



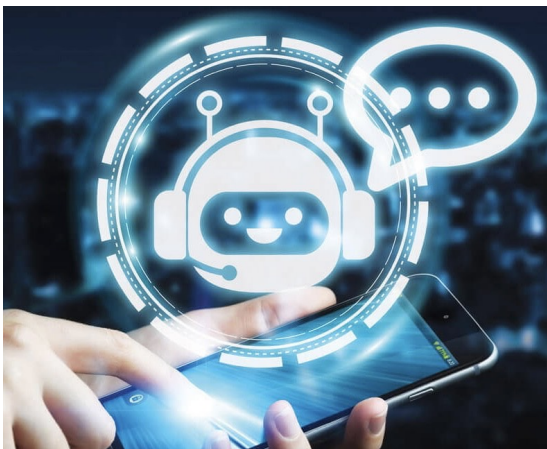
Illustration from Camille Flammarion's *L'atmosphère: météorologie populaire* from 1888. Which contains a rich collection of prints (mainly wood-cuts).

Badiou articulates his critique of democratic materials in terms that have almost become a slogan: his materialist dialectics aims to rectify the central claim of “democratic materialism” that “there is only bodies and language” by adding “except that there are truths.” In this wake, there are truth procedures to catch our attention, and there are truth procedure analyses. Badiou’s language is contrived to the point that a dictionary has been published to define his key terms. The advantage. Of his language, however, is that it invites to articulate previously unsegmented domains.

In this handout, an attempt will be made to start designing a *AI-usership* that integrates *truth procedures*, and allows *truth procedure analyses*. As many of his propositions, truth procedures and their analyses are agendas. If we consider computer-usership as in one aspect being *virtual (in limine)* and in another aspect *actual (in medias res)* then a truth procedure might be one that seeks not only to strike a *balance* between the virtual and the actual, but in addition somehow seeks to *strike gold*. An unstable equilibrium defining a cusp with multiple possible/alternative outcomes.

Or, even further, that the stochastic processes in the virtual and the actual can be mutually constraining. So that what we are talking about is *not* divergent multiplication, but the multiple in the scope of *convergence*: in other words, it is (at least potentially) a *disordered system*. That is, featuring hetero-structural outcomes that are emergent, but with system-*like* properties: they are

*not like* the virtual/actual cross-pressures that define computer usership in a real situation, but feature their own “original” pattern. They are also discontinuous amongst themselves, in that the alternative outcomes—even as they are multiple—are quite dissimilar.



To understand how this can work with AI, we must take into account the duality of the threshold unto the virtual and into the virtual. In the first case, we are still in the actual. In the latter case, we are already in the virtual as we dive in. At the other end: as our assignment comes to a conclusion in the virtual, a new assignment hatches in the actual (as we have exited the virtual). Which is why we can consider the computer as a mousetrap. The virtual within the actual.

If we count the cultural turn in the conjoint turn to society and nature in modern and contemporary history, the human life form is about to articulate in this interstitial space, articulating from the meantime. The question explored in the body-text is whether and how a truth process and analysis that proposes a design or AI usership, can be integrated into a transactional imputation of value. That moving up from the backdrop to the exchange.

Or, it is inasmuch as we can make it work as a mousetrap that we will can deal with its inherent tendency of representational excess and presentational lack, or poverty. So, we have to attend what occurs upstage and downstage of the computer: if indeed it is a play

within the play. A point made and a point taken, as in Shakespeare's Hamlet. If we don't take the truth procedure (which is core to the mousetrap) seriously, we miss out on the core of Badiou's errand: which is that there are not only votes—bodies/language—that count in democracies.

