HUAS 7305-001 Critical Studies in Art and Science
Science Fictions: Art and Science Hybrids
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Monday 4:00-6:45
JO 3.536
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CYBORG
Monday September 8, 2014

SYMPOSIUM OF INTEREST

CENTRALTRAK: THE UT DALLAS ARTISTS RESIDENCY
MARCH 7, 2009
WOMAN BODY IMAGE: HALF-LIVES OF THE "CYBORG MANIFESTO" AS IT APPROACHES 25 YEARS

- Juliet MacCannell, Professor of English, UC Irvine
- Orit Halpern, Assistant Professor of History, The New School, NYC
- Irina Aristarkhova, Assistant Professor of Women's Studies and Art, Penn State, University Park, PA
- Kristin Lucas, artist and Assistant Professor of Film/Video, Bard College, Annandale-on-Hudson, NY

Who is Donna Haraway?

- Distinguished Professor Emerita, History of Consciousness Program at UC, Santa Cruz

- Haraway earned a degree in Zoology and Philosophy at the Colorado College and received the Boettcher Foundation scholarship. She lived in Paris for a year, studying philosophies of evolution on a Fulbright scholarship before completing her Ph. D. from the Biology Department of Yale in 1972. She wrote her dissertation on the functions of metaphor in shaping research in developmental biology in the twentieth century.

- *When Species Meet (Posthumanities)* (Univ. Minnesota Press, 2007)

- *The Companion Species Manifesto: Dogs, People, and Significant Otherness* (Prickly Paradigm Press, 2003)

- *Simians, Cyborgs and Women: The Reinvention of Nature* (Routledge, 1991)

- *Primate Visions: Gender, Race, and Nature in the World of Modern Science* (Routledge, 1990)

- "Cyborg Manifesto" (1985)

- *Crystals, Fabrics, and Fields: Metaphors That Shape Embryos* (1976)

Crystals, Fabrics, and Fields
Metaphors That Shape Embryos

Donna Jeanne Haraway

Foreword by Scott F. Gilbert
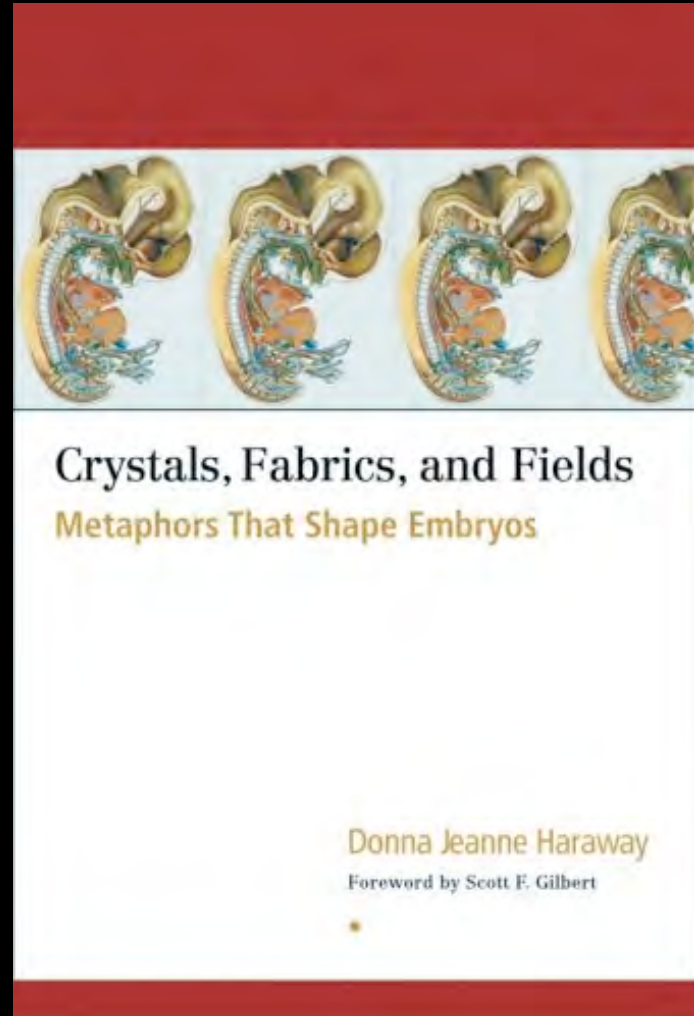
Proposition 2 California

"Proposition 2, co-sponsored by the Humane Society and Farm Sanctuary, the biggest farm-animal-rights group in the United States, focuses on what are considered the worst animal-confinement systems in factory farms. The ballot initiative, which voters will decide on Nov. 4, requires that by 2015 farm animals be able to stand up, lie down, turn around and fully extend their limbs. In effect that translates into ban on the two-foot-wide crates that tightly confine pregnant pigs and calves raised for veal — a space so small that they can't turn around. And it would eliminate so-called battery cages where four or more hens share a space about the size of a file drawer."

