

Contextualizing Gender
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Lecture - 59
“Re-figuring the Subject” by Rosi Braidotti

Welcome dear participants. In the previous module, we had discussed the intersections of feminist and cyborgian subjectivities. We conceptualized Haraway’s cyborg figuration as a cartographic tool to quantify our historical situatedness as a human and also as a gendered being.

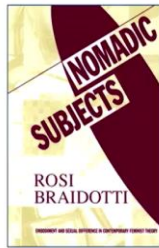
In the current module, we will discuss new modes of post human feminist subjectivities. We shall foreground Braidotti’s thoughts on refiguring human subject as a post anthropocentric assemblage at a crossroad with feminist philosophy .

We shall discuss Braidotti’s essay refiguring the subject from her 1994 book, ‘Nomadic Subjects’, embodiment and sexual difference in contemporary feminist theory. This essay collection contains 15 essays, 2 newly written and other revised essays previously published elsewhere.


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“Re-figuring the Subject”, *Nomadic Subjects: Embodiment and Sexual Difference in Contemporary Feminist Theory*



- It is a collection of 15 essays, published by Columbia University Press in 1994.
 - As Sabine Grenz mentions in a review article, it provides an affirmative political answer to current global states of crisis as well as power relations, offering an overview of Rosi Braidotti’s work on nomadic subjectivity that she has pursued for many years*.
- "Re-figuring the Subject" focuses on re-defining the human subject, especially the *woman* to produce a more conducive re-visioning of subjectivity and embodiment in the crises of modernity and scientific rationality.



Source: goodreads.com



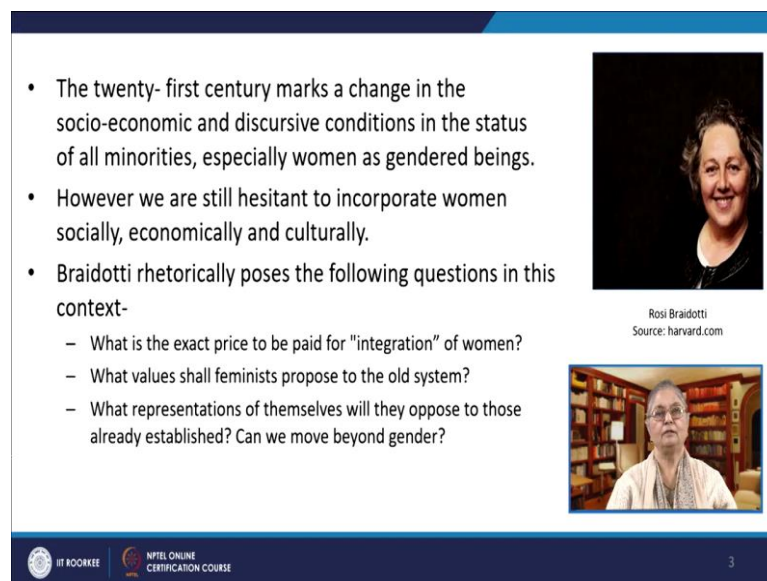
*<https://journals.sagepub.com/doi/pdf/10.1177/1350506815590583>

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This essay collection as one of the reviewers Sabine Grenz has remarked offers an overview of Rosi Braidotti's work on nomadic subjectivity that she has pursued for many years.

Refiguring the subject, focuses on redefining the human subject especially the women to produce a more conducive revisioning of subjectivity and embodiment in the crises of modernity and scientific rationality. The essay is a reworking of the need to redefine embodiment and sexual difference in feminist theory, as a reminder to end the centrality of man as the measure of all things.

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- The twenty- first century marks a change in the socio-economic and discursive conditions in the status of all minorities, especially women as gendered beings.
- However we are still hesitant to incorporate women socially, economically and culturally.
- Braidotti rhetorically poses the following questions in this context-
 - What is the exact price to be paid for "integration" of women?
 - What values shall feminists propose to the old system?
 - What representations of themselves will they oppose to those already established? Can we move beyond gender?

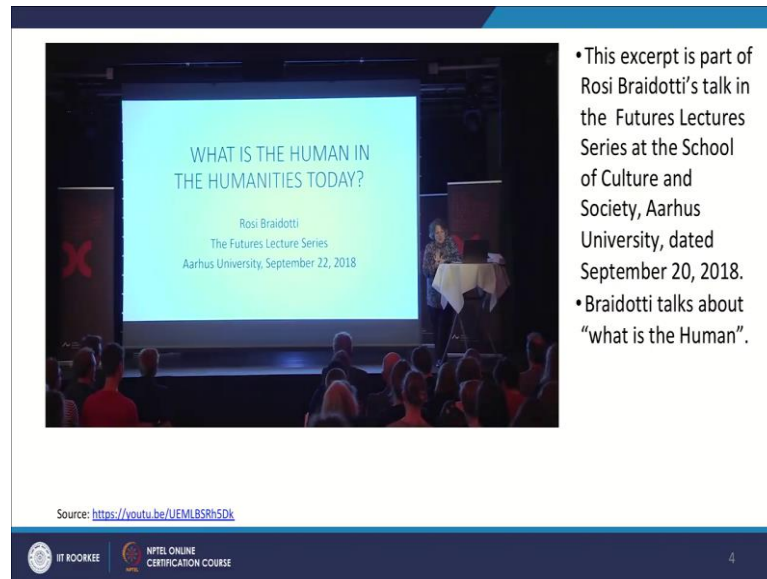
The twenty-first century marks a change in the socioeconomic and discursive conditions in the status of all minorities, especially women as gendered beings. However, we are still hesitant to incorporate women socially, economically and culturally.

