PLAYGROUND
STUDIO TANT PUBLISHING
PLAYGROUND

by Indigo Janka
Civic leadership of brands requires brands to act in a cross sectoral manner. Thereby their actions become subject to different assessment criteria from actions confined within the economic sector would face. The research concluded that the perception of civic leadership actions is dependent on multiple factors and highly dependent on the socio-cultural context, and even though the managerial implications offer an outline of thoughts to consider, a guideline with an “one fits all” solution, won’t be very beneficial. Instead, brand managers have to be able to accurately assess their brand and surrounding thereof to evaluate whether civic leadership actions will have a beneficial impact on the brand image.

Whereas Holt sees a main problem of brand managers in their lack of “a rudimentary ability to evaluate an ad from a cultural perspective” (Holt, 2014; p.220), Alkinky champions “curiosity, irreverence, imagination and a free and open mind” (Alinsky, 2010; p.73-79) among others as key qualities for an organizer. Although both come from different fields and want to train people for different purposes, the former to build iconic brands and the later to create social movements, the qualities both of them outline as essential are surprisingly similar. In both cases it filters down to the ability of holding multiple perspectives at a time, whether evaluating your brand or building a social movement, considering the perspectives others have at hand on your topic can be very valuable.

An argument can be made that the education at AMFI trains an understanding for the dominant culture, expands creativity and fosters critical thinking. Therefore the most valuable product in conclusion of this research is a helping hand offered to anyone who wants to build the skills necessary to be able to evaluate an action (of civic leadership) from multiple perspectives.
“Whatever reader desires to have a thorough comprehension of an author’s thoughts cannot take a better method than by putting himself into the circumstances and postures of life that the author was in upon every important passage as it flowed from his pen; for this will introduce a parity and strict correspondence of ideas between the reader and the author. Now, to assist the diligent reader in so delicate an affair, as far as brevity will permit, I have recollected that the shrewdest pieces of this treatise were conceived in bed in a garret; at other times (for a reason best known to myself) I thought fit to sharpen my invention with hunger; and in general, the whole work was begun, continued, and ended under a long course of physic and great want of money.”

Jonathan Swift, A Tale of a Tub
INTRODUCTION

The aim of this book is to equip the reader with a skill set that allows him to take in multiple perspectives at a time. A skill only very view master, but which, if championed, can proof highly rewarding.

In order to evaluate a specific action from multiple perspectives, it is crucial to be able to distance oneself from ones own perspective. However, in order to do so it is important to first fully understand it. Similarly, the own perspective is often influenced by the immediate surrounding, which also needs to be actively considered when trying to change perspective. Lastly, new perspectives are plenty and can take uncountable forms. Therefore, actively challenging oneself to seek them out may be the biggest task.

The following will be structured into three different chapters:

1. CORE - A focus on internal factors influencing your perspective
2. NATURAL HABITAT - a dissection of your closer surrounding influencing your perspective
3. LEAP - A leap into the unknown and new, offering new experiences and perspectives

While working through this book, skills will be built to help the reader take a step away from his normal viewpoint, making space to build the competence to inhabit multiple perspectives at a time. Whereas some of the following pages are easy to fill in and require only a couple of minutes, others will need to be revisited to fill in completely. As this is a personal book, there is no timeframe for completion.

The book mainly contains action points, which require from the readers to interact with the book and to challenge themselves to go through seemingly trivial exercises. Accompanying the action points the book includes short stories, illustrating different perspectives. To make the most of it, it is advisable to treat the book as a playground, empty pages offer space to fill in ones own experiences and only experience will add value to the book.
Plant A Seed

Planting a seed is often seen as a very simple process, with a clear guideline to success. However, a complex system of different factors play a role, determining whether the seed will grow and how fast and strong the plant growth will be. Therefore, even though it may be a rather tacky comparison, planting a seed or planting an idea may not be too far from each other. As with ideas, the seed will need a surrounding it can grow in. Additionally, it will require the right time management, as planting seeds in winter will most likely find the seed frozen rather earlier than later. Nurturing the seed with water and sunlight are further important factors to make it sprout and we haven’t even reached the growth phase yet. Try it with the enclosed seeds, plant different snippets in different conditions and observe the diverse developments.
Personality Test

Whereas the reliability of personality tests is often questioned, they are widespread methods to determine thinking patterns as well as strength and weaknesses. A common test in this field is, for instance, the Meyer Briggs Test, with multiple options to take it for free (Google search 16personalities for instance). Even though these tests may not always be accurate, taking one of them and reflecting how much the outcome reflects the self perception is a good starting point to enhance self-awareness. This doesn’t mean that the test is necessarily ‘right’, even if it feels completely ‘wrong’, realizing the points in which the outcome fits to your self image and in which it doesn’t is a helpful exercises to outline the own standpoint.

