

Haraway Circle #8

War & Peace

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West Den Haag (hybrid)
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“The new technologies also have a profound effect on hunger and on food production for subsistence worldwide. Rae Lesser Blumberg estimates that women produce about fifty per cent of the world's subsistence food. Women are excluded generally from benefiting from the increased high-tech commodification of food and energy crops, their days are made more arduous because **their responsibilities** to provide food **do not diminish**, and **their reproductive situations are made more complex**. Green Revolution technologies interact with other high-tech industrial production to alter gender divisions of labor and differential gender migration patterns:

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The new technologies seem deeply involved in the forms of "privatization" that Ros Petchesky has analyzed, in which militarization, right-wing family ideologies and policies, and intensified definitions of corporate property as private synergistically interact. **The new communications technologies are fundamental to the eradication of "public life" for everyone.** This facilitates the mushrooming of **a permanent high-tech military establishment** at the cultural and economic expense of most people, but especially of women. Technologies like video games and highly miniaturized television seem crucial to production of modern forms of "private life." The culture of video games is heavily oriented to individual competition and extraterrestrial warfare. High-tech, gendered imaginations are produced here, **imaginings that can contemplate destruction of the planet and a sci-fi escape from its consequences.** More than our imaginations is militarized, and the other realities of electronic and nuclear warfare are inescapable.

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The new technologies affect the social relations of both sexuality and reproduction, and not always in the same ways. The close ties of sexuality and instrumentality, of views of the body as a kind of private satisfaction- and utility-maximizing machine, are described nicely in sociobiological origin stories that stress a genetic calculus and explain the inevitable dialectic of domination of male and female gender roles. These sociobiological stories depend on a high-tech view of the body as a biotic component or cybernetic communications system. Among the many transformations of reproductive situations is the medical one, where women's bodies have boundaries newly permeable to both "visualization" and "intervention." Of course, who controls the interpretation of bodily boundaries in medical hermeneutics is a major feminist issue. The speculum served as an icon of women's claiming their bodies in the 1970s; that hand-craft tool is inadequate to express our needed body politics in the negotiation of reality in the practices of cyborg reproduction.

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Self-help is not enough. The technologies of visualization recall the important cultural practice of hunting with the camera and the deeply predatory nature of a photographic consciousness. Sex, sexuality, and reproduction are central actors in high-tech myth systems **structuring our imaginations of personal and social possibility.**

Another critical aspect of the social relations of the new technologies is the reformulation of expectations, culture, work, and reproduction for the large scientific and technical work force. **A major social and political danger is the formation of a strongly bimodal social structure,** with the masses of women and men of all ethnic groups, but especially people of color, confined to a homework economy, illiteracy of several varieties, and general redundancy and impotence, controlled by high-tech repressive apparatuses ranging from entertainment to surveillance and disappearance. An adequate socialist-feminist politics should address women in the privileged occupational categories, and particularly in the production of science and technology that constructs scientific-technical discourses, processes, and objects.” DH MfC in DHR pp.28-30

“...technical knowledge is never self-sufficient. It must be prescribed through practical rules that involve other forms of knowledge. This is the case because technological knowledge is pharmacological, that is, it has the ambivalent structure of a *pharmakon*: it is always at once potentially beneficial and potentially harmful. The following question therefore arises: under what conditions can therapeutic knowledge be elaborated and transmitted, that is, knowledge that cultivates curative capacities and that fights against the toxicity of technical knowledge insofar as it is essentially pharmacological.”

- Stiegler, B. 2011 *Distrust and the Pharmacology of Transformational Technologies*

War = competition, patriarchy, escape
War = technology, pharmakon, discipline

Peace = Death, Photograph/ Record, subordination
Peace = Civil Peace, Language, Response-ability

“The cyborg would not recognize the Garden of Eden; it is not made of mud and cannot dream of returning to dust. Perhaps that is why I want to see if cyborgs can subvert the apocalypse of returning to nuclear dust in the manic compulsion to name the Enemy. Cyborgs are not reverent; they do not remember the cosmos. They are wary of holism, but needy for connection they seem to have a natural feel for united front politics, but **without the vanguard party**. The main trouble with cyborgs, of course, is that **they are the illegitimate offspring of militarism** and patriarchal capitalism, not to mention state socialism. **But illegitimate offspring are often exceedingly unfaithful to their origins. Their fathers, after all, are inessential.**”

DH from MfC in DHR p.10

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Intro: 1400-1430

Reading 1430-1530

Discussion 1530-...

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