



Fig. 1—in the above montage (photos Ylva Greni, montage Theodor Barth) a new generation *Nansen passport* (printed by Julia Jaiko Fosslund) is displayed in a variety of distributed views providing one sum of the the item. The other sum, which is operative, is the collective action we hope to initiate by having taken this step.

We cannot merely *assume* the split subject \$, we have to *assign* it: the assignment occurs as a distributed signifier S_1 shifts into an operative signifier S_2 , through a *hyper-dimensional rotation*. The subject will alternate between being assumed and assigned, hence the *split*. With the *ordinal* numbering of distributive information the subject is assumed, while in the *cardinal* numbering of operative information the subject is assigned. What appears to be derived—as it appears second in the order of sequence—claims precedence on its antecedent: that does *not* occur in a plain sense.

Does *not* occur (in progress): and has *never* occurred (future anterior). Yet, such precedence is claimed as soon as the template developed by Ylva Greni Gulbrandsen is folded into a passport. The precedence of the folded passport on the foldout, this precedence would appear to be counterfeit. In reality it is the distinctive trait of the *assignment*. The foldout has nothing such, but features demonstrated/argued assumptions, that subsequently becomes marked by the assignment: that is, S_2 marks S_1 in a way that empowers and appropriates the former. It is fundamentally retroactive.

If it doesn't *fold*, none of this can happen. If is by the folding that the passport becomes docked to the ideas and premises of the Nansen passport. Unfolded it doesn't: then it is confined to the matrixial existence of the print-sheet. By folding it the item gains an *affordance* which it didn't previously have: *contingency*. The affordances-of-the-touch-passed-on. Which is evidently a *communicative* affordance: one that relates to the *ritual* aspect of behaviour (Leach). In this sense, folding is the second print extending a mechanical printing process (Risoprint) unto the *ritual*.

The reliance of the communicative aspect of behaviour on contingency is readily over-looked.



Fig. 2—the mosque in Pavlodar: the city in Kazakhstan where Zarina Saidova was born in 1992 (1 year after the independence of Kazakhstan, a country in which 74% of the population is Moslem). 19 years have passed since Zarina Saidova left Kazakhstan as a 12 year old girl.

Because we tend to look for deterministic, or hard-wired, processes and outcomes in rituals. This tendency is likely older than the practical mindset of the scientific experiment, and so likely a deeper relative (magic). While contingency is pledged to the occasional/exceptional. Where there is regular *work*, we occasionally harvest its *fruits*. When linked through contingency it is the exceptional nature of the achievement which is communicated through the ripples fold. The communication of tactility.

Hence the primary datum of contingency is the fold (datum in the sense of organising element). For instance, the *pick-me-up* Nansen-passport—designed by Ylva Greni Gulbransen and printed by Julia Jaiko Fosslund—features a QR-code on the back: the code provides access to a page from where new issues of the passport can be made. So, that the pass-port is renewed at any pace of contributions that come in through the page set up by the designers. Which means that the passport #1 is docked to an arrangement alongside it, through which the idea may be passed on (grow, develop, self-explain or more broadly flower, the work and fruit of *anaptúxis*). That is, a *feed* in a sense that needs to be further developed.

Hyper-dimensional rotation is the principle of communica-

tion between the *ego* and the *self*. Where the *ego* is the name we give to the subject ruled by the distributive intelligence—s/he’s got, gives, takes—the *self* is the name we give to the subject determined by the operative intelligence: what comes together operatively is the self, and regulates the relation to the *other*. The **agent** → **other** mapping is operative. While, in the same truncated Lacanian terminology (£), the *mapping* of the signifier **S₁** → **S₂** is distributive. This solves some issues, and brings up some others. It explains the *split*, and brings up *compartmentalisation*.

