

EXAMINING THE POSTHUMANIST HORIZON: AN ANALYTICAL EVALUATION OF THE POSTHUMANISM

JITHA G

Research Scholar (Part - Time)

St. Aloysius College, Elthuruth, Thrissur, University of Calicut

jithagopinadh@gmail.com

Dr. K.J. VARGHEESE

Associate Professor

Department of English, Christ College, Irinjalakuda

Research Supervisor

St. Aloysius College, Elthuruth, Thrissur, University of Calicut

Abstract

*The purpose of this article is to give a brief synopsis of R's book *The Posthuman*. In Braidotti (2013), the dynamics of human-environment interaction is analysed, along with a re-evaluation of the larger picture of human existence in the Anthropocene. She offers an engaging analysis of the human race in the Anthropocene era in her writing. She contends that the conventional division between nature and humans is out of date and insufficient to comprehend the complexities of our current political, social, and environmental conditions. She uses cultural, scientific, and philosophical viewpoints to back up her assertion. She urges us to re-evaluate how we relate to the natural world and other creatures, emphasising the need for new perspectives on life and understanding our place in it. The user's text is just the letter "R". Braidotti argues that the unprecedented environmental disasters of the Anthropocene epoch have forced us to re-evaluate our relationship with nature and challenged the conventional idea of a single, coherent human species. Author delves into the ways in which embracing a posthuman viewpoint shifts the focus away from the individualistic human perspective and towards a more comprehensive comprehension of humanity that recognises our interdependence with all living species on Earth. The study then examines how this new perspective can help us develop more sustainable ways to work and live in the Anthropocene. Finally, it looks at how this new way of looking at things may affect the shared future of people. In her work, Braidotti explores the subject of posthumanism, a developing philosophical movement that challenges accepted ideas about human life and humanism. She examines posthumanism's ethical, political, and cultural ramifications as well as how it has the potential to fundamentally alter how we see human-nonhuman interactions. In addition to offering a fresh perspective on what it means to be human and the potential benefits and drawbacks of posthumanism in determining humankind's future, Braidotti offers a thorough analysis of the posthumanist idea. Her compelling story transports readers to a posthuman world and helps them understand the significant implications of posthumanism for humanity's future.*

Keywords: *anthropocene, ethnocentrism, posthuman, robotics*

This essay investigates the degree to which a post-humanist movement has supplanted the conventional humanistic notion of the individual. Moreover, it investigates the fallout from post-anthropocentric thinking, covering both the welfare of non-human species and the sustainability of our world as a

whole. Post-colonial and racial studies, gender analysis, ecology, and new kinds of cosmopolitan neo-humanism are all categorised by Braidotti. The challenge of living in a posthuman world is to maximise chances for forming new social bonds and encouraging community development while pursuing

sustainability and empowerment. The term 'Anthropocene' describes the present geological epoch, which has been marked by a major impact of humans on Earth's ecosystems and geological processes. In the Anthropocene, a geological epoch is marked by global environmental changes caused by human activity and human interaction with nature is undergoing a dramatic and deep transition. The Posthuman by Braidotti offers an insightful viewpoint on the change that forces us to reevaluate how we perceive mankind and our place in the natural world.

The concept of the posthuman is examined in this work in relation to the Anthropocene. Braidotti's work offers a convincing framework for understanding how our current ecological disaster calls for a re-evaluation of the relationship between humans and nature in the Anthropocene age by referencing philosophical, ethical, and political concepts. The purpose of this essay is to evaluate Braidotti's ideas and how they might lead to a reconsideration of our place as humans in the dynamic environment we live in. She contends that a significant political and social issue is how we perceive the future of the planet and humanity. Still, there is a great deal of resistance to a comprehensive and explicit conversation about a true and comprehensive human-world relationship. It is unlikely that we will disagree until there is clear evidence of one. Since humans are influenced by the energy of our surroundings and have played a major role in forming the current geological age known as the Anthropocene, we must take action to limit environmental change.

