

Version 3

Title: Revealing people's anticipatory systems through action-learning: A Futures Literacy Lab

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Team members

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Format: Curated session

Method: This workshop combines collective intelligence knowledge creation techniques with an understanding of anticipatory systems and processes in order to design an action-learning process that invites participants to engage with their anticipatory assumptions. Participants will explore their different anticipatory systems, related assumptions and how these frames influence the futures they imagine and hence what they see and do in the present. By the end of the session participants will gain a greater awareness of both the frameworks they use for imagining the future and the implications of these frames for norms, values, myths, sermons and etc.

One of the key design challenges, when attempting to create an action-learning process that reveals people's anticipatory systems, is to ensure accessibility, transparency and authenticity for participants from a wide variety of different socio-economic backgrounds, cultural contexts. The action-learning process needs to enable people in many different situations to realize that they can deploy their capacity to anticipate for different reasons, in different ways and in different contexts. "Future Literacy Laboratory (FLL)" have been conceived and follow design principles that require co-creation, the customization of the action-learning process to context. The description of the theoretical and practical aspects are published in "Transforming the future, anticipation in the 21st century" by Riel Miller.

The structure of this curated session is limited to 90 minutes. This means that participants can only begin the learning voyage. This FLL has been co-designed by the facilitators to take into account the time restrictions... The specific tools used to enable participants to become aware of their anticipatory assumptions varies widely – there is no one-size-fits-all. In this session the primary source of insight for the participants into their anticipatory assumptions will be active 'listening/observing' of 'skits' that are meant to evoke and awareness of the AA. Participants will observe how the characters in acted out scenarios, designed for this Lab, act, reveal different AAs. Participants will accompany the theatrical, role-playing skits to see how different AAs can affect the way people use-the-future. The role-playing design is inspired by the FLL (Miller, 2018)

but focused on characters in real-time action. Each skit is meant to illustrate how expectations and hopes are shaped by AA and how people's imaginations depend on their analytical and narrative frames.

Main focus: The main focus of the session is on "Performative Anticipation" that offers insights into:

- How deliberative and conjectural performance reflects assumptions about why and how we control the future?
- How can role playing evoke or inspire participants to understand AA?

By exposing participants to skits with explicitly designed "Roleplaying" we expect to be able to show:

- 1- How people use-the-future based on their anticipation system?
- 2- How do others (as observers or a piece of the puzzle) judge other people's anticipation (not their own) based on their own hopes and fears?
- 3- Show that there can be a variety of anticipation systems and that everyone can create their own story by asking new questions.
- 4- Showing how individual's descriptions of their imaginary futures depend on their analytical and narrative framing assumptions, including AA.

Considerations:

** The extent of audience's participation, the exact time of that and also the mechanism that we use, depends on the number of audiences, their discipline, gender and age distribution and even nationality diversity (in fact who they are and how many they are). So the exact mechanism and detail can be determined by knowing these parameters to some extent.

** We do respect all the people anticipation systems and just we want to show how we can distinguish between different anticipatory systems.

** we believe that acting as the third part of a scenario (a story) can also be helpful in following an FLL process and we can transfer the concepts like AS, AA and use-the-future by mixing some branch of art-like theater- and science. Our approach through anticipation systems are the science and art of futures studies.

** Our approach is not to present the whole map of our session completely for audiences at the beginning of the session and let them figure out by the end of the session. This approach helps us to engage more from the audience and also it prevents bias in their answers in different steps of the session.

** We have 5 individuals that play a role (one or more role per person) and at the same time, they can be the facilitator in different processes.

Characters are as below:

- The main character (P1) acts as a mother with a handicapped boy that can't walk due to DMD.
- P2- P1 husband that is a researcher and works in a research center, representative of AA1.
- P3- P1 sister, representative of AA2.
- P4- a friend of P1, representative of AA3.
- P5- a friend of P1, representative of AA4.

** We want to produce a video clip that starts and stops at some special and planned minutes of the session.

** The main subject of the scenarios is "being handicapped". We don't mean that at the end of the session we would reveal the main assumptions of a different group of people (as our target group) about the subject. We just want to show the effects of different thinking frameworks on how they use-the-future. So the ideas that are presented by different characters don't cover all the thinking frameworks about being handicapped. The focus is on the changing path and following results.

** Conversation in each scenario must be finalized with art consultations, religious affairs and expert of FLL (that we have Dr. Miller as an honorary member).