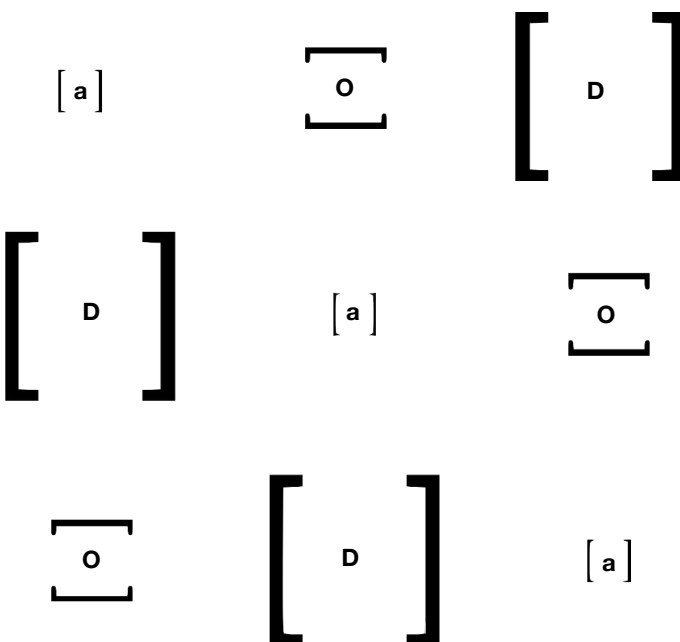
What it solves is that the two definitively *cannot* be conflated: the two mappings can only mirror each other in aspects that are the same, similar, different and other. When resemblance leads to conflation it leads to the simulation, substitution and erasure of the self: it will be reduced to its “ulterior motifs” by a subject \$ that will not share power, recognition nor anything else. The subject \$ is prone to unilateral duality (Laruelle). So, if the compound subject \$ is split, it is split on unilateral terms: while the ego is a world unto itself, the self articulates with the other (in complex ways).

From the vantage point of the *self* resemblance—the same, similar, different and other—provides a necessary and sufficient condition for \$ to *articulate* jointly (based on the principle of screening, interception and framing). The methodological problem of getting a handle on this, however, is that the ego and self are *not* polar opposite principles at war with one another. On the contrary, the communicative aspect of human behaviour (the ritual) assigns the self-ego chasm in terms that will somehow articulate: it happens through a *crossover* in which the two modes become spliced.

If inspired by psychoanalysis, it is not a therapeutic practice but one resulting and feeding a special kind of ethics. Under running conditions the two mappings **agent** → **other** and **S₁** → **S₂** have each their prompt and perimeter. The prompt of the **agent** → **other** mapping are the *truths* it may hold, and the perimeter is defined by *impacts* produced. So, the mapping occurs in regard of the *truths held* and the *impacts produced*. All in all: **truth** → [**agent** → **other**] → **impact**. The prompt of the **S₁** → **S₂** mapping is prompted by \$ and its perimeter is **a**. Which is, in one: \$ → [**S₁** → **S₂**] → **a**.

If we allow the ritual aspect of behaviour not only to feature behaviour *in* its communicative aspect, but *working* on the communicative aspect. It is in the nature of communication to be incomplete, and *never* fully achieved (being weary of the fact that no human being *never* fully understands the language that s/he speaks). Working on communication features the splicing of the ego and the self (which the ego does *not* allow, but the *self* allows) that occurs through crossovers between the two strings above: that is, swapping the prompt and perimeter of each of the two mappings.

That is: A) **truth** → [**S₁** → **S₂**] → **impact**, and B) \$ → [**agent** → **other**] → **a**. *Contingency*, is what



allows this form of crossover (~“ gene-splicing” ritual): which is always intermittent and temporary . The discussion of the Nansen-passport is a case in point of A). While B) features the problematic of *resilience*: what is needed in order to follow up the passport, to become public matter (*res publica*). That is, physically a matter that matters. So, clearly communication through contingency does *not* happen magically: it is worked step-by-step.

An example of such steps is the elements involved in communicating a hyper-dimensional rotation by the combined use of diagram and photo featuring *ordinal* and *cardinal* information in aspects that are contingent. This allows us to approach aspects of contingency that are otherwise difficult to grasp, but readily communicated in this way. That is, the aspects of contingency that are always specific. And that comes out as a manner of flowering with a self-explanatory power called *anaptúxis* (ἀνάπτυξις).

Fig. 3—Anaptúxis (a) is the flowering of distributed (D) and operative (O) aspects that come out in specific configurations of contingency. Just as much as the ratio of distributive and operative aspects will vary, contingency is nothing in and of itself. It’s empowering is its potential to be, not what it already is. At the same time it is everywhere and always *specific*.