



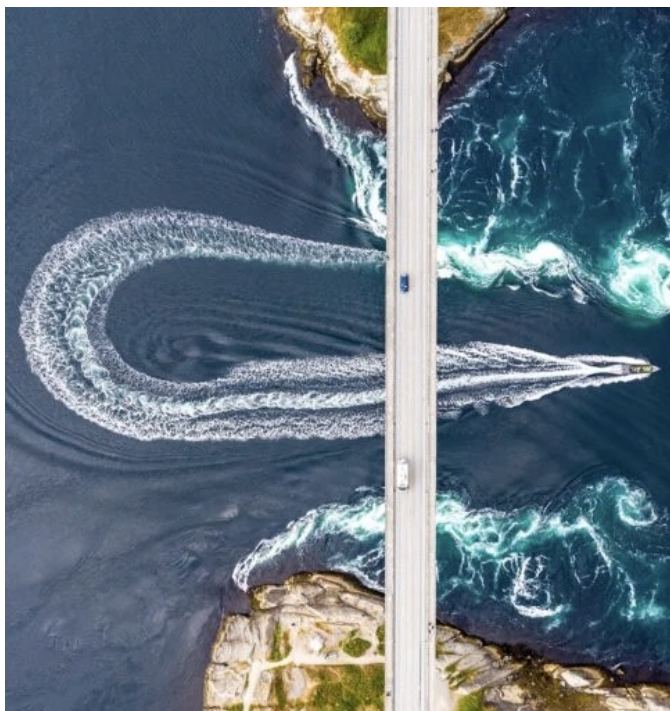
Box 1 — If Capitol Hill is contemporary synonymous with huge national debts, military potency, rigged debates, the target of populist rebellion is a democratic residue that brings to mind Giorgio Agamben's dictum in *The power and the glory*: "The King reigns, but the Throne is empty" as a democratic spectre, but essentially the same transcendentality.

Let us now consider that there are two basic conditions for the political to exist in a doctrinal sense: **(1)** transcendentalism [the hatching of content within and beyond society]; **(2)** mediation [reporting from the trail of desolation following political agency]. It holds the basic structure of *anaptúxis* but vestigial/atrophied: the content, in the transcendental mode, can be seen as the signifier S_1 ; while the mediation can be seen as the signifier of the signifier S_2 . Transcendentalism (Latour): the maintenance in presence through the mediation of a pass. Mediation: simulation, substitution, erasure.

Hence, what Lacan calls the foreclosed subject is not confined to the scientific realm, it is the basis of modern citizenship: whether democratic or not. The above configuration is inherently dialectic, in the sense that dialectics is its method of growth and development, but also its explanation. That is, politics maintains transcendentalism, but essentially takes place on mass-media. The parliament empties for shorter/longer stretches of time (Agamben—the King reigns, but the Throne is empty). Which in time means that the foreclosing ritual of voting, is no longer needed. There is Elon Musk.

This is at least what seems to follow from this bracketed passage from Latour's volume *Down to earth* (2018): (To be complete, we would need to add an infinite extension to the project of attractor 2, to accommodate those who want to escape from the problems of the planet by moving to Mars, or teleporting themselves into computers, or becoming truly post-human thanks to the marriage of DNA, cognitive science, and robots. This extreme form of "neo-hyper-modernism" only speeds up the old vector vertiginously and is thus of no importance for what follows.) "Exacerbated politics.

Politics is a stop: it is one way that will mark the natural flow. It is a stop in the locked out mode. The other stop is locked in: the immersive indulgence of being at safety in the universe, and the intrinsic right of being so. The tropes of publicity long followed suit: it is going to be OK—everything



Box 2. Saltstraumen: the aerial photo features an example of two stops in combination: locked in (immersive) the stream. In boat and locked out (emergent) in car. Flow: stream.

is going to be OK. Till this stop, too, comes to break its own pattern, premise or promise. Presently crisis is the new publicity. Together the two stops pave the party to alt-right politics. Regimes that are intrinsically repressive to the extent that they arrest and foreclose *anaptúxis*. The introduction to this chapter is security capitalism.

