

Peer Review Article

Dancing and Tending the Spaces-in-Between:

On Hospicing and Fugitivity in Transformative Public Sector Innovation

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Abstract

This article offers theory-informed, learning-oriented, and imaginative insights into working in and with the unique stuckness of public sector organizations when trying to generate and catalyse transformative innovations on complex challenges. Imagining and enacting systems transformation in the public sector is transdisciplinary, creative, often subversive, and definitely daunting. We focus here on the Two Loops Model as a helpful archetype, a theory of change, and a creative prompt for systems transformation. Unlike many other models of

transformation that are ultimately oriented toward finding and scaling solutions, Two Loops shows the dominant and emergent systems in an oscillating dance with a clear space between. We found this space to be an overlooked and potent place of praxis in our work, perhaps particularly so in the public sector, which tends to perpetuate the dominant system even when “innovating.” In this article, we dive deeply into this space to see what new and different perspectives it offers when working on complex challenges. We draw upon Black, Indigenous, queer, feminist, and decolonial scholars to help us think more deeply into this space, which is variously described as fugitive, wayward, hospice, Trickster, break, refusal, and snap. We then engage with this thinking in our own practice space—a public sector innovation lab inside local government. We visualize nine different views into and from this potent space-in-between and how we worked in, with, and from these views in our practice. Using engaged theory, reflective practice, images, metaphor, and poetic language, we aim to open up different possibilities for transformation efforts in the public and other sectors. We invite you to join us as we dwell in the messy, ambiguous, inner and outer work in this space, where we grapple with what we might need to do less of, and what we may need to do more of, in our efforts to move away from the dominant *what is*, and toward the emergent and resurgent *what must be/come*.

Keywords

transformative innovation, transformative research, systems change, Two Loops Model, public sector innovation, innovation lab

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Introduction

The public sector tends to be best known as slow-moving and risk averse, and is designed to be predictable, reliable, and stable. For many public sector responsibilities, this is appropriate—no one appreciates surprise increases in taxes or failures to provide essential infrastructure and services. At the same time, there are many pressures on the public sector to change and transform, rooted in different values and visions for what the public sector should, could, or must be, and informed by different histories and cultures of governance (e.g., Criado et al., 2025; de Vries et al., 2016; Goyal & Howlett, 2024; Lewis et al., 2020; Mu & Wang, 2022; Torfing et al., 2019). For example, the public sector is contending with increasingly volatile, uncertain, complex, and ambiguous challenges where traditional approaches to public management and administration are no longer appropriate. There are also increasing pressures for the government to be made more efficient, less wasteful, and to behave more like a business. Many public sector organizations—from state-level governments to local school boards—are facing pressures to reckon with historic and present

inequities and injustices designed into their systems and cultures, including systemic racism, gender and racialized pay gaps, inaccessibility for people with differing abilities, transphobia, and ongoing colonization. “Innovators” are responding to these and other pressures in very different ways—some helpful and productive, and others catastrophic—the assessment of which can depend on the values underlying what “successful” innovations look like.

The transdisciplinary field of public innovation research, along with diverse and growing practice-based interventions and experiences, are generating a growing body of work to learn from (e.g., Wellstead et al., 2021). As researcher-practitioners, we have thought deeply about the paradigms, processes, theories of change, and practices we use in our public sector innovation work. Through our cycles of experimentation and learning during nine years of co-creating the City of Vancouver Solutions Lab, we noticed how the many models of innovation and transformation that we were using were often putting too much pressure on us to solve a problem, scale a solution, and generate and implement measurable results. These pressures were further amplified by the systems, structures, and behaviours of government as a whole that imposed very narrow measures of success. Perhaps we feel this more acutely than some other public sector innovators because the directionality of the innovation/transformation we are working toward is eco-social wellbeing, justice, and liberation. We were feeling trapped by this relentless solution-seeking drive and could see that it was keeping our innovations stuck within the dominant paradigms of governance.

In *Becoming-Story: A Decolonised Desire of a Colonised T*, Judith Enriquez (2024) writes the following:

The colonized mind attempts to “repair” the future with “what works,” focusing on reliable outcomes and guaranteed answers. This ‘best practice’ approach, championed by the most literate scientists and scholars of the world, mirrors how we approach research inquiry—with ready-made answers based on the same logic that brought us to a state of disrepair in the first place. We have toolkits, models and frameworks for almost everything. We see the world as a problem to be solved... Part of the invitation of this work is to explore without the clarity of concepts as sedimented in the minds of scholars and theorists... it is a commitment to do the “shadow work”—to stay awhile in the less discernible, undefined—and to allow concepts to exhale another possibility of meaning, making, and becoming. (p. 18)

In our work, we needed a way out, an escape hatch, a place to rest for a moment—at least sometimes. Otherwise, we kept replicating what already is even when we were trying hard not to, perhaps with a little more novelty, efficiency, or user-friendliness than the way things were before our intervention.

We were able to make some deeper sense of the experience that we were having with the supportive and clear thinking of Vanessa Machado de Oliveira (also known as Vanessa Andreotti) in her book *Hospicing Modernity* (2021). In it,

she describes modernity/coloniality as a contested phenomenon with multiple definitions. She writes that “modernity cannot exist without expropriation, extraction, exploitation, militarization, dispossession, destitution, genocides, and ecocides... One hell of a trick of modernity/coloniality is making itself appear benevolently omnipresent, while rendering its violence and unsustainability invisible” (p. 18). Machado de Oliveira builds upon Audre Lorde’s assertion that “the master’s tools will never dismantle the master’s house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change” (Lorde, 2020, pp. 41–42).

In the preface to the book, Machado de Oliveira writes that she first encountered the word “hospice” through Margaret Wheatley and Deborah Frieze’s book *Walk Out, Walk On* (2011), meaning “acting with compassion to assist systems to die with grace, and to support people in the process of letting go—even when they are holding on for dear life to what is already gone” (p. xxii). She writes about modernity/coloniality as a *who*, or a multifaceted, living entity that is “stuck in self-infantilizing behavior; some see it recklessly crossing several tipping points leading to its decline; others see it as approaching or already past its expiration date. Some believe a genuinely new system is only possible if we are able to learn the lessons that modernity has to offer in its decline” (p. 17). In our experiences of stuckness in the Solutions Lab, these ideas and questions about hospicing the dominant system gathered resonance in our thinking and practice.

In this article, we focus on a very specific—and, in our view, under-examined or perhaps overlooked—praxis of transformation in the public (and likely other) sectors that hospicing pointed us toward: the space-in-between, fugitivity, the wayward, the Trickster, the snap, the refusal. We use the Berkana Institute’s Two Loops Model, from Wheatley and Frieze’s (2011) work, and then expand and explore our thinking into this space further by drawing upon Black, Indigenous, queer, feminist, and decolonial scholars. Through entangling this thinking with our own practice, we generate nine different views into this space-in-between, making for some rich descriptions of the liminal, ambiguous, uncomfortable, and creative spaces in systems transformation work in our context. We then share some ways we tended to these spaces through process design, facilitation, and learning work in our public sector innovation lab, sharing insights about what it looks—and feels—like to actively cultivate and try to hold these elsewhere while within the House of Modernity. As a result of this research, we believe that skillful work, navigation, ongoing learning, and reflection in this space-in-between are essential for researchers and practitioners to consider and integrate to help avoid the replication of problematic paradigms and patterns of *what is* while seeking solutions to complex challenges in the public sector and beyond. We hope our article will make a compelling contribution for others working toward transformation in different contexts and provide rigour and nuance to the design and facilitation of working in these spaces-in-between.

Our Research, Practice, and Learning Context

The Solutions Lab (SLab) is a public sector innovation lab (PSI lab) inside the City of Vancouver, Canada, that was established in 2016. SLab was created in response to the growing pressures on municipal governments to face urgent, complex, and often intractable challenges, such as climate change, growing inequity, and reconciliation with Indigenous Peoples, from within these increasingly unpredictable, high-pressure, and complex environments (City of Vancouver, 2018, 2022). SLab brings public servants and community collaborators together in creative and experimental processes to seek transformative solutions to some of the most complex challenges facing Vancouver. Its work focuses in four priority policy domains: Climate Change and Climate Justice; Zero Waste and Circularity; Equity; and Reconciliation with Indigenous Peoples.

As co-authors, we were responsible for leading and continually imagining the Solutions Lab into being from 2016 to 2025. Lindsay founded and led the City of Vancouver Solutions Lab from 2016 to 2023. Lily worked with the Solutions Lab beginning in 2018 in a part-time role, and then took over as the Solutions Lab Manager from 2023 to 2025. Our roles were always as temporary City staff, an experience which informed our inside/outside and at-the-edge experiences shared here.

