

Workshop Theme: Theorizing artificial intelligence: from digital automatism to Planetary autonomy

We get to see persistent capitalist restructuring of Artificial intelligence. We also get to meet a critical rejection of this intelligence. These rejections border on claiming that in its drive towards producing digital human modelling—a process that entails effecting new means of cartographizing & subversively reducing humans into diverse forms of robotic configurations and networks—such intelligence stand as a novel yet an equally intimidating variant of technological reductionism. This happens to be a reductionism that views human as some kind of organic totality or an ensemble of his organic functions instead of creatively mapping his cosmological or planetary organization. Such critical rejection also points out that such exercises in digital human modelling, backed by multiple variants of corporate capitalism, generate new double pincer ambivalences and stultifying contradictions. On the one hand, such developments provide exciting opportunities in automotive development—proliferation of which has prompted many to call the times in which we live an era of automation. While many argue that automations make human life comfortable, it slyly engenders cycles of narcissistic self-withdrawal from our sphere of engagement with the world only to facilitate exercises in detached thinking.

On the other hand, such developments play into the hands of corporate capitalist backed biopolitical governance. This is a form of governance that exploits digital human modelling to create and legitimize diverse surveillance networks. It is the proliferation of these networks that lead to creation of and our entrapment in what we call *a control society*, a society that nurtures patterns of carceral capitalism that generates what Foucault calls *dispositif*. However, digital automation does a lot more than creating pockets of Freudo-Cartesian thinking based on withdrawal from activist engagement with planetary entanglements. In other words, digital automation also makes way for new creative assemblages of schizoid departure. We get to encounter such departures in liberation of movement images that films based on arrays of automotive digital experimentations brings about. Packing an epistemological argument one may say that these digitally guided

machinism only get us connected to the deep materiality of our existence constituted by the interplay of virtual and the actual.

However, the point is at the ground level such digital experimentations lead to the production of a radical alterity that we encounter with the rise of minor cinemas, with its potential to restructure the world. So, while a fragment of digital automation has played into the hands of technocapitalism a part of betrays its nomadological potential to restructure the world. But the question is whether such digital automations make way for a decolonial vitalist politics or entrench us further in the hegemonic power relations generated by monetary bodies or funding agencies situated in the West, given that West stands as the seat of technological and scientific innovations? Moreover, does this proliferation of digital technology betray the potential to generate planetary autonomy while breeding new sites of nomad science? If yes, how can we think of ways of preventing the manipulation of such digitality by capitalocentric agendas, which gives us deceptive formulations such as green capitalism and array of equally trenchant energopolitical apparatuses which work towards spatializing every creative site, turning them into structures vulnerable to capitalist manipulations. Undoubtedly, we have already encountered the potential of digital technology to liberate us from narrow entrapments of cultural and historical particularisms, but does such emancipative potential yield planetary autonomy. The question is what is planetary autonomy in the real sense? In his review of Kostas Axelos' works titled "The Fissure of Anaxagoras and the Local Fires of Heraclitus" Deleuze comments

Planetary thought is not unifying: it implies hidden depths in space, an extension of deep universes, incommensurate distances and proximities, non-exact numbers, an essential opening of our system, a whole fiction-philosophy. This is why the planetary is not the same thing as the world, even in Heideggerian terms: Heidegger's world is dislocated, "the world and the cosmos are not identical." Nor are the affective overtones of planetary being the same as those of being-in-the-world (2004, 157).

Going by Deleuzian understanding of planetarity we may say that planetary autonomy is all engineering an ecosophical restructuring of our being. This is a restructuring which will disjunct us from our borderical or historico-culturalist positionality and connect us to magical patterns of geological immanetism where deep universes lie.

Our workshop, in this sense, will provide opportunities to mull over these questions. Simultaneously, it will facilitate mapping the world restructuring potential of digital automations, gearing them to transversalism of posthuman and non-human thinking which remains inclined towards generating depths of new resistant sensibility, pitted against anti-life technocapitalistic assemblages of carceral and cannibal capitalism.