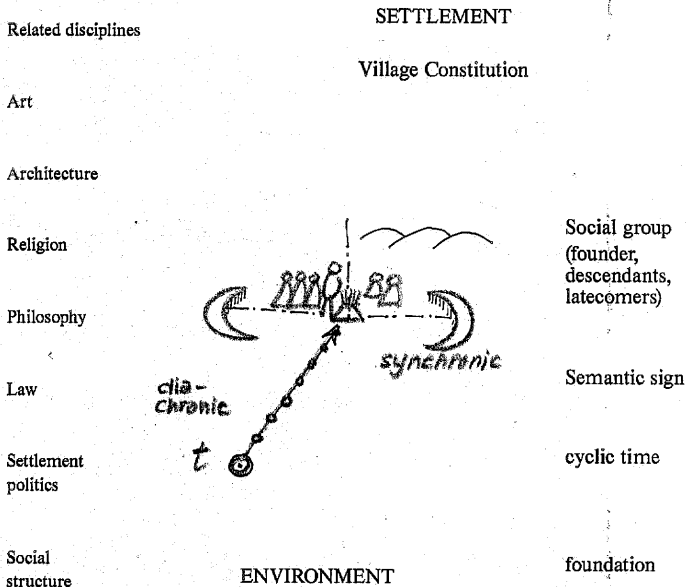


THE AGRARIAN SETTLEMENT CONSTITUTION: (Relation to conventional disciplines of humanities)



THE STRUCTURAL MODEL SHOWS A MULTIDISCIPLINARY COMPLEX (SOCIAL, RELIGIOUS, ART, ARCHITECTURE, LAW) FOCUSED ON SETTLEMENT FOUNDATION AND ITS SEMANTIC ACT WHICH IS RITUALLY ARCHIVED THROUGH TIME

BOLLNOW: COSMOS AND COSMETICS

O. F Bollnow's anthropology of space implies an evolution of space perception from narrow environmental settlement conditions to larger concepts like empire and modern universe (latter Europe 14th Century). This is supported by the history of cartography and the study of Kerschensteiner (1980) on the concept of cosmos in classical Greece. It designed a spatially limited well balanced order (e.g. military) and was closely related to what we call cosmetics today. The content of the word cosmos followed the evolution of space conception, cosmetics remained on the human face.

Various types of
cosmos-perceptions
(*Cosmos = typology*)

EVOLUTION OF SPATIAL PERCEPTION

Modern
cosmology:
Evolution of
the Universe

Heliocentric

Geocentric

Imperial
(world as disk)

Object
related
"cosmos"

Vertical
regional
cosmos

Linear local
horizontal
cosmos

Horizontal
imperial
cosmos
(Nile, Japan)

BOLLNOW'S ANTHROPOLOGY OF SPACE IS FUNDAMENTAL FOR THE THEORY OF CULTURE BASED ON THE ORIGINS OF SETTLEMENT. THE BASIC VALUES WHICH ARE LATER CALLED CULTURE MUST HAVE DEVELOPED IN THE HUMAN ENVIRONMENT OF SETTLEMENT. EVOLUTION. CONVENTIONAL METAPHYSICS COLLAPSE. BECOME AN ANTHROPOLOGICAL QUESTION. INTERDISCIPLINARY SETTLEMENT RESEARCH BECOMES BASIC IN CULTURAL RESEARCH.

**Anthropology as a research
field will become important in
the 3rd Millenium!**

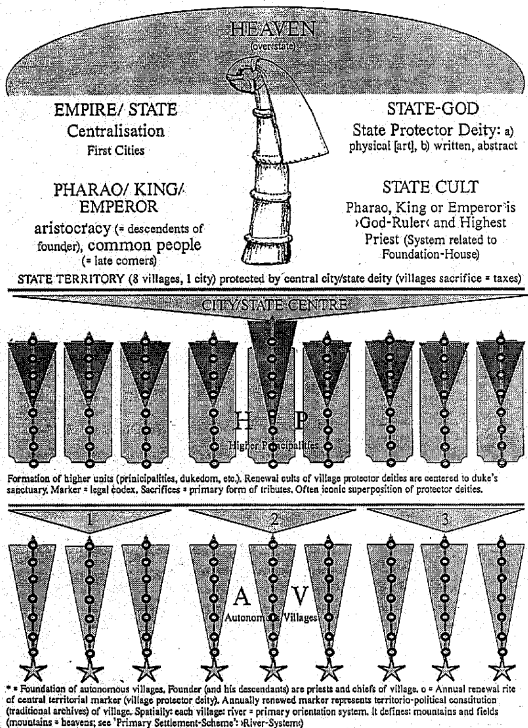
**All conventional ethnocentric
cultural theories must be
checked on their
anthropological validity.**

