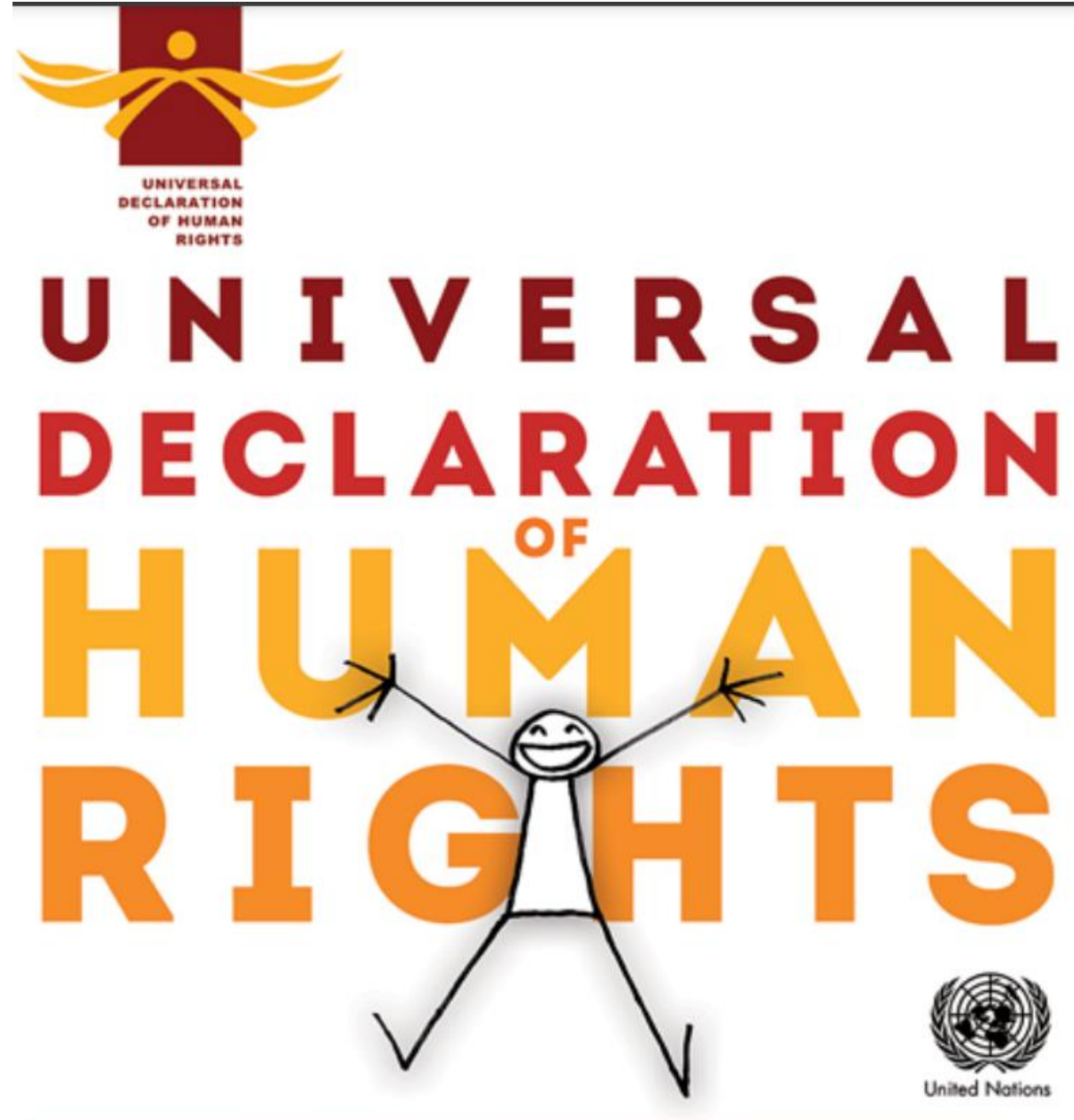


“I wish it need not have happened in my time,” said Frodo. “So do I,” said Gandalf, “and so do all who live to see such times. But that is not for them to decide. All we have to decide is what to do with the time that is given us.”

