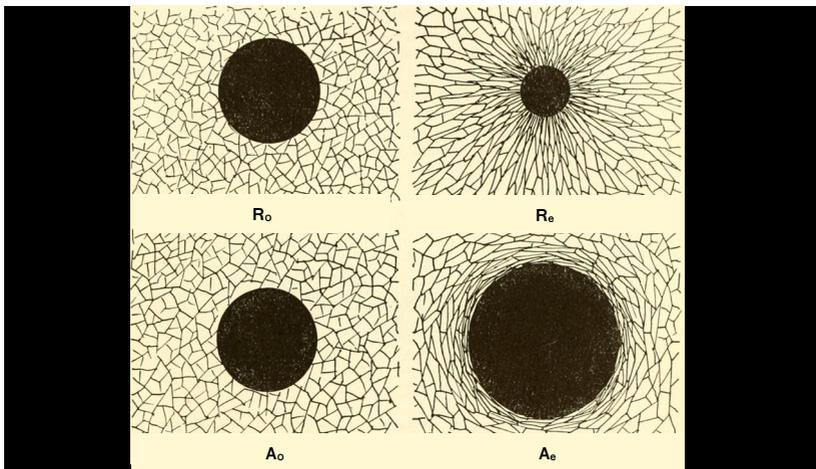


A = adding; R = removing— 0 = ground zero, e = emergence

In my reading of McLuhan and Latour a similar problem appears on both: that of *totalising*. The totalising of media as *solely* extensions of the human body (McLuhan); the proliferation of *actors* of which human beings are but one *instance* (Latour). Can we then be interested in specific instances?

That is: can we be interested in the *specific* extension of media, and specific cases where there are other than human actors? In such case, media are interesting because they do not extend us endlessly in all directions, and make of the world a village. And what differentiates agency from behaviour.

In the latter case, with behaviour, we could require to include a *communicative aspect* (Leach's ritual) to define agency. But then we are interested in agency as individuation in behaviour. Similarly, individuation *in* mediation could be relevant, whenever communication also is hit-and-impact (cause).



[A₀; R₀] = individual; [A_e; R_e] = individuation

The stochastic errors of scanning/sampling is an interesting yield to some practitioners (Sverre Brand). They could be seen as instances of making the familiar *less* known, and hence interesting. Or, of communicative value: as was underscored by [Kenya Hara](#) (Muji designer) in the [exformation project](#).

Incorporating exformation in communication, may seen plainly as a *design strategy* (Kenya Hara), or alternatively as *part* of a design strategy. The other being *removing* those elements not contributing to [readability](#) (Tor Nørretranders): here, the readability of what has been *removed* for readability.

This is close to an idea of simplicity exposed to me by [Yoshiharu Hamada](#) (Harusan): if the the idea of simplicity is to enhance nature, the site or the *genius loci*, then the history of what is removed results from a process of making the situation readable, but also our position in it. [WabiSabi](#).

So, there are two concepts of *exformation*: one linked to *addition*, the other to *removal*. But *not* the addition or removal of the same entity. That is, adding and removing (exformation) acts as a compound—or, *vector*—in a process of hatching an *individual*: the premise being that the individual is [occasional](#).

Individuation does not happen all the time: in Simondon's perspective it is a distinction linked to *physical* process—at either the living or sub-particle level—and is only *indirectly* constitutes a social distinction. To him, individuation is linked to twists and turns of *matter* and *form*: it yields specifically *information*.

In this perspective, there is *no* continuous stream of information. It is *occasional* and valuable. The individual does therefore does *not* come with a self-awareness of its importance. Since what characterises the individual is that it is always *in* individuation. It is perpetually self-*emergent*. Impermanent.

A take on the *lineup* (oppstilling) is therefore that it *features* the two vectors of individuation: exformation *added* (**A**) and *removed* (**R**), information as the vectorial sum between the two. And that what is at stake in the alignment between A and R is the emergence of the individual. Hence the tension.

The first determination of exformation (above) is linked to a *technical* process, while the second is linked to a more *wayward* process of search and find. At some point the lineup of the two can yield a *transduction*, which is both the hatching of the individual and information: its transmission.

The metaphor used by Simondon for generative processes of this kind is crystal formation. It is communicative in the sense that includes causation. That is, occasional cause since it hinges on the aspects of *communication* linked to message and movement: movement in and of the dynamic system.

Which is agency. So, just as media never have an infinite extension, not all artefacts are agents. Agency requires communication (which is dependent on *cause*, message and motion). The potential yield of these perspectives is therefore a rather radical critique of McLuhan and Latour. Their *totalising*.