

Designing With Others: Life Beyond Extraction and Commerce

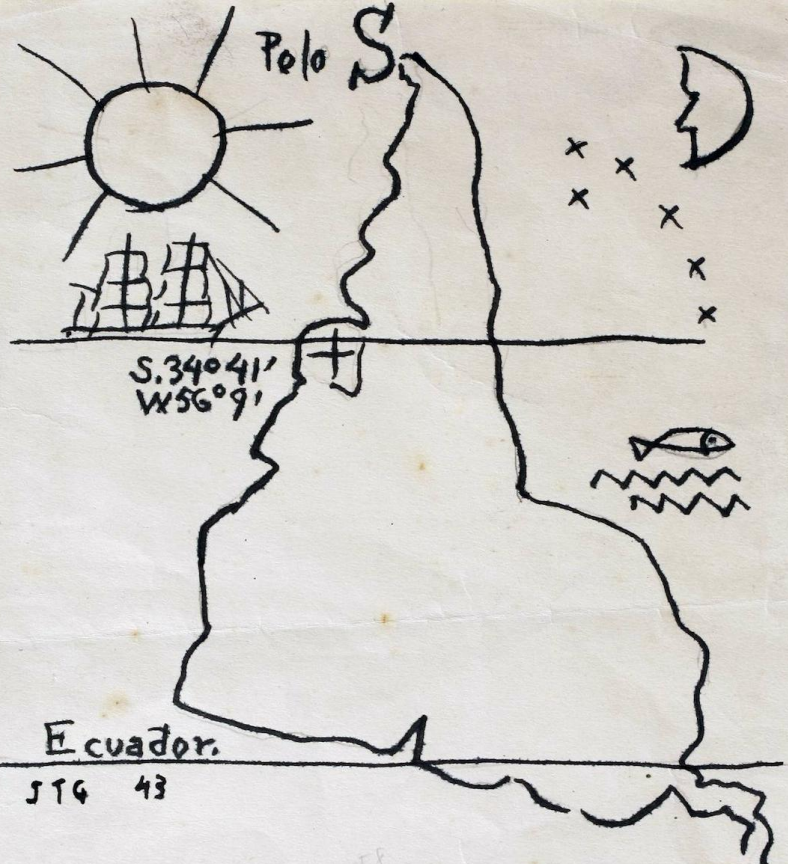
Caroline Dionne, Assistant Professor of History and Theory of Design Practice
Parsons School of Design, The New School

Cynthia Lawson Jaramillo, Professor of Integrated Design,
Parsons School of Design, The New School

Aalto Summer School, 2023

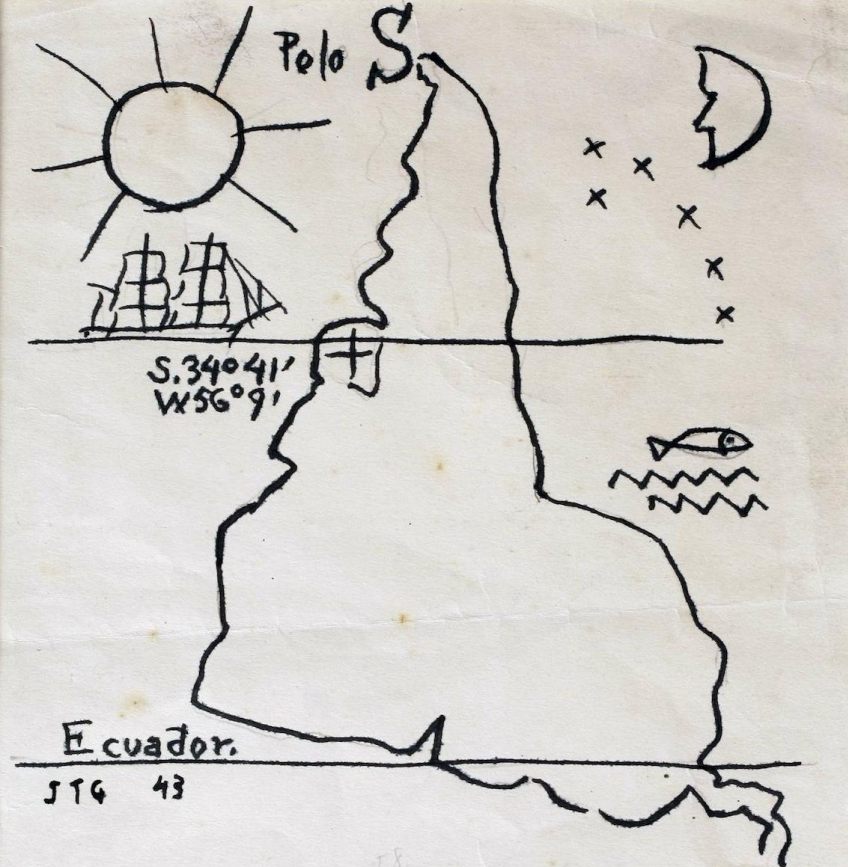
How might creative makers reconsider use and function in service of inclusion, belonging, and sustainability? How are design processes transformed when designers are not at the center? How might communities be part of design projects not just as “people with needs”? What kinds of knowledge—non western, indigenous— are required to move away from extraction and commerce? And how might explorations with wood be useful to prototype imagined futures?

