

DGB01: Anti Dogmatic Design

Matthias Rauterberg
Department of Industrial Design
Technical University Eindhoven
The Netherlands

What is a Dogma and a Taboo?

Dogma:

- 1 a** : something held as an established opinion; *especially* : a definite authoritative tenet,
- 1 b** : a code of such tenets <pedagogical *dogma*>,
- 1 c** : a point of view or tenet put forth as authoritative without adequate grounds;
- 2** : a doctrine or body of doctrines concerning faith or morals formally stated and authoritatively proclaimed by a church.

Taboo:

- 1** : a prohibition against touching, saying, or doing something for fear of immediate harm from a supernatural force;
- 2** : a prohibition imposed by social custom or as a protective measure;
- 3** : belief in taboos.

[definitions taken from © 2004 Merriam-Webster online]

Two Types of Dogmas

Explicit Dogma:

An explicit dogma is part of the common sense knowledge and accepted by almost everyone. Although insufficiently justified it is 'obvious' to everyone that the content of this dogma must be true. A special protection of this kind of dogmas is not necessary.

How to identify an explicit dogma?

Pick an interesting topic and ask other people why they think this topic is correct; and continue asking why, why, why until no answer. If you are still unsatisfied, this is a possible candidate for an explicit dogma.

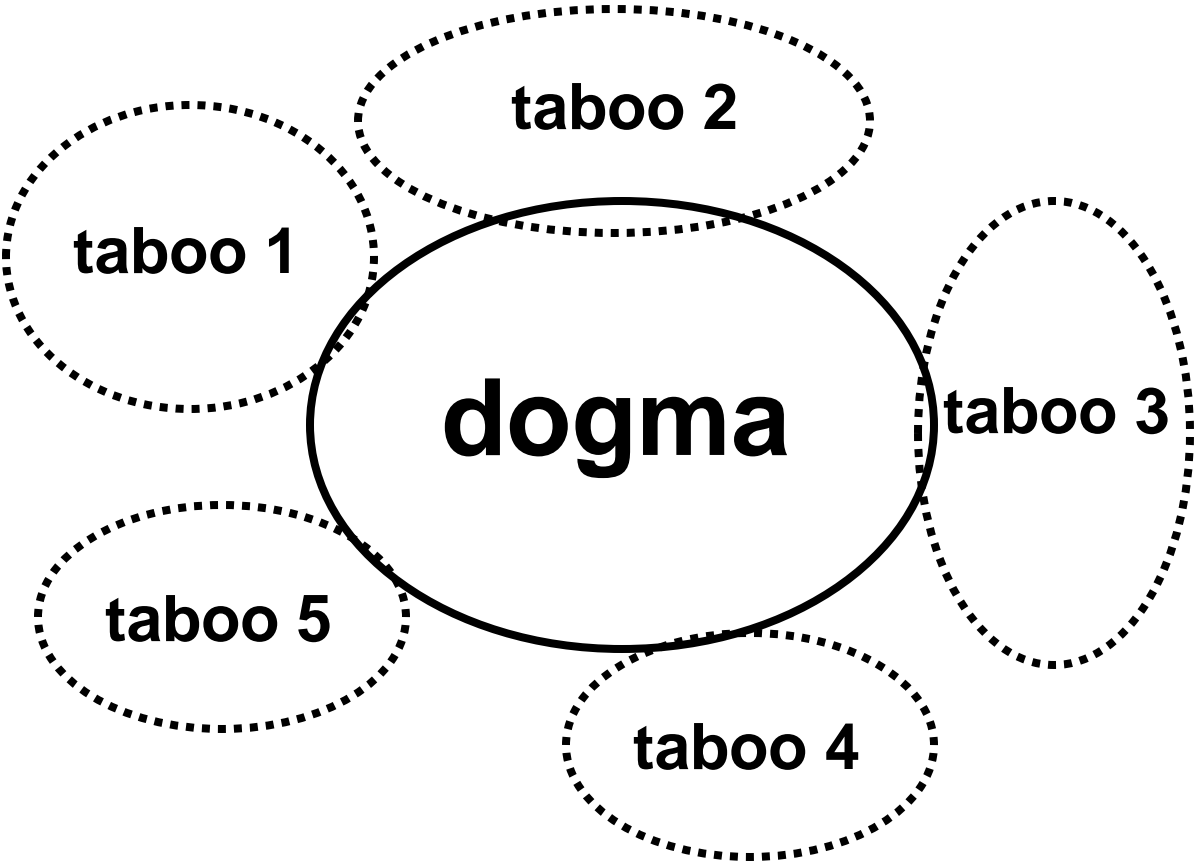
Implicit Dogma:

An implicit dogma is part of the common sense knowledge but unconscious to almost everyone. Although insufficiently justified it is hidden to almost everyone based on a protection via taboos.

