

Time Based Design – Theory

4. We and They

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§1. the role of culture

coevolution, ecological niche

https://en.wikipedia.org/wiki/Ecological_niche#Hutchinsonian_niche



niche segregation and restriction

https://en.wikipedia.org/wiki/Ecological_niche#Segregation_versus_restriction



Man is an animal that fights the struggle for life with non-biological organs, namely the technologies.

Man is fundamentally a *technological being*

Technology forms the *possibility for cultures*

All cultures are *technological cultures*

– Bernard Stiegler, 2018, p.38 [trans: BB]

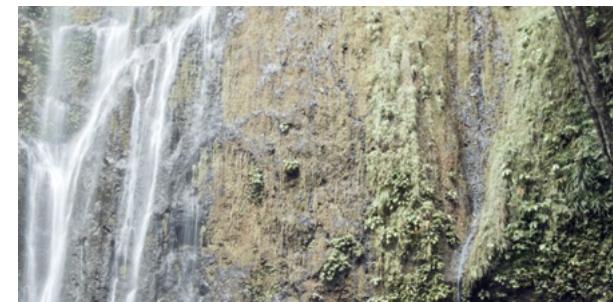
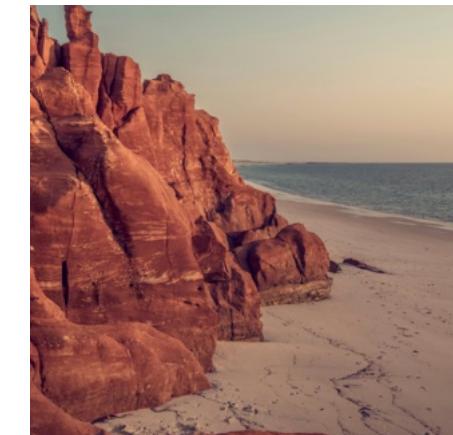
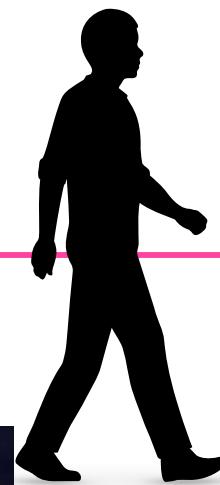




<https://www.jimmynelson.com/people/bardi>

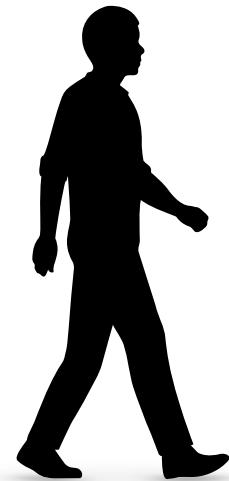


<https://www.jimmynelson.com/people/korafe>



biological human

fixed



culture

fluid



reality

fixed



All environments that have been crossed and conquered by man over the previous millions of years testify to the adaptive power of homo sapiens – an adaptive power that hinges solely on the *cultural* side. [trans:BB]

Tous les environnements traversés en conquis durant ces quelques millions d'années par l'homme attestent de cette puissance adaptive, basculée uniquement du côté culturelle. (Otte 2012, p.89)

exercise

Form groups based on the card that you have been given.

From this group, create a community. Think, *for example*, about the following questions:

- What is the origin of your community?
- What do you call yourself? What do others call you?
- What are your gods, what are your deities?
- What is your specific iconography (make drawings)
- What is your relation with your surroundings? The world, other people?
- What is meaningful, what is worthless?
- ...

