Splendour
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Staging splendid bodies in early modern Scotland and England, is a creative exploration of adornment and fashion, as tools for the expression of love, power and politics. It has been created with The Glasgow School of Art commissioned by the Royal Museums Greenwich, London with support from the National Lottery Heritage Fund as part of the Armada Portrait Project.

#armadaportrait #heybigsplendour #glasgowschoolart
1. Xiaoshan Huang
lace fabric, thread, dried flowers

2. Sophie Allardycce
paper, paint, ribbon

3. Asia Przytarska
bonded paper nylon coat, white cotton smocked dress
asia przytarska
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1 Nicole Norman
bonded satin/cotton tunic

2 Celeste Chambers-Pull
gold plated wire, crystals, brass
cara smith
red felt, wood, steel
1 kirsten webber
pleated cotton shirt dress

2 ione turner
brass, beads

3 yang mioo
silver, paper, pearls
1 jiyang xie
  copper, silver, enamel

2 minjoe kim
  white wadded shirt dress

3 kristina merchant
  wire, hair

4 nicole norman
  bonded satin/cotton tunic
1 sarah murdoch
brass, wallpaper

2 emma mcgauchie
white cotton shirt/shorts jumpsuit

3 adele mccully
wire, yarn

4 nicole norman
bonded satin/cotton tunic

5 liz willoughby
brass, paper
1. Asia Przytarska
 bonded paper nylon coat, white cotton smocked dress

2. Michelle Currie
 silver, 3D printed nylon, copper, enamel, ink, synthetic ruby

3.1. Caitlin Fraser
 black cotton wadded jacket

3.2. Giovanna Cordez
 stainless steel washers and aluminium metal grid
1 Emma MacGauskie
white cotton shirt/shorts jumpsuit

2 Brigita Bivainyte
leather, plastic, aluminium, brass
1 cara lowe
3d printed nylon, spray paint

2 emma mcgauchie
white cotton shirt/shorts jumpsuit

3 gillian mcpace
printed leather

4 nicole norman
bonded satin/cotton tunic
1. Sam Bennett
found objects, jute rope, wire

2. Poppy Brooks
white cotton shirt

3. Kirsten Webber
pleated cotton shirt dress

4. Eilidh Fraser
brass, beads, faux pearls
The inspiration for this project is the Armada Portrait of the English Queen, Elizabeth I, (born at Greenwich Palace in 1533), staged in extraordinary Renaissance splendour, to commemorate a watershed moment in history following the British defeat of the Spanish Armada. The painting summarises the hopes and aspirations of the state as an imperial power but was also designed to be a spectacle of female power and majesty, calculated to inspire awe and wonder. The Queen is adorned in multiple strings of pearls, sumptuous velvets, silk ribbons, golden embossed designs in a painting packed with symbolic meaning. The Armada Portrait project, funded by the National Heritage Lottery Fund, includes exhibitions and public programmes created through working with, and learning from, a network of creative practitioners, educational and cultural partners. It was from this starting point, as the project curator, that I first invited Silvia Weidenbach to come and visit the portrait, in the Queen’s Presence chamber, in the Queen’s House, at Greenwich.

I was already familiar with Silvia’s innovative work as a maker at the intersection of digital and traditional jewellery. I suspected the dazzle and performance of craftsmanship in the painting, would appeal to her knowledge about how bodies can be performed and fashioned through adornment. After visiting The Glasgow School of Art, I was immediately impressed by the dynamic workshops, tools and skills being taught and shared at the school. Silvia and I worked together to create an interdisciplinary brief for The Glasgow School of Art students, to use the painting and the visual and material culture of the period to unpack female histories and to explore and debate their contemporary relevancies in their own work as students of textiles, fashion, silversmithing and jewelry. Our ambition for the students was to harness their strong making skills but to expand their experience of how their work could be displayed and fashioned on the body.

Obviously, we wanted the project to be rooted in Scotland’s rich history hence interweaving research on portraits of Elizabeth’s cousin, Mary Queen of Scots, born 1542 and mother of James VI, alongside Anne of Denmark born 1574 and her daughter, (Mary’s grand daughter and Elizabeth I’s god daughter), Elizabeth Stuart, born 1596. Students explored the layers of construction and propaganda in historic portraits, interrogated and translated the symbolism, stories and humanity of these women, and made thoughtful provocations on the uncomfortable truths inherent in the shimmer of grand displays of wealth, through their work.

We wanted a multi-faceted project, which would encourage students to engage with heritage and histories through live interventions. We are extremely grateful to Stirling Castle for allowing the students to create a stunning photo shoot, (images of which make up this catalogue). Working with the castle allowed the students to use relevant architecture and interiors to animate their work and provided a rich professional learning experience for students and recent graduates who made up the team, providing amazing hair, make up and photography. The project includes writings, talks, and exhibitions and will culminate in a symposium and performative intervention with students’ work at the Queen’s House in Greenwich.
Greenwich to Stirling to Greenwich: Splendourous Impulses and Composed Ornaments

In her book, Women and Power: A Manifesto (2017), Mary Beard describes how the public voice of women has been silenced over millennia by patriarchal structures that have extinguished female voices and actions. She chooses Elizabeth I as just one example. A powerful and long-reigning monarch, Queen Elizabeth I ought to signify a shift in understanding women’s roles, historically, in public life. For Beard, however, Elizabeth remains significant in the public imagination because of her identification with male characteristics; particularly in her claim to have the ‘harte and stomack of a king,’ in her famous address to troops at Tilbury in 1588. Beard’s point is that Elizabeth’s history has been written and spoken largely by men. The queen’s voice, body, manners, habits and language have been determined by male writers and have, subsequently, been altered, tailored to the attitudes and circumstances of male power over the centuries. In this project, which takes the Armada Portrait of Elizabeth I as its starting point, students have investigated the ‘materials’ of female monarchy in ways which prioritise elements of agency through intimate knowledge of their clothing and jewellery; questioning accepted historical precepts of gender and power and challenging the conventions of historised language. What is a ‘Virgin Queen’ but a social construct, after all?

