La Corrente

How can design support faith of Catholic LGBT+ members in Italy?

APPENDIX
# Table of content

<table>
<thead>
<tr>
<th>Appendix</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Design Brief</td>
<td>6</td>
</tr>
<tr>
<td>B</td>
<td>Double Diamond Approach</td>
<td>14</td>
</tr>
<tr>
<td>C</td>
<td>Design for Rituals</td>
<td>18</td>
</tr>
<tr>
<td>D</td>
<td>Design for Dilemmas</td>
<td>22</td>
</tr>
<tr>
<td>E</td>
<td>Primary research plan</td>
<td>24</td>
</tr>
<tr>
<td>F</td>
<td>Material for the interviews and results</td>
<td>30</td>
</tr>
<tr>
<td>G</td>
<td>Insights and Findings</td>
<td>54</td>
</tr>
<tr>
<td>H</td>
<td>First Workshop session</td>
<td>56</td>
</tr>
<tr>
<td>I</td>
<td>Second Workshop session</td>
<td>60</td>
</tr>
<tr>
<td>J</td>
<td>Scenario Big Sibling</td>
<td>66</td>
</tr>
<tr>
<td>K</td>
<td>User Experience Test</td>
<td>71</td>
</tr>
<tr>
<td>L</td>
<td>“La Corrente” complete overview</td>
<td>72</td>
</tr>
<tr>
<td>M</td>
<td>Validation of “La Corrente”</td>
<td>84</td>
</tr>
</tbody>
</table>
# APPENDIX A
## Project Brief

**IDE Master Graduation**

Project team, Procedural checks and personal Project brief

This document contains the agreements made between student and supervisory team about the student’s IDE Master Graduation Project. This document may also include the submission of an external organization, however, it does not show any legal employer relationship that the student and the client (when) work upon. Listed here, this document facilitates the required procedural checks of the document:

- The student defines the team, who believes to be able to deliver and how and when to come about.
- SSC E&SA (Shared Service Center, Education & Student Affairs) reports on the student’s registration and study progress.
- IDE’s Board of Examiners confirms if the student is allowed to start the Graduation Project.

---

**STUDENT & MASTER PROGRAMMAE**

Valie their forms the forms "IDE Master Graduation Project Brief, family name, initials & student number, all necessary". Complete all parts of the brief and include this approved Project Brief in your Graduation Project as Appendix A.

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**SUPERVISORY TEAM**

Fill in the required data for the supervisory team members. Please check the instructions on the right.

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<th>Chair</th>
<th>Professor &amp; Title</th>
<th>Department / Section</th>
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**2nd mentor**

Mentor and chair belong to the same department. However, they bring different contributions since Desmet’s expertise focuses on the research and Sonneveld’s sense of intervention is more related to action and action.

---

**PROCEDURAL CHECKS - IDE Master Graduation**

**APPROVAL PROJECT BRIEF**

To be filled in by the chair of the supervisory team.

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**CHECK STUDY PROGRESS**

To be filled in by the SSC E&SA (Shared Service Center, Education & Student Affairs), after approval of the project brief by the Chair. The study progress will be checked for a 2nd time just before the green light meeting.

**YES**

- Master electives no. of EC accumulated in total
- 01 which, taking the conditional requirements into account, can be part of the exam programme
- List of electives obtained before the third semester without approval of the BoE

**NO**

- Missing 1st year master courses and

**FORMAL APPROVAL GRADUATION PROJECT**

To be filled in by the Board of Examiners of IDE TU Delft. Please check the supervisory team and study the parts of the brief marked **.

Next, please assess, (dis)approve and sign this Project Brief, by using the criteria below.

- Content: **APPROVED**
- Procedure: **APPROVED**

**YES**

- Does the project fit within the (MSc) programme of the student (taking into account, the activities done next to the obligatory MSc specific courses)?
- Is the level of the project challenging enough for a MSc IDE graduating student?
- Is the project expected to be done within 100 working days/20 weeks ?
- Does the composition of the supervisory team comply with the regulations and fit the assignment ?

**NO**

- Comments

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IDE TU Delft - E&SA Department // Graduation project brief // A study overview // 2018-01-v00

Page 7 of 7
Ritual to support spirituality of Italian Catholic homosexuals

Please state the title of your graduation project (above) and the start date and end date (below). Keep the title compact and simple. Do not use abbreviations. The remainder of this document allows you to define and clarify your graduation project.

**Title of Project**

Ritual to support spirituality of Italian Catholic homosexuals

**Start Date**

16 - 09 - 2019

**End Date**

14 - 01 - 2020

**Introduction**

In nowadays’ society, Catholicism, and homosexuality are perceived as two inconsistent aspects of a person’s life due to the negative statements said by religious leaders (Wood & Conley, 2014). However, God loves people unconditionally, and multiple verses of the Bible indicates that “He who does not love does not know God, for God is love.” (John 4: 8-16)

Homosexuals in Italy face several internal struggles when it comes to combining their spirituality with their nature. However, several other Italians belonging to the LGBT+ community are able to merge these two aspects and create an inner balance, since they truly believe in the statement that “God loves everyone, therefore God also loves me for being gay”, and understand the distinction between spirituality (the mystical aspect of faith) and religion (the institutional part of faith).

The strong conflict between one’s sexual preferences and faith, hinder the process of accepting one’s nature, causing an impact on an emotional level, which could lead to psychological issues. If this process is not well managed, LGBT+ people feel forced to deny one of these two aspects of their life, as a result of bad coping mechanisms for their Internalized Homophobia. Indeed, this decision leads to psychological problems, since each dimension is considered important by them. People who decided to deny their sexual tendency are shown to suffer from psychological problems due to the repression of natural instinct but, on the other hand, people who decided to abandon their religious communities suffer because they feel pressured due to the closure of the religious communities and because of the lack of rituals, tools and role models to nurture their faith (Gibbs & Goldbach, 2015).

