

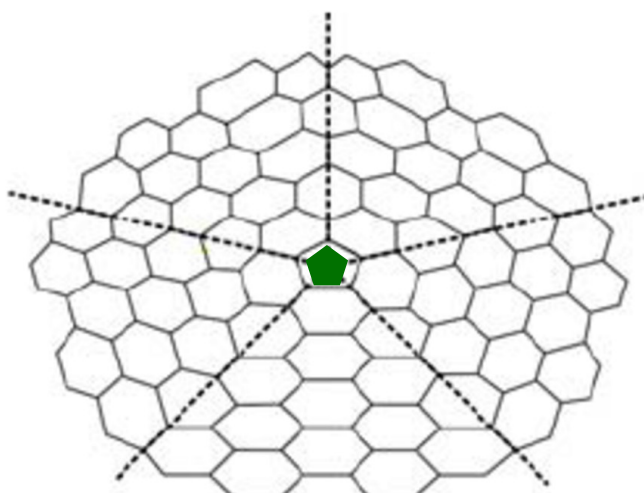
Box 1—the polygon fields in the photo (Hanna Resvoll-Holmsen 1908, Spitsbergen) is an example of the kind of clustering we understand as *aggregates*. It is a kind of sum. But it is neither ordinal nor cardinal in numeric terms: rather it is scalar in a tensional field of forces, defined first and foremost by contingency: alongside and touching (the “squeeze”).

There are events that string up *ordinally* in a distribution: these are the *causal* events. There are events that interlock *cardinally* in an operation: these are *actantial* events. From this vantage point there is nothing such as a raw event—it is *either* causal *or* actantial. The causal event exists in a *passive* mode that we explore and exploit. The actantial event exists in an *active* mode that becomes our ally. In [Spinoza's framework](#) the *latter* is superior to the *former*. In the scope of *anaptúxis* we oscillate between the two modes, and from this comes growth, development, explanation.

So, here there are 3 discrete *sums* at work: **1.** the sum of elements in ordinal sequence, **2.** the elements of the sum in cardinal consequence, **3.** the disordered system located in the oscillation between **1.** and **2.** featuring a *crosspressure* yielding an emergent *hetero-structural* pattern. Consider a known example from glaciology: the geology of the bedrock under the glacier, has a structural history given in an ordinal lineup in the time of the history of planet Earth. In contrast, the glacier is always active. It moves. *Between* them: a bed of regular hexagon-like ice-rods.

The bedrock is accounted for in terms of its structural history, the glacier in terms of its observable movement (from year to year), the bed of ice-rods—forming a slide between the bedrock and the glacier—has a structure of its *own* (which is why it is called a hetero-structure). It is emergent and *non-narrative*: that is, it belongs neither to the history of the bedrock, nor the movement of the glacier. It features the phenomenon of flowering that we call *anaptúxis*: when analysing its growth, development and explanatory power in glaciology, it is in geometric, topological/mathematical terms.

To the question: are there models in nature? The answer is: yes, there are models in nature. That is, structures emerging from the cross-pressure between discrete principles (passive vs. active)



Box 2. There are clusters that define as patches with edges defined by the work of contingency, that can be defined more clearly as clustering around the occasional off term. Here, featured by the occasional pentagon. See also the 72-hedron in **Box 3.**

that testify to, monitor and hold their coexistence. They are *neither* ordinal *nor* cardinal—neither passive nor active—but *contingent*. Which therefore can serve to distinguish a model from a theory. A model can be a theory in development, but the model has what theory lacks, which is contingency. The bed of ice-rods exists alongside the bedrock and the glacier, and touches both: it emerges from the rub.

It is like the hexagons in a bee-hive: the hexagonal shape emerges from the squeeze. So, it is not active in the sense of intended, nor passive in the sense that it points to an active principle elsewhere (Platonic idea). The hexagon—like the triangles in geodesic grids—have an exceptional capacity for clustering. For

instance, they can cluster around the *occasional* pentagon (**Box 2** and **3**) which is also found in the polygon fields of the arctic tundra (**Box 1**). They are neither constructed nor invented but found.

