



Christophe Rigon / Soto² □ - @ki_cog@mstdn.social @ki_cog

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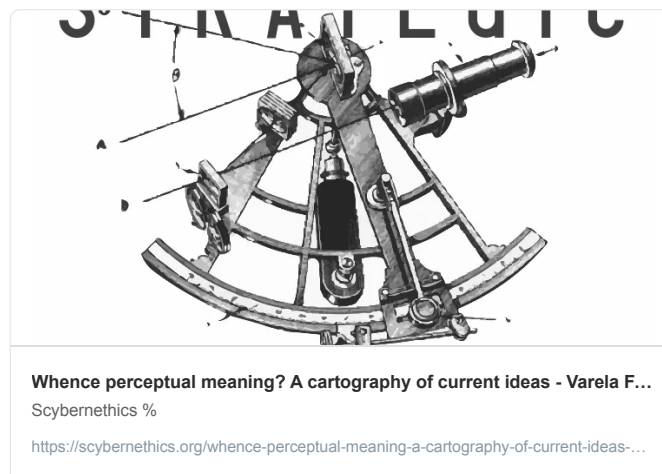
[Post-Truth and Science: let's be "reasonable"] 🗄️ □

The sciences and technologies of cognition (calling themselves "cognitive") have been largely dominated since their cybernetic origin almost a century ago, by the "cognitivist" orthodoxy

| | Cognitivism | Connectionism | Enactivism |
|--|---|--|--|
| What is cognition | Information processing: Rule-based manipulation of symbols. | The emergence of global states in a network of simple components. | Effective action: History of structural coupling which enacts (bring forth) a world. |
| How does it work | Through any device which can support and manipulate discrete physical elements: the symbols. The system interacts only with the form of the symbols (their physical attributes), not their meaning. | Through local rules for individual operation, and rules for changes in connectivity between the elements. | Through a network of interconnected elements capable of structural changes undergoing an uninterrupted history. |
| How do I know when a cognitive system is functioning adequately | When the symbols appropriately represent some aspect of the real world, and the information processing leads to a successful solution of the problem posed to the system. | When the emergent properties (and resulting structure) can be seen to correspond to a specific cognitive capacity: a successful solution of a required task. | When it becomes part of an existing on-going world of meaning (in ontogeny), or shapes a new one (in phylogeny). |

(the name itself says a lot about its hegemonic aim) , ie by “computo-representational functionalism”.

NB: For a detailed exposition of the paradigm map which is at stake, see 📌:



This is not surprising, since it is precisely the normative style of thought of the natural sciences, which following their naturalist origins and the need for a critical and more generally communicative dimension,

harmonizes with a common style of expression and especially of perception: the great narration/vision of the "scientific" world for the use of simple humans who do not have the privilege of seeing through the eyes of God.

The Cartesian-Baconian epistemology of this naturalist vision, whose historical legitimacy I do not really contest (I myself have extensive training in science), is fundamentally based on a fundamental separation between an observer-actor subject who does not say not his name

and a purified abstractive reason, finally freed from these "irrational" emotions, which will be in the rest of the social cycle***, thus delivered unarmed to the technological predation of generalized commodification.

*** Because, contrary to the doxa, cognitivist scientists, these great slayers of error and mystification in the name of Universal Truth, of which they are the "elected" representatives on this earth, do not live in a great white tower above the clouds.



Now this reference mode of thinking, "cognitivism", essentially a linear and localized, easy thinking, is also the one produced not only, with fewer constraints, by natural language, but also, propositional logic and therefore philosophy. analytics", mathematics, computer science.

Roughly: It is "true" because it is shared by "common sense" and articulated with experimentation.

However, since cybernetic origins, there have been two other alternative ways of thinking. The first, intermediate but not breaking the link with the sacrosanct "representation" of the "world out there", is connectionism: the representations are then distributed (patterns).

The second, more radical, considers representations as "enacted" by an embodied living organism: they are not the principal but are themselves the stabilized result of our embodied cognitive biological and phenomenological *activity*. This is more complex.

Knowing that "everything that is said is said by an observer-actor" (von Foerster, Maturana, Varela, etc.), it is easy to understand that cognitivism is in fact a special case of enaction. However, it has been a long time since action has proven its scientific character.

But this style of thinking, and therefore of action, hampers the so-called "traditionalists", having also somewhat forgotten the epistemological origins of their profession, which over time has become a true "profession of faith",

all hyper- busy as they are to not only navigate the complexity, but also to be able to publish and above all, the sinews of the ultra-liberal war, to finance their research.

Enaction also disturbs the (rather Anglo-American) proponents of "all-empirical", who although more open and less careful regarding the style of rationality, pay for it with a sort of obsession with the materialist experimental, detriment of the experiential: truth is matter.

In fact, ideas are free and what matters is to make them "business-as-usual". Trivial.

Welcome to the knowledge economy, that is to say the socio-logical continuation of the capitalization of knowledge.

"Enough of the dust accumulated by a privileged socio-professional caste, we are going to circulate all this..."

But in view of this, and from an epistemological point of view, it is today legitimately possible to question: has traditional science become, over time, a simple symbolic enterprise, a religion,

with technologies taking the relay of the scientific approach, with knowledge reduced to its dead form of an object of consumption?

And does this somewhat deleterious change not come from the fact that this same knowledge is no longer embodied with integrity by their promoters, but simply automatically repeated like a litany, that is to say like a dead language?

However, we had to wait (thirty years for me) for connectionism, which has existed since cybernetics (McCulloch), to become essential through its computer operationalization (LLMs), for science to finally come down from its cloud and deign to deign to do so,

by generating a critical discourse still imbued with great naivety, entangled as it is in the strategic language elements of the industry (is the machine "intelligent"?, etc). While most of it happens behind the scenes ("back office") & on the massive processing side of big data.

We are therefore still very far from a legitimate, because more comprehensive, domination of enaction, the need for which will become increasingly felt as abstraction, technologized today, will socially intensify the need for an anchor to reality,

that is to say to our living body forgotten by the increasing socio-historical abstractive complexity of our hyper-societies (e.g. virtual "multiverses"), and by its corollary at the level of governance: the hyper-surveillance and exclusion.

Should the institutionalization of the "social body" (the new "body of Christ"?) be done obligatorily, because we no longer have the choice, as in recent centuries to the detriment of the individual body?

Enaction, but also the skyrocketing rise in pathologies of the mind and personality, political extremes, systemic crises (meta-crisis), the loss of generalized meaning in society and the

global warlike atmosphere , shout to us the opposite.

So, all things considered, is it so "irrational" for the population to lose confidence in an excessively conservative and ultimately bourgeois science, which in its excess makes the bed for a managerial class which, saturated by complexity,

is no longer obsessed with anything other than "decisions" and has renounced understanding, and a techno-industrial, but also cultural, cognitive and temporal, "disruptive" capitalism, aimed at regressively instrumentalizing man and commodifying the the entire biosphere?

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