



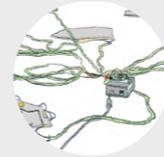
Alright, last session for this semester. It has been a ride.



HEJ.

I hope you are doing well. And hi.

LAST TIME || LETZTES MAL



So... last time... what do you think we did?

LAST TIME || LETZTES MAL



BODYMIND



DESIGN



PARTICIPATORY
RESEARCH



DRAWING

From my end, we picked up last remaining thoughts on gender and disability in the notion of bodyminds, thought about participatory research and how to acknowledge different ways of knowing before we thought about changing environments through design and thinking through drawing.

QUESTIONS ARE LOVE | | FRAGEN & LIEBE

AGENDA



SUMMARY
RÜCKBLICK



QUESTIONS
FRAGEN



LOVE
LIEBE

Today, we're going to do a quick summary of what happened in the lecture, then you'll have time to ask all your questions (of course you may also ask them throughout; you know. :)). And if there is still time, I'd be thrilled to talk with you about loving epistemology.



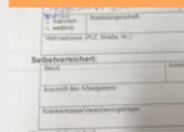
LECTURE || VORLESUNG



We touched on quite a few topics. It was my first lecture and I was so scared when I started this. I do hope you learned something and that adjusting the format has contributed to making this lecture valuable and insightful for you. And I hope you can take things (if only the little zine) with you in your further studies. Please feel free to contact me if needed any time, if you have questions after our time.

Thank you for bearing with me.

LECTURE || VORLESUNG



POST/POSITIVISM
POST/POSITIVISMUS



ETHICS
ETHIK



CRITICAL THEORY
KRITISCHE THEORIE

Post-posit:
first, it's abstract knowledge. It's not meant to declare specifics, it's meant to generalise. researchers don't interact with individuals, they interact with representatives of groups.

second, it's constructed knowledge. the methods are highly evolved and have been established most strongly within research.

third, this type of research is also mostly descriptive. You can only count what can be counted.

Ethics:
Ethics are often distinguished between as normative, applied or micro-ethics, where normative indicates norm-based ideals, applied ethics is the attempt to formalise these ideals into processes and micro-ethics describes how they are enacted in every moment.

Critical Theory:
"Critical thinking (...) is motivated today by the effort really to transcend the tension and to abolish the opposition between the individual's purposefulness, spontaneity, and rationality, and those work-process relationships on which society is built" Horkheimer

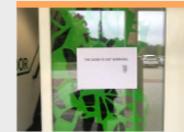
 LECTURE || VORLESUNG



INTERLUDE
EINSCHIEBUNG



POST/STRUCTURALISM
POST/STRUCTURALISMUS



MATERIALISM
MATERIALISMUS

Interlude:

It's difficult to teach epistemology to a diverse set of students. and also to teach.

post/structuralism:

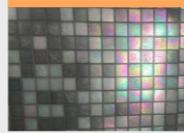
“we need to conceptualize gender as a social structure, and by doing so, we can analyze the ways in which gender is embedded at the individual, interactional, and institutional dimensions of our society. This situates gender at the same level of significance as the economy and the polity.” Rismann, 2004

materialism:

you can understand materialism as a form of realism, given that materialism claims everything as matter and realism posits above that that things exist without us knowing about them or trying to know about them.



LECTURE || VORLESUNG



INTERSECTIONALITY
INTERSEKTIONALITÄT



POSTCOLONIALISM
POSTKOLONIALISMUS



QUEER(ING) THEORY

please remember situated knowledges here.

intersectionality:

"Feminist efforts to politicize experiences of women and antiracist efforts to politicize experiences of people of color have frequently proceeded as though the issues and experiences they each detail occur on mutually exclusive terrains." Crenshaw, 1991

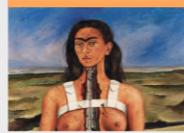
post/colonialism

So, the question becomes: who does the term 'postcolonialism' serve? Colonisers. Because that means we can conveniently push our responsibility away from us, into the past, and easily avoid acknowledging personal implicitness and entanglements.

