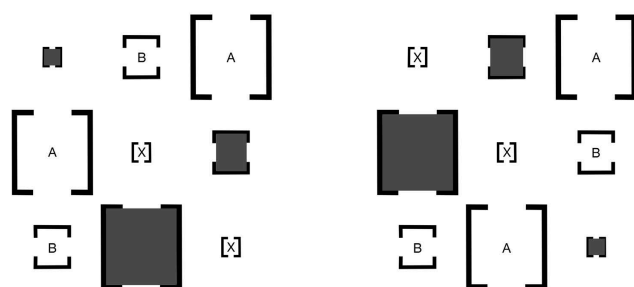


If something is written (*premise*) so that it may be read (*conclusion*), then the question of the *consistency* between the premise and the conclusion becomes itself a matter of inquiry (hinged on the unity of the idea and its extension in substance).



If this is assumed axiomatically to be the basis of Spinoza's *Ethica*, a corollary is that either it is Spinoza who thinks, or it is G-d who thinks himself through him. In the one case, he writes as a sage (philosopher), in the other case as a prophet.



It is the prerogative of the prophet to write against the community. While the sage writes to instruct and teach. The prophet's experience is not his own and is itself irrelevant: what is important is what transpires through it. While the sage's experience is something to be had: it results from the work of time, and reflects the maturity that comes from having put work & effort into something. What will come about if the prophet and the sage are dimensional, and we look at what is caught between them?

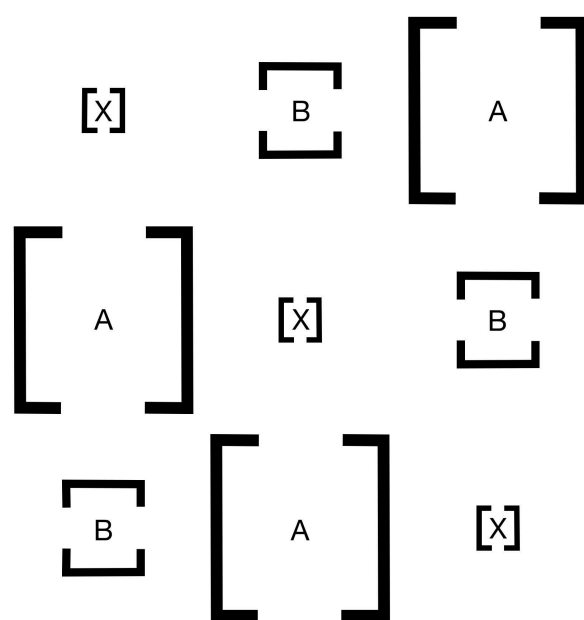


If the logician is seen as one who strips the content out of consistency (like Arne Næss claimed that natural science is stripping the contents out of reality), then the sage is one who will *not be content* with the skeletal outline of the *premise* and the *conclusion* as sufficient to assume that the one is producing the other: this is very much like, what Fredrik Barth used to say, that an aquarium where there was first a crab there is now a fish, and then to assume that the one has changed into the other.



If the bigot is one who strips sensoriality of its reflective content (like the senses leading us astray), then the prophet will be one who is *not content* to dismiss the exuberance of vision, into the *between-spaces* of the Edgeland, as containers of sloth and depravation. It is comparable to the assumption that contraries cannot be contained by the body (which is evidently false). Sensoriality is like an aquarium in which contraries can live side by side as the crab and the fish.

If logic is the poverty of philosophy and inquiry is its wealth, there is a realm between premises and conclusions that, if made a subject of inquiry, will define *loci* where things add up in a living way (unlike when they add up by the unholy matrimony between automation and the force of law). The form of consistency in these loci can be written—as a general expression—in the following way: $A + Bi = X$ (where A is the premise, B is the conclusion and X a readability established between them).



If bigotry is the poverty of prophecy and discernment is its wealth, the trail of readability established for X, is the measure of wo/man. It is that by which we are subject to judgement. Whether it is our own, or the *unity* between the *idea* and its *extension* in *substance*, If human being is a clone of G-d, s/he is transcendental by a factor X, then its freedom in relation to G-d is relative, and freedom in the community relational. This sums up what the prophet has to say, and also determines a substantial freedom.

Human beings are creatures whom—in a creaturely way—live in the Edgeland between *natura naturans* and *natura naturata*. That is, a realm in which contingency and necessity are cannot be mutually excluding, but are part of a philosophical stereoscopy for which Spinoza is the lens-maker. They are not opposed but apposed (and dimensional). Without this there would be no written trajectories of which *Ethica* is an instance.