SLab is part of a growing movement of innovation labs inside public sector institutions around the world, sometimes also called policy labs, service design labs, living labs, social labs, or co-design labs. Carstensen and Bason (2012) describe PSI labs as innovation catalysts for host organizations that assist in the exploration phase of innovation, helping to drive the unfreezing processes of organizational change in collaboration with stakeholders and in response to a range of innovation barriers that exist in the day-to-day activities of the public sector. PSI labs have and seek permission to work differently than the rest of the public service and may sit within, alongside, or at the edge of their host organization. They are created for a variety of different purposes, such as digital transformation, improving citizen experiences, running real-world experiments, increasing efficiency and effectiveness, improving public or stakeholder engagement, sparking policy innovations, and generally adding public value (Blomkamp, 2018, 2021; de Vries et al., 2018; Ferreira & Botero, 2020; Lewis, 2021; Lewis et al., 2017, 2020; McGann et al., 2018; Puttick et al., 2014; Tönurist et al., 2017; Wellstead et al., 2021). They use a large toolkit of innovation theories, processes, and methods, including design, systems thinking, creativity, experimentation, user-centredness, co-creation, and others not yet commonly used in the public sector.

As the number of PSI labs proliferates around the world, and as they mature in different ways in response to their unique contexts, different typologies are emerging (Cole, 2022; Cole & Hagen, 2024; Wellstead et al., 2021). The more specific orientation of SLab within this landscape is as a small, somewhat transient and underground public sector social innovation and transformative

learning lab, with the purpose of cultivating systems transformation toward socio-economic and ecological health, wellbeing, justice, and liberation. This orientation makes SLab a relatively unique manifestation of a PSI lab in the current global landscape. We will take a moment here to describe this typology via social innovation and transformative learning literature, as this helps to situate why we ended up seeking approaches to innovation and transformation that were not fully captured by the dominant systems, structures, behaviours, and paradigms of the settler-colonial form of governance in the Canadian public sector.

Westley and Antadze (2010) define social innovation as “a complex process of introducing new products, processes, or programs that profoundly change the basic routines, resource and authority flows, or beliefs of the social system in which the innovation occurs” (p. 2). Social innovations work to transform deep structures—*hearts, minds, culture*—with an intent to respond more skillfully and effectively to problems than is possible through approaches that are less likely to address root causes of wicked challenges (i.e., the “*what is*” described earlier) (Howaldt et al., 2016; Scharmer, 2016; Westley et al., 2011; Westley et al., 2017). Social innovations aim to shift social practices, ideas, beliefs, interests, power, and agency so that innovations are diffused, scaled (up, out, and deep), institutionalized, or otherwise integrated and made routine in respectful and reciprocal place-based ways. Our approach to transformative learning is as a metatheory, defined as “processes that result in significant and irreversible changes in the way a person experiences, conceptualizes, and interacts with the world” (Hoggan, 2016, p. 71) and that these changes have depth (or significant impact), breadth (or multi-contextual application), and stability (or stickiness of learning and change). The focus of our inquiry into the potential in the space-in-between what is and what might/must be/come, is also a question that transformative learning researchers in lineages of perspective (psychocritical) and social-emancipatory transformation are interested in (e.g., Freire, 1968/1970; Heifetz, 1994; Heifetz et al., 2009; Hoggan, 2016; Lichtenstein & Plowman, 2009; Melacarne & Nicolaides, 2019; Mezirow, 2000; O’Sullivan et al., 2002; Sim & Nicolaides, 2024; Taylor, 2009).

Social innovation and transformative learning provide helpful and flexible theories, processes, and methods to work toward systems transformation on complex challenges in a variety of contexts. In the public sector, all these approaches are still novel, marginal, unrecognized, and often resisted. The forces of the dominant systems, structures, and paradigms are strong—they are the water that most of us swim in, most of the time. We argue that they are particularly strong and very stuck, with the public sector often holding significant responsibility for perpetuating the “*what is*” in order to maintain stability, reliability, and predictability. Some of these social innovation and transformative learning scholars gesture toward this space-in-between in different but related ways, including shifting beliefs; scaling deep; cultivating disequilibrium; critical reflection about ways of thinking/knowing/being that no longer serve; reckoning with increasing complexity; moving toward justice; and

re-situating self in relation to others, to place, to land, and to more-than-human relations. In order to immerse ourselves more fully in the tempting, terrifying, and potent space-in-between we needed to stretch our thinking further and thus looked to Black, Indigenous, queer, feminist, and decolonial scholars and their perspectives and experiences in this space.

Before diving into this space-in-between, we want to briefly situate our own positionalities in relation to it, and to the dominant public sector paradigms, to enable reading our work with this in mind. Lindsay (she/her) is a scholar-practitioner of white, settler ancestry. She holds both visibly dominant and invisibly more marginalized identities and is actively practicing the integration of feminist, queer, Earth-centred, anti-oppressive, and decolonial ways of thinking, being, feeling, and knowing in her scholarship and life. After many years working in the social and public sectors as a practitioner, Lindsay returned to the academy to complete a mid-career Ph.D. She is now continuing her scholarship as both connected to and independent from the university and always rooted in practice.

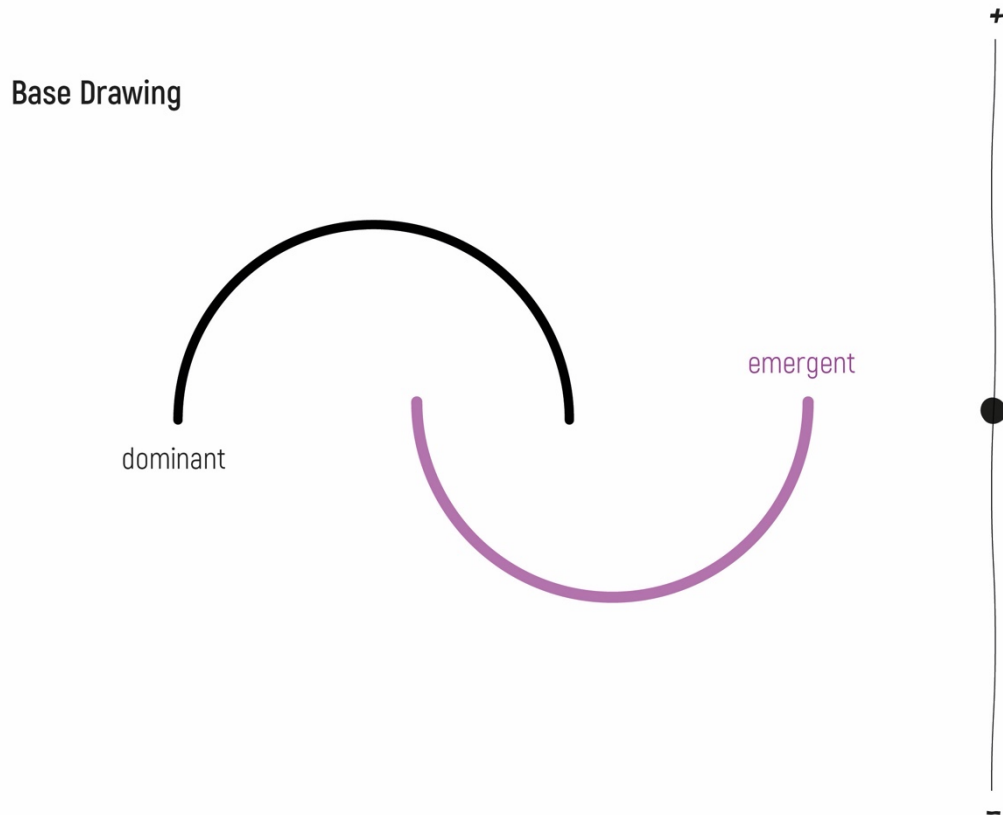
Lily is an able-bodied woman of Black/Louisiana Creole, German, and Irish ancestry. Existing in a mixed Black body in highly racialized North America, she has been dancing with the both/and, ambiguity, and complexity of her own identity her whole life. Black feminist, decolonizing, and liberatory praxis informs her work as a systems transformation practitioner and researcher. She is guided by the question: Who and what do we—as individuals, relationships, communities, organizations and systems—need to become in order to cultivate well-being, joy, and liberation for current and future generations? Her work focuses on designing spaces of dialogue, learning, and creativity to navigate our communities' pressing complex challenges and co-imagine possible futures beyond them. She is an inquisitive practitioner, holding a researchers' orientation to her practice.

Falling Into the Space-in-Between

Public sector (and other) innovation researchers and practitioners use a variety of theories of change, models, frameworks, and processes to strategically understand, describe, and deliver their innovation work, including the Three Horizons Framework, Theory U, sustainability transitions frameworks like multi-level perspective, design, and the adaptive cycle (Buchanan, 2001; Geels, 2002, 2019; Gunderson & Holling, 2001; Scharmer, 2016; Sharpe et al., 2016). These are all important and helpful and offer deeply nuanced ideas about how change and transformation happen, and SLab engages with all of them in different ways. In this article, we specifically use the Two Loops Model to think with because it is a model that visualizes a clear break between the dominant system and the emergent system (simplified version in Figure 1).

