



PORTALS

to beautiful futures

Trends to Watch in 2021 & Beyond

*An invitation from
Omidyar Network &
Guild of Future Architects*



THIS DOCUMENT IS...

A gateway to more beautiful futures.

PORTALS features four provocations distilled from a year-long participatory process of looking back and looking ahead. The format is experimental. Each provocation opens with fodder to stretch your imagination, follows with exercise for exploring the spectrum of possibility and a map of clustered trends, and closes by tracing the arc from past designs to present architecture to emerging blueprints for our future.

How this document was made

Between November 2019 and February 2021, the **Guild of Future Architects** (GoFA) invited 1000+ people to participate in approximately 1000 hours of creative and **strategic foresight sessions**. These sessions brought together people from diverse walks of life to imagine alternative histories and aspirational futures in order to articulate shared visions for how we might reimagine systems.

GoFA synthesized data and insights from these sessions to create PORTALS in collaboration with **Omidyar Network's** Exploration and Future Sensing team. The ideas in this document speak to questions in and around Omidyar Network's trio of focus areas: Reimagining Capitalism, Responsible Technology, and Pluralism.

Co-creation carries with it a profound respect for each person's unique expertise, and also the knowledge that we must share both the burden and the liberation of determining our future collectively. There is an urgency to the challenges we face in this moment in history, and no one person, organization, or discipline can determine all the answers alone.

— MIT Co-Creation Studio's Collective Wisdom Report

A few caveats

Visioning is just a beginning. While the goals of this document are to stretch your imagination and consider a bigger spectrum of possibility, we see visioning as a part of a much more rigorous process of translating ideas into reality.

Provocations, not prescriptions. We offer this document in the spirit of opening your mind rather than as an attempt to “sell” you on a monolithic idea of what the future should be.

The future points back to now. Zora Neale Hurston says, “The present was an egg laid by the past that had the future inside its shell.” The work of looking at the past and imagining the future is to understand the power we have today; **futurism** is nowism.

We need more contributors, including you. The collective design sessions informing this report included diverse participants in terms of race, gender, religion, sexuality, U.S. geography, industry and sector expertise, but were skewed in terms of education (mostly college educated), nationality (mostly American), and political ideology (mostly left-of-center).

Omidyar Network is a social change venture that reimagines critical systems, and the ideas that govern them, to build more inclusive and equitable societies—for the benefit of the many, not just the few. We focus in three areas: Reimagining Capitalism, Responsible Technology, and Pluralism.

Editor's note

For the past three years, Omidyar Network's Exploration and Future Sensing team has published an annual Trends to Watch report to help make sense of change in an uncertain world. In 2020, we began asking ourselves what kind of report was needed for 2021. After all, trends can be a mirage. Whatever you see glimmering on the horizon can still leave you feeling hopelessly lost.

So we partnered with the Guild of Future Architects to reimagine the trends report as a multifaceted series of provocations. That's what PORTALS is at its heart. You will still find trends on these pages, but they're embedded in an experimental document that centers imagination and a sense of play. Does it work? You tell us. We know it's far from perfect. But it tries to contain a fatal flaw that infects so much of our relationship with the future: fear. My gratitude goes to colleagues at Omidyar Network and the Guild of Future Architects for finding ways to approach the future with hope.

*David T. Hsu
Exploration & Future Sensing Fellow
Omidyar Network*

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OVERVIEW

In 2020 we experienced a pandemic, economic recession, racial reckoning, extreme weather, extended social isolation, threats to free and fair elections, disrupted migration patterns and new pressures to cross borders, China's continued rise, Brexit, two impeachments, advancements in quantum computing, cyberwarfare, digital currency debacles, CRISPR gene editing in a living human, a new space race, the fastest and most robust global scientific collaboration in history, tanking oil prices, biosignatures detected on Venus, tech giants forced into stakeholder capitalism for a day or two ...

After such a year, we have to ask ourselves: Just how broken are the systems shaping our daily lives? Who are they designed to work for, and who are they not working for? What if this moment of flux resulted in systems that were qualitatively different? What is possible now?

GoFA defines "future architects" as "people collaboratively shaping a kind, just, inclusive and prosperous world. When we gathered 1000+ future architects to look into 2021 and beyond, we collectively imagined ...

REAL PROMISES

What if shared well-being became the standard of success for our nations?

OUR COMMONS

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NEW LITERACIES

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FLUID LIFE

Can we dismantle industrial-age silos between work, home, education, play, and community?

These questions are not rhetorical. We invite you to answer them.

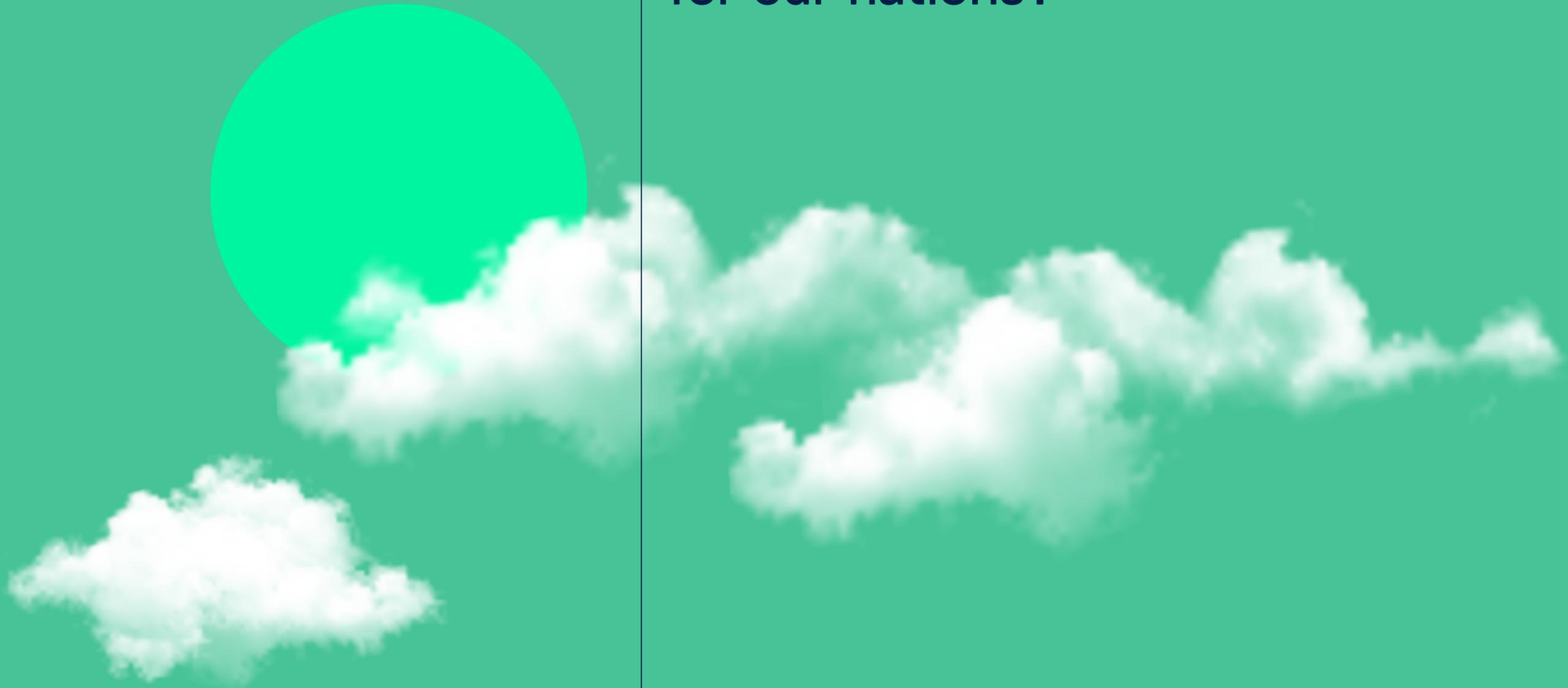
REAL PROMISES



PROVOCATION

Real Promises

What if shared well-being became the standard of success for our nations?



IMAGINATION

Grandma's hands
Clapped in church on Sunday morning
Grandma's hands
Played a tambourine so well
Grandma's hands
Used to issue out a warning
She'd say,
Billy don't you run so fast
Might fall on a piece of glass
Might be snakes there in that grass
Grandma's hands

— Bill Withers

Titi, Miguel, Tam and I got up super-early to meet Mr. Latif at the park in our neighborhood for an educational outing through the city.

Tam was excited because we were using the Audio Mix that she helped develop. Between stops the app sent real-time music, audio documentaries, soundscapes, speculative futures, provocative questions and personal testimonies to our earwear — perfectly mapped to our location.

When we got to the park, it was so dark I couldn't see anyone, just the sun coming up over the food forest. Mr. Latif saw me, "Ruthie, we're over here." He was sitting on a bench with Remi, and we waited there until the rest of the students assembled and dawn broke.

As we started walking, the Audio Mix began sending us science-informed soundscapes of the area over the last 500 years. Remi's AI sent everything to her glasses, which translate sound into augmented reality sign language. We listened to a composition of the sounds of changing ecological systems throughout the years. It starts out rich in sounds from a biodiverse ecology of bird calls, precipitation, insect stridulation and rustling of leaves, periodically integrating words, songs, and activities of the Indigenous people. Then, it slowly fades to the sounds of settler activities and English, then to urban sounds of the industrial revolution, then a more integrated soundscape of the many languages spoken now, and the returning nature sounds as we increase our biodiversity.

Next, we went to visit a circular care neighborhood to learn about the lucrative career paths in cradle-to-grave caregivers, food medicine, and the latest in dignity-aging science. Can you believe they used to call that anti-aging science?

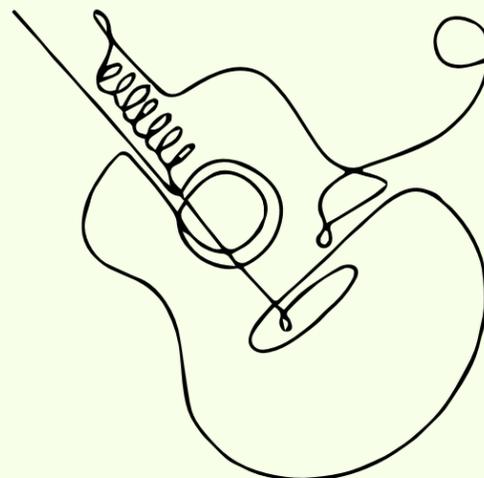
Remi saw her abuela and ran over to give her a hug. Her abuela participates in a life-long learning program, so this morning she introduced us to the 4-year-old she was reading to.

We picked up lunch at the farmers market downtown, and went to the Expanded Homes headquarters to eat. Cybil welcomed us and told us how the program started back in the day, connecting transgender people to emergency housing; and how it evolved to be the leading design firm and policy think tank for expansive family housing.

My Titi gave a pretty emotional testimonial about how Cybil's efforts changed our family. Titi is nonbinary, and one of my four queer parents — my dads made a commitment to my mom and Titi to create a family together. Back in the day that was not easy, especially for poorer folk of color: The social workers were not so approving. But Expanded Homes really started to change those dynamics in terms of the systems and cultural stigmas.

We stopped in front of a three-story building and listened to the old Bill Withers song, "Grandma's Hands." This was the only unit from the old Greens housing project that was preserved from before the projects changed. As we went into one of the apartments the song fades, and the voice of its former resident, Tina Aubry, began telling us of her history of living in this 1,200-square-foot-home.

She died last year, but left an oral history of her neighborhood by speaking with the community AI. She provided about 500 hours of stories and facts. We asked Tina questions about her life and the history of the neighborhood, and the AI surfaced her responses as if she were talking with us.



“When did you come to Greens?” signed Remi.

Tina responded, “My father was in WWII and this started out as a housing project for black vets. He moved in with my mother in 1945 and I came along five years later. I was the youngest of three.”

Tam asked Tina if she’d lived here her whole life. She replied that she moved out in 2025, “when the Collective Well-being Exchange of the city determined that Greens Homes was not meeting the minimum standards, and the city offered me the option to move into new housing in another neighborhood with a much higher well-being score, especially for elders. Not everyone took the opportunity, but I did.”