Elizabeth I’s ambitious plans were continued by her successor; Queen Anne of Denmark, Queen Consort to James VI of Scotland and I of England, who brought the splendour of Scandinavian and German courts to Scotland, and then to England in 1603. However, Anne’s patronage of Inigo Jones also contributed to a new Palladian austerity in Britain, particularly in her claim to have the ‘harte and stomack of a king’, in her famous address to troops at Tilbury in 1588. Beard’s point is that Elizabeth’s history has been written and spoken largely by men. The queen’s voice, body, manners, habits and language have been determined by male writers and have, subsequently, been altered, tailored to the attitudes and circumstances of male power over the centuries. In this project, which takes the Armada Portrait of Elizabeth I as its starting point, students have investigated the ‘materials’ of female monarchy in ways which prioritise elements of agency through intimate knowledge of their clothing and jewellery; questioning accepted historical precepts of gender and power and challenging the conventions of historised language. What is a ‘Virgin Queen’ but a social construct, after all?

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> For were the world with all his wealth a ring, Britannia, whose new name makes all tongues sing, Might be a diamond worthy to encase it...

The exhibition of work in Splendour surveys the Renaissance and Stuart courts of Scotland and England through its most powerful female icons, renowned for their exuberance, luxury and excess. Situated within the royal estates of Stirling and Greenwich, two ‘elevated landscapes’ with strong cultural, artistic and literary meanings, the students’ work reflects, perhaps, the tensions and unease of this period that ushered in a union of Scotland and England in the form of James VI of Scotland and I of England, but that also anticipated a period of deep discontent, resulting in the eventual act of regicide, with the death of James’s son, Charles I in 1649.

The material culture of decorative objects, entangled within the lives of monarchs, reveal such knowledge and sentiment. In Splendour, materials are gathered together in ways that parallel these wider associations, while simultaneously offering a critique of display and performance of royal privilege. Gold leaf, mother of pearl, delicate iron lacework, and semi-precious stones, are presented in the exhibition in architectonic constructions that imitate and replicate the kinds of animated pleasures that Queen Henrietta Maria, Queen Consort to Charles I, expressed when she exclaimed the Queen’s House, Greenwich, to be a ‘House of Delight’, as it was bestowed upon her in 1629.

It is these associations that are foregrounded in this project, Splendour, provoking questions and meanings surrounding power and agency; who owns it and who might speak it.

As an educator, I’m extremely interested in the type of pedagogical space that the Splendour project exemplifies. In it, the students were given significant freedom and agency, with the payoff being the creative space to construct a powerful individual and collective experience. This is no small ask, and the teaching staff involved have been extremely artful in communicating the value of working within one’s own discipline, but sharing a learning journey with students from other disciplines who are exposed to the same set of themes and inspirations. As such, the sparkle of Splendour has emerged from an alliance of intent and curiosity, with Textiles students viewing what Silversmithing & Jewellery makers have done with intrigue and pleasure, and vice versa. The photographic outputs from Stirling Castle show that these ways of working alongside pack a powerful punch, with the textiles, accessories and adornment finding a sensational foil in the garments made by students in Fashion Design. By bringing these outputs together, we see how image is a process of construction – and after all, the students’ historical inspirations deeply understood the importance of what they wore, and how they wore it. Elizabeth I would have been nothing without her material trappings of power; and in choosing a deep red underdress for the event of her death, Mary Queen of Scots forcefully embraced the symbolism of colour and luxury.

Centuries later, I like to think that these icons have stepped into the students’ world, and they find it brave and new, and familiar.

Within the Splendour project, my role has been that of observer and cultural heritage cheerleader, and seeing how it has made the students tick has been beyond rubies. In fact, the whole construction of the project has afforded an alchemical process. Sitting in the lecture theatre during Matilda Pye’s initial provocation – a rich lecture on how adornment and garments could and still construct identity – it occurred to me that these historical figures may not be immediately familiar to many of the students. But as they’ve explored their stories, they’ve found their own way to show that Elizabeth I, Mary Queen of Scots, and Anne of Denmark are names to conjure with. After all, these icons were all too human: along with power games and politics came sexual politics, intrigue and bloodshed. The students engaged with these (her)stories in a way that didn’t just speak to them, but shouted.

The exhibition of their work, and indeed the photo shoot at Stirling Castle, showed exactly how powerfully the students have achieved this. They have wrested the new from the historical by forging their own creative connections, and their visions are more powerful precisely because they are utterly authentic to them. They’ve taken what they’ve gleaned from historical research, and injected energy: from the superbly abject qualities of a choker evoking the moment of Mary’s decapitation (and let’s face it, we’re always fascinated by the darker side), to textiles samples that make smallpox pustules entrancing. What is more contemporary than being aware of change, of continuity, of transformation?
abbey campbell
paint, card
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