



CREATIVITY, DESIGN, AND DEMOCRACY

Serkan GÜNEŞ^{1*}

Abdullah TOGAY¹

¹Gazi University, Architecture Faculty, Department of Industrial Design, 06570, Ankara, TURKEY

Article Info

Received: 31/12/2019
Accepted: 17/11/2020

Keywords

Democracy,
Design,
Creativity,
Representation,
Right to Design

Abstract

In this paper, we propose an approach to establish a relationship between creativity in design and institutionalized democracy types according to individual ontology and the quality and nature of Representation. In this context, the paper addresses how design can be a natural right and how the capitalist system dulls this right. This paper also examines the role of the quality of Representation of consumers. It introduces the importance of participatory design practices to satisfy real human needs based on the proposed concept of "right to design" and governance. This paper presents a new attempt to argue and conceptualize a relationship between design and democracy practices based on the rights system and possible representation modes in the social design.

1. INTRODUCTION

The essence of the design is human needs and creative responses to it. How real demands would be determined and by which means and by whom they would be satisfied with the main interest and discussion for the concept of design. The essence of design is related to social; creative ones make it for others. What distances it from social are the implementations that have different purposes in practice. In this determination, which is called design for the market or termed as "market model" by Margolin & Margolin [1], the market's dynamics and priorities surpass the design concept's pure and creative preferences. Nevertheless, the target of design is not the individual who is aware of his real needs but the individual and needs shaped by the market.

The gradual increase in the anxieties on this subject has made it mandatory to treat the design's socially creative dimension in a more detailed manner. Even if there are very different dimensions to the discussion on the subject, this study's interest is concentrated more on transforming a passive consumer into a participatory individual in the design processes. Because if the real needs are constituting the focus of the social design, then the expectations would be met to determine the sources of this need and the thought of satisfying real aims of design. Whereas, this situation would bring us a more intensive discussion in the participatory design processes.

The participatory design models, especially with the spread of IT technologies, have formed one of our present-day article's essential headings. Even if it is treated in titles, such as prefix "co" plus any creative process, participative design, or crowdsourcing, in the article on the subject despite slight differences among them, these approaches intend to participate in all processes concentrate on active individuals. However, what is lacking and cannot be answered is why people are so enthusiastic about participation? It will be attempted in this study to explain why individuals have tried to participate in gradually increasing degrees in the design processes. In an explanation of the subject, the claim will be tested of parallelism between a similar participation practice's operations by benefiting from the adventure of the concept of institutionalized democracy. Yet, the issue does not enjoy popularity [2].

2. HUMANS, DESIGN, and RIGHTS

The scope of the relationship between design and human being is a vast subject that probably could be the objective of entire design literature. However, this is a fact that design is a capability unique to human beings, excluding a few capable and industrious living things who exist in nature and who continue their genetic routines. Suppose we treat the subject with an existentialist approach. In that case, it is still and only humans who can understand the other living creatures and who attempt to transform, including their purposes. In this manner, human beings become differentiated from any other living creature, including the opportunities presented to him, and establishes connections with his existence [3]. In a sense, the difference between Heidegger's *Dasein*¹ is formed by comprehending and transforming other living creatures. There are no living creatures unique to themselves who transform tools from their being.

On the contrary, it is what is here for human beings. As human beings transform their existing presences, that is, as they design them, as "the complex wholes that provide a framework for human culture" [4], they both add some things from their existences and also sanctify their existence. In this manner, the design is sometimes the adventure of human beings' existence, a tool to "enhance a life project" [5], and is sometimes the struggle that will be explained later on. When the issue is considered from this viewpoint, the design-making skill is buried within human beings for carrying them to exist because the foundation of our existence is only possible with other living creatures. The life of a living creature who cannot give meaning to fact and who cannot transform according to his aims would naturally be unchanging and monotonous.

The fact that the design activity is buried within human beings as a historical and universal action is transformed into an inalienable and un-transferable natural right of human beings to make designs only due to being human beings. Similarly, Buchanan grounds design fundamentally in human dignity and human rights. According to Locke (1632–1704), one of the defenders of modern natural rights, natural rights are composed of life, liberty, and property [6]. These rights are individual because these rights existed before social groups and systems came into being. Thus, to make designs is a right of the individual that he/she had for being able to continue life and for being able to form property before former and current all systems. It acquires its constitutionality and justification from the necessities and practices of human life. The existing industrial rights are perhaps the most concrete equivalent of having a right to make designs. When these texts are examined, a designer's expression indicates not a professional group but anyone who has the skills to create a design. In these arrangements, every person has been considered as a potential designer due to the skills buried within him.

