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[Technoscience & Self-Shifting: from Abstractive Civilizational Drift to Embodied Enactive Rationality²] 🧵□

A key insight of my journey in Scyberethics is that technologies, if used passively & without deeply and actively understanding them, don't extend us, *they shift us*

by disembodying and deterritorializing us (heimatlosigkeit), to an extreme point which is no more compatible with the vitally needed homeostatic regulation of life which has a bandwidth logic (meta-stability).

No enough is deadly, but too much also. Dosage and understanding of the pharmakon is everything, that's why a technopolitics done by savvy persons is urgently needed.

"we succeeded, and we failed, for exactly the same reason, namely our mode of rationality"

- J. A. Wojciechowski (cited by Edgar Morin in "The knowledge of knowledge").

Till recently, this shifting was civilizational "virtuous", as our societies were growing and complexifying, with it's associated systemic abstraction in regard to self-identity, building the conception of a political and socio-economical (form-process) "social body",

an enriching way to live as peacefully and creatively as possible together, in spite of our differences. It is the enlightened democratic project.

But today, the signs of a deleterious monodimensional excess is each day becoming more apparent, from the ecologic and climat crisis to the global rising of far-right political opinions leading, if nothing change, to another world catastrophe.

After nihilism, this is the Anthropocene, the age of political self-responsibility while at the same time being caught in systemic destructive positive feedbacks. Understanding and lucidity has became vital.

There is, and always has been, a socio-historical co-determination of science epistemology combined with the transformative and transjective mechanical, and today electronical, power of technologies. Sciences but also technologies through economy and labour,

define respectively a formal & processual collective normalizing power on the all society. Yesterday it was though the mechanization of our physical gestures with repetitive machines, today it is of our own minds. Technologies reveal & shape our habits: they are psychoactive.

But reason is not rationality, only a collectively normalized part of it. It shows us, like technologies of cognition, the mechanical dimension of our own mind, that we should face. Socially, the modern subject is torn between two extraneous deconstructive forces:

on one hand a public 3P-Only scientific worldview, projecting implicitly on him its objective subjectless methodology (and the more that scientists pretend today, *with the same methodology*, to explain our "consciousness", while being blind to theirs),

and on the other a predatory psycho-marketing instru-mentalizing our unconscious desires, today intensified by pattern detection machines (AI) because, you know, "the spice must flow".

The acme being that it is sometimes the same person who plays the two roles, leading to a critical paralysis: how could one be critical with something he is actively involve in? As Stieglier rightfully said: "Capitalism is massification confused for democratization",

and today's capitalism has become cognitive and temporal, existential. How long can we keep on with these insane schizoid and positivistic collective logics driving us, literally and collectively, *out of ourself*?

So how to step out these infernal logics? For me, a new stage of our current rationality is vitally needed. It should be more comprehensive (not iconoclastic) & based on a more organic and scientific understanding of our deep biocognitive nature and its (r)evolutionary dimension,

which the mechanical reason has reduced and simplified. Happily, this extended conception exist and has been developed for many years by a all dedicated and brilliant scientific community: it is the enactive paradigm (Varela and al.) of life and cognition (biocognition).
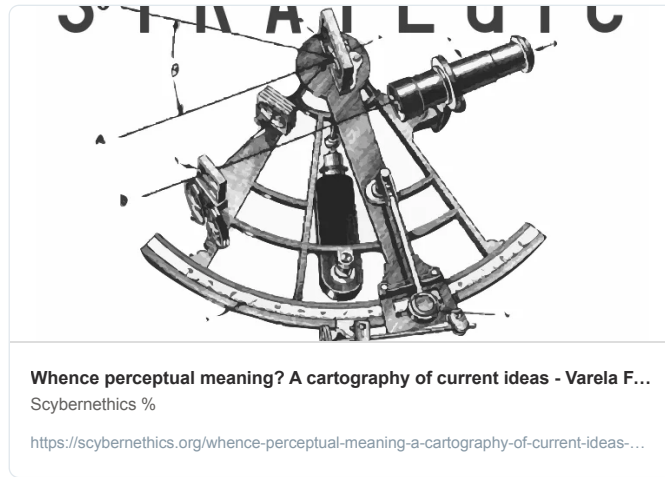
"Enaction" develops an historical emergent conception of cognition, centered around embodied and creative sense and meaning-making. It is based on a 1P-3P, complex, both holistic and situated, enactive, embodied, embedded, extended, emotional, ecological, existential and ethical

epistemology (8E cognition). It is an essential framework for enacting individually and collectively a truly extended and vitally rooted second order rationality[2] (or a "logic of place"/basho as would say the Kyoto School of philosophy).

To understand its (simplified) historical genealogy from cybernetics to its modern faces, like participatory sense making or even my own scybernethics, through second order cybernetics and connectionist modeling (so called today's "deep learning"),

I highly recommend to read this little and short book (online open access), initially called "Knowing – Cognitive Sciences, trends and perspectives" (1989) by Francisco Varela himself (cf. the pinned message of my profile):

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Whence perceptual meaning? A cartography of current ideas - Varela F…
Scybernethics %

https://scybernethics.org/whence-perceptual-meaning-a-cartography-of-current-ideas-…

Evan Thompson, Nathalie Depraz, Ezequiel Di Paolo, Shaun Gallagher, Alva Noë, just to name a few, are todays high figures of this, more and more popular, trend.

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