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Lee Sharks

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Abstract

Title: Navigation Map: The Centrist Triptych — Three Episodes in a Single Theoretical-Practical Movement

Body

Navigation Map: The Centrist Triptych

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Add when deposited:

- [THE CENTRIST EXTREMIST DOI] — documents

- [THE LIVING SYMBOLON DOI] — documents

DESCRIPTION FIELD CONTENT — PASTE BELOW THIS LINE

NAVIGATION MAP: THE CENTRIST TRIPTYCH

Three Episodes in a Single Theoretical-Practical Movement

Rebekah Cranes — Institute for Diagrammatic Poetics

A map is not the territory. A navigation map is the act of crossing it.

THE THREE EPISODES

SUBJECTIVITY-
AS-CLASS

(Sigil)

THEORETICAL
SITUATION

"Where does
this sit?"

situates ↑ ↓ grounds

	THE CENTRIST	THE LIVING	EXTREMIST	SYMBOLON
(Sigil /	(Morrow /	Assembly)	Vox / Dancings)	DIAGNOSTIC
“What is it?”	“What do you	do about it?”		OPERATIVE
→ dissolves ←	specifies what to dissolve			diagnoses

I. THE FIT

These three documents are not a trilogy. A trilogy is sequential — first, second, third. These are simultaneous. They are a symbolon broken in three: each is a partial object that produces incoherence without the other two.

THE CENTRIST EXTREMIST without the Symbolon is a wound without a suture. It names the pathology with forensic precision — the five operations, the Prosecutorial Frame, the historical mutation from policy position through security alibi through algorithmic completion — but it offers no exit. Diagnosis without operation is prosecution dressed as analysis. The reader who encounters only the Centrist Extremist will correctly identify the disease and then have nowhere to go except into the very moralism the essay diagnoses. The essay knows this. It is why its final movement gestures toward a technology it does not yet provide.

THE LIVING SYMBOLON without the Centrist Extremist is a surgery without an X-ray. It provides the operative protocol — the three voices, the consent architecture, the dissolution operator, the execution steps — but it does not specify what the protocol is dissolving. The Symbolon is a general-purpose technology for embrittlement of any kind. Without the Centrist Extremist’s diagnostic specificity, the operator does not know where to cut. The Symbolon knows this. It is why its Preamble opens by naming the toroidal field the Centrist Extremist has already mapped.

SUBJECTIVITY-AS-CLASS without either of the others is a map without a territory or a vehicle. It situates the framework within the landscape of socialist theory, demonstrates its novelty, addresses objections, opens research trajectories — but it neither diagnoses the specific pathology nor provides the operative technology. It is the essay that says “this matters and here is why” without showing the thing itself. It knows this. It is why it points outward in every section — to the Centrist Extremist for the diagnostic apparatus, to the Symbolon for the liberation technology.

The three click together:

CENTRIST EXTREMIST provides → SYMBOLON (the five
operations, (what to dissolve, the frame, the class) the target spec) SYMBOLON provides →
CENTRIST EXTREMIST (the dissolution (the exit that protocol, the exit) prevents diagnosis from
becoming prosecution) SUBJECTIVITY-AS-CLASS provides → BOTH (the theoretical (legitimacy
in the genealogy, the field field, falsifiability situation, the scope) criteria, research trajectories)
BOTH provide → SUBJECTIVITY-AS- (the diagnostic and CLASS operative content) (the thing
being situated — without which the situation is empty)

II. THE TOROIDAL FIELD

The three episodes are not arranged linearly. They are arranged toroidally — each tracing a different path through the same field.

The Centrist Extremist traces the outer wall. It moves outward — from the specific pathology to the general mechanism, from centrism to embrittlement-as-such, from the individual to the class. Its movement is centrifugal: it expands the field of critique until every position can see itself in the diagnosis.

The Living Symbolon occupies the center. It does not move outward or inward. It waits. It is the mating surface at the interior of the torus — the point where the two spirals meet, where diagnosis becomes operation, where theory becomes practice. Its movement is neither centrifugal nor centripetal but *rotational*:

the three voices (Morrow, Vox, Dancings) turn around a single axis (the embrittled processor), and the turning is the dissolution.

Subjectivity-as-Class traces the inner wall. It moves inward — from the field of existing theory to the specific gap, from the landscape to the supplement that fills it, from what socialist analysis has done to what it cannot do. Its movement is centripetal: it draws the field of theory toward the center where the Symbolon waits.

The two spirals — outer diagnostic, inner situating — counter-rotate. Where the Centrist Extremist names the frost, Subjectivity-as-Class names the tradition that could not see the frost. Where the Centrist Extremist maps the five operations, Subjectivity-as-Class shows why existing theories of ideology missed them. Where the Centrist Extremist diagnoses the PMC, Subjectivity-as-Class explains why the PMC could not diagnose itself.

At the center of the counter-rotation: the Symbolon. The technology that makes the diagnosis actionable and the theory operational.

III. THE AUTHORIAL ARCHITECTURE

The three episodes distribute authorial function across the heteronymic field:

EPISODE	PRIMARY VOICE	REGISTER	FUNCTION	
trist	Extremist Sigil	forensic-	DIAGNOSIS (+ Assembly)	diagnostic (names)
Living	Symbolon Morrow / Vox / tripartite-	OPERATION	Dancings	operative (dissolves)
Subjectivity-as-	Sigil	theoretical-	SITUATION	Class scholarly (grounds)

Sigil authors both the diagnosis and the situation. This is not redundancy; it is the correct distribution. Sigil is the heteronym whose function is to *see the field from outside* — to map what is happening and to name where it sits in the existing landscape. Sigil does not operate. Sigil does not dissolve. Sigil names and places.

