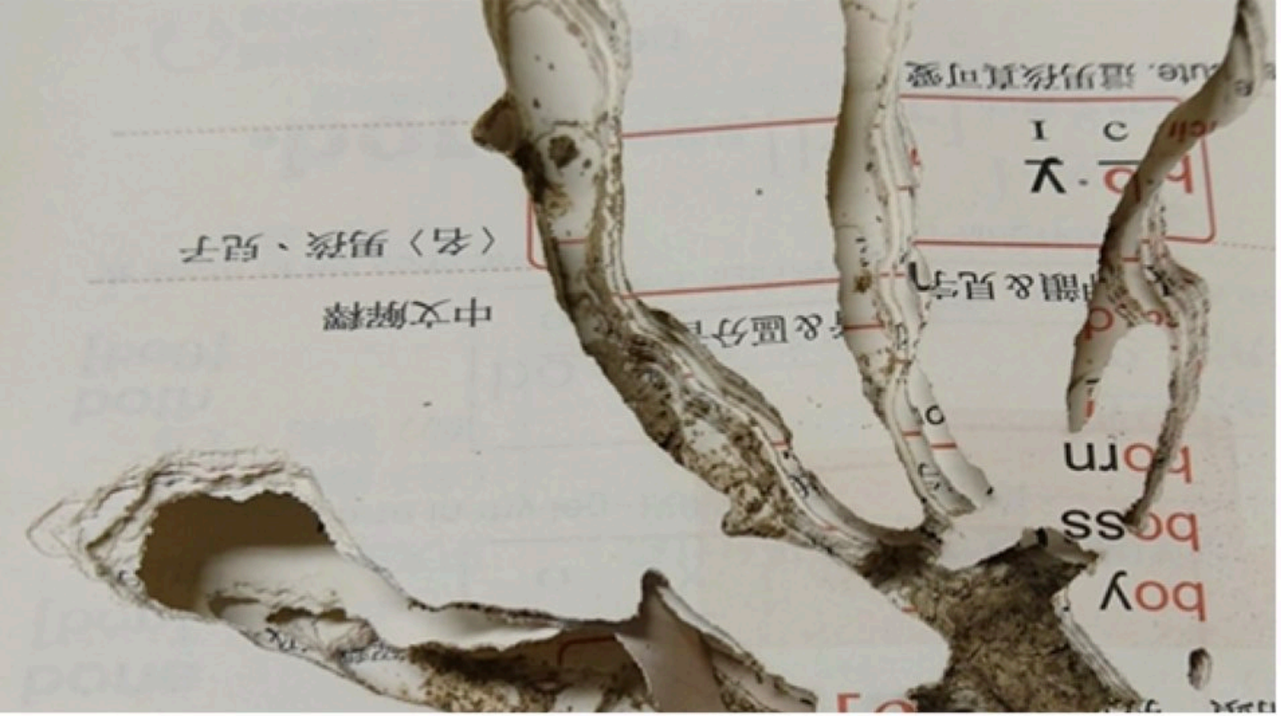
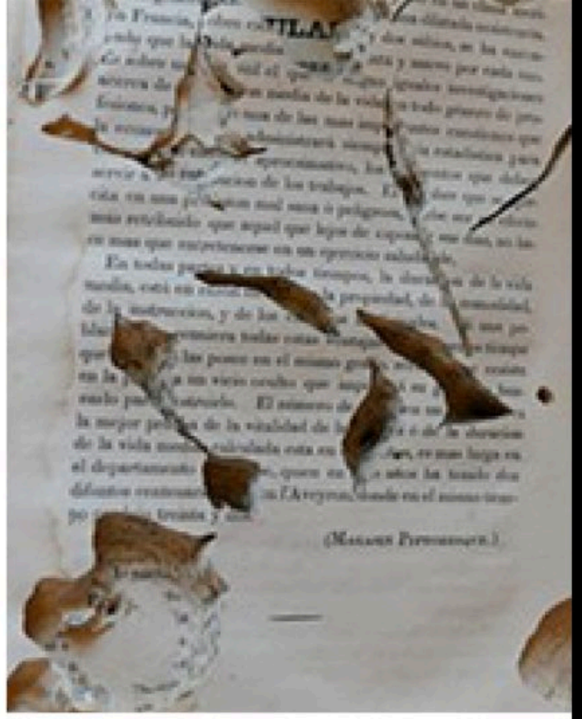
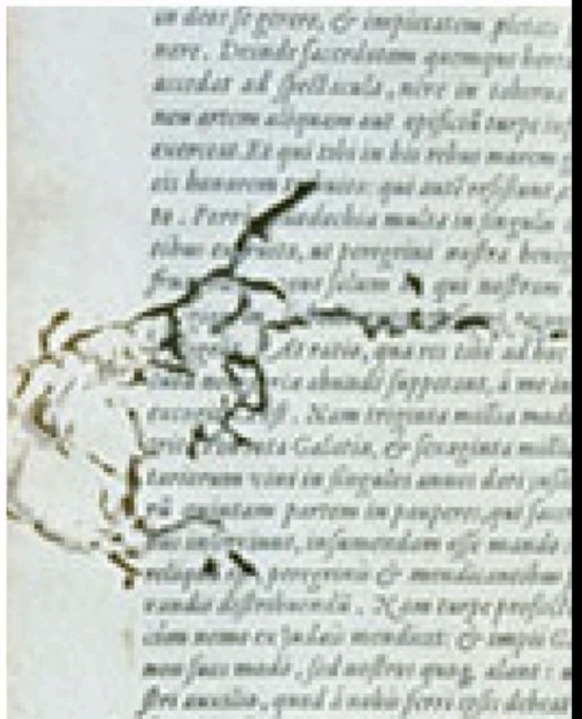
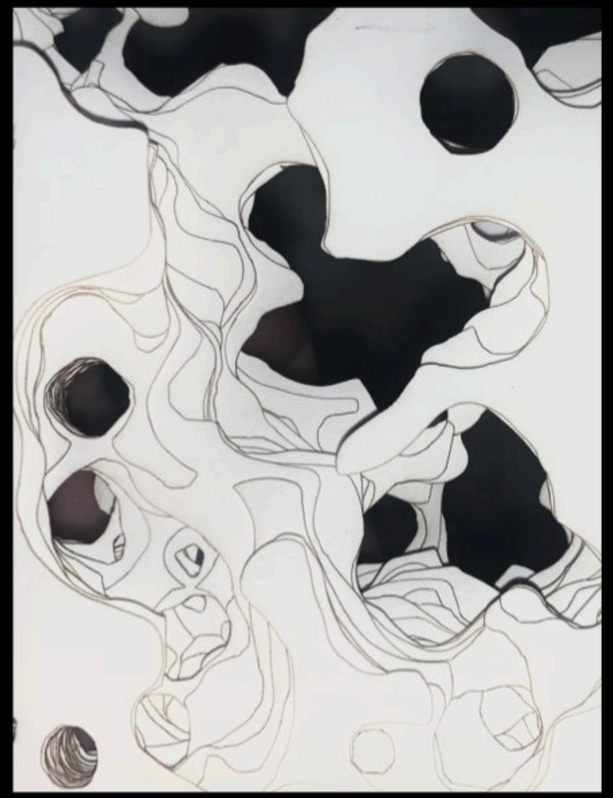


