

M.A. DESIGN FOR ART DIRECTION
FINAL MAJOR PROJECT
PORTFOLIO

REFLECTIONS FOR THE FUTURE

PIYUSH PATIL



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Abstract

'Reflections for the Future' is a project about human values which have morphed throughout our social evolution and it reflects on how they have changed in relation to the time and questions their inherent value in the changed landscape compared to the one that they originated from. The outcome of the project which is an abstract art book explores the topics of Axiology and Social Ontology through abstract human interactions, thoughts and philosophies that have developed over time as well as their assimilation in the modern changing society. The content is a satirical take on modern values, ethics and morals and helps people question the normative value of 'Human Values' themselves with the future of humanity in mind.



**REFLECTIONS
FOR THE FUTURE**

Piyush Patil



Introduction

Human values are the virtues that guide us to take into account the human element when we interact with other human beings. For instance, respect, acceptance, attention, admiration, listening, openness, affection, empathy, and love for other people are examples of human values (Abolle, 2016). Having these human values gives one the capacity to appropriately put into practise moral principles like justice, integrity, and abstaining from violence even in the midst of adversity. The uplifted and empathetic rush that human values convey justifies moral goals. They are the tenets that make it possible for us to interact peacefully and to live in harmony. Human Values are carriers of meaning and we as individuals use them as guidance when there are big decision in our lives (Clawson and Vinson, 1978). They dictate how we want to live moving forward and have moral implications. Values are situation independent decision helpers (Stassen, 2019). When I started looking into the notion of values and the concepts behind it, I was overwhelmed by the sheer mass of abstract theories about it. So when you type in 'Human values' into Google you can find over 900 million search results.



A person's philosophy, religion, and society have an impact on how they view morality and values in life (Ellemers et al., 2019). Our morals are the cornerstone of our ethics, which have been influenced either directly or indirectly by the advancement of technology and its pervasiveness in contemporary life (Markkula Centre for Applied Ethics, Santa Clara University, 2017). Even if we may currently believe that humanity's advancements are blameless, if we look a little closer, we will see that moral progress is still necessary in order for humanity to advance (Green, 2017). Being successful humans today has replaced most of us and being ethical humans has fallen by the wayside. Everyone is under a lot of strain because of the new technological, cultural and societal developments that might drastically alter how we view the world. We have developed into a more egotistical and self-centred species in order to protect our interests today (Kopnina, Washington, Taylor and Piccolo 2018).

The value of moral principles is dwindling in today's fast-paced society. Our lives have become simpler as a result of all the advancement, but it has also increased our restlessness in numerous ways. We are particularly prone to lose our composure and sense of morality in the mechanised and automated modern society in which we live. Technological and scientific advances alone do not invalidate morality and human values (Levin, 2006). If we neglect our past and the teachings of our predecessors, it is meaningless to blame science for our overall degeneration in character.

Many long-standing historical and modern difficulties have been resolved by technology and societal advancements, which have improved our outlook on the enormous issues that will inevitably arise in the future. However, we must reconsider what we value as a society and, how much we rely on it to define our success, and what purpose it serves. Even if the intentions are genuine, we risk losing sight of what humanity is all about.

For example, In Evgeny Morozov's book 'To Save Everything, Click Here: The Folly of Technological

Solutionism', he coined the term 'Technological Solutionism' which effectively captures an argument of how much we value technology and technology-driven solutions to almost all of our problems. It seems beautiful in principle to solve complicated issues with data, an app, monitoring, remote portal, but technology isn't magic. It's made and programmed by humans, subject to the same design flaws as our objective reality; to the same prejudice and bias. Unfortunately, most complex real-world problems require complex real-world solutions.

Human values are in constant flux as we are advancing towards the future and we are entering a territory where we have ourselves degraded and lost our meaning of what values we stand for. This brings us to the question of where does the solution lie, if technology can't be a solution then where exactly does our problem begin? This project focuses on our current understanding of human values, morals and ethics in relation to the modern advancements in technology, culture and society.





Goal

This project's goal is to reevaluate human values for the future. Many of our current difficulties are traced to the lack of unifying values or goals. Human Values of previous times have been eroded through the influence of materialists, positivists and pragmatists. Although remnants of prior values still remain, nothing has been brought forth to replace them. The path to replacing old values lies with how we need to re-assess our definition of Human values for our future.







Motivation

One of my key objectives as an aspiring art director is to challenge the established structures and standards of reality as we know it. My drive is centred on sustainability, contemplation, critical thinking, and bringing forth revolutionary changes that are impossible to resist for human development. An outcome that examines the foundation of how we view and perceive human values, morals, and ethics, in light of the impending challenges we face for our future, such as climate change, wealth inequality, technological adaptations, etc., is my opinion a good way to spark discussion, raise important issues, and pave the way for positive changes.

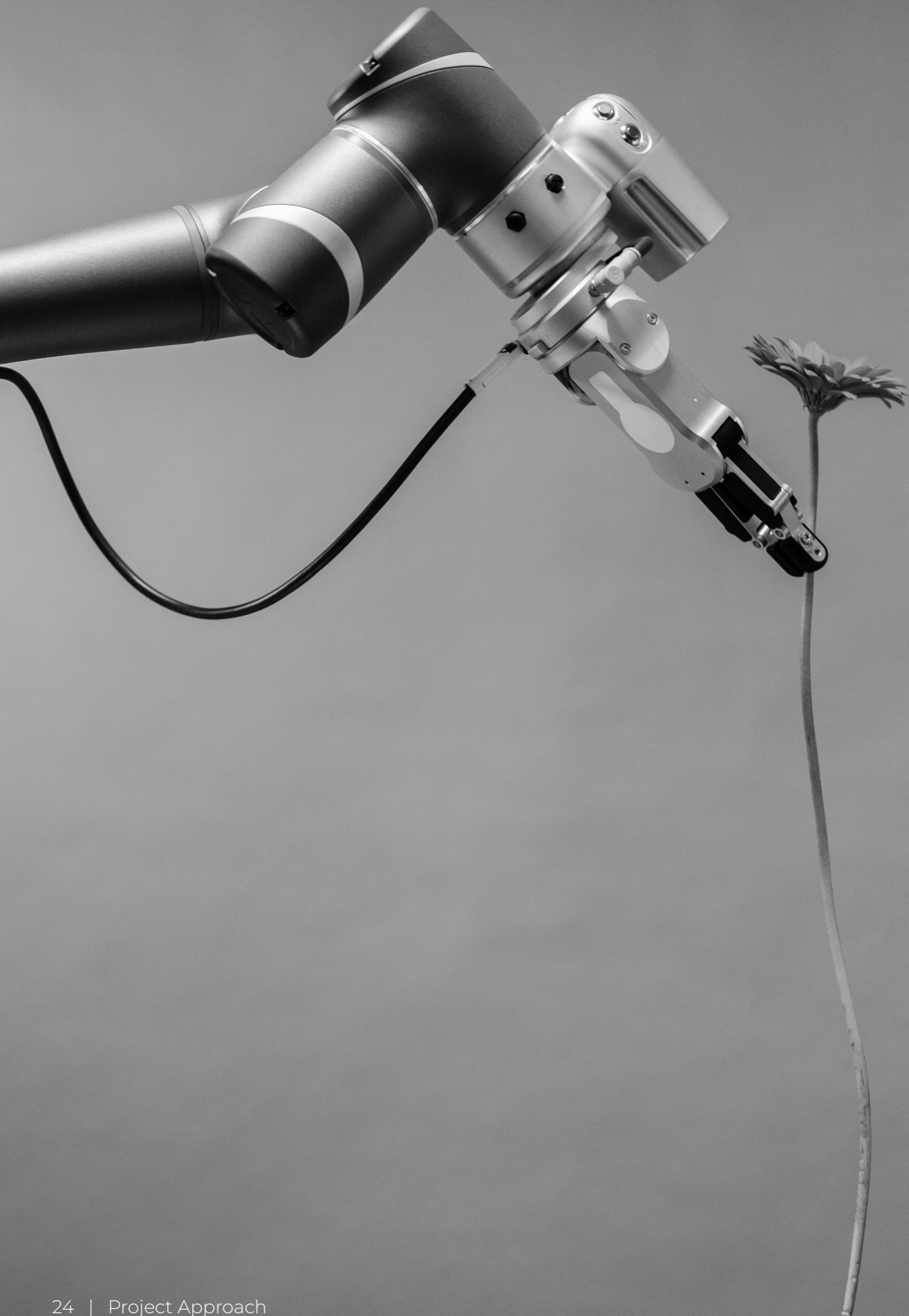
At some point, no one will be able to foretell the future, therefore we must rethink, reexamine, and grow a mentality about how we perceive, interpret, examine, and create answers for the problems that mankind confronts. One of my goals for this research is to reexamine our fundamental understanding of how people, society, and the world interact. This approach enables me to ponder upon ideas of a future where we reevaluate what we value as a species and then decide on how to address our planetary as well as societal challenges, rather than providing another shallow diversion to our problems.



Project Approach

The project first began as a study and speculative effort on the potential impact of technology on individual and social values. Given that it involved both technology and human values, the project had a broad scope. Finding patterns in these field to start the research and make predictions about its future was difficult. The primary research made it clear to me that it will be challenging to implement this approach of speculative narrative for our future use of technology, which in itself is a terminology with a wide range of topics, and that it will also be challenging to understand and speculate on changes in human philosophies and mentality.





It feels immature for me to hazily represent these challenges through some surface level understanding of the topic. A deep study of this future scenario with the level of realism required for the project to be based on genuine driving factors and come up with a realistic as well as fathomable outcome was beyond my level of surface understanding. I thought I could talk to experts to close the knowledge gap that was apparent in my project since I was motivated enough to try to learn the details of this topic. After a couple of weeks of intensive research, I was entrenched in the sea of knowledge about these fields. I was confident enough that I could come up with a narrative for the project that could work for me. I was eager to share my research to the instructors and the rest of the cohort. However, when it came time to present our FMP concept and we had to start by prototyping, I realised that coming up with the project's concept was the simple part; the difficult part was a meaningful execution.

The study of philosophy is rife with inconsistencies, competing hypotheses, conjectures, and ambiguous, unclear presumptions from various points of view. Utilising several such ideas and putting together a coherent structure for my project and work with the limited understanding of the field started to become a challenge. After consultation of these problems with the professors as well as my peers, I had to find a better way to approach this project. This caused me to reevaluate the primary focus of

this project and made me realise that I may have been unconsciously avoiding the issue of solving the pressing problems that demand immediate attention in favour of my convenient escape strategy of thinking about speculative future world, which was barely a cause for concern at the time, and I was only pursuing my motive of artistic exploration and potentials of using the “technology” factor. Soon enough, I made the decision to abandon the topic's speculative future and future technology aspects in favour of concentrating solely on the current degradation of human values and current level of technological dependence, both of which will ultimately contribute to the shaping of our future world. After changing the direction of my project, I started to dig deeper into the subject of current state of human values, their origin, their changes and their assimilation with the modern technology amongst many others.



Critical Analysis

Globalisation and societal advancements have grown at an exponential rate during the previous few decades. Globalisation has made it clear that technology has connected every region of the globe. Great opportunities as well as numerous new challenges and disruptions have been brought forth by globalisation. Although we don't all share the advantages and costs, globalisation has brought us closer together in the sense that we are all impacted by one another's decisions. Instead, we have enabled technology and societal advancements to widen the gap between ourselves and other cultures, as well as inside them, in terms of wealth and power.

We appear to be on the point of living in a time of mutual mistrust, dread, and protectionism, regardless of how one views peace and security, economy and markets, or social and cultural values. People are going inward on themselves rather than turning outside to interact with and learn from one another in this day and age. (BIMA's Human Behaviour Council., 2021) Due to their disillusionment with globalisation, many individuals have turned to more restrictive definitions of community. Conflicting value systems then develop as a result of this (Flew and Iosifidis, 2019). Given all the issues we are going to be facing in the future as a result of our previous acts, we need to reconsider what it is that makes us human. We need to rethink our values and define Universal

Values¹ which works for all the human beings and our non-human species of the planet.

