Abstract
Literature and philosophy are the concise expressions of human inner-self. The main idea which all of Existentialists have in common is the fundamental doctrine that existence precedes essence. This idea has its own historical significance for explaining the fact of thinking and action. Why do we exist? The question of existence is disturbing and unsettling. It seems inevitable for human beings to face this question. We cannot help but feel anguished because we are conscious beings.

I exist is a project that aims to develop a brand identity for an exhibition about Existentialism, or more precisely, a project that conveys the pivotal theme of Existentialism through visual representation. The objective of the project is to help people gain more knowledge of this philosophy and understand it in a more intuitive way through visual design.

The project has two main sections: the brand identity for the exhibition and a motion graphics piece. The basic concepts involved in this project are individual existence, relationship, self-awareness, inner-self, thinking, questioning and responsibility. In this thesis project, my intention is to explore an effective approach to the representation of the image by applying simple visual elements to complex concepts.

Library of Congress Subject Headings
Identity (Philosophical concept); Branding (Marketing); Existentialism; Visual communication

Publication Date
11-2016

Document Type
Thesis

Student Type
Graduate

Degree Name
Visual Communication Design (MFA)

Department, Program, or Center
School of Design (CIAS)

Advisor
Marla Schweppe

Advisor/Committee Member
Lorrie Frear

Advisor/Committee Member
Carol Fillip

Comments
Physical copy available from RIT’s Wallace Library at BD236 J43 2016

Recommended Citation

Campus
RIT – Main Campus

Plan Codes
VISCOM-MFA
But conventional wisdom about existentialism in the United States is mistaken. The United States actually developed its own unique brand of existentialism several years before Sartre and other existentialists published their first existentialist work. According to Cotkin’s analysis, along with America’s tradition of optimism and swaggering confidence, there has always been an intense consciousness of death and despair in the American spiritual landscape: “The history of existential thinking in America began before Sartre first uttered the word ‘existential.’ Existentialism has been criticised for inviting people to remain in a quietism of despair, to fall back into the middle-class luxury of a merely contemplative philosophy. We are reproached for underlining human nastiness, and forgetting, as the Catholic Mme. Mercier has it, the smile of the child. All and sundry reproach us for treating men as isolated beings, largely because we begin with the ‘I think’ of Descartes. Existentialism is being seen as ugliness; our appeal to nature as scandalous, our writings sickening. Yet what could be more disillusioning than repeating those mottoes like ‘don’t fight against tradition’, or ‘know your station’? They say that man is base and doomed to fall, he needs fixed rules to keep him from anarchy.