

design en context

Conquest, colonization, colonialism

Conquest and colonization

Conquest and colonization and its justifications throughout history

We assume that since the beginning of time, humans have been living in groups with differing interests, structures and values.

With different motives, such as gaining new resources, new land, or new subjects or protecting existing resources and group members, these groups of people have tried to conquer other groups and partly successfully done so.

The act of conquering is one of forcing a group into submission, often by means of war.

In addition to military aggression, political intrigue and moral value substitution were huge driving forces of conquest.

Although first used in the Roman empire ("colonia") to describe outposts built to secure conquered territory, the modern use of "colonialism" is most strongly connected to the European colonial period starting in the 15th century AD.

Motivated by mercantilism, among others, meaning producing as much inside the country's borders as possible, empires started to colonize new lands for agriculture, raw materials and goods.

The colonialist world is one of power structures. One of the colonizers and the colonized, often going hand in hand with the colonizers de-humanizing the colonized (calling the new people they encountered "savages" among others, also see: race-theory) so as to more easily be able to disregard their needs, values and ways of living.

In the process of colonization since the 15th century, in the name of "progress", "humanity" and "modernity" (s. Lily's texts on modernity), a huge amount of distinct traditions, especially oral histories, ways of living from and with the land and indigenous power structures (s. Ili's texts on matriarchy) have been lost.

Even though this power structure did exist and made long-term resistance to it impossible, it is interesting to look at human history more globally and compare how different groups that were titled "minorities" adapted to these new circumstances. There is a call for a more nuanced view, rather than the all-mighty colonizer vs. the colonized who were forced into submission, we should look at how the colonized groups adapted to and interacted with the new-comers and keep in mind, that colonizing forces had possibly been at play before contact with the written history tradition of western European culture and values.

The western European values often implemented by the colonizers and suppressing local systems of belief and value were very close to scientific, christian, economic, humanitarian and later modernist (s. Lily's texts) values.

Scientific: Yuval N. Harari claims in his book "Eine kurze Geschichte der Menschheit (2015)" that science was a huge factor in why western Europe was so effective at colonizing and why it gave the incentive to explore new places. It changed the narrative from that of many groups of people of "we know everything we need to know, and what we do not know, our gods do" to "we do not know everything and we need and want to find out". This paradigm-shift led to blank spaces on maps calling for action to be filled,

theories on biology and race to be made and led to a surge in ships going around the globe, financially backed by rich people, often monarchies, who were interested in not only gaining scientific understandings, but to claim the "newly found" land for them and sending soldiers and conquerors with the scientists.

Christian: Since many scientists and explorers, or their money-providers were very religious, the interest to spread the christian God around the globe and being a missionary to the newly found "savages". This stems from a core belief of Christians, that it is their duty to try and bring as many people on the path of their God, because only people following that path will reach salvation. All others are doomed to burn in hell.

Economic: The missions that brought colonizers to new lands were very costly most of the time and backers expected economic profit out of the discoveries made during their exhibitions.

Exceptions might be peoples fleeing Europe to escape religious, ethnic or other suppression (i.e. pilgrim settlers in the United States).

Discoveries played quite a big role in building the stock market and making it popular, as people could pay money into an expedition and possibly get huge rewards out of it. This was also the point where the power of colonialist Spain and Portugal became less and the British, French and Dutch colonizers started to gain influence.



Enlightenment: The Enlightenment period led to the ideal of church and state being split and claimed to be absolute. Interestingly, the Enlightenment philosophers were very intent on establishing equality of all humans. This put the philosophers, who were mostly rich white men, into a difficult position, as they were mostly rich because of the exploitation of their colonies. Thanks to a lot of mental work, some humans were deemed more human than others. Those humans encompassed white cis-gender men in the end.

Especially interesting in the design context is the emergence of "aesthetics" in one of Immanuel Kant's essays. He states that only those who already have every need met to be able to determine whether something is aesthetic and beautiful or not and art is supposed to be only made for the sake of being art.

Much like the sentiment of only people who are already full can judge if the food is actually good. With this (and humans only being white men), Kant layed the important base for indigenous culture, art and culture to be valued less.

The Enlightenment led to new values being imposed on the colonized, idealizing a democratic, secular, gendered (male dominated) and white-dominated society.

In the following chapters, we will take a look at various examples of conquest and colonialism throughout history to see where the differences and similarities lie.

Glossary

conquest = the act of forcing a country or region into submission (there are multiple forms, but it is always forced)

colonization = conquest with purpose of "cultivating" target territories or peoples by establishing colonies, often by means of settling in those territories.

colonization is:

- structured by settlers (thinking they are "discovering" land that belongs to no one) directly by ruling as a minority group and establishing rule through oppression, assimilation or brutal killing
- tied to country of origin of settlers by different means such as
 - colonization decrees
 - financial debt to country of origin
 - army protecting settlers

supplanting society = society that moves onto the land with the intention of making that land its own (david day (2008))

mercantilism = mercantilism is a nationalist economic policy that is designed to maximize the exports and minimize the imports for an economy. It seeks to maximize the accumulation of resources within the country and use those resources for one-sided trade. It promotes imperialism, colonialism, protectionism, currency manipulation, and tariffs and subsidies on traded goods to achieve that goal.

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Conquest, colonization, colonialism

< Carthaginian conquest >



Carthaginian conquest [9th to 2nd century BC]

It is quite hard to reconstruct exactly how the carthaginian empire was built up and sustained, due to limited literary and archaeological sources.

After having taken the Phoenicians place as the rulers over settlements and naval trade in the western mediterranean, we assume that the carthaginians started to conquer new cities by military force, as well as by settling at coasts that were uninhabited.

The carthaginian motivation to expand their territory was primarily trade. By establishing settlements in regions of interest, the merchants would be able to land and trade their goods. These settlements (called "emporia") would be places of commerce that were fairly autonomous in organization yet regularly paying tribute to Carthage in return for Carthage's protection and rule. The settlements would be largely dependent on getting resources through arriving ships, as they would not have great agricultural yields. These would be provided by the peoples inland trading with the merchants at the emporia. In this way, the Carthaginians were able to trade as far as Britain and the Canaries.

Evidence suggests that the conquered peoples were fairly free to practice their own religions and live in a way that suited them but were expected to pay tribute. This hints towards a less intrusive form of colonialism within the Carthaginian empire.

There is evidence that military action was taken throughout Carthage's history. The Carthaginian army was mostly comprised of mercenaries and subjects from the places they controlled. Although they had great military power at sea, they tended to be quite peaceful, even with other sea-faring peoples such as the Greeks.

In the early years, the actions seem to have been mostly reactionary – to protect the existing settlements from either rivalling sea-farers or groups living inland from their ports threatening their emporia.

