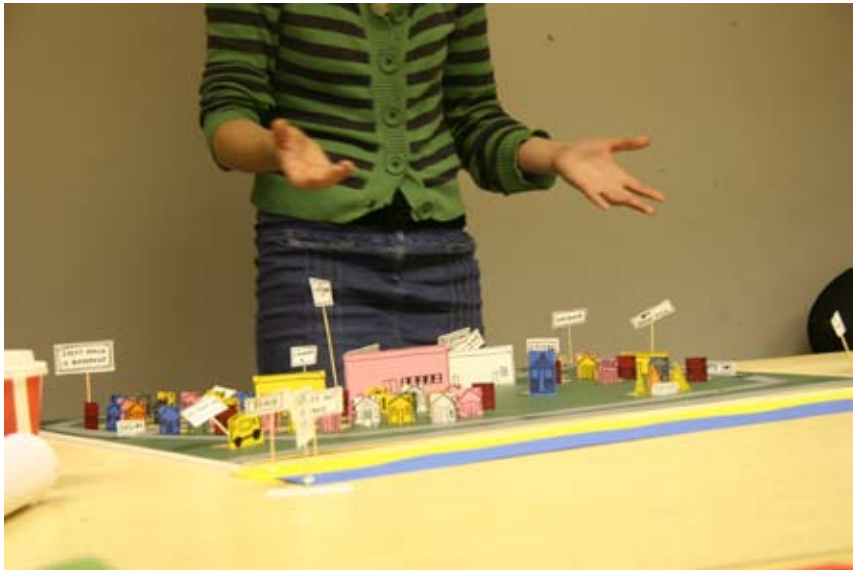


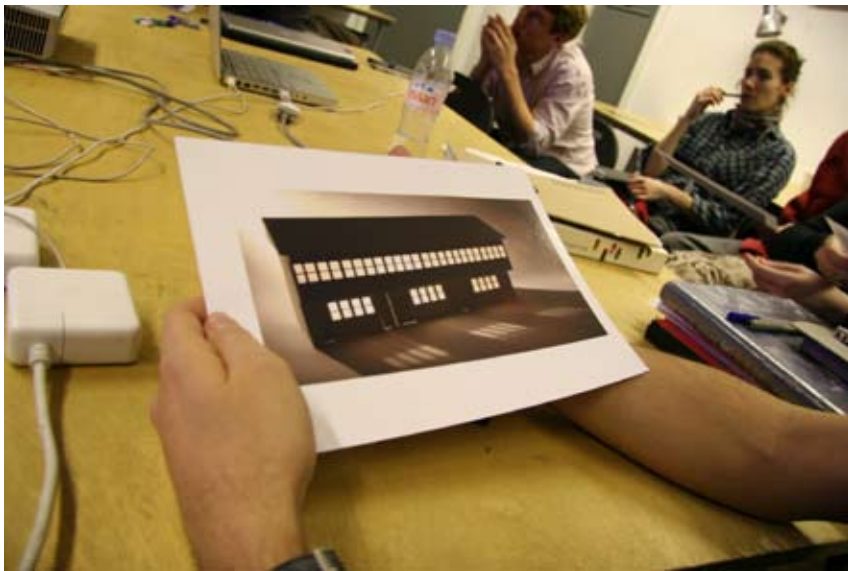
Changing Perspectives

The relationship between research, writing
& visual practice in MA design education