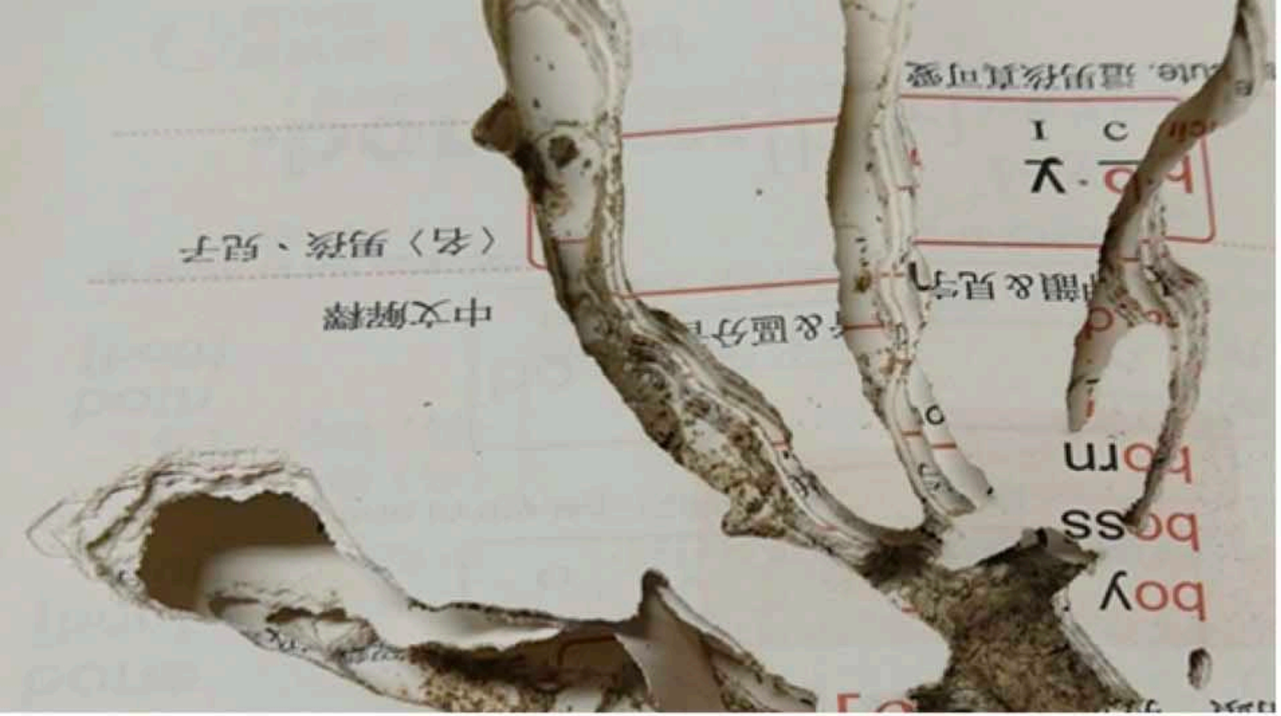


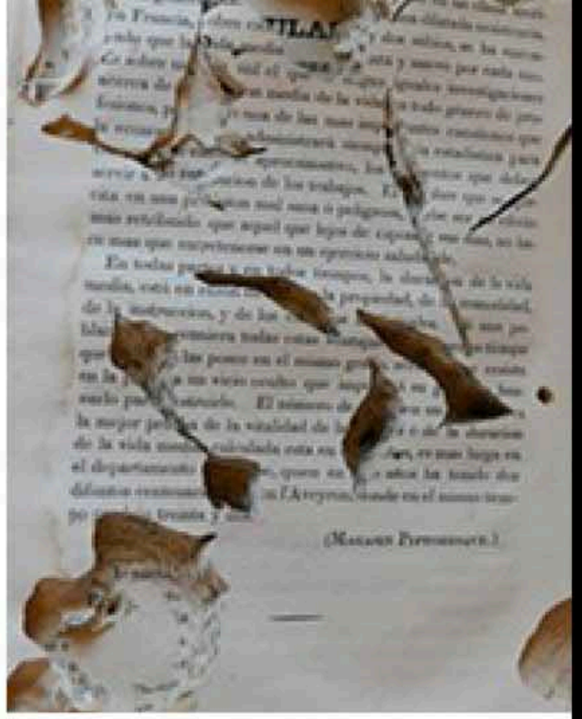
Continuing the previous shapes of cutting paper, I used worm-eaten paper cutting to echo the presence of time and natural rules in my memory project.





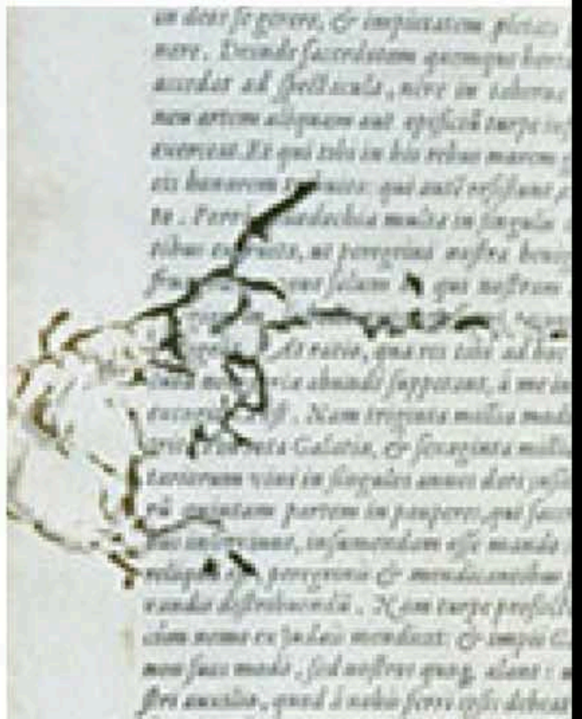


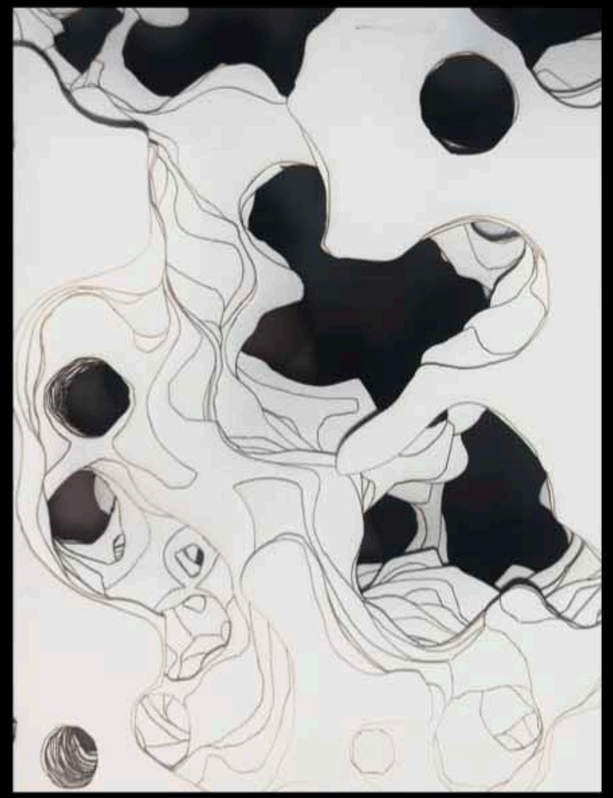




Continuing the previous shapes of cutting paper, I used worm-eaten paper cutting to echo the presence of time and natural rules in my memory project.







