

## **Manifesto: "New Shift in Humanities Paradigm: Transnational Identity, Post-Corporal Personality and Visual Performativity"**

*By Tulchinsky Grigory, Akopov Sergey, Barandova Tatiana, National Research University The Higher School of Economics, Saint-Petersburg Campus*

Modern society and its life-style could be considered in a literal sense as precise implementation of the humanism of the Enlightenment project, well-formed result of its ideas with slogans about anything in order to (hu)Man. Each articulated requirements to be satisfied, and mechanisms of its satisfaction are created in countries of civilized frontier by the end of XX century in a forms of market economy, urbanity, third estate as a social basis forming, on political level appearing in democracy which realizes in the frameworks of national states inside globalizing context of common denominator of values seen in marketization and in epistemic field grounded in rationality. As a result we are dealing with "trivial" world with horizontally organized values transformed into "subject authority" of mass consumption market. Moralists call it postmodern relativism and it's important to understand its roots and nature as a phase of civilization development stage, with many merits and attractive characteristics, but also negative post-effects, such as "bear speculation". Agamben's ideas of "new animality" threat<sup>1</sup> means that animal being included in causal relations falls in "stupor" and not able to reflect its behavior activating factors, rather the human being is gifted in reflections, but mass secular information society giving notions about such activators (wishes, needs, etc) and even abilities to satisfy, at the same time lead person on new level of "stupor" by open nature of existence deprived of involvement in opened, kind of not-openness for open world, fundamental ennui of being, when knowledge of opportunities brings to inertia. Such ennui cut short "unbrakes" by drawing into external and latent dependency chains. Their activation is activating the human (person). In network society we see that human becomes the toy of activators who themselves are nothing but self-exited net. It is possible to say about growing role of mythology and archaism (pastness).

In information mass consumption society authority replaced by publicity (being famous and recognizable), individual appear as a series of projects, (self)marketing and PR becomes new life competence demands. Orientation in the world function performs brands (as social/individual myths appealing to traditional mythology, symbols and metaphors, as belief in more extended reality which turns to be constructed as "real" reality). Metaphorisation of life is tendency toward transcendent, but in "trivial" immanent world all metaphors equated to common denominator of market requirement. In any case in modern society any new connections/links opening, protests and reformations in politics, innovations in technical field, creativity, etc are not opening "new worlds", but widening "this world" accumulating diversity(ies) of characteristics and linkages at the same time developing new market's spectrum. If in traditional society human "existence under gaze" (Sartre) was the object of transcendental (Godlike) look,

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<sup>1</sup> Agamben G. Otkrytoe. Chelovek i zivotnoe (Open. Human and Animal). M.: RGGU, 2012.

now it is the object of critical gaze of “others”, more and more surrounded people and human life becomes more transparent for them... and for biopolitical (regulations/ disciplining /controlling/ securitizing) practices of the nation-state.

Thus contemporary human world deprived of the vision of the future, it is full of sequels, remakes, parody, recasts, patchwork, or fantasy in medieval stylistics of human merits frankness without bank interests yet. The present of such world is not the transition from past to future, but proliferation of narratives about past where names and events are changing their meanings and contents. Self-reproduction, self-repetition and (visual) self/representation now is sense and purport of creativity<sup>2</sup> and wider – social communication. “New” in such art is not different and innovative, but “un/recognizable habitual” ala readymade putted from ordinary to eternal<sup>3</sup>. Accretion (expanding) diversity of denotatives’ without signified transforms communication, science and art in “idle talks”. In described situation, in general we consider a shift of humanitarian paradigm from social-cultural aspects to personology and more - into a post-anthropomorphic personology and post secularity. The resulting question of contemporary humanity is an active search of human beings for practices that give a transcendent experience (not only in religion) of performance of self or craving for new transcendental knowledge (as well from political power point – knowledge of controlling and/or exploitation of this aspirations). We consider several more precise dimensions of discussions and concept elaboration:

