

MODULE TITLE: Cultural Context of Architecture VI  
 MODULE CODE: ARC 711B1  
 HAND OUT No: 25

**Reading:**

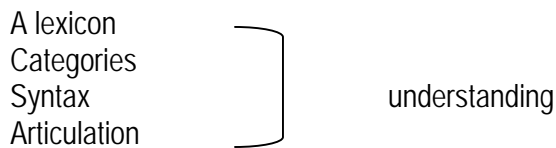
Porter R, Ideology, Cardiff, University of Wales Press, 2006  
 Bickerton d, Language and Human Behaviour, London, UCL Press, 1996  
 Fodor J, The Language of Thought, Hassocks, Harvester Press, 1976  
 Greenfield S, The Human Brain, Phoenix, 2000  
 Rose S, The 21st Century Brain, London, Jonathan Cape, 2005  
 Schrag C O, The Resources of Rationality, Indiana, Indiana University Press, 1992  
 Schrag C O, Communicative Praxis and the Space of Subjectivity, Indiana, Indiana Press, 1986

The Four Humours

The four humours title is an attempt to refer back to the four states or attitudes of people which are:

Hubris	Utopian/Idealistic
Normative	Social Space Conditional Praxis
Transitional	Metaphoric Relationship requiring language and linguists
Jouissance	Chaos

The above are not oppositions but alignments made possible because we parse and chunk and fix what we are immersed within as units of time and space and can produce



All based on homeostasis linked to dwelling and organisational skills and handled in a parallel process that has both online and offline thinking going on

Old models like the person looking at a world are impossible to fathom since we would all have to have the same experience of it

New models such as a world cobbled together using phenomena that allow convincing wholes to be assembled out of not very much at all really especially when everything is going ok seem to be much more 'realistic' and certainly useful biologically. The real opposition seems to be between that of our own organisation and that of the world around us, usually made up of other organising individuals carrying out extremely limited projects. The idea of allowing other projects whilst managing those in which we are involved gives rise to larger organisations having recourse to management tools such as text, printing, computers, people in uniform and so on. These may all be considered to maintain a certain lexicon, enforce categories, syntax and certain forms of declarative and procedural actions.

Most of the actual problems encountered within homeostasis are those solved by daily needs such as water and food and those solved by intersubjective activity nominally categorised as social. These are then addressed by transitional structures that solve problems such as bullying, strong over weak, cheating, lying, deception, fraud and so on and it is the way in which this may be done that seems to create the sort of environment – the use of plays creates playhouses, courts – jails and so on.

It may be well to note that the marks in the forthcoming exam will be earned at the following rates

25% for historical detail related to the question (exact dates are not as important as some indication of evolution or development of concepts in the identity in question)

25% for identifying major names or components related to the question

25% for relating the question to contemporary architectural practice

25% for articulation, linking the above in your answer

In the case of the section of the paper dealing with the shift towards democracy and the difficulties of dealing with intelligent people both in work, rest and play, but particularly in architectural practice it will be necessary to show that people can at one time and in some places seem to fit within a category allowing set behaviours and set responses whilst at another time and in other spaces they may not do so. Thus something other than a simple cause and effect response must be an important part in the understanding of human life.

The important arguments in Europe have been going on, around these subjects, since the 17<sup>th</sup> Century and you should read at least something about earlier philosophical and theological interests prior to the examination.

<http://www.bartleby.com/67/668.html>

I would therefore strongly recommend that you read the first two chapters of Roger Scruton's book!

Scruton R, A Short History of Modern Philosophy, Routledge, 1995

And those of you who wish to excel may do worse than read the prologue in David Watkin's book,

Watkin D, Morality and Architecture Revisited, London, John Murray, 2001