



greene
VISIONS

DANIEL GREENE



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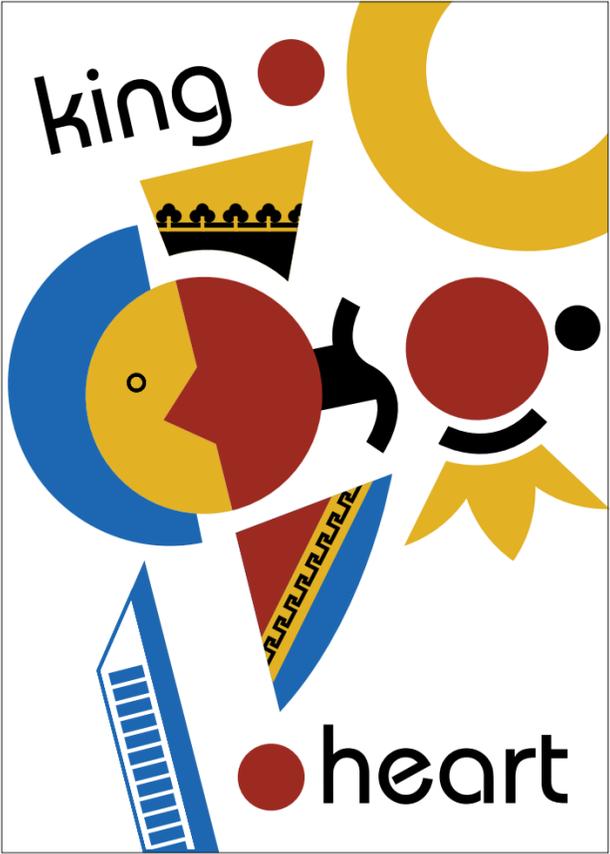


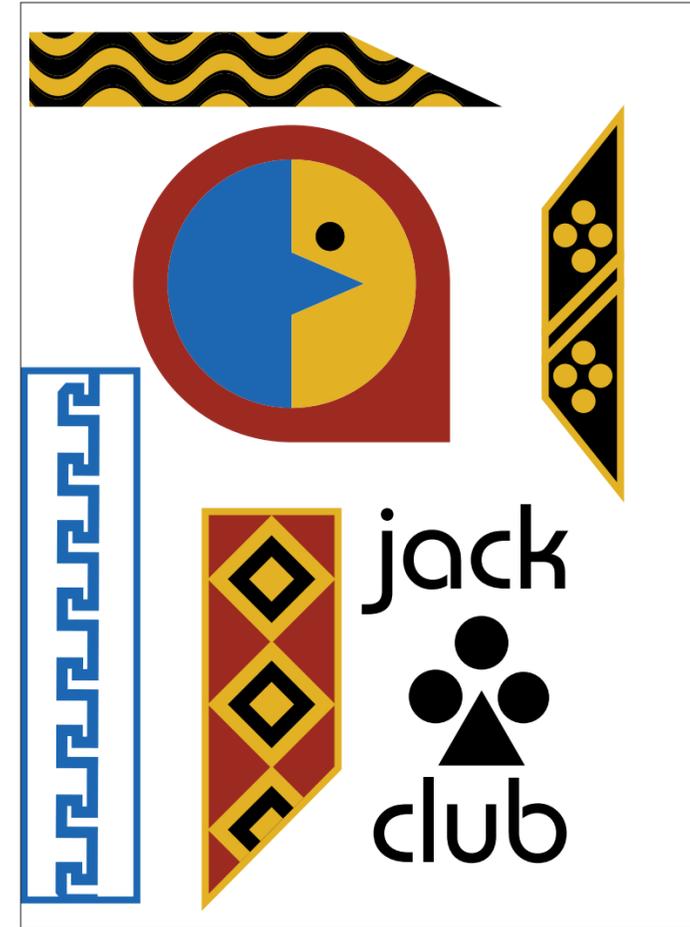
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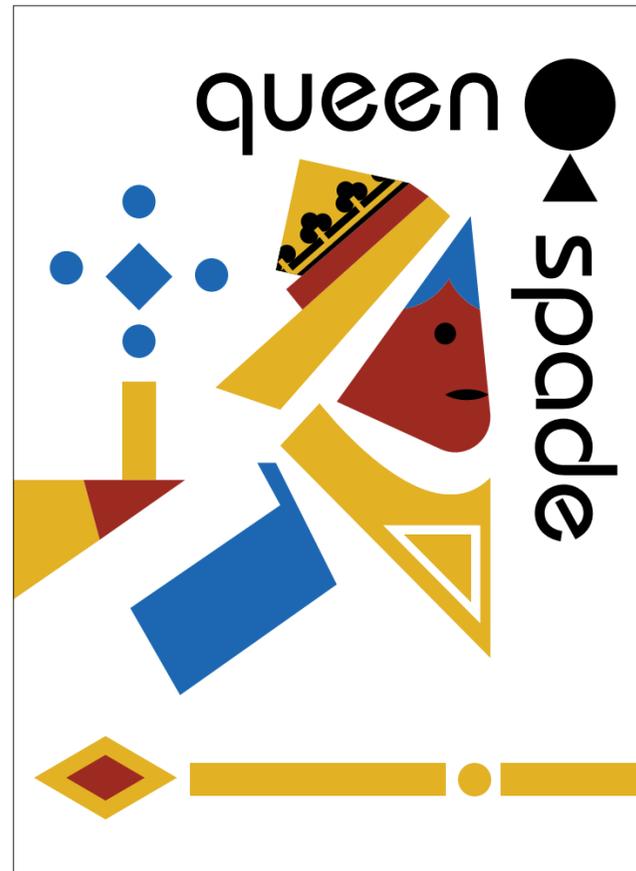
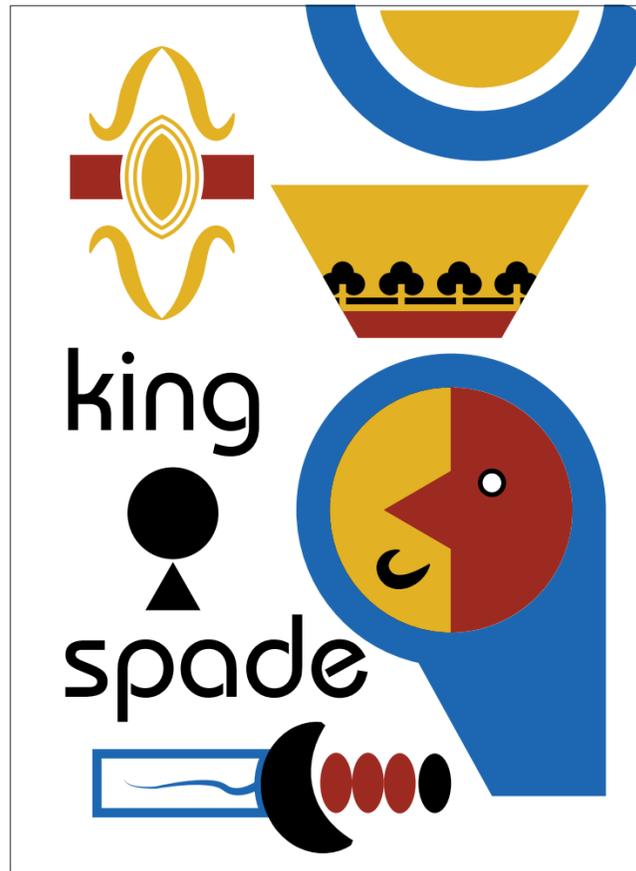
KARTEN SPIELEN

