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## Desire/Taste and the Worlds of the Internet

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**Abstract:** Epistemology, the study of knowledge, takes us from the sensible to the intelligible. Epithymics, the study of desire, takes us from the intelligible to the sensible. We have already moved to the sensible through the intelligible content in the worlds of the internet. This is why we need to keep our natural habit for epistemology under erasure and examine our tendency of epithymia (desire). So the author attempts to understand the dynamics of taste and applies these dynamics to the worlds of the internet. The author holds that the key is understanding and addressing our desire. It is in the manner we will have mastery over the epithymics that we will be either enslaved or work our freedom in the worlds of our internet.

**Keywords:** Epistemology, Epithymics, Worlds of Internet, Taste, Desire, Economimesis

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How can we relate taste to desire? How do we look at the world of the internet using the category of Epithymics (desire), which Derrida uses? Based on Derrida's science of taste and desire, we want to look into the dynamics of desire, so that we will not be enslaved by the worlds of the internet. This diagnostic study is explorative and empowering.

### Taste and Desire

If thinking is a form of writing as Jacques Derrida would like us to believe then we have been thinking with our eyes. All thinking has been visual-centric. We have already seen how Derrida tried to shift the centre of gravity of our thinking to our sense of smell and taste away from eyes and ear. This is why he also tried to replace stable episteme with volatile epithymia (desire). Therefore, we can see that epistemology is displaced by epithymics in his work. Epistemology takes us from the sensible to the intelligible. Epithymics takes us from the intelligible to the sensible. We have already moved to the sensible through the intelligible content in

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the worlds of the internet. This is why we need to keep our natural habit for epistemology under erasure and examine our tendency of epithymia (desire). To do this, we have to understand the dynamics of taste. The locus of taste is the tongue that performs the functions of speaking and eating. To overcome the privileging of the speech, Derrida finds the site of tongue/ mouth as important as it is also the site of food. He teaches that it is the sounds that one makes while chewing and eating one's food that develops the

sounds of the speech of our language. But the taste is also governed by the sense of smell. Hence, Derrida finds taste as the basic unit of epithymics, the study of desire. Taste does help him to bridge the forced separation of the intelligible and the sensible.

Taste includes the range of distastes and disgusts. Tastes thus embrace desire in its diverse forms. Desire is studied attentively in psychoanalysis. This is why Derrida tilts to the psychoanalytic work of Nicholas Abraham. Psychoanalysis does teach us how we epithymize in our quest to satisfy our tastes and distastes. This drawing ourselves into the dynamics of epithymics can open us to the way we produce our self. We become ourselves through mimesis. But we do not just desire to imitate the other. Our desire is mimetic. It tries to imitate the enjoyment of the other. This is why mimetic desire can be studied by examining economimesis. Economimesis shows that we do not desire to imitate the product but we desire to imitate the process of generating and enjoying the product.

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### Non-Logocentric Epithymics

Therefore, how we epithymize is conditioned by the models of enjoyment that we desire to imitate. We become what we are by carrying the trace of what we are not. This is why perhaps Jacques Lacan teaches us that unconscious is the

discourse of the other. Hence, we may have to agree that it is important to study how mimetic desire compels us to become subjects of networks in the worlds of the internet (Trubek, 2008).

The intensities of desire can only be studied by epithymics and not by epistemology. The science of epithymics founded by Derrida is an important tool to understand us and our entanglements on the internet. We are decomposing and recomposing the writings/ texts of the internet. We seem to be enjoying a collage of networks. The collage is dynamic and is not logocentric since none of its constituting elements/ items is simultaneously present. But like the signature which constitute itself as a trace and lingers beyond the author, the dynamic trace of each of the constituent of a collage lingers on as the self of the network goes on a hunt to satisfy its desire in the worlds generated by the internet. The internet can only disseminate. It can only scatter its writings. It is for the self of the network to assemble it into a collage. This is why I call the internet an asemiotic semiology. The self of the network assembles a kind of self-serving semiology. We need to take into account this self-serving dimension of the assemblage affected by the self of the network because it can enable us to understand how groups of individuals can epithemize/ pursue their tastes and get locked into an echo-chambers. Such internet bubbles flourish and often come crushing down.

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The digital world is non-dialectical. It generates signification by dissemination.

There is no unity of content. Everything stays dissolved in a non-

logocentric absence until the subject of the internet googles or uses other search engines (Dobson Robards & Carah, 2018). Big data analytics attempts to study these taste of the individual and groups and try to engineer and manipulate the minds of the subjects of the network to hop towards their products. It is only when the subject of the network googles that the non-logocentric internet world is generated. But this world is dependent on the interest of the subject of the network which is visible in the pursuits of his/ her tastes. This is why the non-logocentric world of the internet that is dissolving and threatening to break apart has its life through the epithymics of its users.

## Conclusion

Hence, we have to understand how tastes are being generated and maintained to keep the subjects hooked to the world of the internet. The internet being non-dialectical can only allow the production of the allosomes / the other contents side by side. This condition of the internet perhaps does not allow synthesis and numbs our memory which becomes the reason why we may keep monkeying from one site to the on the internet. So far our study has mainly been diagnostic. I found the work of Derrida, particularly his *Of Grammatology* (Derrida, 2016) as having great potency to study the dynamic world of the internet and what it does to us. The key is in addressing of our desire. It is in the manner we will have mastery over the epithymics that we will be either enslaved or work our freedom in the worlds of our internet.

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## **The State of Being Aware: An Introductory Study of Human Consciousness**

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**Abstract:** Consciousness is a common term consciously being used by all but it is very difficult to understand it. Consciousness is the fundamental principle of human life and existence. The understanding of consciousness keeps evolving day by day. Consciousness is being defined by very many theories from different perspectives. Here in this article, there is some basic information to have little knowledge of what is consciousness. When we delve into the concept of consciousness, we have the nature of consciousness, theories of consciousness, levels of consciousness and stages of consciousness. All these things combine together to give us basic knowledge about what is consciousness. As a whole, the main idea of many theories says that human consciousness is the state of being aware and responsive to one's surroundings.

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**Keywords:** Awareness, Knowing the Other, Environment, Consciousness

## Introduction

Consciousness is everything that we come across in our daily life. It is the tune or a melody that stuck in our head, the sweetness of candy which we taste, the love of our parents, the touch of the wind and everything that we feel and experience. It is the fundamental principle of human life and existence. The understanding of human consciousness has been changed from time to time. Once psychology was considered as the study of consciousness but later it is considered as the study of behaviours. The discovery of the quantum nature of our universe

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changed the course of human history. This quantum theory demands a revision of the role of consciousness as the underlying principle of the universe. There are different ways of understanding consciousness and there are different views according to the cultures and ethnic group. This thesis is a brief summary of what is human consciousness and how we can approach it.

## Meanings

Consciousness in common defined as the awareness of the mind about its own process in the current scientific psychology. The majority of scholars accept consciousness as an understanding of the relationship to the objective world which is described by