AXEL VOGELSANG, RATHNA RAMANATHAN & KEN HOLLINGS

MA COMMUNICATION DESIGN
CENTRAL SAINT MARTINS COLLEGE OF ART & DESIGN, LONDON

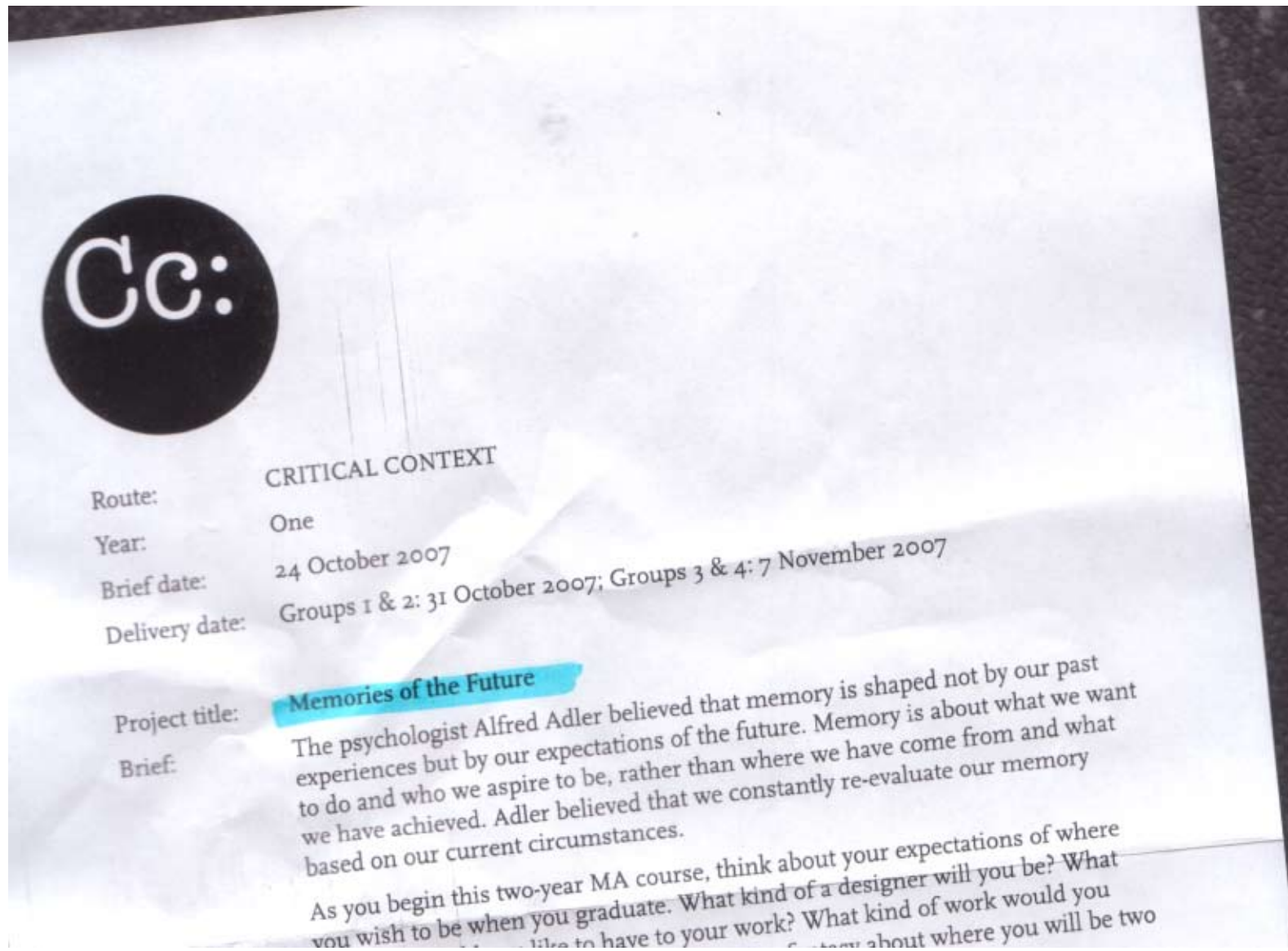




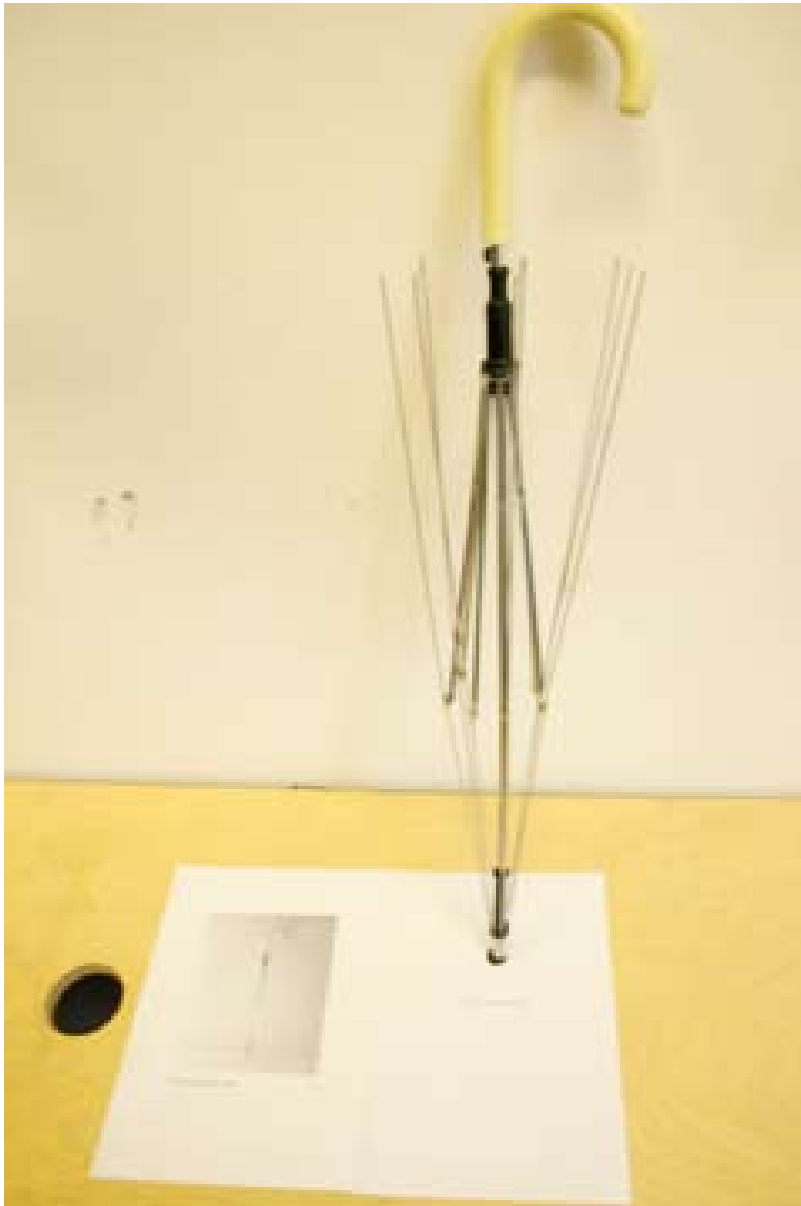
Memories of the Future



Memories of the Future



Memories of the Future



To have broken free from academic rigidity.
To have enjoyed the process.
To then stick a finger up at previous self-doubt.

Memories of the Future



Reclamation & Rejuvenation

Building new foundations on the deconstructed remains of the old.

