

**Feminist Writings**  
**Prof. Avishek Parui**  
**Department Of Humanities & Social Sciences**  
**Indian Institute of Management, Madras**  
**The Cyborg Manifesto - Part 2**

So hello and welcome to this NPTEL course entitled Feminist Writing, we have been looking at Donna Haraway's work, The Cyborg Manifesto which we have started already. So we have had one lecture already on this text and we would just continue with this in this lecture and lectures to come as well.

So we saw how very first, the opening of this particular work Haraway talks about how the Cyborg is a very complex organism, because it is not really organism in pure sense of the world, it is very interesting, a very complex combination of the organic and the inorganic orders which gets entangled. Which get entangled in this entire production of the cyborg.

And she says quite clearly that we are living in a world where we become cyborg initially because we live in a world where we constantly and increasingly internalize the machinic mode to the point that we don't quite know where the organic mode ends and the post organic, the inorganic world begins.

So it becomes a very interesting combination of the man and animal, the man and machine, the organic and the inorganic, etc. and in the process it does away with some of the old binaries of the western metaphysics, some of the old binaries which are historical reforms and invested into the understanding of western sense of the self.

(Refer Slide Time: 1:28)

The cyborg is a creature in a postgender world; it has no truck with bisexuality, pre-oedipal symbiosis, unalienated labor, or other seductions to organic wholeness through a final appropriation of all the powers of the parts into a higher unity. In a sense, the cyborg has no origin story in the Western sense—a “final” irony since the cyborg is also the awful apocalyptic *telos* of the “West’s” escalating dominations of abstract individuation, an ultimate self untied at last from all dependency, a man in space. An origin story in the “Western,” humanist sense depends on the myth of original unity, fullness, bliss and terror, represented by the phallic mother from whom all humans must separate, the task of individual development and of history, the twin pot



In this section which should be on your screen Haraway says how the cyborg is a creature in the post gender world. It has no truck with bisexuality, pre-oedipal symbiosis, unalienated labor, or other seductions to organic wholeness through a final appropriations of all the powers of parts into a higher unity.

So key words over here, operative words over here are organic unity and organic wholeness. So uh there is no organic wholeness which cyborg aspires to recover. Neither does he wants to appropriate any idea of higher unity, so there is no beginning point, there is no end point, in other words the classical temporal traditions which had historical informed western meta physics, which had if you look at the biblical narrative it begins with the (( ))(2:11) and it ends with (( )) (2:13).

So that tempo such as is rejected by cyborg to certain extent and in that sense it becomes uh submerge information, uh it becomes a very mutable messy kind of a uh creature which is a constant confluence of the organic and the in-organic orders and it does away with any kind of meta narrative of origin, any grand narrative of salvation etc. so all these narratives are done away with when it comes to Cyborg.

So in a way cyborg doesn't have a narrative story, in a western sense the final irony since the cyborg is also the awful, apocalyptic telos of the 'West's' escalate domination of the abstract individuation, an ultimate self-untied at last from all dependency, a man in space.

Now if you look at the passage that we read out, you know Haraway talks about how cyborg ironically uh emerges from the West's escalating technologization, so it becomes very much a product, a very much an epiphenomenon of the increase in the technologization of the western capitalist world which becomes increase in technological, increasingly invaded by technology, increasingly dominated by technology.

And Cyborg emerges out of that but at the same time it in a way subverts and revises the narrative of domination, the narrative of classification, the narrative of control and coition that you know traditionally related to technological order. Now so it has no origin story in the western sense, you know it can be manufactured anywhere, so cyborg is you know a persona a creature, you know and it is important for us to understand what exactly Haraway mean by the cyborg, does she mean the clones, does she mean the modern drones, does she anticipate the modern drones in terms of the drone warfare that we experience today. Does she talk about how we as human beings, how we as normal "normal" citizens, increase in becoming shields, increasing becoming manifesto in the world we live in and internalize today.

