



flank 2



flank 1



Boat refugees flanked by curses and blessings.

The basic setup with *antipodes* (departure/arrival) and *opposites* (flanking the path and passage) does *two* things: **1)** it expands a *border* [e.g. stage and floor] to become a frontier/crossroads; **2)** it brings *clarity* to a problem that becomes convoluted in 3D [cf, (1/7)] and more manageable in 2D [cf, (2/7)]; or, what has been thematised through the leaflets as a time-deep *surface*.

The project with the *diary-master* and the *diplomat*—owing my close family ties to both—would be flanked by the curses of academia and the blessings of the art-field: to use the Biblical image of the mount Gerizim (blessings) and Ebal (curses). This story is adequate also to relate a sense of *departure* (from exile) and *arrival* (to the promised land). The human life-journey: *theoria*.

While the academic disciplines involved would be the ones found necessary to remain *with* the subject matter (rather than working *on* it or *for* it). In the end such references do not serve the purpose to delimit a field, a discourse or gate-keeper permissions. But are likely better seen as *sedimentary* strata of the subject matter. These will constitute the signatures of the journey.

Indicating—as an index—that the journey has indeed been effectuated: here, according to the etymology of *theoria* (gr.) determining a initiatory journey to a foreign place with the support of the commons upon arrival: that is, when accounts are made and materials submitted. In this sense, the meantime index would be the chronicles of a 1<sup>st</sup> science: *before* science and philosophy.

This idea of François Laruelle's therefore yields a working-model whereby the di/vision of artistic and scientific research is *not* transcended, but interfaced by an active modelling device: the *learning theatre*—a path and passage from ignorance to *knowledge* in the sense of a *field research*, in a disciplinary no-wo/man's land, where the scope of knowing is a kind of *anthroponomics*.

The requisite *variety* of knowledges required to *match* the complexity of a subject matter *marked* by a fundamental puzzle, that we can no longer ignore: namely, that the *scale* of human life does *not* correspond with the biological time-span—on a time-line from birth to death—but ranges to much wider & deeper recesses of *time*: an expanded life-time fathoming the earth-scale.

Whether immanently real or an idiosyncratic quirk of our species, it is manifested by notions as the anthropocene: i.e., that we are collectively *accountable* for the present phase in the history of the earth, even though we are *unevenly* guilty. This is perhaps the gist of what could be called a 'messianic awareness'. We cannot take it *all* on ourselves, yet *none* of us are exempt.

We can *pretend* that we can take it all on ourselves. And we can *pretend* that we are exempt. But in both cases we are missing the point. This is yet another antipode. I am suspecting ghat Bruno Latour has placed his efforts in opening other ways of being human that defines a path and passage *amidst* the two political flanks: one cursing the other blessing globalisation.

However, by walking the path—doing research *with* others (people and other actors)—a path and passage to the *terrestrial* counter-point to the global, will arise alongside a *new cartography*. This new cartography will be generate from multiple paths and passages, springing out of proximal care and from the earth itself. He relies on a *possibility* argument, *not* a truth argument.