Whereas, if it is a right to make designs, then, just like every right, right ownership is created, and naturally, this situation provides a benefit to the right owner [7]. The services provided to human beings by the opportunity to make designs exceed this study's scope. Still, the following is a fact that for human beings, the design is one of the most effective tools in meeting all of their needs classified by Maslow [8]. Human beings use all of the opportunities presented to them by nature with design. Sometimes, they exceed their limits and suitably transform resources according to their objectives on the path to realizing themselves. The fact that design is a right, while it brings onto the agenda the right ownership of an individual living within a public sphere [9], at the same time, it makes it possible to usurp this right and makes it necessary to regulate and have a coercing force by acting in the struggle for this right. No matter how much the preservation of design rights has been treated within the scope of intellectual and industrial rights, the battle mentioned in this study is a usurpation of the right to make designs. Making designs is a natural right, and it constitutes an intellectual and industrial property, which is subject to the acquisition, transfer, and rectification of injustice (preservation) principles [10]. Whereas, if making designs is a natural right, then everyone can discern their right to create. However, it is difficult to mention that this right is used appropriately by individuals.

With the industrial revolution, the former clarity of the individual design efforts was lost with the development of the capitalist division of labor and large industries. So the design activity gradually departed from being a natural human activity and became a specialized function of the flow of goods in the market economy. According to Dewey [11], industrialism and the limited relationship between production and consumption deprived humans of creativity.

3. USURPATION OF THE RIGHT TO MAKE DESIGNS

The capitalist production system, a system where everything has become commoditized [12], is emerged with the penetration and domination of capital to the production and income sharing to a significant extent. Thanks to complementary conditions connected, this system matured, such as the rise of the bourgeois class, urbanization, industrial technology development, and rational law [13], and continued to carry on its existence by learning lessons from the crises that occurred throughout the centuries. A need is felt for two basic requirements on the subject of carrying on the capitalistic system. The first of these is profitability, which sets forth the main objective of the course. Whereas the second is the division of labor, which provides an increase in production planning and productivity.

While labor division assumed a vital role for an integrating economy for the capitalistic system, labor division allowed planning by the capital of production. It increased productivity and specialization because, together with labor division, the tasks of a handcrafted part, which was formerly made by one person, were divided. As a result of collective labor, the period of labor required to produce the product was decreased. While the quality of goods increased with specialization, the period worked on the product dropped, and in a sense, productivity was the cause of the consumer goods becoming widespread. The origin of production planning by capital dates back to the sixteenth century [14]. The merchants, who wanted to be saved from the guild system's organized structure in the cities, financed the rural handicraft production, a less expensive labor source. In the putting-out system (also known as *Verlag*), capital felt the need to organize the work processes from its profitability [15]. This interference in the work processes by capital paved the way for a more rational division of labor and increasing production and the development of products that would constitute industry and factories' foundation in the future [16]. Even the results of the capitalistic division of labor were positive; the handicraftsmen lost control over their processes and all potentials that fulfill their handicrafts.

The separation of the parts of production upon labor division also continued in all processes about products. From now on, even the marketing, design, sales, or after-sales services for a product up until production were transformed into different specializations by dividing them into workpieces that were believed would be productive in their jobs. Together with specialization, individuals were locked within the field in which they had specialized themselves. They set about producing values used in the barter processes to apply for the goods and services presented by other specialties. The farmer concentrated on delivering the best tomatoes that were most productive, inexpensive, and high quality. The insurance agent attempted to provide security in the economic and social life to individuals and business enterprises with the most significant risk management methods. Perhaps the insurance agent consumed many kilos of tomatoes from the field that he/she did not even see. In contrast, the farmer transferred to the insurance agent the risks that could be met by the area by only paying an insurance premium. Due to the societal division of labor that put pressure on the principle of economic productivity, and despite the experiences and skills buried within persons, they made a delegation of powers in all processes, which they believed were outside of their expertise.

The activity of making designs was also transformed into a specialty within this process. Millions of products were produced and consumed from the products in which persons did not participate directly in the design processes. Design within the capitalistic system was brought to the condition of being made by experts as an independent work package based on the Representation of cumulative sometimes pseudo consumer stereotypes. According to the upper mind's aims separate from real needs and production, carrying out the design processes has sometimes been the cause of the opening to discuss its social dimension. Most important of all is the motive and right to make designs, which is buried within individuals and has been dulled as a result of this specialization and individuals, whose only duties are to earn money within the system, have consented to the design solutions claimed to be the closest to their needs due to the productivity and cost advantages brought by mass production.