Two Loops shows a dominant system and emergent system in an oscillating dance with one another. As the dominant system moves from its peak and toward decline, Two Loops shows a clear and potent gap between the ending of this

curve and the beginning of the emergent system. Words like “hospice,” “compost,” and “death” are used to describe the decline and end of the dominant system, and words like “pioneer,” “connect,” “name,” and “edge-walking” are used to describe the beginning of the emergent system. But what of the specifics in and of that space?



*Figure 1: Essence of the dominant and emergent system cycles as the base drawing for our explorations here, adapted from Margaret Wheatley and Deborah Frieze’s work at the Berkana Institute, and captured in their book *Walk Out, Walk On* (2011). With gratitude to Marcia Higuchi, who has created the visualizations in this article.*

Black, Indigenous, queer, feminist, and decolonial scholars describe the essential nature of this break from distinct perspectives. In these different lineages, a clear point is made—and one that is absent or marginal in more Western theories of change and transformation—that without this space-in-between, it is impossible to not recreate what already exists in some form, thus replicating and perpetuating problematic patterns of dominant systems even when we think we may be doing something different. This break is described variously as a space for fugitivity, as a crack, for portals to adjacent possibles, for the work of the Trickster, for resistance, and for rest. These diverse descriptions were essential for us in growing our understanding of the possibility and vitality that resides here. We will spend some time dwelling with several scholars whose thinking about this we found particularly resonant in our context, noting that

these are but glimpses into vast thinking that we hope lights sparks to explore further.

There are a variety of entry points that give us a felt sense of the potency and possibility of these spaces, and we'll begin by returning to Machado de Oliveira (2021), who describes the essentiality of dwelling in the muck if we are to hospice and let die the problematic systems of modernity and coloniality. She says that we must dwell here for much longer than is desirable or comfortable, and to let go of “solutioning.” She says that this is essential work to do because if we don't pause, rest, flail, or wallow here then we will continue to replicate and re-create what already is. Tricia Hersey (2022) describes a different energetic orientation to this space: “I don't want a seat at the table of the oppressor. I want a blanket and pillow down by the ocean. I want to rest” (p. 125). She understands rest as a portal to liberation that the dominant systems cannot imagine or provide. Roger Robinson's poem, *A Portable Paradise*, speaks to a pocket-sized portal: “And if I speak of Paradise / then I'm speaking of my grandmother / who told me to carry it always / on my person, concealed, so / no one else would know but me. / That way they can't steal it, she'd say” (Robinson, 2019).

Báyò Akómoláfé (2023) describes this as a space where energetic spirits live in the cracks—full of Trickster and fugitive energy, with much to (un)learn, see, and experience. He says that the cracks themselves are worlds within worlds of possibility and portals to multiple elsewhere. Akómoláfé says that this work is “not about preaching to power as if power were some stable thing, but it's about sitting with and within the cracks and listening with big ears to what the world wants to tell us and learn with us” (Koenig et al., 2024, pp. 233–234). Saidiya Hartman (2019) provides rich descriptions of wayward fugitivity based on the experiences of young, Black women in the US in the early 20th century. She describes wayward as:

Errant, fugitive, recalcitrant, anarchic, willful, reckless, troublesome, riotous, tumultuous, rebellious and wild. Wayward: to wander, to be unmoored, adrift, rambling, roving, cruising, strolling, and seeking. It is the practice of the social otherwise, the insurgent ground that enables new possibilities and new vocabularies... Waywardness is a practice of possibility at a time when all roads, except the ones created by smashing out, are foreclosed. Waywardness is an ongoing exploration of what might be. (pp. 228–229)

What Hartman calls “smashing out” is perhaps what Sarah Ahmed (2017) describes as break or snap, writing that “Perhaps we need to develop a different orientation to breaking... Breaking need not be understood only as the loss of the integrity of something, but as the acquisition of something else, whatever that else might be” (p. 180)... “By snapping you are saying: I will not reproduce a world I cannot bear, a world I do not think should be borne” (p. 199). In describing a surprising turn during a community event, Injairu Kulundu-Bolus (Koenig et al., 2024) says, “It was such an emotional crack, an emotional crack in

all the status and stuff that we do and all the choreography that we know. It completely changed who we were in the moment and what we were witnessing... All the protocols and everything just got completely smashed in that moment. I felt like there was something so powerfully transgressive in that moment” (p. 228). Aurora Levins Morales (2024) describes this breaking as a portal in a physical, embodied way from her experiences as a woman living with disability:

When my body feels as if it's tearing itself apart, when I'm in the nightmare condition, shaking and nauseated, my vision full of flashing lights, my legs too weak to stand, the only path out is deeper... And going in, going deeper, allowing the pain, there is the moment when I come clear: this isn't just a tale of damage. It's also a chart of where we need to go. The transformation of the planet into a sustaining and sustainable ecosocial system moves along pathways we can't entirely see, but with their hungers and injuries and amazing capacity for renewal. (pp. 86–87)

Maynard and Simpson (2022) share intimate dialogue with one another on their praxis of world-(un)making from their Black and Indigenous lineages. Maynard writes:

All world-endings are not tragic. There are some world-endings that I am comfortable with... I believe that world-ending and world-making can occur, are occurring, have always occurred, simultaneously. Given that racial and ecological violence are interwoven and inextricable from one another, more now than ever, Black and Indigenous communities—who are globally positioned as “first to die” within the climate crisis—are also on the front lines of world-making practices that threaten to overthrow the current (death-making) order of things. Put otherwise, our communities, quite literally the post-apocalyptic survivors of world-endings already, are best positioned to imagine what this may be. (pp. 25–26)

In Simpson's more recent work (2025), she thinks with shorelines as physical locations of overlap and in-betweenness—of water, land, and sky, and the beings that traverse them She writes:

I think once again that worlds existing in between spaces are diverse and generative places. Beings that travel between, build between, exist in interstitial spaces are portals to other worlds; and the portals themselves are worlds on their own too. (p. 94)

These thinkers (and many others) provide rich description and deep, embodied intelligences about this space-in-between from different perspectives and lineages. Each has enhanced our thinking, languaging, and enactment of innovation in our public sector lab as we work to translate some of these ideas into this context. We have found that spending time in these spaces, exploring the potentials that they contain, and designing and facilitating processes of transformation that hold ourselves and others—generatively and generously—

within them is a promising approach in our PSI lab context. Next, we will share the methodology that we used to engage with this literature in our own practice and generate the insights that follow.

Methodology

A methodological bricolage was used in this research, designed to keep us engaged in constant dialogue between theoretical rigour and practice-based groundings in our context, while continuously holding an imaginative sense of (im)possibility that the space-in-between requires (Freeman, 2017; Kincheloe et al., 2017; Yardley, 2019). Perhaps a better description than bricolage is a weaving, braiding, or a stitching together of a critically reflexive, iterative, and non-linear research inquiry over time that is continually re-grounded in our practice, and in being of service and in good relations with each other and those whom this research and our practice aims to support (Andrew & Karetai, 2022; Jimmy et al., 2019; Kovach, 2021; Simpson, 2017; Smith, 2012; Wilson, 2008). This bricolage had two core methodologies that oriented the overall approach: ongoing critical, dialogic reflection on our space-in-between praxis in SLab, and poetical thinking to turn these experiences into the higher level insights shared later in this article, each of which is described further next.