“The alchemists spent years in their laboratories, observing the fire that purified the metals. They spent so much time close to the fire that gradually they gave up the vanities of the world. They discovered that the purification of the metals had led to a purification of themselves.”

The Alchemist, Coelho
SHIRITORI  Gather random ideas not data. Play a word game, creating a row of ten nouns which are connected by the last and starting letter of adjacent words. Don’t try to order the words in any specific way, just row ten words after each other. After finishing the row, pick two of the words and combine them to create a new product or meaning. Try to invent as many new connections between the two words as possible.

Example:
**cat, truck, knife, elevator, rhino, olive, exterior, railroad, dust, tea**

An exterior of a house made from olive pits, a tea that absorbs dust, knives that line a truck for protection... you get the idea. There is no such thing as a bad combination.
GREEN ENHANCES CREATIVITY
MINDFULNESS  Even though it is a hype term, which implies that the practice could be overrated, give it a shot. There are multiple apps, books and classes to instruct people in mindfulness. Test this small exercise and see if you want to dive deeper into this field.

1. Take a seat. A calm and quiet place.
2. Set a time limit. 5 to 10 minutes as a start.
3. Notice your body. Make sure you are in a stable and comfortable position.
4. Feel your breath. Follow the sensation of your breath.
5. Notice when your mind has wandered. Your attention will leave the sensations of the breath and wander to other places. When you notice it, return your attention to breathing.
EXPLORE YOUR VALUES

Make a list with the ten things that you value the most, avoid specific names of people or places - but use general terms, such as friendship and honesty.

Set a stopwatch on 30 seconds. Use the time to cross out the 3 least important to you.

Set a stopwatch on 20 seconds. Use the time to cross out the 2 more.

Set a stopwatch on 20 seconds. Use the time to cross out the 2 more.

Now you should be facing a list with 3 values that are most important to you. Take your time to reflect on them.
**COLOUR** Which colour do you associate with which feelings/objects? Conduct a little self test, fill in your emotions next to the colour boxes. Is there a logical explanation for you to connect a specific colour with a specific emotion?

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SELF-REFLECTION After a project, a busy week or an important meeting make time for self-reflection on a weekly bases. Although self-reflection can be a pain and is not known to lead to immediate advancement on projects, it is a huge opportunity to learn and improve practises on the long run.
COMFORT ZONE  Take a moment to describe your personal comfort zone, in any way you consider suitable.

Space for your description
**FOCUS**  Try to focus your sight so that the image on the right is not moving. Practise your focus until you can look at the image, without it slipping back into movement for 15 minutes.
NATURAL HABITAT
GO FOR A WALK

DON’T TAKE ANY MOBILE DEVICE

Use this page to note down what you perceived.
SOCRATES: Next, said I [= Socrates], compare our nature in respect of education and its lack to such an experience as this.

**PART ONE:**
**SETTING THE SCENE: THE CAVE AND THE FIRE**

**The cave**
SOCRATES: Imagine this: People live under the earth in a cave-like dwelling. Stretching a long way up toward the daylight is its entrance, toward which the entire cave is gathered. The people have been in this dwelling since childhood, shackled by the legs and neck. Thus they stay in the same place so that there is only one thing for them to look that: whatever they encounter in front of their faces. But because they are shackled, they are unable to turn their heads around.

**A fire is behind them, and there is a wall between the fire and the prisoners**

SOCRATES: Some light, of course, is allowed them, namely from a fire that casts its glow toward them from behind them, being above and at some distance. Between the fire and those who are shackled [i.e., behind their backs] there runs a walkway at a certain height. Imagine that a low wall has been built the length of the walkway, like the low curtain that puppeteers put up, over which they show their puppets.

**The images carried before the fire**

SOCRATES: So now imagine that all along this low wall people are carrying all sorts of things that reach up higher than the wall: statues and other carvings made of stone or wood and many other artifacts that people have made. As you would expect, some are talking to each other [as they walk along] and some
are silent.
GLAUCON: This is an unusual picture that you are presenting here, and these are unusual prisoners. SOCRATES: They are very much like us humans, I [Socrates] responded.