How to identify an implicit dogma?

This is very difficult because you have to overcome the protection zone of taboos. Try an interesting topic via introspection which makes you nervous or even afraid. Try to go beyond your own boundaries! Be careful!

Implicit Dogmas are protected by taboos





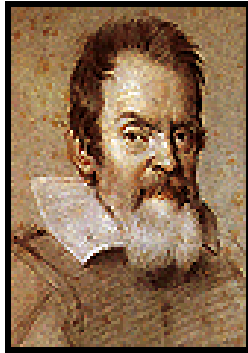
Warning:

Attacking a dogma is always dangerous, and sometimes deadly!

Advice:

Be careful!

Question: which dogma did these people address?



(1564-1642)

Shortly after publication of *Dialogue Concerning the Two Chief Systems of the World - Ptolemaic and Copernican* in 1632 the Inquisition banned its sale and ordered

Galileo Galilei

to appear in Rome before them.

The truth of the Copernican theory from 1514-1543 was not an issue therefore; it was taken as a fact at the trial that this theory was false. This was logical, of course, since the judgment of 1616 had declared it totally false.

DISCORSI
E
DIMOSTRAZIONI

MATEMATICHE,
intorno à due nuoue scienze

Attenenti alla
MECANICA & i MOVIMENTI LOCALI
del Signor

GALILEO GALILEI LINCEO,
Filosofo e Matematico primario del Serenissimo
Grand' Duca di Toscana.

Con una Appendice del centro di gravità à alcuni Solidi.



IN LEIDA.
Appresso gli Elsevirii. M. D. C. XXXVIII.



(1473-1543)

Nicholas Copernicus'
De revolutionibus
written about 1520-1541

Question: which dogma did this person address?

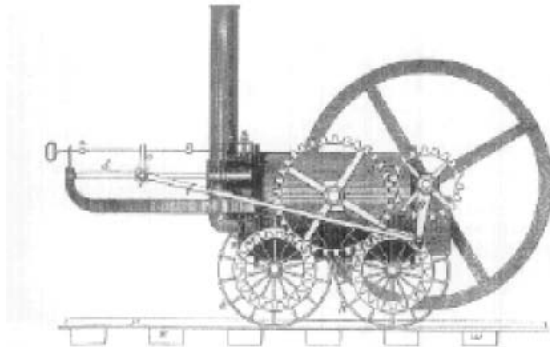


(1771-1833)

Despite several mechanical difficulties,

Richard Trevithick

had proved publicly that rail transportation was viable. In South Wales on 21st February 1804 history records that the *Penydarren locomotive* hauled five wagons containing ten tons of iron and seventy passengers between the ironworks and the canal at a maximum speed of four mph (6 km/h). Despite the claims of some of his contemporaries, it cannot be disputed that Richard Trevithick should be recognized as the true *Father of the Railways* for introducing the technology that changed the world.



Richard Trevithick spent his lifetime at trying to get a government pension to fund his developments and experiments, while a more clever James Watt was successful in imposing his view that Richard Trevithick should not get support from the government, because his high steam pressure machines would endanger the life of citizens. At that time the British Academy of Sciences took the position to oppose the development of railways on the ground that people would not stand a greater speed than 45 mph and would die of suffocation and heart attack.

Question: which dogma did this person address?



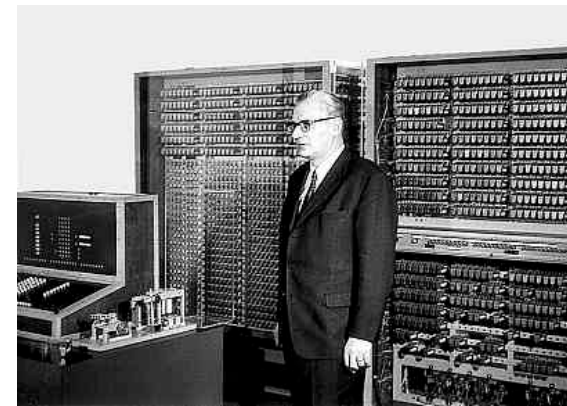
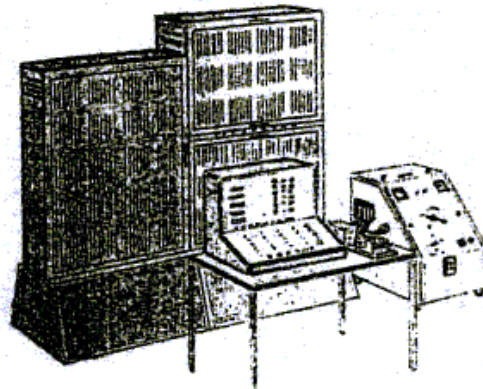
(1910-1995)

During 1936 to 1938

Konrad Zuse

developed and built the first binary digital computer in the world (Z1).