Memories of the Future



Memories of the Future



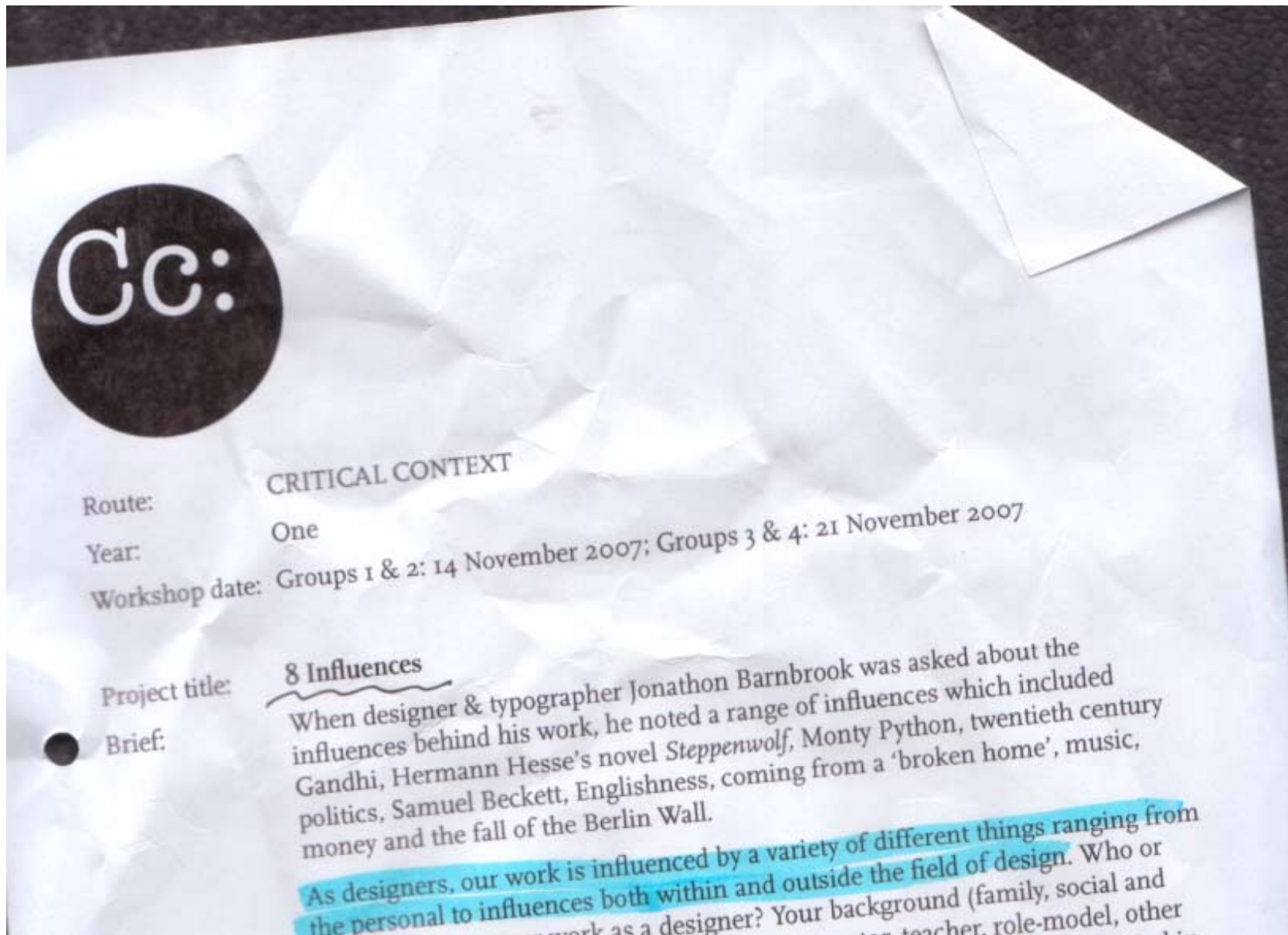
Memories of the Future



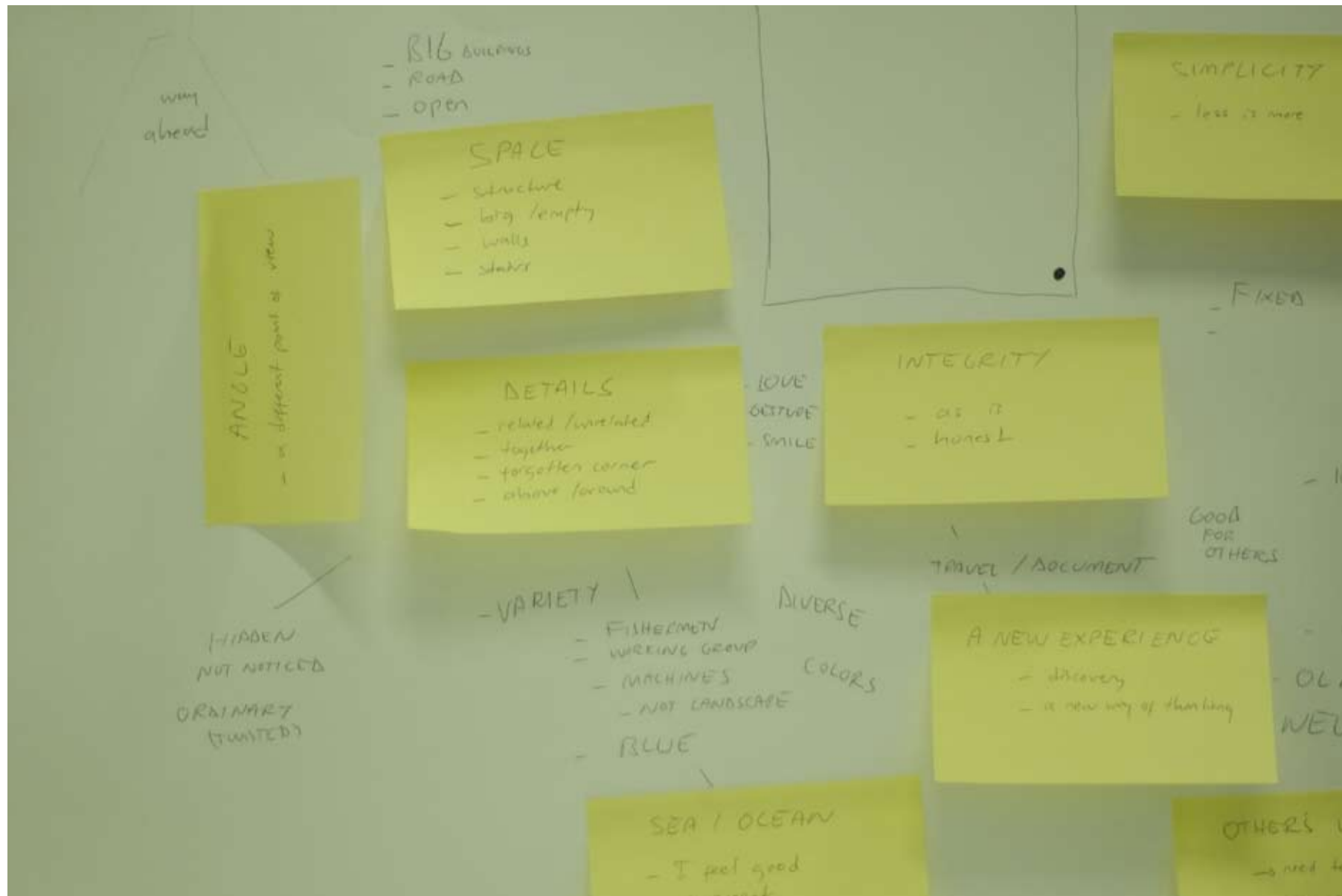
Influences & mapping



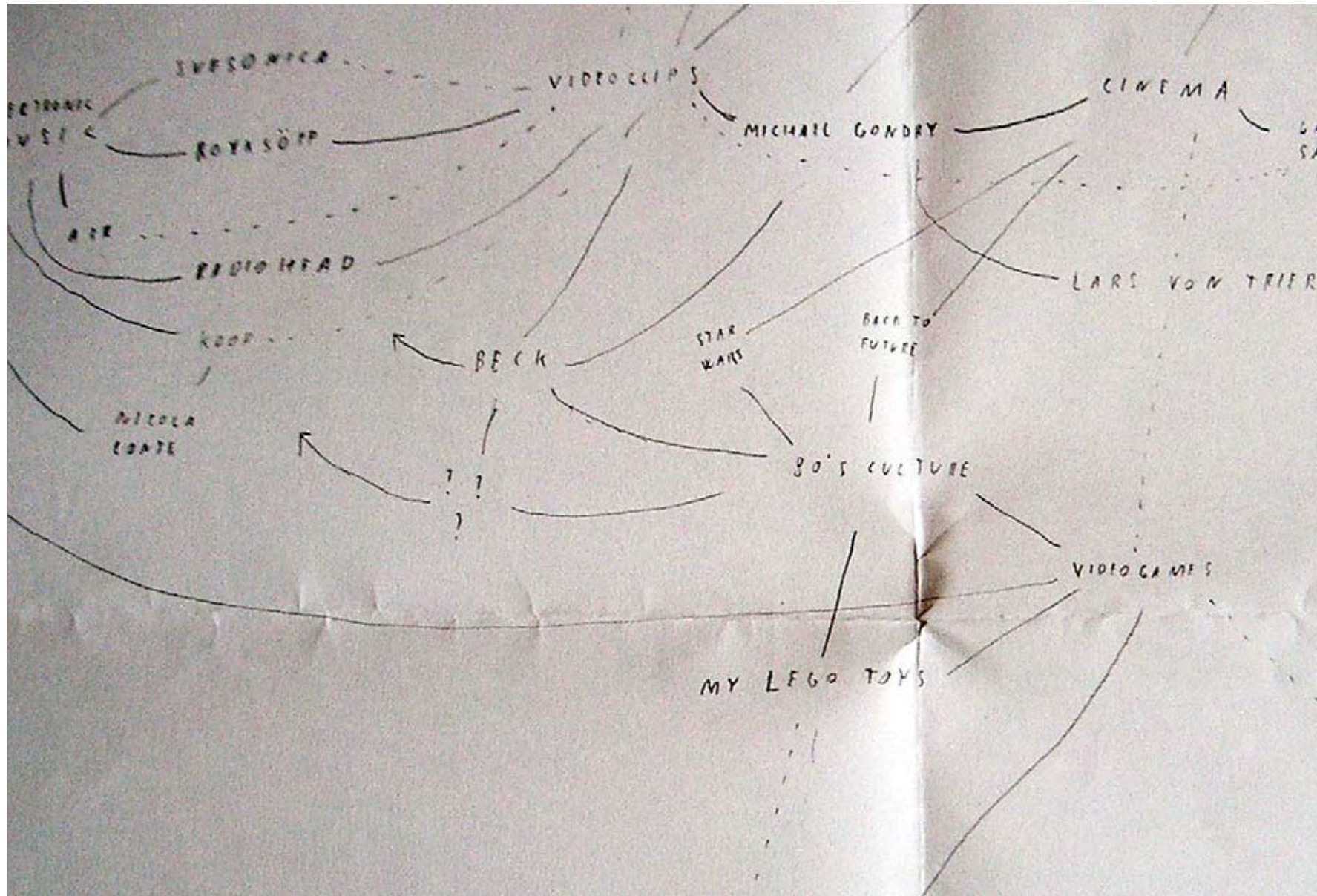
Influences & mapping



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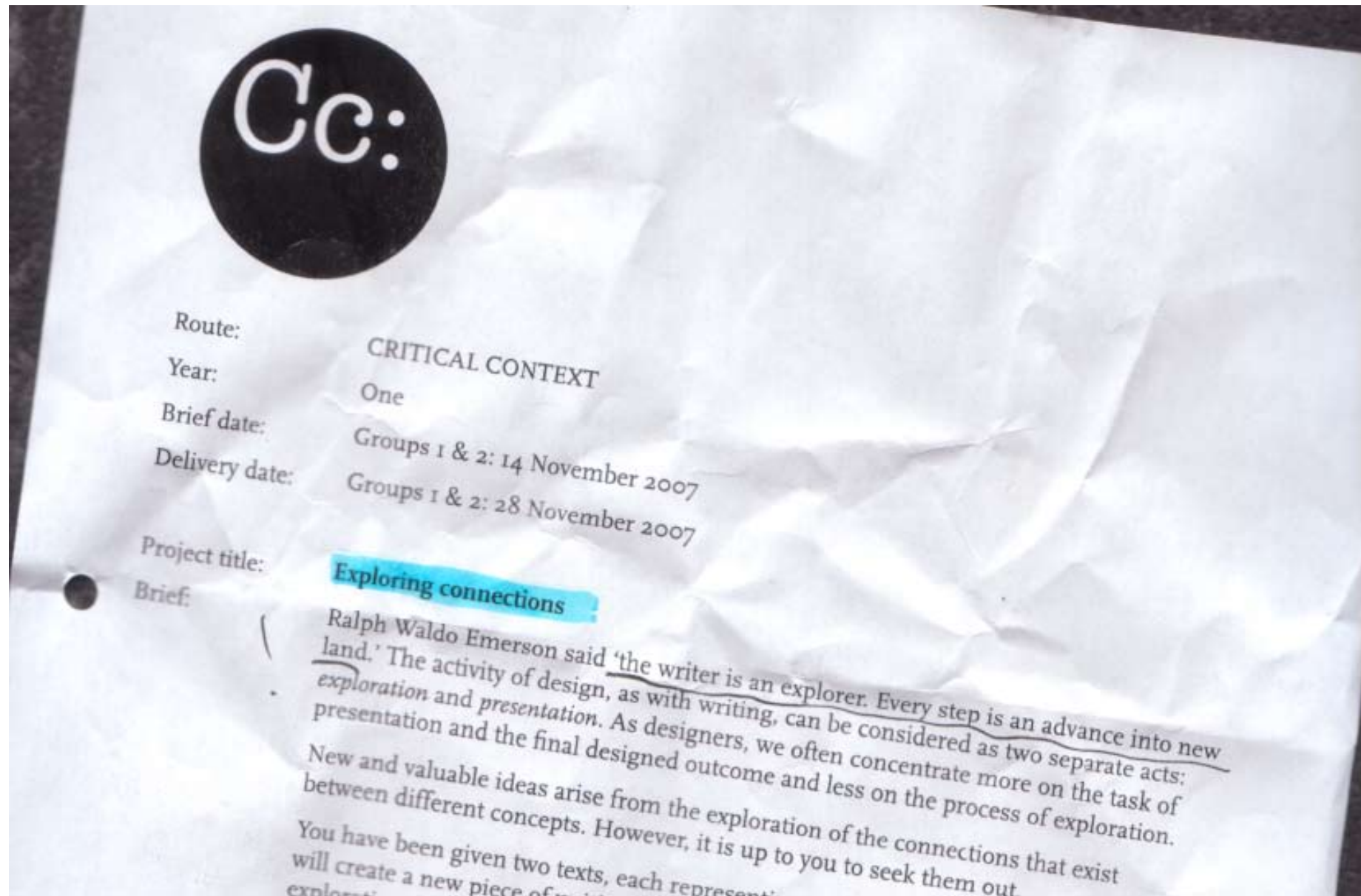
Influences & mapping



Making connections



Making connections



Making connections

“Many people believe that there is only one way to signal YES and one way to signal NO -the Head Nod and the Head Shake -and that these actions are global in their distribution. This is close to the truth, but it is not the whole truth. In certain regions there are other, less well-known head movements that are used locally to signify affirmatives and negatives, and unless these are understood, travellers may find themselves in difficulties...”