**1) Post-bodily (post-corporal) biopower rise and biopolitization of human life:** At least, since the 2012 the rhetoric of the authorities in Russia has radically changed, turning towards a normative, moralizing discourse promoting “traditional values” as opposed to “moral decay” of the West which is portrayed as a shelter of homosexuality and pedophilia. The conservative family values are proclaimed to be the national idea and spiritual bond of the Russians, a platform for opposing the West. Looking for the explanations of this agenda, our analysis comes to the notion of biopolitical turn, as exemplified by the application of a number of regulatory mechanisms aimed for disciplining and constraining human bodies. Biopolitics is referred to as a relatively soft (but rather pervasive) technology of governance targeted at such areas as health, sanitation, birthrate and sexuality<sup>4</sup>. Within its reasoning the human life is a part of political calculations and mechanisms of execution of power and providing security<sup>5</sup>. The concepts of biopower and biopolitics has been developed in late works by M.Foucault<sup>6</sup> as a technology of power closely linked to the emergence of the modern nation state and capitalism. Nevertheless, new challenges of genetic engineering, new biotechnologies, antenatal medicine, etc practices reached the post-corporal level when each component of any body/corps could be not just controlled, but changed, whole concept of human (and women’s) rights (based yet on fundamental right for life, started at the moment of birth) is under attack. Rethinking of this situation gave birth for bioconstitutionalism approach (Jasanoff) in the field of humanity and law

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<sup>2</sup> Делез Ж. Различие и повторение / Пер. с фр. Н. Б. Маньковской и Э.П.Юровской.— СПб: Петрополис, 1998.

<sup>3</sup> Гройс Б. Политика поэтики. М.: Ад Маргинем Пресс, 2012, с.86.

<sup>4</sup> Finlayson J.G. "Bare Life" and Politics in Agamben's Reading of Aristotle, *The Review of Politics*, N 72, 2010. P. 97.

<sup>5</sup> Dillon M. and Lobo-Guerrero L. Biopolitics of security: an introduction, *Review of International Studies*, N 34, 2008. P. 266.

<sup>6</sup> Foucault M. *Society Must Be Defended. Lectures at the Collège de France, 1975-1976*. New York, Picador, 2003.

interconnections. By the way, it also influence on personality, as changeable complexions, sex/gender and internals transform the body from “spirits’ prison” to the fashionable dress, which is possible not only train, feed, care for and decorate, but physically substitute.

2) **(Trans)Nationalisation of identities:** Humanitarian paradigm should be aimed at overcoming nation-state oriented approach by incorporating national cultures into two / three / multilateral networks. We see intellectual obstacles on the way of ideals of reconciliation: *first* obstacle is intellectuals producing negative narratives that justify the existence of “enemies” for human and social interactions as natural; the *second* is a misleading belief that real life transnational experiences and communication can be replaced with abstract ideas (tolerance, democracy and human rights protection) that the latter can do away with an “enemy” image based type of political mobilization. Finally, the *third* obstacle is the ambiguity of the concept of identity, particularly “national identity”. Thus the ideas of “transculture” and “critical universality” (M.Epstein) can be combined with idea of “cosmopolitan patriotism” (M.Nussbaum) and developed on the grounds of political philosophy. Focuses on the discussion of means that can help to replace political narratives of the “enemies” with political narratives of reconciliation. Among the intellectual obstacles we explore the theoretical grounds of agonism, the abstract ideas of tolerance, democracy and protection of human rights, and the ambiguity of the concept of “national identity.” We conclude that the agonism and consensus pluralism discourses should be synthesized with the concepts of security community, generalized trust, bridging social capital, transnational intellectuals, cultural dialogue, existential communication and cosmopolitan education. We now need to develop a conceptual product that could promote people’s solidarity for peace vs. violent nationalism. We think that the *security community* theory and *bridging social capital* ideas can become cornerstones of such a concept. We think it should be an increase in amount of people possessing transnational identities. T.H. Eriksen provides us with a broad overview of congenial terminology, including the definitions of *creolization* and *transnationalism*: Thereby transnational identities can be seen as signs of post nationality and “new personology” of “project-brand identification” (G.Tulchinsky) where “first violin” role will be played by individual and collective human imaginations. Universities by definition should become the hubs or “green houses” of such transnational intellectual networks providing grounds for building global culture of peace, free from nationalism driven images of the “enemy”.

3) We may just briefly mention, as it is also huge area for rethinking and conceptualization, several important to elaboration concepts and directions, such as **Post-human personology, post-corporeality, visualization & performativity of (daily) humanities practice (and forming new identities)**. Branding as a social mythology, as the promise of realizing the desired experience and narrative fantasy. Wide circulation acquired positioning of person as the brand-project. Regional brands are the instruments (including public policy) of social partnership and consolidation of society. Internet and social networks became the main tool for self-realization. In this regard, of particular importance are the problem of correlation and transition online and offline, especially in political life, as well as the problem of trust. It provides a **new role of education and art in socialization**: in “trivial” immanent world the role of art is radically changed. If before art participated in socialization by norms translating or transmission of typical, so at nowadays it act as provocation or testing social norms in order to clarify their borders of swirling or fractures, kind of breaking test. Stage, screen, exhibit room, podium, monitor become officially recognizable platforms for social provocation with inadmissible in ordinary life events and actions. At the same time, new public and/or sacral previously spaces (like transport or church) are being used as a stage (specially, for political protest performances).

