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ISLAND CONNECT
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**LAETITIA'S
UNFINISHED
SCIENCE BOOK**

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INTRODUCTION

The protosensocollaborative science

"Science is a system of knowledge and a method of investigating the natural world based on observation, experimentation, and verification." (Dictionary definition)

This definition seems to me to reflect a narrow vision of a given period in history. Therefore, I have taken the liberty of rewriting it:

Science is a protocol-based system of knowledge and investigation of reality, founded on multisensory observation, experimentation, and collaborative verification.

Multisensory observation recognizes that human perception is not limited to the five classical senses. It includes proprioception—awareness of the body in space—which develops in a particularly refined way among dancers in their dynamic relationship with the environment: acute sense of volumes and distances, perception of energy flows, ability to anticipate movements. It also includes somatic intuition, that is, the capacity to perceive information through bodily sensations, as well as those delicate forms of perception cultivated by contemplative practitioners—meditators, mystics, yogis—who systematically refine their attention and awareness of inner states.

These perceptual abilities follow reproducible patterns and can be developed through training, whether individual or collective. My expanded science considers these perceptual modalities—both individual and social—as legitimate investigative instruments, just as a microscope extends our vision.

Inclusive experimentation goes beyond the laboratory framework to embrace any reproducible method of exploring reality. Mystical rituals, meditative protocols, and artistic techniques constitute rigorous experimentation when they follow codified procedures and produce coherent results. A druid combining botanical knowledge, sacred astronomy, and medicine in a unified approach to the living world; a mazzeru decoding the symbols of their oneiric hunts; or a composer exploring through the codified combination of rhythms, pitches, and intensities the melodies capable of revealing particular emotions—all conduct experiments as valid as those of a chemist in their laboratory, provided their methods are transmissible and their results verifiable.

Collaborative verification becomes the unifying criterion: rather than opposing approaches, it seeks convergences. When different traditions—scientific, artistic, spiritual—arrive at similar conclusions through distinct methodological paths, this reinforces the validity of the discovery. This cross-verification allows us to avoid the biases inherent in each isolated approach.

Moreover, when institutional science reaches its limits or does not yet have answers, other protocol-based traditions can not only serve as exploration guides but also provide their own forms of validation. Their proven methods open investigation paths while offering alternative validation criteria that institutional science can recognize and admit as legitimate for what escapes its own verification protocols.

This mutual recognition allows us to expand the field of what can be considered valid beyond solely institutional scientific criteria, acknowledging that certain phenomena or knowledge may require validation modes specific to their nature and to the traditions that study them.

This approach repairs a historical fragmentation: it is modern society that has compartmentalized and separated what was unified—on one side, supposedly objective "science," on the other, the "spiritual" or "traditional" relegated to the subjective. This division has made us lose an integrative approach to knowledge that was the norm in many cultures. Protosensocollaborative science aims precisely to recover this lost unity, recognizing the validity of modes of knowledge that modernity has discarded.

This protosensocollaborative science transforms competition between knowledge systems into collaboration, creating a space where we evaluate the quality of the protocol independently of its origin. It makes the human being in their totality—sensory, intuitive, rational, creative—the privileged instrument for investigating reality.

Multiple Truths

Finally, it seems important to me to specify that in my redefinition of science, there is not one truth but multiple truths. Contrary to the modern vision that postulates the existence of a unique and universal truth, accessible only through the institutional scientific method, I recognize that reality reveals itself through a multiplicity of perspectives, each revealing authentic aspects of the real.

This plurality is not relativism: it proceeds from a rigorous logic of collective validation. When millions of human beings, across centuries and cultures, attest to the same experience or converge toward similar conclusions through different paths, this convergence represents a massive form of validation much broader and more durable than laboratory studies.