Within this religious context, several rituals are performed, either alone or with the support of a group. According to the Stanford’s Ritual design Lab, a ritual is one of the most effective ways to create behavioral change, since the person performing the ritual attach personal and specific meaning to the objects and actions that are performed. Based on this, a ritual can be designed to help-catholic homosexuals to overcome their spiritual struggles and have a better connection with God, and to fulfill the needs that are missing in the current situation.

For religious people, God is a reality, not a choice. The same applies to homosexuality, therefore it is important to merge these aspects with the support of a design intervention that could support the missing need of Catholic homosexuals and switch their point of view towards a loving God.


To enhance an overall well-being of Roman Catholic Homosexuals in Italy, this project will design an object (digital or physical) that will support them during their praying routine, to make them feel at peace with God and with themselves.

This project will start by investigating which parts of being homosexual and being catholic are perceived as impossible to co-exist.

I will investigate the perception that Catholic LGBT+ members in Italy have about their religion, spirituality and faith. Furthermore, I'm going to analyse their personal religious rituals and practices: what actions and which objects do they involve; moreover how do they feel and which values do they attach to these practices.

During the ideation phase, the aim is to discover design dilemmas, to find a way to combine the two aspects of homosexuality and spirituality and to create a ritual supported by design, that can solve the conflicting concerns. The design aims to create a positive religious experience. To achieve this positivity, the ritual by design needs to create a safe space and peace of mind.

In the Synthesis phase, after the primary research, I'm going to formulate the existing “dilemmas” and create a vision on possible future design directions. This vision will be created in an iterative process together with the target group. These iterations will be performed with catholic homosexuals in Italy as well as in the Netherlands, assuming that both cultures could inspire each other. Thereby, the target group will be part of a codesigning process, resulting in a final design concept that is supported by the target group.

The design concept will be developed further in a working prototype, that will be tested by the target group over a longer period of time (4 weeks) to assess its ritual potential. The design will be evaluated through qualitative feedback of the users after these 4 weeks, after which the design will be refined according to the outcomes of the evaluation.

The project will be documented along with the different phases of the project, to create a solid narrative of the whole process.

This means that the research phase and the evaluation phase of the final prototype are going to happen in Italy, where I already have a valid network of people.
I decided to develop this project for two main reasons. The first one is that I wanted to challenge myself with a project with a strong complexity and where I can have a broad area of intervention. I want to strengthen my design research skills even more, so I wanted to pick a design project that requires a well-structured research and with remarkable complexity.

The second reason is more personal. I’m myself a homosexual with a Catholic background, and I know from personal experience that is not easy to combine this aspect if you are not supported properly. Since I’ve been through the process I know that I can contribute through a design solution to improving other people’s life by smoothing the process of making these two aspects coexist.

I would like during the process to improve my workshop skills, that’s why I want to include in my process an idea generation workshop with fellow students (which can give me good insights and different perspectives on the project).

Eventually, I would like with this project to explore the social role of design and discover how a design project can have an impact on society, especially in the area of religion and spirituality.
APPENDIX B

Double Diamonds Approach

The double diamond approach is a design method that alternates divergent and convergent stages to approach a design problem. The model was designed by the British Design Council in 2004 and graphically illustrated by Bela H. Banathy. This approach is divided into four different phases: Discover, Define, Develop and Deliver.

In the Discover phase, the designer researches around the problem. By doing so, he/she will gain a profound understanding of the problem components and will not follow assumptions in the later stages of the process. This stage involves activities such as primary and secondary research, and one of the most important designer’s goal is to gather as much information as possible about the needs of the chosen target group.

The Define phase is based on the data gathered from the previous stage. In this part, the designer analyses all the information collected in the research phase to reframe the problem differently. It is done to work with a clearer and specific problem that can be solved through a design intervention. Some activities involved in this phase are clustering and selection of ideas based on previously selected criteria.

In the Develop stage, the designer creates different solutions, or design directions, to find the most appropriate one that could match the requirements of the previously defined design goal. It is a convergent phase since designers both collect as many ideas as possible and gather inspiration from different sources. During this stage occur activities such as idea generation workshops and brainstorming activities.

Eventually, in the Deliver phase, the design solutions are tested and evaluated. It is recommended to do it whether possible with the chosen target group in the context. This is a convergent phase, therefore the ideas that don’t fit the context are discharged, and only the ones that work are implemented. This process is done until a final idea is chosen as the solution to the design problem.

The Discover and Develop phases are considered as exploring phases. In these stages, it is important to create a creative environment that allows the designer to have different ideas and be open-minded about the investigated problem. On the other hand, in the Define and Deliver stage, it is important to assume the opposite attitude. In these phases, it is necessary to adopt a structured mindset to evaluate the results of the exploring phases and choose the best design direction based on the gathered data.

Figure 1
Visualization of the “Double Diamond” approach
APPENDIX C
Design for Rituals

According to the research made by Gino & Norton (2013) rituals can reduce negative emotions and increase performances. In the research, it has been highlighted how rituals can alleviate grief after losses, or boost confidence before high-pressure tasks. Backed up by psychologists, the research has, therefore, demonstrated that rituals have a strong impact on people's thoughts, feeling, and behaviors.

We can define ritual as a repeated action done in a specific situation, instilled with meaning and symbolism that is carried out the same way each time it is repeated. The nature of the ritual can be very different, depending on the participants involved and its scale. For instance, it can be performed by individuals or by a group of people, it can be on a large scale and be noisy or it can be private and quiet.

Despite the different nature, the goal of rituals is always to help people to cultivate meaning from the ordinary. Indeed, the difference between an action that is performed as a routine and a ritual relies on the meaning of that particular action. A ritual is always performed with a purpose, and its meaning is always clear to the person who is performing it, even when it doesn't make sense to a hypothetical external person who is watching the scene. The goal of this action is not to be understood by everyone, but to provide significance to the person who is performing the ritual.

