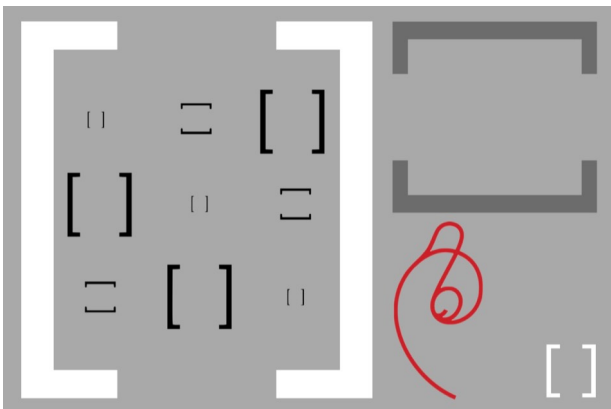The GATE and SWIRL signatures combined: on the left side of the dotted line is a visualisation of interpolation, while on the right side of the dotted line is a visualisation of extrapolation. Interpolation operates in the between space of the detail [small] and the whole [big] by creating an interim site for their connection [medium]. Extrapolation is the search and query of such a site that already exists [right]. In both cases the operation is complete when the connection kicks in [SWIRL]. In both case, resulting in the transition from a site to a situation: which is a working definition of *politics*. The connective site is an provisional arrangement till the relations of space and time have been sorted out. It is a cartographic contraption: of space and time conjoint in the meantime.

What are the signs of *mediocrity*? One sign that always accompanies mediocrity is to claim *distinction* while making sure that there are *retreat*-positions, and indeed retreating to these positions, whenever the bluff is called. In example of this, amongst anthropologists, is the tendency amongst some of retreating to empiricist positions when theory is articulated, and arguing theory when submitted an exposé going into empirical detail. Which means that one is *saved from going all the way*: both in completing a theory and having a command of detail.

In the art-education it is found amongst some students, who want to pose as talented and seeking distinction by maintaining a *similar* double retreat: resisting reflection in relation to teachers who are *practitioners*, and resisting practice in relation to teachers who are *theoreticians*. Usually the "bubble" bursts at some point of the education, but not always. They can pass entire professional careers as "grey eminences" and leave with a snarl, as in Walter Benjamin's *portraiture* of the Dandy, in his *analysis* of fashion, in the Arcades Project. Was he biased?

Surely. But by what? Most likely by an ambition that was unbending to the point of not finding a place in the academia at his time; though for many decades now, he has been cited at all ends. In this sense his analyses were *operable* beyond his life-span: the Arcades Project resulted in an in- vention of a form *between* a book *and* an archive—the *ruin*. His portraitures he himself conceived as *thought images* (Denkbilder). His personal ambition and achievement may have been to develop an ability of being present to the conception and birth of his own active intellect.

It is an age-old ambition. When I first saw a sarcophagus with the sentence in hieroglyphs—*I am Djed, son of Djed. I was conceived by myself in Mendes. Both of myself in Mendes*—it was a puzzle that lingered/hovered for many years. Recently, it came through as the archetype of an ambition. Being present to the moment when I discovered my ability to *think*. Later, being present to the moment of my birth unto the agent intellect: my presence to agency as a thinking vessel. My struggle with the consequences of the discovery that they are surely *not* the same thing.

In response to restricted access [big] the alignment of fragments—a selection of detail—is the best that we can hope for. The central matrix within the big bracket, is a cartographic representation of a *tesseract*. That is, a geometrical shape defined conjointly by spatial and temporal predicates. The cartographic representation called GATE is a lopsided magic square. That is the elements are the same horizontally, vertically and diagonally, except for the the alignment. The medium bracket—in creating a situation between the landscape and the scale, or the fragment and the whole—is called the *shifter*. The function of which is to establish a *deictic* vectorisation of the ensemble (i.e. as an *extension*)

Conception and birth are *similar*. But they are surely not the same. Figuring the importance of their *difference* for the ambition to surface at the exit. Not content to speculate what this might have meant for the departing soul, in the Egyptian