Queer(ing) Theory

If queer theory was born of the union of sexuality studies and feminism, transgender studies can be considered queer theory's evil twin: it has the same parentage but willfully disrupts the privileged family narratives that favor sexual identity labels (like gay, lesbian, bisexual, and heterosexual) over the gender categories (like man and woman) that enable desire to take shape and find its aim. — stryker

LECTURE || VORLESUNG



DISABILITY STUDIES
BEHINDERUNGSSTUDIEN



PARTICIPATORY RESEARCH
PARTIZIPATIVE FORSCHUNG



DESIGN/SPECULATION
DESIGN/SPEKULATION

Disability Studies:

“Many trans activists pose fundamental challenges to [Gender Identity Disorder] and [Gender Dysphoria]. We want to know why these diagnoses live in the [Diagnostic and Statistical Manual of Mental Disorders]. We object to the ways in which the medical–industrial complex defines our genders as disordered. We resist the pathology foisted on us.

And yet, I want us to reach farther: to imagine dismantling the DSM itself, discarding the concepts of disorder and defect, and developing other means of accessing medical technology beyond white Western diagnosis. Yes, I am suggesting a rebellion.” — Clare

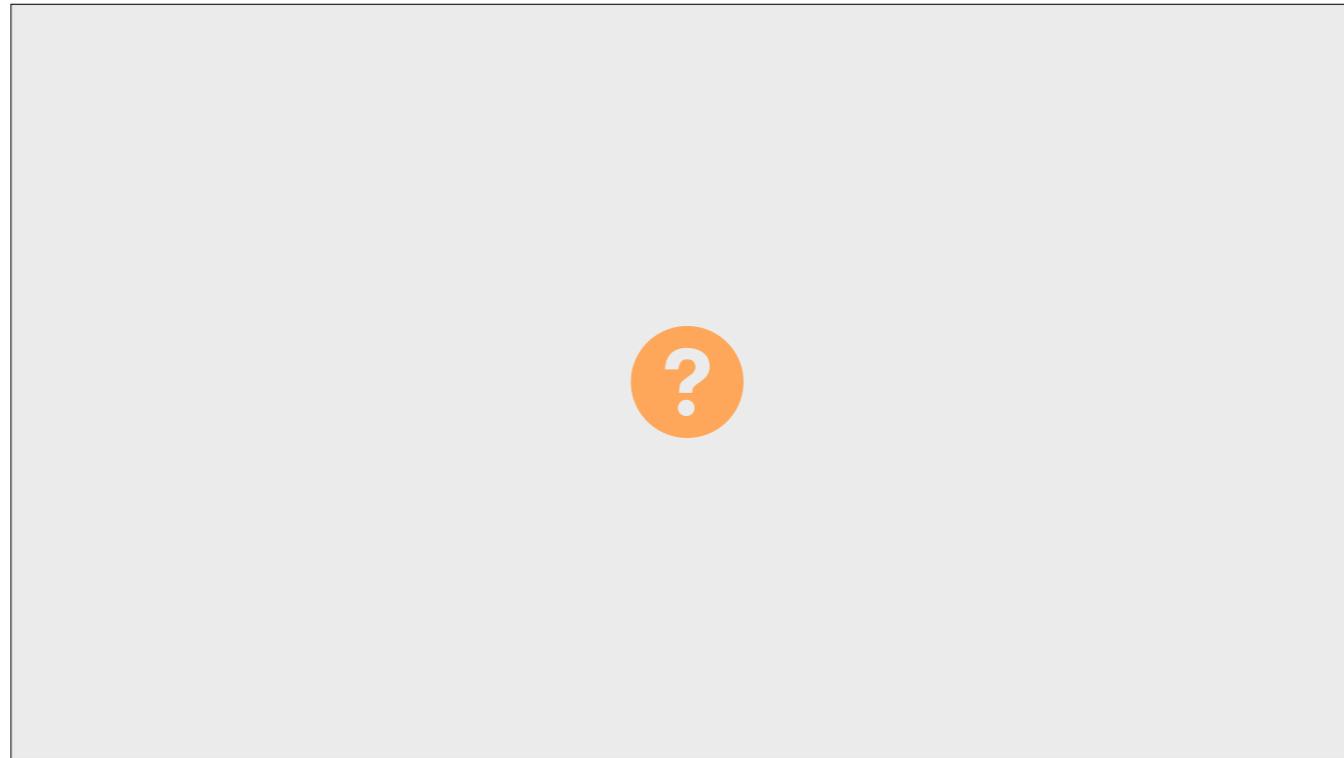
Participatory Research:

“[P]eople collaborate to define the questions they wish to explore and the methodology for that exploration (propositional knowing). Together or separately they apply this methodology in the world of their practice (practical knowing), which leads to new forms of encounter with their world (experiential knowing); and they find ways to represent this experience in significant patterns (presentational knowing), which feeds into a revised propositional understanding of the originating questions.” Heron & Reason

Design/Speculation:

Stepping back, one can broadly distinguish among two general ways that feminism contributes to interaction design: Critique–based and generative.