I asked her if she missed her old neighborhood. She replied “Oh yes — especially the waterfront. But I moved back in 2030. About five-hundred fellow Greens folx and I participated in a co-design program. We worked with experts to redesign our neighborhood. We kept all that we loved about our home and our culture, and remade the parts that just weren’t working for us to be well. We made the plans for improving housing, food, public health, restorative justice, economic security, and education. Although the 25-year plan was still in its infancy, I decided to move back, but I stopped calling it Greens and started calling it The Promise.”

“Why?” asked Titi.

“Because I went to church almost every Sunday of my life and the pastors always talk about the promised day, the promiseland, the promise. As I lived through decades of ailments within my community, I always held onto faith in that promise, even if I only got to see it from Heaven and never got to experience it in my own time.

“It was rough: impacts of redlining, the drug war, the pissant jobs, our friends and family getting arrested all the time. It took a global pandemic to wake folks up to the kinds of things that had been happening in my neighborhood all along. Thank God for the Black Lives Matter folx demanding an end to the weathering and withering of black people. They and their allies demanded more than justice. They demanded well-being! At 80 years old, I finally got to see a glimpse of that promise in my life.”

We ended the tour sitting on the waterfront. Mr. Latif asked us to think about what it means to be intentional citizens. How are we contributing to raising our collective well-being? I could see how this is the start of Tina’s promise, and feel thankful I get to live now. However, I also see an even greater promise that we can achieve.

Speculative Artifact: COLLECTIVE WELL-BEING EXCHANGE

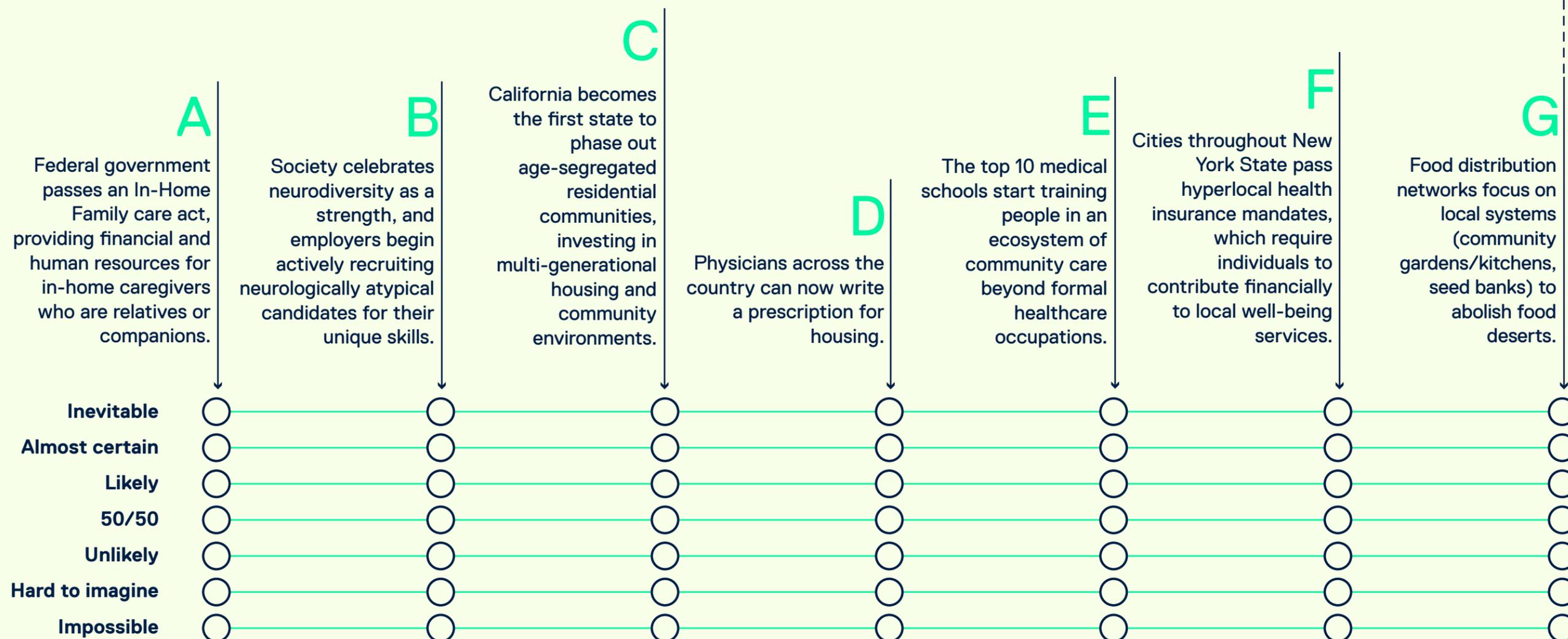
Featured in the narrative above, in 2036 the *Collective Well-being Exchange* is used by numerous public and private entities to rebalance systems, focus innovation, and allocate resources to support community members' overall well-being and shared prosperity. Based on well-being measures such as the Consumer Products Impact Score (measures products' impact on bodily health), Time Poverty Score (analyzes time poverty rates in a city, region or nation), and Creativity Index (measures the activity of the arts, humanities, and imagination systems in schools and workplaces), it determines the well-being of neighborhoods and workplaces. If well-being is poor, partner entities are required to invest in raising the score in collaboration with those affected.

SPECTRUM OF POSSIBILITY

In your mind, how possible are these visions?

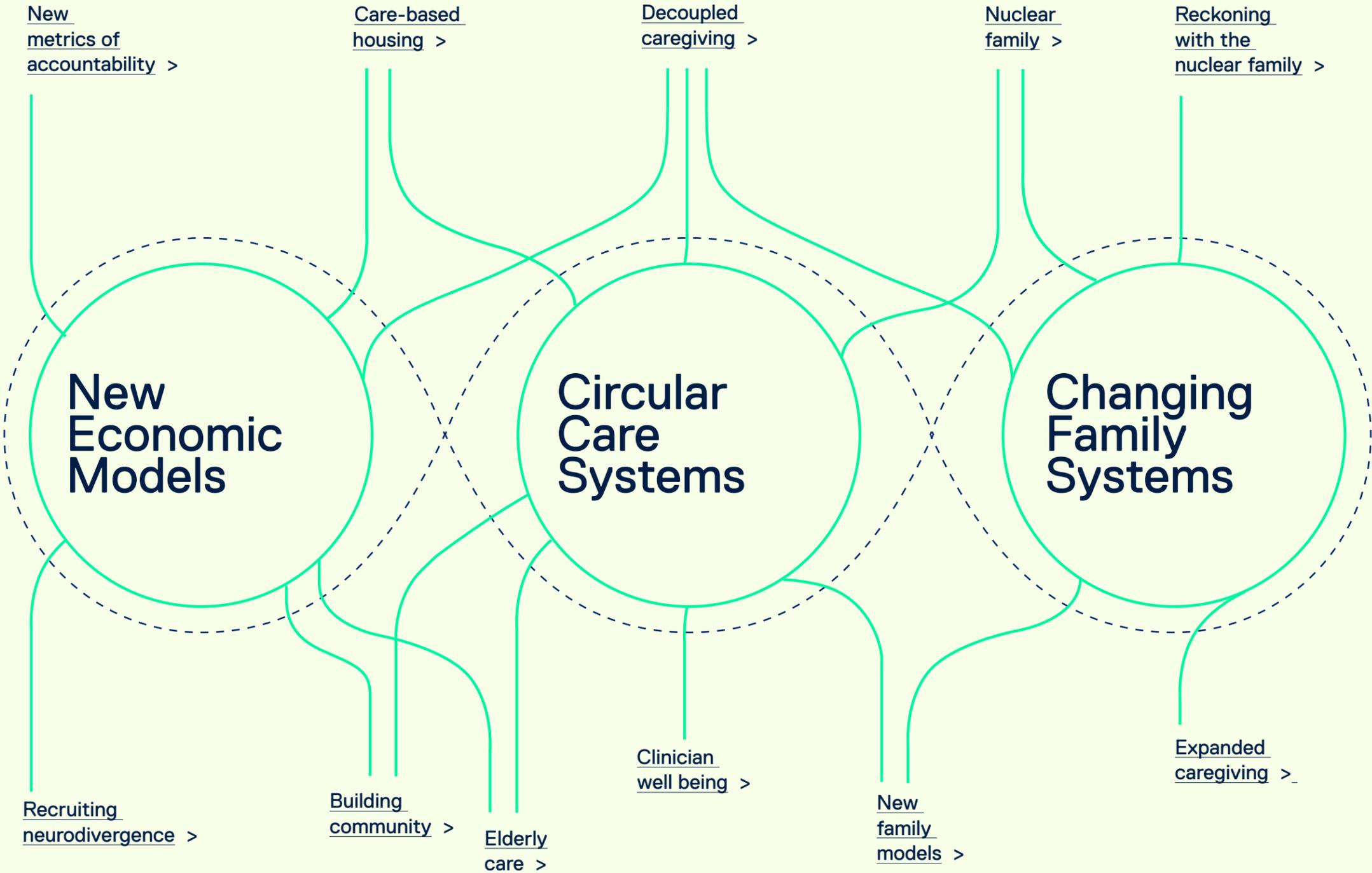
What if shared well-being became the standard of success for our nations?

To help get your own imagination going, rate the following visions that might support multiple sides of this provocation. Use the Spectrum of Possibility to guide your assessment.



TRENDS

In our exploration of trends propelling us into new modes of measuring collective well-being, we identified the following themes:



Changing Family Structures

The pandemic has exposed the insufficiency of the nuclear family as the only model for child rearing and social well-being. We need new family models that embrace non-biological family formations, decouple caregiving from romantic relationships, and expand caregiving resources.

New Economic Models

Gross Domestic Product (GDP) has long been debunked as a measure of national and global well-being. New data collection and analysis methods allow us to build more complex and comprehensive models that account for community values and feedback. Advances in AI can possibly help to move us away from cookie-cutter indices that prioritize finance over quality of life and toward a shared future of mutual well-being.

Circular Care Systems

The pandemic revealed broken aspects of our health and care systems and opened up new design possibilities. Beyond repairing the old systems, people are imagining infrastructure that delivers the basics of well-being from cradle to grave.



HISTORIC DESIGN

Participants in the GoFA sessions repeatedly asked: How did **Gross Domestic Product (GDP)** achieve such primacy as a measure of success for nations? Ironically, Simon Kuznets (chief architect of the United States' national accounting system and GDP) and many of his contemporaries were explicit in their concerns that **GDP should not be erroneously conflated with social well-being**. Since this specialized tool designed to measure economic activity was introduced in the 1930s, economists have warned that treating it as an indicator of general well-being is “inaccurate and dangerous.”

Why have we ignored these warnings? Because of tectonic economic and societal shifts in the wake of the two world wars and the Great Depression. In 1944, forty-four allied nations agreed to make this one metric our global golden standard, as a way to justify policies and budgets aimed at bringing us out of these crises. They assumed that stable markets would equal jobs, income, people meeting their basic needs, well-being, and even world peace. But after 70 years of measuring the success of our system designs against GDP, we have yet to achieve equitable and shared well-being.

This should not be surprising. As **Kuznets** told the 1934 Congress, GDP failed to consider a

number of critical aspects of a nation's overall health. Kuznets feared that relying on this one simple number would make it vulnerable to misuse. “Because GDP measures only monetary transactions related to the production of goods and services, it is based on an incomplete picture of the system within which the human economy operates,” he said. “As a result, GDP not only fails to measure key aspects of quality of life; in many ways, it encourages activities that are counter to long-term community well-being.”

Who really benefits from GDP's primacy? What if leaders had listened to Kuznets and other economists and not given this one metric such power? Would we have better allocated resources to truly achieve widespread well-being and resiliency in our systems? Would we have seen the stark health, housing and income inequality between races, genders, and classes in the current pandemic?

What if shared well-being became the standard of success for our nations?



CURRENT ARCHITECTURE

Our political and economic leaders are **still making critical decisions** about the allocation of resources and power based on a number that measures a very narrow and biased aspect of national success. Some argue this number could be a key indicator of our national failure to manage natural resources sustainability.

The neglect to allocate resources for shared well-being in the USA became starkly apparent during the pandemic — especially across **race, age, class, sexuality, geography** and **gender**. Ultimately, we have seen that failures to make investments in well-being can negatively impact our economic success. Although different nations are at different stages of the spectrum of resourcing shared well-being, we still see world leaders and global institutions tie economic and political decisions to GDP.