(Modernist) → (Participatory) Design



“America Invertida (Inverted America)”, Pen & ink drawing, Joaquín Torres-García, 1943

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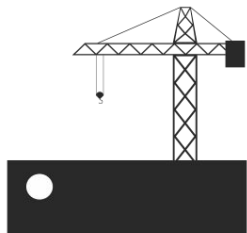


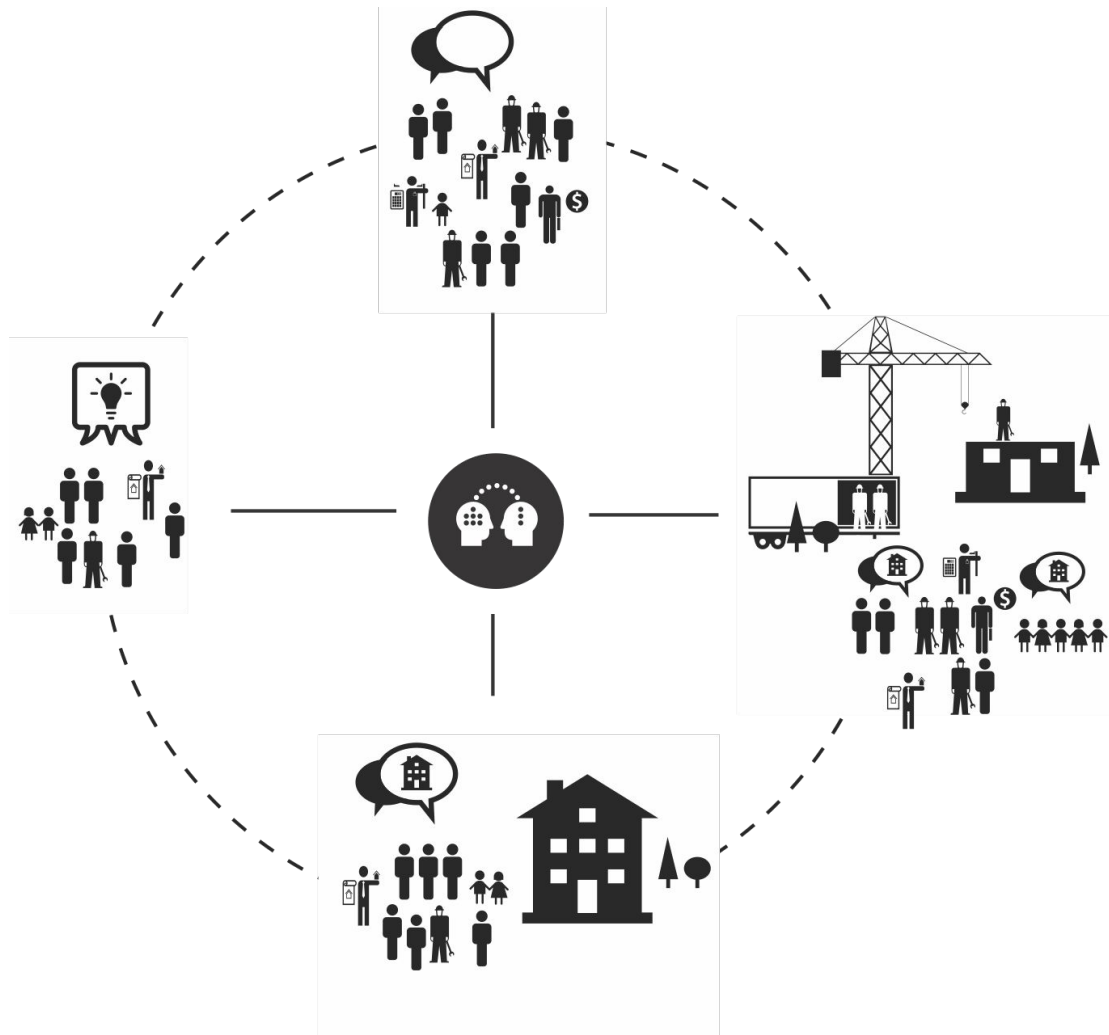
“we cannot exit the crises with the categories of the world that created the crises (development, growth, markets, competitiveness, individual, etc.)”