Later, there are accounts of Carthage gaining new land and forming new settlements through warfare. One ongoing strife, was to conquer all of Sicily, and later on, the revenge of Hannibal for Carthage's defeat in the first Punic War against Rome.

Glossary

Carthage = city in levant (modern Tunis)

Punic = semitic population, immigrated from western mediterranean, later synonymous with "of carthage (latin)"

Emporia = city-colonies that were mostly independent but paid royalties to Carthage

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Conquest, colonization, colonialism

British colonialism

British colonialism in India [1757 - 1947]

British colonialism in India started officially in 1757, after having won the Battle of Plassey. Paving the way since 1664, the East India Company had built a colonial empire in India with an army that was at one point larger than the British army. From 1757 onwards, Britain had indirect rule over India, leaving a lot of the work and power to the EIC.

Interestingly enough, this is one of the first big reasons why government and economy are so closely linked. Policies in Britain would seldomly go against the interests of the EIC, as most government officials were involved financially in the EIC.

After the Indian mutiny in 1858, Britain established direct rule through the Raj that would last until 1947, the ramifications of which can be felt until today.

The British Empire was able to establish their rule by building on what the EIC had built in their name, with their colonial model. Key parts of the British colonial model on the Indian sub-continent were: divide and rule, colonial education and strict laws.

By separating the Muslim from the Hindu population, Britain was able to weaken both sides and create hostility and instability. Often, the Hindu population would be included while the Muslim population would be left out. It would be mostly Hindus who would get educated and weaponized to be the "class" between the ruling, white British class and the colonized, non-english-speaking Hindu after the introduction of a British education system in 1835.

The division of people of different beliefs can still be felt today. Muslim

communities in India face hate crimes, arson, rape and therefore many move to Pakistan, where the opposite is happening and Hindu people fear for their lives.

In 1860 India was given a new set of laws by their colonizers, abandoning the Hindu and Muslim jurisdiction that was tolerated before. With the Indian Penal Code, the systemic oppression of Hindus and Muslims, especially women* began. The Code of Criminal Procedure (1862) made European or British individuals immune against arrest warrants or indictments by Indian judges, making them almost immune to law and freed them of their accountability.

Having India be part of the British Commonwealth today keeps the colonizing tradition alive. The head of the Commonwealth is Prince Charles III of Britain, heir to the former colonizers. The official language is still English.



Glossary

Carthage = city in levant (modern Tunis)

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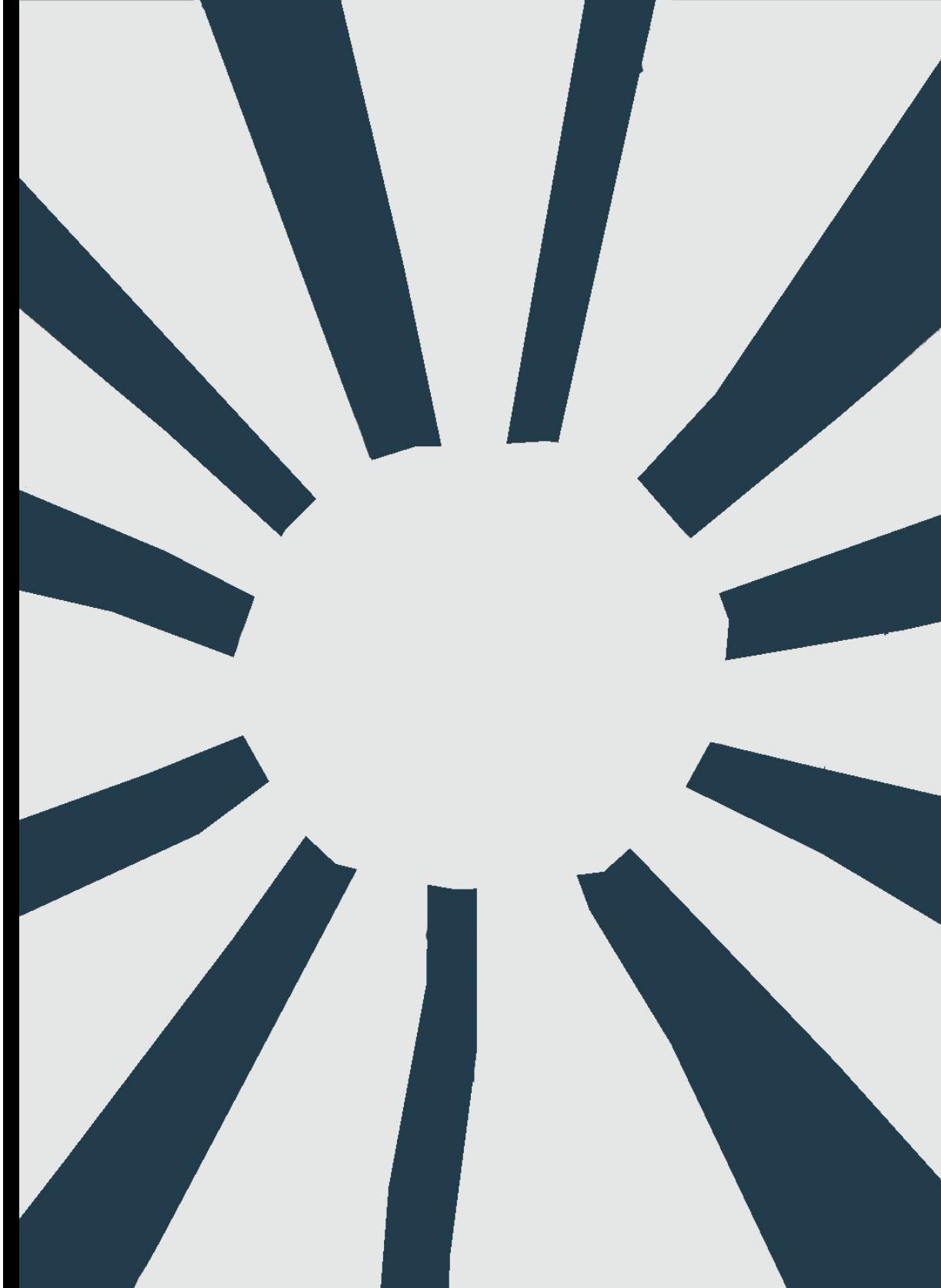
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Conquest, colonization, colonialism

Japanese colonialism



Japanese colonialism [1895-1945]

Until the middle of the 19th century Japan was not considered as an imperial, colonialist state. That changed with Commodore Perry's mission in 1853, forcing Japan to open after more than 200 years of isolation during the Tokugawa Shogunate.

