HOW TO PRACTICE THE CULTURE OF EMPATHY?!
Table of contents

Abstract ......................................................... 1
Introduction ..................................................... 2
Literature reviews ............................................. 3
Proposals ......................................................... 29
Conclusion ....................................................... 45
Bibliography ..................................................... 46
Abstract

All men and women are to each other
the limbs of a single body, each of us drawn
from life’s shimmering essence, God’s perfect pearl;
and when this life we share wounds one of us,
all share the hurt as if it were our own.
You, who will not feel another’s pain,
you forfeit the right to be called human.

A Quote by Saadi Shirazi

This project is a process orientated effort in developing, or perhaps, protecting a democratic process. It is contributing to the problem of participation in democratic societies by raising our awareness on differences and challenges within the societal constructs. It tries to open discussions on the role of individual’s self-awareness to their feelings and presence in time and space that results in a higher understanding of the collective societal body and extends the limits of tolerance and acceptance in the society by empowering the notion of equality among citizens. This approach also allows individuals to reflect back on their forgotten, or ignored, humanistic values and characteristics that can strengthen equality and respect towards others in the society.
Introduction

Designers today are confronted with increasing complexity. Constantly, new fields and tasks are opened up for designers and the importance of design increases. Complex Socio-technical, problems are addressed by designers, both in the development of design solutions and the development of processes for complexity. To be better prepared for this event, we as designers must learn to handle greater complexity, understand larger contexts, find out more about the consequences of our choices, both for businesses, customers, individual users as well as society (Birger Sevaldson /system oriented design course).

In this course, we were supposed to take a small step towards sustaining democracy through system thinking. We believe sustaining democracy solves many problems. Democracy is important because it gives citizens equal opportunities to create and make societal beliefs, vote for leaders and ensure that the established laws and rights are practiced correctly. Democracy is a governmental structure that focuses on rights of the citizens rather than the ones the government creates to control the citizens with.

Society is a state of bondage and alienation from fundamental human emotions among which are love, and their capacities for pity and compassion. Maybe the answer to this problem of society is, in many ways, returning to the root of the community: the essence of humanity; the sentiment of existence. Therefore, my project is mainly about how to practice the culture of empathy and to reconnect with the society again. I made some experiences that, in my opinion, can help in reinforcing the culture of participation in societies. This report illustrates how I approached this problem and what kind of processes I went through to find an answer to this problematic.
Literature reviews
I started to define the notion of democracy and its different meanings based on human history and culture in time (Gascoigne 2001). I tracked how democracy has been improved in time and caused humans societies to reflect and realize different meanings and aspect of it. The process of which creates different kinds of definitions and concerns on democracies (Wikipedia).

In this varieties, there are three vital elements that all democratic countries should have which are: citizen participation, freedom in press and fair election.

One of the keywords that I often came across with during my investigations and readings was the relation between humans and their ways of participation in democracy. I focused on this aspect and tried to seek answers to many questions, a few of which are listed below.

How can we, as citizens of society, encourage people to get involved in the societal system through voting?!

Why it is important to get more people involved?!

What can governments do to involve more people?!

Why are so many people disengaged with politics?!

Why young people do not vote as much as older generation?!

Can democracy happen just by voting?!
I gathered all of my data and tried to do zig analysis for finding the potential areas and which parts I need to get deeper in my research. Furthermore, I tried correlate data together in the part that I found connection.
I zoomed in on participation and possible, different reasons why people do not participate in societal events. Participation has different psychological, and social and political aspects (Gale Thomson 2008).

I gathered all of my data and tried to do a zip analysis (A simple method for developing GIGA-maps and to find potential areas for interventions and innovations. ZIP stands for Zoom, Innovation, Potential. Actually it should be ZPI because the three modes are gradually moving towards innovation) to find the potential areas and distinguish the curtail zones that needed in-depth analysis and investigation for my research. Furthermore, I tried to map the correlations between various data groups that were related, or even dependent to one another.

I made a circular map of the collected data on participation and democracy in which you can see essential elements of participation in democratic countries. The close dependence of these elements makes the structure of this map vulnerable to collapse, in case of the omission or dislocation of any of its elements. The most important thing about this map is that it includes all aspect of a participatory system, each of which is the topic for a thorough investigation.
Help to develop a sense of civic duty
- Interest
- Responsibility
- Self-confidence
- Dominance
- Articulatness
- Competence

Empathy
Respect
Empowerment
Equality

Tolerance
Sacrifice
Acceptance

Political
Psychological
Social

Emotional
low self-esteem
Ignorance
It resembles the notion of religion.

