

Are Networks (Becoming) Conscious? – Kickoff Presentation

Original Filename

2016.08.16 - Talk1-Introduction - Diego.pdf

Date

16 August 2016

Author

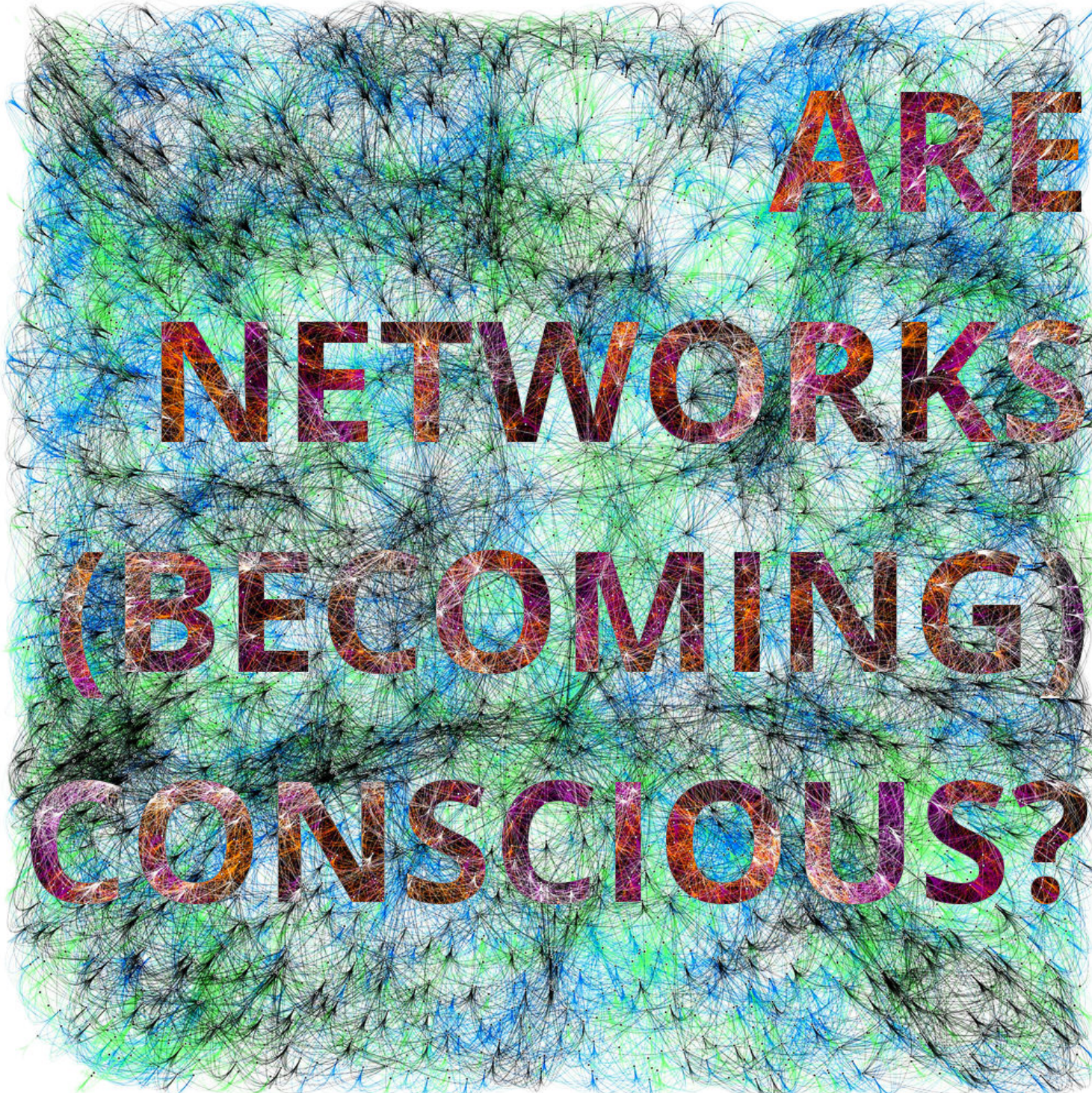
Diego Maranan

Description

This document is part of an archival bundle of **Primary Materials from the 2016 CogNovo ColLaboratoire Workshop on Network Consciousness**. The workshop asked whether highly-connected networks—such as the Internet—could be said to be conscious, or could become conscious, approaching the topic through the lenses of embodied, situated, enactive, extended, and distributed cognition.