It was agreed upon by the following Meiji government that the greatest threat would be an attack by Russia, so Japan expanded to Hokkaido and its surrounding islands to gain control over the Japanese archipelago and more security among its borders. In the beginning, these islands were ruled quite loosely and enjoyed relative freedom.

Following the first Sino-Japanese war [1894-1895], where China and Japan fought over control in Korea, Japan attained the island of Formosa (Taiwan). Initially unsure as to what to do with the island, Japan started to scientifically approach colonialism by comparing other empires at the time and implementing methods to successfully make Formosa a colony that would serve the mother country.

The main measurement of success was the economic revenue of the island for Japan. Due to this and the Japanese ethnocentric pride, the indigenous people were of little interest, except as a means to reach economic goals.

Continuing its expansion to the north to have a buffer against Russia, Japan colonized South Sakhalin in 1905, Korea in 1910 and Manchuria in 1931.

In all colonies, Japan aimed to systematically eradicate the culture that existed there and were overall extremely brutal and disinterested in their subjects. To this day, many Japanese are proud of the achievements of "modernizing" their former colonies, rather than acknowledging the atrocities committed by their country. An extreme example of Japanese indifference towards their colonized is unit 731, which I won't go into deeper in this text.

Glossary

- ethnocentric pride** = the belief and pride that the own ethnicity and culture are superior and should be followed by others

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Modernism around the world



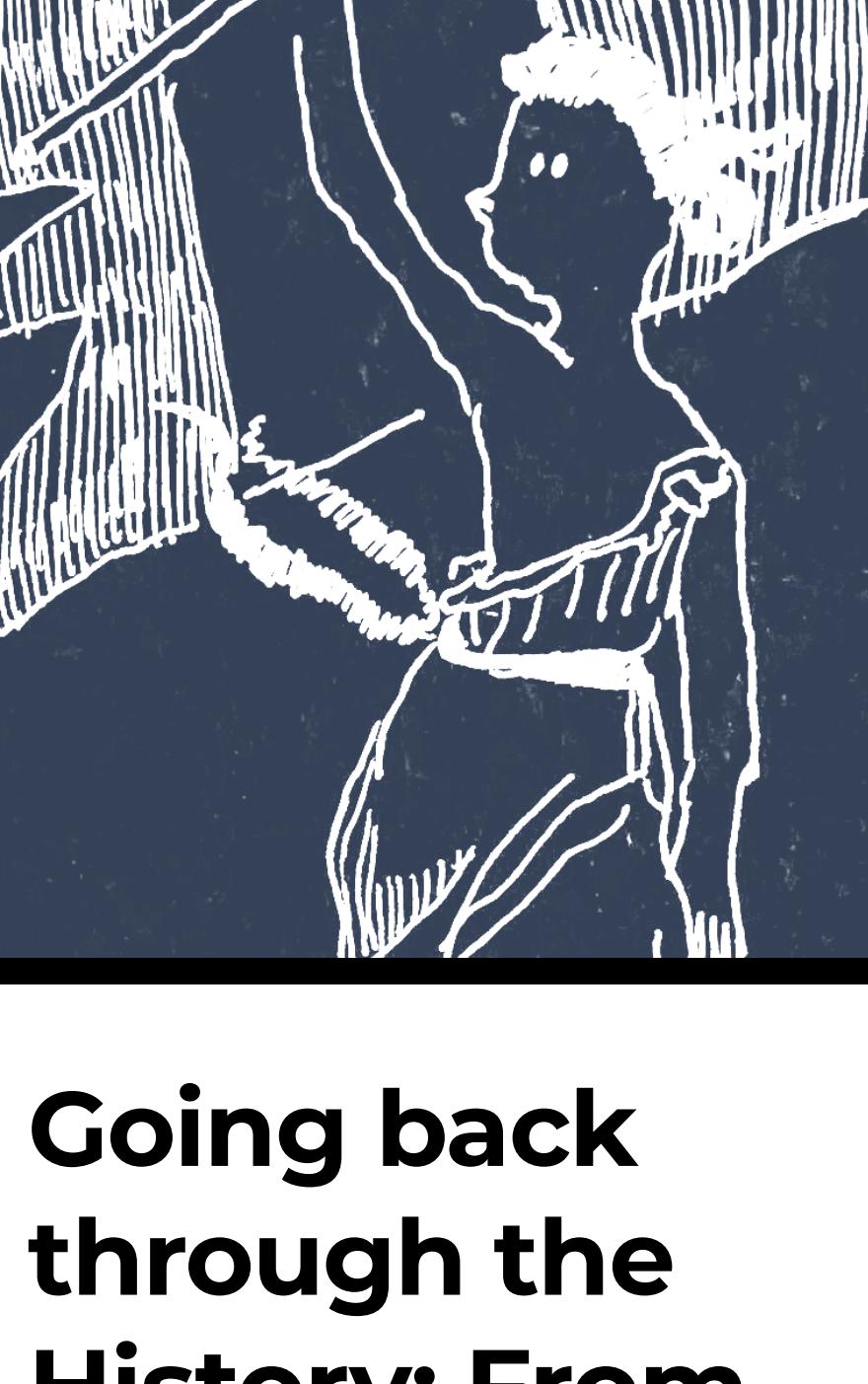
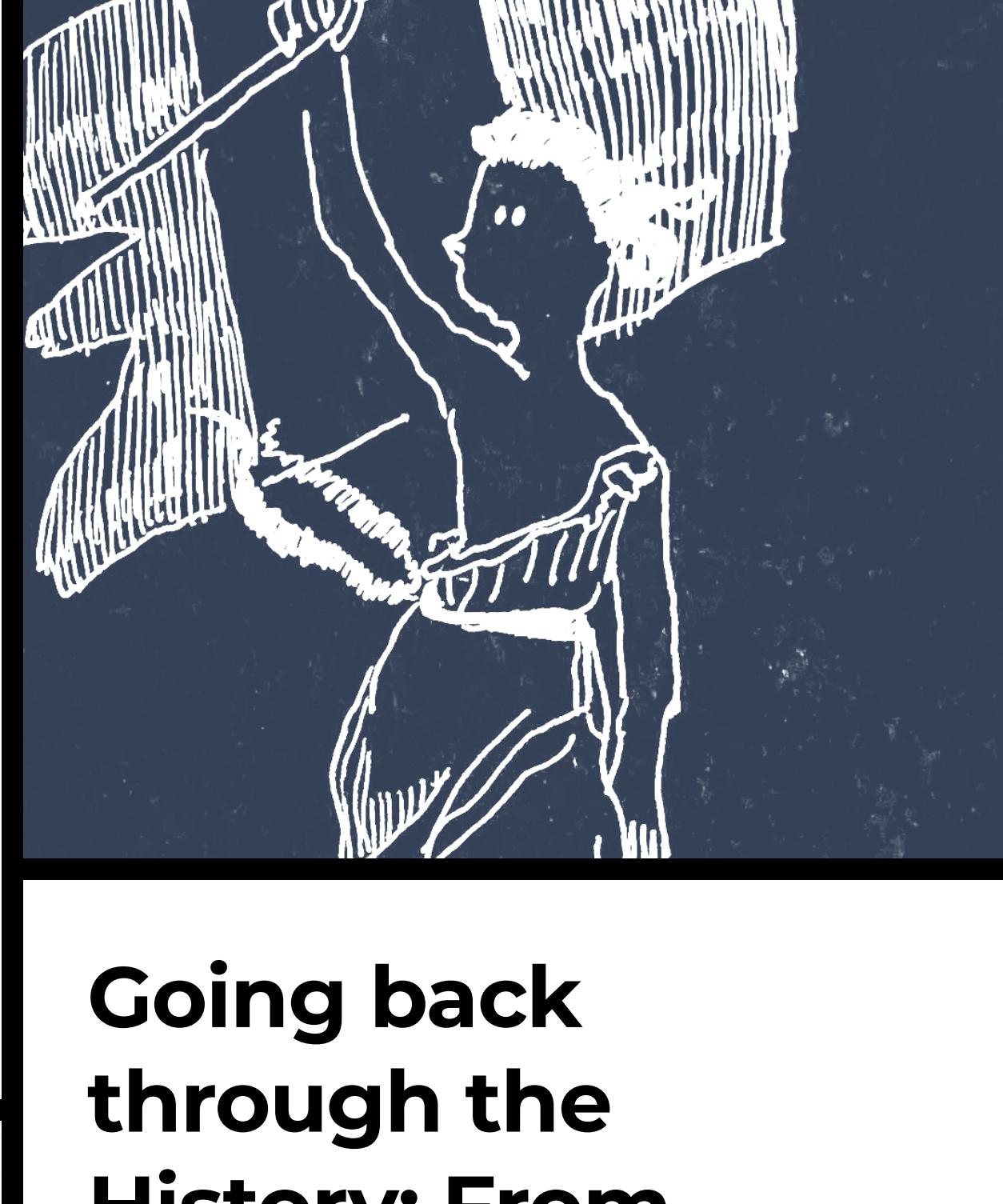
The root