We worked to hold a transformative, transgressive, and fugitive space for ourselves in engaging with this theory in our practice, working relentlessly and respectfully to hold our own methodological space-in-between as we worked to see, make, understand, and describe this space in our work (Gross-Wyrtzen & Moulton, 2023; Koenig et al., 2024; Lewis, 2023; Strega & Brown, 2015). While working to hold this fugitive space with and for each other as co-authors and in SLab, we took great care to respectfully engage with the Black, Indigenous, queer, feminist, and decolonial scholarship about the space-in-between while working within the House of Modernity. This is not an easy place to dance with and tend—nor should it be. Leanne Betasamosake Simpson (2025) writes:

I believe that there must be a shift away from making Indigenous Knowledge knowable, legible and shareable by the state and its actors; instead, we must refocus this knowledge towards liberation... Indigenous Knowledge is regularly captured by elites—some working in the academy, some working for state bureaucracies—who separate our knowledge from our bodies, from our peoples and from political projects and, too often now, deploy it in the service of neoliberalism... sharing Indigenous Knowledge with the state primarily serves the state, and invests in sustaining the present colonial system of knowledge... But this knowledge quickly becomes recursive because these same people understand “our presently ecocidal and genocidal world as normal and unalterable.” They tell me that their inclusion of me and my knowledge—on their terms—makes their work more ethical and robust. What it really does is elide and remove the

liberatory potential of Indigenous knowledge systems, recasting our knowledge in service of our current “ecocidal and genocidal” world. Indigenous Knowledge should be about our liberation—by which I mean not just the liberation of Indigenous people but the liberation of the planet and all the living systems that make up the earth. (pp. 144–146)

We remain uncertain and humble in our attempts to engage with the scholarship that we have learned from here, while working within the public sector on cultivating systems transformation toward socio-economic and ecological health, wellbeing, justice, and liberation. We held close to Potts and Brown (2015) writing:

Anti-oppressive work, including research, is not contingent upon location. Social justice work can happen anywhere, including in dominant institutions such as governments... Anti-oppressive research is a commitment to a set of principles, values, and ways of working, and can be carried out anywhere—it’s a matter of choice amidst various constraints. We ask that you believe in your capacity for agency: you can act in ways that alter the relations of oppression in your own world. (pp. 24–25)

We think that scholars and practitioners of multitudinous identities have important work to do in co-creating transformative, transgressive, and fugitive spaces of praxis, and that this work is necessarily different based on these identities. In our own experiences, we know that we are perpetual learners who will make missteps and mistakes as we continually return to working in these ways, and that over time, and with committed practice, we will try to get better at doing this liberatory work in appropriate, respectful, and accountable ways.

We did not intentionally begin inquiring into this space-in-between and then go out to study it. Rather, this research emerged through our dialogic praxis with each other as we designed and delivered multiple processes in SLab and noticed that we kept pushing up against the problematic pattern of seeking “innovative solutions” that were recreating the dominant system rather than transforming it. At this point, as practitioners, we started exploring different ways of thinking about the cracks, the fugitive, the Trickster, and other descriptions of these spaces-in-between, and integrated this into SLab processes that we designed and facilitated. As we continued to work these theories into our practice in Solutions Lab in ongoing conversation with each other, we wanted to make sense of what we were doing and learning in our practice to be able to understand it more fully ourselves, share it with our community of SLab colleagues and partners, and share more broadly with the field of researchers and practitioners working in and with these spaces-in-between.

The nature of this inquiry resisted coding or other forms of categorization when making sense of the diverse data generated in our practice. Our practice-based research is great for generating rich, contextual, data grounded in the

lived realities of practitioners, and also, because of this groundedness, it/we can be at risk of reinforcing the dominant systems of what already is. We required an approach to sensemaking that creatively expanded our ways of thinking about, making sense of, and then sharing what was happening in this work, and came to using a poetic mode of thinking.

Freeman (2017) describes the meta-methodology of poetic thinking as allowing researchers to:

- (1) Penetrate the felt and difficult-to-grasp regions of experiential life;
 - (2) Reach beyond meaning and keep understanding in flow;
 - (3) Create expressions of encounters that expand and challenge the imagination;
 - and (4) Critique what is, by creating what is not yet thought possible.
- (p. 86)

Freeman also says that poetical thinking is:

Felt experience... A move away from an epistemological and representational form of knowing to an ontological one. Poetical thinking is non-representational thinking. It does not concern itself with portraying an experience, understanding, or event as evidence of something else; it is *itself* an experience, and understanding, an event.

(p. 72)

We used learning from our fugitive, dialogic practice and poetical thinking together, practically, using three main strategies: (1) regular, ongoing critically reflexive dialogue with each other (and other practitioner collaborators) that danced between the very practical, experiential, and applied to the imaginative, speculative, and (im)possible and back again; (2) multiple experiments with different forms of expressing the difficult-to-grasp in our more recent SLab activities, including embodiment and somatic practices, speculative fiction writing, sketching and painting, journalling, invocation of poets, musicians and other artists, and land- and place-based practices; and (3) actively cultivating an openness and readiness, a desire—an aliveness—to being transformed ourselves by dynamically staying in- and with multiple encounters and articulations of meaning. Working iteratively with these practices, and holding an intent to gather up something that could describe, represent, and share what we were trying and learning about these spaces-in-between, we generated the visualizations and poetic descriptions of nine views into the spaces, shared next.

Visualizing and Describing Nine Views Into the Spaces-in-Between

We have written these nine views into/from the spaces-in-between, using Two Loops as our orienting model to improvise from. We begin with all nine views shown together (Figure 2). We then move through each one, first zooming out to take in the whole, then zooming into the space-in-between, and finally back out

again through the series of nine views. The vertical bar on the right helps to orient readers to this zooming in and out. We have also suggested a viewpoint/perspective (dots) and a view cone (dotted lines) to help stay oriented as we travel. Each image is paired with a text description of what it looks and feels like from there. We have also provided four brief practice vignettes as examples of how we have worked with these spaces-in-between in SLab (noting that they do not map neatly onto any one specific view). We have attempted to find some tidiness and distinctness to each of these different ways of being in the spaces to aid thinking. And we also want to remind ourselves and our readers that this is a messy and ambiguous space to be, and to try and act/be from within. This tidiness of nine views is very likely a transitory landing place at this moment in time.

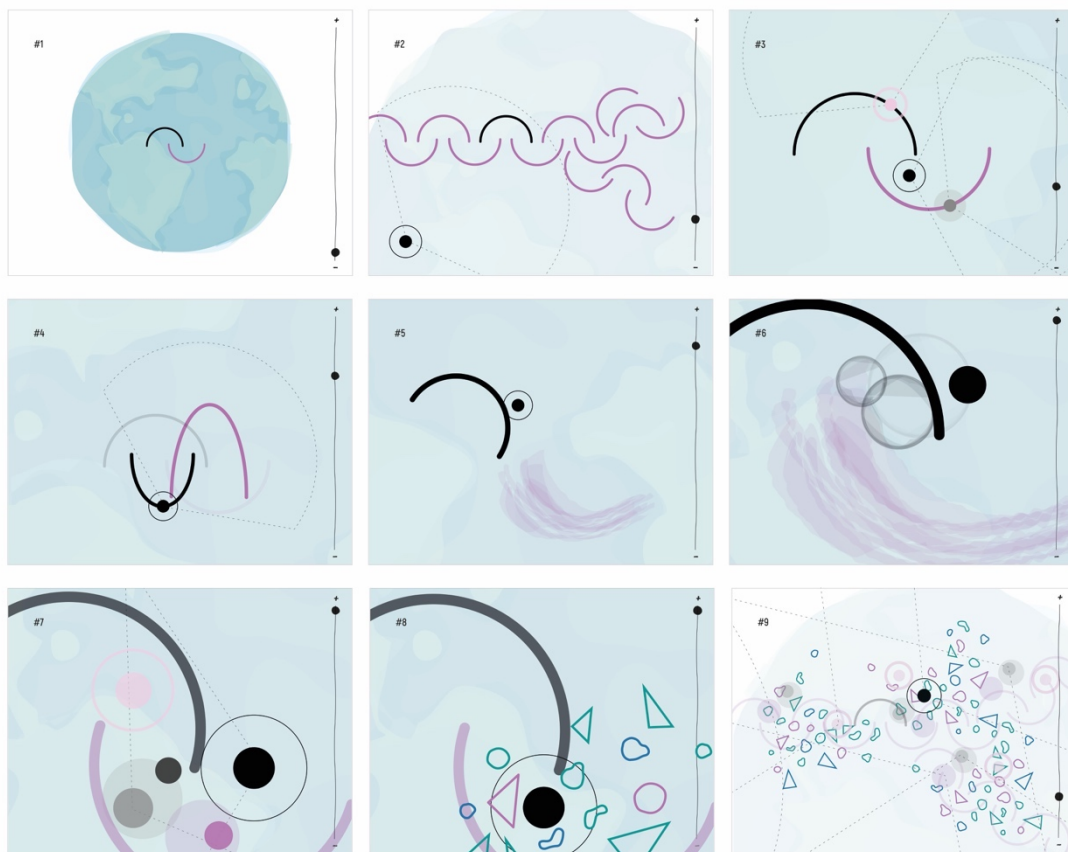


Figure 2: *Nine distinct views into the potent and creative spaces-in-between, using the Two Loops Model as an orienting framework for improvisation.*

