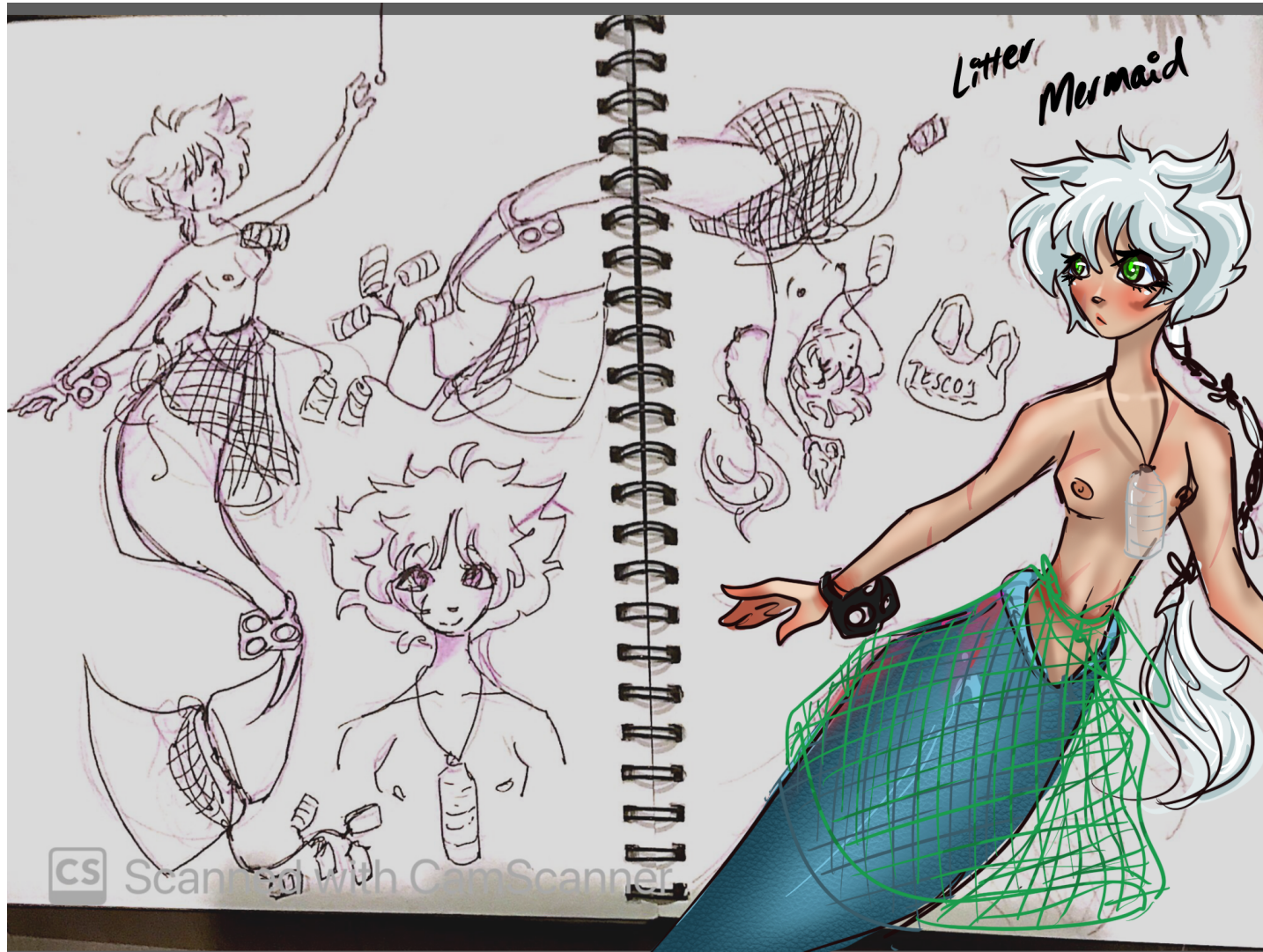


What role does imagination play in producing knowledge about the world?

