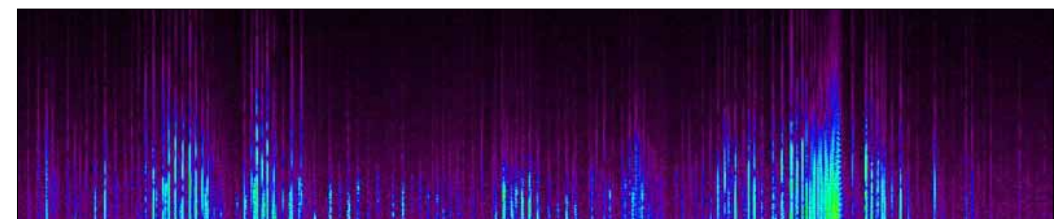


To acknowledge these as anima in the contemporary form, we have to scrutinize the connection she creates through her activity. Through such scrutiny, we can finally abandon all the negative and orientalist connotations of the concept of animism, to create a new one for the future, totally in the affirmative voice, in accordance with our contemporary age of a superficially empty, spiritless world like the abstract space of modern architecture.

Vital Phantasy



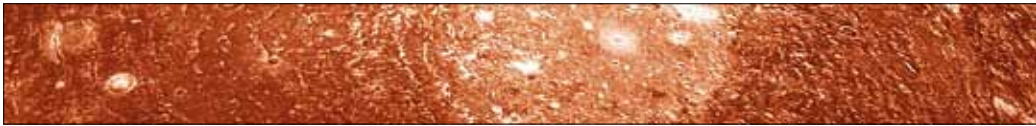
Some fragments from a stitched story
between Animism, Evolutionism and More-Than-Human Earth...
By Didier Demorcy



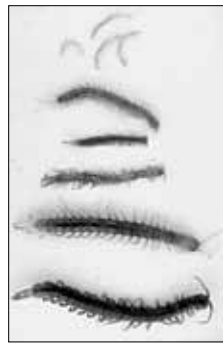
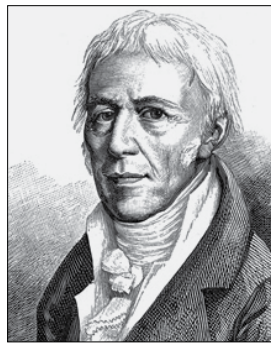
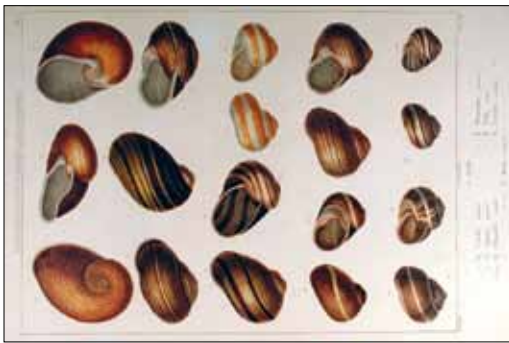
First: exploring biological and cultural evolutionisms...



At the beginning of the nineteenth century, occidental scientists finally came to agree about the fact that Earth had indeed been subject to transformations in the course of ages...

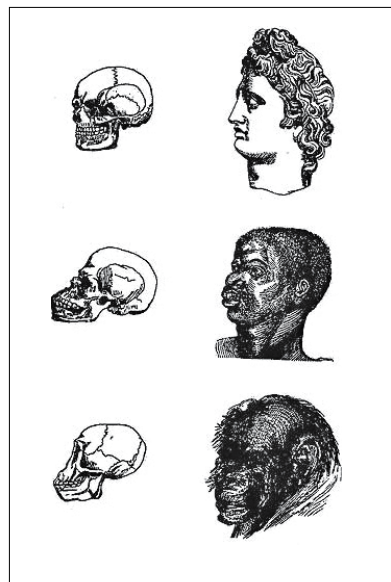


Lamarck was the first to argue that if physical Earth experienced transformations, living beings also may have changed in order to survive...



The fossil forms that geologists brought to light were the ancestors of today's forms. It was only a matter of learning to see those gradual modifications.

Tylor, as cultural evolutionist, also proposed a theory of gradual modifications: animism (the faith in the individual soul or anima of all things and all natural manifestations) was the first step of human religion to be followed by polytheism and monotheism.