By compartmentalizing success into simple and economically focused terms, we have limited our ability to design effective systems. A fuller

spectrum of indicators is required: healthcare, safe and pleasing communities, purpose, supportive social relationships, financial security, reduced stress, food access, proximity to key community resources, access to transportation and housing, and more.

We are facing the faults of our pre-pandemic logic and being called to design care systems that take into account our interdependence. Kuznets created the GDP largely because he did not have the technology or the social infrastructure to create a more comprehensive tool. We now have advanced data technology and some **models** that measure well-being, though these are still imprecise and impose Western values on other societies. We are better positioned than ever in history to design a methodology and system to reflect the complexity of well-being and aim for it. If we take into consideration our own biases and power imbalances, we can create more conscientious and equitable systems.

BLUEPRINTING INTO THE FUTURE

In the America of 2036, we have designed care systems that include healthcare, daycare and eldercare services, preventative wellness, healthy local food systems, provision of universal basics, restorative justice, community-based care, and support for extended or chosen family structures. The very definition of family has become more expansive.

Governmental, educational, and cultural systems are designed to honor different approaches to well-being, such as structures that actually work to raise a child as a village and care for elders with dignity.

By increasing these investments, well-being increases and the cost of reactionary or **prejudiced interventions** drops (i.e. healthcare and prisons). The processes and infrastructure for delivering the basics of well-being from cradle to grave are improving dramatically.

What if shared well-being became the standard of success for our nations?





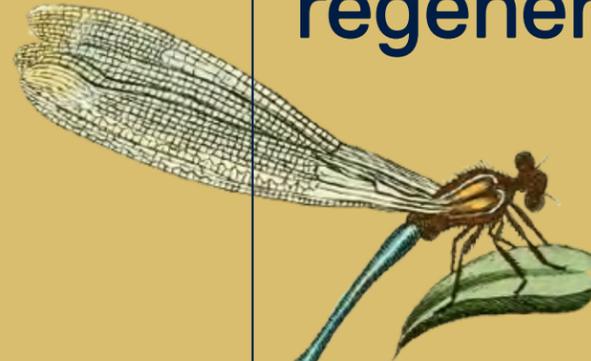
OUR COMMONS

PROVOCATION



Our Commons

Are we ready to move from an era that rewards extraction to one that prioritizes regeneration?



IMAGINATION

An excerpt from former New York City Mayor Carlos Ortega's 2036 best-selling memoir: *The Church of Money*.
Chapter One: "The Genesis."

2020 marked a major shift. It was my last year on Wall Street. I quit my job after making \$22.9 million from a makeshift trading desk set up in the study of my Southampton home. The decision came a few months after my mother died alone from COVID in a retirement home in Florida.

Her death was a wake-up call. For the first time, I felt completely powerless. No amount of money could have bought me a proper goodbye to my beloved mother. Overwhelmed with guilt, I went into a prolonged depression, questioning everything that defined who I had become: an ambitious overachiever with a severe money addiction. How did I get here?

My parents were both second-generation Cuban-Americans. I grew up in a conservative Republican household in Miami and was taught to be a competitive player in every arena, from academics to sports. After graduating from Wharton in the summer of 2009, I got my first job as an investment banking analyst at Morgan Stanley.

It was a great year to enter Wall Street. For eleven years straight, I enjoyed a smooth ride as the bull market carried my career from a junior analyst to a big-shot private equity trader.

Yet instead of feeling successful, I was miserable as I watched with envy some of my colleagues make hundreds of millions a year. On my 30th birthday, I caught a glimpse of myself in the mirror and was horrified to see an out-of-shape workaholic who looked like a battered 50-year old. Yet my addiction to money was too powerful for that brief moment of horror to change anything.

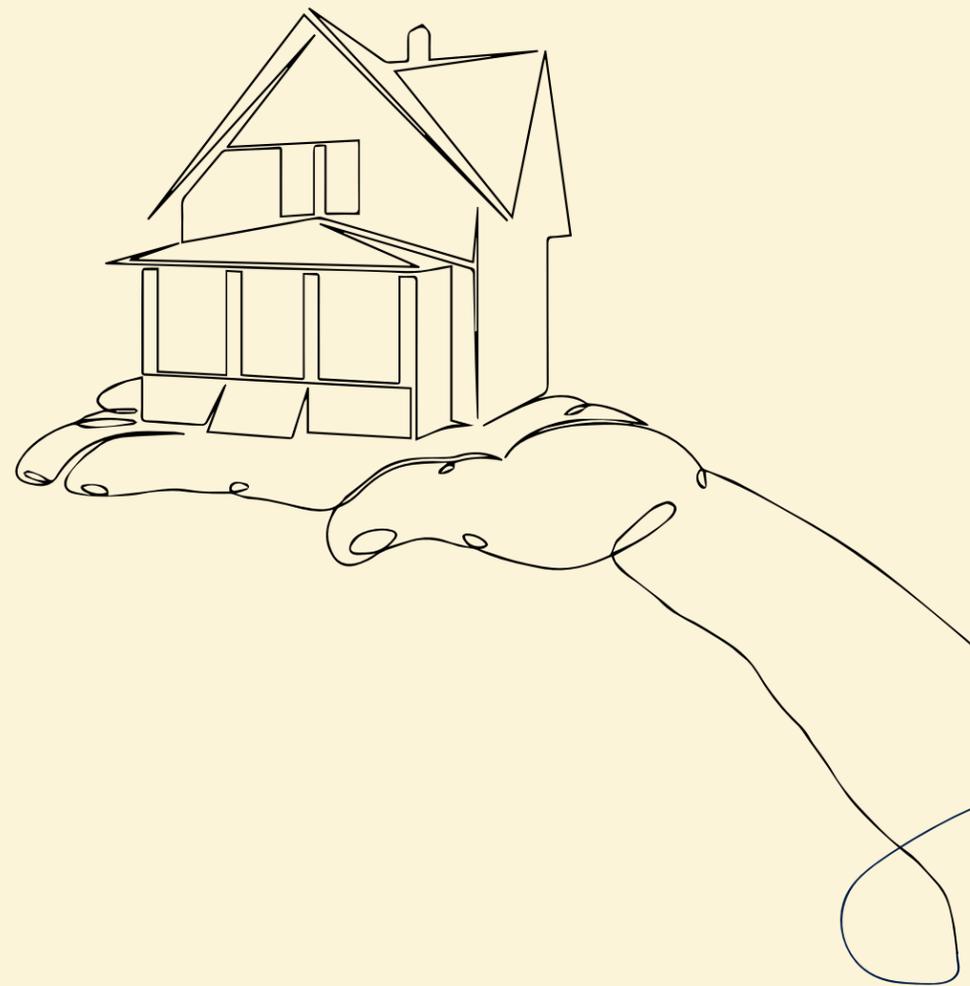
When my mother passed, it wasn't just the immense sadness of losing her, but the accompanying realization that I had been

taught to be competitive because of my parents' fear of failure, and their denial about our Cuban heritage. Staring at the last family photo we took together left me with a gnawing sense of existential grief when I imagined her dying alone. All of a sudden, I sensed a connection to all the people who lost their loved ones to the pandemic.

I began to pay attention to the struggles of essential workers who held our society together while I sheltered myself in the comfort of a posh vacation home. I wanted to know how I had been contributing to the zero-sum game. It felt strange to me that, before this moment, I never wondered why life seemed so unfair. Then, a passage from Robert J. Sardello's book *Money and the Soul of the World* made everything clear to me:

Money makes things happen. It is the source of action in the world and perhaps the only power we invest in. Perhaps in every other respect, in every other value, bankruptcy has been declared, giving money the power of some secret deity, demanding to be recognized.... Thus economics shared the language of psychopathology, inflation, depression, lows and heights, slumps and peaks, investments and losses, and the economy remains caught in manipulations of acting stimulated or depressed, drawing attention to itself, egotistically unaware of its own soul. Economists, brokers, accountants, financiers, all assisted by lawyers, are the priests of the cult of money, reciting their prayers to make the power of money work without imagination.

I decided to resurrect my imagination by pouring most of my net worth into a new venture called Town Square. Between 2021 and 2027, Town Square established its own cryptocurrency, Brick, to offer the equivalent of Universal Basic Income to New York City households living under the poverty line. For every Brick



distributed, I invested a 1-to-1 match in the private equity market. The pool of assets was managed by Town Square and collectively owned by every beneficiary. This collective ownership gave power, agency, and creativity to a community of folks who knew how to use the money to take care of each other.

Within five years, we lifted 8,500 households out of poverty and maintained a 16% return on a portfolio of \$435 million, which allowed for numerous community development projects to receive seed funding. From urban farming to fractal banking, digital safety to citizen art, these projects created new jobs and changed the outlook of many neighborhoods that had suffered the worst structural inequality before and during the pandemic.

Town Square operated with the principle of abundance. By designing a regenerative economic model, I was able to put money to work in a way that strengthened the commons without simply depleting my own wealth. The success of this grand experiment encouraged me to expand the scale of impact. I thought perhaps I should run for New York City Mayor in 2028 with the ambition to catalyze more regenerative initiatives by pushing for major policy reform. My reputation as a recovering money addict turned commons philanthropist could be a refreshing choice in the cadre of established politicians.

As an Independent, I ran on the platform of NYC Commons supported by a coalition of intersectional “future workers” dedicated to developing new infrastructures to bridge the gap between Wall Street and Main Street.

While I was quite popular among low-income households and young professionals, the controversy introduced by my campaign “The New Commandments” nearly cost me the election. Many were offended by my attempt

to mock the Church of Money, saying that it was sacrilege to introduce policy ideas with religious references. Others criticized me for sending confusing messages mixing contemporary concepts and archaic values. Nevertheless, I won by a narrow margin and carried on with an eight-year tenure to pursue a dream born out of my rebirth in 2020.



Speculative Artifact: BRICK

Brick is a cryptocurrency featured in the narrative above that a venture called Town Square gives to households in New York living below the poverty line as a form of Universal Basic Income. A matching donation by Town Square's founder is invested in the private equity market, and the resulting pool of assets is collectively owned by Brick recipients. Town Square manages these assets to provide seed funding for community development projects, as advised by its beneficiaries.

