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[About the "nature" of GenAI/LLMs Noologic Revolution]  

The genAI/LLMs noological revolution is not comparable to the invention of the printing press. This was the invention of the computer: these machines², which almost no one has yet understood,

apparently including their own designers (so called "godfathers"), fascinated as we are by their uses and culturally incapable of theoretically integrate procedural knowledge/know-how other than through a cognitivist analogy, ie functional, representational and computational.

I claim that the relevant analytical angle to obtain the beginnings of collective intelligibility, beyond practice, is the semiotic angle, more precisely a performative semiotic angle (cf. Bruno Bachimont's capital work: "From machines who think to machines which makes me think")

With GenAI technologies, we are dealing here with a new higher order of techno-abstraction, relying on the preceding techno-cultural shift (the computer revolution), both corresponding to an implicit technopolitics of minds

inducing a techno-self-shift social impact on the entire population, and therefore a transformation of subjectivities initiated by essentially socio-economic (but also state) interests, the famous "soft power".

These discrepancies, motivated by economic interests, are not in agreement with a "natural and spontaneous" bio-socio-homeostatic regulation, which threatens the precious & vital balance of the self/society/technologies relationship, constitutive of our time of our well-being.

The thirst for power, both on an individual and social scale, inseparable, is once again in the process of carrying out a noological "push", to the detriment of our balance, and therefore of our mental health.

It is not up to me to comment on how this headlong rush, externalist on a geopolitical scale, is the compensatory sign of an internal social decadence, not to mention the morbid projection of an unaccepted mortality through anthropomorphized machines, I'm not a psychologist.

Yes, we are sometimes automatic and unconscious, mortal beings. But we can also emancipate ourselves through knowledge and love, this for me is where the sacred dimension lies,

a transcendence in immanence, irreducible to any expressive or linguistic positivity. This can be shown but not "explained", at least not "logically", that is to say in its classical and

propositional conception.

What is serious is that human beings have an incredible natural power of adaptation, including to logics that have become harmful today, not fundamentally because of their nature, but in their *monopolistic excesses*.

That today rationality is defined from a cognitivist conception (Simon's "bounded rationality", von Neumann's theory of "games" for ex.), in phase with economic and financial interests, says a lot about the situation.

Onto-Epistemologically, cognitivism-only conception, which comes from the first cybernetics, and draws its persuasive and rhetorical force from its coupling with *common sense* scientific and propositional/representational linguistic logic,

has generated what I have called the "Technology-by-itself fallacy". The error to protectively attribute human properties to machines and so to anthro-po-functionalize them. Reality confused with simple heuristics, but at a planetary level.

For me only an enactive conception, understood in all its phenomenological and scientific depth (hermeneutic circulation 1P <--> 3P), can help us to re-regulate the "machine with its associated social software"

which has become, once again by its *excess*, self-destructive. We need to collectively and individually enact a second-order, comprehensive and irenic rationality.

But to synthesize well, we must also and above all initially distinguish and analyze well, and not be satisfied with pseudo-interdisciplinary confusions,

because it is indeed a question of embracing the complexity produced by two thousand years of analytical refinement without giving in to a ease which, although tempting, would ultimately prove toxic.

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