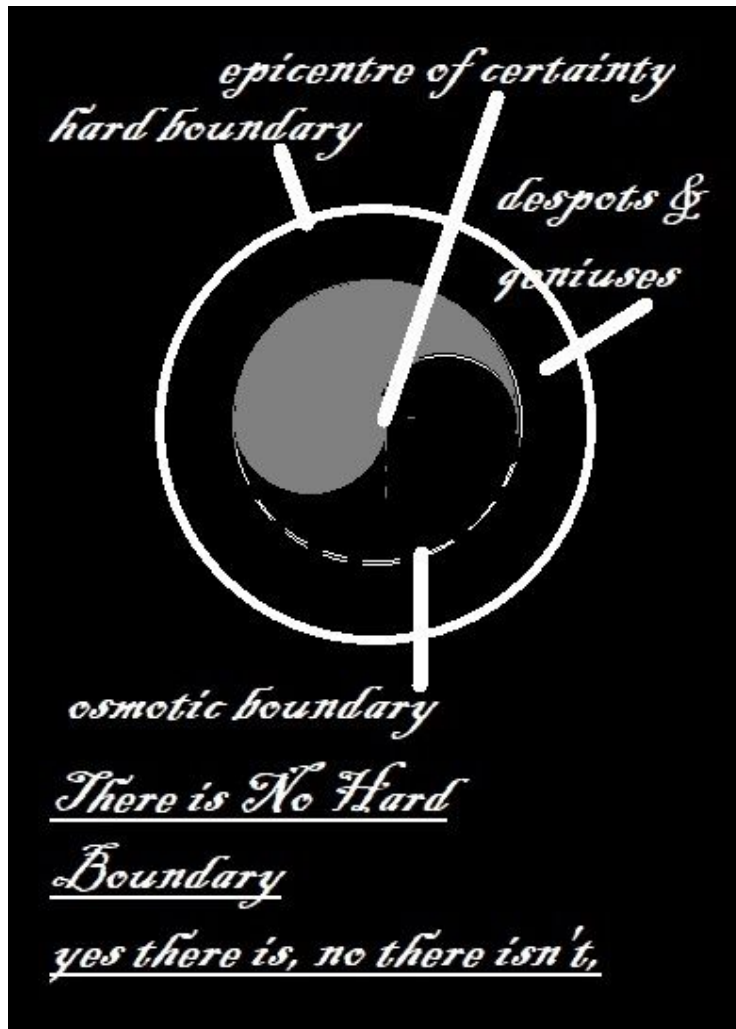


Phenomena,
Physics,
& Feelings,

Living.
Being.
With

Image



We have never been the human animal! *Pace Latour!*¹

Part I. Basics about phenomena.

¹ Latour B, We Have Never Been Modern, Harvester/Wheatsheaf, 1991;1993.

Part I. Basics about phenomena.

Script;

The one problem humans have with living is being with words. I mean really **experiencing our words**.

We humans are the only ones who live with words². Other animals may live alongside words, but humans live with words inside and outside us³.

Every day we have to cope with physics, feelings, and like it or like it not, this strange word, phenomena!

To illustrate this - I can use the disciplines of architecture and psychology that I know well.

I am an architect who has trained and practiced in England. I have a master's in science, and went on to be awarded a PhD in psychology.

I was also a teacher teaching the combination of architecture and psychology. Inevitably that becomes a philosophical approach to cultures of one sort and another⁴.

What are cultures?

If we were describing animals other than humans, we would use a different word. Something like a niche, or habitat, or home. That is what the discipline of **ecology**

² Bickerton D, 1990, Language and Species, Uni of Chicago Press, Chicago, London, 1992.

³ Plotkin H, The Imagined World Made Real, Penguin Books, 2003.

⁴ Kaufmann W. Existentialism from Dostoevsky to Sartre, New American Library, New York + Scarborough Ontario, 1956 reprinted 1975.

is supposed to be. But that is **extremely misleading** if ever it is applied to human beings, speaking animals.

Why is the word ecological misleading for us human beings?