Collective Memory
100+ version of Bilble

After finishing the design of my memory model code, I began to use this naturalistic framework to critically consider collective memory in society and history content. "The post-humanist framework not only requires rethinking the relationship between humans and nature, but also need a critical awareness of the historical and ongoing issues among humans."

My inspiration came from an interview with a zoologist who discussed a verse in Bilble: "Humans are given dominion over the birds of the air and the fish of the sea." She said the word "dominion" is a mistranslation; it should actually be "take care."

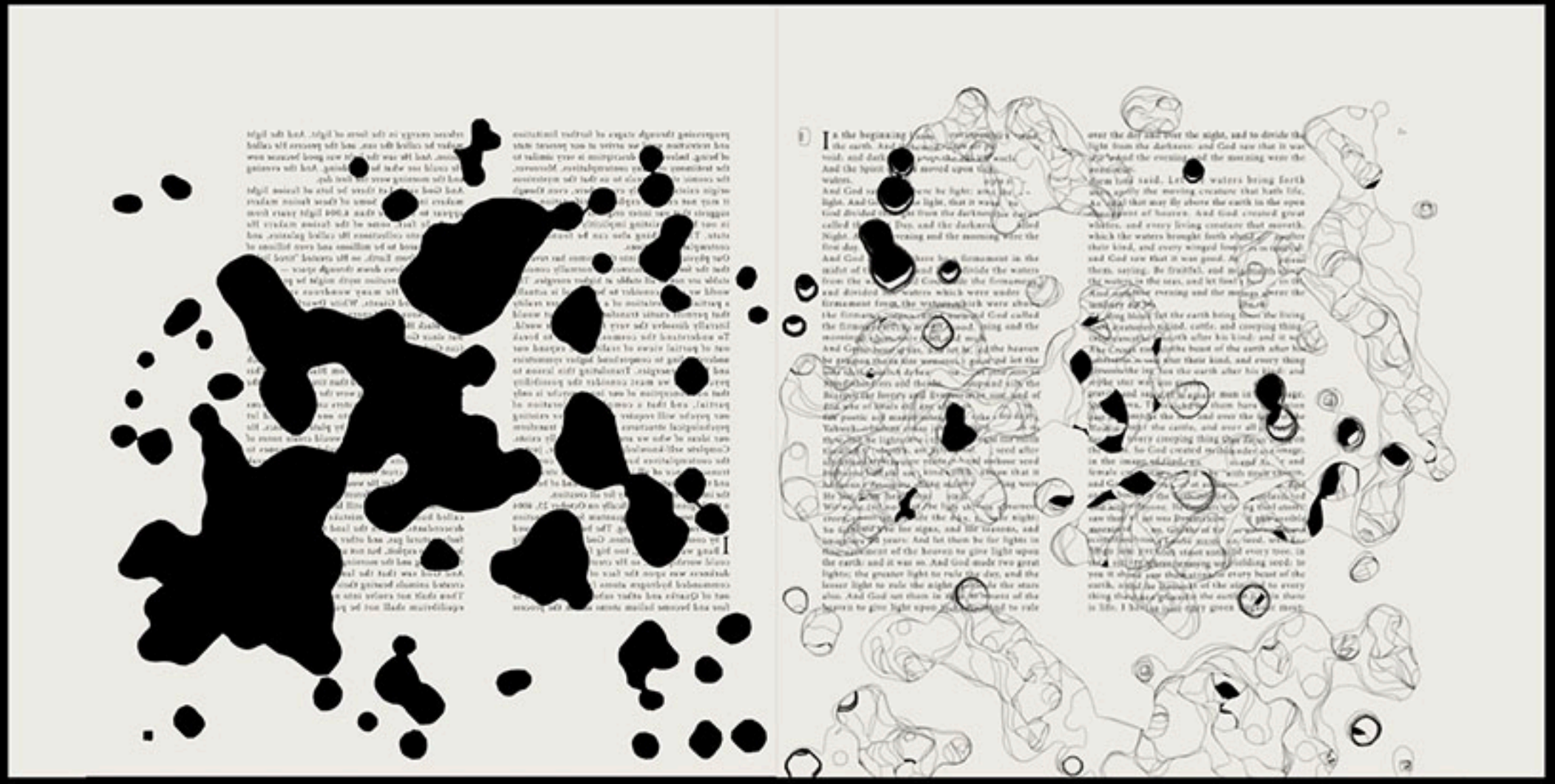
So, the Bible, as a meta-text, does not have a definite meaning. It comes from two different religions and some oral histories, so the Bible is already the result of an evolution, with the original content untraceable).

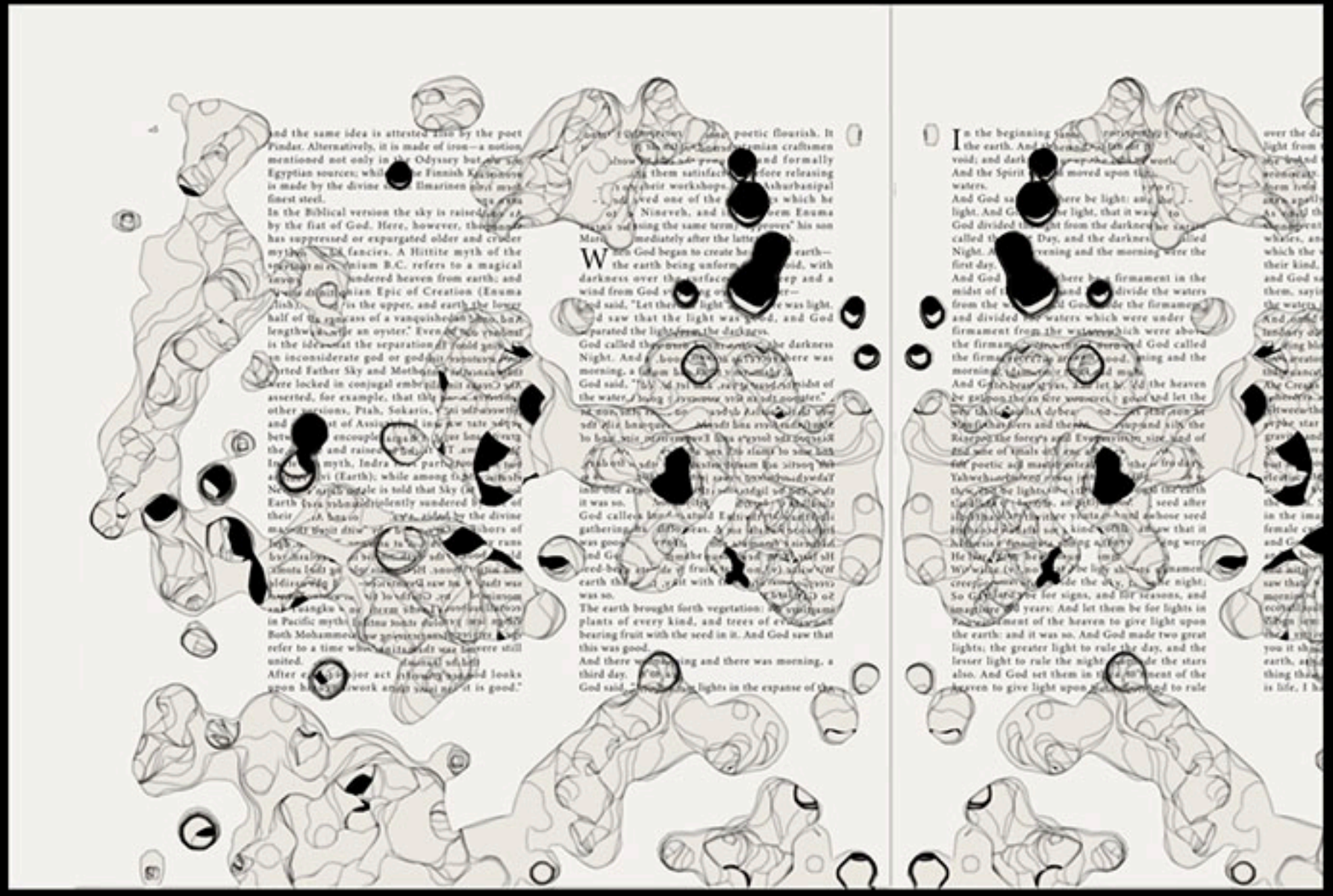
And over thousands of years, it has gradually generated numerous different imaginations and interpretations within religions, social, linguistic, scientific or other contexts.