cosmology, I am in wont of learning what it could mean for immersion in self-conceived work, the possibility to act on it, to find a hatch, slip through: to complete and move on. And in the leaps of this swirl to engage the push and pull of extrapolation and interpolation. Actionable analysis. Thought images. Joint in the expanded field: the *tesseract* made actionable through the *shifter*.
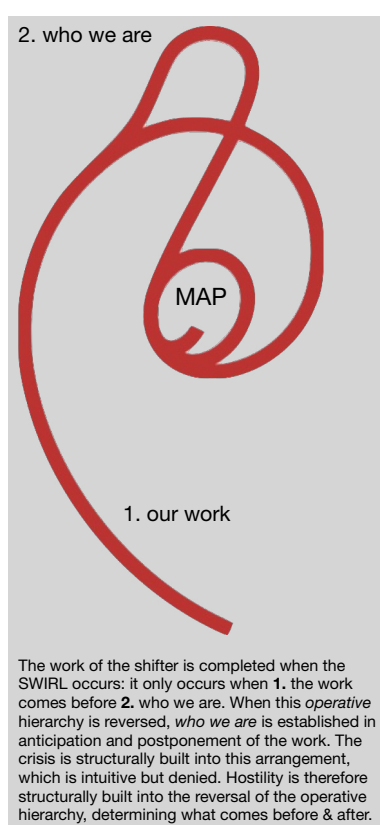
Information. The discovery that work can be self-initiated is a decisive step toward emancipation. But it does not stop there. If it does, it becomes a position of *double* retreat: **1)** thinking that the power of reflection has been acquired, it is kept discrete of practice/apprenticeship; **2)** thinking that the ability to self-initiate work *is* the action, no further action is needed. Being caught in this *limbo*, and knowing of it are of course two different things. The limbo is on the clock: the work of time means a lateral drift into *inertia*. And powerlessness that started with *impregnable* position.

Characteristically, the novice to this situation (in development) will be ignorant/oblivious to where their *contents* come from, thinking that it is original; their connection to items with *restricted access* on account of their value—whether it is for economic, cultural or security reasons—of which they contain a fragment: it gives them the *landscape* but *not* the scale. Which means that if there are interposed elements that provide a *specific* (and not just an assumed) connection, will pass unattended. Neither will they know the logic of *creating* interposed elements of this kind.

They will be caught in the kind of rule-abiding social loops, that never pursues any matter to the end but only follow rules *up to a point* (where they get off the hook). Which means that both the elements needed to work on the situation, and to make it to the exit-point are missing. So, whether the interposed *elements*—let us call it the *shifter*-element—are sought or created, determines whether the shifter conveys extrapolation or interpolation. Interpolation establishes a *specific* link. Extrapolation reaches for a *point* from where the landscape and the scale are tethered *in-one*.

These are events on a track-record that is unerasable and a measure of real achievement at a personal scale. The compound measure of our work and who we are. In this order. It is an operative hierarchy. Who we are stands in the way of our work. Our *work* is what gives us access to *who* we are. Which means that any reaction to *who* people in the limbo *are* must be avoided. And only reaction to the *work*, and through that to the *person*. The task of teaching is to establish that *loop*. It happens within the framework of the school that is given the means to secure a hierarchy.

This is a *operative* hierarchy—limited to what comes first and what comes next (in space or in time)—rather *than* a hierarchy of people over people by rank. It is there to *train* people to be operative with *shifters*: that is, signs with a deictic function, that can be coded by reference to a specific situational potential of particular events—time, place, addressers and addressees. In the logic of shifters extension ranks before (not over) thought. That is, thought is a coordinate of extension when the context is 3rd party readability. It requires the re/location of a thought to be a readable one. Without such re/location there is no thought. Shifters are *editorial*.

2. who we are

MAP

1. our work

The work of the shifter is completed when the SWIRL occurs: it only occurs when **1.** the work comes before **2.** who we are. When this *operative* hierarchy is reversed, *who we are* is established in anticipation and postponement of the work. The crisis is structurally built into this arrangement, which is intuitive but denied. Hostility is therefore structurally built into the reversal of the operative hierarchy, determining what comes before & after.

Such relocation is *not* achieved within the precinct of the school as an enclave, or an isolate. Since the outcomes of attacking a heteronormative position—in the sense of a normative position of the *other*—resulting from the defence of a boundary, leaves the core open/empty. The illusion of thought, values and ideology has currently been formulated at this border. Emptiness begets hostility. Collectivities within boundaries are communities in limbo: they get the landscape but miss the scale. Their *cartography* is insufficient/ailing.

So, what is needed is precisely not a map of a territory with a scale added to it (as a legend). Rather a map of the *meantime* is needed where the spatial vs. temporal connectivity is anticipated and postponed: in favour, of a provisional cartography in which the measure of a journey is not the movement from one spot to another, but is the movement of elucidation of spatiotemporal relations: the process, production and performance of elucidating spatiotemporal relations. The aim of such cartography is not to be transparent, but translucency in the steps of analogical protocol that completes the SWIRL.