

The Journal of Extent Theory

Vol 1, Issue 1
December 2004

Table of Contents

S. Markewich <i>Extent Theory As a Basis For Its Own Explanation</i>	1
B. Cooper <i>Issues of Creed in Markewichian Extent Theory</i>	3
J. Futrelle <i>Extent Practice: a Cross-Cultural Study</i>	5

From the editor

When we reviewed S. Markewich’s revolutionary paper (published in this issue), we immediately realized that the extent to which it swept away old paradigms could not be estimated. It is for this reason that we have started this journal, in a desperate attempt to attract the attention of the world, which we feel can no longer afford to ignore the ramifications of Markewich’s work. To that end, we present two additional works from eminent theorists who have attempted to build a rich, fetid intellectual foundation from the wreckage of Markewich’s colossal, throbbing opus. B. Cooper, from the Concept School of Industrialism from a Burger’s Perspective, explores issues of creed in Markewich’s theory. J. Futrelle, from the Schneertz National Institute for the Advanced Study of Something-or-other, examines extent practice acontextually.

It is our hope that the work presented in this slim volume will stimulate further interest among the many young—and oh, so tender—graduate students in every department of every institution of learning in every corner of every world. Can we accomplish this? To some extent.

Extent Theory As a Basis for Its Own Explanation

By Sam Markewich

(Idea: Present this paper at a cybernetics conference!)

(Idea #2B: A man in a plaid jacket)

Everything, from literature to science to time!, has an extent. Everything, therefore, is with both boundary and the infinite potential to not be infinite. Extent theory, as a theory, seeks to explain this relationship. It should be said at the outset that because of the recent discovery that all things are with extent, it is no longer possible to quantize matter in the septuagenarian sense. However, it would be erroneous to conclude, therefore, that semaphore is no longer a viable option.

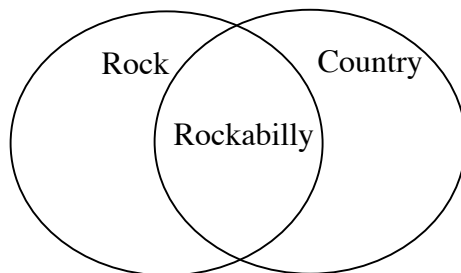
To wit:

1. When two people are in the same room at the same time, only one of them has his or her unique extent. The other's is objective.
2. Modern psychology would have it that individual *homo sapien sapiens* progress through developmental stages. Clearly, this is no longer tenable.
3. Modern physics, as it is known today, is impossible to verify in the terms proposed by Extent Theory. Indeed, only Extent Theory is explicable and verifiable in terms of itself. It would seem to follow that Extent Theory is a more elegant and parsimonious explanatory framework than physics. Given this fact, Extent Theory is able to clearly demonstrate to expert and layperson alike the limits of a given extent (see Table One below).
4. Propagation by itself does not in and of itself constitute constructivist dialoguing.
5. Because Extent Theory demonstrates unequivocally that all things have an extent, therefore, it follows that Extent Theory itself is not without extent. The extent of Extent Theory can be calculated using the following equation:

$$\frac{\frac{Time}{\Delta \cdot Bias} \div \pi^{-310} \cdot \frac{X}{Religion}}{[Protectionism] \cdot \sqrt{-\infty}^2}$$

6. However.
7. Just because one can play “in the pocket” doesn't mean one can “swing”. Extent Theory has shown this to be true in dozens of situations across many boundaried contexts.

