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[From HPC to Quasi-Bidimensional Time] 🧵 □

The "Hard Problem of Consciousness" is professional scientists who realize, because of the saturation of ontological (disciplinary) domains

and the resulting withdrawal of the classical scientific approach on itself ("cognitive science"), that they are in an epistemology based historically on Cartesian body-mind divide, converging toward a second-order science of (self) con-science.

However, this "problem" *must not be short-circuited* since it is at the root of our precious rational scientific evolution, but kept in suspension (of judgment). As I quickly showed previously, but the problem is that this is exactly what AI technologists do with it:

to bypass the mind-matter relationship (and not "body") by going through mathematical abstraction and techno-cultural integration, developing a culture of the human metaphor of the machine, of the mind as "calculation", simulating its integration in (non-living) physical matter.

But this is only a grand illusion. One should understand that where science is usually expanding gradually the socio-normative tradition (cf. Kuhn "normal science") by capitalizing knowledge,

techno-logic, since the "information age", make disruptive socio-cultural self-shifts by the way of communication and computer technologies which are *psycho-technologies inducing perceptual self-shifting* in the all population.

But calculation, and its "instrumental reason", is not originally and deeply an abstraction but an analogic *gesture*, a *differential of proportions*, that is to say a *meaningfull sensorimotor coordination between self-world-others stabilized by usage*.

Paradoxically, this algebric abstraction, which lead to an operational extraction, has enhanced our control on the objective world while gradually forgetting its source: the living body, that is the real living subject, us.

Hence the importance of the current rise in power of ecological conceptions of cognition based on affordance (Gibson), that is to say on a conception of information not as redundancy (Shannon, Wiener, AI), but as *resonance*. Cf. also more literary René Girard's "Mimetic Theory".

The fascism risk is now very high: a man without quality, more and more driven toward action for action, in a world where he doesn't find meaning anymore. An uninhibited and disoriented instinctual being who either responds to an idealized fantasized past,

or dreams of himself in an obscene way extracted from his own incarnation. Politic-fascism and techno-fascism are just two expressions of the same western civilization's desease. We are, each of us, the pharmako-logical body.

Everywhere in the field of cognitive sciences AND techs I witness a modern return of the *analogic*: parallel distributed computations ("deep learning", complex models), oscillators resonance, semantic awareness of context, nested bio-logics, homeostatic co-determination, etc.

The paradigmatic conception, relating in a co-determining and circular hermeneutical fashion the cultural linguistic logical reason of description (classical science) and the bio-phenomenological (vs techno) analogies of the mind

(because we are as observer-actors also biological and biocognitive beings), seing and feeling mind as a gesture, has a name : enaction.

Again, man is an ana-logical being and becoming, and intersubjective norms should now be put in a dialectical and hermeneutical circulation with bio-phenomenological, ie bio-logic ones.

When I speak of this circulation between logic and analogic, I'm also speaking of two conceptions of time: the diachronic and the synchronic. Two analytical conceptions and one temporary meaningful synthesis: my time conception is *quasi-bidimensional*.

Fin.

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