

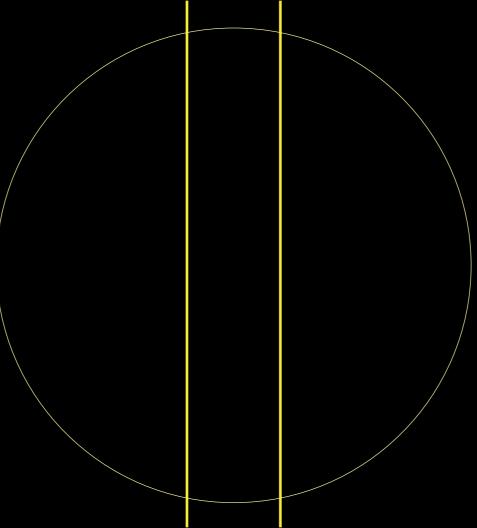




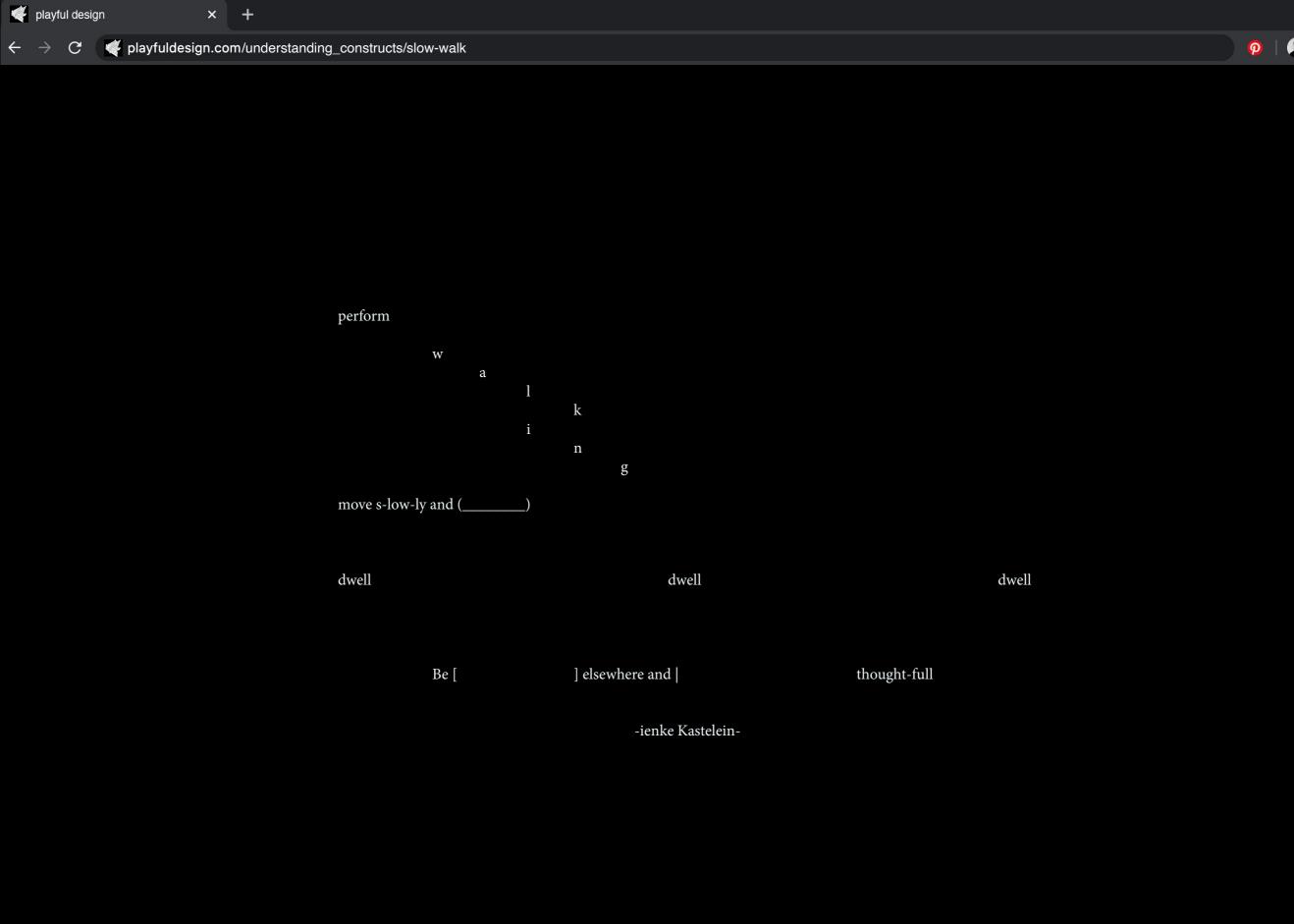


A Playful Design





Understanding Constructs





plaques places "Bolt brass commemorative up in private) (public or

where you have experienced a revelation.

– Hakim Bey –

remove Your choice.

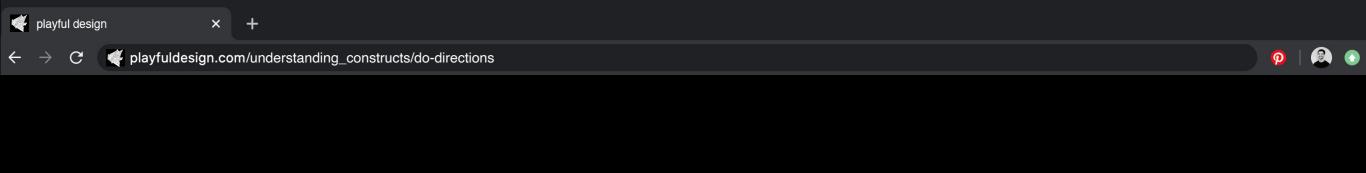
flip a coin.

for everything.

or ask somebody.

trust them.

-John Cage-

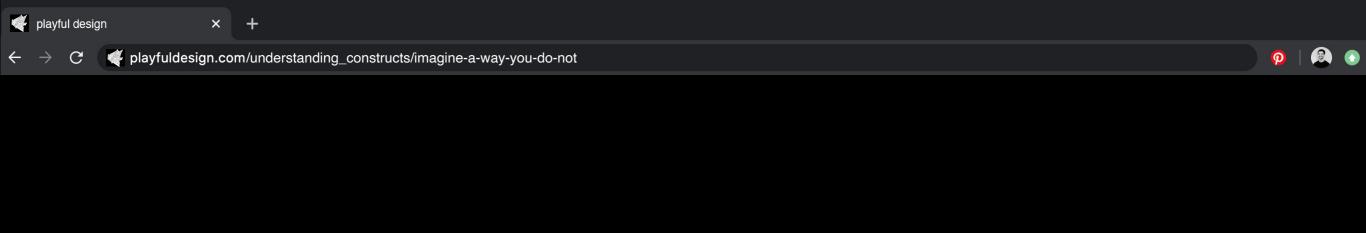


ARRANCE TO OBSERVE A SIGN INDICATING DIRECTION OF TRAVEL.

Travel in the indicated direction. $% \left(1\right) =\left(1\right) \left(1$

Travel in another direction.

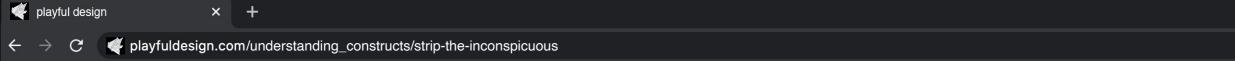
- George Brecht -



imagine.		
create a portrait		
of the room		
	the city	
		space
		the time
in which everything	everything	everything you encounter
	is magical	
or slightly out of place	15 magicai	
or slightly out or place		altered from Reality.
document in a way you know		
	and a way	
		you don't.

Pass by a tree or a bench or someone or let some object pass by, but each time differently.

-Mieko Shiomi-

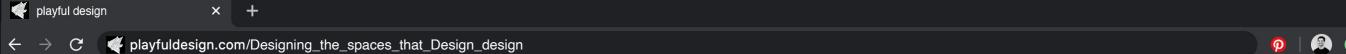


document the last fifty things you did. write them. draw them. map them. all of them.

before familiarity can turn into awareness the familiar must be stripped of its inconspicuousness.

start now where you are.

