

Automatic translation by AI

## Co-cree!

*Combining various energies to create a harmony of energies. On the other hand, increasing the purity of energy to bring out its true color. Looking back, I have always been doing this throughout my life.*

– Ai Sanda, Founder of Co-cree!

In February 2018, Ai Sanda, a researcher at Recruit Jalan Research Center (JRC) and the founder of Co-cree!, was struggling with how to write the manuscript for the annual research report published by JRC. Sanda, who joined JRC in 2011, began her research on the power of local communities by visiting various regions in Japan. Over time, she shifted from merely studying these regions to wanting to actively contribute to their improvement. This led her to launch a project in Kurokawa Onsen, Kumamoto, where she initiated a space for "co-creation" between local communities and external people to shape the future of the region together. This movement, later named "Co-cree!", evolved into a nationwide community where people from various fields challenged social and regional transformations. Eventually, it progressed into "Co-cree! 2.0," a platform for experimental social transformation on a larger scale.

Sanda's struggle in writing the research report stemmed from the difficulty of articulating what Co-cree! truly is in a way that would be understandable to those not involved in the initiative. If she described it as a gathering of leaders from various fields to discuss social and regional issues or to build relationships for future collaborations, it would be easy to understand, as similar examples exist. However, Co-cree!, in its exploration of how to prompt a "wholesale" transformation of society, deliberately avoided setting specific visions or goals. Instead, it actively incorporated physical work and placed great importance on personal transformation, steering towards an unfamiliar direction in Japan. The participants were mostly selected based on Sanda's intuition, as they were individuals who resonated with the philosophy of Co-cree!. Moreover, even Sanda and the operating team were uncertain about the future direction of Co-cree!, except for the desire to look back 100 years from now and say, "That was the moment history changed." This very uncertainty was what Sanda found intriguing about Co-cree!.

However, seven years into its activities, with the operational structure more established and the members becoming more actively involved, Co-cree! was gradually approaching the environment Sanda had originally envisioned. She believed it was time to start widely communicating what Co-cree! is and the insights and learnings about transformation cultivated within Co-cree! to create a greater ripple effect in society. What exactly has been happening within Co-cree!? How should it be summarized and communicated externally? And what will become of Co-cree! as a platform for promoting a "wholesale" transformation of society?

## Ai Sanda

Ai Sanda was born in Kobe in 1978 and spent her youth there until high school. Sanda's mother was a teacher who, after working in a school, managed a large Kumon center in Kobe for 30 years, where she was beloved by many students. Sanda recalls that her mother always believed in her, paid attention to what piqued her curiosity every day, and subtly supported her. On the other hand, Sanda's father, who pursued his hobbies while working, was someone who believed in "pursuing what you love to the fullest without worrying about what others think." As a child, Sanda vaguely thought, "It would be great if more people had a sparkle in their eyes." During her middle and high school years, she studied the best practices of the past ten years to enhance school events and worked hard to build teams to create the best possible environment.

After entering Keio University, Sanda encountered the NPO ETIC., which sent interns to ventures and NPOs and fostered entrepreneurs. She was inspired by the founder, Haruo Miyagi, and the people at ETIC., who were passionate about working to improve society. When it came time to job hunt, she visited foreign financial institutions, consulting firms, and advertising agencies, receiving offers from several companies. However, she ultimately chose to join Recruit, where people were earnestly striving toward the company's philosophy of "creating new value for society." Sanda explains:

"Through my job search, I realized that I'd rather eat convenience store rice balls with NPO people who have a vision for society than eat fancy French cuisine with people in foreign financial institutions whose 'dream' was to live on a southern island. I wanted to be with people who felt a sense of purpose in life."

After joining Recruit, Sanda was assigned to sales in the human resources advertising department. She approached her work with the attitude that it wasn't just about selling Recruit's ads or providing isolated HR functions, but about solving the fundamental issues faced by clients' HR departments. She assembled top talent within Recruit to form teams to address these challenges. As a result, her sales performance improved, and she won MVP awards multiple times, including in her first year. Later, Sanda transferred to the HR department at Recruit. Since one of Recruit's founding members was a psychologist who emphasized the importance of intrinsic motivation as the source of performance, the company culture involved deeply questioning "what do you want to do?" and connecting individuals' desires and "roots" to their work. As a member of the HR department, Sanda engaged with numerous employees one-on-one while also learning coaching. Through this, she began to experience how personal transformation could lead to changes in those around her and, ultimately, society.