4. "MULTITUDE" AS AN ACTOR IN DESIGN AND THE CRISIS OF REPRESENTATION

In the present-day, the design practice generally creates designs aimed at representations reported by marketing units. In the meaning intended by Representation, is the client's demand typology selected by the designer as the target of design and the existing diversity or multitude is reduced to a form of sameness? For this, firms depart from the equalities and partnerships of different singularities and attempt to reach a comprehensive representation by equalizing what is not equal. The most significant justification for making the design on representations is the scale of production. In the processes where flexibility is lost due to the scale economy of production, the "design brief" gives direction to the product idea. So the design brief is obtained with the melting of the company's vision, past users' experiences, and the potential clients' demands into a single crucible. The representative ability of this crucible confronts firms as the market share. Companies have different representation ratios with the sales figures they obtain in the market. If a business enterprise has a 30% market share, it has a 30% representation of the total market sales amount with a product they present to the market. A complete representation of a 100% market share obtained in the market would indicate a wrong statement because the relationship of Representation with demand could manifest differently. A 100% representation in the market is a brief meeting of the current need. Contrary, any demand that would form in the market indicates that there is an inadequate representation in the market at the moment. While the companies in the present-day are carrying on their struggles for Representation on the existing demand, at the same time, they expand the market that would be formed with new needs and prevents reciprocal monopolies. That is, there is always inadequate Representation in the market. Inadequate Representation opens the way for new products. It provides for the emergence of new designs because for a whole representation situation. All of those momentary and potential demands must come together in a bliss point product. Whereas, the existence of such an excessive product would make the following design activities unnecessary.

While an inadequate representation indicates unsatisfied demands in a market, it creates a crisis of Representation. Various different needs could not be met in the market, yet the *ontological differences*² between consumers that reduced to sameness. Consequently, to assess social design independent from the representation crisis would confront us as an inadequate initiative. We must think about the validity of a design practice that is not supported by an inadequate representation in this manner. Whereas, for a discussion that would be carried out on this subject, first of all, it is necessary to debate design free from an industrial logic that has a totalitarian and conceptual approach.

5. WHAT KIND OF REPRESENTATION FOR THE SOCIAL OF DESIGN?

The industrialization of design caused sameness due to the optimization brought by mass production. Even if consumers' real needs were not completely satisfied, individuals consented to buy products that represented insufficient demands due to their derivable costs. Moreover, global giants, such as IKEA, Coca Cola, and Mercedes, created an international representation with the products they presented independently of borders, cultures, and economies. Many consumers felt they were their demands with the active campaigns of products supplied by the global giants. As a result of the economy of scale, houses, roads, clothes, and even lives, stories, and experiences have become similar or even the same. No matter how much the company slogans are decorated with differences and being different, the general manner of life of the economic system and the preference of costs favors user customization without becoming the same. The product designs that include the most Representation have appeared to be successful.

Today, since many sectors used similar consumer representations, they are confronted with the risk of commoditization (becoming the same). Commoditization leads to more competitors, lower prices [17] but less market share. With the inevitable homogenization, systems that interact with each other have inevitably started to resemble each other. The dominant capitalistic system compares express representations to its optimized general terms. Individuals become the same within the capitalistic system and demand the products they saw in others.

On the other hand, the number of persons who have become aware of the opportunity of being different has gradually increased. The existence of differences is being discussed, not the existing differences [18]. Individuals who have become distressed from the reduction produced by sameness and when confronted with the elements that support themselves are displaying every opportunity to strive or endeavor (*conatus*³) for singularity. The social dimension of industrial design is coming onto the plan to an appreciable extent. It occupies an important place in the present-day design discussions to aim for the singular representations of individuals and satisfaction of their real needs. There are also different justifications for the social of design to come onto the agenda today without commoditization. One of these justifications is the increase in prosperity. Consumers can behave with greater freedom in the market demands with an increase in wealth.

They coerce supply for diversity according to their own, original, and real needs. Their design ideas support the demands of the consumers towards their own needs. In situations where the product designer is the user, the distance between the product and the individual becomes shorter. The primary justification of individuals for paying sufficient attention to the participation and initiative in the design processes passes from them seeing this type of participation – in all of the processes – as a "natural right." As a result of the increasing IT-based communication opportunities and the foundation of intense socialization and sharing that has formed, by looking at the daily practices, it can be observed that the concept of participation in the design processes has been transformed into a reality. Suppose the individuals have different ideas than what is supplied products and supported with mediums to present them. In that case, the required conditions are formed to operate the right of making designs.