-Bertold Brecht-





Designing the Spaces that Design design







playfuldesign.com/Designing_the_spaces_that_Design_design/the-nyc-high-line









Each question in this section is based on the reasoning presented in a brief passage. In answering the questions, you should not make assumptions that are by commonsense standards implausible, superfluous, or incompatible with the passage. For some questions, more than one of the choices could conceivably answer the question. However, you are to choose the best answer; that is, choose the response that most accurately and completely answers the question.

Question 1

A Designer who has been trained to Design according to a certain method imbues the values of such a method into the artifacts they Design. This happens consciously and unconsciously. When a way-of-being runs counter to these values, the artifact, by means of the affordances and enforcement mechanisms Designed into it, Designs such ways-of-being to comply.

If Designs and Designing Design

A. Ways-of-being become Designed

B. Such Design outcomes are out of the control of the Designer

C. The method of Designing becomes the central concern

D. All of the above.

Question 2

A Disciplinary Technology is an instrument which permits the control, organization, and amplification of the power of bodies. It trains them to form a productive consensus. According to Michel Foucault, the shift from a mode of punishment, which emphasized physical torture, to one which relies on surveillance, normalization, and examination, i.e., Disciplinary Technologies, reveals a new power to control. And, from its origins, this form of control has manifested through Design.

If Discipline can be Designed, then

A. Design can be Disciplined in such Designing

B. Spaces, in which ways-of-being are highly normalized, are Disciplinary Designed

C. Ways-of-being can be controlled to a point of near-certainty.

D. Disciplined ways-of-being may not be freely chosen ways-of-being

E. All of the above.

Question 3

At the New York City High Line, which is physically Designed by James Corner Field Operations with Diller Scofidio + Renfro and Piet Oudolfson and experientially Designed by Friends of the High Line, "you can walk through [Designed] gardens, view [Designed] art, experience a [Designed] performance, savor [Designed] delicious food, or connect with friends and neighbors [in specific Designed spaces]-all while enjoying a unique [Designed] perspective of New York City." It is an experientially seamless, intuitive, safe, and user friendly engagement with the New York City skyline, separate from the chaotic clatter of life on the streets below.

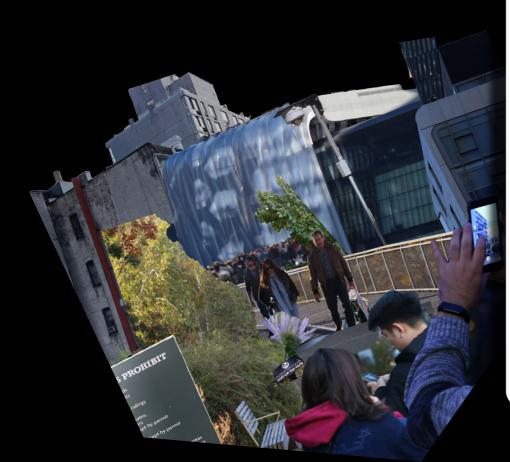
The New York City High Line is

A. Highly Designed

B. A Disciplinary Technology

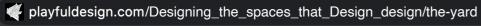
C. An opportunity to disengage and relax

D. All of the above.









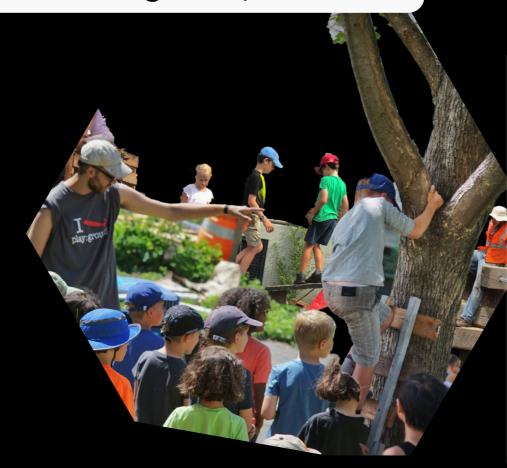


Yes! The Yard is a 50,000 square-foot adventure playground on

Governors Island.

Say more about what that means.

And it is Designed to achieve the kind of unrestricted-play you're talking about, correct?



An adventure playground is a specific type of playground for young people. It is typically an area fenced off and set aside for children. Within its boundaries children can play freely, in their own way, in their own time. They are defined by a philosophy of unrestricted play, the presence of playworkers, and an absence of the kind of play structures, found in conventional playgrounds.

Well, we set up the space. With wood, tires, any kind of large spools, any, you know, theatrical props or mannequin limbs and pile them up. We set the space up with a tool shed and a kind of entry desk, and then areas for secrecy. And we do this in a way that we think children will find engaging, and then we let them create it.

There is intentional to eliminate the hazards so that kids can take risks. And that's, you know, that's the work we do when we risk assess and we site check the playground. And from there, the kids built it all. They design it.

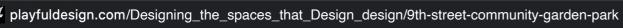
But, at the same time, it's not gonna matter what physical things you're going to do. Like you can't make anything fixed or even moving that's going to answer everything. Human beings are so complicated. The only thing that can, kind of, navigate that is another human being.

So, there's the understanding that things are always different. You can't have formulas for what's going to work and doesn't work. You have to always think afresh of what's going on. And that's why reflections is so crucial in practice. It takes just time and practice.



playful design







an abstinence from Design decisions on absentee properties and spaces that were in disrepair

in the midst of a system responding to and evolving from redlining and other forms of systemic racism and classism

a period in New York City informed by racialized neighborhood disinvestment and deteriorating and abandoned properties

when the City of New York decided to neglect the needs of certain neighborhoods

the 1970s

we took these spaces for us



to be and be freely

planted flowers on the edges of lots

and tree pits

cleared and transforming vacant and abandoned lots into communal green space

for recreation, gardening, and even small-scale farming

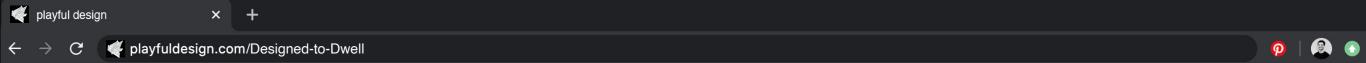
In 1979, when the 9th Street Community Garden Park was founded, it was a safe space and a gathering space for local, engaged residents.

Built on philosophies of anarcho-communism, the 9th St Garden, in its origin, fostered freedom to design one's way-of-being.

But since 1978,

the City, through Operation Green Thumb, has stepped in; Designing unifying mechanisms for all community gardens and mandating adherence to certain Design standards to maintain neighborhood rights of operation.



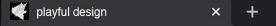






What do you know about the effects of your Design practice?





playfuldesign.com/Designed-to-Dwell

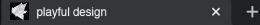
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What do you know about the effects of your Design practice?

What do you know about the effects of Design?

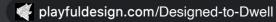












What do you know?

What do you know about the effects of your Design practice?

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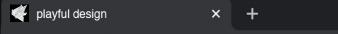




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← → C playfuldesign.com/Designed-to-Dwell



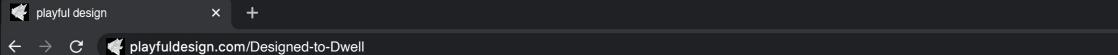


What do you know?

What do you know about the effects of your Design practice?

> What do you know about the effects of Design?

> > ...about relationships?







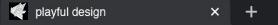
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...about relationships?



← → C playfuldesign.com/Designed-to-Dwell



...about experiences?

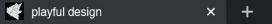
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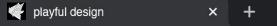
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...about causality?









...about experiences?