What the prisoners see and hear
SOCRATES: What do you think? From the beginning people like this have never managed, whether on their own or with the help by others, to see anything besides the shadows that are [continually] projected on the wall opposite them by the glow of the fire.
GLAUCON: How could it be otherwise, since they are forced to keep their heads immobile for their entire lives?
SOCRATES: And what do they see of the things that are being carried along [behind them]? Do they not see simply these [namely the shadows]? GLAUCON: Certainly.
SOCRATES: Now if they were able to say something about what they saw and to talk it over, do you not think that they would regard that which they saw on the wall as beings?
GLAUCON: They would have to.
SOCRATES: And now what if this prison also had an echo reverberating off the wall in front of them [the one that they always and only look at]? Whenever one of the people walking behind those in chains (and carrying the things) would make a sound, do you think the prisoners would imagine that the speaker were anyone other than the shadow passing in front of them?
GLAUCON: Nothing else, by Zeus!
SOCRATES: All in all, I responded, those who were chained would consider nothing besides the shadows of the artifacts as the unhiddden.
GLAUCON: That would absolutely have to be.

PART TWO:
THREE STAGES OF LIBERATION
FREEDOM, STAGE ONE

A prisoner gets free
SOCRATES: So now, I replied, watch the process whereby the prisoners are set free from their chains and, along with that, cured of their lack of insight, and likewise consider what kind of lack of insight must be if the following were to happen to those who were chained.

Walks back to the fire
SOCRATES: Whenever any of them was unchained and was forced to stand up suddenly, to turn around, to walk, and to look up toward the light, in each case the person would be able to do this only with pain and because of the flickering brightness would be unable to look at those things whose shadows he previously saw.

Is questioned about the objects
SOCRATES: If all this were to happen to the prisoner, what do you think he would say if someone were to inform him that what he saw before were [mere] trifles but that now he was much nearer to beings; and that, as a consequence of now being turned toward what is more in being, he also saw more correctly?

The answer he gives
SOCRATES: And if someone were [then] to show him any of the things that were passing by and forced him to answer the question about what it was, don’t you think that he would be a wit’s end and in addition would consider that what he previously saw [with is own eyes] was more unhidden than what was now being shown [to him by someone else].
GLAUCON: Yes, absolutely.
Looking at the fire-light itself
SOCRATES: And if someone even forced him to look into the glare of the fire, would his eyes not hurt him, and would he not then turn away and flee [back] to that which he is capable of looking at? And would he not decide that [what he could see before without any help] was in fact clearer than what was now being shown to him?
GLAUCON: Precisely.

FREEDOM, STAGE TWO
Out of the cave into daylight
SOCRATES: Now, however, if someone, using force, were to pull him [who had been freed from his chains] away from there and to drag him up the cave’s rough and steep ascent and not to let go of him until he had dragged him out into the light of the sun...

Pain, rage, blindness
SOCRATES: ...would not the one who had been dragged like this feel, in the process, pain and rage? And when he got into the sunlight, wouldn’t his eyes be filled with the glare, and wouldn’t he thus be unable to see any of the things that are now revealed to him as the unhidden?
GLAUCON: He would not be able to do that at all, at least not right away.

Getting used to the light
SOCRATES: It would obviously take some getting accustomed, I think, if it should be a matter of taking into one’s eyes that which is up there outside the cave, in the light of the sun.

Shadows and reflections
SOCRATES: And in this process of acclimitization he would first and most easily be able to look at (1) shadows and after that (2) the images of people and the rest of things as they are reflected in water.

Looking at things directly
SOCRATES: Later, however, he would be able to view (3) the things themselves [the beings, instead of the dim reflections]. But within the range of such things, he might well contemplate what there is in the heavenly dome, and this dome itself, more easily during the night by looking at the light of the stars and the moon, [more easily, that is to say,] than by looking at the sun and its glare during the day.
GLAUCON: Certainly.

FREEDOM, STAGE THREE: THE SUN
Looking at the sun itself
SOCRATES: But I think that finally he would be in the condition to look at (4) the sun itself, not just at its reflection whether in water or wherever else it might appear, but at the sun itself, as it is in and of itself and in the place proper to it and to contemplate of what sort it is.
GLAUCON: It would necessarily happen this way.

