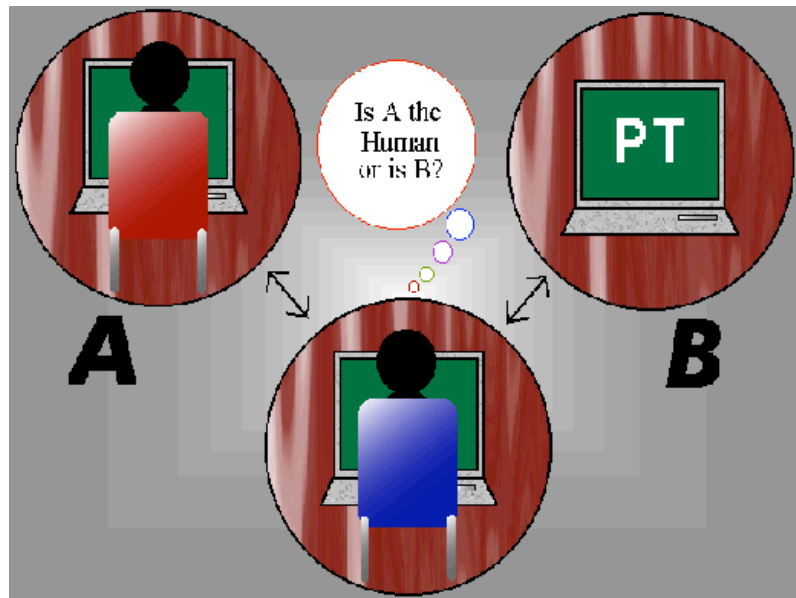


Code, Cyborgs, and Virtuality *What it is to be human, Who/What gets to know, is what is at stake in theories of the 'post human'*



Can Machines Think? Turing



"On the Internet, nobody knows you're a dog."

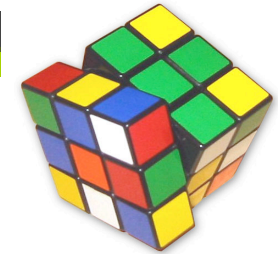


[!\[\]\(529949c2c3dadbaa4e538e8c643454bc_img.jpg\) Jocelyne Tech Tapas](#)

What is at stake, in studies of the Posthuman?

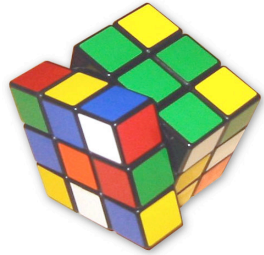
Donna Haraway, Philosophy of Technology: 5 Questions

Edited by Jan-Kyrre Berg Olsen



and rage; analytical argument and implicit knowledge; refusal and reinvention, tripping and skill. With no warrant to be for or against the techno-organic weld that is material-semiotic reality for countless human and non-human beings on this earth, we can then get it that the world is in play and at stake. Response is non-optional.

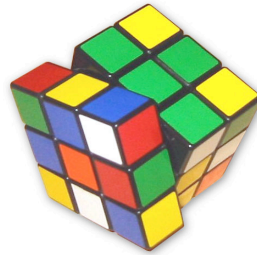
Furthermore, technology is not a set of tools made and used by power- and wealth-stratified people in the history of a species 'progressively' dominating (or destroying) its planet. Rather, technology is a relational matrix of humans and non-humans that shapes and is shaped by skill, dream, need, power, community; there is no outside and there is no narrative structure with origins followed by good or bad endings. Technology is about what developmental biologists call 'reciprocal inductions'. These infoldings and inductions shape who and what lives and dies and how.

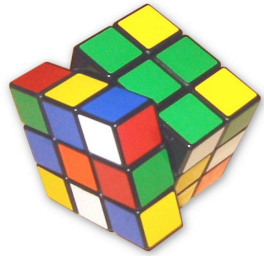


Posthuman Knowing

- With developments in bio-technology and cyborgology, we find various references to the notion of posthumanism. Posthumanism depicts the extension of our human faculties beyond the organic and natural cycles and the transformation of the human body into hybrid forms. Katherine Hayles:
- how information lost its body, that is, how it came to be conceptualized as an entity separate from the material forms that carry it;
- the cultural and technological construction of the cyborg;
- and the dismantling of the liberal humanist "subject" in cybernetic discourse, along with the emergence of the "posthuman."