SPECTRUM OF POSSIBILITY_Y

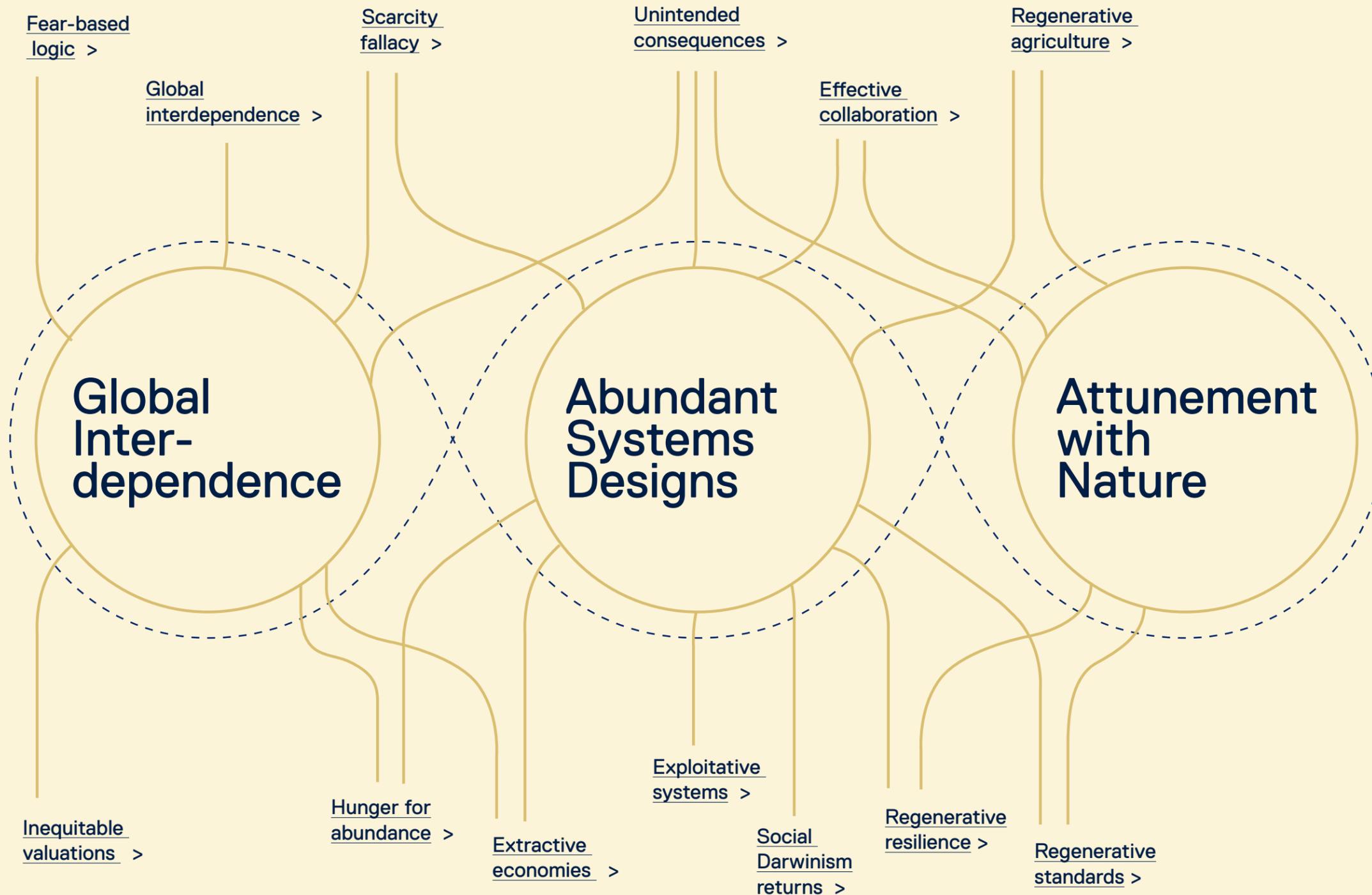
In your mind, how possible are these visions?

Are we ready to move from an era that rewards extraction to one that prioritizes regeneration?
To help get your own imagination going, rate the following visions that might support multiple sides of this provocation.
Use the Spectrum of Possibility to guide your assessment.

	A	B	C	D	E	F	G
Corporate laws require businesses to create community benefits agreements to meet local needs and ensure system-level reforms for sustainability.		CEOs of the world's largest 50 companies adopt stakeholder capitalism rather than shareholder capitalism — including nature as a stakeholder.	Federal government passes policies tying the income and benefits of company leaders to those of lowest-wage service workers.	Legislation authorizes changes to intellectual property laws so that all publicly funded research is produced under a Creative Commons license.	Public technology systems create digital marketplaces for small businesses, making access to goods as efficient as it is for global competitors.	Personal debt is restructured around a 10-year cycle, after which time loans will be forgiven if not paid back.	New Mexico converts privately owned land into land trusts stewarded by local communities and Indigenous representatives.
Inevitable	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Almost certain	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Likely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
50/50	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unlikely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hard to imagine	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Impossible	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

TRENDS

A clear theme that emerged in 2020 is the need to build and invest in regenerative systems. The following trends were raised in relation to moving from the extractive to the regenerative age:



Abundant Systems Designs

Scarcity frameworks deepened societal inequities during the pandemic and revealed an urgent need for regenerative economic systems. Scarcity is a political construct, not an innate natural limit. Abundance and regenerative frameworks for systems design are ancient in many parts of the world and provide viable alternatives to extractive economics.

Global Interdependence

2020 revealed how global economies, climate change, and public health are intertwined. Economic systems design should reflect the reality of global interdependence and hold industries accountable to circular and regenerative standards.

Attunement with Nature

Regenerative system designs will help us attune with nature and stave off the most detrimental effects of climate change, including future pandemics. Regenerative agriculture, community development and agroecology address these urgent priorities.



HISTORIC DESIGN

Many societies have seen the world as fundamentally abundant. However, a shift happened in what some call the Western world during the early part of the industrial revolution. This narrative assumed that population growth would inevitably lead to overtaxing natural resources. It created a new urgency for **technology that would overcome** scarcity. To manufacture abundance, industrialists and politicians extracted, used and discarded resources — including laborers — ironically causing loss of the original natural abundance. This scarcity mindset rapidly increased inequities and related warfare in the 20th century, legitimized by a Social Darwinist philosophy that only the fittest deserved to survive.

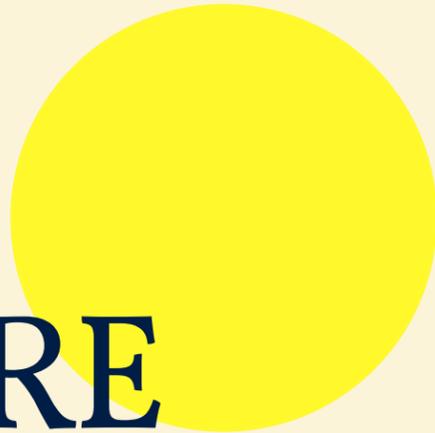
Nobel laureate Amartya Sen disproved this idea by identifying scarcity as a construct of inequitable and non-regenerative management of natural resources. **Fredrik Albritton Jonsson** of the University of Chicago makes a similar point: “Even the most cursory look at the past reveals how closely connected questions of scarcity are to the exercise of power. Institutions that secure access to food and freshwater have been fundamental to statecraft for millennia ... If we define social power as the effective control of bottlenecks, then the security of the food supply [or other resources] surely represents one of the most important sources of authority in all societies.” Some argue that we didn’t know better. However, many participants in the GoFA sessions pointed out a specific moment in U.S. history when we

could have made the choice to adopt regenerative models.

As PBS journalist Terri Hansen explains, the Iroquois Confederacy, founded by the Great Peacemaker in 1142, is the oldest living **participatory democracy** on Earth. In 1988, the U.S. Senate paid tribute with a resolution that said, “The confederation of the original 13 colonies into one republic was influenced by the political system developed by the Iroquois Confederacy, as were many of the democratic principles which were incorporated into the constitution itself.” However, as Jack Manno notes, the framers of the constitution did not adopt all the **Iroquois principles**. They left out the principle that dictates that “decisions made today should lead to sustainability for seven generations into the future,” and the ideas that “honor is not earned by material gain but by service to others” and we should “voluntarily redistribute wealth to those who have the least.” The five nations which made up the Confederacy — Mohawk, Oneida, Onondaga, Cayuga, and Seneca — also recognized their “common dependence on the gifts of nature and common responsibilities to nature’s laws.”

What if the framers of the constitution had adopted those additional principles? Would the nation’s systems already be more regenerative and equitable? This observation is not naive romanticism about ancient traditions or pre-industrial life, but a way to understand the gravity of our design choices.

Are we ready to move from an era that rewards extraction to one that prioritizes regeneration?



CURRENT ARCHITECTURE

Humanity continues to perceive exponential growth as necessary for survival, fulfillment of desires, or power. But there is no adequate mitigation of **imbalances in ecological or social systems**. Now, global leaders are reckoning with the backlash in the form of **climate crisis**, public health crisis, and political unrest. One key source of tension is the inequitable ways that people’s lives are valued in an extractive economy. Some, such as the elderly and so-called essential workers, are seen as literally expendable.

Although discredited, the narrative of Social Darwinism still influences our systems. For example, some argue that COVID-19 is a natural “culling” of the weak in the human species. Such beliefs have fueled **rugged individualism** and bootstrap narratives that cast shame on those that are resourced by the commons as lazy or inept, even as **multigenerational wealth propped up many in power**. These legacy narratives stimulate fear that others could take what are perceived as limited resources, prompting more fierce **policing** and limits on **immigration** to protect resources.

In some cases, the pandemic has further disproved that logic, with radical collaboration and mutual aid projects providing the most efficient ways to survive this plague and stop unnecessary loss of life. Participants in the GoFA sessions noted a stark contrast between the value of collaboration — witnessing the most rapid global **collaboration** among scientists to address one pathogen in history — and the failure of the protectionist actions of political leaders who left every state and person to **fend for themselves**. The **lack of cooperation** paralyzed the distribution of tests, personal protective equipment, and vaccines — causing greater loss of life and deepening economic impacts. Even some of the staunchest free market evangelists had to agree to plans to **resource the commons** in order to stop economic and political collapse. Many are questioning how much longer extractive and exponential-growth models of capitalism can continue in the age of climate change, **food system fragility**, **wealth inequality**, public health interdependence, and the advancement of abundant technology, such as machine learning, which promises to reduce exploitative labor.

BLUEPRINTING INTO THE FUTURE

In 2036, we are working to design and implement systems that better optimize for the complexity of global interdependence between people, and with living systems.

Progress is more expansively defined: newer, faster, and bigger is not always better. People subscribe to the motto of “slow down and make space” in reference to innovation’s relationship with nature’s regeneration process.

Industries are taking proactive steps to establish circular systems that regenerate resources, instead of simply extracting, using, and discarding them. People optimize human technological capacity to better serve people’s needs in balance with nature. Although we are generally better at having a relationship of attunement with nature, we still have legal mandates that require businesses to replace or have regeneration strategies for all resources used in the course of doing business.

In short, we’re moving from extractive, through sustainable, to regenerative systems.

Are we ready to move from an era that rewards extraction to one that prioritizes regeneration?



NEW LITERACIES



PROVOCATION



New Literacies

How will we move
from a crisis of
destabilizing
information into
an age of diverse
wisdom?

IMAGINATION

Lia Dufranz: The death of Datalism and the rise of Receptivism

An interview by Juelz Rodriguez | 25 Dec 2036 | *Collective Genius* magazine

For our year-end edition of *Collective Genius*, we're sharing our February 2036 Juelz Rodriguez interview with renowned social designer, Lia Dufranz, after the release of her latest book — *Saffron Strategies*.

Lia Dufranz's sharp yet soothing voice aligns with the sentiments of her contemporaries while still chock-full of wisdom from her predecessors. A staunch advocate of the international social movements she designed without leaving the 50-acre artist colony in Greenville, Maine, where she resides with her family, she embraces the sudden, overnight success of her bestseller, *Saffron Strategies: An instructional manual for navigating life receptively*.

Here are some of the highlights from our two-hour conversation:

I heard in a Neuralink interview that you spent most of your childhood immersed in the tech world?

I'm a child of the 2010s, a byproduct of two parents who met and fell in love while working in the same department at Facebook in Silicon Valley ... which also means from the earliest point in my life, I considered my devices as appendages of myself or family members. Capturing and sharing my every moment was more important than the experiences themselves. Personal memory existed on hardware, software, and social media platforms —but collective memory? We didn't prioritize that until much later. It wasn't until the late '20s that we reclaimed ancestral wisdom/technologies as the primary means for preserving our species.

Before then, we suffered from chronic confabulation. We couldn't hold space for spectrums of facts which contradicted one another on the surface but coalesced upon further inquiry. We didn't have the willpower or wherewithal to make inquiries into stories which were killing us physically and psychologically. Now, inquiry is our national mantra, thanks to the ongoing research of local co-creation and collective storytelling spaces.

You also coined yourself as a "brand-baby."

My fashion, gear, tech, and core expressions were indistinguishable from corporate and independent brand campaigns and memes. That didn't stop until the 2021 Rupture — when the masses fought to take control of their own data and the data cooperatives formed in response to the daily floods of misinformation.

Following that, the idea of being an individual dissolved into the realization that, internally, we possess multiple selves, and we're multisensory/multidimensional beings ... and if that's true, then our systems, structures, and technologies should mirror that plurality.

This shifted our obsession with data into an obsession with societal perceptual limitations. We became aware of the intangible myriad of perspectives needed to hold space for complexity and healing. This focus put an end to data profiteering and warring between our digital selves. That was the death of **datalism**, that toxic capitalist mining of our personal information which attempts to cement our identities in ways that make us easier to manipulate.

You live on the greenest, most lush acreage I've ever seen in an artist colony. Are you there because of the art or nature or both?

The Green Arts Colony is my nirvana. I discovered it when my old social design firm, Impala, created the Receptivism movement. After a decade of facing our national identity crisis and withdrawal from being sold the myth that America is exceptional, we realized that along with multi-dimensional inquiry, we needed frameworks to embrace new norms, thus we needed more receptivity. So, as a movement, we began to promote diverse forms of wisdom from people who understand that identity is fluid to help create greater understanding around complexity and the power of self knowledge.