**E.G.: WESTERN ART
THEORY IS OF NO USE IN
THE FIELD OF
ETHNOLOGY!**

(Cornelia Rothfuchs)

FORMATION OF EARLY EMPIRES

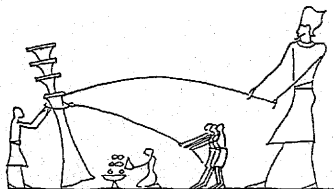
Structural Scheme



EARLY ("RELIGIOUS") STATE CONSTITUTIONS WERE SPATIALLY EXTENDED VERSIONS OF VILLAGE CONSTITUTIONS (DEITY PRESENT IN STATE SACTUARY/ TEMPLE PROTECTING EMPIRE. KING/ PHARAO AS STATE FOUNDER AND HIGHEST PRIEST RELIGION IS TERRITORIALLY BOUND (= CONSTITUTION).

SUPPORT I: MESOPOTAMIA/ EGYPT

Many sources like life-trees, stelae and symbolic pillars support the thesis, that such fibroconstructive signs survived into the constitutions of early empires: Astar-cults with their signs, Djed pillar erected at Pharaonic-imperial continuity festival and unity of upper and lower Egypt on Pharaonic thrones, the structure of Temples in Ancient Egypt (reed hut as sanctuary and bundle pillars as temple columns). Hermann Kees has clearly shown that dynastic times were preceded by predynastic periods which provided the buildup of the sacred state constitution by continuous fusions of local, district and finally state cults. Meyer provides the translation of an ancient babylonian "creation myth", which evidently describes the foundation of a settlement.



EARLIEST CITY- STATES AND EMPIRES SHOW CLEARLY TRAITS OF STRUCTURAL CONTINUITIES. THIS SUPPORTS OUR ASSUMPTION THAT THEY WERE STRUCTURALLY AND SPATIALLY AN EVOLUTION BASED ON PRIMARY PREHISTORICAL (OR PRE-DYNASTICAL) VILLAGE CULTURES.

SUPPORT I: MESOPOTAMIA/ EGYPT

The best example is the pillar which symbolized the unity of upper and lower Egypt.



16a. Setos I. mit Isis das Osiris-Pillar aufstehend und den Klotter wührend. Abydos (Dyn. XIX).
Cairo, Temple de Seti I, pl. 27.

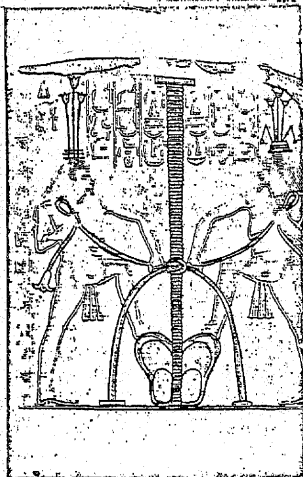
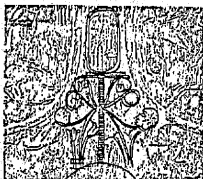
①



②



③



⑤



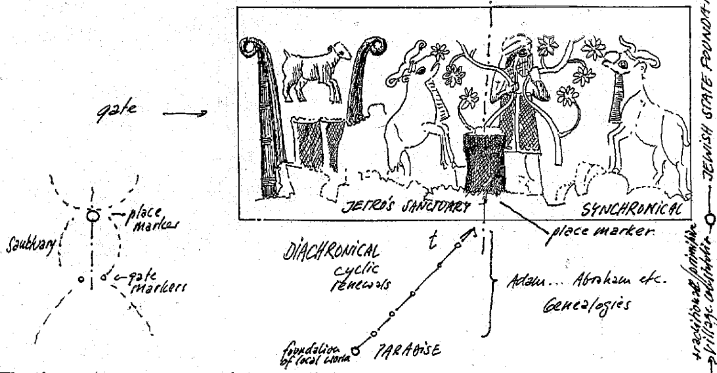
6. Hieros und Pagan.
vonder Darstellung des Hieros
verf. hier. bei Amant
u. H. 18. 18. 18. 18. 18.
sich u. nach eigen. Capis.



23. Hieros und Beth die Ägyptischen Wappensymbole
verknüpft. Kairo, (Dyn. XIX).
Dordrecht, Koninklijke u. d. Heren u. d. 18. 18. 18.

THIS PILLAR SHOWS EXACTLY WHAT WE MEAN WITH »SETTLEMENT CONSTITUTION«. A SOCIO-TERRITORIAL SIGN IS RELATED TO THE PRIEST AND KING (THRONE) AND REPRESENTS THE UNITY OF TWO DIFFERENT DOMAINS.

