# "Yadorigi"

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### 1. PROGRAM NOTES

This work is a sound installation that utilizes the surrounding human flow information to dynamically transform the visual and auditory expressions of a "Hokora" integrating changes in light, shadow, and music based on the movements and tendencies of people, ultimately creating an interactive environment where the shrine and individuals mutually influence each other.

"Hokora" is a miniature Shinto shrine on a street side, and in Japan, it is a common practice to stop or bow when passing by. Through the faith in the shrine, the environment, or human flow, also undergoes changes.

In this work, the information from the surrounding human flow is reflected in the presentation of light and shadow reminiscent of dappled sunlight, causing the visual and auditory expressions of the Hokora to change based on people's actions and further influencing the environment.

In this work, three ultrasonic distance sensor values are used as input, and the detection frequency and distance values of the past 10 detections are recorded for each sensor. The recorded detection frequency is used to calculate the congestion level of the surrounding human flow.

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Based on these two pieces of human flow information, changes are introduced in the movement of lights controlled by motors (DC and servo), creating shadow play and altering the music output. This contributes to the portrayal of light inspired by dappled sunlight. The density of human flow influences the left and right movement of lights, reflecting the intensity of the light's movement. On the other hand, in the realm of music, the density of human flow modulates the frequency of high-pass and low-pass filters.

By offering viewers an expression of the Hokora that changes based on human flow information, this installation creates an effect where the Hokora and people mutually influence each other, a phenomenon not traditionally seen in Hokora.

#### 2. PROJECT DESCRIPTION

In traditional Japanese belief, there is believed to be about eight million gods inhabiting the natural world. "八百万(Yaoyorozu)"means "all things". These deities personify natural objects and phenomena, and mountains, rivers, oceans, fire, wind, etc. are worshipped as sacred beings. [1]

This is also expressed as the expression "木漏れ日(Komorebi)". This term refers to the way sunlight shining through forests and trees creates patterns on the ground, and is imbued with a sensitivity to its beauty. The etymology of this term has a cultural background in which nature is considered to be a beauty of sacred energy.



Fig. 1. "Komorebi" [2][3]

These beliefs are based on the fundamentals of Japanese mythology and Shintoism, symbolizing the connection between nature and people. Among the most ancient deities are anthropomorphic personifications of natural objects, such as mountain deities and grass deities. [4] [5] These deities are associated with specific natural objects such as mountains, rivers, and grasses, and are believed to have been involved in the formation of the Japanese land. Ancient Japanese people felt that natural phenomena, animals, and plants had a sacred existence, and this was a fundamental sense that they inherited from Shintoism. This idea has influenced the Japanese way of life, which is one of gratitude, awe, and harmony with nature. While nature provides blessings, the attitude of awe, gratitude, and reverence for its power lives behind Japanese culture and customs. The belief that all things have a deity represents a uniquely Japanese perspective that perceives the presence of the divine in nature and in everyday life.



Fig. 2. Making prayers[6]

In this, they sense a spiritual energy or "気配(kehai)" (presence) that can be felt in things and places, especially in nature, ancient shrines and temples, and Buddhist temples. The Japanese are sensitive to this presence and often feel a sense of awe and gratitude.

The act of worshipping a roadside shrine or Jizo-san, for example, is a custom to thank the presence of a deity dwelling in that place and to wish for safety and good fortune. In their daily lives, Japanese people regard various places and objects as sacred and express a sense of awe and gratitude. These actions reflect respect for others and appreciation for the environment.



Fig 3. Roadside Shrine and Jizo-san [7][8]

## 3. PERFORMANCE NOTES

Technical equipment Provided by artist	<ul> <li>PC</li> <li>Speaker</li> <li>Audio Interface (2 in 2 out)</li> <li>Ultrasonic Distance Sensor</li> <li>Micro Controller</li> <li>Motors (4 servo motors, 1 DC motor)</li> <li>Lights (Max. 1150lm)</li> <li>Cables</li> </ul>
Equipment requirements	• Approx. 232W
Volume level	• 70db
Performance time	Permanent exhibition
Space requirements	<ul> <li>Minimum 5m<sup>2</sup></li> <li>A dark space</li> </ul>
Set-up time	• 30 minutes



#### ##:4





back

front

##:6

#### 4. MEDIA LINK

- Video: <u>https://youtu.be/ML-aZeJ32UQ</u>
- Audio: <u>https://drive.google.com/file/d/19sLrQRnyTt3XpkXO7OkeKi3R1LF2w</u> <u>HK6/view?usp=sharing</u>

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## ETHICAL STANDARDS

This work does not use unethical research with humans or animals.

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