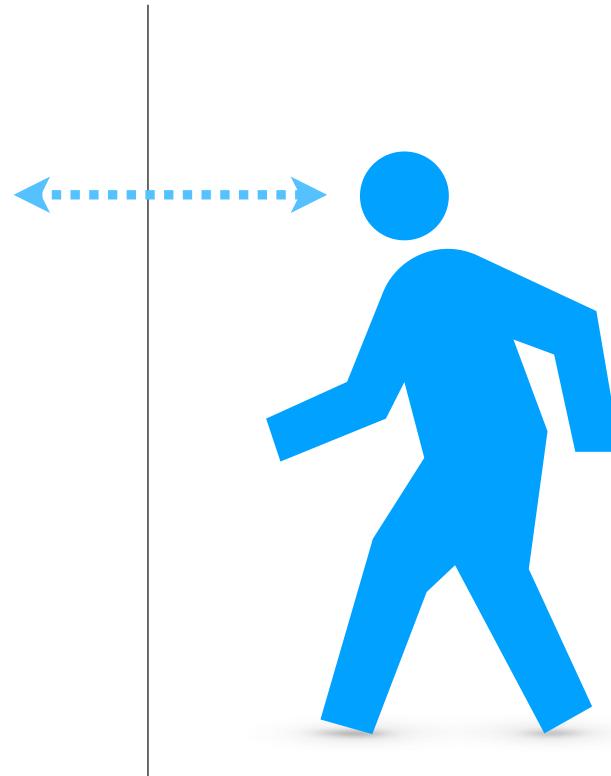
§2. rituals and communities

artefact
(geofact)



external / world

symbolic expression
συμ-βάλλω: to bring together,
collect, give meaning to

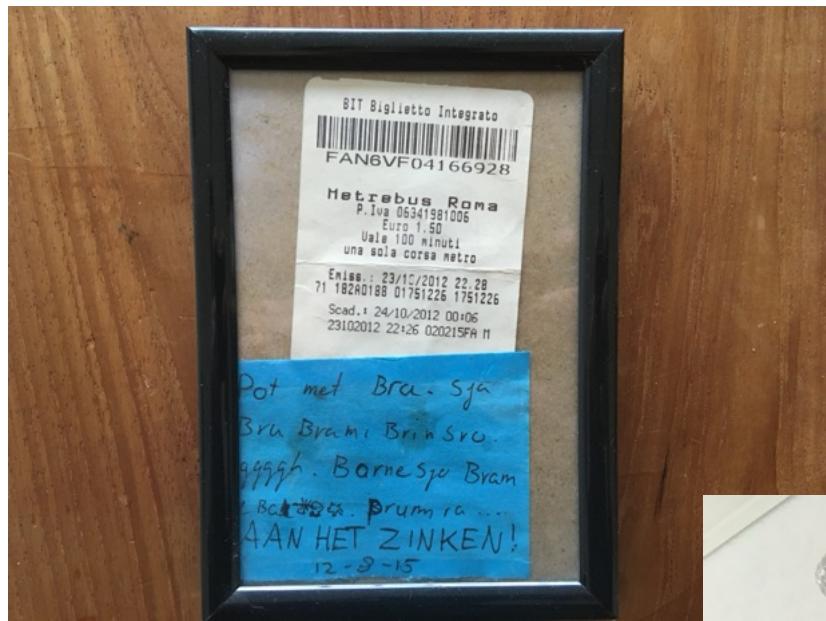


memory

internal / mind

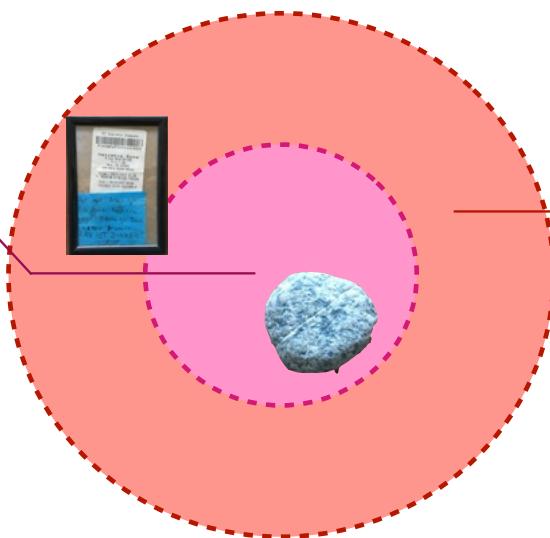
[Researchers] have argued that young children who are just beginning to speak, can only learn new concept in a context where the objects concerned have *emotional significance* for them. Children [...] for whom the context of shared emotive reaction cannot be easily created, have greater difficulty in generalizing the concept and do so later than [other] children.

