

**Feminist Writings**  
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**The Cyborg Manifesto - Part 3**

So hi and welcome to this NPTEL course entitled Feminist Writing where we are looking at Donna Haraway's Cyborg Manifesto. So we have already started with the essay and it is a pretty profound essay looking at the entire idea of humanness, entire idea of human identity, gender identity in the post modern world.

And we will look at the point today where she talks about some of the paradigm shifts which have happened in the post modern technocratic world. Because its important member the historical setting that she is talking about over here is late twentieth century capitalism, late twentieth century technocratic capitalism where technology becomes a very important instrument, not just in public space but also in private space.

Technology affects not just the way we communicate in the public world, but also the way we experience intimacy, the way we experience very very human affective experiences. So in that kind of setting where technology becomes very important and major instrument of sort of convenience, and communication and interruption, then what happens to the entire identity of humans, machines, organic, inorganic etc. So she is talking about some of the crucial paradigm shifts that has happened, that have happened historically, with the growth of twentieth century technology.

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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 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



And then she, in the section on the screen at the moment she talks about the three crucial boundary breakdowns, that makes the following functional analysis possible, so she defines, she maps out three paradigm shifts, she maps out three boundary breakdowns, which quite important to study for the purpose of historicizing the emergence of the cyborg.

So uh as she goes on to say and this should be on the screen, by the late twentieth century uh in the U.S. scientific culture, the boundary between human and animal is thoroughly breached. The last beach heads of uniqueness have been polluted, if not turned into amusement parks, language, tool use, social behavior, mental evens, nothing really convincingly settles the separation of animal or human and animal.

So the first big break that happens with the rise of technology in late twentieth century is the boundary between human and animal breaks down. And she says that we cant really demarcate, so clearly anymore. And the word polluted is very important over here, because pollution or more specifically contamination becomes very important category in post modernism, where everything gets contaminated so there is something pure anymore, there is no sense of pure identity, purity when it comes to identity, every identity becomes contaminated category which is something that Haraway talks about so clearly.

And she says over here these have termed almost into amusement parks, amusement park is a very interesting metaphor or post modernism because what happens in amusement part is the

world we live outside is turned into toy world. And that toy world, the conversion of toy world is also an act of de-familiarization, we have machines which look like animals, we have animals who look like humans, so the entire distinction between human, animal, machine sort of breaks down in amusement park.

And amusement park is not a very innocent space, it becomes a very discursive space in post modernism where machines can stimulate reality. Where machines can anticipate reality, so you know it becomes again a contaminated category of existence, so all the uniqueness, all the unique entity about human being languished, social behavior, mental evils, so all these uniqueness, unique attributes begin to break down, begin to get contaminated until we come to the point where nothing convincingly settles the separation of humans and animals.

Many people no longer feel the need for such a separation, so that's the other important thing, that's the attitude of post modernism which one needs to be mindful of. Because you know this break from pure idea of humanness, this break from pure idea of your centric humanness, more precise begins to happen uh from early twentieth century. But if you look at modernism, you find that there is sense of nostalgia which tends to creep in where people are acknowledging the break, where people are acknowledging the loss of the old order of humanness, but they are mourning it, they are nostalgically looking back, at the world which had the order intact.

So the attitude is one of sadness, the attitude is one of mourning, where as when you come to post modernism it celebrates this break, it celebrates hybridist, it not just acknowledges it but it celebrates in a way which makes it a playful possibility. So people don't feel the need to have the separation any more than humans, because you know just becomes very interesting contaminated category. Which becomes a happy, celebratory contamination in some sense.

So indeed many branches of feminist culture from the pleasure of connection of human and other living creatures. now you find the birth of animal studies as a discipline and you know growth of feminism becomes salvation of feminism or discipline, they sort of overlap with each other quite significantly not just temporary but also attitude.

