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Cyborg manifesto pdf deutsch

Christian Fuchs: Feminism by Donna Harway and materialistic-feminist critique of postmodernism

1. Donna Harway's postmodern feminism cyborgs beyond the man and machine

Donna Haraway uses the image of a cyborg: Cyborgs are cybernetic organisms, hybrids of machine and organism, as well as creatures of social reality as fiction (Haraway 1995a, p. 33). Cyborgs are thus blends of machines and people that are actually present and present ideas or visions for the future. It already points to Harway's penchant for science fiction. There are countless cyborgs in science fiction, like the Borgs in Star Trek. Currently, for example, in the military, in medicine or in the form of cyber sex, the line between a person and a machine would cross: virtual reality operating room is not yet standard, but there are increasing attempts to perform operations using a computer in such a way that the surgeon has cyber protection in his head, through which special patient data collected by the computer is made available to him. This is a facilitation of the procedure. Fraunhofer Institute in Darmstadt, for example. B undergoes surgical training on the artificial knee. With the help of a VR training system, aspiring surgeons can practice knee exams. Calculator shows the current position of surgical instruments in the knee. Virtual reality, networking and digitalisation are also key words in high-tech medicine. [...] The future operating room may resemble an electronic control centre, each surgical procedure is coordinated with comprehensive patient data provided by the computer (Bühl 1997, p. 177f). Haraway repeatedly mentions that modern warfare is a cyber (Haraway 1995a, p. 34). You can see it. B C3I (Command-Control-Communication-Computer-Intelligence). Haraway Cyborg manifesto originally appeared in 1985. Meanwhile, C4I (Command-Control-Communication-Computer-Intelligence) is being talked about. Command and Control (C2) means the control and control mechanisms that control the use of the military in the event of war. This includes, for example . B hierarchical organization for the transmission of commands. Communication (C3) means the transmission of messages between command centers and items. They shall attempt to collect as accurate information as possible on enemy targets, organisation, equipment, battlefield geography, destruction targets, etc. This task is performed by Intelligence - C3I. Computer use (C4I) is used to try to make military destructive power and communication as effective as possible. The Commission has In 1991, Desert Storm action was widely seen as the first virtual war, when American pilots previously practiced three-dimensional computer graphics that reproduce the landscape to be flown over. Computer graphics were created from satellite images and displayed on night-time flight vision devices (Bühl 1997, p. 168). The world was shown aerial photographs of radar and fireworks, which were supposed to give the impression that this was a high-tech war in which there were no more civilian casualties. Images of destruction and suffering have been constantly rejected. It was only a short time later that it became clear that these were deliberate deceptions and that the destructive forces of virtual war had resulted in countless civilian casualties. There was talk of collateral damage in the Kosovo war when a NATO bomber bombed a refugee convoy and killed several people. All this raises the question of whether a virtual war approaching and approaching a situation where a pilot in his fighter jet simulates a virtual reality situation that is just like the outside world contributes to the prevention of civilian casualties and destruction, or whether any war cannot be classified as the main objective of destruction without consideration and is therefore used to increase the extent of destruction of C4I and cyber warfare. Crossing gender boundaries through cyborgcy crosses borders. Not only (as already explained) the boundary between humans/animals/organisms on the one hand and the machine on the other, but also the increasing permeability between humans and animals. B the movement for animal rights stresses the link between humans and animals (Haraway 1995a, p. 36f). The boundary between physical and non-physical is becoming increasingly blurred because modern machines are mainly micro-electronic devices that become smaller and smaller. Physical is therefore ubiquitous, but is becoming increasingly invisible. Haraway calls it miniature (see ibid., p. 38f). With a cyborg metaphor, Haraway seeks to describe changes in our society and develop ideas about the future. This includes the idea that cyborgs are creatures in the post-gender world (Haraway 1995a, 35). This is therefore linked to the break-up of the line between men and women, as, under prevailing conditions, gender is the category in which inequality manifests itself. It is therefore linked to a vision in which this inequality resulting from oppression and discrimination by women is eliminated. Relationship and criticism of the various currents of feminism It is common to divide feminism into several currents: the basic idea Feminism is the desired equality between men and women. It seeks to establish this equality in the existing social system through reforms. Radical feminism (representatives include . B Catherine McKinnon or Andrea Dworykinare) emphasizes the diversity of men and women and that the only way out of the male rule over women is segregation. Marxist feminism sees the oppression of women as part of capitalism based on exploitation and class differences. Only a revolutionary change that is opposed to capitalism can be the foundation of society without the oppression of women. Postmodern feminism is mainly about gender social reconstruction, as well as women's changing