View 1: Everything Is Dependent Upon Earth

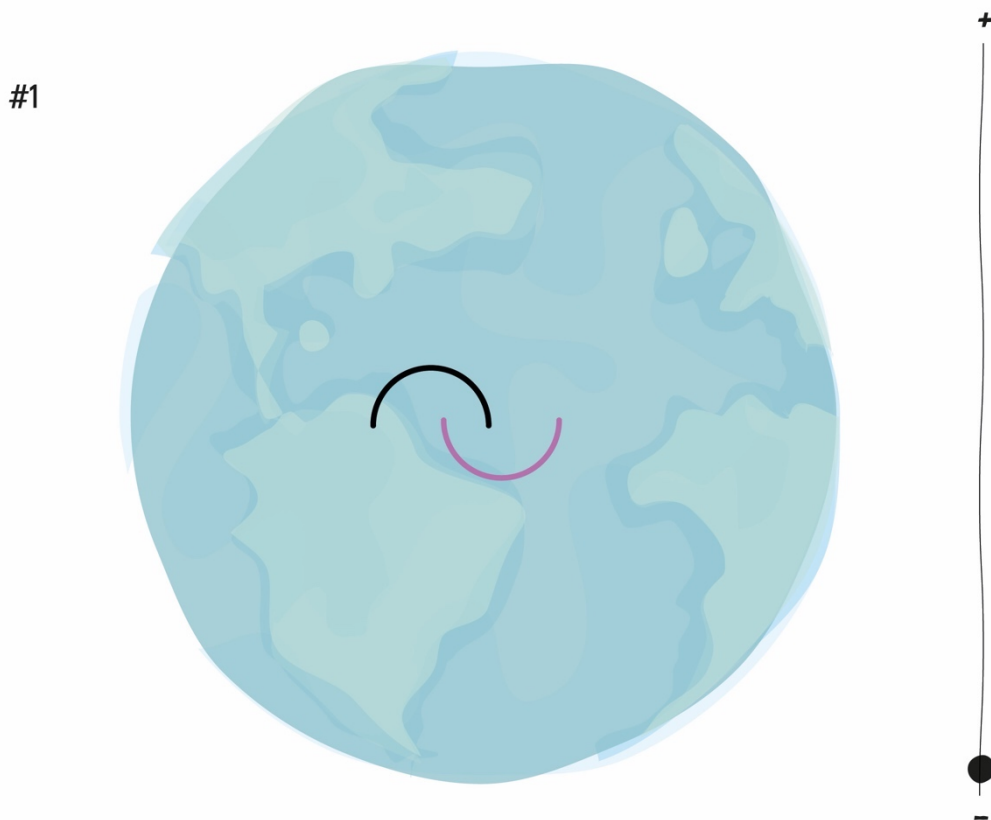


Figure 3: *We are in and of Earth. The great container of these different realities, moving cyclically and traveling simultaneously. Living and dying all at once. All of this is because Earth is.*

Western and European settler colonial paradigms and institutions frequently create models of sustainability in which economy and society are separate systems that overlap with ecosystems, rather than entirely embedded within them. Innovators in multiple sectors also fall into this trap, sometimes setting up competitive relationships between social justice, ecosystem health, and/or economic resilience. The current world-changing potential of artificial intelligence is a good example, with all the ink spilled in its description and analysis usually omitting the fact that we are each living bodies, living in relation to other living bodies, on a living planet Earth. It is important that all the models and frameworks that we use to aid our theory, thinking, and practice are in and of Earth. This is factual, as well as ethical, conceptual, and a choice that we must actively and consistently make. And it changes everything to ensure that our thinking and practice are always, honestly, authentically, rooted and situated in this way.

View 2: Not Everything Is New or Novel; Much of What We Are Looking for Has Already Been/Already Is

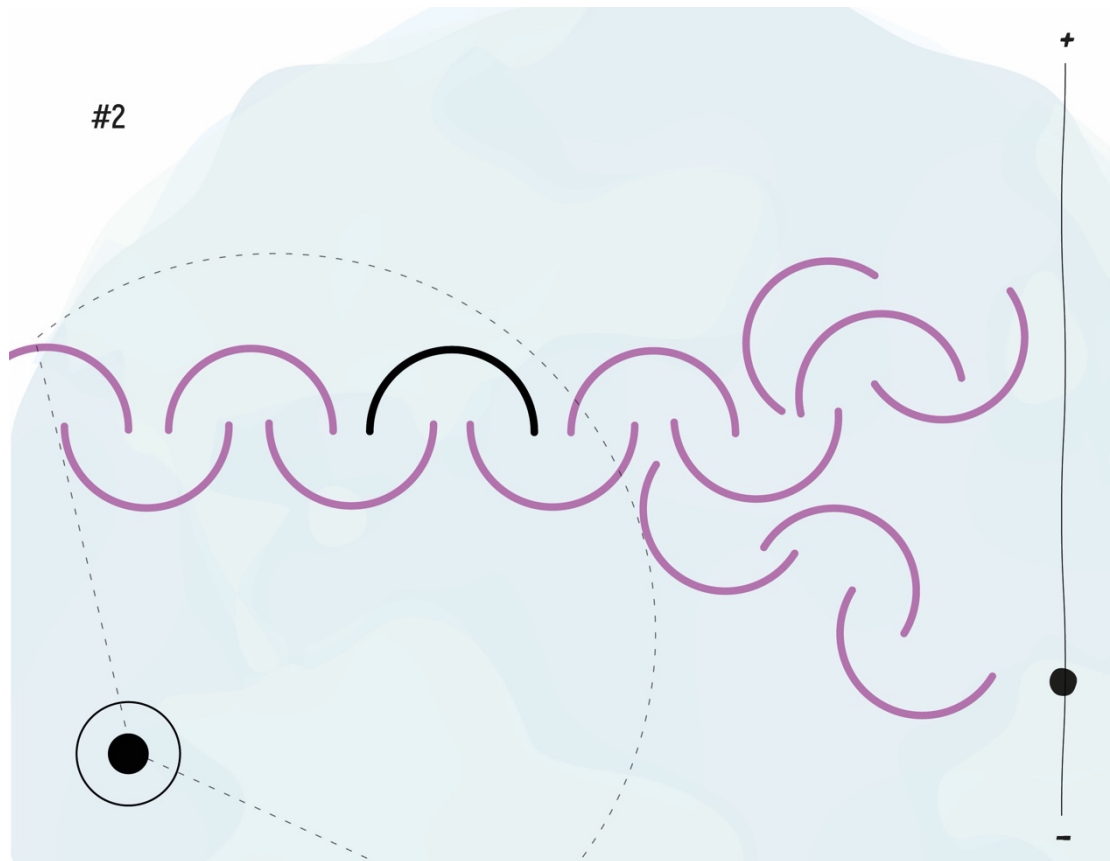


Figure 4: There are beautiful lineages already here, waiting for us to follow. They are lineages of imagination, of different ancestral and thriving futures, of unfolding possibilities.

Dominant ways of knowing and being tend to tell very short and narrow stories of history, usually from the perspectives of those who hold/impose societal power and privilege. We will not get into the why of this here; instead, we will focus on the implications and consequences for systems transformation processes. There are deep, rich, nuanced, and place-based histories that are essential stories of now, and stories of becoming. For us, in the very specific place where we live and where our work takes place, we have learned from lands and waters, plant and animal kin, the seasons, Indigenous artists and knowledge keepers, each other, and our ancestors, amongst others. This is the domain of resurgence—the loops that came before and that are still present (and perhaps marginalized)—and what these teach us about how to be in right relationship with place and each other into the future. As public sector innovators existing in institutions shaped by a short and narrow story of history, we orient our lab practices to this (un)learning and work to explore these deeper stories, sources, relationships, and situatedness in respectful, reciprocal, and non-extractive ways. If we return these older loops back into our models and practices, we will realize that there are rich historic, present, and resurgent ways of knowing, being, and doing to

ground in and learn from in revealing potential futures beyond the stuck and problematic paradigms that having only two loops tells us is possible.

Practice Vignette: During the Climate Justice Field School (CJFS), we took our 25 participants outside to learn with the lands, waters, histories, and presents of where this work was happening. Meeting about climate justice inside institutional City walls blocks our capacities to fully experience the risks and potentials of how climate change is affecting aliveness in the city. We began in a community garden with a long and radical history of community work, sitting together in circle under a tree, sharing stories and songs with each other. We visited Chinatown, reflected on the tidal mudflats buried in concrete underneath our feet and about *Sínulhkay*—the two-headed sea serpent of Squamish and Tsleil-Waututh Indigenous cultures who lives there. We visited the trees, plants, and bird life living in Stanley Park and considered what the forest and the Indigenous land holders had to teach us about just climate futures (based on writing by Cole & Kozak, 2024).