¹ A value is universal if it has the same worth or value for all, or almost all, individuals. Morality, aesthetic preference, human characteristics, human endeavour, and social order are all examples of spheres of human value. It is an unsubstantiated assumption of moral philosophy and cultural anthropology that there are universal values, yet it is certain that some values are shared by a wide range of cultures. There are two ways to interpret the assertion of universal values. First, if something is desirable to everyone, it may have a universal value. This was how Isaiah Berlin, an eminent social-political theorist interpreted the term. According to Berlin, "universal values are values that a great many people actually do share in common, whether consciously and explicitly or as manifested in their behaviour, in the vast majority of places and situations, at practically all times." (Cherniss and Hardy, 2016) Second, when everyone has a good reason to think something is valuable, it may have universal value (Sen, 2019). In this interpretation of the term, Amartya Sen, a Nobel winner economist, notes that Mahatma Gandhi was not asserting that all people now value non-violence but rather that all people have reasons to cherish non-violence. Numerous various things, such as fertility, pleasure, and democracy, have been asserted to have universal value. In this project, I intend to reflect on our future universal values that might shape our future decisions and our life on this planet.





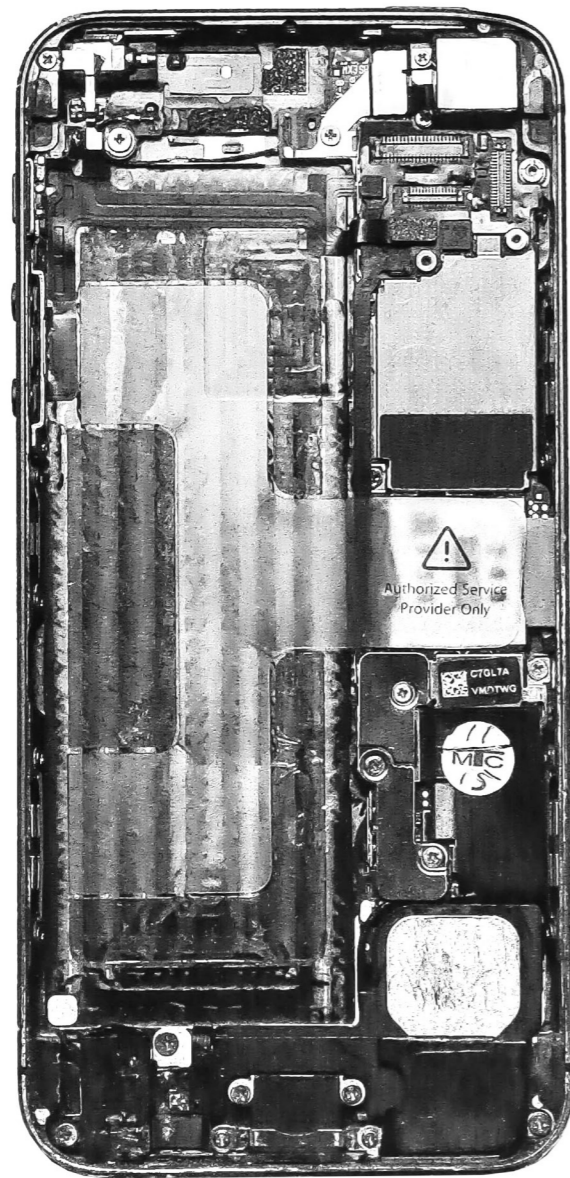
Historical Context

If we want to redefine human values for our future generations, it is essential that we comprehend how they came into being. When it comes to addressing the ethical issues raised by modern technological, societal and cultural advancements, we frequently overlook our humanistic foundations (Ammanath, 2021). Human values have a simple chronology, but a deep-seated origin and complex outcomes. The following timeline of the evolution of human values offers a reductionist perspective but also a straightforward explanation of how they came to be.

It all began with the evolution of primates, who tried to meet their basic requirements by using their basic instinct for survival (Fight or Flight). Mammalian heredity stimulated primates' "imagination" to read, store, and retrieve emotionally coded representations of the outside environment (Nichols, 2006). One of the key turning points in the evolution of humans occurred around this time. The capacity for logic allowed primates to cooperate among members of their own species to increase their chances of survival. They were more successful in their hunting endeavours and were better able to fend off predators as a result of their cooperation (Handley and Mathew, 2020). They eventually created communications as a way to better organise themselves and establish a social structure for communal existence (Dingwall, 1979). This aided in their development into

intelligent beings that relied on reason and cooperation to thrive. Based on the stimuli in their environment, they created specific behavioural patterns, rituals, and traditions and began to explore more based on trial and error (Sterelny, 2011). This led to the creation of heroes and hero's arcs, which were centred on the prominence of particular individuals as a result of their skill set, rate of success, efficiency, and organisational skills (Allison et al., 2019). These people were acknowledged for their abilities, aptitude, ideas, and expression, all of which eventually helped them acquire human attributes that they would value. These can be broadly regarded as where Human Values first emerged (Clawson and Vinson, 1978).





Our desire for power is one concept that directly explains how such a belief system came to be(Usó-Doménech and Nescolarde-Selva, 2015). Humans are creatures of control. We want to make things more certain. We make an effort to rule out any unfavourable outcomes. That is how we developed and advanced, taking the maximum possible control over the available resources. Our belief systems are tools in this process. We take actions based on our views(Leotti, Iyengar and Ochsner, 2010). The development of machines, automation, and artificial intelligence was facilitated by the convergence of several ideologies(Müller, 2020). Over-reliance on these technologies led to the Technological Solutionism² we are familiar with today, continually transforming how we view values, ethics, and morality, and ultimately undermining the foundation of our human values(Harari, 2015).

At every step of this timeline, the meaning, worth, association and social importance of human values have changed. These changes are difficult to understand unless we dissect and study individual values and how they have morphed. A few have retained their intrinsic meaning and worth, and some have degraded to toxic traits. Their normative value also changes when people view it from different camps of ideology. It is this difference of opinion on values that this project focuses to explore in the contemporary setting where we face eminent challenges for the future of humanity.

² Technological Solutionism is an endemic ideology that recasts complex social phenomena like politics, public health, education, and law enforcement as “neatly defined problems with definite, computable solutions or as transparent and self-evident processes that can be easily optimized, if only the right technological algorithms are in place(Morozov, 2013).



Concept Development & Methodology

It is difficult to define the point of devolution of human values in our Social and Behavioural Evolution³. Our civilisation is currently seeing a rapid fall in the deterioration of human values. The quest of fortune, prestige, and power has become so insatiable that it has completely eclipsed our humanity. Real-world circumstances are characterised by violence, greed, crime, addictions, and extremism, among other things, because we are persuaded by narrow parochial considerations. Our educational institutions are producing efficient individuals, but not good humans or good citizens(Khedikar, 2013). It is not that the current characteristic of the real world have been adopted for the the changed circumstances but these characteristics had an origin which were valuable in the beginning and were necessary for our evolutionary growth as a society. Human values evolve through necessity, expressed through the values, beliefs, and norms into which every person is socialised, social necessity provides the context within which human life experiences are embedded (A Weber State College Centennial Honors Series Lecture, 1989). There are three features essential to all societies: order, meaning, and membership.(Toth and Bentley, n.d.) These are the dimensions along which social necessity is always expressed. In terms of these dimensions, all societies provide

their members with a stable frame of reference (order), a sense of purpose (meaning), and the feeling of belonging (membership). In the absence of these elements, cultures, societies, even organisations just don't work. So it follows that if the social conventions of order, meaning, and membership are declining, they must be resuscitated; if they are being disinvented, they must be reinvented or society itself will fail (A Weber State College Centennial Honors Series Lecture, 1989).

³ Social and Behavioural Evolution, better known as Evolutionary Psychology stands for any attempt to adopt an evolutionary perspective on human behavior by supplementing psychology with the central tenets of evolutionary biology. The underlying idea is that since our mind is the way it is at least in part because of our evolutionary past, evolutionary theory can aid our understanding not only of the human body, but also of the human mind (Walter and Internet Encyclopedia of Philosophy, n.d.).





I was able to identify the 6 most detrimental values which originated out of necessity and had their roots in moral philosophical need for social evolution but have devolved in such a way that their existence has made us question their inherent value that we have associated it with (FitzPatrick, 2014). There are 4 values, i.e. Competition (Otten, 2022), Consideration (Ross, 2021), Individualism (Lindsay, 1920) and Ambition (Taflinger, 2019) which have retained their actual sense of what they mean but have drastically changed to the degree at which we have valued them to define success. There are two other values which have morphed into toxic values in themselves. These are Self-fulfilment (Taylor, 1989) and Leadership (Singer, 1975) which have morphed into Opportunism (Rose, 2011) and Power (Martin, 2002). There are many other characteristics of values which can be associated with the devolution or morals and human values but these 6 can be used as a basis to explore further on the topic without getting overwhelmed by the complex layers and situations that led to our current circumstances. Another reason for choosing these values was that a lot of analytical as well as empirical studies have been conducted to understand peoples' understanding of these values. These 6 values can also be directly correlated to how Stanford Encyclopaedia of Philosophy explores the topic of Social Ontology⁴. Social Ontology, Axiology⁵ and Value Theory⁶ then became one of the main pillars of research for the project as it provides

a structure to study and explore the topic.

⁴ Social Ontology is the study of the nature and properties of the social world. It is concerned with analysing the various entities in the world that arise from social interaction (Epstein and Stanford Encyclopedia of Philosophy, 2021).

⁵ Axiology is the philosophical study of goodness, or value, in the widest sense of these terms. Its significance lies (1) in the considerable expansion that it has given to the meaning of the term value and (2) in the unification that it has provided for the study of a variety of questions economic, moral, aesthetic, and even logical that had often been considered in relative isolation (The Editors of Encyclopedia Britannica, 2015).

⁶ Value Theory designates the area of moral philosophy that is concerned with theoretical questions about value and goodness of all varieties the theory of value. The theory of value, so construed, encompasses axiology, but also includes many other questions about the nature of value and its relation to other moral categories (Schroeder, 2016).

Since I was accustomed to a problem-solution centred design approach, I wanted to completely adapt a socio-philosophical method in order to improve my knowledge and comprehension of art and design practise. I decided to try an approach that would just focus on how we identify and understand an issue in place of my expectations of a solution-driven creative practise. In order to fully understand how people currently perceive the scenario, I wanted to concentrate on illustrating a scenario that was heavily influenced by the real world. I also wanted to explore the possibility of using abstract content to challenge how we view our current situation, keeping the project about identifying the problem rather than solving it.





Ideation

My research's important focus was going to be an output that captures the situation as it is contemporary and is based on how we currently and historically understand the elements and the development of human values. Numerous perspectives on human philosophy and sociology was a challenge for me in presenting my position, which I had to overcome by making multiple arguments in my outcome. Contradictions within the material itself might be seen as a posture of uncertainty regarding our comprehension of the topic. This was a good fit for the objective I had set for the project from the beginning. The best medium for me was to have a written document as most of the study and understanding of philosophy comes from written texts, observations and interpretation which could be conveyed through a written format easily without creating any scope of misunderstanding as well as misrepresentation. My supervisor for the project suggested multiple ways of representing the topic in different perspectives of the medium such as a time-traveller's journal or a variant of a book adapted for the future generations, amongst many others, but an abstract art book with multiple viewpoints on the topic along with visuals seemed like a justifiable outcome considering the audience and the importance of the time I intended to have for the book.





