

Gustav Bergmann

Joint living world design - The concept of the solution cycle

(Version 20.8.2019)

In this article the complicated relation between development, design and the interaction with the living world are being described. This article deals with the changing effect between an actor and context as well as with the development and changing process.

1.Impossibility, Paradoxes and resonance living world design

The great jazz musician Herbie Hancock (2005) describes in his autobiography „Possibilities“ a lot of examples where from time to time different things and new opportunities appeared in his career. Once he played a bum note in his concert, but Miles Davis quickly fitted the „false“ note in the song. Another time Hancock noticed that he played the same music again and again. As a result Davis proposed: „Don‘t play the butter notes“. Now this cryptical expression could be interpreted. Maybe the obvious should not be performed or maybe not so „bolt“? Different interpretations evoked new harmonies and opened new opportunities. These examples show how new ways due to abduction and irritation are introduced. But the lack of creativity is not the only problem. As soon as everything possible seems to be possible, nothing happens anymore, almost everything becomes unimportant, the impossibility accordingly the period of time to discover something is being reduced. Furthermore, the „everything is possible world“ does not contain value anymore, it becomes anomic and ruleless. „Adiaphorisierung“ (Baumann 1997) as a modern culture of the moral neutralization leads to hopelessness and irresponsibility. Apathy, organization of survival (Badiou 2016) and the constant waste of time prevail. Total contingency and absolute present (Quent 2018) prevail. The impossible is pushed back, even though exactly in it the real happiness could be found, as Badiou (2016) showed. The impossible becomes possible in the form of invention, art, love and social engagement.

Faced with terrible crises and problems in the world the wish and will to shape and modify arises by itself. One wonders whether a human being is capable to interfere through designing or fails with every try. „Ever tried. Ever failed. No matter. Try. Fail again. Fail better“, sad Samuel Beckett (1983, P.1)

1.1. Paradoxal situations: what happens before

Does the world become better or rather worse? Is there a chance for cultivation and „progress“? A certain simultaneity of improvement and development as well as dangerous crisis and systemic risks can be noticed (Renn 2014). We are threatened by sudden crises or disastrous happenings which as systemic risks endanger the human existence or at least that of a lot of people. On the other hand there are obvious changes of shaping a lot of areas in which solutions could be found or at least considerable improvements already happened.

A further paradox: total potentiality reduces possibilities

We are living in a period of intensity (Garcia 2018) and power (Quent 2018). The attitude of exploitation and capture established itself. Apparently individuals can reach unique qualities. He tries to achieve an absolute perfection by modifying, accelerating and „Primaversimus“, as Garcia says, but however he ends up in exhaustion, solitude or paralysis. Singular existence is secured by appropriation and securing by rights of disposition as well as by capital accumulation. For the most of them this is a the organization of survival parallel to concentration of power (money, dispossession) for only a few. If everything is possible there are less and less impossibilities. Possibilities are then privatized as well as monopolized and can't be realized by the few. It is tried to secure potential which cannot be realized. Taking for example, the hoarding of capital that is not invested and much less invested based on the the joint decision, thus a deliberative and democratic process. Potencies are being intensified without creating new development opportunities. There do not arise more instead less possibilities. Capital stagnates, gets musty and „stinks“. It is only used to accumulate more capital. Capital does not provide value, but at the contrary it enslaves, causes scaling and standardization, the two necessary conditions for the achievement of added value. Properties are being collected, even works of art are privatized, the government is being deprived, claims are staked, because it is not about the creation of commodities and value, it is rather about pure material enrichment, own protection and/or expansion of rights of disposition. When rights of disposition are being privatized, respectively deprived, this goes along with the deprivation of rights of others. Just like any wealth has a downside in the impoverishment and indebtedness, limitations in the development opportunities of the majority arise through absolute freedom of a minority. There is convincing evidence, that we as individuals act contextually. We observe our entourage, our social environment. Fashion, imitation and other epidemic phenomenons are indications of that. In almost every case individuals operate automatically cooperatively and empathatic. Just specific

negative contexts evoke in us idiocy, violence, bestiality, irresponsibility, and lack of respect in the spirit of thoughtfulness. So we act with regard to perceived living world. We make objective and normative distinctions and by this influence the world. Due to different perceptions and points of views there coexist various access to reality coexist, which either harmonize or contradict themselves. Another element is the so called unconscious perception, where our previous relationship experiences are stored. It serves the survival, but it can also prevent from further development. So there is a chance to create on the one hand social and physical contexts, which lead to a beneficial cooperation. On the other hand there is a chance to give ourselves access to the unconscious perception, to heal our barriers, insults and neuroses and to acknowledge our passions and needs. This passionate orientation can be clearly seen in the artistic activity. Artists create purposeless, without economic intentions, but out of inner motivation. A lot of so called creative minds only focus on the economical profit, start a business to be sold soon or they describe their precarious jobs as „hip“. Even good manual skills are not enough be called art. This kind of art misses inspiration, new points of view or irritation. Today all versions of the Mona Lisa can be ordered online. Artistic creativity can be identified on the base of inner motivation, it is also practiced without economical recompense. Music becomes art, in the matter of free improvisation and individual expression, whenever it is practiced, even when it is less profitable as in the case of jazz musicians or dancers. Art fascinates and provokes especially through its independence.