So we find the entire idea about animal rights, entire idea about doing away with the primacy of the man as primate and instead looking at man as one more species in this entire species world we inhabit so that comes for the consolidation of feminism. So feminism, feminist culture and entire kinship with other living creatures, so you know that discipline, those discipline sort of merge and overlap with each other quite interestingly.

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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 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 unique-



So movements for animal rights are not irrational demands, uh so not irrational demands for of human uniqueness they are clear sighted recognition of connection across the discredited breach of nature and culture. So human rights, animal rights, feminism, they all merge into each other and the whole point is to do away with the primacy of the man, primacy of the gendered man, the hegimicly gendered man.

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guage, 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; 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



So biology and evolutionary theory over the past two centuries have simultaneously produced. Modern organism as objects of knowledge and reduce the line between humans and animals at faint trace re-etched in ideological struggle or professional disputes between life and social sciences. Within this framework, teaching modern Christian creationism should be fought as a form of child abuse.

So this is a very provocative sentence with which this paragraph ends. And what Haraway is essential saying is that you know if we still believe in Christian creationist story that god you know man came from Adam and Eve, that kind of narrative or narrative of knowledge is still disseminated and conveyed to children's that should be not just stopped and banned, but should be classified as child abuse.

Because you know obviously by abuse she means, abuse of level of knowledge, (( ))(7:16) abuse, or epistemic violence. For that matter, she is saying that we need to acknowledge the fact that you know if we still continue the creationist narrative uh in this diverse world where not just the primacy of man, but what is being established as kin ship between entire man and other living creatures, so in that kind of environment and that kind of setting in historical situation we should put stop and end to the entire creationist narrative about biblical story of his man and women etc.

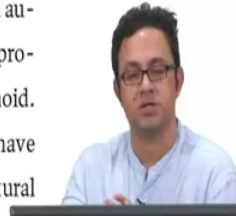
Right so that's the first distinction that Haraway is pointing out, with the difference between man and animal is breaking down, broken down as a happy breakdown, because it is being welcomed,

and celebrated and articulated by feminist critiques and animal rights critiques, post-modernist etc. and that is very much part of the entire cyborg narrative that she is trying to you know describe.

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cycle of marriage exchange.

The second leaky distinction is between animal-human (organism) and machine. Pre-cybernetic machines could be haunted; there was always the specter of the ghost in the machine. This dualism structured the dialogue between materialism and idealism that was settled by a dialectical progeny, called spirit or history, according to taste. But basically machines were not self-moving, self-designing, autonomous. They could not achieve man's dream, only mock it. They were not man, an author to himself, but only a caricature of that masculinist reproductive dream. To think they were otherwise was paranoid. Now we are not so sure. Late twentieth-century machines have made thoroughly ambiguous the difference between natural



Now we come to the second big break, uh that is the second leaky distinction is between the animal human organism and machine. So first we have the animal and human distinction being broken away and the (( ))(8:24), the second leaky distinction is between the animal human, the organic order and the inorganic order.

So we are looking at almost the vein diagram, we are looking at the sub-category of man and animal, that categorical division breaks away, so that becomes one category and then we come to the next one where organism, men and animal together, and machines. Even that division has been done away with in the current culture of post modernism as Haraway goes on to describe.

So uh she talks about how pre-cybernetic machines could be haunted, there was also this obvious specter of the cost in the machine, so you know she talks about the pre-internet, pre cyber machines. Because remember I need to keep telling this throughout the lectures, that historical setting is very very important for this, she is talking about late twentieth century technological capitalism which is pretty much time when internet was coming into main, where you know the entire connection, the entire idea of knowledge is being revolutionized you know different, you know plural several paradigm shifts etc

Now she talks about how even in the per-cybernetics machines there was the idea of machines being haunted, and you can think about exams of where people were afraid of being captured in the camera, and there was this belief that camera can steal someone's soul, it can capture someone's soul spiritually. So all these narratives about costliness, about spectrally where they in early machines as well.

So this dualism structured the dialogue between materialism and idealism that was settled by a dialectical progeny called (10:00) but basically machines were not self-moving, sub-designing autonomous.