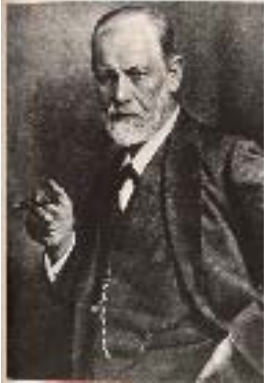
The first fully functional program-controlled electromechanical digital computer in the world (the Z3) was completed by Zuse in 1941. In fact it wasn't until 1998 (three year's after Konrad Zuse's death) that Raul Rojas formulated the proof that the Z3 was a truly universal computer in the sense of a Turing machine.



(picture taken 1984 in Hamburg, Germany)

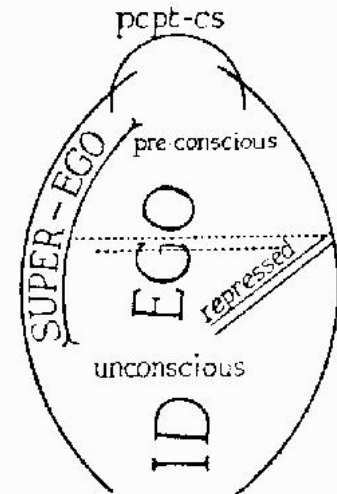
In 1967 a final decision of rejection was made by the German patent court and Konrad Zuse lost his 26 year fight about the invention of the Z3 with all its new features. The main argument of the German patent court for this negative decision was a 'lack of sufficient innovation'.

Question: which dogma did this person address?



(1856-1939)

In 1932 the discoveries of **Sigmund Freud** about the unconscious in particular were revolutionary. His treatment of neuroses allowed inspection of a “hidden” part of the mind. Freud divided the mind into two parts: the preconscious (ideas and memories capable of becoming conscious), and the unconscious (desires, impulses, and wishes of a mostly sexual and sometimes destructive nature). All human thought is partly a conflict between the preconscious and unconscious, and partly a compromise to pursue pleasure whilst avoiding danger and dealing with the realities of life.



Question: which dogma did this person address?



(1916--)

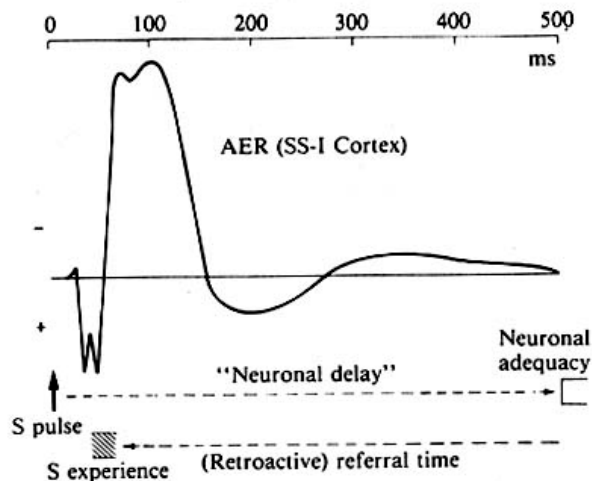
Most notably, the experiments of

Benjamin Libet

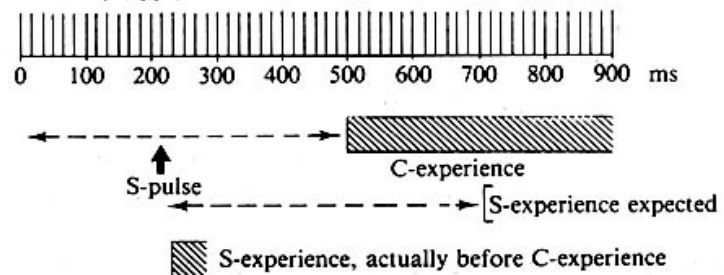
in 1979 reveal a substantial delay--the "mind time"--before any awareness affects how we view our mental activities.