It is principally because we ignore the word phenomena, which apart from its use to describe exceptional, as in phenomenal, is also used to describe what is known by way of what we call perception, and it also occurs in immediate perception.

The word phenomenon is used to describe what appears to us as known about, and as immediately perceived, as well as unusual to perceive, fantastical, and so on.

So, you may, and you should ask, why should that be a problem, how does this relate to what I just said about the discipline of ecology being massively misleading to us humans? Because our feelings, what we are beginning to know of as a chemical flux inside our bodies. Always a flux. Unlike the way we usually perceive space and time around us as a norm of mass and movement just like other animals perhaps.

Remember, as an architect I spent decades studying materials like stone and timber. To get them to stay where they are put by master builders.

Then I studied habitats for my master's degree, and then **more** years studying people for my psychology PhD.

What I noticed, particularly when teaching the subject of cultures, is that words are unique to humans⁵. I mean

⁵ Everett D, How Language Began, Profile Books, 2018.

actual words. For example, as architects, we say we make places for people. But in fact, we relate physics, people, and phenomena.

Ecologists do not include that word phenomena⁶. And yet we human animals are the only animals alive who can use words to specify what a building could or ought to be like. How the materials should be arranged, and how the people will or should use that building.

Did you notice what is missing?

What I noticed when teaching is that living with a building is different from describing a building and different from the building itself.

Just as Living with a person is different from describing a person and different from the person themselves.

Whatever you do - do not think so much about language, Nor about cultures, for now at least, we can get on to that later,

No -

For this first session about phenomena, think about the nature of the word as both phenomenon, what appears to us as living beings, and as physics, what appears to us as the written word, and **as the spoken word, and hearing the words in a conversation, or group.**

⁶ Ecologists and anthropologists deny this because they use an existential approach to philosophy called phenomenology but that has been converted into a physics ever since Heidegger's ontic version of cultures became the basis for their work. They moved on to ethnomethodology with Garfinkel, to subjectivise physics, but the placemaking remains physics and people, so environmental desing of habitats, and not what I call the study of phenomena, as for example, Adorno suggested on his deathbed as a legacy – so metaphenomenalism is a reasonable rubrick under which to study phenomena, in his opinion as legacy, and mine in my work now.

The words must be breathed out, and the words
breathed or sucked in so to speak, into our ears, into our
living being, spoken by living beings we are with.

We can draw words out as written words, and we can
draw words out, out of others, even when they are not
with us in physics, although they may be with us as
phenomena [in other words they may appear to us in our
chemical flux as phenomena, as appearances].

Now,

Now do you get the intriguing character of
phenomena?

----- *beats*

I have been writing about cultures for ten years since I
retired from teaching. I had to get beyond the words,
not as language, **not** as semiotics, **nor** as semantics,
nor as linguistics, **not even** as philosophy, certainly not
as cultures. Beyond even as physics. Beyond
anthropology as phenomenology and existentialism.

it turns out to be about phenomena and the chemical
flux inside our bodies [**and conversations**].

It is **also** about living **with** other speaking animals.

Yes, you are right, words do have this unique character
of shifting between being phenomena and physics,
seemingly remaining the same⁷ whether drawn or
sucked in, because yes, we do find them in dictionaries

⁷ Ogden CK, Richards IA, the Meaning of Meaning, Routledge & Keegan Paul Ltd, with essays by Malinowski and Crookshank, 1946.

and even **encyclopedias as if set out in tablets of stone.**

And yet,

And yet, like all appearances, whenever they appear, they mix with our feelings, our chemical selves so to speak. Is this what makes love and hate so particularly intriguing?

No, I think it is **any** attempt to **describe** love and hate **using words as if stones** rather than as phenomena *relating to stone like objects*, yet in fact phenomena drawn out, read in, of drawing out and in beathing out and in, if with, the pure fluidity of phenomena mixing with the chemical flux inside our bodies⁸.

It seems to be the discipline of psychiatry, but not as we find it in the textbooks of course.

So this is work in progress, and I call it.



Wednesday, 31 August 2022

⁸ Damasio A R, The Feeling of What Happens, William Heinemann, London, 1999