

Chapter 2

Global Androgyny and Futurisms: The Performativity of Anima/Animus in Contemporary Video Games

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ABSTRACT

The derivation of gender superiority is a societal construct that must distribute itself in a hegemonic axis to produce discursive subjects. With postmodern disillusionment, the potentiality of a hegemonic habitus has shifted towards the digital platform. Much has been analyzed about this form, but video games remained outside the periphery – smoothly constructing the mass ideology. Contemporary video games with their simulated morphism can not only alter the player’s consciousness but also can provide a release from their inner taboos. The gamer can exhibit freely his/her anima/animus, which is a restricted content in society and paid the price by being under continuous surveillance. This chapter thus proposes to analyse contemporary video games and how these video games with their augmented enhancements can alter the gamer’s perception and thereby bring about an entire change in the persona – leading to a world of global androgyny.

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INTRODUCTION

Hegemonic Derivation of Gender Superiority

The combination of production 'worth' and production 'relation' (social value) is solely responsible for generating a rift in human civilization. The ideology of male primacy (all the action potential of male value) is erected around a logos where human stomata is bifurcated between dominance and oppressed. The consequent 'sex category' (biological value of a subject) also identifies the homo-sapiens with a phallus (biological and symbolical), and expects the dominant race to abide by it. The negation of 'abide' is what gives birth to the 'oppressed' one – serving as an (inferior)antithesis to the predominant fraction of human(s). They are associated with no social value; yet is important to provide epistemological justification for the phalo-logo-centrism. The paradox appears when a 'subject' (belonging from either the dominant lineage or from the oppressed one) deviates from the provided binary norms and operates in a non-traditional way. "This insight is particularly significant for research on language and gender, much of which has sought to describe the linguistic means by which men dominate women in interaction (Tannen, 1994, pp. 20-21). Put another way, it is discourse, the interpersonal communication – which is dominating not only the male or female (biological) but also the male or female trait (ideological performativity) as a whole. Similarly, the problematization occurs when one cannot trace the 'semantic space' (in which all forms of hegemonic creolization epitomizes) of discursive dominance. Therefore the connection between a malleable dynamic concept of ideological hegemony (imaginary) and its physical performance happens on the contextual space of metaphoric associations – where a subject learn to associate a signifier with a hegemonic signified by granting knowledge from the existent performing subjects (either acting out the dominant one or the oppressed one).

If this is what has dominated the evolution of homo-sapiens (physical existence) and their constructivism of gendered worldview, then with the rise of information communication and media, a new space had announced itself – the space of binary algorithms. Swaying away from traditional restrictions of creation (where temporal and spatial axis are constant), they were offering a fluid existence – free from gender discrimination. The domain of the web, with its plethora of signification (where the sign value is not a static entity, rather it is a fluid, dynamic one) was characterized by neutral language use and appropriate contextual formulations. However, this space gradually became dominated by two contrasting discourses, "a feminine discourse encompassing a more 'personal' style of communication, characterized by apologetic language use...and the masculine discourse, typified by being more 'authoritative' and characterized by argumentative language use" (Proefschrift, 2009, p. 15). When

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