

Haraway Circle #6

n a t u r e c u l t u r e

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West Den Haag – Hybrid

@baruch

Nature : Physis ≠ techne,

Physis ≠ chaos

emergence, growth, genesis --> conatus

Culture : *from* colere "to cultivate, to till; to inhabit; to frequent, practice, respect; tend, guard," from PIE root *kwel- (1) "revolve, move round; sojourn, dwell" (source also of Latin -cola "inhabitant"). Also used by the Romans to translate Greek apoikia "people from home." (etymology from etymonline.com)

Natureculture: / ethico-onto-epistemology (Barad)

We read pp. 10-11 of the Barad text. : Agential Realism

A quote, attributed to Leonardo da Vinci, circulates in networks of soil lovers and bloggers: 'We know more about the movement of celestial bodies than about the soil underfoot'.

Resuscitating a sentence dating from the 1500s dramatises the perseverance of our lack of knowledge of the soil, adding credence to contemporary attempts to reinstate the vital value of this underground world. Many of those calls for enriching our knowledge of soil are coming from the margins of science – ecological activism, organic farming etc. What is mostly challenged here is not science per se, but rather scientific approaches that support industrial and intensive ways of knowing and treating the soil. The absent made present here is soil-as-living, a relational entity of which humans are part.

“What kind of ‘invisible work’ becomes visible? And at what cost? Through this vision the material, cultural, and ecological significance of soil appears not only as the final home to all residues but also as the dismissed infrastructure of bios... When ecological conceptions reclaim this mistreated living ecosystem it is not only the knowledge about soil that could be transformed but the soil itself.” - Encountering Bioinfrastructure Ecological Struggles and the Sciences of soil - María Puig de la Bellacasa (2014)

“Haraway's blasphemous rhetoric serves to reaffirm the modern path to salvation through technology. However, contrary to the way in which some readers may interpret Haraway's message, cyborgs do not exist outside of salvation history. Rather, they embody it in ways which biblical texts and the history of modern Western nations cannot. Cyborgs are not just a record of human accomplishments; they are the instruments of hope for what has yet to be achieved. This is a new monotheism, where matter and energy, body and spirit collapse into light, i.e., "signals, electromagnetic waves, part of the spectrum" (Haraway, 1985:70). In a sort of postmodern twist on Plato's allegory of the cave, we escape the world of shadows (the ideology of the modern Western world) not by turning towards the light, but by becoming the light. This is the new civil religion of technoscience in which the cyborg/ goddess (creature of light) is the key to salvation.” -

CYBORG SALVATION HISTORY: Donna Haraway and the Future of Religion

Robert A. Campbell

Humboldt Journal of Social Relations , 2001, Vol. 26, No. 1/2 (2001), pp. 154-173

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natureculture

1400-1430: Introduction

1430-1530: Reading

1530-1600- Discussion

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<https://westden Haag.nl/Harawiki>