

Page Actuality is here not only to introduce and facilitate the important liminal zone, but also to raise the question of environmental art as a means [and a vehicle] for symbolic thought. Symbolic thought is thinking as part of a greater thing, and as such it cannot easily run in the lines text. When I started work on these two pages I didn't know what I was going to do ~ I did not know what. The French phrase 'je ne sais quoi' will be useful in the future of cognitive environmental re-creation; simply because it states an intention while at the same time opening a door to creativity. For with 'Je ne sais quoi' comes the liberation of the object. Literally ~ 'I do not know what it is.' No matter how hard I try, I can never fully define the meaning of the text. It is the essence of symbolic language that it facilitates the unknown, releases the unknowable into reality. Otherwise, all becomes the same.

The mechanics of symbolic thought are not so difficult. For example, as we are reading the first of these two pages, we would have a certain expectation raised as to what the page will be about. But then, when there is no meaningful text to support the headline statement other than the sub-headings, a doubt is set up in the mind of the reader ~ which can only be resolved in terms similar to an image-text artwork. This takes us towards the singularity of understanding expressed on the page Actuality, in which the electron is no longer a number of alternate possibilities regarding its position and speed, but rather is expressed symbolic understanding.

These things take place in the soul. Neuron microtubules are the place at which the singularity of understanding is com-prehended as the real world. Our own singularity with the things around us is omnipresent, and all we have to do to access our own constituency of those things in and express them in broad symbolic terms. As the Celts did, before they were overwhelmed.

Unlike these words being the infinitely disposable texture of our ideal existence at the expense of others, the language of symbols actually confirms our living constituency with alterity, at a time of great threat. Simply because to destroy the symbol is to destroy the world that it constituted. Symbols can't be reused like signs because they are part of the living thing. This is what the Widows and Bairns of Eyemouth are asking us to consider. A new language of cognitive environmental re-creativity. Our next task will be to try and prise open the liminal zone, to better com-prehend understanding.