Braidotti rhetorically poses following questions in this context. Firstly, what is the exact price to be paid for the integration of women? Secondly, what values shall feminist propose to the old system? And third what representations of themselves will they oppose to those already established? Can we move beyond gender?

Historically, the term subjectivity was restricted to the dominant discourses produced in accordance to the euro centric ideals. The others were deemed as subjects, but devoid of subjectivities. In the next slide, we have a video in it Rosi Braidotti explicates the

process of subject formation as we always associate the idea of being human to biology and not to humanities.

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- This excerpt is part of Rosi Braidotti's talk in the Futures Lectures Series at the School of Culture and Society, Aarhus University, dated September 20, 2018.
- Braidotti talks about "what is the Human".

Source: <https://youtu.be/UEMLBSRhSDk>

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Rosi Braidotti: “We can talk about men in all of his configurations and when we do we define man usually as the man of reason, I am a philosopher and we define man in relation to what he is not. He is not an animal. If he is an animal, he is a thinking animal. He is not a woman and if he is a woman is sort of within not so porous boundaries and he is intrinsically western and European intrinsically, and culture and civilization or discourses permeate our understanding of men.

As humanity scholars we have been more than happy to delegate the human to biologists and to that strange tribe of fascinating scholars. There are the anthropologists hm. Anthropology is the winner in here the anthropology takes it all. It is extraordinary there will be a whole discussion here and I will delegate that also to the questions.


So, Dante not Darwin is how we approach the question of men.”....

Braidotti questions the anthropocentric scholarship. She illustrates the fact that several minorities have challenged the lack of representation in the political, socio cultural and economic discourses.


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- The conventional meaning of the term subjectivity is constantly challenged by several "minorities", especially gendered ones, who claim representation in the political and discursive sense.
- Eurocentric postmodern juncture minutely observes the subject of the Enlightenment, Anthropocentrism and Humanist philosophy.

Anthropocentrism



Source: anthropocene.com





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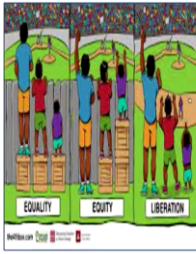
The conventional meaning of the term ‘subjectivity’ is constantly challenged by several “minorities”, especially gendered ones who claim representation in the political and discursive sense. Eurocentric postmodern juncture minutely observes the subject of the Enlightenment, Anthropocentrism and Humanist philosophy.

In a postmodern critical framework, the ideas of liberation and equality are constantly under interrogation. The routinely prevalent sense of equality often excludes the LGBTQIA plus individuals. The phrase equality of sexes is a convenient replacement for equality of genders on many fronts. The advent of new techno scientific discourses have posed new challenges to the binary system of defining the self.


As we have discussed earlier, Haraway in this context has suggested the use of pronouns to consolidate ones identity and representation. We have also discussed the evolved cybernetic self of Ava in the previous module. Braidotti here proposes a transition from the self to the subjectivity in this regard especially the feminist subjectivity.

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- The feminist epistemological debates, focusing on issues of gender, sexual difference and the critique of notions such as liberation and equality are both necessary and central to critical theory.
- Braidotti comments that, “if the crisis of modernity consists in the decline of the rationalist paradigm, then feminist theory and practice are historically and conceptually coextensive with or built into, the modernist project”. (110)
- The idea and association with subjectivity, or his/her rational self are challenged by the new scientific discourses related to changing historical conditions.



Source: duke.edu



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In foregrounding the idea of subjectivity, in our post human world, we repeatedly stumble upon the term crisis. For Braidotti the word crisis as opposed to its genealogy refers to a sense of renewal a newness. Crisis according to her allows a critical gap for feminist thinkers in the post human world, to root themselves in better positions and analyze what is lacking. It also allows a reinvention.

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- It should be noted that for Braidotti, there is little or no scope for nihilism or cynical acceptance of crisis as loss and fragmentation in the feminist discourse. It refers to re-orientation.
- On the contrary, she comments, for feminist discourses the term “crisis” opens up new possibilities and potentialities.
- It allows women to rethink the link amongst identity, power, and the community, as the very idea of what it means to be human is under investigation.
- Feminist analyses of the "crisis," therefore, should reinstate positive theoretical articulation.



Source: bakoline.com



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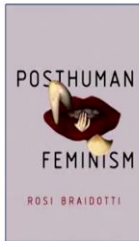
Braidotti’s ‘Nomadic Subject’ is a product of this affirmative understanding of the word crisis. She defines the nomadic subject as a knowing subject that is neither human universalis that is universal man nor the Anthropos that is the centrality of all beings.

It is a non-unitary subject that is relational, effective and transversal. ‘The Nomadic Subject’ is intersected by race, sexuality, patriarchal, capitalism, class, globalization, gender and now the virus in the form of pandemic. Therefore, the concept of all men in all knowledge is redundant and outdated.