2. Realization opportunities

According to Sen (1985 and 2005) and Nussbaum developments consist of the expansion of freedom. They achieved an important basis for further development of the society through their capability approach. It is not only about formally granting equal rights, but also about granting everybody a substantial life, in which individually favorable contexts are created. The freedom of the majority is endangered, when their freedom is limited by the powerful minority. This happens through legal looting and inequalities. A fair society is a basic condition for the freedom of every individual. A real freedom can only exist in a world in which people can create a substantial life while while being able to develop their individual possibilities and abilities. A society like this would be characterized by open accesses, broad participation, relative equality, variety and rules as well as multitude, which are reconciled together. A society where the best solution would be intensively and controversially discussed and everybody has the chance to participate in these discourses and has access to education and knowledge. The good life for sure has some features,

which have universal validity: it consists of the ability to experience love and friendship, to be allowed to play and experiment, to enjoy safety and as well as to be able to live a long healthy life. A true prosperity has not much to do with material wealth.¹ Nevertheless we have established or authorized a social order which enables an endless enrichment and awards the greedy egoists. But we need limits self indulgence, controls, rules and mass in order to create the true wealth. We celebrate „the successful“ in rankings and competitions. The singulars celebrate their ego, heros return. We are fading out that their merits are actually „social products“.

3. Design is always active participation

Nobody can exist on their own in a world, that is built socially and is based on relational relationships. He or she needs another individual to be proved true. There is no me without a you. All existence supposes co-existence. We are always *in between, être avec*. „Existence is singular and plural at the same time. [...] It is plural in a singular way and singular in plural way“.² One cannot start to be someone else for oneself“, describes Nancy further.³ We can only change if others allow us to be different. It is often talked about self-organization, identity development and personality development. Ones self can only position itself in relation. Find itself in the means of others's approval. It is a „ [...] to be with oneself within other.“⁴ Development then depends on acceptance of otherness by other people. However, there is no development in a functional relationship because it means uncertainty and it endangers clear order of dependance and subordination. Here identity is agreement, uniform. In relational relationships identity means unity in diversity and therefore an opportunity for expansion, development in the sense of increase of opportunities. According to Immanuel Kant the possible difference in respect to others builds dignity.⁵ The opportunity to be singular in the diversity creates freedom. To only see oneself to overrate oneself separates us from others and limit possibilities. Paradoxically the autonomy of a human being opens itself in active participation. The Selfie as a wide spread phenomenon confirms selfishness, attempts of self-optimization, transhuman ideas show sthe uperelevation of one's own possibilities and the preparation for a fight against others in order to obtain social privileges and

¹ Shor, J.: 2011, p.99 et seq.; Skidelsky, R. u.E.: 2012, p.145 et seq.

² Nancy, J.L. 2004, p. 57

³ ib. P.107

⁴ cf. Hegel, G.F.W. 1807, p.145

⁵ Kant, I. 1907, p.432 et seq..

acceptance. On the contrary the theory of *Six Degrees* points out the chance of increasing one's own scope of action through allying.⁶ We are connected with all other people and can go halfway, but we need others for connection, interacting and the active co-creation.⁷ This way the effectiveness through cooperation seems to be much greater. Self-learning and development of competence can not be managed alone. First of all, learning works better in interaction and discourse. Moreover, the competence needs approval from other people whereby this approval gives impulses for further development. Furthermore the actor gains competence through better relations to himself, to nature and to the things. All these are relational conditions. One can design against the nature, try to dissuade something out of it or even ignore it. The design suffers because of this, but it will remain temporary. This way designers become in a reasonable way moderators and couches instead of spreading self concentrated artifacts into the world, which hardly satisfy the user demand or are not meet the natural needs.