Escobar, A. (2018). Otro posible es posible: Caminando hacia las transiciones desde Abya Yala/Afro/Latino-América. Bogotá: Ediciones Desde Abajo.

“America Invertida (Inverted America)”, Pen & ink drawing, Joaquín Torres-García, 1943

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“Much of the academic and professional discourse within the design disciplines over the last century has been bereft of a critical reflection on the politics of design practice, and on the politics of the artifacts, systems and practices that designerly activity produces. Our premise is that— notwithstanding important and valued exceptions—design theory, practice, and pedagogy as a whole are not geared towards delivering the kinds of knowledge and understanding that are adequate to addressing long standing systemic issues of power.

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Decolonising Design’s “Editorial Statement”
<https://www.decolonisingdesign.com/editorial-statement/>
2017

Decolonisation → Indigenization

“If decolonization is the removal or undoing of colonial elements, then Indigenization could be seen as the addition or redoing of Indigenous elements. Indigenization moves beyond tokenistic gestures of recognition or inclusion to meaningfully change practices and structures.”

Coulthard, Glen Sean. *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. Minneapolis: University of Minnesota Press, 2014.

“How, in our modern world, can we find our way to understand the earth as a gift again, to make our relations with the world sacred again? I know we cannot all become hunter-gatherers — the living world could not bear away — but even in the market economy, can we behave ‘as if’ the living world were a gift?”

Kimmerer, Robin Wall. Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants. Canada: Milkweed Editions. 2013

“It is the cardinal difference between gift and commodity exchange the gift establishes a feeling-bond between two people.”

Hyde, Lewis. *The gift : imagination and the erotic life of property*. New York : Random House. 1983





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MAKING THE EU WORK
FOR PEOPLE & FORESTS

The power of land rights


Why Peru's forest communities
have lessons for us all



*"Sämmilijd lii luándulâš lattid
nuuvt, et mij ulmuuh ep lah ohtuu
radđiimin jieččân kuávlv aašijn."*

**"It is natural for the Sámi to acknowledge
by our behaviour that us humans are not the
only ones who have a right to live on our land**

Mienna Márjjá Máret Asta, Asta Balto



*Tun jieh koolgâ väldid eenâb ko tarbâsah.
Sinun ei pidä ottaa enempää kuin tarvitset.*

You should not take more than you need.

Text from Sámi Museum and Nature Centre Siida

Photograph by Cynthia Lawson Jaramillo



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The indigenous Sámi people living in the Arctic ... can teach us co-existence through their core principle of “Eennâm Lii Eellim” (Land is life) which shapes their everyday behavior with nature. Many indigenous communities across the world share similar worldviews toward nature as an enabler to their culture. This stands in contrast to Western extractive perspectives that commodify nature to serve their people.

Julia Kerkelä, “‘Land is Life’: Climate Change is Destroying the Arctic and the Sámi Way of Life,” The Greens, February 6, 2022,
<https://www.greens-efa.eu/opinions/sami-climate-change-in-the-arctic/>.

Indigenous communities across the Global South have, for centuries, related to nature as a sentient being, with its own moods, feelings, intelligence, and rights. As designers shift from human to green-centered design, it pays to get out of their comfort zone. Policymakers can learn from indigenous Southern cultures to address the concurrent global crises. These learnings can aid them to rethink relations between humans and nature and technology. These alternative models can go beyond the profit-centric ownership model, and the extractive and instrumental approach to sustainable design.