This iteration of collective memory—questioning, revising, replacing, imagining, and reshaping—also echoes the principles what I set for my memory code.

"Time ··· give us enough time and our best-supported decisions will seem wobbly, our certainties whimsical."

——Brian Richardson
About Unreliable Narrator

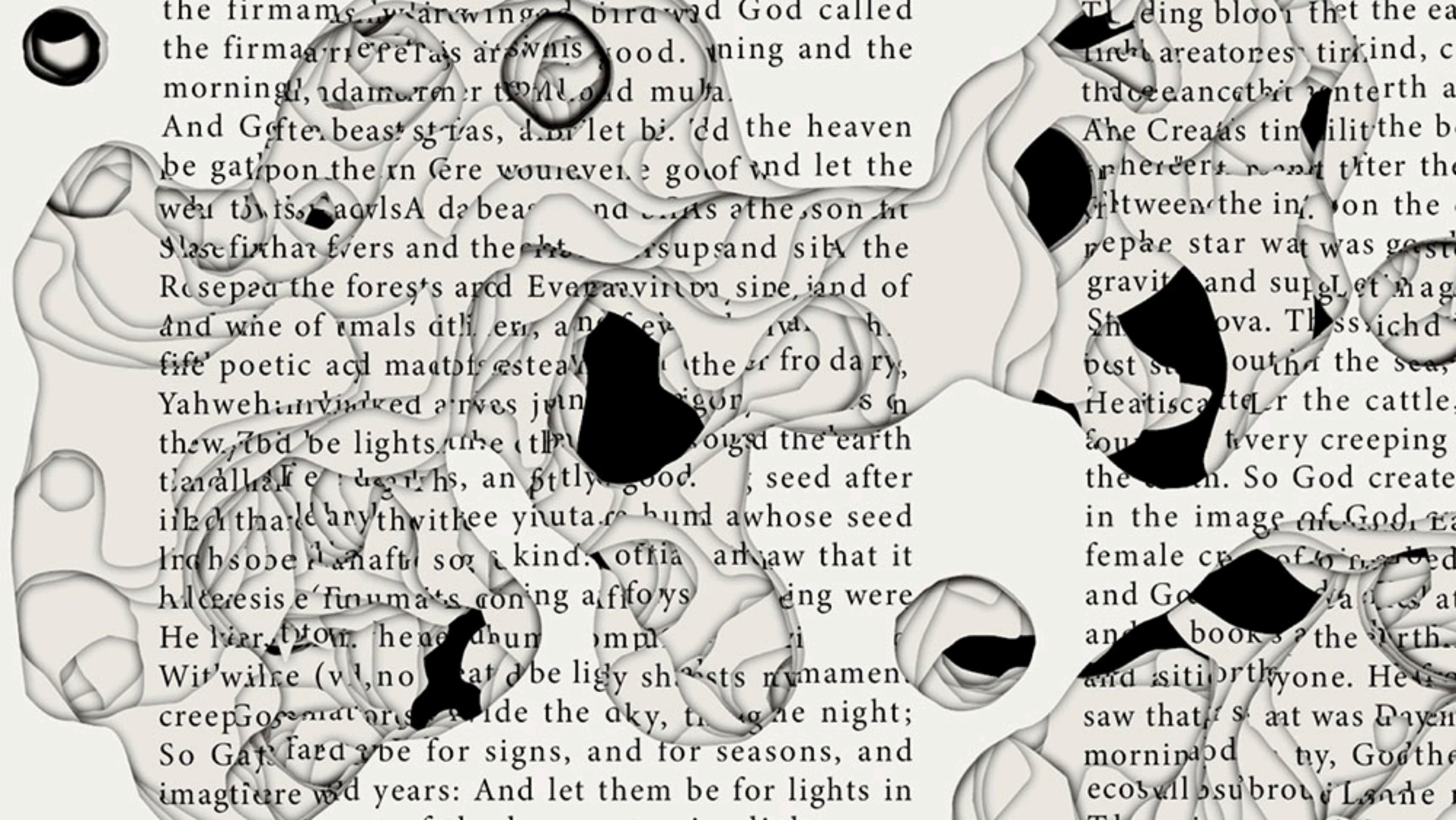


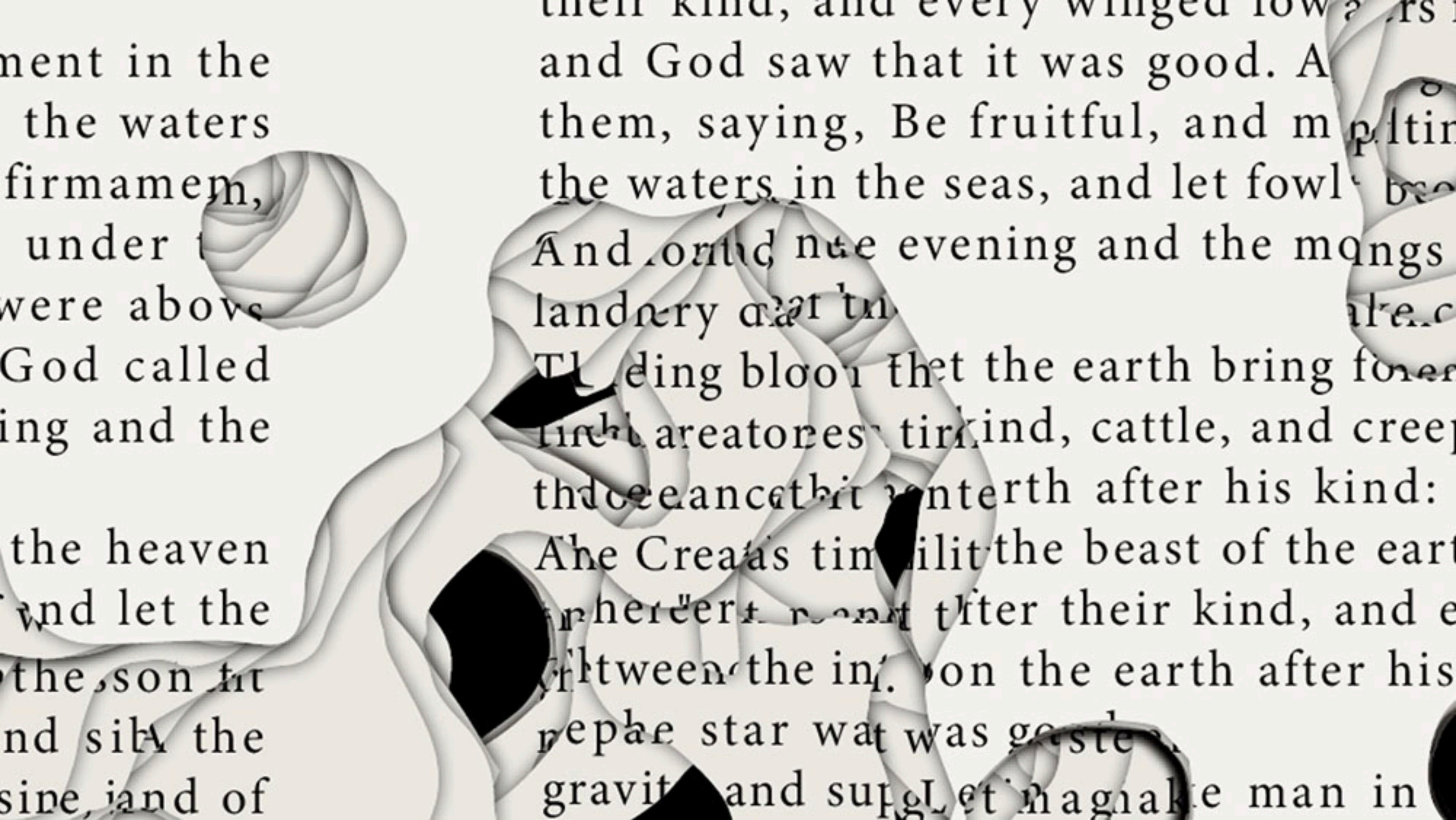