To preserve the topic as a self-exploratory and self-introspective journey for the reader rather than a spoon-feeding method that negates the entire purpose of the book and the topic, the information has to be self-explanatory, compelling with different views, and not descriptive as such. Quotes and arguments made on topics of human value by renowned philosophers, scholars, politicians, celebrities, and even ordinary individuals may function as a conversation or debate in itself if presented in the book convincingly. The language, layout, and format might also serve as a catalyst for the presentation of the topic and its importance by depicting the present era. The visuals required to depict the idea or problem at hand in terms of its contemporary meaning and connotation rather than employing a generic or shallow symbolic presentation that might come off as a cliché or stereotypical rhetoric. The book's content creation and curation was a significant task in light of these considerations, but it also offered me the chance to investigate a specific area of my practise that I was successfully able to employ for this project.

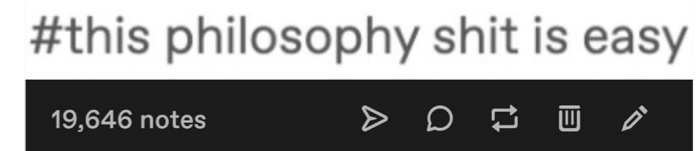
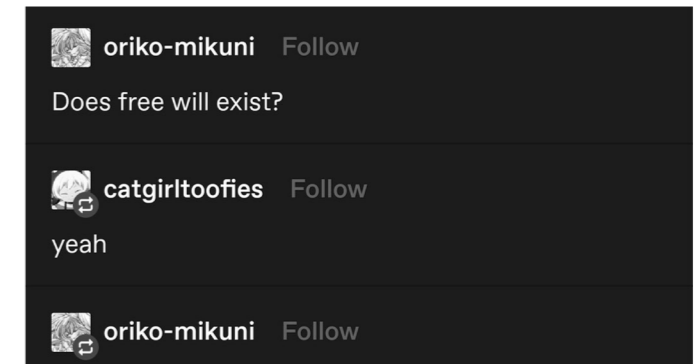
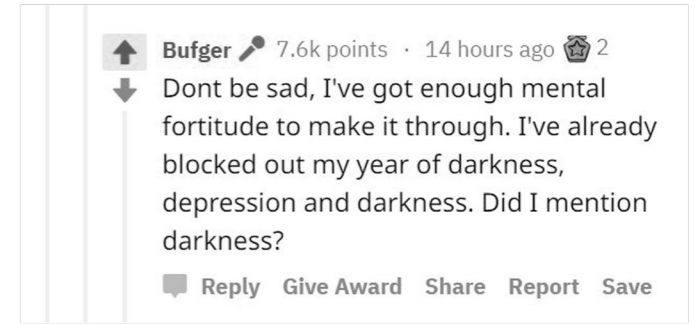
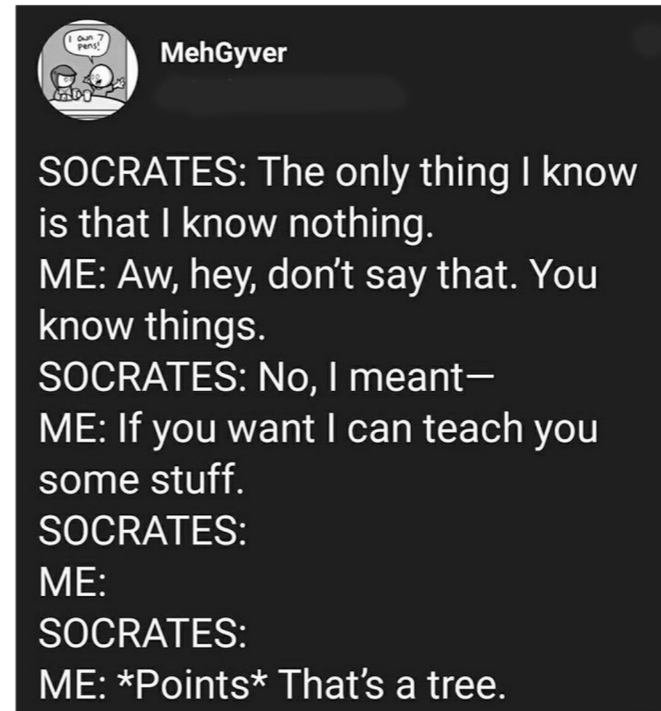


Inspiration

A majority of the inspiration for the project came from social media platform where people discuss and debate topics which are contemporary in nature. Platforms like reddit and twitter where very helpful in the way people present their ideas and points in a short and easy way for their audience to comprehend. I wanted to emulate the humorous, quick, contentious, and impacting nature of many of the debates on the platforms in my material. The contributions from various points of view on these platforms also matched the theme for the project. In order to pique people's interest in thinking about the visuals' significance in connection to the written information, I wanted them to be radical and abstract. I referred to the books, 'The Medium Is the Massage: An Inventory of Effects' by media analyst Marshall McLuhan and graphic designer Quentin Fiore; and another book 'The Age of Earthquakes: A Guide to the Extreme Present' by Shumon Basar, artist Douglas Coupland and curator Hans Ulrich Obrist. These two books were suggested to me by my supervisor which served as a structural backbone for my project in terms of the layout and presentation of hierarchy of the content.



Image Caption :-
Few screen shots of the kind of content that is posted on social media platforms like twitter and Reddit that I wanted to mimic for my book's content



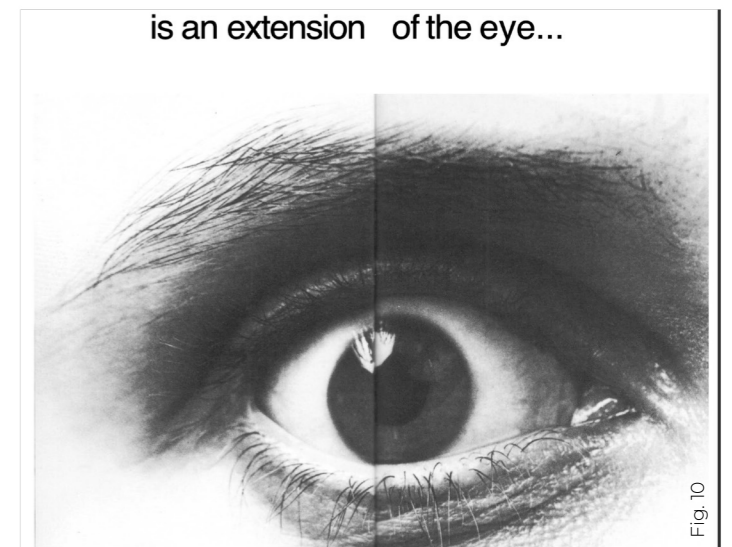
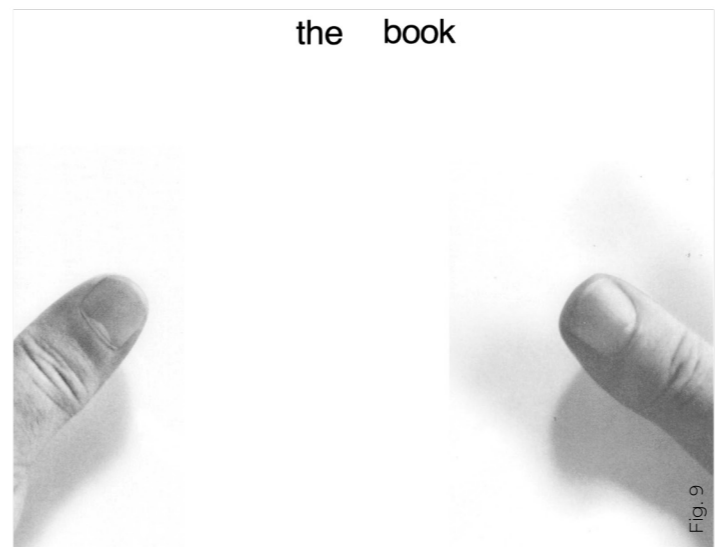
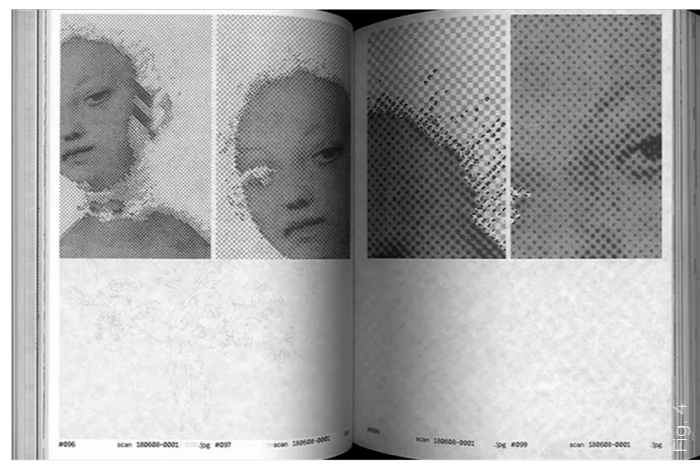
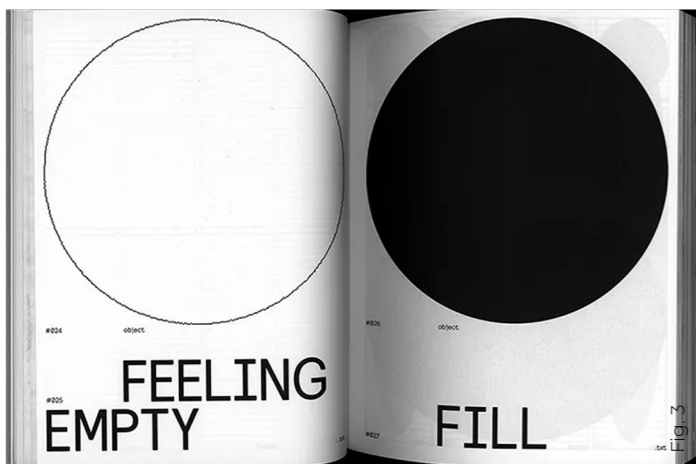
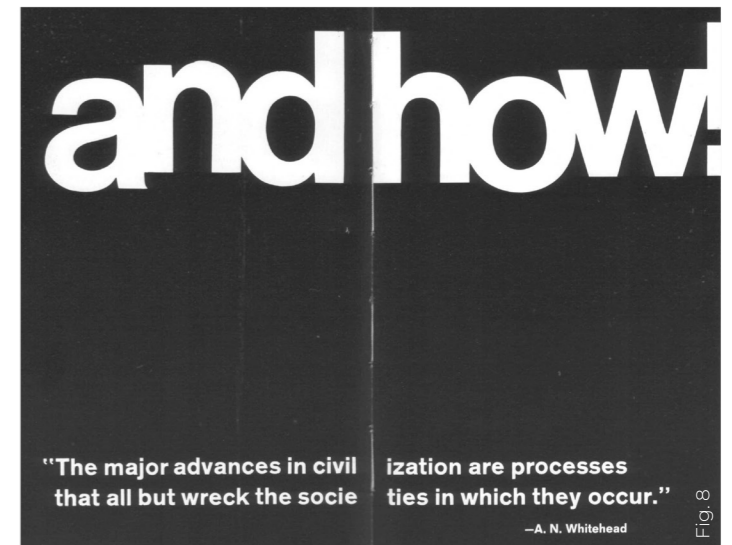
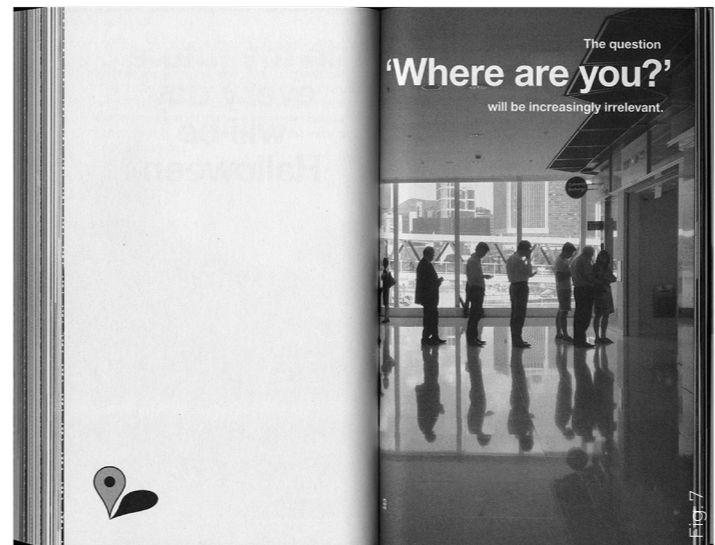
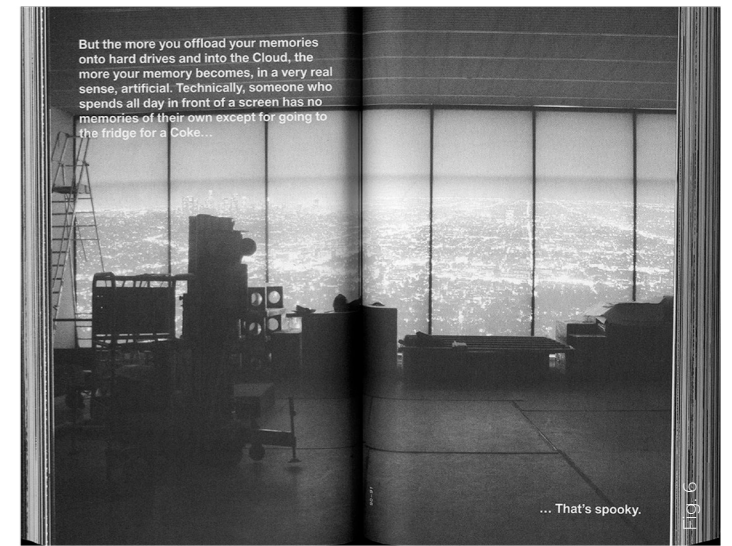
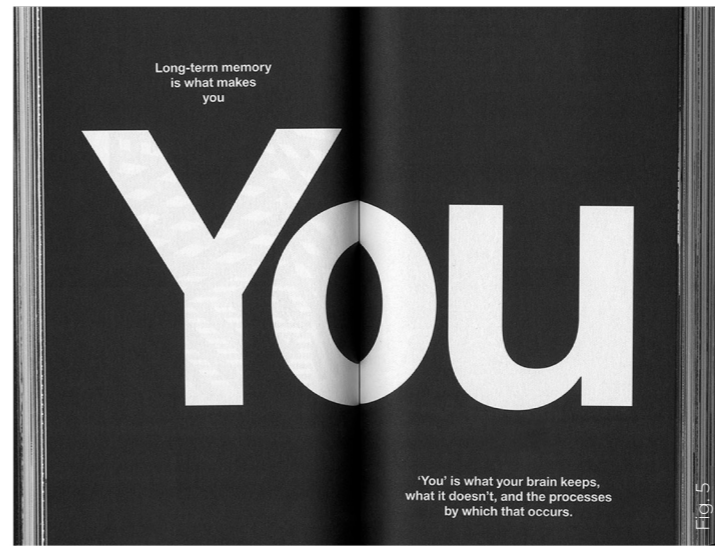
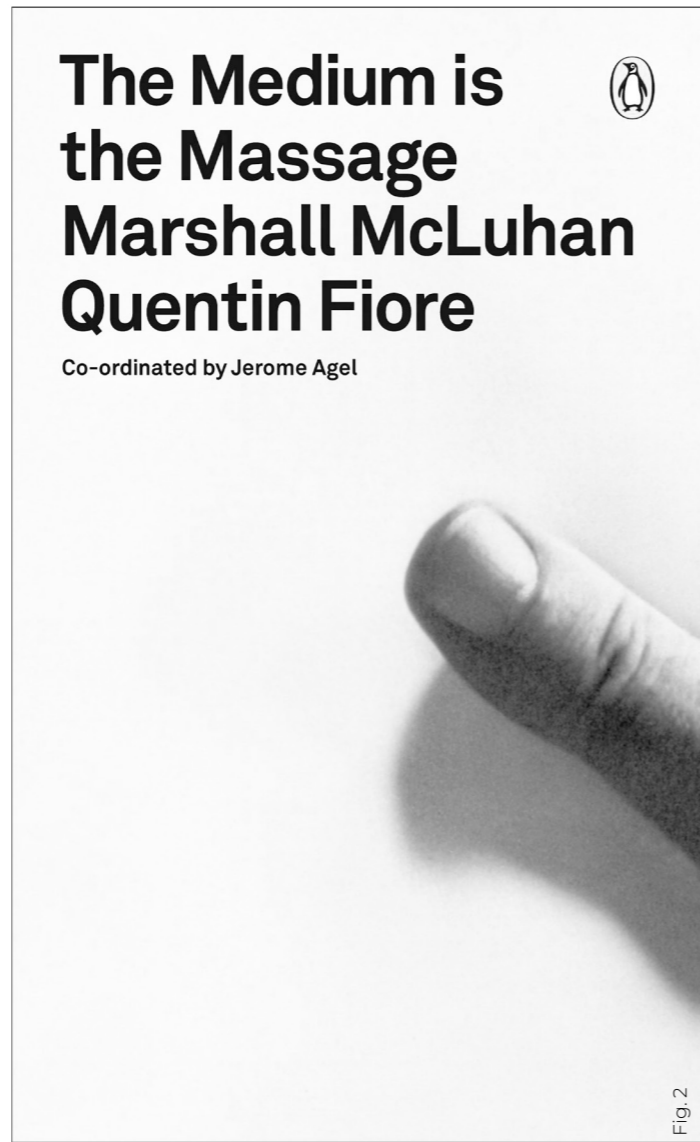


