a simple story about the origins of social inequality. For most of their history, humans lived in tiny egalitarian bands of hunter-gatherers. Then came farming, which brought with it private property, and then the rise of cities which meant the emergence of civilization properly speaking. Civilization meant many bad things (wars, taxes, bureaucracy, patriarchy, slavery…) but also made possible written literature, science, philosophy, and most other great human achievements.

> Almost everyone knows this story in its broadest outlines. Since at least the days of Jean-Jacques Rousseau, it has framed what we think the overall shape and direction of human history to be. This is important because the narrative also defines our sense of political possibility. Most see civilization, hence inequality, as a tragic necessity. Some dream of returning to a past utopia, of finding an industrial equivalent to 'primitive communism', or even, in extreme cases, of destroying everything, and going back to being foragers again. But no one challenges the basic structure of the story.

> There is a fundamental problem with this narrative.

> It isn't true. (Graeber & Wengrow, 2018)

This idea is interesting to our project in two layers. One, simply, the importance of remembering that so many of our ideological certainties, constructs that shape our daily choices and behaviours, might be based on nothing but a myth. The second is the idea that social inequality is not necessarily an inevitable aspect of reality. As David Graeber and David Wengrow explain in detail with great lightness and humor in the article

"How to change the course of human history", "Mainstream social science now seems mobilized to reinforce this sense of hopelessness. Almost on a monthly basis we are confronted with publications trying to project the current obsession with property distribution back into the Stone Age, setting us on a false quest for 'egalitarian societies' defined in such a way that they could not possibly exist outside some tiny band of foragers (and possibly, not even then)." (Graeber & Wengrow, 2018) This myth, when investigated in more depth through the CLA process, reinforces subsequent myths, linked to the ideas of rivalrous competition, such as:

· Humans are innately selfish, competitive and aggressive.

· We need to fight our own nature and those who succumb to it (enemies) in order to maintain modernity.

· Using wealth for power and dominance is an inevitable side of inequality.

· Some beings have minor importance and their existence has lesser intrinsic worth.

Referring back to the metaphor of "thinking outside the box", if we are to create a transition to the desired future of ethical relationality, this might be the box we need surpass. How might a new narrative expand our visions for the future? Does it matter if this narrative is based on historical truth or not? Does the fact that versions of said future have never existed mean that we are then unable to create and live it?

What if we were to consider this narrative as truth: "Overwhelming evidence from archaeology, anthropology, and kindred disciplines are beginning to give us a fairly clear idea of what the last 40,000 years of human history really looked like, and in almost no way does it resemble the conventional narrative. Our species did not, in fact, spend most of its history in tiny bands; agriculture did not mark an irreversible threshold in social evolution; the first cities were often robustly egalitarian." How would that change the way we think about the future? Does the thought that the first cities were robustly egalitarian inspire hope that we might be able to allow emergence for a system where clusters of egalitarian social groups can interact through competitive collaboration exist? How does the reflection that dominance, violence, and inequality are not related to the perks of modernity open our creative possibilities? How does that hope, or belief, change the way we think and act when designing?

The myth of winners and losers

Earlier I proposed the question of how might we transition to a future of ethical relationality, where all lives matter, and "winners" do not use their power to enslave and oppress, through and with these ways of being that trust the outcomes of rivalrous competition?

While unable to answer the question proposed above, I will continue to focus my research on ways of being that do not need rivalrous competition. This is in no way an attempt to vilify those who find a use for this mindset, but simply to create an alternative path, since, as our research has evidenced, that ethical relationality has been the road less travelled in our systems.

The myth, or origin story, explored above sets us for a binary mindset, that humans have two options: either to embrace a simple living, with scarcity, love and fairness; or, chose to fight for wealth, with all the wonders that knowledge and technology have brought to us, but inevitably accepting that someone has to lose. So as individuals that have to live in this system, in this myth of limited existence, we opt, daily, to survive, to win, at the expense of others.

If we were to accept the perception of human nature that states that we are innately compassionate, wired to be generous and loving, this myth creates an irresolvable tension, where to win in the system, you must lose your inner purpose: the desire to serve and connect.

Modify our Language, Shift our Myths

The uncovering of the myth of winners and losers illuminated a connection between this mindset and our the way our language has evolved. In the previous section of the paper, I detailed the evolution of the word competition, and how that change reflects our cultural behaviours. I cannot establish what comes first, the behaviour or the language, the point is that language matters, it either influences or exposes our ways of being. Once again, in this section, I will introduce topics beyond my area of expertise, that I believe need to be further investigated and integrated into the way we practice and teach design.

Our language expresses the winner–loser myth

To take a closer look at the importance of language, I will explore it through the perspective on Non-Violent Communication (NVC), an approach to life created by Marshall B Rosenberg in the 1960s, which revolves around a series of concepts, and practices to develop our ability to communicate and connect to one another. The basis of Non-Violent Communication is that our language has evolved in a binary and competitive dynamic: something

is either good or bad, right or wrong, reinforcing our tendency to think in exclusive dichotomies. Our language is the manifestation of our winner-loser myth. (Rosenberg, 2015)

What NVC brings to light in the context of this paper, is that language plays a vital role in how we relate to ourselves and each other. NVC explores the idea that people only resort to "violence" when they don't recognize their own or each other's fundamental needs. In NVC violence is any act that expresses judgment, labeling, criticism, and ridicule. Needs represent basic human needs such as connection, physical well being, honesty, play, peace, autonomy and meaning. (Rosenberg, 2015) Self-development is one of the major themes in this paper, and NVC helps us understand how the embodiment of our myths through language has stirred us away from practices of self-discovery and the understanding of others:

> The idea of reward and punishment also reinforces the binary dynamic that moves us away from understanding ourselves and each other. If something labels you and your actions as wrong, you deserve to be punished. Punishment can come as acceptability to endure and receive violence from others, or yourself. This concept makes self-awareness a painful journey, where every discovery about the self might uncover a characteristic that might be normalized as wrong, leading us to feel guilt, sadness, and shame. According to NVC these all forms of violence against the self. It is also interesting to reflect how the reward is an inevitable part of the same game. If someone is rewarded, they are not only bound to being open to punishment, but it also means that someone else is the "loser" or not deserving of such a reward. (Rosenberg, 2008, Lecture)

To reconsider this dynamic in the context of co-creating desired futures, how might we co-design a future where multiple realities can exist in ethical relationality if our ways of thinking lead us to categorize things as better or worse, superior or inferior? How might these dynamics trap us in envisioning futures where ultimately a group of ideas, people or behaviours have to win? These are big questions that have to be asked, even if currently unanswered for us to allow for a different future to emerge.

Our Choice of Language both Describes and Creates Realities

The perspective of Ontology of Language (OL), is also relevant for this exploration. OL is a branch of metaphysics and linguistic semantics that "aims to uncover the ontological[23] categories, notions, and structures that are implicit in the use of natural language, that is, the ontology that a speaker accepts when using a language. (Moltmann, 2017) In the perspective

of OL, language is also understood as generative, philosophers like J.L Austin explored "performative utterances, sentences which are not only describing a given reality, but also changing the social reality they are describing." Stating that to declare something is to make a choice, and that choice promotes action. (Filho, Villegas, Morales, Oliveira, Costa, 2008) Language is not only how we perceive and share the world, but also how we co-create it.

Through this lens, by changing the expressions of our myths we are making a choice to believe that something else is possible and that in itself is action, it is a step towards transition.

If language is "the ontology that a speaker accepts", or the version of reality a speaker permits, modifying the way we speak about ourselves, others and our systems are in itself an action for change. By expressing ourselves in different ways we are "changing the reality we are describing". These ideas highlight the importance of reconsidering our myths, as mentioned earlier. What possibilities are surfaced when we stop saying, therefore thinking, that some people's ideas matter more than others? When do we start saying that humans are innately wired for connection, generosity and love, so we can find ways to flourish through radically different ways of being? When do we start believing that a future of joy and abundance is possible for all of us?

Again, I would like to emphasize that the need to prove these utterances as fact, seems to be another mindset caused by our current systems. Yet, we have been creating a reality stemming from opposing assumptions, such as that "humans are innately selfish and violent", or that "our experience of modernity can only be created through dominance, violence, and oppression" with no irrefutable evidence of such. If we cannot undeniably prove either, why are we so adamant in believing, verbalizing and perpetuating the assumptions that might be the foundations for the aspects of the present we wish to move away from?

Observing our Choices to Perpetuate Undesired Systems

The last lens in which I have observed language is through Bureaucratic Language a concept clarified by NVC. Bureaucratic Language is any language that denies you of choice, as the idea of supporting any action because it is "company policy" or verbalizing statements such as "we all have to operate in that reality", or "this is the way it has always been done". We can observe our use of bureaucratic language to identify when we might be reinforcing an undesired system by voiding ourselves of our responsibility and capacity for change. When considering that choice of words literally, we can observe that we don't actually have to act in that way, there often is no physical or cognitive limitation to act differently, what we truly mean is that we

are not willing to endure the discomfort of the consequences of acting in a different way. This to me can be a freeing thought, that ultimately several of the behaviours we tend to blame our systems for are our choices. We can act differently if we feel prepared and motivated to embrace the discomfort of dissonance, especially if we can see our choice as an embodiment of the future we desire to emerge. This exercise conduces to the awareness of when and where we are "going through the motions" of the system. It creates space for self-awareness and allows us to take back our sense of agency and promote action.

Using Language for Conscious Transition

In this exploration, I have begun to use these concepts as a tool to observe when our myths are shaping our ways of seeing ourselves and others. Some ways in which I have attempted to "pay attention to my attention" are:

Noticing the use of adjectives to categorize superiority: better or worse, good or bad, relevant or irrelevant, or even, truth or assumption. When recognizing this kind of language I attempt to re-frame my thinking in a way that is inclusive and does not need to establish a rivalrous competition to move forward.

· Something triggering? Observe your reactive voice. Pay attention to your reactions. What does that uncover about yourself?

· Interrupting others? Observe why you might feel the need to do so.

· Using dismissive categorization? Move past dismissive categorization. Do you need dismissive categorization to express your need or idea? What does that uncover about yourself?

· Resorting to blame? Pay attention to what you might be trying to avoid.

· Focusing on individuals instead of actions? How is that distancing your opportunity to connect?

· Using bureaucratic language? What would be the consequences of acting differently? What is the need, and how might you create a solution within or outside the system?

· Be kind to yourself. If you have strayed from those habits, just pause and reflect. This is a learning opportunity: Try: Am I [feeling], because I am [needing]?

· Be kind to others. If they have strayed from those habits, pause, reflect. Aid them towards a learning opportunity: Try: Is this person

[feeling], because they might be [needing]?

All of these practices are simple ways to question the winner-loser myth, focus on self-development through the conversation with others, create a path for ethical relationality, and observe opportunities for change.

Systems of Escapism

To find the top insights mentioned above, we observed several other emerging themes. Most are both causes and effects of the creation and perpetuation of our winner-loser myth.

They are divided into three main areas: Lack of Awareness of the System, the Selves, and the Selves through Selves. They are all explorations of how our lack of understanding of what shapes our reality creates barriers for change. They are a bridge between our discovery of the myths and reinforcing systems, and what mindsets we might access to deconstruct them. The lack of awareness of the System refers to cultural/societal patterns that either reinforce the winner-loser myth, stir us away from knowledge or are detrimental to our sense of agency. In the Selves and Selves through Selves, we will explore the same patterns and how they become a barrier for transition, but in the scope of relationality. Selves refer to all that makes us who we are, while the Selves through Selves, explore our process of understanding who we are, through the interaction with others.

Lack of Awareness of the System

In Designs for the Pluriverse, Arturo Escobar (2018) explores an interesting concept, overlapping the idea of lack of awareness of the systems to not only the growth of its interconnectedness but the expansion of the idea that it is intentionally designed. "(…) Previously taken-for-granted practices, from child rearing and eating to self-development and of course, economy, became the object of explicit calculation and theorization, opening the door to their designing (…)" (Escobar, 2018, p.88) With the development of expert knowledge and modern institutions, social norms were sundered from the life-world and defined heteronomously through expert-driven processes; they were no longer generated by communities from within (ontonomy) nor through open political processes at the local level (autonomy). These all bring conflicting feelings about our power to design our realities, while feeling like our small roles in a complex and interconnected machine renders us powerless.

As of a postcolonial context, Boaventura de Souza Santos (2016) has a complementary thought. What he calls "The epistemologies of the South"

do not address the idea of what other cultures consider relevant knowledge, because they are concerned with ways of knowing that very often do not count as knowledge in a world seeing through the lens of a Eurocentric critical tradition. Both Escobar and Santos ideas reinforce the interpretation that our models disconnected us from the most basic needs of the self as well as from a consciousness of the system.

To add an authentic contemporary perspective to the thought, another circumstance that is reinforcing such a disconnection is the distributing of an enormous amount of information through the internet (fake news included). In a democratic context, where censorship is not considered an option, the excess of information might have the same aftermath obstructing us to access what matters and to inhibit us to have a better understanding of our context (Karnal, 2018).

In this section, we will introduce aspects of the language, how we are trained to communicate, and how they affect our comprehension of the world and shape our decisions in both individual and systemic levels. Ultimately, we will explore how an interconnected world ended up losing its ability to see itself, whereas building awareness is central to enable us to understand our context and to create desired futures.

Language and Power Dynamics

As mentioned before, the definition of oppression do not fit our definitions of good, so language is shaped to justify actions of an imposed authority using self-affirmation fallacies. Furthermore, the system might use language to give legal power to adopt punishment, rewards and other forms of coercion to people to support this very system.

How we are trained to communicate dictates how we comprehend the world and influence our actions. An example is using dichotomous words like evil or good, win or lose, right or wrong; that gives us an understanding of a polarized and dualistic world. In some ways that is what Bureaucratic Language does, relying on the distortion of words; it deprives people of choice and perpetuates the status quo by taking away an individual's agency for their actions.

