



The Anthropocene series by [Judith Belzer](#) features human constructs in the aspect that partakes of nature by bringing uncertainty into the equation. On the one hand, harnessing natural laws for purposes human. On the other hand, leaving a trail of natural anarchy/chaos with no apparent law.

Anthropocene 3 (above)—like a number of Belzer’s paintings—conceives the **cross-pressure** of incommensurable entities (like, in the human realm, **natural science** and **humanities**), in the form of a **pathway**, bridge or ridge, that continues beyond the edge of the canvas. In this painting the ridge is **hollow**.

The disappearing point, in this particular case, is both in the **middle** of and **beyond** the edge of the painting. The hollow in the middle of the painting goes from green to dark. The painting has a maximum of readability in what we don’t see. It takes place in the midst of ambient complexity and immersive blindness.



Transactions have regularly been constructed, understood and enacted as an opposition: two actors A and B opposite one another in exchange, much similar to the mainstream/modern model of communication. This opposition is in term polarised by the notion that the two actors maximise their benefits.

These models—of transaction and communication—are liberalist. Such frameworks are broken once it is observed that such relations between actors **rarely** are symmetrical. If this asymmetry is inscribed into an ideological framework, as a hierarchical relation, the inversion will also be ideological.

For example: man dominates woman in public space, woman dominates man in private space. Together they articulate the same ideology. Female dominion at home is concessional within a dominating male framework. Still such ideological frameworks based on hierarchy contain the idea of parity.

Just as the liberalist concept of transaction is exceeded by its sociological understanding. The sociological understanding is in turn exceeded by the **naturalist** framework: namely, that the cross pressure between **endogenic** and **exegetic** forces co-generate forms that are contained by **neither** of them.

For instance, the conception of bodies in the cross-pressure between imagination (endogenic) and images (exogenic) is an example of this: what is called a **disordered system**. Disordered means that there are aspects of asymmetry that escape ideological inscription: no underlying order.

Moreover, the emergent form is **heterostructural**: it is contained by neither of the two factors that generate it. Which means that disordered systems can yield a candidate model for understanding and managing **containers**. For instance, **strategy** as a candidate **container**, or body. It is **uncontained**.

Yet, it is generated from the **lopsided gait** of operational- and tactical action. The expanded field of bodies, that come out of the said cross-pressure, is part of the 'informational metabolism' of humans. Embodiment affects our psycho-somatic metabolism. And 'metabolic information' is environmental.

It is related to **informational depth** in the sense that the scaling and attributive presence of a human body—for instance at the other end of a Zoom conference—is a releasing factor. **Metabolic information** is about the same thing, but how it is intercepted at the **receiver** end. **Processing depth**.

During the c-19 shutdown the **pressure to stay in** was an exogenous one, while the **pressure of learning to connect** in new ways was endogenous. The sensitivity to the edgelands—and its augmenting repertoires—was an embodied form that could be contained by **neither**. A strategic vessel.

A candidate vessel to bring us unto a **sustainable** future, generated by the **lopsided** pressure between **viral** contamination and **digital** connection. Across a critical threshold the Edgeland will acquire self-organising properties. Here there will be **no** economic exchange which is **not also** environmental.