

menace the title track ' Adversarial Design ' transports us to the dark and grimy warehouses of Maelstrom ' s misspent youth where he first discovered the joy of techno.

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The task of adversarial design is to design things (goods, services, events, systems) that reveal the political qualities and implications of made world. and also offer new material conditions and experiences that enable divergent political affairs. The difficult aspect of adversarial design is that the work is never done.

Garnet Hertz

Adversarial Design Adversarial Design Stairs, David 2013-10-01 00:00:00 Ibid. 71-73. Ibid. 73. Ibid. 75. Ibid. 77. Ibid. 28. Ibid. 14-15. Ibid. 239. Ibid. 237. Ibid. 268. Ibid. Ibid. 269. Ibid. 286. Ibid. 288. Ibid. 291. Ibid. 301. Ibid. 307. Ibid. 309. Laclau and Mouffe ' s rejection of Gramsci ' s Marxism, DiSalvo notes that they ' ' ...

Adversarial Design, Design Issues | 10.1162/DESI_r_00234 ...

In Adversarial Design, Carl DiSalvo examines the ways that technology design can provoke and engage the political. He describes a practice, which he terms "adversarial design," that uses the means and forms of design to challenge beliefs, values, and what is taken to be fact. It is not simply applying design to politics -- attempting to improve governance for example, by redesigning ballots ...

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An exploration of the political qualities of technology design, as seen in projects that span art, computer science, and consumer products. In Adversarial Design, Carl DiSalvo examines the ways that technology design can provoke and engage the political. He describes a practice, which he terms " adversarial design, " that uses the means and forms of design to challenge beliefs, values, and what is taken to be fact. It is not simply applying design to politics—attempting to improve governance for example, by redesigning ballots and polling places; it is implicitly contestational and strives to question conventional approaches to political issues. DiSalvo explores the political qualities and potentials of design by examining a series of projects that span design and art, engineering and computer science, agitprop and consumer products. He views these projects—which include computational visualizations of networks of power and influence, therapy robots that shape sociability, and everyday objects embedded with microchips that enable users to circumvent surveillance—through the lens of agonism, a political theory that emphasizes contention as foundational to democracy. DiSalvo's illuminating analysis aims to provide design criticism with a new approach for thinking about the relationship between forms of political expression, computation as a medium, and the processes and products of design.

Exploring how design can be used for good—prompting self-reflection, igniting the imagination, and affecting positive social change. Good design provides solutions to problems. It improves our buildings, medical equipment, clothing, and kitchen utensils, among other objects. But what if design could also improve societal problems by prompting positive ideological change? In this book, Bruce and Stephanie Tharp survey recent critical design practices and propose a new, more inclusive field of socially minded practice: discursive design. While many consider good design to be unobtrusive, intuitive, invisible, and undemanding intellectually, discursive design instead targets the intellect, prompting self-reflection and igniting the imagination. Discursive design (derived from " discourse ") expands the boundaries of how we can use design—how objects are, in effect, good(s) for thinking. Discursive Design invites us to see objects in a new light, to understand more than their basic form and utility. Beyond the different foci of critical design, speculative design, design fiction, interrogative design, and adversarial design, Bruce and Stephanie Tharp establish a more comprehensive, unifying vision as well as innovative methods. They not only offer social criticism but also explore how objects can, for example, be used by counselors in therapy sessions, by town councils to facilitate a pre-vote discussions, by activists seeking engagement, and by institutions and industry to better understand the values, beliefs, and attitudes of those whom they serve. Discursive design sparks new ways of thinking, and it is only through new thinking that our sociocultural futures can change.

The Design Politics of the Passport presents an innovative study of the passport and its associated social, political and material practices as a means of uncovering the workings of 'design politics'. It traces the histories, technologies, power relations and contestations around this small but powerful artefact to establish a framework for understanding how design is always enmeshed in the political, and how politics can be understood in terms of material objects. Combining design studies with critical border studies, alongside ethnographic work among undocumented migrants, border transgressors and passport forgers, this book shows how a world made and designed as open and hospitable to some is strictly enclosed, confined and demarcated for many others - and how those affected by such injustices dissent from the immobilities imposed on them through the same capacity of design and artifice.

The essays in this edited collection are inspired by Andrew Feenberg's philosophy of technology. Feenberg is the leading critical theorist of technology working today, combining the critical traditions of Karl Marx, Martin Heidegger, Georg Lukacs, and Herbert Marcuse with empirical methods from science & technology studies (STS) and media studies. Divided into three parts, these contributions from philosophers, media theorists, design theorists, and STS scholars, reflect the relevancy of Feenberg's philosophy for making sense of our technically mediated society. This collection appeals to students and researchers interested in the philosophy of technology, critical theory, smart cities, big data, AI, and algorithmic culture.