Art went out to the street with function of (political) socialization by the agency of provocation meant to force people to re-think (as well biopolitical) limits within the mark.

## **Resume of authors**

**Grigorij L.Tulchinsky**, professor at National Research University High School of Economics – Saint Petersburg (Russia), Department of Applied Political Sciences, Honored Scientist of Russia. Member of international, regional, etc. conferences, seminars, business search games. Developer and contributor of organizational projects, regional and international programs for the support and development of culture, scientific and educational projects and programs. Author of more than 600 publications on the philosophy of culture and personality, political philosophy, social communications, socio-cultural management, logic, methodology of science. Among them - the more 30 monographs and textbooks, including: “The problem of understanding in philosophy”, 1985 (trahsl.in Spanish (Argentine) - in 1987, in Czech - 1988); “The Problem of the Comprehension of Reality”, 1986; “Reason. Will. Success. On Philosophy of Act.” – 1990; “Trial of Name, or Freedom and Imposture”. St.Petersburg, 1994; “Culture and Government. St.Petersburg, 1994; “Public Relations”- St.Petersburg, 1994, 2003; “Cultural Management. St.Petersburg, 1996, 2001, 2003, 2007, 2011; “Imposture. The Phenomenology of Evil and the Metaphysics of Freedom. St.Petersburg, 1996; “Freedom and Sense. New Move of the Human Paradigma” The Edwin Mellen Press. Lewiston-Queenston-Lampeter. 2001; “Post-Human Personology. New Perspectives from Freedom and Rationality”. St.Petersburg, 2001; “Social Management and Marketing”. St.Petersburg, 2005; “Business into Russia: Problem of Social Acknowledgement. Moscow, 2006; “Body for Freedom”. St.Petersburg, 2006; “Business and Society: Profitable Partnership”. Moscow, 2006; “Brand-Integrated Management”. Moscow, 2007; “Life-History. Experience of the Personological Systematisation”. St.Petersburg, 2007; “Social partnership: Experience, technology evaluation”, 2010; “Culture of business and political argumentation”, 2010; “Personnel management and human capital in modern Russia”. St. Petersburg: Book House, 2011; “Self-management in the sphere of culture and art”, 2013; “Total Branding: mythic-design of post-information society. Brands and their role in today's business and culture”, 2013.

**Sergei Akopov** was born in St.-Petersburg and received PhD in political sciences in 2001. He is currently is an associate professor at the School of Applied Political Science, The National Research University - Higher School of Economics(Campus St.-Petersburg). He has gone through a postdoctoral training in Sweden, Denmark and Hungary and has been an invited guest lecturer in Aarhus University (Denmark), Helsinki University (Finland) and Tulane University (USA). Sergei is the author of over 60 papers, articles and book chapters published in Russian, English and Spanish, as well as three books: *Identities in the Era of Global Migrations* (with M.Rozanova, St.-Petersburg: 2010); *Russian World in the 20 Century as a Totality of Texts* (with N.Filippova, Budapest: 2010); *The Development of the Idea of Transnationalism in Russian Political Philosophy in the XX century* (St.-Petersburg: 2012). His major fields of interest are political philosophy, political anthropology and communication, international conflict resolution, transnational studies, political and intellectual history of Russia, Western Europe and North America. He has been conducting lectures for various English speaking student and alumni university groups visiting St.-Petersburg (Stanford, Cornell, Brown, Arizona, Duke, Miami, London School of Economics etc.).

**Tatiana Barandova** – senior lecturer at the Department of Applied Political Study, The National Research University - Higher School of Economics (Campus St.-Petersburg). Graduated PhD Programme at the Department of Political Science and Sociology on European University at St.Petersburg (2008). MA in Political Science (2006), MA in Pedagogy (2013). Author of over 50 papers & articles in fields of her scientific interests: gender research, human rights protection, biopolitics and social policy, visual political communication. She was an invited researcher in Norwegian Foreign Policy Institute (NUPI,

2000) and Norwegian Institute of Applied Political Studies (FAFO, 2007). By now she is PhD candidate, her theses is in a process and connected with Ombudsmen's gender sensitivity and biopolitics. She is also published three poetry books, 17 verses collections, two CD verses translations from Norwegian.