



Compared to the phase of the present inquiry, the *tiling series* (#01-#06) stopped with the *interception* and the homing in on the **X**-factor. While what we are presently attempting is to *intervene* or *act* with the **X**-factor. And how the time we have been working in pandemic confinement can be of *some* avail.

If we are *tributaries*, upstream/downstream, of the lineages of *terrestrial* interdependence—discussed by Latour in “Where am I?” (Fr. *Où suis-je?*)—the *whole* of our life-and-work is defined by two *parts*: 1) working more from *home*; 2) living more *outdoors*. Featuring a *shift* in the interceptive *apparatus*.

We have *caught* different things—than previously than before the confinement—and we have caught them *differently*. A theory of communicative interaction worth its salt must, at this point, *not only* yield models of intervention, but *active* models: the capture *and* expression of *agency*.



*Tiling* is a specific *response* to object-materials—that cease to be material objects (Barthes)—defining at a mega-scale as (*meshed*) hyper-objects. That is, processes that *leave* the framework of Newtonian physics to define according to principles that are *closer* to quantum physics/quantum theory.

It is a *parallel* to how nuclear physics became *applicable* to astronomy. A similar logic of *upscaling* of quantum physics happens as material processes leave the *regular* object definition to start being present in the world at a *mega-scale*. We already live on nuclear energy. So, no surprise.

The thinking at the basis of artefacts of *our own* making catch up with us by their *extension*. And it is in the between space of the *mind*-experiments of quantum physics and the extension into our *life-worlds*, that constitutes the *interstitial* space-time of *interception*. The *creative formation* of the *specific*.

A human equivalent of meshing is found in a certain practice of *communication*, which presently is characteristic of our world. It is made up of *assertiveness*, *never* pursuing an thought to the *end*, the development of *insecurity* at the face of real-life events, *bounding* the ability to act.

The regular mercantile realm works like this, and is currently reinforced—and multiplied to a scale of hyper-objects—by social media. That is, the mass media (already commented in #01), warden of the *res publica*, *exceeded* by a mega-scale *beyond* the scale of its boundless scope.

Hence the *bewilderment* and the emergence of *new* forms of *politics* and *economics* at the mega-scale of *material* developments, which is the *real* problem today. A problem and a challenge to which we seem to be responding with total helplessness, although we have actually caused it.

Might there be a link between the mega-scale *mesh* of hyper-objects and what Freud called the *muddy* tide of occultism? Does Freud's attachment to the sexual theory reflect a commitment to the *naturalist* framework of psychoanalysis, to which Ludwig Binswanger was to *an extent* critical?

Or, to put it differently, does the *surge* in relevance of the *quantum theoretic* framework, *obliterate* the divide *between* natural science and philosophy, giving unto what François Laruelle calls a *1<sup>st</sup> Science*, in *non-philosophy* (Given that his bid on the *1<sup>st</sup> Science* is *pervasively* quantum theoretic)?

Ultimately, the difference that makes a difference may have to be formulated in a *mereological* framework: while the synecdoche applies the part to the whole (operationally), the metonym applies the whole to the part (ideologically). *Give me a hand* means *help me*. While *monarchy* applies to the *crown*.

These are two aspects of symbolism: while the former says *join me* the latter proposes an object (the *crown*) to indicate a *symbol* (monarchy). These differences will at first appear to be extremely *subtle*. However, they will reveal themselves to be *consequential* in scholarly/mercantile exchange.