Issues/Ideology

Campaign

Symbolic force

Capacité

Devotion

Sacrifice of loyal members

Bring greater values for society to break their habits.

Instrumental

e.g: Party victory or income enhancement.

Expressive

e.g: Parading or saluting the flag.

Habitual

They are not able to associate them by their everyday life experiences.

Mystified by political issues

Who consciously choose not to vote

Fail to participate out of political indifference or incapacity

Who consciously choose not to vote

Habitual

Mistrust

Alienation

Feeling of pessimism

Breed fear

Mystified by political issues

They are not able to associate them by their everyday life experiences.

Mystified by political issues

Who consciously choose not to vote

Fail to participate out of political indifference or incapacity

Instrumental

e.g: Party victory or income enhancement.

Expressive

e.g: Parading or saluting the flag.

Habitual
Non-participant

Two classes of apathetic individuals in society can be distinguished. First, those who fail to participate out of political indifference, exclusion or incapability that this can be divided into two branches also: habitual non-voters, and, mystified individuals accused by political issues. The habitual non-voters include individuals that see participation, as something optional and deliberate upon individual will. It is, therefore that they choose to keep their routine by not taking the trouble and having a carefree attitude. The ones mystified by political issues, on the other hand, are not able to associate the political-social matters to their everyday life experiences. This group is usually uneducated, paranoid, and isolated.

2. Those who consciously choose not to vote.
Who consciously choose not to vote

- Habitual
  - Fail to participate out of political indifference or incapacity

- Mystified by political issues
  - They are not able to associate them by their everyday life experiences,
Rewards

Participation, survive by the virtue and capacity of providing a reward for those who engage in it. Political activities have been attributed to its needs of power, competing, achievement, affiliation, aggression, money, prestige, status, recognition, approval, manipulation, sympathy or every need that implies human's behavior.

We do not know whether political participation gratifies particular needs that are not satisfied by other kinds of endeavors, or the motives that induce an active or psychological form of participation such as managing a campaign.

One may classify participation in terms of its goals:
1. Instrumental:
   They are primarily oriented towards concrete goals, such as party victory or raised income
2. Expressive:
   They are aimed to raise immediate satisfaction release of feelings such as parading or saluting the flag. Most of the participatory activities embody both instrumental and expressive purpose to some degree.
Instrumental
  e.g: Party victory or income enhancement.

Expressive
  e.g: Parading or saluting the flag.
Interest

A large body of research shows that participation’s affiliation to political awareness and actual knowledge of political affairs. And knowledge is highly correlated with interest. Awareness affects both the quality and quantity of participation. Many investigations indicate that politically aware citizens are usually better at relating their social values to political opinions. But to build this awareness for greater participation, we need to make the citizens interested. Issues and ideologies are playing an important role in this area. Sometimes, these problems are closely related to voters’ preferences or the name of a charismatic candidate. Some issues are so narrow and technical that they have less chance to arise interest. It is, therefore, an important way in politics to catch interest.
Starting campaigns is a solution by parties to involve citizen in the political contest. In fact, they make people participate by creating specific ideology for the party they are fighting for. Parties in many ways resemble the notion of religion which is the symbolic force that has the capacity for arousing affection, devotion, and in extreme cases, a sacrifice of its loyal members. These bring greater values to break our habits and make us an active participant.
By giving behavioral positive reinforcements and feedbacks, we can affect patterns -and long-term behaviors and values. This reminds me of my trip to Kenya. I asked people there, why religion plays a significant role in their society. The answer I got was kind of interesting. They replied after colonization, and churches were offering them education. That to people means more jobs and, as a result, more money. This is how religion has brought them greater values that make them interested in breaking their old rituals and believes in new ideology.
It resembles the notion of religion

Symbolic force
Capacity for arousing affection
Devotion
Sacrifice of loyal members

Bring greater values for society to break their habits.
Values

These values can be anything such as respect, education, the feeling of belonging, etc. And in a political context, they will lead to more participation. In addition to this, feeling of pessimism, alienation, ignorance, fear, mistrust will be reduced in society.
Low self-esteem
Feeling of pessimism
Alientation
Ignorance
Fear
Mistrust
Awareness or knowledge

A lot of people think first we should have the knowledge to understand the importance of participation and raise the quality of a system. But, many studies show that this can be passed in the opposite direction, too. Meaning that, the ones who participate base on any value and interest tend to know more about what they have voted.
Help to develop a sense of civic duty

- Interest
- Responsibility
- Self-confidence
- Dominance
- Articulatness
- Competence
Human nature

What has happened to human during time and history that resulted to the point we are at today? Why do we need specific values to get involved? Is this about the human nature? And why should we take it seriously?

