Welcome to NPTEL,the National Programme on Technology Enhanced Learning; a series of video courses being brought to you by the IndianInstitutes of Technology, and the Indian Institute of Science. Our courseis entitled cultural studies, and we are at the moment in module 4,and we will be looking ata very contemporary and a very important topic, namely Cyberculture, but as always let us do a recap of what we did in the lastlecture, and also see howthis current lecture ties in with some of the things we have said before.

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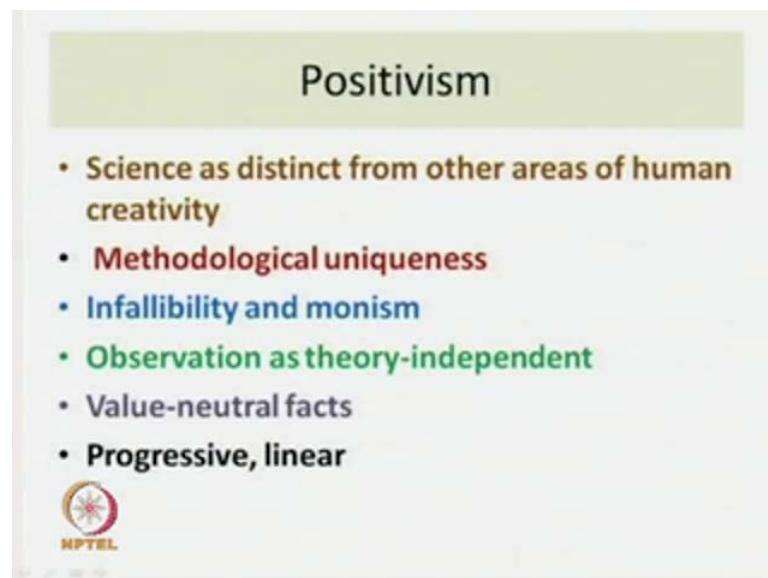
Well, you will recall that the last lecture was devoted to science technology and culture; and we said that science technology and culturetakes off from what science technology and society studies had given us.We also talked about,you know, how philosophy of

science,important figures like Karl popper and Thomas Kuhn, and their interrogation of science had to tell us and the way, in which itcontributed to the development also of of the cultural studies investigation of science and technology;we first, please look at the slide, we first saw thateven cultural studies asmethodology as a school of fought it… It was also a reaction among other things that is its origins were to be found also among other things in the reaction to positivism;the positivistic school where, you know, some of, we found that some of thecharacteristics of positivism where science as distinct from other areas of human creativity; science as being infallible;science is having a methodological uniqueness, whichtoo was infallible; science being value neutral and observation as theory dependent etcetera.

So, we saw the positivism carved outor you knowsure orgive such a picture of science that science was something removed from human beings.But in the humanities, we know that any knowledge system, be it is science with all its findings, all this finding or its findings that definitely work,still or you know, science is still a domain that is that has some creator by human being. So, it is animportant as a cultural activity that we shouldlook at science and the work of scientists.
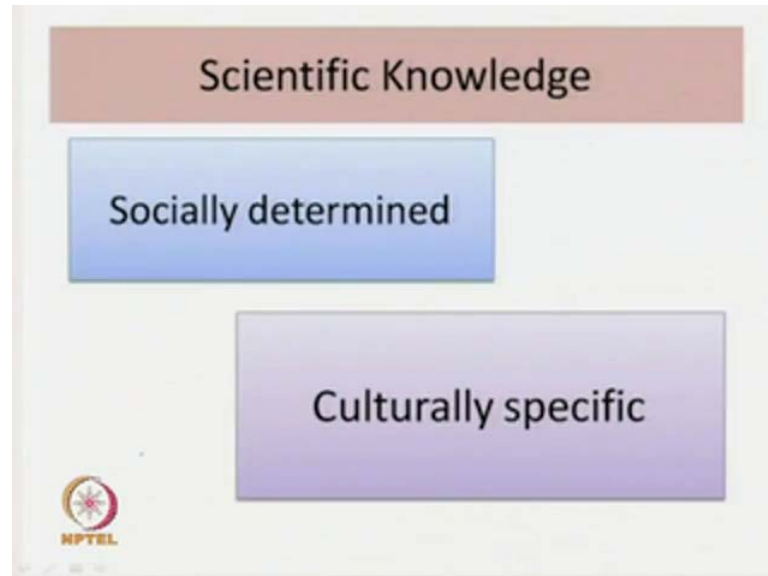
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Then, this is the point that I had just made that the origins of cultural studieswhose really an insurgent sociology against functionalism and positivism and also a critique of

instrumental rationality.The findings of science leading to techno sciencetended to be in quite instrumental in its reason.

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Then,we saw that scientificsorry cultural studies ofscience and technologyis underlined by this two aspects or this two propositions, which are not different from the social studies of science and technology, but it is something that is sharedwith social studies of science and technology these being the fact of Scientific knowledge to a socially determine and culturally specific.

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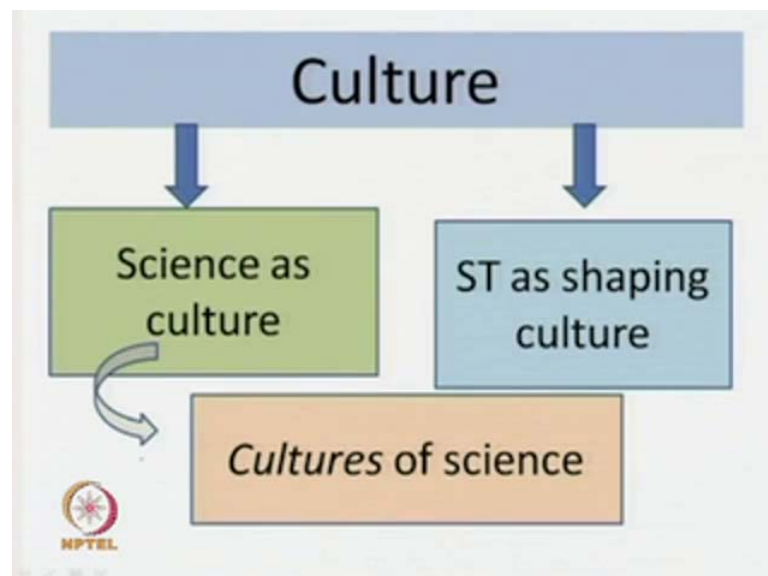
Then,thereforewesaid thatas far as cultural and science and cultural are concerned, science was seen as cultureand also which led to the study of the cultures of science; by cultures of science, we mean the practices of the scientists and the scientific community; we also sawscience and technology as shaping culture.

It was not just one way round that science and technology were socially determined, science and technology also shaped culture, and if you go back to the last lecture, we remember, we gave the example ofIsaac Newton's principia, and how it contributed to British mercantile capitalism and in,you know and at at the same time was informed by, you know,British mercantile capitalism right;you also saw the example of colonialism - colonial science, and how colonial sciencewas not is not something that we study as,you know,science that is not remove from the bigger or the larger colonial enterprise, and we saw that it had it should be seen as related to race,to race to racism and relation totheexistent knowledge at the time etcetera.
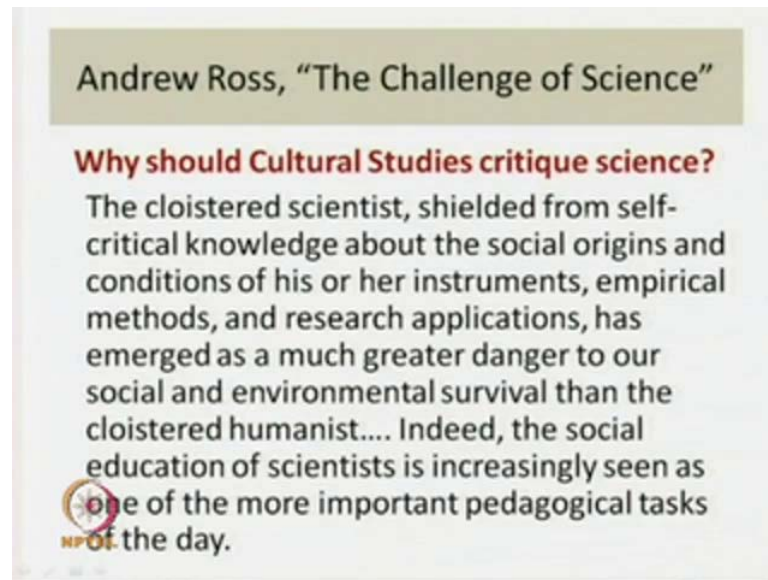
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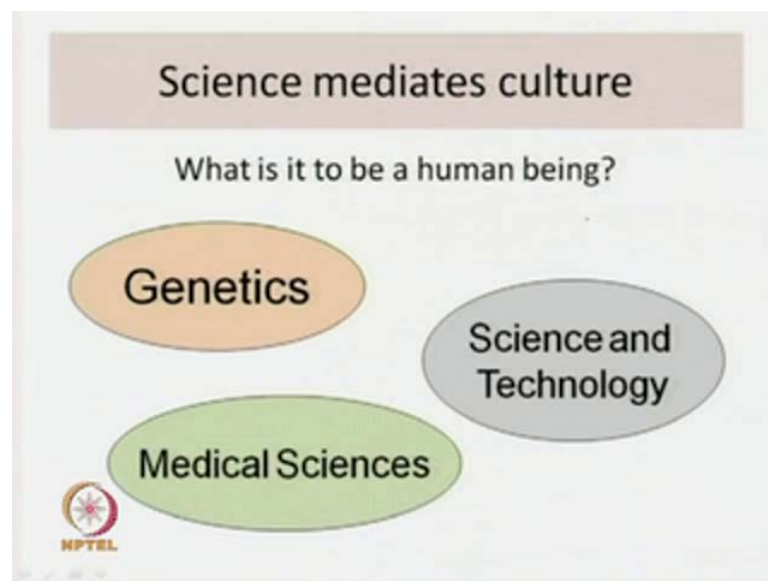
Then finally, you know,culture studies as you know by now,focuses on how cultural practices impact or change,you know change, asubjectivity and identity, and in that since, if we ask a question regarding subjectivity; like what is it to be a human being? You know, how do you define a human being? We find that increasingly, you know, the answers come from domains of science, like genetics, science and technology in general and the medical sciences; today the definition of the human being is alsoextended to

embrace the side work; and today's lecturein that way is related to the last lecture, in the sense that it looks at cyber culture and it looks at, you know,the cyber or the human being, what happens to the human being? How identities andsubjectivities changeas human beings begin to use technology and to extend their abilities through technology?