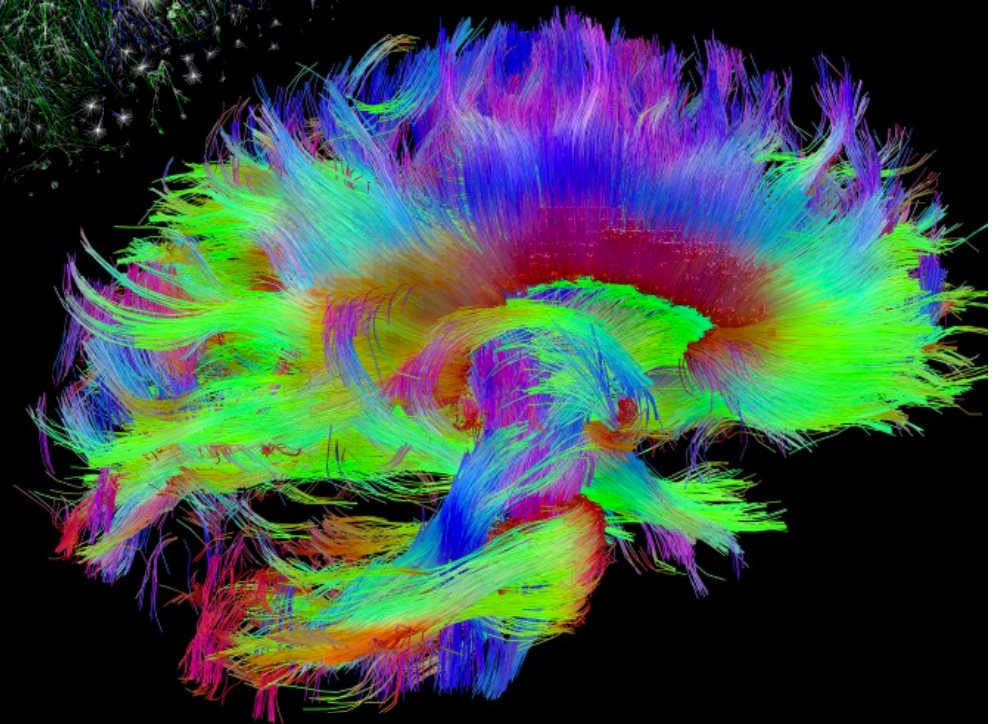
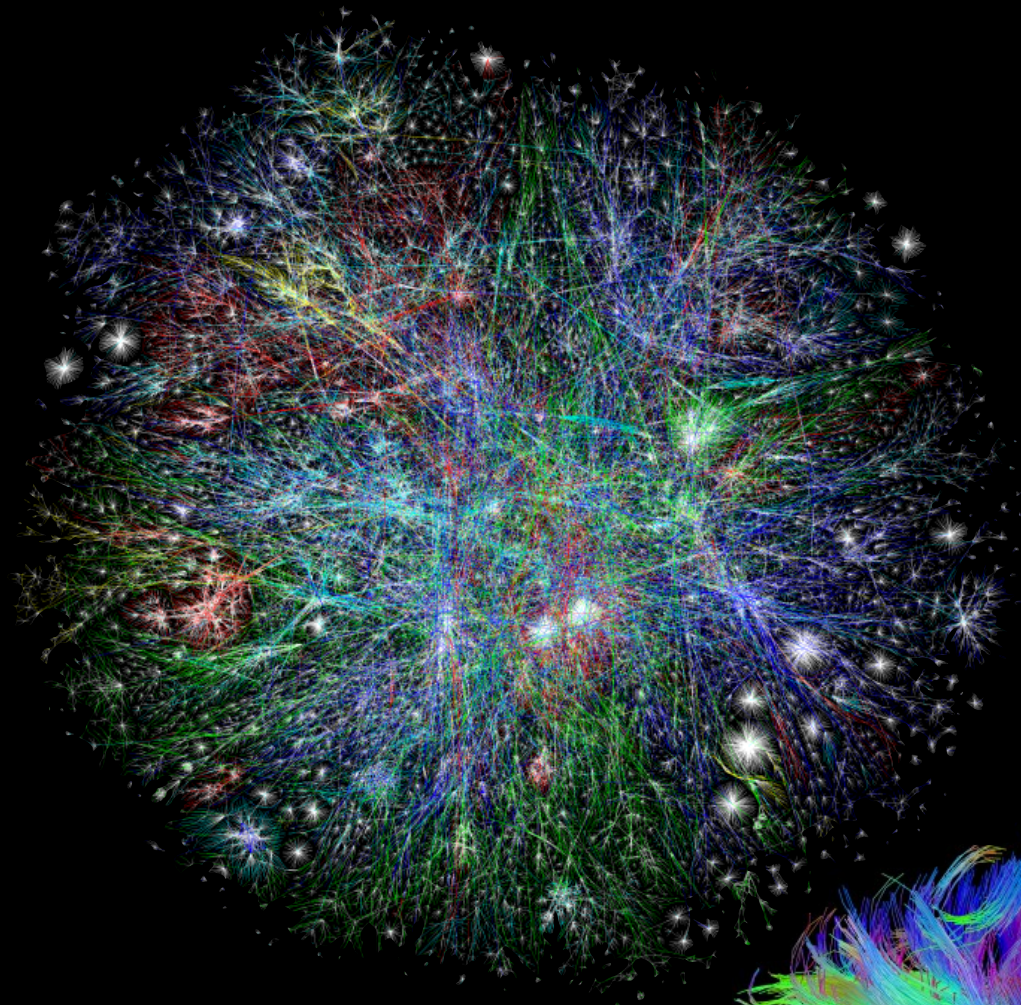
Archive DOI

