

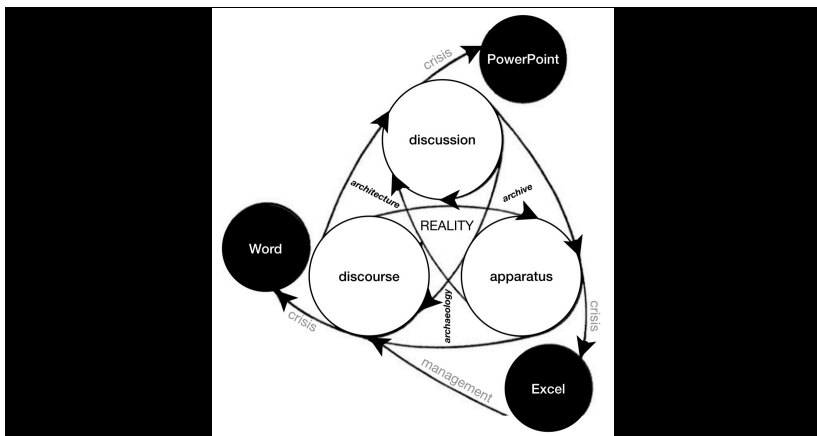
«You need to stop demanding that everybody use reason and logic and white forms of knowledge, to f***ing prove yourself to the world.»

statement from Evergreen rebellion in 2017

Discourse is what *makes up our world*, but it is *not* what *holds our reality* together. Sometimes reality falls apart. Because we realise that reality should be questioned: *is it fair and equitable to everyone who is willing to put in the work?* Maybe this is one version of the discussion developing at KHIO.

We have had a lot of good questions coming up in class, and perhaps we can continue with some of these on Friday. What Anja asked, last time, is a strategic one at this point in time: *I want to discuss, but I don't know how...* I ask myself: do I know how to discuss? Even though I have discussed alot.

Maybe it can help to locate *where* discussions *operate*. How interesting can discussions be if they are limited to *taste*, *opinion* and the *exchange of views*? It is another question when discussions *shake our reality* and question the empowerment granted us. Then what *we say/not is important*.



We are in a phase of the course where we should start to *summarise* a bit. I use this occasion to post some notions of *discourse*—and *discourse analysis*—that are grounded in *our* course-practice, where you have been doing the *drill* with book-presentations and creating black book *routines*.

Some years back, when I *did not* use this approach—situating and positioning the concept of ‘discourse’ in *what we are doing here*—and instead *talked about it*, now and then, during the weeks we had together in the autumn. It appeared that one of the students had heard ‘*this course*’.

Rather than *discourse*. Funny, but not completely wrong either. Which makes it even funnier. So, ladies and gentlemen, I will explain *discourse* on the basis of *this course*. The concept of *discourse* that I will lay out here, is the idea that we have *filing-practices*, in our class, that has an *architecture*.

You present each your book, I make photo of the cover, you send me the references in APA6th. That is *one set* of practices. Then there is another set of practices linked to the BlackBook: you work on it after group discussions, make a snapshot, *upload* on the Canvas assignment. I *download*.

The one who made the connection between such filing-practices—or, archives—and *architecture* was Michel Foucault (philosopher). His idea was that when we have *incorporated* this drill, and manage to position ourselves in it—as when you pick a book for presentations—we have a discourse.

In this definition, discourses are cultural architectures in which contents and containers come together in certain ways. It is what we share at a collective level, and organise our exchange as individuals. In design we immerse ourselves into discourses that are *not* our own: the ones of *our time*.

Contemporary discourses. When we know *discourses* (where people go to meet, what and how they post, how they schedule their activities) we *know something* that will help *articulating* and *develop* designs. Here I am not talking about a success factor for our ideas, but the *ideas themselves*.

So, when we do *discourse analysis*—as I am presently doing in this flyer—we are *not* separate from the discourse: we are in it. This immersive and participatory factor can of course make us *hostage* to trends. It can make us unreflective and uncritical. We are reduced to *pitching out* design ideas.

Foucault invented something to make up for this—which he called the *apparatus*. The apparatus is what is at work at the *structural* level: for instance, what we talk about when we address structural *racism* at KHIO. The apparatus are *the set of practices maintaining things as they are*.

It makes *status quo*—the present order of things—look *neutral*. It is what the Greeks called *doxa*: the number of practices that *maintain* neutrality in areas where, in reality, the interests diverge and struggles emerge. When this neutrality is questioned, or opposed, our *reality* is revealed as *ideology*.