

THINKING BEYOND THE FINITUDE OF HUMAN CONDITION

ANKUR BETAGERI



DEPARTMENT OF HUMANITIES AND SOCIAL SCIENCES

INDIAN INSTITUTE OF TECHNOLOGY, DELHI

JULY 2020

THINKING BEYOND THE FINITUDE OF HUMAN CONDITION

by

ANKUR BETAGERI

Department of Humanities and Social Sciences

Submitted

in fulfilment of the requirements of the degree of Doctor of Philosophy

to the



Indian Institute of Technology Delhi

July 2020

THINKING BEYOND THE FINITUDE OF HUMAN CONDITION

by

ANKUR BETAGERI

Department of Humanities and Social Sciences

Submitted

in fulfilment of the requirements of the degree of Doctor of Philosophy

to the



Indian Institute of Technology Delhi

June 2020

CERTIFICATE

This is to certify that the thesis entitled **Thinking Beyond the Finitude of Human Condition** being submitted by **Ankur Betageri** to the Department of Humanities and Social Sciences, Indian Institute of Technology Delhi, for the award of **Doctor of Philosophy**, is a record of bonafide work carried by him under my supervision. In my opinion, the thesis has reached the standards of fulfilling the requirements for submission relating to the degree.

The contents of the thesis have not been submitted in part or full, to any other university or institute for the award of any degree or diploma.

Prof. Sanil V
Department of Humanities and Social Sciences
Indian Institute of Technology Delhi
Hauz Khas, New Delhi 110016

ACKNOWLEDGMENTS

I would like to thank my mother for loving me and for having given birth to me. I would like to thank my father for teaching me the lessons of life, the value of good habits and a righteous life and for heaping upon me blessings through his own sacrifice. I thank my brother Ateeth for standing by me. I also thank with profound gratitude all those who have loved me and nurtured me. My Supervisor Prof. Sanil V gave me the freedom to explore the limits of human condition and it is his unique combination of effervescent enthusiasm and exacting discipline which made this thesis possible. My SRC committee members, Dr Purnima Singh, Dr Divya Dwivedi and Dr Anup Dhar have been extremely supportive. Prof. Rukmini Bhaya Nair under whom I did a course and Prof. Vibha Arora have also been very encouraging. I remember with gratitude the discussions that I had with my fellow research scholars at IIT Delhi; I have grown with them. What more can I say other than this: Life is strife, but life is also bliss.

ANKUR BETAGERI

ABSTRACT

The fundamental finitude of man is constituted by the ordering of the world of culture and the representative structure of knowledge in which norm, rule and system are implicit. This thesis explores how this finitude could be overcome through the invention of linguistic technologies. I propose that the ontogenesis of the human can be brought about through linguistic technogenesis. Linguistic technologies can be understood in terms of (a) new descriptions that are made available in a culture and under which people can act, (b) linguistic techniques that tap into unconscious libidinal drives that make desire machinic and (c) as the discourse that orders or changes the codes that constitute a culture and the discourse that enables us to overcome the representative structure of human sciences by challenging the norms, rules and systems implicit in them. The thesis explores the case of multiple personality as a linguistic descriptor under which one can act and how and how it enables one to overcome the limits placed on human subjectivity. The thesis proposes that the conjunction of linguistic technologies and desire can give birth to new ways of being human and take us beyond the human by constructing machines of desire.