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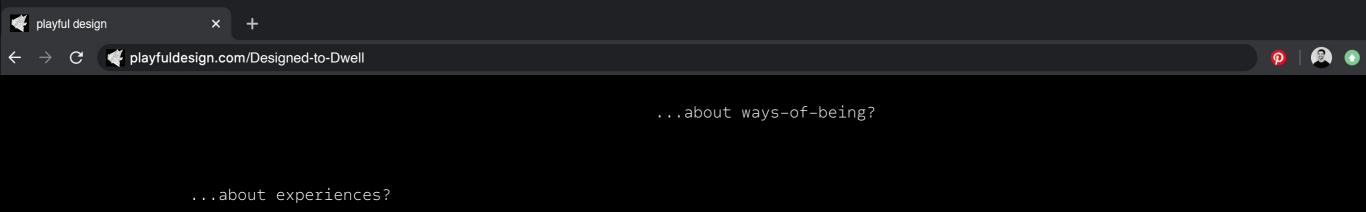
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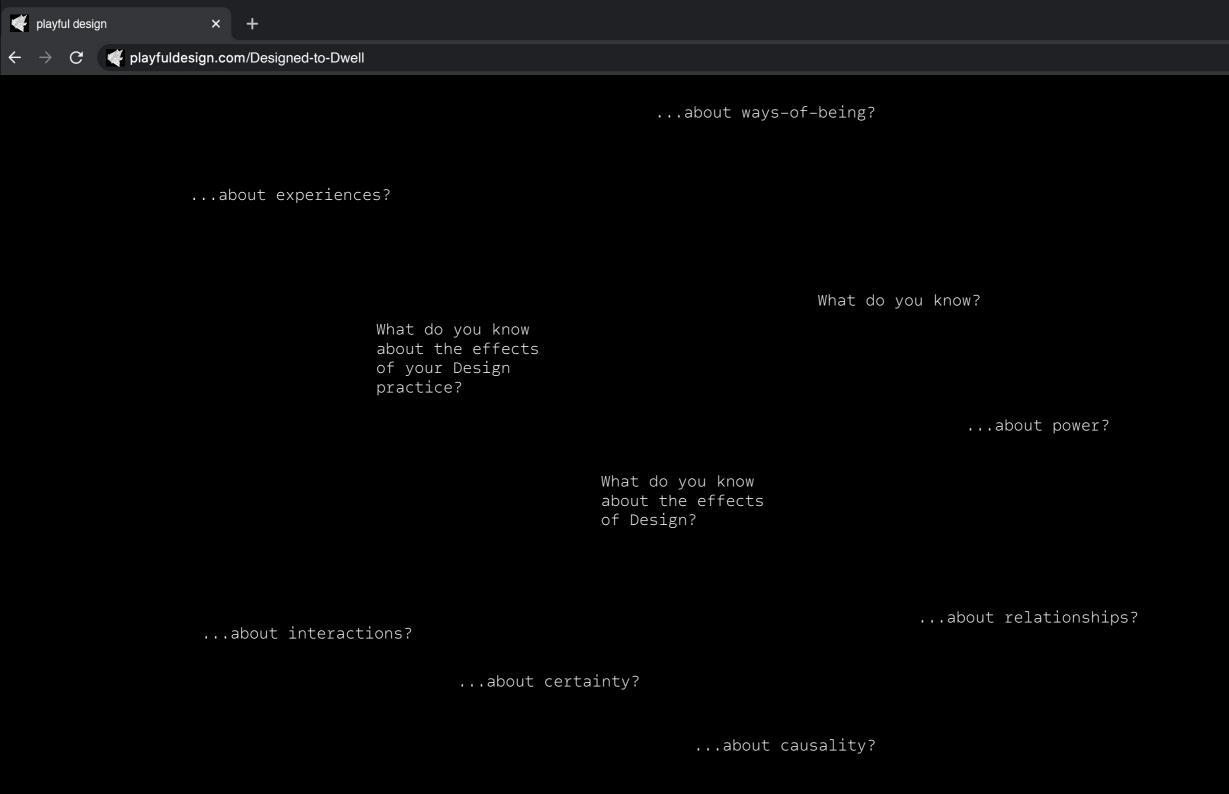
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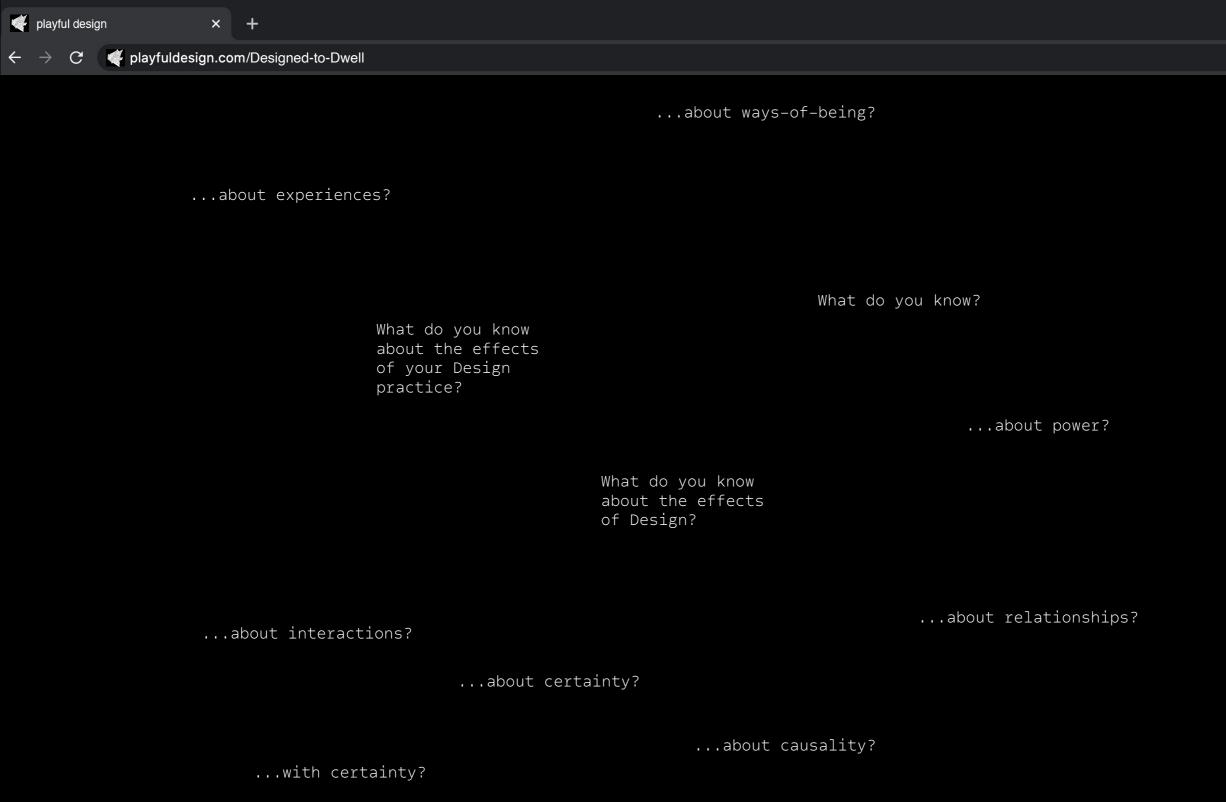
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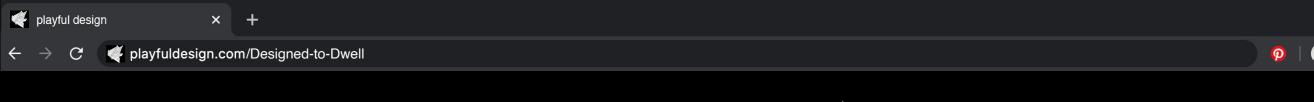
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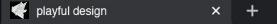


...about interactions?

...about certainty?

...about causality?

...with certainty?









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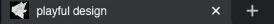
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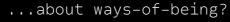
What can you know?











...about experiences?

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Do you share your ethics publically?

What do you know about the effects of your Design practice?

What do you know?

...about power?



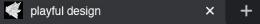
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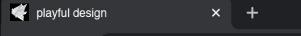
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...about causality?

What can you know?



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...about experiences?

Do you share your ethics publically?

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...in words?



...about ways-of-being?

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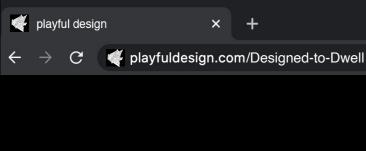
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...in action?

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What do you know?

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...about power?

Would your calendar corroborate that?



...in words?