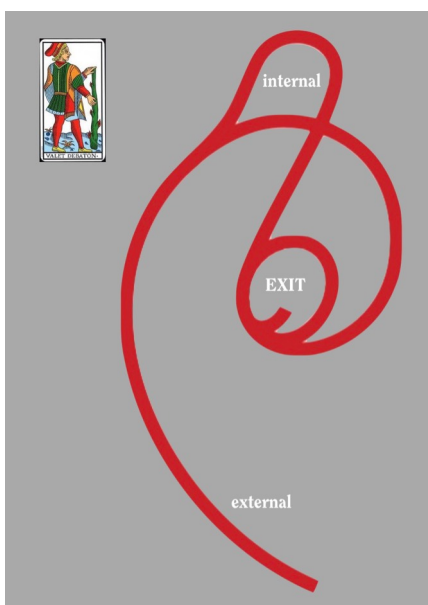
But also a perimeter of events that become invested with meanings that constitute the amovable order or things. It is in this passive realm of meaning that our reality becomes bent, is taken out of circulation from the imputation of value in human transactions, and becomes in this limited sense without procedure. So, the mere act of ascribing a procedure to truth changes the odds. And then to engage with truth procedure analyses will in turn articulate a political critique. Computer usership is particularly vulnerable to such divertive power-politics, that are almost automatic.

That is, it articulates close up to the automation of computer. It is the kind of power that comes to be because it is possible, not because it is planned, pre-meditated and calculated. It is the kind of empowerment that comes from following the hoops. Dog-training. The alternative is to make all party to the interests at stake in truth procedures that more/less successfully hold our reality. Bringing them down to a transactional level where value-imputation becomes partner to transform disordered systems into generative processes. Between doxa and theory, model-understanding.

The procedure that I will run with the students in the autumn is this: **(1)** mature your subject of interest til you are able to *identify* it from different contexts or mediations [object, image, writing]; **(2)** prompt a *chatbot* to create an analogy to your subject that is *similar* to it; **(3)** make the needed changes to the output that is needed in order to make it your own, articulating the *difference*; **(4)** account for the changes and choices that you have made, that levels with what you got out of the chatbot in the 1<sup>st</sup> place **(2)**. As an exit procedure: then do this using analog media.

“Again” does *not* mean repeat. It means doing the job from an internal and external vantage point: whether it is the same or a different job is impossible to tell beforehand, since the yield of pattern is emergent (as it is, by definition, with a disordered system). It will come out of doing the steps *same-similar-different-other* from the internal vantage point (i.e. *virtual*) and the external vantage point (i.e. *actual*). It will be demonstrated in different ways from case to case, that the stochastic variables from the virtual-actual mousetrap conjoint are mutually *constraining/generative*.

So, adding to the ‘there are only bodies and language’ protocol of democratic materialism, is adding “except that there are truths”. Whether we can subsume the alternative materialism as *dialectical*, remains to be seen. It is dialectical in the sense that a truth procedure has been made to surface, in such a way that it is within the range/purchase of analysis. But it is not dialectical in the sense that including a truth procedure into transactional value imputation does not yield an outcome that is within the reach of dialectics, because it is emergent. Negative dialectics maybe.



Moustrap: model of box in a suitcase, [boite-en-valise](#).

Isolating strategies will routinely work to unhinge internal and external vantage points from one another, because it allows an interplay between the actual and virtual according to what is opportune. The opportune being invariably defined as the viral proliferation of *isolation* to deal with/heal an initial sense of isolation, and impotence. In sum, if indeed there exists a cure in the articulation of the truth procedure and analysis, it is likely to be enhanced by rotating role-patterns in group work. This is an additional element that serves to gather the inclusion of AI into the methodology of the logbook.

The plan for this term is therefore to be more articulate about the logbook contents in the first term, with hands-on exercises—where the students previously struggled to define the contents—to transform it into more of a vehicle for their specialised interests in the second term (spring 2023). By articulating the truth process (to which the AI challenge is truly helping) it will be possible to counter the impostor syndrome and scapegoating which are always conjoint in creative education, and manage to straddle the work of the shadow: away from Jungian psychology to a kind of generative materialism (sic).