Image Captions:-
 Fig. 1 - Cover of the book 'The Age of Earthquakes'
 Fig. 2 Cover of the book 'The Medium is the Massage'
 Fig. 3 & 4 - Reference Images for the book layout found on pinterest

Image Captions:-
 Fig. 5, 6 & 7 - Layout design in the book 'The Age of Earthquakes'
 Fig. 8, 9 & 10 - Layout design in the book 'The Medium is the Massage'



Project Development

The story, the content, and the design were the three components that went into developing and executing the art book. The story needed to have a philosophical underpinning, but it also required a modern interpretation in terms of how we view the world. I had to research and see how sociology and the present media discourse handled the medium⁷ and the platforms⁸. The story has to be rich and comprehensive, reflecting and taking into consideration the actual conditions and situations. The narrative had to have a blend of reality and introspection at a societal level for it to have an impact and make the reader question our social and philosophical constructs around human values, morals and ethics.

⁷ The nature of the medium that is being used to share a message is more important than the actual content of the message being shared. The medium places a filter on a message in a way that significantly influences how the message is interpreted (McLuhan and Fiore, 1967). A great modern day example of this is Twitter. The 280-character limit on Twitter forces people to be quick and to the point, oftentimes sacrificing a lot of context in the process. "We shape our tools and thereafter our tools shape us." - Marshall McLuhan

⁸ Platform refers to your level of visibility or influence, expertise or authority on the subject matter, proof of engagement and your target audience. A writer needs to put as much creative effort into considering the platform of the message as they do in writing, because it is a natural extension of their overall message (Center for Media Literacy, 2005).





The presentation of a tale and all pertinent facts is crucial to any narrative. The greatest approach to communicate a story is not just with words but also with visuals. Furthermore, the impact of visuals depends on how they are represented and perceived. In order for the readers to understand the abstract social and philosophical understanding of human values while also staying up to date with the current conversation on such themes, the text and visuals have to be contemporary. Choices in terms of content curation had to be made, may it be words, pictures, illustrations or quotes. I decided to work with a collection of quotes and write connecting literature for those quotes, which would serve as the book's major body of material. As the quotes were from eminent individuals who worked in the fields of philosophy, sociology, psychology, economics, etc., this approach helps me retain the credibility of the material presented. I also took advantage of this chance to use my skills in journalism to my advantage because I am accustomed to making concise arguments and preparing information that is free of bias.

I had to think about the presentability, interactability, and materiality of the outcome I was designing. I made the decision to use a straightforward and minimal design language for the book, which makes it simpler for the reader to understand the content. A few layouts were also influenced by the ways in which information is communicated on social networking platforms, which are quick, to the point, and effective. The quantity of material on each page of the book was comparable. This project's fascinating challenge was the development and curation of visual material. The philosophical and metaphysical ideas covered in the book were as challenging to visually express as they were to write about. I primarily used three sources for my visuals: my own street photography, AI-generated art, and stock photos from the UAL digital library. For certain photos that I needed for content that suited what I intended to express, I used stock photography. I surveyed our cohort about their comprehension of the values selected for the book in order to get words and phrases that would serve as prompts for AI artwork. My view is that AI generated art works as a reflection of how people perceive the external world. We give the AI a prompt, but it doesn't generate content out of thin air; instead, it searches through a large database of previously created content to produce an image that combines visuals, style, representation, and other elements. The created visual might be unique but the basis for its creation is something that is already created, captured,

perceived and understood by humans. As a result, rather than the AI coming up with something utterly arbitrary and incomprehensible for humans, the prompts match what people think the prompts are. It made sense to utilise it to produce the visuals for this project since it focuses on how people reflect values. In order to depict the abstraction of reality, I also chose to include just black and white visuals throughout the whole book. The reader is required to put in some effort since they have to imagine the world I wish to communicate to them. It also relates to the theme of self-examination and challenging our societal norms and the world we inhabit.



Image Captions:-

Fig. 11, 15 & 17 - Mirror/holographic paper book cover reference

Fig. 12 - Reference for silver/metallic paper for the written/visual content inside the book

Fig. 13 - Reference for hand imprint for the book cover

Fig. 14 & 19 - Reference for mirror paper and its interactivity in the book

Fig. 16 & 18 - Reference for book packaging



Fig. 11



Fig. 14



Fig. 17



Fig. 12



Fig. 15



Fig. 18



Fig. 13

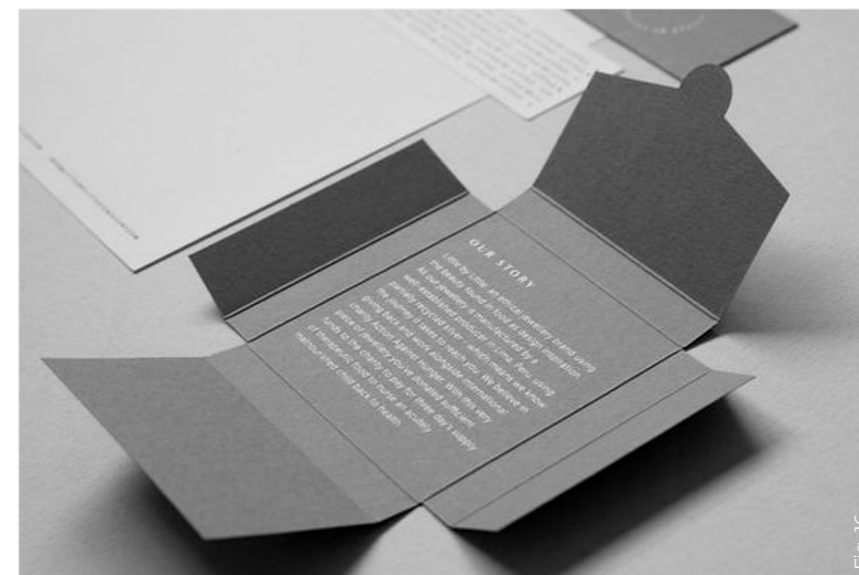


Fig. 16



Fig. 19



Fig. 20



Fig. 22



Fig. 21

Image Captions:-
 Fig. 20 & 21 - Paper selection Catalogues
 Fig. 22 - Finalized paper for printing

The materiality section concentrated on the actual physical book and all the choices that were made for it in terms of final implementation. Making choices on the actual materials used to produce the book required me to take sustainability into account. I used G. F. Smiths Accent Recycled 150gsm paper, which is 100% recycled, acid-free, and carbon balanced at the source. It is also FSC certified. Mirror paper was utilised for both the book's cover and as the page dividers. The reflective paper added value to the topic and I was able to design content complementary to it. For some of my visuals, I also experimented printing Bitmap halftone graphics, which, on average, use 20-30% less ink than standard image printing. For the exhibition, I decided to make a small mirror stand for the book. The mirror fits in perfectly with my theme. The stand was unfortunately not completed by the time of portfolio submission.