## **The Start of Co-cree!**

After returning from maternity and childcare leave, Sanda was assigned to Jalan Research Center (JRC) in 2011. As a researcher, her first theme was set as "Regional Power Diagnosis," which aimed to study the factors that differentiate vibrant regions from those that are not. She began visiting various regions. Before long, Sanda felt a sense of mission, thinking, "If local people learn effective organizational reform methods, they will thrive. Since no one else is doing it because it's not profitable, I

should do it."

It was her encounter with Kurokawa Onsen in Kumamoto Prefecture that deepened Sanda's involvement with local regions. At Kurokawa, the younger generation, led by Yuki Kitazato, the seventh-generation head of a ryokan with nearly 300 years of history, was struggling to create a new Kurokawa that could replace the successful model built by the previous generation. As Sanda's connection with Kurokawa deepened, she began to think that rather than outsiders coming in to give advice, it would be better if people inside and outside the region could work together, leveraging each other's strengths in a space of safety, trust, and collaboration to create the region's future together. Kitazato enthusiastically embraced Sanda's idea of "co-creation," saying, "Ai-chan, that will move mountains," and they began moving forward with a pilot experiment in Kurokawa.

At first, the younger generation faced opposition from the older generation, who had done everything themselves and were skeptical of working with a large company from Tokyo, thinking, "We are being deceived." However, after consulting with a same-generation town hall employee and securing the town hall's budget, they were able to pave the way to hold nine sessions to discuss Kurokawa's future across generations. Sanda brought in guests from outside the region for each session, and the sessions were meticulously and innovatively designed to deepen mutual understanding and dialogue (See Diagram 1).

Through this process, the younger generation in Kurokawa began to unite across fields with a shared vision, and the older generation also came to understand the younger generation's aspirations, naturally leading to a generational shift. For example, Kitazato became the first-ever female and the youngest (at the time, 37) chairperson of the ryokan association in Kurokawa's history, and a 42-year-old mayor emerged from the younger group. The website "KUROKAWA WONDERLAND," created in collaboration with creators from urban areas to introduce Kurokawa Onsen, won numerous awards abroad, creating a new flow of visitors from overseas to Kurokawa. In other words, a significant systemic transformation occurred within four years. Sanda then expanded a similar co-creation approach to Kami-amakusa in Kumamoto and Arida in Wakayama.

Sanda herself also changed through the co-creation with Kurokawa and others. She recalls how Kitazato's comment, "Seeing the mountains hurt makes me feel like my body is being eroded," made her realize how fragmented her perception of the world was.

"People in the region see the future in terms of 50, 100, or even 1,000 years. They invest their lives in the region, assuming they'll be there for life. On the other hand, working at a company in Tokyo, even 'medium-term' meant about three years, and I realized that my career perspective had become 'if it doesn't work out here, I'll just move on to the next.' But in reality, everything is connected—mountains, seas, and people—all flow seamlessly from the past to the future. I began to see the importance of seeing systems as a whole."

## The Lab as a Learning Community

As Sanda expanded the co-creation mechanism to multiple regions, she began to question her approach. The method of visiting regions, building relationships, and designing and managing the sessions herself had its limitations in terms of scalability. Moreover, it was essential that the local people develop the ability to change the system independently.

When Sanda discussed what she had done so far and her current challenges with social change facilitator Bob Stilger, he advised, "It's time to create a learning community." This advice led to the creation of the "Co-cree! Lab" (hereinafter referred to as "the Lab"). The Lab, held every few months with about 20 participants, invited people from various regions where interesting community-building efforts were underway, such as Kyoto, Obuse, and Miyazaki, in addition to Kurokawa and Kami-amakusa. The aim was to foster cross-regional co-creation by having participants from different regions get to know each other as people and learn from each other's initiatives. Additionally, guest speakers were invited each time to introduce methods and insights that could be useful for community development. Participants were encouraged to attend the Lab in groups of 2-3 people from each region with diverse backgrounds, ensuring that the learning and experiences gained at the Lab could be applied back in their regions after returning home. Toru Omiya, who has been involved in town development in Obuse and participated in the first Lab held in October 2013, reflects on his experience:

"I learned about methods like Appreciative Inquiry (AI)<sup>1</sup> and Open Space Technology (OST)<sup>2</sup> that allow us to approach and engage with complex systems as they are. It was eye-opening to see how such spaces could be created. However, at that time, I approached it with the mindset of attending a training session and didn't participate actively. Also, to be honest, I felt some discomfort when discussing the next steps for cross-regional co-creation on the final day because I didn't feel a strong sense of something emerging."

