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The 3<sup>rd</sup> volume of DAC was edited by Ruxandra Demetrescu and Dragoş Gheorghiu (Graphic design, layout and cover by MIHAELA MOŢĂIANU), in two issues: No 1 & 2. The journal aims to conjoin textual and pictorial logics. In this handout this ambition is backgrounded by elaborating a logical point.

A roundup with the DAC contributors to Vol. 3—No 1 & 2—will happen in a week. It made me think about a short exchange I had with Dragoş Gheorghiu, some years back, on S. Lupasco. Some of his philosophical *ideas* has had an indirect but durable impact, over the years, on the work that led to the double essay in DAC. To the informed reader it must appear rather evident. The spectre of the 3<sup>rd</sup> included abides the ‘gate’ and ‘swirl’ [diagrams](#). A month, or so, after the publication I marvel at the constellation of Romanian and Greek editorship: Lupasco w/Aristotle. It is complicated. Can it be simplified? In the scope of the *learning theatre* the 3<sup>rd</sup> included can be formulated in this way: in the learning theatre *thought* and *extension* are treated *not* as the same, but *equal*. Which means that they are treated according to the same rules. Since pledged to education ([Camnitzer](#)) there will be both declared and undeclared elements. If to deal with *logic* in the learning theatre, it would have to be *declared*. Logical inferences are validated dialectically, there would have to be at least *two logicians* present in the learning theatre, that would *also* have to be declared. That is, *assigned* rather than assumed.



[Stéphane Lupasco](#) (1900-1988) was a Romanian-French philosopher whose family moved from Romania to France when he was 16, as his mother was a pianist studying with Cesar Franck. He started off a Lycée Buffon, evolved into a transdisciplinary philosopher who was well known among scientists and [artists](#) alike. He later became a co-founder in 1987 of the [CIRET](#) together with Bessarab Nicolescu, Edgar Morin, René Berger and Michael Random. His family belonged to the old Moldavian aristocracy. He is famous for his thesis on the post-Aristotelian logic of the 3<sup>rd</sup> included: i.e., if *p* and *-p* there is a third *x* which is neither. I discovered the work of Lupasco through Asger Jorn's [Triolectics](#).

Both of them would be expected to declare that they are *present* in the learning theatre—to each other—to discuss *logic*. This becomes particularly important as we note that, in the learning theatre, there can be *undeclared* people in the attendance: *not* that they are *not* present, but because the learning theatre can include an *audience* (which may count *both* people who have a declared relation to logic, *and* others who haven't). In addition, there may be other un/declared items in the room: media like video, audio, texts; and the variety of props in the room, that may/not be activated scenographically. These cannot be cited as witnesses or evidence, unless they are accesses as such and declared. What can be cited/declared is *res publica*, by definition. The remainder is 3<sup>rd</sup> included.

*A priori* none of these need be cited nor declared. But they *can*: when the audience ask questions from the floor, and the two logicians on stage become undeclared as they *listen*. This come and go between being undeclared and declared also characteristic of *reading*. When reading silently and apart the reader is

undeclared. *If* reading out loud to someone *then* the reader is declared. Moreover people can be particular about how they dress for reading; and have some more/less elaborate scenographic requirements, *screening* for events while reading, to *intercept* and *frame* (or, declare and cite). These are not mimetic devices: in fact they counter emulation, substitution and erasure.

Turning to **Vol 3 No 1 & 2**, moving from thought to *extension*. Since they have been *published* in and *peer-reviewed* by **DAC**, all the authors are declared. The originality of the journal, however, is that the contributions are declared in two different capacities: text and images. As a *forum*, the journal thereby comes out by the *joint* declaration and articulation of *two* different spaces: the *oratorium* (text) and the *laboratorium* (images). If one is declared, the other is cited and vice versa. Which is how the journal can co-host both essays/articles and portfolios/lineups. It is *exhibitable*.

In this sense, it is a very fine initiative and concept for the *two* academia (art and science). In the present handout, however, it brings us to the relation between logic and its application: since if **p** denotes text and **-p** defines images, there is no problem to include a 3<sup>rd</sup> **X**. In fact, that is what we are looking for: as *authors*, *editors* and *readers* we progress in this triangle. They tangle & tango at all 3 instances of an ongoing generative process. In the tradition of natural history, the cross-pressure of two terms coming up with a 3<sup>rd</sup> *heterostructural* layer, is called a [disordered system](#).

