Notebook 2 THE LITTLE WHITE SCHOOLBOOK / THE LITTLE BLACK SCHOOLBOOK

(2010)

What is the narrative we present in our programs and what is the narrative students receive and adapt? How could learning become active? What if the course textbook could be torn, burned, turned into a running dialogue or its contents rejected at every turn of the page? If this is a pedagogy of resistance what does this imply in terms of a commitment to method and selected content? How do students pass through onto an experiential stage. The Little White Schoolbook/ The Little Black Schoolbook offered lists, indices, exercises, glossaries, anecdotes, short text messages, words, haikus, notions, concepts and ideas on or around architecture; a form of compendium of the course itself. The book was intentionally incomplete where active learning is ambiguous and imperfect. This encouraged untamed experimentation. For the term long assignment, each student was given a copy of the same text to be engaged with in any means throughout their first year of architecture. The cognitive models hints and exercises were not scripted or determined in any conventional sense. Instead they were meant to exercise learning and thinking. An open mind, a diverging mind rather than a converging one offered different ways to approach these books. There was no blueprint, no precedent, no history to fall back on. Students had to imagine how to situate themselves in a world of active learning. Always about re-framing pedagogical strategies, there was no exam only self-discipline. Changing

structure of the others; they were all inter-connected. This became for each student an altered book and hacked Pages. This would be an enquiry into the confessional self – the student's self, the role of personal experience, doubt, ignorance and confidence. This included various exercises and personal mappings – glaucoma, mental maps, theatre, bluff, Rousseau, Kundera, Calvino...and so on.. it led to the development of the student's own cognitive model. Challenging notions like redundancy, inner thought, absence, after-thought, infancy, feedback and insight are used. Some confessions also emerged. Critical approaches and methodologies were stumbled upon. Experience and the unseen began to be written and drawn out. Every book is unique.



Open Your Eyes

It is a new world Of mine

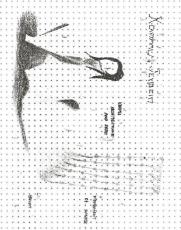
THE LITTLE WHITE SCHOOLBOOK don't go so fast you will crash into roland barthes



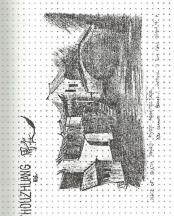
Architecture is as much an adventure on the words you will use about it as it is the way you learn to draw, think, project and eventually represent a building. Representation will be a keyword but one which will change over the years you study. It will be one of the words which begin your own learning index, a glossary if you like, of how you meet the words that become important to you. I do not only mean how you define words. I do not mean going to a dictionary and looking up what they mean. Each word each keyword, will be an individual word and world to you. Each will erently; this is your idiolect. By all inition – juxtaposition for example. means begin with the di as you change, as you meet it Then learn how that w ontexts. And more significantly, as in different situations, in ds you choose to find important and we move on, notice had eaning when faced with experience significant change and he and other meaning. You tand what layering means and then you'll use it as a verb w realising it.

for? To learn what it already is? So you come into arch the first house for your auntie in Kingston. To help people? To des Kingston Ontario, not Kingston Jamaica, not Kingston, England. Or to learn what you think architecture is? Or then you come to earn what current historians think it is, or current instructors, writers, commentators, critics, professors? The experts! Just who are the experts? Who should we turn to for this? A name you know, a name you don't know. Vitruvius? Plato? Alberti? Fuller? Belmond? Gehry? Le Corbusier? Known names, unknown names and names waiting to be known? And the question we must pose immediately, you must pose immediately, are some experts - those 'in the know' if you like, old and new - more reliable than others? How will we decide this? But the poem, Blue Sonata by John Ashbery: So here I pause, that is the first book I think should travel with you through this book. One poem out of the collection, Selected Poems by John Ashbery. It is much more about architecture than you may think:

WHOLE ARCHITETURE WORLD

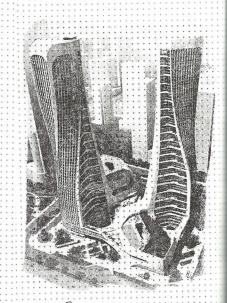


Architecture recapitulates culture, of which it is a past. In a flourishing culture, architecture partake in the glory....winer a culture is decaying and unable to sustain its aliom, architecture comes in for much of the blame because its shortcomings are strikingly visible and experienced by all:...Henryk Skollmowski, Eco-Philosophy 1981



sile others ocial and political institutions including educational ones, centuri-dity camouflage the malaise and culture which is expressed through them, chitecture conspicuously reflects both triumphs and shadows. Henryk Skolin-

MAMPLITUPE VISION.





For any theory and set of practices is dogmatic which is not based upon critical examination and its own underlying principles...how shall the young become acquainted with the past-in such a way that the acquaintance is a potent agent in appreciation of the living present (John Dewy Experience & Education (1938).



LIFE AFTER GOOGLE - WHICH YEAR?/WHO IS SPEAKING? By elevating the status of architectural education to university level the profession by its own volition demonstrated that it was not the concern of the architectural schools to function as a sort of training ground for the production of the ideal assistant. If offices are dissatisfied with their new architects perhaps they should question more their own role, their own expectations and their own activities as a link in a chain that controls the built environment, an environment that an increasing number of people are finding irrelevant to their own needs and whose form is controlled by economic and planning considerations that are banal and totalitarian. Any office must remember that they are necessarily alienated from the cultural and social inputs that the student is exposed to and to expect that a student should view his world in the same way as an architectural practice of long standing is obviously absurd. It is commonplace to suggest that we must learn from one another, but any student must take away from his school new skills, new information and new questions, in order that he can change the situation he moves into, (normally architectural practice) and he likewise will be changed, the implicit them and us and what good can they thin the questions profits no one least of all cause us all to lose a lot of sleep. Early B.

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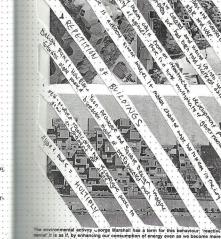
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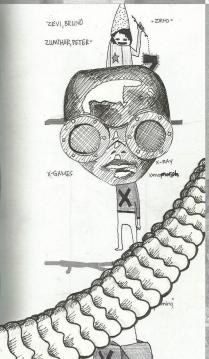
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The amount of freedom is not increasing in our age, even though it may sometimes seem to be All that increases is the needless movement of things, words, garbage and violence. And because nothing can vanish form the face of the planet, the fruits of our activity do not liberate us but bury us. Ivan Kirma love & garbage 1991

HOME FABER (Latin for "Man the Smith" or "Man the Maker") a concept articulated by Hannah Arendt and Max Scheler referring to the control of the environment by humans using tools. Henri Bergson refers to it in The Creative Evolution (1907), an intelligence as the "faculty to create artificial objects, in particular tools to make tools, and recurry occease animona objects, in particular tools to make tools, and to indefinitely variate its makings. In Latin literature. Applies Claudius Caecus uses the term in Sententies: the ability of man to control his destiny and what surrounds him. In anthropology, homo faber as the working man is often put against or even confronted with homo ludens" (man the 'player') concerned with leisure and humour. Homo Faber is the title of an influential novel by the Swiss author Max Frisch, published in 1957. The book was made into the film Voyager starring Sam Shepard.