It is imperative that we assess the viability of bringing about societal change by adopting an alternative viewpoint regarding our individual and collective identities and by contesting the current notion of humanity's relationship with the natural world. The rational administration of human culture within a larger global framework is a necessary

component of political activity that guarantees both progress and defensibility. *Posthumanism: A Comprehensive Analysis* is a major contribution to the current debate about what occurs after death is posthumanism. It can be characterised as the study and dissection of the human condition. It is a vast idea that is investigated by many schools of thought. Numerous philosophers have contended that the term 'human' poses certain issues. In *The Death of Man*, for instance, Michele Foucault argues that the concept of 'human' ignores racial, gender, and sexual diversity and instead presumes a sense of unity among all people. Since the word 'man' has historically been used to refer to a male person, the phrase 'the death of man' alludes to the dissolution of the traditional gender binary, a claim that feminists and homosexual activists have disputed. This phrase might be seen as an appeal to completely accept the wide spectrum of gender identities and to destroy oppressive gender institutions. It might also signify the end of oppressive power structures like patriarchy and the shift to more equitable social structures. In the end, 'the death of man' could be interpreted as a need for a more equitable and inclusive society.

According to Rosi Braidotti, posthumanism is a forward-thinking viewpoint that welcomes the notion of transcending the human condition as it exists now, either by natural evolution or technological advancements, making the distinction between humans and non-humans meaningless. A philosophical viewpoint that emphasises the importance of connectivity among humans, nonhumans, and technology is posthumanism, which was developed by Rosi Braidotti. It is a viewpoint that makes it easier for us to understand the world and our place in it by erasing or blurring the lines that separate humans from animals, humans and technology, and humans and nature. According to Braidotti, posthumanism is a critical response to

humanism that is limited by its emphasis on the individual, rationality, and the notion that humans are special. Rather than seeing humans as the superior species, posthumanism highlights the importance of viewing the world as a complex web of interconnected creatures, systems, and technologies.

Commonplace features of our globally interconnected and technologically enabled society include genetically modified food, digital 'second lives', robotics, enhanced prosthetic limbs, and reproductive technology. It obscures the traditional distinction between humans and non-human entities and exposes the artificial organisation of human beings. The progressive humanitarian shift begins with a consideration of the degree to which humanitarianism's traditional unity of the topic is displaced. According to R. Braidotti, the idea of the afterlife can help us understand our flexible and varied identities rather than viewing this stance as a loss of moral and cognitive self-control. She then looks at the growing effects of post-ethnographic theory, which now include not only other species but the entire global ecological balance. The foundation of modern market economies is the control and commercialisation of all biological forms. The process of hybridisation eliminates the social divisions that exist between humans and other species, such as microbes, seeds, plants, and animals. These movements, which are a result of the globalised economy and society, make it possible to analyse ethnocentrism, but it is debatable whether they will be accurate indicators of a sustainable future. Finally, posthuman explores the implications of this metamorphosis for the institutional behaviour of humanity. Braidotti offers a fresh take on cosmopolitan neo-humanism, which emerges from the nexus of gender analysis, ecology, and post-colonial and ethnic studies.

The post-mortem challenge is pursuing empowerment, sustainability, and seizing opportunities for forming new social networks and communities. R. Scott, the one who founded humanism, wrote "The Posthuman" (2013). Because the term 'posthumanism' is used inconsistently, Braidotti offers a succinct explanation of the notion, tracing its roots. According to her, it is imperative that researchers define the terms they use precisely and unequivocally and provide justification for why their chosen usage is preferable to alternatives. She criticises humanism because of its increasing focus on actions that are centred around people. As a result, the book's opening chapter does a good job of highlighting the possible risks connected to humanism and its emphasis on human-centered ideals. The work's primary focus is on Joe's ethical framework, which seeks to disperse some evident and unpredictable aspects of the human life force in a decentralised way. 'The Human' poses moral questions and exhorts us to render decisions that take into account all forms of existence. Existence beyond the individual in posthumanism through the adoption of this humanistic ideology in the 20th century, Europeans were able to see themselves as the only superpower on Earth, with the freedom to spend its resources as they saw fit. According to R. Braidotti, theories, institutional practices, and academic practice are all ingrained with Eurocentrism, which has become a fundamental aspect of contemporary social practice. The intellectual cornerstone of Europe's colonial foreign policy has come to be humanism, which promotes a dynamic interaction between Europe and other areas. Europe considers itself as the wellspring of moral truth, and through these words, it positions itself as superior to non-European nations, equating 'otherness' with submission.