So the dialectical division between material and spirit which was pretty palpable with the rise of you know more ultra-essential machines. But even so those machines were not self driven, those machines were not intuitive machines those machines had to be monitored, had to be worked on by the humans.

So the human agency was pretty palpable, the human agency when it came to machines, when it came to operating machines was pretty much there, was not self-operating, machine were not self-decision making, or self-designing, or autonomous in that sense.

So they could not achieve man's dream, they could only mock it, so those machines can only mimic man's dream. You know they could just mimic it, but they could not achieve man's dream in that sense. They were not man, they were only caricature of that masculine's reproductive dream.

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haunted; there was always the specter of the ghost in the machine. This dualism structured the dialogue between materialism and idealism that was settled by a dialectical progeny, called spirit or history, according to taste. But basically machines were not self-moving, self-designing, autonomous. They could not achieve man's dream, only mock it. They were not man, an author to himself, but only a caricature of that masculinist reproductive dream. To think they were otherwise was paranoid. Now we are not so sure. Late twentieth-century machines have made thoroughly ambiguous the difference between natural and artificial, mind and body, self-developing and externally designed, and many other distinctions that used to apply to organisms and machines. Our machines are disturbingly living.



So the machines over there in that point of time in early twentieth century were more like caricatures of man's dream. So you know union, utopia, etc. to think they were otherwise was paranoid, so to think that machines had a will of their own, machines had a intuition of their own, machines had drive of their own, to think of those teams was you know people would considered to be paranoid or mad.

But now she goes on to say now, we are not so sure, because now we are not so sure that machines don't have a will of their own, we are not so sure that machines don't have a intuition of their own, because they do seem to come up with certain actions which are intuition driven actions, which are decision driven actions. So we are not quite sure that machines are not autonomous in quality, that machines are not argentic in quality anymore, because there seems to be a sense of agency in the way machines operate in this kind of setting, in the late twentieth century technological setting.

So late now we are not so sure, late twentieth machines are made throughly ambiguous, the difference between natural and artificial, mind and body, self developing and extrenally designed. That are used to reply to organisms and machines.

So what are the body lines which are blurring away, mind and body, natural, and artificial, self developing and externally designed. So all these mapped out terroteris are done away with and now distinctions are been blurred away and now we have interesting entanglement, more



complex entanglement of man and machines in a way which had never happened before historically.

So our machines are disturbingly lively, and we ourselves frighteningly inert. And so this is the point, this is the sentence which prove one more time the prophetic quality about Haraway's essay, because when she was writing in 1984, the internet was just being conceived as uh a design it wasn't disseminated across the world. But now we have internet which have invaded not just public space but also the private space, so it has actually done away with the distinction between public and private space entirely with the internet.

So we can be sitting in a little room in a place, in a small town and still be connected with the entire world with different virtual networks, it can be Instagram, it can be Twitter, it can be anything. But that virtual world is very much a public space where you can have debates, you can have disagreements, you can have opinions, you can have discussions. Uh you know infinitely. And that space can be occupied and inhabited infinitely, so permanently plastic space.

So you know in that kind of a setting we can be completely inert, so we can just sit in one place and do nothing, where machines do all the work for us, uh machines can take decisions for us, machines can intuit intentions for us, machines have intentionality, machines have intuitions, machines have self decision making ability, so that that entire border line between decision making, intuition having agentic human and the passive performing machine, so that border line is completely done away with because we have machines that are actually lively, and autonomous and decision making and self driven in a very interesting sense.

So that is very important distinction that has happened in the paradigm shift, new kind of machines, new age machines in late twentieth century as Haraway goes on to describe it.

