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Posthuman Dimensions of Cyborg: A Study of Man-Machine Hybrid in the Contemporary Scenario

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ABSTRACT

Cyborg theory offers perspectives to analyze the cultural and social meanings of contemporary digital health technologies. Theorizing cyborg called for cultural interrogations. Critics challenged Haraway's cyborg and the cyborg theory for not affecting political changes. Cyborg theory is an intriguing approach to analyze the range of arenas such as biotechnology, medical issues and health conditions that incorporate disability, menopause, female reproduction, Prozac, foetal surgery and stem cells.Cyborg is defined by Donna Haraway, in her "A Cyborg Manifesto" (1986), as "a creature in a post-gender world; it has no truck with bisexuality, pre-oedipal symbiosis, unalienated labour, or other seductions to organic wholeness through a final appropriation of all the powers of the parts into a higher unity." A cyborg or a cybernetic organism is a hybrid of machine and organism. The cyborg theory de-stabilizes from gender politics, traditional notions of feminism, critical race theory, and queer theory and identity studies. The technologies associated with the cyborg theory are complex and diverse. It valorizes the "monstrous, hybrid, disabled, mutated or otherwise 'imperfect' or 'unwhole' body." Scholars have founded it useful and fruitful in the social and cultural analysis of health and medicine.

Outline of the Total Work

The biomechanics introduces two hybrids of genetic body and cyborg body. The pioneers, Clynes and Kline, in the field to generate man-machine systems, drew ways to new health technologies and their vision of the kind of cyborg has turned to a reality. In health and medicine, the body becomes a central concept. A digital cyborg incorporates the digital technology into the body and an ideal cyborg barely sees itself to be one among them. The technological aspect simply turns out to be the part of their everyday world, usual habits and routine modes of operation. The cyborg becomes an important segment of the digital health discourses. The digitized cyborg supports a reflexive, self-monitoring awareness of the body. The digitized cyborg assemblage often becomes conservative in the sense that it seeks the ideals of wholeness, purity and self- responsibility espoused by medicine and public health, and recognizes the potential to enhance and improve the well-being, health and medical care. However, Haraway's fictional disruptive cyborg of political purposes often threatens the figure of the digitized cyborg assemblage.

The concept of the digitized cyborg as part of the configuration of digital data assemblages results in the hybrid forms acting cybernetically as data generated in real time. The invention marks the move from the static cyborg to the dynamic nature of contemporary digitized bodies. The capacities of the bodies extend and present themselves in varied ways. The digitized cyborg assemblage, that are configured by the digital health technologies gives a strong support system to the self-monitoring awareness of the body. The habits and the movements of the body are monitored constantly. Gregory Bateson opines that the cyborg includes all the external pathways via which the information travels along with the skin. The hybrid body holds the capacity to disrupt the persisting dualisms and is transgressive of the dominant cultural order.

"The posthuman Humanities can create and evolve a new set of narratives about the planetary dimension of globalized humanity; the evolutionary sources of morality; the future of our and other species; the semiotic systems of technological apparatus; the processes of translation underscoring the Digital Humanities; the role of gender and ethnicity as factors that index access to the posthuman predicament and the

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institutional implications of them all. This is a new and innovative agenda, which builds on but is not confined to either humanism or anthropocentrism- a genuinely new programme for the Humanities in the twentieth century" (Braidotti). Posthumanism contextualizes new tools for public health enquiry. Will putforths the perspective of posthumanism that provides space to acknowledge multiplicity of public health practices. It foregrounds the encounters and relations between the human and the non-human. Posthuman perspectives offers much more than merely a concern for new possibilities for human existence. Posthumanism reframes current social enquiry by looking more carefully at the role non-human elements, such as objects, other organisms and the environment play. Attempts link posthumanism and transhumanism. Transhumanism engages with ideas of non-organic, biological and pharmaceutical enhancement. While some of this literature cautions on the ethical consequences of making humans more than they currently are, much of this work has a celebratory, science-fiction orientation, not to say messianic sentiment, given that forms of transhumanism have morphed into a number of new religious movements. Apparent crosses between literature and certain terms such as hybrid or cyborg of Haraway, invoke processes of melding, mixing and the unsettling existing categories, rather than as literal accounts of human augmentation.

Bourdieu contributed to a revitalization of humanism. Foucault emphasized that the very notion of a human being or being human is historically rooted. Foucault's concept or insights of discourse in qualitative health research underplayed the materiality of embodied agency as well as the imprint of non-human animals in social life. Bourdieu's poststructuralist contributions to humanism and Foucault's poststructuralist contributions to posthumanism provide incisive insights. In humanist terms, tobacco control interventions themselves have become part of why gender and social class are deeply implicated in where and when different groups of people smoke, what type and brands of tobacco products are consumed, and by whom. Posthumanist scholarship foregrounds the materiality of the cigarettes and place-based features in smoking as a social practice. This body of scholarship invites greater reflexivity on public health's history, present, and future. Poststructuralism gives to these approaches the rise of non-representational theories, that signal a conceptual and methodological shift away from social constructivism, the dominant mode of critical analysis in the social sciences and humanities throughout the 1980's and 1990's.

Aesthetic representations of intimacy between man and machine gives a more nuanced and critical picture of possible future forms of desire. The fictional works are often complicit with the use of familiar dualistic paradigms as male-female or self-other. Drawing on Delueze and Guattari's ideas of 'becoming-other,' scholars of posthumanism juxtaposes traditional approach of nondualist reconceptualization of human beings and of the technological other, reconceiving the centers on 'encounters of alterity' and 'unnatural alliances.' Robotics is a young field with ambitious goals, the ultimate one being the creation of machines that behave and think like humans. The interdisciplinary branch of engineering and science includes various branches of engineering like mechanical, electronic, information, computer science and others. It includes operation, use design and operation and computer systems that keep track of control, perception, information processing and sensory feedback. It aims to design intelligent machines that can aid humans in their everyday chores and keep them safe. The word "robotics" come from the word 'robot', which was introduced by Czech writer Karel Capek in his play Rossum's Universal Robots. Robots replace humans and can replicate human actions. They can take any form or demeanor, but mostly they resemble humans in appearance. The conceptualization of the use of machines that can operate autonomously can be traced back to the classical times. Scholars throughout history assumed the capability of robots to behave and manage tasks in human-like fashion. The field of robotics is rapidly evolving and the technological advances continue. The advancement of microscopic robots or nanorobots that can be injected into the human body, could revolutionize medicine and human health.

New frameworks develop on building existing forms of critical, cultural, biopoltical and sociopolitical posthumanism. 'Technologization' and 'posthumanization' are reshaping contemporary organizations. The

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'organizational' posthumanism attempts to approach to analyze, create and manage organizations that employs a post-dualistic and post-anthropocentric perspective. It recognizes that emerging technologies will increasingly transform the kinds of members, structures, systems, processes, physical and virtual spaces, and external ecosystems that are available for organizations to utilize. Posthumanist approaches can be delineated in technologies for human augmentation and enhancement, that includes forms of neuroprosthetics and genetic engineering, technologies for synthetic agency, that includes robotics, artificial intelligence and artificial life and technologies for digital-physical ecosystems and networks that create the environments within which and infrastructure through which human and artificial agents interact. Under the typology of contemporary posthumanism, 'organizational' posthumanism is shown as a hybrid form of posthumanism that combines both analytic, synthetic, theoretical, and practical elements. It recognizes the extent to which posthumanism has already transformed business and other organizations and also anticipates the fact that intensifying and accelerating processes of posthumanization will create future realities that are different from the current ones.

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