

Fig. 1—Full homomorphism cycle. F. Barth (1966:15, *my ital.*, **bold**, underl. and numerals [i-iv]): «Human behaviour is 'explained' if we show (a) the utility of its (i) consequences in terms of (ii) values held by the actor, and (b) the awareness on the part of the actor of the connection between (iii) an act and (iv) its specific results» — *Nuffield-lecture*.

Given that a task of *explanation*—in the sense explicated by Fredrik Barth in his *Nuffield-lecture* (1966/1965)—has been *completed*, and an explanation accordingly exists; what is the occasion for both the actor (whose behaviour is explained) *and* the explainer to *question* (ii) the values held by the actor in terms of (iv) their *specific results*: and, by implication, (i) the utility of the consequences and (iii) the awareness of the act? What is the effect on the *relation* between *utility* and *awareness*, of focussing on *consequences* and *specific results*, to hatch agency and use-value at a new level?

The potential impact of extensional semiotics is this: the readability of the sign-value at the level of the agent intellect (assuming that the agent intellect is the corollary of sign-value). Let us assume that an explanation—of the type explicated by F. Barth—emerges during a meeting, and that the explainer is simply the one keeping a record from the meeting, for the minutes. What guarantee do we have for meetings of this type, to reach and be convertible (according to the understandings arrived at during the meeting) *outside* the confines of the meeting (in this sense *sustainable*)?

That is, what are the conditions for the understandings hatched during a meeting—and the understandings arrived at through explanation—to be *credible* and *trustworthy*? Often, we will assume that this hinges on whether the interaction between the participants is sincere and true. But in the wake of achieving a mutual understanding (by resonance, or a step-by-step convergence on mutual intentions) what is arrived at is often (more often than not) a *compromise*. We need to ask what the conditions are for a compromise to be sustainable and *convertible* beyond the meet.

Of course, what is needed is a *match* between the *productive* utility of which the actors partake, and their *receptive* awareness of it: and, under this, the adjacency between the *perceived* consequences of an action, and the *intercepted* value from the specific results. The point being that *none* of these need to be optimal for the perception to be *accurate* and the interception to be *precise*. Which means that if we tether ourselves to these—accuracy and precision—we will have a different model: where certain quality-standards can be achieved/sustained, notwithstanding the sub-optimality of the process and its outcomes.

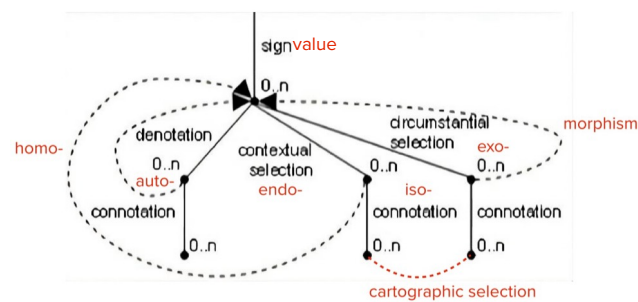


Fig. 2—work that is done before a sign-value is hatched. The terms denotation, connotation, contextual selection, cartographic selection and circumstantial selection are used to tag jobs that are done before a sign has a use-value and is actionable.

The point of modelling these with the full homomorphism cycle (Fig. 1) is to see if it is possible to arrive at a quality gradient for the process and result of meetings: that is the wiring of tasks and occasions that F. Barth gathers under the cultural organisation of social encounters. The different “lenses” laid out in the diagram, suggest that a walkabout with a certain practical logic has to be done, with small jobs done at each step: an the inner tangles of the walkabout being worked out in such a away that the interaction *levels up* to articulate in/with the agent intellect.

Which means that if an explanation assigns (a) and (b) to match, at some level, it means that

the elements (i-iv) also must match at some level: ranging from a two-way 1-to-1 correspondence in the explanation—e.g. limited to their position in F. Barth's model—via their *similarity* in (a) and (b) as *adjacent* and *ordered* (a comes before b), their difference perceived value and intercepted results; to the *othering* of awareness in relation to current value sets: that is, the value sets of the current *oikos* become exceeded/unsettled by a set awareness of actions and their specific results.