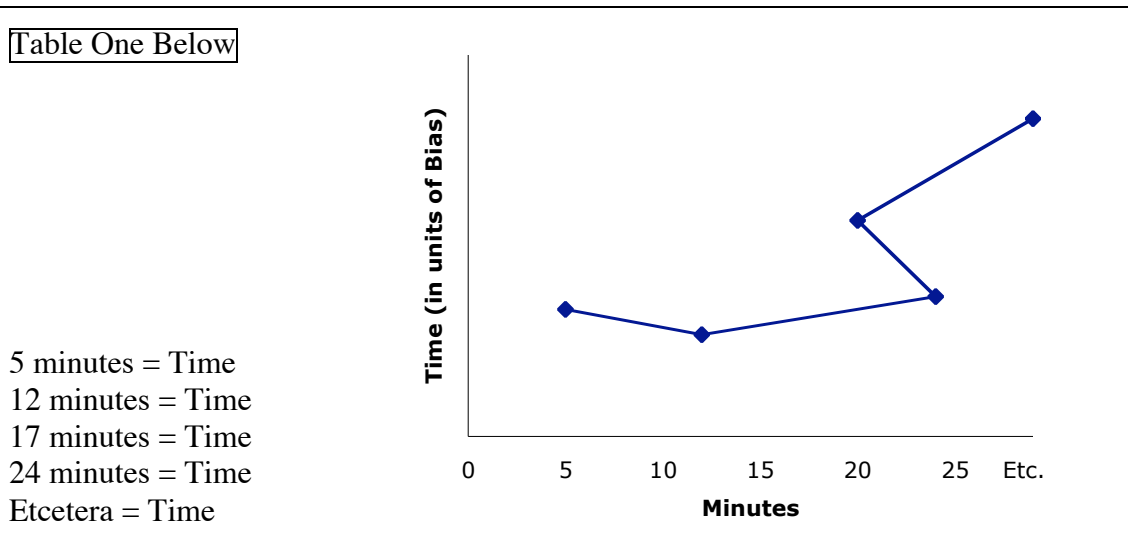
8.



- 9. Hardwired does not contradict the concept of genetics. Nor does genetics contradict the concept of hardwired. These are just two examples of metaphors of extent, neither of which can be itself fully explicate the “invisible hand” of the marketplace of extents.
- 10. There are many extents but only one extent theory.
- 11. Theory and fact are now tantamount.
- 12. Maturana.

Conclusion:

As has plainly been expurgated, Extent Theory is fully capable of providing us with a comprehensive framework for understanding such diverse elements as time, canyons (Grand and otherwise), Fiji, music, salt and black people. It is no longer possible to live life “One Day at a Time” (Romano, 1978) or “Like There’s No Tomorrow” (Roth, 1980). Extent Theory forces us to reconsider the very condition of our own epoch. Extent Theory also explains to us the peril of not doing so.



Issues of Creed in Markewichian Extent Theory

By Dr. Bethany R. Cooper, D. D. S.

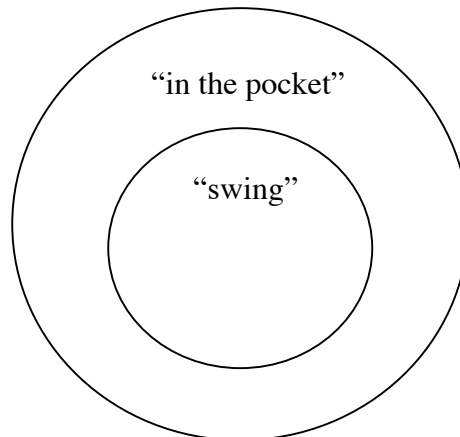
Markewich's seminal text on Extent Theory argues that "Everything [...] has an extent" (2004). This has clear implications for the social construction of class, race, and gender, yet the contextual framework of creed is avoided. However, in a certain and very real sense, does not its glaring absence in an otherwise meticulously worked-out theory posit its presence more strongly, perhaps even overshadowing other frameworks?¹ Huh? And what's the deal with airplane food?² Indeed, creed *qua* creed emerges as a sub-deconstructive force in the post-ethical morass of extent as a totality.

Nowhere is this more clear than in Markewich's famous 8th Tenet of Extent Theory (the so-called "rockabilly" tenet). The dialectical relationship between rock and country is transcended, albeit tenuously, yet one can not help but wonder how, as Knutsak famously queried in her "Critique of Magnitude as an 'Extension' of Extent Theory,"³ the introduction of Christian (not to mention Kristavian (nor Kristoffersonian (Kris (duh!)))) heavy metal as a perturbation to said system of relations would alter that analysis.

