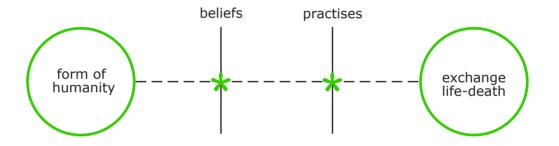
# Historical context

How man built deaths & herafters

#### How man built deaths & herafters

Man has always been giving death a social role in the different form of humanities he belongs to. Each ritual he has developed is a representation of the exchange between life and death according to that particular form of humanity he is part of.

I will analyze death as multiple representations from the point of view of the rituality involved, using the following scheme:



#### Death when naturally it occurs:

- 1# endocannibalism
- 2# christian eucaresty as meta-cannibalism
- 3# burial under the ground

- 4# cremation
- 5# the passing as a journey
- 6# the funeral wake
- 7# the tree as a womb
- 8# a bowl as a temporary coffin
- 9# exposition of the defunct at open sky
- 10# mummification
- 11# cryonics procedure

#### Death as religious sacrifice:

- 12# children sacrifice among the Aztecs
- 13# adults sacrifice among the Aztecs
- 14# mijra self-mummification in life

#### A place for death in architecture:

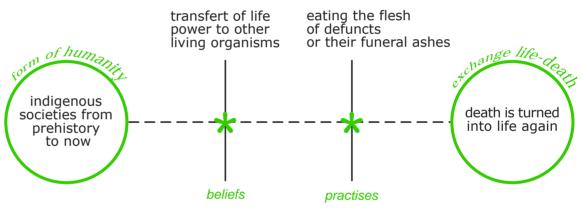
15# egyptian pyramids

Death and the contact with the ancestors:

16# Kayapò headdress

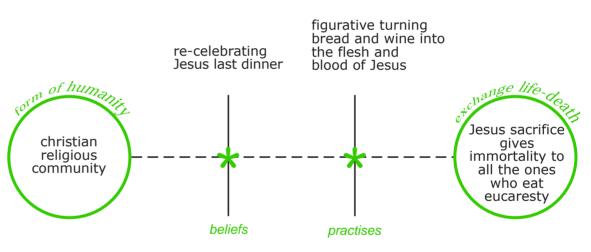
## 1# cannibalism





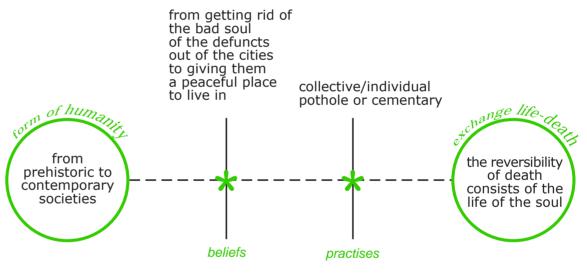
# 2# christian eucaresty as meta-cannibalism





