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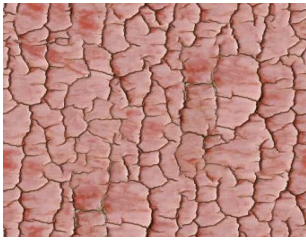
Nodes, Streams and Symbionts: Working with the Associativity of Virtual Textures

Keywords: epistemology, theory of networks, culture, Deleuze

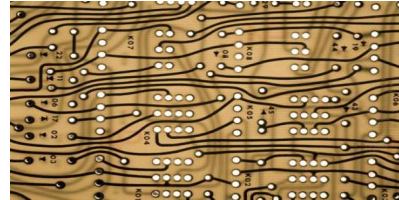
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Introduction



Textures are everywhere. Textures are really, actually and potentially everywhere, so indeed everywhere, even in between the planes of immanence. Textures are. Textures are form! And where is the function? Everything can become a texture, it seems, whether it is highly irregular if not even noisy!, or if it is highly regular, if it is without any structure, if not even noisy!, or highly structured and repetitive, or even, if it is, singular to all its extent, if it is a simple deterministic or a highly complicated probabilistic pattern.



Folds can serve as instance, of a story of *themselves* build from *themselves* contain textured selfs surfing on streams of grid, though perfectly the textures of the collective free decision,



textures (for a bed), textures are folds, folds textures. All those streaming around, symbols. Outside any within the network of streams. By a notably.

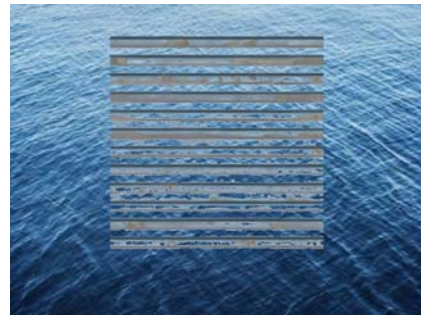
1 Be-Literations

Textures belong to a rather interesting class of entities. They do not exist. Textures are not an ontological category. Otherwise we could not use every thing and even any *immaterial* thing - as a texture. What is the texture of the pope? Of the pope's robe, or should I say the popes rope? Better no encouragements. Or the popes cry? The popes cry as unfolded by bacon?



As unfolded by Bacon in the seventh version? The use of the pope, the use of the rope, a texture? You see, textures are immaterial. Better, they are epistemological, since they only exist through the inevitability and inevitable primacy of interpretation, which itself is not a single determinable thing, as we have learned from Charles Peirce or Friedrich Schleiermacher.

Textures are not just **arbitrary** epistemological categories. They are **exactly** positioned. As an epistemological immaterial concept the texture is exactly positioned within causality, between or as a bridge between the *causa materialis* and the *causa formalis*. Think about green grass on a grassland



you will not see any single blade of grass, you will see all of them equally not, you see them as a texture. The materiality of grass etc. may **dematerialize**, just if you want to. The texture of grass etc. may materialize, just if you want to, but only according to your attentiveness. Apriori, texture is neither background nor figure. Being-texture is a role.

2 Some Second Steps

Now we know what textures are. Textures are bridges joining different modes of causality, they consist from bridges, the textures contain bridges across the void of the mesh. We could try to replace the bridge by the relation. Textures are relations

of **the** epistemological shimmer, textures contain relations across the void of the mesh. Now we know what textures are. Beware, they are not knowledge. Knowledge is the texture. So we don't know what textures are. Probably they are something prespecific.

I have served you a potentially cryptic title, which lives from the "Associativity of Virtual Textures". As we already know what textures are, we also know about the virtual texture. With the help of Deleuze we can say that textures are immaterial entities between the planes of immanence, potential textures, which are less real and less actual than the immaterial textures serving as bridges in the world of causality and relations. Obviously, virtual textures have lost their materiality completely, they do not even contain quasi-objects and objectified symbols. Virtual textures can not become material any more, at least not without serious and substantial losses.



These definitely immaterial entities now shall have a property, so my hypothesis, which is called **associativity**. Associativity is the power to sort, to classify, to model, to relate, nearly out of nothing. Well, not exactly nothing, only the potential for such a nothing. Such operations can be done only by a particular type of entities: Networks.