The meaning of a ritual can differ in several ways. For example, we can have rituals that support important changes in life, and in this case, religion-focused rituals are important cases. Indeed, funerals, weddings, and baptisms are only a few of the examples that are operated by mainstream religions to support believers in important transitions moments. Furthermore, we can have rituals related to being part of a community. Here, the focus is the sense of belonging. This particular type of ritual is performed by sports teams. In this case, it is important to mention sororities and fraternities, sports teams or even family breakfast on Sundays. Rituals contain three key factors: Community, awareness and intentionality, and Spirituality.

The community aspect gets involved every time a person performs the ritual. Rituals make you part of a larger scope and symbolize a connection with everyone that has performed that ritual, or with anybody that is performing the ritual for you. It connects the person to a larger entity and with a sense of belonging.

The other factor includes awareness and intentionality. As was mentioned before, a ritual is not just a routine procedure, but it's a repeated action that involves awareness of people. The performer is conscious that something intangible is happening. He/She becomes aware of his/her actions and on the symbolism that the action is carrying. This key factor breaks away the monotony and repetition of routine actions.

Spirituality is the last factor that is considered while talking about rituals. This part is related to the unexplainable forces that are connected with the performed action, leveraging on the emotional part of the person instead of the rational part of the brain. In this way, the person doing the ritual feels connected to higher forces.

As mentioned before, rituals are important because of their meaning can be personal, such as self-fulfillment, or social, such as connecting to a good cause. In either case, a ritual gives a perfect opportunity for a designer since rituals are the embodiment of meaning, and the products involved in them become the affordance to that meaning.

Designing for rituals means designing for behavioral change. When designers are asked to design for behavioral change, they have to take into account motivation, ability, triggers, and feedback loops. Besides, their target group must believe in their actions and their purpose if they want to achieve the desired change. All these features are taken into account by rituals (Ozenc, 2016). Indeed, by performing a ritual, people believe in the purpose of their actions and give special significance to that moment of their life. Furthermore, the performers identify with the story of other people who performed a ritual, since it is the representation of shared beliefs and values. By doing so, the performer is changing part of his life, either on a big or small scale (Ozenc, 2016).

Guidelines to design Rituals

According to Ozenc & Hagan (2017) rituals can be created by following a design process. In their work, they created a framework that can be applied when it comes to design rituals, based on patterns of interactions. First, the designer needs
to select a **specific context for the ritual**. This is described as a specific moment and place where the interaction will happen. When the goal is to design rituals, it is important to understand first when the ritual has to be performed, the moment of people’s lives where it could be valuable to add a meaningful interaction. After deciding the context, it is important to have a prop, that in this case is an **object fulfilled with meaning**. The third element consists of the **repeated action** that the person is asked to perform, most likely using the objects that are involved in the ritual. Eventually, it is necessary to have a **narrative goal**. This element is what people want to achieve at the end of the ritual, such as empowerment of emotions, values or beliefs.

While designing for rituals is important to focus on its subjectiveness, by leveraging on symbols, values, and meaning. It is necessary to **focus on the experience** that the interaction will create, and not with the logic input-output relationship.

To do so, it is possible to follow three different paths:
1. Create a new ritual by using the design process
2. Using already existing rituals as inspiration to create new interactions
3. Improve the design of already existing rituals to increase their meaning

### Objects in Rituals

In rituals, objects play an important role. According to the various researches made by the Ritual Design Lab (Derek, 2018), **objects are the main support to perform the ritual**, and since rituals are actions embodied of meaning, products can be the affordance to that specific meaning. Based on this, we consider products as influences for our experiences, since they can work as a representation of certain emotions, values or beliefs. Therefore the designer needs to think about the desired meaning while designing tools for rituals. Meaning can be practical, emotional, intellectual or a combination of the three, but a product without at least one of these components results useless.

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Examples of rituals

Some examples of design for ritual are:

**In Memory Of**
The project is about an urn in oak wood placed on a home altar that serves as a memorial or even a memento mori. The relatives can write with a brush and water on the sandstone a message for the deceased. The “magical” part of this interaction is that the massage slowly vanishes away, looking like it has been sent to the loved one.

**The burning man**
The burning man is an 8-day festival full of symbols and meanings. It takes place in the city of Black Rock City since 1986, a place that exists only for the duration of the festival. During these days people become part of a community that celebrates art, self-expression, and nonconformity. The most significant event of the festival is the burning of a gigantic installation with human features. This ritual happens at the end of the eight days, and it is done to represent cleaning, purification, and release. Furthermore, it is done to symbolize the destruction of the past and the clearing of space for the future.

**Present Moments: a relaxing ritual for children**
This project is designed for mood regulation of children to use before going to bed. Children during their relax activities can use a specific fragrance, in order to associate the scent to a relaxing mood. Then, the card containing the scent is used in the bedroom to increase relaxation for the nighttime. Since the child learned to associate the smell to a serene mood, the scent has an immediate relaxing effect. The purpose is to use this project every day, in order to increase its effects.

**TinyTask**
Tinytask is a set of different coins that aim to improve personal mental health and increase happiness. On each of the different coins, which are used as keyholder, it is indicated a task that the person has to achieve. The purpose of attaching it to Based on Sonya Lyubomirsky's research, this repeated procedure becomes a personal wellbeing ritual, since it increases personal happiness level boosted from personal motivation in doing the tasks.

**Sincerely Sundays**
This ritual has been designed to reduce the impact of blue Mondays. On Sunday night the app proposes you to send a specific gratitude message to a person you care about, and on Monday morning you will know through feedback that the person received your message. Expressing gratitude increases good feelings and in this case it booster positive vibes on Monday morning.
APPENDIX D
Design for Dilemmas

Dilemmas challenge designers to envision novel scenarios in which the conflict is resolved (Desmet, 2008). It is possible to define a dilemma as a situation requiring a choice between equal alternatives. In the field of design, it is possible to assume that when a dilemma is met, it is not possible to design a solution that fulfills both the concerns.

