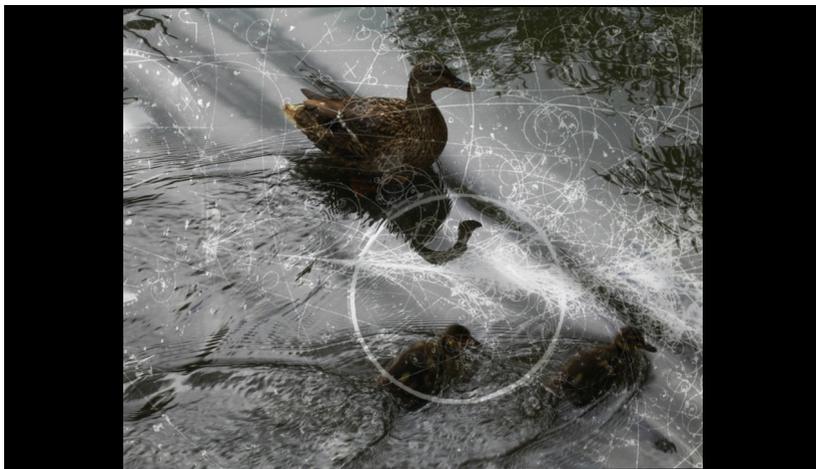


What the 3-by-3 matrix does is to make the dependency relation between two dependent variables (P, T) more precise: 1) by including the uncertainty between them as the factor X, and 2) by including the complementarity principle.  $X = P + T$

The diagram above features a permutable relation between two elements—the large and medium circles (P, T)—around a central diagonal axis: the tic-tac-toe with three small black ones (X). My question is whether the diagram could be used as an illustration of *superposition*, *entanglement*, *intra-action*.

All three. Here the large circle determines any kind of *physical* phenomenon that constitutes a natural horizon that can be only *partially* under control. The *uncertainty principle* constitutes an example from *particle physics*. The enormous time-span of *geological* phenomena would constitute another.

The *complementarity principle* to some degree comes as a theoretical solution of the uncertainty. Presently it comes in as a context of the central diagonal that features the three basic conditions of *individuation*: cause, message and motion. It features a 3-by-3 matrix replacing the 2-by-2, as two-variable chart.



The complementarity principle put into practice yields an act of mirroring, where the matter of interest does not lie in the entities mirrored (P & T above), but what the act or mirroring points to between them (X). The yield X is called *information*...

There is not doubt that the output from projects and exams at KHIO are works that are *applicable* in the design-field, beyond the confines of the art-school. However, the models of *reflection*—i.e., how reflection is learned in presentations and tutorials—are based in the *crafts*. It is non-theoretical.

Or, claims to be. Arguably—and perhaps demonstrably—there is a *gap* between the subjects being taught, and the model of reflections germane to them. On the other hand, as a *theory teacher* in this environment, I have had the sense that what I am attempting to develop, is a practice of *design*.

That is, a practice of design in theory development. The *logbooks* that I am asking the MA-students to produce are, so far, based on removal (as a counter-point to addition). Aiming at a non-reductionist compound that would act in a complementary way to the specialisations (they add projects).

Which means that: 1) the integral process, modelled here, feature the two types of exformation discussed in #05; 2) the confluence between the two should put *individuation* on our map [‘us’ being specialised and theory staff conjointly, which is realer at this juncture than it has ever been previously].

We are then talking about how the students—*individually* and as a *group*—are *moving* with the course, the *messages* conveyed individually and/or circulated in the collective, and the *causal* factors (that are intrinsic). Meaning, that we cannot really separate between motion, messages and causes in *events*.

When we are *crediting* achievements to individuals and classes, we are have a model of *appropriation* of an entity as *complex* as this. Something here is clearly in the dark. Since it tends to happen no matter whether the individuation that aligns *motion*, *messages* and *causes* has taken place/not.

The use of *lineups* may help determine individuation at the level of process in *each* student’s work. We may also work at individuation in the *class* setting, but exhibiting, discussing and re/arranging the students’ logbooks in different stages. For the time being we are not seeing the importance for evaluations.

That is, neither to the course-evaluation, nor the evaluation of each student’s work. To do this, we are borrowing models from pedagogy and statistics. The compound is a kind of study-administrative discipline. We do not apply our own tools to set the terms. And my point here: we are not helped by theory.

By which I mean the abstract, off the shelf, canon of theoretical references that we think broadens our common to the cultural terms of the contemporary public space. However, the academic disciplines from the humanities that we rely on for this, are quite marginal in the discourses of public debate.

And we are acting as though this is not our problem. My best bid, at the present juncture, is quantum theoretic; **P**) practice and theory are *superposed*; **T**) their *intra-action* results in an occasional re-tooling that changes in the subject and object; **X**) their *entanglement* produces *individuation*.