The whole population has shrunk to a size uncharacteristic of humans, more akin to the physical form that could contain all of Europe's goals and aspirations. Bridotti emphasises that understanding the limited definition of humanism - which concentrates only on humans - requires us to move towards a post-human viewpoint. Taking this into account, she ultimately adopted a third viewpoint that was primarily centred on fundamentalism. Bridotti describes herself as belonging to this third group and states that the goal of fundamentalist postmodernism is to eradicate earlier iterations of exploratory postmodernism and create a compelling narrative about the afterlife. She contends that fundamental post-structuralists and feminist workers who reject universalism have built basic post-humanism inside the framework of fundamental educational institutions. By interacting with post-structuralists and post-colonialists, these gatherings aim to investigate the understanding of individual subjects as well as the place of each topic inside each subject in the general makeup of the human species. She points to a post-frontier academic named Edward who says as much. By taking into account the criticism of humanitarianism for being abused by Eurocentrism and domain experience, one may create a different kind of humanism that puts the welfare of people first. This seems to be the core idea behind Bridotti's strategy. As a self-described student, she criticises humanism and appears to harbour the secret belief that humanism is not intrinsically defective but has been tainted or perverted by Eurocentrism.

By highlighting the interdependence of humans and nature, contemporary environmentalism is recognised as a critical catalyst for reorganising the human-centered paradigm. It also fits with the idea of a special life force that is only available to the egocentric human subject. By supporting a morality that is driven by Joe, Braidotti agrees with this

viewpoint. Fundamental progressivism's main goal at that time can be understood as an attempt to subvert liberty, not out of scepticism or pessimism, but to create a completely new understanding of an ununified entity that is perfectly integrated within a global or even all-encompassing totality. In *The Posthuman*, the author delves into how the advancement of technology has affected humankind and how we view it in the contemporary anthropological period. According to Bridotti, a broad viewpoint that takes into account both human and non-human parts of nature is essential to having a complete knowledge of mankind in the Anthropocene epoch. She suggests that our current understanding of the human experience is limited by our anthropocentric view of the cosmos and instead pushes for a more thorough investigation of the relationship between people and their surroundings. The author explores the concept of the 'posthuman' in the first section of the book, defining it as 'a being that has emerged as a result of the fusion of technology and culture' (p. 6 of Braidotti). She argues that our technological advances have directly led to the rise of the posthuman, which is an expression of the new 'hybrid' traits of the Anthropocene. Braidotti provides a comprehensive viewpoint on the changing nature of our contemporary conception of humanity via his examination of the effects of technology advancement on our human nature. Braidotti looks at how the 'posthuman' idea affects how we engage with non-human nature in the second half of the book. She argues that in order to truly understand the relationship between humans and nature in the Anthropocene, we need to adopt a more expansive viewpoint that takes into account how all living things and inanimate objects are interdependent.

According to Braidotti, our traditional understandings of the relationship between humans and nature need to be reevaluated because they are