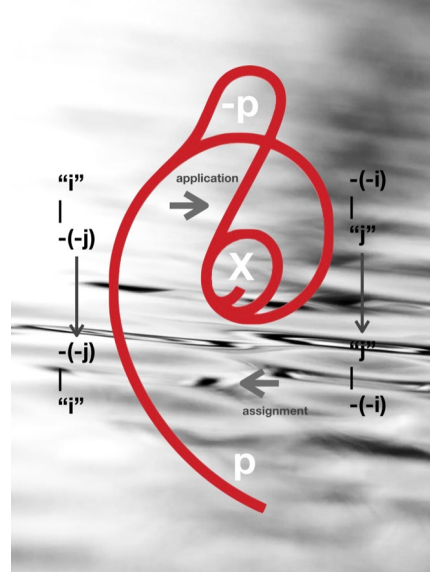
The emphasis is not on contra/diction between **p** and **-p** but on their being disordered (and still coming up with emergent interactions w/*some* systemic features). In *geology*, the cross-pressure between the weight of a *glacier p* and a *rock-bed -p* will produce a 3<sup>rd</sup> *included* that resembles *neither*: a patterned bed of fairly regular *ice rods* with near-hexagonal shapes. They are structurally heterogeneous *both* to the rock *and* the glacier. In the tradition of Norwegian social anthropology that I come from such examples are more ready at hand than those quantum physics.

On the Parisian stage, the Stéphane Lupasco's ideas of *quantum void* as a 3<sup>rd</sup> (psychic) matter between physical and biological matter—homogenous and heterogeneous dynamics—knew its heyday in the 1960s: his book, [The three matters](#) was a best-seller. What is easier to grasp of **a**) the *thought-experiments* of *quantum mechanics*; **b**) *hetero-structures* extending from *disordered systems*, may be time-local and tethered to the cultural context. The interest in geology may be more specific in Norway, for instance, than in Central Europe (e.g. because of the energy sector).

So, for this reason, it might be adequate to return to a degree of *logical formalism*: that is, the logic of the *learning theatre* in which logic must be *accounted* for both in thought *and* extension.

That is, where *logical consistency* must have an adjoined protocol of elements *declared* and *cited*.

Let *i* determine an element that can be *declared*, and *j* an element that can be *cited*. Let us mark *i* and *j* with " " when they are declared or cited: that is, "i" and "j". When *i* is *not* declared and *j* *not* cited, they are marked with **-(-)**: respectively, **-(-i)** and **-(-j)**.



A SWIRL signature flanked by two inversions. Across the SWIRL: applications & assignments conducive to the expansion/contraction at the core.

When *i* is *declared* *j* cannot be cited, and *vice versa*. Like text and image to one another. If one is declared, the other *recedes*.

So, we will note the two with the logical vectors: (1) "i"|-(-j) [*i* is declared] and (2) "j"|-(-i) [*j* is cited]. However, even when not declared *i* can still *assign*, and when not cited *j* can still *apply*. *Hybridity* follows in the wake of *purification*: there is a direct link between Latour's major [thesis](#) and Lupasco's 3<sup>rd</sup> *included*. We can denote (3) the *application* of *j* to *i* **-(-j)**"i" and (4) the *assignment* of *i* to *j* **-(-i)**"j". In sum, with the 4 vectors we have a Klein's group **K** (1-4): a *term*, its *opposite* and *their inversions*.

Let **p** denote the *special entity* ([Klein](#)) of the **K**-group: we define it such that—adjoined to the group—it will preserve its properties as it expands (which it will with the alternation of application /assignment), by including it into the group: when the group does *not* expand—and its original properties remain intact—it is not included into the group. That is, **-p**. It is a practical *convention*. But a logical query that includes *semantics* would then ask: what is the range **X** where **p/-p** doesn't make any difference? That the point of declaring **p** is not to identify the properties of **K** at a time **T<sub>0</sub>**, but to create a provision for these

properties to be identified at a time **T<sub>1</sub>** and **T<sub>2</sub>**. One could call it a *constitutional* provision.