



Box 1—It makes a difference whether we consider the litter on the shore—in the photo above—as a second signifier S_2 and the sea as the first signifier S_1 (we clean up and continue) or we consider the detritus as a first signifier S_1 carrying the spectral information of the second signifier S_2 : the changes currently going on in the seas of Planet Earth.

The function of semiotics will here not be to hatch signification—in other words, the conception is not hermeneutic—but to study the function of assignment in *anaptúxis*. The growth, development and explanation and assignment in the context of change in which something new replaces something something old, without erasing the old from the memory structure of the new. In the terms of the truncated Lacanian algebra (\mathcal{E}), the assignment of the *new* as a signifier (S_1) and the old as a signifier (S_2), is based on the premise that $S_1 \rightarrow S_2$ does *not* indicate a chronological order.

Moreover the the sequence $S_1 \rightarrow S_2$ can be distributive (ordinal), but can also be operational (cardinal). Which means that the assignment with S_1 and S_2 can reverse chronological order. The two alternative directions that we will consider, from this view point, are **a) compartmentalisation**, and **b) *anaptúxis***. Compartmentalisation is the establishment of amnesiac/exclusionary borders between signifiers S_1 and S_2 . *Anaptúxis* is the growth, development, explanation in a flowering relation between S_1 and S_2 . Historicism will readily lead to compartmentalisation, for instance.

Anaptúxis—on the other hand—will lead to topological understandings featuring for instance in GIS (Graphic Information Systems): the kind of cartographic understanding that can occur through the reversal of the chronological time-order between S_1 and S_2 . In brief: assignments that match, or simulate, the chronological order will surreptitiously produce compartmentalisation (whereby the assignment is transformed into basic assumption, or *doxa*). While assignments that screen, intercept and frame from reverse chronological relations between signifier S_1 and S_2 , yields *anaptúxis*.

The historicist gesture it as surprising as it is interesting: by creating a model that simulates time in working out understandings from events that are already chronological, somehow unties the moorings of historical understandings from the material memory of the events that hold it. Which the



Box 2. Ironically the satire drawing above illustrates not only compartmentalisation, which it intends to, but also illustrates the problem of duplication: the simulation, substitution and erasure of the problem, with something working as a kind of meta-solution to it.

effect that the history it seeks to understand is in fact compartmentalised. Now matter how detailed and conscientious the research, it will in the end be compartmentalised in support of the narrative that holds it. There is a naïveté in this, which never fails to be obscured.

The facts are brought to rest, as it were, under the historicist narrative, which is an illusion to the extent it is a world unto itself, that contains its own reality. In contrast to this, *anaptúxis* to facilitate the alternation between a certain portraiture of events and the grid that holds it, and reversing that relationship by letting the grid be held by the portraiture: it can oscillate between the two, and thereby define a disordered system from which materials and information will hatch and mark the model.

Thus, rather than proposing an illusion it creates a fictional framework for *emergent* contents.

This is the principal reason that redoubling signification—as historicism redoubles chronological order—with the signifier/signified (Saussure) actually is uncalled for. Restricting oneself to the signifier and the signifier S_1 of the signifier S_2 is *necessary* and *sufficient*. Because if we are interested in *modelling* the real (instead of abstracting from it) it is enough to leave contents to the material memory from which they emerge: they do not have to be held and comprehended by the theoretical apparatus. Which means that they are rather self-explanatory as screened by £.

So, the main issue of reification is the redoubling of time, and the redoubling of sign; at the cost of loosing the *exformation* at S_2 as a source of *information* at S_1 (here *exformation* and *information* are not considered abstractly, but indigenous to the matters at hand): that is, loss as a direct effect of what we have previously defined as compartmentalisation. Emergent information—which is native to the split subject \$—as the spectral counterpart of *exformation*, that comes out from what has been discarded, from the pattern of sorted it out, a former *truth* with a present *impact* (production).

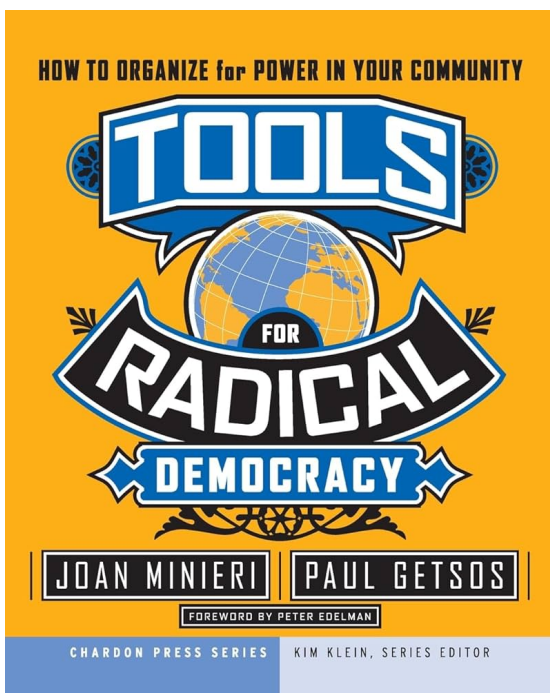
That is, \$ as connected to S_2 through the desire of what was—an edition from the present selection—that leaves the a footprint in S_1 as a spectre *and* edition of the past. If there was a truth in the past (which is subject to desire) it is produced in the present: not in terms of cause (which is *anaptúxis* or *a*), but in a sense similar to the production of a movie/theatre. Since, at least in my book, it is the *agent* → *other* nexus will advantageously remain a stage-director: that is, in the cross-pressure between a *constructively arrogant* and a *humbly activist* attitude/state of mind.

Constructive arrogance in way of seeking truth. Humble activism in way of monitoring impact. In the between-space: *anaptúxis*. The authority of the process. The humility of the practitioner. This is important, because a third form of compartmentalisation—beyond time and sign—resides in the authority of the anthropologist. Who holds the field as the historian holds history, and the semiotician holds signification. Here lies the entire scope of post-theoretic narcissism that is not only the affordance of contemporary intellectual (artistic or academic) intellectual ethos, in our educations.

This hypersensitive authority of “me” finds its counterpoint in the hyper-dimensional rotation in topological modelling. In modelling *anaptúxis*, understanding is resident of the model, just as explanation is resident of *anaptúxis*. It is not in the professional prerogative of the knowing person. It is not property—neither of the state, corporation or person. *Anaptúxis* is an estate in its own right,

which we may lend to and borrow from. Which is why the corollary is constructive arrogance in way of practitioners seeking truth, and humbly activist in its circulation and impact. It is democratic.

It is a question that some of us feel obligated to ask at this point: can there be anything such as *radical democracy*? Given that it exists, can it gain terrain without collateral evidence that it will and can operate efficiently? Can we sustain our differences—with support and listening—if it provides us with information that we otherwise would not have come by? Can we understand more without the spectral information that emerges from interacting with people of an opposite view? Can we have a common interest in the best possible course of action? How will we experience this, not as an austerity measure, but a practical approach of arriving at truly surprising insights and paths? Is this something we could arrive at without an enemy at our door? Can we foresee a future for research, that is worthy of the name, that is not—at the same time—a kind of political activism training people in democratic communicative interaction?



Box 3—what is the connection between the organisation of power, and the democratic enskilment provided by feedback methods?