



TICASS International Conference

“Spaces of Transfers and Visual Management of Human Mobility”

London, 11 May 2019

The ways in which people engage with their environment and with each other have changed as a result of transformations in communication, mobility and ways to access information. Our mobility, whether by foot, car or public transport, is guided visually through signage, GPS, Google maps, route planning, applications for public transport and so on. Technology, including smart-phones, tablets and laptops, allows us to navigate to and within unfamiliar places. At the same time, these devices may discourage verbal communication with other people as the required information can be easily accessed without human interaction.

There are differences in the ways different groups of people understand signs and other forms of visual communication. People, differentiated by culture, age, class, disability, often comprehend the form, organisation and colour of visual communication in different ways. The challenge, for visual communication and the management of mobility, is to understand these differences and to find ways to visually communicate mobility-related information efficiently and effectively. Current levels of mobility and migration make this an urgent task. The aim of this conference is to:

- reflect on how mobility is influenced by visual communication accessed via technology (smart-phones, tablets, etc.)
- consider how different recipient groups understand various kinds of visual communication in cities
- analyse changes in people's behaviour as a result of visual communication in defined spaces (airports, train stations, etc.).



ABSTRACTS

SESSION I

Prof. Flavia Stara, University of Macerata/Italy

The speed of Technologies to Re-approach the Slowness of Interpretation

We live in a fast world, where time contracts: we are continuously connected to the network for every need, hyper-stimulated by images, in a visual and cognitive frenzy with pathological traits. We are always on the move, hyper-social and super-connected but increasingly less close to each other. Technology and globalization have created the paradox of solitude, caused by an excess of stimuli that induce a frenetic activity of the brain, clogged and saturated by network connections and technological supports. It is the loneliness of a brain which by navigating through the symbols and codes of a variety of devices, doesn't grasp the physiological stimuli of the environment, neither reconnects with the human emotions. With the advent of new communication technologies, an accelerated time has been configured:

- 1) technical acceleration (innovation in transport, communication, production);
- 2) acceleration of social changes (institutions, family, work);
- 3) acceleration of the rhythm of relational life (visual interactions).

In this accelerated time, human contacts are more numerous and easier to establish, but also more fragile and ephemeral because they are entrusted to languages that offer immediate solutions. Dialogue is impoverished and trivialized. If mobility - physical and metaphorical - is the figure of contemporaneity, then it must be also the path to search for a countertendency that approaches understanding at a slower pace. The challenge is to use the very addiction to technologies as a space-time for knowledge education and for critical reflection on the different cultural expressions and claims that are intertwined in the contemporary social fabric, in order to recalibrate digital and visual communication and to focus more toward human interactions.

Prof. Giuseppe Capriotti, University of Macerata/Italy

Visual communication between art history and visual studies. The power of images with messages before and after Paul Martin Lester.

The essay deals with the six “perspectives” of image analysis introduced by Paul Martin Lester in *Visual Communication. Images with Messages*, by including such theoretical and practical proposal in the “discussion on images” which has been worked out by art history from the beginning of the 19th century and it still lies at the heart of the debate in current *Visual Studies*. The essay suggests a synthetic revision of the discussion on the interpretation of images and on their communicative and persuasive power, aiming at providing a theoretical framework to the practical work of TICASS project. By the use of Lester’s six “perspectives”, the project aims at reading cases of visual communication in multicultural contexts. The analysis will focus on the opinions of some art historians, such as Aby Warburg, Erwin Panofsky, Michael Baxandall, as well as other scholars like Horst Bredekamp, William J. Thomas Mitchell and David Freedberg, who – starting from art history – have faced the problem related to the power of images in communicating messages.



Prof. Rossita Delugi, University of Macerata/Italy

Interdigital Humans: the dynamism of visual codes and widespread relational fragilities

The increasing possibilities and need to move within large geographical spaces intertwine with the situated intersubjectivity and distance relations. Technologies hybridize spaces and times: times accelerate and spaces are reduced in view of efficiency in human mobility. The modalities of access to information modify communication strategies, transferring the priorities of the information function from community sharing to individual understanding in the community. Those who access information are part of an ingroup, instead, those who don't use the interdigital media constitute a marginalized outgroup. Is it possible to imagine a hybridization between the informative and relational function of messages, through communication aimed at sharing multiple meanings? To answer this question we must ask ourselves about the objectives of mobility: the speed or slowness with which we pass through the spaces determines our approach to discover ourselves, others and places.