All right, why do individuals want to make designs? For this, even there are many justifications enumerated, such as altruistic reasons and requesting social credit [19], the real reason is the demand for "*right to design*" of consumers who want to evolve from a passive position and passive participation to an actual active and productive role and want to establish closer relations with production. The mechanism behind the right to design and the level it has reached shows a similarity to the development process of democratic rights, and this intercommunity deserves an academic interest.

6. DESIGN AND DEMOCRACY

In a sense, to explain the democracy adventure of human beings means to interpret the participatory design paradigm and intrinsically on the rights system of the social of design, because in case effective responses are given within the historical and theoretical framework to the relationship between the theory of democracy and the participatory design processes. The effort to establish this essential relationship allows us to cross-examine the participatory design practices and whether the designs' social was reached at the final point reached by the current democracy practices. According to di Salvo [20], an understanding of democratic thought is necessary to better design that will enable or enact democratic conditions. So, a comparison can be made of the basic democracy practices' ontological acceptances⁴ with the design practices. As a result of the probable meaningful relationships that could be obtained after this comparison, the applicability will be cross-examined from the aspect of the social of design and the governance theory, which is the highest level reached in democratic participation. According to arguments in the literature, the relationship between capitalist production and democracy is still a hot topic. Some opinions correlate the development of democracy with the emergence of the bourgeois and civil society's expansion. For example, Weber contended that democracy could occur only under capitalist industrialization [21].

On the other hand, Schumpeter stated that modern democracy is another product of capitalist production, and democracy can only correctly work within the socialist economic system [22]. However, we understand that today, the capitalist system creates opportunities for its own in all circumstances. The capitalist system will find the most convenient way to satisfy any need. For this aim, the design seems like one of the tools used by the capitalist system.

Originated in Ancient Greek city-states, democracy developed within a long process and became shaped as the conclusion of class struggles. Within this long and painful process, different institutionalized democratic

practices were implemented in other societies but at the same time and scale. People's desire to govern themselves against tyranny was transformed into collective decision-making and implementation ideal, which remained under the people's control. In the present-day, all societies are pursuing this idea; some of them are advancing in this race, while in some others, democracy is being used as a means to power under the dominance of a small ruling group. The historical development of democracy has been understood in different forms by different societies and has been implemented in different styles. Even today, since the real practice of democracy is still abstruse to a great extent, rather than the bare mention of this term, most of the time, by adding another term next to it, democracy is mentioned with adjectives, such as "direct," "pluralistic," "liberal" or "participatory" and sometimes, one of these democratic genres may not even be accepted as a democracy by the others. Thus, the abstruseness experienced in a democracy is even observed in the field of design, and it can assume adjectives that define different priorities, such as "market," "social," "green," "sustainable" or "emotional" included in the objectives of the design concept practice. Briefly, democracy was described as "populist rule," "populist sovereignty," and "populist government," but was generally in the form of "populist self-rule" and arose in the Ancient Greek world. In the governing system called "Direct Democracy," the people used to power and sovereignty without intermediary or representative. When a decision would be made on issues about the society, the nation [only free and male ones] individuals would set forth their opinions; there would be an election; if needed, referenda would be held continuously, and as a result, the matter desired by the public people would be realized. The people composed of individuals could express their views and interests without feeling politicians' need. This form of democracy, which was ideal for most people, could only be carried out in small communities. It became impossible together with an increase in population and societies' spreading to extensive areas to produce decisions within the people's direct democracy processes. Societies did not abandon the idea of democracy, and despite all of the impossibilities, they developed an original method. In this system called "Representative Democracy," the citizens in the society would send their ideas [so-called] to the assembly with the closest representatives.

Consequently, the assembly composed of representatives assumed the condition of being a small model of society. In a representative democracy, the individuals and representatives were atomistic; they were not within a relationship. Decisions in the assembly that would be implemented homogeneously to the society were made by those using delegated power. Due to time restrictions, a majority of votes were sought for decisions. The process that defined the majority of votes system's constitutionality was perhaps not the most accurate but is provided to produce single, legal decisions. In time, this majority concept set forth the anxiety of exclusion by the minorities. Thus, "Pluralistic Democracy" emerged by making small additions to representative democracy's institutional structure of representative democracy and following such a development line. In the ontological acceptance of pluralistic democracy, the individual was no longer atomistic but was within a relationship with the rest of the society according to self-interests. These individuals could come together under a similarity of self-interests, and they could constitute an organizational structure in the form of political parties. In the practice of pluralistic democracy that is observed prevalently in the present-day, the self-interest groups and the partisans compete through elections for entering the assembly.