SUPPORT II: JUDAEO-CHRISTIAN



The picture shows a reconstruction of the biblical sanctuary mentioned as the first "revelation" in Moses book 2. The term "eternally burning" indicates the cyclical destruction (by fire) and renewal (rebuilding) of the essential part of the sanctuary, the fibroconstructive seat of the deity. Moise needed this primitive (or predynastic, or pre-historical, or pastoral) element for his constitution for temporal depth (genealogies) respectively for acceptance by the Jews of those times.

THE JEWISH ANCIENT TESTAMENT IS IN FACT AN ANCIENT IMPERIAL CONSTITUTION CONCEIVED ESSENTIALLY ACCORDING TO THE EGYPTIAN MODEL, BUT INCLUDING PRIMITIVE ELEMENTS LIKE THE SEMI-NOMADIC HEARDSMAN'S SANCTUARY (ETERNALLY BURNING THORNBUSH).

THIS CONSTITUTION LATER CAME INTO FUNCTION OVER A PERIOD OF NEARLY 500 YEARS (1040- 586 B.C.).

IT MIGHT HAVE CONTINUED THROUGH PERSIAN AND HELLENIC TIMES, BUT WAS PUT ASIDE AS A CONSTITUTION BY ROMAN CONTROL (63 B.C.).


USING NEOPLATONISM AS PRINCIPAL BASE, MEDIEVAL SCHOLASTICISM SYNTHESISED THE POPULAR BELIEF IN CHRIST - WHICH HAD BECOME STATE RELIGION IN 391 AD. (AND THUS PAIRED WITH POWER) - WITH THE JEWISH STATE CONSTITUTION AND THUS STRUCTURED CHRISTIAN RELIGION, PRIMARILY FOR THE TERRITORIAL EXTENSION INTO THE FORMER WESTERN PART OF THE ROMAN EMPIRE.

WITH THE AGE OF DISCOVERIES, EARTHBOUND METAPHYSICS WERE PROJECTED INTO COSMIC SPACE: A GLOBAL WORLD RELIGION WAS BORN!

SUPPORT III: CHINESE

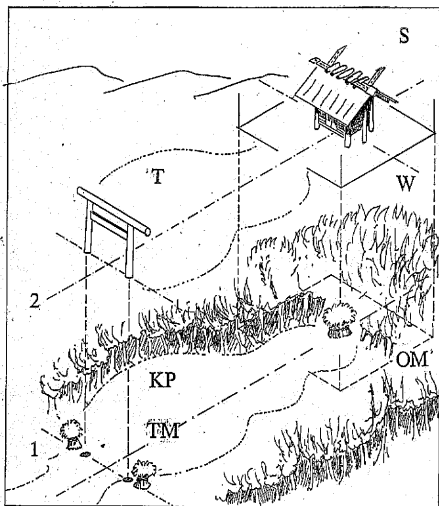
Hermann Koester: Ming t'ang (primordial hut)

In his book on Chinese Universism Hermann Köster reports on the sources related to the primordial hut of light (ming t'ang). It shows close structural ties to time, to the festival-calendar, is considered the primordial 'palace' related to the first 'kings'. It represented heaven and earth, was round above and square below.

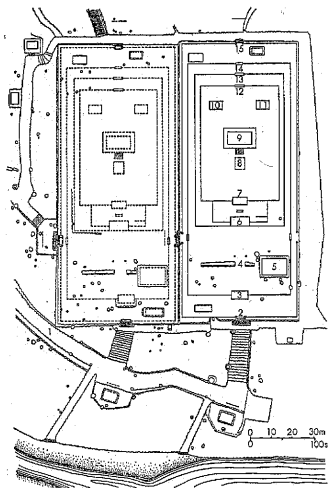


SUPPORT IV: JAPAN

The basically rural cult of the "village protector deity" (ujigami) is still today represented by a numerous amount of fibroconstructive signs as seats of deities (yorishiro; shin no mi hashira). This shows that the former imperial or state-Shinto shows the same bilevelled structure: traditional rural (fibroconstructive territorial demarcation now meant for the whole state) and the historical upper level of mythical deities (sun deity Amaterasu). The "primitive" element serves legitimation. Evidently the imperial house developed from prehistorian farming settlements.



THE JAPANESE MYTHS AT THEIR BASIS LEVEL (FIRST GENERATIONS OF GODS) DESCRIBE PREHISTORICAL VILLAGE CONSTITUTIONS. THESE ARE SUPERSEDED BY AN EXTENDED SPATIAL ELEMENT IMPORTED FROM CHINA. THE HISTORICISTIC HIGH AND ABSTRACT LEVEL HAS ITS BASIC AND EARTHBOUND COUNTERPART SEMANTIC ARCHITECTURE AS A TRADITIONAL RELIC OF PREHISTORIC VILLAGE CONSTITUTIONS. THE EMPEROR FAMILY DOCUMENTS ITS PROVENIENCE OF PRE-URBAN VILLAGE CULTURE.





