

Fig. 1—The capital measurement unit £ (the Lacan) was established prior to an mapping assignment given to the employees by KHIO's Rector Marianne Skjulhaug. The pieces were given, but new ones could be made. The Lacan (£) was developed from the two signifiers (S_1 and S_2), the unconscious (\$) and the object little a (a) in his model.

Gathering the factors that make up the capital-measurement unit £ (i.e. the Lacan [after Jacques]) there are questions following in the wake concerning the consequences of having indeed gathered mastery, hysteria, analysis and point-making in a unit: that these modes, determined by Lacan's quarter turn (90°) indeed *forms* a unit (something acquired after having conventionally been *considered* a unit)—moving classically from epistemology (w/the £ as an aesthetico-epistemic unit) to ontology (i.e., as specifically an *operator*, and *not* merely a vehicle of distributed intelligence).

We are faced with two tasks: one is to transpose an operative understanding of what happens when modes acquired as a unit become *distributed* when given to a surface (a map); another is to home in specifically on how the unit—conceived as an *identifier*—when proliferating according to specific movements, transposes unto a series of operating relationships: or, *workshops*. A notion that can be directly reaped from the cartographic lingo (as it already exists) is that while the £ is an identifier, it works like a *wind-rose*; while the £ is a *workshop*, it indicates directions on a *trail*.

In sum: when set aside—which it paradoxically is when placed in the middle—it is a *wind-rose*, while on the map it transposes as cardinal directions of a specific *trail*. These two operating modes are connected by a pun (*metalepsis*): indeed, the wind-rose relates to the subject who handles the map (whether s/he is drawing or using it) as the cardinal direction of a trail works in relation to the wind-rose. This is why the compound can at all work as a map. When a mountain hiker stops to establish her position and direction with the help of the map, the *map* and *trail* are workshopped.

If at *each stop* the score is settled between mastery, hysteria, analysis and point-making, then the user/drawer can earn an £-unit for the map at each stop. What we are interested in here is precisely *not* the value the map has for the user, but the *capital* it builds for future readability for someone else than the users (though certainly including the user). The map-terrain readability is

mapped at the level of the *usership*: that is, the community of users. This is how the map, indeed, becomes a cultural asset. And also how the contingencies or readability—the usership in time—change, and become the subject matter of readability. This bridge is of crucial importance to place the cartographic project in the midst of and also hatching the environmental humanities.

If the gap between the wind-rose and the trail on the map is the same as between the drawer/user and the wind-rose, then this gap is also the same as between the map and the terrain. Which means that the compound is mapped by Lacan's quarter turns: which are also 3 in number. But while the gap around the wind-rose (i.e. 2 gaps) is operates in the modes of mastery and hysteria, the gap around the trail operates in the modes of analysis and point-making (as in orienteering). Here the two gaps are between the wind-rose/trail and between the trail on the map and in the terrain.

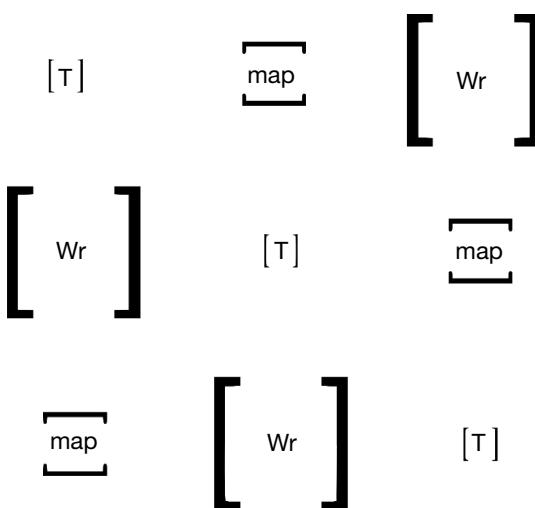


Fig. 2—In this Gate diagram the quarter turns explicated by Jacques Lacan, feature in the form of turning brackets. In Lacan's model there are 3 quarter turns. The gate diagram models these quarter turns (90°). Wr is the wind-rose, map is the map, and T is the alignment of map/terrain trail.

As it is practiced in *sports*, orienteering is a case-in-point of capital accumulation. Of course, this can be cashed in if there is a money prize. But the point of point-making is not there. The point is that people who run with someone who has accumulated £-points will *learn*, as the person who has had success at accumulating £-points in one race, has better chances in another race. This is how Bourdieu defines *capital*: the ability of making an exchange work to one's advantage. However we must make sure to distinguish capital and money: money is no longer a form of capital.