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Feminism as Critical Philosophy



- For Braidotti, feminism as a critical philosophy is situated on the assumption that "the universal subject of knowledge" is a falsely generalized standpoint.
- The discourses of "all knowledge" tacitly imply that the subject is male -- and also white, middle-class, and heterosexual.
- In Braidotti's hypothesis, "if in a nomadic movementthe subject is replaced with one that is structured by other variables, such as gender or sexual difference ... [and] also ethnicity or race, what used to be seen as *the universal* appears as a most particular approach" (110). We will have new forms of subjectivities.



POSTHUMAN
FEMINISM
ROSI BRAIDOTTI

Source: amazon.in





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In Braidotti’s hypothesis, “If in a nomadic movement, the subject is replaced with one that is structured by other variables, such as gender or sexual difference and also ethnicity or race, what used to be seen as a universal appears as a most particular approach” and we will have new forms of subjectivities


For Braidotti, the post human convergence is a coping mechanism it provides ways of knowing ones subjectivity in considering the multiple variables, especially gendering and racialization. ‘Black lives matter’ and ‘Me Too’ are some of the more recent examples.

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- This explains the politics and power of exclusion over categories of individuals who are deemed *others*.
- In other words, gender as a construct allows us to reflect on the interdependence of sexual identity and other variables of oppression such as race, age, culture, class, and lifestyle etc.
- Therefore, a study of gender and feminist studies allows the readers to think about the critique of assumption and projection.
- Theories on gender are formulated on a vision of the subject as a process; on the multiplicity of variables. Race, class, age, sexual preference, pedagogy and lifestyles construct intersectional identities.



Source: znpenergy.com



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Therefore, a study of gender and feminist studies allows the readers to think about the critique of assumption and projection. Theories of gender are formulated on a vision of the subject as a process, and on the multiplicity of variables. Race, class, age, sexual, preference, pedagogy and lifestyles construct intersectional identities.

To further this assertion let us watch a video, Rosi Braidotti elaborates on the use of non-human cyborg imagery used by feminist queer and trance discourses to challenge oppression and thus situating new subjectivities.



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DIFFERENT KINDS OF POSTHUMANISM

- insurgent (Papadopoulos, 2010);
- speculative (Sterling, 2012; Roden, 2014);
- cultural (Herbrechter, 2013);
- literary (Nayar, 2013);
- trans-humanism (Bostrom, 2014);
- meta-humanism (Ferrando, 2013);
- a-humanism (MacCormack, 2014);
- posthuman manifesto (Pepperell, 2003);
- post-humanities book series (Wolfe, 2011).

• This excerpt is part of Prof. Rosi Braidotti's talk in the Futures Lectures Series at the School of Culture and Society, Aarhus University dated September 20, 2018.
 • She suggests that in the posthuman genealogy, there seems to be an emphatic bond between the monsters, aliens, women of color, heterosexual women, queer, trans-, animals to denounce the Anthropos.

Source: <https://youtu.be/UEMLBSRH5Dk>



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POSTHUMAN FEMINIST THEORY

Cf. R. Braidotti 'Posthuman feminism' in: *Oxford Handbook of Feminist Theory, 2015* and *Metamorphoses (2002)*.



Cf. *Anthropocene Feminism*, ed. Richard Grusin, 2015.

Empathic bond: women/non-humans, including monstrous and alien others (Creed, 1993; Stacey, 1997; Braidotti, 2002).

Cyborg continuum: Donna Haraway (1985, 1990, 1997, 2007).

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Source: <https://youtu.be/UEMLBSRH5Dk>



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QUEER AND TRANS POSTHUMAN

- Hird and Roberts, 2011;
- Gruen and Weil, 2012;
- Balsamo, 1996; Halberstam, 1995, 2012;
- Giffney and Hird, 2008;
- Puar and Livingston, 2011.

Source: <https://youtu.be/UEMLBSrh5Dk>

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“In this epistemic acceleration, some are faster than others and the feminist theorist and the queer and post human have moved very fast in grabbing possibility of this empathic bonds between women, non-human, including monstrous and alien others.

And there is a long tradition afro futurism is part of this tradition of really grabbing the possibility of going beyond the human in order to escape oppression and in feminist science fiction or in black science fiction Octavia, butler would be an example, you get this alliance between women, animals, Africans, extraterrestrials, anything to escape the empire of white men.


And I think there is a lot of this going on at the moment in the popular culture, in INQUA and trans human studies very interesting genealogies where you get a dizzy identification from dominant forms of the human.

As we defamiliarize and decolonize, the dominant model of subject formation we enter the post human condition. For Braidotti, the feminist subjectivity can be best understood from two materialist standpoints, the institutional and the theoretical. The institutional that is for example, gender as a participant a determinant in policymaking”.

And theoretical for example, feminist post humanism as a field of study. Braidotti, however, feels that a lot of Anthropocene scholarships showcase distinct bias towards the anxieties of dominant cultures, ethnic groups and classes.