Thoughts about the sun: its nature and functions
SOCRATES: And having done all that, by this time he would also be able to gather the following about the sun: (1) that it is that which grants both the seasons and the years; (2) it is that which governs whatever there is in the now visible region of sunlight; and (3) that it is also the cause of all those things that the people dwelling in the cave have before they eyes in some way or other.
GLAUCON: It is obvious that he would get to these things -- the sun and whatever stands in its light -- after he had gone out beyond those previous things, the merely reflections and shadows.
**Thoughts about the cave**
SOCRATES: And then what? If he again recalled his first dwelling, and the „knowing“ that passes as the norm there, and the people with whom he once was chained, don’t you think he would consider himself lucky because of the transformation that had happened and, by contrast, feel sorry for them?
GLAUCON: Very much so.

**What counts for „wisdom“ in the cave**
SOCRATES: However, what if among the people in the previous dwelling place, the cave, certain honors and commendations were established for whomever most clearly catches sight of what passes by and also best remembers which of them normally is brought by first, which one later, and which ones at the same time? And what if there were honors for whoever could most easily foresee which one might come by next?

**What would the liberated prisoner now prefer?**
SOCRATES: Do you think the one who had gotten out of the cave would still envy those within the cave and would want to compete with them who are esteemed and who have power? Or would not he or she much rather wish for the condition that Homer speaks of, namely „to live on the land [above ground] as the paid menial of another destitute peasant“? Wouldn’t he or she prefer to put up with absolutely anything else rather than associate with those opinions that hold in the cave and be that kind of human being?
GLAUCON: I think that he would prefer to endure everything rather than be that kind of human being.

**PART THREE: THE PRISONER RETURNS TO THE CAVE**

**The return: blindness**
SOCRATES: And now, I responded, consider this: If this person who had gotten out of the cave were to go back down again and sit in the same place as before, would he not find in that case, coming suddenly out of the sunlight, that his eyes were filled with darkness?
GLAUCON: Yes, very much so.

**The debate with the other prisoners**
SOCRATES: Now if once again, along with those who had remained shackled there, the freed person had to engage in the business of asserting and maintaining opinions about the shadows -- while his eyes are still weak and before they have readjusted, an adjustment that would require quite a bit of time -- would he not then be exposed to ridicule down there? And would they not let him know that he had gone up but only in order to come back down into the cave with his eyes ruined -- and thus it certainly does not pay to go up.

**And the final outcome:**
SOCRATES: And if they can get hold of this person who takes it in hand to free them from their chains and to lead them up, and if they could kill him, will they not actually kill him?
GLAUCON: They certainly will.
SPOT THE DIFFERENCE
The images have 7 differences. Can you find them?
SAME SAME BUT DIFFERENT

Take a simple object with a primarily functional benefit. A keychain for instance. Judging only from their functional value, keychains should look very similar. However, if you take the time to notice different keychains you will realize just how different they all look. Most people have some kind of decoration on their keychain. Observe the different keychains of the people around you and see if you can draw conclusions concerning their personality from the keychain. Note down different personality traits you can ‘read’ of a keychain.
FRAMING Try to become sensitive to the frames around you and the influence of the frames on your understanding of the subject. Watching the daily news, from different continents some interesting observations can be made. Take a news channel you are familiar with and watch the daily news. Now in comparison switch to news channels from three different countries and watch an equivalent format of daily news. How many differences do you realize only on that day’s news?
VISIT A MUSEUM  Explore an exhibition without prior knowledge, do not inform yourself about what you see, just take it in. Take a guided tour through the same exhibition. How did your experience change?
WHERE ARE YOU LOCAL?
DEAN KISSICK

Today so many of us come from all over the world, and live in numerous locations during our lifetimes, rightly calling each one of them home. If we limit people to only being from the place they were born, are we denying them their true identities? Inspired by Taiye Selasi’s thought provoking TED talk “don’t ask me where I’m from, ask me where I am local.” Dean Kissick explores the rise of the multi-local.

Where are you from? Or is that too complicated a question to answer? According to novelist and photographer Taiye Selasi, 36, a much better question would be: where are you a local? On her book tours she grew tired of being described as coming from, variously, England, where she was born; the United States, where she grew up; Ghana, where her father was raised; or Nigeria, where her mother was raised. She realised that each of these descriptions was inaccurate. At times she was also described as „multinational“ however, as she recently explained in a TED talk, that didn’t really work either: „But Nike is multinational,“ I thought, „I’m a human being...“

So many of us come from all around the world, from many places, without feeling like we totally belong in any of them. Speaking for myself: in 1983 I was born in the Landstuhl Regional Medical Centre, a colossal United States military hospital in the West of a then still divided Germany, and because of this I was granted an American passport even though I was born overseas - where does that make me from? I never learned a word of German and moved to Oxfordshire when I was five. On rare occasions I would visit my mum’s Japanese parents in Yokohama but never learned to speak Japanese. On rarer occasions I would visit my dad’s mother in the States too, but never lived there until moving to Los Angeles last year. I feel like I don’t really come from anywhere and that’s totally fine.