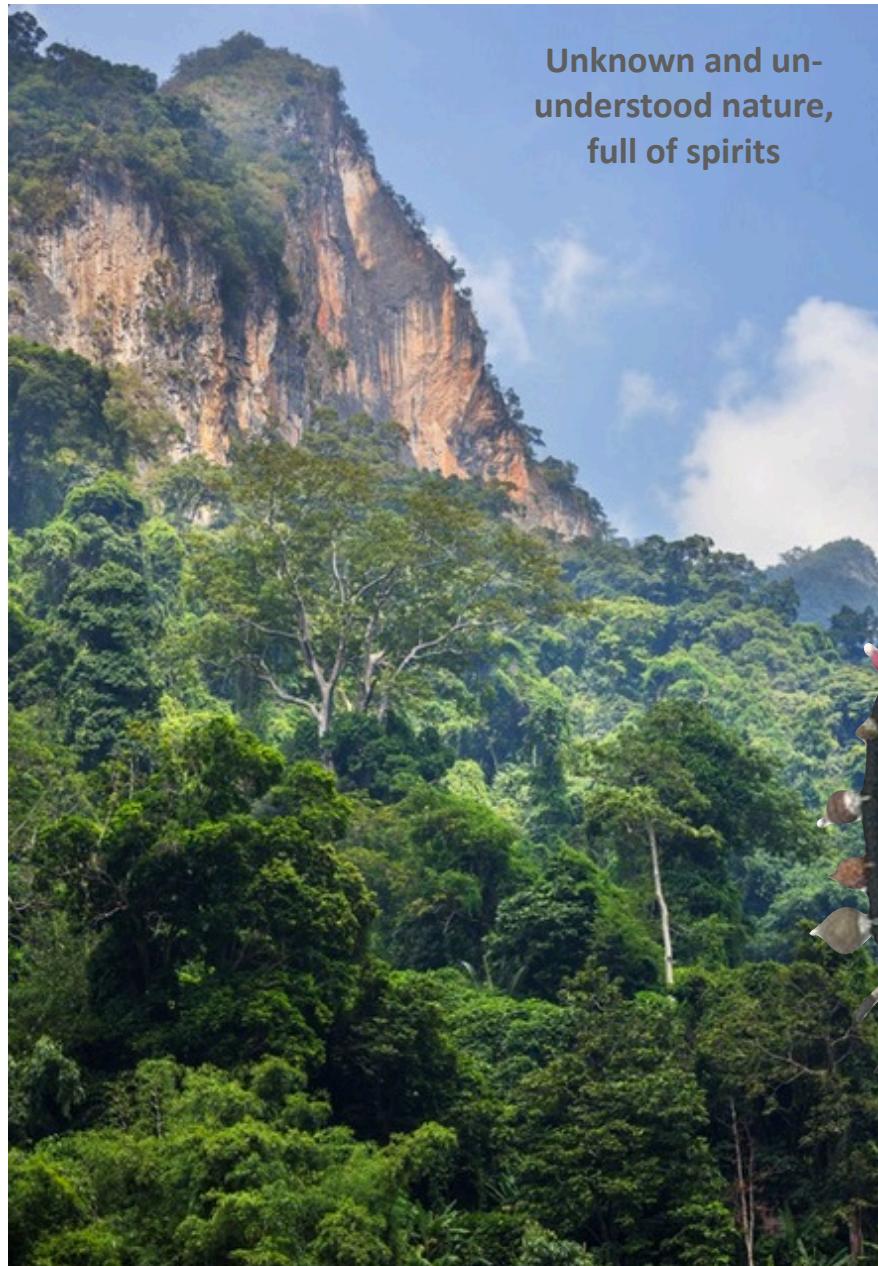
– Hubert Dreyfus & Charles Taylor 2015, p.36