As we move, trapped by the devices with which we read the reality, we float between invisible traces of communication, leaving room for technological transparency and ignoring human opacity. The discovery of unfamiliar places opens up to the challenge of time to build personal representations thanks to immersive experience. We can then start a dialogue between independence, dependency, and interdependence of communication and relational channels. The dynamism of icons and human interaction is placed in the contexts of life by tracing many paths: from the design of messages readable by everyone to the promotion of different interpretations that enhance plural shades. The mediation of images, languages, and meanings places the human being in the position of target-audience and/or interlocutor-social actor. Depending on the positioning, it's possible to open scenarios of fruition of reality and of cultural, social and educational participation, between codified information and heterogeneity of experience, in a continuous challenge between times lived intensely and hospitable and habitable places.

Prof. Elżbieta Perzycka, University Szczecin/Poland

The educational potential of visual messages in public urban spaces

Users of urban public spaces are constantly looking for more and better ways of communicating with each other. The messages in their multiplicity and diversity, due to the informational value, acquire different meanings. The multiplicity is connected with the fact that the recipient has to select messages for those little and significant ones. In diversity, the recipient finds messages he can read and those he does not understand. Therefore, he experiences information overload, information noise and / or information imperfection. The authors decided to check what information potential included in the visual messages is experienced by the visitor of the city. The presentation includes selected visual messages and discussion on their educational potential on the example of cities in Europe and Kenya, which were analyzed as part of the TICASS project.

Prof. Maria Czerepaniak, University Szczecin/Poland

The communication potential of the nature in the city

Nature is an inseparable element of our everyday life. It is in a dialectic relationship with culture. Our world of life is the space and time of coexistence of people and their products on the one hand, and animals and plants, as well as phenomena and processes of nature on the other. Nature fills every social space, making it specificity for a given culture. It communicates the system of values, ecological awareness, respect for social justice and human right for life in a safe, healthy, clean environment.



Hence, the important human priority is the ability to see and understand the signs of communication that nature sends through its communication potential such as colors, sounds, fragrances, etc.. I briefly present selected signals of nature, which knowing on is the condition of sustainable development, democracy and wellbeing.

Aleksandra Łukaszewicz Alcaraz, PhD, Academy of Art in Szczecin/ Poland^[1]_[SEP]

Ethics and Visual Management in Post-Polis

Developed world is becoming more and more technologized, and it is hard, if not impossible, to imagine this trend to go reverse. The issue in discussion is then about what kind of technology we should develop: sustainable and eco-friendly or abusive and destructive. Of course this question is about human use of technology and its moral qualification and not about the moral value of the technology itself. Everyday use of technology by most of persons is neither that much sustainable, nor that much abusive. It is rather facilitating functioning in everyday activities, and its moral qualification is not that obvious as in the other, radical cases. Technology in everyday lives of majority of population in developed world is ubiquitous, and it is very explicit in case of management of mobility. Mobility of individuals and groups is managed by means of visual communication and online technology. All types of online applications helping people to get around and to travel are responding to new practices (and influencing them reciprocally). They allow to plan precisely the trip, transfer or travel, following guidelines in the smartphone and not focusing neither on surrounding, nor on people around. This kind of mobility in the city is not that easily possible in historical cities, which due to their strong visual and symbolical impact that focus interest (although it is not impossible), while it is natural in such cities as New York, which may be called after Ewa Rewers: 'post-polis' – a post-modern city that has lost flaneour in transfer. Walter Benjamin's flaneour has come from passages to a city which is a net for transfer, but not social and material net of relations. Points of transfer are non-places as defined by Marc Auge, and between them we may find airports, stations, and others. In such non-places more and more common in contemporary world, is required relatively universalized visual communication.

SESSION II

Justyna Gorzkowicz, PhD Polish University Abroad in London/ United Kingdom,

Airports as an example of Non-places

In my presentation I would like to outline the concept of non-places, taking as an example the way in which communication routes are organised and visualised at airports. The category of non-places was singled out and named by Marc Auge in the 1990s. Studying the times we live in, the French anthropologist noticed major shifts, and defined our age as Supermodernity. His concept of 'super modernity' relates to the situation of excessive information and excessive space.