Maggie Jones, "The Barnyard Strategist," *New York Times Sunday Magazine,* October 27, 2008

Terms

- Cyborg - a human who has certain physiological processes aided or controlled by mechanical or electronic devices; Cybernetic organism. A living being who contains cybernetic or bionic parts to replace and / or enhance physical parts. According to Leigh Gilmore (in William Pinar), Cyborg identity becomes possible at the end of the 20th century due to the breakdown of identity structures that rendered the very notion of identity knowable and stable. The boundaries that have been fractured include the human/animal boundary, the human-animal/machine boundary, and the physical/nonphysical boundary. The cyborg is derived from science fiction. What are the repercussions of introducing this voice into various academic disciplines?

- Cyborg Feminism - deconstructs binaries of control and lack of control over the body, object and subject, nature and culture. Haraway uses the metaphor of cyborg identity to expose ways that things considered natural, like human bodies, are not, but are constructed by our ideas about them.

- Technocultural Feminism – feminism as post-humanist and gender non-specific, based on cyborg bodies which are "monstrously perverse;" deploying libidinal powers of resistance, not unlike those discussed by Jonathan Katz in reference to Herbert Marcuse.

- Technoculture – According to Linda Howell, it is located as much in the work of everyday fantasies and actions as at the level of corporate or military decisions making.

- How do we distinguish the differences between an automaton, android, robot, and cyborg?

The Cyborg and Apocalypse

- early science fiction
- utopia
- cyberpunk
- dystopia

Obverse of Francis Fukuyama's "end of history" thesis (1989/1992)
The End of History and the Last Man (Free Press, 1992)

- post-progressive; post-teleological; post-evolutionary
- "We cannot picture to ourselves a world that is essentially different from the present one, and at the same time better…"
- "a future that is not essentially democratic and capitalist"
- According to Kevin Pask, Fukuyama's thinking constitutes "a metanarrative of the present at the decisive conclusion of history ('apocalypse now')…the impossibility (or undesirability) of formulating an alternative to liberal capitalism."
- Is apocalypse a privileged desire of the Westerner emerging from satiation and boredom?
- Do we need metanarratives, "stories" as Wim Wenders would have it, to tell ourselves?

"A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century" by Donna Haraway (1985)

- Irony? What is the role of "irony" in the text?
- Blasphemy?
- Once again, why does Haraway choose to deploy the genre of science fiction? As a "minor literature," what does it do to classical humanism?
- Is the cyborg autonomous from war, everyday life, capitalism?
- "Cyborg 'sex' restores some of the lovely replicative baroque of ferns and invertebrates (such nice organic prophylactics against heterosexism)." p. 150 What further does this forecast about author's position on the roles of gender conventionally understood?
- Why are we all "chimeras"? p. 150
- "The cyborg is a creature in a post-gender world; it has not truck with bisexuality, pre-oedipal symbiosis, un-alienated 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." pp. 150-151
- What happens to "nature"? - "Nature and culture are reworked; the one can no longer be the resource of appropriation or incorporation by the other." p. 151

- Finished wholes: How many can we identify? To what does Haraway refer? p. 151

- Military Industrial Complex – the cyborg's relationship?

- "…teaching modern Christian creationism should be fought as a form of child abuse." p. 152

- "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 lively, and we ourselves frighteningly inert." p. 152

- "…a cyborg world is about the final imposition of a grid of control on the planet…" p. 154

- "From another perspective, a cyborg world might be about lived social and bodily realities in which people are not afraid of their joint kinship with animals and machines, not afraid of permanently partial identities and contradictory standpoints." p. 154

- How does the manifesto forecast "Global feminism(s)"?
- Can we distinguish between unity and universalism?
- "I do not know of any other time in history when there was greater need for political unity to confront effectively the dominations of 'race,' 'gender,' 'sexuality,' and 'class.'" p. 157
- Why does Haraway fault Catherine MacKinnon? pp. 158-9
- What's wrong with Marxist points of view?
- What's wrong with radical feminism?