I relish this feeling of uniqueness - but more and more it’s becoming the norm rather than the exception. The fashion designer Ryan Lo says, „I like to consider myself as the special minority in any situation. So in the UK I say to people I am the token Asian-Chinese from Hong Kong among other NEWGEN designers. But when I went to Shanghai Fashion Week last week with Fashion East, I went as a British designer from London. I like the multi-layered identities. It’s like Bruce Wayne and Batman - I am both.”

The same person can be perceived completely differently in their different hometowns, even in this age of advanced globalisation. In Los Angeles I’m perceived as British because of my accent, which is considered much more exotic than my half-Japanese appearance. Nonetheless the city feels like home, as does London, where I’m treated more or less like anyone else. However whenever I visit the Dior menswear store in Bicester Village I’m addressed in Chinese, because the specialist Chinese-speaking staff assume I’m a tourist on a shopping splurge. If I visit Japan nobody has any idea what I am. The comedian Aziz Ansari recently took a culinary tour of Southern India and experienced something very similar; he was suddenly in the majority, in terms of his appearance at least, and yet most could tell he didn’t live in India, and that he was something of an outsider. „When I flew back to New York later that week,“ he wrote, „I thought about how strange it was that in total I’d only spent a few months in India over the course of 32 years, never really belonging anywhere. It reminded me of a meal I hadn’t thought to record at the time, which I’d eaten on the fly at a KFC in Trivandrum... a basmati bowl topped with popcorn chicken, a peculiar hybrid of two vastly different cultures. Kind of like me.”
We are in the midst of a golden age of identity politics, and it’s useful to think about where our identities come from in a geographical sense. Taiye Selasi thinks we should ask ourselves, “where am I a local?” and that rather than choosing just one place we should choose all the places that we are local. This is her concept of “multi-locality” - that one person can be a local in many places around the world at the same time. “Replacing the language of nationality with the language of locality,” she explains, “asks us to shift our focus to where real life occurs. Even that most glorious expression of countryhood, the World Cup, gives us national teams comprised mostly of multi-local players. As a unit of measurement for human experience, the country doesn’t quite work.” So for an illustration of her point we won’t have to look any farther than the European Championship this summer in France. The best football players - most of whom live in London or Manchester, Madrid or Barcelona, Munich, Paris, Turin - often represent countries where they haven’t lived in a long time, in some cases might never have lived. They are national heroes and yet have more in common with their fellow superstar footballers than their fellow countrymen. This kind of equivalence across borders works the other way too, for the economically underprivileged, and Selasi notes that „a Mexican gardener in Los Angeles and a Nepali housekeeper in Delhi have more in common in terms of rituals and restrictions than nationality implies.” She suggests that we answer the question „where are you a local?” according to three criteria: rituals, relationships, restrictions. To begin, take a piece of paper and start writing out a list for each, starting with daily rituals like having a coffee, or going for a jog, or singing in the shower. Where do they take place?

Next, where are your most important relationships? Which is to say: where are the people that you speak with every week, that form your inner world of emotions? The London-based fashion designer Marta Jakubowski says, „Being born in Poland and having grown up in Germany, it was always quite confusing for me to realise where I’m from. German people called me Polish and Polish people called me German. Moving around a lot made me realise that I like that I’m not attached to a country, and that I can adjust very easily… I don’t know if I will ever be able to settle. What I learned is that the people I love are going to be around wherever I go to, and will still be there even after a long time not speaking or seeing each other. I guess that’s what I would call my foundation: my friends.”

In other words the people and the places that really matter will hopefully still be there even if we’re away for a really long time. So many of our relationships are long-distance relationships now - not just with lovers, but with friends and family. The 20th-century rise of telecommunications and then the internet has, of course, made it easier than ever to stay in close contact with others around the world. But sometimes we don’t even speak the same language, let alone use the same messaging apps, as those we love the most. I went to Yokohama at the beginning of the year for my grandpa’s 100-days-after-death ceremony, shortly before it begun my tiny Japanese grandma suddenly started speaking to me at length, which was something that had never really happened before. „It’s a shame we never had a chance to talk,” she said towards the end, and of course I had no idea what she was saying but by then my mum was returning to the room and she translated that part for me. That was the most profound conversation my grandma and I have ever had, and neither of us understood more than a couple words of what the other was saying.