In the opinion of Auge, when discussing cultural phenomena today in accordance with the changes taking place in the modern world, we should pay close attention to the nomadic nature of certain notions. Some familiar terms have been shifted from the sphere of interpersonal relations to the sphere of public space. In this way the image and thus the understanding of the world has been changed. A good example of similar re-evaluation of meanings is the contemporary understanding of the category of 'place'.

In research carried out during the 20th century, especially in the works of French sociologist Marcel Mauss and the tradition of ethnology from that period, we can find descriptions of the category of 'place' as something stable. 'Place' has so far been understood in culture as a zone of trust, identity and safety. For most people, space and place have almost always been convergent and located 'somewhere'.



In Supermodernity, ‘place’ loses the power of permanent and safe shelter. It ceases to belong solely to a specific time and territory. Understanding the concept of space has become fluid. At present, many places are only intended for the circulation of people, products and goods. They serve only to move, performing transit functions. These are places such as: railway stations, underpasses, airports, intersections, motorways, parking lots, shopping malls, but also temporary refugee camps. Marc Auge calls these types of places – ‘non-places’.

Adela Machova, PhD Jan Evangelista Purkyně University Usti n/Labaem/ Czech Republic,
Actual Visual Art Creation in Public Transport

This essay will focus on an actual artwork that take place in a public transport (buses, trains, tram) and nearby surrounding as a platforms and stations. I will monitor the change of an environment and an actual condition for a transport on selected examples of visual art projects of the last three decades (turn of the 20th and 21st century) – mostly it is performance, happening or site-specific installation. It is assume that the realization of an artwork in public transport influences the behavior of people and they (people by their presence) influence the artwork and become part of it. I will be interested how the context of public transport motivate and form the content of art works. In addition, how many artistic actions have influenced the environment of transport and how the aesthetic of the means of transport is transformed? Finally yet importantly, it will be reflected the influence of the artwork on the viewer – passenger. The essay deals with one specific form of visual communication in public transport – an artwork made between and for the passengers.

Joanna Ciechanowska, MA Polish University Abroad, London/ United Kingdom
Emotions of Images and Public Faces in Public Spaces

This small presentation focuses on a perception of one, familiar image used in a logo commissioned by British Telecom and the ways it plays on our visual senses to communicate different ideas and messages. Second part focuses on small drawings of faces executed on the mobile phone while travelling on the London Underground, which due to their simplicity, become visual signs.

Steven Muoki, PhD Pwani University/ Kenya,
Religious Images and Messages on Public Spaces of Kenya: an analysis of some 100 pictures taken at North Coast Towns of Kenya in 2018

The coastal region of Kenya is a convergence of many world religions in an otherwise Christian majority nation on account of the regions historic exposure to world travelers and settlers. The article is based on an analysis of some 100 pictures, already organized into 20 Laswel Cards, that were taken by a group of researchers in 2018 on public spaces of selected towns of Kenya's North Coast namely Mombasa, Mtwapa, Kilifi, Watamu and Malindi. The article investigates religious messages communicated in public urban spaces. It argues that religious images and messages are infused in almost all aspects of the people's way of life including advertisements for funeral services, traditional healers, car parking spaces, local *miraa* (drug) sells, schools, and transport services such as *tuk tuk* (three-wheel vehicles), *matatu* (minibuses), and *boda boda* (motorbikes).



Whereas local government legislation on religion has changed considerably over time, since the time of Arab occupation, to British rule and thereafter to Independent State (1964), immigrant and evangelizing religions, specifically Islam and Christianity, have gained considerably as compared to non-evangelizing religions such as Hindu and African Indigenous Religion. An underlying competition for space is evident in posters such as “reserved parking for Muslim Worshippers ONLY” despite a collegial effort by the religions to promote harmony and peaceful coexistence. Government orders, such as that of pulling down *mganga* (traditional healers) adverts on public roads in 2017 create a hierarchy of preferred religions by the state in contrast to a fast growing appetite for Africa Indigenous Religion in the region. By and large, public space is highly religiously contested with conflicting interests between the visiting tourist, the local worshipper, and the government agency.

Zdeněk Svejkský, MA Jan Evangelista Purkyně University Usti n/Labaem/ Czech Republic,
Public Space in the Web Space

The essay will be divided into two parts. The first part will focus on the term "Web space". I will introduce to an essay "Balconism" from Dutch conceptual artist Constant Dullaart, in which the author understands the term of web space as a combination of public and private space. In the second part, I will focus on the representation methods of public space in the Web space. This part will be especially dedicated to the Internet service "Google Maps", and the projects that artists create in this web application.