But networks are not textures, aren't they? Well, if you come very close to a texture, you would perceive, that a texture fixes, implants, or more often simply instantiates a dedicated network working in your brain. If you *could* observe. Perceiving a texture of whatsoever kind induces-activates streams in your brains, which create particular textures of electrochemical waves. Network-becoming is not possible without Texture-becoming. Network-becoming, however, contains also itself.

What is the result of a process with associative *forces*? It is a model. Models are tools for anticipation within the expectation of weak repeatability. Models are relatively important things. They repel, if not abolish, a number of things like materialism or idealism. They are Silver Bullets against the werwolves and gargoyles of philosophy...

Models are even *more* than relatively important. Models are the only entities which link us forwardly into the world. There is no direct access to the world, neither embodied, disembodied, not through ... revelation, nor through sailing or kiting the field of relations. Models look like anything, because everything can be a model. Regarding that, models are similar to textures. Both are bridging principles. Being-texture is a role, we said. Inversely, roles create further textures. So, models are roles, and they also create further textures. Bridging principles are always and necessarily made in a way that they can be everything. I would like to show you very much such a fancy everything.

Unfortunately, we can not write down anything and everything in a short way. Thus I will perform the major trick, we have learned from Deleuze: We write down that fancy everything anything model as the Differential of a model, and that differential then contains any model you and all your ancestors and all your followers can think of. It looks like this:

$M = \{ U, O, F^O, M^C, Q^S, P^A \}$, The components are namely ...

- U = **u**sage, purpose, intention
- O = potential **o**bservation
- F^O = **f**eatures extracted from potential observations
- M^C = **m**etrics of similarity for separating concepts
- Q^S = **s**ymmetry properties of the selected quasi-logics
- P^A = the affairs algorithmic **p**rocedures and implementation (instantiation)

This formulation of the Differential Model contains all the free parameters one can think of in modeling, regardless the type of model, regardless the domain, whether you build a physical model or an abstract model in a thought experiment. In order to get an actual model, you **have to** specify those free parameters. While you get an actual model, you **can** specify those free parameters. Now we really can start implementing and experimenting with **our** models, we are not the slaves of any modeling expert any more.

The major trick however is buried in the symmetry relations. As the world is a configuration of symmetries, abstract ones I admit, models are too. The particular powerful symmetry relation is self-referentiality. The model can contain itself, partially because it is a differential.

How do we get a differential model, practically?

3 Networks, SOMworks

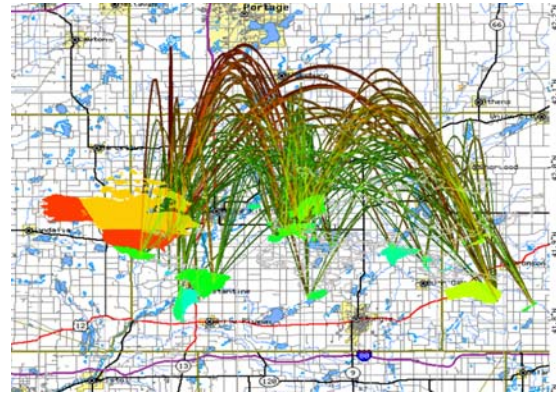
Today, everybody everywhere says pervasively: Oh that's a network. Not so long ago, and for really a long time, we just practiced networks without recognizing them, and us. We did so for some 5000 years, admittedly in an increasing manner, and you



know the name for that culture of intensification: the **city**. Even a small village is a bunch of non-trivial networks.