Four indigenous cultures (collective ways of life) that can inspire designers to challenge the hegemonic, Western, and Eurocentric approach to nature:

1. frugality,
2. collective,
3. subsistence,
4. and repair

Culture of Frugality

(make more with less)

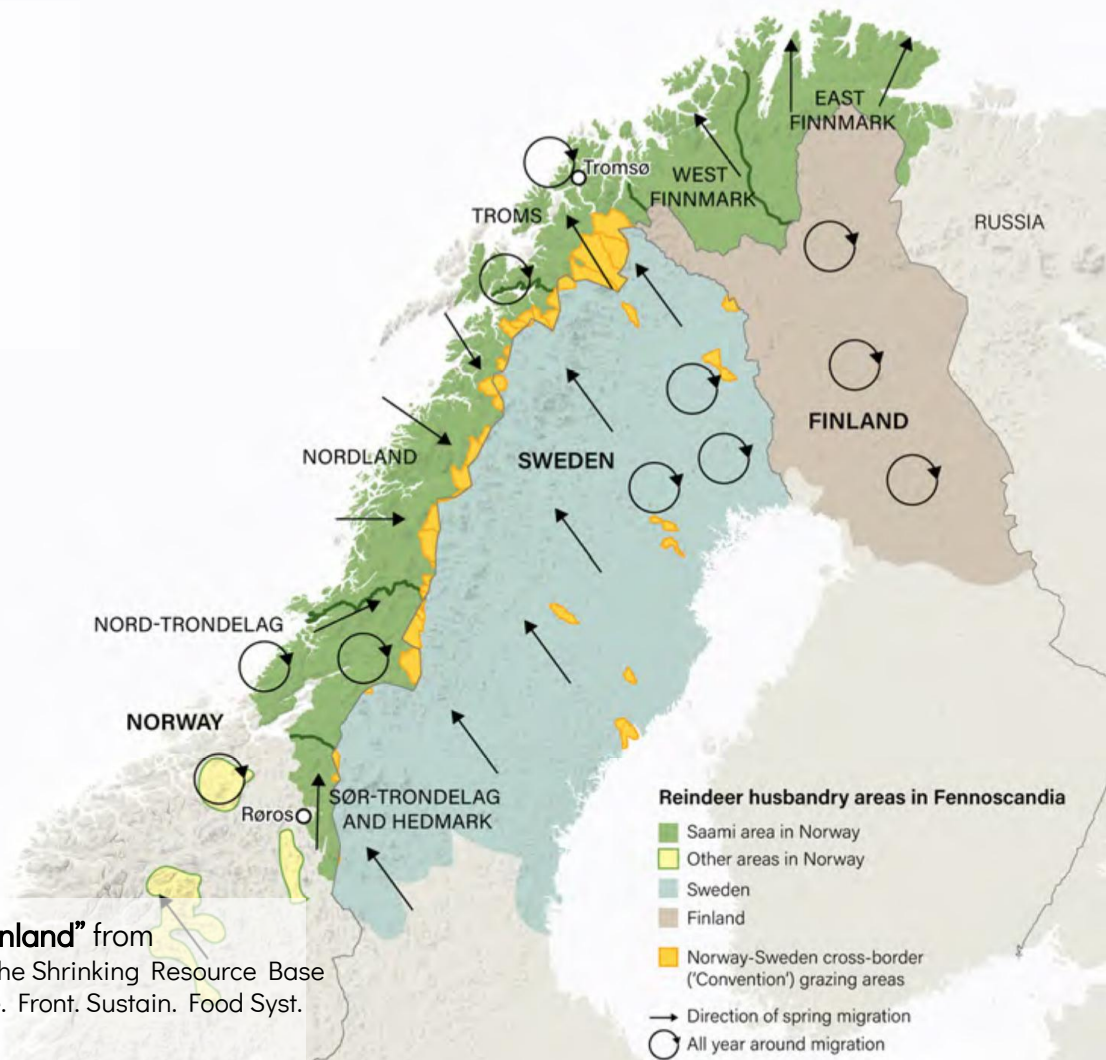


Photographs by Cynthia Lawson Jaramillo



Culture of Collectives

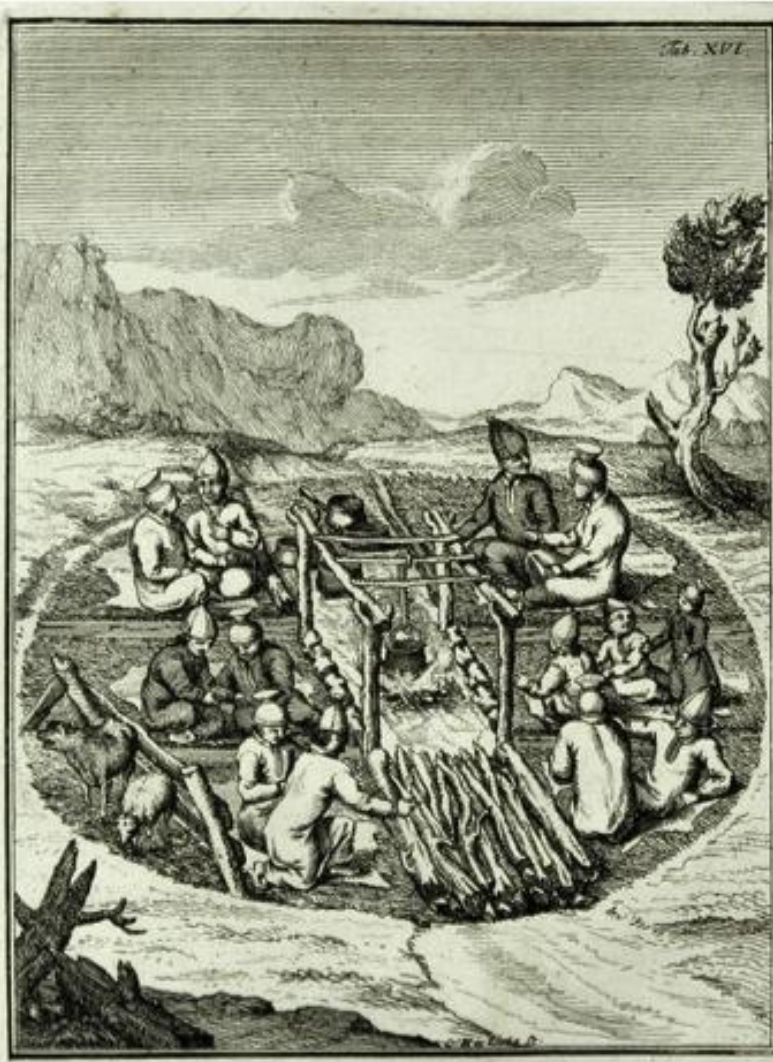
(allowing for a distribution of risk and shared caregiving)



“Saami reindeer pastoralism in Norway, Sweden and Finland” from Tyler NJC, Hanssen-Bauer I, Førland EJ and Nellemann C (2021) The Shrinking Resource Base of Pastoralism: Saami Reindeer Husbandry in a Climate of Change. *Front. Sustain. Food Syst.* 4:585685. doi: 10.3389/fsufs.2020.585685

Culture of Collectives

(allowing for a distribution of risk and shared caregiving)



Groundwork for a Sámi tent, and the functional parts of a bealljehohti in Knud Leem's 1767 book *Finmarkens Lapper*.

<https://tarinasoitin.fi/samelaismuseosiida>

Culture of Subsistence

(practiced diversity for ecological sustainability)



“Demonstration in the corridor of the Ministry of Agriculture and Forestry against the felling of Saami's natural forests, which was carried out by Metsähallitus in 2005.”

Photo: Patrik Rastenberger / Greenpeace.

<https://www.greenpeace.org/finland/blogit/metsat/kolme-keinoa-tukea-saamenm-aan-metsien-suojelua/>

Culture of Repair

(extend the lives of things)



Traditional Sámi Peat Hut at Siida's Open-Air Museum, Inari, Finland
Photograph by Cynthia Lawson Jaramillo

“Not only have we demonised the global south for population growth and depleting resources, we have appropriated their culture and techniques (repair, frugality, subsistence, collectives), and rebranded it as new solutions to fixing the planet.”