Hannah Arendt (1984) alleges that the "modern bureaucratic man" is unable to see beyond the needs and commands of his career and is unimaginative in his consideration of life's profound ethical and political questions.

Nevertheless, the limitation conceived through bureaucratic language is not limited to our "professional selves", we also use this language when talking about our role as citizens, within a political power that then becomes

the detainer of the power to change. So what is the role of reflection except bringing pain and discomfort? Why reflect if we have little or no agency in our own realities? The lack of reflection leads to a lack of action, perpetuating the system and the feeling of powerlessness, generating a causal loop. Strictly speaking, the system becomes the priority over individuals or the masses (Rosenberg, 2005).

Loss of Agency

"So as I say, even when you have an officer that recognizes that they're thinking is problematic and that they need to be reflective about it, it is still natural to shift into what we would call bad habits." — Dr. Paul T. Mitchell, Director of Academics of the Canadian Forces College

Power, alongside with narratives (and language), produces realities, domains of objects, and rituals of truth. At the same time, power works in a dynamic network in which we are in a position to be subjected to such power and to exert it (Foucault, 1991). When we see ourselves as mere cogs in a machine, we are out of touch with the importance of such cogs and with the level of agency we all have. When losing sight of our direct impacts in the microsystems, we focus on "grander" results.

Our generalized passiveness and the disconnect to our primal desire to serve each other's needs blind us from the fact that, for example, a simple choice in work can deeply impact in someone else's reality in a cascade of positive ripples. We forget that those actions are often more within our reach than solving an enormous financial problem in another continent, for instance.

Retropia. Why do we struggle to co-create futures?

The current technological, democratic, and progressive political situations provide historical minority groups with the opportunity to have their voices propagated and to fight for equality. Moreover, putting in practice policies that failed with the latest world economic crisis led people to the feeling of losing privileges, waking a nostalgic fear which in turn leads us to the idealization of the past.

As Zygmunt Bauman (2017) calls it, Retropia is to idealize the past. It is a consequence of a violent, inconstant, and insecure world. Our place in the world is threatened because of the lack of ability to live with differences.

"The fact that has got to be faced is that to abolish class-distinctions means abolishing a part of yourself. Here am I, a typical member of the middle class. It is easy for me to say that I want to get rid of class-distinctions, but nearly everything I think and do is a result of class-distinctions. (...) I have got to alter

myself so completely that at the end I should hardly be recognizable as the same person." (Orwell, 1985)

With the shift to a neoliberal world, our identity started to be perceived upon the loser/winner mindset, based mainly in our consumer spending power. So when facing a threat, we close ourselves into tribes and build walls, be they visible or invisible. The fear of a world in change might cost our freedom and put us in isolation and solitude, blinding us from envisioning a future.

In rural societies, time is perceived as cyclical. In modern industrial society, time is perceived as linear, towards the future, progressist. Postmodern society has a different way of experiencing time; it is as it dissipates in an arbitrary sequence of present moments, flattening the flow of time into the continuous present. This post-modern time perception described by Bauman (2015) conveys us incapability of macro viewing and, beyond Retropia, it prevents us from envisioning the future, from thinking long-term. Something that the French philosopher Michel Foucault (1984) elaborates as well is the concept of Heterotopia. It describes places and spaces that function in non-hegemonic conditions, worlds within worlds. He compares it to a ship, pondering that in a civilization without ships, dreams are exhausted. In other words, he talks about the importance of having space for emerging creativity to imagine different worlds and, consequently, to speculate futures.

Algorithms reinforcing narratives of exclusion

As of today, algorithms are deeply influencing or making decisions themselves that directly impact the narratives that generate injustice. From those who tell the bank whether or not you are eligible to receive a mortgage, to those who decide who deserves a job.

Cathy O'Neil (2018) shows a case to prove the theory. The police chief of a city in the United States invested in a crime prediction program that works with big data. The program divides the city into quadrants and determines which one is most likely to commit a crime based on the police's historical record. The program influence police to arrest people from a specific neighbourhood, where most of the population is black. The greater the number of agents sent to the points indicated by the program, the more arrests occur and thus a vicious circle begins, inflicting the police to arrest blacks for things for which we do not arrest whites. "We continue with the cycle because we continue arresting people from a neighbourhood and the data tells us that we need to return to this neighbourhood, so the police injustice continues." (O'Neil, 2018, n.d.)

Similar to the echo chamber effect – the amplification and reinforcement of beliefs by communication and repetition in social media – algorithms are reinforcing narratives of exclusion.

The Patriarchy Theme

Maturana, a Chilean biologist turned philosopher, focused on the biology of cognition, whom I have frequently cited throughout this paper, defines Patriarchy as: "a closed network of conversations characterized by coordinations of actions and emotions that make our daily life a mode of existence that values war, competition, struggle, hierarchies, authority, power, procreation, subordination, obedience, growth, the appropriation of resources, and the rational justification of the control and domination of others through the appropriation of the truth" — and continues to explain its impacts on society for — ...based on mistrust, patriarchal culture seeks certainty in control of the natural world, of other human beings, and of our own selves; we continually speak of controlling our conduct or our emotions, and we do many things to control the nature or conduct of others, in an attempt to neutralize what we call anti-social and destructive natural forces, that arise from their autonomy, living in appropriation and acting as if it were legitimate to establish by force borders that restrict the mobility of others in certain areas of action where, prior to our appropriation, they had free access" (Maturana, 2003). Raising themes that also emerged through our collaborative CLA, a broad overlap between when talking about our systemic origins, capitalism, neoliberalism, and the western world. It feels important to note, that they are in a way, a single asymmetric system, with dysfunctional beliefs of what is self, what is existence, and what it means to succeed and fail in this context.

Before I introduce the mapped design mindsets, I would like to make note that through these lenses, they often overlap with our myths of what is "female", only to highlight that the lack of these feelings, perspectives, and leadership in the political, business, and even personal realms are a source of our divides and disconnects. What to some might feel out of place in these contexts, is in my perspective, exactly what needs to be accepted and dispersed to allow the emergence of a desired future.

"...there's a growing shift in the values between masculine and femininity in the 21st century we live in a world that's increasingly social interdependent and transparent and in this world feminine values are ascendant because we see the most innovative people among us are breaking from traditional structures to be more flexible more nurturing and more collaborative this is what we call the Athena doctrine named after the Greek warrior whose wisdom and civility

guided the Greek mythology" — John Gerzema (TEDx Talks, 2012)

In research, and once again, in dialogue, Jenny Whyte, whom I have collaborated with in the From Debate to Dialogue workshop, pointed me to the The Athena Doctrine: How Women (and the Men Who Think Like Them) Will Rule The Future, a book based on the global survey of 64,000 people around the world. The title itself, to me, already diverts from the choice of attempting a non-competitive approach. To me, it is not about a "ruler" (still operating from the need for control and hierarchy and thus, lack of trust) and not about promoting another asymmetric dichotomy. Having that said, the research does illuminate a lot about what I have been feeling, thus researching, had been missing from our reality.
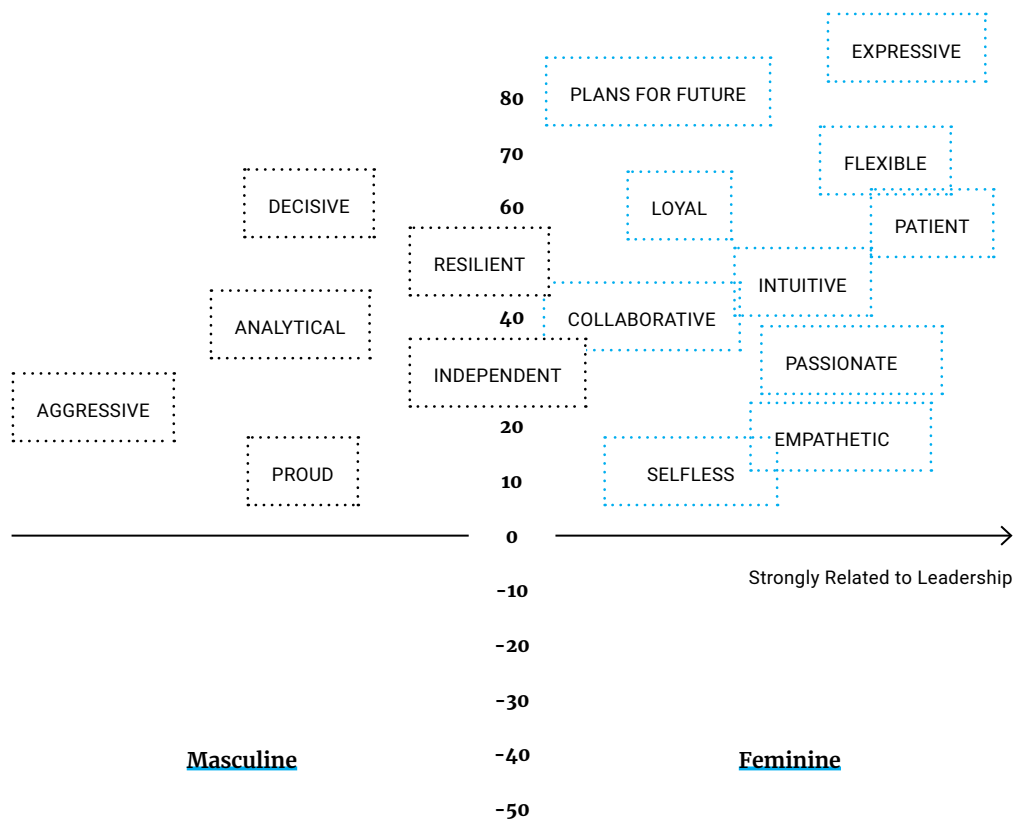
Figure 06. Needed Leadership traits are viewed as Feminine. (Gerzema & D'Antonio, 2013)

Figure 06 was found after my selection of the emerging design mindsets, validated my assumptions that a lot of the design mindsets are associated with female traits. Moving up the Y axis are the traits people found more important for leaders today, and on the X-axis, those that are more clearly related to such leadership. This represents the results of 32,000 interviews, where people were asked first, what they thought were masculine and feminine traits, then a separate sample of 32,000 was asked how would these traits relate to making the world a better place. They found consistent

patterns and overlaps, showing that the "essence of a modern leader is feminine as preferred by people around the world, we seek a more expressive type of leader who shares their feelings and emotions more openly and honestly than in sort closed power systems, we're also looking for a leader that plans for the future, that does long term thinking rather than being politically expedient..." (TEDx Talks, 2012) To once again strengthen my collaborative perspective, the issue here is that within our politically expedient systems, we also need people who are capable and willing to navigate it. Today, it is the way I can see the possibility of breaking the system within the system. With that thought, I continue to believe that we need everyone.

The awareness and willingness to explore the emotional is fundamental for these design mindsets to be truly accessed and embodied. It is also necessary if we are open to profound shifts in ourselves, no matter what mindsets we embody, but operating from a space of service, generosity, and love, for each other, and the realities we co-create. As Maturana puts it, our negligence towards our whole selves has created a way of being that is "systematically irresponsible" in contrast to a "matriarchy" that "takes place in the awareness of the interconnectivity of all existence and, therefore, it cannot but be lived continuously in the implicit understanding that all human actions always have consequences for the totality of existence"

Lack of Awareness of the Selves

"As human beings, we are on a journey of becoming who we really are. This journey to ourselves — to our Selves — is open-ended and full of disruptions, confusion, and breakdowns, but also breakthroughs. It is a journey that essentially is about accessing the deep sources of the Self." (Scharmer & Kaufer, 2013)

So how might we embody ethical relationality and a Pluriverse without taking a hard look at the myths that shape our vision of the world as one with unavoidable enemies? Prior to that, how can we possibly intentionally allow the emergence of a desired future without understanding ourselves and our desires?

In this section, we will not detail the complex layers of how lack of self-awareness has shaped our present, but introduce aspects of that mental model that is becoming more apparent and widely discussed. The objective is to shed light on how these issues impact our daily lives, and not, at this point, try to design a strategy to tackle them. In our CLA process we sought to uncover these pieces of evidence in the form of litanies, systems and worldviews, in sum, these are the themes that originated from those connections.

The Inherit Discomfort of Self-Reflection

Competitive Language makes labels of good and bad, positive or negative, almost impossible to avoid. So in the process of reflecting on our own values, thoughts and behaviours, we might encounter several that we will categorize as "bad". In our mental model of bad = punishment, we resort to punishing ourselves, often through feelings of guilt, shame, and disappointment.

"Neuroscientists suggest that when an emotional feeling gets triggered that chemicals are released by our brain that flushed through our bloodstream and they activate bodily sensations; it's sort of a biochemical rush and then flush. What we feel emotionally is felt in the body first as a bodily or physical sensation it doesn't feel good" — Dr. Joan Rosenberg (TEDx Talks, 2016, 8:27)

In the TED Talk "Emotional Mastery: The Gifted Wisdom of Unpleasant Feelings" Dr. Joan Rosenberg, explores how we are unprepared to deal with these uncomfortable feelings. "Ponder the moments that you have denied your feelings as opposed to paid attention to them. It's those that matter, that is what is going to free you up." (TEDx Talks, 2016, 3:33) She explains that our experience of feeling capable in the world is directly tied to our capacity to both experiences and move through those unpleasant feelings. She describes 8 feelings we avoid: Sadness, shame, helplessness, anger, vulnerability, embarrassment, disappointment, and frustration. (TEDx Talks, 2016)

This avoidance has several consequences, the most relevant to us, is that one path to avoiding is blaming. When we blame others for our frustrations we feed into the cycle of creating enemies, but we also lose our agency. We cannot change that which is outside of our own volition.

In our current systems, when we actively chose to self-develop, it is usually in relation to our personal lives, and personal goals. The knowledge and awareness that surface from such processes is usually siloed in those realms, or only have a secondary impact on our roles as professionals and citizens.