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- Braidotti argues that “a new trend seems to be emerging that emphasizes the situated, specific, embodied nature of the feminist subject while rejecting biological or psychic essentialism. This is a new kind of female embodied materialism”.
- She cites the example of how Teresa de Lauretis reworks the Foucauldian notion of “technology of the self” to address “the material foundations of this vision of the subject and, more importantly, on how gender functions as a variable that structures subjectivity”. (111)
- Subjectivity, thereafter, becomes a process of material/institutional and discursive/symbolic practices.



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Braidotti argues that “a new trend seems to be emerging that emphasizes the situated, specific, embodied nature of the feminist subject while rejecting biological or psychic essentialism. This is a new kind of female embodied materialism”.

She cites example of how Teresa de Lauretis reworks the Foucauldian notion of “technology of the self” to address “the material foundations of this vision of the subject and, more importantly, on how gender functions as a variable that structures subjectivity”. Subjectivity, thereafter, becomes a process of material or institutional and discursive or symbolic practices.

For Braidotti, as we serve and repurpose ourselves in multiple ecologies such as the social cultural and many more. The historical specificities of women construct new figurations in the society. For example, Ava in ‘Ex Machina’ as a cyborg.

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- For Braidotti, the very notions of "gender", feminism and "sexual difference," are bound to criticize the basis of the new vision of subjectivity as the process. (111)
- Significantly, the feminist thought and practice focus on deconstruction and de-essentialization of categories that imply restrictions. More specifically, Braidotti wants to reassemble a vision of female subjectivity after the certainties of gender dualism have emerged. She poses the following questions:
 1. How do we reconcile the radical historical specificity of women with the insistence on constructing the new figuration of humanity?
 2. Can we speak of and act on differences as positivity, not as deviations, not as subordinated forms of being?
 3. How can we build a new kind of collectivity in differences?" (pp. 111-112)



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First, how do we reconcile the radical historical specificity of women with the insistence on constructing the new figuration of humanity? Second, can we speak of and act on differences as positivity, not as deviations, not as subordinated forms of being? And thirdly, how can we build a new kind of collectivity in differences?

Braidotti here presents a set of rhetorical questions to explicate the multifaceted nature of post human feminist philosophy. The notion of new kind of collectivity refers to the empathetic bond between and across the plurality of genders on the dynamic spectrum, while acknowledging multiple subjectivities, becomings and individuals.


Further, in order to understand the concept of subjectivity as a post anthropocentric tool, Braidotti alludes to the concept of the rhizome presented by Deleuze and Guattari. As a philosophical concept rhizome describes systems with no clear beginning or end. For example, the internet. The term was developed by Gilles Deleuze and Felix Guattari in their project capitalism and schizophrenia which had continued between 1972 and 1980.

Deleuze calls the rhizome an image of thought based on the botanical rhizome that apprehends multiplicities. Post human feminists seek subversion by dislocating themselves from the idea of unity. As we have seen previously, this idea is also presented by Haraway in her cyber manifesto.


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Rhizomatic Figurations

- Braidotti interrogates the intersection between the new feminist thought and contemporary poststructuralist concerns about the structures of subjectivity.
- To explicate it further, Braidotti uses the example of “Deleuze’s effort to “image” the activity of thinking differently,” acknowledging multiplicity and plurality of the subject.
- Deleuze focuses on the necessity to re-define, re-figure and re-invent theoretical practice, and philosophy with it, in a reactive mode which continues to be a concern within the feminist discourses.



Source: deleuz.com



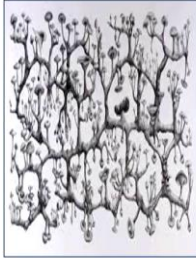
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Braidotti interrogates the intersection between the new feminist thought and contemporary post structuralist concerns about the structures of subjectivity. To explicate it further, Braidotti uses the example of “Deleuze’s effort to “image” the activity of thinking differently,” acknowledging multiplicity and plurality of the subject.


Deleuze focuses on the necessity to redefine, refigure and reinvent theoretical practice, and philosophy with it in a reactive mode which continues to be a concern within the feminist discourses. For Deleuze, we are a sum total of our interconnections and the sum total is not a fixed quantifier. However, it denotes a movement away from the phallic order.

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- Deleuze's analysis focuses on the creative aspect of subjectivity.
- In feminist paradigms it should "ideally" move beyond the constraints of phallogentrism.
- For Braidotti, the idea of "rhizome" is Deleuze's leading figuration -- it points to a redefinition as the quest for new images of thought and self. A similar understanding can be presented to critique the constructed subjectivity of gendered/racialized/sexualized/marginalized subjects and further narratives of otherness.



Rhizome-Literary Theory and Criticism
Source: literariness.org




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Deleuze's analysis focuses on the creative aspect of subjectivity. In feminist paradigms it should "ideally" move beyond the constraints of phallogentrism. For Braidotti, the idea of "rhizome" is Deleuze's leading figuration, it points to a redefinition as the quest for new images of thought and self.

A similar understanding can be presented to critique the constructed subjectivity of gendered or racialized or sexualized or marginalized subjects and further narratives of otherness. For post human feminists, a revision of polarized sexual difference as a binary marker can lead to a better future.