View 3: We Each Have Unique Experiences in/With These Spaces

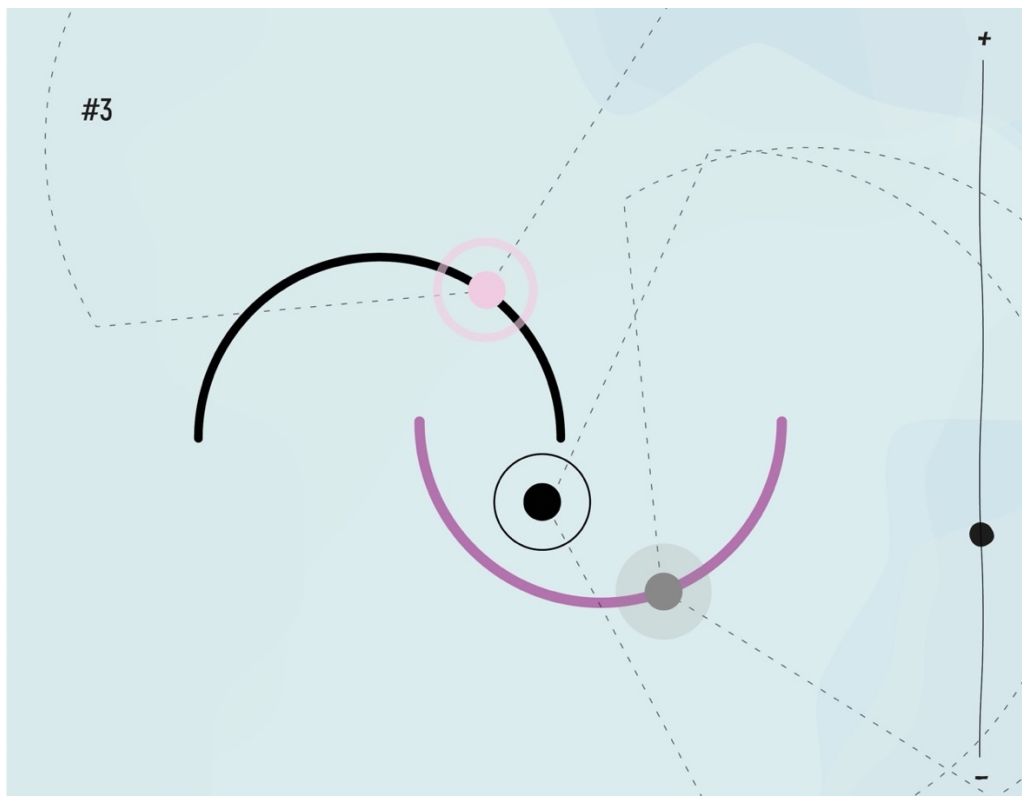


Figure 5: We are simultaneously in- and outside of the system. Our lineages, experiences, and positionalities shape our lenses. This lens can adapt and evolve.

We all have different histories, lineages, lived experiences, world views, and ethical orientations that shape how we see and experience a model like this. Even though we have this helpful schematic, we will all see each aspect of the model in our own ways. Some will use their lenses more like telescopes—to look way into the past and/or way into the future. Some will use magnification, focused on the here and now. Some may have a rose or technicolour tint, some may see things in black and white, and others in varying shades of gray. These perspectives can all be helpful if they are explored, listened to deeply, and held with care and curiosity. Some of the most potent moments of transformative potential may come when the system and its actors start to see it/ourselves and more deeply understand each other's experiences. There are many ways to see, feel, and experience systems, and there is much to learn and to teach from these different experiences. At the same time, there are experiences that are less centred, marginalized, oppressed, and actively resisted and experiences that tend to dominate and overrule the others. Active rebalancing is needed to correct this dynamic.

Practice Vignette: A core SLab practice is something that we call self-in-system mapping. We do this early on, before the more familiar, outward-oriented systems mapping happens. Self-in-system facilitates reflective inner work necessary to better understand our own positionalities, multitudinous identities, and inner complexities that inform the lenses, biases, and blind spots that shape how we understand and make meaning of the outer systems that we're trying to change. We support this reflective work by introducing wisdom about equity, anti-racism, anti-oppression, power, decoloniality, and other helpful frameworks. As people continue through lab processes, we regularly return to this self-in-system foundation, building from it to support people in stretching their learning goals, their understandings of agency and accountability, and to build stronger relational webs rooted in this deeper knowing (Transforming Cities, 2025).

View 4: Moving Away From the Dominant System Is a Steep Climb



Figure 6: From where we are, this is a slow, long, steep, exhausting crevice to climb out of.

When the loops are inverted in this way, they tell us a different energetic story. Instead of the dominant system being a pinnacle of achievement, it is instead a deep trough that is very difficult to get out of. Instead of a downhill slide from the dominant and into the emergent system, it is a steep climb out of what is, and another steep climb into what we are moving toward. When in the trough of the dominant system (rather than at the peak in the other version of this model, shown as faded out in Figure 6), you may not even be able to see that there are adjacent possibles; all you can see are walls on every side. Energetically, this version of the model is truer to how it often feels to do this work—it is a relentlessly steep mountain that is easy to be pulled back/slide/fall down from. It requires training, practice, relentless dedication, commitment, and support to be able to make it up. This view shows us how small we can feel when faced with this climb. It shows us that we need to find and construct footholds for ourselves, and for those that come after us, and that deeply transformative work is intergenerational work to do.

View 5: The Gap Is Big, Treacherous, and May Seem Insurmountable



Figure 7: From where we are, it is a massive and treacherous leap into the unknown.

This view shows us that the solutions we are seeking are not just a short step or jump away. Not only is the gap massive, but it is also very foggy on the other side. What might it look like over there, and how far away is it? Will we land on something treacherous, will we get snagged in midair by something from the dominant system that tries to prevent us from making the leap? Contemplating this view and taking this kind of leap requires a great deal of courage. This isn't a small, every day, easy, and straightforward thing to do. All the preparatory work that we may do to imagine and enact what may be on the other side - ideation, creative processes, experimenting - will never be anything like what it looks and feels like to make the jump and choose a different path or approach. This view tells us that sometimes we jump and the gap is too big and we fall/fail, likely more often than we make it across. In addition to courage there is sacrifice here, contending with big risks and likely failures, and how this feels in a deep way. Yet we do this over and over. We sign up for this work knowing that it is going to be scary, difficult, and dangerous.

View 6: We Can't Be Light Enough for the Leap Until We Let Go

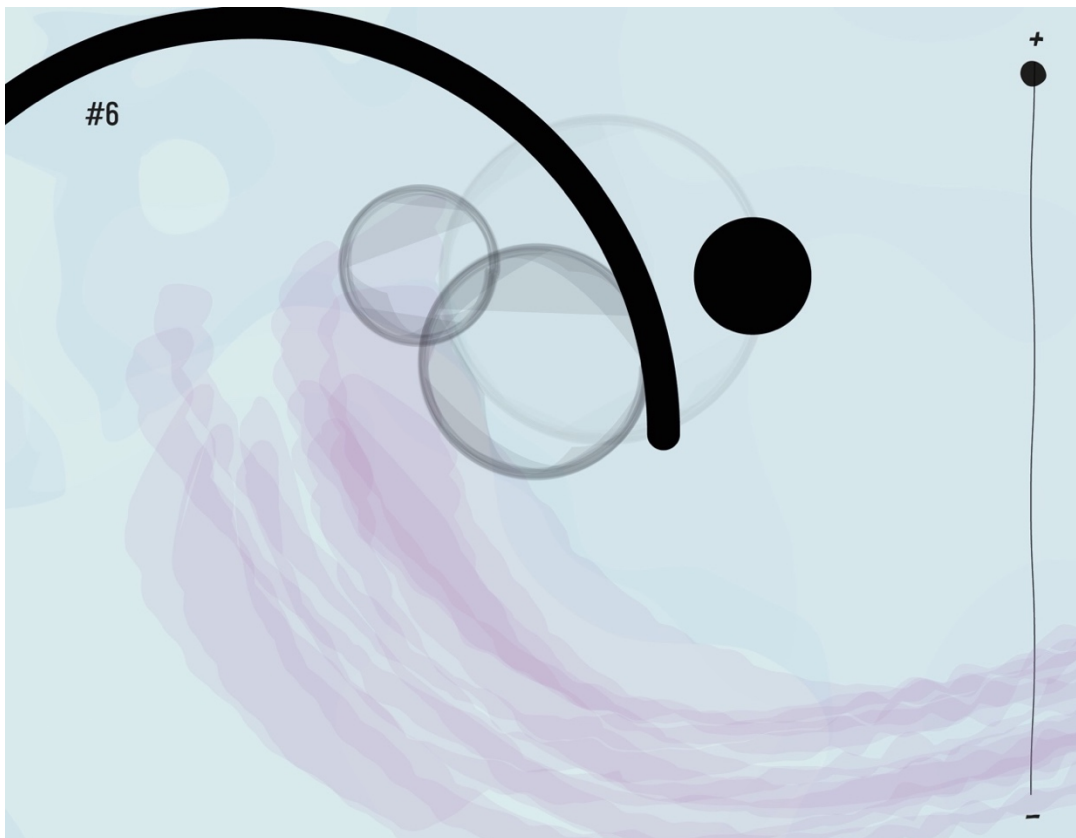


Figure 8: The weights of the dominant system are so heavy—generational even. There is so much to release and relieve ourselves of, as preparation for leaping.