AN EXAMPLE

The TSS/SSS Complex of a Japanese agrarian settlement; TSS = territorio-socio-semantic; SSS = spatio-structuro-symbolic; V = vertical; H = horizontal

TSS

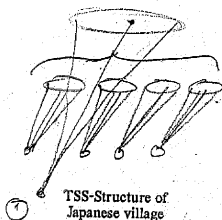
V

H

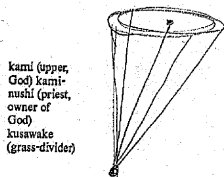
SSS

- ③ The TSS-structure of the Japanese Empire
Japanese Emperor as god and owner of the Japanese archipelago (Taika-reform)
Primitive World-pillar under Ise-Shrines

- ② TSS-Structure of Japanese towns



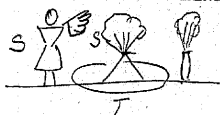
- ① TSS-Structure of Japanese village



kami (upper, God)
kami-nushi (priest, owner of God)
kusawake (grass-divider)

MY SIGN,
MY PLACE

hut pillar
FORMAL DIFFERENCE



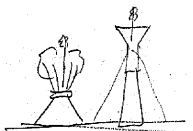
SSS-structure of world-view (earth and heaven)



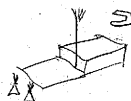
SSS-structure of foundation of Japanese empire



SSS Struct. of Jap. vill.



structure of Jap. village



structure of Jap. House is it

ROOTED MARKER

Origin of form autonomous, without preconceived ideology



SUPPORT V: EUROPEAN FOLKLORE

Maypoles etc.



MANY FESTIVALS OF EUROPEAN FOLKLORE SHOW SURVIVALS OF PRE-CHRISTIAN TRADITIONAL VILLAGE CONSTITUTIONS. CHRISTIANITY HAS SUPERSEDED THEM AND THUS DEVALUED THEIR INHERENT TRADITIONAL AND ENVIRONMENTAL MEANINGS.

SUPPORT VI: INDIA

In his book 'Mesocosm' Robert I. Levy describes the Biska of Bhaktapur (solar new year-festival, the main festival of the town). In its topological structure and its architectural outfit it clearly shows two levels. Primary, the sacred posts representing the Yasi(n) God, and secondary, the mobile chariots, miniaturized evolved types of palaces or temples.

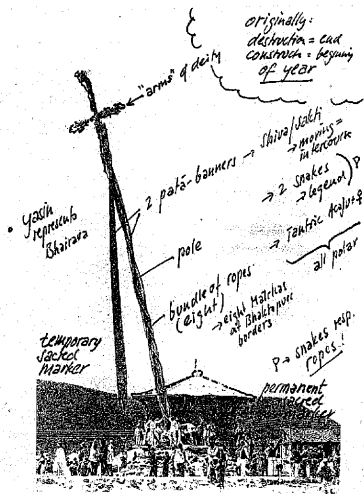


Figure 26. Biska: A stage in the raising of the Yasi(n) God to mark the solar New Year.

Biska designates the central element of a 9 das cycle (Mohani): the rising (end of the year) and lowering (beginning) of the Yasi(n) God. Tree is cut in forest (east). Divination and sacrifice with goat. Tree (and smaller one) cut, prepared polarly (branches cut off in lower part, upper left: Yasi(n) Gods hair! and brought to city: Main post: Yasi(n) Khya: (boundary zone), smaller: potters quarter: Festival cycle related to borderline between upper and lower district (centre). Tug of war between upper and lower city with chariots, containing accumulated deities (Bhairava, Bhadrakali)

THE CITY IS BIPOLARLY ORGANISED (UPPER, LOWER CITY: TUG OF WAR). KING AND PRIEST BECOME ONE PERSON CLOSELY RELATED TO THE SACRED CENTRES. THE WHOLE FESTIVAL SUGGESTS TWO LEVELS, A PRIMARY BASIC ONE AND A LATER ACCUMULATED ONE.

BASIC RESULT I: PHILOSOPHY OF THE WORLD: EAST AND WEST

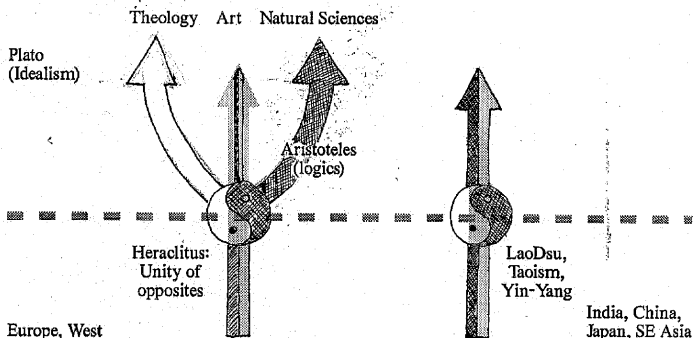
In his book 'The Tao of Physics' Frijiof Capra describes the continuous search of microphysics (Bohr, Heisenberg etc.) for alternative philosophies and thought systems (Yin-Yang, Taoism etc.) in Eastern cultures (China, India).