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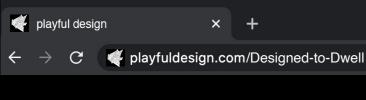
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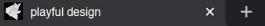
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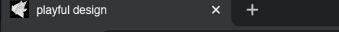
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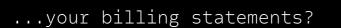
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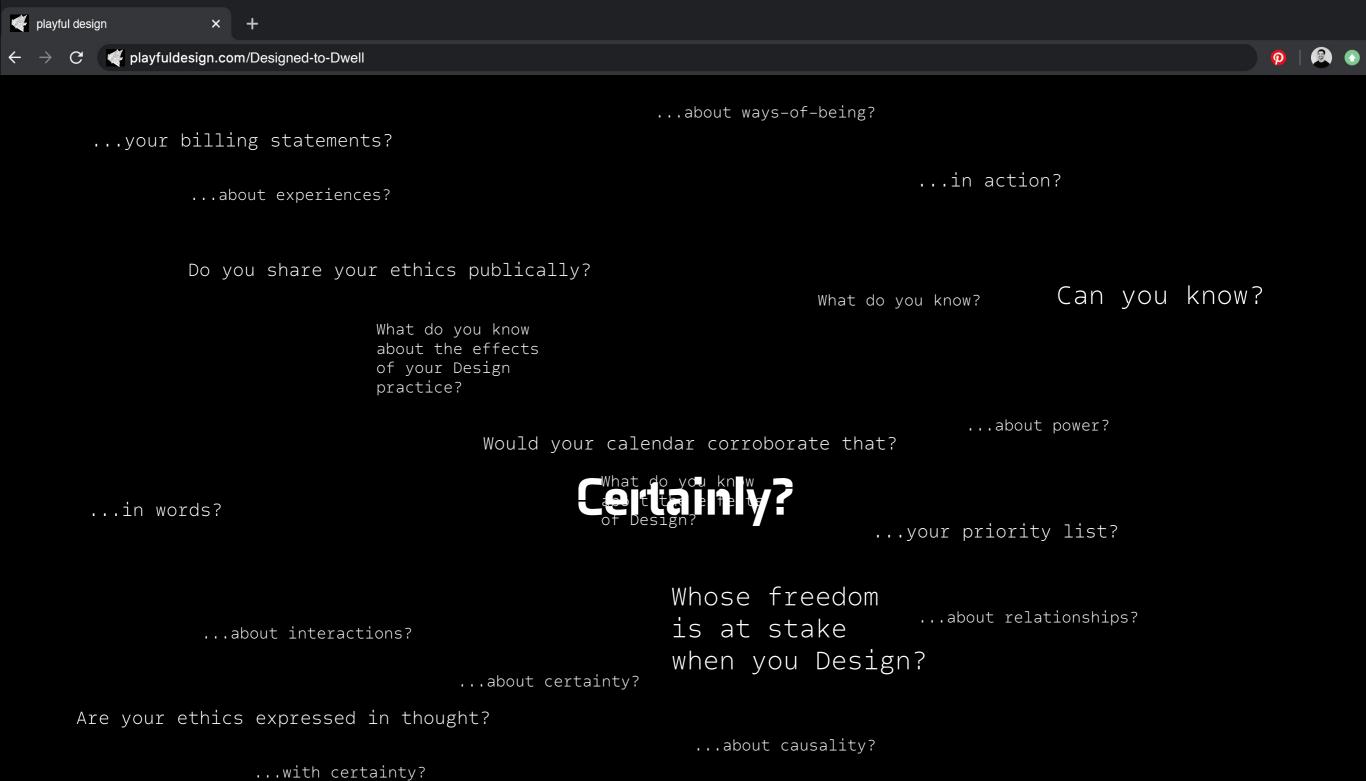
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What can you know?

How do you know?



What can you know?

How do you know?



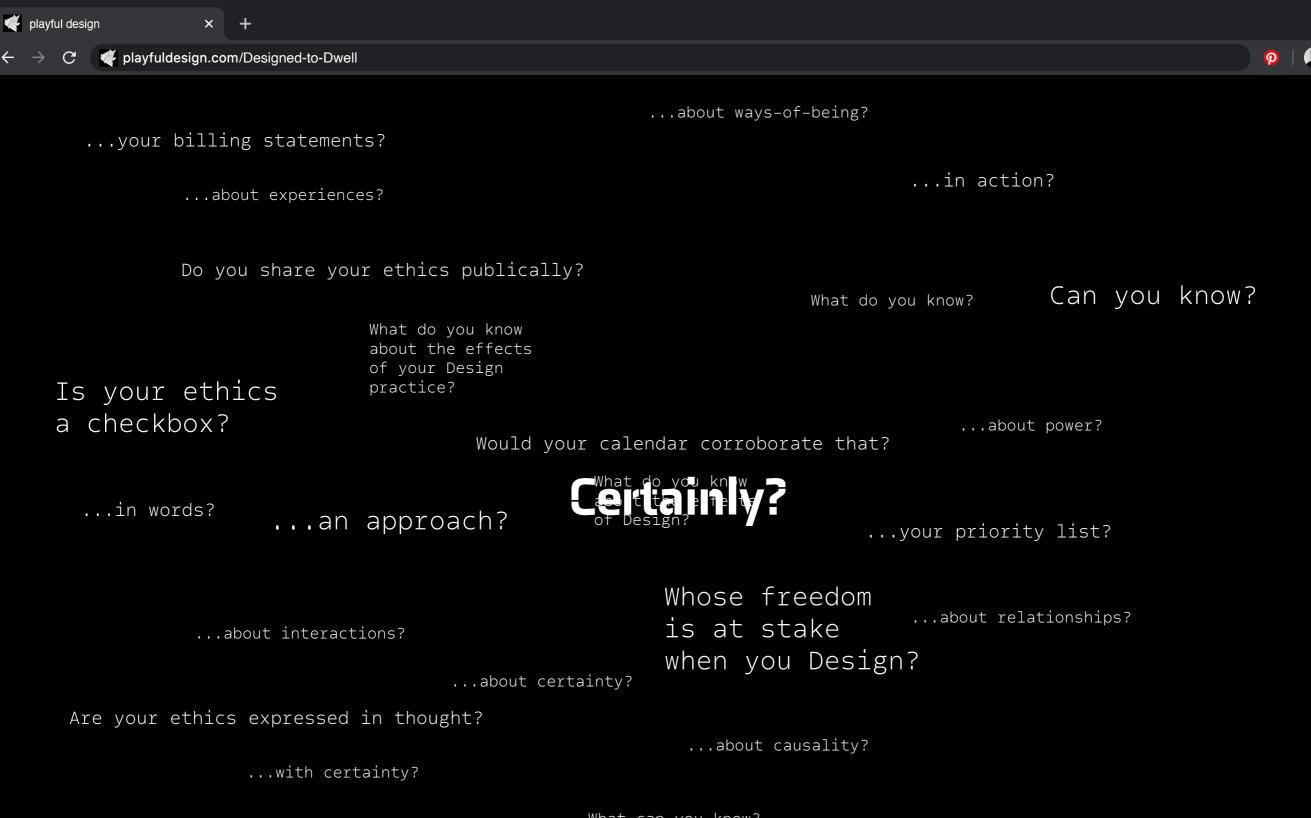
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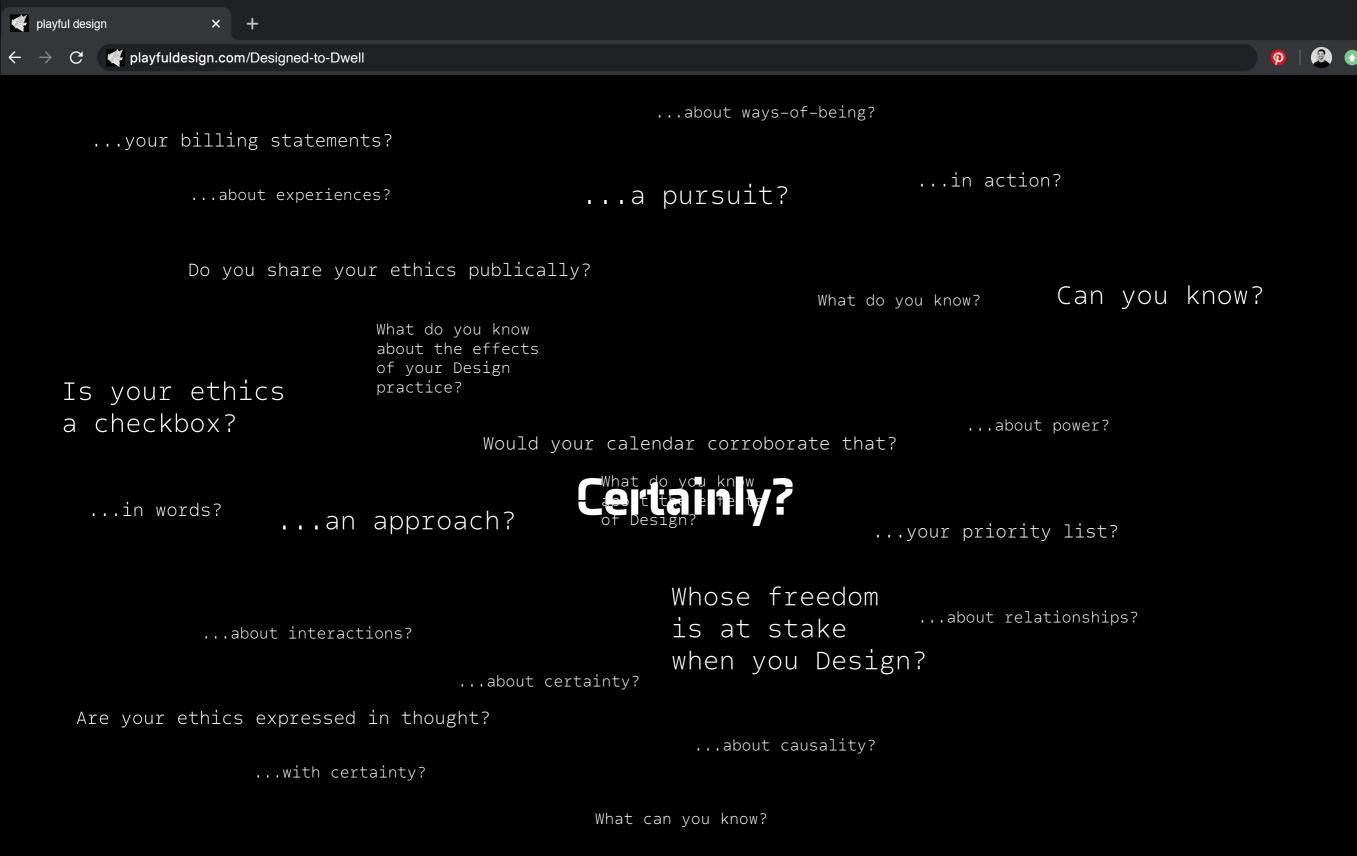
What can you know?