Linda Dame's Facilitation





Foster, What is intellectual puzzle concerning Theorizing Posthuman

Cyberspace

Technoculture

Code

Embodiment

Difference/s

Citizenship

Hardwiring

Virtuality

Materiality

Information

Networks

Identity

Subjectivity

Globalization

Transnational

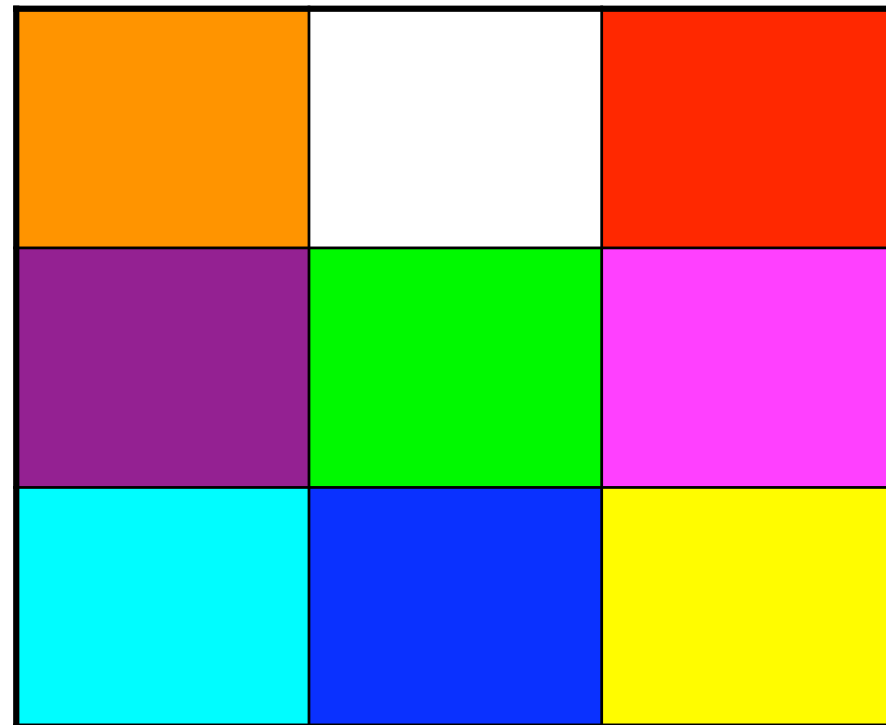
Agency

Economy

Third space

Prosthetics

Collectivity



Foster

➤ the point of such a project is in part to define the diverse political agendas that can be served by concepts of the posthuman and to reject characterizations of posthumanism as either inherently progressive or reactionary

➤ what I am calling cyberpunk represents one of the few cultural sites where the dichotomies between utopian and dystopian attitudes toward technology, between instrumentalism or cultural determinism and technological determinism, have been and are still being interrogated and displaced

➤ One of my key claims is that technoculture studies needs to pay more attention to issues of race and the related categories of nationalism and colonialism, rather than allowing gender and sexuality to retain the relatively exclusive centrality that they have tended to possess within the field.

➤ the specific way that cyberpunk narratives use the concept/metaphor of hardwiring to represent a complex relationship between determinism and agency, or what Braun describes as a "third space" defined against the dualisms of essentialism and social constructionism, or nature and culture. The effect is to move Bruno Latour's theory of technoscientific hybridity toward Homi Bhabha's theory of cultural hybridity,

➤ way in which I read Allucquere Rosanne Stone's concept of the socially apprehensible citizen in computer networks, since I argue that the relation between virtual personae and physical embodiment that characterizes this cyberspace citizen is not simply a repetition of the more traditional concept of citizenship, specifically the traditional demand that individuals undergo a process of self-abstraction and the transcendence of bodily particularity in order to accede to the status of a universalized national citizen. The problem of how to resist such norms of self-abstraction

Posthumanity—Volatile Bodies


First, the posthuman view privileges informational pattern over material instantiation, so that embodiment in a biological substrate is seen as an accident of history rather than an inevitability of life.

Second, the posthuman view considers consciousness, regarded as the seat of human identity in the Western tradition long before Descartes thought he was a mind thinking, as an epiphenomenon, as an evolutionary upstart trying to claim that it is the whole show when in actuality it is only a minor sideshow.