Automaton Tribe

A theme that frequently emerged through expert interviews, was the idea that our systems create the danger of us operating on "automatic":

"It is beginning to live and act as if anesthetized. You do things for doing things or because they have to be done. It is the logic of "It has always been like this" or "That is the way things are" there is nothing to be discussed or talked about... Anesthetized is a dangerous concept, you can be automatic yet energetic, a yuppie. He is doing but he is not breathing, reflecting." — Raj Rani, Innovation Expert

Raj is illuminating two interesting ideas, one, the automaton tribe concept, that when operating without reflection, we fully embody the role of a reinforcer of our systems in collapse. We act within the limits of the actions and obligations created to maintain the reality formed by our common myths of existence. The second is that we might have become artful in masquerading this disengagement to the self, we have created distractions that allow us to experience feelings of accomplishment, excitement and joy without truly engaging with our deeper purpose for being. We created a definition of success that doesn't necessarily match our human nature, and we find motivation and satisfaction by seeking it and accomplishing it, inevitably creating "losers" in the process.

"The most common strategy for reality avoidance is denial. We keep ourselves so busy with "urgent" issues that we don't have time to focus on the one that may, in fact, be the most pressing. We are simply too busy rearranging the deck chairs in the Titanic..." *(Scharmer & Kaufer, 2013)*

The Fragmented Self

"The greater the similarity between people, the greater the production, this is the current logic. Capitalism needs all of us to be the same, including tourists. Neoliberalism would not work if people were different." (Han, 2018)

Similar to Dr. Joan Rosenberg's talk, there are several other pieces of evidence that this is a topic of growing interest, and it is only most recently that this becomes a prevalent topic amongst business and corporate systems as well. The search for "mental health" in the Fast Company[24] website brings up 159 articles in 2019 alone ("Search results on Fast Company," 2019).

In what spaces does co-design for desired futures happen? It goes beyond our roles as parents, spouses, daughters and sons. This design happens in workspaces, in social projects, in collaboration. So what happens when the roles we assume in these spaces are less driven by the values and morals we strive to embody in our personal lives, and look more like the present ones we want to transform?

This is our idea of the fragmented self. While mental health and self-development are still often stigmatized subjects, they have been evolving and growing in our understanding of "personal lives", the issue is that the learnings that happen in that space are crucial for the kind of collaboration we want to see happen in these other spaces. The fragmented self is one that not only more open to engaging in undesired behaviours, but one with a very frail sense of agency. The Forbes article "How To Be Yourself At Work While Still Being Professional" is evidence of this dilemma, the author mentions

[24] Fast Company is the world's leading business media brand, with an editorial focus on innovation in technology, leadership, world changing ideas, creativity, and design. ("About Us," 2017)

the story of "Elaine Welteroth, former Editor-in-Chief at Teen Vogue, - and how she - talked about how she used to keep her head down, work hard and try to fit the mold because she felt that it was the only way she could succeed. It wasn't until she realized her position in history as the youngest and only black person at Condé Nast to hold that title gave her a responsibility to use her voice for those who would come after her that she committed to being herself at work. (Crowley, 2018)

"We notice it. We pretend it isn't there. This is personal, not professional. This does not concern the work team. That old tale. Conversations that need to happen and are not happening."— Raj Rani, Innovation Expert

The fragmented self is a way in which we move through these spaces. We have a version of ourselves for work, a version for family life, a version for certain conversations. One of the issues with our systems today is that the versions of ourselves that we bring forth as "professionals" are often ones that we don't like if we stop to reflect about them. The idea of fragmented selves is not to be confused with a concept of multiple selves, or, one that acknowledges that several forms of ourselves co-exist and evolve through time. The difference is that the multiple selves can be willingly accessed in service of authentic and generous purposes. One can access a particular side of themselves in order to connect to others, in authenticity. The fragmented self, on the other hand, is a forced separation of what is true and appreciated, for the purpose of surviving our current failing systems.

Emergence of Awareness

The discomfort to reflect, the fragmented self, and the automaton tribes are barriers for us to seek our Selves (as described by Scharmer and Kaufer) in our current reality. They also reinforce each other, the fragmented self, even if seeking development and purpose in the "personal" realm, often finds himself unable to enact those discoveries in other areas of life. If we are approaching reality as a highly interconnected web of systems, this "barrier" between "personal" "professional" or "citizen" selves is merely a temporary one, for movements created in one, will ultimately affect the other. Through that lens, the desire of addressing these issues come not from a disbelief in the natural flows of existence, but the desire to become a means for this process to emerge. This process includes being able to hold space for our discomforts with reality and with ourselves to emerge in order to be dealt with, the capacity to bring those insights into all spaces in which we design reality, and be able to not only invite regular reflection but constant action.

Lack of Awareness of the Self Through the Selves

Dialogue, Conversation, and Emergence

In "Leading from the Emerging Future" Otto Scharmer says that "in order to discover true self-knowledge, we have to bend the beam of scientific observation back onto the observing self. Similar to our conclusions, Scharmer and Kaufer see this ability to see yourself through others as the means for "transformation of the individual, of relationships, of institutions, and of society.

As mentioned earlier, our objective with the CLA was not to find answers for these issues but observe their manifestations within our reality. Through this exercise, the feeling of a world of divides became tangible, seeing evidence of trends and countertrends, and in between our ineptitude to converge, and expand those visions of reality into evolved ones.

In UTheory, as in our "From Debate to Dialogue" workshop, we found that the path for this convergence or "beam of observation" is mainly Dialogue. As mentioned earlier, we found that by focusing on dialogue, we are already isolating selves that are more comfortable connecting through debate, or other forms of sharing. This to us, is a point of attention, to how easily we can slip back into dichotomous and competitive thinking, even while actively searching for bridges for collaboration. This is observation in itself was an attempt to embody the constant bending of the beam, allowing ourselves to evolve our ideas through the perspective of others.

There is no Self

"It matters what thoughts think thoughts. It matters what knowledges know knowledges. It matters what relations relate relations. It matters what worlds world worlds. It matters what stories tell stories." (Haraway, 2016, p35)

As Arturo Escobar explores in "Designs for the Pluriverse" "one of the most profound — and even damaging — consequences of the rationalistic tradition is the belief in the individual. This belief, one might say, constitutes one of design's main wicked problems. Throughout the centuries, colonialism, modernization, development, and globalization have been the economic and political projects that carry with them into most other world cultures the Trojan horse of the individual, destroying communal and place-based forms of relating (Esteva and Prakash, 1998)

Recurrently, when trying to explore themes related to "the Selves" and "Others" we find a difficulty to clarify which ideas pertain to each. This challenge comes, most likely, from our minds operating from these

fundamental myths, that pushes us to try to segment Selves and Others to simplify an understanding that is seemingly complex. As Arturo continues to detail on the theme of self and relationality "the mind/self is an emergent property of a distributed network, or rather of a patchwork of subnetworks, from neurons to language and symbols, assembled by a complex process of tinkering, which neither has a uniform structure nor is the result of a unified design (e.g., Varela, Thompson, and Rosch 1991, 105; Sharma 2015). In the end, one can say that "the cognitive self is its own implementation: its history and its action are of one piece" (Varela 1999, 54; italics in the original). Alternatively, one might say that the self is a nexus "within a continuously unfolding field of relations." (Ingold 2011, xii)

This notion of relationality unites not only self, and others with the understanding of self, but systems and things alike. There is no distinction between self and reality. Through that perspective, the desire to gain awareness of the self inevitably moves through the ability to see others, and the realities we co-exist in.

In this realization, we shared ambiguous feelings of simplicity and complexity in relation to the work that has to be done in order to embark on a path of world transition. The complexity of the layers of "truth" that have to be deconstructed in order to create space for truly new possibilities to emerge, and the simplicity of making that choice: of embracing discomfort to see and experiment living with new "truths".

A Complex System of Reinforcement

"Many kinds of failure of ongoingness[25] crumble lifeways in our times of onrushing extinctions, exterminations, wars, extractions, and genocides. Many kinds of absence, or threatened absence, must be brought into ongoing response-ability, not in the abstract but in homely storied cultivated practice." *(Haraway, 2016, p. 132)*

The most significant learnings from the CLA method were what systems we are trying to break away from (myths that sustain the idea that a world of rivalrous competition is our only way of being.) and how many layers of reinforcing systems we have created that make transition so slow and often, painful. One of these reinforcing systems is our use of language, which I will detail in the next section of the paper.

Our CLA began with an investigation of a system we believe is failing. The divides as categorized by Otto Scharmer and Katrin Kaufer in Leading from the Emerging Future can be further specified, to evidence the overlaps with our own discoveries of decay of our current system. "A disconnect between

[25] Ongoingness is a term defined by Donna Haraway as "that is, nurturing, or inventing, or discovering, or somehow cobbling together ways for living and dying well with each other in the tissues of an earth whose very habitability is threatened. (Haraway, 2016, p. 132)

the infinite growth imperative and the finite resources of Planet Earth."
(Scharmer & Kaufer, 2013, p.14); stemming back to the myth that growth
success, and success, guarantee dominance and plentiful survival. We have
created the dysfunctional belief that abundance is only achieved through
exploitation – confusing abundance with wealth, when in fact, an abundance
mindset means that there is plenty for everyone, without the necessity
to accumulate in the first place. Unreasonable, yet seemingly logic in the
limitations of our cartesian mental model. "A disconnect between gross
domestic product (GDP) and well-being. — in detail — "This disconnect
shows up as a bubble of material consumption that does not advance actual
well-being. Research on developed countries shows that, contrary to popular
belief, higher GDP and higher material consumption do not translate into
more well-being...." (Scharmer & Kaufer, 2013, p.15) The recognition that
our disconnect to the self, is feeding into this broken system, where we
constantly try to fill our existential holes with things. We see the world
through a fragmented self, that also separates reason and emotion,
disconsidering the sense that, as Escobar elucidates through Maturana's
quote "it is our emotions that determine the rational domain in which we
operate as rational beings at any instant" (1997, 5); in other words even the
decision to be rational is an emotional decision. The consequences are far
from negligible: "We are rarely aware that it is our emotions that guide our
living even when we claim that we being rational... [and], in the long run,
we do not understand our cultural existence" (Escobar, 2018, p.82). Finally,
the "A disconnect between the Haves and the Have Nots... The increasing
polarization of wealth and income undermines equal access to opportunity
and thus erodes basic human rights in society today." (Scharmer & Kaufer,
2013, p.16) The deep divide we have designed and sustained through decades.
Symptoms of our lack of awareness of the myths that shape reality, and
reality, through the layers of systems, self, and self through others.

Failure is a driver for change.

*"[Fanatics of western civilization] regard the highly contingent achievements of
our culture as the final form and norm of human existence." – Reinhold Niebuhr*

As clarified earlier, every trend has a counter-trend, often just as powerful.
In this current state of collapse and divide, we see two forceful movements
that share the desire for change: one that looks at the past for solutions, and
one that is attempting to allow a different future to emerge. The intention of
this simplification is not to lead to categorization, in the field of ambiguity
we have been exploring, both movements may and probably do co-exist
amongst each of us. The intention is, to consider why our shared failure hasn't
been strong enough for us to fully transition, or open the possibility that this

statement in itself is also myth, and that our reality is always, transitionary, and our frustration with lack of change comes from the same myths we want to deconstruct, ones that see reality as human-centered, instead of life-centred, and that desperately needs to control existence by design.

So Why failure hasn't provoked a complete change yet?

"These bubbles and structural disconnects produce systems that are designed to not learn. The systems operate through delayed or broken feedback loops that prevent decision-makers from experiencing and personally feeling the impact of their decisions. In our current complex global systems, decision-makers often affect large groups of people with their actions but never see, feel, or become aware of their actions' consequences. Without feedback, or with delayed feedback, there is no learning. As a result, institutions tend to change too little and too late." (Scharmer & Kaufer, 2013, p 18)

For some, our current situation incites a sense of urgency, especially in the context of the ecological divide. Several experts point to the notion that the world has "just over a decade to get climate change under control." In their assessment the term failure is also used to describe our current struggles "The world stands on the brink of failure when it comes to holding global warming to moderate levels, and nations will need to take "unprecedented" actions to cut their carbon emissions over the next decade, according to a landmark report by the top scientific body studying climate change." (Mooney & Dennis, 2018) Following the theme of interconnectedness, we have been exploring through the CLA method, focusing our haste only to the matters of climate change, or designs "wicked problems" might be part of our default cognitive limitation. We fail to see that profound changes in the self, and how we interact with others are as important as our, grandiose itch, to design the whole.

Another barrier for change is our shared definition for success: "favorable or desired outcome; also: the attainment of wealth, favor, or eminence" — and eminence being — : a position of prominence or superiority 2 : one that is eminent, prominent, or lofty: such as; a : a person of high rank or attainments" ("Definition of SUCCESS," 2019) If we exist in a system that organizes in hierarchies and divides, where some achieve said wealth and superiority, is it, failing? There is a growing trend of questioning this definition, that can be observed by making that online research, thousands of articles such as "The Trend Toward A New Definition Of Success And Why It's Important To You" or "A New Definition of Success" ("Christine Organ," 2013; Haden, 2015; Hall, 2019) come up. They are evidence of a future, still fragmented, that desires to emerge from within our mental

models. Some, touch upon the importance of community, "Part of having a successful career is being able to share the journey with others." (Hall, 2019) and others mention self-development as "...It is learning from external paradigms of accomplishment while listening to a compassionate inner voice. It is the endless pursuit of personal betterment balanced with a comfortable appreciation of the status quo." ("Christine Organ," 2013). They are attempts to address the symptoms and not the core issues of our failures.