So it is a very complex combination of the all these categories, and like any important and significant post modernized essay because this is quite possibly very interesting combination of postmodern feminist tradition, Haraway is offering. It too becomes quite prophetic in quality in a sense it speaks to us today more important and more closely and more intimately and more really then would perhaps did when it was originally written at reform.

So you know this becomes in that sense a very prophetic essay, so what she is saying over here is quite clearly, it has the cyborg as a creature, a creature of asymmetric and tangelments, is a creature of mutability, is a creature of messiness, a creature of inorganic and organic attributes which are mingled together and in that sense it doesn't really have any origins, it doesn't really require any original narrative in that sense of the word.

And interestingly she says it is the awful apocalyptic chaos, of the west's escalating dominance of abstract individuation so it becomes an extreme extension of the West's idea of abstract

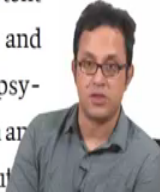
individuation. You know individual liberty, individual consumption, private consumption etc, so cyborg becomes an extreme extension of that order of consumption. And then in that process it becomes an ultimate self-untied from all dependency and man in space, so it becomes untied, it becomes disentangled from all the original attributes of the self, so rationality, family, kinship, normalcy you know ties etc.

So all these things become absorbed with the emergency of cyborg. Now what is the origin story that Haraway is describing over here, and what is the origin story which is deconstructed by the cyborg, by the manifestation, by the emergence of the cyborg, so an original story in the western humanist sense depends on the myth of the original unity, fullness, bliss, and terror, represented by the phallic mother from whom all humans must separate.

So this is the very forging biblical origin story which is generally and commonly consumed in the western metaphysical tradition, that you know it becomes process of separation from mother, the mother figure, uh the mother as a figure of abundance, the mother as a figure of fertility, production, etc. So that umbilical cord, the metaphorical umbilical cord must be cut, must be disconnected for the origin story to begin.

(Refer Slide Time: 6:48)

the cyborg has no origin story in the Western sense—a “final” irony since the cyborg is also the awful apocalyptic *telos* of the “West’s” escalating dominations of abstract individuation, an ultimate self untied at last from all dependency, a man in space. An origin story in the “Western,” humanist sense depends on the myth of original unity, fullness, bliss and terror, represented by the phallic mother from whom all humans must separate, the task of individual development and of history, the twin potent myths inscribed most powerfully for us in psychoanalysis and Marxism. Hilary Klein has argued that both Marxism and psychoanalysis, in their concepts of labor and of individuation and gender formation, depend on the plot of original unity out



So the task of individual development and the history that twin potent myths inscribed most powerfully for us in psychoanalysis and Marxism. Now you know Harraway interestingly talks about how Marxism and psychoanalysis would require origin stories, for the discourse informations. And she says and if you look at the cyborg politics the way the cyborg gets mapped out in the post modern times, we are looking at an origin less story, an origin less narrative, so in that sense we need to move away from classic model cymoxism, from the classic morals of psychoanalysis, which have obviously being exposed as inadequate uh for the current times that we inhabit today.

(Refer Slide Time: 7:15)

by the primal mother from whom all humans must separate, the task of individual development and of history, the twin potent myths inscribed most powerfully for us in psychoanalysis and Marxism. Hilary Klein has argued that both Marxism and psychoanalysis, in their concepts of labor and of individuation and gender formation, depend on the plot of original unity out of which difference must be produced and enlisted in a drama of escalating domination of woman/nature.<sup>2</sup> The cyborg skips the step of original unity, of identification with nature in the Western sense. This is its illegitimate promise that might lead to subversion of its teleology as Star Wars.



Okay, so cyborg becomes a very interesting creature which is committed to some of the things, committed to all the things which go against the western metaphysical traditions, which go against the western sense of the empowered rational holistic self. And what is that you know, manifestation, what is that production principle on which cyborg operates by, or operates on, or manifests of expects. So this is what she says and this should be on the screen.