Another difference from representative democracy of the assembly is that the body becomes an environment representing only the organized self-interest groups. Moreover, in some implementations, such as election threshold, only parties with a specific representation number are described in the assembly. The votes remaining below the threshold are divided and appropriately distributed in shares to the other parties. In this state of affairs, it brought onto the agenda the criticism of the differences of a pluralistic democracy that did not have an organized structure, or that did not reach a sufficient number for Representation. It accelerated the search for a regime that would permit differences. It brought the criticisms of the loss within the pluralistic structure of the individuals' requests and the individual vanishing within the society. The desire for individuals to take their place directly within the decision processes started the discussions on "Participatory Democracy." In the foundation of participatory democracy, giving opportunities for diversity and the demand for dividing the political power is at the forefront. In this model of democracy, the acceptance of the ontological individual is in the public subject's attribute. This individual has the objective of realizing his/her life project and wants new roles for this. He/she comes onto the agenda as a new societal actor to produce public services in the Non-governmental Organizations (NGOs) as much

as in the traditional political parties. Due to the majority of votes of a pluralistic democracy in the practice of participatory democracy, the NGOs carry on their activities to produce public services without waiting for the authority aimed at the representative field that could not be met. Whereas, in the present-day, the governance concept, which could be characterized as a developed stage of participatory democracy, keeps the agenda busy. Democratic governance that aims to establish a group-centered government perception that would provide for the most comprehensive reconciliation of differences within the society attempts to surmount the principle of reciprocal governance with the dilemma of those governing and those being handled. Whereas, such an objective inspires a different individual ontology in this model. While the Representation of individuals based on land gets weaker, the Representation within the separate networks gets stronger. From now on, the individual, a world citizen, is located at the network relationships center. Together with the individual becoming a world citizen, the land-based supports of representative democracy are removed.

In this manner, the continuous development of democracy from a totalitarian structure towards governance gets its legality from democratic rights, which are the inalienable and un-transferable individuals' natural rights. Different participatory design model experiments are being witnessed in the present-day, and the increase in design's similar right demands. When it is considered, a process is being experienced similarly in the world of design to humankind's democracy adventure. While treating the visibility of the societal administrative preferences in the concept of democracy, the gathering of ideas on consumers' products in the participatory design models is being discussed. Even if they do not cover each other completely, the existence of a similar relationship is continuing between those governing and those being governed and between supply and demand, that is, between producer and consumer. While the public opinion acts like the global market, the assembly represents a specific market, the parties companies, whereas the NGOs represent the organized or momentary consumer associations. When we treat the democratic models from the aspect of the commonality of the democracy and design concepts, then the exciting couplings are conspicuous. It is a good starting point for seeing the social dimension of design and how these commonalities are reflected in production by consumers' views about how a product should be.

Henceforth, even if the reflection of consumer ideas (let us treat as demand and in a sense) directly to products reminds of the practice of direct democracy, it appears challenging to catch over such an ideal representation of the commonality between demand and supply in the present-day production systems. Perhaps the labor-intensive handicraftsmanship production model emerges as the closest production method that moves direct democracy practice tracks. In the tailor-made productions, if the demand and supply start to come together at the same frequency (that is, the desired objective), then the entire representation situation emerges. That is, the product presented by supply completely meets the expectations of demand. At the same time, another point of this production that resembles direct democracy is the fact that the consumer is a part of the product design process, because in this method, in a sense, the client decides directly on how the product would be, including the production process. It is consulted for views, such as, for example, a fitting at the tailors.

On the other hand, between the XVI. and XIX. centuries, with the emergence of manufacture⁵, the handicraftsmen in the cities and the small producer handicraftsmen in the rural areas engaged in production in a single workshop, and this was gradually the beginning of a lack of Representation in demand. The objective of division of labor of the manufacture production prevented the deep, and the embedded relationship between the labor of the handicraftsman and the product they produced and the selling handicraftsman's product to intermediary merchants rather than the direction to consumers started to place a distance between the demand, the product, and handicraftsmen. Starting to lose control over the products the handicraftsmen produced themselves, their relationships with the market were restricted. They broke them off from the consumer due to middlemen merchants (known as *kaufsystem*). From now on, the handicraftsman no longer had information on the subject of the market demands. The merchant came into the position of having information about market needs. According to the market demands, the goods and their prices are determined by the employer merchants. The merchant created a new representation situation by entering between supply and demand. The merchant, who collected the consumer demands and interpreted them, started to convey them to the handicraftsmen by optimizing them according to capitalistic needs. Since requests were transferred to the producer by a representative, a model similar to representative

democracy started to be used in the transfer. Two reasons were provided for the emergence of a representation crisis in this Representation. The first of these was the emergence of distortions due to the merchant's use (representative) in the demand transfer. Whereas the second was that the merchant used initiative on how the product would be according to capitalistic targets. In this production system, no matter how much the consumer had an idea on the probable product, just as in the tailor-made production, it gradually started to lessen the dominance over the resulting product. The manufacturing output, perhaps with the promise of more accessible products from the aspect of costs, gradually became the system transferred from the consumers' right to make designs that they had up until that time.