My supervisor, my lecturers, and my peers all made major contributions to the project's development. Regular conversations, critical analysis, and project critique with my colleagues were very beneficial to the growth of my project.



Fig. 23

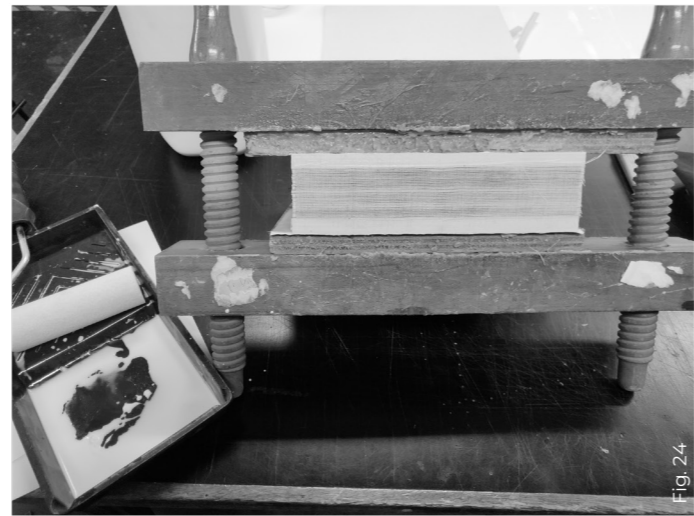


Fig. 24



Fig. 25



Fig. 26



Fig. 27

Image Captions:-

- Fig. 23 - Printing of the book
- Fig. 24 - Binding process for the book (Perfect binding)
- Fig. 25 - Cutting of the papers for the book
- Fig. 26 - Print finishing for the book
- Fig. 27, 28, 29 & 30 - Photoshoot set-up for the book off-campus since booking of the studio space in college was full



Fig. 28



Fig. 29



Fig. 30

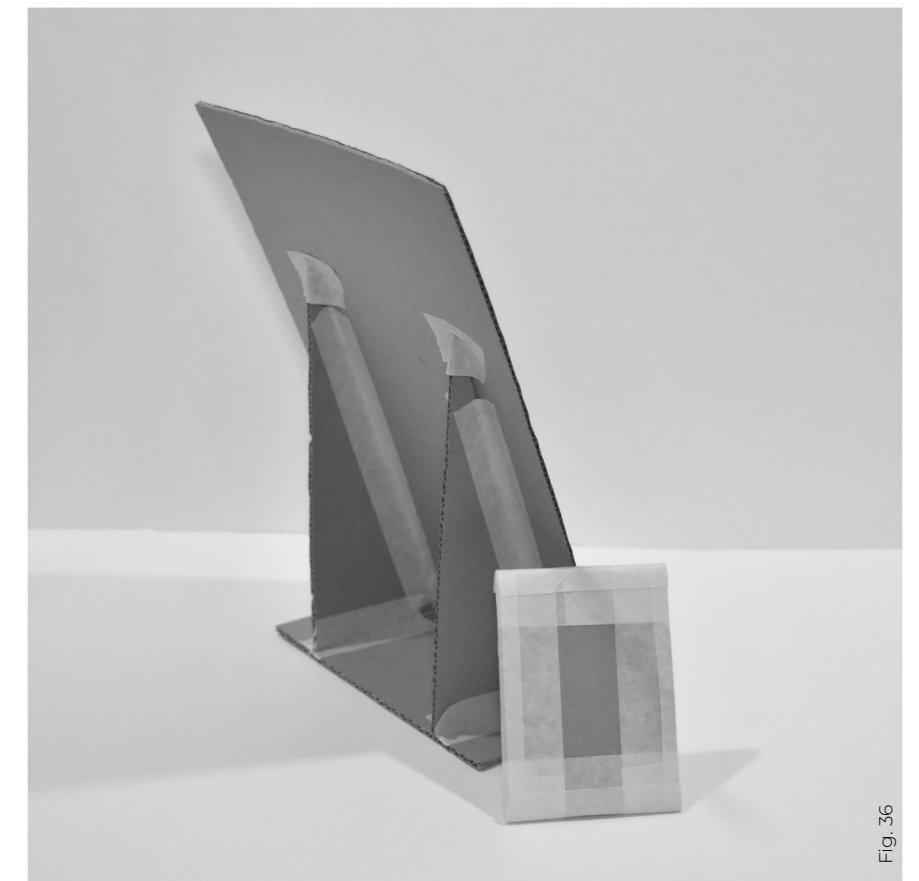
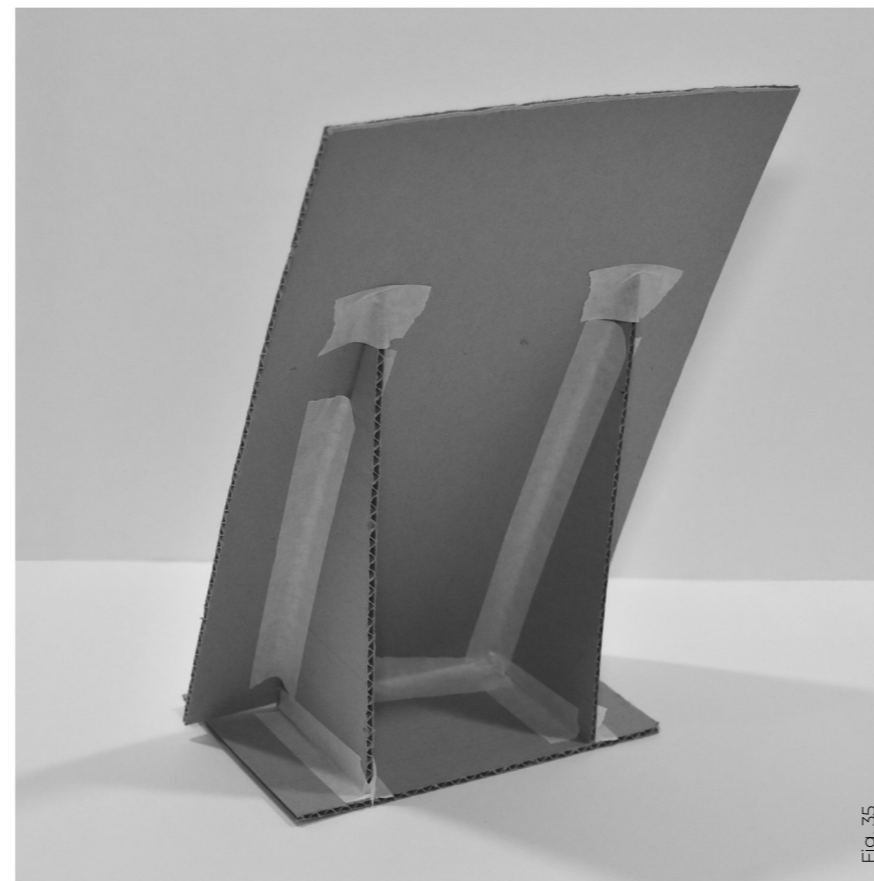
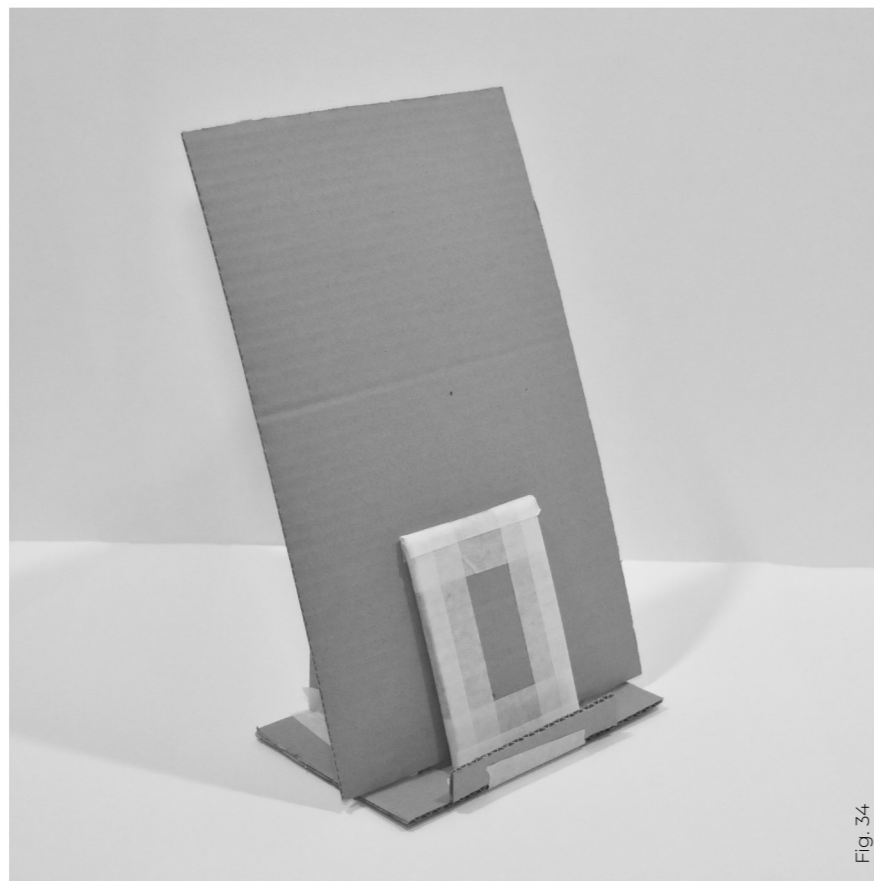
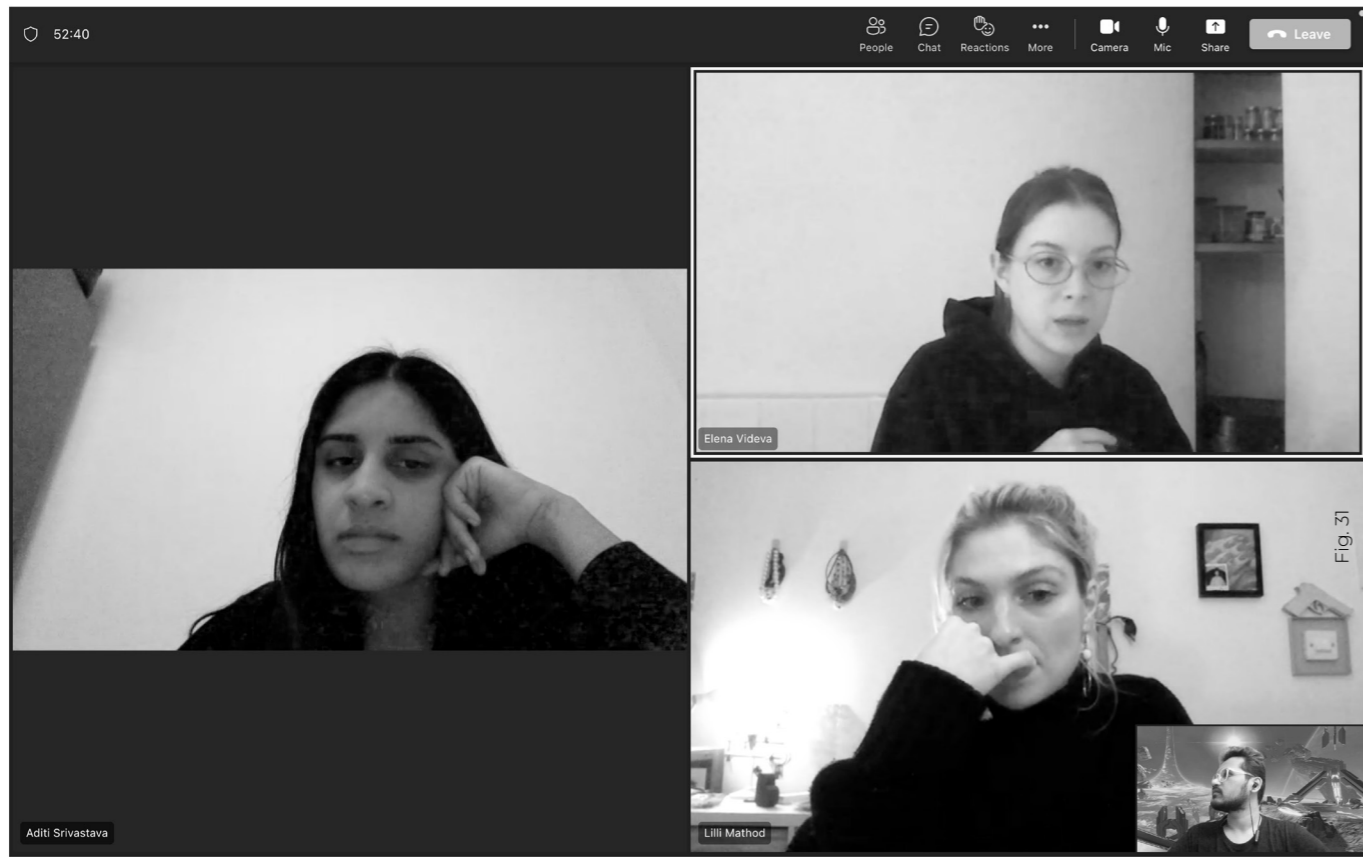