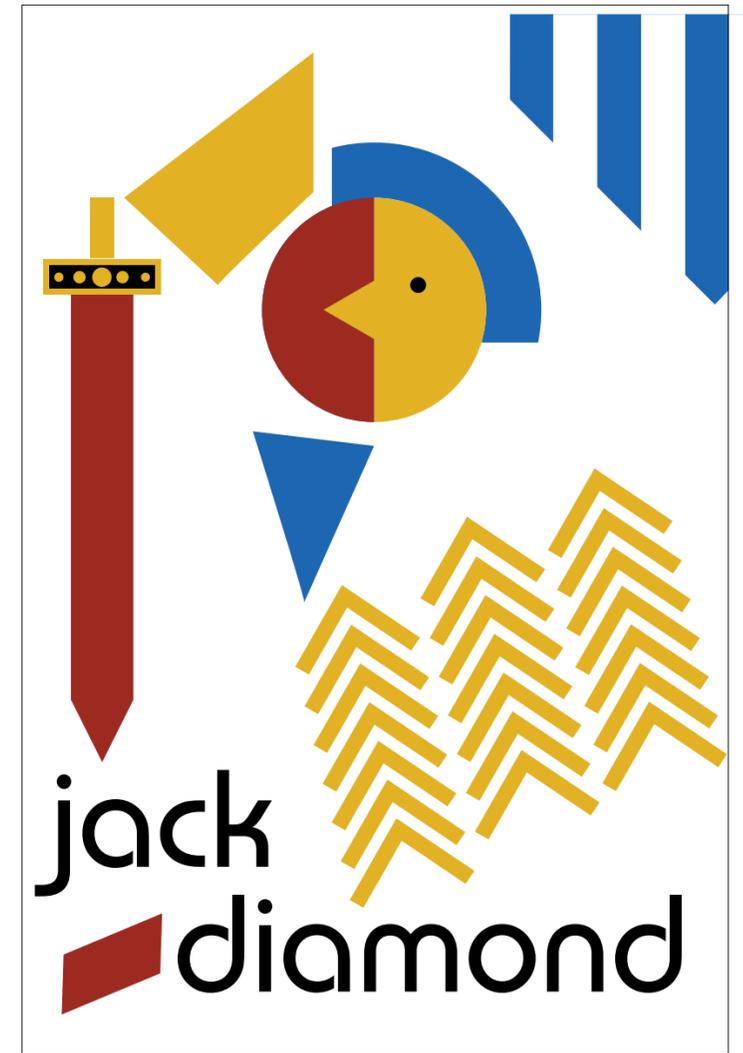
This deck of playing cards was designed for a class project. The assignment was to make playing cards based on a certain art style. Being a young designer who had completed a Graphic Design History class I was of course obsessed with Bauhaus. I set out to create cards that borrowed from the principals of Bauhausian design as well as paying homage to the classic Bicycle card designs. Minimalist design, strict adherence to a grid, and a Bauhaus inspired font used in all lowercase make this deck a faithful tribute to the school, complete with a cheeky use of German on the box.











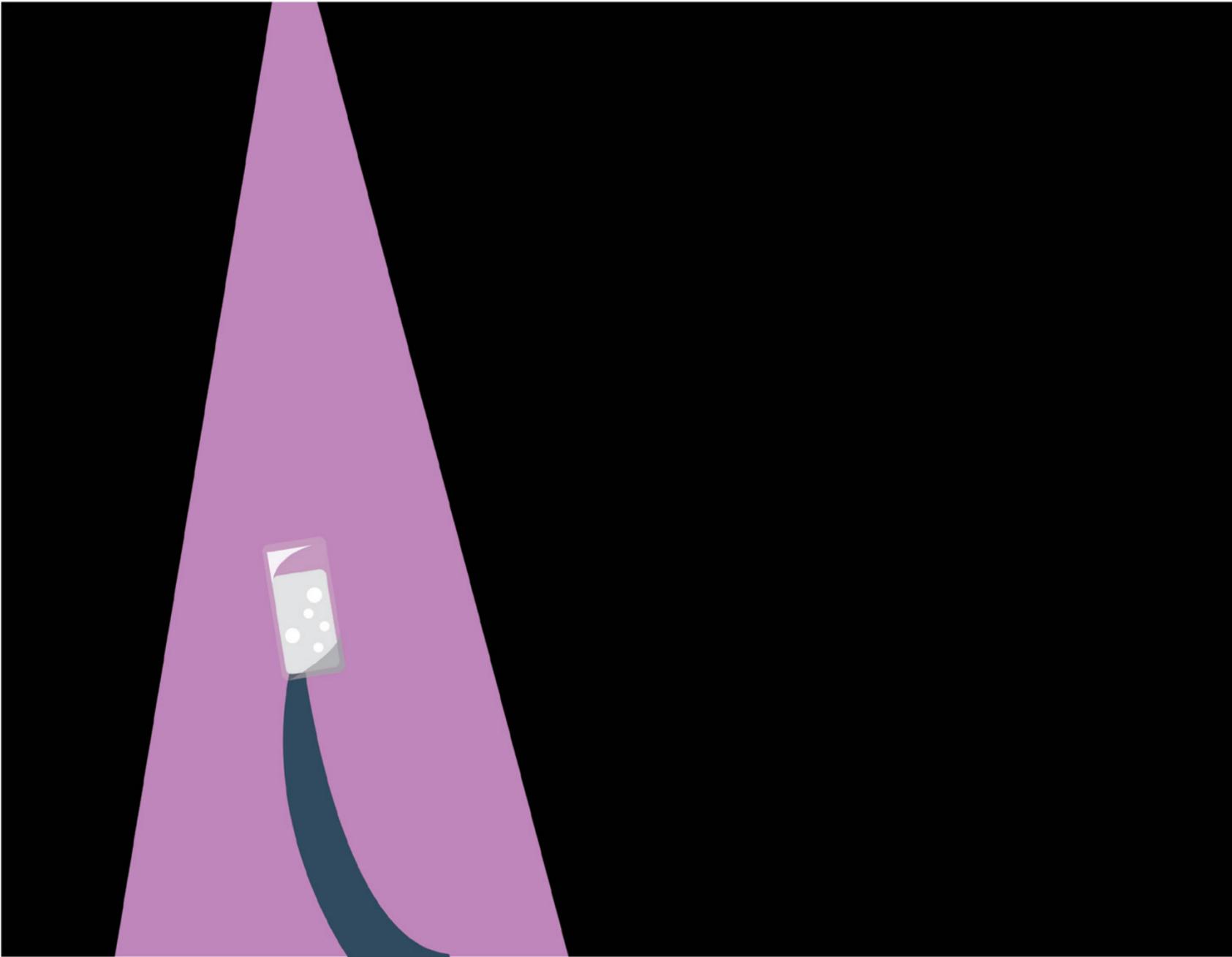
PIANO MAN

This is a children's book I illustrated for a class project. The assignment was to illustrate a children's book based on a song of our choice. The song in question is Billy Joel's, "Piano Man," a classic with tons of imagery. I made the illustrations with a flat art style making the typography reflect the emotion and musicality of the song.

[HERE IS A LINK TO READ MY BOOK](#)







MASK SKATEBOARDS

Designing these skateboards was a personal project born of a fascination for skate culture and design. I wanted to see how well my style lent itself to a skateboard. I conceptualized and designed all three skateboards. They're based off of masks that hold cultural importance: the honored tradition of masked wrestling in Mexico, masks from tribal Africa, and the masks from Kung Fu classic Five Deadly Venoms. My venture into the world of skate design concludes with three simple and beautiful boards.