This corresponds exactly with the four lenses in **Fig. 1**: auto-, endo-, iso- and exomorphism. The definition of this cluster as a full cycle *homomorphism*—and thereby forming a group—is to declare the job and challenge of *integrating* exomorphism (based on the realisation that exomorphism results from homomorphism when deconstructed into *steps*). Realising that exomorphism is *part* of mapping (that the map will not be complete without it), could be seen as the discovery of AI. Then comes the question of how we manage these things at the human end: managing criticality.

Here lies the challenge, since the share of mismanagement at this end is considerable. *Not* integrating exomorphism is what will make the proceedings, conclusions, plans and decisions from a meeting fall apart. Measures: **1)** we *cannot* assume that the consequences of an action and its specific results are the same (since the one is perceived while the other is intercepted), which means that we should articulate and keep a record of their difference between them; **2)** we should keep the *value* of utility as closely as possible to the actor's *awareness* of their actions.

If we can hold this, it means that exomorphism can be *inventoried* in terms of the 3 mappings that *precedes* it: and that the inventory of the *difference* between perceived consequences and intercepted results is a new mapping—along with keeping value and awareness as *close* as possible—which tabled in a matrix simply prompts a shift of level: levelling up. That is, the discrepancy between perceived consequences and intercepted results (which now are logged), can *level up* when the efforts to approximate values and awareness, reach and cross a threshold.

Exomorphism is thereby integrated and what we have is a way of managing processes of *path-finding* and *goalseeking* conjointly: which is the point of the cartographic assignment of homomorphism, in the first place. If exomorphism is *not* integrated, it doesn't disappear, because it part of the *form*: the part that informs, communicates and individuates according to Simondon's perspective on the matter. The *synolon*: the form as it comes out. *Not* the symbolon: the puzzle piece that fits in. However, exomorphism can also be *highjacked* (cf, the Taliban & Jewmerang).

In sum, it can be *diverted* from the full cycle of homomorphism. This will readily happen when the discrepancy between perceived consequences and intercepted results is *passed over*, and left to its own means. And when—*conjointly*—awareness is considered as something *private*, and in no sense obligated to be articulated in closeness to *value*: especially, when the value we are talking about is monetary (*res publica*). Under such conditions, which have existed e.g. in capitalism, exomorphism is readily highjacked. More broadly, it is the signature of what we call *mediocrity*.

When mediocrity becomes a form of rule—with the characteristics defined above—it is called *mediocrity*: that is, the discrepancy between perceived consequences and intercepted results are systematically *overlooked* (values and awareness become alienated) because it so happens that it offers a special kind of opportunity. Which is to *unsettle* values and awareness from where they are

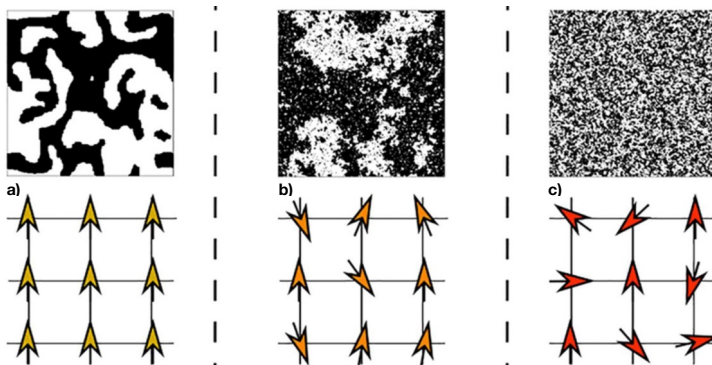


Fig. 3 — a) meeting with high criticality [enabling meeting]; b) meeting with low criticality [extending meeting/mediocrity]; c) meeting with no criticality [interrupting meeting/war].

currently articulated, to tether them to consequences and results that are located an *other* level (usually at a larger scale). A good case for study is whether/not such processes and result have been generated in the EU at the member-state level. A *moral* political corruption of sorts.

Criticality in process/results of meetings, hinges on a certain threshold of work—whether understood in terms of physics or anthropology—has to be achieved, to *level up* with [exomorphism](#).