Desmond Morris

People Watching: the Desmond Morris Guide to Body Language

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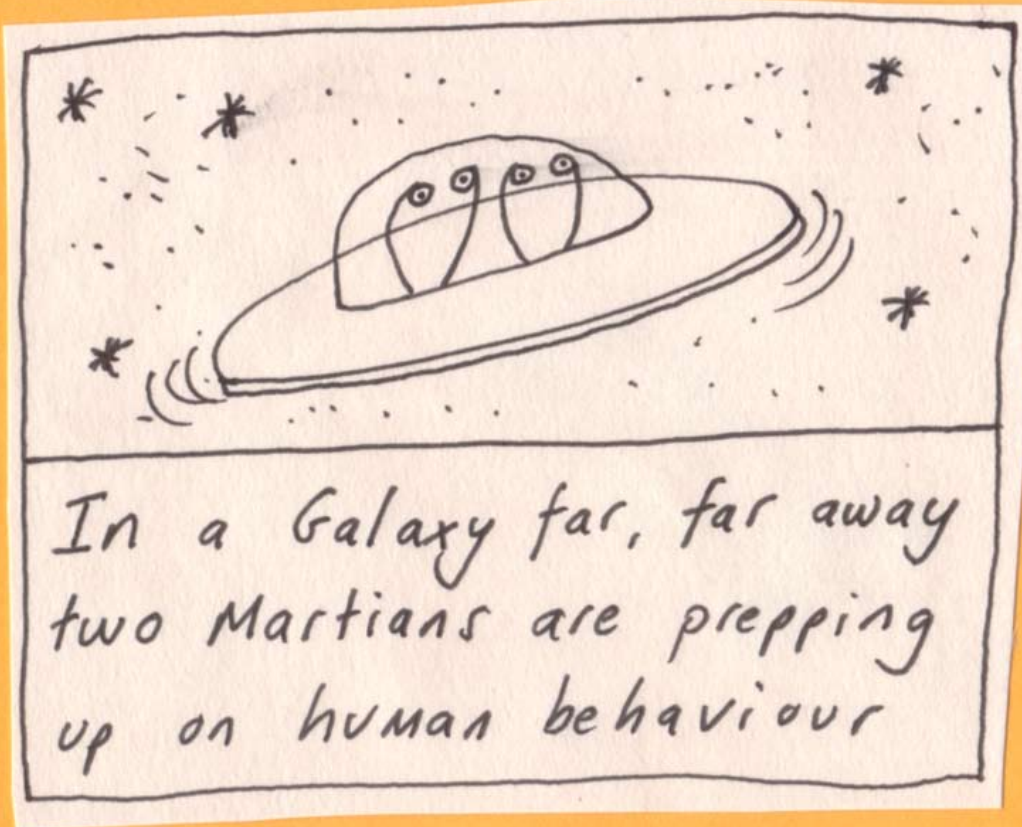
People Watching: the Desmond Morris Guide to Body Language

“The big toe is the most human part of the human body, in the sense that no other element of this body is as differentiated from the corresponding element of the anthropoid ape (chimpanzee, gorilla, orangutan, or gibbon). This is due to the fact that the ape is tree dwelling, whereas man moves on the earth without clinging to branches, having himself become a tree, in other words raising himself straight up in the air like a tree, and all the more beautiful for the correctness of his erection...”

Georges Bataille

Visions of Excess: Selected Writings, 1927-1939

Making connections

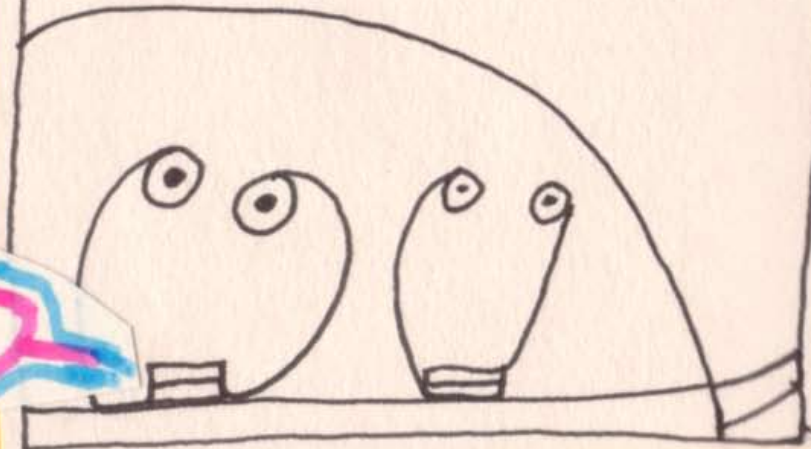


Making connections

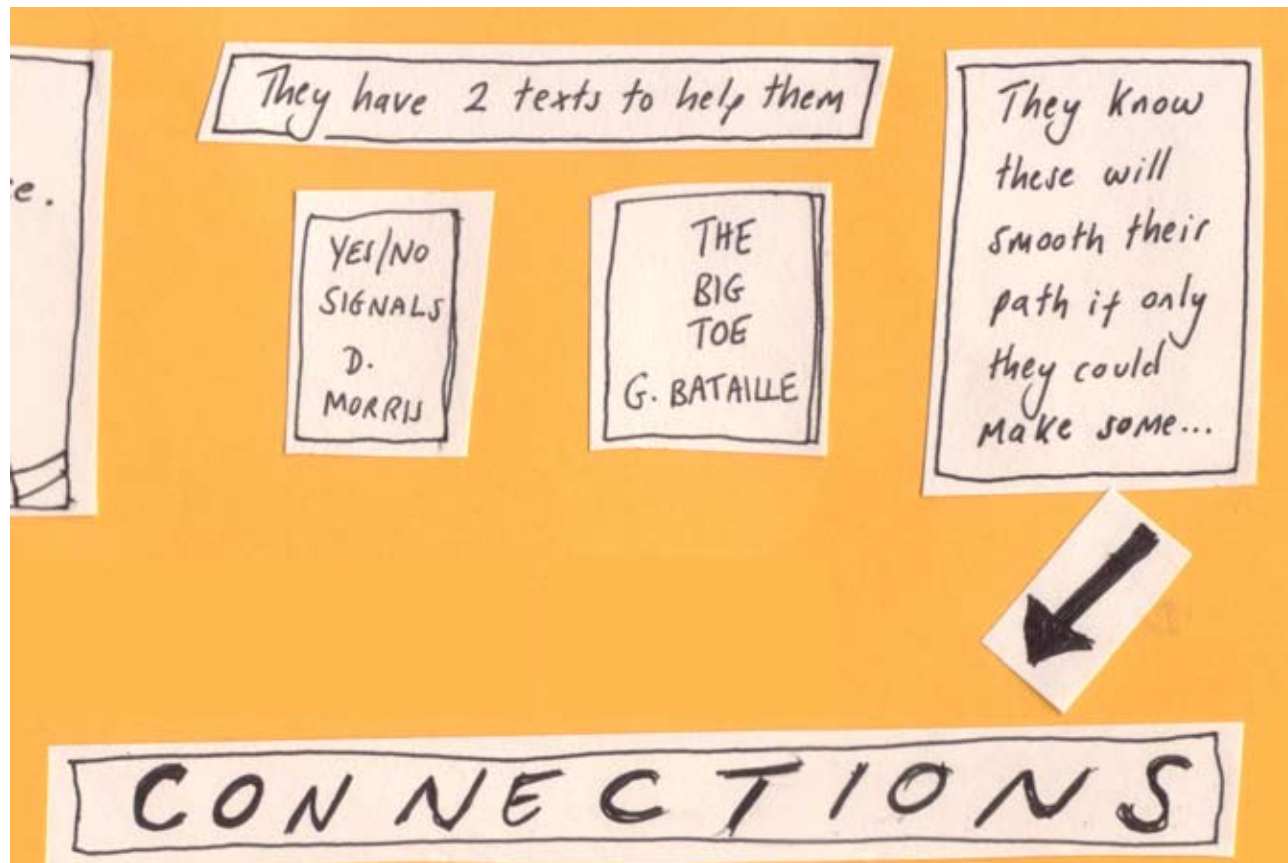
Their mission is to
make friends with
the inhabitants on
earth.