What makes me feel local to Yokohama, a city I know next to nothing about, are the relationships I have there with my family. When he visited Kenya last summer Barack Obama recalled his first visit as a much younger man just out of university, and per-
haps he experienced something similar back then too. He said the most important thing he had felt there, and maybe hadn’t felt elsewhere, was „a sense of being recognised, being seen... when I came here, in many ways I was a Westerner, I was an American, unfamiliar with my father and his birthplace, really disconnected from half of my heritage. And at that airport, as I was trying to find my luggage, there was a woman there who worked for the airlines, and she was helping fill out the forms, she saw my name and she looked up and she asked if I was related to my father, who she had known. And that was the first time that my name meant something. And that was recognised.” His relationship with his father made him a local.

After rituals and relationships come restrictions, and these are not about where you are but where you’re not, and where you cannot be - because of passports and visas, immigration laws, war and persecution, availability of work, cost of living and so on. Three years ago I went to Oxford County Hall for my British citizenship ceremony, which I shared with strangers from all over the world: asylum-seekers from war-torn Iraq, Afghanistan, Syria and elsewhere; Eastern Europeans with young families; Latin Americans who’d fallen in love with somebody over here. Around 40 nationalities were represented in total. During the ceremony there were rousing speeches about democracy, there were pledges of allegiance to the Queen, hands on the Bible, fluttering Union Jacks, pamphlets on the history of Oxfordshire, large urns of hot tea and mixed trays of supermarket own-brand biscuits, a local Tory dignitary booming, „Now go forth and be British!” All of which probably sounds somewhat naff but was actually incredibly moving. It was very much a ceremonial representation of the old model of nationality but if considered through the lens of multi-locality - well it was a lifting of restrictions, a granting of freedom to adopt new localities

„How could I come from a nation? How can a human being come from a concept?” asked Selasi in her speech. „To me, a country - this thing that could be born, die, expand, contract - hardly seemed the basis for understanding a human being.” She points out that countries often disappear, fail, change, appear. For instance, her father was born in the British colony of Gold Coast, which in his lifetime, in 1957, gained its independence and became Ghana.

She notes that the idea of countries as we understand them now, of sovereign statehood, was only adopted around 400 years ago and so concludes, „history was real, cultures were real, but countries were invented.” Unfortunately now in 2016 we have a refugee crisis, many refugee crises, because so many countries are determined to keep out people from other countries, no matter how unfortunate they may be. There is a growing idea that we should be separated by arbitrary nationalities rather than bonded by our common humanity and shared experiences: Donald Trump wants to build a wall on the Mexican border; Boris Johnson pulled Britain out of the European Union; boats of refugees are left to drown in the Mediterranean. So many politicians are calling for more restrictions rather than less and that is a crying shame. Some of us are multi-local out of choice; others because we have been displaced and might never make it home again, might never really have a home again.

Where are you a local? In Selasi’s case, she says she would like to be introduced the following way: „Taiye Selasi is a human being, like everybody here. She isn’t a citizen of the world, but a citizen of worlds. She is a local of New York, Rome and Accra.” So where are your rituals, your relationships, your restrictions? If you write out as three lists on a scrap of paper, you’ll draw a sort of map of your identity as a set of places where your most important experiences happen, and that will be your multi-locality.
Most of us now are multi-locals, citizens of worlds, global youths - and that is something to be proud of, and something that will hopefully bring us together rather than pull us apart.
SOCIAL CODES  Think about the personal space you require on a everyday base between yourself and:

a) strangers,
b) personal acquaintances
c) people you have a close relationship with.
COMPARISON

Stranger

Close Relationship

Personal Aquaintance

Romania 4.6 feet

Saudi Arabia 4.2

China 3.8

Mexico 3.3

Norway 3.4

Portugal 3.6

United States 1.6

Russia 1.5

Argentina 2.0
LEAP!
Go for the same walk you went for earlier in this book. But choose a time to which you’ve never been on this walk.