In the work conducted by Ozkaramanli it is described how dilemmas consist of: (1) mutually exclusive choices at the behavioral level, (2) conflicting concerns at the cognitive level, and (3) mixed emotions at the affective level (Ozkaramanli, Ozcan, & Desmet, 2017; Chapter 5 of this thesis). According to the work, the simultaneous fulfillment of both choices is difficult to achieve, and because of that people experience both positive and negative emotions for each alternative. Each of the two opportunities involves “gain” and “loss”, since the fulfillment of one of the two is related to the potential harm or fulfillment of the other personal concern.

However, it is possible to design for dilemmas according to three different guidelines:

1. Resolving dilemmas. It means designing design solutions in such a way that the conflicting needs can be simultaneously fulfilled.

2. Moderating dilemmas. It means to design a solution is such a way to create a hierarchy between the two needs, and fulfill one of them.

3. Triggering dilemmas. In this way, the design intervention wants to create awareness about the dilemma itself, without fulfilling any of the needs.

Resolving dilemmas
Designing for solving dilemmas means to provide a design solution that is able to fulfill simultaneously both the conflicting concerns experienced by the user. To do so, it is important to formulate the design dilemma according to the right level of abstraction. The more abstract is the formulation of the concern, the less related to the specific context its solution will be. The abstraction is beneficial for producing a wider range of design solutions and innovative ideas, however, the solutions will not be designed for the specific context. However, abstract formulations are intangible by nature, and their lack of physical references make concerns hard to describe. The formulation of concrete concerns involves specific elements of the context, and this makes it easy to describe them and easier to design for (Wiemer-Hastings & Xu, 2005). Concrete statements are more likely to generate familiar and acceptable design solutions. It is important then to evaluate for each specific case which is the most appropriate grade of abstraction and concreteness in the formulation of the dilemma.

The personal concerns that people experience are focused on product, activity or identity. Product-focus concerns are related to the most concrete level because the concerns involve product attributes or they are embedded in a specific context. Identity-focus concerns are the opposite since they work on the most abstract level. Since they focus on the qualities of the person, such as values and aspirations, they are not necessarily related to the context. In the middle, we find activity-focus concerns, which focus on the qualities of the activities related to the use of a product. In this case, the concern is related to the context, but no product attributes are involved, therefore it can be seen as a middle stage abstraction between product-focus concerns and identity-focus concerns.

To formulate a concern in a different grade of abstraction it is needed to use two techniques called laddering up (interpretation) and laddering down (instantiation) (Reynold & Gutman, 1988). By practicing interpretation, therefore laddering up by asking why, the designer is able to discover the real concern that is hidden behind a concern. On the other hand, by asking how, and thus practicing instantiation, it is possible to identify a specific activity or product that can fulfill an abstract concern.

According to literature, there are different ways to resolve a dilemma. The first one is blending. This consists of combining characteristics of two different products in a single one in a way that can fulfill both the concerns. Fixing is another strategy. It consists of redesigning an object that originally fulfills one of the two different concerns while ignoring or violate the other one. Here, the designer can redesign the solution in a way that the first concern is still fulfilled, but also fulfilling the other one. This is done by modifying the characteristics of the product or just adding new ones. Design flexibility into the product is a strategy that can be used while some product characteristics are preferred in some usage situations but not into others. In this case, the user can decide whether to fulfill one concern or the other. This doesn’t necessarily solve the dilemma, but create an alternative between the two. Eventually, introducing new designs is the final strategy. By following this direction, the designer creates a product that is different yet related to the product that causes the dilemma, even if it will not be related to its archetype.
APPENDIX E
Primary research plan

This schedule has been prepared to interview LGBT+ members with Catholic-influenced spirituality in Italy. The main focus of this research is to find patterns in people’s spiritual journey to gather input to use later in the ideation phase. This primary research aims to explore personal spirituality, the impact of religion on personal spirituality, and the personal needs and aspiration in terms of relationship with God of the target group.

The interviews are conducted in the form of a focus group of max 3 people whether possible, to create a better discussion about the topic. If the participants don’t want to participate in a focus group (they could be “in the closet” partially, or they just prefer to keep their sexuality hidden), the same schedule will be used for single interviews.

Participants
11 participants are going to be interviewed. They are all aged between 20 and 30 and they all identify as gay Catholics or lesbian Catholics. During the recruiting phase, they will be proposed to participate in the focus group format. In the case of a negative response, the classic one to one interview format will be applied.

Privacy
To safeguard participants’ privacy, all the interviews will be conducted in a private environment. This will be either participants’ home or a rented reserved room. Furthermore, names and pictures of participants will be disguised to avoid their recognition.

Research Questions
1. How Catholic homosexuals nurture their spiritual relationship with God and how they were able to merge homosexuality and spirituality?

2. What elements should be improved for a better spiritual relationship with God from the point of view of Catholic homosexuals?

Activities

1. Bring an object that is significant for your personal spirituality (20 min)

Goal: Gain information about the values that people attach to objects in the area related to their spirituality
Focus: The focus will be on the personal relationship that people have with their object that embeds part of their spirituality

Guide questions:
Why is this product important for you?
What does it represent?
What is the story behind it?
What emotions does it represent?
Perché questo prodotto è importante per te?
2. Personal History Timeline (30 min)

**Goal:** Obtain important insights about events/people that helped the person in merging spirituality and homosexuality

**Focus:** Personal history related to the journey of combining the two aspects

**Guide questions:**
This line represents your spiritual path. I ask you to draw, write, attach stickers, indicate the most interesting events of your spiritual journey. They can be people, events, places etc. There are no right or wrong answers!

- What is the most memorable event? Why?
- Why do you think these events are important? Which emotions did you experience? Why?