Through practices of collaborative imagination and making, or "doing design otherwise," design experiments can contribute to keeping local democracies vibrant. In this counterpoint to the grand narratives of design punditry, Carl DiSalvo presents what he calls "doing design otherwise." Arguing that democracy requires constant renewal and care, he shows how designers can supply novel contributions to local democracy by drawing together theory and practice, making and reflection. The relentless pursuit of innovation, uncritical embrace of the new and novel, and treatment of all things as design problems, says DiSalvo, can lead to cultural imperialism. In *Design as Democratic Inquiry*, he recounts a series of projects that exemplify engaged design in practice. These experiments in practice-based research are grounded in collaborations with communities and institutions. The projects DiSalvo describes took place from 2014 to 2019 in Atlanta. Rather than presume that government, industry—or academia—should determine the outcome, the designers began with the recognition that the residents and local organizations were already creative and resourceful. DiSalvo uses the projects to show how design might work as a mode of inquiry. Resisting heroic stories of design and innovation, he argues for embracing design as fragile, contingent, partial, and compromised. In particular, he explores how design might be leveraged to facilitate a more diverse civic imagination. A fundamental tenet of design is that the world is made, and therefore it could be made differently. A key concept is that democracy requires constant renewal and care. Thus, designing becomes a way to care, together, for our collective future.

Design is inextricably interwoven with all aspects of life and has even produced its own astonishing genre of research. Design research opens up new perspectives of interdisciplinary empiricism, joining with economics, sociology, technology, and philosophy to produce analyses and syntheses that get to the heart of daily life. The twelve contributions from international authors that comprise this book vividly make this case. They cover the relationship between subject and object, animation, all forms of representation, design activism, and many other themes. This book is intended to inspire discussion. Its target reader is anyone seeking to expand their understanding of design, to fundamentally improve their praxis, and to more deeply appreciate life in all of its aspects.

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This book makes the case that traditional security design does not take the end-user into consideration, and therefore, fails. This book goes on to explain, using a series of examples, how to rethink security solutions to take users into consideration. By understanding the limitations and habits of users — including malicious users, aiming to corrupt the system — this book illustrates how better security technologies are made possible. Traditional security books focus on one of the following areas: cryptography, security protocols, or existing standards. They rarely consider the end user as part of the security equation, and when they do, it is in passing. This book considers the end user as the most important design consideration, and then shows how to build security and privacy technologies that are both secure and which offer privacy. This reduces the risk for social engineering and, in general, abuse. Advanced-level students interested in software engineering, security and HCI (Human Computer Interaction) will find this book useful as a study guide. Engineers and security practitioners concerned with abuse and fraud will also benefit from the methodologies and techniques in this book.

A historical and critical view of wearable technologies that considers them as acts of communication in a social landscape. Wearable technology—whether a Walkman in the 1970s, an LED-illuminated gown in the 2000s, or Google Glass today—makes the wearer visible in a technologically literate environment. Twenty years ago, wearable technology reflected cultural preoccupations with cyborgs and augmented reality; today, it reflects our newer needs for mobility and connectedness. In this book, Susan Elizabeth Ryan examines wearable technology as an evolving set of ideas and their contexts, always with an eye on actual wearables—on clothing, dress, and the histories and social relations they represent. She proposes that wearable technologies comprise a pragmatics of enhanced communication in a social landscape. "Garments of paradise" is a reference to wearable technology's promise of physical and mental enhancements. Ryan defines "dress acts"—hybrid acts of communication in which the behavior of wearing is bound up with the materiality of garments and devices—and focuses on the use of digital technology as part of such systems of meaning. She connects the ideas of dress and technology historically, in terms of major discourses of art and culture, and in terms of mass media and media culture, citing such thinkers as Giorgio Agamben, Manuel De Landa, and Gilles Deleuze and Félix Guattari. She examines the early history of wearable technology as it emerged in research labs; the impact of ubiquitous and affective approaches to computing; interaction design and the idea of wearable technology as a language of embodied technology; and the influence of open source ideology. Finally, she considers the future, as wearing technologies becomes an increasingly naturalized aspect of our social behavior.

How posthumanist design enables a world in which humans share center stage with nonhumans, with whom we are entangled. Over the past forty years, designers have privileged human values such that human-centered design is seen as progressive. Yet because all that is not human has been depleted, made extinct, or put to human use, today's design contributes to the existential threat of climate change and the ongoing extinctions of other species. In *Things We Could Design*, Ron Wakkary argues that human-centered design is not the answer to our problems but is itself part of the problem. Drawing on philosophy, design theory, and numerous design works, he shows the way to a relational and expansive design based on humility and cohabitation. Wakkary says that design can no longer ignore its exploitation of nonhuman species and the materials we mine for and reduce to human use. Posthumanism, he argues, enables a rethinking of design that displaces the human at the center of thought and action. Weaving together posthumanist philosophies with design, he describes what he calls things--nonhumans made by designers--and calls for a commitment to design with more than human participation. Wakkary also focuses on design as "nomadic practices"—a multiplicity of intentionalities and situated knowledges that shows design to be expansive and pluralistic. He calls his overall approach "designing-with": the practice of design in a world in which humans share center stage with nonhumans, and in which we are bound together materially, ethically, and existentially.