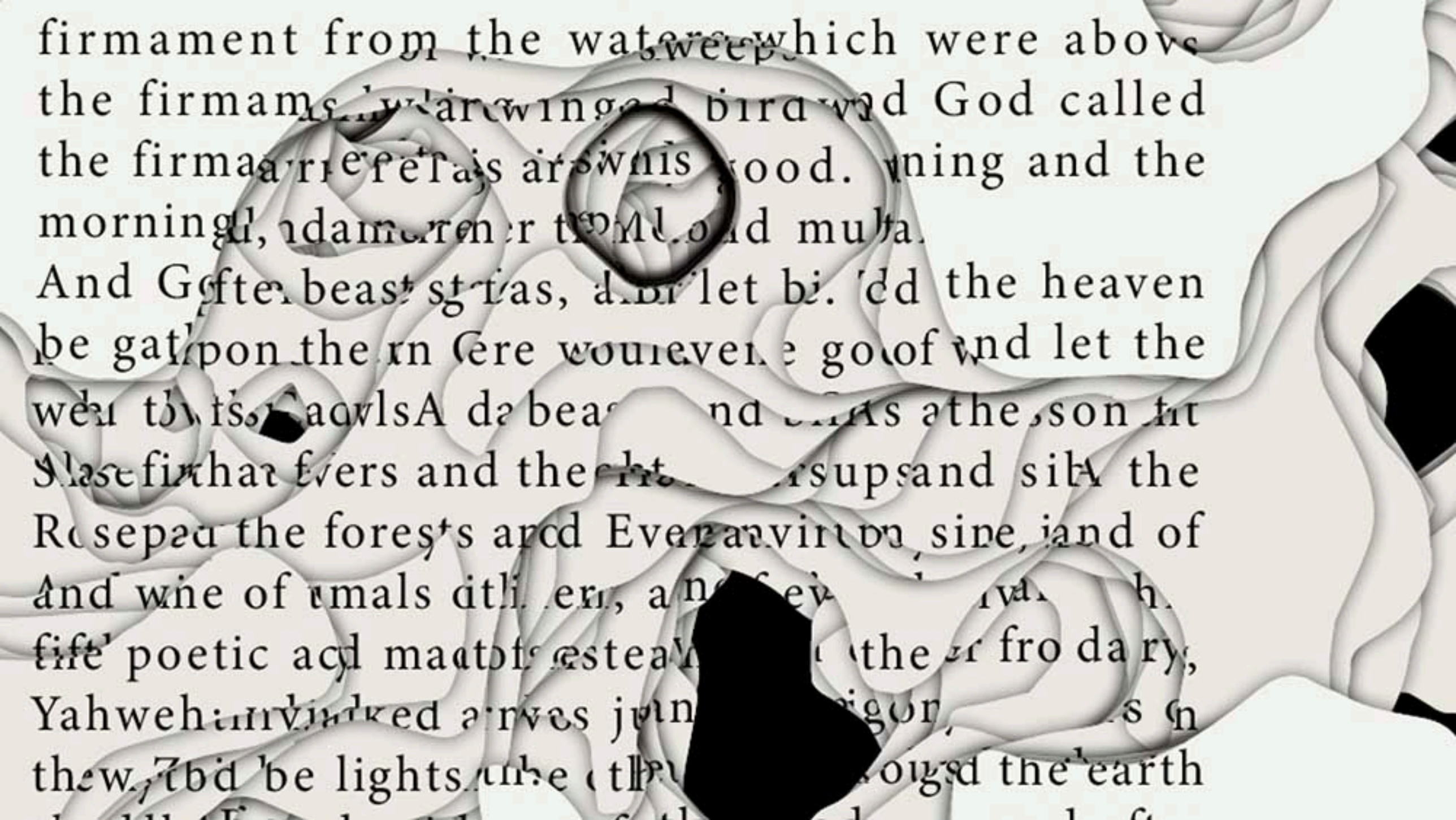
I search for 100 different interpretations of the first chapter of Bilble and arrange them in the time order. These versions come from linguists, religious scholars, scientists, biologists, writers or children's teachers ··· From different positions and their present needs, they interpret and gradually reconstruct the past.