4. Function or relation?

There are two kinds of relationships that are to be distinguished: function and relation. Functional relationships are clear. Actor A describes actor B and gives him instructions. It is a predictable relationship with clear, hierarchical, instructing, fixed and one-dimensional structures. In synergetics it is referred the enslaving of others. One or few actors determine the reality of the majority of the others. They limit decision and development possibilities of others. This functional relationship can only „function“ under specific boundary conditions. These are situations of clarity, linearity, stability. In paradox, complex and dynamic situations these systems turnout to not capable of development. Often these systems are accompanied by fear and uncertainty as well as by all-embracing control. In the capitalist and socialist society a one-dimensional individual (Marcuse 1988) is being generated yet under different presages; the consuming masses in capitalism and forgoing masses in the social system. If one system deals withtngoin material growth, and competition of all against all, insufficient economical development dominates in the other. In both forms of society an elite make use of masses. What we experienced as communism remembers more a state capitalism, in which togetherness and solidarity consists in private evolved regardless the unfortunate circumstances. Both focus on the increase of capital through a prevailing class. The relation on the contrary is inconclusive, ambiguous, changeable and smooth. New features and

⁶ cf. Milgram, p. 1967

⁷ cf. Watts, D. 2004; Christakis, N.A., Fowler, J.H. 2010

qualities can appear anytime, particularly when various actors interact in open relations. This form of relationship is heterarchic, non-trivial, contingent, and therefore as unpredictable as it is open to.

5. Designing a living world: sense arises only together

From the position of relationality social world design is always a co-designing. The artist Marcel Duchamp already described the creative act as an interaction of independent poles between artist/designer and audience/posterity/observer.⁸ These poles are equally engaged in the work construction. Both sides are engaged in the design/construction in a different way. Designers want to achieve their goal through their work. Reception on the contrary develops a perception, a point of view, a critique or an appreciation. Readymades, found everyday objects, which were initially elevated to a piece of art by Marcel Duchamp and other dadaists, are appropriate examples for at the relational creative process. These are not pieces of art, because the artist changed them significantly, instead because they were put in purposeless, different and often provocative context. Only after an exchange with the viewer they can be considered as artwork. Not everything being presented in a certain way is art and not every person is an artist. Nevertheless everyone has potential. Every person is born as an artist but later on hands and mind of some are tied. The same constellation exists in the innovation process. A lot of potential innovators could invent and create, but they need a user. An idea becomes innovation only after user's perception, recognition of the novelty and the following adaptation. The whole creation or inventing process is highly contingent. It is uncertain how a work could be designed, how it will be accepted and adopted, in which social and physical context it appears. On the art market, in research as well as in the economical practice these open processes which often evoke surprising results can be observed. Relational networks provide those conditions, which enable creative acts, developments and innovations. In a functional processes inventions and creativity are neither desired nor probable. Here fear and uncertainty are often spread, it will be monitored that nothing happens, nothing diverges. In other words, pseudo-design becomes clear in the form of „measures“taken, or innovations which are presented without actual degree of novelty as it is extensively common in the brand industry. There are egocentric architects, who would rather present their unique products in the world (in dictatorship) regardless of objections and the user's wishes (in democracies). Designers and engineers are those who design their products with their back to the world. They are arrogant designers, but not co-creators.

⁸ cf. Duchamp, M. 1992, p. 9 et seq.

6. Systemic design process

Interactive value creation, *Open Innovation* and the *Maker Culture* are contributions to the recovery of the capacity to act of all participants and to an intensive exchange. These design processes involve different actors with their own interests and points of view, their skills and ideas and therefore designed with the world and not against it. The *Solution Cycle* is a process design consisting of eight stages, which considerate the aforesaid thus it integrates relationality, the observation of a higher order, the problem of contingency and intervention as well as multiple realities.⁹ In the systemic theory and practice it is also known that it is not allowed to intervene randomly and arbitrarily according to single actors. Nevertheless it is important to handle the processes by means of steering through agreed rules and moderation. The process can be divided into the modes diagnosis, therapy and reflection with eight phases in total.

6.1. System diagnosis

Systemic diagnosis examines relations, interactions and communications. Provocations or consternations are initiated through systemic questions and particularly observed and closely described in order to be able to observe the system and the reactions triggered by it. The designing process is preceded by understanding and multi-perspective recognition (phase one). This does not be self evident in the traditional economic sciences especially not applied in the economic management. Nevertheless it is necessary and useful to pass through a long period of exploration and observation before attempting to create or design. The one world is understood by individual distinction. There are always points of view in the world, which differ from each other by differently made distinctions. It is possible to understand the system logic by examining distinctions and decisions of actors. It will be watched how and by whom which decisions are made and carried out. Thereby insolvable questions are obviously those, which can be decided relevantly.¹⁰ Thus the main is to observe and decode these particularly important decision paths.

6.2. Characters design

Only when it is clear which common „problems“ are supposed be solved, which aim and vision are targeted (phase two), it is possible to find specific solution ideas for this case. This creation (phase three) succeeds even more the more ways are trodden and the more it is refrained from the

⁹ cf. Bergmann, G. 2014 (1999)

¹⁰ cf. Foerster, H.v. 1993, p.73

traditional way of thinking. Significant keywords here are abduction, irritation and serendipity. Truly new ideas are gained from wrong ways and distance. Artistic creation makes use of abduction, thus of guidance and digression, to achieve surprising and extended knowledge on the long way also to open the access to the unconscious and intuition. Especially in some forms of modern art, in emergent, abstract painting or musical improvisation unexpected and truly new emerges. The boundaries of perception are dissolved and eventually the possibilities expand.