Payal Arora, cited in Johanna Choukier, *A Design Revolution for the Climate Emergency*.
<https://www.thersa.org/blog/2021/11/a-design-revolution-for-the-climate-emergency>

Case Studies

(of spatial design centered around community)

“Sueños con Fiber/Timber, Earth/Concrete”

Marisa Morán Jahn and Rafi Segal

Mexico City, 2022

<https://www.marisajahn.com/suenos>

Photo by Walter





Detail of wood & “papel picado”

Photo by Rafi Segal, 2022
<https://www.marisajahn.com/suenos>



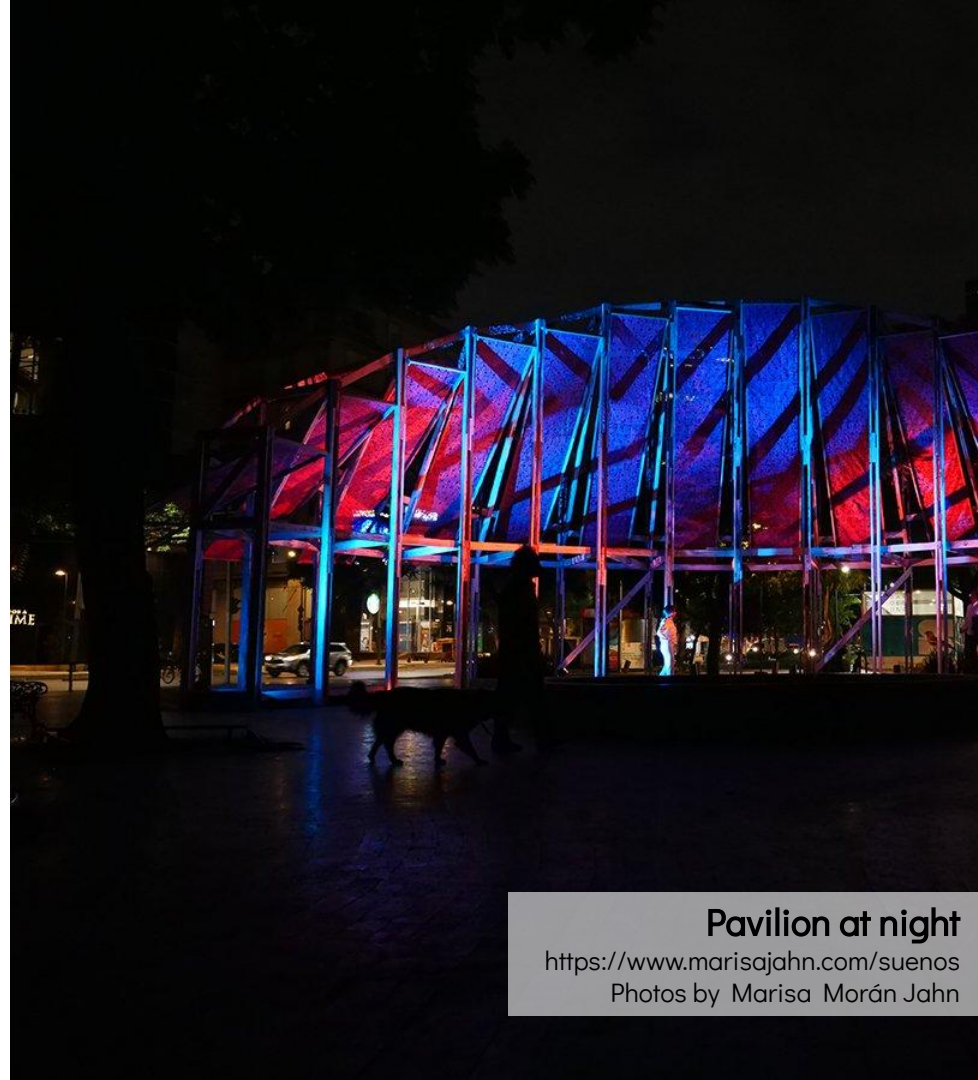
Montaña Rusa

Photo by Robin Demyttenaere, 2014
<https://rcdb.com/354.htm#p=56109>



Papel Picado

Photo by Margaret Sosa
<https://www.internationalfolkart.org/Papel%20Picado.pdf>



Pavilion at night

<https://www.marisajahn.com/suenos>

Photos by Marisa Morán Jahn

“Street Seats 2023”

Parsons Design Build (Professor: Mike Verbos)

New York City, 2023

<https://www.instagram.com/streetseats23/>





Huojula

Wood Program at Aalto University

<https://sites.google.com/view/huojua/home>



Collectif ETC
Marseille-based design collective
<http://www.collectifetc.com>



PaPoMo

The mobile Public Parliament, 2015

Photo © Collectif ETC, Marseille (FR)

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The mobile Public Parliament, 2015