Individual personal memory

family idiolect and shared memory





Unknown and un-understood nature,
full of spirits



*Identification with nature
through ritualistic play;*

*Identification with nature while
keeping it at a distance*

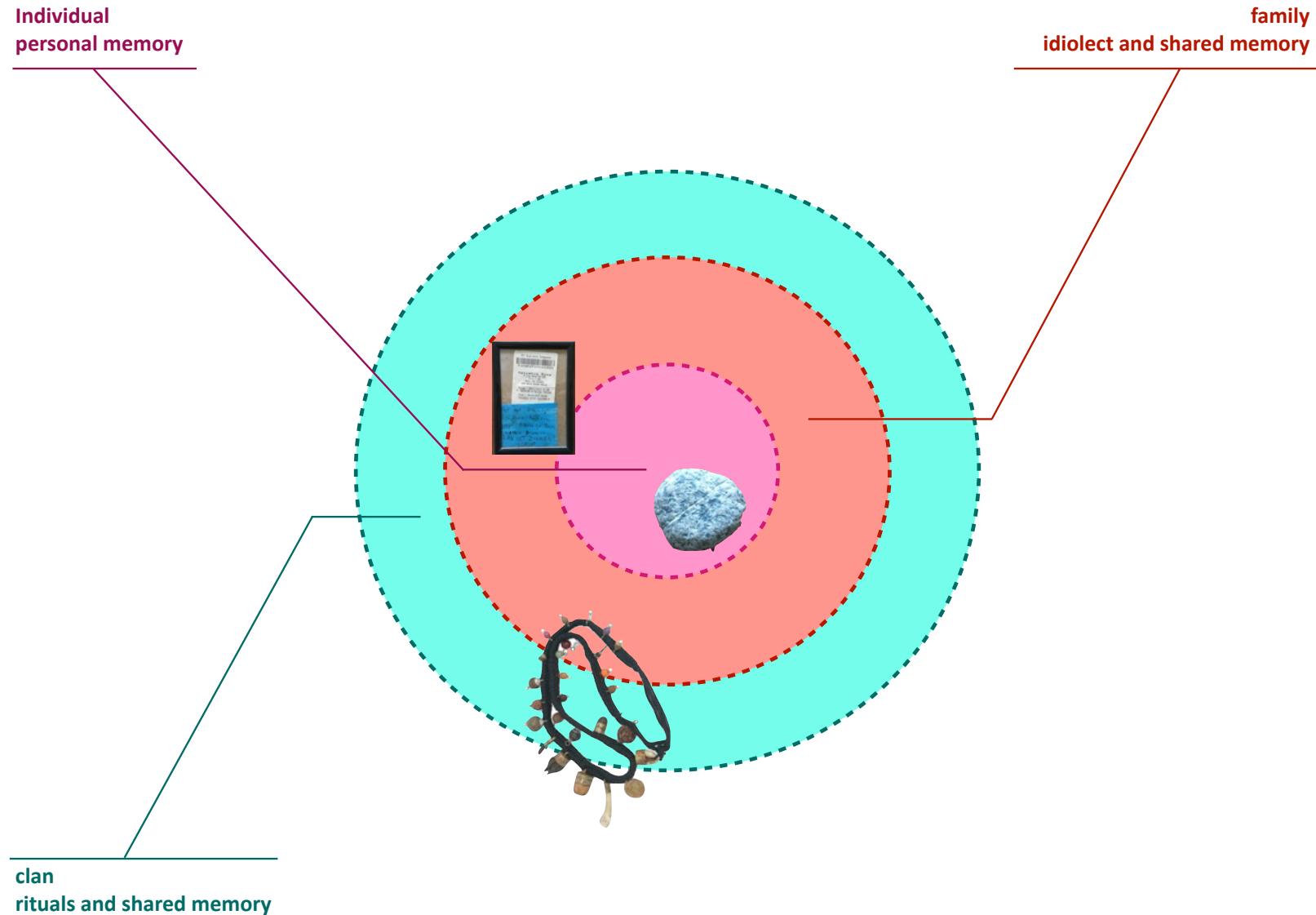


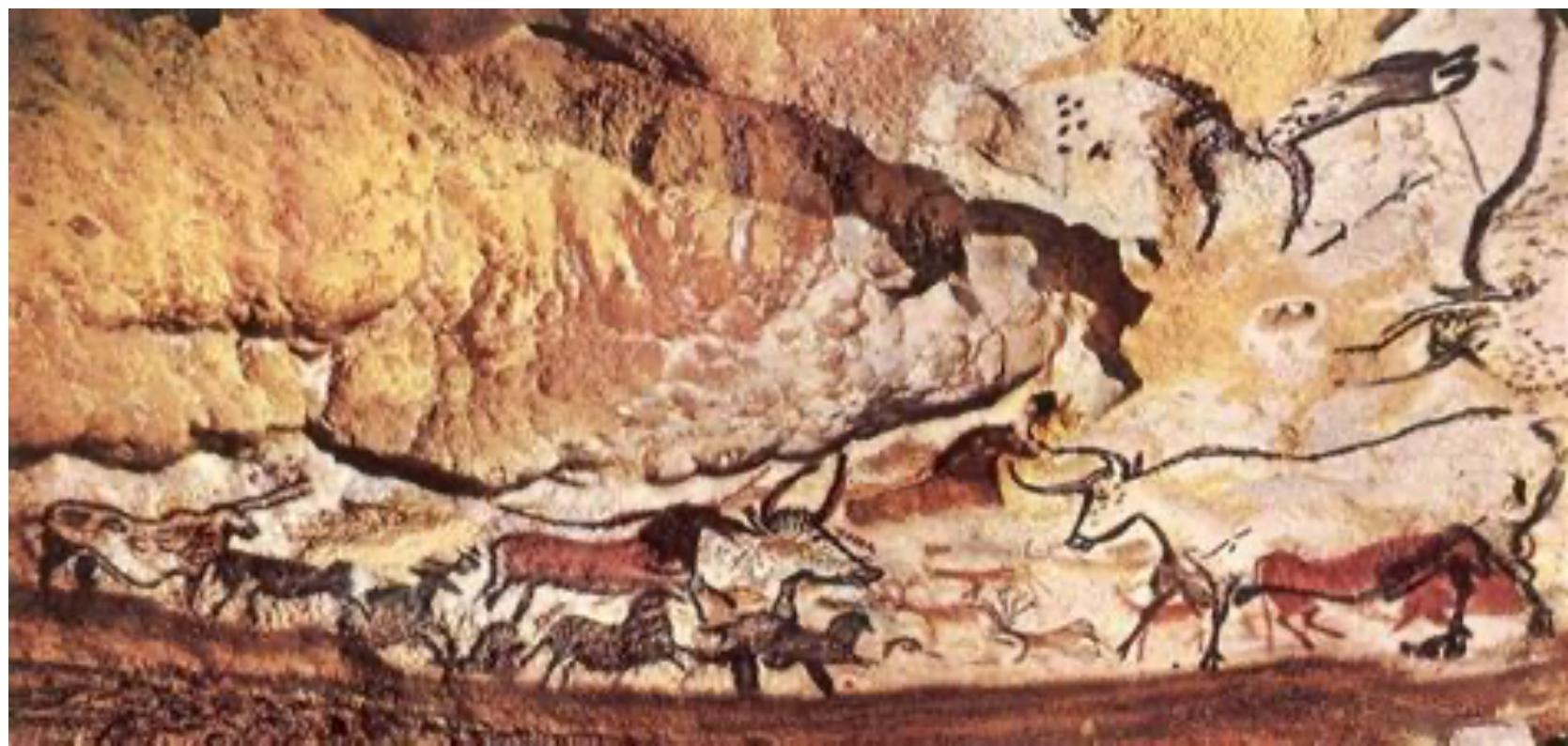
During the Epipalaeolithic, symbolic practices probably occurred within loose and flexible frameworks'. Such cultic and ritual behaviours are likely to intensify when communities face changes in configurations of political, social, and economic power [...]. The intensification of artistic and ceremonial activities is closely related to the problem of organising large communities in the absence of social stratification. [...] This in turn led to more specialisation in cultic/shamanistic behaviours, which later culminated, by codification, within a religious (and political) hierarchy.