It was around that time, during one of our activations held here in the colony, that I met Rama, my partner in both business and life, who is an activist and painter. We worked together and married, and after Receptivist policies spread to various parts of the globe — we decided to settle here after the last year of her residency. Living amongst others who also see themselves as ever-changing, fluid beings is a remarkable experience. We are not beholden to norms, but to living authentically, ethically and in the present with one another.

What inspired you to write Saffron Strategies?

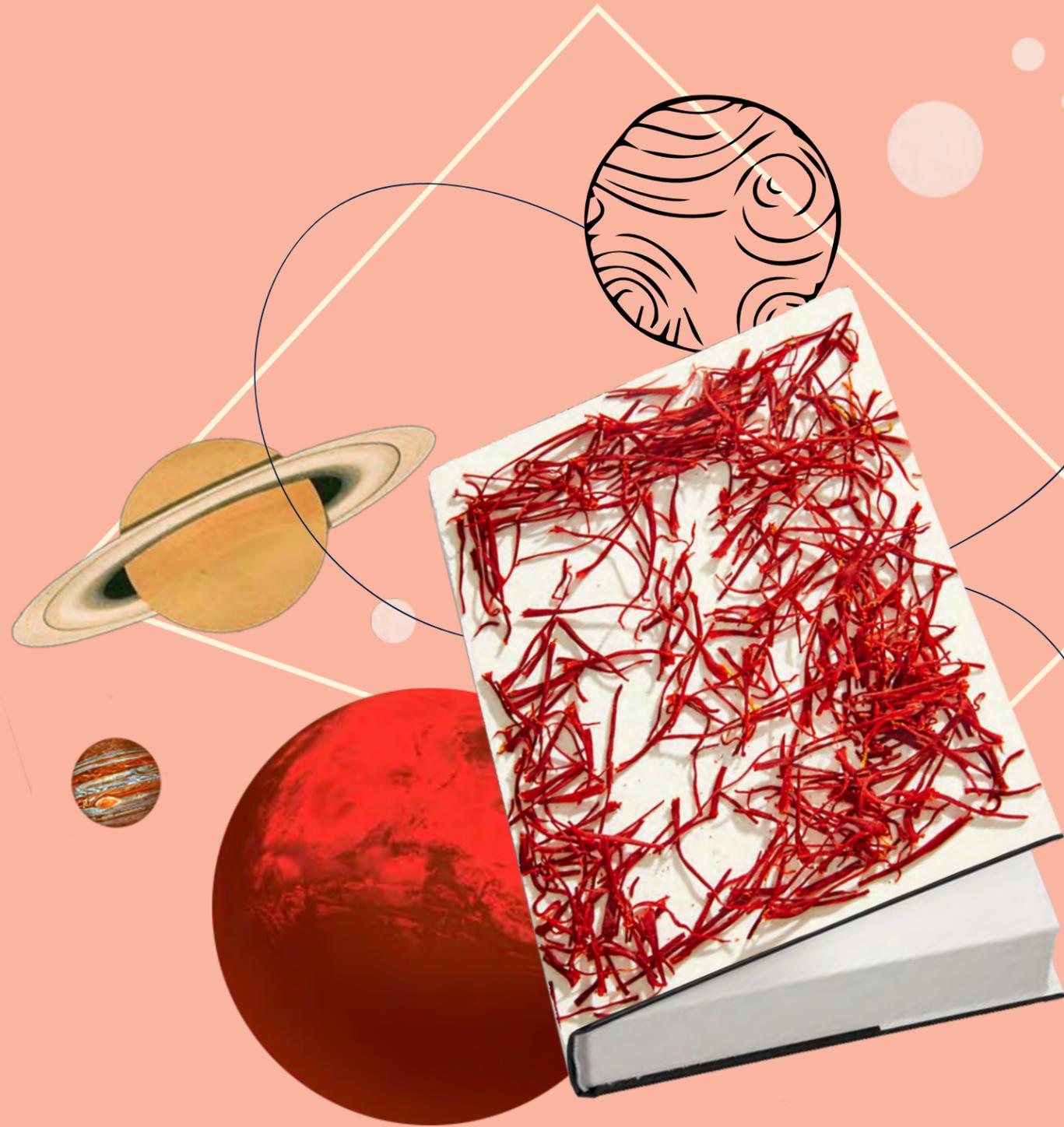
My daughter, Mary-Kia. She helped bring Receptivism to life for me, showing me how it could be directly experienced rather than just asserted.

Meeting her made me believe in a brighter world for us all — literally. She told me that she's going to be a Chroma when she grows up, providing color therapy and cathartic color-infused multi-sensory experiences to communities for health purposes.

All that clarity and articulation — and she's only nine years old! It goes to show you that information and knowledge are not the same thing!

Now you know why she's my favorite person in the world. She loves taking care of the colony's horses and being in restorative circles with the kids in her Experiential Learning Pod. When she was five, we were gardening together, and a group of monks visiting the colony for the first time skated by. She honed in on the color of their robes — saffron. That single color led to her learning about her senses, about refracted light, how color can be represented by vibration and frequency for those who rely on other senses besides sight, and about the plant it originates from.

On the flip side, I learned about the countries it flourishes in, the spice it produces, the market and industry it encapsulates, its curative and medicinal properties, the symbolism of its color in First Nations and spiritual communities. Each day for almost a year, our family became literate in various fields and disciplines due to our deep dive into the history of a single color. Each day yielded a new insight which can be utilized in bolstering a society that allows all to have a full spectrum of experiences and identities, a continuum of knowledge and health.



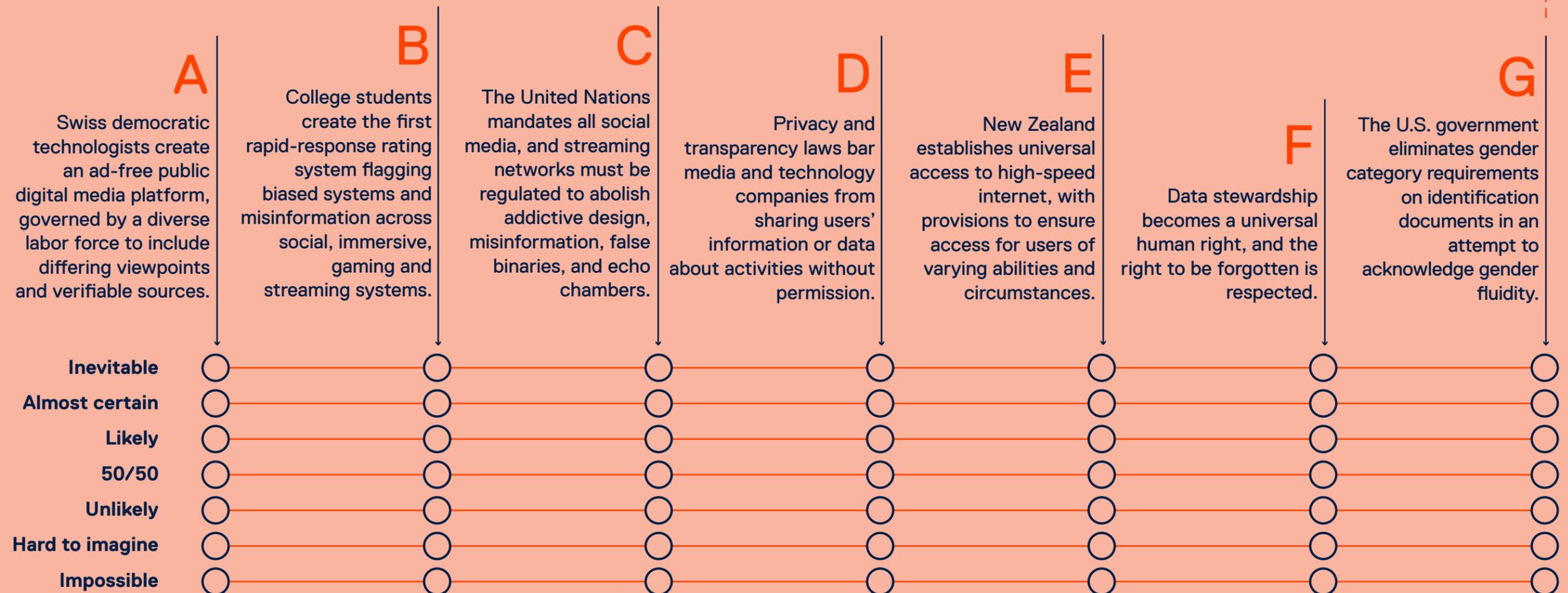
Speculative Artifact: **SAFFRON STRATEGIES**

Saffron Strategies is a book featured in the interview above with future author Lia Dufranz that functions as an instructional manual for navigating life in the post-profit era. Centering the impacts of color therapy on communal well-being, it celebrates how multiple perspectives and strengths can intertwine to make one another shine.

SPECTRUM OF POSSIBILITY

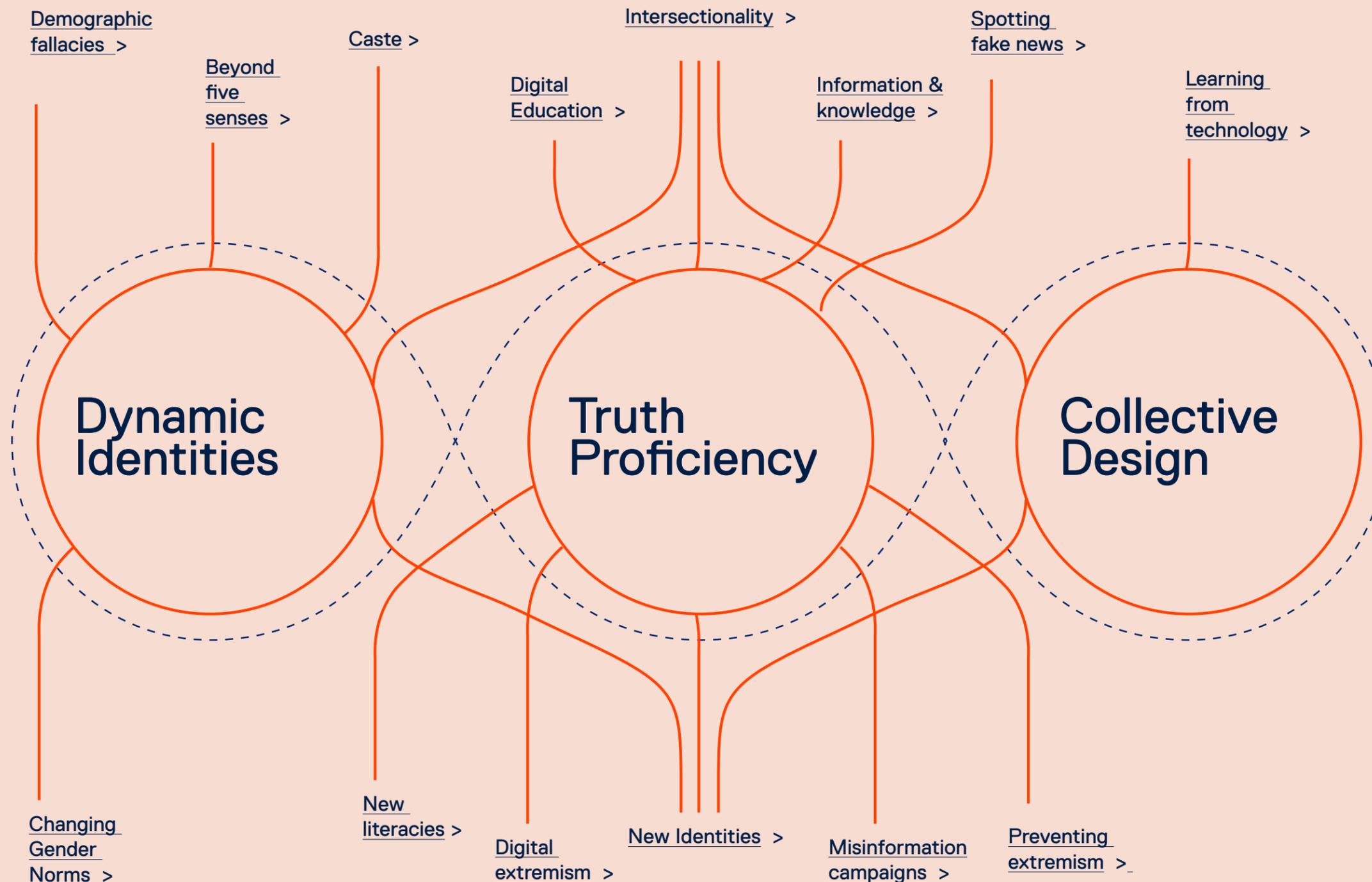
In your mind, how possible are these visions?