outdated and limited by our anthropocentric viewpoint. This is because we now have a more comprehensive understanding of the cosmos. The ramifications of including archaeology and palaeontology in the official definition of the term 'Anthropocene' are examined by the author. She clarifies and addresses the theoretical foundation for this chronostratigraphic unit, which is currently ill-defined and constrained by the various discussions regarding the effects of human activity on the geological, biological, and ecological domains. She looks at how notions from the 'new age', such as technostratigraphy, might melt with ideas from earlier times to produce fresh perspectives on the world. The integrity of the surrounding natural environment is necessary for the preservation of our existence. According to biologists Paul Ehrlich and Robert Ornstein, one of the most important factors in our ancestors' survival, hundreds of thousands or millions of years ago was their capacity to quickly adapt to threats. In the book's third section, Braidotti examines how the posthuman idea affects our political and ethical structures. She argues that in order to effectively address the challenges of the Anthropocene, we need to abandon a worldview that is centred on humans and instead embrace a more comprehensive and interrelated understanding of both human and non-human elements of nature. In order to create a more sustainable and equitable world, she contends that this calls for a re-evaluation of our traditional political and ethical frameworks. The intriguing and provocative book *The Posthuman* by Rosi Braidotti explores the idea of posthumanism and how it might affect, how we understand subjectivity, identity, and ethics etc. This critical analysis will analyse the main points made by Braidotti and assess the benefits and limitations of her approach.

According to Braidotti's research, the posthuman represents a new condition of being that transcends

traditional divisions such as human/animal, nature/culture, and mind/body. According to Braidotti, the posthuman existence is characterised by a synthesis of various cultural and philosophical elements. A sense of hybridity and fluidity arises from the entanglement of human subjectivity with that of other living things and technological developments in this situation. Braidotti's viewpoint on the subject Posthumanism is closely related to current debates about artificial intelligence, cyborgs, and transhumanism. Braidotti's perspective is distinguished by her skill in fusing ideas from several philosophical traditions, including feminist theory, critical race theory, and continental philosophy. Braidotti provides a compelling and nuanced view of the posthuman, which is marked by both political engagement and intellectual rigour, by fusing these many schools of thought. A powerful critique of traditional humanism is offered by Braidotti's emphasis on non-anthropocentric ways of thinking, which also present new avenues for ethical and political involvement.

At the same time, it's critical to consider certain limitations with Braidotti's methodology. Her argument suffers from an intrinsic weakness in that it tends to be overly theoretical or abstract, failing to sufficiently address the particular social and political contexts in which posthumanism is emerging. While Braidotti touches on issues like the Anthropocene and climate change, it seems that she is more concerned with creating a theoretical framework for the study of posthumanism than she is actively addressing the intricate and chaotic realities of modern life. An additional limitation of Braidotti's approach is the sporadic difficulty in accurately characterising the term 'posthuman'. Even though the author wants to give the impression that her argument is flexible, this makes it difficult to evaluate the author's logical coherence. To sum up, I heartily suggest *The Posthuman* to anyone curious about the

possible implications of posthumanism for our understanding of subjectivity, identity, and ethics. While there are clear drawbacks to Braidotti's method, her wide-ranging and multidisciplinary viewpoint adds significantly to the ongoing conversations about the future of humanity and the impact of technology on our daily lives. One important perspective on the continuing path of humanity in the Anthropocene epoch is provided by the insightful and thought-provoking book *The Posthuman*. Braidotti adds a great deal to the continuing conversation about how best to deal with the challenges of the Anthropocene epoch by analysing the effects of technological advancement on how we view ourselves and how we interact with the natural environment. She provides a comprehensive analysis of how our perception of humanity and our interactions with non-human aspects are evolving by thoroughly examining the posthuman concept. In order to create a more just and sustainable world, she also suggests ways to reevaluate our traditional conception of the interaction between humans and nature.

In the book *The Posthuman*, R. Braidotti offers a comprehensive and insightful analysis of the concept of the 'Posthuman', a new category of human that has emerged during the Anthropocene. Braidotti provides a thorough analysis of the relationship between humans and nature in the Anthropocene epoch by examining the effects of the posthuman idea on our understanding of humanity. Braidotti

integrates ideas from philosophy, physics, and culture to explore how posthumanism affects our perceptions of social justice, ethics, and the environment. She also examines the ways in which our preconceived ideas of subjectivity and identity are challenged by post-humanity. Because of Braidotti's work, we should reevaluate how we understand humanity in the Anthropocene and consider how posthumanism may be used to create a more equitable and ecologically conscious future.

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