Underlying research: Atousa, Reza, Sara, Ali, and Somayeh are working on translating "Transforming the future, Anticipating in the 21st century" with assistance Dr. Riel Miller. This work originates from the research interests of the team at the Institute for futures studies in health affiliated with Kerman University of Medical Sciences. For now, the work on anticipatory systems is not funded by any specific program, grant or plan. The cost of publishing the book in Persian is being paid for by team members.

Annex

The curated session Agenda

<p>part 1 Introduction (5 minutes)</p>	<p>Welcome, the outline of the purpose of the event and an introduction to the process. Getting to know each other – brief introduction – who are you, what do you do, why are you here? (May be omitted if the members are more than 20). *if so, we need to know some general information about the participants before the session. Divide up into groups of 5 or more, depending on the number of members.</p>
<p>part 2 Act 1 (10 minutes)</p>	<p>P1 comes to the scene. A woman seems 35, looks confused, sad and hopeless. P1: Hi everybody. I am Maria. I am 30 years old mom. Sometimes I feel happy thinking about being a mom. But it takes a short time that suddenly I remember what has happened. (The emotions of the face should change from being happy to worry) and sometimes I don't know how to handle it. A video plays about a brief history of P1 life. Some points are (... nationality, some of her hopes when she was teenager, why she always loves to have a brother, how she married and she has a boy with DMD disorder that he can't walk. etc.). p 3 minutes P2: comes to the scene. a p 3 P2: Hi honey. Who are you talking to? (and looking around). P1: Hi. Nothing. I was just reviewing something with myself. P2: anything new has happened? P1: No..... Just.... P2: Ha.... understand.... Ryan...again Ryan.... P1: what do you mean by again Ryan? He is the most important part of our life... P2: no he is not...I am tired of being worry about him. We are not living. The only thing that matters to you is Ryan. I'm tired of thinking about this part of my life. That every day I am thinking to my disabled child whose future is unclear. I'm tired of discussing with you ... Why do you think you are the only one who loves him? Why do you think that I would not hurt to see his condition? (shouting and walking around) One-minute silence... P2 comes next to P1 continues with a quieter and more gentle tone P2: I love him honey. I love you too. I just want to have a quiet life. I want to feel happiness and calm. You have to admit that he can never walk, and this is not your fault. And not my fault. P1: last day he asked me to fight the children who were playing in the park and force them to sit like him. This was the most difficult sentence I had ever heard from him. I have always been able to prepare an immediate answer to him or to justify the circumstances in a convincing way. But this time it was different. How many years have I been able to force other children to sit like him? How far can I be with him to convince him that everything is</p>

	<p>fine and that there is nothing to worry about? Maybe I have only played the role of a liar for him. I even lied to myself during these years that I'm happy, that my son's <u>problem</u> is not something that can stop the happiness of our little family.</p> <p>P2 stands and tries to explain rationally.</p> <p>There are many children with this kind of disorder all around the world. We are living in the 21st century that you can see a new achievement of technology every day. He may be going to walk and run by near future. (He mentions to some emerging technologies that are working to help people with this kind of disorder to walk). (He smiles) and the good point is that new technologies are supposed to decrease costs. Future is made by technologies and I am sure that they will find a way to help people like Ryan.</p> <p>P1 (smiles and look to P2 eyes and says): really? Are you serious or you just want to give me some comfort?</p> <p>P2: No I am honest with you. a p</p>
<p>Part 3 Act 2 (10 minutes)</p>	<p>This part is a dialogue between P1 and P3 (representative of the AA2). She is P1 sister. The dialogue between two sisters should show signs of congruence or affirmation of religious pre-determined futures. (the dialogues should be finalized with both art and religious consultants)</p> <p>Some of the dialogues can be as follow: p 5</p> <p>Maybe it was Ryan destiny not to walk.</p> <p>I am sure that God wants him to be like this and for sure it has a reason.</p> <p>Maybe Ryan disability is a sign in your life.</p> <p>You cannot fight with what has been destined. You should accept it and do your best to be a patient mother for him.</p> <p>You should not feel guilty or there is not any fault with you</p> <p>Maybe its God test</p> <p>You should help him to be like normal children. Going to school, have friends, go on a trip and etc. just with more help or some considerations.</p>
<p>Part4 Act 3 (15 minutes)</p>	<p>This part is a dialogue between P1 and P4 (representative of the AA3). He is a P1 friend. In this part, we want to show that the emphasis of P4 is on innovative ways of getting to specific “continuity futures”.</p> <p>The main message is that P4 asks P1 to think differently. Like:</p> <p>Why you are thinking that very thing is going to worse? If Ryan has asked you to force other children to sit down, it's natural due to his situation and age. He feels what you feel as his mother. You can help him to like himself. To be powerful and think differently. You can be the origin of the change as his mother. You are not always alive to take care of him. So help him to be powerful, strong and empowerment mentally and physically.....</p> <p>After that, the scene changes. Showing P1 with a kingdom dress in her hand. She says:</p>