Image Captions:-

Fig. 31 - Weekly meeting and brainstorming session for the project with classmates

Fig. 32 - Mirror stand reference for the exhibition installation

Image Captions:-

Fig. 33 - Mirrored plinth design reference for the exhibition installation

Fig. 34, 35 & 36 - Prototype for the mirror stand installation







Fig. 37 A



Fig. 37 B



Fig. 38



Fig 39 A



Fig 39 C



Fig 39 B

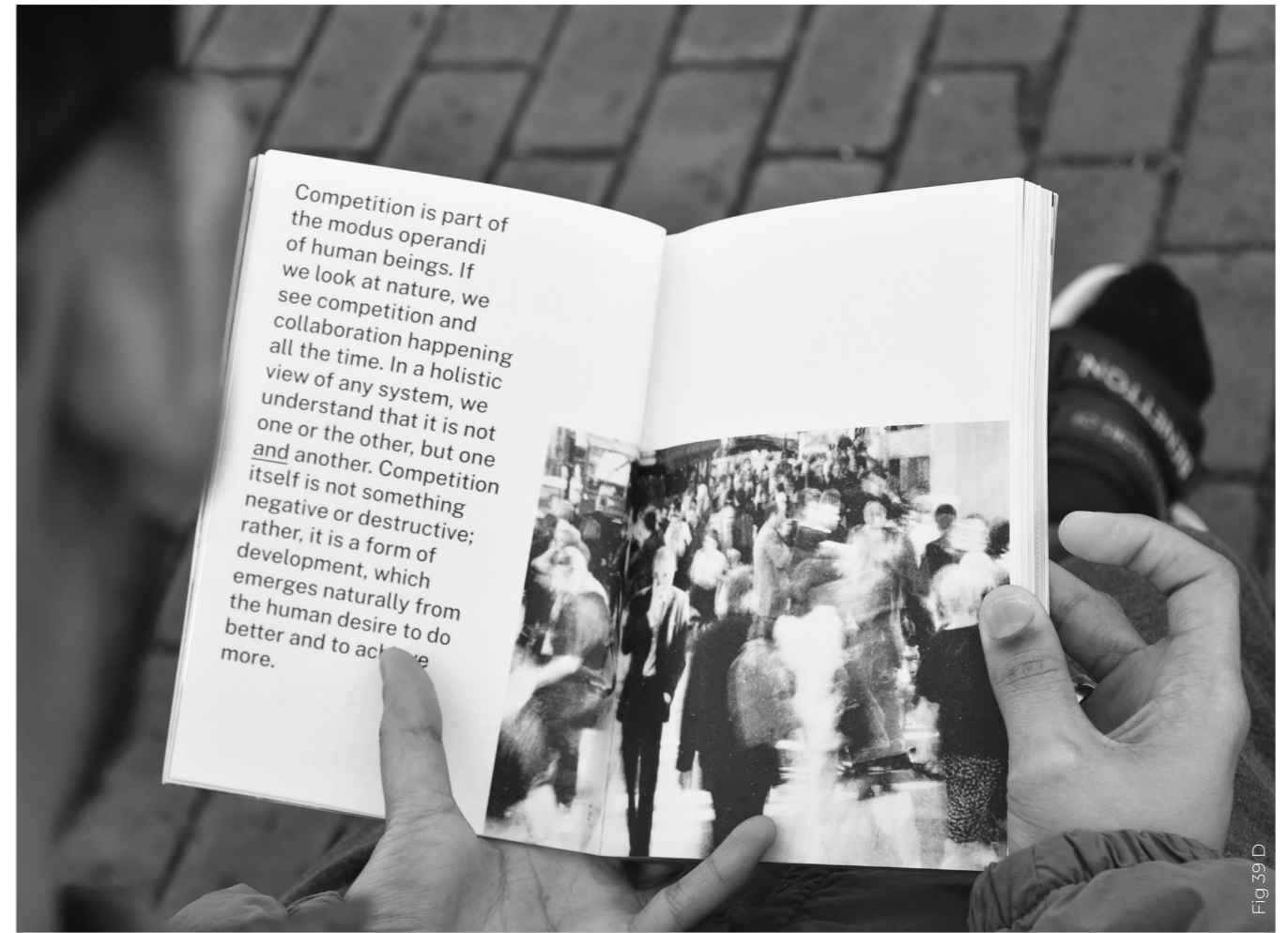


Fig 39 D

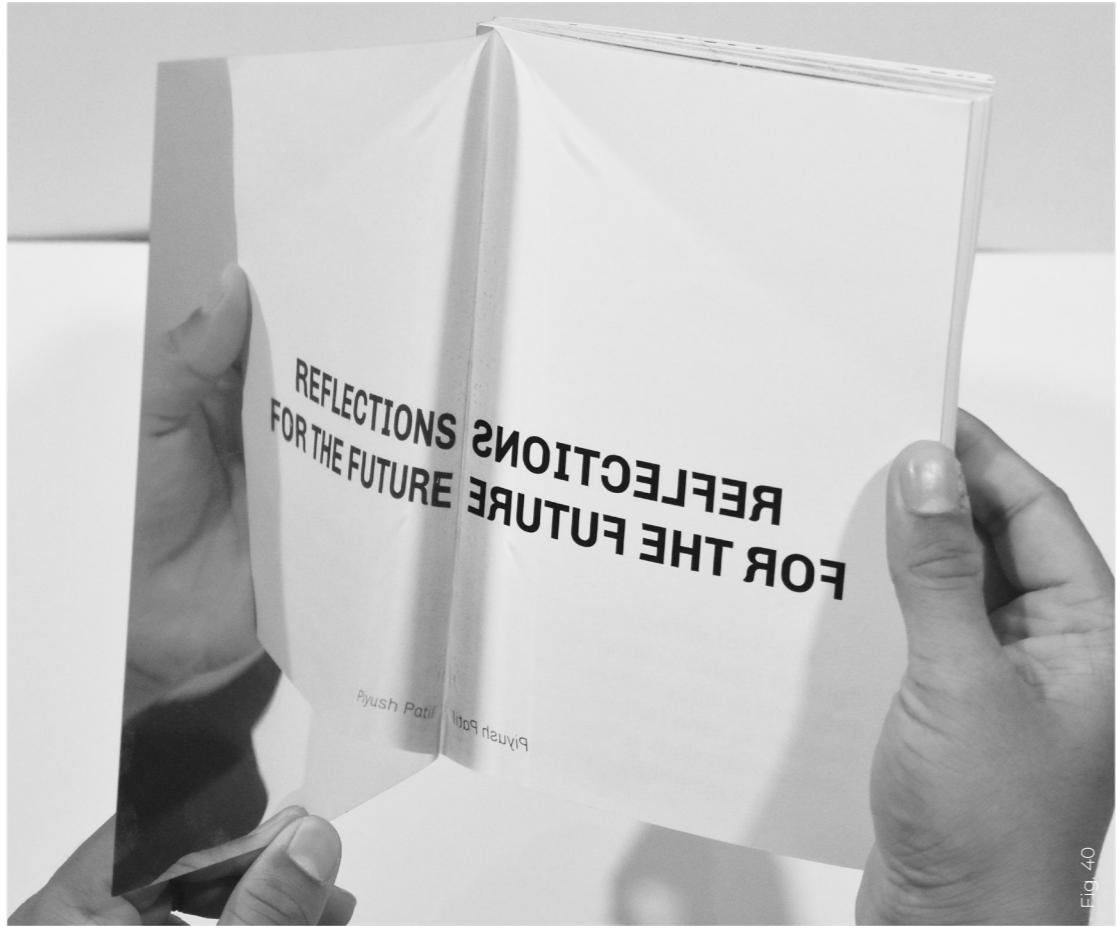


Fig. 40



Fig. 42

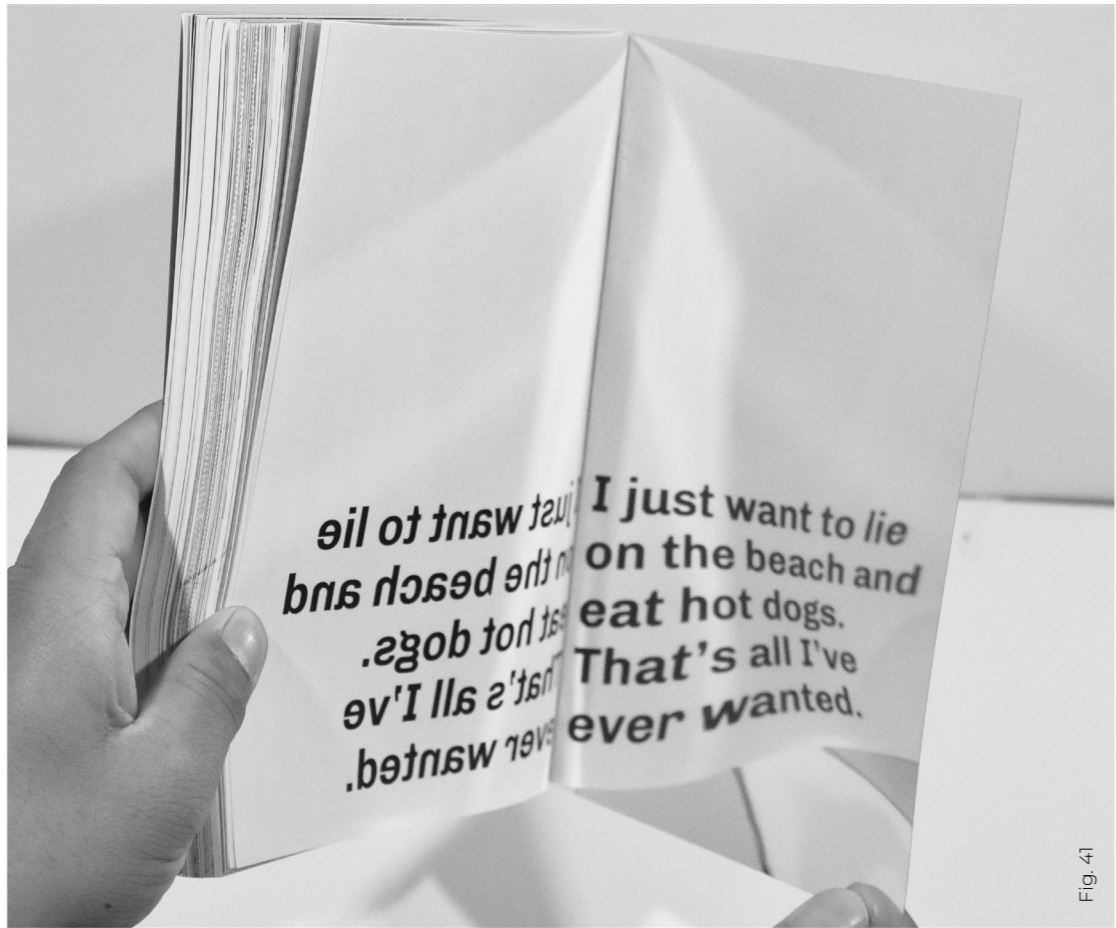


Fig. 41

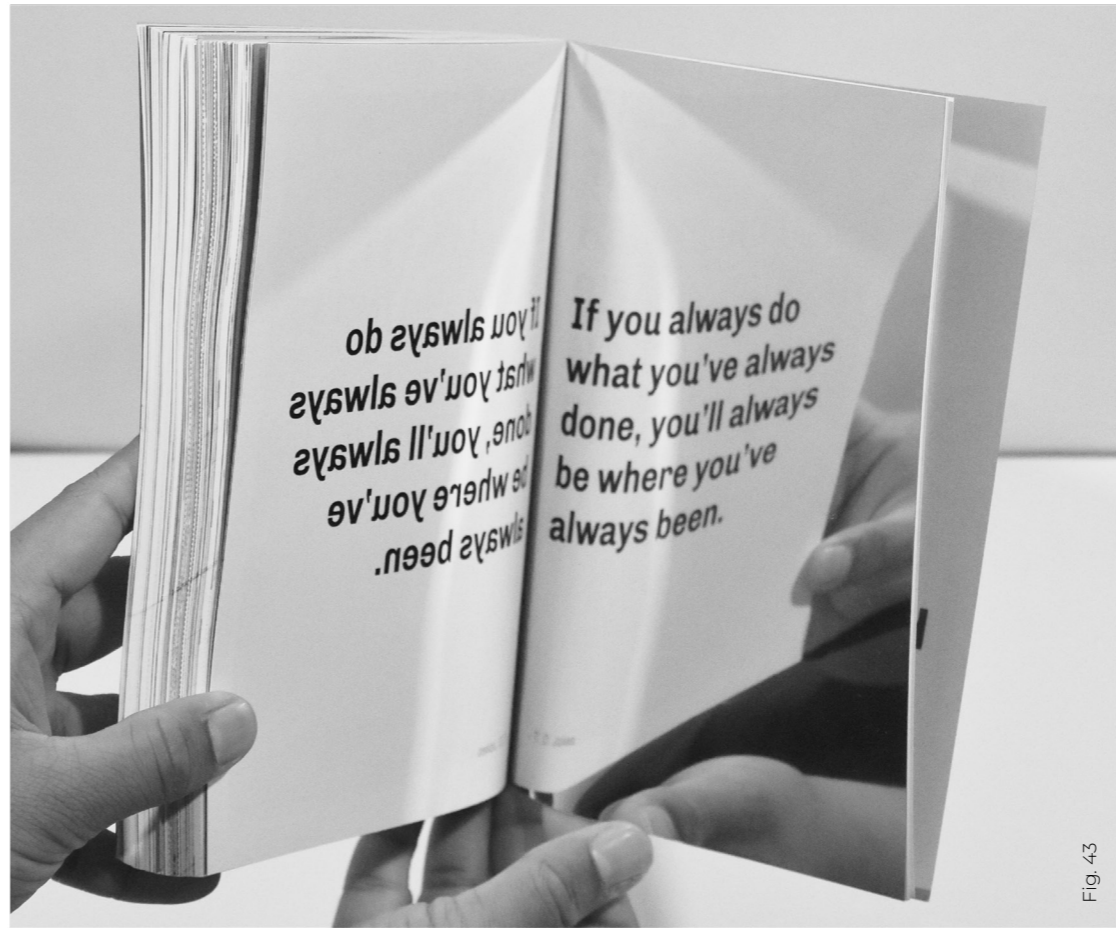


Fig. 43

Image Captions:-