Capra remains comparative on the level of natural philosophy and thus loses important viewpoints.

If in contrast to Capra we diachronically relate the two systems, we realize that Ancient Egypt and Mesopotamia had the same complementary thought system, science becomes an antithetic interpretation of the more ancient harmonious system (black AND white becomes black OR white)

science remains a human projection on reality. It can never grasp reality itself.

At the same time we can say that the East has preserved and developed the pre-scientific history of thought of Euro-Mediterranean cultures. And further, that this system of thought is endangered today with the spread of its contrahent: analytical science. In other words, we should carefully watch these processes and keep them under control.



ANALYSIS/SYNTHESIS OF
ISOLATED COMPONENTS: GREAT
MULTITUDE OF NEW OBJECTS

DUALITY (CONFLICT) AND
POLARITY (HARMONY): RELATIVITY
THEORY OF THE WORLD. SYSTEM
DOES NOT ISOLATE, TENDS TO
HARMONIZE OPPOSING CATEGORIES

ACCEPTING FULLY WESTERN SCIENCE THE EAST (CHINA, INDIA, JAPAN) IS ABOUT TO LOOSE ITS FUNDAMENTAL THOUGHT PRINCIPLES, WHICH OVER THOUSANDS OF YEARS WERE CONSTITUTIVE FOR EASTERN CULTURES AND WITH WHICH THEY BROUGHT FORTH MUCH ADMIRABLE HARMONIOUS SYSTEMS. IN CONTRAST TO THIS THE WESTERN SYSTEM IS ANALYTICAL (SPLITS THE WORLD). HAVING LOST CENTRIPETALITY, ANALYTICAL THOUGHT IS CENTRIFUGAL (SEE WESTERN GLOBAL EXPANSION) AND AGGRESSIVE (COMPETITION, CONQUEST, DOMINANCE, EXPLOITATION).

BASIC RESULT I: PHILOSOPHY OF THE WORLD: EAST AND WEST

PRESOCRATIC THOUGHT:

Heraclitus was the last philosopher of the harmonious system: high and low sound make the melody.

So called pre-socratic thought becomes the field of development between the two systems. Parmenides substantiates the verb to be, brings in the absolutely rational element: being can not not be! The Atomists evade into the micro world. Platon postulates the priority of the idea against perception of the real.

Aristoteles systematises first the categories, then logical processes. Aristotels the father of science.

Human reality consists to a greater part of phenomena that have been traditionally considered with the pre-scientific relativity theory (complementary thought system).

Social concepts were viewed primarily under relative categories and their implications, not under the view of individual human beings and their rights (and duties).

Space was considered as related to materia, the environment was perceived and organized with aesthetic criteria as harmonisation of contradicting forces and categories. It was not an analytically emptied medium at disposition for the powerful.

Western Religion used the territorial and cosmic discoveries to occupy these spaces by its scholastic constructions with their world-creator borrowed from Moses ancient Jewish constitution.

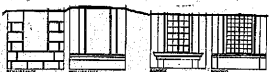
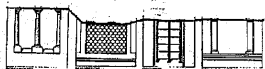
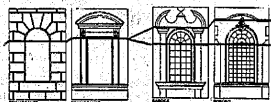
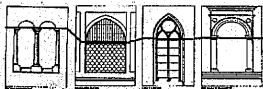
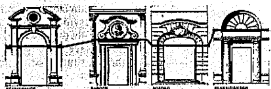
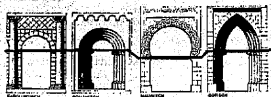
MANY PHILOSOPHICAL TERMS WILL HAVE TO BE DISCUSSED ANEW FROM THIS NEW PERSPECTIVE. E.G. SCIENTIFIC OBJECTIVITY (TRUTH) BECOMES AN ANTHROPOLOGICAL PROBLEM! (NOT A RATIONALISTICAL ONE).

BASIC RESULT II: ART AND ARCHITECTURE

The catastrophe of Modernism

BALKRISHNA DOSHI, A DISCIPLE OF LECORBUSIER'S RATIONALISM
CALLS THE BOOK WITH HIS COLLECTED WORKS "AN
ARCHITECTURE FOR INDIA".

Does he know the architecture of India?

