

CETLD Design and Traditional Indian Manufacturing

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On reflecting on the experience and process of the India project, and its impact on my personal practice and in the group I would immediately highlight the "specialness" of the collective group, both from a purely personal/supportive perspective but also quite importantly from an educational and practice point of view. This is something that is sometimes absent from a more rationalist and professional education, but it is missing in that, a layer of the educational experience is greatly enhanced and deepened with its addition.

It is both interesting to observe and also explore the capabilities and practice potential facilitated in this model. From my individual view it has been a hugely inspiring experience to be involved with fellow students who have dedicated not just their time but also their passion and energy on top of a demanding year of compulsory study.

Their approach has undoubtedly driven the successes of the group and highlighted and strengthened my interest from an educational standing in this peer and autonomous method, and my confidence in pursuing and initiating it. In critical reflection of the project its weaknesses, being non-structured, not goal driven, meandering in certain aspects (in that respect there not enough meandering in higher education, nor the time or willingness to take a risk on it), having a clear absence of a superior or expert to name a conventional few, also emphasises its core and unique attributes which separated it from many characteristics of mainstream education. The project for me demonstrated great flexibility, breadth of interests and research, diversity of perspectives, adaptability in engaging other groups, research and experiments, while also negotiating and self-determining project restrictions and path. Now that path is at a crossroads to truly test the onward journey of the project, the group and the experiment as a whole.

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Both images looking to the future of India, proposing the questions and challenges that the youth, changing communities and lower levels of the class system will face, how they will go about it, sitting together or fractured by progress as in Shanghai, isolated and disconnected from and by the new physical landscape, how they may be affected but more importantly how they can potentially effect it, differently at their junction of progress and tradition, past and future, through work like that done at the Timbuktu collective, with openness and courage and little else.