They do not want
to cause offence.

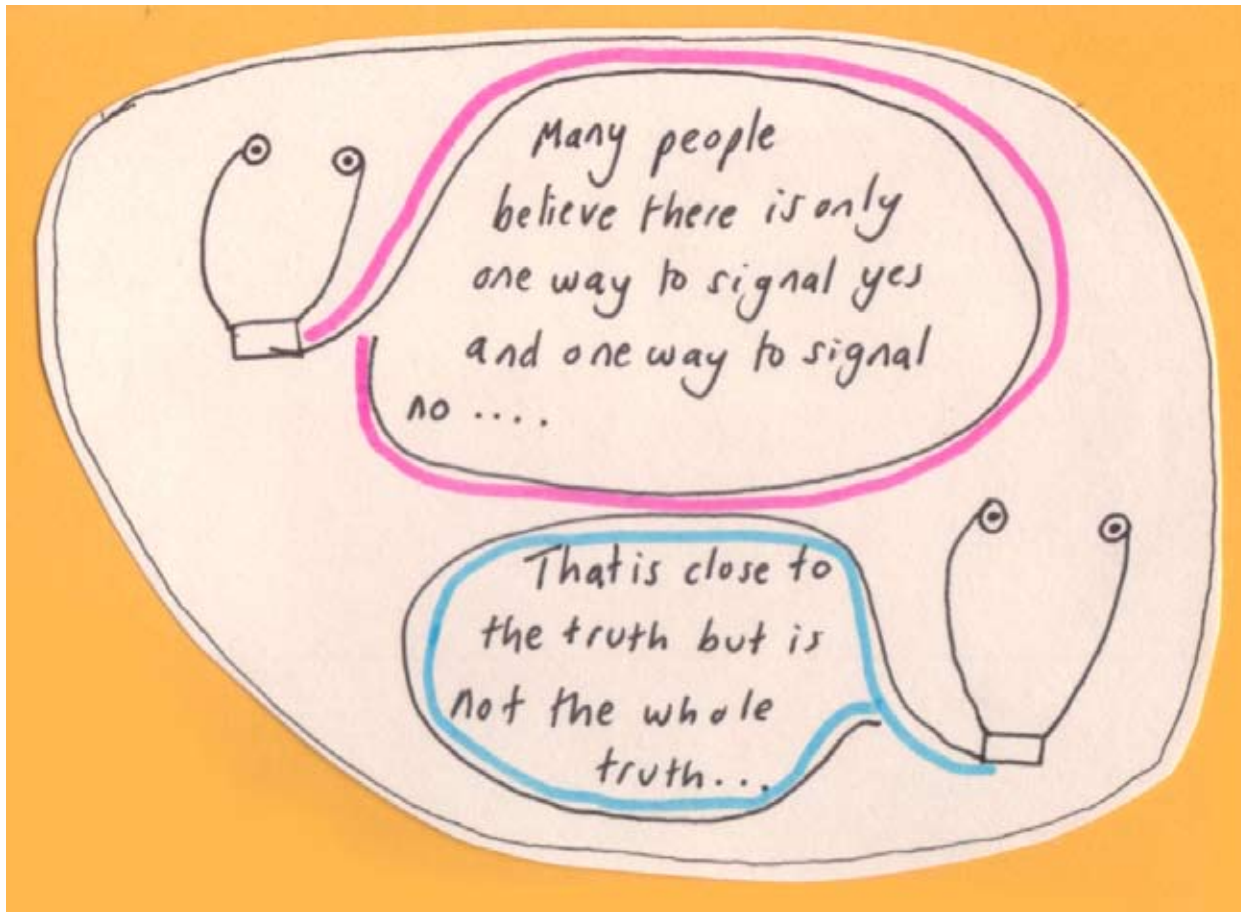
We come in peace



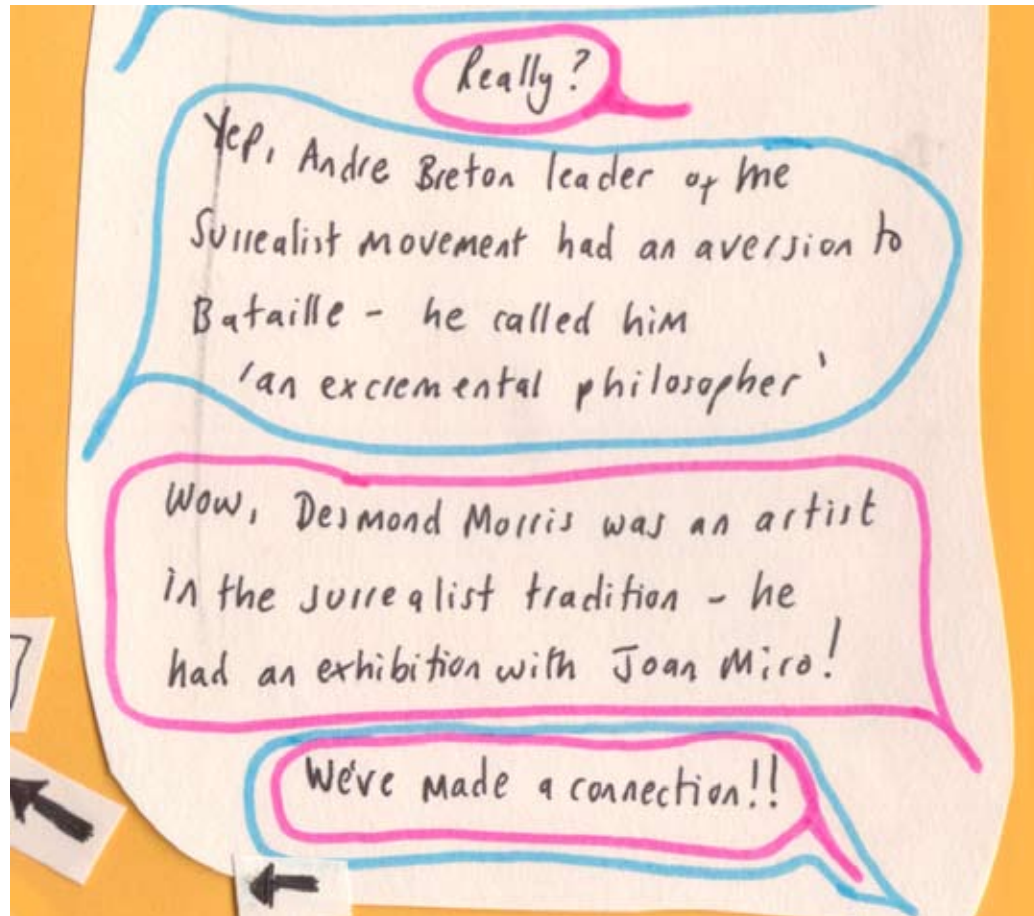
Making connections



Making connections



Making connections



Making connections

“We are admittedly surrounded by a lot of stupid objects, but when it comes to shelter, umbrellas must be among the most stupid. Umbrellas (what Germans call Regenschirme-i.e. Rain screens) are relatively complicated contraptions which refuse to work just when they are needed (when it is windy, for instance); they give inadequate protection, are inconvenient to carry around and generally threaten to poke other people’s eyes out if they are not equipped with umbrellas too...”

Vilem Flusser

The Shape of Things: A Philosophy of Design

Making connections

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Vilem Flusser

The Shape of Things: A Philosophy of Design

“According to an ancient etymology, the word *image* should be linked to the root *imitari*. Thus we find ourselves immediately at the heart of the most important problem facing the semiology of images: can analogical representation (the ‘copy’) produce true systems of signs and not merely simple agglutinations of symbols? It is possible to conceive of an ‘analogical code’ (as opposed to a digital one?... How does meaning get into the image? Where does it end? And if it ends, what is there beyond? Such are the questions...”

Roland Barthes

Rhetoric of the Image

Making connections



smart people die in cars

especially Jews

On a spring afternoon in 1980, while on his way home from a lunch party, Roland Barthes was hit by a laundry truck and died. Similarly, eleven years later Vilém Flusser was visiting his native Prague to give a lecture and died in an automobile accident. Both were philosophers; Flusser was a Jew. This is necessary for mentioning as it now imbues his death (and the death of all the other Jewish intellectuals listed) with an extra cultural heaviness.