What set us apart from animals?

1. Freedom.

Instincts drive animals. In other words, nature has given all the senses to them to renew its power. But humans engage their thoughts and freedom of choice in their actions. Hobbes and lock (Friend Celeste n.d) Social theorists and philosophers believe that human can choose to between something or another. The philosopher, Jean-Jacques Rousseau (Rousseau n.d.) besides believing in the human power of thinking and freedom of choice, thinks that we as humans are the species who not only have the freedom to do this or that but we are the species who have the freedom to become this or that. We are undetermined; meaning that our nature is not confined in advance to what it may become unforeseen situations.

2. Pity and compassion

Man is not only the rational animal but also the sensitive one. We are unable to witness, and yet ignore, the pain or suffering of another. The natural ability to cry at the misfortunes of others who have nothing to do with us is evidence of our original sensitivity. By development of rationality of our physical selves, compassionate, gentle and kind has become the artificial, corrupt and calculating people. And we have all formed the civil society. So if a return to nature is impossible, the only alternative in some way is to remain in the society; but before we should learn how to live in society.
HUMAN NATURE!
HUMAN IS A FREE AGENT

- FREEDOM
  - OPENNESS
  - AUTHORITY
  - ADOPTION
- COMPASSION
How this transition happened?!!

Rousseau believes, it was with the property. “The first person who having enclosed a piece of land took it into his head to say this is mine and found people simple enough to believe he was the real founder of civil society. So, origins of inequality can be regarded as the development of property. A defining feature introduced vast differences between human beings. He was not only impressed with what was gained by the progress of civilization but more impressed, by what was lost. Through the increase of inequalities, we are forced to become greedy, calculating, and these strong feelings quickly overcome our natural abilities in pity or compassion.

“The moral and psychological injuries of inequality.” The attitudes and beliefs are shaped by inequalities and power that are driven by a range of psychological characteristics such as pride, vanity, and conceit. They are sentiments that are “artificial and generated within a society which moves each to value himself more than anyone else.

I talked to Grethe Rønning who is a Gestalt Psychotherapist. She believes that as soon as we became conscious of the gaze of another, the passion of vanity is born and we start to compete. Human, as a mammal, live in groups and identify oneself, or known by, by the manifestation of individual values: one who sings or dances the best, the most handsome, the strongest, etc. And this was the first step towards inequality. Rousseau writes, the desire for recognition is at the root of our sense of justice. We need our feelings, beliefs, opinions, and attitudes to be acknowledged and respected by others around us. Every time someone was harmed or injured, it became an outrage.” It’s not the physical aspect of the damage that bothers him. He is more focus on the psychological effects of it. “Acts of revenge became terrible and men became bloodthirsty and cruel.
OUR TRANSITION TO CIVIL SOCIETY...!

PROPERTY           SOCIETY           INEQUALITY          COMPARISON

Moral & psychological aspects of inequality
Why is it important to practice the culture of empathy?!

"That is, more importantly, why we need to practice tolerance and empathy. To tolerate other views and another thing than what one thinks or believes means to accord them, to accept and respect. We need to respect values and point of opinion that we do not share and to reach our acceptance toward views that are very different from our own."
IN VolVEMENT  ACCEPTENCE  TOLERANCE  EMPOWERMENT  EMPATHY  ACKNOWLEDGMENT  RESPECT
“the moral and psychological injuries of inequality”

Injustice can cause a passion that makes us burn with anger and makes us even to risk our lives and endanger the lives of others to rectify what we believe. So the recent apparent rejection of the elites in America, Britain, and Italy is surely a confirmation to this problem. Stephen William Hawking states that “Whatever we might think about the decision by the British electorate to reject membership of the European Union and by the American public to embrace Donald Trump as their next president, there is no doubt in the minds of commentators that this was a cry of anger by people who felt they had been abandoned by their leaders. It was, everyone seems to agree, the moment when the forgotten spoke, finding their voices to reject the advice and guidance of experts and the elite everywhere. More than any time in our history, our species needs to work together. We face great environmental challenges: climate change, food production, overpopulation, the decimation of other species, epidemic diseases, acidification of the oceans, and the list is long. Together, they are a reminder that we are at the most dangerous moment in the development of humanity. We now have the technology to destroy the planet on which we live, but have not yet developed the ability to escape it. Perhaps in a few hundred years, we will have established human colonies amid the stars, but right now we only have one planet, and we need to work together to protect it.