On the other hand, Sanda describes her state of mind during the time she was organizing the Lab:

"People took the time and money to come from all over the country. But there was no clear answer, and nothing to imitate. I couldn't consult with Bob much, so I was incredibly anxious. I was always thinking about the next Lab and preparing extensively, making 50-80 pages of slides each time. I approached each Lab with a tremendous amount of preparation."

After holding 4-5 sessions and deepening the connections between participants from different regions, Sanda began to feel stuck. She felt that she had exhausted the methods and formats she knew, and there seemed to be a disconnect between the stage the

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<sup>1</sup> A method of organizational development that recognizes what one is doing well through positive inquiry and draws out desires and engagement for what one wants to become.

<sup>2</sup> A method of creating a space where people from different positions come together, engage in proactive discussions, and move toward solving problems that transcend boundaries.

community had reached as it grew and the offerings of the Lab. Kenshu Kamura, who had been creating dialogue spaces for large-scale town development in Kyoto and was invited as a guest to the Lab to share his experiences, noticed both the strengths and challenges of Co-cree!.

"I felt that Co-cree! was a wonderful space with great potential. With each session, the bonds between participants deepened. It was also a place where people could come, recharge, and return to their regions with renewed energy. However, it was not a place to confront fundamental questions. The organizers had a strong sense of purpose and passion, but something was missing. That was the impression I had."

## **From Lab to Camp**

Around that time, Sanda participated in a workshop by Adam Kahane, a world-renowned facilitator who supported consensus-building during South Africa's transition from apartheid to democracy. Kahane's method, which involved solving complex national-level issues by engaging diverse stakeholders in creating a common future, deeply resonated with Sanda, who thought, "This is what I wanted to do!"

Sanda envisioned creating a space that would not be limited to individual regions but would also drive societal transformation on a larger scale. She expanded the participants to include not only those from regional areas but also bureaucrats, local government leaders, entrepreneurs, corporate workers, academics, media representatives, NPOs, and creators from across the country. Sanda invited participants whom she believed would resonate with Co-cree!'s philosophy of bringing about social transformation through personal transformation and creating new things based on deep trust. Sanda's ideal format was a "camp," where participants would gather for several days in nature, but such a space was still unfamiliar in Japan. Given the realities of busy schedules, the maximum time available was five hours plus a social gathering, and the location had to be in Tokyo. Based on these constraints, Sanda designed the content. Recruit, finding value in Sanda's proposal and the participant list, provided funding, enabling them to rent an external facility and create an elaborate space with camp-like decorations and lighting (See Diagram 2).

The first Co-cree! Camp (hereinafter referred to as "Camp"), which gathered a total of 130 participants, was held in February 2015. Reflecting on the transition from the Lab to the Camp, Omiya says:

"I thought, wow, Sanda has taken a bold step forward. The Camp became a space that reflected her worldview of changing the world through Co-cree!, and it attracted many so-called 'amazing people.' I felt that while some Lab members might find it difficult to keep up, it would also be exciting moving forward."

Eiji Harada, who runs a publishing company with the philosophy of "supporting authors" and has published Japanese translations of books like "Synchronicity," "The

Fifth Discipline," and "Theory U," which Co-cree! references for its methods and philosophies on personal and social transformation, has been involved in Co-cree! since the first Camp. Reflecting on the first Camp, he says, "It was an intense 7-8 hours where we could engage in dialogue in a safe and secure environment and felt inspired. However, the program was packed, and we were so busy getting through it that it felt like we were being pushed by the program."

Naoki Ota, who transitioned from the Boston Consulting Group (BCG) to become a special advisor to the Minister of Internal Affairs and Communications, responsible for regional revitalization in January 2015, also participated in the first Camp. He recalls, "I didn't know much about regional areas, so I joined with the intention of gaining input for my work. I realized that there were many interesting people across the country. But at the time, I couldn't quite grasp the meaning of what they were doing or the impact that could arise from gathering like this."