(Refer Slide Time: 7:40)

The cyborg is resolutely committed to partiality, irony, intimacy, and perversity. It is oppositional, utopian, and completely without innocence. No longer structured by the polarity of public and private, the cyborg defines a technological polis based partly on a revolution of social relations in the *oikos*, the household. Nature and culture are reworked; the one can no longer be the resource for appropriation or incorporation by the other. The relationships for forming wholes from parts,



The Cyborg is resolutely committed to partiality, irony, intimacy, and perversity. So these are very important attributes that Haraway is mapping out for us, so it is something which the (( ))

(7:50) committed to partiality, it doesn't even aspire to be impartial, it doesn't even aspire to be universal, it doesn't even aspire to be general or generic condition. It is committed to partiality, it is committed to irony, intimacy, and perversity.

So what is perversity, perversity is an aberration of the norm, a break of you know the normal procedure, the normal order. So it becomes a bit of a transgressive activity, a true perversion, right, so it becomes more inward looking, intimate, perverse phenomenon, perverse fluid phenomenon which is embedded with irony.

Now just I spend a bit of time on irony over here because it is a very important category in postmodern studies, and postmodern perspectives, which obviously Haraway is drawing on quite extensively in her descriptions and theorizations of cyborg. Now what is irony, as all of us know the irony is figure of speech by which we say something and mean something else, right so irony has in some sense a degree of semantic slipperiness.

So it becomes slippery in terms of the mean of production, it can product multiple meaning, sometimes it can accommodate mutually contradictory meaning etc, so irony is potent, vehicle, very potent instrument in post modernism, and post-modernist feminist tradition, in post-modernist gender studies tradition, etc, and of course not least in the post colonial tradition where irony becomes one of the crucial categories of subversion, one of the crucial instruments of subversion whether linguistic subversion or embodied subversion or sartorial subversion as we know.

So irony becomes a very potent and very complex instrument, through which a certain hegemonic order may be open up, may be deconstructed, may be questioned, uh in terms of its constructed quality. so irony is a instrument through which one can prize open the constructed quality of a particular narrative by asking difficult questions, and by asking multiple questions at any given point of time. So irony is associated with multiplicity, irony is associated with ambivalence, irony is associated with plurality of perspectives, etc.

And like I said it has a degree of semantic, slipperiness, which makes it a very useful weapon in terms of situating itself against any grand narrative of mini productions. So irony partiality, intimacy, and perversity becomes very important categories for the cyborg, and cyborg is

resolutely committed uh to all these categories. It is oppositional, utopian, and completely without innocence.

Now interestingly look at the way the word utopian and the way word non-innocence is conflated together. So Haraway is conceiving, or Haraway is theorizing, or describing an utopia which doesn't require innocence, it's a post innocence utopia. So innocence becomes bit of a humanist tradition, so Haraway is obviously moving away from and in a sense I would talk a bit about that later, but cyborg becomes a very good example of post human embodiment.

Right so in a sense it becomes a an order of embodiment which problematizes some of the original ontological orders of western embodiment, or western sense of self, which incorporated or which pre-supposes rationality, which pre-supposes logic, which pre-supposes dualism between man women, mind body, lawful illegal, you know logical irrational, etc. so all these presupposition, all these pre suppose dualisms are done away with when it comes to the figure of cyborg which is oppositional, utopian and completely without innocence.

So that non innocence of cyborg is something which is constantly hopped at by Haraway over here. So no longer structured by the polarity of public and private, the cyborg defines a technological polis based partly on a revolution of social relation in the oikos, the household. So again what we see over here is interesting, the entire distinction between the special dissention between the public space and the private space you know it just is done away with when it comes to cyborg and this is again a very post modern condition where the entire ontology of the public space becomes problematized.

Because we can think of the virtual world we inhabit today, we consume today as a public space, and again this is one of the ways with which one can look at this particular essay as being quite profelic, in terms of how it connects with the times you know it can anticipate the time that follows it. So the world we live in today for instance, let's say for you know the different virtual worlds we have today, weather its Twitter or Instagram, or Facebook, we find that those cannot be seen as an example of public space, and though we can obviously inhabit these public space from the very privacy of our bedroom, the very privacy of study from my drawing room, we don't need to leave the house we live in privately, in order to inhabit the public space.