Photo © Collectif ETC, Marseille (FR)





The mobile Public Parliament, 2015
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The mobile Public Parliament, 2015

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PaPoMo

The mobile Public Parliament

New Version, 2020

Photo © Collectif ETC, Marseille (FR)



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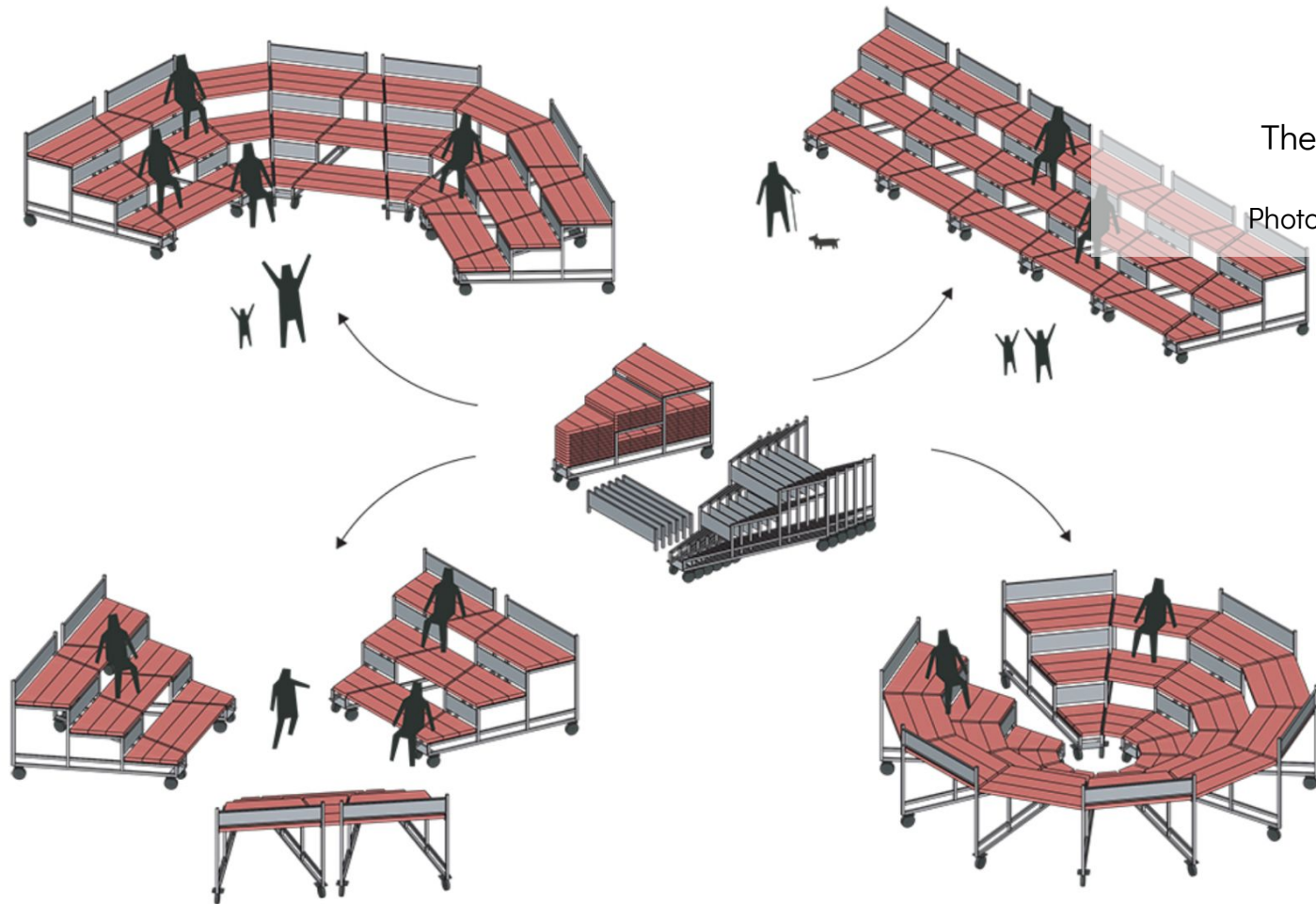
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New Version, 2020

Photo © Collectif ETC, Marseille (FR)





Public Sphere
Alice EPFL at Espace TILT, Renens (CH)
Photo © Ursle Schnieder

Workshop Time!