The great religious traditions perfectly illustrate this principle. They reveal different protocols of approach toward the same fundamental point of convergence: connection to a sacred or ultimate dimension of existence—whether transcendent, immanent, or communal—and the transformation of being toward its most authentic flourishing. This universal quest manifests through the experience of the sacred, the search for transcendence, the development of the contemplative dimension, but also the search for meaning, deep connection, the accomplishment of human fullness, and the fundamental need for structuring frameworks and rules. Each holds its truth, validated by the deep adherence of entire communities who find meaning, healing, and transformation in it. My redefinition of science recognizes these truths as legitimate precisely because of their common capacity to nourish human experience: if millions of people across centuries find in these traditions deep meaning, psychological healing, positive transformation of their being, and a fulfilling life structure, then these empirical effects constitute a form of scientific proof of their validity.

Similarly, traditional medicines constitute protocol-based systems of knowledge founded on multisensory observation of the human body and collaborative experimentation transmitted from generation to generation. Ayurveda and Chinese medicine have developed protocols for investigating health that privilege prevention and a holistic approach to the person, where the body is apprehended in its energetic and environmental totality. Shamanic practices explore the spiritual and energetic dimensions of healing through ritual protocols and modified states of consciousness. These systems have proven themselves through millennia of collaborative verification within entire communities. Modern Western medicine has actively rejected them by limiting itself to a purely mechanistic and reductionist approach—a relatively recent historical error in regard to human history. My protosensocollaborative redefinition of science seeks precisely to correct this limitation, recognizing the validity of these knowledge systems that reveal authentic dimensions of healing processes.

Mystical experiences transcend cultural boundaries even further: Sufi dervishes, Christian mystics, Zen monks, Amazonian shamans describe with striking similarity the states of cosmic union, ego dissolution, direct perception of the unity of the living world. Although these experiences express themselves through different cultural interpretive grids, contemporary neurosciences identify remarkably similar brain patterns during these modified states of consciousness. These convergences reveal a reality of consciousness common to humanity, validated by the coherence of testimonies across space and time as well as by neurobiological data. This convergence between spiritual traditions and contemporary neurosciences is a perfect example of the collaborative verification at the heart of my protosensocollaborative science.

CHAPTER 1: The Harmonics of Truth

Collaborative verification, as I defined it in the introduction, becomes the unifying criterion of my expanded science. Rather than opposing approaches, it seeks convergences. When different traditions—scientific, artistic, spiritual—arrive at similar conclusions through distinct methodological paths, this reinforces the validity of the discovery. This cross-verification allows us to avoid the biases inherent in each isolated approach.

However, not all convergences are equal. To refine this collaborative approach, I have developed a classification that distinguishes different degrees of robustness according to the number and quality of convergent systems. This typology draws inspiration from musical harmonic richness to reveal the growing complexity of validation.

Monophonic truths are collectively validated within a single knowledge system—whether scientific, spiritual, artistic, or traditional. They constitute the simple but legitimate melody of a discovery recognized by a specific community. A scientific theory accepted by the research community, a mystical teaching transmitted and validated by a spiritual lineage, an artistic movement recognized by its peers, or traditional knowledge attested by a culture all fall into this category.

These truths, while valid in their domain, remain fragile because they rest on validation from a single community of practice. They can be brilliant, but their mono-systemic character makes them vulnerable to biases inherent in their system of origin. As long as they find no echo in other knowledge systems, they remain monophonic truths.

Individual intuitions, personal revelations, or isolated discoveries do not yet constitute monophonic truths: they represent exploration paths that have not yet crossed the threshold of collaborative verification, even within a single system.

Polyphonic truths emerge when several knowledge systems converge toward similar conclusions through distinct paths. Like in music, where several independent voices harmonize to create new richness, these truths benefit from mutual reinforcement that transcends the sum of their parts.