This example illustrates the similarities between images and their levels of meaning as noted by both unfortunately ill-fated philosophers. Barthes describes images as gathering their meanings from several signified messages: a linguistic message, a coded iconic message, and a non-coded iconic message. The most widely varying element within these messages is that of cultural relevance. For argument's sake, a tomato is a tomato; however it carries vacillating associations in different cultures.

Flusser metaphorically refers to the image in its entirety as a tent, composed of the basic structure of a screen—which is malleable by the wind, i.e. a cultural force. The tent can then be transformed into a variety of wind-bearing facilities: a sail, which harnesses the power of the wind (an image that uses its cultural significance as an advantage), a parachute that is supported by the wind, and so on.

Back to the travesty of people dying in car accidents. By categorizing and labeling these individuals first as intellectuals we are saying that their deaths are somehow more significant than the thousands of others who have met similar ends. Intellectuals, after all, are culturally regarded as superior. Furthermore, highlighting those who are Jewish is yet another cultural signifier; their death is instantly more dismal because of their tragic cultural history. Yet how is this more appalling than the death of a super computer architect, whose particular car (read instrument of death) would not exist were it not for the very computer he created?

Intellectuals killed in automobile accidents
* Jew

1906	Chemist/physicist	Pierre Curie
1928	Writer	Italo Svevo*
1932	Auto designer	Fred Duesenberg
1940	Writer	Nathanael West*
1945	Philosopher	Kenneth Craik
1945	Writer	Mikhail Sebastian*
1956	Artist	Jackson Pollock
1960	Philosopher	Albert Camus
1965	Poet	Randall Jarrell
1975	Poet	Rolf Dieter Brinkmann
1980	Writer	Andrei Amalrik
1980	Philosopher	Roland Barthes
1986	Road safety pro.	Bill Boaks
1991	Philosopher	Vilém Flusser*
1996	Super computer arch.	Seymour Cray
2001	Academic/writer	W. G. Sebald
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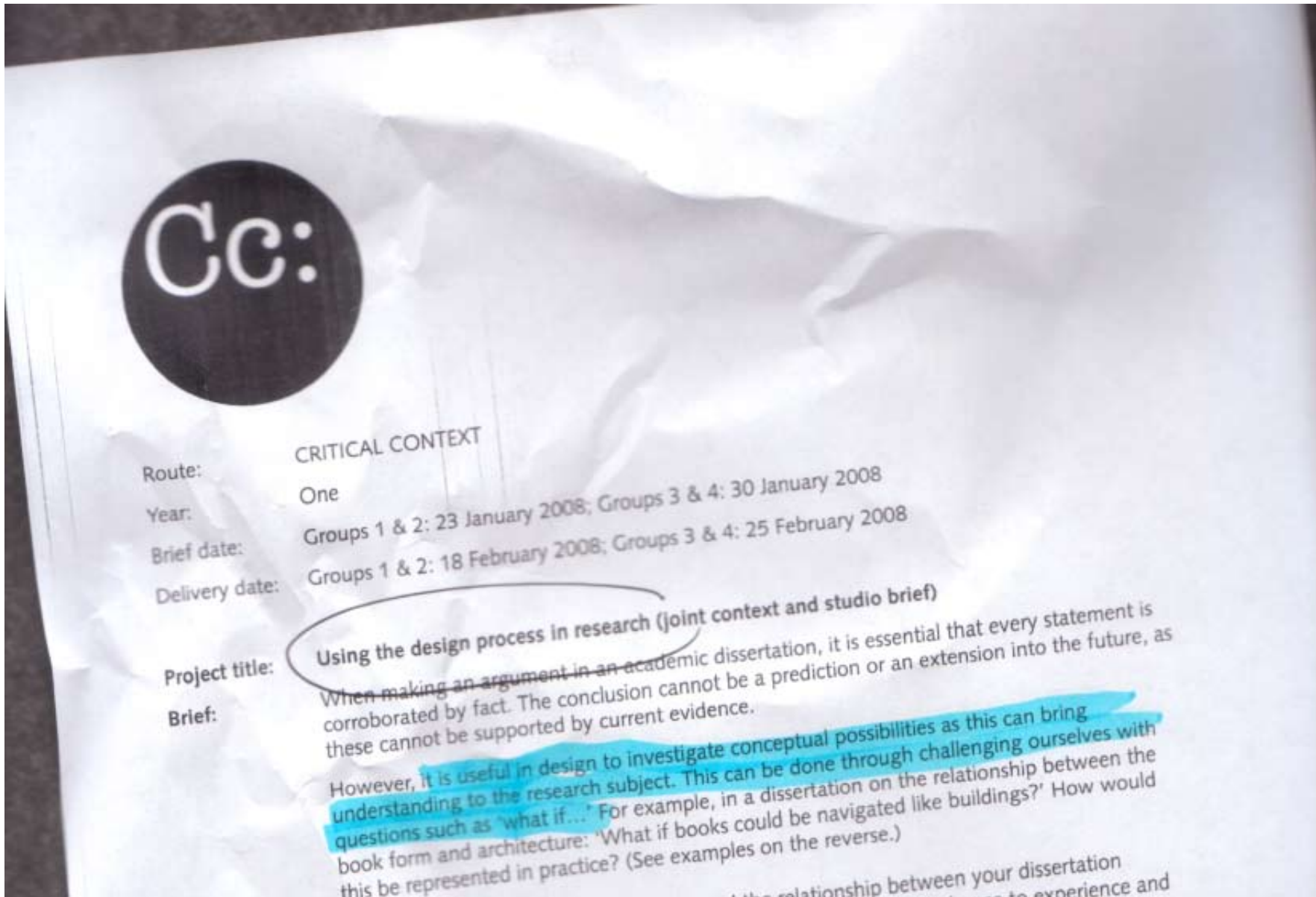