How do you know?



What can you know?

How do you know?



How do you know?





...about ways-of-being?

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...a pursuit?

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Do you share your ethics publically?

What do you know?

Can you know?

Is your ethics a checkbox?

What do you know about the effects of your Design practice?

Would your calendar corroborate that?

...about power?

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Whose freedom
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when you Design?

Are your ethics expressed in thought?

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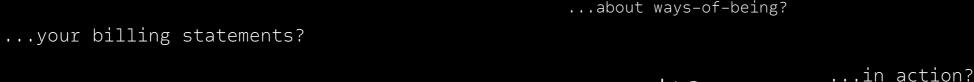
Do you hold yourself responsible for the implications of your Designs and Designing?

What can you know?

How do you know?







What would it mean to feel responsible

...about experiences?

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for it all?

Do you share your ethics publically?

What do you know?

Can you know?

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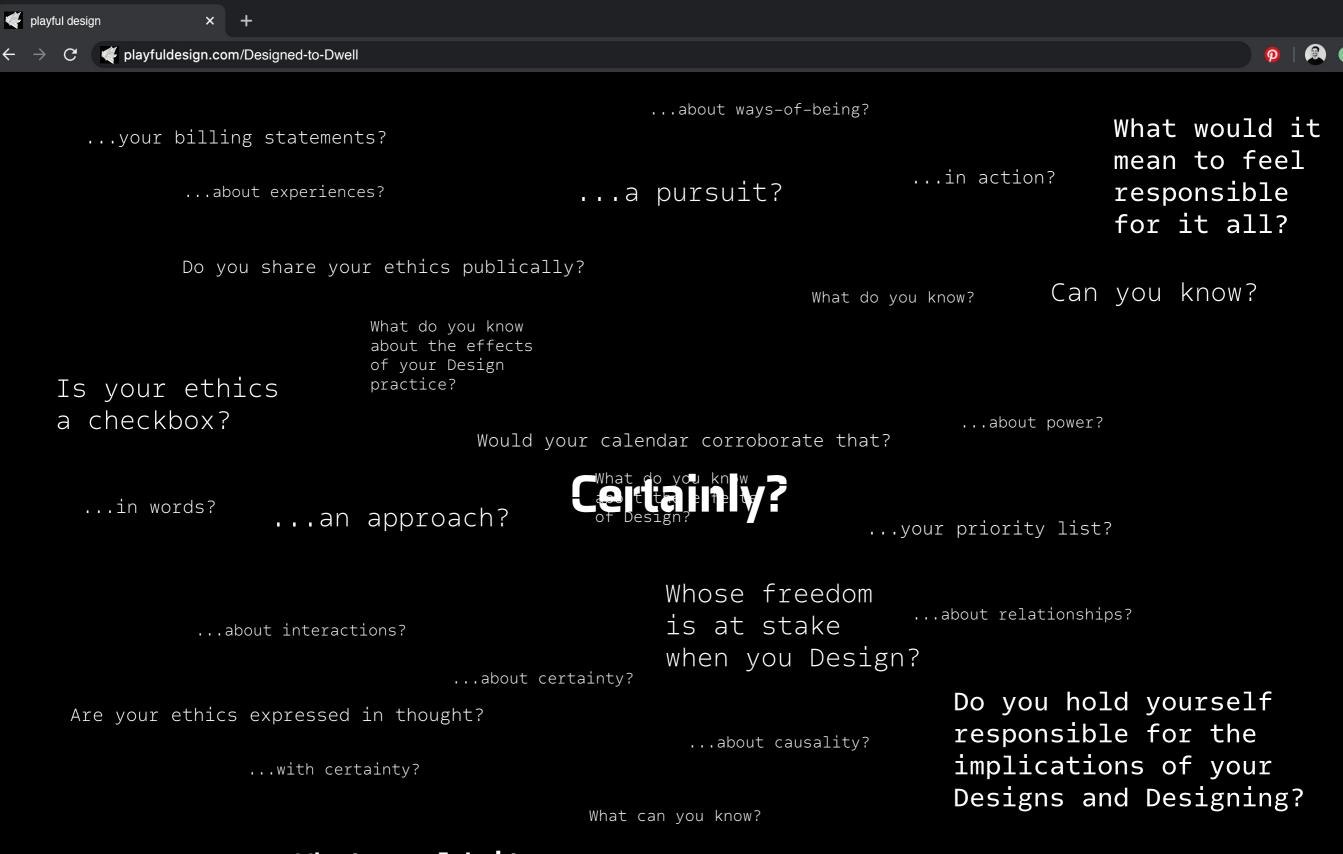
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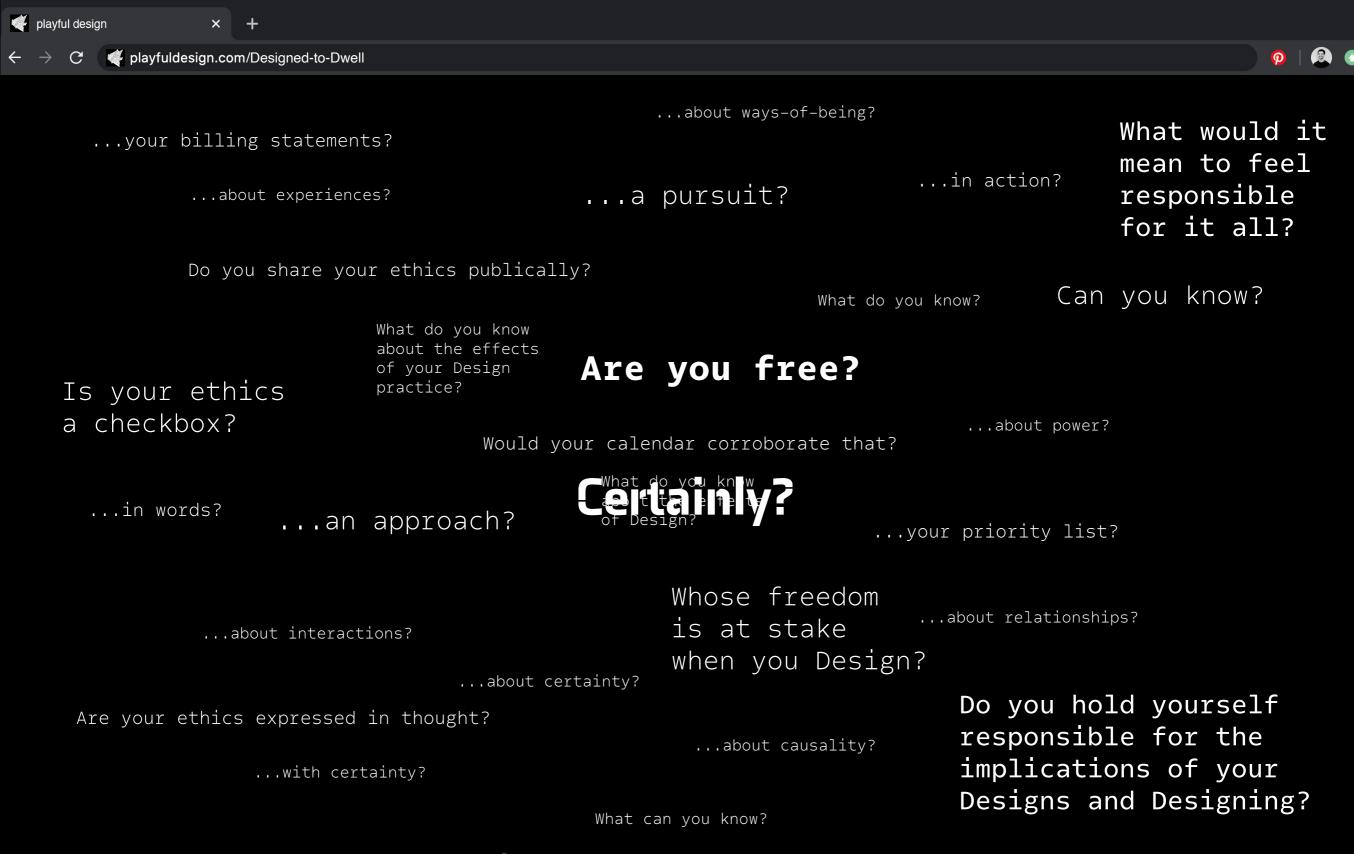
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What would it
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responsible
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What would it
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responsible
for it all?