Use this page to note down what you perceived.
RE-IMAGINATION  Try and re-imagine an item that you use on a daily base, how would it look without losing its functional qualities? Draw possible variations of the item, include notes explaining the changes you made and rework the drafts until you find an alternative you are happy with.
LEAVING THE COMFORT ZONE

What have you done to challenge yourself lately? Start to make notes, every-time you leave your comfort zone, small or big steps alike. Challenge yourself to fill these two pages with occasions in which you left your comfort zone.
BRAILLE
Change the way you obtain information:

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HABIT  When was the last time you gained or dropped a habit? Even though habits are unconscious actions, most people have collected multiple of them over an extended period of time and find them relatively hard to give up. Take a second look at the habits you have and try to reconsider them. Try to gain a habit, define a certain manner and actively try to make it a habit. Take at least 7 days, use reminders to help the process if necessary. After you gained a habit, or in relation to another habit try to modify it. If for instance you have a habit of brushing your teeth, try brushing them on tip toes for a change. The next bigger step is to drop a habit, whereas people often find it relatively easy to gain or modify a habit, dropping a habit is a challenge. Try it anyways, being patient with your process.
Friction

Answer this question first, do you have a positive or negative connotation with friction? A lot of people see friction as a negative concept, something that causes imbalance and results from conflict and therefore is to be avoided. However positive friction is a concept worth exploring. Mostly change is a result of friction, therefore if the change is positive, friction can indicate that a desired transformation is happening. A simple example is muscle pain. Whereas the feeling of muscle pain is not very pleasant, the association towards it is positive change caused by muscles changing. Find and note down examples of positive friction.
Duality  An argument that business is embracing shareholder value as the main focus point due to its simplicity can be made, therefore to have business leaders, which understand that business can take in a plurality of different standpoints within society, practising duality and at a later point plurality is important. The idea of the concept is that almost everyone holds dualities, which are internalized to an extent that people barely realize their own duality. An example could be a biology teacher, who believes in Adam and Eve, while at the same time he teaches the evolution of the homosapiens. Consider dualities you hold, make a list. Try to scale it, are there topics on which you hold three or more contradicting beliefs?
CATHEDRAL THINKING
The renowned architect Antoni Gaudi, set out to construct La Sagrada Familia, a masterpiece adherent to his vision, in 1882. Whereas his vision is still not completed he died in 1926, with not even a quarter of the cathedral finished. Up to this date the cathedral is in construction, with its completion set for 2026.

About himself not being able to look at his finished masterpiece Gaudi said: “It’s not a disappointment that I will not be able to finish the temple. I will grow old, but others will come after me. What must always be preserved is the spirit of work; its life will depend on the generations that transmit this spirit and bring it to life.” (Likely, 2018; p.22 f.) Looking at his vision from a future perspective and starting a venture that a century after his death is still pursued takes a unique outlook. Long term thinking is something a lot of people are naturally good in, if they make considerations for their children, but seem to lightheartedly put aside for other considerations. Therefore try to challenge yourself to take a long term perspective on trivial matters, you would normally not consider to be influential in the long run.
Excerpt from *Utopia*, Book 2.

[UTOPIAN VIEW OF RICHES, GOLD, AND JEWELS]

All things appear incredible to us, as they differ more or less from our own manners. Yet one who can judge aright will not wonder, that since their constitution differeth so materially from ours, their value of gold and silver also, should be measured by a very different standard. Having no use for money among themselves, but keeping it as a provision against events which seldom happen, and between which are generally long intervals, they value it no farther than it deserves, that is, in proportion to its use. Thus it is plain, they must prefer iron to either silver or gold. For we want iron nearly as much as fire and water, but nature hath marked out no use so essential for the other metals, that they may not easily be dispensed with. Man’s folly hath enhanced the value of gold and silver because of their scarcity; whereas nature, like a kind parent, hath freely given us the best things, such as air, earth, and water, but hath hidden from us those which are vain and useless.

Were these metals to be laid-up in a tower, it would give birth to that foolish mistrust into which the people are apt to fall, and create suspicion that the prince and senate designed to sacrifice the public interest to their own advantage. Should they work them into vessels or other articles, they fear that the people might grow too fond of plate, and be unwilling to melt it again, if a war made it necessary. To prevent all these inconveniences, they have fallen upon a plan, which agrees with their other policy, but is very different from ours; and which will hardly gain belief among us who value gold so much and lay it up so carefully.