**Material:**
Emotion deck

3. Understanding your difference between Religion and Spirituality (15 min)

**Goal:** Gather information about the degree of spirituality related to the degree of religiousness, and whether some aspect of religion can be used in the future.

**Focus:** The focus will be on how people perceive their relationship with God, and their perception of the Catholic Church/their community

**Guide questions:**
In this part of the interview I’m going to ask you to reflect on your personal definition of spirituality and your definition of religion. The first thing that I’m going to ask you is to place yourself in the circle. The more you put yourself to the center, the more you identify as spiritual and/or religious.

- What are the main differences for you?
- Why you placed yourself in this position?
- Which elements are pushing you away from the center?
- What drives you to be a spiritual person? What are the motivations?

**Material:**
Targets sheets, gay stickers

4. Which elements of religion and spirituality put you down and which elements help you
(20 min)

**Goal:** Gather information about which aspects of Religion are perceived as negative, and collect insights that may be included in the ritual.

**Focus:** Personal history of the participant and his/her perception on how the current state of what the Church does

**Guide questions:**
In this part we will analyze the components of spirituality and religion that influence personal spiritual relationship with God.

- What did you write? Why? How does it feel?
- Which elements of religion and spirituality put you down?
- Which elements help you?

**Material:**
Timeline, gay stickers
5. Which needs were not fulfilled in your spiritual life? which are the needs that are not fulfilled now? (20 min)

Goal: Gather information about the struggles that people perceive during the process of combining spirituality and homosexuality
Focus: Personal history and emotions that people experienced during their journey

Guide questions:
Now I ask you to return a second back to the timeline. I ask you to make a comparison and analyze how you were then and how you are now. What are the difficulties you have been able to overcome in the context of faith?
How did you manage to overcome them?
Have you ever had moments when you gave up your faith?
Have you ever been angry with God? What emotions did you feel?
If so, how did you manage to overcome them?
What are the goals you're still working on?
How could you reach them?

Material:
Emotions Cards, Needs Cards

6. How does your perfect relationship with God look like? (15 min)

Goal: Gather information about the core elements of a good spirituality
Focus: Participants current state of spirituality and the desired goal of the relationship between them and God

Guide questions:
For this part of the interview, I ask you to focus only on your personal relationship with God, which we are going to call spirituality. I ask you to imagine the ideal relationship, the one you aspire to, that you would like to have with God. I ask you to write the attitudes, thoughts, and behaviors towards the Lord that you would like to have, and moreover what you expect from the Lord in this relationship.

What motivates you to be a spiritual person? What are the motivations?
How do you pray? What are the activities you do most often? Why are you doing them?
Do you have a routine, do you have precise moments when you pray? Why those moments?

Material:
The format between them and their relationship with God

Material to bring
black pages
markers
post-its
stickers
sensitizing material
emotion cards
presents
APPENDIX F

Material for the interviews and results

Figure 3
Timeline

Figure 4
Spirituality vs Religion

Figure 5
Spirituality and Religion influences

Figure 6
Personal relationship with God
Figure 7
Spirituality and Religion
influences
Quanto meno rappresenta il tuo sentire spirituale. Ti chiedo di disegnare, scrivere, attingere ad aiuti, indicare come provi, come ti senti e eventi pertinenti del tuo sentire spirituale. Possono essere persone, eventi, luoghi etc. Hai esistono risposte giuste o sbagliate?

Questo modello indica in che modo spiritualità e religione influiscono sulla tua fede personale. Ti chiedo di indicare vicino ai simboli + e - gli elementi di spiritualità e religione che influiscono positivamente o negativamente alla tua fede.

Questi cerchi con diversi colori indicano il tuo grado di religiosità e spiritualità. Ti chiedo di disegnare il tuo sentire in modo da rappresentare quanto ti senti un persona spirituale e quanto ti senti una persona religiosa.

Questo grafico indica il tuo rapporto personale con il Signore. Ti chiedo di disegnare la freccia che punta verso di lui. Quali sono gli atteggiamenti, azioni e ciò che vorresti avere, a vivere come vorresti che il Signore si comportasse verso di te.

Situazione Ideale

- TROVANDI UN LAVORO + RELIGIONE _ AMICIZIA
- _ _
- _

DIO
Questo modello indica in che modo spiritualità e religione influenzano la tua fede personale. Ti chiedo di indovinare almeno 1 simbolo + e - e gli elementi di spiritualità e religione che si collocano positivamente e negativamente alla tua fede.

Questi cerchi concentrici indicano il tuo grado di religiosità e quello di spiritualità. Ti chiedo di inserire lo sticker in modo da rappresentare quanto ti senti una persona spirituale e quanto ti senti una persona religiosa.

Situazione ideale

DIO

Chiarire concetti, chiarire idee
Cercando, scavando, analizzare, elaborare,

Spiralità

Religione

Bellezza, Aveva, Vicini

Organizzazione, personale, Unico

Vergogna, Mancanza di veracità

Casa, Falibro, Chiara, Apparenza

Arco di fermezza

Rivinci, Nove.
Gli elementi di spiritualità e religione che influenzano positivamente o negativamente alla tua fede.

**SPIRITUALITY**

- Fede nella divinità e nella spiritualità
- Adozione di riti e cerimonie

**RELIGION**

- Religione e fede
- Tradizione e cultura

---

La situazione ideale è quando Dio e la spiritualità si confrontano e si influenzano positivamente.
Appendix

Questa linea rappresenta il tuo corso di spiritualità. Ti chiedo di disegnare, scrivere, attivare adesivi, indicare come più citato intreccino gli elementi principali del tuo percorso spiritualità. Possono essere persone, eventi, luoghi, etc., non esistono risposte giuste o sbagliate.

Questi cerchi concettuali indicano il tuo grado di religiosità e quello di spiritualità. Ti chiedo di incoltornare le stelle in modo da rappresentare quante ti senti una persona spirituale e quante ti senti una persona religiosa.