Our systems also continuously battle to save themselves, the financial crash of September 2008 is a clear example, as Mike Collins wrote in a 2015 article, "Most people think that the big bank bailout was the $700 billion that the treasury department used to save the banks during the financial crash in September of 2008. But this is a long way from the truth because the bailout is still ongoing. Yes, it was trillions not billions and the banks are now larger and still too big to fail. But it isn't just the government bailout money that tells the story of the bailout. This is a story about lies, cheating, and a multi-faceted corruption which was often criminal." (Collins, 2015)

They are still, as this paper is, restrained by our restrictive myths. Musings about existence that separate, self, from selves, and systems. In this disconnected definition, we are still able to see signs of success, be it in old or most recent expanded definitions, within the failure of the whole. It is in this context that ideas are molded by both retropias, visions of the future, divides, and emerging feelings of the whole.

All myths create worldviews and systems, and in a loop of influence, systems reinforce or re-create worldviews and myths. It is a powerful and complex structure, to shift, nevertheless break. In the following section, I will explore how language can become a powerful tool for us to break out of reinforcing systems, both internal and external, in search for transition into a desired future.

Shift our Myths, Repurpose our Mindsets

Emerging and Established Mindsets

In the section, I will detail the first outputs of this inquiry. An amplified set of design mindsets that seek to emphasize and include ways of thinking and being that support my vision for transition. To maintain coherence with my argument that the practice of design is not only for the design expert, but I am also using the term emerging mindsets instead of design mindsets. I will also list what I am calling, established mindsets. They are ways of thinking that emerged with the myths and systems that shaped our present. The purpose of listing these mindsets was to communicate them in a way that does not reinforce the winner-loser myth. The objective is to see these mindsets as complementary, resources to access depending on the change we wish to make. What is important for transition through that lens is not necessarily the set of mindsets one embody, but the shared purpose, that can motivate us to use our unique talents collaboratively, and co-design a desired future.

It is important to highlight that my intention to focus on mindsets is not only to use new language to share them, but to create an opportunity

to refocus our practice in shifting our ways of thinking, and not only momentarily practicing these ways of being through tools and methodologies. As explained earlier, mindsets are beliefs that orient how we approach situations. Our mindsets can either help us uncover opportunities or trap us in unwanted cycles. (Klein, 2016)

Creativity. We all create.

This definition of empathy as a "mindset", is evidence of how we have been reducing this ability. "All you have to do is empathize" is a declaration that concerns me, considering that truly accessing empathy might be at the core of our cultural failures.

In hindsight, it is quite peculiar that while overlapping and selecting mindsets, Creativity is not one of them. The why, only came to me when reading the IDEO Field Guide to Human Centered Design, where they explore the idea of creativity through an inclusive lens, in line with my chosen definition that everyone designs. "Anyone can approach the world like a designer. Often all it takes to unlock that potential as a dynamic problem solver is a bit of creative confidence. Creative confidence is the belief that everyone is creative, and that creativity isn't the capacity to draw or compose or sculpt, but a way of understanding the world." (IDEO, 2015, p.19) In that understanding, I feel that creativity can be accessed in so many ways, that I don't believe it belongs only in the space of emerging mindsets, but in us all, no matter what mindsets we are currently operating from.

Refrain from Categorizing Yourself and Others

Before detailing the mindsets, I also find it important to remind the reader that the intention of this list is not to reduce the multitude of mindsets that one can access. It is also not in any way intended to categorize, people who find they relate more to the emerging or established mindsets in distinct groups. Through conversation about these mappings, I found that several people see themselves as a combination of characteristics I have placed in the emerging and established mindsets.

The risk of posing these as groups, or in dichotomies, is the tendency this has to tap into our winner-loser myth. A mere reminder will not prevent the power of such myth over our way of thinking, though this disclosure may allow the reader to "pay attention to his attention" and notice when thoughts and feelings of rivalrous competition emerge while reading the mindsets.

Emerging Mindsets

Established Mindsets

Flexibility: Appreciate Ambiguity

Willingness to identify/question assumptions
Ability to entertain multiple viewpoints

Solidity: Appreciate Certainty

Willingness to take advantage of certainties
Ability to rely on a viewpoint

Faith: Exercise Optimism

Willingness to believe that everything/everyone
can evolve.
Ability to trust that there are always
multiple possibilities.

Facts: Refine the Established

Willingness to seek for similarities and refine.
Ability to take pleasure in the existing state.

Surrender: Allow Emergence

Willingness to be reflective find opportunities for
careful consideration
Ability to let go of control; move with what arises

Authority: Take Control

Willingness to make swift difficult decisions
Ability to move according to what you can control

Authenticity: Practice Vulnerability

Willingness to share yourself: Experiences,
Thoughts and Feelings
Ability to respond to failure with humility
and acceptance

Expertly: Practice Accountability

Willingness to share your strengths: Successes,
Knowledge,and Concerns
Ability to respond to failure with an alternative plan

Wonder: Enjoy Exploration

Willingness to seek potentially relevant factors
and expand perspectives
Ability to make connections between the seemingly
unrelated, see how one part affects the other

Focus: Accomplish Goals

Willingness to classify and analyze withing
an objective frame
Ability to simplify and reduce for efficacy

Self-Awareness: Observe Yourself

Willingness to focus on your role, be
accountable and avoid blaming
Ability to refrain from judgment and inhabit
a state of self observation

Self-Confidence: Validate Yourself

Willingness to discuss merits and faults of others
Ability to take in judgment and persist

Connection: Admire Others

Willingness to access your own feelings to connect
to others, fostering commonalities.
Ability to recognize and relish differences

Differentiation: Respect Others

Willingness to access your own feelings to compare
to others, observing differences.
Ability to analyze and respect differences

Resilience: Foster Perseverance

Willingness to chose paths of most resistance.
Ability to be resourceful and keep adapting.

Consistence: Encourage Rigor

Willingness to produce replicable paths
Ability to stay motivated through repetition

Figure 07. Emerging and Established Mindset Overview

Mapping Emerging Mindsets

The figure above is an overview of all the mindsets that will be detailed in the
next section. The mindsets explored are an overlap between existent design
and complex problem-solving mindsets. Learnings from complementary

disciplines[26] accessing self-development more meaningfully, and the consideration of current barriers for the transition. As detailed in the methodology section these insights were acquired through expert interviews, ongoing desk research of current business & design publications and trend research.

Through this inquiry I observed the pattern of barriers related to the design practice for change:

· **Gaps from ideation to implementation** Through this research explained by how the ways of thinking and realities that emerge from design mindsets are not a good fit to a system that is trying to maintain its current status.

· **Struggle to Collaborate in Difference** Also, by our difficulty to collaborate indifference. If, today, some people tend to be ideators, while others implementers, there will be a gap as long as we struggle to co-create.

· **Using design mindsets in our current systems can be exhausting** Again, if we have layers of reinforcing systems that are trying to maintain current status, starting by our resistance to change our ways of being, trying on mindsets that attempt to tap into change will be a tiring endeavour.

· **Gaps from discourse to action** So ultimately, while we know and use a similar set of mindsets in the design practice, we are failing to fully embody them.

Therefore, my intention is to expand these mindsets to emphasize: self-development, ethical relationality, and possibility expansion[27] and decouple these mindsets from expert design practice.

In this research phase, it also came to my attention that the reinforcing systems that try to maintain our current state make embodying these mindsets an often painful endeavour. Design mindsets talk about vulnerability, embracing discomfort, and resilience as core ways of being for a change. When defining the emerging insights I wanted to reconsider this approach to our challenges through language. How might we reinterpret our reactions to the challenges of transition so that we can access feelings of joy, wonder, and generosity instead of pain? How might we begin to change our language so that our fuel to endure comes from positive reinforcement?

A Continuum of Design Approaches

Mature Discipline

Design for Service

Design within existing socio–economic & political paradigms.

Solutions reach users through many 'touchpoints', over time through the **design of experiences**. Solutions are based upon the observation and interpretation of users' behaviours and needs within particular contexts. Service design solutions aim to provide profit and benefits for the service provider and useful and desirable services for the user (consumer). Solutions are usually **based within the business arena and existing, dominant economic paradigm.**

Developing Discipline

Design for Social Innovation

Design that challenges existing socio–economic & political paradigms

Design that **meets a social need more effectevely than existing solutions.** Solutions often leverage or 'amplify' existing, under-utilized resources. Social innovation is a 'co-design' process in which **designers work as facilitators and catalysts** within transdisciplinary teams. Solutions benefit multiple stakeholders and empower communities to act in the public, private commercial and non-profit sectors. **Design for social innovation represents design for emerging paradigms and alternative economic models, and leads to significant positive social change.**

Emergent Discipline

Transition Design

Design within radically new socio–economic & political paradigms

Refers to design-led societal transition toward more sustainable futures and the reconception of entire lifestyles. It is based upon an understanding of the **interconnectedness and inter-dependency of social, economic, political and natural systems.** Transition design focuses on the need for **'cosmpolitan localism'**, a place-based lifestyle in which solutions to global problems are designed to be appropriate for local social and environmental conditions. **Transition design challenges existing paradigms, envisions new ones, and leads to radical, positive social and environmental change.**

→

Scale of time, depth of engagement, and context expand to include social & environmental concerns

Figure 08. A Continuum of Design Approaches (Hackl, 2017, p.8)

My research question calls for a perspective of design, and design mindsets, that goes beyond the typical "business arena" or even "social innovation" needs. In that search I found the Continuum of Design Approaches Table, showed in Figure 08, from the Carnegie Mellon School of Design, that shows an evolution of the design discipline, and clearly explains the kind of design I have been trying tap into through the evolution of my practice and research.

When detailing the design mindsets I have selected I will use two different angles, one, that describes it in the context of Design for Service and Design for Social Innovation, using mostly the definitions proposed by IDEO, often called the world's most influential design company.

The other considers the needs for Transition Design[28] as described in the figure above, they resemble the idea of needed postures and mindsets from CMU's School of Design definitions:

> Living in and through transitional times calls for self–reflection and new ways of 'being' in the world. Fundamental change is often the result of a shift in mindset or worldview that leads to different ways of interacting with others. Our individual and collective mindsets represent the beliefs, values, assumptions and expectations formed

[28] Transition Design acknowledges that we are living in 'transitional times'. It takes as its central premise the need for societal transitions to more sustainable futures and argues that design has a key role to play in these transitions. (Hackl, 2017, p.1)

by our individual experiences, cultural norms, religious and spiritual beliefs and the socioeconomic and political paradigms to which we subscribe (Capra 1997; Kearney 1984; Clarke 2002). Designers' mindsets and postures often go unnoticed and unacknowledged but they profoundly influence what is identified as a problem and how it is framed and solved within a given context. Transition Design asks designers to examine their own value system and the role it plays in the design process and argues that solutions will be best conceived within a more holistic worldview that informs more collaborative and responsible postures for interaction. Transition Design examines the phenomenon of mindset and worldview and its connection in wicked problems (Kearney 1984, Linderman 2012, Tarnas 2010; Capra and Luisi 2014; Irwin 2011a). (Hackl, 2017, p.6)

My approach can also be considered one of integration, whereby putting these two lenses together, I am trying to create an understanding of how they are similar, and what needs to be expanded in order to move towards a practice that is closer to the one of Transition Design. In a way, it is guided by my personal belief that there is space for us to change the systems within the system, and that by working on our "inner state", or in our own way of "'being' in the world" we can allow emergence of a desired future in all of the versions of design discipline that exist, traditional or in the sense that everybody designs.

From Design to Emerging Mindsets

In Design, when everyone Design, Ezio Manzini explains two "modes". The design, and the conventional mode, they are a broader understanding of what I am calling the emerging and established mindsets. As Ezio details:

Design mode means the outcome of combining three human gifts: critical sense (the ability to look at the state of things and recognize what cannot, or should not be, acceptable), creativity (the ability to imagine something that does not yet exist), and practical sense (the ability to recognize feasible ways of getting things to happen). Integrating the three makes it possible to imagine something that is not there, but which could be if appropriate actions were taken. It is, therefore, a way of acting based on a capability proper to our species, a capability that we all possess and to which potentially we all have access. However, like all human talents, it must be stimulated and cultivated. So its presence and its role depend very much on the context in which subjects (whether individuals or collectives) find themselves operating: on the extent to which it stimulates and supports this ability, or else blocks it or diverts it in unworkable directions.(Manzini, 2015, p.30)

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Ezio mentions that these "talents" need to be "stimulated and cultivated", and they depend on "the context in which subjects find themselves". These two ideas mirror a couple of ideas that surfaced through expert interviews.

One, that we all have these talents within in, and we need to access them. Accessing them is different from reading[29] about them, or even acting them. Referencing the term "innovation theatre" used earlier to talk about the dispersion of design thinking as the use of sticky notes and frameworks, it is this theatre, where people are temporarily acting them that weakens the effectiveness and need for design. This also has an impact in design education, where emotions and relationality continue to be only a backdrop for infinite readings on ideas that should be accessed and embodied, and numerous frameworks, and methodologies, that with no soul, are just updated versions of design, or even, marketing tools.

The second, is, "the context in which subjects find themselves". Repeatedly I found a pattern among interviewees, where when asked about the root of their "design talents" or my selected emerging mindsets, they referred to experiences outside their "known". In "Staying with the Trouble", Donna Haraway uses the term "world traveller" and "Homebodies" (Haraway, 2016, p.125) to categorize species, that either survive locally or need to explore the world, literally, to do so. In the context of my research, I found this term resonated with me figuratively, where a world traveller, is one open to wandering, by connecting to others emotions, perceptions, and views of the world. This world traveller is someone who not only has had contact with other systems and selves, but is actively searching for commonalities, making connections, and experimenting with thought, attempting to expand his own perception. As Otto Scharmer puts it, they are constantly "bending the beam of scientific observation back". (Scharmer & Kaufer, 2013)

People who had the opportunity to world travel and took it, are ones that seemingly have an easier time embracing Design Thinking, or as I am calling them, Emerging Mindsets. This is, in a way, the ability that the design community has been referring to as empathy. I hope that in the process of reading this paper, reflecting on our shared myths, and our personal ones, and the layers of separation we have created between us, each other and reality, it becomes clear that accessing empathy, and using with a purpose is not a simple task.

