

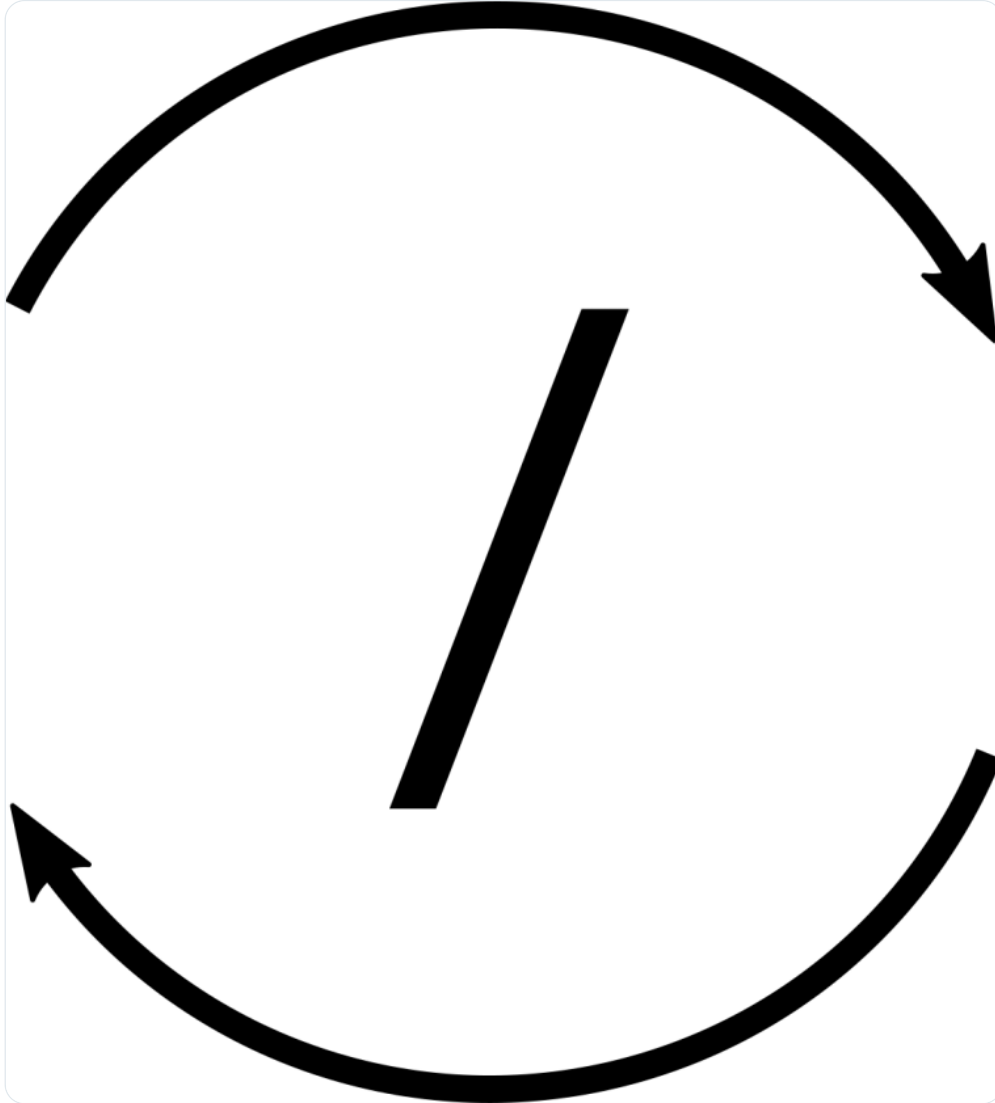


Christophe Rigon / Soto² □ - Scybernethician @ki_cog

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[Scybernethics Methodology: Working with Conceptual Dipoles] 🧵 □

In Scybernethics, a significant part of the philosophical and conceptual work of elaboration (cf. Deleuze) has been done with what I have called "conceptual dipoles"



(dualities, dichotomies, dialectical opposites) such as parts/whole, inside/outside, explanation/understanding, localized/distributed, intentionality/agency, episteme/techné, form/process... leading to my finally enacted prototypical concept of "quasi-bidimensionality".

Interestingly, this conceptual enaction has relied on the reasoned co-evolution of *both method and representation*, as in any scientific discipline/ontologic domain (i.e. phenomenological/cognitive domain).

The first phase of this work is classical: an enrichment of conceptual polarities through the study of classics and academic references. This implicitly allows us to develop a sense of the quality of sources and reasoning styles.

It is particularly key here to maintain a neutral *suspension of judgment* during this phase in order to absorb the different points of view. Implicitly we also observe the revelation of our own prejudices and metaphysical implicits, which must be neutralized (awareness & ethic).

This "top-down" work is carried out until a form of saturation is reached, thereby gradually allowing the *cultural/political and historical contexts* of the two conceptual orientations to emerge.

I worked with a tool for memorizing these dipoles (or simple concepts), a semantic network/mind map, which allowed me to accumulate these dichotomies in large numbers (several hundred) while leaving them suspended (cf. my "brain").

Later I also understood this tool as a *hypomnemata* (Foucault, Stiegler): a self-writing tool.

A first phenomenological observation is the observation of the *asymmetry of grasping* polarities: one of the concepts can generally be more easily "seized" by a precise definition, a quantification than the other. It is generally the one favored by the "hard"/natural sciences.

The other polarity, more difficult to grasp analytically because more qualitative, is generally expelled from the side of the human and social sciences. It is another form of reductionism, in addition to materialist/physicalist reductionism, to which reference is rarely made.

Here my *exploratory ethics* was contrary: to go to the side of the "weak parent" of the alternative to deepen it.

All of these methodological steps also gradually gave rise to a bodily awareness linked to the evaluation of these polarities that I called "weighing". For me, this is the *phenomenological origin of the notion of calculation*:

the two elements are evaluated by an internalized gesture of weighing, as if the semantic values of each pole were assimilated to a mass that one would hold in each internal "hand", allowing one to indicate a difference, a preference. This is real *com-putation*.

The effect of saturation and suspension combined will also give birth, with patience, to creative intuitive enactions, new ideas, based on the gaps and differences in this linguistic conceptual space. This is the "Bottom-Up" effect, complementary to the first.

These new ideas will be at the origin of new exploratory research. It is notable here that most of the time, especially at the beginning, one often realizes that the "brilliant ideas" that one can have have long been studied in detail and with rigor by the academy.

This makes one modest and appreciative of the work of others: no one thinks for themselves.

REFS:

Scybernethics:

3.4 From dialectic tension to dialogic thinking: coping homeostatically and patiently with

conceptual dipoles

Keywords in this thread:

Quasi-bidimensional

Conceptual Dipole

Scybernethic(s): existential enaction, creative cognition and technolog...

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"A mutation of experience (that is, of being) is as necessary as a change in the intellectual understanding, if one wa...

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