10.5281/zenodo.23099982



ARE NETWORKS (BECOMING) CONSCIOUS?

(a Temporary
Autonomous
Zone)



What it is consciousness?

Why does it matter?

What would an answer look like?

Common sense

What we experience from waking up till we sleep

Behavioural

What you can observe in “the body”

Neurological

What you can infer from the brain

Philosophical

“what it is like to feel something”

Which version? Self-consciousness, metacognition, conscious access

(Koch 2012)

What is consciousness?

‘success criteria’

Why does it matter?

What would an answer look like?

How do we set the scene?

Rhetorical
Behavioural
“Neurological”
Phenomenological

What it is consciousness?

Why does it matter?

What would an answer look like?

How do we set the scene?

What are our success criteria?

- Redefining the problem: from “is it?” to “how/when to what extent etc. is it?”
- Delimitation of the problem; definitions
- Deciding where we lie in the Boorstin’s epistemological inversion away from “compact descriptions”
- How do we deal with issue of multiple scales (Malina): time, space (“physical), complexity
-

ON TECHNICAL MEDIATION —
PHILOSOPHY, SOCIOLOGY, GENEALOGY

Bruno Latour

After Daedalus' escape from the labyrinth, according to Apollodorus, Minos used one of Daedalus' own subterfuges to find his hiding place and take revenge. Minos, in disguise, heralded near and far his offer of a reward to anyone who could thread the convoluted shell of a snail. Daedalus, hidden at the court of King Cocalus and unaware that the offer was a trap, managed the trick by replicating Ariadne's cunning: he attached a thread to an ant and, after allowing it to penetrate the shell through a hole at its apex, he induced the ant to weave its way through this tiny labyrinth. Triumphant, Daedalus claimed his reward, but King Minos, equally triumphant, asked for Daedalus' extradition to Crete. Cocalus abandoned Daedalus; still, the artful dodger managed, with the help of Minos' daughters, to divert the hot water from pipes he had installed in the palace, so that it fell, as if by accident, on Minos in his bath. (The king died, boiled like an egg.) Only for a brief while did Minos outwit his master engineer—Daedalus was always one ruse, one machination, beyond his rivals.

In the myth of Daedalus, all things deviate from the straight line. The direct path of reason and scientific knowledge—episteme—is not the path of every Greek. The clever technical know-how of Daedalus is an instance of *metis*, of strategy, of the sort of intelligence for which Odysseus (of whom the *Iliad* says that he is *polymetis*, a bag of tricks) is most famed.¹ No unmediated action is possible once we enter the realm of engineers and craftsmen. A *daedalion*, in Greek, is something curved, veering from the straight line, artful but fake, beautiful and contrived. Daedalus is an inventor of

- Internet is part of us
- Internet is an extension of us (organology)



CoLaboratoire

After hours doorbell!

How can the methods from behavioural psychology and neuroscience be applied to the study of non-human things/networks/etc?

What kind of evidence will satisfy us?