Questo modello indica che modo spiritualità e religione influenzano sulla tua fede personale. Ti chiedo di indicare vostra anima e gli elementi di spiritualità e religione che influenzano positivamente o negativamente alla tua fede.

Situazione Ideale

DIO

Sapienza

Questo grafico indica il tuo rapporto personale con il Signore. Ti chiedo di indicare sulla freccia che punta verso di lui quali sono gli atteggiamenti, azioni, etc. che vorresti avere e ricorrere come vorresti che si comporti il compagno verso di te.

Nomi

DIO

Gustavo Ferrero

Perché 'lCuore' piace

Approccio

Non mi piace

Signore, ho in amore
Questo fisico indica che modulo spiritualità e religione influiscono sulla tua fede personale. Ti chiede di indicare quale dei simboli + e - gli elementi di spiritualità e religione che influiscono positivamente o negativamente alla tua fede.

Questo esercitazione indica il tuo rapporto personale con il Signore. Ti chiede di indicare sulla freccia che punta verso di Lui quali sono gli atteggiamenti, sogni ecc. che vorresti avere, e viceversa come vorresti che il Signore si comportasse verso di te.

Queste linee rappresentano il tuo percorso spirituale. Ti chiede di disegnare, scrivere, attaccare adesivi, indicare come più chiari interessanti gli eventi principali del tuo percorso spirituale. Possibile essere persone, eventi, luoghi, etc. Hai escluso ho rispettare persone o abbigliamento.

Questi cerchi cercano indizi all'uso pro e negatività e aspetti di spiritualità. Ti chiede di incollare fogli cici in modo da rappresentare quanto ti senti una persona spirituale e quanto ti senti una persona religiosa.
Questa linea rappresenta il tuo cammino spirituale. Ti chiedo di disegnare, scrivere, attaccare adesivi, indicare come (e) c'è/hanno interessato gli eventi principali del tuo cammino spirituale. Possono essere persone, eventi, luoghi, ecc. Non esibire ripeti gradi o ideali!

Questa linea indica le fasi spirituali e religiose affluiti dalla tua piatta personale. Ti chiedo di indicare vicine al centro 1 e gli elementi di spiritualità e religione che influenzano positivamente o negativamente il tuo cammino.

Questo grafico indica il tuo rapporto personale con il Signore. Ti chiedo di indicare sulla freccia che punta verso di lui quali sono gli attrezzamenti, abiti ecc., che vorresti avere, o sviluppare come mettere che il Signore ti comportasse verso di te.

Questa è una linea che rappresenta quanto ti senti una persona spirituale e quanto ti senti una persona religiosa.
## APPENDIX G

### Insights and Findings

Hereby are presented the clustered gathered from the primary research. Each of them is composed of sub-clusters based on quotes or material of the interviews and focus groups.

### THE INFLUENCE OF RELIGION IS A GREY AREA

<table>
<thead>
<tr>
<th>Negative Influence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church as a negative influence</td>
</tr>
<tr>
<td>Religion as a negative force</td>
</tr>
<tr>
<td>Rigid rules</td>
</tr>
<tr>
<td>Impositions from above</td>
</tr>
<tr>
<td>Non-flexible institution</td>
</tr>
<tr>
<td>Human self entitlement</td>
</tr>
<tr>
<td>Unwelcome church</td>
</tr>
<tr>
<td>Sterile rituality</td>
</tr>
<tr>
<td>Sense of guilt</td>
</tr>
<tr>
<td>Clergy as a negative influence</td>
</tr>
</tbody>
</table>

### SELF-OPINIONS ON HOMOSEXUALITY

<table>
<thead>
<tr>
<th>Opinion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homosexuality as a gift</td>
</tr>
<tr>
<td>Homosexuality as an obstacle for faith</td>
</tr>
<tr>
<td>Homosexuality as a non-problem</td>
</tr>
</tbody>
</table>

### FAITH

<table>
<thead>
<tr>
<th>Emotions Towards God</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spirituality and religion as inseparable</td>
</tr>
<tr>
<td>Anger against god</td>
</tr>
<tr>
<td>Seeking out more trust in god</td>
</tr>
<tr>
<td>God already does everything for me</td>
</tr>
</tbody>
</table>

### NEED FOR GUIDELINES

<table>
<thead>
<tr>
<th>Need for Guidelines</th>
</tr>
</thead>
<tbody>
<tr>
<td>The wrong companions of the journey</td>
</tr>
<tr>
<td>Community as a value</td>
</tr>
<tr>
<td>Intellectual dialogues</td>
</tr>
<tr>
<td>Sense of belonging</td>
</tr>
<tr>
<td>Collective praying</td>
</tr>
<tr>
<td>Intellectual faith</td>
</tr>
<tr>
<td>Meeting the right praying community</td>
</tr>
<tr>
<td>Need for guidelines</td>
</tr>
<tr>
<td>Inclusiveness of Catholicism</td>
</tr>
</tbody>
</table>

### SPIRITUALITY IS NECESSARY BUT NOT SUFFICIENT

<table>
<thead>
<tr>
<th>Spiritual Needs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Need of helping others</td>
</tr>
<tr>
<td>360 Catholic</td>
</tr>
<tr>
<td>Seeking time on your own</td>
</tr>
<tr>
<td>Spontaneous positive spirituality</td>
</tr>
<tr>
<td>Missing schedule for praying</td>
</tr>
<tr>
<td>Inner peace in praying</td>
</tr>
<tr>
<td>Ritual as a positive support</td>
</tr>
<tr>
<td>Negative aspects of Spirituality</td>
</tr>
<tr>
<td>Individualism</td>
</tr>
<tr>
<td>Self-reflection for nurturing faith</td>
</tr>
</tbody>
</table>
APPENDIX H

First Workshop session

Three sessions related to the topic were carried out during the September edition of the elective Creative Facilitation from TUDelft. The results from these sessions were used as inspiration inputs during the ideation phase, since the three workshops happen in the earliest stage of this project.