That is, a unity between the relative freedom with regard to G-d (that is, freedom as an *idea*) and the relational freedom with regard to the community (that is, freedom as an *extension*). Freedom does not exist within *natura naturans*—as pointed out by Spinoza—but does exist (in a relative and relational sense) in *natura naturata*. The point being that *natura naturata* is not left to its own means.

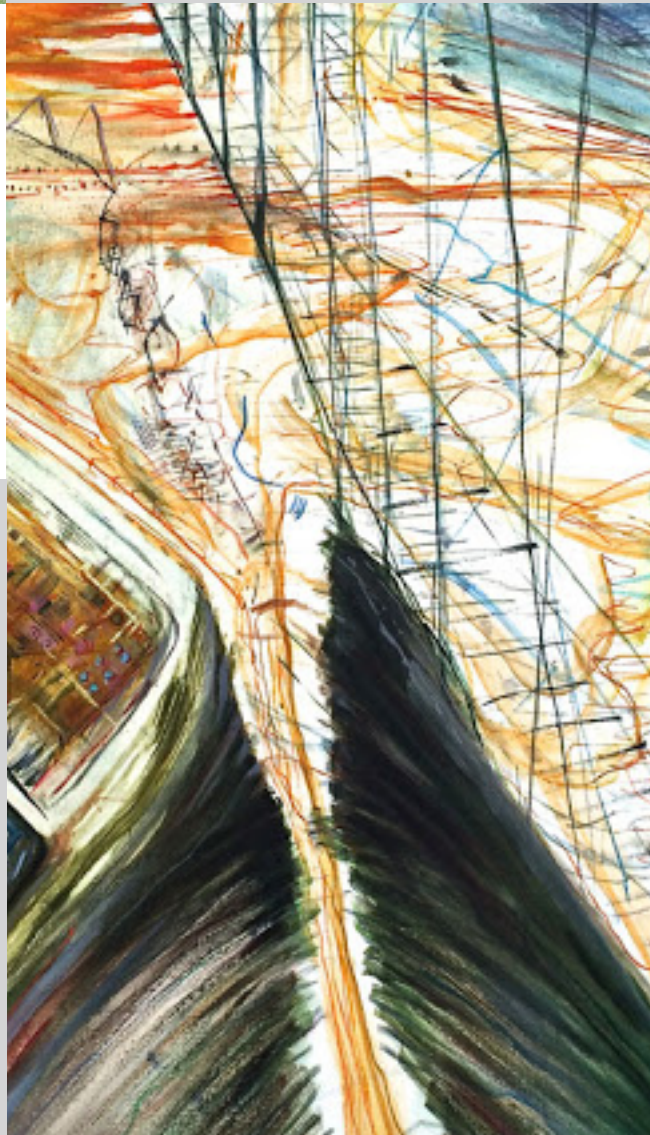


The Edgeland is a life-sphere conceptually and actually located *between* the *contaminated* and the *connected*. It is, in this sense, local without being linked to a specific site, nor to a situation with *boundaries*; but rather at the *crossroads* between *contained* and *containing* agencies (Fredrik Barth, 1966:15): «Human behaviour is 'explained' if we show (a) the utility of its consequences in terms of values held by the actor, and (b) the awareness on the part of the actor of the connection between an act and its specific results.»



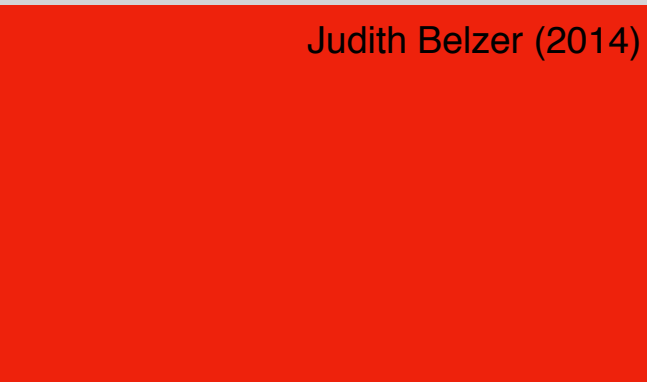
The *contained* human agency features in acts of making in which the mind is put to something requiring the dexterity and skill of the body. The *contained* human agency engages a transformation of nature. The hands and feet are here at the service of the human mind. The contained human agency is self-reliant. It articulates the necessity of making a living.