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- Such an understanding allows a much wider and more complex set of possible interconnections that blur established hegemonic distinctions of class, culture, race, sexual practice, gender and others.
- The image of the rhizome pops up here as a figuration for the kind of political subjectivity as promoted by Deleuze. The "rhizomatic" figuration deconstructs the "phallogentric" discourse prevalent in gender and sexualities studies, feminist studies and MM studies.
- These "in"-sights are represented as propelling us along the multiple directions of extratextual experiences, of multiple becomings, devoid of masculine/feminine/racialized/sexualized heteronormative becoming(s) in culture.



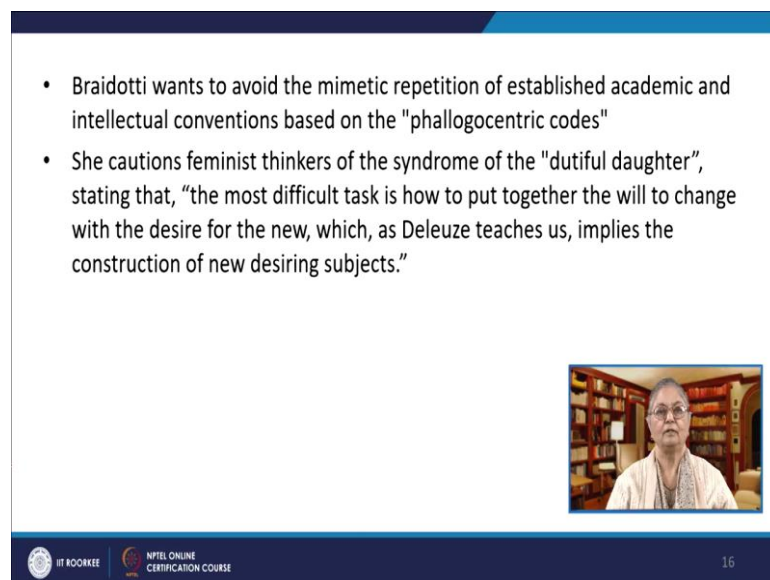
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Such an understanding allows a much wider and more complex set of possible interconnections that blur established hegemonic distinctions of class, culture, race, sexual practice, gender and others.

The image of the rhizome pops up here as a figuration for the kind of political subjectivity as promoted by Deleuze. The “rhizomatic” figuration deconstructs the “phallogocentric” discourse prevalent in gender and sexualities studies, feminist studies and men’s and masculinity studies.

These “in”-sights are represented as propelling us along the multiple directions of extra textual experiences, of multiple becomings, devoid of masculine, feminine, racialized, sexualized or heteronormative becomings in culture. Braidotti has referred to Deleuze as he had stressed the need to think differently and has shunned the linear mode of thinking.

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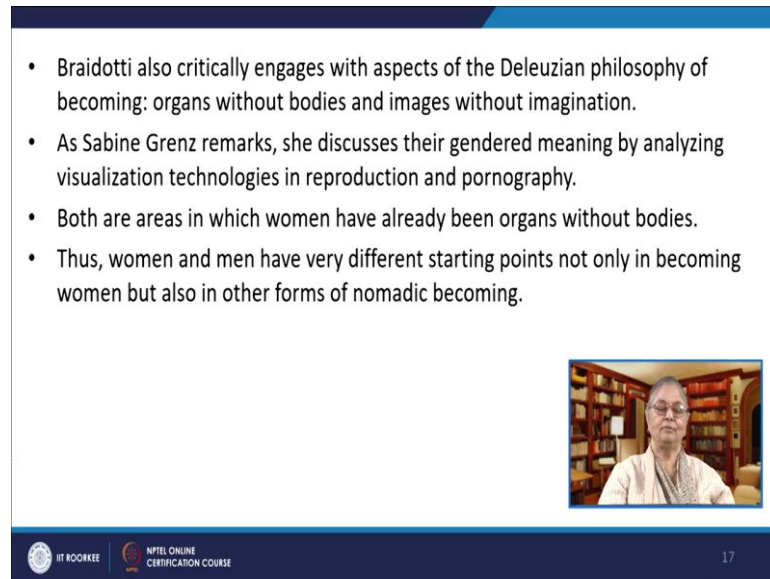
- Braidotti wants to avoid the mimetic repetition of established academic and intellectual conventions based on the "phallogocentric codes"
- She cautions feminist thinkers of the syndrome of the "dutiful daughter", stating that, "the most difficult task is how to put together the will to change with the desire for the new, which, as Deleuze teaches us, implies the construction of new desiring subjects."

Braidotti wants to avoid the mimetic repetition of established academic and intellectual conventions based on the “phallogocentric codes”. She cautions feminist thinkers of the syndrome of the “dutiful daughter”, stating that, “the most difficult task is how to put together the will to change with the desire for the new, which as Deleuze teaches us, implies the construction of new desiring subjects.”

Braidotti, however, feels that Deleuze has neglected the different implications for men and women in establishing his concept of becoming a woman. She follows this with an

articulation of the problematic differentiation between feminism and feminist theory which expresses interest in feminist theories without ever becoming politically engaged.

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The slide contains the following text:

- Braidotti also critically engages with aspects of the Deleuzian philosophy of becoming: organs without bodies and images without imagination.
- As Sabine Grenz remarks, she discusses their gendered meaning by analyzing visualization technologies in reproduction and pornography.
- Both are areas in which women have already been organs without bodies.
- Thus, women and men have very different starting points not only in becoming women but also in other forms of nomadic becoming.