If all conscious awarenesses are preceded by unconscious processes, as Libet observes, we are forced to conclude that unconscious processes initiate our conscious experiences. Freely voluntary acts are found to be initiated unconsciously before an awareness of wanting to act--a discovery with profound ramifications for our understanding of free will.

Retroactive referral (antedating) of subjective sensory experience



C-train (60 pps)



Reference:

Libet, B., Wright, E. W., Feinstein, B. & Pearl, D. K. (1979). *Brain* 102, 193
[\[zipped papers\]](#)

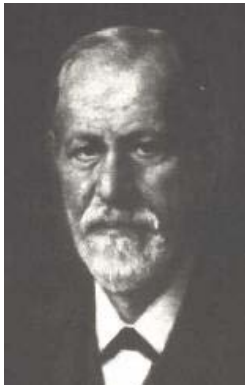
Question:

What are the most important topics for almost every human on earth?

Question: But what is really important in life?

Answer:

Love



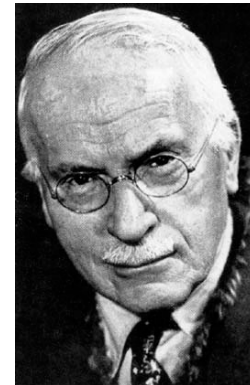
Sigmund Freud
(1856-1939)

Power



Alfred Adler
(1870-1937)

Death



Carl Gustav Jung
(1875-1961)

The Oedipus Trilogy:

Childhood
[Oedipus becomes King]

Love



King Polybus rescude Oedipus

Adulthood
[Oedipus at Colonus]

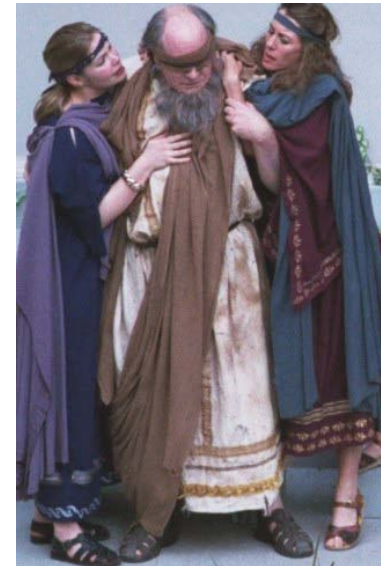
Power



Oedipus Rex

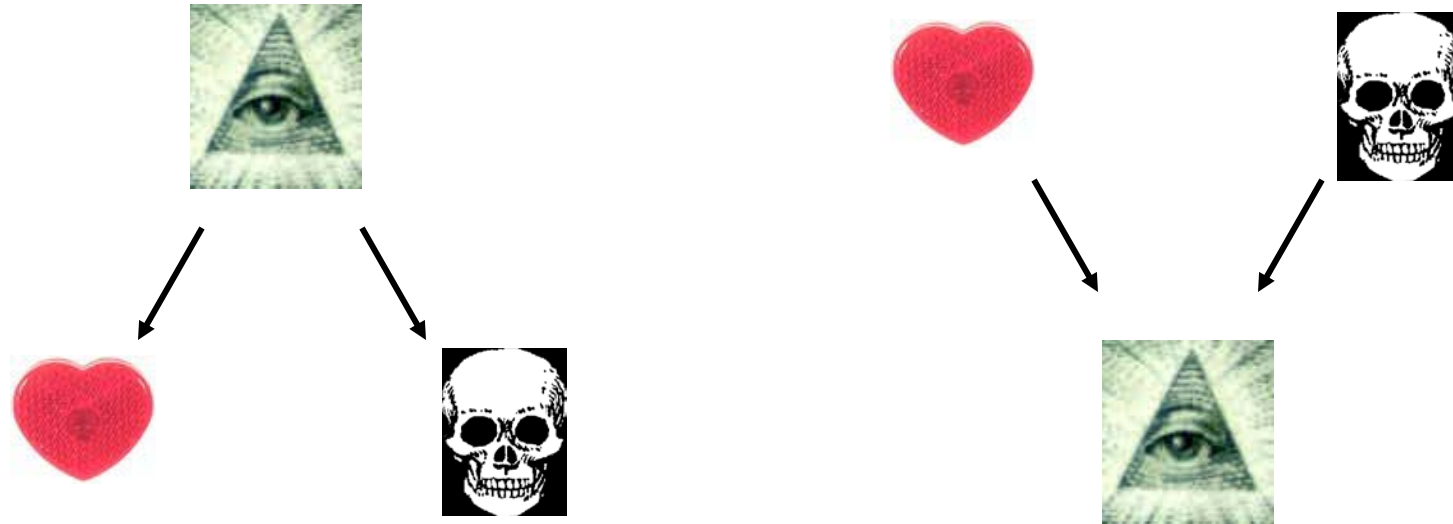
Retirement
[Antigone]

Death



Ismene, Oedipus, and Antigone

Relations between **Love**, **Power** and **Death**



This is what we have

This is what we want to have

References:

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- Witham, Larry (2003). By Design: Science and the Search for God. **ISBN** 1893554643

Relation between Power and Religion

East



West



References:

Rauterberg, M. (2004). [Enjoyment and Entertainment in East and West](#).