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Andrew Ross, "The Challenge of Science"

Why should Cultural Studies critique science?
The cloistered scientist, shielded from self-critical knowledge about the social origins and conditions of his or her instruments, empirical methods, and research applications, has emerged as a much greater danger to our social and environmental survival than the cloistered humanist.... Indeed, the social education of scientists is increasingly seen as one of the more important pedagogical tasks of the day.

Now, this was a slide, which I had missed in the last lecture, because there was…There was not much time, and I would like to end this recap by quoting from the challenge of science by AndrewRoss, and he asks where AndrewRoss asks his question, why should cultural studies critique science? What is a needfor cultural studies to investigate science at all?And then, this is thisbeautiful answer he gives, and I am reading from Ross's essay, the cloister scientist, shielded from self-critical knowledge about the social origins and conditions of his or her instruments, empirical methods and research applications, has emerged as a much greater danger toto our social and environmental survival than the cloistered humanist.Indeed, the social education of scientists is increasingly seen as one of the more more important pedagogical tasks of the day.

Now, you may as scientist, as budding technologies, you may think that this is quite an,you know,unkind gutsto speak, you know, to talk about scientist in this way; butwell I may say this is perhaps the reason, why we have humanities in social sciences in the IITs by and in different, you know,institution in the country

And abroad,where it is part and parcel ofthe curricular,you know, to be taught to engineering students, this is the reason;we run the risk, of becominga sort ofa technological talents, if you will,where wewhere we give somuch importance to science, somuch importance to technology, that we forget right, we forget to look reflexively in at our own work.

As he say as he says here to, you know, this applies also to,you know cyber culture and that is why, you know, this is,this slide isthe link between what we are going to do today,and we wanted in the last lecture. So, if you do not have, you knowan idea of the social origins of your methods; however, empirical they are;if youare not aware of where yourresearch methods come from, and if you if you think that they arethese are isolated from human life, from social conditions and you are entirely wrong.

And that is why it is important for us to, you know, to dwell upon areas like science technology and society, science technology and culture on cyber culture, new media etcetera. So, that even as we use right, even if you as we use science and technology, we are we should be aware that we know these are not greater than us.

We are the ones, who have greater than, and we have we are the ones, who have greater than using certain methods; now, if you are,you know blindly supportive of a method, if method becomes a deity to you, then even science itself cannot progress, because methods have to be improvised, methods have to be improved, methods have to be queried, and you will also know that the best of scientists have done this.

And that is why, it is said that he, who is not a philosopher, also cannot be a true scientist right. So, you look at somanygreat scientistsin the world, and you also look at the ones, who have like Isenberg for instance, and others like Stephen Hawking right, who are todaynot simply, you know well read and who are not not simply masters in their fields, but have alsotalked about science from the philosophical point of view and looked at their own methods right.

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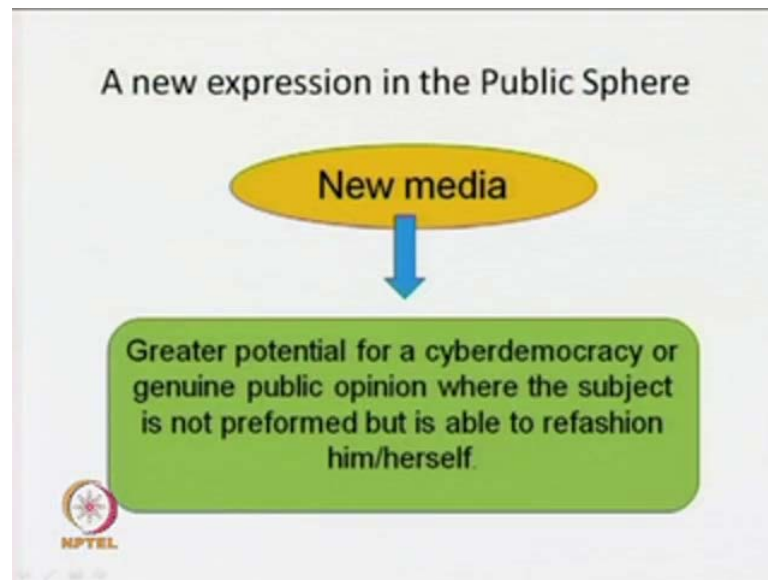
So, this lecture also ties in with a lecture, which I had given,you know,all in which which forms, I think the fourth or fifth lecture in this module, which was on the new media.

Andthe new media, which you says, you know, to do with the digital technology and which we differ, you know, which is differentiated from the old media, by the fact the digital media should be in, you know obviously, the digital medium, but it has not to be only stored, but it has to be distributed and exhibited using the new,you know using the digital form right.

So, in the new media also we find that there is a greater potential for a cyber democracy or genuine public opinion, where the subject is not preformed, but is able to refashion himself or herself. So, new media and cyber culture are often talked about together, if you recall in the lecture on new media, we made a difference, a differentiation between new media and andcyber culture.

And today we are going to look at cyber culture after having seen what new media is, and we are going to talk about the cultural studies exploration of cyber media.
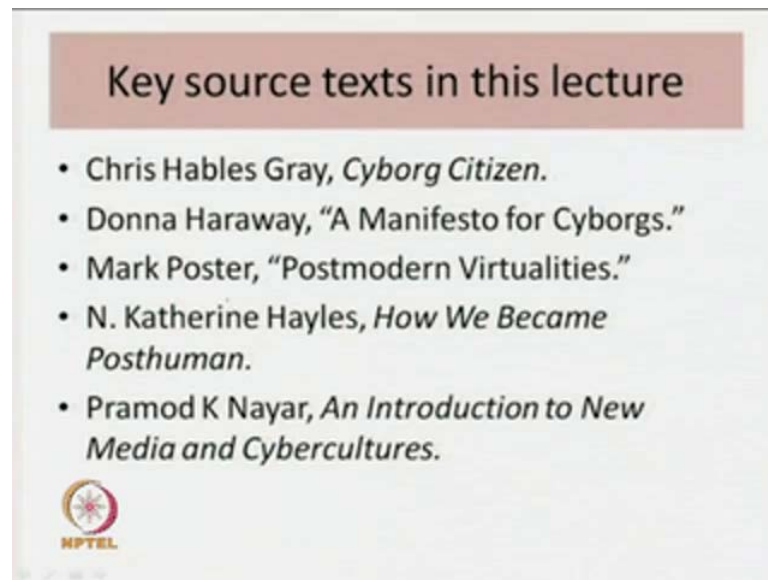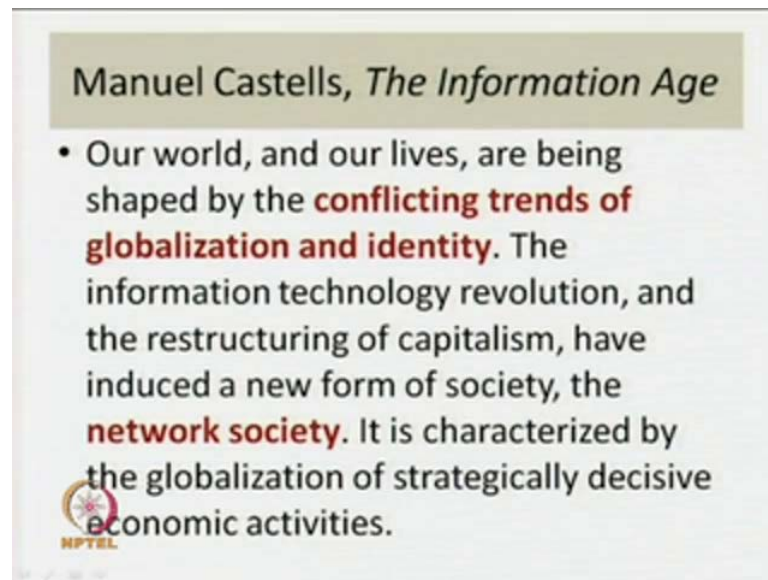
So, the topic of discussion today is cyber culture, and let me declare the key textssource texts in this lecture; I shall beat timestaking out extracts from, you know these lecture most of the points I shall be talking about here are gleaned from thesethese essays and books.

So So, we have Chris gray or Hables Gray's Cyborg Citizen;DonnaHaraway's a manifesto for Cyborgs; Mark Poster's Postmodern Virualities, and KatherineHayles's How We Became Posthuman, and Pramod K Nayar's An Introduction to New Media and cultural studies.

Now obviously, these by no means are the only books as I I have always said in my lectures, these are not the only books with which you can build the discourse of cyber culture, you haveyou have very,you know,you havea very very well known, andyou know, well knownbooks there are text books, we have cyber culture, cyber cultures readers for instance, which you may go, andyou know,read if you are interested in this field, but for the purposes of this lecture, in order also to show the variety of thinkingwithin these…Within this domain these are the books and essays that I have broughtfor you fine.