To do that, we need to break down, not to build up barriers within and between nations. If we are to stand a chance of doing that, the world’s leaders need to acknowledge that they have failed and are failing the many. With resources increasingly concentrated in the hands of a few, we are going to learn and share far more than at what we do at present.

A leader like TRUMP is attracting the People who are neglected; people that have nothing to lose. How many times we should get shocked and confined the world by those who are around us? In society, we only live through the opinions of others, through the gaze of others and what others think of us. Our sentiment of self and existent comes entirely from the judgment of those around us.
Donald Trump. Joe Raedle/Getty Images

<table>
<thead>
<tr>
<th>EU REFERENDUM</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REMAIN</strong></td>
<td><strong>LEAVE</strong></td>
</tr>
<tr>
<td>16,141,241</td>
<td>17,410,742</td>
</tr>
<tr>
<td>72.11% turnout</td>
<td>27.89%</td>
</tr>
<tr>
<td>votes cast</td>
<td>votes cast</td>
</tr>
<tr>
<td>% of declared voter</td>
<td>% of declared voter</td>
</tr>
</tbody>
</table>
But how can we restore happiness in the mindset of society?

Society is a state of bondage and alienation from nature, from our true being and our capacities for pity and compassion. The answer to the problem of society is, in many ways, to return to the root of society, its essential core, and that is the notion of humanity – the sentiment of existence.
EMPATHY & COMPASSION

CONCEIT    PRIDE
SOCIETY

COMMUNITY

EMPATHY & COMPASSION

COMMUNITY
PORPOSALS
I tried to analyse all my findings from previous stage and try to come with as many as ideas that can possibly make a change toward better society.
Games that can be done just by participation

1. KNITTING TOGETHER

2. WORDS I LIKE MY CITY

3. WORD MAP AT SCHOOL AND CELEBRATING CIVILITY.

4. KIDS SEE A WALL

5. WORDS I LIKE THE CITY

6. WALL

7. WALL

8. PUZZLED THAT THEY HAVE A PROBLEM TOGETHER

9. OR WORDS THAT YOU WISH TO CELEBRATE TOGETHER OR SIMPLY AS WELL

10. TABLE GAME

11. COMPETITION WEEK (WHAT I HAVE DONE WRONG TO OTHER PEOPLE)

12. TABLE GAME

13. WHAT IS WANT COMPETITION

14. PHOTO BOTH WHAT IS IN THE SHOP FOR
15. Trees of Wishes

16. Winter Tent

17. Free Discussion Post

18. Neighborhood Planting Tree Day

19. Kindness Wall

20. Meditation Class at School

21. Identity Walk

22. Student from the School

23. Stars: You make me you, you set

24. Memory Calendar

25. Mending Furniture

26. Recalling: Ballot in small of the set

27. Hugging Fractal
**Systemic evaluation**

I did systemic evaluation and based on that and may time-frame I chose these three experiments.

1. HUGGING FESTIVAL

2. MAYORS OF SCHOOL WORKSHOP

3. PARTICIPATORY INSTALLATION
Hugging Festivals
We could perhaps address this issue by organizing events and occasions through which people are directly or indirectly encouraged to practice on a greater tolerance level and empathy towards one another. Through evoking the feeling of respect and value between individuals in the society, we might also be able to heighten the sense of equality in them.

Why hugging as a way of testing: “how to increase tolerance and empathy in the society?”

Hugging has a lot of emotional, physiological, and biochemical benefits. In fact, hugging is not only a greeting behavior, but it’s also a demonstration of empathy and gratitude. It indicates that we wish someone well, or at the very least, that we want him or her no harm. It shows friendliness or absence of hostility. “A good hug is the fastest way for you to get oxytocin flowing in your body.” Oxytocin is what is also known as the bonding hormone. Mainly, cuddling increases the feelings of safety, security, trust, strength, healing, self-worth, belonging, happiness and appreciation.
Do you need a HUG or free candies?!
How?!
I sent a message to all the staff and student in the school and offered them free candies along with hugs, at the lunchtime when most people take a short break. Before circulating the email of the event, my fellow classmates advised me to find some reasons to include in the message I was planning to send, assuming that if I only invite people to come and hug, most probably, they would not show up. Therefore, I tried to offer them candies and sell my hug for 5 kroner that was just an excuse for being funny and expressive to trigger more engagement. And as a complementary, I designed a pamphlet and poster to give more information about what and why I am doing this experiment.
I set the table with candies at the main hallway of the school. My target groups were the ones who were passing by and were curious about. I tried to ask them if they need a hug or not.