A small video inset in the bottom right corner shows a woman with glasses speaking. The slide footer includes the IIT ROORKEE logo, the text 'NPTEL ONLINE CERTIFICATION COURSE', and the number '17'.

Braidotti also critically engages with aspects of the Deleuzian philosophy of becoming, organs without bodies and images without imagination. As Sabine Grenz has remarked in the review article, she discusses their gendered meaning by analyzing visualization technologies in reproduction and pornography.

Both are areas in which women have already been organs without bodies. Thus, women and men have very different starting points not only in becoming women, but also in other forms of nomadic becoming. She suggests that the feminist theory as the philosophy of sexual difference identifies as a historical essence the notion of woman at the exact period in history when this notion is deconstructed and challenged.

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- The crisis of modernity makes available to feminists the essence of femininity as a historical construct that needs to be worked.
- Woman therefore ceases to be the culturally dominant and prescriptive model for female subjectivity and instead turns into an identifiable *topos* for analysis:
 - as a construct (de Lauretis 1987),
 - a masquerade (Butler 1990),
 - a positive essence (Irigaray 1974) or
 - an ideological trap (Wittig 1992), to mention only a few.




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The crisis of modernity makes available to feminists the essence of femininity as a historical construct that needs to be worked. Woman therefore, ceases to be the culturally dominant and prescriptive model for female subjectivity and instead turns into an identifiable topos for analysis.

As a construct, as de Lauretis has worked. A masquerade, as butler has suggested. A positive essence as Irigaray has remarked. Or an ideological trap, as Wittig has remarked, to mention only a few. Braidotti feels that for feminist philosophy identity is a site of differences encompassing pluralities in terms of sex and gender .

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- She says that the myth of Woman is now a vacant lot where different women can play with their subjectivity.
- We must think through this multiplicity and restore intersubjectivity to create a bond, as there cannot be lasting social change without the construction of new kinds of desiring subjects as molecular, nomadic, and multiple.



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Braidotti feels that the myth of women is now a vacant lot where different women can play with their subjectivity. We must think through this multiplicity and restore intersubjectivity to create a bond, as there cannot be lasting social change without the construction of new kinds of desiring subjects as molecular, nomadic, and multiple.


Braidotti also refers to Donna Haraway and her image of the cyborg in a post gender world. In several essays of her collection including the present one. For example, in her essay with the title ‘Mothers, Monsters and Machines’, and ‘Sexual Differences’, a ‘Nomadic’ Political Project etcetera she has referred to Haraway.

Both Braidotti and Haraway have developed a feminist stand on gender, they suggest that if we have a place for feminist theory in 21st century. Then, we have a place for all species and not just the anthropocentric man. Therefore, gender cannot be ideally used to discriminate.

Braidotti also feels that the image of the cyborg is important in our consideration of women and by extension of other marginalized genders. Since, we have discussed Haraway in this context already, a brief comparison between these two philosophers shall be helpful at this point.

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- Braidotti and Haraway agree that thinking about the subject amounts to rethinking of his/her bodily roots. The body is not a biological given but a field of inscription of socio-symbolic codes -- it stands for the radical materiality of the subject.
- Braidotti feels that Haraway has also been able to expose the limitations of Foucault's notions of bio-power or power over the body; by noting that contemporary power does not work by normalized heterogeneity anymore, but rather by networking, communication, and multiple interconnections.
- Braidotti links Haraway's notion of the cyborg with the requirements of feminist paradigms, by focusing on what kind of gender system is being constructed under our very eyes.



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Braidotti and Haraway agree that thinking about the subject amounts to rethinking of his or her bodily roots. The body is not a biological given, but a field of inscription of socio-symbolic codes. It stands for the radical materiality of the subject.

Braidotti feels that Haraway has also been able to expose the limitations of Foucault's notions of biopower or power over the body, by noting that contemporary power does not work by normalized heterogeneity anymore, but rather by networking, communication and multiple interconnections.

Braidotti links Haraway's notion of the cyborg with the requirements of feminist paradigms by focusing on what kind of gender system is being constructed under our very eyes.

Braidotti acknowledges that Haraway draws our attention to the construction and manipulation of docile knowable bodies in our present social system. She invites us to think of what new kind of bodies are being constructed right now, as in the case of female cyborgs resulting in new gender systems.

Braidotti further creates a subjective mode of inquiry by juxtaposing Haraway's cyborg and Gena Corea's mother machine. While Haraway represents an affirmative image of liberation through her cyborg. Corea presents a grim picture of manipulation in her imagination of the 'Mother Machine'.

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- Braidotti juxtaposes two images of the cyborg to articulate the two representations of political struggle, two different ways to deal with feminist critiques of rationality, and created models of otherness and gendered identity.
- The first is Haraway's "cyborg", the second is Gena Corea's 1985 work on "mother-machine", the artificial breeder or fertility farm, which Corea criticizes in terms of "the reproductive brothel." (116)
- Haraway's "cyborg" embodies a positive, friendly vision of the body-machine relationship in our high-tech world, while Corea introduces a brand new set of epistemological and ethical questions.