For example, when neurosciences confirm the effects of meditation described for millennia by contemplative traditions, or when ethnobotany validates the therapeutic properties recognized by traditional medicines, we witness the emergence of a polyphonic truth. To illustrate this convergence with an example close to me as a Corsican, *immortelle* (*Helichrysum italicum*) holds a particular place in our island culture. Symbolizing eternity because its flowers do not wither, it is often associated with memory and remembrance. The shepherds and inhabitants of the island traditionally used it to heal wounds and pain, transmitting their knowledge from generation to generation. Today, this plant is the subject of scientific research programs conducted by the University of Corsica and the CNRS to explore its therapeutic properties, confirming its antioxidant, antibacterial, analgesic, anti-inflammatory, and anti-bruising virtues. Each system brings its own validation method—experimental protocols on one side, millennial transmission on the other—creating a robustness that surpasses that of each isolated approach. These convergences are not fortuitous: they reveal authentic aspects of reality that different traditions have grasped according to their own investigation modalities. Polyphony is born from this mutual recognition between systems that, while maintaining their methodological specificity, point toward the same fundamental truth.

Symphonic truths represent the apex of collaborative validation: they resonate through all available modes of knowledge, creating a symphony of convergences that attest to their robustness. These truths "check all the boxes" of cross-verification.

The profound interconnection of trees perfectly illustrates this convergence of knowledge. Scientific research reveals the existence of mycorrhizal networks where fungi create underground connections allowing trees to exchange nutrients and information, demonstrating that mother trees can transmit carbon to young shoots in true forest solidarity. Many spiritual traditions—from the Garden of Eden to Celtic cosmologies, from the Mayas to the Aztecs—have represented the Tree of Life for nearly 9,000 years as a universal symbol of connection between heaven, earth, and underground worlds, testifying to a widely shared intuition about the fundamental interconnection of the living world.

The arts translate this interconnection: the BIRCA center in Bornholm, close to the forest and surrounded by remarkable trees such as the great chestnut tree, regularly welcomes artists engaged in exploring the relationships between humans and landscape, such as "hydro communication" and more-than-human relations, or "multispecies interdependence" and performative rituals that "restore harmony disturbed by disconnection from nature." It is in this forest context that Dr. Syd Reynal and I are currently developing our choreographic and scientific approach to interconnection within forest and human island networks, and where we work alongside artist Tanya Rydell Montan who, within the framework of the European Island Connect project, explores with "Endurance" how the body and movement react to changing environments, developing a corporeal practice of resistance to uncertain futures through vertical dance and site-specific work.

Beyond this artistic residency center, other artists also take up these questions, like Mariana Tengner Barros with "The Invisible Forest" who maps ancient urban trees to create performances celebrating ecosystemic balance. In music, Hildegard Westerkamp composes with forest sounds in "Beneath the Forest Floor" (1992), created from recordings in the ancient forests of British Columbia. Literature explores this theme with Richard Powers in "The Overstory" (Pulitzer Prize 2019) which literally makes trees and their communication networks speak, or "Mal'Concilio" by Jean-Claude Rogliano where a centennial Corsican chestnut tree becomes the true hero of the narrative, a tutelary figure endowed with its own soul, witness and guardian of human secrets. Modern ecology confirms that forests function as super-organisms where each tree contributes to the balance of the whole, regulating climate and creating complex ecosystems.

This multisystemic convergence creates unequalled robustness: when science, spirituality, art, and traditional wisdom all point toward the same fundamental reality, this truth is recognized as symphonic.

The Harmonic Logic of Validation

This orchestration of knowledge reveals the cumulative logic of collaborative validation. The more the number of convergent systems increases, the more truth gains in robustness—not by simple addition, but by harmonic enrichment. Each new system that confirms a discovery adds its own color to the ensemble, creating fertile resonances that deepen our understanding of the world.

This harmonic approach radically transforms our relationship to knowledge. Rather than seeking THE unique truth in ONE privileged system, we learn to listen to the harmonics that emerge from collaboration between all modes of human knowledge. Like in polyphonic singing, each voice participates in a harmony that reveals them all.

Thus, the prosensocollaborative science does not hierarchize knowledge systems, but recognizes their specific contributions to this continuous symphony of discovery. It makes the human being in their totality—sensory, intuitive, rational, creative—the privileged instrument for investigating reality, capable of perceiving and creating these harmonics of truth that reveal the infinite richness of what is.