**Litter Mermaid**



This is a double spread from my sketchbook that I am currently using. It focuses on the concept art of the character design for the 'litter mermaid', or in other words, a mermaid engrossed with rubbish found in the sea. This is all from my own imagination, thus allowing me to express my take on producing artistic knowledge on the issue of ocean plastic pollution. The illustrative arts are a creative way of portraying rather relevant issues through more personal and imaginative ways, a form of producing new knowledge--character design in particular, can discuss issues in a diverse range of ways; one method is the portrayal of a relatable and fun character who grabs the attention of the viewer through the strongly emotional bond that has been created between the two over the course of a story. Illustration is a form of knowledge in itself, and thus when artists create art, such as creating completely new characters, they are producing new knowledge. Oftentimes, when artists get inspired by external knowledge others think that they are simply expressing already found knowledge, but do not realise that the art made is knowledge itself. Thus a character designed is new knowledge produced by the artist's imagination, but said character can also inspire not only the artist, but the viewer to learn and produce new knowledge also. The issue of plastic pollution required me to do my own research and broaden my knowledge on the subject—I implemented the research I did on fishing nets affecting turtles and birds into my own character design, which allowed me to learn further about soda cans and plastic as I delved deeper. Imagination allows for artists to be inspired by external knowledge (e.g. plastic pollution) and then produce new knowledge in an incredibly rich and creative way, further inspiring viewers around them; this domino effect leads to a plethora of knowledge being produced by imaginative minds alike.

**David Williams, The Boy in the Dress**

the hilarious bestseller by

David Walliams

The  
**BOY**  
in the  
**DRESS**



Illustrated  
by  
Quentin  
Blake

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...inach dla  
...ULSKA/Sp. z o.o., ul.  
Kapelanka 56, 30-347 Kraków.  
Dystrybutor: Tesco C.  
Wrocław, 20 ka.

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This is one of my favourite books by David Walliams I read when I first moved to Cambridge, that discusses the issue of gender stereotypes and is aimed at a much younger audience. I think it is vital to share knowledge about the world and on its issues, and one of the many ways that can be and is done is through fiction prose. Fiction prose is a very immersive method of translating knowledge (commonly global issues) from the author's mind to the mind of the reader. Imagination does not only play a significant role in the plot and the telling of the story, but it is also required from the reader, as they shape the story in their head. One could argue that children's books are the most imaginative of most fiction novels, with whimsical ideas and intriguing storylines to grab the attention of the highly imaginative minds of children. *The Boy in the Dress*, although not fantastical and magical, is bold in the sense that it is David Walliams' way of presenting knowledge on the global issue of gender stereotypes, as he states in the narration that, "I think all those rules are boring. About what people can and can't wear. Surely everyone should be able to wear whatever they like?"<sup>1</sup>. Here, Walliams teaches children who haven't been exposed to the issue of gender stereotyping knowledge on the issue, and captivates his intended audience's attention through the imaginative process of creative storytelling. Thus, by utilising his imagination, Walliams like many other authors, has been able to portray knowledge about the world, and has done so through 'disguising' said knowledge through a very fun and enrapturing story.

### **Genesis 1, Holy Bible**

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<sup>1</sup> Williams D. *The Boy in a Dress* pg. 35

# THE FIRST BOOK OF MOSES,

CALLED

# GENESIS.

## CHAPTER I

**I**N the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the

This is the first page of Genesis 1 of a Christian Bible in my school, which presents us with the well-known knowledge of how Christianity believes the world was created. The Biblical Account of Creation described in Genesis 1-3 uses heavy amounts of imagination to explain the unexplainable phenomena to those in much earlier years, who had not yet been exposed to scientific concepts such as Darwin's Theory of Evolution or The Big Bang Theory. Now, with advanced technology and science, there are new ways to explain the mysteries of how the world was created with evidence as back up instead of the speculation that is familiar to Christianity (seen in the biblical account of creation) that was the commonly believed explanation among Europeans. Previously, any other leads or theories to answer such mysteries, imagination had to be used. At that time, the knowledge presented in Genesis 1 was deemed as accurate knowledge about the world itself and how it came to be. The imagination of those who wrote Genesis 1 provided others with reassurance and closure about such a complex question, 'How was the world created?' that seemed so inexplicable in the past. Now, with scientifically proven theories that give a different explanation of the creation of the world, thus going against the teachings in Genesis 1, many have drifted from the teachings of Christianity and find comfort in what they believe to be factually accurate knowledge. They no longer have to rely on the imaginative theories put forth by Christianity as some argue it is unreliable for their taste when put in comparison to scientific theories. Yet it still provides others with knowledge about the importance of the ideals of Christianity, and showcases historical context in Europe, thus should not be disregarded. Imagination in itself is a versatile skill that allows for a large variety of knowers to explain something left a mystery, such as Christian with the creation of Earth.

Word count [947]

### **Bibliography:**

[1] Walliams D. (2009), The Boy in the Dress. HarperCollinsPublishers: London

[2] Holy Bible, Cambridge University Press: Cambridge, p.g. 1

All photographs used are from the author's personal collection