They eat and drink from earthen ware or glass, which make an agreeable appearance though they be of little value; while their chamber-pots and close-stools are made of gold and silver; and this not only in their public halls, but in their private houses. Of the same metals they also make chains and fetters for their slaves; on some of whom, as a badge of infamy, they hang an earring of gold, and make others wear a chain or a coronet of the same metal. And thus they take care, by all possible means, to render gold and silver of no esteem. Hence it is, that while other countries part with these metals as though one tore-out their bowels, the Utopians would look upon giving-in all they had of them, when occasion required, as parting only with a trifle, or as we should esteem the loss of a penny.

They find pearls on their coast, and diamonds and carbuncles on their rocks. They seek them not, but if they find them by chance, they polish them and give them to their children for ornaments, who delight in them during their childhood. But when they come to years of discretion, and see that none but children use such baubles, they lay them aside of their own accord; and would be as much ashamed to use them afterward, as grown children among us would be of their toys.

I never saw a more remarkable instance of the opposite impressions which different manners make on people, than I observed in the Anemolian ambassadors, who came to Amaurot when I was there. Coming to treat of affairs of great consequence, the deputies from several cities met to await their coming. The ambassadors of countries lying near Utopia, knowing their manners,—that fine clothes are in no esteem with them, that silk is despised, and gold a badge of infamy,—came very modestly clothed. But the Anemolians, who lie at a greater distance, having had little intercourse with them, understanding they were coarsely clothed and all in one dress, took it for granted that they had none of that finery among them, of which they made no use. Being also themselves a vain-glorious rather than a wise
people, they resolved on this occasion to assume their grandest appearance, and astonish the poor Utopians with their splendour.

Thus three ambassadors made their entry with 100 attendants, all clad in garments of different colours, and the greater part in silk. The ambassadors themselves, who were of the nobility of their country, were in clothes of gold, adorned with massy chains and rings of gold. Their caps were covered with bracelets, thickly set with pearls and other gems. In a word, they were decorated in those very things, which, among the Utopians, are either badges of slavery, marks of infamy, or play-things for children.

It was pleasant to behold, on one side, how big they looked in comparing their rich habits with the plain clothes of the Utopians, who came out in great numbers to see them make their entry; and on the other, how much they were mistaken in the impression which they expected this pomp would have made. The sight appeared so ridiculous to those who had not seen the customs of other countries, that, though they respected such as were meanly clad (as if they had been the ambassadors), when they saw the ambassadors themselves, covered with gold and chains, they looked upon them as slaves, and shewed them no respect. You might have heard children, who had thrown away their jewels, cry to their mothers, see that great fool, wearing pearls and gems as if he was yet a child; and the mothers as innocently replying, peace, this must be one of the ambassador’s fools.

Others censured the fashion of their chains, and observed, they were of no use. For their slaves could easily break them; and they hung so loosely, that they thought it easy to throw them away. But when the ambassadors had been a day among them, and had seen the vast quantity of gold in their houses, as much despised by them as esteemed by others; when they beheld more gold and silver in the chains and fetters of one slave, than in all their ornaments; their crests fell, they were ashamed of their glory, and laid it aside; a resolution which they took, in consequence of engaging in free conversation with the Utopians, and discovering their sense of these things, and their other customs.

The Utopians wonder that any man should be so enamoured of the lustre of a jewel, when he can behold a star or the sun; or that he should value himself upon his cloth being made of a finer thread. For, however fine this thread, it was once the fleece of a sheep, which remained a sheep notwithstanding it wore it.

They marvel much to hear, that gold, in itself so useless, should be everywhere so much sought, that even men, for whom it was made, and by them hath its value, should be less esteemed. That a stupid fellow, with no more sense than a log, and as base as he is foolish, should have many wise and good men to serve him because he possesseth a heap of it. And that, should an accident, or a law-quirk (which sometimes produceth as great changes as chance herself), pass this wealth from the master to his meanest slave, he would soon become the servant of the other, as if he was an appendage of his wealth, and bound to follow it.

But they much more wonder at and detest the folly of those, who, when they see a rich man, though they owe him nothing, and are not in the least dependent on his bounty, are ready to pay him divine honours because he is rich; even though they know him at the same time to be so covetous and mean-spirited, that notwithstanding all his wealth, he will not part with one farthing of it to them as long as he liveth.
LEAVING THE PLAYGROUND  Time to leave
the playground after all. Hopefully the stay was worth your while! After
acquiring the skills needed to look at a project from multiple perspecti-
ve, check out the Studio Tant Perspectives platform and test your new
skills. www.studiotant.club or www.studiotant.com
REFERENCES