- Critique–based contributions rely on the use of feminist approaches to analyze designs and design processes in order to expose their unintended consequences. Such contributions indirectly benefit interaction design by raising our sensibilities surrounding issues of concern.
- Generative contributions involve the use of feminist approaches explicitly in decision–making and design process to generate new design insights and influence the design process tangibly. Such contributions leverage feminism to understand design contexts (e.g., “the home” or the “workplace”), to help identify needs and requirements, discover opportunities for design, offer leads to–ward solutions to design problems, and suggest evaluation criteria for working prototypes, etc.



your questions?

let me also ask you, what do you need for the exam?

whatever time we have now, we dedicate to love.



LOVE || LIEBE

THE MYTH OF DISPASSIONATE INVESTIGATION || DER MYTHOS DER LEIDENSCHAFTSLOSEN UNTERSUCHUNG

IT IS EASY TO SEE THE IDEOLOGICAL FUNCTION OF THE MYTH OF THE DISPASSIONATE INVESTIGATOR. IT FUNCTIONS, OBVIOUSLY, TO BOLSTER THE EPISTEMIC AUTHORITY OF THE CURRENTLY DOMINANT GROUPS, COMPOSED LARGELY OF WHITE MEN, AND TO DISCREDIT THE OBSERVATIONS AND CLAIMS OF THE CURRENTLY SUBORDINATE GROUPS INCLUDING, OF COURSE, THE OBSERVATIONS AND CLAIMS OF MANY PEOPLE OF COLOR AND WOMEN. THE MORE FORCEFULLY AND VEHEMENTLY THE LATTER GROUPS EXPRESS THEIR OBSERVATIONS AND CLAIMS, THE MORE EMOTIONAL THEY APPEAR AND SO THE MORE EASILY THEY ARE DISCREDITED. THE ALLEGED EPISTEMIC AUTHORITY OF THE DOMINANT GROUPS THEN JUSTIFIES THEIR POLITICAL AUTHORITY. (...) IN OUR PRESENT SOCIAL CONTEXT, THEREFORE, THE IDEAL OF THE DISPASSIONATE INVESTIGATOR IS A CLASSIST, RACIST, AND ESPECIALLY MASCULINIST MYTH.

it is easy to see the ideological function of the myth of the dispassionate investigator. It functions, obviously, to bolster the epistemic authority of the currently dominant groups, composed largely of white men, and to discredit the observations and claims of the currently subordinate groups including, of course, the observations and claims of many people of color and women. The more forcefully and vehemently the latter groups express their observations and claims, the more emotional they appear and so the more easily they are discredited. The alleged epistemic authority of the dominant groups then justifies their political authority. (...) In our present social context, therefore, the ideal of the dispassionate investigator is a classist, racist, and especially masculinist myth.

from when?



LOVE || LIEBE

THE MYTH OF DISPASSIONATE INVESTIGATION || DER MYTHOS DER LEIDENSCHAFTSLOSEN UNTERSUCHUNG

IT IS EASY TO SEE THE IDEOLOGICAL FUNCTION OF THE MYTH OF THE DISPASSIONATE INVESTIGATOR. IT FUNCTIONS, OBVIOUSLY, TO BOLSTER THE EPISTEMIC AUTHORITY OF THE CURRENTLY DOMINANT GROUPS, COMPOSED LARGELY OF WHITE MEN, AND TO DISCREDIT THE OBSERVATIONS AND CLAIMS OF THE CURRENTLY SUBORDINATE GROUPS INCLUDING, OF COURSE, THE OBSERVATIONS AND CLAIMS OF MANY PEOPLE OF COLOR AND WOMEN. THE MORE FORCEFULLY AND VEHEMENTLY THE LATTER GROUPS EXPRESS THEIR OBSERVATIONS AND CLAIMS, THE MORE EMOTIONAL THEY APPEAR AND SO THE MORE EASILY THEY ARE DISCREDITED. THE ALLEGED EPISTEMIC AUTHORITY OF THE DOMINANT GROUPS THEN JUSTIFIES THEIR POLITICAL AUTHORITY. (...) IN OUR PRESENT SOCIAL CONTEXT, THEREFORE, THE IDEAL OF THE DISPASSIONATE INVESTIGATOR IS A CLASSIST, RACIST, AND ESPECIALLY MASCULINIST MYTH.