Rise of Modernity

In the sense of theory behind colonialism and their whole system of justification, we would like to discuss about Modernism.

Modernism in the point of view of art is a certain way of thinking that rose from the desire for the creation of new form, expression, method during the late 19th and early 20th centuries. The key for this method is self-consciousness or self-reference, which means that the power of human beings to create, improve, and reshape their environment with the aid of practical experimentation, scientific knowledge, or technology.



Going back through the History: From Romanticism to Impressionism

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Modernism is born: principles for modern design

Since the modernism have been developed in the background of industrial revolution and the generation of development around the world, the aim of this agenda was to focus on true self and find the essence of everything that consists the world so that people can get rid of others that they regarded as unnecessary.

Hence, now many people think that modernism is a theory of the essence(eg. colour and shape), scientific proving, elite-centric, structuralism, individualism, objectivism, and also hierarchy.



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Modernism around the world

< Modernism movement >

Beginning of hierarchy: Wassily Kandinsky

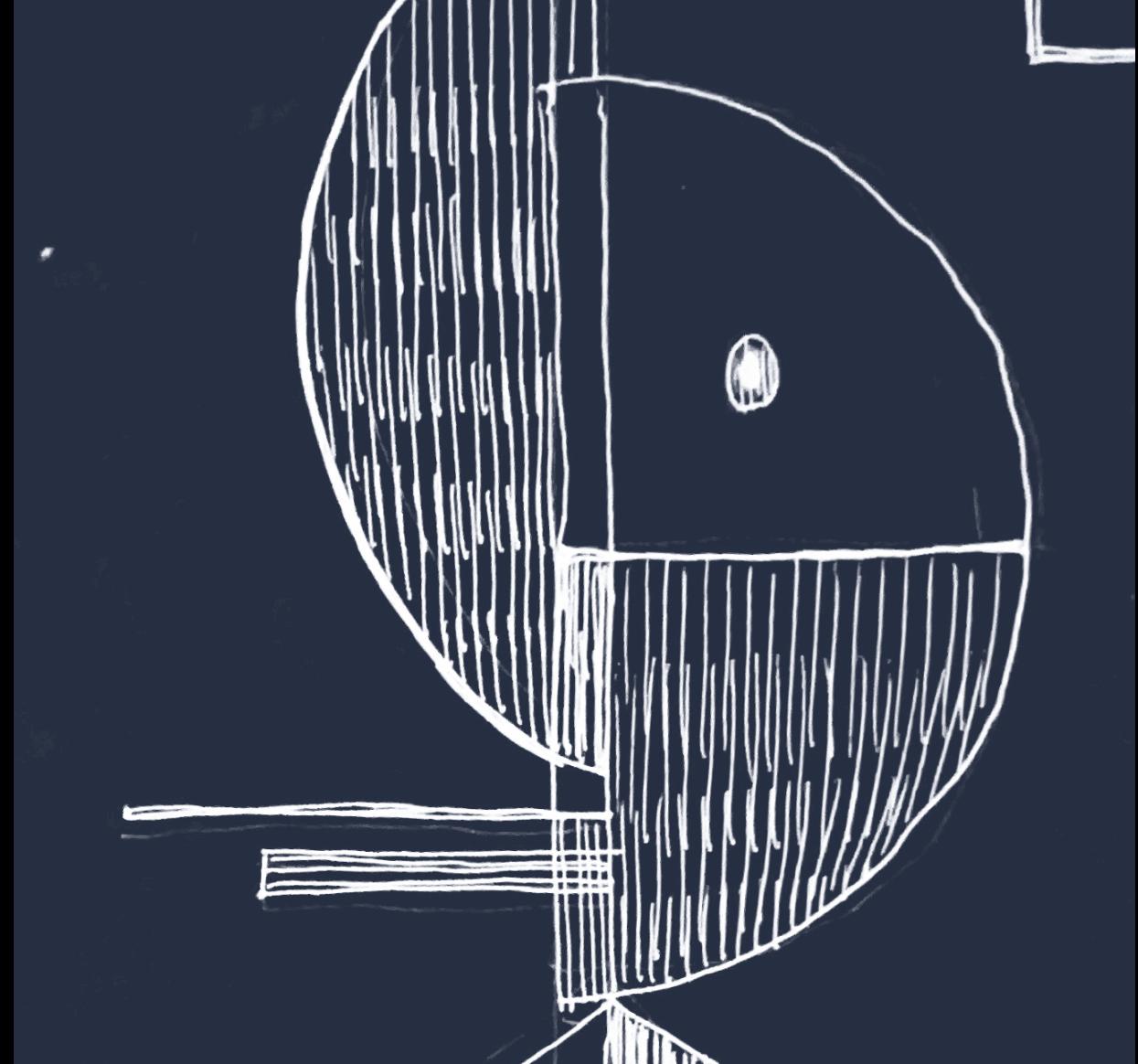
Kandinsky was one of the most influential masters of Bauhaus, which is regarded as the great herb of many modernist designers and theorists. In Bauhaus, he taught form theory that consisted of analytical drawing, abstract form and the colour theory.

