

## Chapter 2: Technoscientific Capital, Intellectual Property Rights and Biopolitics

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### **Abstract:**

The overall thesis presents a critique of the capitalisation of knowledge by advanced agrobiotechnology and intellectual property laws and illuminates the impact of these imposed technoscientific and juridical changes on the labour, knowledge and life of peasant and farming communities. Throughout the thesis I demonstrate that there is a dynamic relationship between knowledge and capital accumulation and it occurs within an epistemic culture conditioned by a monoculture of thinking in science, economy and laws.

In this Chapter, I focus mainly on three aspects of these arguments: I explore Marx's 'labour theory of value' in relation to the creation of intellectual commodity and propertied dimension of knowledge in the capitalist production. Specifically, I examine the concepts of 'substance' and 'relative value' and unravel how labour and nature as the provider of material 'substance' create values: relative and equivalent. However, I argue that despite significant merits in Marx's understanding of the role of 'substance' in the creation of value; nevertheless, it created a subject-object dichotomy that separates labour from nature, human from things and therefore, objects from subjects. I then turn to Latour and locate the practices of separation and the creation of subject-object, human-nonhuman and nature-culture divide in the task of 'purification' in the 'modern constitution'. I argue that there is a similarity between Marx's dialectics of capitalist production and Latour's dialectics of the 'modern'. Further, I argue that this dual practice of separation and purification created a great divide between 'We' and the 'Other', west and the rest, global and the local, and 'science' and 'other knowledge systems' that represents the face of modern biotechnology and intellectual property laws. I then move on to examine how this separation, purification and reblending transformed the meaning of science, nature, labour, knowledge, and life in the emerging bioeconomy. I argue that these practices of detachment, purification and reblending of biological science, laws and economy is an accumulation strategy deployed by capital to produce an 'economic-juridical' order that capitalise nature, labour, knowledge and life in some forms rather than other. Employing Foucault's concept of 'biopower' and Haraway's concept of 'technobiopower' conjointly, I argue that the bonding of science and technology, laws, and economy produced a knowledge-power regime that protect the freedoms of capital and 'technoscience', on the one hand; and intensified the misery of the 'Other', on the other.