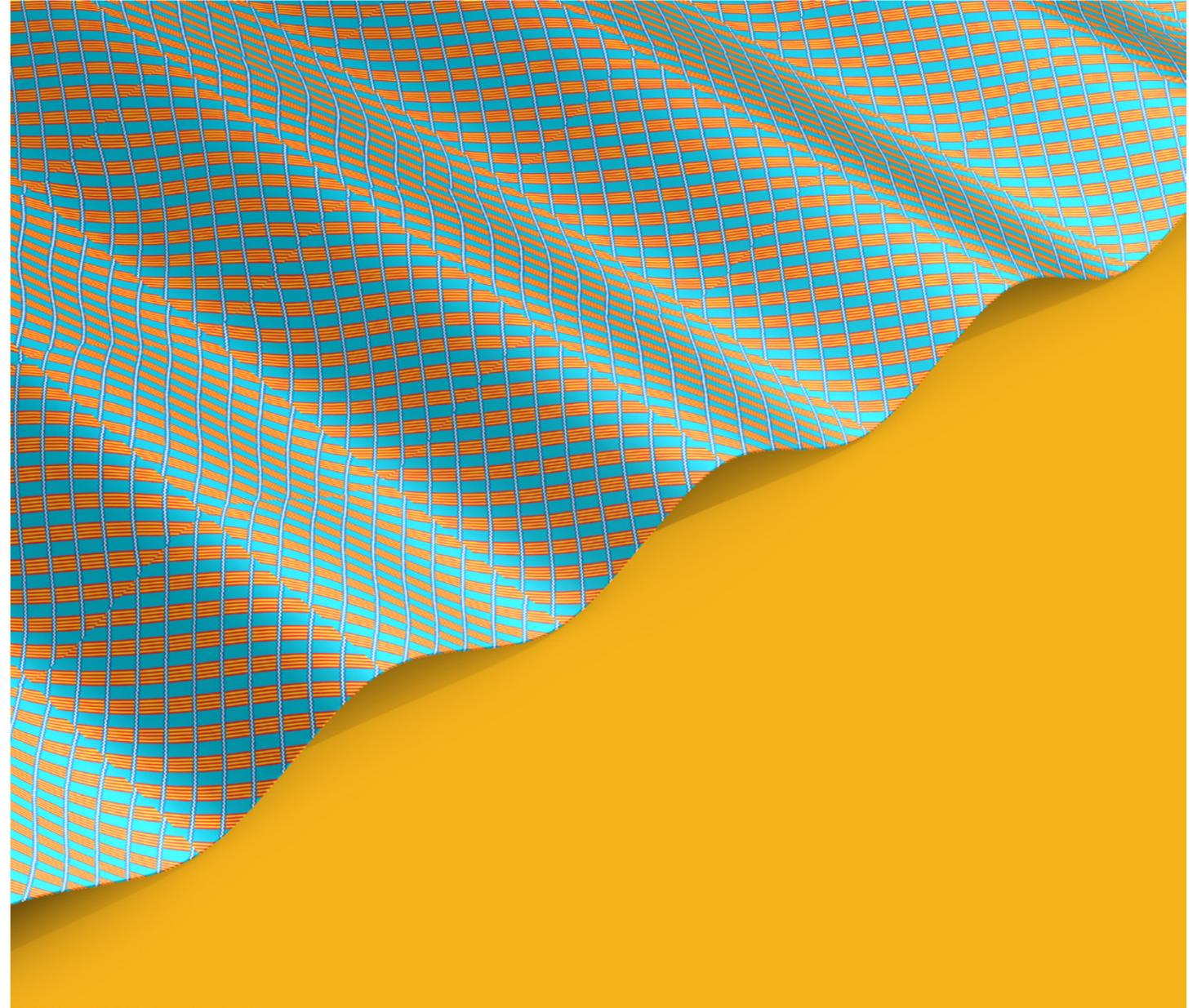
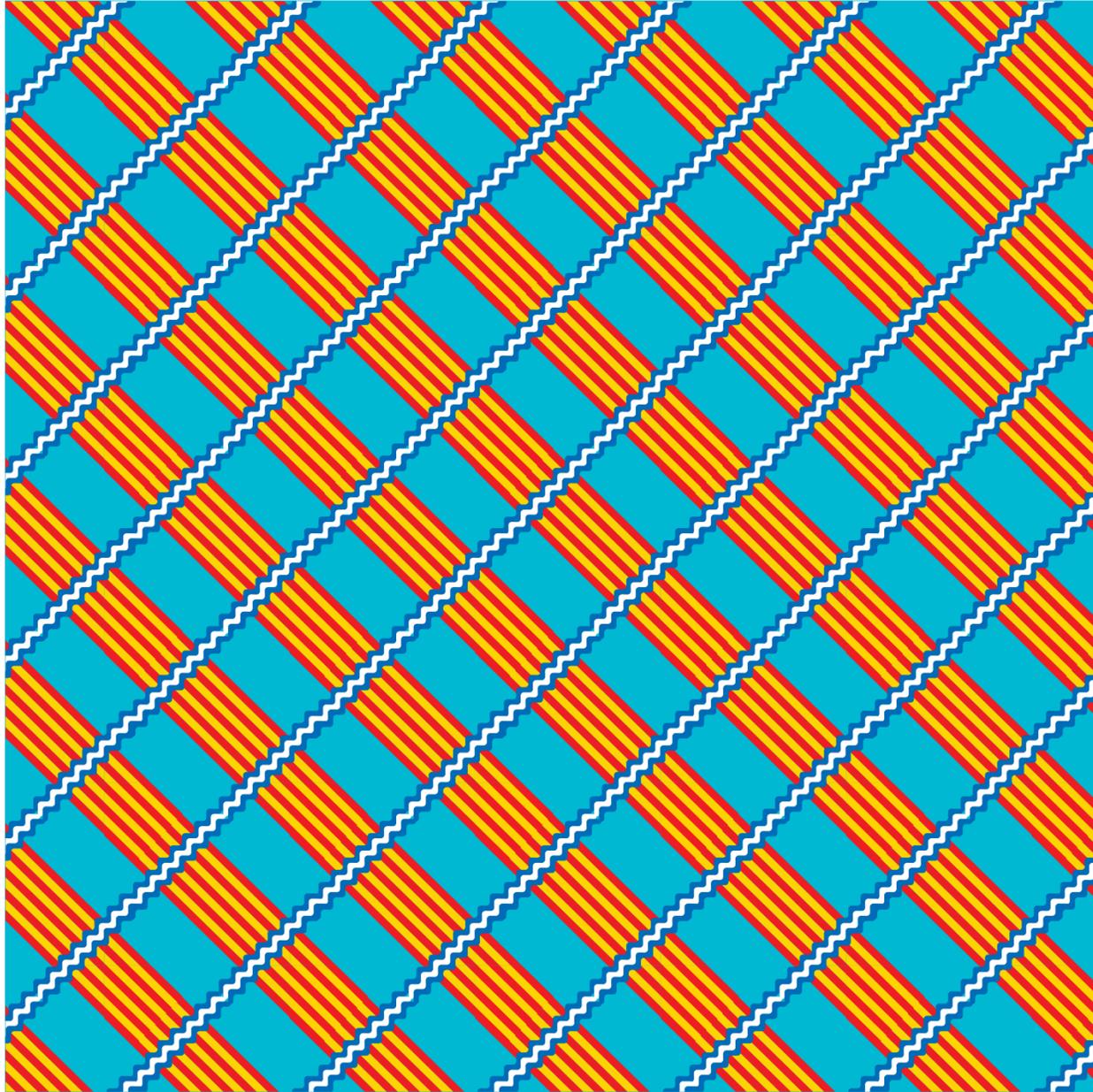


