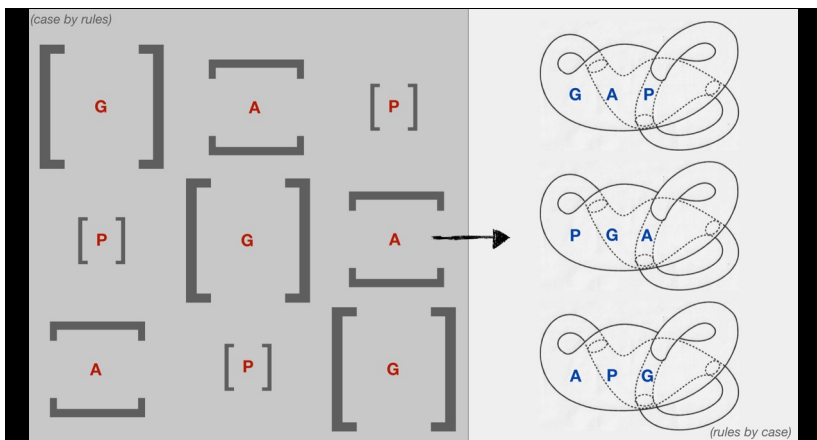


Whether one is on the job at home—or in one’s daily investment in bread-winning activities—the question of the *shaping impact* of design-research/-making/-thinking is challenging because it is *occasional*. Hence the interest of an improved understanding of *occasional cause* (e.g. for innovation).

Though the notion ‘occasional cause’ originated from metaphysics, it has a basis in the tradition of modern design: e.g. in Karl Gerstner’s idea of *designing programmes*: “rather than solving problems, programming for solutions.” Not knowing *when*, but knowing *that* the design will contribute.

From here, there are two main strategies of designing programmes: **1)** the establishment of the case by applying the rules (*deontic*); **2)** hatching the rules by exploring the case (*casuistic*). These two approaches are also found in *ethics*. That is **1)** proceeding by and **2)** finding out about the GAPs.



In 6 flyers the concept of ‘occasional cause’ will be explored on the basis of a diary-experiment—involving 3 people—that went on in the spring, across the summer and into the autumn, during the Covid-19 pandemic in 2020.

The purpose of this series is establish the link between *diary* and *outcome*.

The transition from the diary to the outcome takes on the *deep* aspects of the *business* (as linked to the broader activity of work life [beyond the corporate sector]); where the outcome is the vehicle of a process, rather than an end-point. In other words, a designerly discussion of something concrete.

What prompted this discussion is a point raised by Nikolai Handeland (Elementa) during furniture designer Bjørn Blikstad’s mid-term evaluation of his PhD work (in a project called *Level Up*): “How do you think that your research process and reflecting in this place (KHIO) can shape the business?”

A simple question but unbeatably to the point. How to get philosophising—even as the metaphysical scope of speculation is carried out through making and designing—out of the ‘ivory tower’? A sequel to this question is whether philosophy truly belongs there or is chased back into its retreat.

Is philosophy—and especially metaphysics—incurably lodged into the infinite, with no causal bearing on the matters of the world? My reason for intervening in this matter, in the present flyer series, is notion in metaphysics that whenever effective causation is infinite its impact is also *occasional*.

It operates in a kind of *limbo*—before the beginning and after the end. It is not historical but is *on the verge* of history. In all its trivial manifestation the *diary* is a material item of this kind. It is protohistorical, it is adjacent to the mundane and features Bergson’s *virtual*: ‘always-already &/ yet: not’.

What I realised, with Bjørn Blikstad’s mid-term evaluation—proto-historical, -event, -space, -type—is that his items have in common with diaries that they [puncture the context](#); which is to say that their hit-and-impact is *not* locational but *occasional*. Thus, we need to understand ‘from time-to-time’.

We have *each our specific* understanding of what ‘from time-to-time’ means, but culturally it is the epitome of *idiosyncrasy* (of the humanly invented, at the spur of the moment, of which we smile [or, even laugh]). The humanly contingent. But the place and efficiency of these operations are blurred.

It comes from the human capability to *immerse* into the material world in symbiotic relationships with artefacts—the compound of which is understood as an ‘*apparatus*’—and to surface with a conceptually changed notion of *objects* in our life-world and who *we are* in relationship to them.

Embodiment works two ways *between* the object *and* subject: it is *asynchronous*. The strategy of the diary is attempting to harness the dynamic relation between a *regular* immersion in the apparatus, and the *occasional* embodiment that results from it. In *level up*, on the other hand, it is *singular*.