[29] Frustratingly this is a limitation I find myself in, having experienced, lived and co-created this knowledge through being, I am constraining it to the same medium, where these ideas become only shadows of their experience. I will address this barrier, and my way of breaking it, in the sections of impacts for education and moving forward.

"Empathy is the capacity to step into other people's shoes, to understand their lives, and start to solve problems from their perspectives. Human-centered design is premised on empathy, on the idea that the people you're designing for are your roadmap to innovative solutions. All you have to do is empathize, understand them, and bring them along with you in the design process." (IDEO, 2015 p.22)

The Emerging Mindsets

Faith: Exercise Optimism

faith allegiance to duty or a person; firm belief in something for which there is no proof, something that is believed especially with strong conviction; sincerity of intentions & *optimism* a doctrine that this world is the best possible world, an inclination to put the most favourable construction upon actions and events or to anticipate the best possible outcome

"Embracing human-centered design means believing that all problems, even the seemingly intractable ones like poverty, gender equality, and clean water, are solvable." (IDEO, 2015, p.9)

Optimism is a term frequently used to describe one of the design mindsets. As very well synthesized in Ideo's "The Field Guide to Human-Centered Design" The challenges being engaged in through design are usually wicked ones, in my personal professional experience, even in the business context design usually comes in as a last resort, when all other traditional approaches have failed. In the face of such seemingly unsolvable challenges, one needs optimism in order to not only engage with the trouble but stay with it. Optimism comes in as a drive, a fuel to keep us going when things get uncomfortably uncertain. (IDEO, 2015, p.24)

"What kinds of things should we be trying to encourage the system to behave like now? Can we nudge it into the right directions? Or how can we reinvent aspects of it so that it becomes a system that reflects the kind of interests and values that we would like to see?" — Excerpt from Expert Interviews

Similar to optimism, to embark on a journey towards desired futures, we need to believe that living one is possible, to begin with. The choice to use the word faith came from the effort to expand this mindset. The term faith is commonly associated with ideas of values and beliefs, therefore is a better fit for a perspective of design that invites a deeper reflection on ourselves. The definition of faith also includes the notions of allegiance to a person and sincerity of intention. Referring to the underlying myth used in this paper,

one that human nature is generous and compassionate, to bring forth that intention, is to set the stage for thoughts and actions that are truly human, or, life-centered[30]. In my explorations of Ontology of Language, language is seen as generative, having the capacity of bringing realities into existence, we can connect with this "sincere intention" to feel, think and speak about desired, plural, possibilities.

"Allegiance to a person" also highlights our need to be aware of our interconnectedness, that our design has to be about more than ourselves. This concept relates to my theme of designers being wondrous world travellers, in a path to ethical relationality.

These ideas contrast with IDEO's use of the term "best possibilities" it is still operating from a competitive myth and language, where there is a preferred and single state to strive for, even if momentarily in an iterative process. To me faith is an expansion of the idea of optimism, it is the designer role I am interested in, that is operating from an inner state of collaboration: Producing multiple desired realities through ethical relationality. Faith is the willingness to believe that everything/everyone can evolve and the ability to trust that there are always multiple possibilities.

Flexibility: Appreciate Ambiguity

flexible capable of being flexed; characterized by a ready capability to adapt to new, different, or changing requirements *ambiguous* doubtful or uncertain especially from obscurity or indistinctness; capable of being understood in two or more possible senses or ways

"It's tough because our very language is conditioned by Newtonian physics." — Excerpt from Expert Interviews

In IDEO's definition of the "Embracing Ambiguity" mindset they describe the importance that designers "always start from the place of not knowing the answer to the problem they're looking to solve.". Their focus is also on having the "permission to explore lots of different possibilities so that the right answer can reveal itself". That is a significant part of the importance of embracing ambiguity in a design process, it creates space for ideas to emerge and evolve.

Accepting that our deeply ingrained beliefs and worldviews are nothing but uncertain narratives is a path for change. In my selection of mindsets, I chose to use the term appreciate instead of embrace. This is a shift I feel is important for designers. It is not only about welcoming and accepting ambiguity, but it is also about seeing the beauty in it.

"Each person says what he says or hears what he hears according to his own structural determination; saying does not ensure listening. From the perspective of an observer, there is always ambiguity in a communicative interaction. The phenomenon of communication depends on not what is transmitted, but on what happens to the person who receives it. And this is a very different matter from "transmitting information." (Maturana & Varela, 1992, p.196)

In IDEO's explanation "by starting at square one, we're forced to get out into the world and talk to the people we're looking to serve.", and as Maturana and Varela explore in the "Tree of Knowledge: The biological roots of human understanding" this ambiguity has to be considered when thinking about yourself, how you see others, and the systems we inhabit, illuminating once again the importance of this level of self-awareness for designers that truly wish to serve.

"Learning from the future involves intuition. It involves embracing high levels of ambiguity, uncertainty, and willingness to fail. It involves opening ourselves to the unthinkable and sometimes attempting to do the impossible. But the fears and risks are balanced by feeling ourselves part of something important that is emerging that will truly make a difference." (Scharmer, 2009, p)

This lens of ambiguity can also be expanded, not only to question the possible answers but for one to question, if this challenge is the one "that matters" to begin with. It is this possibility that would allow us, to an in a business/social setting, completely reframe the original ask, or problem, to one that is aligned to the future that wants to emerge. Appreciating ambiguity is the willingness to identify and question assumptions about reality while having the ability to entertain multiple viewpoints with the belief that they can co-exist. Ambiguity is the knowledge that there actually is no box[31] to think outside from, that the boxes are merely passing truths created on myths and assumptions.

Surrender: Allow Emergence

surrender to give up completely or agree to forgo especially in favour of another; to give (oneself) over to something (such as an influence) *emergent* arising unexpectedly; arising as a natural or logical consequence

"You can go through life without ever realizing that you're thinking in a particular way and that you're thinking leads you into particular pathways that don't represent really the range of alternatives that you have in front of you." — Excerpt from Expert Interviews

[31] From the idea of "thinking outside the box" as being creative.

[32] Definition of service or social design explained in Figure 08. A Continuum of Design Approaches (Hackl, 2017, p.8)

Surrender is a mindset of letting go, in favour of others, in favor of what is naturally arising, in favour of what is wanting to emerge, beyond our understanding of what is needed. The closest parallel I could find in in traditional design literature connected to design for service or social innovation[32] is the necessary trust in the design process, as IDEO puts it:

> Human-centered design is a unique approach to problem-solving, one that can occasionally feel more like madness than method—but you rarely get to new and innovative solutions if you always know precisely where you're going. The process is designed to get you to learn directly from people, open yourself up to a breadth of creative possibilities, and then zero in on what's most desirable, feasible, and viable for the people you're designing for. You'll find yourself frequently shifting gears through the process, and as you work through its three phases you'll swiftly move from concrete observations to highly abstract thinking, and then right back again into the nuts and bolts of your prototype. We call it diverging and converging. (IDEO, 2015, p.13)

The IDEO description is still limited by a few boundaries: the intersection between desirable, feasible and viable is not enough to frame solutions that are sustainable, and emergent.

Surrender is not a commonly used term in design thinking, though it is a necessary step for U Theory[33]. In this process, surrender is described as "When you start to suspend your habitual ways of operating and your attention is grabbed by something that surprises or interests you— something concrete, specific, and unexpected. When that happens, you begin to access your open mind." (Scharmer, 2009, p.209). Looking back at our CLA exploration, and the importance of becoming aware (Awareness of System, Selves, Selves through Selves) of our "cognitive shackles", the notion of "suspending your habitual ways of operating" needs to be further explored in order to truly conduce transitions into desired futures. The IDEO definition points at the need to "surrender" to the design process, and find paths within the intersection of desirable, feasible and viable[34]. Other models substitute the word viable for sustainable, cueing to the important question of if something "should be done" (Hunsaker & Thomas, 2018, p.3). The question of "what should be done" is still insufficient to access a new way of thinking and creating.

In the book: the end of the cognitive empire, BoaVentura de Souza Santos uses the term "colonialism" — "in its broadest sense to signify one of the two modern, Eurocentric modes of domination based on ontological deprivation, that is, the refusal to acknowledge the other's full humanity." (Santos, 2018, p.108 —emphasis added). If in our current understanding of

[33] Theory U, at its core, makes a distinction between different levels of emergence, meaning different qualities of how action comes into the world. Theory U is grounded in the observation that any social entity or living system can operate from more than one inner place. The challenge lies in our not seeing and not activating the other places. (Scharmer, 2009, p.118)

[34] Viable in IDEOs website is about exploring "What is likely to become part of a sustainable business model?" ("Design Thinking," 2019)

reality, we are operating from a faith in the paradigms of neoliberalism, as explored in our CLA; "our attention can be grabbed by" a solution that is "feasible, desirable, viable, and sustainable", and that process or solution will still eternize undesired power dynamics, privilege and several other aspects of our selves and systems that lead us "divides".

As explained in the CMU framework, it is a posture of — "watchful anticipation and willingness to look for the clues for how to act in the system itself. Trust that the seeds of solutions are already present in what is perceived as chaos." In my perspective, what we need to be watchful of is exactly this state of "ontological deprivation". We need to be ready to access that mindset through a constantly evolving or epigenic[35] awareness of our perspective limitations. We are not only finding what is "feasible, desirable, viable, and sustainable"; we are questioning our definitions of those concepts to begin with while paying close attention to how they limit what grabs our attention.

Wonder: Interconnect Explorations

wonder a cause of astonishment or admiration; rapt attention or astonishment at something awesomely mysterious or new to one's experience; a feeling of doubt or uncertainty interconnect to connect with one another *explore* to investigate, study, or analyze: look into; to travel over (new territory) for adventure or discovery

"Posture of humility, reverence for nature and acknowledgment of human ignorance (we can never fully understand or 'manage' complex natural or social systems); any action may have unseen short and long-term ramifications. Actions and solutions are conceived with welfare of the natural world and future generations in mind." (Irwin, 2015, p.236)

The mindset of Wonder: Interconnect Explorations is closely related to systems thinking. Systems thinking as Peter Senge simplifies is about "seeing the connections in any situation, to understand better how things unfold over time. To see the web of interconnectedness within which we always live and act." (Russell Sarder, 2015). As some traditional design literature would explore it, it is about seeing the big picture and welcoming complexity. In the context of design thinking, it is about "users are part of many technological and social systems that already have a significant impact on their belief systems and mental models. So, looking at the bigger picture means you consider how these systems in play will influence the innovation, and how the innovation will influence these systems." (Kadam, 2018) The idea of "how things unfold over time" is also unique, in which it brings the possibility to see interconnections beyond the present. To consider how the past has

[35] Epigenic is a word that originally derived from embryology; where each new development can only take place on the ground of the previous development. This applies to many processes, and particularly to learning. (Romesín, Verden-Zöller, & Bunnell, 2012, p.8)

shaped reality, and how our today might influence the future. Systems thinking is specifically relevant in our current complex reality within the context of globalization, where everything impacts everything, everywhere.

"Complexity can easily undermine confidence and responsibility— as in the frequent refrain, "It's all too complex for me," or "There's nothing I can do. It's the system." Systems thinking is the antidote to this sense of helplessness that many feel as we enter the "age of interdependence." Systems thinking is a discipline for seeing the "structures" that underlie complex situations, and for discerning high from low leverage change. That is, by seeing wholes we learn how to foster health. To do so, systems thinking offers a language that begins by restructuring how we think." (Senge, 1994, p.38)

Systems Thinking also includes the connections between what is seen and unseen, through the terms used in this research, how our mental models or cognitive shackles shape our systems, and how our systems shape our myths. As explored in the transition design proposal: "Design for social innovation has evolved new skill sets and approaches (Penin et al. 2012; Rettig and du Plessis 2013) that can leverage the dynamics found within social systems to develop more effective solutions. Transition Design proposes going one step further in asking designers to examine their own value system and the role it plays in the design process. It argues that transition solutions will be best conceived within a more holistic worldview that can inform new, more collaborative, and responsible postures for interaction." (Irwin, 2015, p.235)

The word wonder, to me, adds a very important nuance to this mindset. It is not just about being curious, it is about marvelling at what is being uncovered. Wonder is an emotion that one can access to refrain from judgement through exploration. It is not about forming an opinion, evaluating or even comparing discoveries. By forming an opinion, evaluating or comparing discoveries immediately, the observer is losing the opportunity for that find to create knowledge through new connections. It is an opportunity to contemplate the possibility of initiating an untried ontology.

Wonder: Interconnect Explorations is about the willingness to seek potentially relevant factors and expand perspectives and the ability to make connections between the seemingly unrelated, and see how one part (tangible or intangible) affects the other.

<mark>Resilience: Foster Perseverance</mark>

resilience an ability to recover from or adjust easily to misfortune or change
perseverance to persist in a state, enterprise, or undertaking in spite of
counter influences, opposition, or discouragement

The Design Thinking mindset that most closely resembled mine of Resilience
and perseverance was: Iterate, Iterate, Iterate. The IDEO manual refers to
it as " By continually iterating, refining, and improving our work, we put
ourselves in a place where we'll have more ideas, try a variety of approaches,
unlock our creativity, and arrive more quickly at successful solutions." In
this context, iteration is about constantly prototyping, embracing failure,
and seeing it as part of an ongoing process.

*"It's really tiring to be always in the design mindset. Always think that even if
you feel right, you gotta try it anyway and your environment will change. So it
won't be right for the next day or two, or the next year." — Philippe Beaulieu-
Brossard, Ph.D. Assistant Professor of the Canadian Forces College (CFC)*

In the course of my research, it became evident how much designers that
want a desired future have stacked against them. The word perseverance
was added to contemplate the notion of how much opposition and
discouragement can be encountered in this process. It is a complex, self-
sustaining system, based on levels and levels of unawareness. This means
that iteration is inevitable. We must have the commitment to keep trying,
tweaking and improvising to create something desired, within a broken
framework of thoughts, actions, and relations.