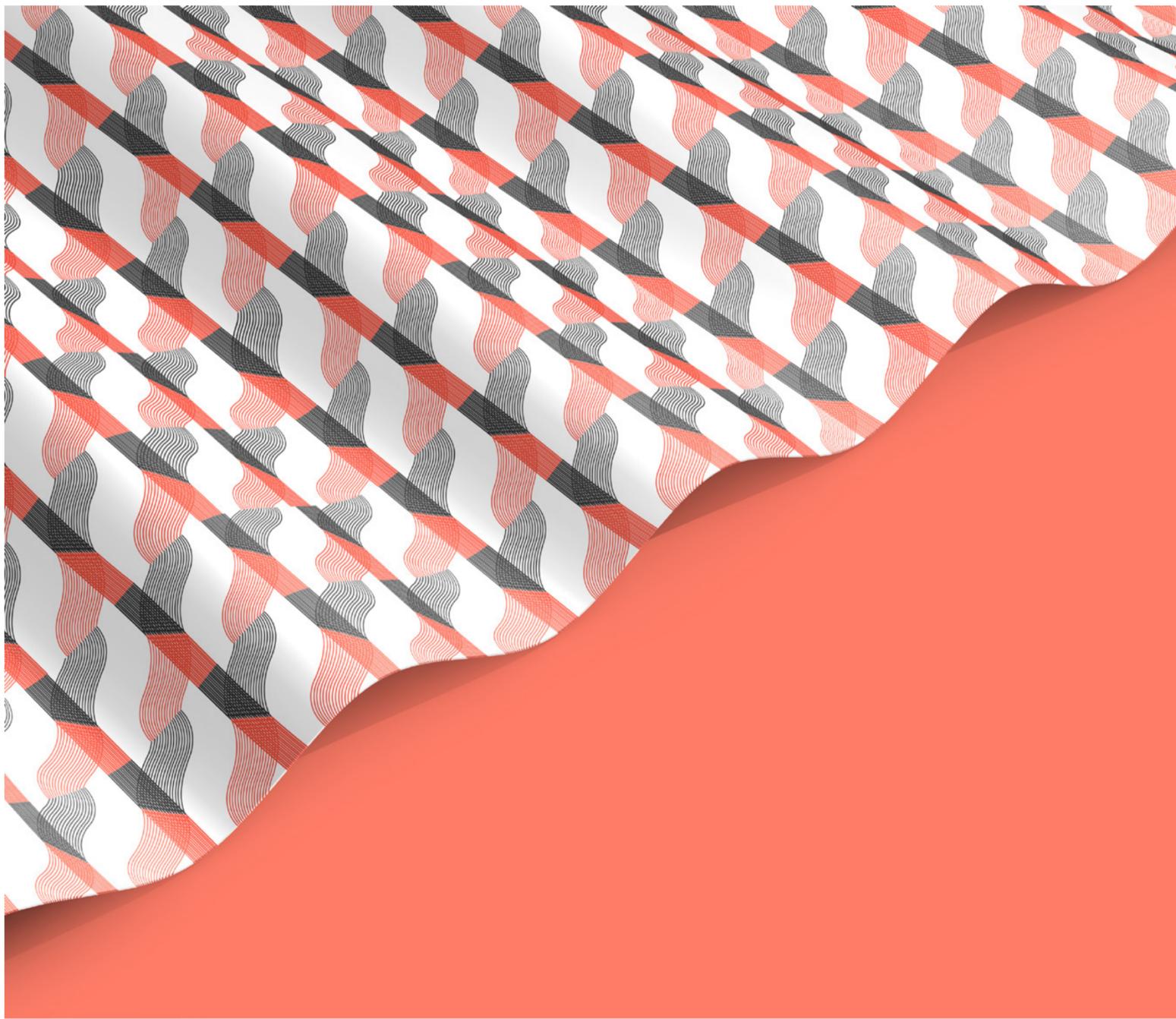
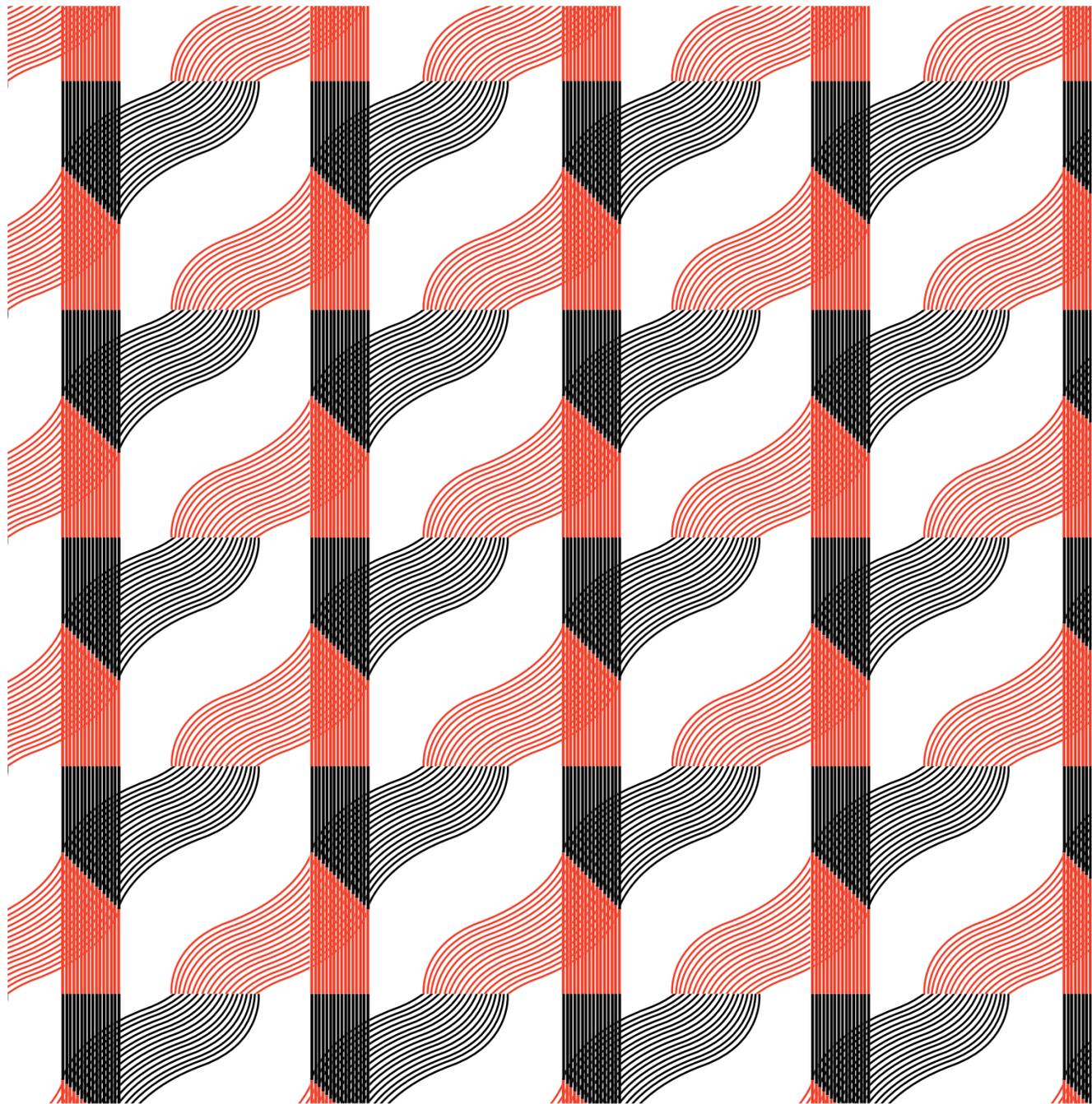


SEAMLESS PATTERNS

These patterns were a personal project to explore my design sensibilities. These are patterns that repeat seamlessly for use as fabric or gift wrap. I wanted to make something simple yet unique. All of these designs are based off of songs by the Beatles: "Yellow Submarine", "Back in the USSR", and "Lucy in the Sky with Diamonds". The designs ended up being unique but very pleasing when repeated.







SAFE SEX PSA'S

The goal was to make a public service announcement for an issue that concerned me. I chose to make an ad about safe sex, due to the alarming amount of people my age who were having unwanted pregnancies. I took common joke phrases about the usage of condoms and illustrated them with a cohesive style and color palette to make a unified campaign.



