

The Hyper-Frame

Societies' ability to curate space in accordance to our own perspective proposes a binary in which seemingly never ending space and expanding horizons can be framed, limiting the view of it in order to provide a new logic. The idea posed by "enframing" allowed humans to view the world as a "standing reserve" with the potential to be revealed and exploited as resource material; but since it is non-exclusive, we ourselves become subject to manipulation. The realization of this massive amount of human perspectives produce a new entity, the hyper-frame; a term that describes the manner in which technology and the multiplicity of perception morphs to produce a self-standing "hyper-object" that begins to transcend spatiotemporal specificity.

The origin of technology bring two terms into coherence, knowledge and tool, that when combined bring something into being. Throughout time, the process of technology provided society with the means to produce culture and substance. But, the ability of humans to filter and process data was overtaken by technology's faster filtering systems and its ability to learn and produce a "conscious" process. Here lies the demise of knowledge and the rise data; the displacement of a human-object binary into one of an object-object relationship (humans as objects). The upset of this relationship led to a new way of addressing the world, one that decentralized the human from the purpose of culture. This means

that the inefficient component in our relationship to the world is in fact not technology, but our own perception; “the revealing that rules in modern technology is challenging, which puts to nature the unreasonable demand that its supply energy can be extracted and stored as such” . Our perception of the world threatens society with the possibility that we could find a more original view and hence experience an aggression towards our own.

The paradox of our society lies in modern technology. Our use of it has created a world of disruption where the displacement of humans from the center of cultural substance creates a transhuman ideology where individuality is no longer a participant; rather our computational ability will carry us beyond our humanity “and allow us to transcend our biological brain...there will be no distinction, post-singularity, between human and machine” . This reality is countered by the fact that modern technology is based on the hyper-frame’s infinite array of individual enframing and on societies’ inherent characteristic of individual thought. The notions we embed into technology, and its actual truth lay ways away from one another producing a dystopic view of our relationship to technology. We place ourselves as the almighty objectifier of the world, but we fail to understand that the truth of it is unattainable, and that what we believe of it is a projected frame; “Being (Dasien) is always (and already) being-in-the-world. Thus, the world is part of what it means to be human” . There is no one real perception of the world; it is influence by us and so are we by the world.

The super positioning of perceptions reveal a scale at which enframing performs. Each frame can be inherently relates to the tentative subject it attempts to provoke. The broadest scale of perception lies in the amount of information a human mind can process. In some cases someone might be able to frame the outer space, or the smallest of microbe societies, but no more. He becomes incapable of understanding more than that, and so incapable of producing a perception to it. Someone else might be able to frame no more than the island he grew up on, and to him that is the largest scale of enframing, and produce a perceived adequate understanding of the limit. The smallest

scale of framing is the one that comes implicit to our existence; the human eye. This scale is defined by our ability to manipulate it; I can choose to look at something and have a perception of it, but when I close my eyes, the possibility of framing something else is lost. These scales are non-reducible and non-singular since they don’t apply to anyone in the same manner, but still apply to everyone. These scales construct the hyper-frame as an all related object that defines the way we view the current world through its ability to be so massively distributed through time and space.

Modern technology has troubled the way in which we relate and understand the world. It produced a flat ontology where humans no longer held a higher value in our society. This produced a post human ideology frames the world in terms of its performance and displaced the framing of substance. The hyper-frame will always be the manner in which society firstly approaches the world, but it now demonstrated the irrationality of trying to push humans away from the creators of our own culture, since it can only be achieved through individually perception. There will always be a sense of separation between oneself and the world, but it is through that edge that we describe diversity. Human societies keep evolving and affecting the world around them; but these changes in turn reverberate into the personal conception of the self and of the world. This sensibility evoke a new manner of perception, one that is always in constant evolution and morphing in relationship to both limit and space. This type of architecture will provide a new kind of frame, one that will emphasize diversity; the hyper-frame.

Work Cited

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