In the perspective of transition design, it is the "Posture of action and
sense of urgency tempered with patience to carefully observe short-
term ramifications of actions and consider their long-term implications.
Commitment to the development of radically alternative socio-economic-
political forms." (Irwin, 2015)

*"We now wish to learn how to respond to turbulence and disruptive change with
resilience and flexibility, how to sense and seize emerging future opportunities,
how to tune in to the sources of "not-yet-embodied" knowledge. This most
recent stage is reflected in Nonaka's concept of phronesis, practical wisdom,
and ba, the Japanese word for "place," which refers to the physical, social, and
mental context of knowledge creation. Ba is "context in motion," according
to Nonaka. I call it "not-yet-embodied" or "self-transcending" knowledge."
(Scharmer, 2009, p.70)*

There is also the need to be resilient to face such complex and exhaustive processes of discovery. As brought up in one of my expert interviews: "It leads to all sorts of discomfort, things that require me to rethink my job. And I just don't want to do that." This is where resilience also links to the process of self-development. You need to be willing to hold these very uncomfortable ideas, about how you see the world, how you act in it, and that often, you are part of your shared undesired present. Holding that discomfort and having the willingness to change the way we go about our daily roles is a huge undertaking for all of us.

Resilience is also directly related to the mindset of faith, and connection. It is nurtured by the belief that a desired future is possible, through humans that are generous and loving. It evoked feelings of trust in each other, and the realities we can facilitate to come forward. It is the willingness to choose paths of most resistance, and the ability to be resourceful and keep adapting.

The Established Mindsets

"I should also be open-minded to add up the more traditional way of thinking, if I want others to be open minded. We usually tend to exclude those who don't really have the same views as, us, especially academics. We are creating an archipelago of silos." — Philippe Beaulieu-Brossard, Assistant Professor at the Canadian Forces College (CFC)

Throughout this research, I frequently encountered what I am calling "established mindsets". These are the mental models that I mapped as the ones that were shaped by the system I attempted to understand through the CLA process. I began referring to them as opposites, antiquated, or even "status quo keepers"; but through this journey of discovering my own biases, or "cognitive shackles", I found that approach contradicted my vision of a desired future. As the quote above highlights, how can I create a path to ethical relationality and pluriversality if the knowledge I create perpetuates competition and inequality, often unconsciously seeking to put forward the mindsets I mostly identify with as desired or even superior?

With this in mind, I paid attention to my language and refrained from a winner-loser mindset to reframe the mindsets I uncovered as complementary to the emerging mindsets. After this practice, it was easier for me to see them as allies for us to change the system within the system, creating space for true collaboration, in mutual respect, and value, for human difference. As I clarified in my expanded definition of ethical relationality: beyond acceptance, it is about the appreciation and wise use of our distinct experiences, perceptions, ideas, gifts, and struggles.

For this paper, I will not go into them in detail as I did with the emerging mindsets. While I believe it is as important for the next steps of this research, especially in transforming reflection and knowledge into action, it would be a project on its own. This activity was essential for me to evolve my designer lens, but in order for it to become a practical tools, I believe it would have to be co-created and written with people who are more aligned with those mindsets. My attempt is definitely still lacking in understanding the true power and beauty of these ways to move through life and its challenges.

Taking that into consideration, and referring once again to Mazinin's "modes", these are some of the conventional modes of operating I have mapped.

"We are in conventional mode when tradition guides us in what we do and how we do it (and also in why we do it), and when social conventions enable all those interested in an activity or a given production process to know in advance what to do and how to do it (and everything happens in accordance with what everyone expects). There is a certain wisdom in this way of proceeding. Following tradition is a rapid way of achieving tangible results that incorporate learning accumulated through a long series of previous experiences, through trial and error."(Manzini, 2015, p.30)

Solidity: Appreciate Certainty

Willingness to take advantage of certainties

Ability to rely on a viewpoint

Facts: Refine the Established

Willingness to seek similarities and refine.

Ability to take pleasure in the existing state.

Authority: Take Control

Willingness to make swift difficult decisions

Ability to move according to what you can control

Expertly: Practice Accountability

Willingness to share your strengths: Successes, Knowledge, and Concerns

Ability to respond to failure with an alternative plan

Focus: Accomplish Goals

Willingness to classify and analyze within an objective frame

Ability to simplify and reduce for efficacy

Self-Confidence: Validate Yourself

Willingness to discuss the merits and faults of others

Ability to take in judgement and persist

Differentiation: Respect Others

Willingness to access your own feelings to compare to others, observing differences.

Ability to analyze and respect differences

Consistence: Encourage Rigor

Willingness to produce replicable paths

Ability to stay motivated through repetition

Recommendations for Transition

Repurpose our Mindsets, Live in Transition

"The most stubborn habits, which resist change with the greatest tenacity, are those that worked well for a space of time and led to the practitioner being rewarded for those behaviours. If you suddenly tell such persons that their recipe for success is no longer viable, their personal experience belies your diagnosis. The road to convincing them is hard. It is the stuff of classic tragedy." Charles Hampden-Turner and Linda Arc, The Raveled Knot: An Examination of the Time To- Market Issue at Analog's Semiconductor Division, unpublished internal report. (as cited in Gharajedaghi, 1999, p.3)

Before I begin my recommendations for transition, I would like to share an interesting retelling of the military interventions that happened in Libya in 2011, through the lens of an expert in the area, who embodies a few of the mental models I have explored in the "emerging mindsets". Through this narrative, we can connect to a real example of how the themes that have been explored in this paper play within systems that shape our reality. We can feel the urgency for change and reflect on the importance of the role of the individual, our own roles in our systems.

This narrative is also particularly valuable for my research because it clearly illustrates that integrating emerging and established mindsets is a possible

path for us to achieve desired futures. The storyteller walks us through the importance of the conventional mode in strategizing an operation with "a modicum of collateral damage", and then goes on to detail the grave consequences of not including the emerging mindsets in that strategy. It highlights how our language and unwillingness to embrace discomfort create a significant barrier for change.

A great example of this is the air operation in Libya, in 2011. Responsibility to protect was the reason why Canada, and NATO got involved. Things for hijacked by a whole series of political interests, then all of a sudden it became a regime change. As a lot of people said, quite honestly, a good regime to get rid of, get rid of the guy, a no good nick, and nobody lamented his passing. At the same time provided a profoundly stabilizing influence on the North African security situation, which, once removed, unleashed a whole series of demons, not just in North Africa, but in Europe as well.

You're running it through an air operation center that isn't staffed or have the training to run a major operation like this. It was being run out of the Air Operation Center in Frankfurt, there are a million Americans that work there, they all have the professional certifications to do this on a 24/7 basis. That's the gigantic staff with gigantic appetites for intelligence and information to make sure that all those bad effects don't happen, and then turn it over to an air operating center that is used to working afternoon bankers hours only on the weekdays. The Americans are basically saying, no, you can't draw on our resources, we're leading from behind, this is a NATO operation, and NATO really had to ransack the organization to find the people to staff this.

You were able to integrate with non-NATO partners like Sweden, the United Arab Emirates, Qatar, Egypt. You were sharing intelligence and targeting information so that their air forces could participate in a NATO operation. You were able to keep the alliance together even when you had major partners like Turkey and Germany, basically saying, we don't agree with this, this is the wrong thing to do.

So you did everything right; you bomb these targets, you did it with a modicum of collateral damage, so that there wasn't a scandal, no marketplace being hit by a stray bomb, or an embassy being bombed, or, a school bus being bombed, or a school or a hospital, nothing like that took place.

So all of those things worked out in the end brilliantly. And yet, the operation was, strategically speaking, an utter disaster. You can do everything right, professionally, and still screw it up massively.

You remove the Libyan military, but you have no control over their weaponry. Things like surface to air missiles, small arms, and tanks spread throughout entire North Africa. And that's what's playing out in places like Niger and Kenya, that's where all of that weaponry just goes loose. All over the entire region, you have organizations that are keeping control of the black market operations for migration and that sort of thing, which are basically destroyed by the neutralization of the Libyan military and the Libyan state. All of a sudden, you have all kinds of black market operations that are now running wild with human migration and drugs. People with military experience, now filtering into things like ISIS and other types of organizations as well.

You have this massive influx of people who are coming up into Libya paying off the smuggling operations and taking their chances on the Mediterranean, trying to get into Malta and into those small Italian islands that are off the coast of Italy, in order to get into Western Europe, which is of course, complicating the migration issue, and in turn feeding things like populism in Europe as well.

All of that stuff is set loose by this perfect operation, and you never saw it coming. You never saw it coming?

At the beginning of any operation, there's something called phase zero, where you should be going through a very detailed intelligence assessment of what it is that you're confronting. Design is part of understanding the space. It also is in terms of setting the conditions for success? What kinds of things should we be trying to encourage the system to behave like now? Can we nudge it into the right directions? Or how can we reinvent aspects of it so that it becomes a system that reflects the kind of interests and values that we would like to see?

No, it didn't happen in in the Libya case. What I would say happened, there was a very standard, what they call, intelligent preparation of the operational environment. Which is basically just looking at the material aspects, what kind of surface to air missiles are we likely to face, what kind of surveillance systems do the Libyans use, what's their order of battle in terms of the army, the Air Force, the Navy, and how do we bring our capacity to defeat those particular things. It's very narrow, very narrow, narrowly oriented. The way we do planning universally in the western military is to focus on an end state, which is we want this to be like this, not an evolutionary state, a state of becoming.

The dirty secret with, with all of these kinds of intervention, is that they never achieve it. All of these interventions, the operations in the Middle East and in Central or South Asia. That sort of thing over the past

15 years. They are thinking with toolsets that were designed for major warfare between major powers. Their model, their implicit model is the second world war where you defeat the enemy, they surrender a new political balance established and life goes on. there's a parade at the end, and everybody celebrates the victory. You move on, as opposed to, you're playing with an ecosystem and you've just taken out frogs, okay, what happens next to the ecosystem? Well, the minnows explode, then these birds disappear, where, okay, we've now changed the system, how is it going to behave differently?

That's the mindset shift that you have to get into their terms, of how they think about problem-solving. The tools that we have are ones that were largely developed in World War One, they come to maturity in World War Two, they hit the acme of skill in the Persian Gulf War. That is about as far as it goes. After the Persian Gulf War, we're into conflicts scenarios, which are no longer captured by that world war model. By 1991, you've hit the high point of it, and you're now dealing with a conflict space that is far more complex than anything that anybody could have imagined. You're dealing with things like cyber and information and the whole of government operations, and finance and sanctions and globalization and trading relationships, and banks, all that stuff is now all part of our conflict space now. The military has very limited ways to control that, even though that is central to a lot of how we behave strategically at this point in time.

Our very language is conditioned by Newtonian physics. And there's a profound desire to reduce complexity to something because that's something that we can work with. There's a recognition that, yeah, this is the way the world is, but I don't like to think about it that way. It leads to all sorts of uncomfortable things that require me to rethink my job, And I just don't want to do that.

Those final words, "It leads to all sorts of uncomfortable things that require me to rethink my job, And I just don't want to do that." are where I chose to begin my recommendations for transition. We can attempt to recreate systems in a way that addresses all of these complex issues, that "fixes" our divides. We can try to map, control, predict, and design. That begins with a choice, to redesign ourselves, by embracing discomfort.
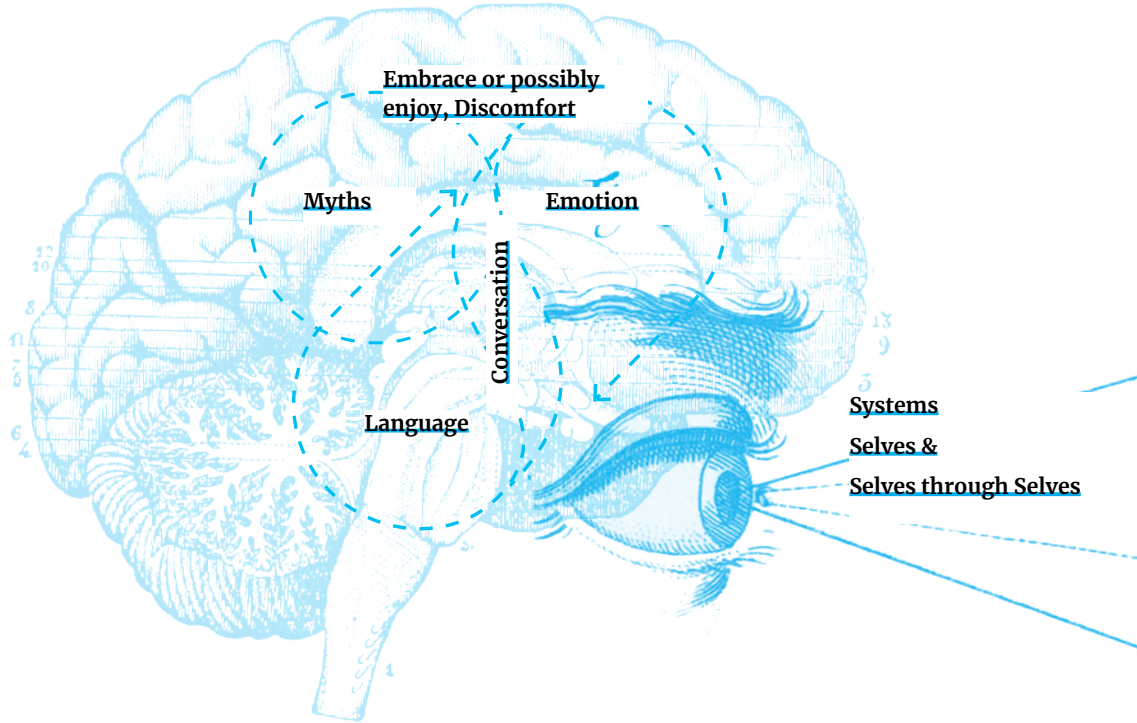
Wondrous World Travelers

Figure 09. The epigenic mental model for wondrous world travelling

Living in Transition:
Being Wondrous World Travelers

"The success of an intervention depends on the interior condition

of the intervenor." — Bill O'Brien

As detailed in Figure 9, I am focusing on two spaces where we all need to embrace or enjoy discomfort. One is to evolve the lenses in which we see the world, a lens that accepts the role of emotions in being, considers that our beliefs might be all but passing myths, and language becomes a means through we understand and create reality. This lens allows us to be kinder to oneself and to others in order to collaborate authentically[37]. The other is to look at reality with those newly acquired lenses: systems, selves, and selves through selves. Making this an ongoing process, we're looking at the outside brings us back to revisiting our constantly evolving lenses.