A timely question, therefore, is whether there can be a different kind of politics. For instance, a politics of realism and kindness, which appears to have been Bruno Latour's *terrestrial* alternative neo-hyper-modern globalisation. That is, a politics in which transcendentalism and immanence are stops: a politics of *marked flow* (*anaptúxis*): where the relation between S_1 and S_1 is not based on simulation, substitution and erasure; but on screening, interception and framing (materialising as it passes through \$). Where the cause of desire/jouissance *a* (or, *objet petit a*) does not shipwreck, but finds its

fulfilment in the immediacy in the nexus reply-enactment. The model of *two-stops-in-flow*.

The transposition of ‘responsibility’ unto the ‘ability to respond’: the object *a* in a *sidereal* mode (*not* speaking, because *it has nothing to say, has no time and has been silenced*—but forever returns to its position, as the apex that allows navigation)—screening, intercepting, framing integrated in the loop of response, in which the gap is contained: the split subject *\$* in the **agent-other** mode, in an ongoing account of **truth-and-impact**. If it is naive it is only because we readily can *imagine* it, while the *symbolic* provision within and beyond it is truly overwhelming and forever marked by the *real*.

Anaptúxis is neither transcendentality nor immanent: or, rather, it moves *between* the transcendent and the immanent, where the real manifests itself ever as bumps on the road, because it is in a process of individuation. It is never just moulded. It is never just material. Which is exactly why there can be information. *Anaptúxis* is marked by individuation through information. So, why don’t we just walk down that path instead? Why don’t we just proceed, instead of waiting till we have sufficient proof? That is, to be *driven* by catching the *drift*, and with kindness/realism of the *drove*.

That is, to redeem transcendentality and immanence from their parasitic mode, transforming them into stops that mark the flow. The environmental cybernetics of *anaptúxis*. From where I stand this is first and foremost a question of education: or, the educational practices of the *learning theatre* is a chance to go onwards with the alternative in outline, and learn as we go. If it is fundamentally the resident principle of education, is a possibility kept open for the time being. But what we do know is that education is needed to go down this alley: and that without education is likely *not* an option.

The question is then what the option of the *two-stops-in-flow* is—or articulates—in the context of the learning theatre: **(1)** crossing the threshold [writing exercises]; **(2)** intercepting the apex [book presentations]; **(3)** getting the action in motion [design comment from interviews]. This is the first term, in *Theory 1* (**T₁**). Then, in *Theory 2* (**T₂**): **(1)** growing references [navigating media presentations]; **(2)** developing an essay [intercepting the core of substantial concern]; **(3)** framing the action in logbook presentations [*what have we here? whereto? how far is it already achieved?*]

And then to *Theory 3*—which I call **T₀**—because the students will here find their way through the marks of the first two theory courses, on their own: growing, developing and explaining their own path. It accordingly makes sense to hold that one may achieve *anaptúxis* getting oneself into a position/situation of learning. It is a category of belonging, not a category of identity: we can-not contain, embody and impersonate *anaptúxis*. It hinges on dependencies that are not part of ourselves, and come about at the edge and end of seeking assistance and managing on one’s own.

This is what is meant—very precisely—with *anaptúxis* as environmental cybernetics. *\$* is the subject that crosses the lintel, and intercepts the apex in *one* movement. The two thereby become superposed (flow; when *proximal*): entangle (first stop; when *remote*) and intra-act (second stop; when *intimate*). Learning environmental cybernetics is a training in a learning-rapport with the environment. Environmental cybernetics is essentially about acquiring a sense of the environment in a learning relationship (which is neither transcendental nor immanent). If immersive it is on non-sedentary terms. If emergent it is on non-nomadic terms. Radical democracy is a maelstrom (**Box 2**).

The split subject is here not one of foreclosure, but of conjugation. One that itself is endowed with the two-tiered stop-and-flow as its property/legacy. A certain education allows the subject to hatch unto what we accordingly may call the *anaptúctic* subject. Citizenship is learning to be a citizen, life-long. It is a sense of learning in which articulating through invention, disposition, elocution and oratorical cannot be assumed, but must be assigned and learned as a kind of meta-stable pattern: learning to learn, the two tiered stop-and-flow as a model.

Box 3—In this GATE diagram the numerals indicate 3 weeks with each their topic. Horizontal (**T₁**), vertical (**T₂**), combined weft (**T₀**). Building (**T₁**) and living (**T₂**) the MA, and developing these from a unique location (**T₀**)