Manufacturing production assumed a bridge duty between the machinery industry and handicraftsman production for approximately three hundred years and prepared the required conditions to transition to a large machinery industry. Machines instead of tools, skilled workers instead of handicraftsmen, simple factories (mills) instead of workshops, and subsequently, the modern factory with steam power took their place. Whereas, the site of merchants was taken by entrepreneurial businessmen who targeted to satisfy the entire market. At this stage, the market's conception entered between supply and demand because the businessmen started to deal directly with the market instead of the consumer. Due to the constraints brought to the scale of production of consumer representation based on the individual was transformed into a consumer representation based on the masses. The companies that competed in the market were recalled with the groups' size (market share) that they represented. With Ford's and Sloan's introducing mass production to the world, companies' capital needs to be decreased, and production increased. However, this time, they entered into an optimum product search that would reach the largest market share (Representation) by melting all consumer demands in one crucible according to the mass production targets. A majority of companies aimed at market leadership and played the *big tents* or *catch-all party* that targeted to receive the votes from every diverse electorate. The consumers who understood that their demands could not be met entirely by supply due to high customization costs entered into a search to find the most suitable product in the market for their needs. While Henri Ford's, "You can have any color as long as it is black" [23] statement indicates how much the supply side had strengthened, the consumers' right to make their design had become completely lost. From now on, just as in the pluralistic democracy practice, the consumers preferred the products that they thought were the closest to their product expectations from among the probable companies (like political parties), and they were being added to the market share (ratio of votes) as clients⁵. In this system, problems similar to the representation problems included in pluralistic democracy were also being experienced because the hegemony in the market by the large companies, just like the crushing majority obtained by the mass parties due to the election systems, was making the conditions difficult for entering the market by small companies. Another innovation was brought about for the design practice in this period. A group of "expert," later will call themselves a designer, emerged with the claim that they could transform consumer demands into designed products in the best manner by considering firms' technical necessities. The designers, just like a party or senatorial consultants, interpreted the client demands, and sometimes they became the enticing persuaders, sometimes the mediators between demand and supply, and sometimes creators of so-called demands of which not even the consumers had information. Even if with many exceptions, some "star designers" seized the right to make designs even from the previously taken companies from the consumers.

In this period, the design gradually became distant from society's real needs, and it brought some legal objections. The ideal, aim, and the actual state of play of design practice started to be cross-examined. The courageous complaint of Papanek [24] gave some people a moment to hesitate in this rushing that was not wholly interrogated and the opportunity to think once again. This thinking exercise, called social design, is being carried out in three main axes in the discussions today. Whereas one of these axes is participatory design, it is constituting the subsequent section of the study.

7. PARTICIPATORY DESIGN, DEMOCRACY, AND GOVERNANCE

Up until this section, we have expressed that making designs is a natural human right for carrying on life, that this right was taken over by supply by the necessities of the scale economy and that this period has produced the cause for inadequate representations and that actually, this process has shown parallelism with

the development and practices of democratic rights, which are other human rights. Despite all of these negativities that appear to be against the consumer, we are being given hope on the subject that some of the current developments, like "diffuse design" [1] could slide in the direction of demand once again. The first of these developments is the gradual loss of supply or, more correctly, the market's loss of definiteness. Supply is not losing strength; only supply, due to commoditization's total power, has been broken down and shared by the multitudinous market actors. Companies that are forced to work with low-profit shares place greater importance on consumer demands and expectations to create unrivaled, blue, calm oceans [25].

Nevertheless, the IT field developments have produced a nervous system for which a need is felt for being a participator. It has become easier to be included and share ideas in the network from any point in the world and a sense, to be visible. The conditions for entering the market have changed. The existing status quo of the markets cannot make a stand against the momentary changes. Just as those who "conform to the market rules" can be rewarded rapidly, otherwise, they are being punished. Demand is gradually becoming organized. Alliances formed spontaneously, and without any cost, organized structures can produce significant opinions and views for a product that would be in the future and constitute an opinion about an existing product. The masses are looking out for the required opportunities for showing themselves as a source of wisdom and creativity [26].

Issues similar to these developments are also being observed in the field of democracy. Individuals who want to see themselves as a public subject are requesting more active roles. The visibility of individuals who use the opportunities presented to them for their self-interests is increasing. They are taking active roles in the decision-making processes, observation, assessment, and controls by organizing NGOs. They are seeking the means of realizing their life projects within the constitutionality based on democratic rights.