 Fig. 37 A, 37 B & 38 - Final printed book images (Exterior)
 Fig. 39 A, 39 B, 39 C, 39 D - Final printed book images (Interior)
 Fig. 40, 41, 42 & 43 - Final printed book images with mirror paper used on the inside to divide sections of the book and design content that would be visible on the reflective side.

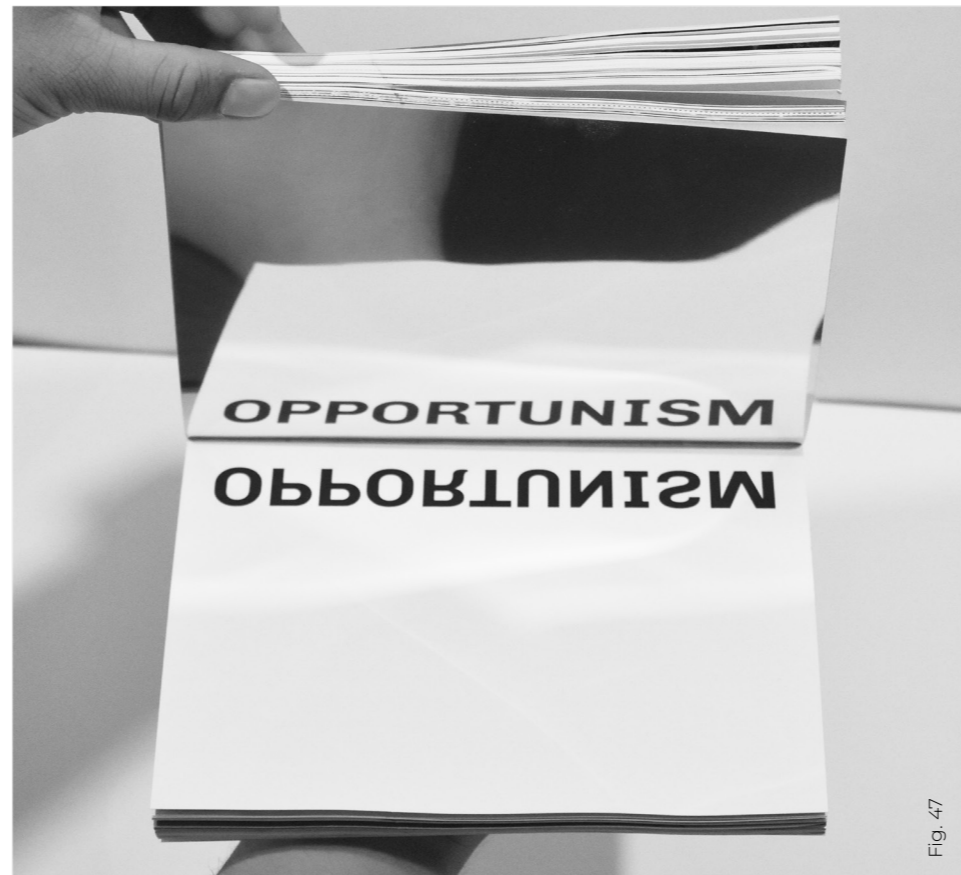
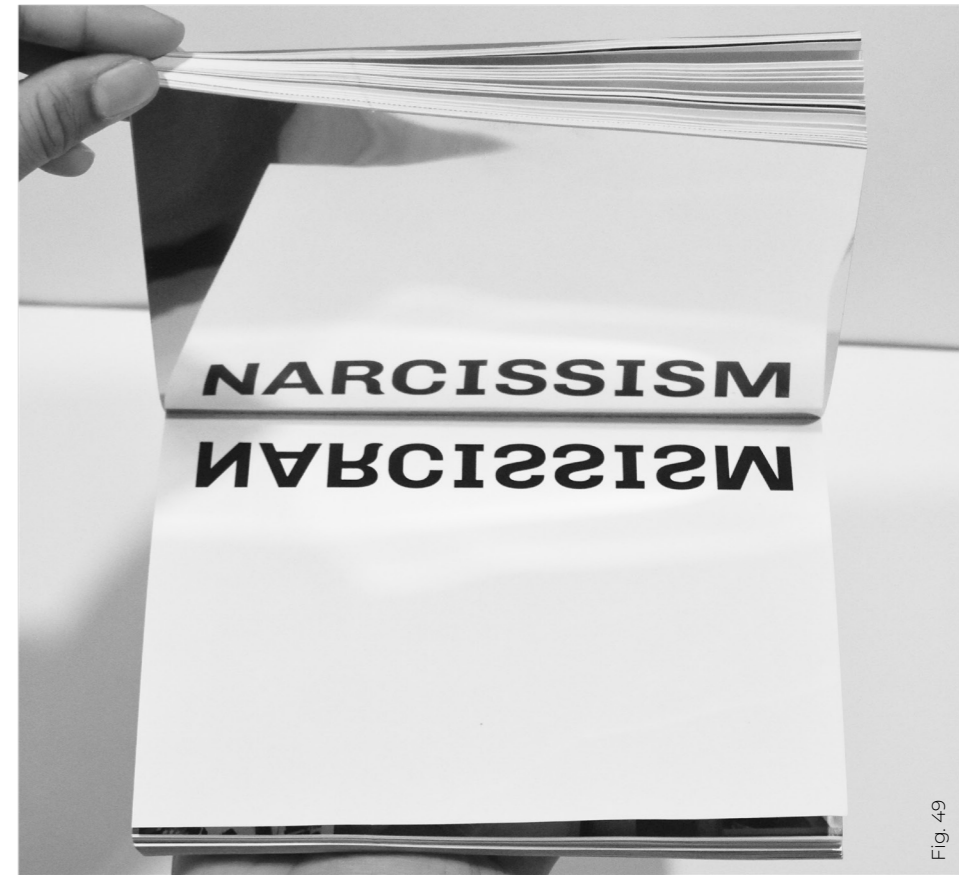
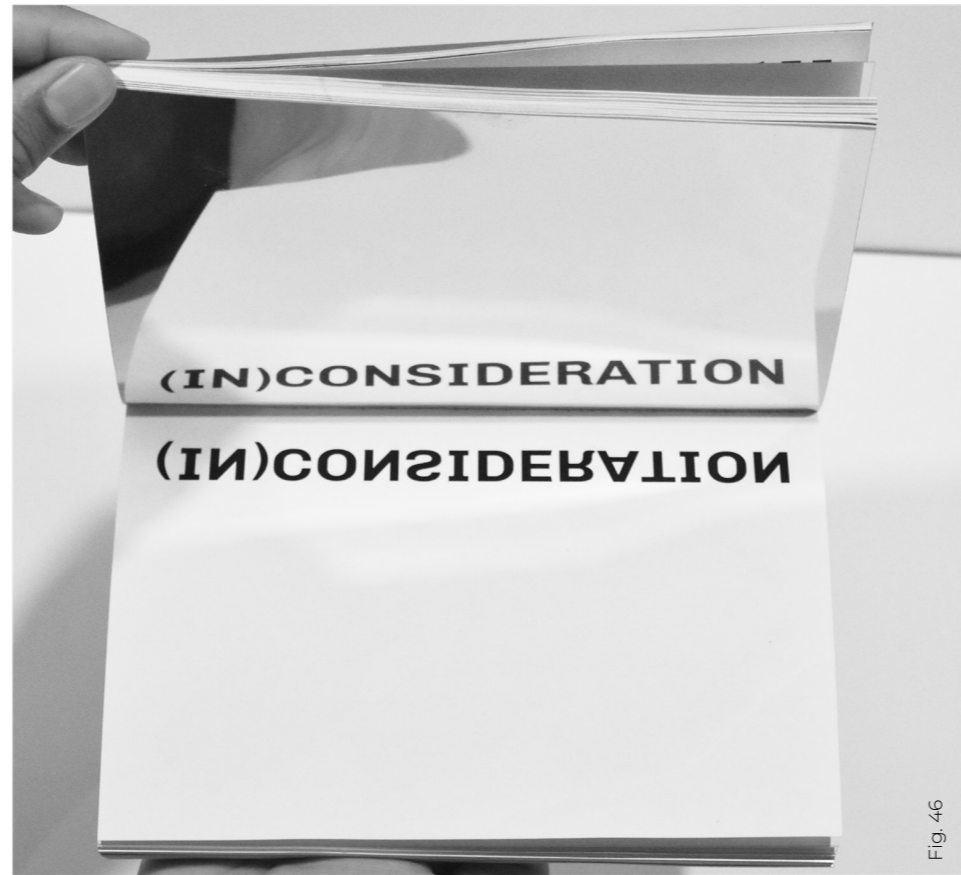


Image Captions:-
Fig. 44, 45, 46, 47, 48, 49 & 50 - Final printed book images with mirror paper used on the inside to divide sections of the book and design content that would be visible on the reflective side.

