Re-assembling the cyborg: an exploration of the analytical and emancipatory potentials of cyborg diseases

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The dis-ease of Cyborg

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Note on indeterminacy

schizophrenic code & dis-eases of the Cyborgs

Heidegger asserts that “…approaching tide of technological revolution in the atomic age could so captivate, bewitch, dazzle, and beguile man that calculative thinking may someday come to be accepted and practiced as the only way of thinking.” (1966, p. 56)
A deep ontological anguish defines our imaginary of humans
Squeezed between the humans of past and future
Cyborg as a utopian or dystopian figure
Cyborg as a dualistic human/technology hybrid/integration
Paracetamol for adults

On this page

1. About paracetamol for adults
2. Key facts
3. Who can and cannot take paracetamol
4. How and when to take it
5. Taking paracetamol with other painkillers
6. Side effects
7. Pregnancy and breastfeeding
8. Cautions with other medicines
9. Common questions
Filter bubble for cyborgs

On this page

1. About Filter bubble for adults
2. Key facts
3. Who can and cannot take filter bubble
4. How and when to take it
5. Taking Filter bubble with other algorithms
6. Side effects
7. Pregnancy and breastfeeding
8. Cautions with other medicines
9. Common questions
Disjointed epistemology & ontology of cyborg

Dualistic - focused on human or technological improvements (Health 4.0)

Overtly fixed and temporal
She argues that all individuals in contemporary Western societies have become cyborgs (a term that melds ‘cybernetic’ and ‘organism’) in their interaction with technologies, blurring the distinction between human and machine (Haraway 2012, p.567).

‘or indeed hybrids at all’, but rather as ‘imploded entities, dense material semiotic “things” . . . articulated string figures of ontologically heterogeneous, historically situated, materially rich, virally proliferating relatings of particular sorts’ (Haraway 2012:301)

Cyborg as a liminal space & assemblage in flux
A body is not defined by the form that determines it nor as a determinate substance or subject nor by the organs it possesses or the functions it fulfils. Bodies are created through temporary assemblages that may involve connections between the organic and inorganic. (Deleuze 1972)
The holey space of dis-eases

• Holes as relations between stratified and smooth spaces
• Holes as spaces of incantations – spells, charms, hexes, curses, invocations
• The howls of the cyborg
Openbubble by loki

Surf the internet to burst users data bubble. This extension does not collect any data about you. It simply mimics your online browsing behaviour and looks at topics that you may not be interested in to confuse trackers and advertising firms!

link
Datalepsy

Ironically there is not much known about Datalepsy. At first sufferers typically do not suspect much is wrong with them. For example, Ferdinand S. reported that he felt nothing wrong in the morning other than mild congestion, yet by the afternoon his whole body was rolling like waves heaving on a stormy sea. By night-fall, Ferdinand’s physical matter had collapsed into itself, dissolving away in a fleshy puff. At the end, all that remains of the: final-stage Dataleptic is a swirling swarm of data points: their median height, their weight in kilograms, the number of hours of Netflix they watch in a week, the co-ordinates of where they were at sixteen minutes past 2 o’clock, the results of their high school tests.

As well as their tangible mass, it is sometimes said that Datalepsy strips a person of their soul or of their internal subjectivity. Perhaps this is so, but it is impossible to measure a particular “essential” human part of the Dataleptic that might be missing or to pinpoint exactly when it leaves. So really, it could be that the opposite is true. Maybe all that is drained from the Dataleptic is superfluous for what could be more essential than the pure expression of fact? What could qualify a person’s status as a person more than a billion blandly stated truths?
BPA Augmentation

Joseph Santayana made it his life’s work to advance the age-old quest for beauty. He invented a microchip that could be installed on the chiasma section of the eye in order to modify perceptions of certain body parts. He called it the Breast Bum Penis Augmentation (BPA). Beauty is in the eye of the beholder and this chip meant that every instance of the relevant body parts beheld would be artificially enhanced in the viewer’s brain so that they would see only the very finest examples of those relevant parts.

Apart from the protests from the plastic surgeon community, there were other problems. Users of the technology started experiencing so much beauty at the sight of every passing buttock that they were prone to stimulation overflow. Anti-social behaviours began in earnest. Parents were encouraged to keep their children away from BPA users and most other people were advised to stay away from BPA users too. The slathering coterie of BPA infected cyberpervs were treated with cold showers (fully clothed) and long walks in the countryside whilst blindfolded.

Cyborg’s visuality and visual desires
Soul Throttle

An unfortunate side effect to the popularity of SCI (Skin-Computer Interaction) has been the many enthusiastic users who seldom, if ever, bother to remove their ISSS (Interactive Second Skin Sheath). Apart from the many hygienic problems caused by the overuse of the ISSS, the constant absorption of data from every surface of the wearers body has been identified as a health risk.

Supporters of the ISSS counter-cultural movement argue that this state is similar to the natural function of skin in any case, where so much information is processed naturally from different touch senses. Critics of constant ISSS use say the second skin is like a prison that strangles not just the senses of the person, but their very humanity, their soul. ISSS wearers, who tend to be young, respond by accusing the critics of reactionary conservatism and question the necessity or indeed, the existence of such a thing as soul or humanity.
Towards a new relation to one’s cyborg bodies and souls

• Dismantling – fixed, deterministic and dualistic health imaginaries
• Dis-ease as a process of relating to one’s cyborg assemblages
• Reclaiming our numb/anaesthetised cyborg flesh
• Dis-ease about the stratifying force of sedimentations and addictions
• Towards Cyborg as a smooth liminal space and a body without organ