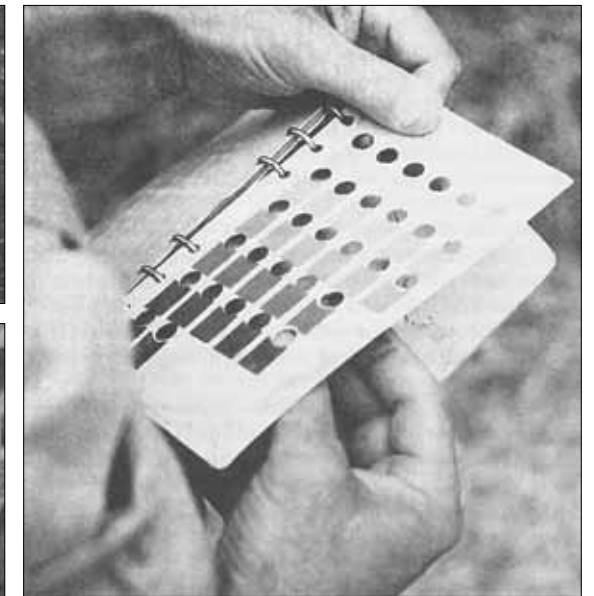
Tylor had also to refute the "theory of degeneration" that was popular at his time.

For its supporters if the new theory of biological evolution was truthful, it meant that mankind biological history was no longer an unitary process: some races had to be considered as degenerate.

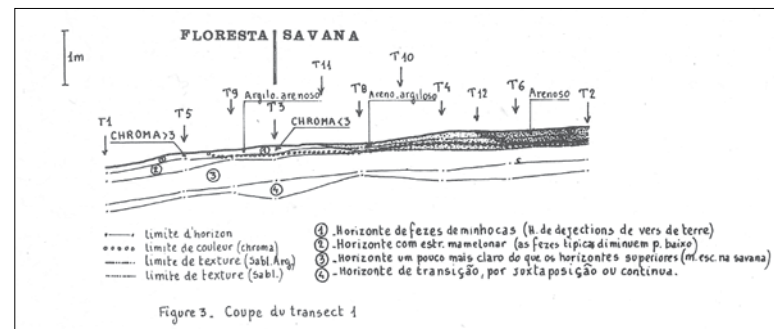
Following a contemporary scientific expedition in a very strategic place in those times of climate warming: between a forest and a savannah...



And discovering that Western sciences meet the world only through a long succession of operations which shape and format it...



That there is no "external world" waiting to be discovered! In order for the scientific Western knowledge to be produced, the world first has to be: aligned, transformed, constructed!

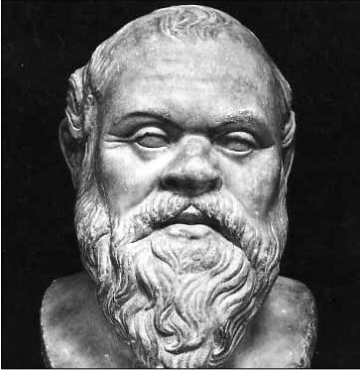


"White man writes everything down in a book (so it will not be forgotten) but our ancestors married animals, learned all their ways, and passed on this knowledge from one generation to another"
 – A Dakelh (Carrier) Indian of the Bulkley River, quoted by D. Jenness, 1943

Encountering a quite strange paradox of Western thought...

HUMAN NATURE ? HUMANKIND – HUMANITY

Searching for paths in our past...



"I'm a lover of learning, and trees and open country won't teach me anything, whereas men in the town do." – Socrates / Plato, Phaedrus, around 370 BC



And discovering a very powerful animistic tool...

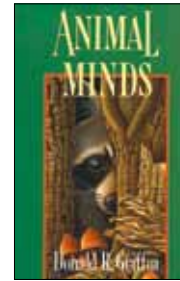


A Alpha	K Kappa	T Tau
B Beta	Λ Lambda	Υ Upsilon
Γ Gamma	M Mu	Φ Phi
Δ Delta	N Nu	X Chi
E Epsilon	Ξ Xi	Ψ Psi
Z Zeta	Ο Omicron	Ω Omega
H Eta	Π Pi	
Θ Theta	Ρ Rho	
I Iota	Σ Sigma	

With the advent of the "aleph-beth," a new distance opens between human culture and the rest of nature [...] the written character no longer refers us to any sensible phenomenon out in the world [...] but solely to a gesture to be made by the human mouth.
– David Abram, 1996

P... PS... PSY... PSYCHÊ

Trying new approaches...



"Now that there are strong grounds to dispute Descartes' contention that animals lack the ability to think, we have to ask just how animals do think [...] Animals' thoughts and emotions presumably concern matters of immediate importance to the animals themselves, rather than kinds of conscious thinking that are primarily relevant to human affairs."