Real outcomes:
I hugged around 60 to 70 people, and the reactions I got were very different and exciting. Some people just came for candies, and when I was asking them if they need a hug or not, their answer was: “NO.” This was while there were also those who just wanted a hug without candies, and they came for getting several hugs. Another interesting thing was the people who were coming in groups; who were mostly students of the same studio taking collective lunch breaks. At first, they were saying no to being hugged; but when one member was opening up to the offer and was hugging, the others were getting interested in getting hugs, too. I got shocked many times that people asked me for the true reason of the event because for them hugging as a reason to express care and kindness and to reconnect with the community one is living daily in, sounded and felt more like a joke. Finally, there were those who passed carelessly and ignorantly or even the ones who got scared by the offer and rejected it hastily.
My own reflection

I think this was a workshop that I can see its impact for the rest of my stay in this school. Although the effect might be so small but after this experiment I start to know a lot of people at school because they felt more combatale to come for to come forward and talk to me about their worries or ask for another hug. At least they took the first step to talk about the project and a lot of times people offered me cookie and fruits as an exchange for my kindness.

Later that day, when I got home and start to reflect on my day and experiment, beside all the nice words and comments I got, there was one thing that was making me so angry and I could not stop being judgmental towards it. That was the fact that there were some people who were passing carelessly and ignorantly. I tried to write down my feelings about it that you can see it below. This was my little personal note to those individuals that I decided to share in this report.

“I know you might think being sensitive is a weakness and it doesn’t match all the efforts you are making to affect the world through your doings and producing knowledge, but maybe its time to accept your fragility as something positive.

It might be helpful to accept the fact that humans are not robots, and they have lots of flaws and emotions that they have to face everyday of their life; feelings like love and hatred. Its better that one embraces the egos and flaws in oneself as well as strengths and good abilities; this is, in my opinion a higher level of self-awareness. By being so, I believe we can all understand the world around us better, and as a result, to be able to break our egos that is created by seeing ourselves superior than others: to be able to go towards a person you might hardly know, and to open your arms and embrace the kindness and warmth: to hug unconditionally.”

Later, when I was reading this note of mine, I was surprised by seeing how I was filled with rage and anger I was holding in. Most probably the reason was not logical or true but I experienced as you might also feel the emotions behind this text. I ran this festival for the sake of democracy, and astonishing enough, my own thoughts were not democratic and fair. I think this is a lesson that made me realize I need to learn how to see things from the others’ point of view; how to be more tolerant of individual differences; and how to see various reasons behind the events that I might face in my everyday social life.
Mayors of school workshops

1. First, students are going to volunteer to be placed in specific positions assigned with different responsibilities at their schools (teacher, dean, etc.)
2. They can start to have campaigns or advertises for themselves by posters or discussion about their goals and what they want to offer on that special day. This will take about a week.
3. Then, they are going to have an election day when all students come and vote for their favorite candidates.
4. And at the end, one day will be set for them to run the school. They will be informed and get instructions from the teachers or staff beforehand about what needs to be done that specific day.

Expected Outcomes:
• It is an opportunity for them to practice collaboration and communication.
• It will bring them closer as a group by participating in a fun activity.
• It gives them a deeper understanding about strategic and political systems and processes.
• By giving them serious responsibility, they will feel acknowledged and respected.
• The start to practice how to have tolerance and to be patience towards their friends.
I failed to convince the school in Tønsberg to get involved in this workshop. First, the director was exciting to do but later the teacher found it hard to fit it in their schedule and my effort for comforting and complying them went down the drain.
Participatory installation

They are going to build an installation in which they share who they are by showing aspects of their personality and characteristics. This way they show themselves and their strengths and vulnerable characteristics to their community and by doing so, being open and known to their group will strengthen the bond and belonging feeling in individuals.