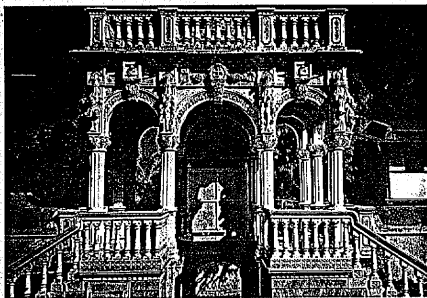


IN THE WIDER HORIZON AND TIME-DEPTH OF ANTHROPOLOGY, THE REAL DIALOGUE BETWEEN MAN AND ARCHITECTURE BECOMES VISIBLE (MAN BUILT HIMSELF AND HIS IDEAS). CONDITIONING BY THE NARROW ANGLES OF ARCHITECTURE AS "STYLE" WITHIN THE "HISTORY OF THE ART OF BUILDING" BECOME OBVIOUS. THE THEORETICAL FOUNDATIONS OF MODERN ARCHITECTURE BECOME DILETTANTIC. ARCHITECTS AND PLANNERS ARE FORCING MODERN MAN INTO AN INHUMANE SPACE. THEY FUNCTIONALIZE HIS LIFE LIKE MACHINES. THE ANTHROPOLOGICAL OUTLOOK SHOWS THE DRAMA OF SO CALLED "MODERN ARCHITECTURE AND URBAINISM".



PLEASE
THINK
BEFORE IT IS
TOO LATE !

Modern architecture and urbanism are not just a new style in the art historian's history of styles. They imply a complete set of entirely new evaluations of living and are destructive for traditional world-views. Space is not polar anymore and related to substance. It is mathematically abstract, empty, continuous and inhumane (borrowed from physics!). Forms do not reflect the human body, human ideas in the narrative sense, but adhere to an absolute rationality, that which produces machines.



SPECIFIC RESULTS

Many theories in art and architecture become highly questionable.

VITRUV: Vitruv's theory of the basic orders (dorian, ionic, corinthian) collapses. Columns were originally territorial signs and symbols. Supporting function secondary. Important: egyptian bundlepillars.

WESTERN ART: is an overbred elitarian relic of the European Renaissance which escaped democratisation towards the essence of a popular art. With the breakdown of the medieval creationist worldview, the image of the former world creator god was projected on the human subject of the artist, with the art critic as his high-priest and the art historian as the mosaic bible writer of the story of creation. Galleries organise the horse races for the highbred artists.

STYLE: Style is a very secondary thing in art. Aesthetics basic, now explained: categorial polarity.

ORNAMENT: What the art historian calls ornament or decoration, reveals as 'survival' of a fibroconstructive age.

ART/ORIGINALITY: art was originally a cognitive and creative system, which is increasingly ousted by analytical science. It was not based on subjective originality of a human "genius" but on objective originality, that is to say, on the preservation of ontological values by stereotype reproduction of primordial form.

MODERN ARCHITECTURE AND URBANISM: Modernism in architecture was a catastrophe. Functionalism borrowed from machines, cut built form off from human tradition and history. Result: human desorientation in apollonic cities (no dionysian counterpart).

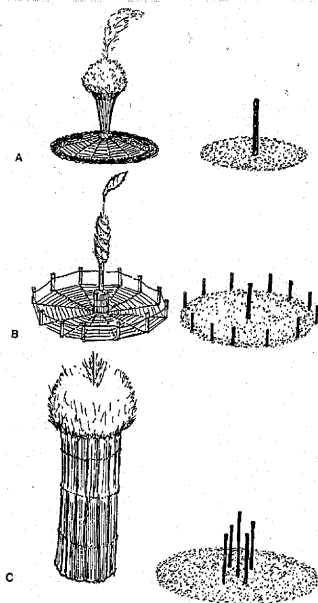
ANTHROP-ARCHITECTURE: The architectural discipline must develop research-branch which studies architecture anthropologically and provides its scientific insights to the practicing architect. Model: Medecine. The practitioner bases his decision on an enormous body of research.

AN IMPORTANT POLITICIAN QUESTIONED THE PURELY ECONOMICAL INTERNATIONALISM TODAY: WHAT WE WOULD NEED FIRST IS A GLOBAL UNDERSTANDING OF MAN BEYOND DIFFERENCES OF CULTUE. AN ANTHROPOLOGY OF ART MIGHT BE THE WAY TO THAT GOAL.

BASIC RESULT III: ARCHAEOLOGY A GIGANTIC SPECULATION?

Archaeology and prehistory reconstruct the human past with their finds of remains. Very likely these sources are very fragmented, in regard to what we did not find yet and what we cannot find, because it was not of durable material. If we compare a living society (or an ethnological museum) with an archaeological museum, we may estimate: 90-99% of a prehistoric object culture were of perishable materials.