Source: goodreads.com

Source: avmp.cpm

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Haraway's "cyborg" embodies a positive, friendly vision of the body machine relationship in our high-tech world, while Corea introduces a brand-new set of epistemological and ethical questions.

The mother machine provides us a dystopic vision of motherhood. It explicates a complicated relationship of body and politics of birth, while foregrounding reproductive technologies from artificial insemination to artificial homes.


Haraway cyborg presents transcendence while Corea's image of the mother becoming a machine speculates fear and dystopic imaginations. We have also discussed such grim imageries in Atwood's Dystopia 'Handmaid's Tale'.

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- A similar approach is taken towards transgender persons and the queer community. This culture propagates an unhealthy critique of birth sex and gender performativity.
- Braidotti points out that the mother machine image -- instead of transcendence -- embodies a negative and rather hostile view of the body-machine relation, stressing its potential for exploitation and manipulation.
- While Haraway defends a vision of the body as a machine as an image of the multiple, de-naturalized subject, Corea expresses in dramatic terms the fear that the body, especially the woman's, might become "just a machine" (117).



Source: posthumanart.com



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Source: Google Images; Cyborg Images

- However, both cases display questions about the future of science and technology
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However, both cases display questions about the future of science and technology and respective repercussions on gender differences. The feminist post human discourse provides feminist subjectivities on a spectrum especially in science and technology .

Haraway suggests that the cyborg, fights for all that it represents all. As a next step Braidotti focuses on the idea of sustainability while reading Haraway's cyborg. The idea of sustenance has been reiterated by our current positioning in the COVID-19 pandemic.

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- Braidotti adds that in order to dismantle implicit and explicit structural links to hegemonic practices of domination and discrimination, in terms of race, class, or sex; the principles of rationality ought to be applied.
- Once we negate the “god-given” principle and attempt to deconstruct structural inconsistencies and reliance on binary oppositionalities such as man-woman, nature-culture, homo-heterosocial etc. – a non naturalistic nature of the human is exposed which focuses on the opportunities of new social building, empowerment and sustainability.

Source:
posthuman.com

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Once we negate the so called “god-given” principle and attempt to deconstruct structural inconsistencies and reliance on binary oppositionalities such as man-woman, nature-culture, homo-heterosocial etcetera. A non-naturalistic nature of the human is exposed which focuses on the opportunities of new social building, empowerment and sustainability. For Braidotti, it is not the Anthropocene, but the cyborg figuration which is the progenitor of post human subjectivities.

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- According to Braidotti, “the cyborg as an epistemological model, is a perfectly adequate one in so far as it breaks down the dualistic barriers between the body and its technological and technical supports”(120).
- Though the “mother-machine” model by Corea focuses on the reproductive technologies and reviews the scientific and social aspects of human reproductive technologies from the perspective of contemporary holocaust; the relationship between body and the machine is much more complicated.
- According to Braidotti, “the cyborg model implies a vision of the body that is neither physical nor mechanical, nor just textual”. (120)

Source: birthpolitics.com

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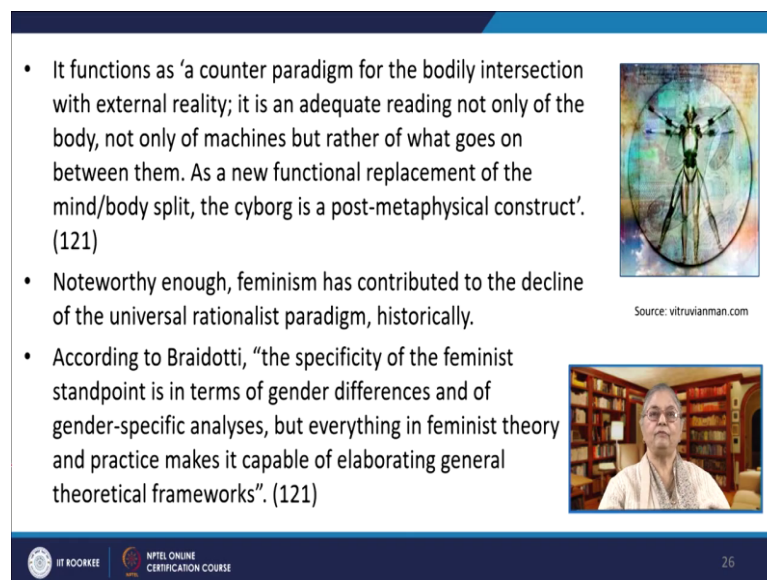
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According to Braidotti and I quote, “the cyborg as an epistemological model is a perfectly adequate one in so far as it breaks down the dualistic barriers between the body and its technological and technical supports”, unquote.

Though the “Mother-Machine” model by Corea focuses on the reproductive technologies and reviews the scientific and social aspects of human reproductive technologies from the perspective of contemporary holocaust, the relationship between body and the machine is much more complicated.

Braidotti suggests that the cyborg model implies a vision of the body that is neither physical nor mechanical nor just textual. For Braidotti, the cyborg figuration can become an icon for feminist pedagogy, the queer, the trans discourses, men’s and masculinity studies and gender studies as it incorporates all.