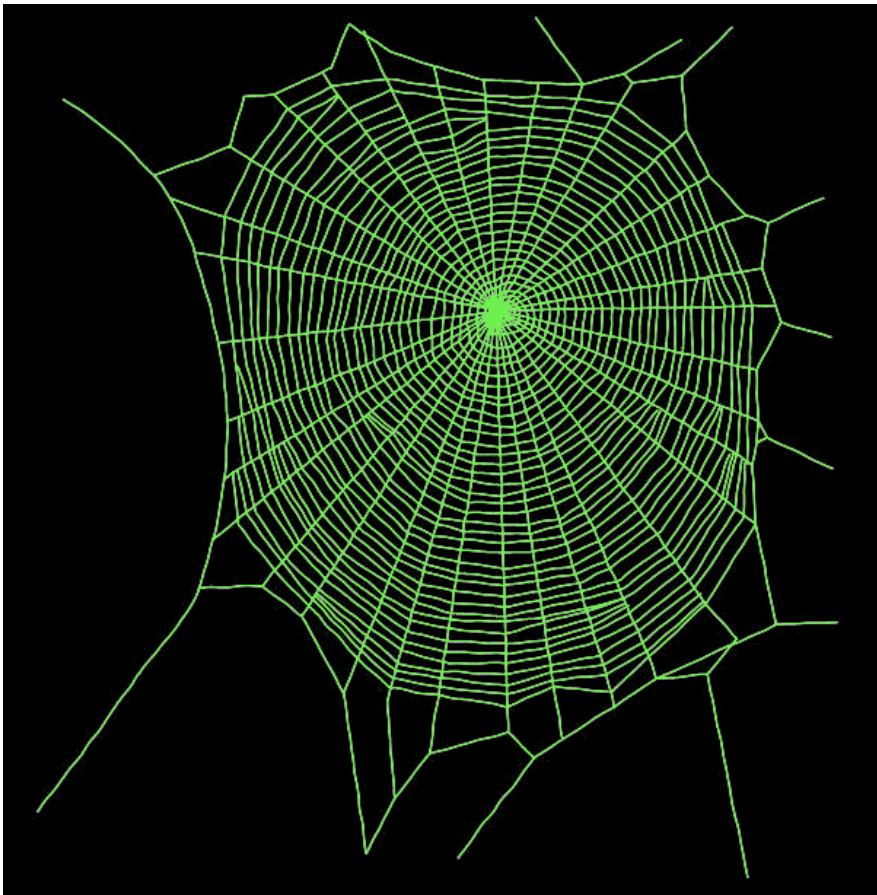
Third, the posthuman view thinks of the body as the original prosthesis we all learn to manipulate, so that extending or replacing the body with other prostheses becomes a continuation of a process that began before we were born.

Fourth, and most important, by these and other means, the posthuman view configures human being so that it can be seamlessly articulated with intelligent machines. In the posthuman, there are no essential differences or absolute demarcations between bodily existence and computer simulation, cybernetic mechanism and biological organism, robot teleology and human goals.

N. Katherine Hayles, *How We Became Posthuman: Virtual Bodies in Cybernetics, Literature, and Informatics*, Chicago: University of Chicago Press, 1999, pp. 2-3.

- 
- Donna Haraway's A Cyborg Manifesto remains to be the pivotal work on the subject of cyborgs. Haraway delivers a highly structured critique on cyborgs together with a fictional elaboration and also notes its particular relevance to socialist-feminism. The cyborg for Haraway evades the traditional humanist perceptions of women as child bearer and carers. It also abstains from distinctions of natural affiliation and unity. Haraway (1991, p. 150) claims that "the cyborg is a kind of disassembled and reassembled, postmodern collective and personal self". Although she affirms that one should be aware of the agenda she still embraces a eutopic alternative rather than give in to the possible fear factor enshrouded around advancing technologies. She purports an argument for "the pleasure in the confusion of boundaries and for responsibility in their construction". (Haraway 1991, p.150).

posthuman



An object of technological determinism?