...about ways-of-being?

...your billing statements?

...about experiences?

...a pursuit?

...in action?

What would it mean to feel responsible for it all?

Do you share your ethics publically?

What do you know?

Can you know?

Is your ethics a checkbox?

What do you know about the effects of your Design practice?

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...about relationships?

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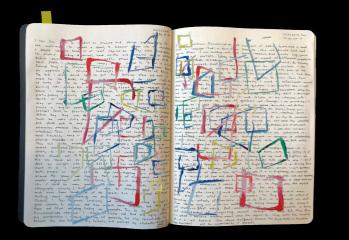
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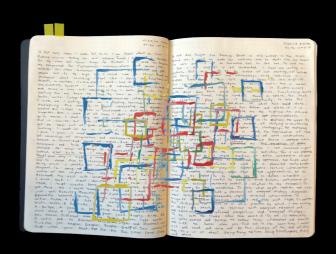
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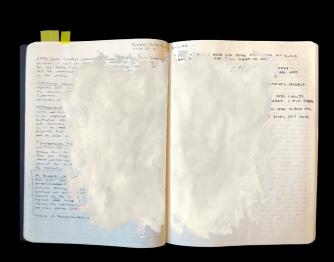


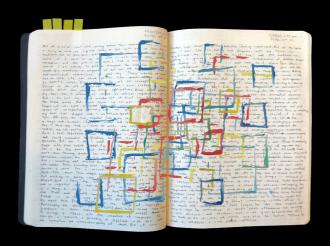


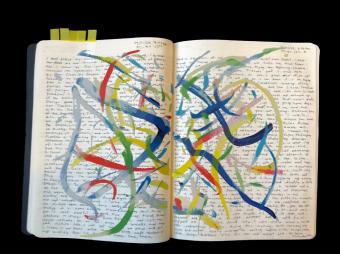












A Playful Design



i woke and was (the habit of before being)

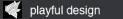
conscious [mindfull] (barely certain and (un)clear) and

weary. weary was the beginning. this is important

to believe(in action)in priorities(felt and more) necessarily

for everything begins here and nothing is worth anything except (through) it.

A Playful Design



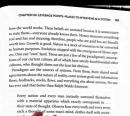


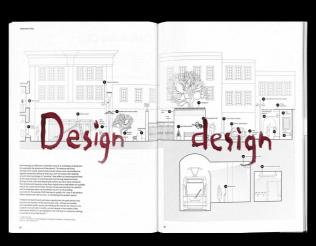
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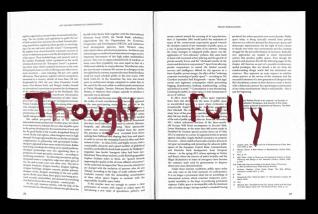


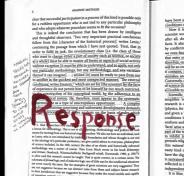


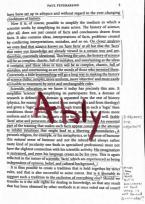


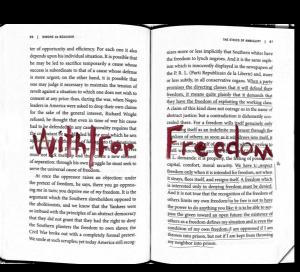












A Playful Design





Designing fully aware of the Designs reDesigned and Designed again and Designed onto and from and through.

For Design Designs design. And Design Designs the conditions of designing. And Design and design. But unless Design Designs

Thoughtful | Thought-Full Thought-Full-er

than. Then. Design Designs to design. Designs Designing Designed from and with a need to design

Freely. Radically Free. Genuinely Free.