	<p>I told Ryan that : you are the king my son. The kings don't play and waste their time. You should think and decide others what to do. You are my king and it's your kingdom dress. Have you ever seen a king to play? Or run? And etc.</p> <p>After completing P1 dialogues with audiences, P1 says to audiences that it was a "True story" happened in Iran. The video continues to play.....</p> <p>He is one of the top entrepreneurs in Iran and the managing director of Firooz Industrial Group and the founder of several NGOs active in the rights of disabled people. Among his major activities is the creation of employment for disabled people in the Firooz Health Department, which says that the efficiency of the disabled is more than a normal person. He has studied medicine in America.</p>
<p>Part 5 Act 4 (10 minutes)</p>	<p>This part is the act of P5 as a representative of the AA6. Here P5 discuss a new point of view toward "being handicapped/ disabled". The main message of P5 is: (with a mixture of playing video)</p> <p>Why do we call someone handicapped, disabled or disorder? What is the definition of it in our mind?</p> <p>We have designed a special framework that we are expanding it by the time!! Some years ago we didn't know about ADHA or autism but now they are in our expanded framework of "not being normal". Despite the medical aspects and what really happens in the body (as much as we know), what are the criteria that we determine these definitions based on them?</p> <p>Who is normal or who is not?</p> <p>If two people live together from the beginning of their life in isolation and without contact with others, do they think about each other to find disorders or disability in each other?</p> <p>I can walk and talk and see. There are some aspects of "me" that everyone can see. But I cannot play the piano. I cannot feel notes. You can paint well but she (mention to another audience) cannot. Instead, maybe she is good at ballet. Do you know me as handicapped if I cannot learn math? Or can't dance? What about that I cannot walk?</p> <p>Being in majority or minority of a society determines who is "disabled", "handicapped" or "disordered"? Do we just care about visible or physical aspects or signs?</p> <p>What happened if we think that everyone born with one or some special disability in this world? That some kind is physical or mental or even unique of a special person?</p> <p>Let's think about this framework of thinking in joint with "growing up", as the most universal way of "using-the-future".</p> <p>How is the "disability" defined in "growing up" as we know it by experience?</p> <p>We do expect a child not to run after being born. But, we expect them to crawl after almost 6 months or walk after 2 years. If so, they are behaving based on our accepted "growing up" framework. But if they don't do that, seems that there is some problem...</p> <p>A genius can't walk like Stephen Hawking and I can't understand 99% of what was obvious to him. Who is more disabled? My mom was happy watching me crawling or walking or running but what about his mom?</p> <p>What do we expect a person do in the world?</p>

<p>Part 6</p> <p>Audiences participation (20 minutes)</p>	<p>The mechanism of audience participation depends on their number. They may be in different 5to6 groups or they may be asked to talk with their neighbours. All the groups can talk or just some volunteers randomly chosen from different groups.</p> <p>The aim is to let audiences speak about their assumptions, what they think about the subject, different characters assumptions, other pictures of the future for “being disabled” and etc.</p> <p>A table is shown (table 1), on the screen and can be completed by the audiences</p>
<p>Part 7</p> <p>Conclusion (20 minutes)</p>	<p>By Dr Riel Miller</p> <p>Brief overview of Futures Literacy as a capability and Futures Literacy Labs as a tool for gaining the capacity to ‘use-the-future’ for many purposes and also brief reviewing of the concepts of AA, AS and their role in a way that people use-the-future</p>
<p>Part 8</p>	<p>Feedback on the session and participants fill in evaluation form</p>

Table 1- Audience’s participation

	Agreee /not agree	Assumptions
Act 1		
Act 2		
Act 3		
Act 4		
Other asumptions that are missing		