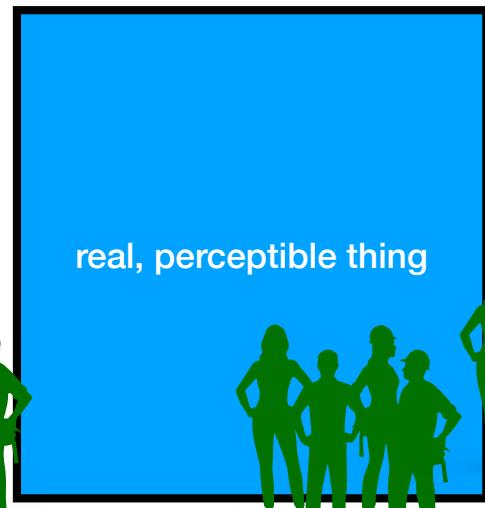
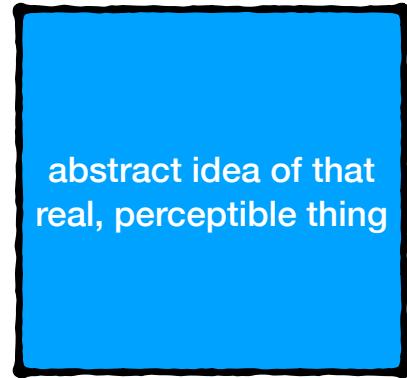
– Nigel Goring-Morris 2002, 71

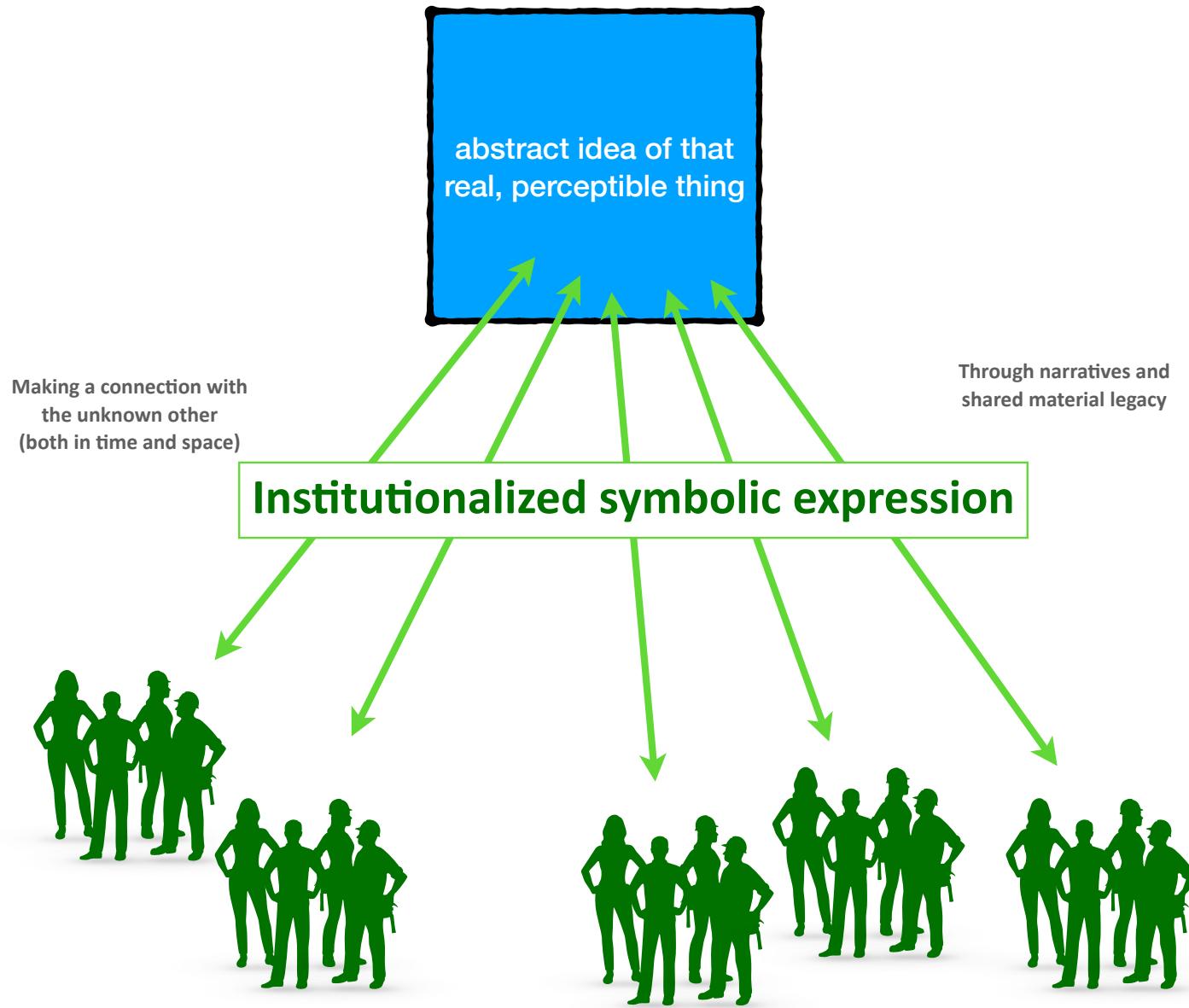
Almost every [Indian] group had shamans who through experience or training had acquired the ability to see deeply into the heart of reality, to prescribe new, more effective means for attaining power and to diagnose the cause when things went wrong.