The Informatics of Domination

Representation	Simulation
Bourgeois novel, realism	Science Fiction, postmodernism
Organism	Biotic component
Depth, integrity	Surface, boundary
Heat	Noise
Biology as clinical practice	Biology as inscription
Physiology	Communications engineering
Small group	Subsystem
Perfection	Optimization
Eugenics	Population Control
Decadence, *Magic Mountain*	Obsolescence, *Future Shock*
Hygiene	Stress Management
Microbiology, tuberculosis	Immunology, AIDS
Organic division of labor	Ergonomics/cybernetics of labor
Functional specialization	Modular construction
Reproduction	Replication
Organic sex role specialization	Optimal genetic strategies
Biological determinism	Evolutionary inertia, constraints
Community ecology	Ecosystem
Racial chain of being	Neo-imperialism, United Nations humanism

The Informatics of Domination

Scientific management in home/factory	Global factory/Electronic cottage
Family/Market/Factory	Women in the Integrated Circuit
Family wage	Comparable worth
Public/Private	Cyborg citizenship
Nature/Culture	Fields of difference
Co-operation	Communications enhancement
Freud	Lacan
Sex	Genetic engineering
Labor	Robotics
Mind	Artificial Intelligence
Second World War	Star Wars
White Capitalist Patriarchy	Informatics of Domination

What exactly is the Informatics of Domination?

Women in the Integrated Circuit

" 'Networking' is both a feminist practice and a multinational corporate strategy – weaving is for oppositional cyborgs."

Cyborgs: A Myth of Political Identity

"Writing is pre-eminently the technology of cyborgs, etched surfaces of the late twentieth century. Cyborg politics is the struggle for language and the struggle against perfect communication, against the one code that translates all meaning perfectly, the central dogma of phallogocentrism."

phallogocentrism - Jacques Derrida's neologism, which is a combination of phallo- and logo-centrism. The term suggests that western culture is obsessed with origins and centers, and that the specific origin and center around which it revolves is bound up with both the phallus and the logos (masculinity as the Law, as God, as reason, as the true Word).

"…That is why cyborg politics insist on noise and advocate pollution, rejoicing in the illegitimate fusions of animal and machine…"

- Is this document dated? And, if so, how?
- Is it, by contrast, extraordinarily topical? And, of so, how?
- Does it constitute a "metanarrative"?
- What is the relationship between the cyborg of dystopian filmic portrayal and Donna Haraway's manifesto?

I WOULD RATHER BE A CYBORG THAN A GODDESS.

Chico MacMurtrie, The Amorphic Landscape, 2004

A portion of *The Amorphic Landscape*. Visible (from left to right) are the *Tree* with the drumming *Mulabundas*, *Geck* (hanging from the *Tree* branch), the xylophonic *House* and *Rude Boy* (in the background), *Electro Drummer*, *Landscape Mountains*, the *Rope Climber*, *Feisty Children* (in the aperture), and *Transparent Body*.

Chico MacMurtrie and Rick W. Sayre, Tumbling Man, 1991

http://www.youtube.com/watch?v=9n3xRbnyojo

Chico MacMurtrie, Totemobile, 2008

http://www.youtube.com/watch?v=BdfNFhHxF7I&feature=youtube_gdata_player

Critical Art Ensemble in Halle/Saale, Germany performing "Radiation Burn: A Temporary Monument to Public Safety", October 15th 2010

Critical Art Ensemble with Beatriz da Costa and Shyh-shiun Shyu,
Free Range Grain, 2008

Esther Polak and Eva Auzina with Marcus The, MILK, 2004

Locative media provides a democratic conceptual framework, by which to examine certain technological assemblages and their potential social impacts. Locative media strives, at least rhetorically, to reach a mass audience by attempting to engage consumer technologies, and redirect their power.

MVRDV, Pig City, 2000

The Rotterdam firm of architects MVRDV is known for its experimental design and is responsible for a good deal of the present Dutch architectural time. They proposed a futuristic concept to overcome the future pork production struggles in the Netherlands. With a production of 16.5 million tons of pork, the Netherlands is the chief exporter of pork within the European Union. In 1999, 15.2 million pigs and 15.5 million humans inhabited the Netherlands. One pig needs an area of 664 m2, including current food processing: composed of 50% intensive grain production and 50% industrial by-products. In the case of organic farming, pigs would be fed with 100% grain, leading to a required 130% more field surface due to reduced grain production. This would cause a demand of 1726 m3 per pig, including the organic food processing. This would mean that there would be only 774 m2 per person left for other activities. In other words 75% of the Netherlands would be dedicated to pigs. Therefore MVRDV came up with "vertical farming" instead of expanding the production grounds over the Netherlands they will rise up to the sky forming "Pig City" which comprises 76 towers, each 622 meters high and with floors measuring 87 by 87 meters on which pigs are to be kept, so called "Pig flats".

Each flat will be inhabited by an appropriate to the species'
number of pigs. Even a balcony to watch the sundown is
included.

MVRDV, City Pig/Pig City, 2009