Empowerment of Generative AI and Human Transpassibility

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1 Abstract

As tools for controlling generative artificial intelligence (AI) become increasingly widespread and advanced, it is evident that the primary goal is to reduce generative AI to being mere instruments at the service of not only human intentionality—through what is commonly referred to as prompt engineering—but more importantly, to achieve a mimesis of our reality (e.g., the construction of Large Language Models (LLMs) and CLIP models (contrastive language-image pre-training)).

This trend is reflected in the development of closed generative AI systems (black-box models) for images (e.g., Midjourney, DALL-E) and videos (e.g., Luma, Runway Gen, Sora), as well as modular platforms like Stable Diffusion, which can be customized through tools like ControlNet.

In what sense can we, based on certain results or processes, consider generative AIs (GAIs) as possessing a degree of procedural autonomy, leading us to potentially speak of artificial imagination, choice, or even intentional variations? If so, it becomes necessary to critically examine what might be termed a principle of ontological convergence, or alternatively, the pursuit of aesthetic divergence (such as pop surrealism, among others), in order to analyze the emergence of aesthetic criteria within GAIs as a form of transvergence. As Violaine Boutet Monvel reflects on the practice of artistic creation with AI in relation to the avant-gardes of video art: "an artist strives to amplify noise within and through any given medium, as opposed to the engineer who seeks to eliminate it" (Violaine Boutet Monvel, *Cybernetic Subjectivities on a Loop: From Video Feedback to Generative AI*, December 11, 2023).

If this is the case, in the face of this disruption brought by generative AI (GAI), might we not be compelled to change our approach? Rather than perceiving these machinic processes through our own perspective, should we instead observe their emergence and allow ourselves to be affected by what they offer, without prematurely confining them within the limits of our own certainties? Here, we propose to reflect on what a form of transmissibility might look like in response to what GAIs present. Maldiney expresses that: "It is not within the world whose being-there has opened the project that the surprising event

of this encounter takes place; it is the event of this encounter which, for its advent, opens a world" (H. Maldiney, *Penser l'homme et la folie*, (À la lumière de l'analyse existentielle et de l'analyse du destin), Grenoble, Jérôme Millon, Coll. Krisis, 1991, p.295).

The research we propose will seek to illuminate, through specific practices and examples, the factual lines that lead to a phenomenological perception of the autonomous forms of generation by AI.