With the occasional pentagon one *doesn't* have a uniform (“mono-cropped”) proliferation of hexagon, but more like *patches* around the pentagon (which in turn are squeezed). There are *ordinal* sums (sums of *elements*), *cardinal* sums (elements of a *sum*), there are *contingent* sums (aggregates). Statistical numbers as *found* material—it is, for the most part, the *res publica* of a democratic readership—these aspects of number readily come in a *mush*: using [correspondence analysis](#) as a [GIS](#), however, it is possible to model the numbers in ordinal, cardinal and contingent aspects.

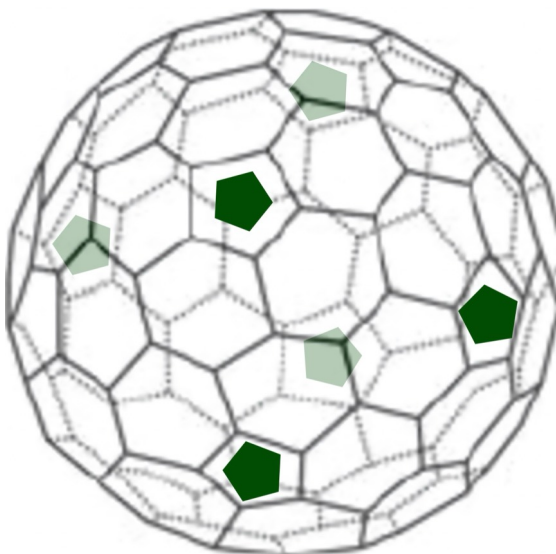
That is, we can map them out in terms resembling the original (in the sense of the sophisticated mathematics of the people who computed them): that is, they in different aspects the same, similar, different and other. So, they are contingent. From this perspective *correspondence analysis* is contingent: it is the product of a squeeze and proposes to feature statistic materials in their [scalar](#) (rather than metric) aspects. A field of tensions which is vectorial/complex and attends to statistical materials in *other* aspects than what it measures: it features statistics in its *structural* aspects.

Rather than an interpretation, it is a kind of deconstruction in display (GIS) of statistical materials. It comes out of a geometric arrangement of such materials. The parallels with hermeneutics stop at *Auslegung* (laying out the materials)—this they have in common—but where hermeneutics proceed by *Einfühlen* (empathy that may be argued, but not demonstrated), deconstruction (such as correspondence analysis) investigates the material in query of a discoverable structure. Which is why there is a deep affinity between correspondence analysis and disordered systems.

Where *Aufklärung* enlightens the [mind](#), *anaptúxis* is resident of a [model](#) (*not* external to it) which is located as accommodating structure *between* material- and embodied memory. In sum, *anaptúxis* is a generative process linked to *contingency* (born of a squeeze), that holds and organises ordinal/distributive and cardinal/operational aspects of that process, in the sense of linking the latter two to growth, development and explanation. Considering explanation as a *resident* rather than added turn (discoverable rather than merely constructed) distinguishes it from hermeneutics.

Its authority is *democratic* where exegetic prowess is authorial. Explanation is not something made up and added from the outside—as a child of erudition and wisdom—as a child of failed, or crossed-out authorship (the simulation, substitution and erasure of the author [or, [authoer](#)]). It is resident of the process of *anaptúxis* of which all humans partake, on an equal footing. It features the *real* as a unified field of which the human [holons](#) (the compound of *imagination* and *symbolism* characterising each one of us) are *citizens*: we are *not* only citizens of cities, but also of *nature*.

This is important, because the compartmentalisation of humanity from nature, is likely to be where our current problems start: since the premise of compartmentalisation from nature, unavoidably will hatch the compartmentalisation of human *cultures* (that define us “naturally”). With the idea for an updated version of the [Nansen passport](#), could we make a novel statement of people rendered stateless—whether by wars or climate change—are residents and citizens in *nature*. That is, the holders of a Nansen passport of our time, are people resident of the earth that are proclaimed (in terms of international law) citizens of the earth. I am asking this as a question.



Box 3—72-hedron the occasional pentagon. Here N is 6+

Here, national citizenship will emerge as the occasional pentagon in the 72-hedron to the left: as holons in the unified field of the real, rather than the ultimate reality of polities and its people. It creates a framework in which nations are the entities holding states and corporations, while the terrestrial cohesion is popular. That is, made up of a civilian population in nature.