So, we are now going to read from an importanttrilogy, the trilogy is by manualcastles, and the trilogy - the three three works together are called the information age. This is a landmark trilogy in the study of information in the study,you know of network societies. In fact, the first volume of this trilogy is entitled rise of the network society, from which I am taking this quotation,simply recalls it is…It has been sobeautifully put and it you know, it is a fitting epigraph, you know to our lecture; fine.

So, I am reading from manualcastles, the information age; our world and our lives are being shaped by the conflicting trends of globalization and identity.The information technology revolution and the restructuring of capitalism have induced a new form of society called the network society.It is characterized by the globalization or strategicallydecisive economic activities; now the whole concept of the network society,the way society is radically or connected or networked, you know, in a radically new way right, the way communication,the communication revolution has sort of created this network society, has not to be understood only in technological terms.

And castles has therefore, immediately, you know appointed to the fact, that the network society is characterized by a by globalization of strategically decisive economic activities;and the information technology revolution has led to a restructuring of capitalism right.

So, in these kinds of books, important books you find, you know the sociologists and culture scientists, drawing these connections betweennewrevolution, which is the information technology revolution, which is still within the capitalized format,within the capitalized modes of production, butalso agreeingto know that there is a restructuring of such you know of the whole capitalist order, and that it is strategically it is related to economic activities.

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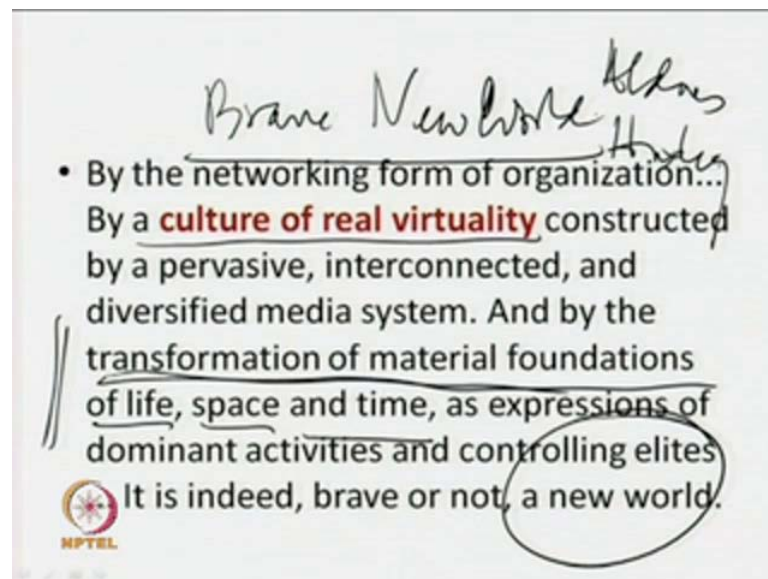
Then,he goes on to say by the networking form of organization,by thea culture, this isvery famous phrase by manualcastles, a culture of real virtuality; now it may seem to be you knowparadigms, what do you mean by real ==when real==virtuality? When real and virtual are opposites,the real is usually,you know consider in opposition to the virtual, but he says here, there is a culture of actual virtuality; and ==which some== which is something, we cannot ignore, and he says by a cultural real virtuality constructed by a pervasive interconnected and diversified media system.

And by the transformation of material foundations of, this is important transformation, this is where the culture studiesinterrogation comes in.

That this kind of a culture ==right==, a way of life of you know actual virtuality or real virtuality,is been formed by the transformation of material foundations of life, space and time,as expressions of dominant activities and controlling elites. It is indeed, brave or not, a new world. So, we need to look at new media and cyber cultures, as at the same

time, you know, being a continuation and being just newer forms right of the capitalist order, though quite radical, radically; andat the same time, as manualcastles says here,of something thatthat is creating of new world brave or not.

Now, this obviously, alludes to a book some of you are, you know, I am sure you have read this book, the name of the book is Brave New worldby Aldus Huxley. So, he says whether it isthe kind of world that is been shown by, you know,Aldus Huxley in his work the brave new world.We have to understand that we are indeed, in a new world with the coming in of the network society.

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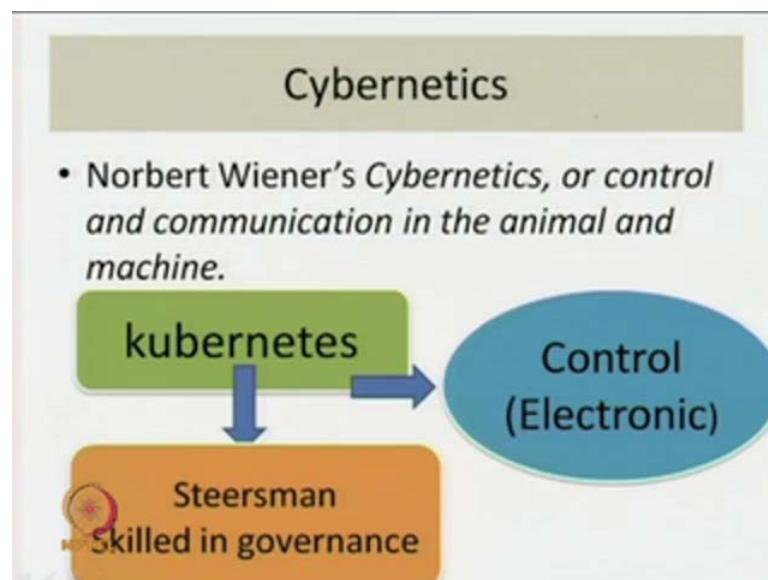
Then fine,we are talking about cyber culture, it is important for us toyou know, to first talk about the word what the word cyber means right.We talk about cyber pang, cyber fashion, cyber culture,you know, cybernetics. Sowhere does the word the cyber comes from? The word cyber is actually a prefix; it is a prefixfrom the Greek word kubernetes, this is the word kubernetes,which means steersmanor somebody, whois skilled in steering or in governance; in the sense it also means a leader,and this steering and this governing is through control, which is of course, done in any kind of steering or governance, but this is through electronic control;remember again, this term cyberis actually a prefix and comes from the Greek wordkubernetes; Cybernetics comes from the Greek word kubernetes, meaning steersman or somebody, whois skilled in steering and governance;andit means control particularly in the electronic form.

It was first used,if you look at the slide by Norbert wiener in one office,I think it was in the 1940s; if I am not mistaken Norbert wieners cybernetics or control and communication in the animal and machine.So, this word becamevery popular after Norbert Wieners Poke.
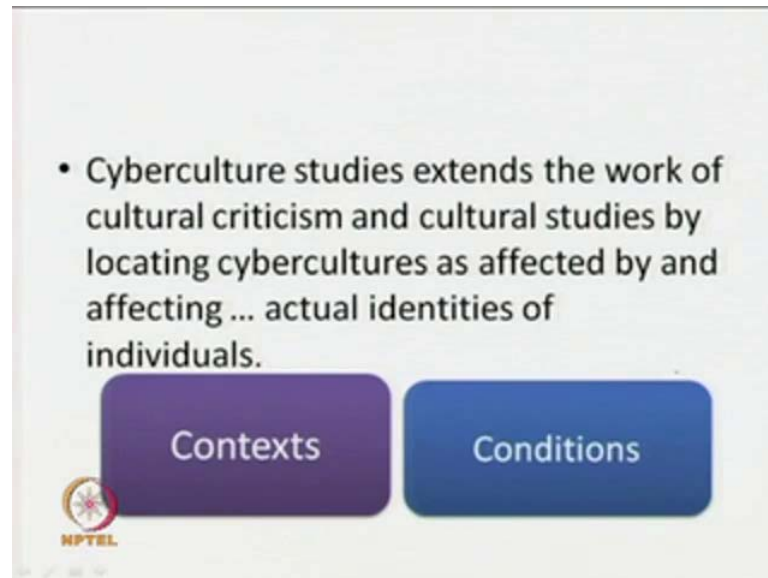
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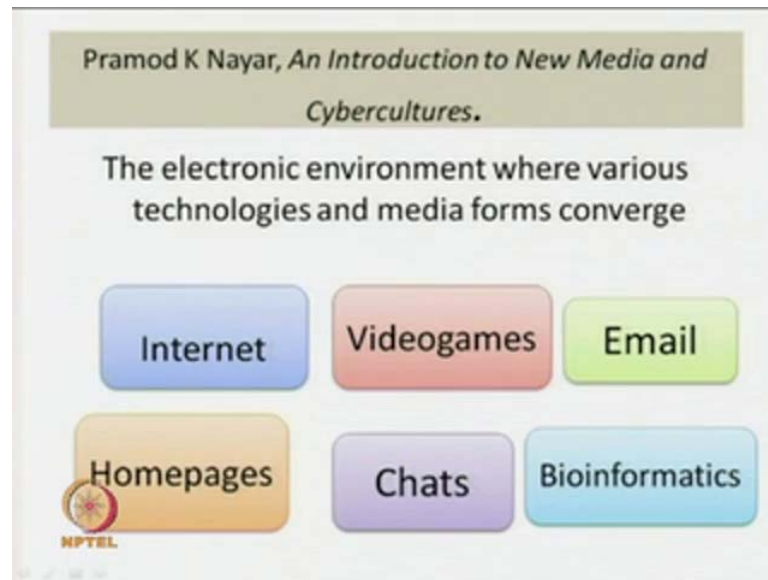
So, wellwe are now going to look at,you know, the electronic environment, soto speak and the various components of cyber culture, and we are going to see, you know look at and the way from PramodNayar,you know gives us these areas in this book, an introduction to new media andcyber cultures.