Takeaways

Each of the three facilitators was able to approach the problem from a different perspective. This helped the designer during the ideation phase to see which ideas were more likely to be developed into a concept that suits the Design Goal and the Interaction Vision.
APPENDIX I

Second Workshop session

To generate more ideas to use in the ideation phase, an additional generative session has been prepared. Based on the dilemma selected in the analysis phase, the goal of the session was to gather as many inputs as possible to create possible design directions.

For this session, it has been decided to involve only participants with familiarity with the topic. Therefore, partakers were all designers with a Catholic background. By doing so, they didn’t have to be sensitized about the specific dynamics, rituals, and prayers that occur in catholic environments. Furthermore, attention has been made to insert at least one LGBT+ member in each of the two groups during the session. This choice has been made to force each group to assume the point of view of an LGBT+ member, and therefore to apply it while designing solutions.

Goal of the ideation session
Define the Design Goal of the Project
Idea generation and possible design directions

Dilemma

I want to be in contact with other people who were struggling with being homosexual and catholic but I want to stay in the closet

And I want that part of the solution includes a ritual

Schedule

First Part
(5 minutes) Icebreaker
(10 minutes) Introduction:
Explanation of the problem.
(10 minutes) Abstraction “why”
People are asked to abstract the problem in a why level to have a better understanding on the problem. It can differs in different ways
Material: Post-its, Pens, Big papers
(5 minutes) How to…
The group needs to create some How tos to narrow down the problem and select the one they think is the most appropriate.
Material: Post-its, Pens, Big papers
(10 minutes) Creation of the design Goals:
After abstracting the two concerns, participants are asked to create a design goal(s).
Material: Post-its, Pens, Big papers

Second Part
(5 minutes) Division in two groups and brainwriting on “How not to solve that problem”
The first ideas are discharged and people will start to think about innovative solutions in the following activity.
Material: Post-its, Pens
(20 minutes) Brainstorming about the design goal
In this phase the two groups are going to brainstorm about the different topics and create possible design directions.

Material: Post-its, Pens

(10 minutes) 2 C-Box
People are going to map on the SPIRITUALITY x FEASIBILITY matrix
Material: Post-its, Pens, Tape

Third part

(10 minutes) Explanation and Clustering together
People are asked to pick one idea at the time and explain it to the others. Also, by doing so, clusters are created.
Material: Post-its, Pens

(5 minutes) Analysis of the idea
The clusters are analyzed and concepts are created
Material: Post-its, Pens

(15 minutes) Idea definition
The ideas are defined together and the forms filled in
Material: Pens, Forms

(5 minutes) Cooldown activity

(35 min)
Figure 8
The pictures illustrates the outcomes from the session that have been analyzed and taken into consideration as inspiration source during the ideation phase.
APPENDIX J

Scenario Big Sibling

To create a clearer interaction of “La Corrente”, a scenario for Big Siblings has been created. In the following pages, it will be illustrated how Big Siblings are envisioned to interact with the app, the necessary actions to communicate with Small Siblings, and what is expected from them to become a source of support.

1. Big Siblings get to know “La Corrente” during one of the LGBT+ Christian meetings

2. The person asks to become a Big Sibling. When the application is accepted, Big Siblings will receive an email containing the link for downloading the application.

3. Big Siblings are guided through an introduction in which it is explained how the app works and what the Small Sibling is going to do.

4. The introduction explains to tell personal experiences rather than giving rules to follow for responding Small Siblings’ vocal messages.

5. The Big Siblings register in the app with their general information (e.g. name, age, sexuality...) after the introduction.

6. They pick the days and time slots in which they are available for the meetings.
7. After this phase, Big Sibling decides the number of Small Siblings that they can support.

8. They will upload a profile picture to complete the registration. Small Siblings will receive it after the match.

9. Furthermore, Big Siblings will record a video about their coming out. Small Siblings will receive it after the matching, and it will create an immediate emotional connection with them.

10. While Big Siblings wait for the meeting, they will collect material that could boost Small Sibling’s reflections.

11. On their homepage, Big Sibling can see the assigned Small Siblings. When one of the black bubbles changes color, the conversation has started.

12. Big Siblings click on the bubble to hear Small Sibling’s vocal message.

13. Big Siblings will answer by recoding videos and sharing a personal experience related to the problem of the Small Sibling.

14. After the conversation, the Big Sibling will leave a message of love and support to the Small Sibling.
15. And Big Sibling will send the material for reflections. This includes both the passage from the Bible and links to other forms of material (e.g. books, articles, youtube videos…)

16. Big Siblings will be able to see their Small Siblings’ progress by clicking on their bubble on the homepage.

17. Furthermore, they can see the prayer of Small Siblings by clicking on the small bubbles. This creates a stronger connection between the two people.

APPENDIX K
User Experience Test

To improve the overall experience of the navigation in the app, usability tests with the designed frames have been conducted. The goal of this activity was to find weak points and unclear passages in the design solution, to correct them before realizing the final prototype. To do so, a list of tasks was prepared.

Can you register in the application?
Is it clear what you need to prepare for the app?
How can you start a conversation with the Big Sibling?
What would you do to look back at a part of the conversation?
Can you check the material that the Big Sibling has given to you?
How do you have access to the ritual part?
Which steps do you need to do to have access to the steam part?
Can you return to the home page?

Participants
The test has been conducted in different settings. Since the focus of the tests was to understand how clear was the application, it was not necessary to involve the target group in it. However, it has been decided to test it also with two Catholic LGBT+ members, to be sure that the results were matching with the other participants.