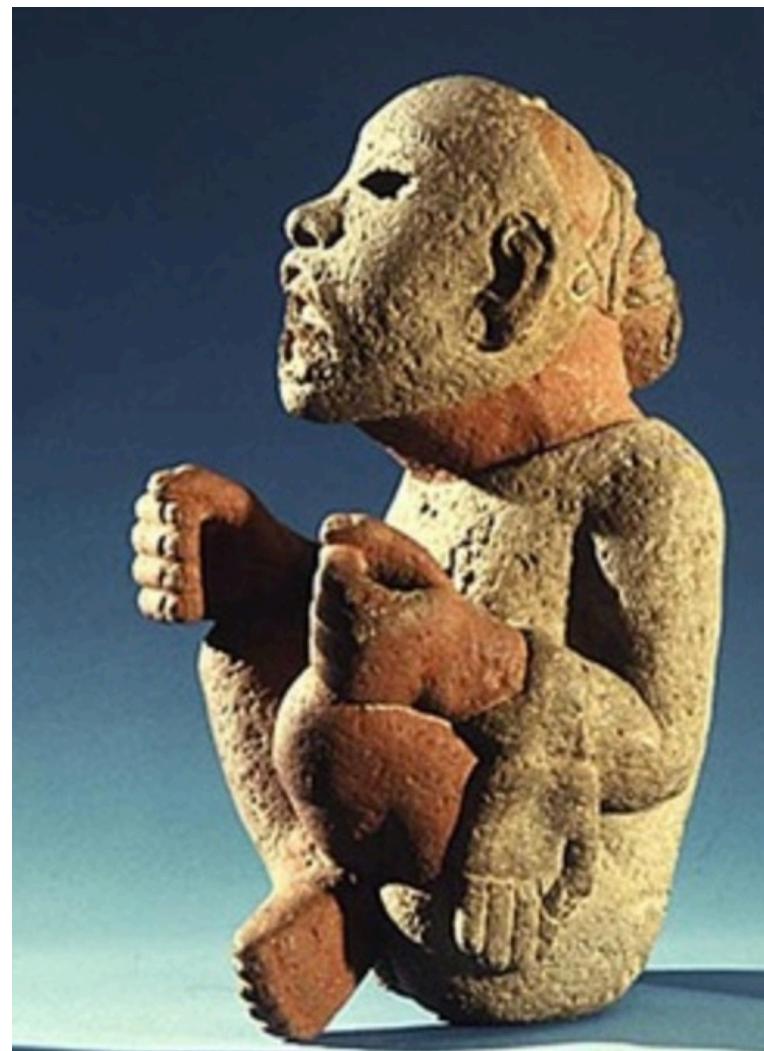
– James Wilson 1998, p.27





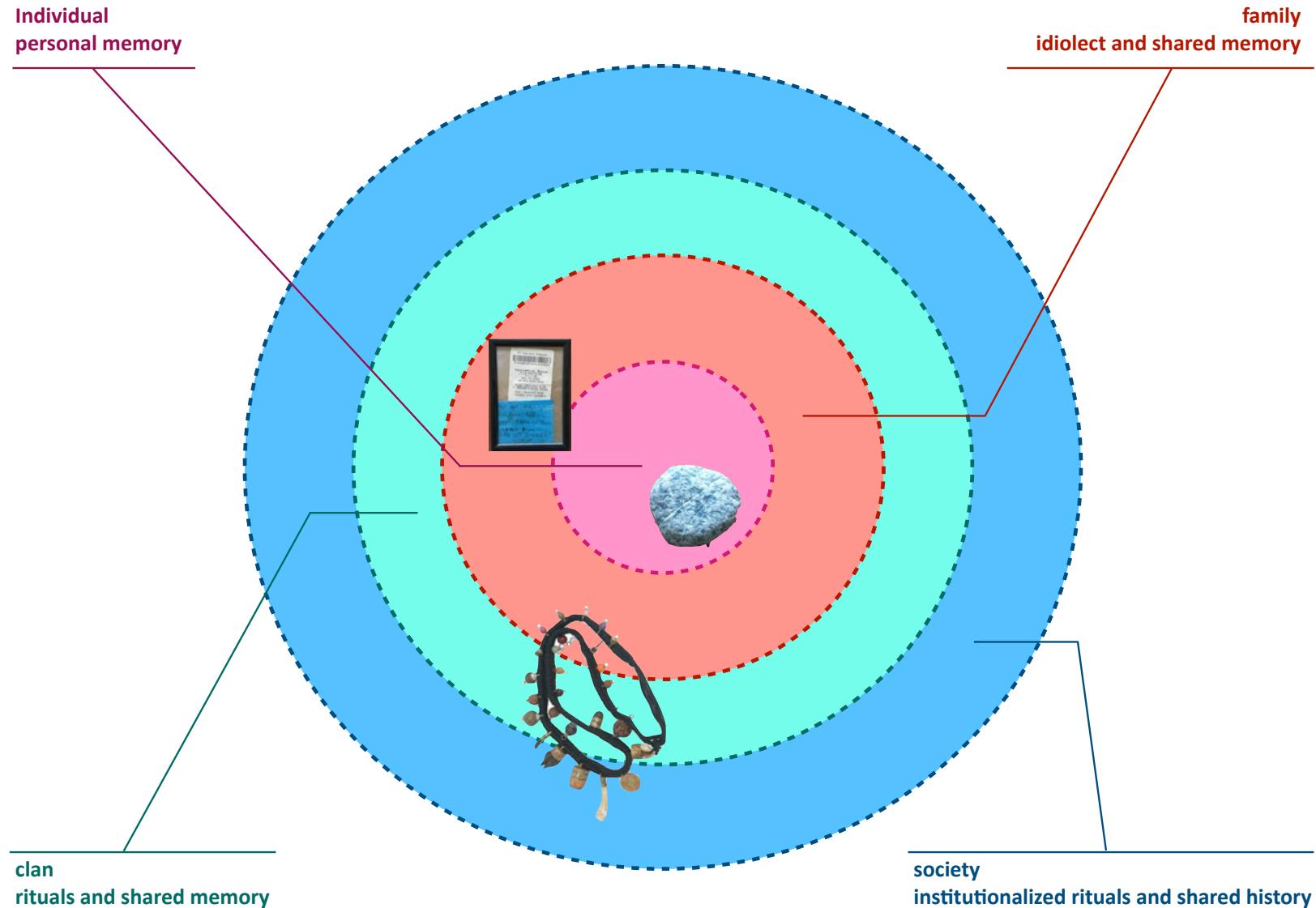












§3. Three resonance axes

Here in fact lies one of the elementary functions of *ritual*. Rituals establish sociocultural axes of resonance along which may be experienced three different kinds of resonant relationship: *vertical* (e.g. to the gods, the cosmos, time, or eternity), *horizontal* (within one's social community), and *diagonal* (with respect to things).

(Rosa, 2019, p.173)

Tatsächlich liegt hier eine elementare Funktion des Ritus verborgen: Rituale stiften soziokulturell etablierte Resonanzachsen, entlang deren *vertikale* (zu Göttern, zum Kosmos, zur Zeit und zur Ewigkeit), *horizontale* (in der sozialen Gemeinschaft) und *diagonale* (auf die Dinge bezogene) Resonanzbeziehungen erfahrbar werden.

(Rosa, 2022, p.297)



https://www.youtube.com/watch?v=fcCRmf_tHW8&t=1945s



https://www.youtube.com/watch?v=fcCRmf_tHW8&t=1631s



https://www.youtube.com/watch?v=fcCRmf_tHW8&t=3683s



https://www.youtube.com/watch?v=wsHNB_b-A6Q