Another book, which is veryuseful, extremely readable, and I wouldnot hesitate to you know, to suggest that you read this book. Sothe electronic environment, where various technologies and media forms converge, is what is known as cyber culture;and part of with is also media culturesorry new media, and these are the internet, videogames, email homepages, online chats, bio-informatics etcetera.

So, thethis essentially again is, again if use you can understand why castles use the word network society; all these are to dowith networking; even videogames are what you play, often with people on a network right.

So,this basically the electronic environment, a new environment, definitely that we are taking about and we shall see, what the cultural implications are of this new environment ==right==.

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- Cyberculture studies extends the work of cultural criticism and cultural studies by locating cybercultures as affected by and affecting ... actual identities of individuals.

Contexts   Conditions

So, cyber culture studies,according to Nayar, extends the work of cultural criticism and cultural studies ==right== this is important; it extends the work of cultural criticism and cultural studies by locating cyber cultures as affected by and affecting individual identities of individuals,==sorry== actual identities of individuals==right==.

So, the work as I said, the work ==work== on identity and subjectivity ==right== to, you know, you could say two of the most important words among along with words, like discourse, power and representation too also very important words, inyou know, as far as a tools of cultural studies are concerned, and he says that cyber culture coming in of cyber culture has extended the work. Soto speak of, cultural studiesas far as identity formation is concerned.

And the actual identities of individuals are played out, are related to the contacts in which they develop, and conditions under which they are formed.

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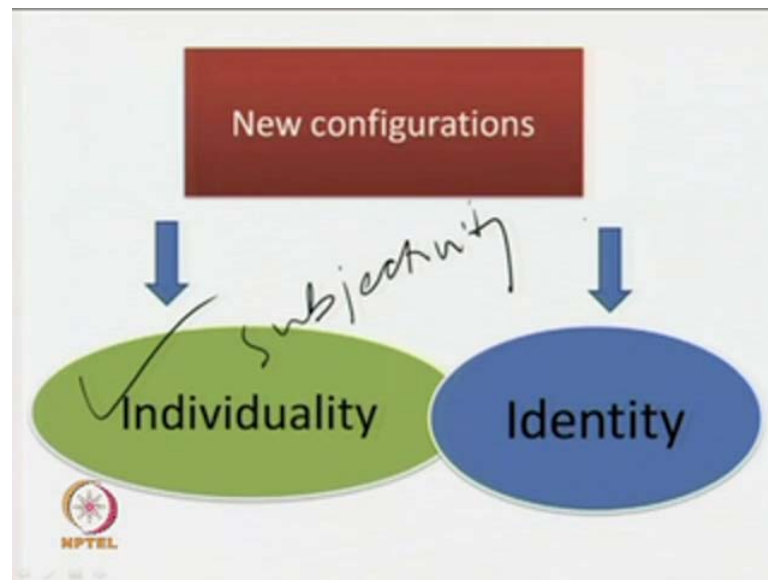
So, therefore, we may say that there are new configurationsin cyber culture, these new configurations make,we said to develop around the concept of individuality and identity.Individuality is never the same with cyber culture, once cyber culture comes in to the picture,what it means to be an individual. So, in this way, you can still, we can also say that this, and you replace this with the word subjectivity; andwe saw that subjectivity and identity are two of the most important words in cultural studies.

So, ==in the what is in the==, what is an individual==right==? Does an individual remain==excuseme== an isolated individual? Once he or she is in a network society; how is his or her subjectivity changed, reformed, reconstructive or reconfigured as if you likebyonce one is in the cyber space or once ==once== one is in cyber culture.

So, individuality and ideas of it go through radical changes, as also we find there are new configurations, as far as identity is concerned.

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Key Issues

- Globalization, Technocapitalism, Cybercultures
- Materiality and Corporeality
- The Digital Divide
- E-governance
- Civil Society
- Identity and Subjectivity
- Race and Class
- Genders and Sexualities

So, what are the key issues;therefore, if you are doing a cultural studies analysisof cyber culture, the culture or the way of life of you know, in in the electronic environment let us put it that way cyber culture, would be called the way of life and the practices,including in identity and subjectivity formation, including representation etcetera., in an electronic environment right.

So, there are many key issues, and those of you are,you know, not it is, not at the in an under graduate level, those of you who are,who listening to me, who are looking at this video, who are also students,you know at higher levels, you can also, if you if youif you wish to work, and do you research, andcyber culturecan look at many of these aspects.

But even at the under graduates level, it is important for us to know the scope right, the scope ofcultural studies analysis of cyber culture or cyber culture criticism; fine. Among these are let me read them out globalization, techno capitalism, cyber culture these are all given in PromodNayar's book; materiality and corporeality, the digital divide, E governance, civil society, identity and subjectivity, race and class, genders and sexualities.

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- Virtual Citizenship and Human Rights
- The Public Sphere
- Techno-eroticism
- Techno-addiction
- Prosthetics
- Postindustrialism
- Posthumanism
- Postmodernism

This could also include virtual citizenship and human rights; for instance, you know what kind of human rights can youyou know,do we reformulate or how how is the whole idea of human rights reformulated, once we are in you know in a cyber world or once we are cyborgs, that is once we useprosthetics, once we use say for instance, once wewe are implanted with a chip right.
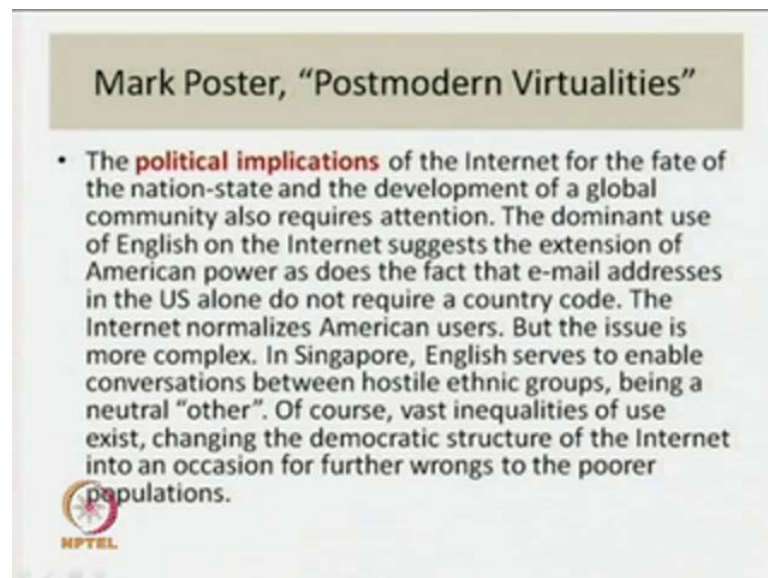
In that case, are we are we human? I have I have heard we say that we are human, and if we are partly with technology, and we are being aided by technology, andwe are with what we call augmentedtechnology, technology that augments our sense organs or you know, sense or you know, our senses; in that case the human rights that we are talking about today, are they going to remain the same right. So, we also have, you knowin books likes cyborg citizen;you know talking about new kind of rights,new kind of manufactures and understandings of, newer understandings of what human rights may be the whole idea of participatory, evaluation and not simply natural evaluation,andyou know, these are new terms that have come up.

So, what does it meanto be a virtual citizen? What are the rules, you know, in virtual citizenship? Then how is the public sphere right you know, that the public sphere is a term that we have from the PhilosoperHabermasright; and we did elutriated one ofprevious lectures. So, how is the public sphere reconfigured right? When one is in a networked plane right, one is in anin anelectronic environment.

Then, there are issues definitely of eroticism of sexuality,which you call techno eroticism of cyber sex; then techno addiction, my addiction to technology ==right==,prosthetics and also these new movements; this is very important from both of philosophical and cultural studies point of view, this new epistemologies, and this movements thathave emerged namely: post industrialism, post humanism and postmodernism, and how these relate,how this relate to cyber culture as a whole? So, you see in these two slides, we find that they are indeed somany almost 20, more than 20 areas that we have delineated;of course, we are going to talk about all of these it iswell, you know impossible to do so, but we have seen, you know the enormous scope ofwhere to applycritical tools from cultural studies as we study,you know cyber culture.

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Mark Poster, "Postmodern Virtualities"

- The **political implications** of the Internet for the fate of the nation-state and the development of a global community also requires attention. The dominant use of English on the Internet suggests the extension of American power as does the fact that e-mail addresses in the US alone do not require a country code. The Internet normalizes American users. But the issue is more complex. In Singapore, English serves to enable conversations between hostile ethnic groups, being a neutral "other". Of course, vast inequalities of use exist, changing the democratic structure of the Internet into an occasion for further wrongs to the poorer populations.

Now, talking about==talking about== race, talking aboutinequality in cyber space oryou know,in ==in== virtual reality, we have,we may refer toan important essay by Mark Poster, which also one our keys source texts Mark Postmodern'svirtualities; and I just want to read here, from here, to showhow critics like,you know, culture critics like Mark Poster working on the, you know interface betweenvirtualityand Postmodernism, Post humanism etcetera; how they have also brought an issues of,you know inequality among different nations for instance ==right==.

Let us look at, what he has to say right?The political implications of the internet, for the fate of the nation state, and the development of a global community also require attentionthat is in cultural studies.

The dominant use of English, look at this, the dominant use of English on the internet suggests the extension of American power; now just a while ago, we said that they you know cyber democracy hasenormous potential even in the new media,my lecture on in the new media, discussion in new media, we found thatthe internethas been celebrated by somanyscholars somany,you know, members of the intelligence, say as having invents potentialfor cyber democracy right.

