



Commodity exchange, computational abstraction and the ritualised strictures of contemporary art converge in their shared disregard for sensuous particularity, each withdrawing from the imperatives of spatio-temporal determination. Dirempting the unitary forms of the past, the three enmeshed actors subtend today's parade of perpetual novelty. Serial and ostensibly unending, part now sticks strictly to part; the old appears aside the new; synthesis is adjourned; history recedes.

The following work arrives through a website [www.tjw101020.com](http://www.tjw101020.com). To produce the work, a website was first written, encompassing a list of twenty-five philosophically general questions (FIG 1.). Simultaneously, textual elements from previous works ([www.t-j-watson.com/assets/tjw151216.pdf](http://www.t-j-watson.com/assets/tjw151216.pdf), [www.t-j-watson.com/assets/tjw151218.pdf](http://www.t-j-watson.com/assets/tjw151218.pdf)) were disaggregated to form an array of fifty-six individuated questions. To this, the twenty-five philosophical questions were added (following duplication), begetting a total array of eighty-one items.

A JavaScript function was subsequently written to replace the primary litany of philosophical questions – passively residing within the website's html –

with twenty-five randomly selected entries, chosen from the newly formed array of eight-one. Thus, with each generation, the page presents a different combination of questions, the new and old queries flattened together. Opening space for forgotten traces of past forms, these enmeshed actors subtend today's parade of perpetual novelty. Serial and ostensibly infinite, part now advances strictly to part; the old appears aside the new; synthesis is adjourned; the present enlarges.

As background, the website likewise employs randomly selection, taking one of three videographic images derived from .obj files used in [www.t-j-watson.com/assets/tjw151218.pdf](http://www.t-j-watson.com/assets/tjw151218.pdf) (FIG 2.) Denuded of texture and surface, the depicted objects appear as white rotating line drawings, more diagrammatic than indexical.

The following website [www.tjw101020.com](http://www.tjw101020.com) produces a work. To construct the website, a work was first conceived encompassing a list of twenty-five philosophically general questions (FIG 1.). Simultaneously, textual elements from previous works ([www.t-j-watson.com/assets/tjw151216.pdf](http://www.t-j-watson.com/assets/tjw151216.pdf), [www.t-j-watson.com/assets/tjw151218.pdf](http://www.t-j-watson.com/assets/tjw151218.pdf)) were disaggregated to form an array of fifty-six individuated questions. To this, the twenty-five philosophical questions were added (following duplication), begetting a total array of eighty-one items. The work exists when an image appears and a newly generated text is read aloud. The reader might be paid, might not be paid or might employ another to read on their behalf.

A JavaScript function was subsequently written to replace the primary litany of philosophical questions – secured within the website's html – with twenty-five randomly selected entries, chosen from the newly formed array of eight-one. Thus, with each generation, a different combination of questions appears on the page, the new and old queries given equal status.

As background, the website likewise employs randomly selection: one of three videographic images, derived from .obj files used in [www.t-j-watson.com/assets/tjw151218.pdf](http://www.t-j-watson.com/assets/tjw151218.pdf) (FIG 2.). Abstracted to their essential contours, the depicted objects appear as white rotating line drawings, more diagrammatic than indexical in quality.

The work exists whether or not an image appears and newly generated text is read aloud. The reader might be paid, might not be paid or might employ another to read on their behalf.

[www.tjw101020.com](http://www.tjw101020.com)

**Untitled (Gallery)**

Website  
2020-onwards

FIG 1.

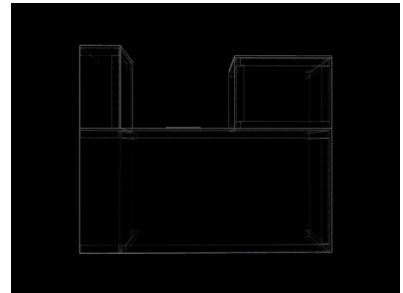
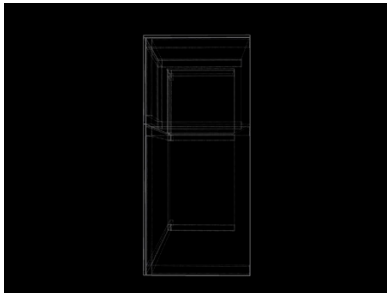
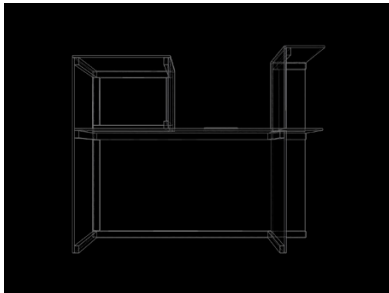
**Supplementary text.**

What will one be able to know? What will be that which one ought to do? For what will one be able to hope? What will the human be? What kind of object will the subject be? Will the subject-object relation persist? What grounds will there be to believe that effect will follow cause? Will reality be divisible into cause and effect? How will concepts make ingress on the nonconceptual? What will be the essence of truth? How will thought relate to being? How will essence appear? How will objective knowledge be secured? How will finitude be conceived? Will thought be able to conceive a limit without thereby surpassing it? What will be the qualities of quantity? What will justice be? How will universals subsume particulars? Will concepts emerge from sensation? What will be the best form of governance? Will there be a persistent and unitary self? Will ought statements be derivable from is statements? Will belief precede practice, or will practice precede belief? Will objects be subject to laws distinct therefrom? Will anything be able to happen otherwise than it does?

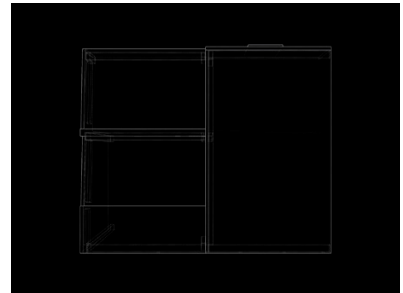
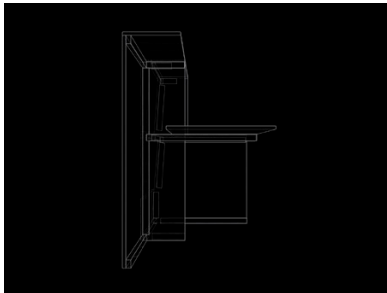
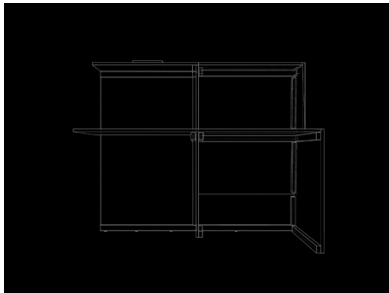
FIG 2.

**Objects.**

Desk1.mp4 (00:12)



Desk2.mp4 (00:12)



Desk3.mp4 (00:12)

