

HARAWAY CIRCLE #11

Symbiogenesis

Baruch Gottlieb
West Den Haag (online)
28.11.21

3 billion years....

Macro-evolution (human beings are the macro-level manifestation of micro-level, even endosymbiotic activity)... can explain Micro-evolution?

Macro-Mutation

Micro-Mutation

Darwinism

Neo-Darwinism (reductionism / quantification)

Symbiosis – Symbiogenesis - anti-Darwin (Mereschkowsky, 1910)

Margulis' proposal "Endosymbiosis"

Margulis – Autopoeisis --> Haraway - Sympoeisis

Individuality vs eusociality

Competition vs. Cooperation --> survival

Gaian (Lovelock/Margulis) vs. Chthonic (Haraway)

Lovelock: Earth is " a synergistic and self-regulating, complex system "

Margulis: Gaia is not a person, it "... is the series of interacting ecosystems that compose a single huge ecosystem at the Earth's surface".

Systemic/Cybernetic vs. Symptoieitic/responsive

“for the majority of population geneticists and general evolutionary theorists, “There is no evidence suggesting the need for qualitatively new mechanisms to account for macro-evolutionary patterns” (50). In other words, gene flow, mutations, recombination, and natural selection (including sexual selection), plus time, are sufficient to explain each and every evolutionary pattern. From a strong neo-Darwinian angle, as Maynard Smith argued, endosymbioses are treatable as standard mutations, and macromutations are perfectly compatible with micromutations. Both the process of variation and the frequencies of variants are accounted for by this strategy...

“Contributing to an explanation” and “being sufficient to explain” are not the same, obviously, and giving other processes an explanatory role is what the debate is about. A particular sticking point is the pace at which evolution happens, and whether mutational contributions are fast enough to explain seemingly accelerated periods of evolutionary history.”

- Endosymbiosis and its implications for evolutionary theory

Maureen A. O'Malley PNAS | August 18, 2015 | vol. 112 | no. 33, p. 10273

“The British social anthropologist Marilyn Strathern, who wrote *The Gender of the Gift* based on her ethnographic work in highland Papua New Guinea (Mt. Hagen), taught me that “It matters what ideas we use to think other ideas (with)” (Reproducing the Future 10). Marilyn embodies for me the practice of feminist speculative fabulation in the scholarly mode. It matters what matters we use to think other matters with; it matters what stories we tell to tell other stories with; it matters what knots knot knots, what thoughts think thoughts, what ties tie ties. It matters what stories make worlds, what worlds make stories. Marilyn wrote about accepting the risk of relentless contingency; she thinks about anthropology as the knowledge practice that studies relations with relations, that puts relations at risk with other relations, from unexpected other worlds. “

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SF: Science Fiction, Speculative Fabulation, String Figures, So Far
Donna J. Haraway, ADA issue no. 3

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Intro: 1400-1430

Reading 1430-1530

Discussion 1530-...

Chthulucene-solstice meeting Dec 21?

2022 developments

<http://westdenhaag.nl/Harawiki/>