This also influenced the whole identity of Bauhaus. The central thinking of

assignment of the three primary colours (red, yellow and blur) and the three shapes(square, triangle, and circle) are the ones that you can easily find out when you first search Bauhaus on the internet.

Kandinsky's colour and shape theory is based on strict rationality and classification systems. His method of

teaching and organising art is called as the rational interaction of the artistic principles of design, which was extremely efficient and reasonable at that moment.



Spread into the system of the world: le Corbusier

As we all know by one of the important works of Le Corbusier, Esprit Nouveau Pavilion, it is obviously true that modernist movement of the concept and the use of diverse visual elements also affected the architecture in that time. In the process of building the pavilion, He had broken the concept of Cubism and pursued to the Purism movement in 1918. Later he wrote, "The house is a cell within the body of a city. The cell is made up of the vital elements which are the mechanics of a house...Decorative art is antistandardizational. Our pavilion will contain only standard things created by industry in factories and mass-produced, objects truly of the style of today..my pavilion will therefore be a cell extracted from a huge apartment building.

Based on what he said about the Esprit Nouveau Pavilion, we can extract some key topics and concept of modernism. The concept of house as a cell of body can be integrated as 'Organisme', which means the tendency to value functional or geometrical harmony in architecture, sculpture, and painting and it is the opposite of what Post-modernist philosophers manifest later in their movement. Hence, further discussion of Organisme can be contradicted by the concept of deterritorialization, body with organs by French philosopher Gil Deleuze.



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Modernism around the world

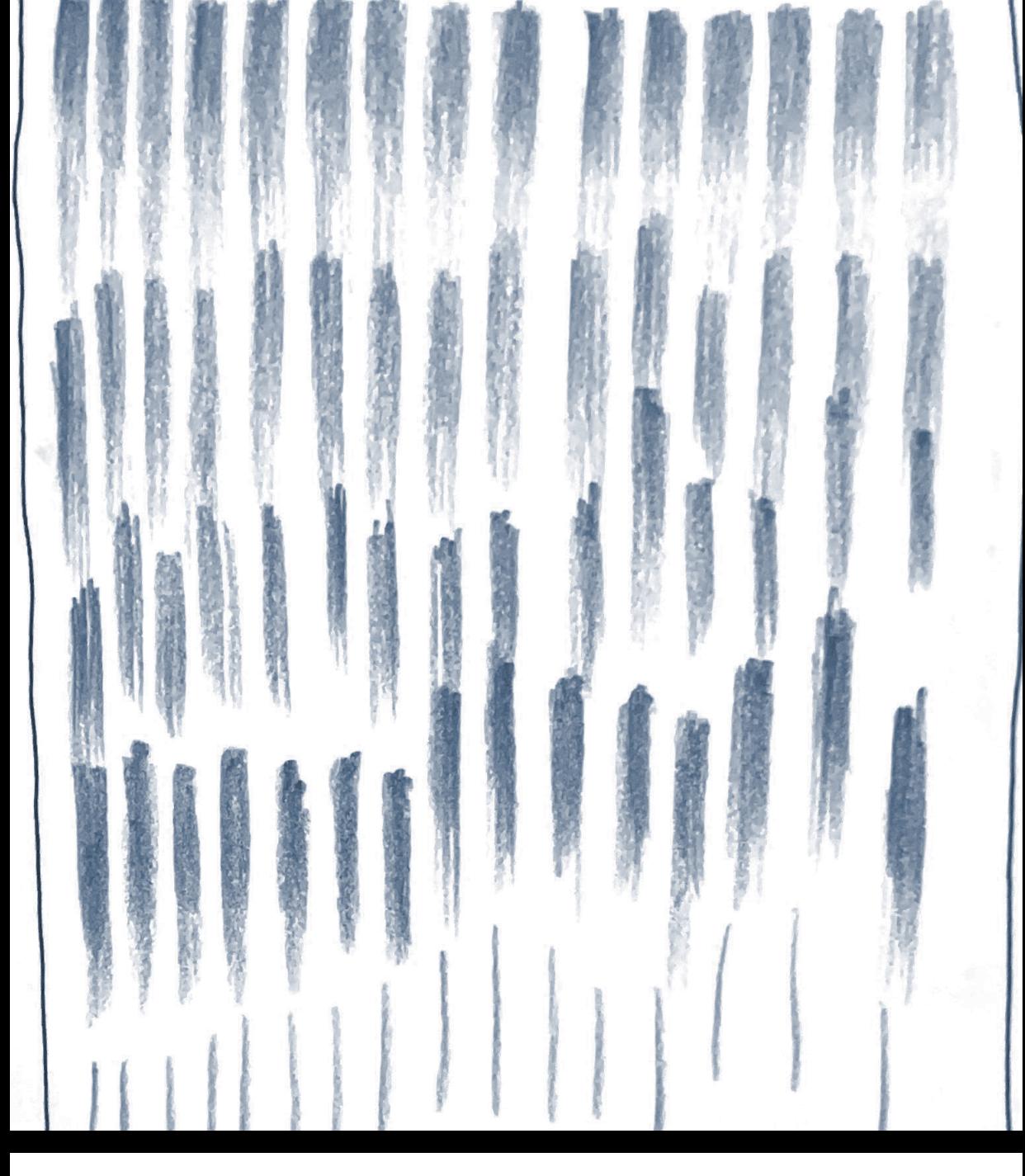
Modernism in eastern nations

Modernist movement begins: China

Being affected by the stream of Western modernism, - impressionism, fauvism, cubism, etc - the painting in Eastern Asia, 'De Stijl(means The Style in Dutch)' movement began around 1930s to 1960s.

China, in 1940s, it was the time when the western modernist art movement was suppressed and the development of western modern art was completely blocked. Although, some artists continued to experiment formalism and quit Soviet-style art academy so that they can pursue their own artistic identity.