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reading the world.<sup>4</sup> “Textualization” of everything in post-structuralist, postmodernist theory has been damned by Marxists and socialist-feminists for its utopian disregard for the lived relations of domination that ground the “play” of arbitrary reading.<sup>5</sup> It is certainly true that postmodernist strategies, like my cyborg myth, subvert myriad organic wholes (for example, the poem, the primitive culture, the biological organism). In short, the certainty of what counts as nature—a source of insight and promise of innocence—is undermined, probably fatally. The transcendent authorization of interpretation is lost, and with it the ontology grounding “Western” epistemology. But the alternative is not cynicism or faithlessness, that is, some version of abstract existence like the accounts of technology.



And that's something that you know Haraway is very very interestingly you know commenting and you know prophesizing, that you know counter point where machines would do everything for us and we would become machinic and we would become passive, and agency less, and machines will take over in terms of control and communication.

So the third distinction of that Haraway points out is the substance of the second. The second distinction was obviously the separation of organism and you know machine that was done away with. The third distinction as between the boundary, and physical and non-physical, it is very imprecise for us.

So you know what is tangible and what is intangible, in the post modern world is something which is fiercely contested, is fiercely debated, as a category. Because you know we have all these uh questions about tangibility and intangibility and what is abstraction and what is material, so you know the very idea of culture, the very body of culture is very interesting sample of this, because the culture can be abstract, can be material, can be combination of both, can be very hybrid entity.

But you know cultures are dependent on material things, you know and likewise technology today are doing away with the entire idea about you know organism and in-organism, the physical and the non-physical etc.

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version of abstract existence, like the accounts of technological determinism destroying “man” by the “machine” or “meaningful political action” by the “text.” Who cyborgs will be is a radical question; the answers are a matter of survival. Both chimpanzees and artifacts have politics (de Waal 1982; Winner 1980), so why shouldn't we?

The third distinction is a subset of the second: the boundary between physical and nonphysical is very imprecise for us. Pop physics books on the consequences of quantum theory and the indeterminacy principle are a kind of popular scientific equivalent to Harlequin romances<sup>6</sup> as a marker of radical change in American white heterosexuality: they get it wrong, but they are on the right subject. Modern machines are quintessential



So that's something that the Haraway is pointing out. And she goes on to say that pop-physics the way it is being discriminated in the popular culture. Pop physics books on the consequences on the quantum theory, and the indeterminacy principle are a kind of popular scientific equivalent to Harlequin Romances.

Harlequin romances are the ((15:49)) kind of romances which were very easily consumable, narratives. As a market of radical change in the American White heterosexuality, to get a groom but they are on right subject, so pop physic books she says are the modern scientific equivalent to ((16:05)) romances and she says that pretty much the movement where the entire distinction of the physical world and the non-physical world true quantum understanding of time and space, uh is being dissolved away.

So there is no mapped out division between the physical and non-physical at all and that's a very important category, very important breakdown, very important paradigm shift, so the three paradigm shifts again to summarize A. difference between man and animal, that difference is getting blurred everyday increasingly. Second difference is between the man and animal together, organism and machine, that distinction also is being increasingly problematized in the postmodern world.

The third important distinction is the difference between physical and non-physical, the intangible and the tangible, the material and the abstract, so that division is too is being jeopardized in the postmodern world. And again the attitude and response to these acts of problematization is often one of the celebrations, often one of the happiness, often one of the euphoria.

So it is not really something that is mourned in the postmodern world, that all distinctions in old orders are breaking away, uh actually they are welcomed, the breaking away is welcomed in a very postmodern, celebratory sense.

Okay, so modern machines are quintessentially microelectronic devices, they are everywhere and they are invisible. So you know this is a very important quality that Haraway is pointing out, the ubiquity, and they are everywhere, there is not space which is not invaded by modern machines, and they are invisible, they are not like massive machines. If you compare for instance the older computers with the newer one's the computer is getting thinner by the day, it is getting smaller by the day.

We don't really actually need a computer anymore if you have got your smartphone and more miniaturized devices which can do everything from programming, from emailing, from social networking activities, from buying things from medical services, you know legal advice everything. So you download apps one after the other and app store advice you on how to navigate with the world around you.

