



Manifesto Cyborg

Donna J. Haraway

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Dopo aver tematizzato l'esistenza del cyborg, "creatura della realtà sociale e contemporaneamente della fiction", il libro suggerisce l'inevitabilità della sua presenza al centro della riflessione femminista. Si aprono, secondo l'autrice, enormi potenzialità per un femminismo cyborg che tenga conto della precedente riflessione socialista e non faccia leva sulla matrice naturale come il pensiero delle politiche della differenza. Questa teoria socialfemminista vuole conservare una visione globale, che tenga conto della rivoluzione industriale in atto che crea una nuova classe operaia, nuove sessualità e nuove etnicità, mettendo in radicale discussione il sistema simbolico della famiglia dell'uomo.

Manifesto Cyborg Details

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Lit Bug says

New detailed review to follow.

A seemingly short (43 pages) but immensely dense tract on the figure of the cyborg in 20th century sci-fi, the work examines from the socialist-feminist point-of-view the ontological and political aspects of the presence of a transgressive creature such as the cyborg. Analysing literary and cinematic works that depict cyborgs, Haraway emphasizes on the nature of a possible critical framework that seeks to harmonize the spectre of horror that haunts the present world. Haunts - because the cyborg is neither human, nor machine, and yet both - it lacks the metanarrative of genesis and family, yet longs for community - it is not only post-gender, but also post-human, threatening the hierarchy of man and machine - and stretching it further, the female cyborg also defying the hierarchy of man and women and male-cyborgs and female-cyborgs.

Very dense and difficult, requiring multiple readings and spanning ontological, capitalistic and patriarchal concerns, it is brilliant nevertheless.

Rodrigo Mesquita says

Um livro curto e excelente que explode a cabeça para a questão ciborgue e suas implicações. Essencial também para quem escreve sobre tecnologia e sci-fi.

Jacob says

A really engaging piece that deserves a second read when you get a chance. Drawing heavily upon the work of Michel Foucault and other continental thinkers, Haraway presents a cyborg manifesto. In this text, Haraway suggests that women are cyborg, and should be a cyborg rather than a goddess. This paper goes in many different directions. Among them

1. presenting a way to, in a way, synthesize the multiplicity of feminism, not by creating a unity, but by embracing the multiplicity, and engaging in the difference. Cyborgs are not interested in a totalizing theory, or a myth of unity. A way of looking at politics, grounded in multiplicity.

In this way, Haraway presents a move away from a totalizing theory of gender, as well as a totalizing theory of feminism. There is a multiplicity. Women is a cyborg. It is removed, and different, it is a beautiful monstrosity.

2. A look at technology that I really appreciated. A look at the informatics of domination within a nuanced sense. Recognizing that there is a panopticon, that there are biopolitics. Again, you cannot generalize, but there is a way to see the positives and negatives of technology. This includes refusing an anti-science metaphysics, and embracing the relationship with technology, as well as animal.

Jared Della Rocca says

In this project I've read books I like, books I didn't like, books that went on too long, and books that I wish never ended. But the unifying theme was that I mostly understood the books I was reading. That streak ended today. I literally was boggled by A Cyborg Manifesto. It was just short of reading a book in a foreign language. In fact, it was probably harder because all of the words should make sense! Each word in the sentence I knew the meaning of, but when put together, I lost all sense of meaning. And it's worse than Finnegans Wake because these sentences SHOULD make sense! "Their engineers are sun-worshippers mediating a new scientific revolution associated with the night dream of post-industrial society." Yeah, I don't know. This whole essay was just me reading a series of words independent of one another, like I was a child reading for the first time.

Toby Wiggins says

"This is a dream not of a common language, but of a powerful infidel heteroglossia. It is an imagination of a feminist speaking in tongues to strike fear into the circuits of the supersavers of the new right. It means both building and destroying machines, identities, categories, relationships, space stories. Though both are bound in the spire dance, I would rather be a cyborg than a goddess."