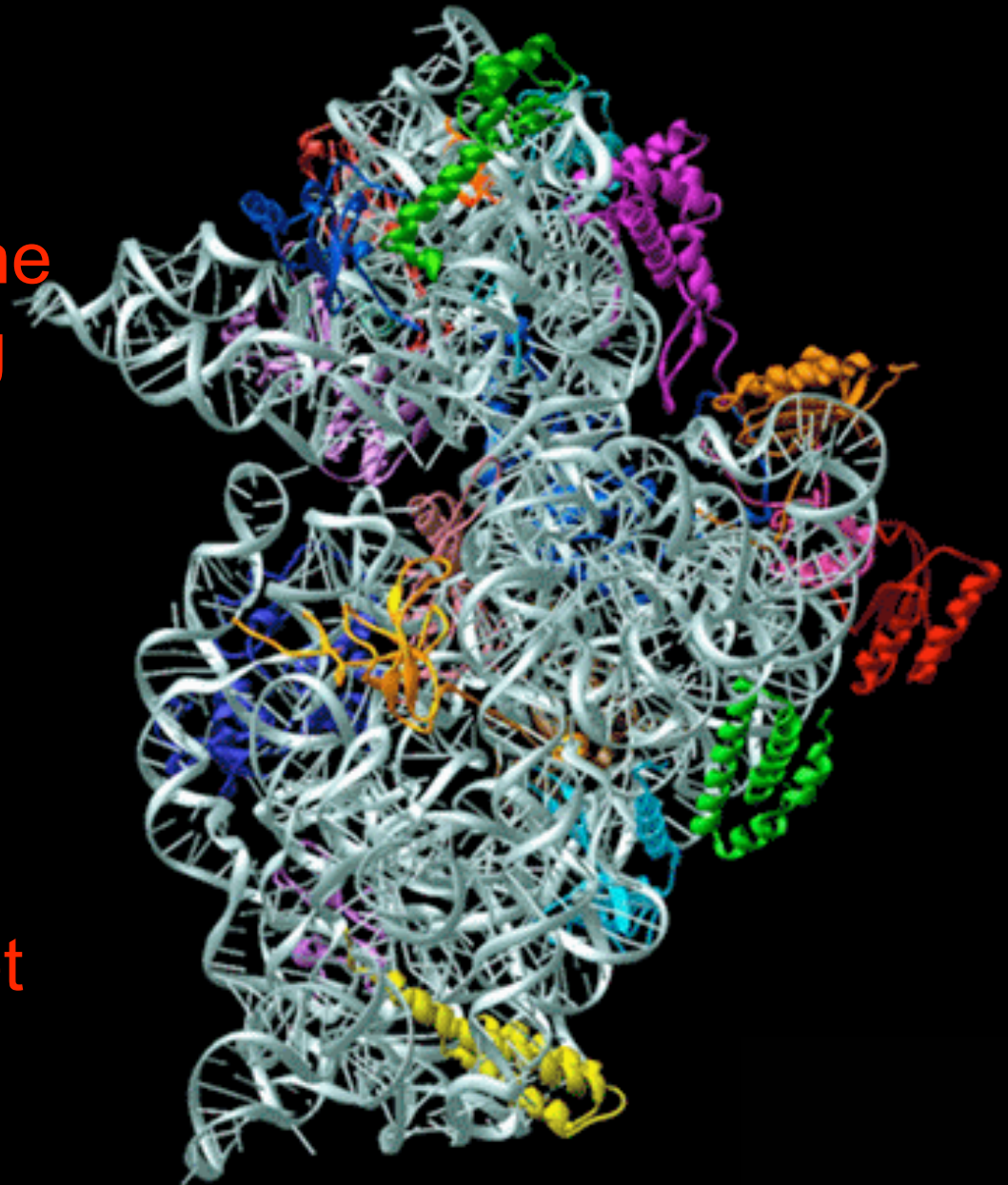
Or....

Hybrid entity constructed through networks materially real, socially regulated, and discursively constructed?

Body an interpretive frame, historically, contingently constructed along with our machines and the world they inhabit

Narrative Power

Can we re-appropriate the human by understanding the rhetorics of DNA bodies, examining the semiotic practices and narrative strategies by which constructions of desire and fictions of a posthuman imaginary get under the skin?



- how information lost its body, that is, how it came to be conceptualized as an entity separate from the material forms that carry it;
- the cultural and technological construction of the cyborg;
- and the dismantling of the liberal humanist "subject" in cybernetic discourse, along with the emergence of the "posthuman."

For the Grid

Information

Networks

Identity

Subjectivity

Globalization

Transnational

Agency

Economy

Third space

Prosthetics

Collectivity

Cyberspace
Technoculture
Code
Embodiment
Difference/s
Citizenship
Hardwiring
Virtuality
Materiality