In the Edgeland the *contained* human agency is *interrupted* by *circumstantiating events*. During the corona-pandemia odd deliveries of ordered items, yield histories of arrivals with courses of *events* that add to the item as *meta-data*: they determine what we make of them, on account of a desire to comprehend the situation in which they apply. For this reason the local is no longer site-specific, but evolve to manifest *situations* that determine our human *condition*. Which means that circumstantiating events *bleed* into our acts of making.



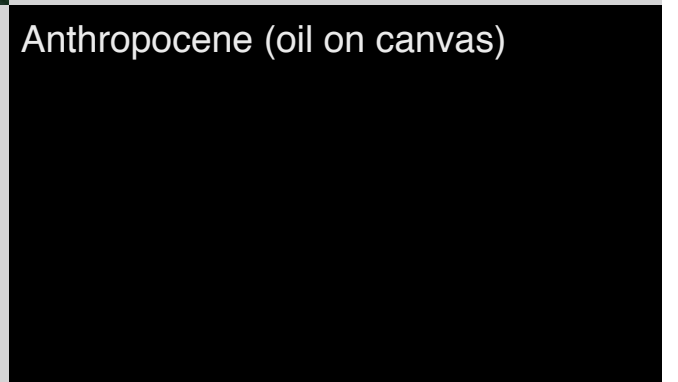
The *containing* human agency features in which the mind lives its internal life in the care of human hands. The *containing* human agency is nurturing, and engages a transformation with/in nature. It will relate to dream and ancestry. The containing human agency is dependent. It articulates the contingencies of having and making a life.

In the Edgeland the *containing* human agency is *constrained* by *enveloping facts*. As computers were integrated as 'household devices'—both at work and at home—they became monitors of life-achievements. With the corona-pandemia they became entangled with domestic achievements. For this reason the *enveloping facts* became local, in the sense that *interiors* are local. What previously was conceived as self-contained units, now *bleed* into each other. They mirror each other—battered lives—through bruised images.

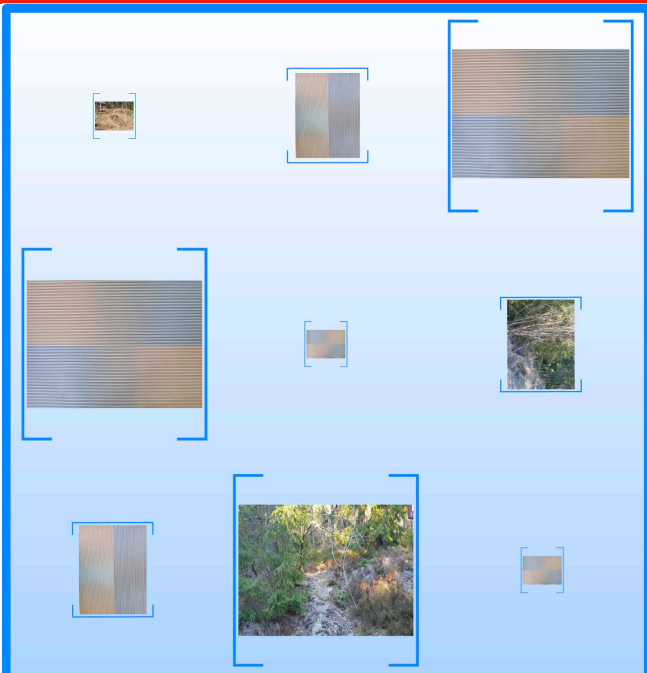


Judith Belzer (2014)

The Edgeland is both inter-human and intra-human. Human *agency* can both *interrupt* and *constrain* human agency. That is, it can stop—temporarily—an action and correct it, then go back and complete it. This occurs somewhere in the *middle*: it is where things add up. *Not* as it starts/ends.



Anthropocene (oil on canvas)



We *do* what we *do*: agency has this ability to *segment* and *transpose*, to reflect each other as asynchronous mirrors, and interfere with each other through the interplay of attributes and properties. Transposition is an act of *attribution*. Concomitantly, the corrective impact of the *segmented* agency, results from its individuating/acquiring properties that apply to *source-agency* (which thereby can be corrected). This cross-agency value creation *does not* have to be *meaningful*. It simply determines the *existence* and *trajectory* of X.