If the following figure is examined in detail (Figure 7.1), one can immediately notice a significant correlation between the quality of Representation and the level of right to design in the course of both the development of democracy and production systems. Both in representative democracy and mass production, which are similar due to representation type, quality of Representation, and participation in the design process decrease to a minimum. On the other hand, both governance and rapid manufacturing systems quality of Representation and participation in the design process assumed as maximum level due to participation level. Another critical point found in the figure is the notable increase in the quality of Representation in governance. The main reason for this to occur is the ontological shift from territorial to network type representation. In this way, individuals upgrade from the Representation of the nation-state to the global one. Similar redundancy can be observed in the level of right to design. The reason for rapid manufacturing is more than craft-type production is the consumer who also become producers.

What sort of opportunities do these developments provide for us for making inferences for the social of design? It would be appropriate to respond with the reassessment of two issues on this subject related to each other. The first of these is a representation. It is a fact that our resource optimization based old production system has created inadequate Representation on the subject of real needs. The division of labor that we have shown due to optimization, just as it has dulled our abilities on some subjects, it has caused us to forget the rights we have transferred on some subjects. The product diversity and the accessibility that we have obtained by optimization have lost their charm due to commoditization. Insufficient knowledge of the real needs of the demand will always create inadequate Representation in design. However, even in this situation, mechanisms should be sought to decrease the inadequate Representation to a minimum. Consequently, Representation should not be produced by supply, but it should be obtained from the demand, which is the source.

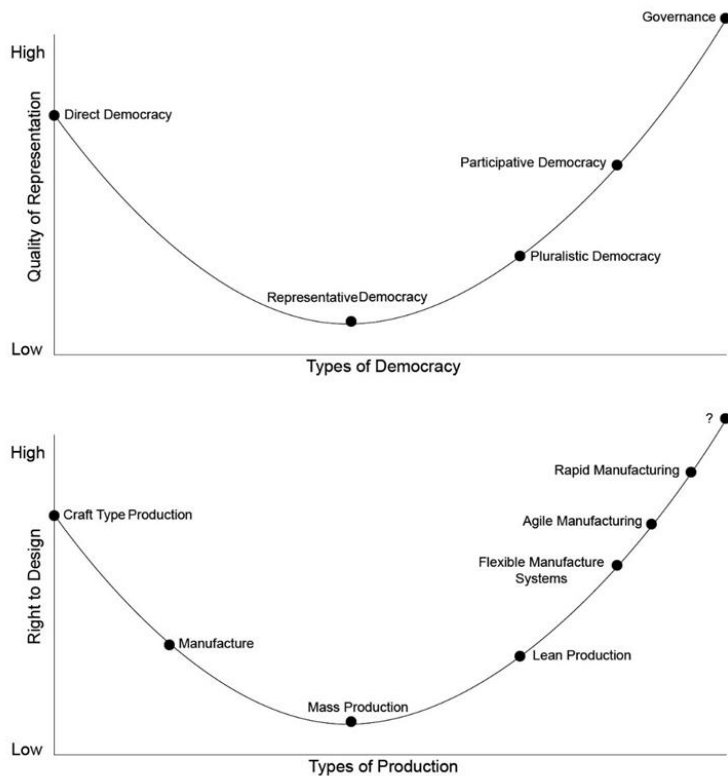


Figure 7.1. The correlation between the quality of Representation and level of right to design

The second issue needs itself. Need is the justification behind the design, and the rationale behind need is the life of human beings and their needs. To reduce humans to clients, all kinds of his vital needs to a form of economic demand and reduce their collective needs to the level of a market share have the meaning of neglecting and preventing their potentials. However, every individual is unique and exceptional. To make this diversity visible rather than being smoothed and set forth, the abundance presented by diversity will only be possible with the presentation of mechanisms that would display individuals' diversities. This will be possible only with the participatory design practices, thanks at first to the supply would be the client collecting demand.

In contrast, the demand would be the producer in producing the demand and subsequently, with the design practices based on governance that would constitute the gray areas between supply and demand. Even if this appears to be a utopic proposal, it should not be forgotten that participation comes into the forefront in a system where participation comes into the forefront. It will only be rewarded with the opportunities presented to involvement. Of course, for the formation of such a utopia, we need to achieve the necessary flexibility of the production system—the production needs of democratization and design. The democratization of design provides only idea generation, but it does not guarantee products even though they are superior.

8. Endnotes

¹ *Dasein*, which means "being there" or presence [27], is a kind of being, the human being aware of its being.