SESSION III

Tsawe-Munga wa Chidongo, PhD Pwani University/ Kenya

An analysis of Advertisements of African healers in Coastal Kenya town streets and along major roads

African Religion is commonly known to play a key role in addressing crucial issues of health and wellbeing of individuals and society. Before the introduction of mobile phones in Kenya, traditional healers were mainly known by their famous healing powers or through divination. This study analyses the effectiveness of traditional healers (*waganga wa kienyeji*) adverts that are placed along major roads of big town streets in Coastal Kenya. The wording of the adverts is not restricted to diseases but mentions holistic healing; employment *kazi*, love *mapenzi*, promotion *cheo*, prosperity in business *biashara* and court cases *kesi*, impotency *nguvu za kiume*. The pictures of the adverts were taken along the Mombasa Malindi road in different areas; Nyali, Shanzu, Mtwapa, Kikambala and Kilifi between 2018-2019. The study used interviews and focus group discussions to determine the effectiveness of the adverts to members of the society and to the healers as well. In the wake of crucial health issues in coastal Kenya that, many times seem to have no solutions in modern forms of treatment, the adverts for traditional healers along the streets and main road may provide easy communication to healers by service users.

Grażyna Czubińska, PhD Polish University Abroad in London/ United Kingdom,
Image of a man in advertising on the streets of London



Advertisement is spreading into almost every step of our everyday life in London. As a matter of fact, visual ads can be met mostly at London's underground stations or bus stops, but private companies use all sorts of media to get to as many prospect customers as possible.

What is the general meaning of it? It's impossible to deny that advertising has a huge impact upon our lives, including our beliefs and system of values we believe in. It happens even though we do not always realise it. All the creators of ads aim at getting to people who are not aware that they are being convinced to buy something.

But not only advertisement affects our lives. We also exert influence on it. British ads have been adjusted to our life - they show our culture, and often the reality of our dreams. Therefore, if we carefully look at them and human characters exposed by them, we can learn a lot about modern man, his life, aspirations and needs. The range of social changes taking place in Europe and contemporary world is very vast. Our knowledge and approach to issues related to sex, sexism, stereotypes, gender roles and discrimination have undergone significant changes over the past years. The dynamics of these changes has brought to us not only new solutions, but also new, widely discussed issues today. One of them is the phenomenon of sexism and stereotypical perception of gender norms. It could seem that stereotypes regarding gender norms we notice in advertisements, affect women only - when we watch them limited to mostly female roles (including the role of sexual objects for men). However, it turns out that artificial stereotypes also affect men. There are several roles they are being squeezed into by advertisements in the UK.

**Jaroslaw Solecki, MA Polish University Abroad in London/ United Kingdom,
*Living in the Future. Augmented Reality as an Element of Everyday Life***

In my presentation I will talk about what is Augmented Reality (AR) and, in particular, about the possibilities of its application in wayfinding apps, especially in the context of transit sites such as airports. I will present the universal potential of AR in the transmission of information that is easy to decode for everyone, regardless of language or cultural differences. I will also present examples of already operating solutions that indicate, although currently only as a broad outline, the possibility of using AR applications which may be significant in the near future in influencing the way we spend time at the airport.

In the modern world, moving from one place to another involves hurry previously unknown to man. Usually, we have too little time to experience what is around us. Entering the airport we have a vision of a possible queue to checkin, a long way to the gate with all sorts of disturbing things before we get there, maybe we need something from the duty-free shop. We know that a few minutes of lateness will cause the airport services to ban us from our flight so we will have to buy a ticket again and start the entire transit route from the beginning. We do not want to participate in this type of experience.

