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[The Science² / “Science of con-science” Mission]  

The role of first-order classical "natural" science (Baconian-Cartesian, 3P-Only, cognitivist, etc.) was to clearly distinguish true from false, relying on subjective doubt (and its associated bodily anxiety)

and on a collectivized/institutionalized methodology relevantly articulating the rational domain with the empirical domain according to their subject areas (the scientific “disciplines”).

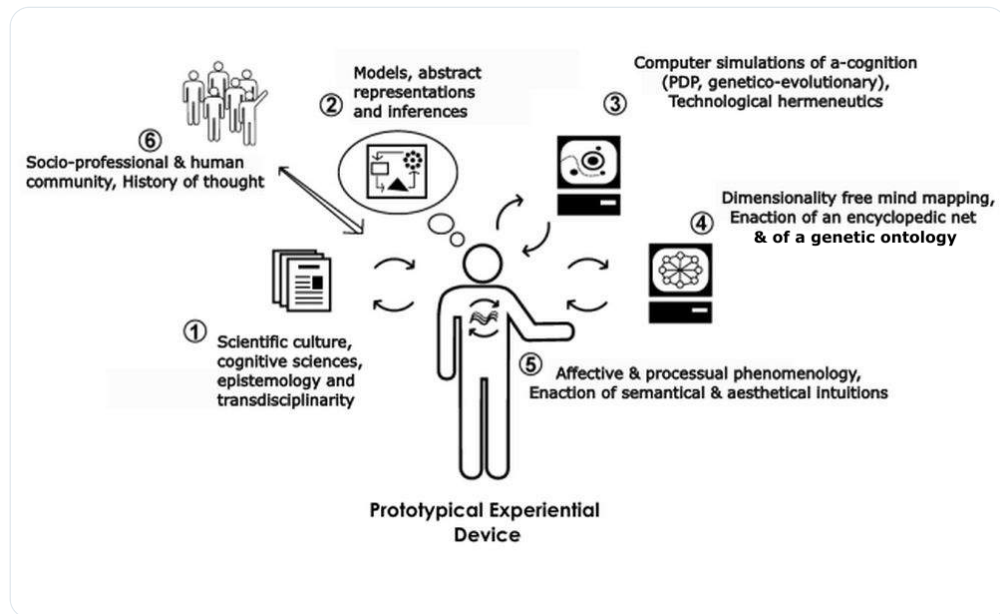
Which she succeeded brilliantly, while paving the way for the mechanization of life, that is to say also that of minds.

Its dualism, inherent to its collective and social resolution, leads it to erroneously think that all extension is a contradiction, conceiving itself as an autonomous collective cognition, a "social body" without subjectivity

, a collective spirit/general intellect without an embodied body. The limits of this rationality, developed economically, are today planetarily obvious, and it is a question of making it more complex (and not of complicating it or, worse, of simplifying it).

The role of a second-order science is to add an analytical layer to this first level: the *comprehensive de-construction of shared illusions*, that is to say both individual and collective.

This is why a 1P-3P epistemology coupled with a phenomenological hermeneutics of cognitive technologies is, in my opinion, absolutely necessary.



This requires not only a broad multidisciplinary culture, but also a technical practice, a synthesis which today seems to have reached individual and institutional cognitive limits, and therefore biased towards simplifying, even populist excesses.

What needs to be changed, by nuance, is our very conception of “reality”. As Buddhist epistemology so rightly poses, the fundamental *experiential* question becomes: “Do things appear to us the way they exist?”

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