Cybernetic Transgression and Diogenes' Last Clay Jar

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Abstract: Since deconstruction has become the key concept of postmodern times, we have faced the phenomenon of digital reality, yet not fell completely under the that paradigm of deconstruction. There is still undecided status and destiny of traditional philosophy, as a unique way of perception and reflection - not in terms of applied methodology in comprehension of new digital world, but the very possibility of philosophy itself. This paper addresses the recent essential trend of social transformation toward quantified and digitalized mode in relation to very necessity of philosophical thought. The most praised and welcomed digitalization of every aspect of social and private life, leaves no territories for classic abstractions and reflections. Moreover, the transgression of digitalization is virulent in nature, considering virus - both cyber or biological - as an accelerator to virtualize the reality completely. By thus, virulence terminates the logic of being, the logic as a very background for philosophy. Given mentioned two trends - quantifying equalization and illogical virulence of recent cyber world, I argue for impossibility for abstract thoughts and notions to be shaped under new e-environment, so philosophy is no more of demand and destined to disappear. Thus, postmodern deconstruction, shaped up by cyber transgression still is an issue in process we have to leave with.

1. Introduction

Recent cyber developments in almost all aspects of our lives have made 'comfort' and 'convenience' the top priority. The very core feature of quantification is to equalize the reality down for easy consumption. Some time back, R. Barthes spoke of the creation of a comfortable, profane, "homogeneous world" through the calculus of reality [1]. Nowadays, information technology, as an uncontested radicalization of such a calculus, extends the 'physical' paradigm to the entire ontology. This inevitably leads to substantial suppression of all 'meta' spaces and territories: from metaphysics to metaphors. Moreover, traditional epistemological metanarratives stigmatized by Lyotard [2], are about to lose not only the objects for speculations, but presumably their carriers, executive subjects - the philosophers. By that, the room for mental abstractions is being shrunk and reduced constantly. The transgression of quantification leaves no territories for creative generalizations and philosophical constructions. Calculus replaces the comprehension, and algorithm replaces the intelligence.

2. Cyber Totality

The unambiguity of the 'digit' itself paradoxically embraces the diversity of reality. The process has been launched, not so long ago, by postmodern intension toward deconstruction, which, being implemented, has declared devaluation, de-sacralization, and final reduction of reality to a common denominator. Since that time, that process of quantification turned to be cybernetic in developing, processing and consuming of every aspect of existence. "The Extensions of Man" of McLuhan [3], now turned digital and convert the very human into their own extension. Human loses or abandons the capability to act neither on the battlefield, delegating missions to drones, nor in the temples, engaging androids in preaching. Today we see how PC software corporation may define the functioning of government institutions, say, the Ministries of Education [4]. The government itself loses the object of representation to the extent that it acquires a virtual audience. The idea of 'Wiki Government' [5] is no more of utopia, while digital communications eliminate the basics social institutions.

The 'social' itself has moved ahead dramatically in its apathy, since Baudrillard first reviled the phenomenon of "Silent Majorities" [6]. Today, the individual "socializes" virtually, that is - autonomously, privately and optionally. And this puts an end to very heart of the classical 'social', since almost all institutions of live social interaction gradually degenerate. Socialization turned to virtual interaction, framed and constrained by social networking and content subscription services. The Facebook alone is reported to have over 2.7 billion monthly active users worldwide as of third quarter of 2020 [7].

In fact, we witness the quasi-socialization, as virtual interaction leads to actual indifference and neglect of actors to any generalizations in recognizing the social universe. The individual has become dependent on reality to the exact extent that this reality is digitized and quantifiable, and this means a qualitatively new social alienation. We no more see the classical alienation of the modern era, the alienation of personality, strata or class. The impact of digital "socialization" is much more radical: it destroys any distinction between the virtual and the real, between the social network and the community, between presence and absence, between essence and representation, and thus, levels out the alienation itself. Paraphrasing Descartes, we may assert: "Numero ergo sum".