Sanda, after the first Camp, noticed the enthusiastic responses on Facebook where participants actively shared their experiences and impressions, with hundreds of likes on those posts. This made her realize that Co-cree! had transitioned to a new stage, but she was still uncertain about how to proceed with its future development.

## **The Evolution of the Operational Structure**

Since the Lab days, Kamura, who recognized both the potential and challenges of Co-cree!, began to feel that one of the reasons Co-cree! had not yet fully realized its potential was that Sanda, who had a strong passion and vision for the space, was serving as the facilitator. Additionally, because Sanda and the team were committed to providing the best possible experience for participants, the structure inevitably positioned the participants as "customers," with Sanda and the team delivering the program to them. Kamura, drawing on his experience creating spaces in regional areas, knew that change could not occur unless participants were actively and deeply engaged with the space, bringing their own energy. He believed that Sanda's energy should be directed towards fostering this engagement.

Three months after the Camp, a smaller "Co-cree! Petit Camp" was held with a limited number of participants to transform the ideas and momentum generated at the Camp into concrete actions. Sanda spent three months preparing about 50 pages of slides and consulted with Kamura the day before about how to proceed. Originally, Kamura believed that he should take on the facilitation role at the Petit Camp, and as they discussed the slides, Sanda began to think, "Maybe Kamura, whose mission is facilitation, should do it." They decided to discard all 50 slides, and Kamura became the main facilitator on the day. From this point on, a co-facilitation style between Sanda and Kamura was established. With Sanda now more involved in the space, the structure where participants were "customers" and Sanda was the service provider began to weaken, moving closer to the kind of space Sanda had originally envisioned, where

participants co-create the space together. This shift also brought about a change in Sanda herself. Reflecting on this period, Sanda says:

"At the Petit Camp, I felt like I was surrendering to the space. I was not the person standing in front, but just Ai Sanda, present in the space. It felt comfortable. What I had been holding on to alone became easier."

Around this time, the operational structure of Co-cree! also began to evolve. Co-cree! had already gone through two cycles of team formation and natural dissolution. The first phase involved bringing in people with the necessary knowledge for co-creation, but this resulted in a misalignment of fundamental values and visions for the future between Sanda and the team, causing the team to become dysfunctional. In the second phase, a team was formed with people who shared the values and vision, but this time, the knowledge and experience each person brought did not align with Co-cree!'s vision, leading to challenges. Learning from these experiences, Sanda shifted her approach, deciding not to force the creation of an operational team but to allow those who naturally aligned with Co-cree!'s values and brought unique expertise, like Kamura, to gather.

In this flow, Yojiro Hashimoto joined the operational team around the fall of 2016. Hashimoto had developed a consulting business focused on organizational development, bringing extensive knowledge and experience in designing and conducting workshops, especially in Japan, where there were few people capable of leading non-verbal workshops that promote deep awareness through the use of the body. Hashimoto, who had become interested in applying what he had done for companies in a social context, took on the role of facilitator at a retreat held in Karuizawa in the fall of 2016, after which he joined the operational team alongside Sanda and Kamura.

## **The Karuizawa Retreat**

Sanda felt that the space of Co-cree! was evolving along with its operational structure. However, from her study of the latest research on transformation and advanced practices, she knew that if Co-cree! were to genuinely drive social transformation, it needed to go further—to a place where individuals step away from their usual frameworks of thinking, experience a state of chaos where they don't even understand what's happening, and spend time in nature, engaging in bodywork. Yet, Co-cree! had not yet ventured that far. Kamura reflects:

"Sanda had a strong desire to increase participant satisfaction. On the other hand, as more influential people were invited to raise Co-cree!'s impact, the more challenging it became to push boundaries, resulting in a space that couldn't lead to true transformation. There was a dilemma."

Rather than testing these ideas in a large-scale space like the Camp, where the risks were too high, they decided to gather a group of members who would allow them to experiment without tension and fully explore "what they truly wanted to do." This

opportunity arose in the fall of 2016, during a two-night, three-day retreat in Karuizawa with about 15 participants.