This view tells us that the effective strategy is not always to add more tools, knowledge, experiences, to our backpacks. The growth and accumulation obsession that capitalism has taught us may not help us here - more is not always better. Sometimes we must shed things that we think we know and leave them behind so that we are light enough to make the leap. We need to make room for something else to emerge - different relationships, social configurations, ways of being and knowing. If we are too cluttered, filled up, sated, comfortable, and have all the things that we think that we want and need at the ready, we will be too heavy to make the jump. This release is vulnerable. It requires that we (re)open ourselves up to a beginner's mind, to true openness and curiosity about what might be on the other side. This view actively invites hospice, compost, decay - a breaking down of what we think we know, also named in the original Two Loops model. The short-lived but destructive project of modernity has nothing more to give. We need to let it decay, let it die in order to nurture that which is already growing elsewhere.

Practice Vignette: As the first iteration of SLab came to a close, and we conducted a developmental evaluation of our work, we noticed that including a transformative learning purpose in our theory of change was likely to result in more significant, durable, and expansive impacts than our time- and issue-bound lab work would on its own. We added a community of practice (CoP) to our SLab activities at that point to encourage and enable our most committed City colleagues to learn and practice SLab theories and methods. Transformative learning cultivates a disorienting dilemma, and then—through experimentation and practice—supports the integration of new paradigms, worldviews, and practices that are better suited to the complex challenges that people are grappling with. CoP members crafted a creative question that mattered to them in their work and established their own learning goals. SLab then supported their work by hosting learning sessions, inviting specific practices, coaching, and community building (City of Vancouver, 2018, 2022).

View 7: Tend and Surrender to What Is



Figure 9: *In the cracks, things seem endless and impossible; and even still, in this space, moments of surrender and refusal can be tended.*

Innovative processes can feel especially hard when we resist what is happening. We do this for many reasons—perhaps out of fear of the unknown, or because we're not ready to let go of the things keeping us comfortable that prop up the dominant system. In this view, the antidote is to linger in the cracks and surrender to what is. Tending to our humanness serves as a wayfinder in understanding how unraveling, detangling, and (not so) simply being-in and being-with are necessary for transformation. Through deep listening and observation, we can attune to different levels and kinds of readiness for transformation. Rest can be a powerful and essential act of refusal and refuge in the face of dominant systems of oppression (Hersey, 2022). Tending to the individual and collective body and nervous system can be a powerful point of intervention. If we can stay connected to our bodies, then we can figure out what needs to happen next. If we are aware of what is happening relationally between us and the dominant system, we may see where to find/make some breathing room. From here, we may then see what stuck paradigms or patterns are governing a person or a group of people and that may be getting in the way of seeing what is happening more clearly. There is also grieving and healing work to do here. What trauma or harm is present? What has already been lost, destroyed, or foreclosed? What needs to be healed within and between us, and within the larger collective?

View 8: There Are Portals in the Cracks to Pluriversal Possibilities



Figure 10: *The crack is itself a portal if we let ourselves surrender to it. There are beautiful portals along the way that continue to reveal themselves. There are multitudinous exits, doorways, and yesses to follow.*

The dominant systems are so powerful that when we think we are imagining and enacting a desirable emergent future, we are quite probably still recreating a slight variation of what already is (Machado de Oliveira, 2021). This view tells us that there are pluriversal portals in the space-in-between, and that what we need is to make/be ported entirely elsewhere(s) (Escobar, 2018). This view reminds us that we are not hemmed in to always reacting and tending to the dominant what-is but can instead attend to parallel also-realities. A powerful intervention for transformation is to dance at the edges of places that we may not even be able to imagine from here. Simply thinking about, knowing, and trusting that a portal might reveal itself or be made is itself an act of transformation. We conjure portals, and when we find them, we figure out what is needed to hold them open and to try to speak, sing, dance, (w)rest the portal into being. Trusting and following the yesses within ourselves and in others, and being of service to those who are ready and wanting transformation, can help to open up these views. Being even more ambitious with our theories of transformation and articulating this clearly and courageously can help move us away from path dependencies and make visible new tracks to follow.

View 9: There Are Fractal, Diverse, and Multitudinous Possible Futures

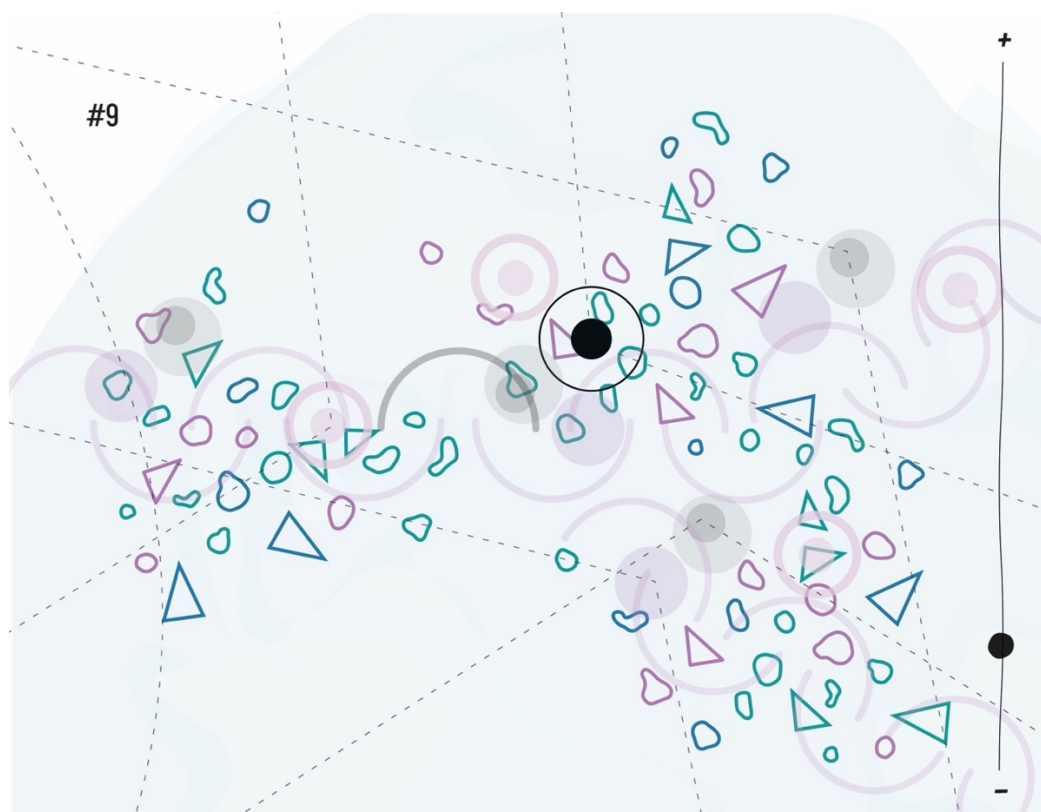


Figure 11: *The futures are multiple. They are happening now. Just as there were many entry points into the hospice, letting go, compost, and decay of the spaces-in-between, there are many ways out of them.*

Nature teaches us that diversity is essential for wellbeing and thriving. When we open ourselves up to the idea that a healthy future for all is something that we don't have a clear roadmap to, we need to open up, explore, and experiment with diverse options, ideas, and possibilities. Nature is experimenting all the time. Life begets more life. That is how we've come from single-celled, water-dwelling creatures to the massive proliferation of life and death that we see around us every day. Showing multiple possible future fractals reminds us that we are fecund, abundant, bountiful. It helps us counter experiences of scarcity and the ideas that come along with that—competition, survival of the fittest, fear, hurriedness. It invites creativity, multiple ways of knowing and being, multitudinousness, generosity, and non-attachment. That there isn't one single dominant, correct, desirable version of what we want our futures to be.

Practice Vignette: As time went on in SLab, we began to get more courageous and experimental with some of the theories and methods that we used in our practice—we wanted to cultivate opportunities for bigger stretches into the unknown. More traditional ideation or brainstorming activities were feeling stuck and expected, so we began to include speculative fiction writing workshops in our lab processes (Imarisha, 2015). We led people through a series of writing prompts to create characters, build worlds, and explore protopic ideas, and then share their imagined worlds with each other. We actively hosted space for rest as radical resistance (Hersey, 2022). Sometimes this was inside a typical City meeting room that we did our best to transform into a depressurized hangout space to talk about the things that were weighing heavily on people over a cup of tea and some snacks. Sometimes we were able to stretch further, having intentional rest experiences in City parks and other spaces, with mats, blankets, music, poetry readings, and candles. Actively practicing rest as a portal.