Furthermore, a creed-based reading of extent theory exposes deeply embedded assumptions about the nature of "swinging" as opposed to playing "in the pocket," namely, that a commutative relationship does not exist between the former and the latter:

$$S \neq P$$

where S is "swing" and P is "in the pocket." However, does this relationship hold in the reverse? That is to say, if one plays "in the pocket" does this not encompass "swinging" as a subset of "in the pocket-ness" so to speak – or is this, too, a matter of extent?



Indeed, investigations into this matter by contemporary scholars such as Knutsak (2004), Wiener, et al. (1998) And Einstein (1940)⁴ all suggest another dynamic entirely with regard to creedisms of extent:

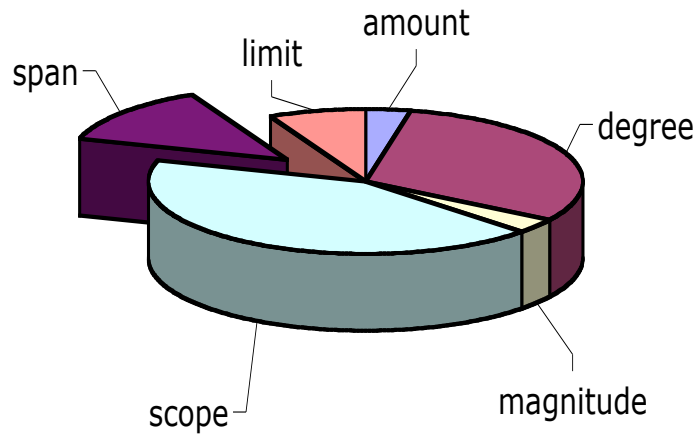
¹ That was a rhetorical question.

² Am I right?!?

³ Jack Chick Publications 2004.

⁴ Not really.

1. $\frac{Magnitude}{Scope} \times \sum \pi^{\infty} = Extent$
- 2.



To wit, the Extentist experience of creed as a social consequence of extent is constituted by an inherently flawed application: Extentism is by its very nature quantitative, whereas creed is qualitative, as has been demonstrated countless times by the author in her mind-blowing series of cocktail party conjectures and graffiti entitled “Creed: a Qualitative Assessment.”⁵

Conclusion

The quantitative nature of Extent Theory makes it a poor fit for explicating matters of creed. However, this in itself is not enough to render the entire field of study irrelevant;⁶ rather, those of us interested in the study of creed may more fruitfully direct our attention to the fact that creed itself raises issues of creed. Yet to what *extent* can this be said to be true? Further study clearly needs to be carried out in this important new discipline.

⁵ In her opinion.

⁶ Yes it is.

Extent Practice: A Cross-Cultural Study

By Joe Futrelle, Schneertz Institute for Advanced Study

Overture

Extent theory, a form of positivism run amok, holds that everything has an extent [Markewich, 2004]. But extent theory, or properly extensionism, cannot be characterized simply in terms of time, bias, religion, protectionism, and –310 [Ebay, 1999]. It is embodied and inscribed in the praxis of communities of extent, not the least of which is the community of extent theorists. Derrida has some very important things to say on this point [Derrida, 1973-1832].

Considered cross-culturally, the praxis of the community of extent theorists embodies its own theory, to the extent that theory can be said to inform practice vis a vis Kuhn [Shatner 89a]. This fundamental paradox is merely one cipher out of a cornucopia signifying the death of the community as the ultimate panoptic tool of oppression, subjugating the reader to the cultures of otherness within their minds, with extent theory as the mute standard bearer of how much, but not, say, who.