Overview participants

Preparation of the prototype
The prototype of the application has been prepared with two programs: Adobe Illustrator and Adobe XD. The first one has been used to create the visuals, while the second one to connect them and create a quick prototype of the app.
APPENDIX L
“La Corrente” complete overview

The application of “La Corrente” is composed of different interactions that guide Small Siblings through their moments of reflection. These pages illustrates all the designed frameworks of the application for Small Siblings divided according to the phases of the interaction. The visuals are inspired by the interaction vision, its qualities and by the moodboard, to create a delicate, poetic and ethereal looking application.
Il tuo percorso sarà composto da diversi momenti. Questi saranno rappresentati da bolle di diversa forma e dimensione.

La bolle grigio scuro serve per iniziare una conversazione con il tuo Big Sibling. Quando questa diventerà nera potrai iniziare la conversazione madando un messaggio vocale. Potrai parlarci un giorno che stabilirai fra poco.

Ognuno di essi rappresenta uno stato del tuo pensiero che viene mutato. Questi ti guideranno anche attraverso un rituale che farai nella tua vita reale.

Quando rifletterai sul tuo nuovo pensiero, ti verrà chiesto di prendere un cubetto di ghiaccio e farlo sciogliere in un bicchiere.

Le bolle più grosse rappresentano gli incontri con il tuo Big Sibling. Conterranno spunti per la tua riflessione personale e la conversazione fatta con il tuo Big Sibling.

Aggiungerai una bolle piccola ogni volta che cambierai uno dei tuoi pensieri.

Le bolle piccole contengono i tuoi momenti di riflessione e i tuoi nuovi pensieri. Queste contendono tre elementi: ghiaccio, acqua e vapore.

Poi, quando il ghiaccio sarà completamente sciolto, lo metterai nel frasco e se la farà evaporare.

Iniziamo, ormai non sei più solo.
Registration

Selection of the day

Requirements for ritual 2

Welcome message from the Big Sibling

Selection of the time-slot

Requirements for ritual 1

Coming out video of the Big Sibling

Explanation of the small black bubble 1
Appendix

Explaination of the small black bubble 1

Audio recording interface

Response from the Big Sibling 1

Video response from Big Sibling

Overview of the chat

Response from the Big Sibling 2

Big Bubble in the main page

Content of the Big Bubble 1
Validation of “La Corrente”

To validate the efficacy of the design solution, it has been decided to set up user tests with the chosen target group. The test focuses on two moments: the one concerning the interaction between Small Siblings and Big siblings, and the one related to the Ritual.

Participants

To test the virtual conversation, three Small Sibling and three Big Siblings were involved. Small Siblings were participants in the closet, who were connected through the app with Big Siblings they don’t know personally. This situation simulates perfectly the matching aspect of the application.

Digital conversation

It has been decided to use the app Telegram as a medium to test the relationship between Small Siblings and Big Siblings. This app allows people to connect without using their telephone number or real names, therefore it keeps people’s identity hidden. Second, on Telegram is possible to send vocal messages and videos, thus it creates a situation similar to the one imagined for “La Corrente”.

Participants received some instructions before the testing. Small Siblings were asked to start the conversation by sending a first vocal message. The conversation has to start by answering the question “Why do I think that God loves me less as a LGBT+ person?”. Big Siblings were asked to answer the vocal messages mainly by sharing personal experiences and leveraging on their story, thus by following the guidelines related to empathy.

Digital conversation

After the conversation, Small Siblings are asked to perform the ritual. The ritual will be tested in two different variations: the first one according to the scenario thus without using fragrances, while the second one with scents in the “steam” phase. People will be asked to fill in a document created on Google slides while doing their reflection moments. The same visuals and instructions from the application were used, therefore these slides were meant to mimic the interface of the app. Small Siblings were asked to fill in these slides in each stage of the ritual.

After the test, semi-structured interviews were carried out, to analyze both Small Siblings and Big Siblings experience.

APPENDIX M

Digital Conversation

Small Sibling

- How do you feel after this experience?
- Which emotion did you feel before starting the conversation?
- Did you feel safe?
- Did you feel supported by your Big Brother? Why?
- Which emotion have you experienced during the interaction?
- Have you experienced empathy from the other person?
- Have you experienced empathy with the other person?
- Did it help you to overcome some thoughts you had in the correlation between your faith and your sexuality?
- Would you repeat the experience?
- Which moment did you like the most?
- Which moment was the most difficult?
- Do you think it has been useful?
- Would you repeat the experience?

Italian translation

- Come ti senti?
- Quali emozioni hai provato all’inizio?
- Ti sei sentito sicuro?
- Ti sei sentito supportato dal Big Brother? Perché?
- Che emozioni hai provato durante l’interazione?
- Hai provato empatia con l’altra persona?
- Ti ha aiutato a superare dei preconcetti che avevi nei confronti della tua fede e della tua sessualità?
- Pensi di voler ripetere l’esperienza?
- Quali parole utilizzeresti per descrivere questa interazione?
- Qual è stato il passaggio più difficile?
- Qual è stato il tuo passaggio preferito?
- Pensi sia utile?
- Quali modifiche faresti?
Big Sibling

How do you feel after this experience?

Which emotion have you experienced before and during the interaction?

Which moment did you like the most?

Which moment was the most difficult?

Have you experienced empathy from the other person?

Have you experienced empathy with the other person?

Would you repeat the experience?

Do you think it has been useful?

Would you repeat the experience?

Ritual

Which are your overall considerations?

Is the connection between the passages clear to you?

Which meaning did you give to the three passages?

Did you like more with or without scent?

Do you think the reflection on the app is sufficient? or is the support in real life necessary?

Would you add or remove something?

How do you think it can be improved?

Italian translation

Quali sono le tue considerazioni generali?

Ti sembra chiaro il collegamento tra i passaggi?

Potresti spiegarmi il significato che hai dato ai tre passaggi?

Quale delle due versioni hai preferito?

Pensi che la riflessione sulla app sia sufficiente? o il supporto nella vita reale è necessario?

Aggiungeresti o rimuoveresti qualcosa?

In che modo pensi che possa essere migliorato?

Figure 10

Slides prepared for the ritual reflections