



Christophe Rigon / Soto² - Scybernethician @ki_cog

Jan 5, 2025 · 12 tweets · ki_cog/status/1875902173751738647

[Scybernethics & Neurophenomenology]

Both shares the same influences (enaction) and objectives: to exceed the mind-mind problem (extension of the traditional mind-body problem, Jackendoff), i.e. relating computational & phenomenological aspects of the mind.



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[The Mind-Mind Problem]

From a scybernethics experiential perspective, the main problem is not at all the mind-body one (HPC), which is the modern reification of the cultural quasi-double Cartesian cut (mind/body//object/subject) at the virtuous foundation of modern science



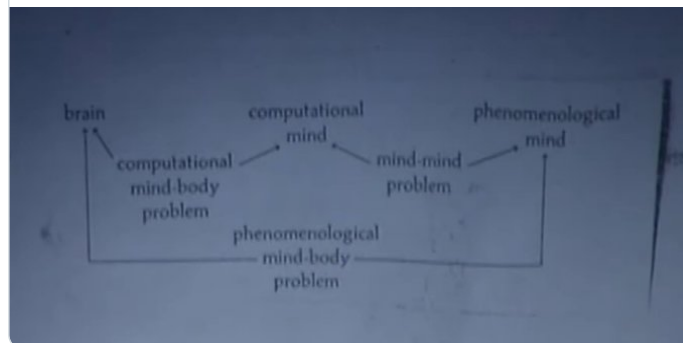
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"There is really not a mind-body problem. There is a mind-mind problem." - Varela.

"God & Computers: Minds, Machines, and Metaphysics" (MIT A.I. Lab 1997)

(60 s extract)

youtube.com/clip/Ugkx9tZbn...



8:25 AM · Jul 1, 2024



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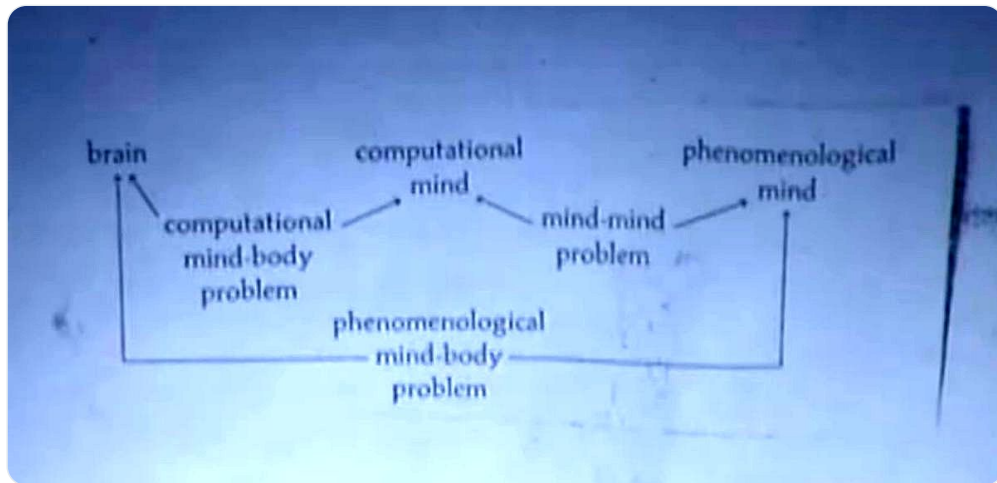


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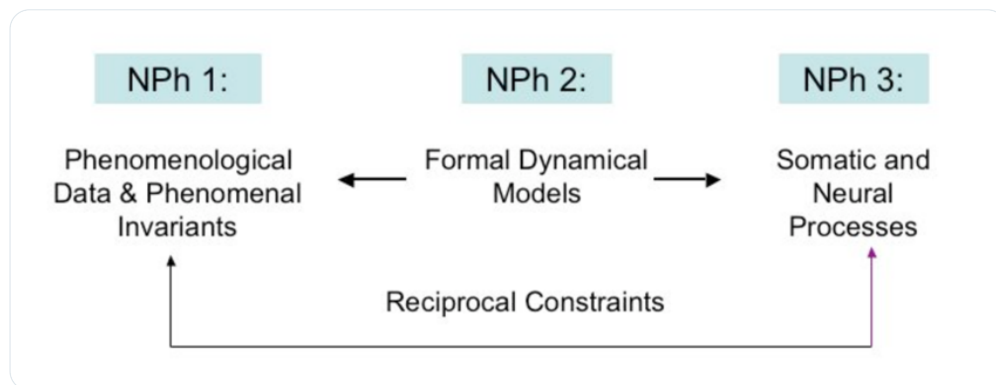