Butscholars likeposter, also point to another aspect of it, and he says thatwe cannot deny the fact that English is the dominant language on the internet, and he say a suggest the extension of American power,and he points to an important fact as he says,at least at the time when he was writing this essay,the fact that email addresses in the US alone do not require a country code,as a person not from, you know, the from from computer sciences or electronics I cannot tell exactly how this is done, but but suffice for us to follower mark poster is saying that you know, even as we talk about talk about, you know, the the tremendous democracy potential of the electronic environment, they still an inequality in the balance of power.

So, that the internet normalizes American users;they puts them keep, makes them a norm, normalizesAmerican users, but the issue is more complex;in Singapore,English serves to enable conversations between hostile ethnic groups, on the other hand,weshould also we can alsosay that there are,you know, even without the, you know, people who started this, you know, people who gave us the internet,computer scientist gave us the internet for instance, even they could not possibly have sort, you know, of ofthinks like this for instance,as hesays, in Singapore,English serves to enable conversations between hostile ethnic groups, but then again Poster says that still does not do away with the fact that vast inequalities of use exist, changing the democratic structure of the internet into an occasion for what issays very strongly further wrongs to the poorer nations, fine.

This is just one exampleof, you know, all these things that we have talked about for instance race, andethnicities or nations states for instance,where the critic of of cyber

culture could be applied, and the mark posteryou know extracts, extracts from Mark Posters essay, just one example of the way, these complexitiesare to before grounded by cultural studies scholarsright.
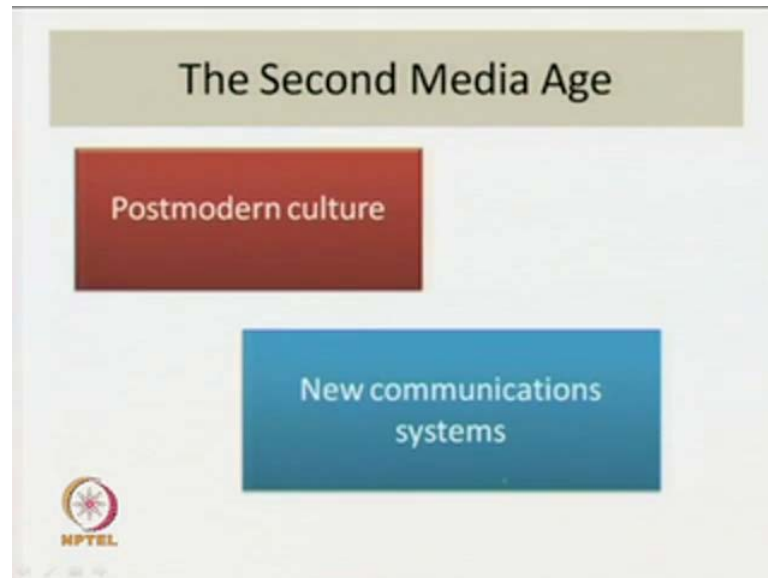
Sowell, whatwhat are the other terms by which we describes cyber culture;it is also known as second media age, this is a point where we also came across in a new media lecture;it is a second media, because it is radically different in, you know,in certain configuration in distribution, particularly in distribution, anda exhibitionfrom the old right;it is the second media age also very importantly, in the sense that the first media age of radio, television, of books right, of filmwere associated, if you rememberassociated with mass culture,with mass culture andwith modernism right. So, if the all the media,sorry that is the first media age was related to or was an outcome of modernism, this new second media age of electronic environmentsof network society,this environment is a result ofPostmodern culture,as it also contributes to the building of Postmodernism.

And therefore, it is characterized by two things, which is Postmoderncultureway of life and new communication systems; communication system, which is different in many ways to be recognized as whichwhich you know,which sort of deserves to be recognized as anew phase or a second media age, more about Postmodernism while later.
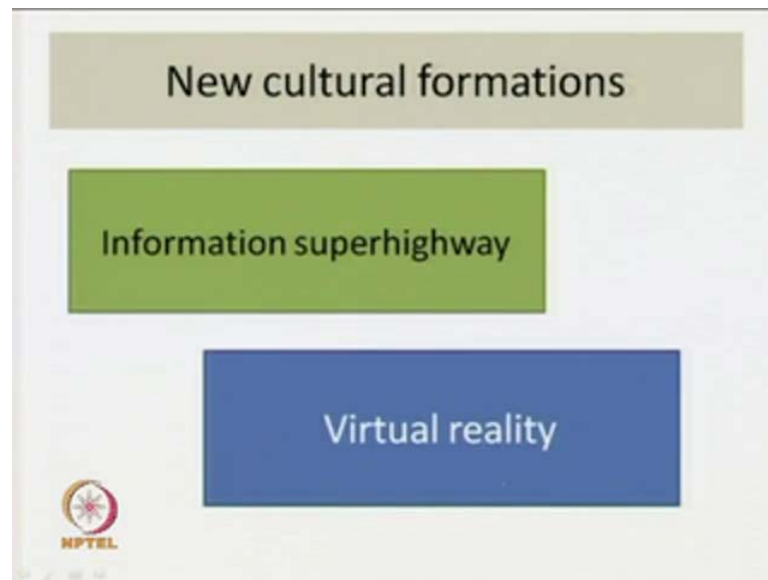
Therefore, the cultural formations in this new electrical<mark>sorry</mark> electronic environmentare two things: one is the information super highway, and the other is virtual reality. So, you know that these two for <mark>for</mark> as cultural formations, may be talked about separately, these scholars you work only on information highway, and these scholars you work only on virtual reality;on <mark>on</mark> you know,the reality that is obviously, you know, what virtual realities, reality that is createdwhere you knowyou, are in an environment, where which is not real, but which is virtual. So, these are the new cultural configurations,and what happens to identity on the information superhighway; what happens to a virtual to identity and subjectivity in virtual reality, I would think are the two main, you knowmain questions in cultural studies in the justification of cyber culture.

So, again from Mark Poster and just it is,I am reading this to you because it puts it sobeautifully; this is what happens;in virtual reality,virtual reality andinformation highwaycultural formations,and I am reading his words, the new technologies install the interface; now he call this the face between the faces;the face that insists that we remember that we have faces, that we have sides that are present at the moment of utterance, that we are not present in any simple or immediate way. This is so befitting, you know, sowell putidentity in the virtual world;the fact that you can have several avatars right in a in a virtual reality environment,you knowgives you somany faces now by faces obviously, he does not mean faces as we talk about the face, but they means somany aspects to your subjectivity, particularly to your identity;I would say both right. So, in the sense thatyou have an identity as flash and blood person, but in the virtualworld, the world of virtual reality, you may take on somany identities,as we said you can take somany, taken somany avatars. So, that why he says, you , the face between the faces sobeautifully, put the face between the faces, the face that insists that we remember that we have not one face, but faces, many faces we have sidesthat are present at the moment of utterance, that we are not present in any simple or immediate way.

In the electronic environment, identity therefore, a subjectivity ismade more complex, particularly of the dual level, you know, you are flash and blood person living in the socalled real world;and in the virtual world, you also haveanother or several other identities,which make see wholeyou know,the whole idea of identity a fragmented one

and that is why it is part of Postmodernism, which believes,which believes insuch fragmentation, which believes that there is no coherent, you know identity in any human being, even in the human beings flash and blood<mark>blood</mark>,sort of real worldoperation <mark>right</mark>.

Not only in that, but you know, or rather even in, even in our socalledflash and blood avatars, we haveyou know, a fragmented identity; activate the you know, the multi casted identities, you can take <mark>take</mark> off from mark poster multi casted identities, multi faces inthe you know, cyber world virtual reality, what happens is the whole idea of even fragmented identities, takes on a very different,much more,you know,much more complexes and difficult<mark>difficult</mark> controls.

