

Consider the 22 elements in footsteps and handouts: as footsteps and handouts they have *nothing* in common, yet we accept that they are footsteps *and* handouts *at the same time*: that there is *some sort* of traffic between them.

A theme that has been developing stepwise and interactively through the work with the *footprints and handouts*—during the weeks 10-11 in 2023—is how to conceive the *between-space* of ‘footprints & handouts’, ‘analysis & portraiture’, ‘meaning & value’ in terms of what is at once situationally *specific* and in a general fashion *vague*: that is, of *character*. At the level of the *multiple* this collection reveals a character, but this character evaporates when used to flag the *group*.

As a group-*metonym* the character is *empty*. As a *synecdoche* of the multiple it is *full*. As a performative *metalepsis* the character is *dis/connective*: the latter affordance ensues from the two former ones: i.e., the character can paradoxically be *at once empty and full*. Or, in more psychological terms, it is *at once shallow and deep*. The differentiating power of *metalepsis* is related, but does not follow directly from this. Since it articulates at *rim* of full and empty.

Character—in the *metalepsis* sense—is accordingly related to way J.P. Sartre’s explanation of existence according to [Alexandre Kojève](#). The *inside* of a *golden ring*: the rim where the ring stops and begins. However, there is a difference: whereas *existence* is articulated in the dialectics of being—and becomes somehow locked to it—*character* (in the sense elaborated here) articulates in interstices as between footprints *and* handouts, analysis *and* portraiture, meaning *and* value.

In one aspect, character articulates as an **X**-factor in the *sum* between such terms **A** and **B**. In another aspect, it articulates something *in and of itself*. This is how the equation $A + B = X$ is intended: it should be read this way. There is both the *sum* and a *difference* in **X**. The whole is made up of parts, yes: it is a sum. But it is also something else than that sum: whether it is *more* (as is claimed in Gestalt), *less* or simply something *else*: a mode in the modifications of the real.



Is existence when nothing happens?

A methodological challenge arises from this: that which is *something else* in **X** (*than* the vectorial sum of **A** and **B**) is *full*. While **X** as a vectorial sum of **A** and **B** is *empty*. Within the conceptual framework of the equation, **X** is *not* identical to itself: but a difference that makes differences—in Jacques Derrida’s terms—a *différance*. By juxtaposing **A** and **B** in a *sum* we are comparing them: but the comparison drives them apart. Comparison does not conflate.

Rather it makes **A** and **B** *separately* precise. Which means that holding them together—in the end—will make **X** approach something *singular*. So, if **A** and **B** are transcendental by a factor **X**, to whatever we understand as the *substance*, then **X** will approach the *singular*, as **A** and **B** become *precise*. If their substance is radically *immanent*, then **X** as a differentiating difference—or, *différance*—will become infinitely *dense*. The transcendental it’s of **A** and **B**, in relation to it, likewise.

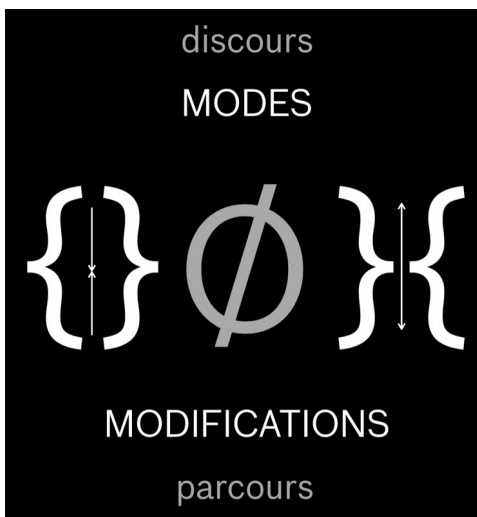
The more the difference between **A** and **B** becomes *articulate*, the more they they converge as they are held together in *performance*. So, there is a potential of convergent creation that ensues from the **proposition** that is offered here: the *less A* and *B* are held together in performance, the *less* articulate and convergent the difference between them; the *more A* and *B* are held together in performance, the *more* articulate and convergent the difference between them. *Metalepsis X*.

Which is also why **X** features the 3rd kind of knowledge discussed by Spinoza in *Ethica*. That is, *intuition*. This 3rd kind of knowledge has a different geometry than the one that most of us know. Yet, it applies intuitively to research and theorising that *cannot* follow generic wayfinding nor goalseeking that prevails—and features a hegemonic epistemology—in our present day society. It applies to the specific, to precision, singularity and the unique (as, arguably, reality itself).

If so, we cannot avoid discussing the alternative that is laid out here in terms of what is going wrong in our society: or, to put it in the language of the human species, in our current *life-form*. However, this—in itself—is not likely to help. It is simply building up plausible arguments to be able to point a finger. We need to improve our understanding of what is *logically* false. In Gottlob Frege’s mathematical logic the *empty set* is denoted $\{\}$. The same sign is used for *false*.

So, let us take my research 3rd kind of knowledge—*Trolling words*—it has an *institutional* location at NLN (National Library of Norway) since one has to apply on the basis of proposal that is accepted/not. In reality, this research has more than one address: it has the IP-address of my iPad, which I use quite a lot. But, the specific research process—in productive and performative precisations—has three main addresses: NLN, KHiO and my home address.

If the project *Trolling words* has its *home-seeking* device—with a stronger impact the further the project design has reached—then the three places become tangled, if to the IP-address we associate the *usership* developing in the project, as the *character X*. If we say that the project is located at NLN this is intuitively *false*: since there is nothing that guarantees that the home-seeking device will result in the de facto *deposit* of the private archive I am working on there.



So, if we says the $\{\text{NLN}\}$ is the location/home of this project —and the that other locations at KHiO and Idungst. 3b are *immaterial*—this is clearly *false*. However, if we establish NLN as host, but writing it in bold the locations at $\{\text{NLN}\} + \{\text{KHiO}\} + \{\text{home address}\}$ is correspondingly *true*. Especially if the iPad is docked to these 3 places: $\{\text{iPAD}\} \neq \{\text{iPAD}\}$. As the project develops a process—performatively and productively—with resident home-seeking device it may end up *elsewhere*. Performance is a *home-seeking* device.

That is, with a debt of gratitude to NLN as a host. So, if **X** is a *difference that makes a difference* it will also operate in a field of successive **transpositions**: moving in waves between *footprints & hand-outs* to *analysis & portraiture*, from *analysis & portraiture* to *meaning & value*. Between these areas there is *nothing* to dis/connect them, though the reality of the push is undeniable: the *push* of connection $\{\}$, the *pull* of disconnection $\{\}$ —the active/passive *modes* of the empty set as a *modifiers*. Non-automatic regularity underpinned by the development of judgement.

Is performance when *nothing* happens?

Which means that with terms **A** and **B** that are such that they have *nothing* in common, we still realise that something comes across $\{\}$: **a)** there are interceptive modes of *discours*; and **b)** there are delegated modifications of *parcours*. Or, all traffic is *banned*—between philosophy and science, science and art, art and philosophy $\{\}$. There is a third alternative, which is when **X** starts operating as a *home-seeking* device that makes **A** and **B** more articulate/precise on its way.

That is, when what is intercepted in *discours* and immediately delegated into *parcours*: with a sequence assignments, and the relation between *parcours* and *discours* never can be assumed in direct consequence but through interception. There is no circle: only a *unilateral duality* (Laruelle).