DONT BE SILLY

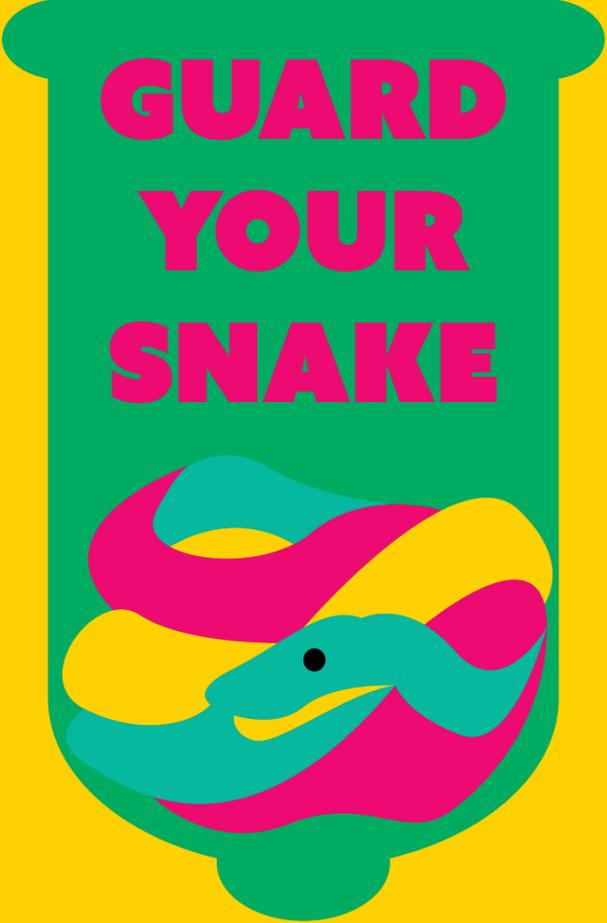


**PROTECT
YOUR
WILLIE**

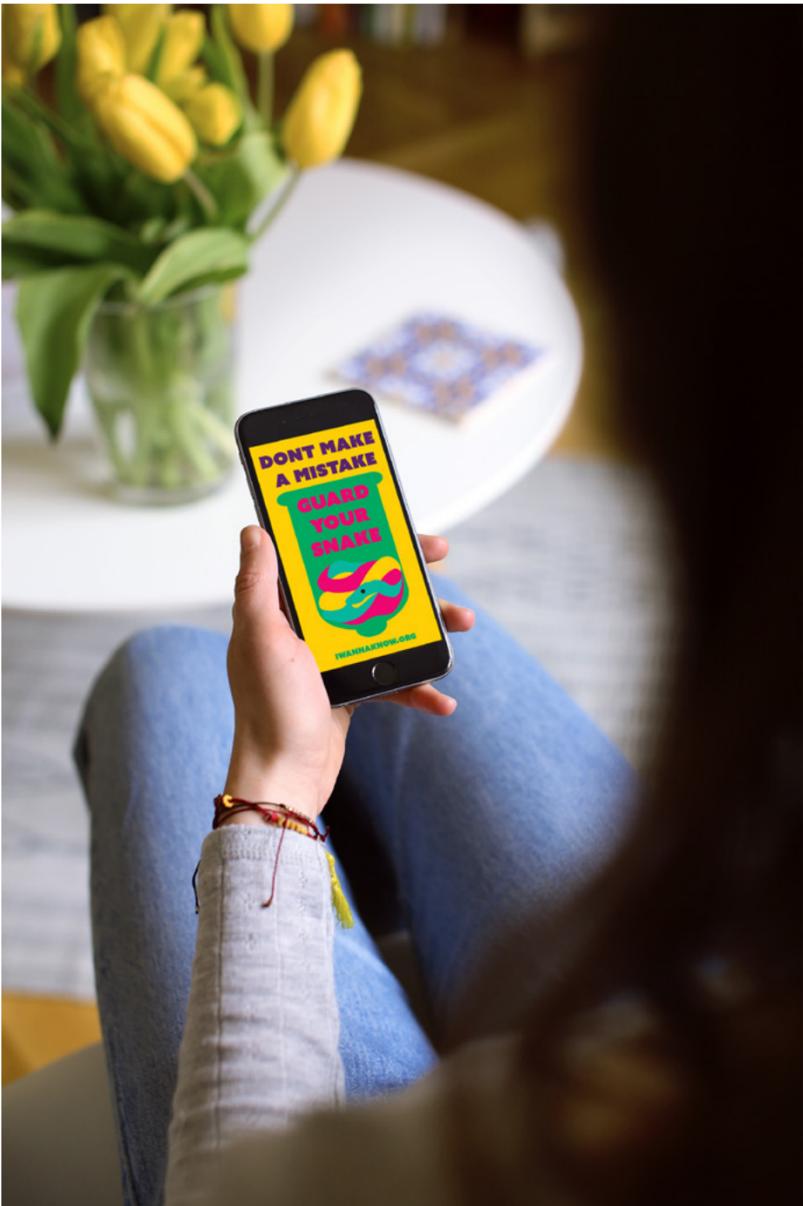
IWANNAKNOW.ORG

**DONT MAKE
A MISTAKE**

**GUARD
YOUR
SNAKE**



IWANNAKNOW.ORG



SUSHI HAUS LOGO AND PHOTOS

The was a project for a class in which we were to take photos of a type of food and make a logo for a restaurant in which it was served. I took photos of sushi that was served in a more inviting and western presentation than it is normally seen. The logo is a blend of these eastern and western influences; with delicate cherry blossoms being presented beside crazy, blocky logotype.









RAMEN BIBLE NIV

The Ramen Bible is a rejected idea for a class project that I couldn't let go of; so it became a personal project I wanted to see to completion. The project was to make an informational piece about ten things of the designer's choice, so I made a book about ten types of ramen. I illustrated and laid out the informational text to create an informative piece about the many ways to serve noodles and hot broth.

[HERE IS A LINK TO READ MY BOOK](#)



sapporo

Sapporo miso ramen is typically topped with sweetcorn, butter, bean sprouts, finely chopped pork, and garlic, and sometimes local seafood such as scallop, squid, and crab



hakodate

This mild shio-based broth is typically made with chicken and pork bones, and toppings usually include roast pork, fish cake (naruto), scallions, spinach, nori, and bamboo.

asahikawa

Asahikawa ramen is characterized by its soy sauce-based broth filled with thin, hard, and wavy noodles. The broth is typically flavored with kelp, anchovies, pork bones, and chicken, and some of the most common toppings for Asahikawa ramen include pork, bamboo shoots, eggs, and spring onions



kitakata

As 1927, Kitakata ramen originated from Genraiken noodle shop in Kitakata, Fukushima. Kitakata Ramen is one of Japanese's three most popular ramen, along with Sapporo ramen and Hakata ramen. Kitakata city has the most ramen stores per capita.

The ramen has a soy sauce base, and is usually topped with green onions, fish cake, char siu and bamboo shoots. The noodles are also noticeably thicker than the ramen noodles used in other varieties.

ORANGE CASSIDY T-SHIRTS

I love professional wrestling, as taboo as that may be to admit. This was a personal project to make t-shirts for one of my current favorite wrestlers, Orange Cassidy. His entire gimmick is being lazy and doing various puns on the fact that his name is Orange. These t-shirts are designed around this tongue-in-cheek approach to his style, with references to his alleged laziness and fruit-themed name.