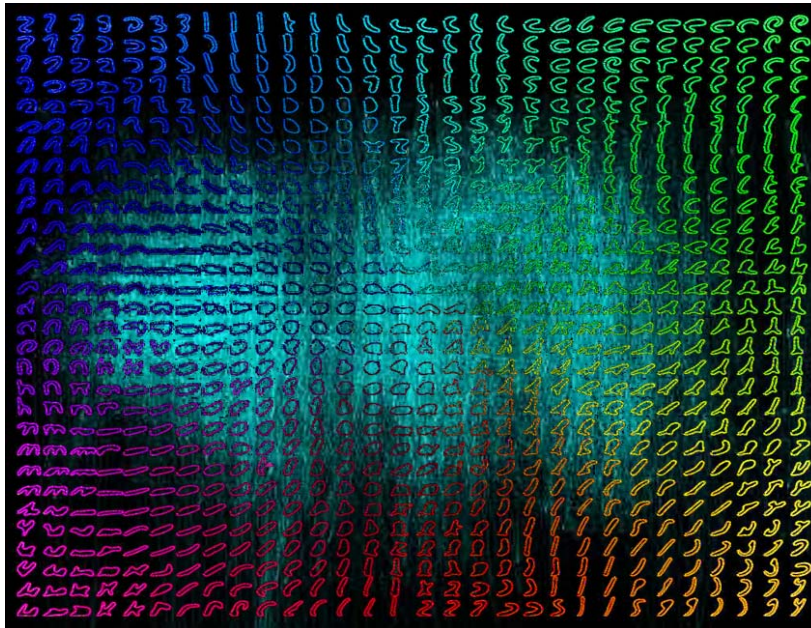
We could do a never-ending classification of networks, but there is also a simple and rather important one. We have to distinguish **logistic** networks from **associative** networks.

Associative networks are interesting, logistic networks are useful. Would you like to play a useful play? Or an interesting one? For this reason we have brains in our skulls and not a telephone network, and also not a kind of internet or a computer, which is running algorithms.



In a slightly more detailed manner we can say that logistic networks are the great optimizers for relations: they minimize distances, maximize throughput, minimize necessary amount of material to build them, maximize reliability, maximize coverage. In short, they are geometric devices. The internet is a logistic network, facebook is a logistic network. **Logistic networks are the great optimizers of *identified* relations.** They are dead machines, devoted to causality.

In contrast to those, associative networks are decadent. They are often overly redundant, they do not pass things directly from A to B, they waste material for opaque reasons, lead streams and signals back to themselves. Associative networks do not cover the area in the best way, they accumulate density at particular locations. But they are interesting, nevertheless, or better: exactly for that reason. They are precisely interesting, because they are complex, because they can **learn**, because they associate similar observations. Autonomously, or at least, semi-autonomously. **Associative networks are the great inducers and inventors of *unknown, and potential* relations yet to be constructed.** They are machinic and topological forms of life, existent only in the realm of information.



Most remarkably, really shocking electrifying, is a secondary corollary of their ability to learn. Okay they can learn on their own. But a somehow much more important secondary property is, that they can learn *anything*, and they can learn anything and everything completely independent from their own materiality.

Now, we should not think of a network as a grid-fence. We should not model exactly all the relations because we never can know of them. We should conceive networks in a probabilistic way. That is, we dissolve the relations of the determined network, the graph, into probabilistic ones. We cross relations and randomization in order to get: Randolations. Randolations are great to describe social life. We are not statically related to each other, as the geometrical concept of relations implies. In a probabilistic, randolated "WE", there is no border, no such thing as identifiable groups, only prespecific groupedness, no embodied tribe, only disembodied resonances.

Such a network has been invented by Teuvo Kohonen, a Finnish guy, many years ago in the end of the 1970ies. He called it self-organizing map, SOM. Its items are nodes with a small memory, and a simple, yet dynamic filter. Think now about a large population of them, like in a city, or a brain. These nodes behave in a particular way. Once they have learnt a bit from an observation, they try to convince their neighbours and to celebrate their own learning, that is any node tries to set its neighbourhood into a certain resonance upon its own learning.

It is called a MAP for two reasons. Firstly, because it maps a rich description possibly consisting from hundreds or many thousands of properties into just two dimensions, into a plane, without, and that's unique, destroying the topological relations between the observations. That is the differential of similarity relations between observations remain more or less intact. The second reason for calling it a map is that, as a result of the SOMs working, things which belong together can be found in the same vicinity, everywhere in the map.

Finally, it is self-organizing, that means it sorts the observations more according to the observations, than according to an apriori set and idealistic expectation.