How will we move from a crisis of destabilizing information into an age of diverse wisdom?
To help get your own imagination going, rate the following visions that might support multiple sides of this provocation.
Use the Spectrum of Possibility to guide your assessment.



TRENDS

As we looked at the impacts of misinformation campaigns and surveillance capitalism on society over the past year, we identified the following three key areas as drivers for change:



Dynamic Identities

The U.S. government gathered Census data amid a pandemic, election, and unprecedented racial reckoning. This sparked ideas for better cataloging methods and for collaboration between political leaders, communities, and scholars. With more complex and fluid frameworks for understanding people's identities, we can design for more equitable access, representation, and power.

Truth Proficiency

It is time to expand our concept of literacy. While we are still working to make sure every person in the world can read, we also need to educate people in technological literacy, media literacy and "truth literacy" (or what some might call "power and justice literacy"). By teaching people from an early age to investigate truth for themselves, we can mitigate blind allegiance to narratives.

Collective Design

Communications and technological weaknesses have exploited our ideological vulnerabilities. Polarizing politics and anger may be driven by feelings of loss of control and a cultural crisis of imagination. What if instead of having the future prescribed by others, we create collective processes for people to feel part of designing their futures?

HISTORIC DESIGN

Arguably the most robust aspect of human history is the search for truth. All religion, science, culture, and art has aimed to contextualize existence. Over time, these efforts result in information systems.

The **emergence of computer technology** and the invention of the Internet has led to our complex, global, instantaneous **Information Age** and introduced new challenges. It has allowed for rapid proliferation of information frameworks that are narrow, biased, or designed for **social control**, coupled with an undermining of trust in information sources previously seen as authoritative.

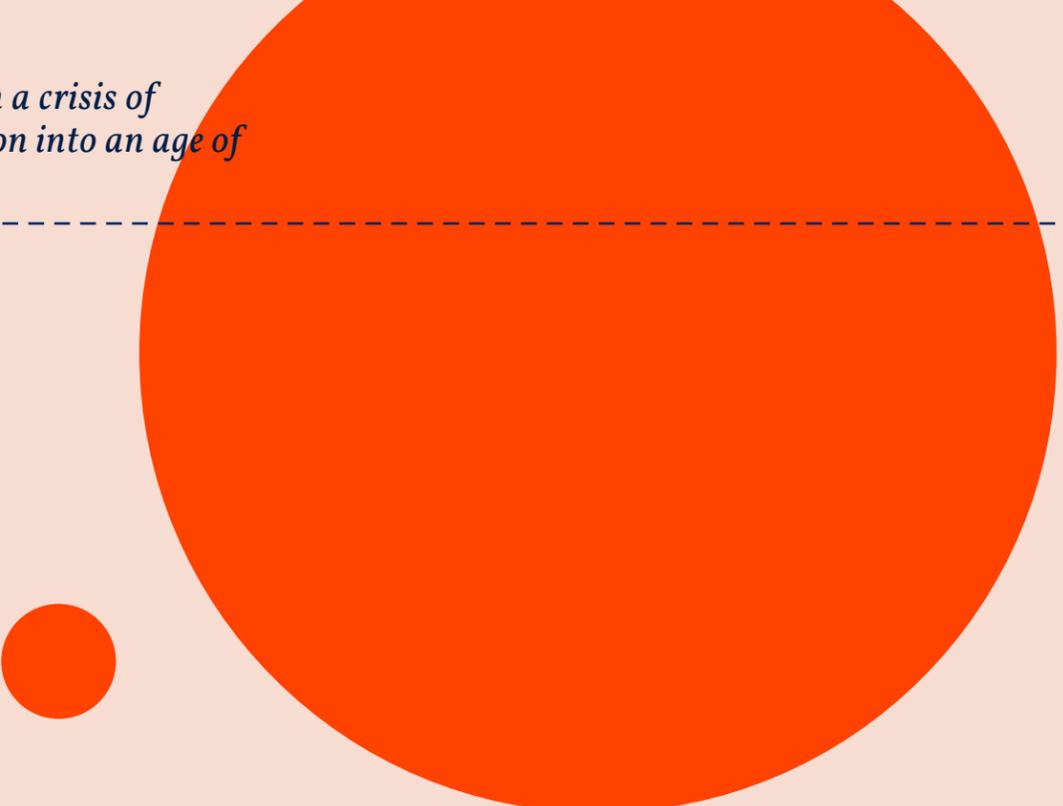
One influence on our current information systems discussed by participants in the GoFA sessions is positivist logic, which asserts objective truth can be determined through sensory experience. The categories of sensory experience granted credibility were initially narrow (i.e. sight, hearing, touch, smell, and taste). Now we know we have many more senses, such as our sense of balance, heat, or pain. Too often, the experiences of women and non-Western peoples were also dismissed as “primitive,” “witchy” or “**hysterical.**” This bias limits deeper investigation, exploration and understanding of knowledge not yet proven by science.

Another influence on our information systems is essentialism, a philosophical theory that assumes the nature of a thing based on perceptible attributes — such as the color of someone’s skin or their assigned gender at birth. This line of thought assumes that positions on gender, sexuality, race, ethnicity, or other group characteristics are fixed traits, not allowing for variations among individuals or over time. Cataloging instruments, such as the U.S. Census, helped to cement identities through these narrow categories, often in service of power and social control.

Many participants also identified moments in history when conquest, **division**, and extraction logic dominated the design of **information systems**. These narratives stoked fear; promised wealth, sex or power; framed harm as a short-term necessity of good; and dehumanized or devalued people or other living things — making the beneficiaries complicit in atrocity or division. The patterns are fairly consistent across cultures and throughout history. So why do we keep falling for it?

To counter such frameworks, we can turn to a deep history of models aimed at mitigating injustice and promoting inclusion and belonging. Some of these approaches are religious, some secular, some scientific, some ancient and some contemporary. These can serve as the basis for possible remedies.

How will we move from a crisis of destabilizing information into an age of diverse wisdom?



CURRENT ARCHITECTURE

We have been immersed in an ever-increasing deluge of data and opinion in the Information Age, but our ability to make sense of it all has been challenging. We have access to so much information, but are not adept at translating it into knowledge. Many online and broadcast media systems are primarily **designed to market products and services**, and have been further distorted by intentional distribution of political or scientific **misinformation**, which makes them difficult to trust. **Algorithms** are designed to promote clicks and purchases, regardless of the accuracy or social impacts of the content being promoted. **Sensational information**, such as polarizing extreme ideas, get more attention and are made more visible by the algorithms. Media illiteracy makes many vulnerable to thinking that if information is more visible, it’s more valid. The result is a knowledge gap among the public.

The positivist construct of understanding reality is becoming increasingly challenged. The data we gather from sensory experiences are now easily manipulated by advancements in technology: from virtual environments, to deepfakes, to algorithmically biased and filtered information. Also, science now understands that human beings have more than five senses for experiencing the world and helping us determine our truth, such as the perception of moods associated with color. Technology does not design for this, omitting critical cues from our ability to assess truth and to avoid the worst ramifications of **dehumanizing activities**.

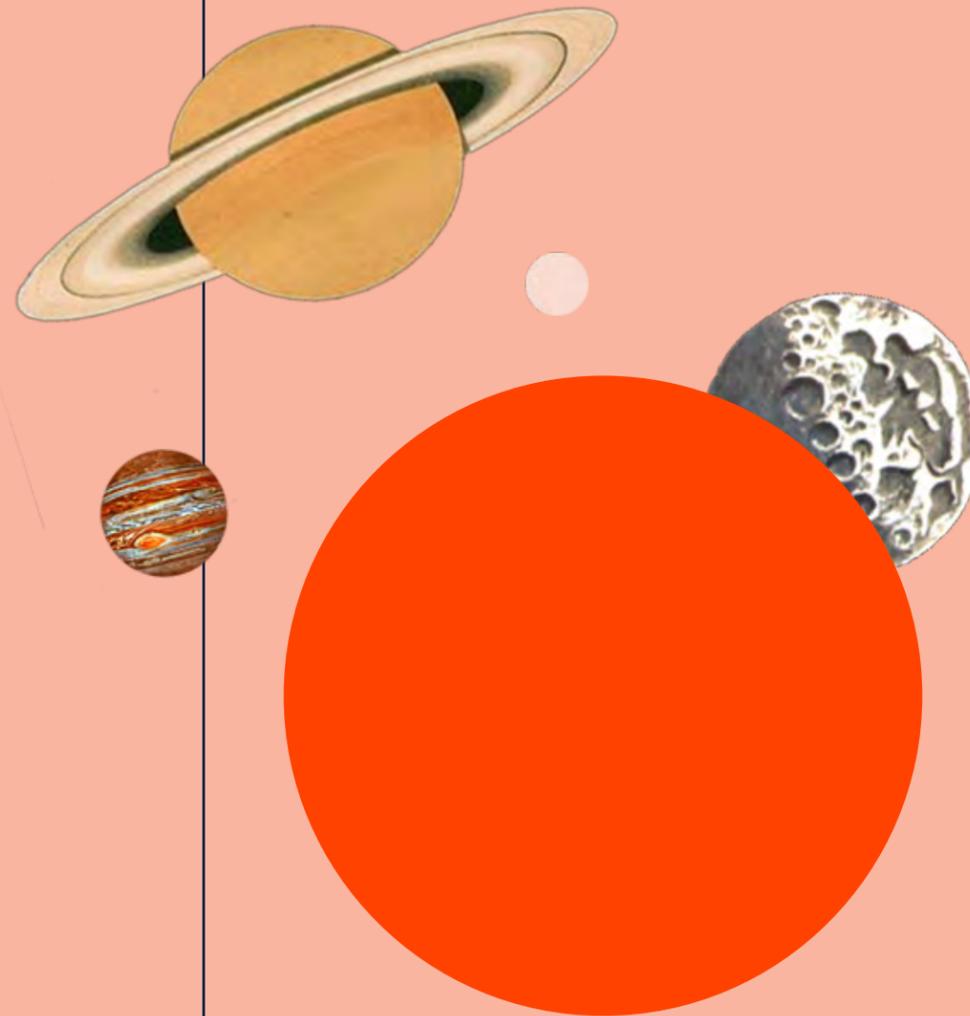
BLUEPRINTING INTO THE FUTURE

In 2036, we continue to overhaul our information systems to disable biases and surface facts through complex contexts. We have made investments in full-spectrum K–12 education, designed to prepare students to be sophisticated investigators of “truth” and adept assessors of narratives. Students are educated in pluralistic frameworks that help them understand truth as dynamic, multi-valent, and highly contextualized. Youth can better identify and process good information, then translate it to knowledge.

Students trained in expanded literacy use their full range of senses to be wary of information patterns that stoke divisiveness and extremism. They now ask questions such as: Who benefits from this information? Who authored this information? What technology was used and what are its limitations? If this is a fear narrative, is this fear actual or imagined? Does this narrative contain the ingredients that make us complicit in atrocity?

This pedagogy encourages complexity over dichotomy, and shared epiphany over debate, through restorative and design justice lenses. Students educated in this way consider the impact of their decisions for many generations ahead.

How will we move from a crisis of destabilizing information into an age of diverse wisdom?





FLUID LIFE

PROVOCATION

Fluid Life

Can we dismantle industrial-age silos between work, home, education, play, and community?



IMAGINATION

A profile of psychologist Fatima Fares from *Equitable Health* magazine's special profile edition on care workers across the U.S.,

Published in December 2036.