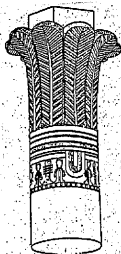
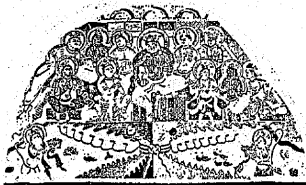
Three forms!
Would you
guess what
was there,
when you find
the remains?



ARCHAEOLOGY: A BIG SPECULATION! WE MUST RECONSTRUCT THE HUMAN CULTURAL PAST WITH DIFFERENT METHODS. ONE POSSIBILITY: NOT TO FOCUS ON DATED REMAINS, BUT TO RECONSTRUCT VALUE-COMPLEXES IN THE VITAL FIELD AND TRY TO VERIFY THEM WITH ARCHAEOLOGICAL SOURCES. THIS CORRESPONDS TO OUR APPROACH.

BASIC RESULT IV: ART (ORIGINALITY)

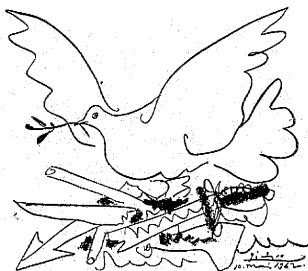
Urban theory attributes 'originality' to the artist subject, a godlike personal genius, inventive, creative, in fact a European Renaissance survival in modern democratic states. In this context repetitive rural art is without originality, degenerated master's art. But the rural value is quite different: it preserves the objective origins of art and has therefore much more chances to own the factual truth of art in the anthropological sense.



Quite different forms show a similar formal structure. They are all characterised by valuecentrality (religion), represent a specific ontology.

ONLY IF WE OPEN OUR HORIZONS TOWARDS AN ANTHROPOLOGICAL
DIMENSION OF ART CAN WE UNDERSTAND THE DEEP AESTHETIC MORALS
OF NON URBAN VILLAGE OR TRIBAL SOCIETY

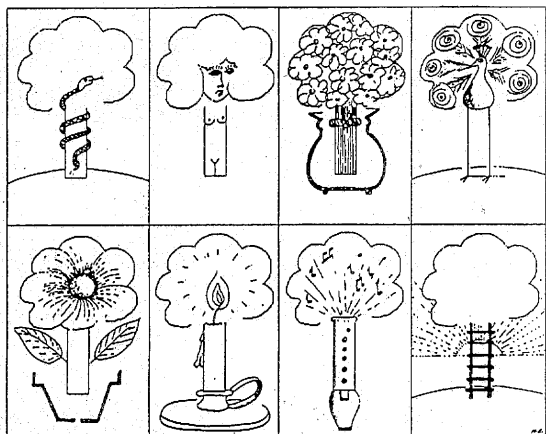




Picasso (1949) La colombe de l'avenir



Irma Brindley (The Angel of the Apocalypse, 1970-80)



**BASIC RESULT V:
RELIGION:
LOCAL ONTOLOGY VERSUS SPIRITUAL
IMPERIALISM?**

Western science researched so called primitive religion of agrarian and tribal societies with western urban standards (historically founded religion). The emphasis was on "belief" in "absolutely spiritual" beings. Relations of such beliefs with (primitive) material elements were strong arguments for devaluation in favour of "higher religion".

Settlement theory of culture sets the ritual behaviour in the centre of the local value system. It thus proceeds inductively from objective research into the local world and world-view, which, by subsequent studies may be generalized, finally globalized in terms of anthropology.

It thus manages to distinguish two different levels, a local ontology and a centralized, urban religion which has influenced and still supersedes the local ontologies. This necessarily creates frictions, because - and with justified arguments - the local ontology based on empirical facts, artificial and natural, physical and environmental, handed down in perceptual and verbal morals or traditions, facts which are taken to be more realistic or "true" than the imported worldviews.

BASIC RESULT VI: VALUES

VALUES

RURAL

Cyclic time, polar
interpretation (once and now,
no progress)

Existential legitimization
through origin (of settlement)

space not absolute, not
homogenous (materially
related)

objects narrative

related to human tradition
(otherwise non-existent)

not abstract belief basic, but
ritual behaviour (esthetic
morals)

Economy: autonomous,
independent, isolation, cultural
stability

URBAN

Linear time, sequence of
differences (progress)

Justification through origins still
existing, but "many origins"
(choice)

space absolute, continuous void
(independent from materia)

objects functional

eternal, not basically related to
human condition

individual "belief" (culturally
conditioned)

Economy: commerce, exchange,
mobility, contact, dynamic
cultural change

VALUES OF RURAL SETTLEMENTS ARE QUITE DIFFERENT FROM THOSE
EDUCATED IN URBAN CONDITIONS. EVIDENTLY THE URBAN VALUES ARE
MUCH MORE DYNAMIC THAN THE ESSENTIALLY CONSERVATIVE RURAL
VALUES. WHERE URBAN VALUES SUPERSEDE RURAL VALUES TREMENDOUS
FRICTIONS ARISE.