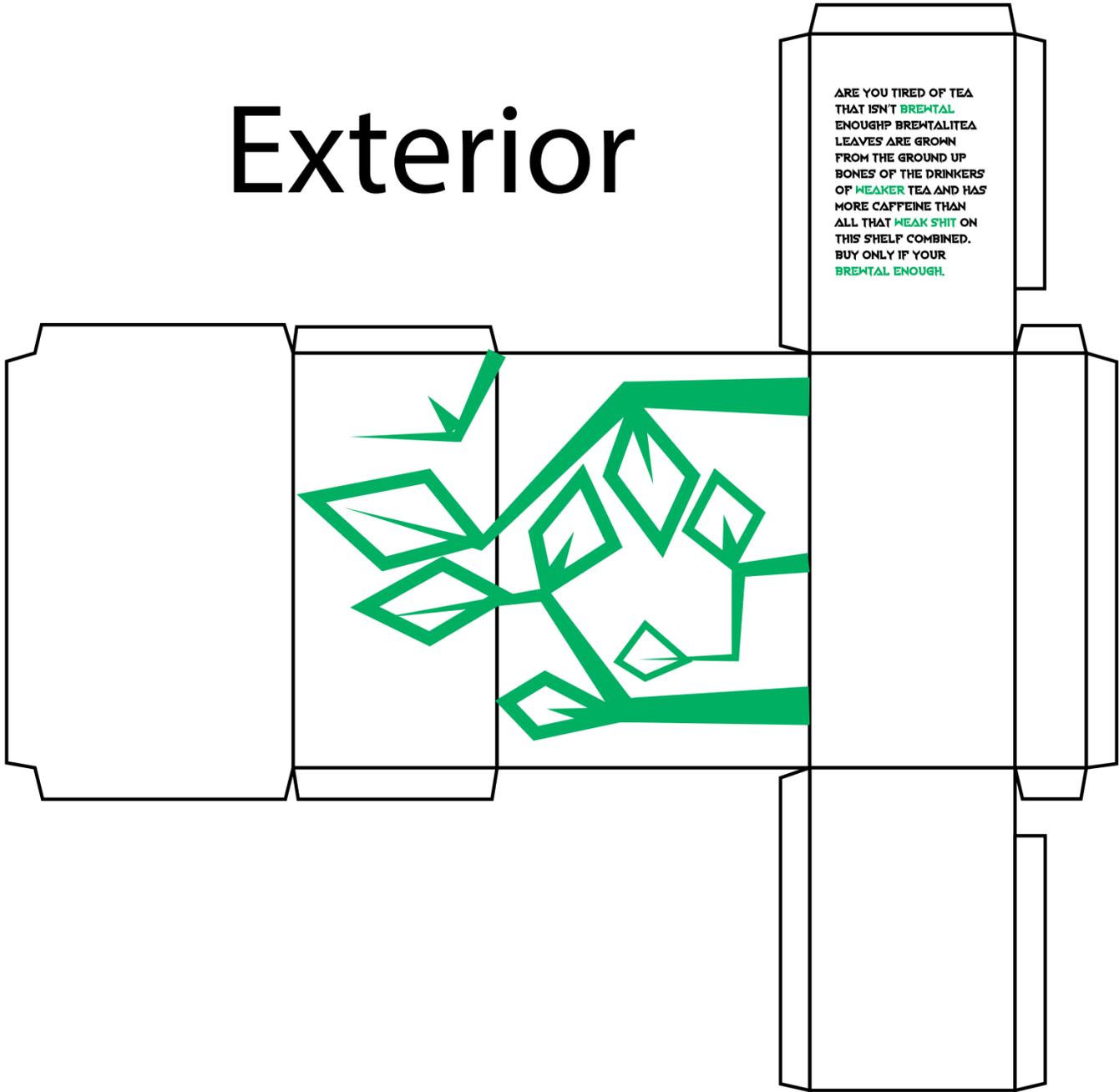


BREWTALITEA LOGO AND PACKAGING

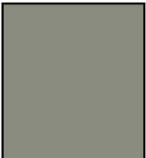
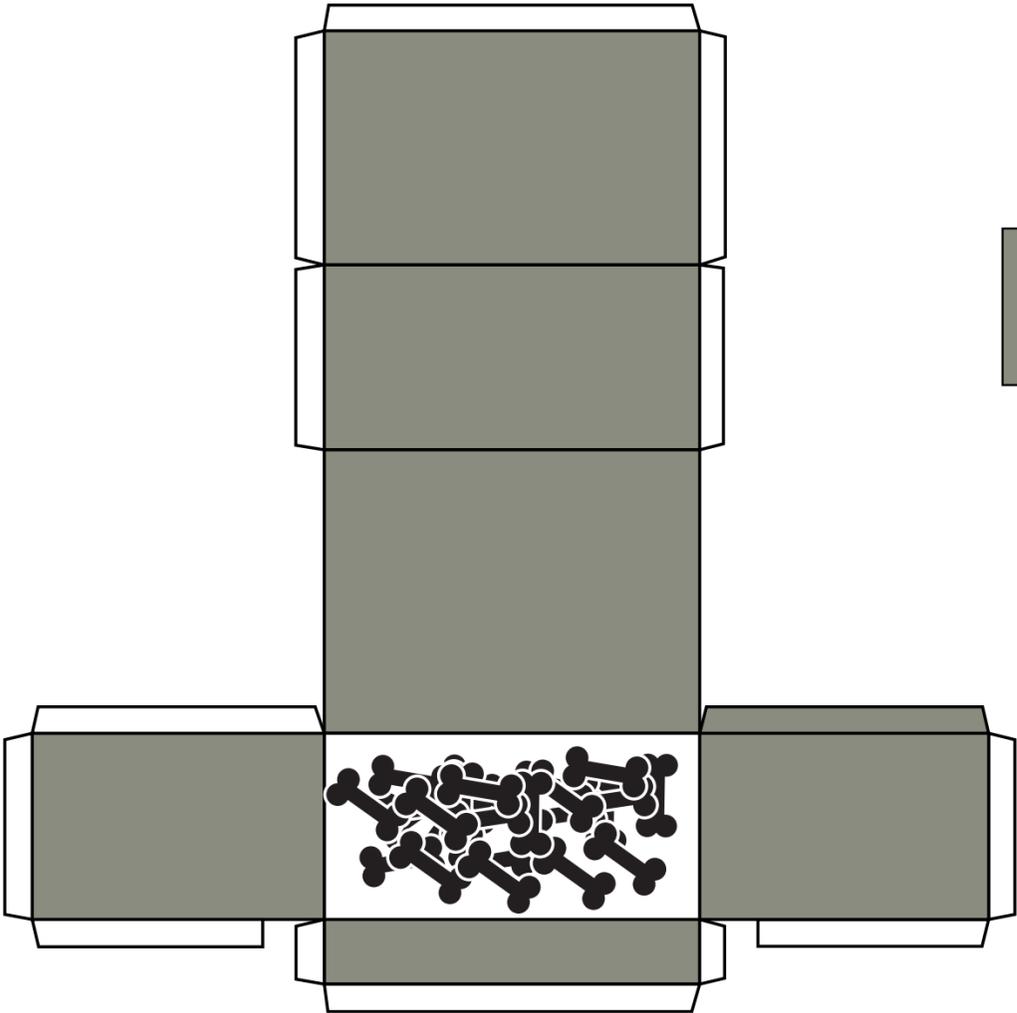
This was a personal project to make a logo for an interesting fictional product. A simple word association game brought me to “black metal” and “black tea”. I thought about how different the aesthetics associated with both of these things are and thought it would be fun to make a black metal tea logo. The triple pun in the title deserves its own award. The fictional brand of tea needed its own packaging just as “brewtal”. The box depicts the method by which the tea is grown; through bones of weaker tea drinkers. The result is a cohesive design between logo and packaging.



Exterior



Interior

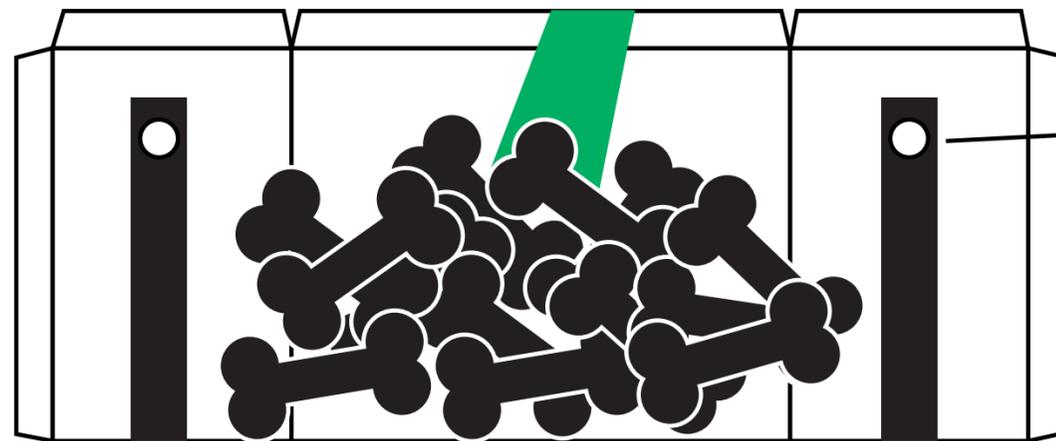


Gray= covered (no art shown)