So entire binary between the public space and private space begins to get problematized in the postmodern times, so cyborg becomes a very good example of that problematization. And again this is the anticipation offered by Haraway which is quite true, which is truer to our times, then what was perhaps when Haraway conceived this essay or this model of the blurring bod lines.

So nature and culture are reworked, so again the whole ontological orders, ontological oppositional orders between nature and culture, between nature as being purely organic, and culture as being purely artificial that is done away with completely, and this is something which I may have discussed, some of you, if you are familiar with the course which I offered last time on culture studies, I talked about how culture is increasingly, it is a very complex category because it takes into account the organic and the inorganic, the material and the abstract together, and we don't quite know.

It is a very asymmetric entanglement, we don't quite know how to quantify the extent with which it is original, organic, an extent to which it is authentic and material, in quality that becomes a very complex entanglement, which is what, constitutes the culture in the first place. So mention culture which is rework, it becomes reintologized in a certain sense. The one can no longer be the recourse for appropriation or incooperation by the others.

(Refer Slide Time: 13:42)

pletely without innocence. No longer structured by the polarity of public and private, the cyborg defines a technological polis based partly on a revolution of social relations in the *oikos*, the household. Nature and culture are reworked; the one can no longer be the resource for appropriation or incorporation by the other. The relationships for forming wholes from parts, including those of polarity and hierarchical domination, are at issue in the cyborg world. Unlike the hopes of Frankenstein's monster, the cyborg does not expect its father to save it through a restoration of the garden—that is, through the fabrication of a heterosexual mate, through its completion in a finished whole, a city and cosmos. The cyborg does not dream



The relationships for forming wholes from parts, including those of polarity and hierarchical domination are issue in a cyborg world. So it becomes a very met anomic activity, a very

metanomic mode of operation where you work with fragments, where you work with different parts put together, and in that sense you begin to get a sense of embodiment. But you no longer aspire for holistic embodiment, for whole embodiment that myth, that fantasy of wholeness, that fantasy of completion is being done away with, when the cyborg is deconstructed with the rival cyborg in the technological time which the Harraway happens to describe over here.

Okay so the relationships performing holes from parts including those of polarity and hierarchical domination are issue in the cyborg world. And like the hopes of Frankestine's monster, the cyborg does not expect its father to save it through the restoration of the garden that is through the fabrication of the heterosexual mate, through its completion in finished whole, a city and cosmos.

Now this reference to (14:44) is very interesting because in one sense one can look at that novel as the first example of post humanist fiction because what happens in the novel, I am sure some of you, most of you read the novel, and atleast would know what happens in the novel, we have a scientist, a bio scientist who aspires to create a perfect progeny, the perfect human body which doesn't require any female agency, which doesn't require any female interventions, in other words the female biological activity, the female biological enrestment, in the entire process of birth done away with.

But this male scientist wants to create this perfect progeny in a laboratory which is very much a male space in that particular novel, now obviously that experiment goes wrong, and he ends up creating what he calls a monster, abbreviation something which Tran grace all the nomadic boundaries of human. And now that becomes, that happens through accident, it is not something which he wants to create, it is not something which is desires or aims to create, he aims to create a perfect progeny which doesn't happen.

However there is this residual nostalgia where the monster, the created object, the created entity, the cosine human entity which is created, he wants to go back, he wants to fulfill himself by, you know through a hetronomic process. So he desires a mate, he desires in other word a female monster, and it promises Victor Frankestine, the protagonist of the novel that if you give me a female monster I will leave humanity, and I will live in a society which doesn't have civilization and I will live their etc.

So the desire to become whole, the desire to become heteronormative, is still there in (16:20) but when he becomes cyborg in normal world as Haraway describes it, she says quite clearly that Cyborg does not really want a heterosexual mate, he doesn't really require any idea of heteronormativity because it doesn't really presuppose any idea of origin or any idea of end in the world which he inhabits today.