In: M. Rauterberg (ed.), *Entertainment Computing--ICEC 2004* (pp. 176-181). Lecture Notes in Computer Science LNCS 3166, Springer Press.

Relation between Religion and Violence

East

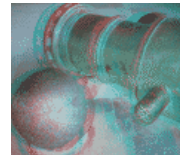


Gunpowder
(China) 800



West

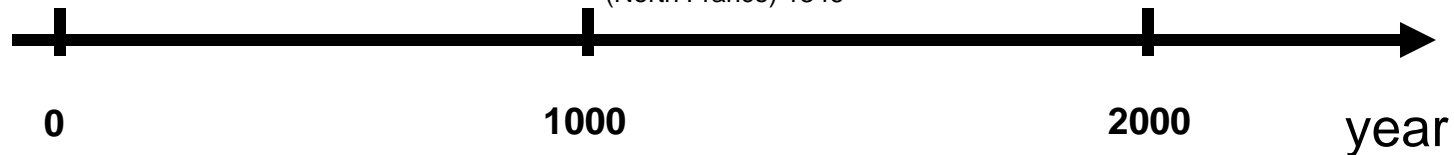
Marco Polo
(1254-1324)



battle of Cressy
(North France) 1346

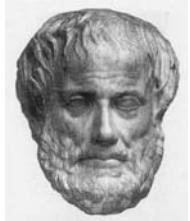


Hiroshima
(Japan) 1945

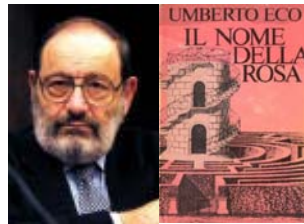


See: Jan Assmann (2007) [Monotheismus und die Sprache der Gewalt](#). Picus Press, Vienna

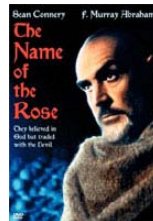
Question: Why was Aristotle a thread for the church?



Aristotle
(384-322 BC)



Umberto Eco: *Il Nome della Rosa* (1980)



“A monk should not laugh. Only the fool lifts up his voice in laughter” (Monk Jorge in the movie ‘The Name of the Rose’)

Enjoyment is grounded in Play

Play

not paid
enjoyable
process oriented
internalized
empowering

Work

paid
exhausting
product oriented
externalized
alienating



Question:
Is this picture of Jesus blasphemy?

Question: What happened to the 2nd book about poetics?



[\[link to video\]](#)

[Source: (1986) © Constantin Film, "The Name of the Rose" directed by Jean-Jacques Annaud; based on the book *Il Nome della Rosa* by Umberto Eco about the 2nd book of poetics by Aristoteles]

Answer: It was destroyed!



[\[link to video\]](#)

[Source: (1986) © Constantin Film, "The Name of the Rose" directed by Jean-Jacques Annaud; based on the book *Il Nome della Rosa* by Umberto Eco about the 2nd book of poetics by Aristoteles]

Overview: What can you get out of this assignment?

- 1st meeting: kick-off (introduction lecture)
- 2nd meeting: choice of a dogma (teams of 4 students)
- 3rd meeting: design sketch (teams of 2 students)
- 4th meeting: design solution (individual work)
- 5th meeting: user study as video (individual work)

Deliverables:

1. Report describing and explaining the chosen dogma [DOC]
 - part 1: description of the chosen dogma and taboo(s)
 - part 2: description of the reasons why this dogma (and related taboos) exist
 - part 3: risk analysis (individual and societal level) of breaking the chosen dogma
 - part 4: conceptual design idea to break this dogma
 - part 5: design guidelines for a product/service design that could break the dogma
 - part 6: reflection on your own emotional experiences throughout this design process
2. Portfolio of design sketches [PPT]
3. Drawings/models plus manual (incl. scenarios of use) [PPT]
4. Prototype/Video plus user study/user feedback [WMV]