Interior Cuff Panel

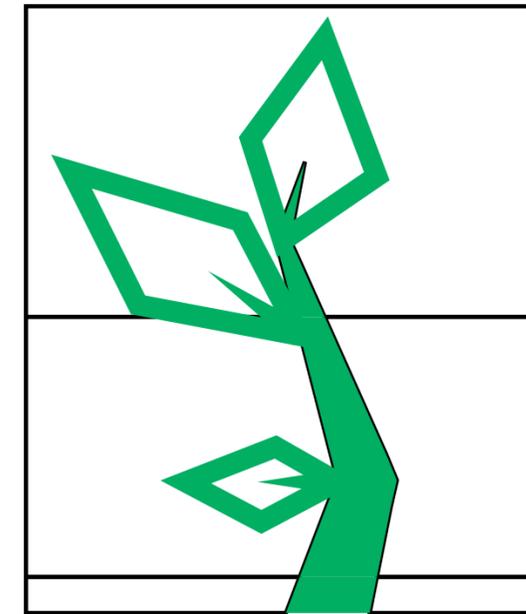


Inner Wall



posts will be connected by tube where tea bags will be hung

Lid Interior

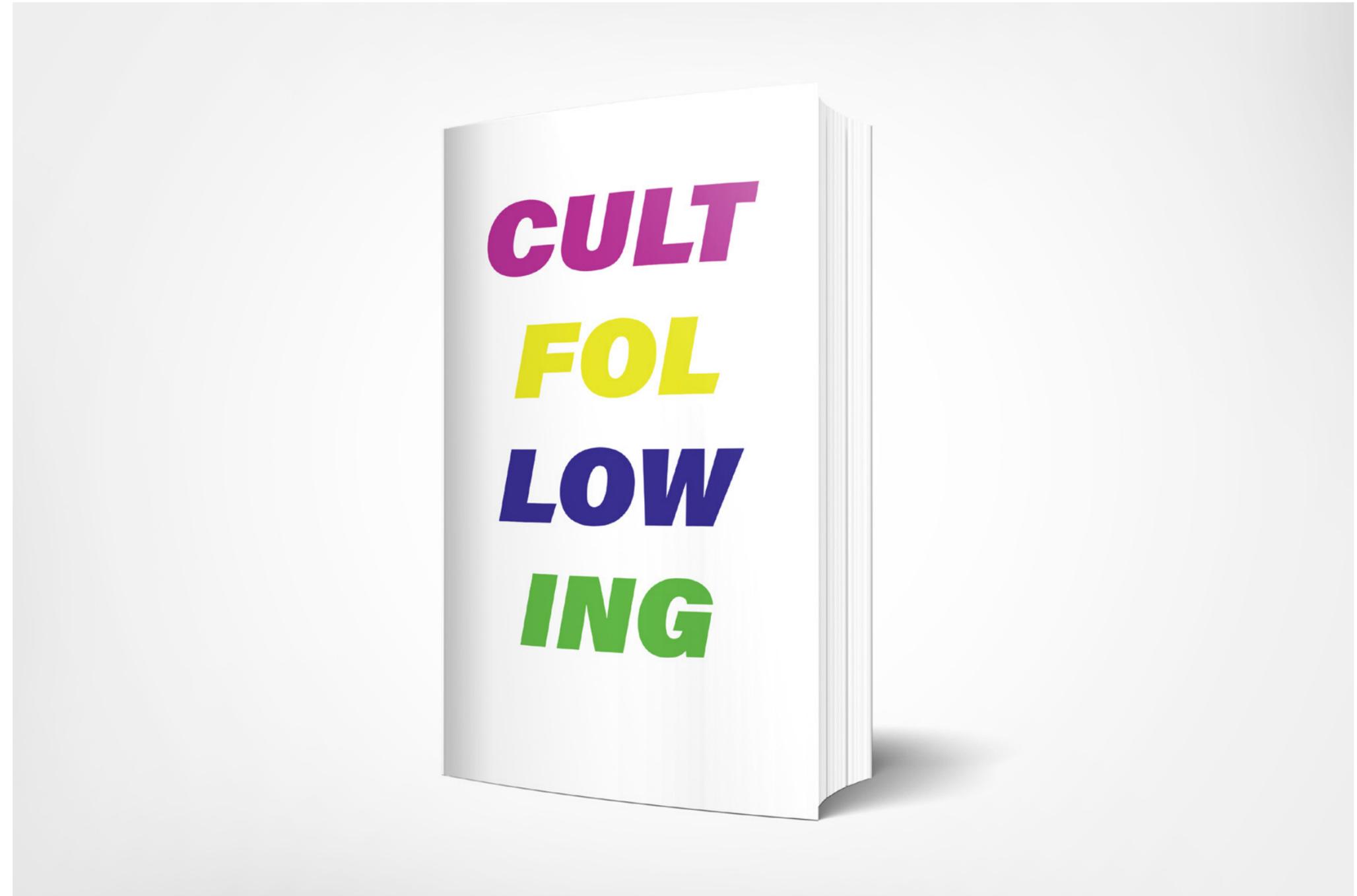




CULT FOLLOWING

This was originally a book about ten cults but has been paired down to just my favorites. The book features experimental layouts and photos edited to betray the dark nature they are supposed to depict. The result is a colorful romp through some of mankind's darkest moments.

[HERE IS A LINK TO READ MY BOOK](#)





SHOKO ASAHARA



DOCTRINE

Shinrikyo Aum is a syncretic belief system that draws upon Asahara's idiosyncratic interpretations of elements of early Indian Buddhism and Tibetan Buddhism, as well as Hinduism, taking Shiva as the main image of worship and incorporating millennialist ideas from Christianity, Yoga, and the writings of Nostradamus. Its founder, Chizuo Matsumoto, claimed that he sought to restore "original Buddhism" but employed Christian millenarian rhetoric. In 1992, Matsumoto, who had changed his name to Shoko Asahara, published a foundational book, declaring himself to be "Christ," Japan's only fully enlightened master, as well as identifying himself as the "Lamb of God".

Asahara's purported mission was to take upon himself the sins of the world, and he claimed he could transfer spiritual power to his followers and ultimately take away their sins and bad deeds. While some reject Aum Shinrikyo's claims of Buddhist characteristics and affiliations with Buddhism, other scholars refer to it as an offshoot of Japanese Buddhism, and this

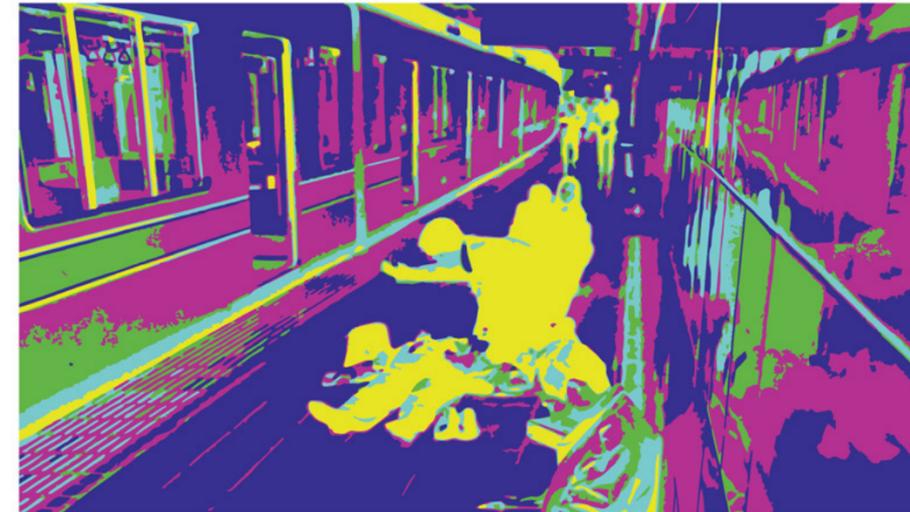
In 1984, Asahara formed Aum Shinzen no Kai. He changed his name from Chizuo Matsumoto to Shoko Asahara and renamed his group Aum Shinrikyo in 1987. Asahara applied for government registration and, although authorities were initially reluctant, after an appeal, the Tokyo Metropolitan Government eventually granted it legal recognition as a religious corporation in 1989.

After this, a monastic order was established, and many lay followers joined. Asahara gained credibility by appearing on TV and on magazine covers. He gradually attained a following of believers and began being invited to lecture-meeting at universities. Asahara also wrote several religious books, including *Beyond Life and Death* and *Supreme Initiation*.

was how the movement generally defined and saw itself.

Asahara outlined a doomsday prophecy, which included a third world war instigated by the United States.

According to Robert Jay Lifton, an American psychiatrist and author: [Asahara] described a final conflict culminating in a nuclear 'Armageddon,' borrowing the term from the Book of Revelation 16:16"



TOKYO SUBWAY GAS ATTACK

On the morning of 20 March 1995, Aum members released a binary chemical weapon, most closely chemically similar to sarin, in a coordinated attack on five trains in the Tokyo subway system, killing 13 commuters, seriously injuring 54 and affecting 980 more. Some estimates claim as many as 6,000 people were injured by the sarin. It is difficult to obtain exact numbers since many victims are reluctant to come forward.