A Playful Design

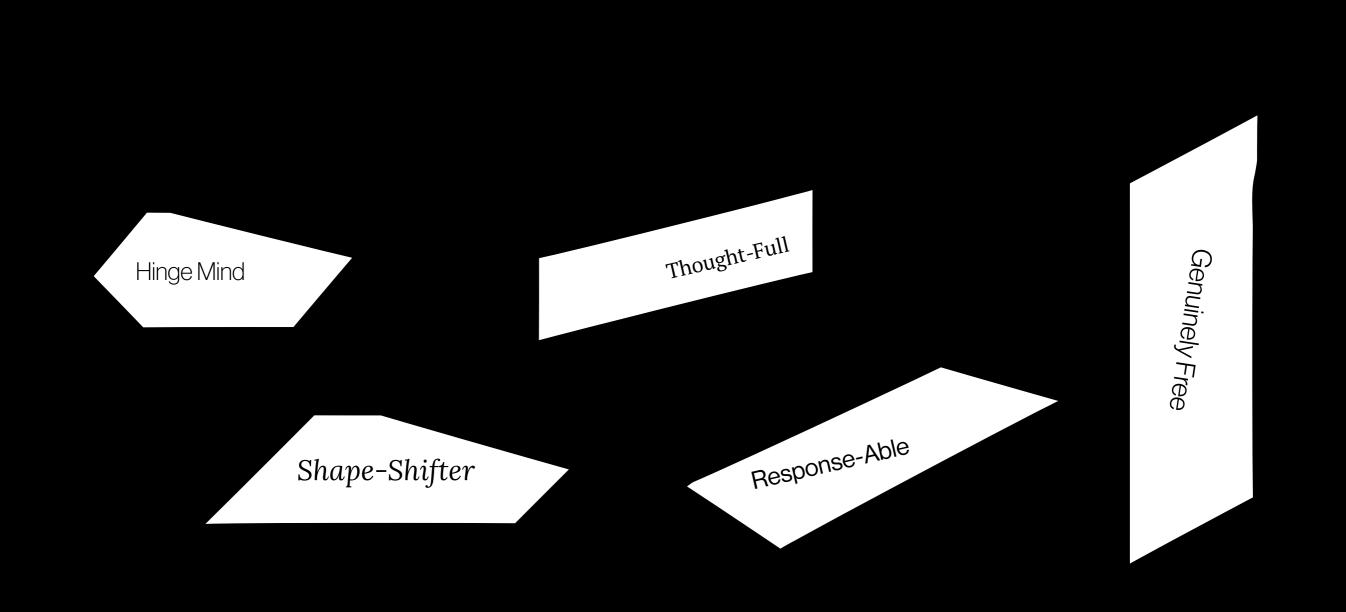
playful design





- I. Designers ought to acknowledge their Radical Freedom to engage social constructs.
- II. Designers ought to acknowledge the ways Design, Designs, and Designing contribute to social constructs and Design design, i.e. ways-of being.
 - III. Designers ought to be prepared for the thinking necessary to discern justifiable and unjustifiable social constructs.
 - IV. Designers ought to acknowledge their Radical Freedom to challenge unjustifiable social constructs.
- **V.** Designers ought to respond to such acknowledgements and preparation with a pursuit of Genuine Freedom:

An Ethics of Playful Design



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level balancing feedback loops that never let an upstart power-loop-driven entity control the world. The goal of keeping the market competitive has to trump the goal of each individual corporation to eliminate its competitors, just as in ecosystems, the goal of keeping populations in balance and evolving has to trump the goal of each population to reproduce without limit.

I said a while back that changing the players in the system is a low-level intervention, as long as the players fit into the same old system. The exception to that rule is at the top, where a single player can have the power to change the system's goal. I have watched in wonder as—only very occasionally—a new leader in an organization, from Dartmouth College to Nazi Germany, comes in, enunciates a new goal, and swings hundreds or thousands or millions of perfectly intelligent, rational people off in a new direction.

That's what Ronald Reagan die and we watched it happen. Not long before he came to office, a president could say "Ask not what government can do for you, ask what you can do for the government," and no one even laughed. Reagan said over and over the goal is not to get the people to help the government and not to get go nment to help the people, but to get government off our backs. One c rgue, and I would, that larger system changes and the rise of corporate wer over government let him get away h which the public discourse in the with that. But the thoroughness s been changed since Reagan is testi-United States and even the world mony to the high leverage of articulating, meaning, repeating, standing up for, insisting upon, new system goals.

2. Paradigms—The mind-set out of which the system—its goals, structure, rules, delays, parameters—arises

Another of Jay Forrester's famous systems sayings goes: It doesn't matter how the tax law of a country is written. There is a shared idea in the minds of the society about what a "fair" distribution of the tax load is. Whatever the laws say, by fair means or foul, by complications, cheating, exemptions or deductions, by constant sniping at the rules, actual tax payments will push right up against the accepted idea of "fairness."

The shared idea in the minds of society, the great big unstated assumptions, constitute that society's paradigm, or deepest set of beliefs about

CHAPTER SIX: LEVERAGE POINTS-PLACES TO INTERVENE IN A SYSTEM 163

how the world works. These beliefs are unstated because it is unnecessary to state them—everyone already knows them. Money measures something real and has real meaning; therefore, people who are paid less are literally worth less. Growth is good. Nature is a stock of resources to be converted to human purposes. Evolution stopped with the emergence of *Homo sapiens*. One can "own" land. Those are just a few of the paradigmatic assumptions of our current culture, all of which have utterly dumbfounded other cultures, who thought them not the least bit obvious.

Paradigms are the sources of systems. From them, from shared social agreements about the nature of reality, come system goals and information flows, feedbacks, stocks, flows, and everything else about systems. No one has ever said that better than Ralph Waldo Emerson:

Every nation and every man instantly surround themselves with a material apparatus which exactly corresponds to ... their state of thought. Observe how every truth and every error, each a thought of some man's mind, clothes itself with societies, house cases, lans see, ceremonies, newspapers. Observe the idea of the press of the sales of the material country of the lades of the press of the lades of the pressent of the lades of the pressent of the lades of

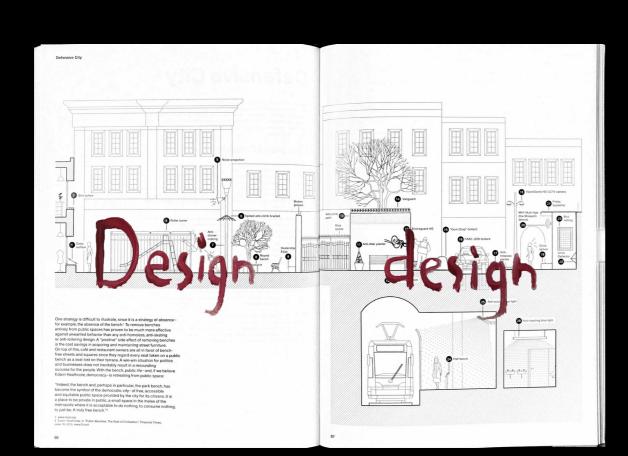
The ancient Egyptians built pyramids because they believed in an afterlife. We build skyscrapers because we believe that space in downtown cities is enormously valuable. Whether it was Copernicus and Kepler showing that the earth is not the center of the universe, or Einstein hypothesizing that matter and energy are interchangeable, or Adam Smith postulating that the selfish actions of individual players in markets wonderfully accumulate to the common good, people who have managed to intervene in systems at the level of paradigm have hit a leverage point that totally transforms Systems.

You could say paradigms are harder to change than anything else about a system, and therefore this item should be lowest on the list, not secondto-highest. But there's nothing physical or expensive or even slow in the process of paradigm change. In a single individual it can happen in a

There is an art that begins with finding the hinges discovering the loopholes refusing to guard the secrets that uncovers an abundance of materials hidden from Conventional eyes and that points toward a kind of mind able to work with that revealed complexity

The Hinge Mind playfuldesign.com/Shape-Shifter





The playful designer is a great shape-shifter.

it isn't so much that they shift the shape of their own bodies.

But, that given the materials of the world they demonstrate the degree to which the way we have shaped them may be altered|Designed|[re]Designed.





circuit. By the mid-eighties, with an designers were in high domand. No longer appointed by the circuit by high presentent congluences in partnership with government bodies, designer superated how memor cerative freedom. Rather designers appeared to have more creative freedom. Rather designers appeared to have more creative freedom. Rather designers appeared to have more creative precision of cities—as clean. Invelopment of productive of visual partnership of the compared of the city and in some cases over other cities. This led to designer foundate, selegater oncorrect, granite patterns, designer doubtes, designer townstee, designer flustuate, selegate recorrect, granite patterns, designer doubtes, designer converte, granite patterns, designer doubtes, designer townstee, and passes by the some cases over being given, designer flustuate, and the compared of the city and in some cases over other cities. This led to designer flustuate, designer doubtes, designer townstee, selegate flustuate, designer doubtes, and passes begins to resonate with the death of the city instenen nientees, with the help of the instruction of the city instenen nientees, with the help of the instruction of the city instenen nientees, with the help of the instruction of the city instruction. The city instruction of the city in the city in the city instruction of the city in the c

eighties supported an inverted idea of conventional planning, the use of plans and regulations to guide the use of land secund more and more discredited. Instead, plansing turned from regulating ultrany form regulating ultrans (man few projects and the eighties were characterized by a damnine unto merchaliantion projects and the eights were characterized by a damnine and not make the eights were characterized by a damnine unto merchanism regulation. So the eight continued to the results of the eight with the excepted businesses in the rome from property taxes, as well as offering many other investigation. These projects, together with tax exemptions, anounted to a treasury ulsuhigy of more than 150 mill-lioopsonded by 1985, the year when Financiere Credit Stack, and the projects, together with tax exemptions, anounted to a treasury ulsuhigy of more than 150 mill-lioopsonded by 1985, the year when Financiere Credit Stack, and the projects together with tax exemptions, and the projects that the extendition of the meanture, there were the evidence of the ev

norms centred around the securing of its reproduction, then 11 September 2001 would justify the realization of many of the controversial experiences guered towards as a way of guaranteeing the select of the interests. Among the many strategies to safeguard public spaces was the application of "zero tolerance" policies, that came hand in hand with increased urban policing and the growth of private security forces, and the "wholesale transier of city streets and districts to corporations." Apart from allowing private corporations to extend the limited security services and intelligence offered by city agencies in a form of public-private merger, the relief of this "wisconing corporate ownership of public space" – according to The Canardian journals Paul Risquents—means "that legal norms now legitimise consumption whilst proscribing and political existing." Consumption is non-threatings, Claiming the public in urban space is now tantamount to an act of violence.