4 Being Infected, Being-Infect

Networks are networks ... and so on. Right. Textures are textures. A text is texture. This you know rather well, it is an almost boring common place. Not so boring is the fact that a text is an associative network in its own right. The same for a piece of music, or DNA Or any other arbitrary series, call it behavior.

<reading Gertrude Stein from Tender Buttons>

I have to correct a bit. Not the text etc. "itself" is a network, it transforms into a network only if being read by a subject with memory. But what would a text be without a reader? I suppose not a text any more. And not to the least, memory is something inevitable in this world.

So, by trying to keep it short, I discover an interesting alienation. If a reader is reading a text, three things happen. **First**, we impose a texture. **Second**, that texture, which lives in the readers brain contains the individual items of the text as their generalization. Only for this reason, hermeneutics is possible and necessary at some point. **Thirdly**, the texted texture in my brain, which I take as a representation of the text, starts to become a network. The text enforces my memory to work, to build relations, to weave a dense layered fabric of immaterials. Unfortunately, we can not know, and that's a rather strong principle, what is inside an educated network. They "store" observations in a non-representational manner. We can only ask them, use them, play with them (if they are willing to play with us). And the same is true for the associative network of textured texts in the readers brain.

The educated network has learnt something. It becomes the thing which it is learning. Pen-becoming, image-becoming. What lives inside the network, the network itself can not know. The nodes and neurons have no clue what's going on in the network they contribute to. And there is no instance above. There is no God of the network. There is only a paradoxical logics of sense, according to Deleuze. Built by broiling and soothing populations of bodies randolating to each other. The citizens forming the networked culture in the city have no clue about the items the network they are forming has learnt. The reader can not have any clue about the stuff the textured text as a network in her or his brain has been sorting, transforming, merging or storing.

That's the reason why we literally get infected by texts, by catchy songs, called earwigs in German language. These networks are autonomous. We get occupied by them. There is not the slightest possibility of control, except erasing them. We can not know, what exactly they do, what they store and how they transform us.

In other words, we get transformed into hosts, everytime we look at a texture, a structure, or a series. There are text-parasites and music-parasites, image-parasites and the texture-parasites. No science with whatsoever tool can make these parasites visible. However, we have to create them and we have to care for them, since without them we are nothing, or, respectively, we reduce just to dull symbol transformation machines, to Kafkaesque inscription machines, like the Turing machine. Importantly, it is only through the invasion of those symbionts, through the creation of autonomy inside our brains, to which our selfs have no access, that we can connect to the world.

It is already contained in the word cognition, probably. Latin "gnoscere" means "to come to know", the "co" means together. But with whom together? I already mentioned that we have no direct access to the world, no direct forms of intuition, even not about our social companions. So, there is actually no "together" in the traditional sense, at least not as a primary instance. But, as I also said, we always get infected by a kind of symbionts, by which we always have to populate ourselves. Cognition thus means co-gnoscere together with our symbionts.

I suppose, we humans should strive for a better development of our internal ecology.

Usage

Some very last words now. Usage is important of course. Without it, taken sufficiently abstract, there is no meaning and no sense in this world, even not at the level of the amoebas. How can we use the insights through all of this, this associativity of virtual textures, immaterial probabilistic networks, or autonomous symbionts surfing on the electrochemical waves inside our brains?

Put simply, we can derive a whole bunch of new questions. According to Deleuze we have invented a new problematic, that of an intentional dependency to self-grown, autonomous, immaterial and a-human symbionts. These questions concern any cognitive aspect of human life, and any aspect of social life as well. Of course, cities are mega-breeding sites for a different kind of immaterial symbionts, which lives on top of our culture-network. The concept of healthiness gets a completely new connotation: hatch your symbionts, and beware, they are hungry, mentioning, they need plenty of energy. The immaterial symbionts which come into existence on top of our resonances with the perceived world are cohabitants we necessarily depend on in order get access to the experience of form and cohesiveness, in order to fight against the splatters of positivism and physicalism. In one word, they are essential for us to experience beauty.



I hope I got you infected with a new kind of symbiont. Thank you.