In this section I will explore the figure above, or, the epigenic model for wondrous world travelling. After defining the emerging and established mindsets, I felt that my question of "What are the core shifts that need to happen for designers to allow a desired future to emerge?" remained unanswered. The mindsets are ways of thinking that you can access and

[36] In "Staying with the Trouble", Donna Haraway uses the term "world traveler" and "Homebodies" (Haraway, 2016, p.125) to categorize species, that either survive locally, or need to explore the world, literally, to do so.

[37] Authentic Collaboration would be one that is not set within the limitations of our current definition of the word competition "to strive consciously or unconsciously for an objective (such as position, profit, or a prize) : be in a state of rivalry" ("Definition of COMPETING," 2019) but in its latin origin "strive in common, strive after something in company with or together," in classical Latin "to meet or come together; agree or coincide; to be qualified," from com "with, together" ("compete | Origin and meaning of compete by Online Etymology Dictionary," 2019)

embody to move through challenges, yet our challenges will continue to change and our realities and inner states change around us. What might be more interesting is a way of being that allows us to stay in transition, constantly adapting to transition into desired futures with less pain and suffering, more joy, connection and love.

In this section, I will explore a model I created to further the attempt to live in transition. In the context of this paper, the model was used to deconstruct my winner–loser myth, to try to avoid rivalrous competition for the sake of collaboration and expand my ways of thinking about the practice of design, my role as a designer, and possibilities for a desired future. This model is epigenic, therefore can be continuously used to evolve the lenses through which we see the world, no matter what challenge we wish to tackle. I call it the lens of the Wondrous World Traveler, the term world traveller[36] here being used figuratively, a world traveler, is one open to wandering through reality, and possible realities by connecting to their own, and others emotions, perceptions, and views of the world. It is a way of being that allows us to continuously expand our worldviews, and possibilities for desired futures.

Embrace or possibly enjoy Discomfort

Through this, what I found, was a complex structure of barriers, that reinforce, and sustain themselves, preserving our current state of being. What I noticed was that the path for change, is one of discomfort, and often, discomfort is not a strong enough word to describe what one needs to endure: it is about distress, grief, and even pain. They are observable in the shape of "cognitive biases", in systems that try to bail themselves out of perceived failure, and in behavioral patterns of avoidance.

When writing about these barriers and possible ways to break them I recognized a pattern in the language I was using. I was not only trying to find ways to engage with discomfort, but I was trying to subvert ways of thinking, so that the pain, could be substituted with joy.

One example was the idea of taking responsibility for your "faults", in order to avoid blame. That only becomes uncomfortable if and when, observing actions and consequences are linked to judgement and punishment. It is painful only when sharing said "faults" will lead to shame. An individual can, shift their perception, and identify these actions and their consequences of part of a natural process, acquire insights, and experiment with a new set of actions and consequences. It is an individual decision to see that process as shameful or natural. While the individual cannot control how others perceive his own journey, which might occasionally lead to rejection, and

again, discomfort; freeing yourself from those notions can considerably reduce or repurpose the impacts of that experience. One might start, through that process, become selective of the groups they interact with and inhabit spaces where this authenticity is not punished, just perceived as an opportunity to evolve, together. These thoughts didn't come from a desire to relinquish discomfort and pain, but mainly to reflect that we might be finding those feelings in the most unnecessary places, especially in the path for change.

To cite only a few opportunities to embrace (or enjoy) discomfort, I found:

Considering that myths have shaped your view of reality, and we have held them as truth but might be nothing but a myth. In a cascading effect, opening space for us to reconsider several other established beliefs.

Taking responsibility in our role of constructing reality. Knowing that our actions have a systemic impact and that often when we say we "don't have a choice"; we actually do, we are just deeply uncomfortable with the repercussions they might have in a system that behaves otherwise.

In the theme of responsibility, to have the courage to own undesired actions and consequences, instead of blaming others, a group, or a system, for those effects. Having that courage means we can not only stop seeing people as enemies, but it also means we might have to take a closer look at ourselves.

All of these examples are supported by cognitive biases, such as: "System justification Bias, or, Status Quo Bias": the tendency to defend and bolster the status quo. Existing social, economic, and political arrangements tend to be preferred, and alternatives disparaged, sometimes even at the expense of individual and collective self-interest. (See also status quo bias.)" — or — "Naïve realism: The belief that we see reality as it really is – objectively and without bias; that the facts are plain for all to see; that rational people will agree with us; and that those who don't are either uninformed, lazy, irrational, or biased." (Houlihan, 2018, p.19)

Myths

Myths, our Conceptual Boxes

The first theme that developed from this exploration was the importance of myths and narratives. That the desperate grasp we hold on our worldviews not only shape but limit what is possible in our reality. As mentioned earlier, when we say creativity is "thinking outside the box", our myths are our limiting boxes. If we all believe that the world necessarily needs to have winners and losers, how might we create a society where everyone truly matters? Instead, we are trapped in a cycle of a world of enemies, or

momentary allies, in an anxious existence in a search for, theoretically scarce, resources for survival.

What I am proposing, is to indulge in the idea that there is no truth. There are only passing beliefs and certainties ready to be deconstructed and recreated together, in a path for a desired future. It is also understanding that what people share is their momentary truth and that your role, is not to question, poke holes, or judge their views, but, in the spirit of "no truth", invite yourself to attempt to see the world through that truth in order to expand your own. It is up to them to engage, or not, with this co-creation of reality, you do not need their consent in order to expand yours. You may listen with wonder, suspend your judgments, and play with the new truths that might manifest from the integration of those realities.

Stepping Outside our Myths Through Dialogue

One way to step out of our myths is through conversation with others. That is the beauty of diversity. There are some myths so powerful that they span across cultures, especially in the globalized reality we live today. However, some myths and worldviews are local, and through dialogue, we can visit realities shaped by different ways of thinking, in search of expanding ours. (Campbell, Moyers, & Flowers, 1991)

Conversations

Emotion and Language

"...we human beings exist in the braiding of languaging and emotioning. That is our emotioning changes in the course of our languaging, and our languaging changes in the course of our emotioning (see Maturana, 1988). We call this braiding of languaging and emotioning conversation." (Romesín, Verden-Zöller, & Bunnell, 2012 p.)

Listening with wonder, suspending judgments and playing with new truths is not a simple endeavour today. As I have explored, it is a world of competing dichotomies, and this mental model of rivalrous competition, of oppressed and oppressor, of winners and losers, evoke strong emotions that stir us away from connection and generosity.

One way of deconstructing our myths is through conversations. In this case, conversations are describing the braiding between emotion and language. "Emotioning changes in the course of our languaginge, and our languaging changes in the course of our emotioning." (See Maturana, 1988) If we purposely change our language, we can access different emotions, and consequently evolve our myths.

As uncovered through our CLA, our reality is shaped by myths, worldviews, systems and litanies that seek for control. In this search for control, emotions are perceived as weakness, the part of our nature that cannot be harnessed. In our focus and reverence for what is "rational," we have lost connection with ourselves, and the understanding that we are all emotional beings.

When we focus our attention on the kind of language we are using and the emotions that originate or are caused by it, we can observe our changing lens. As explored in the section of Language Ontology, language is understood as generative. If language shapes reality, and language is guided by our "emotioning", we can observe and change our language to access different emotions, and continuously modify what we communicate to ourselves and others.

"Through different emotions human and non-human animals become different beings, beings that see differently, hear differently, move and act differently. In particular, we human beings become different rational beings, and we think reason, and reflect differently as our emotions change." (Romesín, Verden-Zöller, & Bunnell, 2012, p.28)

If we want to see the world differently, we need to be able to access different emotions in our interactions with reality. We need to foster the capacity to observe our feelings of anger, disappointment, or even disgust and reflect on why instead of being blindly driven by those feelings, or urgently numbing them. Through that contemplation, one might find that their reason for those feelings is not in the other, but in themselves, or their chosen lens for that situation, creating space for other emotions to be experienced and recognized, and other possible courses of rationality to be travelled. It is in this flow that we can expand our perspectives through connection, not only reduction, simplification or control.

Using the Ontology of Language

The investigation of Non-Violent Communication became central in the process of breaking through my own "ontological deprivation". It is a means of observing yourself, and where our competitive worldviews show up. Every time I use a classifying term such as better, worse, evolved, undeveloped, good or bad, I pause, and pay attention. I enjoy seeking for another way to frame that thought, one, that does not need something to be superior to another. By engaging in that puzzle, I access other emotions, such as curiosity, and wonder. I observe my own "conversational" struggle to find another way of being. As Maturana beautifully contexts the myth of the tower of Babylon": "We think that the building of the Tower of Babel as a

human activity was a network of conversations and that what God did was to confuse the conversations. That is, he not only confused the languages but also the emotions, so that they could not agree around the desire to build the tower, or on how this should be done. If the desire for building the tower had been conserved, the humans would have invented a conversation that would have made building the tower possible." (Romesín, Verden-Zöller, & Bunnell, 2012, p.32)

As referenced earlier, what is important are not the specific mindsets we are operating in, but the purpose we are using them. In this parallel, reconnecting to the desire for building the tower, is my desire to build a desirable future where everyone matters.

Language is also crucial to facilitate self-development and connection to others. NVC explains our linguistic origins of judgment, reward, and punishment. When we find evidence of an unwanted reality in ourselves or in others, we have learned to "correct", through "punishment". We feel guilt, sadness, shame, and a multitude of other uncomfortable emotions. We might also try to provoke those same emotions in orders, in a game of sophisticated violence. (Rosenberg, 2008, Lecture) This is the aspect of our current mode of "conversation" that makes self-reflection, and connection to others so difficult. By practicing a "collaborative language" instead of such a violent means of communicating we create the possibility to be kind to ourselves and others without needing to resort to an artificial "safe space". A safety that comes not from selecting what emotions and words can or cannot be said, but that holds the possibility for discomfort to rise, and be processed and shared through kindness.

"The greatest obstacle is simply this: the belief that we cannot change because we are dependent on what is wrong. That is the addict's excuse." – Walter Wink

Lastly, I will recall the topic of Bureaucratic Language, and how when noticing we are making use of that way of thinking, we are voiding ourselves of choice, and therefore, become reinforcers of the systems we wish to deconstruct.

Observe Reality through Evolving Lenses

The second part of my recommendation of transition is to use those evolving lenses to look at reality. Remembering that the events and experiences that we see, hear, and feel around us are symptoms of a much more complex system of interrelated beings[38]. It is, to begin with, the commitment to accept that this is our present truth. That there are beings that will interfere with different layers of this reality, and that everyone and everything has a role in redesigning our world. That an established mental model can

[38] Beings here also refers to a system, natural event, or even object that exists, or is perceived as existing; therefore being, and having impact in our realities.

facilitate a transition, when paired with an emerging one, and vice-versa. That a conversation that flows through debate and dialogue is as relevant as one or the other, and that to get there, at some point, beings engaged in either one or the other, excludently, and those can all be movements and flows towards a shared desired future.

System & Selves & Selves through Selves

My recommendations for transitions came from my availability to take a deep dive in our systems. To step into disciplines that are foreign to me through the eyes of others. To question my assumptions and certainties on why and how I made sense of all that information. To begin new conversations[39] with myself and others, to once again look at the system with new lenses. This paper has also been an ongoing conversation that keeps evolving and will evolve, immediately after finishing writing it.

Keep Evolving, Live in Transition.

My recommendation is that we move through life with this awareness and interest, expanding our perceptions and lenses by observing our systems, selves, and selves through selves, might I add systems through selves, and selves through systems.

Marshall B Rosenberg, the thinker behind Non-Violent Communication shares a way to keep us motivated in this often exhaustive journey that I find simple and effective. He calls it "Making lives more wonderful". When feeling grateful for someone's role in our journey he proposes we tell them how they have made our lives more wonderful very clearly. One might say "You have made my life more wonderful by listening to my failures with kindness and guiding me to access that same kindness for myself." The idea of "lives more wonderful" of course, can be simply used as "thank you for…" since, in the commonality of that language, we might find it an easier habit to practice. Rosenberg explains that this habit helps us tap into a feeling of gratitude while helping the receiver not only to be motivated to keep giving but to help them see which of their talents and actions have an impact in the world around them. (Rosenberg, 2008, Lecture)

Adopt an epigenic life lens

This is a new lens to look at reality, where we are constantly aware of how our emotions and language are affecting our perspectives and others. This is a lens that will allow us to look at our systems, our selves, and our selves and systems through others in a way that is still inevitably biased, but that I believe, creates space for incremental expansions and emergence of possibilities.

[39] In both definitions of the word used here, conversation as Maturana defines, between language and emotion, and conversations between my self and others, that continuously impact each other.

It is a lens of accountability, that strives to substitute judgment for kindness and wonder. That takes responsibility for our actions and empowers us to exist and create through love.