And again this is something that Haraway doesn't mention because those things were not happening at the point she was writing but she seems to anticipate all that from 1984, which was pretty much the time when internet was blossoming as a massive machine. Uh which would establish new kind of a kinship, network, between, across the globe, across the human beings everywhere.

So modern machines she says are getting more and more tiny, they are getting more and more miniaturized, they are getting more and more invisible, so you know the visibility, one could argue that the visibility and the efficiency are inversely proportional to each other when it comes

to machines. Because more invisible a machine is, the more efficient it is, so invisibility and efficiency are equated with each other.

So the flatter, the smaller, the tinier the machine is, the more miniaturized the machine is, the better it is in terms of sophistication, in terms of sufficiency, in terms of working ability. So modern machine, machinery, is an irreverent upstart god, mocking the father's hubricity and spirituality. The silicon chip is a surface for writing, it is etched in a molecule scale, disturbed only by atomic noise.

The ultimate interference for nucleuse scores. So uh the idea of the irreverent obstruct god is a very interesting idea, because this goes back to the very idea of blasphemy which Haraway started off with. Blasphemy is an act of irreverence, Blasphemy is an act of subversion. You know the entire obstruct god being a new kind of god which you know perhaps inauthentic, perhaps illegate, perhaps subversive, and that god that obstruct god mocks along with the machinery, fathers ubiquity and spirituality.

So notice the small g, the lower case for G in God and higher case capital F when it comes to Father, so obviously father over here is an example which signifies phalogacentricism, the law of the father, the writing of the father, descript of the father, and that phalogacentricism which is a combination of phalocentrisicm, and logocentricism to fathers logic put together, that ubiquity or the spirituality of the phalogacentricim is being mocked, it being subverted by the modern abstract god which is represented by the modern machines which are (( ))(20:27). They are everywhere.

So new kind of writing, new politics of writing emerge with the modern machines, uh which do away with the older distinctions between the law of father and law of subject. So writing, power, and technology are old partners in the western stories in origin of civilization. But miniaturization has changed our experience of mechanism. So miniaturization, I mean Haraway looks at miniaturization as an activity, and activity which creates a paradigm, which produces a paradigm shift.

Because more miniaturized the machines become the more subversive they become, they laugh against the authority of the old father, right so she talks about the three attributes in the western story of civilization and supremacy, writing, power and technology. And you can see that all these three categories have historical had, historical in form, narratives of western supremacy, for instance imperism, which is very heavily reliant on categories, technology, power, writing, etc. but miniaturization has changed, our experience of mechanism. So the way we experience mechanism, the way we experience our (( ))(21:36), of machines have changed dramatically, by miniaturization.

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ble. Modern machinery is an irreverent upstart god, mocking the Father's ubiquity and spirituality. The silicon chip is a surface for writing; it is etched in molecular scales disturbed only by atomic noise, the ultimate interference for nuclear scores.

Writing, power, and technology are old partners in Western stories of the origin of civilization, but miniaturization has changed our experience of mechanism. Miniaturization has turned out to be about power; small is not so much beautiful as preeminently dangerous, as in cruise missiles. Contrast the TV sets of the 1950s or the news cameras of the 1970s with the TV wristbands or hand-sized video cameras now advertised. Our best machines are made of sunshine; they are all light and clean because they are nothing but signals, electromagnetic waves.



So what is miniturization? What is this entire metanomizing quality machine so they can more metamonize, fragmented and miniturize, so miniturization has turned out to be about power, small is not so much beautiful, as pre-eminently dangerous as intruse missiles. Contast the TV sets of the 1950s or the new cameras of 1970s with the TV wristbands or hand sized video camera now advertised.

So again this is the interesting bit, the historical bit which Haraway has pointing out quite clearly, because if you look at the change which happened between mid 70s to mid 80s which was prettymuch the time when post modernism was blossming as a moment, we find that entire grammer of machines, and entire grammer of how you consume machines, that changes

dramatically with this acts of miniturization. So if you cant trust the whole TV sets which are massive in size, with the whole physicality, with the new camera of 1970s, with TV writst bands, uh you know that we used today, the and sized video camera that are used today. Again an act of miniturization, small becomes more efficient, so the smaller the camera, you can capture.