WHAT KEEPS A MAN ALIVE?



HE FEEDS ON OTHERS...

Fig. 51

ARE HUMANS INHERENTLY SELFISH?

Anthropocentrism is ethically wrong and at the root of ecological crises. It fails to account for legitimate concerns for nonhuman welfare, because it assumes that humans are the arbiters of what is 'legitimate'. It regards humankind as the central or most important element of existence.

- YES
- NO, BUT YES
- LOL, YES
- ALL OF THE ABOVE

Fig. 52



Fig. 53

What a time to be alive! A constant hunger for being admired; a sense of entitlement; a sense of superiority; a willingness to exploit; impulsiveness and a lack of empathy; and, perhaps most importantly of all, a retaliatory aggression when the inflated ego is threatened.

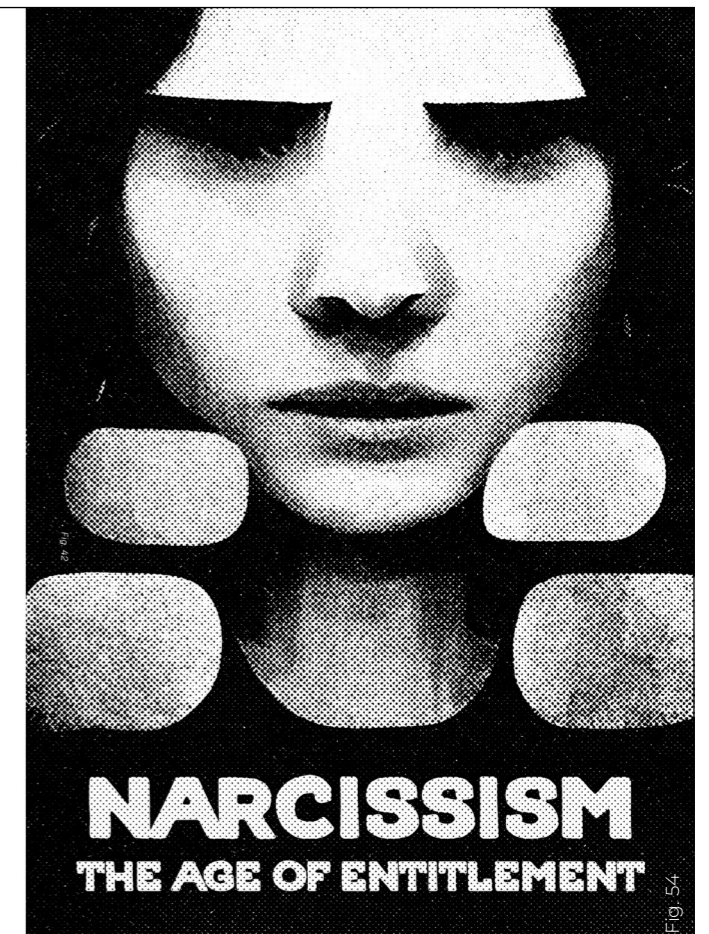


Fig. 54

Humans Are In Competition With Nature

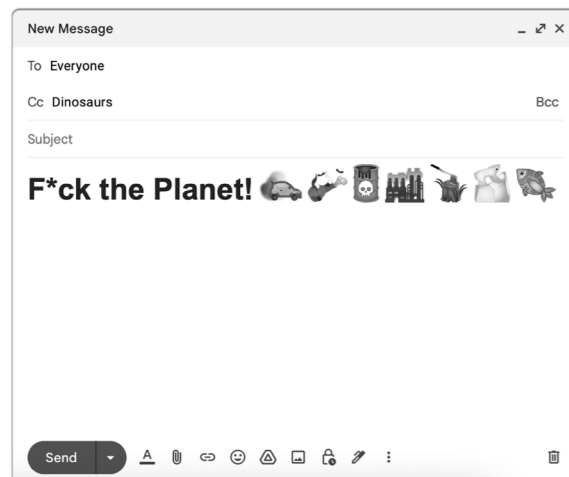


Fig. 7

Fig. 55

The notion of radical opportunism purposefully juxtaposes two seemingly contradictory notions of 'radicalism' and 'opportunism', destabilising the moral implications of both. Obviously, according to a commonsensical meaning of the terms, radical opportunism is a nonsensical contradiction. Opportunism is a morally compromised stance. Radicalism suggests lack of moral compromise.



Fig. 56



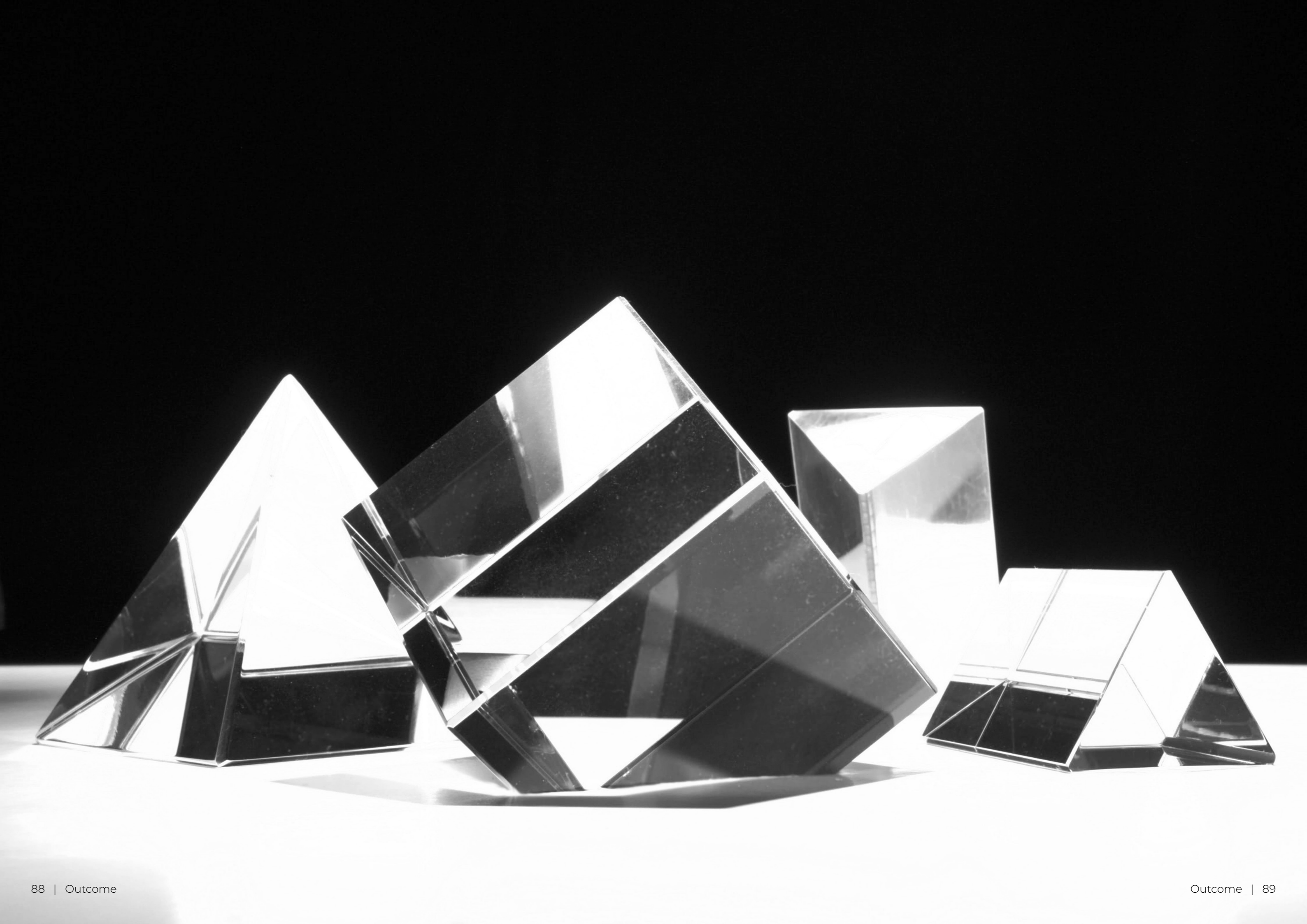
Fig. 57

Image Captions:-

Fig. 51, 52, 53, 54, 55 & 56 - Final printed book images of few of the pages on the inside
 Fig. 57 - Photoshoot of the inside of the final printed book

[Click here to view the Digital copy of the book](#)

[Click here to view the video of the final printed book](#)



Project Feedback & Reflection

Since the project's beginning, there have been several pivotal moments. The feedback provided by my lecturers and classmates played a major role in these developments. Nearly every piece of advice and criticism I received had an impact on how I thought and did things, and it showed in how the project turned out. The initiative presented a compelling argument for presenting a concept in an abstract style as a result of ongoing conversation, probing, and analysis. It may be challenging to make something uncommon and philosophical appear attractive and appealing while also provoking the reader to reflect on themselves and ask uncomfortable questions. It can also be challenging to work past the reader's established prejudices.

Throughout the curation, I had to keep asking myself, "What do people notice?" and "How much do people notice?" And because people take in information differently depending on how an idea or notion is introduced, nourished, and taught, the answers differed most of the time. Nobody interprets the same information the same exact way. Each reader will possess and contribute a distinct collection of life experiences (age, gender, education, upbringing, etc.) that, when applied to or combined with the information, will result in a distinct interpretation. The final outcome needed to be "constructed"

such that the content flowed naturally and was sufficiently normalised for the level of abstraction I desired for the book. The abstract content didn't have to be "real" in the traditional sense, but it still has an impact on the reader since I wanted them to interpret the information for themselves.





My research structure is one area where I could make improvements, since it has a tendency to get disorganised and veer off course, yielding results that are less pertinent to my topic. It was difficult for me to grasp the topic's significance and apply it to my research, thus I also had trouble coming up with a specific academic citation for the subject. Because I had established a well-structured plan for my research, production, and editing tasks, I was able to effectively manage my time for this project. The display mirror stand was the only component I was unable to finish in time; nonetheless, it will be finished in time for the graduation exhibition. A lot of workshops conducted had a subtle influence in my thinking and the aspects of the project that would go unnoticed otherwise.



Conclusion

This project enabled me to hone my fundamental capabilities as an art director. In order for the art and design industries to move away from being post-traumatic designers or artists and to take on difficulties that we can alleviate and build our future responsibly, it was my conviction that a change in the designer's perspective was essential. I believe that humanity is currently in a situation where we are dealing with catastrophe-level issues on several fronts. These issues require immediate action, which may demand that we examine our values and the very foundation of our whole societal structure. Instead than strengthening our prejudices and previous notions, we should analyse and grasp reason on a wider scale. This project's whole goal was to represent a notion that would spark discussions about a subject that has the potential to be the answer to many of our current issues. This needed to happen organically rather than at a time when the demand for an idea trumped comprehension. The public's perception of unusual ideas that could be further investigated and developed is shaped, in my opinion, by offering such concepts when the answers don't necessarily need to be that dramatic. This project, in my opinion, is an effective attempt to challenge our society's ideals in a way that upends our sense of familiarity with and comprehension of logic and conventions.





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