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Oct 21, 2023 • 14 tweets • ki_cog/status/1715623698328088921

[From social "body" to embodied minds] ✎

We live in an era of hyper-sociality: we have never been so numerous and organized in such a complex way on this planet, largely thanks to modern means of tele-communication and the conquests of the dialectic between

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purely capitalist and socialist style of organizing our activities.

But the social body has become today a body which stifles the spirit, which by its positivist nature castrates singularities and the right to individual spiritual emancipation for the benefit of massification,

of a generalized materialist and calculating vision, of a predatory and destructive war for attention, that is to say, for care.

And the corollary of this technological materialism is the historical cultural diffusion of a binary and simplistic cultural conception

of the spiritual and the political, merging in the sacrosanct obsessive culture of "decision": "to believe" or not to "believe", vote "right" or "left", agree or disagree, like or not like...

In this context, what more are we than mammals reduced, in hyper-sophisticated ways, to ultimately behaving either as decerebrate and automated social insects, or as gregarious emotional masses of instinct? TINA or is there really "another world" possible?

For me, the spiritual has never been a simple matter of a priori and top-down "belief" but rather of enacted experience coupled with collective culture, whether symbolic, scientific or technical, of here or elsewhere, yesterday or today. "Nothing that is human is foreign to me."

It has become more than obvious that our social body is failing in its integrating and emancipating mission and has today become much more of a negative body of constraints and brutalization, while seeming to provide illusory protection:

we are ultimately only suffocating against ourselves on this finite planet and it is high time to finally get out of this immature and harmful collective narcicism.

So we now live collectively in a large sick body, which has become urgent to treat.

Not by accentuating our factichistic and amimistic projection of a spirit in the technologies of animated matter, because computing and its avatar, AI, are nothing other than that: the contemporary hyper-material expression of a historical collective decision-making binarism;

but rather by re-incorporating our own mind into our living body, captured by technoscientific social abstraction and fascinated by its own image externalized by two millennia of objectivist tradition and discipline.

The solution to the "difficult problem of consciousness" is simple: it is practical, individual and socio-historical, that is to say right in the middle of the blind spot of technoscientific collective cultural production.

It is in our own flesh that we must reincarnate the scientific spirit, and finally give voice to life, which is fundamentally beyond this necessary but apparently expressive duality: it is para-doxical.

Fin.

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