Expected Outcomes:
I think the key to addressing and building a group is through making individuals aware of their self; a strong individual presence at the constructs of a living group. By focusing inwards, becoming alert and conscious of their feelings, as well as being present in the moment, one can get a better balance between one’s real self and life; and as a result, create collective effects. This is of the principles of building a better self-awareness and respect. With ‘presence’ rooted at the moment one is living and experiencing it; one’s grounds of creativity, wisdom and renewal become fertile. To this presence, if we add a consciousness from the heart, our meetings with other people become deeper and feel more meaningful. We need to recognize and look at our unconscious patterns and belief systems. By bringing awareness to our differences and challenges, as well as our presence, passions, and feelings; our relationships will evolve, allowing us to meet as equals in a deeper loving level, and in a more tolerant and balanced way. Because we compare ourselves and compete with others, we keep seeing and projecting our inner-self differently, or ignore it even, and as such, we might lose to stay in touch with who we are. As a result, we might diminish our self-esteem by strengthening the feelings of superiority or inferiority in ourselves that ruins the structure of a collective behavior and deteriorate organs of a healthy society.
Why?! In this experiment, the student and staff of our school were asked to participate in answering a set of questions of an installation that openly shares their personality traits. I was thinking maybe in this way they can show their personal characteristics together and form a collective body. The expected outcome of this experiment is to build trust in a community in which they share their life with each other. Taking part in this collective activity might help them feel belonged and saw how much they could be close to one other without, previously, being aware of it. It actually can end up as a symbol to be proud of, and by looking at it every day, it can remind individuals that they are connected to a bigger society. It is a reminiscence of the fact that one should not only care about oneself but all the others around them to build a healthy, prosperous group.

How?! I designed a gray and white color board to build a dull and flat layout to examine the eagerness of participation in people when facing unattractive compositions. It contains almost 50 rows of statement and questions I found in various personality tests. I tried to choose the challenging ones that engaged honest reflections of individuals towards their inner self and emotions. I prepared some colorful pins that participants were supposed to pick one according to how they identify and refer to their personality. They were then using that colored pin to answer and mark the questions and statements. By this layout I tried to play with the border of emotions and logics in issues related to decision-making, and how our societies and lifestyles today brings us daily challenges with similar patterns and struggles.

Real outcome: What was nice about this project is although my layout was too dull and boring. The members of the school made it colorful and beautiful by their participation and the final colorful layout. I saw many students passing by and telling each other what color of the pins they have chosen and which answers’ column was theirs and then they would start comparing one another’s pins. I initially planned to observe and document the reactions and reflections on this installation on a daily basis, but after putting it up, it was already filled with pins in a few hours with no more pins left for more answers. As a result, one of my main tasks was to refill the pin pockets every day. I noticed that even some student is stealing each other’s pins. They were questioning democracy in a free activity. But, running out of pins on occasions was not eventually a disfavored incident since it resulted in creative and different actions of, for instance, using nail polish for answering to the test. I even got some comments from the students that were demanding for other feature differences for the pins than their colors. Distinctive features, such as the length of pins or shape of them that could resemble tall and skinny, or short people. Many students were showing enthusiasm and expressing how fun it has been to taking part in this installation.
My own reflection

I was doubtful of getting many participants, and I thought that I would even be happy if I get even around 10 of them. But it turned out to be more than 30. My initial doubt on this installation, drawing enough attention and attracting interest, was its text-base format and the installation timing. It was around the end of the semester that I put it up in the school which means that many students were close to their projects’ final deadline and that could easily make them stressed and ignorant to participate in such events. I even got a comment by a friend that I should add a funny illustration to attract attention; otherwise, it would most probably fail to get enough feedback. The experiment proved that one’s assumptions, either based on previous experiences or logical conclusions, on design experiments that include other people, are not necessarily correct until its tried out. So I said to myself that my strategy from now on is going to be: “Just go forward and be open towards new experiments. You would never know what it might bring on, and what will happen.”
Conclusion

Through my design process, I learned that one couldn’t expect a definite solution to problematic with such high complexity. As a designer, one can find main touch points and potential area by the systemic approach and take small steps towards making the structure of the problem more approachable or, at least in this case, more sustaining.

Therefore, in my experiments, I am not proposing ‘the’ solution but ways that might be one solution and approach. For example, I designed and introduced a hugging festival. And in doing so, I don’t expect everyone to start loving each other, and by doing so, to create a beautiful world by designing a hugging festival. Of course, some people are going to be against it and ignorant enough not to bother participating in it. That is why I have proposed different experiments to assess various scenarios and map which ones are more successful in attracting more participation of various kinds of personalities and target group. This, I believe, facilitates my project goal toward taking a small step for sustaining democracy. And to test my experiments, I chose my own school as a context because I believed having background knowledge could enable me to see various aspects and relationships.
Bibliography


“Man is born free and everywhere he is in chains.” The opening sentence of Rousseau’s The Social Contract not only summarises his entire philosophical system, it also proves how important he still is today.