

MODULE TITLE: Cultural Context of Architecture IV  
MODULE CODE: ARC303B2  
HAND OUT No: 15

Related Reading:

Jencks C and Kropf K, Theories and Manifestos in Architecture, Wiley, West Sussex, 2004

### **Manifestos and Polemics**

[http://en.wikipedia.org/wiki/Futurist\\_Manifesto](http://en.wikipedia.org/wiki/Futurist_Manifesto)  
[http://en.wikipedia.org/wiki/Surrealist\\_Manifesto](http://en.wikipedia.org/wiki/Surrealist_Manifesto)

the futurists and surrealists made manifestos

manifesto - A public declaration of principles, policies, or intentions, especially that of a political party  
Etymology <sup>1</sup>  
[mid 17th century] Manifesto is Italian derived from 'manifestare', which is Latin meaning 'make public'.

Polemic - (usually plural) The art or practice of aggressive debate, attack on or refutation of the opinions or principles of another  
Etymology  
From French polemique < Ancient Greek πολεμικός (polemikós), “of war”) < πόλεμος (pólemos), “war”)

I want to introduce the twin concepts of a barbaric field and a cultural field.

The concept of the field itself is a synonym for the space of appearance referred to in George Baird's book which in turn refers to the work of Hannah Arendt.  
Baird G, The Space of Appearance, Cambridge Ma; London, MIT Press, 2003  
Arendt H, The Human Condition, Chicago, University of Chicago Press, 1969

The field is full of phenomena determined by the human body and the world in which it is immersed. The term determined must be understood as a causal relationship linking body and world by way of interactions between the senses and what we could refer to as the physics of our surroundings.

However there is a problem with the way in which sensory perception is understood and this is the so-called Cartesian problem of consciousness. This is the notion of introspection or reflection

<http://www.information-literacy.net/2004/08/reflective-thought-critical-thinking.html>  
below

#### *ORIGIN OF THE IDEA OF REFLECTIVE THOUGHT*

*The concept "reflective thought" was introduced by John Dewey in 1910 in his "How We Think", a work designed for teachers. Dewey admitted a debt to both his contemporaries in philosophy, William James, and Charles S. Peirce. Dewey's most basic assumption was that learning improves to the degree that it arises out of the*

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<sup>1</sup> Etymology is the study of the history of words — when they entered a language, from what source, and how their form and meaning have changed over time.

process of reflection. As time went on, terminology concerning reflection proliferated, spawning a host of synonyms, such as "critical thinking," "problem solving," and "higher level thought."

### DEFINITIONS

Dewey's definition of reflective thinking repeated over the years was:

"Active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusion to which it tends". (Dewey, 1933)

However, other researchers added to this definition and modified it. Thus,

"The purpose of Socratic Seminars is to enlarge understanding of ideas, issues, and values. The intent is to create dialogue that gives voice to rigorous thinking about possible meaning... Seminars are structured to take the student thought from the unclear to the clear, from the unreasoned to the reasoned. . . from the unexamined to the examined." (Lambright, 1995)

A better term would be **RECURSIVE THINKING** in which phenomena are repetitively and differentially interrelated to other phenomena over time.

It is also necessary to entirely remove the concept of cognitive images in the head as models of reality or as epi-phenomena <sup>2</sup> and use the concept of phenomena that occupy various stages of a transitional recursion as shown in the diagrams below:

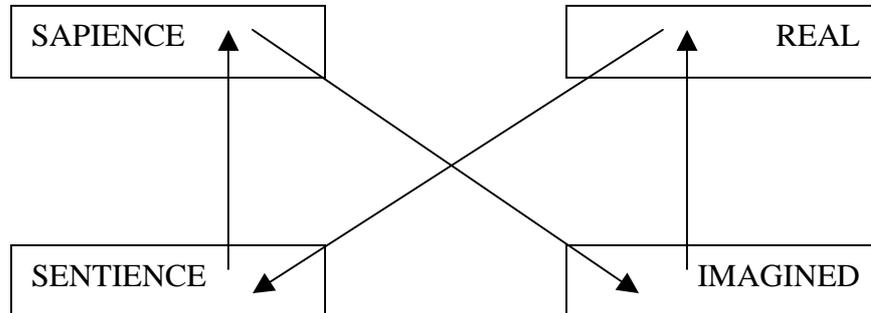


Figure 1. the phenomenological recursion limiting the field

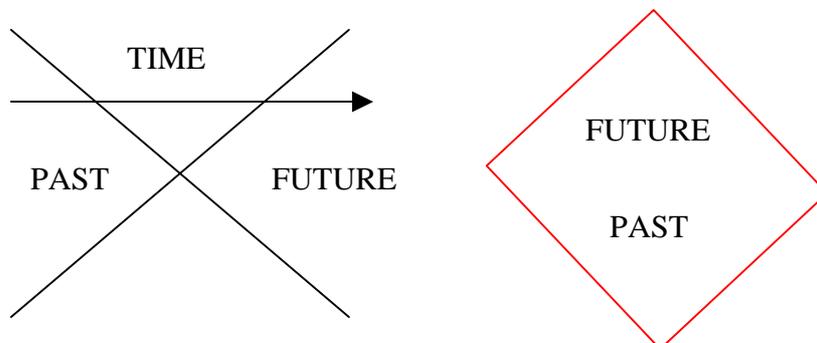


Figure 2. the development of the chronotope (red outline)

<sup>2</sup> Fodor J, The Language of Thought, Hassocks, Harvester Press, 1976