The significance of these painters' action in the neoplasticism movement is that they tries to perform both Chinese official art and Western modernist art at the same time, which leaded them to be survived the oppression of modernist art in the 1930s and 1940s.

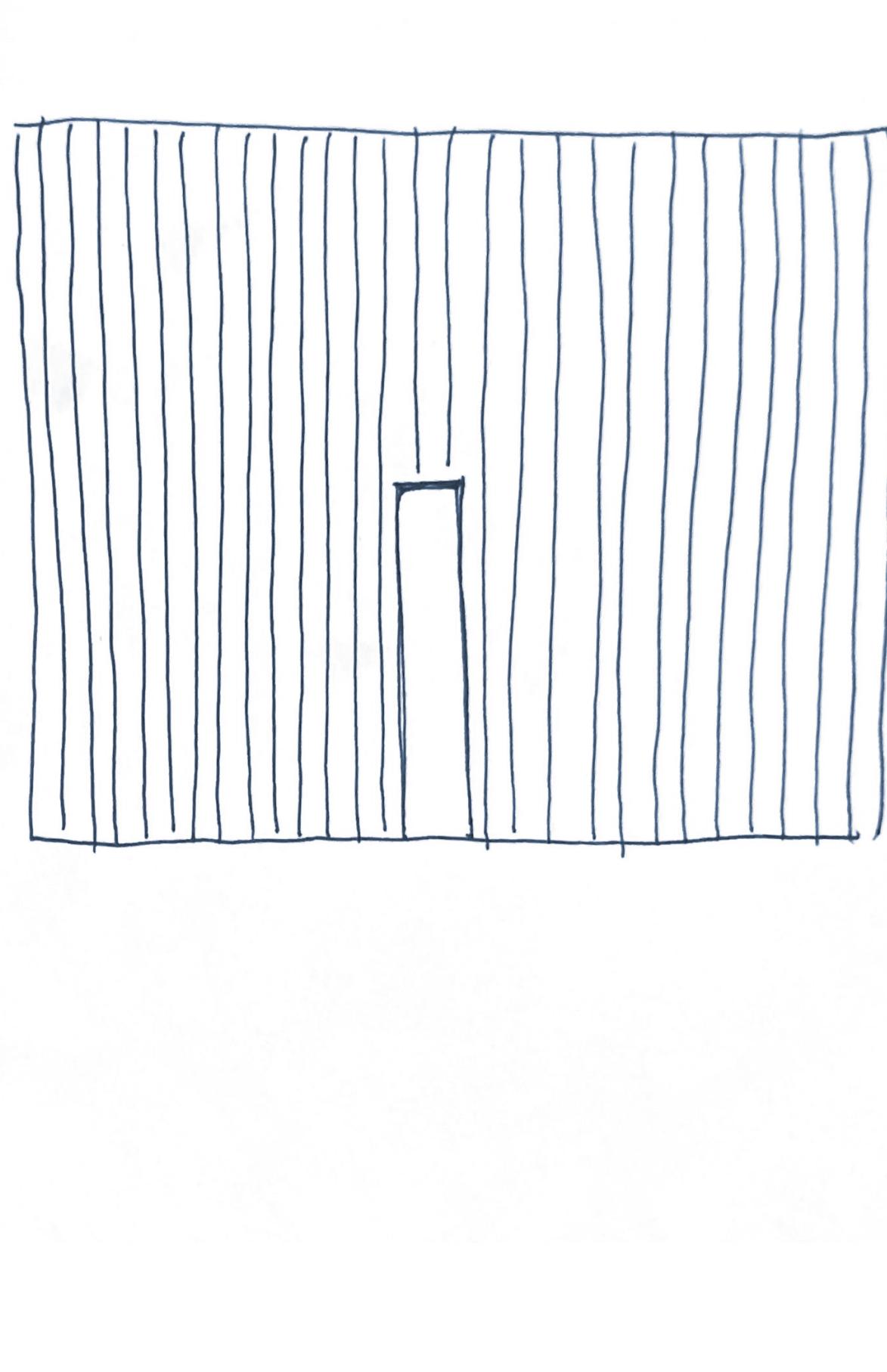


It's all about the history: eastern modernist movement and historical contexts

As we can see in the example of Chinese modernist movement in 1940s, the concept of Eastern modernism cannot be separated from their historical context.

In Korea, where Japanese colonisation took place until 1945, there were also some significant changes in painting history that were affected by this historical context. Before the nation's liberation in 1945, the main topic of Korean art was 'Locality'. However, the locality during the Japanese colonial period was only at the level of emphasizing primitivism or savagery due to the historical situation at the time.

In 1970s, **monochrome painting** was born under the goal of pursuing 'the unique value and potential of painting'. Artists under the National War system showed a tendency to pursue realism art under the influence of Japan, but in opposition to this, the abstract art movement began and monochrome painting appeared. Painters such as Kim Whan-ki, Park Seo-bo, and Lee Eung-no were representative painters active during this period.



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Modernism around the world

Postmodernism: decentralising

Where has been modernism after that?

As we could see from the modernist elements in Western nation's examples, the whole system of modernism can be told as keywords like 'Hierarchy', 'Structuralism', and 'Organisme'. However, as the time goes and a variety of agendas have rised in our society, it is also clear that the concept of modernism might no longer be 'useful' and 'reasonable' as it was in the past. Since 1960s, the concept of 'Post modernism' has started to appear based on activisms after World war 2. The key topics of post modernism are 'Deconstruction' and 'Decentralization', which can be the opposite of what modernism has described as the system for visual art and the world. There is no universal truths or centre in postmodern society, since we have realised that every elements and agendas that consist the world cannot be normalized in an all-encompassing "grand theory".



The structure of postmodernism - which might not exist - can be described as the Rhizome model by a french philosopher Deleuze. Rhizome, as Deleuze described, is based on the thought of "culture spreads like the surface of a body of water, spreading towards available spaces or trickling downwards towards new spaces through fissures and gaps, eroding what is in its way. The surface can be interrupted and moved, but these disturbances leave no trace, as the water is charged with pressure and potential to always seek its equilibrium, and thereby establish smooth space."



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Modernism around the world

Postmodernism: beginning of new era

The rise of postmodernism: example of Korean contemporary art

The concept of postmodernist thought also has been adapted to contemporary art scene in diverse nations, including eastern Asia. Here I would like to describe some examples of early postmodernist contemporary arts in third party nation - South Korea.

Here, I would like to take an example of a Korean Artist 'Lee Bul', who emerge the concept of postmodernism to feminist art.

Lee Bul mainly works with contemporary sculpture, performance art and installation artist and her works are focused on representing the state of oppressed women in South Korean society.