Prosecutors allege that Asahara was tipped off by an insider about planned police raids on cult facilities and ordered an attack in central Tokyo to divert police attention away from the group. The attack evidently backfired, and police conducted huge simultaneous raids on cult compounds across the country.

Over the next week, the full scale of Aum's activities was revealed for the first time. At the cult's headquarters in Kamikuishiki on the foot of Mount Fuji, police found explosives, chemical weapons, and a Russian Mil Mi-17 military helicopter. While the finding of biological warfare agents such as anthrax and Ebola cultures was reported, those claims now appear to have been widely exaggerated. There were stockpiles of chemicals that could be used for producing enough sarin to kill four million people.





Marshall Herff Applewhite was the leader of the Heaven's Gate religious cult in Texas. He was a self-proclaimed prophet, drawing rhetoric from science fiction and scripture. He led his group to commit mass suicide in 1997 in hopes of being lifted into a spaceship. His close partner, Bonnie Lu Nettles, decided they were "The Two" mentioned in the Book of Revelation, meant for an important mission.

MARSHALL APPLEWHITE

Heaven's Gate members believed the planet Earth would be "recycled" ("wiped clean, renewed, refurbished, and rejuvenated") before 2027 and the only chance for their consciousness (defined sometimes as soul or mind) to survive was to leave their human bodies at an appointed time. Initially the group had been told that they would be transported with their bodies on board a spacecraft that would come to Earth and take the crew to heaven, referred to as the "next level". When Bonnie Lou Nettles (Ti) died of cancer in 1985, it confounded Applewhite's doctrine because Nettles was allegedly chosen by the next level to be a messenger on Earth, yet her body died instead of leaving physically to outer space. The belief system was then refined to include the leaving of consciousness from the body as equivalent to leaving the Earth in a spacecraft.

While the group was against suicide, they defined "suicide" in their own context to mean "to turn against the Next Level when it is being offered" and believed their "human" bodies were only vessels meant to help them on their journey. Suicide, therefore, would be not allowing their consciousness to leave their human bodies to join the next level; remaining alive instead of participating in the group suicide was considered suicide of their consciousness. In conversation, when referring to a person or a person's body, they routinely used the word "vehicle".

The members of the group added -ody to the first names they adopted in lieu of their original given names, which defines "children of the Next Level". This is mentioned in Applewhite's final video, Do's Final Exit, filmed March 19–20, 1997, just days prior to the suicides.

They believed that, "to be eligible for membership in the Next Level, humans would have to shed every attachment to the planet". This meant all members had to give up all human-like characteristics, such as their family, friends, sexuality, individuality, jobs, money, and possessions.



DOCTRINE

MASS SUICIDE

On March 19–20, 1997, Marshall Applewhite taped himself in Do's Final Exit, speaking of mass suicide and "the only way to evacuate this Earth". After asserting that a spacecraft was trailing Comet Hale-Bopp and that this event would represent the "closure to Heaven's Gate", Applewhite persuaded 38 followers to prepare for ritual suicide so their souls could board the supposed craft. Applewhite believed that after their deaths an unidentified flying object (UFO) would take their souls to another "level of existence above human", which he described as being both physical and spiritual. Their preparations included each member's videotaping a farewell message.

To kill themselves, members took phenobarbital mixed with apple sauce or pudding and washed it down with vodka. Additionally, they secured plastic bags around their heads after ingesting the mix to induce asphyxiation. All 39 were dressed in identical black shirts and sweat pants, brand new black-and-white Nike Decades athletic shoes, and armband patches reading "Heaven's Gate Away Team" (one of many instances of the group's use of the Star Trek fictional universe's nomenclature). Each member had on their person a five-dollar bill and three quarters in their pockets: the five-dollar bill was to cover vagrancy fines while members were out on jobs, while the quarters were to make phone calls. Once dead, a living member would arrange the body by removing the plastic bag from the person's head. They then posed the body so that it lay neatly in their own bed, with faces and torsos covered by a square purple cloth for privacy. The identical clothing was used as a uniform for the mass suicide to represent unity whilst the Nike Decades were chosen as the group "got a good deal on the shoes".





JIM JONES

In 1951, twenty-year-old Jones began attending gatherings of the Communist Party USA in Indianapolis. He became flustered with harassment during the McCarthy Hearings, particularly regarding an event that he attended with his mother focusing on Paul Robeson, after which she was harassed by the FBI in front of her co-workers for attending. He also became frustrated with the persecution of open and accused communists in the United States, especially during the trial of Julius and Ethel Rosenberg. Jones said he asked himself, "How can I demonstrate my Marxism? The thought was, infiltrate the church."

Jones was surprised when a Methodist district superintendent helped him get a start in the church, even though he knew Jones to be a communist. In 1952, he became a student pastor at the Sommerset Southside Methodist Church, but later claimed he left the church because its leaders barred him from integrating blacks into his congregation. Around this time, Jones witnessed a faith-healing service at a Seventh Day Baptist Church. He observed that it attracted people and their money, and he concluded that he could accomplish his social goals with financial resources from such services.

Jones organized a mammoth religious convention to take place June 11–15, 1956 in Cadle Tabernacle. He needed a well-known religious figure to draw crowds, so he arranged to share the pulpit with Rev. William M. Branham, a healing evangelist and religious author who was as highly revered as Oral Roberts. Jones was able to launch his own church following the convention, which had various names until it became the Peoples Temple Christian Church Full Gospel. The Peoples Temple was initially an interracial mission.

DOCTRINE

Although a variety of beliefs existed in Peoples Temple, two main systems of thought can be identified. The first system, which tended to be concentrated in Jim Jones and a small leadership corps, comprised a belief in the salvific power of socialism. Somewhat atheistic, or at best agnostic, in nature, this belief resembled humanism in its understanding of the power of human beings to re-create and re-shape reality for the benefit of all. In this view, religion could be used to attract people into the organization so that the real message of Christianity — radical sharing and mutual support — could actually be lived. The second belief system in the Temple, and by far the largest, was a traditional Christianity which emphasized the prophetic call to social justice and a belief that the kingdom of God could be established on earth by living in an apostolic community. This system resembled the Social Gospel movement of the late 19th and early 20th centuries in its commitment to solving social problems; at the same time, however, the group had utopianist ideals which could only be lived out through the establishment of a community separate from the evil and injustice of the rest of the world, especially America.

JONESTOWN MASSACRE

In 1974, the Peoples Temple signed a lease to rent land in Guyana. The community created on this property was called the Peoples Temple Agricultural Project, or, informally, "Jonestown". It had as few as 50 residents in early 1977.

Jones saw Jonestown as both a "socialist paradise" and a "sanctuary" from media scrutiny that had started with the Kinsolving articles. Former Temple member Tim Carter said the Temple moved to Jonestown because "in '74, what we saw in the United States was creeping fascism." Carter explained, "It was apparent that corporations, or the multinationals, were getting much larger, their influence was growing within the government, and the United States is a racist place." Carter said the Temple concluded that Guyana was "a place in a black country where our black members could live in peace", "it was a socialist government" and it was "the only English-speaking country in South America."

Increasing media scrutiny based on allegations by former members placed further pressure on Jones, especially after a 1977 article by Marshall Kilduff in New West Magazine. Just before publication of the New West piece, editor Rosalie Wright telephoned Jones to read him the article. Wright explained that she was only doing so before publication because of "all the support letters we received on your behalf, from the Governor of California (Jerry Brown)" and others. While still on the phone listening to the allegations contained in the article, Jones wrote a note to Temple members in the room with him that said, "We leave tonight. Notify Georgetown (Guyana)."

On November 17, 1978, Leo Ryan, a U.S. Congressman from the San Francisco area investigating claims of abuse within the Peoples Temple, visited Jonestown. During Ryan's visit, a number of Temple members expressed a desire to leave with him, and, on November 18, they accompanied Ryan to the local airstrip at Port Kaituma. There they were intercepted by self-styled Temple security guards who opened fire on the group, killing Ryan, three journalists, and one of the defectors. A few seconds of gunfire from the incident were captured on video by Bob Brown, one of the journalists killed in the attack.

That evening, in Jonestown, Jones ordered his congregation to drink a concoction of cyanide-laced, grape-flavored Flavor Aid.