During the retreat, the main program was facilitated by Hidenou Inoue, a pioneer in social innovation and mindfulness, his wife Yuki Inoue, a bodywork specialist, and Hashimoto. The core of the program was Social Presencing Theater (SPT), a method developed by choreographer Arawana Hayashi, which uses the body to gain insights into the understanding of current systems and future possibilities. This method has been introduced in various transformation projects in collaboration with Otto Scharmer, the proponent of Theory U (See Diagram 3).

The three days in Karuizawa had an impact on participants that transcended previous experiences. Ota, who had been participating in the Camp and Petit Camp for two years and had deepened his understanding of the people involved in Co-cree! and the impact they could have on society, but still felt out of place with the focus on personal introspection, recalls the Karuizawa retreat:

"Through SPT, I physically experienced how complex systems can be understood not just in the head but in the body. The fact that this understanding emerged while moving together with others was shocking. I realized that collective wisdom could indeed be generated, and I thought, 'This is where the wisdom lies.' This experience became a turning point in my life."

Omiya, who had been involved in community building in Obuse for four years and had begun to feel lost in the increasing scale of projects and budgets amid the wave of regional revitalization, also experienced a turning point at Karuizawa. He says:

"In the various sessions at Karuizawa, I suddenly understood what I was truly seeking, and long-standing, unarticulated tensions were suddenly revealed. It was a mysterious time shared by members who had heightened sensors because of the common experience. After deciding that I needed to prioritize taking care of myself instead of neglecting myself for the sake of Obuse, things started to move more smoothly in Obuse. I physically experienced that self-transformation and facing oneself were the most important."

Sanda and the operational team, after their experience in Karuizawa, resolved to steer Co-cree! toward the direction that would lead to true transformation, even if it required "taking time," "being weird," and "going through a temporary state of chaos."

## **Transition to Co-cree! 2.0**

After the Karuizawa retreat, Ota joined the operational team as a strategic advisor. With the team now functioning smoothly, Sanda decided to prioritize spending more time with her family for a while. Originally, a large-scale third Camp was planned for February 2017, but it was postponed in favor of a smaller gathering with about 30



participants held at Zojoji Temple. The preparation for this event was left almost entirely to Ota, Kamura, and Hashimoto, with Sanda only explaining the intentions of Co-cree! on the day of the event. However, the gathering turned out to be a profound time of insight for the participants, similar to the experience in Karuizawa, leading Sanda to feel confident that the space could hold itself even if she stepped back. In April 2017, a two-night, three-day event was held in Ama-cho, Shimane Prefecture, with 31 members from Ama-cho and 36 members from Co-cree!. The depth and breadth of the transformation that occurred during this event further reinforced this conviction (See Diagram 4). For instance, Harada, who participated in both the Zojoji and Ama-cho events, decided to move with his family to Ama-cho for a year in 2018. Harada reflects:

"Through the bodywork at Zojoji, I felt like 'cilia'—sensory hairs—were growing out from me, allowing me to perceive the system. I then went to Ama-cho in that state, and after spending most of the final day in near silence, a significant change occurred within me. As a result, I thought that living in Ama-cho with my children for a year might just feel right, not only for Ama-cho and myself but also for my business and my family."

The operational team redefined Co-cree!'s purpose as "a space for conducting social experiments that, when looked back on 100 years from now, will be seen as moments that changed history" and dubbed this new phase "Co-cree! 2.0." They also began extracting guidelines and frameworks from their past experiences and practices. This led to the development of the "Six Elements of Place-making," the "Seven Precepts of Co-cree!," and the concept of "GI" (Generative Intention).

**Six Elements of Place-making:** Through their experiences since 2011, Co-cree! has identified the elements necessary to transform regions and society. These were articulated as the "Six Elements of Place-making." First, during times of significant social change, there is a mutual interaction between (1) individual transformation and (2) the "whole system" transformation, including people's consciousness and hidden interactions. Moreover, to facilitate such transformations, it's important to carefully (3) set up the initial system, recognize that (4) regions cannot be changed solely by leaders, (5) incorporate mechanisms for cross-regional co-creation, and (6) include opportunities to physically sense and understand the system. These six elements are summarized in Diagram 5.

**Seven Precepts of Co-cree!:** Events like the Camps and retreats are "extraordinary" spaces, and even if they bring about insights and changes, unless those changes connect back to the "ordinary" world, no personal transformation will occur, and ultimately, no social transformation will follow. To ensure that participants' transformations extend into their daily lives, Co-cree! developed the "Seven Precepts of Co-cree!," which are outlined in the "Tanebi Book" distributed to participants (See Diagram 6).