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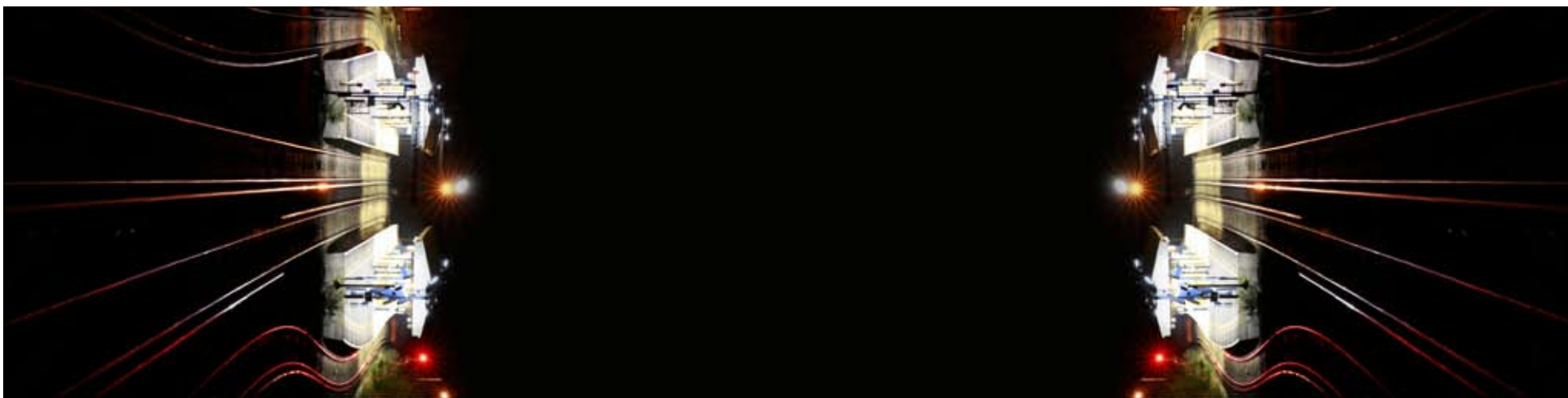
What if...



What if...



What if...



What if...



What if...

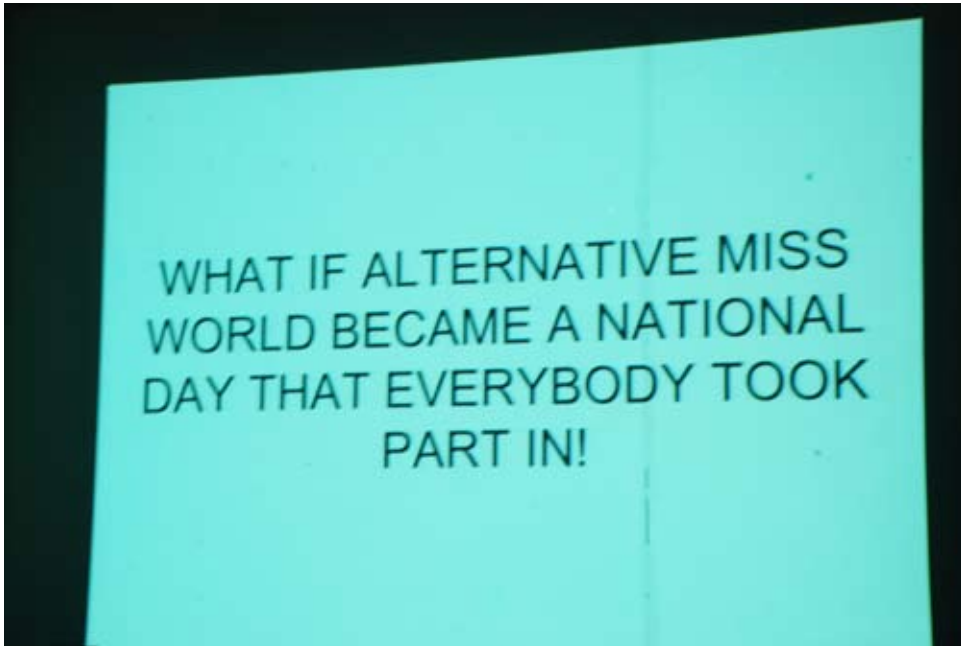


What if...

How does the practice of odd traditions and eccentric rituals help the participants and spectators form their individual identities and manage change in our modern consumer society?



What if...



What if...



In summary

Thank you for listening.

Special thanks to our students Giuseppe Constanza, Rebecca Hurst, Ozant Kamaci, Kevin Moore, Rachel Rands and Tommy Webb, amongst others, for letting us use their work for this presentation.

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