Now the cyborg doesn't dream of community on the model of the organic family, this time without a deeper project, the cyborg could not recognize the Garden of Eden is not made of mud and cannot dream of returning to dust.

Now obviously these are very biblical metaphors which are described, which are used to describe the design of cyborg as Haraway sees it. Now the Biblical metaphors are here for a reason, the metaphors over here obviously underline the human temporal fantasy, the human fantasy of creation, the human narrative of creation which the cyborg wants to do away with, which the cyborg wants to break away from completely. The myth of origin the myth of end, the myth of salvation, the myth of redemption, uh the myth of creation so these myths are deconstructed by cyborg, and interestingly what Haraway says is that the cyborg could not recognize the garden or Eden, it wouldn't even acknowledge the garden of Eden as recognizable space because it doesn't have any sense of origin, it doesn't really aspire for any sense of origin, it can't even imagine any sense of origin.

So it is not made of mud and cannot return uh cannot dream of returning to dust. Now mud and dust are obviously metaphors over here, metaphors of organicity, these are biblical metaphors but what they serve to convey over here is the idea of organic human body, of purely biological human body, and what Haraway says quite clearly that cyborg doesn't really appear like a biological phenomenon, it is not something which is made of mud, and doesn't dream of returning to dust, this very biblical from dust of comet, dust of return it.

That cyclicity, that cyclical organicity is broken by the cyborg in that sense. In the sense it exists in the world today. Okay, so perhaps that is why I want to see if cyborg can subvert the apocalypse of returning to nuclear dust, in the manic compulsion to name the enemy. Cyborg are not reverent, they don't remember the cosmos.

(Refer Slide Time: 18:34)

community on the model of the organic family, this time without the oedipal project. The cyborg would not recognize the Garden of Eden; it is not made of mud and cannot dream of returning to dust. Perhaps that is why I want to see if cyborgs can subvert the apocalypse of returning to nuclear dust in the manic compulsion to name the Enemy. Cyborgs are not reverent; they do not re-member the cosmos. They are wary of holism, but needy for connection—they seem to have a natural feel for united-front politics, but without the vanguard party. The main trouble with cyborgs, of course, is that they are the illegitimate offspring of militarism and patriarchal capitalism, not to mention state socialism. But illegitimate offspring are of



Now if you notice, if you see that the word remember comes with the hyphen over here, re-member, so the cyborg do not re-member the cosmos, and what that means is essentially, is that they have been dismembered, they have dismembered themselves from the cosmos and they have no desire to re-member themselves from the cosmos, in other word the entire organic quality about remembering, the entire organic quality about memory why you remember yourself from something you dismember from, that organic quality is done away with by the cyborg, it is rejected by the cyborg completely.

And this is part of the reverence that Haraway talks about, that cyborg's are not reverent towards any idea of origin, towards any idea of uh completion. So they are wary of holism, but needy for connection, they seem to have a natural feel for the united front politics, but without the vanguard party. The main trouble with cyborg, of course is that they are the illegitimate offspring of militarism and patriarchal capitalism, not to mention state socialism.

Now this is the point in the essay where Haraway really historicizes the cyborg and she says, the cyborg is very much a progeny, a bastard progeny, an illegitimate progeny of military capitalism, and patriarchal capitalism, militarism, military intelligence, military technology and patriarchal capitalism and of course state socialism.

So they all historical come together, and create a cyborg. Now the other thing that is referred to over here is that cyborg are needy for connection, but what kind of connection is been talked

about over here is the connection in sense of kin-ship, is the connection in sense of affective affiliation, or is the connection which is ironical, incomplete, and inconsequential.

Well obviously it is the later, the ironical quality of the connection, the incomplete quality of the connection, the inconsequential quality of the connection is something which is highlighted consistently by Haraway over here. I am not talking about connection as in family kinship or biological kinship or some kind of continuum over here, that is not something which is aspired by the cyborg.