1. Connect with your "roots."
2. Step into the unknown, beyond fear.
3. Connect with others at the "roots."
4. The voice of the body is a door to possibilities.
5. Contemplate the larger circle that surrounds you.

6. The next era's waves are within the collective unconscious.
7. Embody the world you believe in.

**GI (Generative Intention):** The operational team observed that significant societal changes were often preceded by a keyword that captured the essence of the new era. Before such terms were coined, prototypes emerged, driven by the underlying currents and energies sensed by the collective unconscious. For example, there was a growing undercurrent of questioning individual ownership and a desire to create new value through sharing, leading to the emergence of services like Airbnb and Uber. These prototypes helped people understand the value of sharing over ownership, which was later articulated as the "sharing economy." This articulation, in turn, spurred the rapid expansion of the shared economy.

The operational team named these underlying currents and emerging energies "GI (Generative Intention)" and proposed a process where GI is sensed, articulated into a keyword, and then developed into prototypes, creating a cycle that drives societal transformation (See Diagram 7). They decided to test this "GI Triangle" method within Co-cree!'s spaces to validate its effectiveness.

In November 2017, at Kenchoji Temple, Co-cree! held its first Camp with 120 participants in a full-day program, incorporating bodywork and a trial of the "GI Triangle" method. From the start, Co-cree! has had a belief that themes and topics will naturally emerge from the people and space, without the need to set them in advance. At Kenchoji, this belief was reinforced by the concept of "No Issue," which was communicated to participants, emphasizing that there was no pre-set agenda. As a result, both verbal and non-verbal work flourished, and multiple initiatives that could serve as GI prototypes emerged. The success of this event led the operational team to strengthen their position of Co-cree! as a "research community for social transformation," and in March 2018, they planned to hold a GI Exploration Day to experiment with even more innovative methods.

## Where Is It Heading?

Seven years after Sanda began the precursor to Co-cree! with the "Regional Power Diagnosis" in Kurokawa Onsen, Co-cree! has evolved from a project to revitalize local regions into a learning community across regions (Co-cree! Lab), and then into a large-scale community that transcends regional boundaries (Co-cree! Camp). Now, it has transformed into a community conducting social experiments to drive societal transformation, aiming to be remembered 100 years from now as a pivotal moment in history ("Co-cree! 2.0"). Behind all of this, as Co-cree! itself has revealed, lies the transformation of Sanda, the operational team, and even the participants themselves.

As Co-cree! continues to evolve while promoting social transformation, what needs to be done next? How should Co-cree!, which is "so intriguing precisely because it's hard to understand," be communicated to those who are not directly involved, without limiting the scope of thinking through language? What should the current operational team be mindful of to allow Co-cree! to self-organize to the point where the team is no longer necessary? What kind of transformations will occur next? Sanda paused her writing of the research report manuscript to reflect on the future of Co-cree! and society.

Diagram 1: Scenes from the Sessions at Kurokawa Onsen (Improvised Play)



Source: Co-cree!

Diagram 2: The First Co-cree! Camp



Source: Co-cree!

Diagram 3: Social Presencing Theater



Source: Presencing Institute. The person in the center of the photo is Arawana Hayashi.

Diagram 4: Overview of Co-cree! in Ama-cho

### **Day 1: Tug-of-War and Storytelling**

- Tug-of-War: A traditional tug-of-war event held annually in Ama-cho, conducted jointly by Ama-cho members and Co-cree! members.
- Storytelling: Three members from Ama-cho and three members from Co-cree! share their personal stories.

