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

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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 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-opennes 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 activization 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,

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\(^2\) and wider – social communication. “New” in such art in not different and innovative, but “un/recognizable habitual” ala readymade putted from ordinary to eternal\(^3\). 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\(^4\). Within its reasoning the human life is a part of political calculations and mechanisms of execution of power and providing security\(^5\). The concepts of biopower and biopolitics has been developed in late works by M.Foucault\(^6\) 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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\(^2\) Делез Ж. Различие и повторение / Пер. с фр. Н. Б. Маньковской и Э.П.Юровской.— СПб: Петрополис, 1998.

\(^3\) Грейс Б. Политика поэтики. М.: Ад Маргинем Пресс, 2012, с.86.


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 by 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.

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