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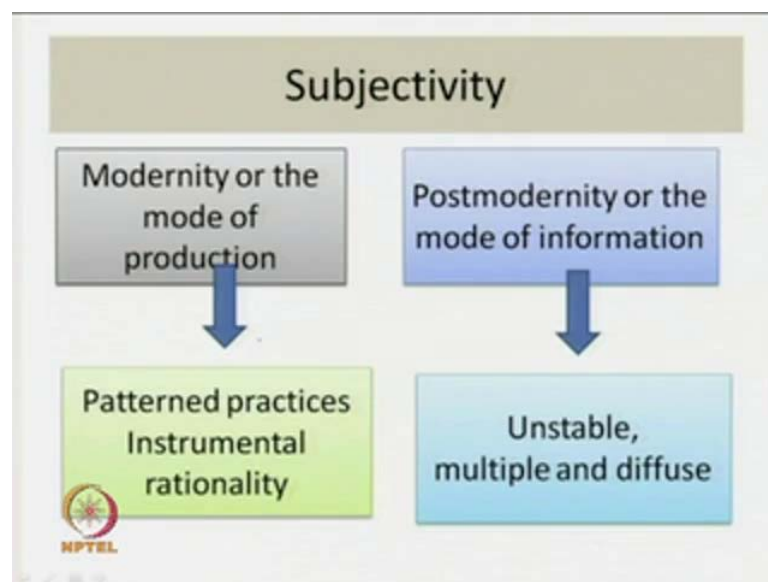
So, subjectivity, then in cyber space is relatedto, you know, in <mark>in</mark>the first media age to Modernity of the mode of production, and <mark>which are</mark>which gave us Patterned practices <mark>and instrumental</mark> and an instrumental rationality,and in the second media age that is a virtual reality and cyber culture, we have Postmodernity of the mode of information. So, we see here is the mode of production, and this is characterized by the mode of information, where identities and subjectivities are unstable, multiple and diffuse; on the other hand, subjectivity was to with, you know, itwith patterned practices and an more or less stable identity, but this is radically broken in Postmodernity,as the result ofthe virtual world.
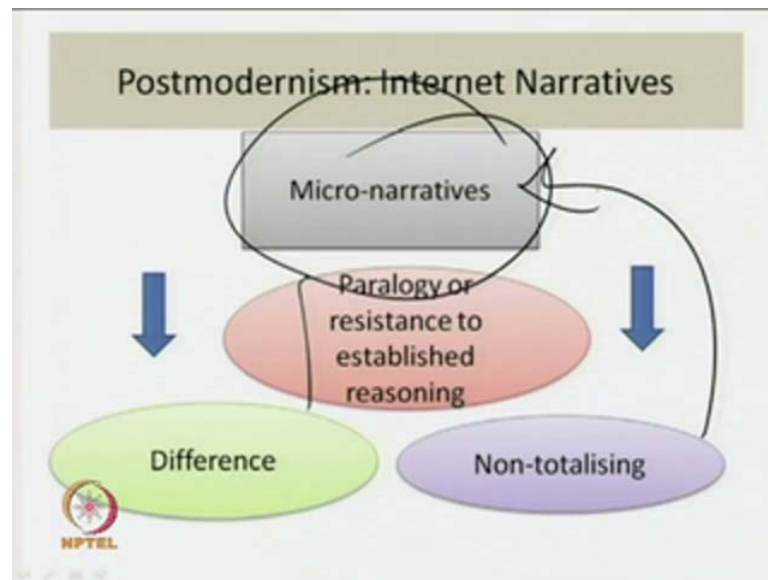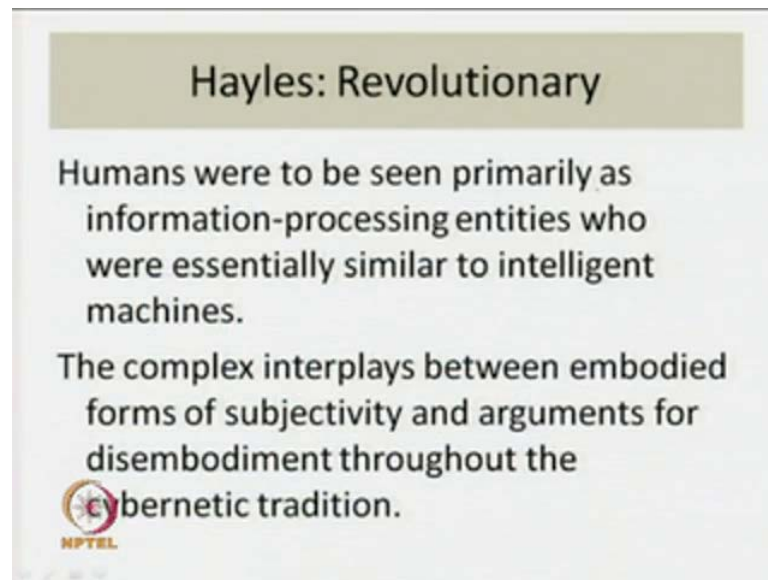
The knows of Postmodernism and internet narratives right;Postmodernism as said a while ago the plane how it is Postmodern,Postmoderndoes not believe in grand narratives,Postmodernism believes that all grand narratives are false right, why? Because only reason cannot, you know as specially instrument rationality,you know is always suspect, it cannot give us entire issues the issues of power and legitimating behind socalled, you know truths with a capitalist as we putted given to us, and an believes in micro narratives, it believes that every culture every sub culture has a narrative and it is only the dominant culture which forwards to you a grand narrative, because of issues of power and legitimatelyright.

 And there is Paralogy or what we call resistance to established reasoning, and the whole idea is one of difference, the celebration of difference, and celebration of anon totalitarian view of the world,the non totalitarian view of the world;therefore, ties in with micro narratives, small narratives, every ethnic group, every nation right has its own narratives to say about reality, about its own history etcetera, any you know sweeping narrative is always suspect. Sopostmodernismtherefore, you know ties in with proliferation of internet narratives right; in that sense of course, in the internet is extremely liberating, because everyone finds a voice there right; every one canyou know contribute his or her micro narrative.

Then Catherine n Haylesis another very important scholar,who I refer to in my,you know, list of books for this,for thislecture, and she says that this has this is has almost a revolutionary element,virtual reality cyber culture has bringhas brought in a new revolution, where I am quoting fromHayles, a humans were to be seen primarily as information- processing entities;humans are defined as information, remember we said that in our science technology and cultural lecture, remember we said that you knowincreasing we are defining ourselves, with respect to science and technology, with respect to the various domains, here to from the domain of the electronic environment,we are we describe, we have been increasingly describe information processing entities, who were essentially similar to intelligent machines;now the complex interplays between embodied forms of subjectivity and arguments for disembodiment throughout the cybernetic tradition, is one of the core,one of the core areas of of enquiry and research inin cultural studies; look this complex interplays, we interplays, we were just talking about this while ago to complex interplay that happens, once you realize the difference between and embody personwith the subjectivity.

Anddisembody beingthat you are in cyber faces,for the cybernetic tradition. So, the core issue, if I may, if you may zoom in to one certainly, what Hayles says,which is the complexityand the both a divide and the complexity that is there in understanding feeling ourselvesknowing or having an experience of a subjectivity, a as an embody being, flash

and blood being and b as somebody in cyber space or virtual reality with the experience of this embodiment with.

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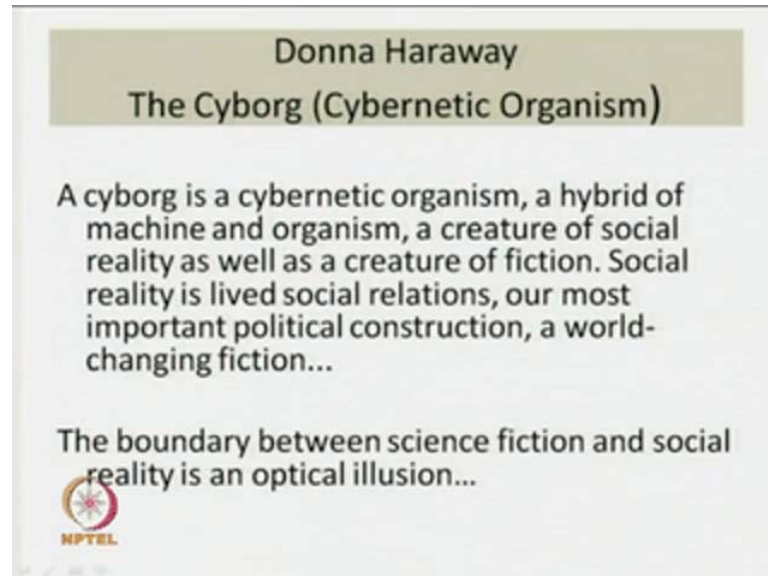
Then Donna Haraway is one person, we cannot live out and I think we will quickly end by looking at by looking at her work, andone of her most famous work is an essay really, which is entitledyou knowa manifest for Cyborg.
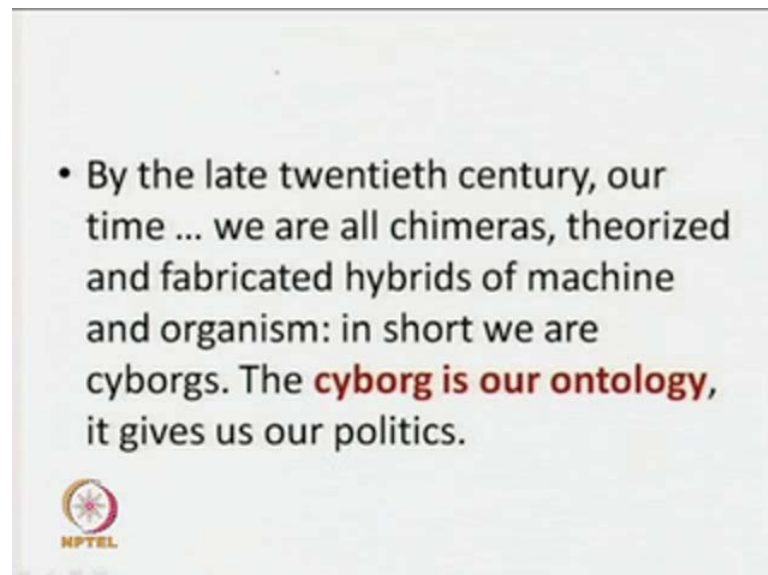
And the word Cyborg,is really a what we call a port man to word or you know, with two words parts of, you know, words have brought together, two words are brought together;the Cyborg is the cybpart of it is cybernetic, and the org is form organism. So, it is a short form for cybernetic organism; so obviously, a the Cyborg is then,usuallyif I may put it that way, usually a human being,who isyou know an organism in cyber space right; not only in cyber space, but who alsomay be augmented by technology.