### **Day 2: Sensing the Regional System through Bodywork**

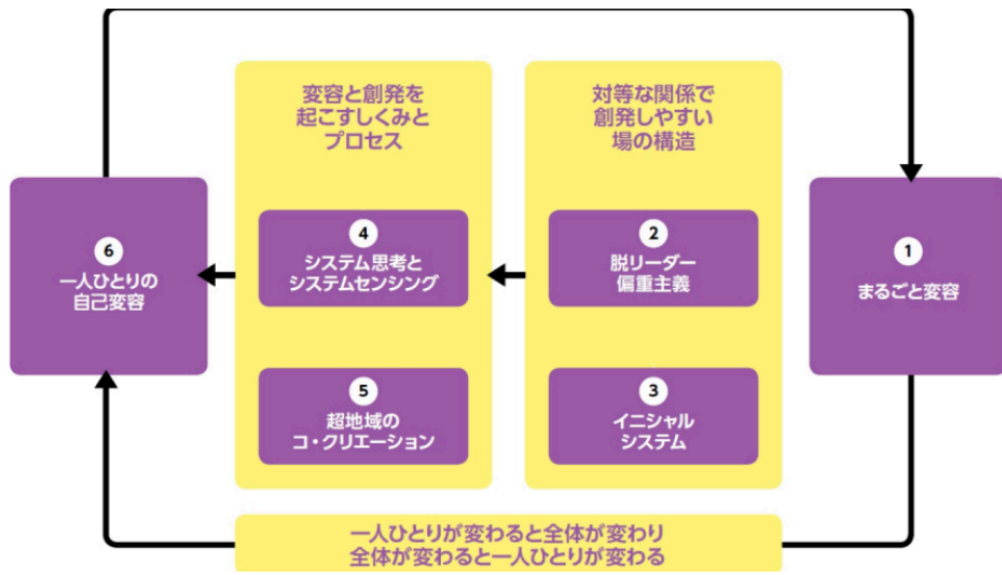
- Sculpture: Participants express their current challenges using their bodies as "sculptures."
- SPT: Participants take on roles to physically represent the complex situations occurring in Ama-cho.

### **Day 3: Sparking a Flame for the Future**

- Theme Extraction and Dialogue: Ama-cho members and Co-cree! members pair up to extract themes and engage in dialogue.
- Presentation: Participants give brief presentations imagining a scenario where they meet the mayor of Ama-cho in an elevator.

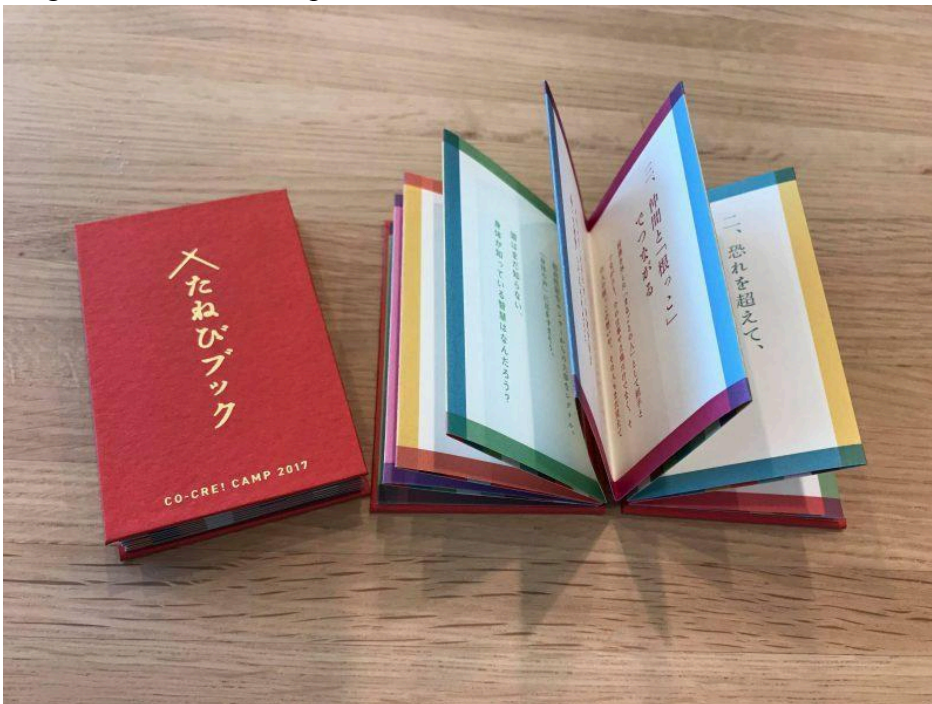
Source: Co-cree!

Diagram 5: Six Elements of Place-making



Source: Co-cree!

Diagram 6: Seven Precepts of Co-cree! and the Tanebi Book



Source: Co-cree!

Diagram 7: GI Process