In the before times, I never quite fit the mold my family needed me to be. I was born one of six children of Syrian-Lebanese immigrants who settled in Detroit after distant family members had made the journey to avoid conflicts between French colonial and allied powers, and Nazi attempts to take control of the region.

While I haven't been to Lebanon or Syria, I understood the culture very well through my community in Detroit, which made it all too clear to me that a woman's work is in the home. Well, at least that was my grandmama Najam's persistent perspective anyway. My parents, however, understood my free spirit and encouraged me to explore various career paths despite their need for help at the family restaurant or their desire for me to find a "good man" and settle down.

My older brothers, Reda and Kadeem, took to managing the restaurant when my mother fell ill with lung cancer. My sister Hanan had taken up oversight of the opening of the second restaurant location, and recruited close friends to aid in the process. I felt pressure to help, but that pressure came from no one but myself. My parents were adamant: I would go to become a psychologist. It's what I really wanted, and they could hardly keep my nose out of famed texts by Carl Jung, Pat Ogden or Resmaa Menakem long enough to help anyways. So, it was settled.

Then, the pandemic of 2020 changed everything.

This all seems like a dream in hindsight: the expanding restaurant business, my decade of education at nearby University of Michigan, the long hours put in at the university clinic, the nerves meeting with my first patient.

I was 31 at the time and working 40-hour work weeks at the Uni psych clinic, which quickly

increased to 50, then 65-hour work weeks as I began volunteering any extra time I had to assist in the pandemic relief effort. It was hard at first adjusting to meeting with patients digitally. How could I read their body language and emotional regulatory state through a machine? Days blended into nights and my life quickly became relegated to the three-mile distance between my home and the grocery store.

This intense work schedule lasted for three years until the pandemic was under control, and by the end of it, I was beyond burnt out, even though I had created a kinship structure of friends and family where we supported each other emotionally and with tasks like running errands and dropping off groceries. My family's business was also experiencing dire times. We had to close two of our restaurants, leaving one as a hub for take-away and delivery. My mother, who was still battling lung cancer, caught COVID in December 2020 and died four days later. My father and brothers had applied for state and federal small business assistance loans and were looking at upwards of \$200,000 dollars in back payments. It was a mess.

Once the pandemic was under control, I never went back to seeing patients in person full time, as numerous patients continued to prefer at-home digital care. Then in 2030, when Soma Connected created Equilibrium — a wireless wearable headband that used longitudinal and ambulatory technology to read right-brain activity — the whole field changed.

At first, it revolutionized our ability to treat trauma and stress disorders stored in the body's nervous system remotely by carefully calibrating the patient's vitals. In 2032, the technology was developed further to become an affordable household item, and an upgrade included a bio-machine feedback loop that learned and tracked individual patterns, becoming more accurate over time. This helped to uncover trauma and stress disorders the patient was



unable to verbalize by cueing into nonverbal somatic stress signals and tracing the likely origin of their somatic state — whether inherited trauma from relatives or stress related to work.

I worked with members of my clinic to raise funds to cover the purchasing costs of 300 Equilibriums that were rentable to our patients and their family members. I convinced my sister Hanan to try it and she called me two days later sobbing; she hadn't realized just how much trauma her body was storing from years of unprocessed stress related to the ongoing pandemic and the loss of our mother. The Equilibrium even helped her identify inherited trauma stemming back to our grandma Najam's grandparents and the Mount Lebanon famine of 1915–1918.

The Equilibrium really helped create a safe space for her to pause, engage difficult emotions, and reconsider the importance of how and where she expends energy in her life. The tech helped her see things she didn't want to hear from me, and created a path for her to integrate things back into her life she felt were missing, like extended time with her kids, and the ability to engage in enjoyable activities. It was a great time for her to get in touch with herself as her family qualified for additional federal funds on top of the universal basic income allotment based by Congress, and her husband was going to start helping her out at the restaurant.

It was a story I was starting to hear a lot of from my patients: new advances in AI were quickly eliminating jobs. But because of the market crash caused by the pandemic of 2020, the federal government had spent the past decade preparing for large-scale job losses and we were now starting to see the impact of these losses in full effect.

The government instituted new worker's rights laws that capped work time at 25 hours a week. Many people, however, weren't able to find work for even 20 hours a week, and were therefore given additional state and federal financial incentives to participate in regional community building projects. These varied from lessons in regenerative gardening to skills-building in construction for neighborhood repairs. On top of it, medical institutions started making Equilibriums available on loan, and more and more people were using them to somatically engage trauma and build greater routines of rest and relaxation in their lives.

I was able to cut back my own hours drastically once the Equilibriums became more commonplace, as people were less stressed and sick overall. I never wanted to have kids before, or get married for that matter. But with my work weeks at 25 hours, I not only had plenty of time for myself, but found I wanted to spend that time doing something else meaningful. It has been two years since I adopted my daughter, Aliyah. She is nine years old and makes me laugh insatiably with her goofy humor and quick wit. It's a joy in my life I never knew possible until it was here, a life I could never have imagined in 2020. I thank my lucky stars for it everyday.



Speculative Artifact: EQUILIBRIUM

Equilibrium is a wireless wearable headband featured in the narrative above that uses longitudinal and ambulatory technology to read right-brain activity, and interpret somatic experiences. It revolutionized the field of psychology and the treatment of trauma patients by carefully calibrating the patient's vitals to stressors, thus providing the therapist a detailed map of their patient's nervous system. In addition, the band allows for the remote reading of brain activity so that neurologists and psychologists can locate inherited trauma in patients.

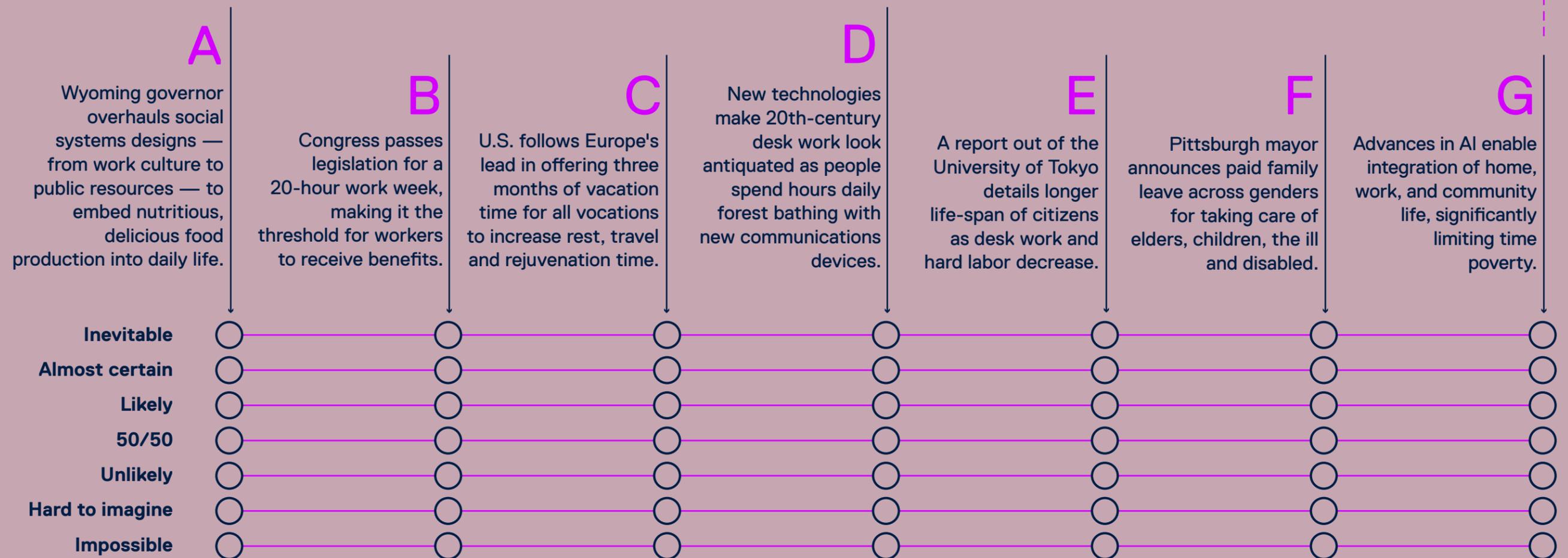
SPECTRUM OF POSSIBILITY

In your mind, how possible are these visions?

Can we dismantle industrial-age silos between work, home, education, play, and community?

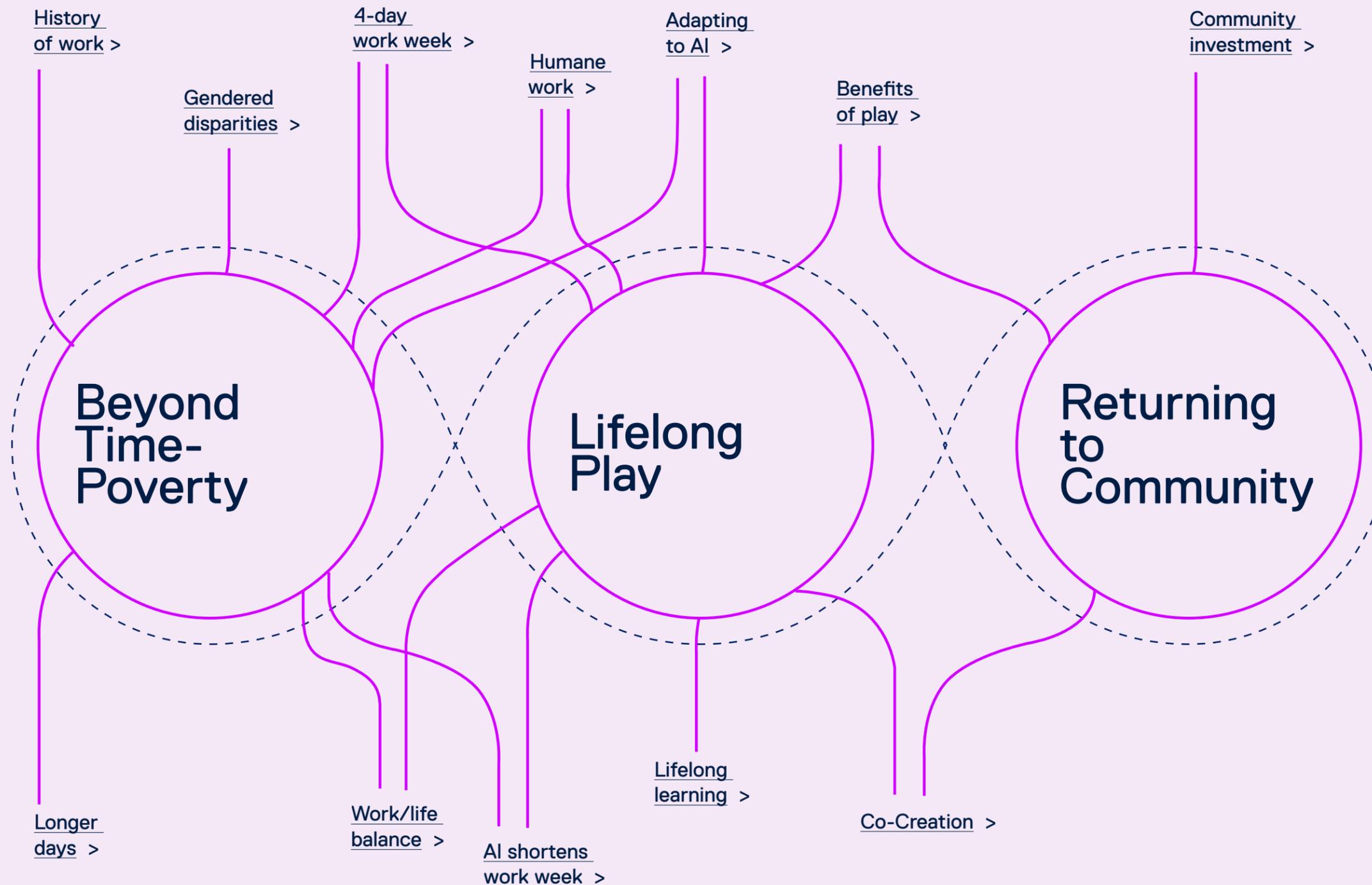
To help get your own imagination going, rate the following visions that might support multiple sides of this provocation.

Use the Spectrum of Possibility to guide your assessment.