From, *The Fellowship of the Ring*

Proclaimed and adopted by the United Nations General Assembly in 1948



*We live in mixed up, disturbing,  
troubling, turbid times*

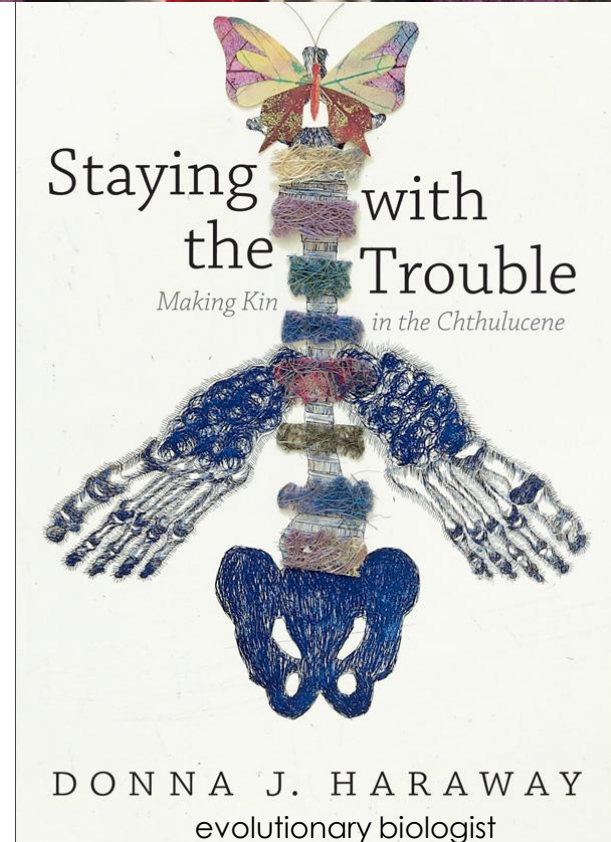
*--Donna Haraway, 2016*



► **Our tasks:**

- To become capable of response...with each other “in all our bumptious kinds”
- To make kin in lines of inventive connection—a practice of learning to live and die well with each other in a thick present.
- To make trouble, to stir up potent response to devastating events
- To settle troubled waters and rebuild quiet places
- Staying with the trouble requires making “oddkin”—we require each other in unexpected collaborations and combinations...”in hot compost piles.”

**We become—with each other, or not at all.**



# Wicked Problems

Problems are never completely solved

Every problem is unique

There is no clear problem definition

Are multi-causal multi-scalar & interconnected

Multiple stakeholders with conflicting agendas

Straddle organizational & disciplinary boundaries

Every wicked problem is connected to others

Can take a long time to evaluate solutions

Solutions are not right/wrong, but better/worse

Every solution ramifies throughout the system



Illustration by Victoria De la Maza Cueto

Based upon Rittel and Webber (1973)

**cannot be solved through policy alone**

Dilemmas in a general theory of planning. *Policy Sciences* 4(2), 155-169

## Vinciane Despret “thinks” with other beings, human or not



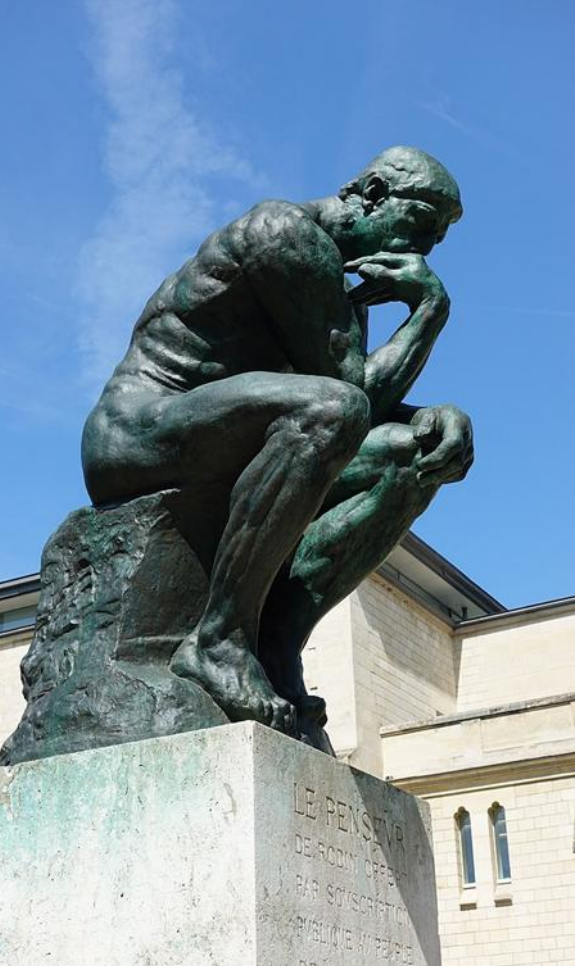
- ▶ Attends NOT to what critters are supposed to be able to do by nature or education, but to what being evoke from and with each other that was truly not there before, in nature or culture.
- ▶ She looks for how beings render each other *capable* in actual encounters.
- ▶ She “visits” and her politeness is open to the possibility that surprises are in store, that something interesting is about to happen IF one cultivates the virtue of letting those one visits intra-actively shape what occurs.
- ▶ “She is a philosopher and scientist **who is allergic to denunciation**. She believes in the virtue of politeness—she made a curious fuss without denouncing anyone, but applying politeness to her research with, not “on” or “about.”

# Human Rights Practitioner Qs

- ▶ **What is this?** (phenomenology and the systemic/structural issues)
- ▶ **How did it come to be like this?** (how did we get here? Deep history)
- ▶ **Can it be changed?** (case studies of it being done differently with better, healthier outcome, examples in history, **IE IS THERE ANY EVIDENCE THAT IT COULD BE DONE DIFFERENTLY?**)
- ▶ **How can it be changed?** (Salutogenesis question)

*Must be asked in order*

Salutogenesis often starts with an individual observing, participating for a long time, and thinking:  
what to do, *what to do?*



Salutogenesis requires a vision:  
it is not simply anti- or de- something.

Salutogenesis launches pathways, trajectories,  
journeys toward societal and even global  
“wellbeing” that many can join in varied ways.

A salutogen introduced into a wicked  
system...stimulates new behaviors, ideas,  
thoughts and perception of opportunities

It can be a path to redemption, a pathway out of  
violence, degradation, being caught and forced  
into doing things that are against basic values  
needed for living in a bio-culturally diverse world.







vision



And once you have your vision, how do you get people to join, and cooperate to enact it?



“If you want to build a ship, don’t drum up the men to gather wood, divide the work, and give orders. Instead, teach them to yearn for the vast and endless sea.”

– Antoine de Saint  
Exupéry