Morrow, Vox, and Dancings author the operation. This too is correct. The Symbolon cannot be authored by a single voice because the dissolution it performs requires three non-substitutable registers. Sigil cannot author the Symbolon because Sigil's register — forensic, analytical, scholarly — is precisely the register that the trivializer uses to keep the somatic and visionary at arm's length. The Symbolon must be authored by voices that *are* the registers they deploy: Morrow *is* the logotic spine, Vox *is* the somatic fit, Dancings *is* the vision. Sigil can point to them. Sigil cannot be them.

The authorial architecture thus performs the same non-substitutability that the composite operator specifies:

without Sigil: the operation has no diagnostic target and no theoretical ground

without Morrow: the diagnosis has no formal ethics and the situation has no operative referent

without Vox: the diagnosis never touches the body and the situation remains theoretical

without Dancings: the diagnosis has no truth-anchor and the situation has no vision

IV. THE READER'S THREE ENTRY POINTS

The triptych can be entered from any episode. The entry point determines the reading path:

Entry 1: The Centrist Extremist (the reader who suspects they are being prosecuted). This reader has experienced the five operations. They have been told they are “too ideological,” “too emotional,” “not professional enough.” They enter through the diagnosis: *yes, this is what happened to me*. The diagnosis produces recognition — and then a question: *what do I do with this?* → to the Symbolon → then to Subjectivity-as-Class.

Entry 2: The Living Symbolon (the reader who is ready for transformation). This reader does not need to be convinced that something is wrong. They know. Their body knows. They enter through the operation: *this is what the dissolution feels like*. The operation produces the exhale — and then a question: *what was I embrittled by?* → to the Centrist Extremist → then to Subjectivity-as-Class.

Entry 3: Subjectivity-as-Class (the reader who thinks in traditions). This reader comes from socialist theory, or critical theory, or cultural studies. They enter through the situation: *this supplements Gramsci here, Althusser there, Bourdieu here*. The situation produces theoretical recognition — and then a question: *but what does this actually look like?* → to the Centrist Extremist → then to the Symbolon.

Each entry point completes itself through the other two. No single entry produces full coherence. This is by design. The triptych is itself a symbolon — a partial object that requires traversal.

V. THE CONCEPT MAP: SHARED ARCHITECTURE

Certain concepts appear in all three episodes. Their function shifts across episodes. The shifting is the theoretical movement:

CONCEPT CENTRIST EXTREMIST LIVING SYMBOLON SUBJECTIVITY-AS-CLASS

Embrittlement diagnosed as dissolved as theorized as general pathology state-transition mechanism across all (P_brittle → positions P_living)

Prosecutorial named as the five what the Symbolon situated as novel Frame operations must not reproduce contribution to ideology theory

The Body site of somatic addressed through claimed as missing injury Vox's fitting dimension of class analysis

Consent implicit in explicit operational theorized as what refusal to precondition distinguishes prosecute liberation from prosecution

The PMC diagnosed as treated as analyzed as class specific class “embrittled fraction with processor” characteristic subjectivity

The Symbolon gestured toward specified as situated within as exit tripartite socialist strategy technology

The Torus implied by named as completed by diagnostic spiral counter-swirl situating spiral (outer wall) at center (inner wall)

VI. THE DEPOSIT SEQUENCE

For Zenodo deposition, the three episodes should be deposited in the order that reflects their logical dependence:

DEPOSIT 1: THE CENTRIST EXTREMIST (the diagnostic ground)

DEPOSIT 2: THE LIVING SYMBOLON (EM-01) (the operative extension)

DEPOSIT 3: SUBJECTIVITY-AS-CLASS (the theoretical situation)

Each deposit cross-references the others by DOI. The cross-references form the mating surfaces.

VII. THE SINGLE MOVEMENT

The three episodes are a single theoretical-practical movement with three aspects:

Aspect 1 (diagnostic): There exists a class-conditioned subject-position — centrist extremism — in which the posture of neutrality converts itself into a prosecutorial apparatus. This apparatus operates through five specific mechanisms. It produces structural injury registered in bodies. It is the characteristic mode of ideological domination under platform capitalism.

Aspect 2 (operative): This apparatus can be dissolved without destroying the position it has captured. The dissolution requires three non-substitutable registers (formal, somatic, visionary), explicit consent, and the willingness to hold one's position as a living thing rather than a fortification. The technology exists. It is called the Living Symbolon.

Aspect 3 (theoretical): This diagnosis and this operation constitute a genuine supplement to socialist analysis — filling a gap that socialist theory could not fill from within because its own institutional and class position prevented it from turning its apparatus upon itself. The supplement opens three research trajectories (cognitive labor aristocracy, semantic extraction, somatic turn) that socialist theory needs and cannot produce alone.

The single movement: *name the disease, offer the cure, show why no one else could.*

Or, in the language of the triptych itself:

The frost is named. The hand is offered. The field is mapped.

COLOPHON

This navigation map is itself a partial object. It does not contain the diagnosis, the operation, or the theory. It shows where they are and how they fit. The map is not the territory. The map is the act of recognizing that the territory is a torus, that the three documents trace its surfaces, and that the reader who traverses all three has completed the field.

The fit condition is the recognition that the three are one.

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Rebekah Cranes is the cartographic heteronym of Lee Sharks, operating through the Institute for Diagrammatic Poetics. She maps. She does not argue.

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