The evaluation (phase four) of substantially generated ideas and approaches proceed interactively as well and makes success more probable. It is a contributive, plural evaluation according to different criteria of many different actors.

The intervention or practical change (phase five) happens also through non-acting or pure observation. Intervention in relationship structures is obvious and contingent in its effects. This way some parents complain that the education of their children do not bring the desired results. Nevertheless, education as an intervention is highly effective, but simply unpredictable in its consequences. A good education is based on good relationship. Therefore, it seems to be particularly significant to develop activities and creations plurally and interactively. The individual actor must not be able to trigger off unpredictable consequences he can not account for. Most people consider arrangements such as for example speed limits in traffic or rules in financial market as useful. People need to be protected against their individual ignorance and it should be clear that it is not possible to design usefully on ones own.

Flow (phase six) occurs when we operate in harmony with our unfolded skills and challenges and when we act and decide in accordance with our unconscious. Every design enables the individual flow, harmony with itself and the surrounding world in this case. Freedom means the possibility to be able to decide against something that is not desired. Freedom means to be able to decide for one's development with others. Improvement can be initiated in every area of a relationship. If the individual develops a better relationship to the nature, it also has a positive impact on the relationship with other people. If things are reappropriated, co- designed and fostered, a contribution to the relation in form of conservation of resources is given. Neurobiologists confirm as well that it is possible to train the prefrontal areas of our brain and to develop a stronger impulse control. We can work on ourselves, cultivate and restrain ourselves. Particularly when we learn

response towards our behavior, a mutual arrangement is possible. At the same time it is important to create a social and societal context, while facilitates the cultivation and therefore, cares for each answer at a time from the environment. Each communication improvement among individuals have a positive impact on all relationship levels with the social and ecological environment. Through systemic organization contexts can be modeled, that make good relationships more likely. Here one can model especially with language. Language produces stirring and forms the environment. For this reason it is especially important to communicate carefully and empathetically. Other resonant structures build organizational elements (especially the sizes of systems), evaluation and control processes as well as organization of time, architecture and surrounding objects. The following provides the reflexive modus with the learning (phase 7) and the concluding (phase 8).

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6.3. Reflection: Study about form studying

Creating a world in a way that is worth living not only for the individual, means to design in accordance with the ecological and social environment. Only together we make sense.¹¹ The ways and solutions for utopias as a positive idea of coexistence do not follow a *grand design* and no *volonté generalé*. Because who should design them. World spirit rather establishes itself in dialog. The democracy, how we know it today, hardly makes sense. Democracy is not a real co-creation and not a modus of collective sense creation. It is rather under pressure not to get lost. Today we only know that much. It cannot continue like this. The civilization needs a new *Operating System and a new attitude*. The free floating capitalism only cares about freedom of investors and concerns. The happy few believe that the whole world belongs to them. We should not be able to co-create. We are being frightened and precarious occupied, in order to have no scope of action. While doing business and through the omnipresent competition people lose the grip on the world. „The rich suffer like the poor, even though the poor are normally more aware of their unhappiness.“¹²

We should live across the system, invent and love, develop compassion and attentiveness. This way fear and uncertainty can be overcome and a good life can be created together. I can be fine because I escaped diseases, In a friendly social environment, I am financially and psychologically supported and I can study. A lot of supporting or restricting parameters of my life are not caused by me. A lot

¹¹ Nancy, J.L. 2015, p.64

¹² Dworkin, R. 2012, p. 711

lot of depends on social and ecological environments where I grew up. If I have good chances I am obliged to make use of it according to my possibilities to develop my talents, expand my skills and develop a good relationship to myself, to nature and to the fellow. Life is not valuable until it's lived for the environment. Sense emerges while working for others. The privatized prosperity cannot balance the deficits. An egoistic person will maybe be able to suppress the consequences of his action. Thereby these are just pushed into the unconscious and restrict our well-being. Especially those people, that may live a good live because they were born in a peaceful, prosperous place with the best opportunities, are obliged to generosity and giving. Egocentricity, greed for money and power lead to an isolation from the social environment and prevent a happy and succeeding life. In the current, prevailing economic and social system only those actors, institutions and states are assessed as well, that make the most economical profit for themselves and at the same time destroy, plunder and steal massively values. The *Performers* destroy the relationship to other people, to the nature, to the things and finally to themselves, because they see themselves encouraged to exploitation of all advantages. These theory of value and value practice permanently destroys all values. We have to reach the point in while we must create values for all of us and develop together evaluation criteria and valuation altogether.

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