

Introduction

If we describe our individual immersion in the world as evidence of one member of a clever species, one that exhibits a complex conceptual relationship between an imaginative biochemical reality and a deterministic physics, it would allow us to understand experience in such a way that we each interpret it differently and with varying degrees of satisfaction regarding the outcome that can only be understood as a specific identity. The identity of the individual and the world that must ineluctably be part of that specific identity has to be understood as mundane, lacking in anything more specific than its existence, since the interpretation of the individual is the one

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which transforms that which is existing into what is no longer mundane but unambiguous and unequivocal. These transformations that individuals perform on what is mundane can only alter the arrangements into some transcendental symbolism required by a special relationship to individuals by providing a means by which that transcendental symbolism can be sustained, as if by accident or design in the daily practices of individuals, individually sustaining themselves in existence. Consciousness of this effect emerging out of existence can be understood as a truly social phenomenon, since it is created by the combination of individuals, by accident or design, as a tradition. The tradition in this sense is a dynamic interaction of people and phenomena that is kept alive as a set of rules and behaviors.

We need to understand that these traditions are known by the arrangements made in a mundane existence based upon a transformation of the mundane into unambiguous and unequivocal relationships that rely upon the individuals and their conscious knowledge of those transformations, and the underlying commonplace reality that is transformed by the existence of a species capable of performing those transformations, and also the conscious knowledge that provides the trajectory of meaning which sustains them. Sadly, it seems that it is not necessary to understand what we do in order to do it. It takes some time to fathom what we do, so that we know that we are in a better position to understand the material practices that we can actually control. We remain surrounded by large numbers of our species who have transformed much of the planet on which we live into a special place or rather into special places each of which seeks to grow exponentially at the cost of all the others. The idea of humanity as a whole seeking permission to exist is on hold, whilst several competitive versions of an answer to that quest fight it out amongst themselves.