² The ontological difference is between being [the self] and beings [the others and the things of the environment] [28]. It is a distance between one and many that are impossible to close.

³ The conception of *conatus* (perseverance in one's being) is one of the central doctrines of Spinoza's philosophy. According to him, striving toward self-preservation is a tendency of all things (all organic and non-organic alike) to persist in their being [29].

⁴ The main reason for the ontological look is to keep both the degree of analysis at the being (human) level and look at just the nature of the subject (being/reality). For more information about ontology, Bhaskar [30] can be examined.

⁵ Manufacture, as a different and new organizational structure from the handicrafts guild of the Middle Ages, was for handicraftsmen who worked together to produce the same type of goods under a single capitalistic boss at the same workplace and that realized one or more than one job [31],[32].

9. References

- [1] Margolin, V. & Margolin, S., "A Social Model of Design: Issues of Practice and Research", *Design Issues*, 18 (4): 24- 30, (2002).
- [2] Bonsiepe, G., "Design and Democracy". *Design Issues*, 22(2): 27-34, (2006).
- [3] Heidegger, M., "Being and Time" State University of New York Press, Albany, (1996).
- [4] Buchanan, R., "Human Dignity and Human Rights: Thoughts On the Principles of Human-Centered Design" *Design Issues*, 17(3): 35-39, (2001).
- [5] Manzini, E., "Design, When Everyone Designs" MIT Press, Cambridge, (2015).
- [6] Locke, J., "Two Treatises of Government" Cambridge University Press, Cambridge, (1988).
- [7] Martin, R., "The System of Rights" Clarendon Press, Oxford, (1997).
- [8] Maslow, A. H., "A Theory of Human Motivation" *Psychological Review*, 50(4): 370-396, (1943).
- [9] Habermas, J., "The Structural Transformation of the Public Sphere" MIT Press, Massachusetts, (1991).
- [10] Nozick, R. "Anarchy, State, and Utopia" Basic Books, New York, (2013).
- [11] Dewey, J., "The Later Works V1" Southern Illinois University Press, Carbondale, (1981).
- [12] Wallerstein, I., "The Capitalist World Economy" Cambridge University Press, Cambridge, (1997).
- [13] Weber, M., "General Economic History" Dover Publications, New York, (2003).
- [14] Mooers, C., "The Making of Bourgeois Europe" Verso, London, (1991).
- [15] Kemp, T., "Economic Forces in French History" Dobson Books, London, (1971).
- [16] Baudel, F., "The Mediterranean and the Mediterranean World in the Age of Philip II" University of California Press, California, (1995).
- [17] Davenport, T. H., "The Coming Commoditization of Processes" *Harvard Business Review*, 83(6): 100-108, (2005).
- [18] Mancart, O., "Post-Foundational Political Thought: Political Difference in Nancy, Lefort, Badiou and Laclau" Edinburgh University Press, Edinburgh, (1997).
- [19] Howe, J., "Crowdsourcing: Why the Power of the Crowd Is Driving the Future of Business" Crown Publishing, New York, (2008).
- [20] DiSalvo, C., "Design, Democracy and Agonistic Pluralism" *Design Research Society*, Montréal, (2010).
- [21] Weber, M., "The Protestant Ethic and the Spirit of Capitalism" Routledge, New York, (2013).
- [22] Schumpeter, J.A., "Capitalism, Socialism and Democracy" Harper Perennial, New York, (2008).
- [23] Ford, H., Crowther, S., "My life and work" Doubleday, New York, (1922).
- [24] Papanek, V., "Design for the Real World" Pantheon Books, New York, (1972).
- [25] Mauborgne, R., Kim, W.C., "Blue ocean strategy" Harvard Business School Press, Boston, (2005).
- [26] Surowiecki, J., "Wisdom of Crowds" Anchor Books, New York, (2005).
- [27] Solomon, R., "From Rationalism to Existentialism: The Existentialists and Their Nineteenth-Century Backgrounds" Harper & Row, New York, (1972).
- [28] Nicholson, G., "The Ontological Difference" *American Philosophical Quarterly*, 33(4): 357-374, (1996).
- [29] De Spinoza, B., "Ethics: Demonstrated in Geometrical Order" Createspace Independent Publishing Platform, North Charleston, (2015).
- [30] Bhaskar, R., "A Realist Theory of Science" Harvester Press, Hassocks, (1978).
- [31] Marx, K., "Capital: Volume I" Penguin Classics, London, (1992).
- [32] Berg, M., "The Age of Manufactures, 1700-1820: Industry, Innovation and Work In Britain" Routledge, London, (1994).