Ecology A Pocket Guide Revised And Expanded

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one of the world's great designers shares his vision of the fundamental principles of great and meaningful design that s even more relevant today than it was when first published tim brown ceo ideo even the smartest among us can feel inept as we fail to figure out which light switch or oven burner to turn on or whether to push pull or slide a door the fault argues this ingenious even liberating book lies not in ourselves but in product design that ignores the needs of users and the principles of cognitive psychology the problems range from ambiguous and hidden controls to arbitrary relationships

between controls and functions coupled with a lack of feedback or other assistance and unreasonable demands on memorization the design of everyday things shows that good usable design is possible the rules are simple make things visible exploit natural relationships that couple function and control and make intelligent use of constraints the goal guide the user effortlessly to the right action on the right control at the right time the design of everyday things is a powerful primer on how and why some products satisfy customers while others only frustrate them

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this volume attempts to solve a grave problem about critical self reflection the worry is that we critical thinkers are all in epistemic bad faith in light of what psychology tells us after all the research shows not merely that we are bad at detecting ego threatening thoughts à la freud it also indicates that we are ignorant of even our ordinary thoughts e g reasons for our moral judgments of others haidt 2001 and even mundane reasons for buying one pair of stockings over another nisbett wilson 1977 however reflection on one s thoughts requires knowing what those thoughts are in the first place so if ignorance is the norm why attempt self reflection the activity would just display naivety about psychology yet while respecting all the data this book argues that remarkably we are sometimes infallible in our self discerning judgments even so infallibility does not imply indubitability and there is no cartesian ambition to provide a foundation for empirical knowledge the point is rather to explain how self reflection as a rational activity is possible

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