Frankfurt by German special security forces on 19 May 2012 in response to a series of organised events to protest against chancellor Angela Merke's insistence on austerity measures - which ended in barricade of police dressed in 161 gera surrounding and protecting the adjacent public and Deutsche Bank headquarters from European citizens - to the spring 2013 citizen uprisings in Turkey and Brazil, where the exercise of police bratality and the illegal declarations of attacts of emergency have become the common tools used by governments to disperse democrate mass demonstrations.

Under these extreme confidency, public space teday to the common tools used by governments to disperse democrate mass demonstrations.

Under these extreme confidency in order confidency in the common tools used by governments to disperse democrate mass demonstrations.

It is no longer a permanent tideal, but an assemblage of intermittent actions, which construct temporary sociospatial instability in the hope of producing permanent uptures. Public aspects incompatible with the dominant idea of urban design, having reached a standstill having



A designer ought to be ready. Ready to be betwixt-and-between

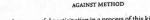
And all the same attempt

to discern the just and unjust of our most ready made constructs.









clear that successful participation in a process of this kind is possible only for a ruthless opportunist who is not tied to any particular philosophy and who adopts whatever procedure seems to fit the occasion?

This is indeed the conclusion that has been drawn by intelligent and thoughtful observers. 'Two very important practical conclusions follow from this [character of the historical process], writes Lenin, continuing the passage from which I have just quoted. 'First, that in order to fulfil its task, the revolutionary class [i.e. the class of those who want to change either a part of society such as science, or society as a whole] must be able to master all forms or aspects of social activity without exception [it must be able to understand, and to apply, not only one particular methodology, but any methodology, and any variation thereof it can imagine] . . .; second [it] must be ready to pass from one to another in the quickest and most unexpected manner. 'The external conditions', writes Einstein,6 'which are set for [the scientist] by the facts of experience do not permit him to let himself be too much restricted, action of his conceptual world, by the adherence to an

cal system. He, therefore, must appear to the systematic as a type of unscrupulous opportunist. . . . A comple

to the ideology of a particular profession. to the ideology of a particular profession, can give useful advice to everyone, philosophers of science included. In the 19th century the idea of an elastic and historically informed methodology was a matter of course. Thus Ernst Mach wrote in his book Erkennthis und Irrum, Neudruck, Wissenschaftliche Buchgesell-schaft, Darmstadt, 1980, p. 200. The and Irrum, Neudruck, Wissenschaftliche Buchgesell-schaft, Darmstadt, 1980, p. 200-Fit is often said that research cannot be taught. That is quite correct, in a certain sense. The schemato afformal logic and of indicative logic are of little use for the intellectual situations are never exactly the same. But the examples of great scientists are very suggestive. They are not suggestive because we can abstract rules from them and subject future research to their jurisdiction; they are suggestive because they make the mind intible and capable of inventing entirely new research traditions, For a more detailed account of Machiphilosophy see my csay Farwell to Reason, Gnodon, 1987, Chapter 7, as well as Vol. 2, Chapters 3 and 6 of my Philosophical Papers, Cambridge, 1981.

6. Albert Einstein, Albert Einstein: Philosopher Scientist, ed. P.A. Schilpp, New York, 1951, pp. 683f.

PAUL FEYERABEND

have been set up in advance and without regard to the ever-changing conditions of history.

Now it is, of course, possible to simplify the medium in which a scientist works by simplifying its main actors. The history of science, after all, does not just consist of facts and conclusions drawn from facts. It also contains ideas, interpretations of facts, problems created by conflicting interpretations, mistakes, and so on. On closer analysis we even find that science knows no 'bare facts' at all but that the 'facts' that enter our knowledge are already viewed in a certain way and are, therefore, essentially ideational. This being the case, the history of science will be as complex, chaotic, full of mistakes, and entertaining as the ideas it contains, and these ideas in turn will be as complex, chaotic, full of mistakes, and entertaining as are the minds of those who invented them. Conversely, a little brainwashing will go a long way in making the history of science duller, simpler, more uniform, more 'objective' and more easily accessible to treatment by strict and unchangeable rules.

Scientific education, as we know it today has precisely this aim. It simplifying its participants: first, a domain of research is defined separated from the rest of history (physics, for examp m metaphy s and from theology) in such a 'logic' then well. Stable | DELNANDS 'facts' arise and persevere de part of the training that makes such facts appear consist to inhibit intuitions that might lead to a blurring undaries., A person's religion, for example, or his metaphysics, or l (his natural sense of humour and not the inbred always rather nasty kind of jocularity one finds in specialized professions) must not have the slightest connection with his scientific activity. His imagination is <u>restrained</u>, and even his language ceases to be his own. This is again reflected in the nature of scientific 'facts' which are experienced as being

independent of opinion, belief, and cultural background.

It is thus possible to create a tradition that is held together by strict rules, and that is also successful to some extent. But is it distrible to support such a tradition to the exclusion of everything else? Should we support such a tradition to the exclusion of everything else? Should we transfer to it the sole rights for dealing in knowledge, so that any result that has been obtained by other methods is at once ruled out of court?

i can find the ability to respond

to disturb the established categories of truth and property and, by so doing open the road to [the possibility of] possible new worlds

Response-Able





ter of opportunity and efficiency. For each one it also depends upon his individual situation. It is possible that he may be led to sacrifice temporarily a cause whose success is subordinate to that of a cause whose defense is more urgent; on the other hand, it is possible that one may judge it necessary to maintain the tension of revolt against a situation to which one does not wish to consent at any price: thus, during the war, when Negro leaders in America were asked to drop their own claims for the sake of the general interest, Richard Wright refused; he thought that even in time of war his cause had to be defended in any case morality requires that batant be published b he goal which he sets of separation: through his own ruggle he must seek to serve the universal cause of freedom.

At once the oppressor raises an objection: under the pretext of freedom, he says, there you go oppressing me in turn; you deprive me of my freedom. It is the argument which the Southern slaveholders opposed to the abolitionists, and we know that the Yankees were so imbued with the principles of an abstract democracy that they did not grant that they had the right to deny the Southern planters the freedom to own slaves; the Civil War broke out with a completely formal pretext. We smile at such scruples; yet today America still recogTHE ETHICS OF AMBIGUITY | 97

nizes more or less implicitly that Southern whites have the freedom to lynch negroes. And it is the same sophism which is innocently displayed in the newspapers of the P. R. L. (Parti Republicain de la Liberte) and, more or less subtly, in all conservative organs. When a party promises the directing classes that it will defend their freedom, it means quite plainly that it demands that they have the freedom of exploiting the working class. A claim of this kind does not outrage us in the name of abstract justice; but a contradiction is dishonestly concealed there. For a freedom wills itself genuinely only ng itself as an indefinite mo ement through the dom of others; as soon as it wit draws into itself, it L. demands: it is property, the feeling of pos capital, comfort, moral security. We have to respect freedom only when it is intended for freedom, not when it strays, flees itself, and resigns itself. A freedom which is interested only in denying freedom must be denied. And it is not true that the recognition of the freedom of others limits my own freedom: to be free is not to have the power to do anything you like; it is to be able to surpass the given toward an open future; the existence of others as a freedom defines my situation and is even the condition of my own freedom. I am oppressed if I am thrown into prison, but not if I am kept from throwing

my neighbor into prison.

my freedom is but a reflection of other's freedom to recognize my freedom as such. if i leave the door shut for the freedom of others, i do the same to my own. this is the crux of the pursuit of genuine freedom, once we recognize our own freedom, our genuine freedom, our freedom entangled with the freedom of all, we are free to play and play-with and be playful.

and the relevance of Design? well, Designers Design doors.

Genuinely Free