Her theme takes form of deconstructed body of women that might seems like a grotesque statue. In 1990, her work named "Sorry for suffering - You think I'm a puppy on a picnic?" brought a huge shock to the Asian Arts scene, when she wore her monster-like costume and went around in the middle of the city Tokyo. By adapting her soft wearable sculpture to her own body, her aim was to directly represent "the material embodiment of ethnic, racial and gender identities, as well as a staged performance of personal identity," as American theorist Anne Balsamo said.

As we can see in the example of Lee Bul, the concept of postmodernism, which values connecting the social ideology - which is, in her case, a male-dominant and conventional dichotomies between human and animal - has already existed in the era of contemporary art, and it is still growing and making new relationships between man-made and the elements that are out of this conventional environment.



Outro

In conclusion, I would like to emphasize that the significance of these whole introductions and examples of modernism and postmodernism are not something that came from nowhere, but are trials to understand the relationships of diverse existences - others, race, gender, minorities, etc.

The way of understanding or seeing might be radical and impactful than we think and it might be too overwhelming to understand in the first glance. It can accompany some huge contrast or reversal for sure.

What we can do is to avoid flattening these whole discussions and if we do so, maybe we could understand that everyone can flow in their own phase and direction.

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Matriarchal societies and the future

Mother Goddess



Glossary

Women* = refers to womxn/womyn. As I speak here of womxn/womyn, I mean every person, who identifies as, is perceived as or can identify with femme characteristics. In History it's meant as the people who where identified as women from their society.

Prehistoric = pre-literary history Before invention of writing.

Art and archaeological finds is our only bearers of history in these times.

Palaeolithic = Altsteinzeit
2,5 mio. years ago – 10'000 BC
Almost entire period of human prehistoric technology like stone tools.
Hunters & collectors

Neolithic = Jungsteinzeit
10'000 BC – 2200 BC
Transition from hunters & collectors to pastoral and farming culture, settledness.

Mother Goddess

30'000 years ago, during the early stages of prehistoric religions, homo sapiens held specific spiritual beliefs. In various regions such as Mesopotamia, Crete, Egypt, Greece, the Aegean, and southern Europe, Western Asia and North Africa early societies universally worshiped a single goddess.

Goddess figures or fertility symbols were discovered all around the world. It is intriguing how people during that time could share or believe in a similar concept. These figures not only represented the goddess herself but also played a role in rituals associated with fertility for both humans and animals.

The concept of a divine and sacred female figure with supernatural qualities was widespread. The prehistoric religions centered around the Great Mother or Earth Goddess, which does not necessarily imply that women* held political or social leadership positions, but rather spiritual significance. The Mother Goddess symbolized the Earth itself and was revered as the source of all life.

The religion of the primordial goddess should be seen as a life-giving principle, surrounded by mystery, sacredness, and divinity. The prevailing mindset of the time, particularly during the Paleolithic era, perceived the world as a living organism intricately connected to human life.

The survival and well-being of prehistoric communities, especially during the Neolithic period, depended on the Earth and animals for sustenance, shelter, and clothing. The social cohesion of clans and tribes was of paramount importance in the struggle for survival. Life was perceived as cyclical, not linear like our contemporary understanding, and the calendar was lunar-based, taking into account women's* menstrual cycles.

There is substantial academic speculation regarding the widespread prehistoric religion centered around the worship of the Mother Goddess. It is believed that early human societies were predominantly female-centered. The hypothesized matriarchal societies were envisioned as harmonious and peaceful communities in contrast to the aggressive, warlike, and patriarchal societies that succeeded them.

While husbands did not exist, men played significant roles in construction, crafts, and trade. Women* enjoyed social and sexual liberation and were intricately connected to the elaborate religious systems that elevated their status. These egalitarian societies with a focus on women* were ultimately displaced by patriarchal Indo-European tribes originating from the Russian steppes. The existence of socially hierarchical societies is evident from cemeteries discovered in Eastern Europe, Greece, ancient Egypt, and Mesopotamia. (1)

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Matriarchal societies and the future

< Matriarchal values >

Matriarchal values

"Matriarchy is a social system in which women* hold the primary power positions in roles of authority." is what Wikipedia says about matriarchy. However, it should be noted that the notion of matriarchy as the direct opposite of patriarchy is considered to be inaccurate.

Within a matriarchal society, women* usually assume influential roles in politics, society, and the economy, and lineage and inheritance are predominantly traced through the maternal line.

It is important to say that fully realized matriarchal societies, where women* possess complete and exclusive power, have been uncommon throughout history. The notion of matriarchy is open to diverse interpretations and can manifest differently across various cultures and historical eras.

A few examples of still existing matriarchies are: The Mosuo in China, On Kihnu Island in Estonia, The Umoja in Kenya, The Kuna in Panama, The Bemba in Central Africa, The Trobriandese in Melanesia, The Minangkabau in Indonesia and Sumatra, The Navajo in the US, and others. Most matriarchies have indigenous ancestry to the land they live. They have all been forced to relocate or leave their land and can no longer live out their full traditions.

The most common values, which are shared by different matriarchal societies are:

Nourishing

connection to nature

importance of knowledge passing

spirituality

egalitarianism

Most matriarchal societies have a female/male balance (yin/yang). The equality they are living is not based on leveling out the differences, but more in working with them in an efficient and respectful way. It is taken immense care to provide balance, which makes matriarchal societies extremely peaceful.

We can see this at all levels of society: the economic level, the social level, the political level and also the cultural level, which includes worldviews and faith.

In matriarchal societies, goods circulate as presents, preventing accumulation by individuals or specific groups. This fosters economic equality through mutual aid and cooperation.

Matriarchal societies are founded on motherhood and clans. Motherhood is vital for creating future generations. In matriarchies, one can be a mother without being a biological parent; sisters collectively care for children. Motherhood holds cultural importance and contrasts with patriarchal views. In these societies, people live in matrilineal kinship groups, passing on names and positions through the female line. Women* control clan resources, and goods are distributed equally by the matriarch. Marriage forms bonds between clans, and communal marriages foster mutual support.

Matriarchal societies prioritize non-hierarchical relationships, creating a "big family" of love and care.

Matriarchal societies practice equality through organized decision-making. Discussions occur within clan houses and village councils, with each member having a vote. Consensus is essential for all decisions, from the household to the regional level. Delegates act as communicators, ensuring everyone's voice is heard. This grassroots democracy is supported by reciprocity and the "big family" concept of matrilineal kinship. Matriarchies embody egalitarian consensus-based societies.