Lidiana de Moraes says

I suppose that in order to understand the many nuances in Haraway's text, I would have to read it many times (way more than I have the time to or that I desire to do it). Nonetheless I am genuinely interested in the relation she makes in it to feminism and how we are trained to polarize identities rather than appreciate the opportunities of praising affinity and not victimization. Most feminist speeches bother me because they tend to victimize women and treat both men and women as this definite black and white identities. Haraway's shows that the concepts of male and female have more complex colors in common. I suppose her speech can be applied to other controversial dualities such as the ideas of orient x occident and empire x colony.

Emanuela Siqueira says

Não apenas pela melhor frase feminista da história "prefiro ser uma ciborgue a uma deusa", o manifesto é ótimo porque dá uma ideia muito fundamental sobre os corpos para além de apenas construções sociais ou essencialismos. Ele vai muito além. Fico pensando como se lê pouco de Haraway e como se quer entender ficção científica AINDA como algo no devir ou para-além. Ah e vale ressaltar que a autora ainda junta teoria crítica marxista no bolo ciborgue-biológico. Livro, apenas.

Gabriela Ventura says

Esse manifesto tem a minha idade, mas só fui conhecê-lo há uns 8 anos. Apesar da dissonância político-tecnológica (1985 era bem mais cyberpunk que os assépticos anos 10, convenhamos) Haraway continua relevante. De vez em quando é bom reler.

um resumo biográfico sobre Donna J. Haraway.

O terceiro ensaio, "O manifesto ciborgue", o verdadeiro cerne do livro, apesar de ter pontos instigantes, é, como o próprio título diz, um manifesto, um documento político, uma forma de se levar a pensar caminhos. A linguagem, acadêmica, o que nem sempre torna a leitura fácil.

É uma visão, como tantas outras visões que podem ser tão ou mais ou menos interessantes.

Apesar do interesse da obra, e tenho buscado livros sobre o tema dos ciborgues, dos andróides, etc, confesso que buscava algo diferente, não tão político.

Jack says

I read this from a dis/ability theory and technoculture theory perspective. From a dis/ability theory perspective, Haraway is extremely problematic, as she fetishizes the metaphorical and physical notions of the "hybrid" body and all manners of "prostheses." People who actually use prosthetics, orthotics, or "machine-matter" in order to live their day to day lives do not, in fact, see themselves as "cyborgs" (or at least, very few do), but as human dis/abled people (in whatever kind of disability or non-disability they personally prefer to identify).

The problem with Haraway's cyborg manifesto from a dis/ability perspective, is that she does not approach notions of abjected bodies OTHER THAN those determined "female" (which in terms of a gender theory perspective, is rather simplistic and essentialist). Haraway does not appreciate or discuss how our bodies and identities are socially, culturally, and even technologically constructed in order to uphold certain norms and ideals. She speaks of technology and hybridity, in metaphor and actuality, as almost an escape from cultural expectations of the body, or at least, holding a kind of resistance to such expectations. In many dis/ability perspectives, however, Haraway's view of technology and the human and animal body merely upholds and maintains current constructions of the body as notoriously non-disabled, non-abject, without pain, and without suffering. I see Haraway's description of the future feminist cyborg body (or her metaphor of such a hybrid in theory) as upholding certain bodily norms and notions surrounding post-human theory regarding the "technological evolution" of the body.

However, I also love her creative reading of gender and technology in this piece of writing. There is so much to love and dislike within this work. No great work creates such wide cultural, theoretical, and artistic discourse without making some very problematic and potentially utopic/dystopic statements. Haraway poses a technological form of feminist resistance, which is not to be taken lightly, or uncritically from only ONE theoretical perspective.

Heather says

An incredibly dense and academic but still playful look at identity, feminism and the future. Given its age its intersectionalism is notable, but I'm not sure I agree with (nor understand) all of Haraway's points. Still, a hugely fascinating and still relevant manifesto—and one that still stands out in opposition to the white straight male patriarchal structures that define Silicon Valley and therefore the technological near-future.