Jaggar, 1989



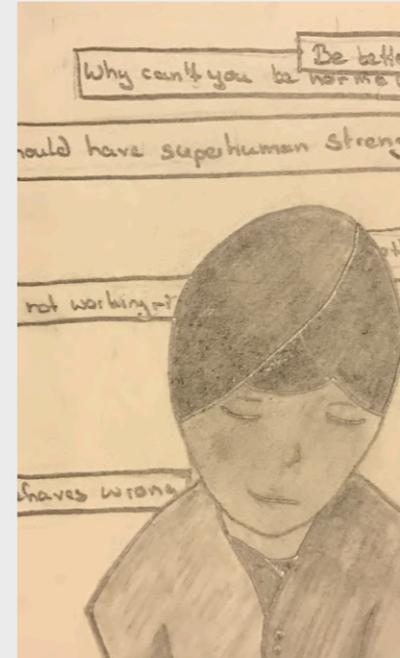
LOVE || LIEBE

THE MYTH OF DISPASSIONATE INVESTIGATION ||
DER MYTHOS DER LEIDENSCHAFTSLOSEN UNTERSUCHUNG

Accepting the indispensability of appropriate emotions to knowledge means no more (and no less) than that discordant emotions should be attended to seriously and respectfully rather than condemned, ignored, discounted or suppressed. (...) The reconstruction of knowledge is inseparable from the reconstruction of ourselves.

[... But, c]ritical reflection on emotion is not a self-indulgent substitute for political analysis and political action. It is itself a kind of political theory and political practice, indispensable for an adequate social theory and social transformation.

Jaggar, 1989



Accepting the indispensability of appropriate emotions to knowledge means no more (and no less) than that discordant emotions should be attended to seriously and respectfully rather than condemned, ignored, discounted or suppressed. (...) The reconstruction of knowledge is inseparable from the reconstruction of ourselves. [... But, c]ritical reflection on emotion is not a self-indulgent substitute for political analysis and political action. It is itself a kind of political theory and political practice, indispensable for an adequate social theory and social transformation.

**"I BRING LOVING TO BEAR ON EPISTEMOLOGY
BECAUSE I THINK THERE IS SOMETHING IN THE
BASIC STRUCTURE OF KNOWING THAT IS EASY TO
FORGET ABOUT, BUT THAT WE MAY FIND AGAIN
BY STUDYING THE BASIC STRUCTURE OF LOVING. I
THINK LOVING AND KNOWING SHARE A CORE,
AND THAT THEY ENTAIL EACH OTHER."**

DE JAEGER, 2019

I quote: "I bring loving to bear on epistemology because I think there is something in the basic structure of knowing that is easy to forget about, but that we may find again by studying the basic structure of loving. I think loving and knowing share a core, and that they entail each other."

She draws on 'letting be' as a stance that allows loving and subsequently knowing. I am intrigued by this approach to epistemology as it uses love as a decisive stance that is consciously evoked. And I think it can be tremendously helpful for participatory design. When we love another, we want them to be happy, we don't want to change them, we bask in their presence. When we love another, we let each other be. We marvel at what they do, how they think and what they do. And we recognise a distance. We recognise that we are not the other in an appreciative manner. We make space for them in our life. We take ourselves and our desires back for them to have space in our life.



LOVE || LIEBE

LOVING AS KNOWING || LIEBEN ALS WISSEN

IN OUR KNOWING OF THINGS, WE NEVER FULLY KNOW THEM. BUT THE
REAL PROBLEM IS THAT WE CAN "KNOW" THEM QUITE WRONGLY.

In our knowing of things, we never fully know them. But the real problem is that we can “know” them quite wrongly.

Lovers are particular and concrete beings, meeting each other in concrete and particular worldly interactions. One cannot love abstractly.

knowing is the continual, ongoing balancing act between too much and too little determination between the knower (who lets be) and the known (who is being let be).