But all of this social structure would not work without them being deeply rooted in a spiritual attitude that permeates every aspect of life. Unlike religions based

on an invisible, untouchable, and omnipotent God, matriarchal societies

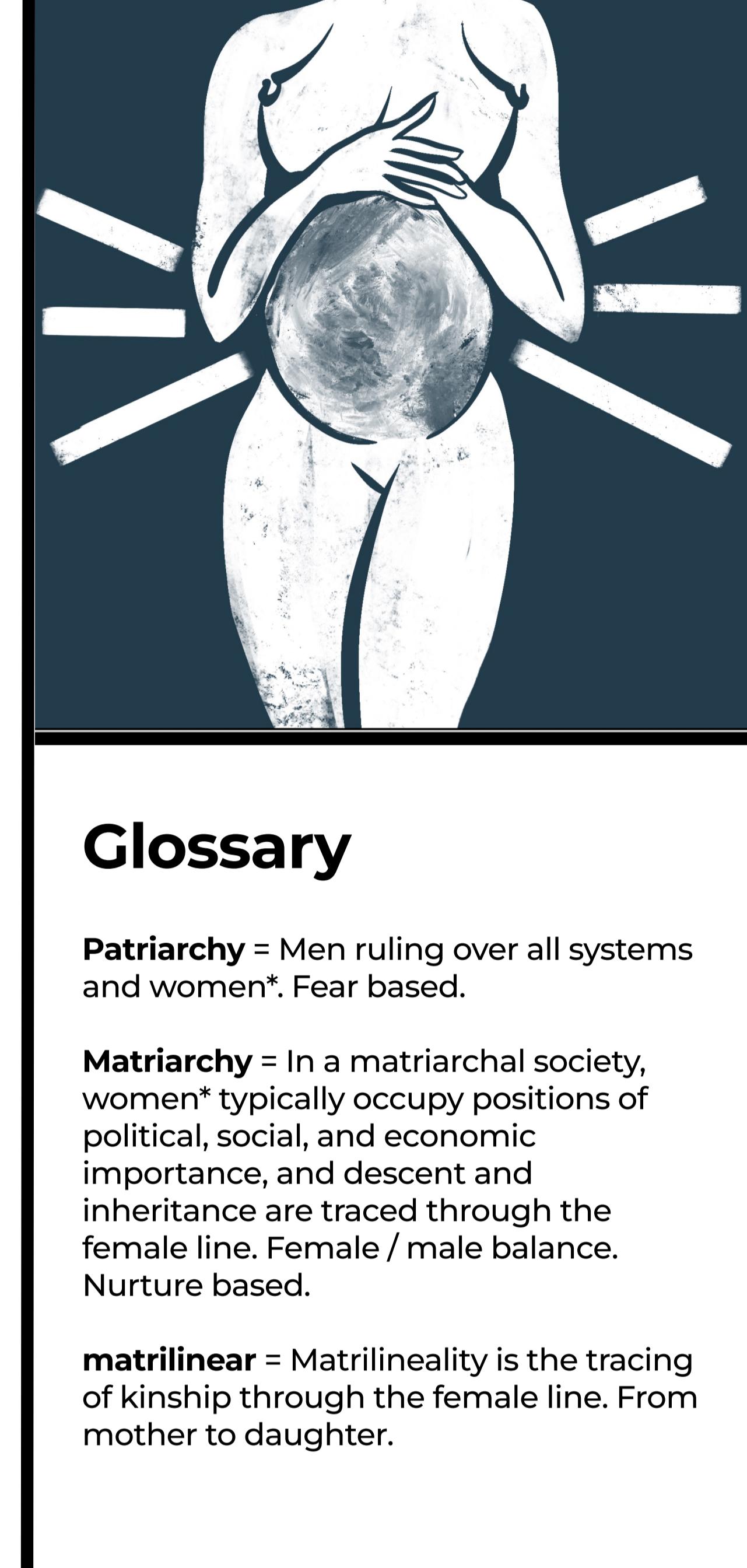
view divinity as immanent and see the entire world as feminine divine. The Great Goddess and Great Mother concepts embody the belief that everything in the universe, from humans to nature, possesses divinity. Festivals celebrate the cycles of nature, life, and the diverse clans, recognizing the inherent value of diversity. In these

sacred societies, there is no separation between the sacred and secular; even everyday tasks hold ritual significance.

Matriarchies worship nature and live in harmony with it for their own well-being.

The visible, existing world is understood as one organism, also we humans. (2) (3)

(4)



Glossary

Patriarchy = Men ruling over all systems and women*. Fear based.

Matriarchy = In a matriarchal society, women* typically occupy positions of political, social, and economic importance, and descent and inheritance are traced through the female line. Female / male balance. Nurture based.

matrilineal = Matrilineality is the tracing of kinship through the female line. From mother to daughter.

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Matriarchal societies and the future

< The future is female >



The future is female

As we don't know how the world will look in the future with the consequences of climate change, I can hardly imagine a utopian future. But I try for this final part.

On the way to an ideal future, we for sure need one thing. Change! In many aspects of our momentary society system. When we continue the way we are living today, we will not face a bright future. More likely more people will get exploited, climate change will most likely limit our lives, encourage forced migration and strengthen classism and wars will be held. If we don't change society, we cannot change our problems from getting worse.

If we would live in a more egalitarian way, without the remains of colonialism, a lot of our unbalances would even out and more than one problem could change. Matriarchy is a social construct that we know, has already worked, unlike other utopian theories.

I think we, as a society need to be anti capitalistic, anti colonialism, anti modernism, anti patriarchy, anti mainstream. We need to be non-binary in our systems, acknowledge intersectionality, work more with love, spirituality and nature, and have more dialogues with other opinions.

If we can figure out a more feminist, anti colonialist, maybe even matriarchal society, we can gain strength and equality. (5) (6)

List of sources

1 Eric Edwards Collection, The Cult of the Mother Goddess | <https://ericwedwards.wordpress.com/category/volumes/volume-1/page/2/>

2 MATRIARCHIES AS SOCIETIES OF PEACE: Rethinking Matriarchy by Heide Goettner-Abendroth

3 Russell Means talks about women/matriarchy | <https://www.youtube.com/watch?v=kuTdvDk1cxw>

4 The mistake most people make about matriarchies | <https://www.youtube.com/watch?v=SosqPsa5aGU>

5 A feminist future | <https://www.youtube.com/watch?v=cn24SLLi50>

6 The Dangers of Western Feminism to African Women | Elma Akob | <https://www.youtube.com/watch?v=4EbiVAfoGmo>

design en context

Credits

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Conquest, colonization, colonialism

Matthias Naegeli

Modernism around the world

Lily Kim

Matriarchal societies and the future

Iliriana Maksutaj