Figure 1. Example of a Two-dimensional Boolean Lattice, where each Binary Variable is Coupled to its Four Neighbours. Source: S. Kauffman (1995) At Home in the Universe (1995: 89).

A closely related approach makes use of Boolean N-K networks, consisting of "N elements linked by K inputs per element" (Kauffman 1991a: 80). They are a high dimensional network of binary digits, which can be turned on or off (active or inactive), and have been utilized by Stuart Kauffman as a basis for the (re)creation and evolution of space. One possible configuration is depicted in figure 1.

Although more aesthetic forms of C.A. exist, this two-dimensional array of binary digits is visibly different from the world in which we live. Nevertheless, researchers invite the awaiting audience into the space of possibilities: a voyage into the imagination. In the next section I will investigate the narrative techniques Stuart Kauffman and his associates use to close the gap between the realm of mathematics and the experiential world. Before doing so, I will provide a brief theoretical background on the social construction of scientific knowledge.

myth-making (which is to explain the (re)creation of space)

Since verbal representations of scientific theories are said to be contextually "routed" in the space of social, political and economic concerns (Clocksin 1993), supporters of S.S.K. ask what actually comes to count as scientific knowledge and by what processes does this come to count? According to David Demeritt, empirical studies on the leading scientific representations of the world offer insight into the mediated and embodied knowledge within the research community. Scientific knowledge is dependent upon local conditions and practices, which cannot be translated into general laws and theories. It is acts of use which create and determine meanings, and self-referentially explanatory metaphors construct the nature of the world (Demeritt 1996: 491).

Narratives about the world are discussed and transformed into facts through the local dialect of the laboratory community. As argued by Bruno Latour and Steve Woolgar (1979), when enough supporting statements from a variety of narratives are gathered together, the relationship between representation and reality can be inverted: a statement about the world can be transformed into a fact. Correspondingly, there is a focus on the interactive and interpretive work within the scientific community which leads to this transformation. For Karin Knorr-Cetina (1983), the social construction of nature rather ironically occurs in a highly preconstrucuted *artificial* reality. It is this environment upon which I will now concentrate.

land/slide

for my father, who saw me across this border
before crossing another

headin' down
head first
over heels
shedding
laddered stockings
(rungs long
out of reach)

tanned legs
don't run
but
slipping south
slither
through
green
brush
riding
the
asphalt
snake

Sheila Hassell Hughes
1992

emphasize mobility as we move from "root" to "route" descriptions of the world...

The arena of Alife is one example of a prefabricated space. Suffering from what Jack Cowan calls the "reminiscence syndrome", researchers exclaim "'look, isn't this reminiscent of a biological or physical phenomena!' They jump in right away as if it's a decent model for the phenomenon, and usually of course it's just got some accidental features that make it look like something" (cited in Horgan 1995: 104). Whether correspondences ring true or not, scientists are confronted with a more pragmatic political