

Participation.

Taking Inspiration from Yolngu Practices

Towards a Techno-Ecology of Participation

A New Story of Language as a Technology

Re-Telling Predication and Designation

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Participation

Sociological orthodoxy

The willed involvement of a human individual in a group.

My account of participation

Happening of a collective in a particular present

Participation as happening of a collective in a particular present...

- Each and every happening is particular and unique
- A happened/happening collective generates relations
- A happened/happening collective is ephemeral
- History stays in place and sediments
- Organization is a unit of being (not an assemblage of individuals)
- To participate in this reconceptualised participation, an analyst must commit to a radical form of relationism
- A analytic with particular commitments is entailed

Ecology of Participation

There are significant political and epistemic consequences when the world is a mesh of past and present happenings

- **Politics:** participation construed as happened collectives becomes the generation of on-going dissensus, NOT consensus. Dissensus can be done more and less carefully...
- **Epistemics:** Participation construed as happened collectives, becomes the co-constitution of knowns and knowers, which might be done more and less innovatively

Techno-Ecology of Participation

'Techno' is a redundancy

Happening of a collective in a particular present cannot *not* be technically mediated

Since analysts easily fail to notice the mediation... it is a good idea to include the modifying term

I am interested in a particular 'techno' – language

Conceptualisation of language needs to be consistent with the re-imagined participation

Language... meaningful strings of words, are *not* externalisation of the workings of human minds as meaningful vocalisation.

Language is externalisation of the workings of patterned human bodies in place

A language entails a particular expression of (human) being as relation.

Language is externalisation of the workings of patterned human bodies in place

Each language entails a particular expression of 'being as relation'

- How does this claim matter for understanding collective human life, and of individual lives led within that (and which that is within)?
- The particular expressions of 'being as relation' that different languages evoke become as commitments generating particular forms of life

How novel is this 'story' of language?

Conventional accounts of language:

Functionalisms and structuralisms

Both have language as externalised expression of mindful intention

Common elements in the story:

- Words are mindful intentions translated into soundwave form
- Heralding of objects as beginning of language acquisition in babies

Novelty of my story of language comes in its account of *differences* in languages—a different story of acquisition

- The difference in accounting difference, lies in how language acquisition proceeds after the heralding stage
- What is conventionally noticed is that young children adopt a particular form of designation
- It is seen as refining of the process of heralding of objects
- This growth in capacity imagines children as expressing mindful naming

Novelty of my story of language comes in its account of *differences* in languages—different story of acquisition

- Heralding is gradually expanded: baby announces objects.... and baby announces change (eg. in position)
- Following pattern of adult sounds connects sound of a heralded object to the sound of a heralded change
- The baby begins to predicate and in time designate
- Each language is particular in its means of coding change

Difference between languages begins in predication form
in how change is coded in sound

- Coding for change: effects what it is that is named as changed.
- The *form* of the designant precipitates from the *form* of predication – There are ontic effects
- Any particular telling of forms effects ontological effects
- An English telling of form attributes designants as ontological entities...

English: spatiotemporal particulars

Yoruba: sortal particulars

Yolngu Matha: vector particulars

Participating in a re-conceptualised participation

- Propose a ‘techno-ecology of participation’
- Recognise language as first techno...
- Recognise language as different ‘mind-free’
effected forms with particularities of forms
having ontic and ontological consequences

Participating in a re-conceptualised participation

Why does does this new story of language matter?

- Reconceptualised participation renders relations as form of being... And relations as forms of being *only* arrive as particulars – **no universals**
- Allows differentiation of ontic and ontological
- Allows recognition of radically alternative forms of knowers

Thank you to all