An airport is a transit place, we have to move on a fixed route from entering the main hall up to boarding the plane. An airport is just part of our travel so everything should go smoothly, in line with our plan. Any interaction with the environment should be kept to a minimum, because we do not want to be distracted from the designated goal. Flight by plane is stressful enough for many of us, and flight is not the end of our journey yet. We need a perfect plan optimising the way, shortening it and not losing orientation because it can cost us valuable minutes. It would be good to know how far it is before we are able to board the plane and how long it takes. These are expectations that AR apps used in airports can emerge from. However, their total potential can be realized only in the future

**Agnieszka Szajner, PhD Polish University Abroad in London/ United Kingdom, Lidia Marek, PhD
University Szczecin, SENK/ Poland
*„The tourist gaze” as a visual experience (African impressions of European researchers)***



Inspiration to take up such a subject of the speech gave us reading the book by John Urry "The Tourist Gaze" and experiences related to the scientific and research stay as part of the TICASS project in Kenya. According to J. Urry's thesis, tourism experience is essentially a visual experience that promotes, on the one hand, the tourist's reflexivity as well as the reflexivity of the place that he is learning. It is created and authorized by various discourses referring to social life. The tourist experience understood by John Urry requires loneliness, privacy and a personal, somewhat spiritual relation to the object of cognition. We have focused the subject of our research and tourism views on the problem of loneliness of residents and tourists in Kenya. Our search for various faces, images of loneliness among locals and tourists in Kenya did not have all the features of strictly scientific research. We call them only a research etude, because it was quite fragmentary and real recognition of the object of this diagnosis would require further research and analysis. In the research, we used elements of visual ethnography and elements of narrative techniques (focus and individual interviews). We contributed our etude to a research look from women and researchers from Europe and our own, individual. Our vision of loneliness in Kenya, presented in the speech, is therefore an expression of a special cognitive interest supported by everyday experiences in contact with the place and people who create them.

Radoslaw Nagay, MA, Academy of Art in Szczecin, Poland ^[SEP]
Designing visual communication systems for modern societies

Modern societies consist of people with various needs in terms of visual communication. The migrations, aging of societies and growing number of people with physical and mental disabilities pose new challenges for the specialists responsible for designing visual communication systems. In the same time, multimedia systems, smart and mobile technologies allow delivering personalized information to anyone, at anytime and at lower costs than before. This research aims to analyze the needs and compare them with available solutions to increase communication efficiency, especially in public space. The factors taken into account are: age, gender, literacy, mental and physical conditions, cultural background and social maladaptation among others. As a result, a new design workflow should be introduced.

International Conference
Spaces of Transfers
and Visual Management
of Human Mobility
Polish University Abroad in London,
240 King Street, London W6 0RF
United Kingdom
11.05.2019

9.45-10.00
Opening remarks
Prof. Tomasz Radosław Nagay, ^[SEP] Dr. Aleksandra Jakubowska, TICASS Project Coordinator, Academy of Art in Szczecin/Poland

10.00-12.00
Session I: Ethics & Education
Aleksandra Jakubowska, Academy of Art in Szczecin/Poland, Issues and visual management in post-war
Flavia Stern, University of Massena/Italy, The speed of technologies to re-organize the witness of integration
Eliaveta Krasovska, University of Szczecin/Poland, The educational potential of visual messages in public urban spaces
Grzegorz Czudziński, Polish University Abroad in London/United Kingdom, Image of a man in advertising on the street of London
Steven Mwangi, Pwani University/ Kenya, Regional Image and Messages on Public Spaces of Kenya: an analysis of about 100 pictures taken at North Coast Towns of Kenya in 2014

12.00-13.00 Break, lunch

13.00-15.00
Session II: Technologies of visual codes
Prof. Roache DeLong, University of Massena/Italy, Intelligent numbers: the dynamics of visual codes and widespread commercial legislation
Radosław Nagay, Jan Evangelista Purkyně University (JEPU) in Ústí nad Labem/ Czech Republic, Public space in the web space

14.40-15.00 Coffee break

15.00-16.30
Session III
Marta Czerniak, University of Szczecin/Poland, The communication potential of the sensor in the city
Joanna Ciechanowska, Polish University Abroad, London/ United Kingdom, Evolution of images and public space in public space
Tamas Mungai wa Chindigo, Pwani University/ Kenya, An analysis of an advertisement of African beauty in Coastal Kenya from aesthetic and aging major roads
Agneszka Krasovska, Polish University Abroad in London/ United Kingdom, Liza Muzik, PhD University Szczecin, SEB / Poland (The tourist gaze as a research approach (thesis: implications of European researchers))

16.30-17.00 Coffee break

17.00-18.00
Panel discussion
During the Conference, participants will visit the exhibition **ART&POLICEMAN** with public space built in 1930s Gdynia (admission free)

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