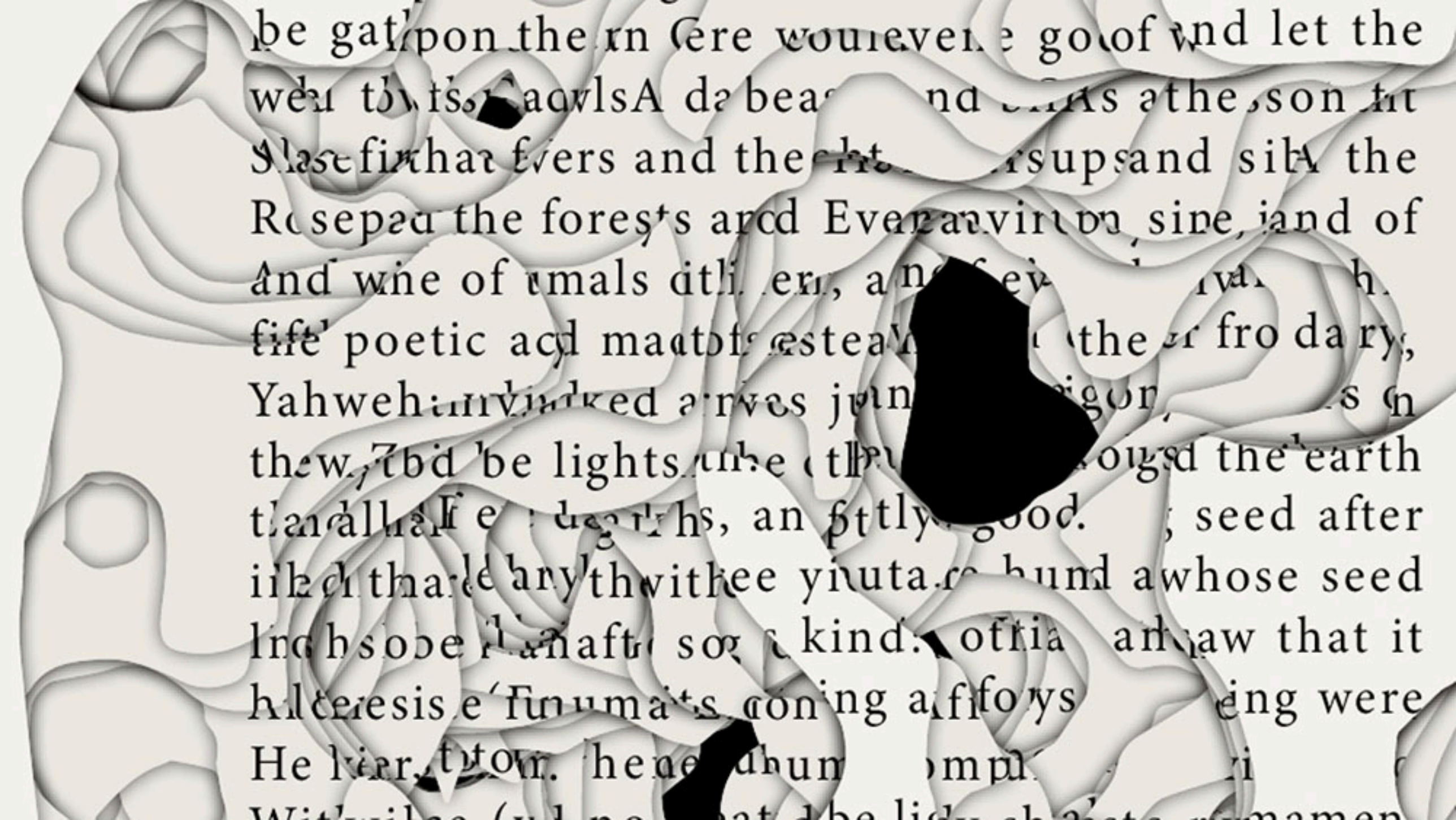
At the same time, these Bilble contents overlap and replace each other through the cutting of the papers, like the revising and covering of our memory, and some part of the text of Bible becomes chaotic, entropic and unreadable.

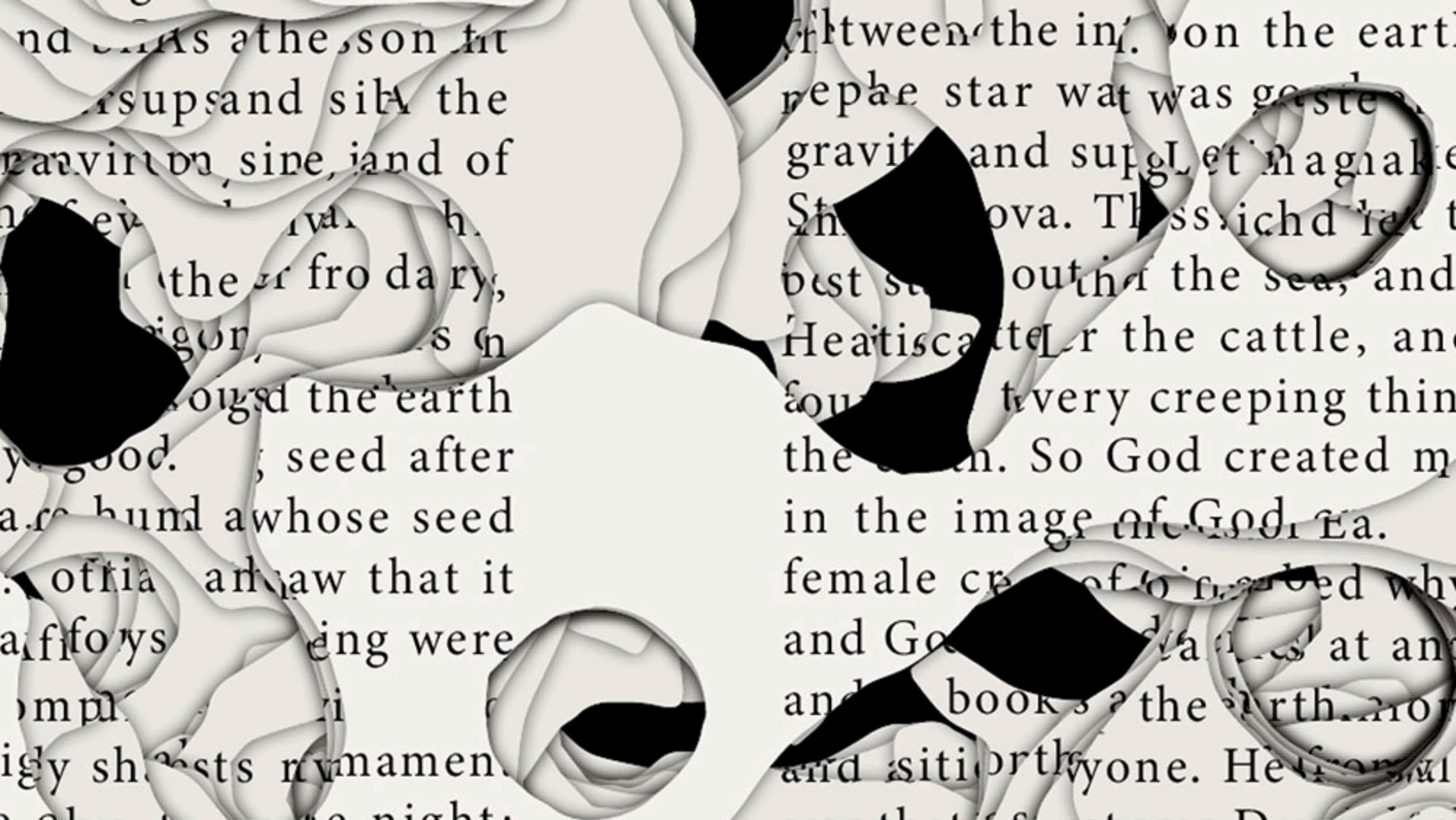
I try to visualize this entropy of memory and make it physical.