The reason for this is quite simple: it is because the financial turn in world economics since the 1980s has transformed finances into a variety of *products* (where investment is simply buying and selling these products). Which means that the role of capital—as the potential of making transactions work advantageously—is up for grabs. It disappeared from the radar of capitalist liberalism with the financial turn: along with the distinction between utilities, commodities, goods and services as general concepts in (social) economics. Which means that capital is somehow left *vacant*.

Furthermore, it means that a new capital logic—call it Neo-Capitalism, if you will—can develop in such a way that capital is *not* accountable before monetary economics (as it has been from Louis Althusser's economic in the last instance, to the proliferation of capital from Pierre Bourdieu and Robert Putnam all the way to the OECD [cf, [The wellbeing of nations](#)]): instead, claims can be developed for *monetary economics* to be *accountable* before *capital-portfolios* (in public, private and third sector). With mapping/cartography as a way to monitor and audit *capital economics*.

Our perspective here is that establishing capital-analysis as an archaeology of the current financial liberalism, within an anthropological framework of *risk-management*: where risk is brought to reflect pandemics, climate change, wars and fake news/disinformation. Risk is all of these. Risk *cannot* be

locked and tethered to any of these in particular. The cartographic approach that comes to stage a form of accountancy—in which '*responsibility*' also writes the '*ability to respond*'—that amounts to the invention of politics at all levels of society: down to citizens in operating *daily* as professionals.

That is, *workers* who have something to profess (like their colleagues, the professors). Marx predicted that capitalism, as he knew it, would be brought down through the work of its inner logic. Rosa Luxemburg furthermore argued the possibility that the revolution would come from the work of class-struggle in liberal capitalist societies. Can we assume that the memory of this history would exist at the brink of an actual revolution: how would we know that there is change, if the change is complete (including ourselves)? The Lacanian framework helps to discuss this question.

Since the obverse side of the coin of what has been discussed here, is that working with/on a surface does not assign integral entities to distributions—such as what I loosely refer to by *me*—that are then integrated into operations through use; but that taking a line for a walk (Paul Klee) or conveying words to the surface through the intermedium of writing, also can work in the opposite way. That is, work at/for/with the integration of mastery, hysteria, analysis and point making through the variety of games arising between **S₁**, **S₂**, **\$** and **a** in each mode. That is gathering work in the form of a cartographic understanding, that materialises and dialectises the notion of discourse (which was in fashion when Lacan developed the quarter turn).

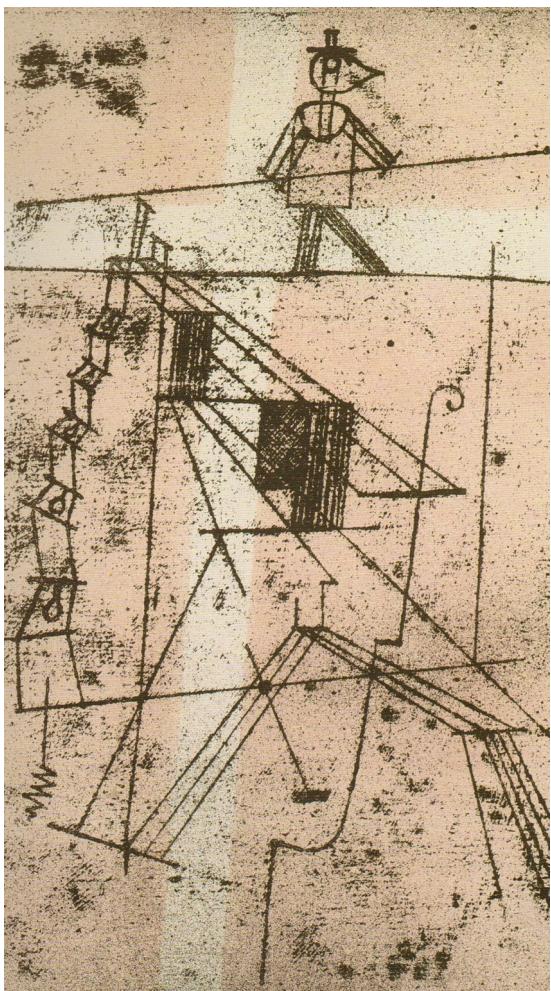


Fig. 3—Paul Klee's tight-rope walker drawing from 1923. This drawing was reproduced in Norman Potter's *Models and constructs* (1990). It is presently available on the market produced in tapestry. A form of cartography.