3. Virulent Equalization

Digitalization has introduced a new vehicle of its transgression over the society - the phenomenon of the virus. The virus itself does not pose an apocalyptic threat to communications, economics, or humans, as the quantification mentioned above, is in turn virulent in nature. The viruses (be it of 'cyber' or 'bio'), in tandem with its reflection - an antiviruses and vaccines - accelerates quantification of reality, emphasizing by that its substantial virulent nature. The more pandemic impact the virus has (either digital or biological), the clearer it reflects the immanent properties of the new cybernetic reality. In essence, the virus shapes up, boosters (through pandemic) and finalizes electronic representation of all social institutions (from economic to educational), which, logically, would have ceased to exist as being contaminated, but still continue their functioning while transforming into e-shape.

The way bio-virus modifies social interactions, the transgression of virulent quantification brings us to unnecessity of logic in cognition, since the consensus in satisfaction achieved unanimously. Philosophical categories and binary oppositions such as "true-false", "high-low", "transcendental-immanent", "absolute-relative", "healthy-sick" - the whole cognitive apparatus of abstractions of perceptual social mind disappears in contamination. We get a new ontological

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dimension of being - the one without the Social and the Logic. The 'virtual' brought an end to abstraction, and any anti-virus, (including vaccination) now replaces philosophical reflection.

Virulence is another clue to McLuhan's "The Medium is the Message" formula. Receiving the digitized message from digital media we, by ourselves endow it with the meaning (either "imposed" or "our own"), we reconstruct that quantified, equalized substance to the status of the knowledge, and thus, we try to win back the lost cognitive territories of logic. But thereby, we prove the hypothesis, that information is not the knowledge at all, nor is it the result of comprehension, but quite the opposite - digital information initially is virulent in nature, as it abolishes any meaning and logic.

4. E-Philosophy to Come

Philosophy, as metaphysics, as a meta-narrative, as the very possibility of reflection, cannot be digitized by default. Being uncountable mental function, it only can be realized through generalized categories, from the height of abstractions. However, nowadays the gnostic, and even more so, the existence, are devoid of representativeness, since the cognition of the world is being replaced by its calculative appropriation, and the digital presentation of reality is now the only legitimate result of such "cognition". We assume that prefix 'e', which refers to 'electronic', i.e. to physical calculus, may stand either for 'equal' and 'easy'. It successfully spreads around over social institutions and absorbs, hence substitutes, the superior intellectual prefix of 'meta' - the key feature of abandoned modernity. By that, philosophy is being appropriated by masses through mere exchange of posts in e-networks.

Now the same thing happens to philosophy as to traditional culture - not in the perspective of ethnographic fluctuations or degradation, (here we save philosophy as cultural pattern, in the semblance of folklore preservations for tourists), but in the actual disregard of both philosophy and culture as marginal elements of discourse.   We could notice a paradox, when classical philosophy, as declared to be a function of the totalitarian paradigm, is done away in turn by so called "globalitarianism" - the term proposed and justified by Debray [8]. The aristocracy of intellectual abstraction, the very opportunity for it, is calculated down to the scale of the autarchy of the cynics, to the size of Diogenes' clay wine jar - and this is all that is left of philosophy behind the walls of a giant digital data storage device - virtual Athens.

5. Conclusions

Presumably, philosophy has to migrate from academics toward the fields of literature and language, the art of verbalization and play of meanings. But in fact, whatever forms of expression the philosophy appropriates, still it is sentenced to disappear as an ultimate suverenity of the thought - under equalizing digitization for the profane publicity in social networks. Ironically, the more indifferent is virtual community toward philosophy, and, by that, the more philosophy suits that community, the more actively the philosopher performs in social networks, and the more he is virtual to reality. There, in the social networks, any abstraction and reflection, even the cynics' nihilism itself, loses its real connotation.

Digitalization of the social environment enables us to put together (yet not construct) those pixelized particles to shape desirable virtual "social groups" with ease. We determine their dynamics and endow them with behavioral qualities that should be later identified by so called "sociological research" or be conceptualized "philosophically". That is where postmodern deconstruction and devaluation of the standards, remained in the shadow since being declared by Lyotard [9], reveals itself again evidently. There are no more Diogenes' public actions on city squares and sites, (i.e. deep philosophical constructions) we could enjoy, but merely posted

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performances on web-sites. Apparently, this is an end of philosophy for the sake of so called "Wisdom Crowd", but this statement, in turn, is no more of philosophical conclusion, as still depends on 'e-approval' of that crowd.   There is no longer a clay wine jar of sovereign thought, as it has been digitized for the masses.

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