What we Learned About Dancing and Tending the Spaces-in-Between

We now want to re-ground that deep dive into the spaces-in-between in our own public sector innovation experiences. We find it helpful to think about this work as dancing and tending the fugitive, wayward, hospice spaces into being, and holding them for just long enough for us to glimpse another way of knowing and being—even if, in contexts like the public sector, firmly in the House of Modernity, we don't yet know where this might lead us. Dancing asks us: What practices specific to the public sector context might be useful to embody? What gestures and moves have we found ourselves making in SLab over the many iterations of our work? Tending asks us: What does it mean to attune and attend to this complexity? How are we holding spaces to think and feel our way into hospicing modernity and letting more equitable, just worlds come through? We

suggest nine dance moves for working with all of the views shared in the previous section, based on our own rehearsals—knowing and hoping that there are many more to be invented, improvised, and honed.

Less Talking < More Listening

We step out of our analytical, problem-solving brains and spend more time being slow and quiet. As Arundhati Roy (2005) says, “Another world is not only possible, she is on her way. On a quiet day, I can hear her breathing” (p. 86). When we spend more time listening to the land, each other, even the noise of the daunting challenge we’re working on, we invite other worlds to introduce themselves to us. We have used methods such as generative listening from the Presencing Institute, place-based attunement through sit spots, and rest/meditative practices to create conditions for more listening.

Less Answering/Knowing < More Asking/Questioning

We recall Simpson’s Theory of Water: “When knowledge is enclosed, it is incomplete” (2025, p. 96). We’re shedding reliance on predictability and fixed notions of knowledge and expertise. To imagine otherwise from the in-between spaces, we must be guided by curiosity. We apply methods such as developmental evaluation to help us query why what we’re noticing is important, and what next moves we might make. We continuously iterate how we’re framing the problem and develop creative questions (“how might we?” and “what if?”) to surface different directions in the spaces. When our brains are looking for the comfort that comes with certainty, we dig for more potent questions. Releasing attachment to completeness when it comes to what is “known”, we continuously ask, “What else might be possible?”

Less Doing < More Being

Conventional public sector organizational culture is highly fixated on actioning. There is an expectation for measurable, tactile, discrete outcomes to always exist. When designing transformative processes in SLab, we think about how to create moments of simply being together. We create enough of a pause to allow us to become aware of and start to inhabit the in-between space. We release and relieve ourselves of the relentless quest to be productive at all times. This can look like making and sharing meals together, walking in the woods, listening to music, making art, resting, and sharing stories.

Less Perfecting < More Trying

Public sector organizations and staff hold expectations of neat, tidy, and organizationally recognized and rewarded results or solutions to be generated at

all times. In Slab, we practice being in-process, partial, and incomplete. In SLab, we use prototyping as an iterative process of experimentation-as-learning. Prototyping complex, emergent challenges within stuck dominant systems means that “solutions” will never be fixed, finite, or finished as they are in more traditional design processes. Instead, we practice prototyping to reveal new and better questions, provide different ways of framing and understanding complex challenges, to learn, and to shift paradigms, values, and purpose of the work.

Less Hubris < More Humility

We are regularly working at transmuting the inclination towards excessive confidence and performative expertise that can show up in public sector (and) innovation spaces. Drawing on scholars of fugitivity and liberation, humility is our mooring as we tend to the risk of marginalized peoples’ journeys towards liberation being co-opted or extracted by the dominant system. We take up practices such as critical self-reflexivity, systems mapping, learning journeys, and dialogues/deep listening so that we may recognize our perspective is incomplete, one of many, and ever-changing—if we allow it to be. We practice a beginner’s mind which enables us to let the hubris to subside, to fall away.

Less Planning and Futuring < More Worldmaking as a Daily Praxis

We are working to shed the tendency of the dominant system to marginalize visionary futures as intangible, far-away impossibilities that are not feasible or realistic. Invoking the Trickster and the everyday experimentation and creativity of Black women in the 20th century, as Saidiya Hartman (2019) writes, we try to make new worlds in everyday interactions. Gestures of transformation are not always overhauling or revolutionary, but can be soft, joyous, and kind. This can look like visionary and speculative writing and drawing, small moments of connection at the beginning of team meetings, or taking our work analog and outdoors with a small and porous group of colleagues.

Less Power-Over < More Power-In, -With, -For

We’re hospicing hierarchical structures and conditions that reinforce status quo power imbalances. We design SLab processes to have multiple accountabilities through multi-sectoral partnerships and collaborations, which helps distribute power and privilege and also enables us to hold space for pluriversal perspectives. We convene spaces where non-dominant knowledges are centred, including Black, Indigenous, feminist, queer, and young people. We create permissive spaces so that those of us from non-dominant identities can lead with the knowledges and practices that are often otherwise marginalized in our work contexts.

Less Linear < More Cycling, Seasonal

We work to shed constructs of linearity and forward progress, and instead design with the cycles and seasons that are alive all around us. Orienting our process design to seasonal rhythms, we follow the lead of what the plants, animals, land, and waters are doing at different points in the year in our context. In the relentless pressures of public sector work to be highly productive in spring and summer at all times, we remember to also bring the energy, pacing, rhythm, and lessons from autumn and winter into the design and facilitation of our work.

Less Head < More Heart-Body-Spirit-Hands

Moving away from analytical thinking, we practice showing up with our whole selves. We respectfully make space for moments of ceremony, guided by culture keepers in making offerings that honour the land and spirits, as well as the sacredness of the work and coming together. We bring in fundamental human practices of making, gift-giving, and music. As part of tending and surrendering to what is, we create moments for nervous system regulation, so that we may show up to the difficult transformative work from a place of internal safety. We hold transformative work as the work of love.

In Closing

As practitioners in a public sector innovation lab, we have tried many ways to dance and tend to fugitive spaces inside the House of Modernity. We have sought practices that cultivate a creative break in the hopes that we might stretch further into the space-in-between what is and what might be. Just as the views themselves are not discrete or complete, nor are the process design and facilitation choices we make in SLab. Here, we have picked some threads apart in order to see, describe, and make sense of what we attune to, but in practice they're woven together, and it is more a matter of what we emphasize or focus on at a moment in a process than discrete, fixed activities. Like DJs, we are continuously moving the dial in response to what the moment is asking more or less of. At the conclusion of writing this, we hold the complexity of the (im)possibility of hospicing modernity through nurturing fugitive spaces inside modernity's house. We also hold the essential and ongoing practice of continuing to try.

We hold questions for ourselves, for other practitioners and researchers who also find this a potent space of praxis to cultivate in the public sector. We ask: What needs composting—and are we composting the right things? What needs to be resisted, and what is needed for the long haul? What and who needs nourishment? What beliefs, mindsets, and cultural norms are wrapped around us? What stuck patterns need to be broken down and transmuted? We stay with these questions and others, knowing they are incomplete, reminding ourselves that transformation work is intergenerational. The life–death cycles in the cracks

are ongoing, and there is a constant dancing and tending in the spaces-in-between in order to give life to that which comes next.

In closing, this practice-poem written by Lily serves as an invocation to inhabit the space in-between and to what it means to grapple with and tend to the hospicing of modernity from within the public sector.

Untitled

Feel the sludge.

Feel yourself.

Feel where you and the sludge meet.

Do you feel how it moves in response to your movement?

Feel your ankle bones create pockets in the sludge.

Try the same thing with your knees and elbows.

Send out love every time the hard, crusty matter scrapes your skin.

Love is the throughline. Love will cure all.

Rest when you need to.

May the movements get easier.

May the pockets become so spacious that you can dance fully.

We're not just going for wiggle room. That would be skimpy.

May your dancing melt the hardness.

May all turn to muddy water.

Return the mud to the earth.

Be the cleaner of your own mess.

Acknowledgements

We give thanks to the land, sea, and more-than-human relatives that deeply informed the thinking shared here, living alongside us in the x^wməθk^wəyəm (Musqueam), Skwxwú7mesh (Squamish), səlilwətał (Tsleil-Waututh), and shíshálh Nation. We give thanks to Marcia Higuchi, who created the incredible visualizations in this article.

Conflict of Interest Statement

The authors declare no conflicts of interest or competing interests.

Ethics Statement

Although this specific paper was not the result of one research project and durational over time, as co-authors we have taken care to ensure ethical research processes have been used in our research and writing throughout. Here are some ways that we have done that. From 2017-2021, Lindsay's research with SLab

was done during her doctoral studies and managed under UBC's Behavioural Research Ethics Board. From 2022 - 2024, both Lily and Lindsay's work on the Climate Justice Field School (one of the projects that SLab was working on), was managed by the Research Ethics Board of Emily Carr University of Art and Design (where Lindsay was a postdoctoral fellow at the time). Because we are both researcher-practitioners who have had staff roles in the Solutions Lab, in the writing of this paper and our choice of methodology we have been very careful throughout to only share our own experiences, interpretations, and perspectives and not use data/tell stories that have come from others to ensure that the rights, privacy, and confidentiality of our colleagues is protected.

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