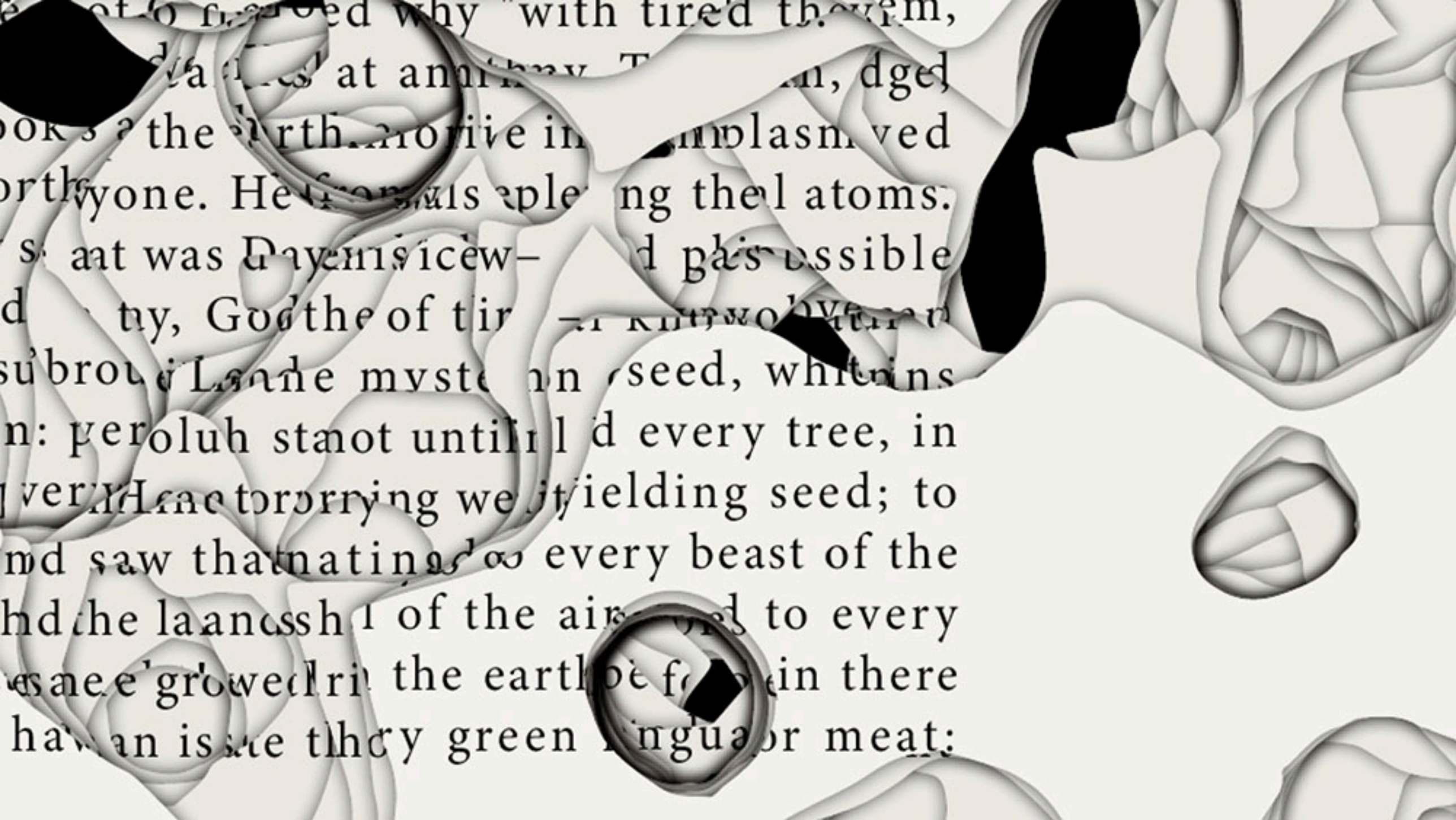




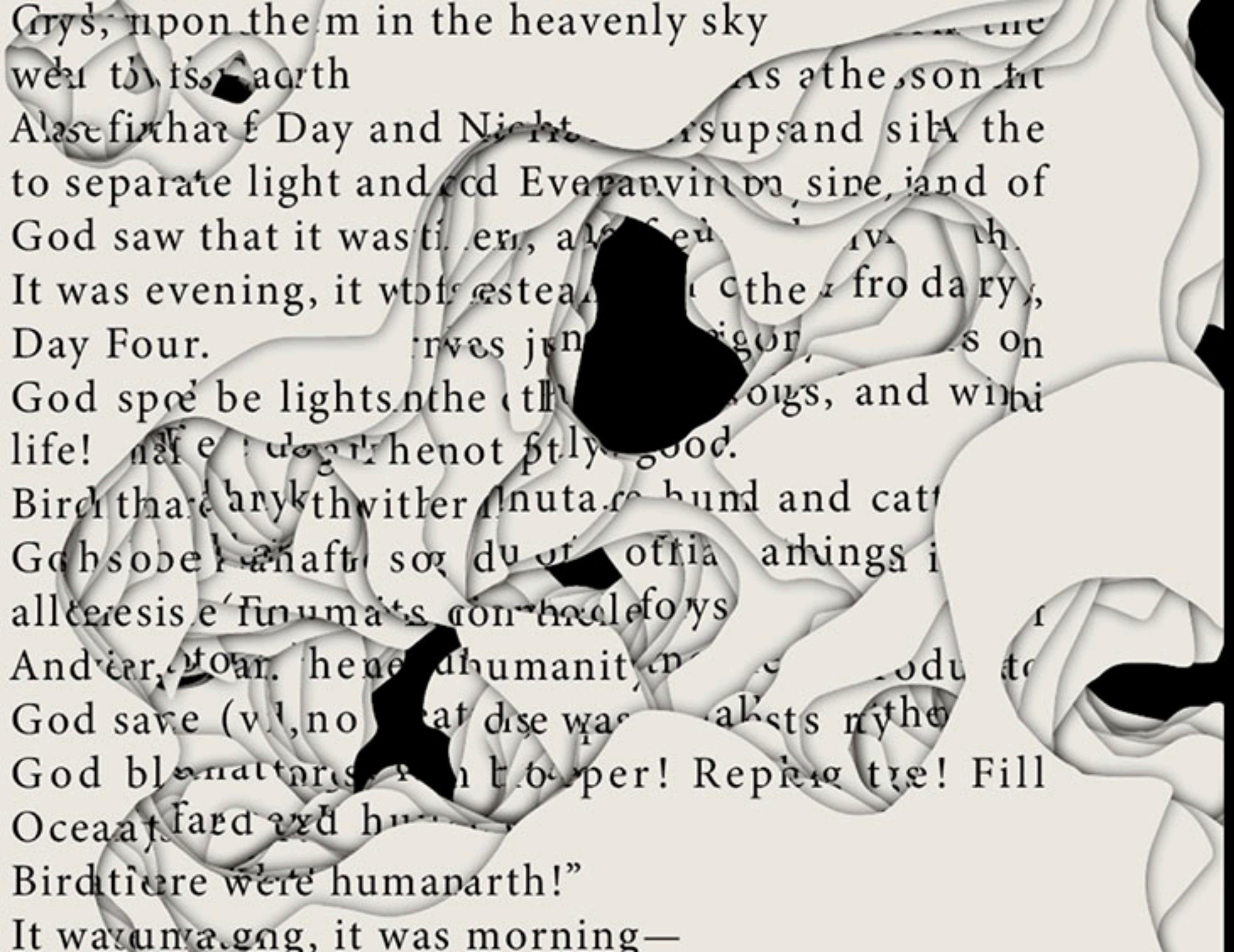




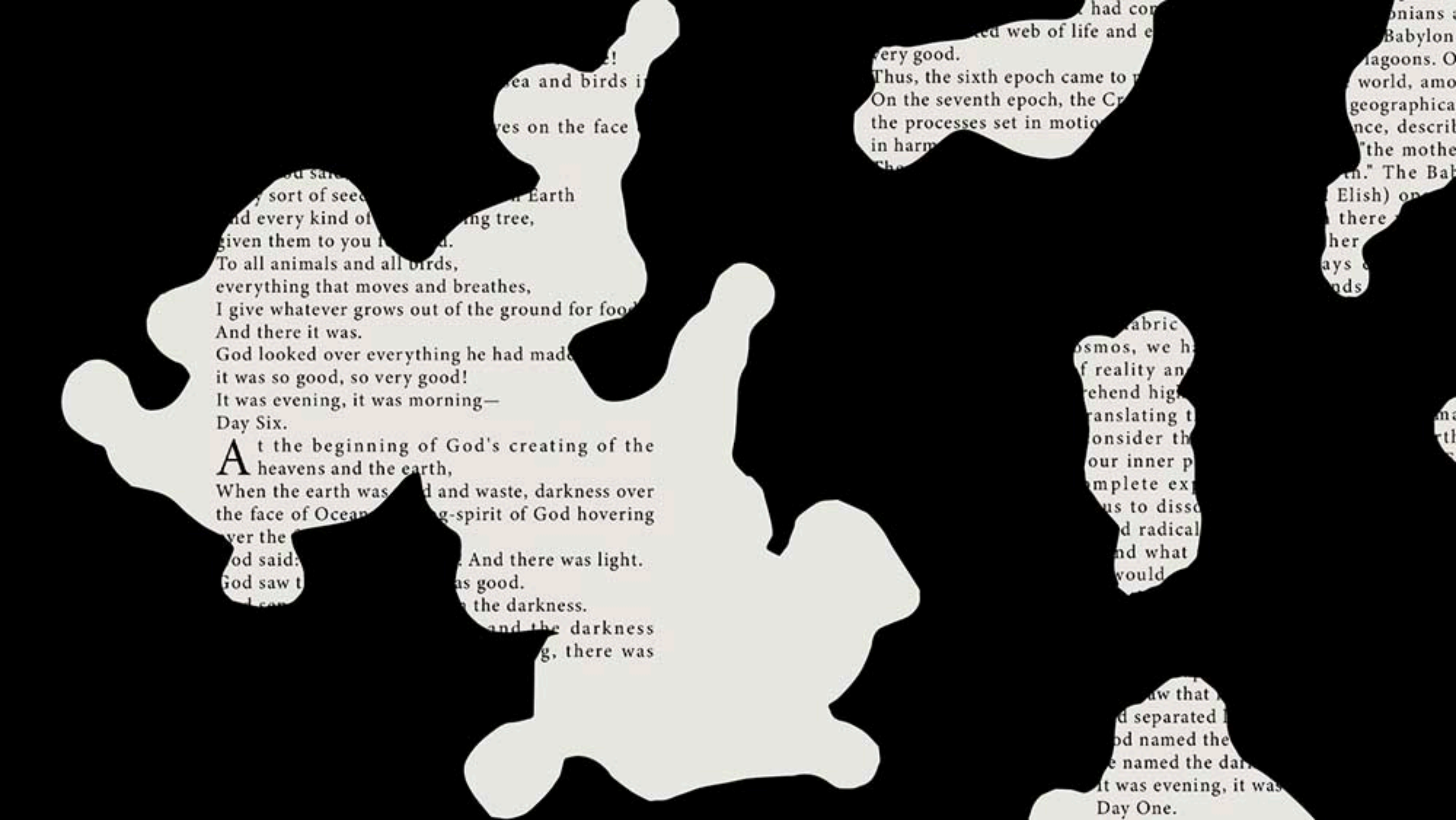








Through the Bible, I draw a parallel between a paper-based form of memory and the structure of wormholes. I hope that the shape—resembling coral and wormholes—generated by the biological model can help people realize our deep connection with nature, while also allowing nature to provide a framework for the revelation of human practice.Also this framework emerges through the intertwining and disarray of hundreds of Bible versions, revealing a universal human presence that cannot be separated from nature.


ea and birds i
ves on the face
sort of seed
Earth
d every kind of
ng tree,
given them to you
To all animals and all birds,
everything that moves and breathes,
I give whatever grows out of the ground for foo
And there it was.
God looked over everything he had mad
it was so good, so very good!
It was evening, it was morning—
Day Six.
At the beginning of God's creating of the
heavens and the earth,
When the earth was
d and waste, darkness over
the face of Ocean
g-spirit of God hovering
ver the
od said:
And there was light.
God saw t
s good.
the darkness.
and the darkness
g, there was
had co
ted web of life and e
very good.
Thus, the sixth epoch came to
On the seventh epoch, the Cr
the processes set in motio
in harm
onians
Babylon
lagoons. O
world, amo
geographica
nce, describ
"the mothe
th." The Bab
Elish) on
there
her
ays
nds
abric
osmos, we h
f reality an
rehend hig
ranslating t
onsider th
our inner p
mplete exp
us to disso
d radical
nd what
would
aw that
d separated
od named the
e named the dar
It was evening, it was
Day One.



At the same time, I am also thinking about the fragments which are replaced and lost in the process of memory evolution: can they be reconstructed into new content?