SPECIFIC RESULT I: THE ORIGINS OF SCRIPT

Semantic architecture is found in several ancient cultures related to the origins of script. This supports our assumption, that in ancient cultures semantic architecture was related to highest values.



MESOPOTAMIA (URUK)



EARLIEST CHINESE
SCRIPT

MESOPOTAMIA: TERRITORIAL SIGNS WERE FORMALLY COPIED ON CLAY SURFACE FOR TAXING FARMERS SURROUNDING FIRST TEMPLE CITIES.

SPECIFIC RESULT
CRITICALLY AGAINST PROSELYTIZING TRIBALS

If the ontology of a local settlement is - as we tried to show - intimately conditioned by its specific environment and is itself of a highly complex, (but systematical) character which integrates social structure, politics and local law, esthetics, rites and morals etc., then the rigid import of an entirely different system grown in an entirely different cultural circle, can only deeply disroot the local ontology.

URBANISATION OF RURAL AREAS CAN MEAN THE SAME FOR AN ISOLATED SETTLEMENT POPULATION, OR THAT OF A GROUP OF SETTLEMENTS WITH THEIR DISTINCT CULTURE. WHAT, ON THE NATIONAL LEVEL, WE CALL WAR, AGRESSION, INTRUSION INTO OUR SPATIALLY CONDITIONED SOCIAL RELATIONS, DESTRUCTION OF OUR VALUES.

**SPECIFIC RESULT:
ETHNOLOGY:
STRUCTURAL PRIORITIES / NEW HYPOTHESES /
NEW METHODS**

About 70% of India's population live in rural (or tribal) conditions. But, except some punctual case studies the educated urban elite knows very little on the factual lifestyles of these peoples, of their material outfit and of their values. What is known is immediately categorized into urban disciplinary outlooks (religion, beliefs, economy etc.). Architects project their urban space concepts on them and think they must be happy with these western indoctrinations. Who wonders if such realizations become failures! The most devastating is the fact that all these Western approaches result in primitivising rural life. They all are value systems only.

Imagine: a national state that would treat tribal societies like small states in the state, with embassies etc.

RESEARCH INTO SETTLEMENT CONDITIONS IN RURAL CULTURES WILL SHOW THAT SPATIAL EXISTENCE IN A GIVEN LOCAL ENVIRONMENT WAS A BASIC CONDITION OF PRE-/ OR NON-URBAN SOCIETY. BY MEANS OF ANCIENT CONSTRUCTIVE TRADITIONS IT CREATED CULTURAL PHENOMENA LATER CALLED ART, RELIGION, PHILOSOPHY ETC.

INTRACULTURAL OUTLOOK

NEW EVALUATION OF RURAL SOCIETY

BALANCING URBAN AND RURAL

NATIONAL LEVEL

RURAL
 localism
 cyclic time
 conservative
 (eschatology included: cult)
 stability
 local continuity
 strong imprints
 autonomous
 (economically and spiritually)
 traditional education
 (on local existence)
 conserving local culture
 verbal and behavioural tradition
 traditional art
 (ontological and highly empirical)
 territory important for culture

URBAN
 centralism
 linear history
 progress
 (future better)
 dynamic
 mobility
 desorientation, no roots
 increasing dependency
 (internationally and nationally)
 education in schools
 (national and international level)
 internationalizing of culture
 abstract education
 intellect instead of aesthetics
 (specialized knowledge,
 ontology = religion)
 territory ^{of} secondary importance

RURAL AND TRIBAL VALUES SHOULD BE TYPOLOGICALLY
 RECONSTRUCTED AND TAKEN OBJECTIVELY INTO ACCOUNT (NOT
 PRIMITIVE! DIFFERENT LIKE ANOTHER CULTURE) AS BASICALLY
 EQUIVALENT TO URBAN VALUES. MEANS OF COMMUNICATION SHOULD BE
 ESTABLISHED ON THIS LEVEL (MUTUAL RESPECT: IN ROME DO AS THE
 ROMANS DO!), EVENTUALLY EXPERIMENTAL: WITH ONE SMALL UNIT.

INTERCULTURAL OUTLOOK

If it is shown that India offers sources which support the present approach based on the origins and evolution of settlements, Indian anthropologists could make revolutionary contributions to Western humanities (in the sense of Thomas Kuhn), setting up new global paradigms for cultural research, and thus forcing the West gradually to refrain from its domination of other cultures by imposing scientifically very questionable eurocentric value systems.

- THE END -