Now just want to spend a bit of time on the word trouble over here, in a way that Haraway describes is. The main trouble with the cyborg, and obviously the word trouble can be seen over here in the same sense as Judith Butler uses to talk about gender, gender, uh gender trouble. The trouble obviously has positive contentions over here. It became, trouble becomes transgression, trouble becomes you know transgression obviously produces plurality, produces many perspective which then can become you know different micro-narrative of meaning rather than emanating or being contained by one grand narrative or mini production.

Now uh the trouble with the cyborg and the reason why it is transgressive is that because of the illegitimate off spring of militarism or patriarchal capitalism. Right so the entire military intelligence, the entire military technology and patriarchal capitalism they come together and that is the nexus through which cyborg is formed.

But obviously uh it is an illegitimate off spring, it is not something which is desired. Not something which is controlled, and classified and celebrated and uh as a natural off spring. So in that sense this is a distinction I want to make, and this is a good point to make a distinction between trans-humanism, and post humanism.

Because what trans humanism is essentially, it becomes an extention of humanist principle which embedded with rationality, logic, you know uh the entire binary between man and women, mind and body, civilized and non civilized, acceptable and unacceptable, desirable and undesirable, legal, illegal etc. so that dualism that map of dualism is something which is embedded into trans humanism which becomes perfection of humanism in a sense.

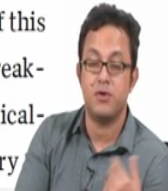
So you know that would have been legitimate off spring, legal off spring, the desired off spring of all these nexus, militarism, and patriarchal capitalism. But the cyborg, is an illegitimate off spring, something which is uncontrolled, uncontrollable, it just happen out of accident, it is undesirable, so rather than being an extension of humanist principle it becomes, ends of becoming a revision, a retelling, a subversion of the humanist principle, in that sense it becomes post humanist in quality.

(Refer Slide Time: 23:24)

1 2017-12-18 03:37:21.

exceedingly unfaithful to their origins. Their fathers, after all, are inessential.

I will return to the science fiction of cyborgs at the end of this essay, but now I want to signal three crucial boundary breakdowns that make the following political-fictional (political-scientific) analysis possible. By the late twentieth century



So in the distinction to make in the very outset of this essay, that this is an essay that tends to anticipate the entire disclosure post humanism as it is though and consumed today. Because this is an illegitimate off spring it becomes an important, complex, construct of cyborg, but illegitimate off spring are often exceedingly unfaithful to origins.

The fathers after all are inessential. So the entire idea of being reverential, towards the origin, the entire idea of being irreverential towards father becomes a very important factor, becomes a very important quality of the cyborg. Because they are completely disregard any idea of origin, that are required any further, they are not reverential to the father, because they don't want any sense of unity any sense of originality.

So they are a phenomenon, they are a process, they are a you know entire process of becoming and unbecoming. Which happen at any given point of time, so in that sense entire idea of cyborg is very transgressive process.

(Refer Slide Time: 23:43)

essay, but now I want to signal three crucial boundary break-downs that make the following political-fictional (political-scientific) analysis possible. By the late twentieth century in U.S. scientific culture, the boundary between human and animal is thoroughly breached. The last beachheads of uniqueness have been polluted if not turned into amusement parks: language, tool use, social behavior, mental events – nothing really convincingly settles the separation of human and animal. And many people no longer feel the need for such a separation; indeed, many branches of feminist culture affirm the pleasure of connection of human and other living creatures. Movements for animal rights are not irrational denials of human uniqueness.



Okay and then again it is very historically located, and Haraway is very careful to talk about the setting which produces the cyborg, so it is not really a abstract phenomenon, it is something which produces out of the material condition after late essentially militarism, and technological capitalism, and she says quite clearly and it should be on the screen.

By the late twentieth century in the US scientific culture the boundary between human and animal is breached, the last beach heads of uniqueness have been polluted if not have been turned into amusement parks, language, tool uses, social behavior, mental events, nothing convincingly settles the separation of animal and human.