And again if you stretch it to the present day, extend it to the present day, you don't need a camera anymore becaue all the smartphones have camera installed in them, so everyone can be a photographer, everyone can use the camera as means of photography, because you know it becomes a miniturized machine. In that sense. So miniturization has created a paradigm shift, not just that it has also changed the entire, you know ontology of consumption, the entire ontologo of how we look, ontology of experience, how we experience the world around us.

So best machines are made of sunshine, they are all light and clean, because they are nothing but signals, electromagnetic waves, a section of a spectrum, and these machines are eminently portable, mobile, a matter of immense human pain in Detroit and Singapore.

Uh people are nowhere near so fluid, being both material and opaque, Cyborgs are either, quintessence. So this is the point that makes cyborg so interesting, electromagnetic waves, so they are not just particles anymore, they are not just matters anymore, they are made up of light, and sunshine, because they are all waves, they are combination of waves and particles which is what quantum physics is all about in that sense.

So they are section of spectrum, they are portable, they are mobile, so they are fluids of fluidity, moblity, illuminality, uh become very important qualities in modern machines. So cyborgs are either quintessence. So they become very floating, fluids signifiers, they have effeciency, movement, materiaity, etc.

So cyborg's emerge out of this quality, out of this cultural machines and as Haraway describes you know in this perticular section, (( ))(24:36) which takes place, which influence the way we look at machines, which influences the way we consume machines, etc.

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sets of the 1950s or the news cameras of the 1970s with the TV wristbands or hand-sized video cameras now advertised. Our best machines are made of sunshine; they are all light and clean because they are nothing but signals, electromagnetic waves, a section of a spectrum, and these machines are eminently portable, mobile—a matter of immense human pain in Detroit and Singapore. People are nowhere near so fluid, being both material and opaque. Cyborgs are ether, quintessence.

The ubiquity and invisibility of cyborgs are precisely why these Sunshine Belt machines are so deadly. They are as hard to see politically as materially. They are about consciousness—or its simulation.<sup>7</sup> They are floating signifiers moving in pickup trucks across Europe, blocked more effectively by the witch



Okay so the ubiquity and the invisibility of cyborgs are precisely, so you can see how she is drawing on that modern machines, the ubiquity, the invisibility, the miniaturization, the lack of centrality, and she is saying that all that informs the way the cyborgs body, the cyborgs efficiency, the cyborg's functionality, is formed.

So these sunshine belt machines are so deadly, so sunshine belt obviously refers to the belt the US where we have this IT boom, this technology boom, so machines which come out of that particular sunshine belt, they are deadly, precisely because they are invisible, they are deadly precise because they are almost intangible and ubiquitous.

They are hard to see politically and materially, they are not so tangible anymore, they are not so physical anymore. So the tangibility and physicality, and carpal reality of older machines are not being replaced by the intangibility and in carpal reality, ubiquity, the invisibility of modern machines. They are about consciousness, or its simulations.

So it is about human consciousness or in worse, in more complex stimulation they are about mimicking the consciousness. They are about reflecting the consciousness, they are about trained patterns of human consciousness, they are floating signifiers moving in pickup trucks across Europe, blocked more effectively by the witch weavings of the displaced and so unnatural women



of the anti-nuclear Greenham Women's Peace Camp, who read the cyborg webs of power so very well, than by militant labor of older masculinity politics.

So these machines cannot be stopped but the older models of masculinize labor, politics, military politics, they are actually more effectively intervene, or effectively engaged with by nuclear Greenham Women's Peace Camp which is a British camp which was up and arms against the entire idea of nuclear ammunitions. Or there is a nuclear protest, protesting again nuclear acquisitions, peace camps.

