

Ludea. ::: artist statement
Troy Innocent 2005

Ludea is a micro-nation where language and culture are generated via play. On the streets of Melbourne three warring cultures struggle for territory: Neo-Materialists use traditional forms of communication such as words; Post-Symbolics communicate only through images, and; Post-Humans are reliant on machines for communication.

Each tribe gathers resources and tags in colour - Neo-Materialist orange, Post-Symbolic green and Post-Human blue. Victory goes to the clan that achieves the widest domain.

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Cultures, languages and ways of being may be invented within game worlds. 'Scenes from Ludea' depicts the conflict between three ideologies that define their territories along lines of communication. It explores the language, culture & communication enabled by digital games via territorial and ideological conflict within a constructed world called Ludea.

The Ludeans come from a generation that has grown up with games, abstract machines and digital processes as second nature. It has become second nature for them to make abstractions of reality in terms of systems, processes, flows, and models.

Ludea explores the post-human condition and unstable nature of contemporary reality through the construction of three different experiences of place. These experiences occur through signs and symbols that are mapped onto the real world locations. The aim is to create meaningful connections and experiences between three different public spaces – virtual, networked and physical.

It also draws on theories of 'possible worlds' generated by the combination of artificial intelligence (AI), digital games, and idea of 'world building' through invented language and culture. On a more metaphorical level, the new work creates interactive spaces and systems that manifest experiences of a world characterised by uncertainty, multiplicity, complexity and connectivity - thus it makes us aware of the changing nature of reality.

Ludeans subscribe to one of three different ideologies: neo-materialism, the post-symbolic, and the post-human. Each ideology represents a position of distrust with a particular mode of communication, and has developed an alternative language to avoid using this particular mode. By way of example, the post-linguistic has come to distrust written and spoken words and have embraced a language of communication consisting solely of gestures and synaesthetic icons.