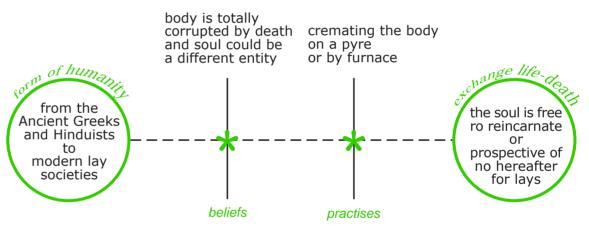
# 3# burial under the ground



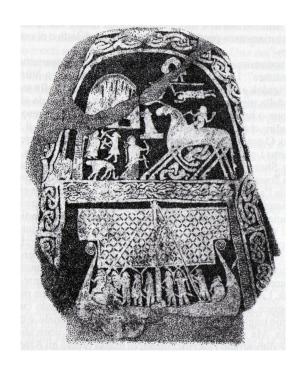


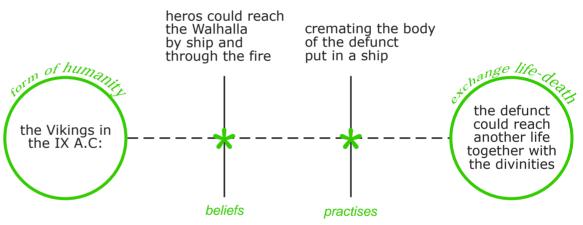
#### 4# cremation





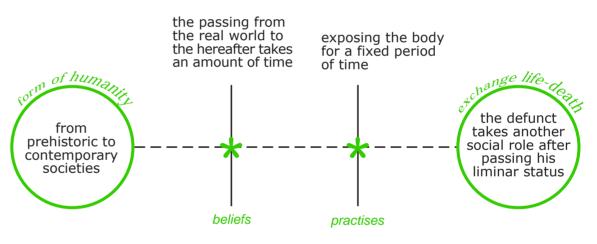
## 5# the passing as a journey





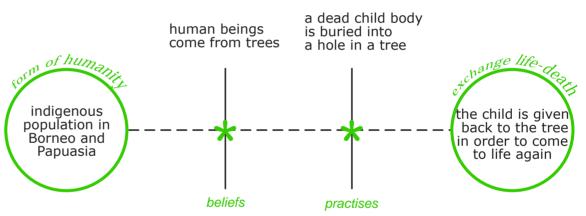
## 6# the funeral wake





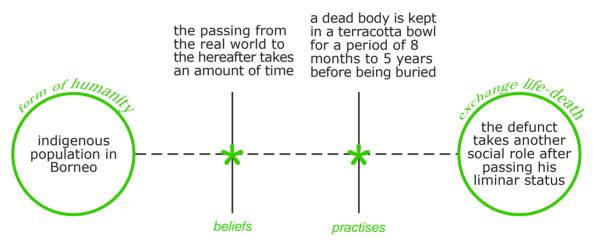
#### 7# the tree as a womb



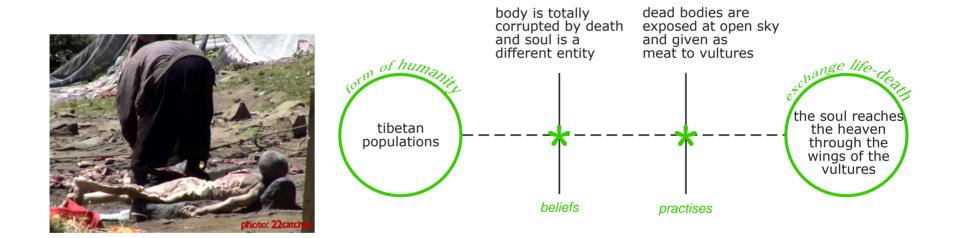


# 8# a bowl as a temporary coffin



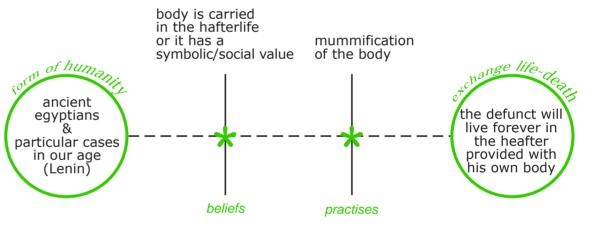


# 9# exposition of the defunct at open sky



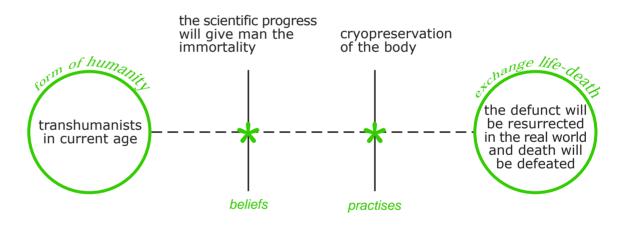
## 10# mummification





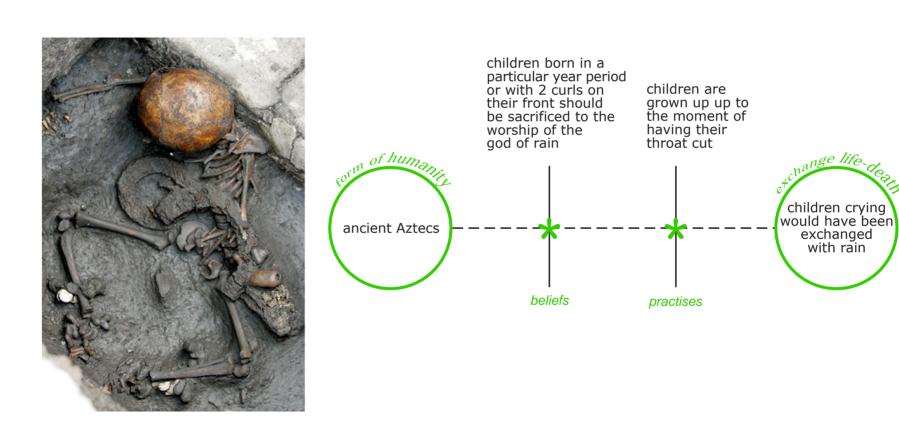
# 11# cryonics procedure





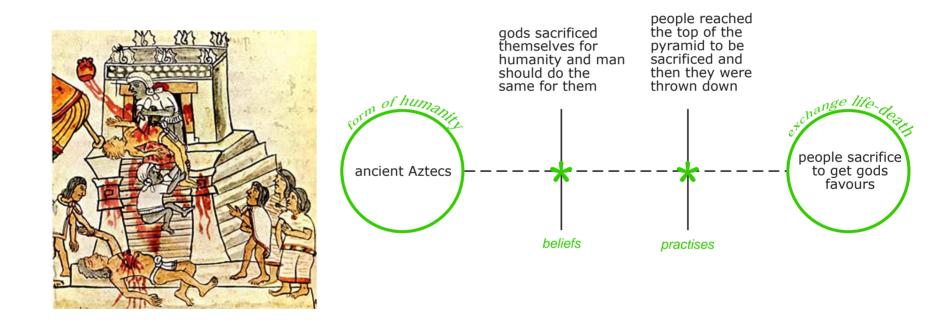
#### Death as religious sacrifice

# 12# children sacrifice among the Azetcs



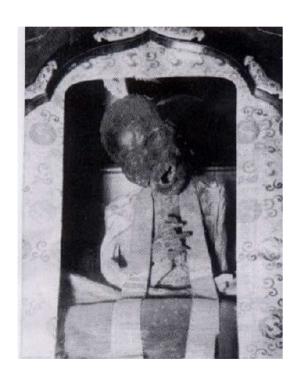
#### Death as religious sacrifice

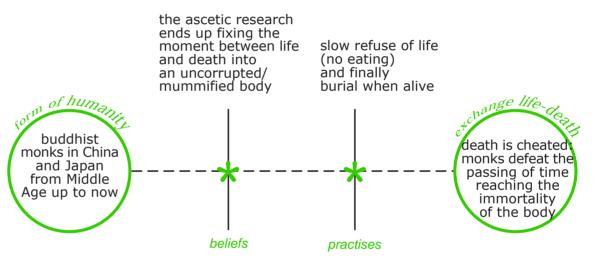
# 13# adults sacrifice among the Azetcs



#### Death as religious sacrifice

## 14# miira self-mummification in life

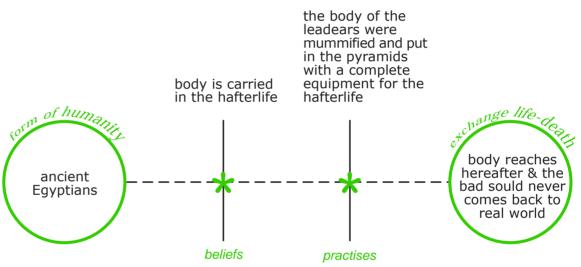




#### A place for death in architecture

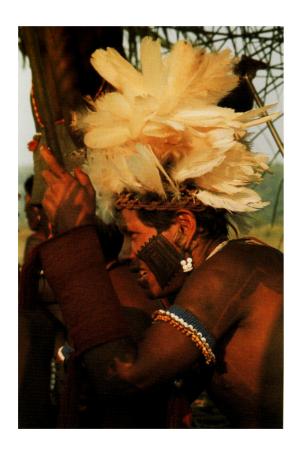
# 15# egyptians pyramids

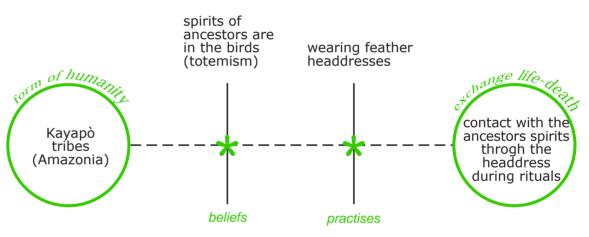




#### Death and the contact with the ancestors

# 16# Kayapò headdress





## Conclusion

## Historical context\_How man built deaths and hereafters

Death is a cultural production to addomesticate: the *lost* as mourning, the *fear* as unknowing hereafter the *social disorder* as giving a new role to the defuncts.

Death is turned into life designing a symbolic exchange between life and death

Each symbolic exchange reflects the form of humanity that builds it in beliefs, tools and techniques.

Future directions\_ which cultural rapresentations of death in our time when we experience new ways to technically reproduce life/death by science?

How do we perceive the lost, the fear and the social disorder? How do we cope with them?

Building my world around\_ new interactions that turn the ways we experience death now (a-mortality through regenerative medicine, accidental death, euthanasy/terminal illness) into new ways to represent the life/death exchange.

Who\_ different forms of humanity in actual word (common people, transhumanists, particular groups of ill people).

Why\_ to bring back a sense to death when it is scientifically programmed.

By whom scientific experts, defuncts, people dying, people who survive the death of their beloved ones.

By what biotech techniques as anthropoiesis tools to build a new form of humanity.