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- It functions as ‘a counter paradigm for the bodily intersection with external reality; it is an adequate reading not only of the body, not only of machines but rather of what goes on between them. As a new functional replacement of the mind/body split, the cyborg is a post-metaphysical construct’. (121)
- Noteworthy enough, feminism has contributed to the decline of the universal rationalist paradigm, historically.
- According to Braidotti, “the specificity of the feminist standpoint is in terms of gender differences and of gender-specific analyses, but everything in feminist theory and practice makes it capable of elaborating general theoretical frameworks”. (121)

Source: vitruvianman.com

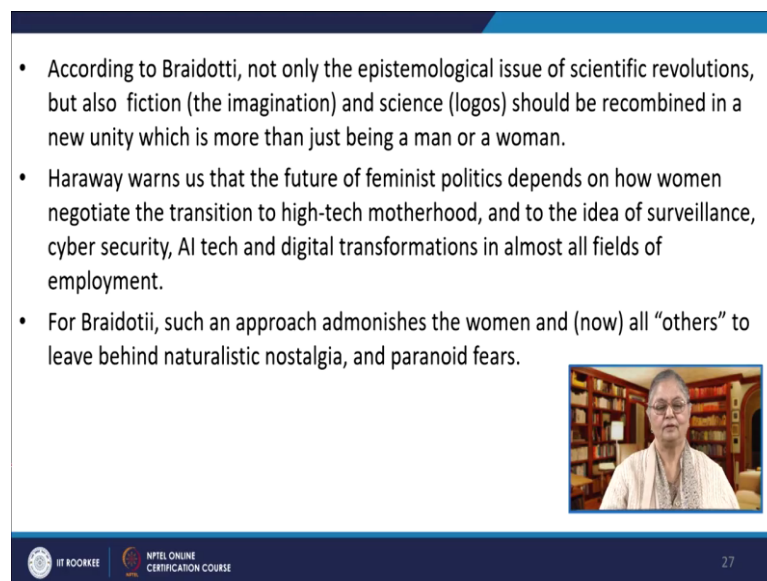
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in terms of gender differences and of gender specific analysis, but everything in feminist theory and practice makes it capable of elaborating general theoretical frameworks”.

For Braidotti and Haraway, the future of feminist post humanism is based on how individuals especially the marginalized find their places in all forms of major employable discourses and jobs, marking both practice and performance. Also, by not limiting the idea of the human to biology we should ideally initiate an investigation into the future, of feminism and gender in AI, robotics, biotechnology as intersectional fields with humanities.

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- According to Braidotti, not only the epistemological issue of scientific revolutions, but also fiction (the imagination) and science (logos) should be recombined in a new unity which is more than just being a man or a woman.
- Haraway warns us that the future of feminist politics depends on how women negotiate the transition to high-tech motherhood, and to the idea of surveillance, cyber security, AI tech and digital transformations in almost all fields of employment.
- For Braidotti, such an approach admonishes the women and (now) all “others” to leave behind naturalistic nostalgia, and paranoid fears.

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- Braidotti caters to the challenge -- to speak “cogently of the techno-scientific world while maintaining a certain level of mythical wonder and admiration about it”-- in pursuit of a new evolved sense of community building. (231)
- We need to reinvent new forms of literacy to decode today's world in terms of gender, sex, race and other markers of differentiation.
- Following similar train of analysis, Haraway also recommends that we should start to rethink the world as semiosis, that is, a semiotic-material agent with which we interact to produce knowledge, as opposed to getting locked in a relationship of mastery and domination.



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Following similar train of analysis, Haraway also recommends that we should start to rethink the world as semiosis, that is, a semiotic material agent with which we interact to produce knowledge, as opposed to getting locked in a relationship of mastery and domination.


As the structures of power and dominance, we need to rethink sexuality without genders and genders without sexuality. The expending spectrum is our testament to the generative power of the post human feminist and gender discourses.

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- According to Braidotti, the coalition of interests between feminist figurations of a posthuman subjectivity and Deleuze's positive reaction to the decline of phallogocentrism, with his emphasis on rhizomatic thinking, will produce new figurations.
- Haraway's cyborg is just the beginning.
- However, both Braidotti and Haraway stress the need to work on transforming the very image of thought and subjectivity as an intensive, multiple, and discontinuous "process of becoming".
- Therefore, we need to negotiate with the "subject" and continue to do so.



Source:
weareallycyborgs.in



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According to Braidotti, the coalition of interests between feminist figurations of a post human subjectivity and Deleuze's positive reaction to the decline of phallogocentrism with his emphasis on rhizomatic thinking, will produce new figurations.

Haraway's cyborg is just the beginning. However, both Braidotti and Haraway is stressed the need to work on transforming the very image of thought and subjectivity as an intensive, multiple, and discontinuous "process of becoming". Therefore, we need to negotiate with the "subject" and continue to do so.

The politics of location and subjectivity renegotiates with the process of becoming rather than being in Braidotti's epistemological understanding. Similar to Haraway's cyborg, feminist theory needs to find more metaphors to seize the opportunities for new social bonding while generating notions of sustainable empowerment.

As we are nearing the completion of this journey of contextualizing gender, we will attempt to deconstruct the idea of nowness, gender and ramifications of being gendered, amidst the global Covid-19 pandemic in our next and our last module.

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Thank you.