While neurophenomenology is polarized on the traditional first order of science, coupling the rational dimension with experimental empiricism, scybernethics is more philosophically polarized and aimed at the active transformation of the observer-actor himself.

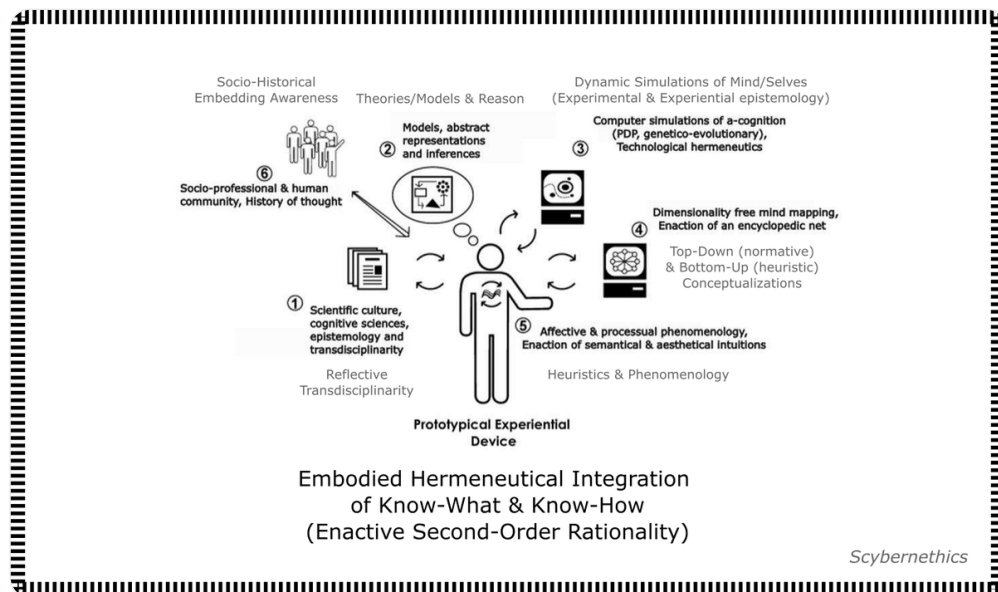
In short, neurophenomenology is more normative while scybernethics is more heuristic and hermeneutical. Two faces of enactive science.

This results in different analytical and integrative methodologies. A salient point is the use of microphenomenological interviews (2P) to link phenomenological experience and scientific explication.

Imaging technologies (EEG, etc.) are used to search for invariances consistent with the neurological dimension.



In my scybernethics experiential and phenomenological framework, the experimental neurological dimension is absent but the experiential enhanced through direct apprehension.



After all, who know how to better express our intimate experience than oneself, the awareness of the know-how being an important part of the recursive process?!

Everything is based here in the evolution of meaning-making and self-modeling (individuation) based on the reflective scientific literature about cognition coupled with computational simulations of cognitive selves (AI, A-Life),

both integrated via a rigorous and critical phenomenological inquiry (a scientific and minimum epistemological background is a pre-requisite).

This may seems more complex and difficult to realize, but in last analysis only a fleshed living body can make such integrative synthesis homeostatically, as true biocognition is always situated and constrained by a logic of place.

In summary, both approaches are complementary (hermeneutic circulation) and are just two polarizations both aimed at developing a 1P-3P epistemology integrating the techno-epistemological mind-mind scientific/of the scientist problem.

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