So, a Cyborg, she says is a cybernetic organism,a hybrid of machine and organism, a creature of social reality as well as a creature of fiction; social reality is lived social relations, our most important political construction a world changing fiction, the boundary between science fiction and social reality is an optical illusion, which puts it very correctly,we I am sure does we our readers of science fiction, novelsoror short stories,would today find that many of,you know, many of themany of the scientific predicationif not most them are that are that for there in missing to the fantasy for us in science fictionare coming true; in today's world, one of the works at I may refer to and

you would really enjoy reading is this novel, if you have not read it yet, this novel entitled necromancer byWilliamGibson;now many of the things at were written in his novel -fantasy novel necromancer are things that you know,which is aboutnecromancer is aboutcyber hacker.
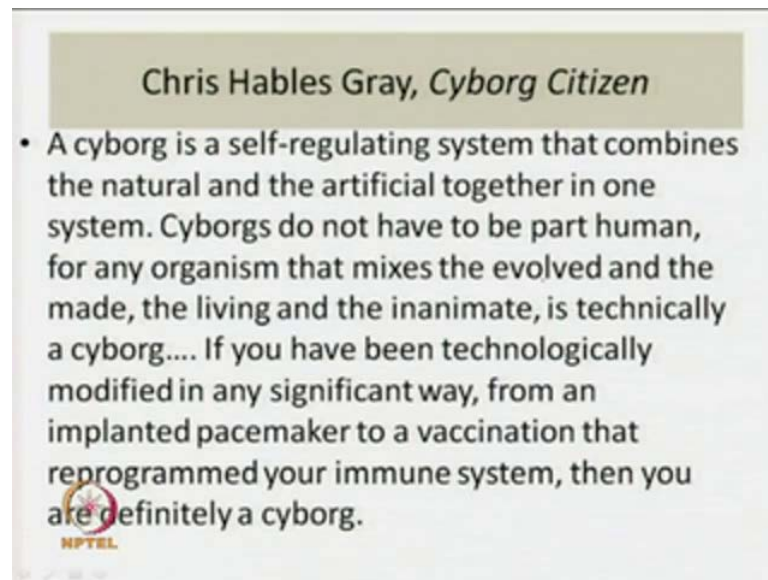
And many ofthe things described are souncannily, similar to you know,you know to the problems and issues and experience of life in cyber space and virtual reality right. So, that is why she says Donna Haraway rightly says, the boundary between science fiction and social reality is an optical illusion, because it is already coming to be true.

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- By the late twentieth century, our time ... we are all chimeras, theorized and fabricated hybrids of machine and organism: in short we are cyborgs. The **cyborg is our ontology**, it gives us our politics.

Then, she says by the late, I amI am quoting those,you know lines which are very strikingboth in their (( )) and in their in their argument right, and that is why like to share this with you; by the late twentieth century our time, we are all chimeras, the theorized and fabricated hybrids of machine and organism: in short we are we are cyborgs. The cyborg is our ontology, it gives us our politics. The cyborg is our ontology; we could also rephrase it as saying cyborg is our identity. The cyborg is essentially, who we are today;it gives us our politics right.

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**Chris Hables Gray, *Cyborg Citizen***

- A cyborg is a self-regulating system that combines the natural and the artificial together in one system. Cyborgs do not have to be part human, for any organism that mixes the evolved and the made, the living and the inanimate, is technically a cyborg.... If you have been technologically modified in any significant way, from an implanted pacemaker to a vaccination that reprogrammed your immune system, then you are definitely a cyborg.

Now, the way cyborg is described by ChrisHables Gray and Cyborg Citizen, the book that mention while ago, which talks about the whole all the issues regarding participatory development,you know issues of citizenship of human rights etcetera in the cyber world and he describes cyborg,you know inthis way, this isvery easy to understand; and I am quoting from Gray, cyborg is a self-regulating system that combines the natural and the artificial together in one system.Let's underline this; Cyborg do not have to be part human, for any organism that mixes the evolved and the made, the living and the inanimate, is technically a cyborg; if you have been technology modified in any significant way, from an implanted pacemaker to a vaccination reprogrammed your immune system, then you are definitely a cyborg.

This is the of course, a very broad you know definition of cyborg, andelsewhere, I think it is a Gray itself and other also we said that the moment you are wearing a watch right, the moment you are wearing a watch, you are already in to, you know, already in to theyou know, broadly speaking in to the cyber world,here cyber world does not in have to any electronic environment, as such a casesthe moment you aresort of augmented by the watch, the moment you are as I said if you have a have a pacemaker in planted in you;even if we are vaccinated, which means already entered the world of the made, and not the world of naturally evolved.

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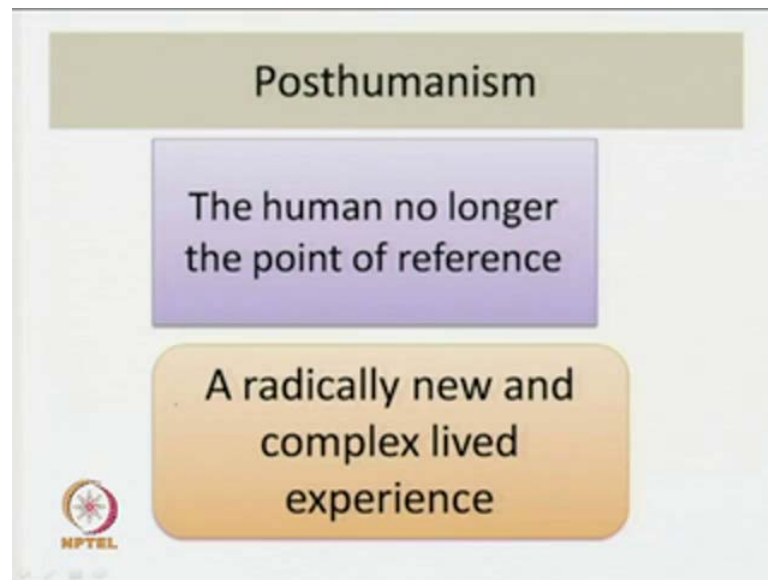
Therefore, this is the Posthuman world, byPosthumanism you mean,you know way of thinking, in which the human is no longerthe central point of reference <mark>right</mark>; as I says here in this slide, the human is no longer the point of reference,and there is a radically new and complex lived experience, post humanism does not only mean, this is very important as the school of sort it does in only mean the that we are related to machines, it is also means that related to other animals. So, the machine part of it,of course, is highlighted here, but remember that other words,you know scholars like Donna Haraway for instance, you will find that this issue of taken of our relation to animals etceteranot just to machines.
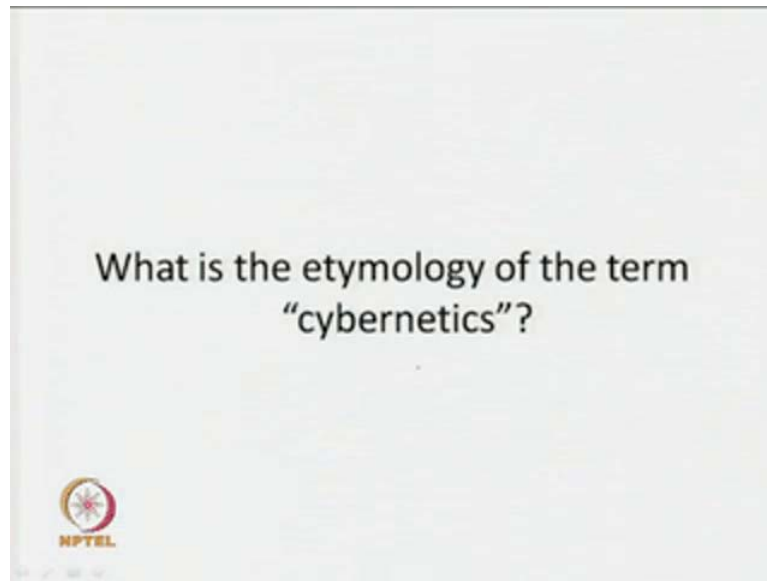
So, let us come to the discussion, in the end, and just one or two questions to help you, you know revise some of the points here; if you ask the question like, what is the etymology of the term cybernetics? Now, do you remember, what we have, you know that it was a point that discussed the long ago.
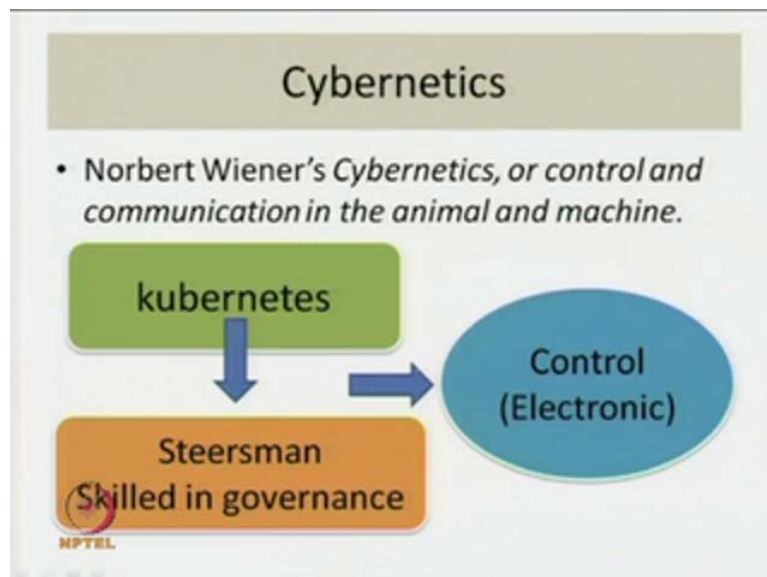
If you do not remember that let me give it to you, the word, the etymology is the Greek word kubernetes right, cyber is prefix and cybernetics is related to kubernetes, the Greek word for steersman, which also means anyone, who is skilled in steering and that is in