TRENDS

In our exploration of trends propelling us into new work and leisure configurations, we identified the following sub themes:



Beyond Time-Poverty

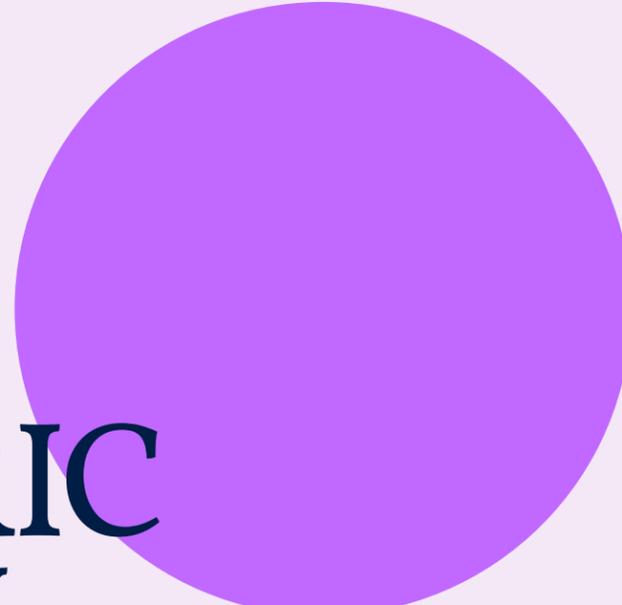
The pandemic blurred work and life for some of us, resulting in longer work days and increased domestic demands. New work structures are needed to de-compartmentalize waking hours, reduce the impacts of time poverty, and reorient working hours from desk to active work. We also need to account for the effects of AI on jobs.

Lifelong Play

As the Fourth Industrial Revolution alters the jobs landscape, people will have more time for activities not devoted solely to generating income. With access to resources, we could engage in lifelong play, learning and creativity. Tackling the future of non-work will be crucial as job losses increase social unrest. We need new visions for restorative and enriching leisure time.

Returning to Community

The shifting landscape of work/life balance will impact local communities. If we design with the wisdom of Indigenous elders, respecting the provenance of traditions, we can restore our connection to nature and each other. By moving beyond consumer-driven innovation, we support the human spirit while accommodating the complex sociological worlds in which we thrive.



HISTORIC DESIGN

Human beings have experimented with a spectrum of social systems for the division of labor, resource allocation, care, and individual rights and freedoms with better and worse effects.

For example, 19th-century free Americans had a blended experience of work and home, as they largely took place in the same spaces, and work was not always associated with the exchange of money. These households were also multi-generational, extended, and even included non-biological “employees” such as journeymen and apprentices. All household member activities were viewed as legitimate work that supported the household’s economics.

The **industrial revolution** changed the definition of work into something you earn a wage for and perform in a space away from home. This created distinct and bounded spaces that required transitional energy and commute time. To increase worker productivity and replicability, **scientific management** was introduced, which created even more pronounced distinctions. Men’s work became distinct from **women’s work** because it was paid, and women’s tasks lost status. Finally, non-biological household members moved out and the nuclear family emerged.

The “**ideal worker norm**” also emerged, embodied by a White, middle-class family man with a stay-at-home spouse. Although this **did not ever match the reality** of most American workers, it continues to influence workplace expectations today. **Andrea Rees Davies and Brenda D. Frink** explain that ideal workers “compartmentalize the day, setting aside uninterrupted work time.” They should “be devoted single-mindedly to the good of the employer, [and are] not subject to personal distractions from family or other responsibilities.” What’s more, they “perceive their career as a satisfying calling that deserves extreme personal sacrifice.”

To add another layer of complexity, much of the emerging industrial workforce involved men, women and children in the U.S. and Europe, demanding long days and weeks while offering poor conditions. Time for leisure, fine art making and academia were class privileges. This sparked the **labor movements** fighting for a fair ratio of work to non-work time for over a century. Though companies such as **Kellogg** proved the success of even 30-hour work weeks, the U.S. **Congress** locked the norm as 40 in 1940.

Can we dismantle industrial-age silos between work, home, education, play, and community?

CURRENT ARCHITECTURE

We are in the midst of a seismic, sudden, and global change in our relationship to work, home, school and play. There is heightened anxiety about how this will affect our post-pandemic patterns of life. Some are eager to get back to their routines. Some want to preserve work from home to mitigate climate change and long commutes. Some want new work-life norms that are less compartmentalized, to alleviate time poverty, or to move desk work to active work. Some want to urgently solve the disparities made visible between “essential” and “non-essential” workers that demonstrate attitudes that some human life is expendable.

Pre-pandemic, most people were still trying to adhere to the **ideal worker norm** that siloed work, education, home, community and the natural environment. But the **compartmentalization of time was already eroding**. Office space was more flexible with constant access to work devices, and work breached the boundaries of the home. The contemporary ideal worker became available around the clock seven days a week. This new boundaryless ideal worker is now the standard of productivity

against which other professional workers are measured; working more than 40 hours per week has become a **status symbol**. Many barred from, or opting out of, this employee framework have entered the gig economy. They start every day at zero with no guaranteed compensation for their labor, the uncertainty creating long days and eroding the **eight-hour day**.

With massive numbers of workers going online and staying at home in 2020 and 2021, we have proven the viability of work structures previously thought impossible to achieve at scale. This global shift comes as machine learning and expanded automation are positioned to drastically alter labor requirements in general. Political and business leaders are in the process of making decisions about the production of goods and the delivery of services that may significantly increase time for people to engage in activities not devoted to generating income. A four-day work week is not just a prediction; many companies are already experimenting with this structure.

BLUEPRINTING INTO THE FUTURE

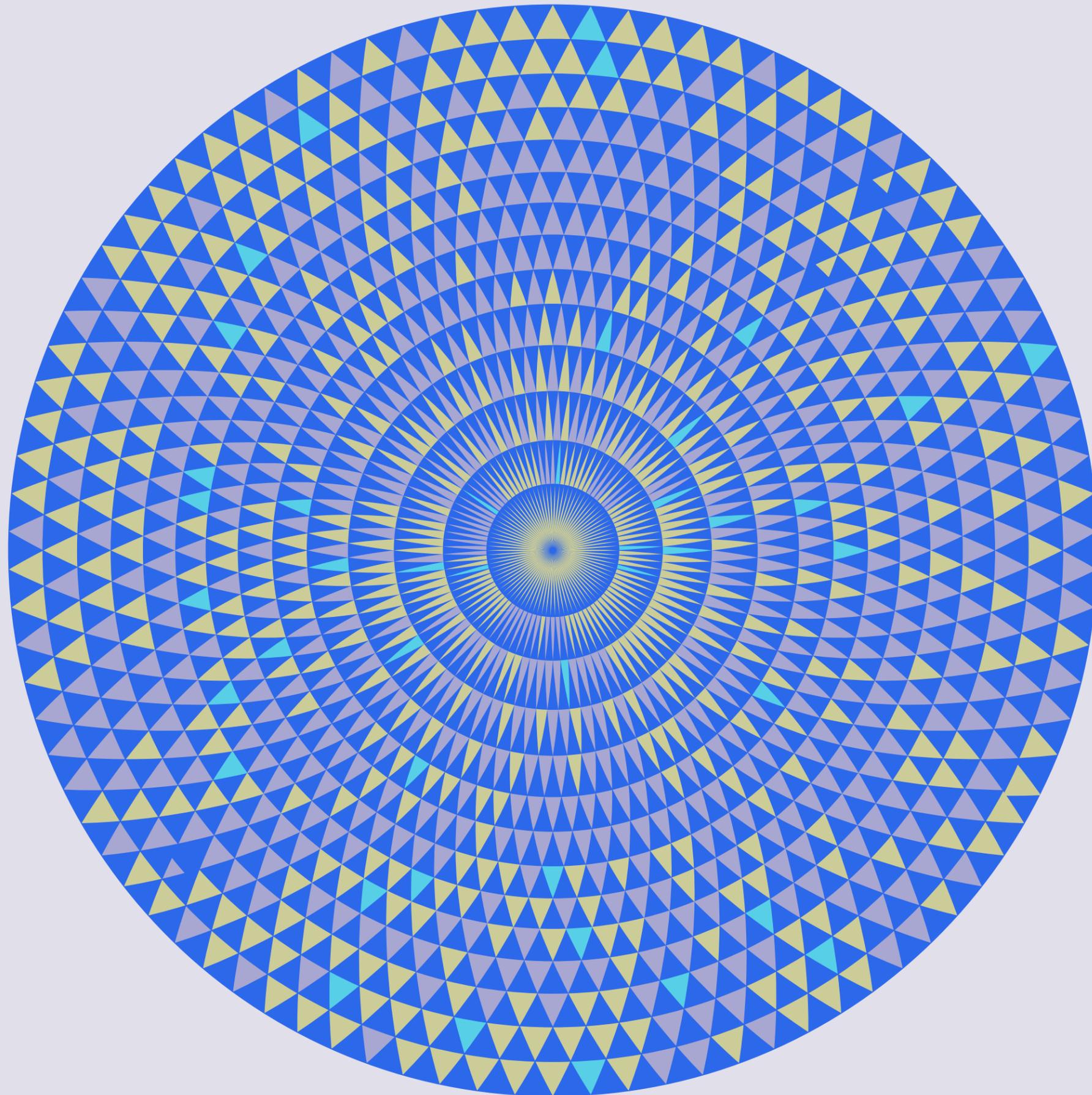
In 2036, home, work, education and community are more integrated. With AI enabling a shift towards shorter work weeks, we can more evenly balance all the priorities in a meaningful life, including time in right-relationship with nature.

We are making greater investments in learning systems that support people throughout their lives: not only access to quality education from early childhood through higher education programs, but other resources for learning that are integrated into communities and deeply intergenerational. We have shifted from stigmas against play, rest, reflection and creativity as auxiliary activities to center them as worthy and essential pursuits, especially as generators of innovation.

People enjoy a mix of mobile, local and virtual spaces: Workers and students experience the sense of belonging and place that comes from going to a location in their neighborhood. They benefit from the sense of discovery and expanded awareness that comes from learning in totally different geographic environments with people and communities beyond the boundaries of home. The flexibility to traverse time, space and place virtually overcomes many of the limitations created by IRL-only experiences.

Can we dismantle industrial-age silos between work, home, education, play, and community?





What is GoFA?

The Guild of Future Architects (GoFA) is a home, refuge, and resource for people collaboratively shaping more just, prosperous, and beautiful realities. It is a burgeoning community of future architects committed to an elevated definition of beauty: experiencing life with a deep understanding of our connections to one another and to the worlds within and around us. Our mission is to raise humanity's collective consciousness for radical transformation, give birth to more diverse and sophisticated organizing forces, and usher in a new era of equitable societies bound by shared values.

In pursuit of our vision for shared prosperity, GoFA is building systems that catalyze a democratized imagination of our future with the values of justice and beauty at its center. We integrate recommendations made by the authors of works such as **Collective Wisdom**, **Design Justice**, **Emergent Strategies**, **Doughnut Economics**, **Project Drawdown**, and **Race After Technology**. We believe we have a great opportunity now with interactive technologies that allow for a scale of collaborative design that hasn't been possible in human history. This is an unprecedented moment for unlocking human potential to address current challenges and imagine abundant well-being.

Credits

This report is a collaboration of Omidyar Network and the Guild of Future Architects. It was envisioned and written by a diverse group of fellows, employees, and consultants.

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Special thanks to:

Eli Pariser, Katerina Cizek and Eric Gottesman for additional contributions

Elissa Moorhead and Rachel Ginsberg for their input on expanded family structures

Jane Saks and Gustavo Rincon for providing detailed feedback on the document

The Guild of Future Architects team members Semhar Dory, Jen Wilson and Evan Walsh

Panteek.com for the use of their image in this report.

All the members of the Guild of Future Architects, the participants in the creative and strategic foresight sessions in 2019 and 2020, and the writers of speculative narratives for the 20 Decades of 2020 project

Inspiration for this document stemmed from: Ruthie Doyle, *Collective Wisdom, Making a New Reality, Emergent Strategies, Race After Technology, Algorithms of Oppression, Design Justice, Immerse*, Sundance Institute New Frontier, World Building Institute, Octavia Butler, and many other generators of bold imagination and action.

