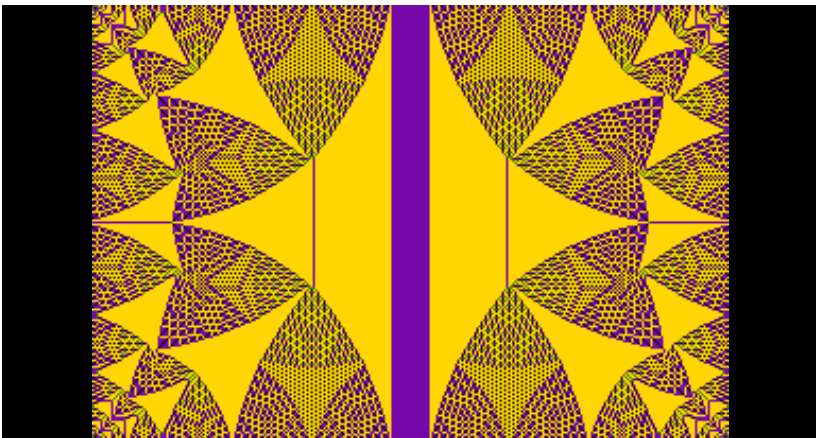


Is anthropocentrism an alluvial from the conditions of the earth system, in what we call the anthropocene? Or, is it the other way around. Does anthropocentrism contribute to the developments which—iteratively—has caused the anthropocene? Can we unlearn anthropocentrism and see?

Where McLuhan—one of the most modern theoreticians—claimed that media are extensions of the human body, and that all tools and functional items therefore are media, we can claim that media are extensions of *nature*, as was the case with computers in [complexity](#) and [fractal studies](#).

In this perspective, media are agents that add to natural forces with the possibility of acting with/against them. In following the trail of nature in mediations we can distinguish between math, natural science and ledgers following a natural trail through demonstration, discussion and discovery.



The challenge of moving onwards with Felix Klein's *special entity*—defined as a *mirror* in the mereological framework—is to work with the *whole* of mathematical- and empirical research, *without* resorting to hybridity. Given that we have retrained from resorting to dialectics in this particular query.

Merleau-Ponty was adamant on this point: “neither-nor”-definitions are *not* definitions. An alternative is that we can accept *activities* defined on terms that do not presuppose that they overlap—or, interface—with one another, save that such an interface will emerge if they are conducted *alongside*.

The *whole* we are considering, on these basic conditions, is called a *disordered system*. Heterostructural elements developing between activities, or processes, that do *not* interface, from their sets of premises, but generate an *emergent* interface, by virtue of operating alongside for some time.

They are contingent, in the sense that they touch each other. Such interfaces are *found*—determined, identified and selected at some point—but they are also *defined* in the terms outlined by Felix Klein. The special entities, allowing the *math* and the *findings* to coalesce, are *anomalies*.

Such *anomalies* are only defined as such as long as they operate as *special entities*, but not in other relations. *Per se* they do *not* have to be exceptional in any way. And are contingent in the sense that *any element that does the job* will do. So, then the question is how we intercept such elements.

And what happens between us and the world when we *intercept* and implement them as anomalies. In other words: is it a quirky human contraption, devised to have the things add up that make up our worlds, or does it extend a principle of something already happening in nature?

Are we adding our voice to a conversation that is already taking place in nature? And how should we understand that this conversation manifests itself in math (special entities) and geology (disordered systems)? If these questions make two *hits*, what are their *impacts* on our world relations?

If we keep a ledger—or, a logbook—we will identify another facet of nature *conversing*: if we accept that nature manifests itself at this level, it will differ from nature manifesting itself in math, and nature manifesting itself in geology. We will accept it as *natura naturans*: what does the job *will do*.

While nature manifesting itself in math (special entity) is *entangled* with demonstration, nature manifesting itself in a ledger (field log) *intra-acts* with discovery, nature manifesting itself in nature (disordered systems) provides matter for discussions: is it a case in point of *superposition*? All 3 matter.

Although the issue is addressed by speaking to it in quantum language, it is by no means solved. What has been achieved is the unfolding of the full hypothesis that making the ledger/log a vehicle of discovery, rests on the possibility of mathematical demonstration, and self-similarity in nature.