So that peace camp became a very important symbol of not just ecological uh you know resisting against ecological disasters but also by the feminist moments, teaming up against masculine's appropriations of power, uh entire masculine's hubris of power. So modern machines are actually more effective stole by these peace camps then by older forms of military intelligence.

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jobs. Ultimately the "hardest" science is about the realm of greatest boundary confusion, the realm of pure number, pure spirit, C/I, cryptography, and the preservation of potent secrets. The new machines are so clean and light. Their engineers are sun-worshippers mediating a new scientific revolution associated with the night dream of postindustrial society. The diseases evoked by these clean machines are "no more" than the minuscule coding changes of an antigen in the immune system, "no more" than the experience of stress. The nimble fingers of "Oriental" women, the old fascination of little Anglo-Saxon Victorian girls with doll's houses, women's enforced attention to the small take on quite new dimensions in this world. There might be a cyborg Alice taking account of



So why do the older forms of masculine's politics struggle to contain this machines because their natural constituency needs defense jobs. Ultimately the hardest science is about the realm of greatest boundary confusion, the realm of pure number, pure spirit, C3I and the preservation of potent secrets.

The new machines are so clean and light, the engineers are so sand worshipers, mediating a new scientific revolution associated with a night dream of postindustrial society. The disease evoked

by these clean machines are no more than the minuscule coding changes of an antigen in the immune system, no more than the experience of stress.

The nimble fingers of oriental women, the old fascination of little Anglo Saxon Victorian girls with doll's houses, women's enforced attention to the small take on quite new dimension in this world. There might be a cyborg Alice taking account of this new dimensions, ironically, it might be the unnatural cyborg women making chips in Asia and spiral dancing in Santa Rita whose constructed unities will guide effective oppositional strategies.

So what she is saying is we are living in a world, we are living in a postindustrial world where real subversion, real oppositional strategies might actually come from cyborg, might actually come from you know bodies which are not so purely human anymore. Bodies which are very interesting entanglement of human and machine, human and animal.

So that entangled body, that entangled entity which is increasingly what we are becoming today, you know might actually contain sides of subversion, might actually contain potential for subversion you know rebellion against the more masculine, paradigm of power. So I will stop at this point today, but what Haraway is saying and she sorts of maps out predestination, pre paradigm shifts, the man animal, the organic and inorganic, and lastly physical and non-physical, so these distinctions blur away with the rise of modern technology, the last twentieth capitalist technology, and with the blurring away of these technologies, with blurring away of these maps, through this technology we have the emergence of cyborg.

And cyborg can emerge as potential side of subversion, they can be subversive (( ))(29:14) of older orders of control, older of masculine's military control. And she says quite clearly that you know (( ))(29:21) of change, because machines have changed, machines have become more miniaturized in quality, more metanomic in quality, invisible in quality, and more (( ))(29:21) in quality, and that is done away with the entire idea of public space.

Because you know prior to the arrival of these machines in the late twentieth century. We have a very clear understanding of public space, where power was centered, power was located, power was controlled by few people, but now power is more distributive in quality, power is more democratic in quality, because anyone with that machine, anyone with the miniaturized machine can actually acquire power. Can actually acquire agency, so agency becomes more distributive in

quality, power becomes more distributive in quality, authority becomes more distributive in quality.

And this distributive quality is something which Haraway is celebrating as a post-modernist. And obviously this is fitting right in, in a new kind of socialist, marxist feminism that she is trying to advocate which is situated against the older orders of phallogentric control, and situated against any kind of racial supremacy, and it is more distributive in quality in a sense, it looks at the world.

The machines become agents, the machines become active agents of subversion, machines become active agents of intuitions, in a way that man machine distinction blurs away completely. And that blurring away as I mentioned already is celebrated by Haraway in a very post-modernist spirit as opposed to modernist nostalgia and suspicion. Just kind of breaking of border lines, so breaking of border lines is a very important paradigm shift which needs to happen which is acknowledged and celebrated in Haraway's disclose of the cyborg.

So I will stop at this point today and continue in the next lectures to come. Thank you for your attention.