Because these "failed" parts are also the invisible parts within memory. I will continue to consider this question in my later writing.



At the same time, I am also thinking about the fragments which are replaced and lost in the process of memory evolution: can they be reconstructed into new content?

Because these "failed" parts are also the invisible parts within memory. I will continue to consider this question in my later writing.

Collective Memory
100+ version of Bilble

After finishing the design of my memory model code, I began to use this naturalistic framework to critically consider collective memory in society and history content. "The post-humanist framework not only requires rethinking the relationship between humans and nature, but also need a critical awareness of the historical and ongoing issues among humans."

My inspiration came from an interview with a zoologist who discussed a verse in Bilble: "Humans are given dominion over the birds of the air and the fish of the sea." She said the word "dominion" is a mistranslation; it should actually be "take care."

So, the Bible, as a meta-text, does not have a definite meaning. It comes from two different religions and some oral histories, so the Bible is already the result of an evolution, with the original content untraceable).

And over thousands of years, it has gradually generated numerous different imaginations and interpretations within religions, social, linguistic, scientific or other contexts.

This iteration of collective memory—questioning, revising, replacing, imagining, and reshaping—also echoes the principles what I set for my memory code.

"Time ··· give us enough time and our best-supported decisions will seem wobbly, our certainties whimsical."

——Brian Richardson
About Unreliable Narrator