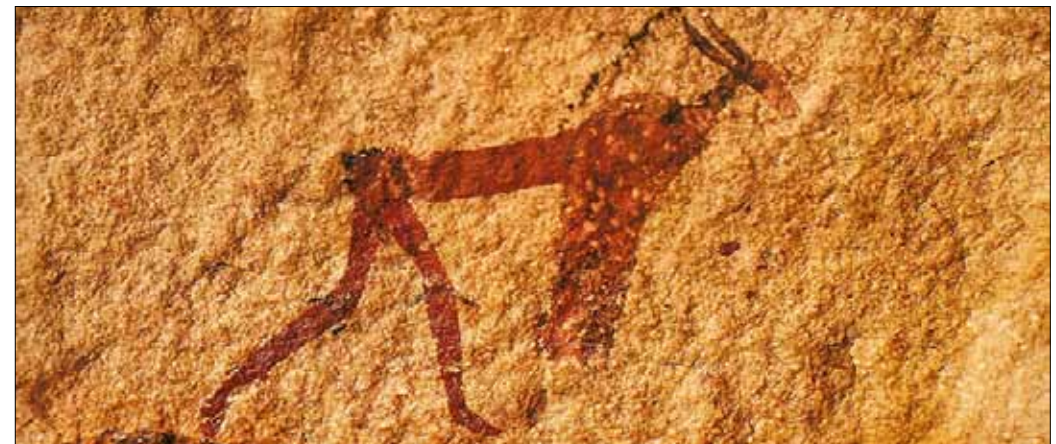
– Donald R. Griffin, 1994

*"Animals see in the same way as we do things that are different from the ones we see because their bodies are different from ours.
I do not mean physiological differences but affects, affections, powers that singularize each kind of body: what it eats, the way it moves, how it communicates, where it lives."*

– Eduardo Viveiros de Castro, 1996



EDUARDO VIVEIROS DE CASTRO
MÉTAPHYSIQUES CANNIBALES

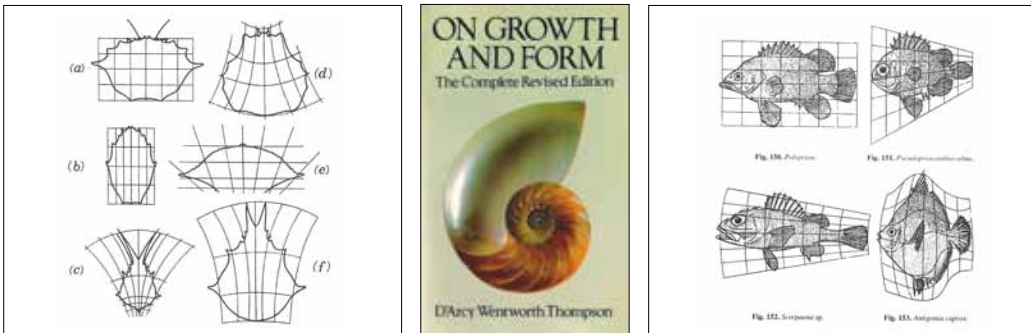


For finally glimpsing a new kind of universal?

Folkbiology



How to explain the fact, recognized by anthropologists since the sixties, that human beings, even when belonging to different populations, share the way they categorize animals (assembling and differentiating them into singular unities that we, in the West, call species)?



Maybe, as suggested by d'Arcy Thompson's work, all human brains (organs) would be able to follow the subtle twist and turns of forms... as produced by simple physical mechanisms.



And so reaching the end, maybe the most surprising: young mammals –whatever their morphology or habitat– have something in common and that's... play!



*"To the cat playing, the paper or rubber ball isn't a dead object but something alive [...]
Thanks to its 'vital phantasy' the animal sees all sorts of hidden properties and potentialities,
inviting it to movements of investigation, and perhaps leading to play [...]"*
– Frederik J. J. Buytendijk, 1928

Animism and the Philosophy of Everyday Life

Le Tour de Tiergarten

Michael Taussig



I am cycling through the Tiergarten in Berlin behind Britta and followed by Thomas. It is a cold and rainy day in November. Yellow leaves lie thick on the ground. The way we sit upright but relaxed, breathing easy with our hats of different colors and angles, we are more like machines than people, a collection of levers and joints like the bike itself. Where does the bike bit stop and the human bit begin? We are unified, this machine and I, like the Inca Indians in the Andes of South America were supposed to think of the Spaniards mounted on their horses: not as a man on a horse but as a man-horse.

I see some elegant cassowaries and then a zebra with its incredible stripes to one side of the path. I think: Well, we too are a zoo, me and Britta and Thomas and our bicycles. What might these wonderful beasts think of us and our bicycles as we ride past? Do they distinguish between animals and things? What is the bicycle to them as it spins along, the spokes of the wheels catching the fading light of the afternoon?

The wheels of the bike turn effortlessly, not like in New York where people hunch over the handlebars and with a grim look on their face push furiously at the pedals racing against time. The man-horse combination of bicycle-and-rider is different in Berlin to New York and if the zebra and the cassowaries were taken to New York I am sure they would see that difference too. So where does the bike bit end and the human bit begin? And what is this "racing against time"? Is time a