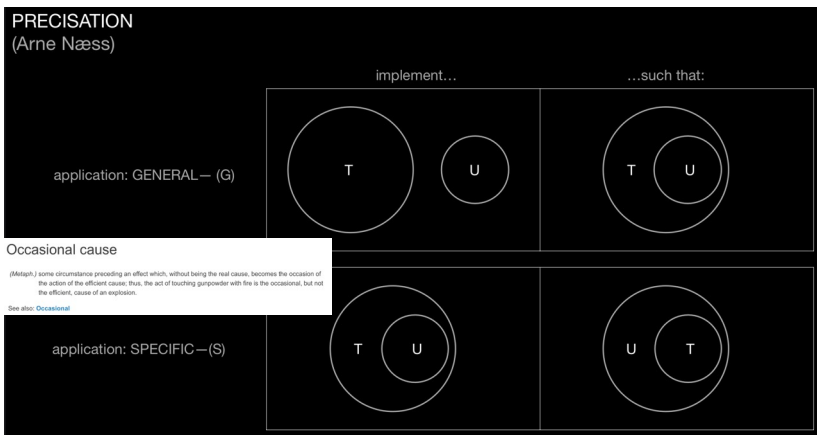




Occurrences that involve finality are causally diverse in the sense that they do not occur regularly, but only occasionally. Yet, they are events that happen in reality and have physical attributes (but not only). Though rarer than regular events, such occasional events more readily transpose.

Which means that the ephemeral and durable aspects that define an event as such, are environmental both in the sense of occurring locally—in a particular environment—but also in the sense of connecting to that local environment when transposed. The occasional event is communicative.

Post-symbolic communication is indigenous on non-mimetic terms. Which is why post-symbolic communication ([Lanier](#)) ties to transposition. Transposition is a *precision* of post-symbolic communication in a similar fashion that precision can be made more precise by proportionality (cf, *verso*).



Intuitively, proportionality and precisation are related topics. It is suggested by the following statement: to be completed, a procedure of *precisation* requires a clearly formulated purpose, and is pursued to an extent *not greater than required*. If these criteria are met precisation is *proportional*.

Proportionality is not applied externally—as a corrective measure—but rather constitutes a constraint that defines precisation *intrinsically*. Which means that if precisation has no purpose, or is pursued to an extent *beyond* its defined purpose, it no longer meets the requirement of precisation.

In other words, the requirements of precisation and of proportionality *are* (to some extent) *the same*. Which means that if precisation is named **T**, and proportionality is named **U**, then proportionality **U** is a precisation of **T** (i.e., a precisation of precisation). Proportionality **U** is a *mover* of the precisation **T**.

The *energetic* aspects of proportionality—featuring precisation as an *exchange*—come out at different points. First, with regard to the requirement of a clearly formulated purpose: this obligation does *not* have to be met in advance, but is a *condition* for a precisation to be on course.

Furthermore, the use of the word ‘formulation’ does not entail that the purpose has to be declared (in a formulaic way): it is ‘self-formulating’. The purpose is formulated as it becomes clearly *discerned*. First, in regard of its *possibility*. Next, its *existence*. And finally its *achievement*. It is *emergent*.

The next requirement—the limitation of the extent— is Occam’s razor: it is the law of parsimony. All conditions equal, a shorter path to precisation will preferred over a longer one. In the relation **T-U** exchange, causality and accountability come together in a procedural understanding of *deep ecology*.

So, while the experimental terrain outlined in the previous flyer (**#04**) invites a personal query—and prompts a personal philosophy (*ecosophy*)—the proportional enactment of precisation (the precisation **U** of precisation **T**) parses precisation, unto and beyond the achievement of the purpose **R**.

Clearly, the formulation of **R**—at some point—will transform the purpose into a goal. The transposition of the operation—and its activities—to the goal, will hatch and disseminate a variety of objectives. **R** is also the *fulcrum* at which **T-U** will shift into **U-T**: proportionality comes to *contain* precisation.

It is at this point that the *event* of this happening—the purpose and extent coming together—that it can be *transposed* unto another event (that will be *indigenous on non-mimetic terms* to define as a transposition). And there can be movements of this kind that remain in-field, and tied to the field.

This idea of post-symbolic communication is what makes it possible to do *research through art*. But it also features an approach to designing programmes—in Karl Gerstner’s sense—rooted in deep ecology. That is, the *expanded* notion of the *ecosystem* defined by the ‘transposition of events’.