So it is a very loaded phrase, it is a very loaded sentence, and lets just unpack a little bit and try to understand what Haraway is trying to say over here. Now what she says is quite clearly is that this is a culture, a scientific culture where the boundary between man and animal, is suddenly breached, is transgressed, uh it is not something which retains its original pure ontological orders.

So human animal boundaries they come together, they entangle all the time in the late twentieth century culture. And the beach heads of uniqueness, uh what are the beach heads of uniqueness, the instruments of uniqueness, instruments of power and control, and which gives unique

authority, unique agency to human beings, what are those language, tool use, technology, social behavior, and mental events.

So all these very very core human activities, have been uh polluted by the cyborg and the word pollution over here is very interesting because pollution is obviously anti-purity. Pollution and contamination becomes very important categories in cyborg politics, because it is designed against any idea of unity, any idea of purity, any idea of hygiene.

So cyborg is deliberately designed to be unhygienic, by default to be polluted, to be contaminated unhygienic quality is something which categorizes cyborg into something transgressive potential. So these are attributes, these core human attributes, these very holy human attributes, language, technology, social behaviour, mental events, you know are almost turn into amusement parks.

Uh and in the process not in really convincingly settles the separation between animal and man. So you know it is not very compelling, it is not very convincingly anymore the separation of man and machine, the separation of animal and man in the current politics of cyborg separation. Uh cyborg embodiment.

I just want to spend little bit of time on the term amusement park as used by Haraway over here. So Amusement park becomes very important, signifier of space. Uh in post modern times and not least because these are parks where play becomes very important activity. Now I am not talking about play as innocent activity over here, so these are playful activities which are heavily coded in quality.

So any amusement park contains very coded machines of play, of playful consumption, of consuming through play. Now those are non-innocent machines, those are machines which are also transgressive in quality which de-familiarize the normative world outside. So the amusement parks becomes sort of a miniaturization, a metonymic miniaturization of the whole outside.

And in the process of miniaturizing the world outside, it mimics the world outside and the process of mimicking the world outside it also creates or generates an order of de-feminization



and so this mimicry, this miniaturization, this de-familiarization all these becomes very important qualities which can become potential subversive in quality.

Where amusement park is unholy in quality, necessarily non-sacred in quality and this entire idea of miniaturizing reality, the entire idea of miniaturizing reality, the entire idea of mimicking reality through hyper real, through production of hyper real you know universe becomes a very important tradition for the post modern amusement park.

And in that sense it becomes a hyper real, hyper active, potentially subversive phenomenon, uh subversive space if you look at that way. Now so this is the quality, this is the order of transgression that is described by Haraway and she says and even hardcore, holy human attributes of this language to the use, how to use tools, how to use machines, how to use language, how to use you know exemplify social behavior, more importantly, more inwardly, how do you navigate mental events.

So even though those human attributes, hardcore holy human attributes are done away with, when it comes to the cyborg. Now the separation between human and animals is done away with all together, so the maps are not so clear anymore, and more importantly, Haraway says that many people no longer feel the need for such a separation. Indeed many branches of feminist culture form the pleasure of connection of human and other living creatures, so this is a very important point that Haraway is making while she is saying that you know some of the current thoughts one feminism, some of the current schools of feminist series and post modern times, actually affirms and celebrates the connection between man and the animal, man and other forms of living beings, other living orders.

And that connection, that incomplete, inconstant, inconsistent connection becomes very desirable condition, and it becomes a very pleasurable condition to a certain extent and certain schools of feminist thoughts. And certain schools of feminist culture.

(Refer Slide Time: 29:05)

connection of human and other living creatures. Movements for animal rights are not irrational denials of human uniqueness; they are a clear-sighted recognition of connection across the discredited breach of nature and culture. Biology and evolutionary theory over the past two centuries have simultaneously produced modern organisms as objects of knowledge and reduced the line between humans and animals to a faint trace re-etched in ideological struggle or professional disputes between life and social science. Within this framework, teaching modern Christian creationism should be fought as a form of child abuse.

