

**CRITICAL MAKING** AT **ISSUE**  
**TEACHING & POLITICS**

BY - ALISON POWELL, MEDIA @ LSE

the way we think ourselves and each other, but on PRA... well. The making method

When the accounting class came to use the classroom at the LONDON SCHOOL of ECONOMY this March, there was golden GLITTER everywhere! My MSc in Media and Communications had been working on a critique of Google that they developed by BUILDING Google. Along with @aleksk [Aleks Krotoski] I led my students in an exploration of making.



**WHY** teach social scientists

**CRITICAL MAKING?** They are often taught to ANALYZE + critique media, but not necessarily to MAKE media. Many of the students had never even edited WIKIPEDIA despite studying <sup>new</sup> media.

Wanted to **START** a **CONVERSATION**

about HOW IT FEELS to WORK WITH YOUR HANDS as well as to THINK BY MAKING. Unlike a lot of work you do in school, in making there is NO RIGHT WAY and FAILING IS OK. This connects with some theory such as



**WE** are questions about ideas, process, and think and engage with each other - not just on an academic

**PRACTICAL** terms as

method helped students from different backgrounds



THINK TOGETHER

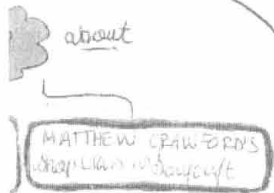
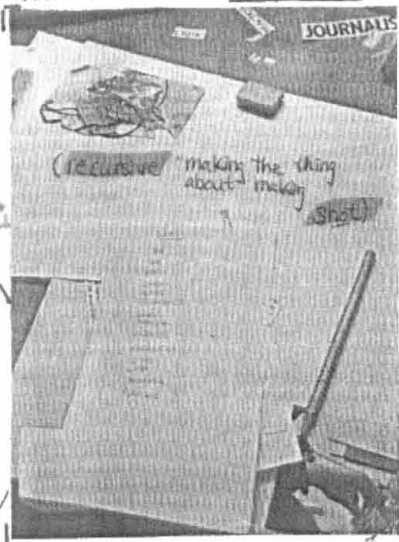
[in class]

CRAWFORD writes:

"POINT YOUR STUDENTS NOT JUST TO A LIMITED BUT TO SOME MORE COMPREHENSIVE VIEW OF WHAT A **GOOD LIFE** LOOKS LIKE" (2009)

This holds true, in my opinion, for students in all trades and fields

**MAKER PRACTICES HELP US TO MAKE THE WORLD INTELLIGIBLE**



Oh! Glitter,...



The Results

FIVE groups of students made different constructions, including a tower topped with a drain, a sponge with one flower representing "what we search for" and another representing "what we find". ONE GROUP dropped all over their sculpture, leading to the ire of the accounting professor and some tough questions from me. Despite the group needed to develop a coherent story for the meaning of their project. As they argued nervously and explained that it was "THE GLITTER OF POLITICS" we all realized that **ON-EXPECTED THINGS HAPPEN IN RESEARCH** as well as in making. We create stories to explain that **MESSINESS of the WORLD**. The stories are always the result of **UN-EXPECTED THINGS HAPPENING**.

In his book  
What is  
Archaeology?

JUSS I  
PARIKKA

the study of forms part of of the public media. He does engage in imo thus **RE-IMAG** of **MEDIA**. For class was able **ALTERNATIVE** of **Google**. This interesting question the political of **CRITIC** of

What more RA

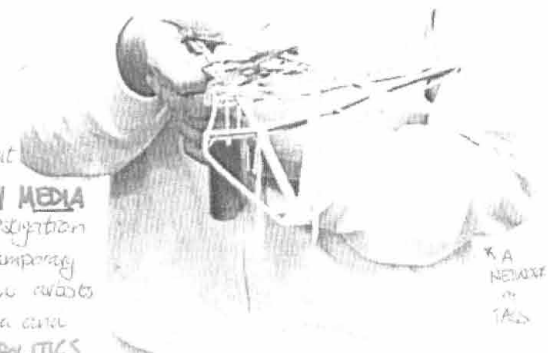
CRITIQUE

now!

EVERYONE  
CAN LEARN TO  
MAKE MEDIA?

BOOK  
What is  
Media  
Archaeology?

KA argues that way of **IMAGINARY MEDIA** part of the investigation politics of contemporary. He describes how artists in imaginary media create **EMAGINING the POLITICS**. For an hour our able to construct **ALTERNATIVE CONCEPTIONS**. This raises some questions about their impact. **CRITICAL** of making.



KA  
NEWAY  
TALS

ANALYSTS  
REPRESENT

EMPIRICISTS  
EXPLORE

the WORLD

By taking my students out of their **EXPECTED** mode of working with ideas, I hope to **INSPIRE** more **OPEN** **CREATIVE & ENGAGED PRACTICE**.

are RADICAL

might we.

Turn me on.



Practices. Eight hour photo on p.1 by author. All other photos by student projects. All photos Creative Commons non-commercial, alternate licensed. Books: Crawford, Matthew (2007) *Stop Classrooms*. Suckert New York. Pehkonen, Gavriel (2011) *Media as Accounting: The Social Mediation of Community*. London: Polity. Thirkien, Jussi (2012) *What is Media Archaeology?*. London: Polity. # School, Richard (2004) *The Craftivism*. New York: Penguin 2