सार

संस्कृति की दुनिया के आदेश और ज्ञान के प्रतिनिधि संरचना, जिसमें मानदंड, नियम और प्रणाली निहित है, द्वारा मनुष्य के मौलिक वित्त का गठन किया जाता है। यह थीसिस इस बात की पड़ताल करती है कि भाषाई प्रौद्योगिकियों के आविष्कार के माध्यम से इस वित्त को कैसे दूर किया जा सकता है। मैं प्रस्ताव करता हूं कि मानव के ओटोजेनेसिस को भाषाई तकनीकीजनन के माध्यम से लाया जा सकता है। भाषाई प्रौद्योगिकियों के संदर्भ में समझा जा सकता है: (a) नए विवरण एक संस्कृति में उपलब्ध कराया जाता है और जिसके तहत लोग कार्य कर सकते हैं, (b) भाषाई तकनीकें जो अचेतन कामेच्छा ड्राइव में टैप करती हैं जो इच्छा को यंत्रवत बनाती हैं और (c) एक प्रवचन के रूप में आदेश देती हैं या एक संस्कृति और प्रवचन का गठन करने वाले कोड को आदेश या परिवर्तित करती हैं जो सक्षम बनाता है हमें उन मानदंडों, नियमों और प्रणालियों को चुनौती देकर मानव विज्ञान की प्रतिनिधि संरचना को दूर करने के लिए। थीसिस एक भाषाई विवरणक के रूप में कई व्यक्तित्व के मामले की पड़ताल करता है, जिसके तहत कोई भी कार्य कर सकता है और यह कैसे और कैसे एक व्यक्ति को मानवीय विषय पर रखी गई सीमाओं को पार करने में सक्षम बनाता है। थीसिस का प्रस्ताव है कि भाषाई प्रौद्योगिकियों और इच्छा का संयोजन मानव होने के नए तरीकों को जन्म दे सकता है, और हमें मानव से परे ले जा सकता है, इच्छा की मशीनों का निर्माण करके।

TABLE OF CONTENTS

1. CERTIFICATE	i
2. ACKNOWLEDGEMENTS	ii
3. ABSTRACT	iii
4. TABLE OF CONTENTS	iv
5. CHAPTER I: Introduction	1
1.0 Man as Historically Contingent and Human Condition as the Finitude of the Human Subject	1
1.1 The Subject as the Entry Point of Investigation	5
1.2 The Problem of Going Beyond the Human Condition: Through the Foucauldian Lens	5
6. CHAPTER II: The Nature of Reason and Will	9
2.1 The Unconscious and the Irrational in Reason	9
2.2 Interrelated Conceptions of Power in Nietzsche, Spinoza and Deleuze	10
2.3 The Overman/Superman and The Last Man	12
2.4 Eternal Recurrence of the Same	14
2.5 What is Will to Power?	15
2.5.1 Will's Relationship to Instinct and Memory	16
7. CHAPTER III: The Dissolution of Kantian Subject	17
3.0 Human Condition as Transcendental Subjectivity	17
3.1 The Kantian Transcendental Subject	18
3.2 I Think and I Am: The Act of Determining and the Mode of Determination of the Existence of the Transcendental Subject	18

3.3 The Deleuzian Conception of Pre-subjective Transcendental Field	20
8. CHAPTER IV: Human Condition as the Finitude of Representational Thought	22
4.1 Incompatibility of Representation and Being: The Unknown and Unthought in Man as Constitutive of Man	22
4.2 From Transcendental Subject to the Empirico-Transcendental Doublet	23
4.3 Foucault's Nietzschean Critique of Finitude: The Anthropological Structure of Physiological/Anthropological Sciences	25
4.4 On the 'Death of Man' or The Dissolution of Kantian Subject in Foucault	27
4.5 The Finitude Constituted by Culture (<i>Savoir</i>) and the Finitude Constituted by the Representative Structure of Human Sciences (<i>Connaissance</i>) in Nineteenth Century	28
4.6 'Man' is a Form of Historical Forces	34
9. CHAPTER V: Going Beyond through the Technology of Language	37
5.1 Subject as a Function of the Discourse	37
5.2 Language as the Home of Being and Madness as the Realm Beyond	37
5.3 Conceptualization of Madness and Sanity: The Confining and Liberation of Forces that have Made Man	38
5.3.1 Relationship between Madness and the Interrogation of Human Finitude	38
5.3.2 Madness in the Pre-Classical, Classical and Modern Periods	41
5.4 Emergence of Psychiatry as a Technology for the Control of Individuals and the Constitution of the Field of Abnormality in Nineteenth Century	44
5.5 Ontogenesis through Technogenesis: The Development of Linguistic Technologies	48
5.5.1 Multiple Personality: Disorder or a Way of Life?	48
5.5.2 Human Ontogenesis through Linguistic Technogenesis	52

5.6 Madness as Liminal Expressivity and Unconscious as Constituted by Intersubjective Repression	55
10. CHAPTER VI: Conclusion	66
11. BIBLIOGRAPHY	68
12. PUBLICATIONS	77
13. BIODATA	78