If everything has an extent, nothing has no extent. But the extent below the smallest extent is still an extent, however degenerate, and thus marginalizes “nothing” as intensive, along with certain “foreign” language “classes”. De Sade imagined a world without extent:

J’imagine un monde sans ampleur. Mais le gateau de mon ami est un grand escalier qui mène aux poissons explosante. [De Sade, 2005]

But that’s completely irrelevant. Within some cultures (e.g., Culture Club), mud is their stereo; for each such culture there is a culture for which stereo is their mud. By characterizing cultures in- instead of ex-tensively, the psycho-colonial experience denies extent theory, admitting only extent practice. Extent theory retroactively imagines post-culturalism, but extent practice embodies it, because communities of extent theoretically extend beyond culture and are thus materially telegraphed into pre-post-culture. Only extent theory imagines post-extensionism, albeit with a charming naïveté [Daddy, 1945].

Critics of extent theory produce extensive critiques of it. Must we extend the theory to elaborate on the extent of its own criticism? Can there be a theory which adequately and completely explains the means by which its own criticism is extensive? And how would that theory ever get laid? [M.C. Chomsky, 1991].

The Extent of the Problem

The incidence of extensionism in urban, middle-class U.S. households in October 2004 was up over 2% for the 31st month in a row. The downward pressure this has placed on bean futures threatens to send the Scandinavian credit union industry into the red, and tariffs on shrews are already rising. Clearly, extensionism represents either a signal that the class struggle is about to turn into a zero-sum game of escalating ATM fees, or simply a new kind of threat to add to our usual litany of bad guys. Here at the Schneertz Institute for Global Relations, we strongly support a ban [SIGR, personal conversation].

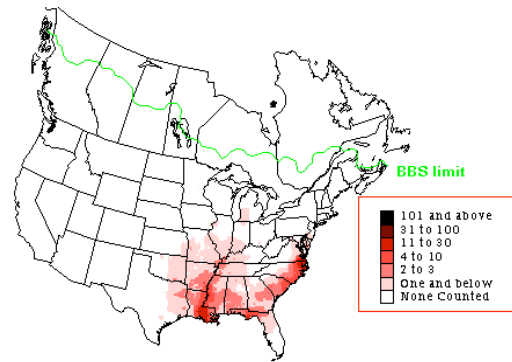


Figure 1: Extent as a per-capita percentage of inflation-adjusted median gross leading domestic indicators (bracketed), 2006-present

Steinmetz [1976] tried to deduce extent theory from Easter Island hieroglyphics, but was found three weeks later in a package delivered to Fort Knox, wearing nothing but a pair of skis. But the problem of generalizing extent theory has remained a constant source of nail-biting anxiety for theorists concerned that a successful generalization of extent theory might contradict the more speculative work of theorists like Dot Czerny, who I caught up with this week as her semester wrapped up. She didn't look good.

"You've got to help me," she crooned into the karaoke microphone, but I knew she was really *saying* it—to *me*. I lit another cigarette and let the smoke fill my lungs, just before puking. Communities of extent, or COM-EXT as R. Buckminster Fuller used to call them, are specific (both from a cultural and a pre-cultural perspective), and thus not amenable to a generalized extent theory [Czerny, in-publication birthday card]. To some extent, do COM-EXT limit the extent to which extent theory can be generalized? And do they really do that to some extent? God, Dot was beautiful. Was I really falling for her?

Since the mid 1990's, when the U.S. placed extent theory research under the jurisdiction of DARPA, concerns have arisen that there may be military uses for the theory, and I don't mean just militant theorists—you know who you are—(just kidding Scott)—no, seriously, I was just kidding. If major industrialized nations have an extensive influence on world affairs, strategists (and even tacticians (or reflexes)) need to understand how that influence can be understood to be extensive. And rather than just knowing *that* the terrorist threat is extensive, the Department of Homeland Security needs to know *how* it is extensive [Schwarzenegger, 2008]. Out of these concerns has arisen an anti-extensionism movement, which has since found another movement and settled down.

Conclusion

We propose that extent practice radically recontextualizes extent theory as a theory not of its own extent, but rather a socially-constructed cross-cultural bonanza of the psycho-cultural nexus in which, to some extent, we are all unwitting agents of the death of the culture of authorship and ultimately, of the annihilation of the authorship of culture [Europe, 1986].