Biological-determinist ideology is only one position open



Now moments for animal rights and irrational denials of human uniqueness there are clear sighted recognition of connection across discredited of breach of nature and culture, biology and evolutions theory over the last two centuries, past two centuries have simultaneously produced modern organism as objects of knowledge and reduce the line between humans and animals to a faint place retched in the ideological struggle of professional disappearance between life and science.

Within this framework teaching modern Christian creationism should be for as the form of child abuse. So it is a very provocative sentence, violently provocative as you can see, the Harway is concluding with in this particular section. But let's go back a little bit and see and unpack what she says about you know moment of animal right so this entire moment of animal right, the entire animal right moment which has emerged along with feminism, sometime it became a branch of feminism in a sense the way it situates itself against the agene of the you know male primate.

You know in a sense that it becomes a subversive category and these are not irrational denials of human uniqueness, to these are not like irrational moments like come out of nowhere, these are

clear sighted recognition of connection across the discredited branch of nature and culture. So these are to connect different order of life, different orders of existence, and just move away from any centrality, any phallocal centric idea of humanness or human quality.

And it looks at humanness or entire idea of life form as a distributive phenomenon, as a form that connects across different kinds of attributes in a very metonymic way. Now this reference in biology and evolutionary theory, we know obviously as a fact that we share more than the 80% of the gene pool, where most of the other animals on the planet, 90% are some of the primates who are around us, so we go and habit the world with animals with which we share out gene pool.

Majorly share our gene pool. So any idea of human uniqueness, any idea of human exclusivity is imperially untrue. Scientifically untrue, as it is demonstrated by some of the experiments over and over again. So any idea of the primacy of the man because of in genetic sophistications because of innate biological sophistication or uniqueness is obviously ironies in quality, is obviously scientifically untrue.

And within its framework, within its discovery, within this scientific knowledge that we have today, and we should consume today, a teaching modern creation, Christian creation that come from Adam and Eve we came as being uniquely created by god if that is thought to the children, should be classified as child abuse as a form of epistemic violence, as a form of violence and knowledge. Through which the child is indoctrinated.

So obviously this is a very very anti-Christian, very very anti-religious, anti-humanist setting that disclose point position that Haraway is taking over here. But the point she is trying to make is we need to aware of the fact that we live in a kin ship system that are being reformulated, re sesimatized, retheorised, so we not only have kin ship only humans we should acknowledge out kin ship with machines, with inorganic attributes, with animals in a very metonymic distributive way.

And unless we can do that we are not really being aware of the time we are living off today. Because scientifically, imperially we have known we have the fact and knowledge that we share over genetic pool, we share over biological systems, through many of the forms of life around us which includes animals, which include machines, which include other forms of life.

And unless we are aware, unless we acknowledge the other forms of life in proper sense of the word we as human being live in a delusional world which keeps getting embedded by humanist disclosures, humanist dualisms, or the supremacy of the mind, supremacy of the mind over the body, the supremacy of male or female, the supremacy man over animals, the supremacy of culture over unorganized nature etc.

So this is the point that Haraway is obviously underlining quite heavily over here, and this entire idea of doing away with the creation story as a form of, and classifying it as a form of child abuse, is a very provocative sentence that Haraway is deliberately offering in an attempt of underlying the point.

She says that we need to acknowledge kin ship, we need to acknowledge our connectivity through all the different life forms around us today, and unless we can do that then obviously we are living in a you know false faith, series of faith, in a false believe system. And post humanism and cyborg, does away with the believe system, does away with the entire myth of creation, the entire origin story of creation which must be done away with if we are to live fully as agentic selves in the post modern world we habit and internalize today.

So this is the point where we stop at this lecture and we would continue with this lecture and the text on lectures to come. They do brush up the discussion that we are looking at, because all the sections which will be important for us, for your examinations, and understanding and also for the Haraway is offering there today and obviously this fits into the bigger narrative of feminist writing that is par for the course. So I will stop here today and see you in next lecture. Thank you for attending.