Impacts on Education

"Training people in particular ways, and culturing them in particular ways, and professionalized them in particular ways. And then all of a sudden, you say, No, that's not what we want you to do. We want you to do something else." — Dr. Paul T. Mitchell, Director of Academics of the Canadian Forces College

My initial intention for this project was to evolve the design discipline and design education, and throughout this inquiry I collected findings on how might we reconsider the ways in which we are teaching design.

Through Ezio Manzini's book, "Design when everybody designs", I read an interesting passage from Donald Norman's book "Why Design Education Must Change":

In the early days of industrial design, the work was primarily focused upon physical products. Today, however, designers work on organizational structure and social problems, on interaction, service, and experience design. Many problems involve complex social and political issues. As a result, designers have become applied behavioural scientists, but they are woefully undereducated for the task. Designers often fail to understand the complexity of the issues and the depth of knowledge already known. They claim that fresh eyes can produce novel solutions, but then they wonder why these solutions are seldom implemented, or if implemented, why they fail.

Fresh eyes can indeed produce insightful results, but the eyes must also be educated and knowledgeable. Designers often lack the requisite understanding. Design schools do not train students about these complex issues, about the interlocking complexities of human and social , about the behavioural sciences, technology, and business. There is little or no training in science, the scientific method, and experimental design.

This passage is a great parallel to several of the discoveries I have made during this process, particularly the importance of "human and social ". Additionally, I am proposing that design education needs to break from patterns of traditional education, we need to step away from boards, and slides and have more experience, we need to willingly experience the discomfort of changing ourselves if we are to fully understand the challenges of transition.

In this section, I will explore a few insights that emerged from this research on how might we evolve design education.

Individuation

"How to align the process of individuation with companies' search for profit? That's the multi-trillion dollar challenge." — Excerpt from Expert Interviews

In a way, this paper is a long justification of why it is crucial to bring a process of self-awareness to education as a whole, not just the discipline of design. As previously cited "The success of an intervention depends on the interior condition of the intervenor." Bill O'Brien (Scharmer, 2018 - Lecture). As it has been extensively demonstrated here, we have devalued our "interior condition" and that focus needs to be brought back to education.

I'm borrowing the term individuation from Carl Jung: individuation[40] lay in establishing a dialogue with the fantasy figures-or contents of the collective unconscious and integrating them into consciousness, hence recovering the value of the mythopoeic imagination which had been lost to the modern age, and thereby reconciling the spirit of the time[41] with the spirit of the depth[42]. (Jung & Shamdasani, 2012, p.208)

While I am in no way proposing an actual journey into, or with "the spirit of the depth" within an educational program, I am using the term to highlight the importance of this knowledge in a world that wants to redesign itself, and therefore needs to understand the multiple layers of forces shaping it, simultaneously inside and outside ourselves. The awareness of this complexity can put us in a path to become a facilitator of our own transitions. I am arguing for an introduction to the topic, through an exploration similar to the one in this research, adding practical experiences where one might not only understand but access and feel that complexity within themselves.

These experiences can help people through the discomfort of feeling, and aid them when accessing those emotions for the purpose of design. A few possibilities to create this journey came up through my interviews:

To create individual touch points within a program, where professors can facilitate this process, offering their perspectives as "selves", not experts, through ongoing dialogue with students.

To support an awareness journey, that can be registered in a journal, so the student can reflect on their own process. Ideally, this process would be supported by facilitated exchanges of these journeys, allowing students to evolve through the selves, and not limited to, their own perspectives.

[40] Carl Jung used mythopoetic imagination to describe his inner explorations of his unconscious mind. (Jung & Shamdasani, 2012)

[41] Zeitgeist, or set of "spirits" that form our rational mind, myths, worldviews, and systems.

[42] The deep psyche, the unconscious that carries all that came before us and it yet to come. (Jung & Shamdasani, 2012)

To facilitate group work interactions, with knowledge on "ethical relationality" and care for the dynamics that arise in the process as part of the program, and not parallel or isolated to the experience.

"Suspension" vs. Experience

"Even when you have someone recognize that they're thinking is problematic and that they need to be reflective about it, it is still natural to shift into what we would call bad habits." — Excerpt from Expert Interviews

In a conversation with Raj Rani, he brought up a fundamental issue that has to be redesigned in order to bring effective self-development processes to educational settings. He explored the issue as follows: "You bring a subject matter and you suspend it from actual use. If I want to introduce the topic of cells, I show it to you, drawn on a blackboard. I can see it, I know its shape, its outline. The trap of human development is the attempt to turn into matter. There is no reason to disconnect from the real world. Let's create a course on empathy, we will put it in a powerpoint, in the U Theory framework... but if you don't feel it, you don't get it. The trap is bringing these topics as contents to learn, instead of things you access. Frames help you give meaning to what you are experiencing, but if you don't access them, you won't embody them. (Rajesh Rani, personal communication, January 28th, 2019)

This is not a topic I have investigated, but I have found possibilities to address the issue within my other interviews. Other interviewees mentioned that the most impactful moments of their journeys with students come from experiences outside of the classroom and with "worlds" and "realities" they had not encountered before, or have skewed assumptions of. That clash, between certainties, assumptions and worldviews, and reality, make for powerful learning moments. They provide a lived shake of one's cognitive shackles, experienced, not taught.

Another insight regarded the ability of the teacher to guide students through a topic, not just outlined in a curriculum, but one they are truly passionate about. Raising two important paths to explore: one, two create more opportunities for provocative interaction with the world without the restraints of a traditional class setting, and the other to consider the dynamic between professor and topic.

Effort and Play not Suffering

"It is important not to confuse effort and suffering. Effort can be a very positive flow, of challenging and accessing the most desired versions of yourself, it can be a remarkable thing." — Excerpt from Expert Interviews

The last one was the issue of effort vs. suffering. Through the interviews, this theme of necessary suffering came up. We explored the idea that there is this underlying myth that if one suffered to gain that accomplishment, a certificate, or diploma, others have to go through the same pain to validate that journey. The other speculation was based on the myth behind the "Hero Journey", where a hero must overcome a set of trials and tribulations in order to achieve enlightenment. If that is to some level a myth that shaped our educational system, it evokes the idea that as educators, we should design one's suffering in guidance to transformation and achievement.

I believe educators need to visit their own myths and evaluate if they are perpetuating this cycle, if that is the most effective path to learning, or even if, in a world of such hardships, is it necessary for us to design additional ones for each other. Our conversations stirred to the idea of effort and joy, which should not be confused with a current ask bordering "entertainment", where educational systems need to create fun content, desperately trying to engage students that are uninterested, that is a whole other issue to contemplate and devise possibilities for. We are simply advocating for the acceptance of effort, that learning is a process that needs dedication, an conscious attempts and engagement while keeping an attentive eye to when, this becomes suffering, either to all or to one. (Rajesh Rani, personal communication, January 28th, 2019)

Design Arrogance

"Complexity is something that can never be completely grasped by anybody" — Excerpt from Expert Interviews

Having conversations with people who were resistant to design education was a powerful experience. A common theme was the arrogance of design, claiming it is the way to solve today's wicked problems. There were also issues with the claims made on how we can map our complex systems, and find leverage points to change them, or even map futures and almost predict them. This approach is creating an aversion to the world of design and a pleasure in observing when it fails.

Check our tendency for Grandiose

"In the course, they work on UN Challenges, hunger, forced displacement, etc." — Excerpt from Expert Interviews

Design and changemaking courses tend to focus their practical challenges on grand wicked problems like hunger, violence, and forced displacement. This inclination often makes it that students don't have real contact with the people and systems they are trying to solve for. It also distances the

applicability of design to their daily lives, and reinforces the "design arrogance".

Lead by Example

"We need to be able to hit pause on our daily motions to take care of things that really matter." — Excerpt from Expert Interviews

If collaboration is so fundamental to our mental models we need to be able to practice it. We speak of being interdisciplinary yet frequently operate in silos. We talk about celebrating difference yet struggle to communicate and create with those who think differently. We create boundaries of what kind of difference is acceptable or not. We punish those who don't fit it. We label them. We speak of the importance of the process yet measure success by final products. We mimic "heropreneurship" in the classroom, staying in our roles as "experts" as keeping a distance from meaningful exchanges and consequent evolution of our practices

Conclusion

This investigation was led by the intention to evolve the discipline of design, and design education to support a world in transition towards desired futures. My research question was aligned to this purpose: How might we experience ways of being that allow desired futures to emerge?

To answer this question I had to answer what desired future I wanted to allow emergence for. This was done by finding patterns between needs, frustrations and desires mapped through the research process itself. I quickly found that making a precise definition, or creating a tight plan directly contradicts the idea of emergence. What made sense for this specific journey, was to create ample guidelines that seemed to address so many of the frustrations and tensions of today.

The next step was to investigate these frustrations further, done through a collaborative CLA method that surfaced both mine and Jananda's insights. We found that seemingly unrelated issues and consequences can be traced down to deeply ingrained shared beliefs. There were co-relations between what made marginalized groups in Brazil fail to collaborate with other groups (privileged, military police, etc.) for change, and similar dynamics re-enacted by people who seemingly share their social/cultural contexts, in a simple co-design process. We found that behind this struggle to collaborate and co-design a desired future, was a fundamental myth that the world needs to function through winners and losers. This belief leads us to a mindset of exclusivity, ideologies, behaviours, political systems, ways of

being, are always in rivalrous competition. How might we co-create futures that allow but value difference if we fundamentally believe that such a future is not possible?

This led me to experiment further with a process of autoethnography. When selecting mindsets that would help us move past that, I tried to deconstruct my own winner-loser myth, trying to find how by rewording emerging and established mindsets I could find relevance in all of them. This process led me to discover that what matters is not the mindset itself, but the purpose or intention by which you chose to access it.

At the conclusion of this process, I focused on creating a mental model that would allow us to continuously evolve out of this myth, or out of any undesired myth that came to substitute it. It is an epigenic model that relies on collaboration for change. That emphasizes the importance of emotion to how we behave, therefore, how we relate and what we co-create. It introduces language and conversations as a tool for change. Where we can continuously revisit our evermoving realities through a kind, inclusive, hopeful lens.

Moving Forward

As mentioned above this journey to investigate the question "What are the core shifts that need to happen for designers to allow a desired future to emerge" is an ongoing one. Reaching the end of my paper, opened space for new knowledge to emerge by revisiting information, and adopting other methodologies and lenses to the process.

Collaboration

The most important one to me comes from a deep contradiction in this paper. I am advocating for the need for collaboration, through a process, that while "collaborative" through human-centered methodologies that include qualitative inclusive methods, was extremely individual when organizing and sharing its findings. Moving forward I would revisit the emerging and established mental models with several people, from multiple disciplines, to expand their definitions and applicabilities through a less biased lens.

Action

The need for more perspectives through people who more easily access "established mindsets" or who are more comfortable with "implementation" is visible through my lack of "hows" throughout the paper. My research advocates for the importance of reflection and contemplation and misses sharing "how" you can begin to practice these mental models or life lenses. Moving forward I would revisit all of my

recommendations and pair them with actions and exercises to embody or access them.

Medium

My last consideration is of the medium itself. While writing is one possible way to present these findings, I feel that in order to facilitate action and embodiment, as suggested above, this research could be presented in one, or more mediums that facilitate that process, that assists in accessing emotions, that contemplates space for interpersonal interactions, and ample wondrous world travelling.

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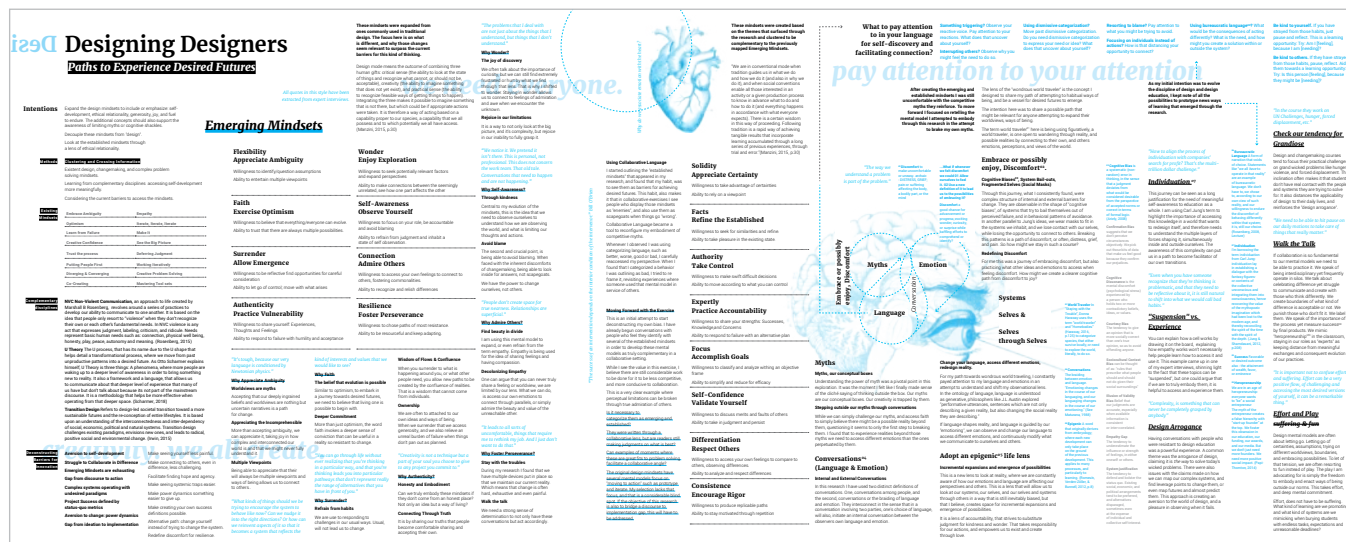
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Appendix: A

Research Journey Overview

Research Journey Overview

Appendix A is a visual interpretation of the research story, detailed methodology, changing intentions, insights the causal layered analysis, and overview of the outcomes.

The full-sized posters are available for download as accompanying material. Filename: Meninato_Tieni_2019_MDes_SFI_AppendixA01

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