goverence<mark>right</mark>; important point here is, the steering or the governance isthe control that is any electronic environment and that is electronic in nature;and it was made, this terms was made famous and popular by Norbert wiener's seminal works cybernetics or control and communication in the animal and machine.
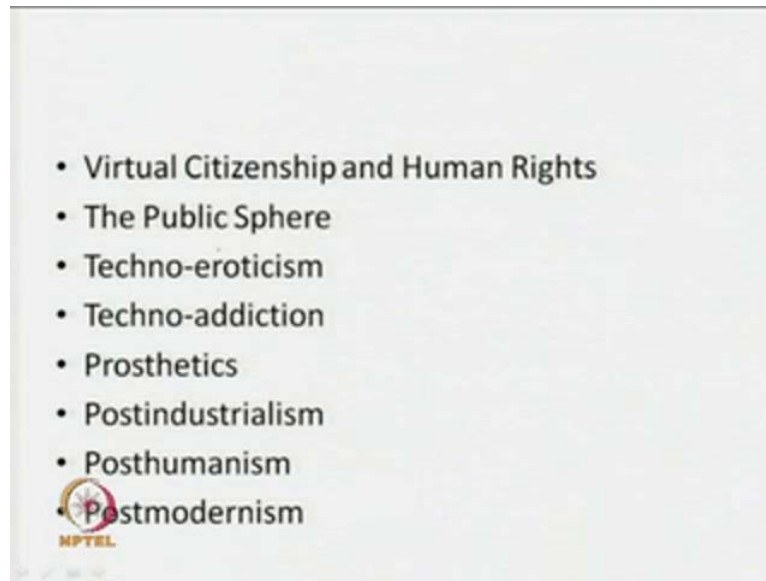
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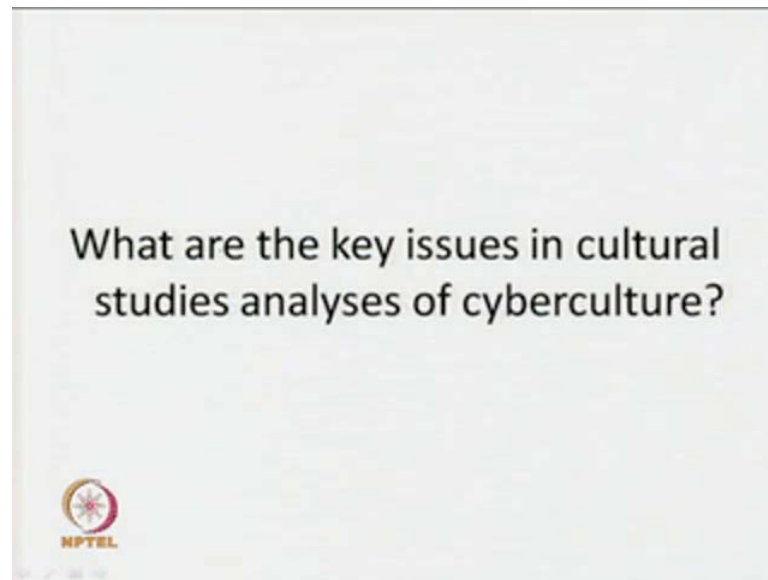
Then, what are the key issues in cultural studies analyses of cyber culture?
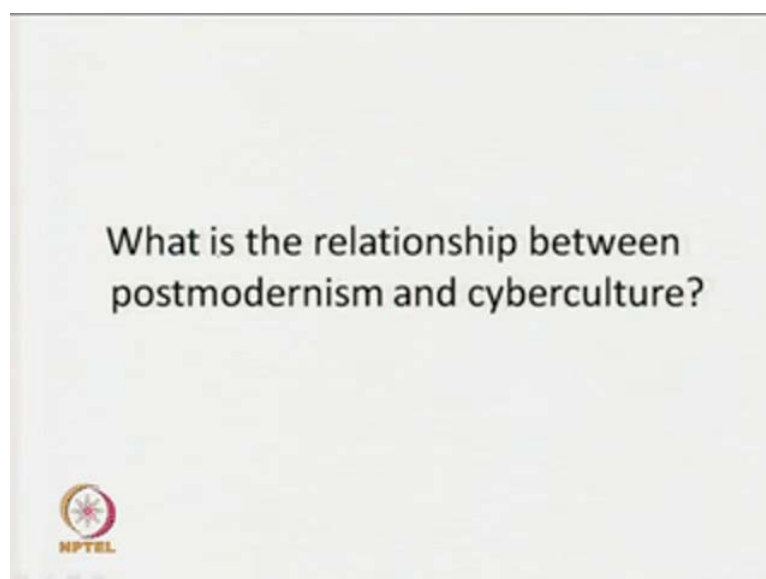
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- Virtual Citizenship and Human Rights
- The Public Sphere
- Techno-eroticism
- Techno-addiction
- Prosthetics
- Postindustrialism
- Posthumanism
- Postmodernism

As we found somany of these, and you you can, if you want, if you getmuch longer answer, we can talk about, you can mention all these and talk about some of these in detail like, we have done about identity and subjectivity,about corporeality and materiality ofvirtual citizenship, and of Posthumanism and Postmodernism. So, these are some of the areas, as you know, you have to learn these,if you are ask a question on the scopeof cultural studies analysis.

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What is the relationship between postmodernism and cyberculture?

So, what isthe relationship between Postmodernism and cyberculture?

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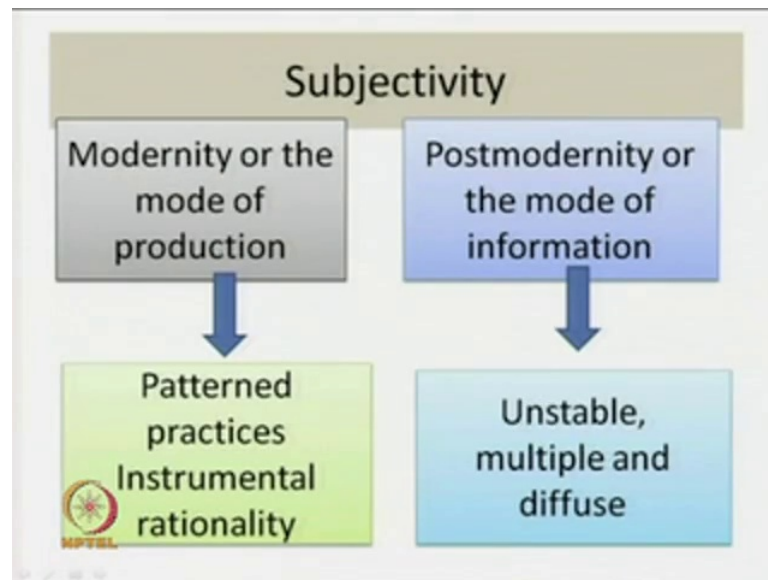
Then, the answer is the relationship is, may be answered or the the question of the relationship may be answered; partly with an appeal to an important term or key concept in culture studies: namely subjectivity and you can say that Postmodernity is related toyou know, cyber culture; because post modernity is not you know,relative to the mode of production as much as its relative the mode of information.

And subjectivityin cyber culture, in the virtual world like subjectivity as is understood by Postmodernism is unstable,multiple right and diffuse, whereas the found that in in modernity right subjectivity is do with a mode of production an instrumental rationality the issue subjectivity, which is you know, which comes about in a predictable way, which is do with repeated patterned, which is not at least as an unstable multiple and diffuse as identitysorry subjectivity and in the rows of identity ininpostmodernism.
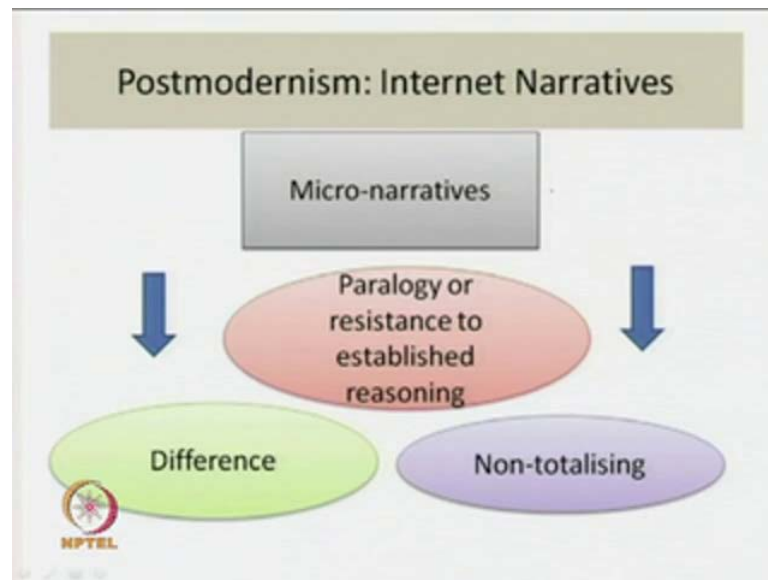
And also Postmodernism is relatedto cyberculture, because internet narratives also allows proliferation of micro narrativesway this resistance to established way of thinking establish way of reasoning,and this the celebration as in Postmodernism of difference,and non totalizing theories and known totalizing understandings of subjectivity an identity areencouraged inin the ethos of cyberculture.

So, this we come to the end of our lecture on cyber culture, and we also come in you know, to the end of these in to a group of lectures in the forth module, which were devoted to the science and technology to new media,you know, to virtual andcyber culture, and Ihope this wasinteresting for you, and those of you who are who would like to know more about it canyou know, there is a lot of literaturenot in the shape of printed books, but old form of print books, but also somuch there is available on the internet, if you look at these with some degree of discussion and you know intelligence choice and the lot to be learned, why because this is something even if you in the (( )) world, this is something that using, you are mostof you are on the students around the internet, most of you know are engaging in these thingsonline chats, emails etcetera; they whole internet environment. So, you have to understand even as you use that these are new ways of subjectivity and identities that are being formed; it is very important for us right as users; not to simply know the theory, but you know hands on even as you are using these things to understand, what kind of identity am I shaping for myself?What kind of the subjectivities happening as I am in this online conversation?What are the different

avatars that I may be showing or may be even developing as am in theworld of the cyber or in virtual reality? Thank you somuch.