Every sense-maker is implicated in what they make sense of, because it matters to them—they care about it.



LOVE || LIEBE

LOVING AS KNOWING || LIEBEN ALS WISSEN

IN OUR KNOWING OF THINGS, WE NEVER FULLY KNOW THEM. BUT THE REAL PROBLEM IS THAT WE CAN “KNOW” THEM QUITE WRONGLY.

LOVERS ARE PARTICULAR AND CONCRETE BEINGS, MEETING EACH OTHER IN CONCRETE AND PARTICULAR WORLDLY INTERACTIONS. ONE CANNOT LOVE ABSTRACTLY.

In our knowing of things, we never fully know them. But the real problem is that we can “know” them quite wrongly.

Lovers are particular and concrete beings, meeting each other in concrete and particular worldly interactions. One cannot love abstractly.

knowing is the continual, ongoing balancing act between too much and too little determination between the knower (who lets be) and the known (who is being let be).

Every sense-maker is implicated in what they make sense of, because it matters to them—they care about it.



Katta Spiel
@katta_spiel

Child had a tantrum yelling "I don't want to have parents anymore." So far, so common.

An hour later: "I like having parents." -- Me, slightly annoyed: "Well, what are parents good for anyway." -- Child: "Love."

They broke me. I'm not crying, you're crying.



LOVE || LIEBE

LOVING AS KNOWING || LIEBEN ALS WISSEN

IN OUR KNOWING OF THINGS, WE NEVER FULLY KNOW THEM. BUT THE REAL PROBLEM IS THAT WE CAN “KNOW” THEM QUITE WRONGLY.

LOVERS ARE PARTICULAR AND CONCRETE BEINGS, MEETING EACH OTHER IN CONCRETE AND PARTICULAR WORLDLY INTERACTIONS. ONE CANNOT LOVE ABSTRACTLY.

KNOWING IS THE CONTINUAL, ONGOING BALANCING ACT BETWEEN TOO MUCH AND TOO LITTLE DETERMINATION BETWEEN THE KNOWER (WHO LETS BE) AND THE KNOWN (WHO IS BEING LET BE).

In our knowing of things, we never fully know them. But the real problem is that we can “know” them quite wrongly.

Lovers are particular and concrete beings, meeting each other in concrete and particular worldly interactions. One cannot love abstractly.

knowing is the continual, ongoing balancing act between too much and too little determination between the knower (who lets be) and the known (who is being let be).

Every sense-maker is implicated in what they make sense of, because it matters to them—they care about it.



LOVE || LIEBE

LOVING AS KNOWING || LIEBEN ALS WISSEN

IN OUR KNOWING OF THINGS, WE NEVER FULLY KNOW THEM. BUT THE REAL PROBLEM IS THAT WE CAN “KNOW” THEM QUITE WRONGLY.

LOVERS ARE PARTICULAR AND CONCRETE BEINGS, MEETING EACH OTHER IN CONCRETE AND PARTICULAR WORLDLY INTERACTIONS. ONE CANNOT LOVE ABSTRACTLY.

KNOWING IS THE CONTINUAL, ONGOING BALANCING ACT BETWEEN TOO MUCH AND TOO LITTLE DETERMINATION BETWEEN THE KNOWER (WHO LETS BE) AND THE KNOWN (WHO IS BEING LET BE).

EVERY SENSE-MAKER IS IMPLICATED IN WHAT THEY MAKE SENSE OF, BECAUSE IT MATTERS TO THEM—THEY CARE ABOUT IT.

In our knowing of things, we never fully know them. But the real problem is that we can “know” them quite wrongly.

Lovers are particular and concrete beings, meeting each other in concrete and particular worldly interactions. One cannot love abstractly.

knowing is the continual, ongoing balancing act between too much and too little determination between the knower (who lets be) and the known (who is being let be).

Every sense-maker is implicated in what they make sense of, because it matters to them—they care about it.



NEXT TIME || NÄCHSTES MAL

FRIDAY JANUARY 31ST, 16:45 - 20.00



EXAM

THANK YOU



katta.spiel@univie.ac.at | | Office Hours: FR 2-4pm and upon request | | Office: Porzellangasse 4 (1.06)

enjoy your time. don't sweat it. you'll do fine.