identities and cultural categories. Donna Haraway is usually considered a postmodern representative of feminism. In his cyborg manifesto, he says he is trying to develop an ironic political myth loyal to feminism, socialism and materialism (Haraway 1995a, p. 33). This allegiance, however, is more like blasphemy than pure doctrine. This can be understood as a critic of the traditional dogmatism of Marxism-Leninism, which is also expressed in materialistic feminism and that it feels connected to the Marxist tradition. But one for which Marx and Engels are not saints and for which Capital and Communist Manifesto have not been adopted critically as gospel. It also stresses the need for solidarity (ibid.) and: Blasphemy is not apostasy (ibid., apostasis=apostasis=apostasy of the faith of faith). Haraway talks about the crisis of political identity (Haraway 1995a, p. 41). For example, the identity of many political people on the left, Marxists, socialists, communists, etc. has become fragile after upheaval in the east, as capitalism is considered a historic winner and therefore the only acceptable form of society. According to Haraway, these identity crises on the left and in feminism lead to segmentation, common perspectives and identities or the unity of feminists are increasingly unthinkable. However, in the current political situation, there is an increasing need for political unity to be created. Socialist/Marxist/materialistic feminism takes over Marx's analysis that wage labour is capitalism as an exploitative society, as it represents an alienated workforce in which an employee is separated from his product and the use of capitalist socialism as an overweight producer. In faithful lysis, socialist feminism evolved and took over analytical strategies. The most important achievement of both Marxist and socialist feminists was to extend the concept of work to the activities of (some) women, even if the wage work was subject to an extended understanding of capitalist patriarchy (Haraway 1995a, p. 44f). Thus, the work of female women was included in marxist analyses as reproductive work. Donna Haraway criticizes Marxism for its inability to historically these activities for women who are not eligible for paid work (Haraway 1995b, p. 77). Catherine MacKinnon, a radical feminist, stressed that feminism requires a different strategy than Marxism, which does not look primarily at the structure of the class. Her theory is the theory of consciousness, where feminism is considered an awareness of women's experiences of oppression by men, sexual violence, etc. A woman does not exist as a subject, but only as an object of sexual embezzlement of men, it is created by male desire. Haraway criticizes MacKinnon for not accepting other views on women's role in society, saying that women's experience is only a product of male desire. He does not consider other experiences to be valid (see Haraway 1995a, 46). Donna Haraway criticizes Marxist and radical feminism for both suppressing women on the side of the main categories (class, wage work and alienation of Marxist feminism; sexuality, sexual acquisition and women's sexual role in radical feminism) and completely excluding other categories. The embarrassing silence of the race among white, radical and socialist feminists was a decisive, devastating political consequence of this (ibid., p. 47). Political unity is thus excluded, but demarcation and emphasis on differences with others is at the forefront of feminism. Donna Haraway's lordly height computer science supports political, feminist unity. This requires an analysis of the change in class, race and gender in our society. It describes the transition of Fordist capitalism, based on mass production and mass consumption and welfare state, post-Fordist capitalism, which, through slogans such as information society, service society, neoliberalism, diversified high-quality production (customer-oriented production in small quantities, high quality and flexible production - just in time production, lean management) or national competition (see Hirsch 1995, Hirsch 1995, Hirsch 1995, Hirsch 1995, Hirsch 1995, Hirsch 1995, Hirsch, Hirsch, may be characterised. Among the main changes listed in it (see Haraway 1995a, p. 48f), transition from taylorist work organisation to factory (mass production, assembly line, process optimisation through time and motion studies) to global factory and electronic village, from contract work to robotics (which describes increasing computerization and automation of manufacturing processes) and eye-watering artificial intelligence (this demonstrates the growing importance of AI e.B in virtual reality applications that are constantly distributed in virtual reality applications. The commercial rise of the Internet in the 1990s and 1990s was the first of its 20 To the change of capitalism, characterized by concepts and metaphors such as Information Society, Knowledge Society (Stehr), Data Highway (Clinton/Gore), Cyberspace (Gibson), Digital City/Telepolis, Global Village (McLuhan), Virtual Community (Rheingold), Post-Industrial Society (Bell) or Virtual Society (Bühl), Haraway refers to its analytical category of Informatics dominance: The specific situation of women is their integration/use into the global system of production/reproduction and communication, called computer science. A household, a job, a market, a public sphere, even a body - everything can be dissolved and connected in an almost unlimited, multifaceted way (Haraway 1995a, p. 51). Communication and biotechnology are, above all, tools that force new social

conditions for women around the world. Microelectronics, for example, are the basis of military power, multinational corporations, modern states, political processes or labour supervision. Microelectronics become robotics, gene and reproductive technology, and brain-brain stroke (see Haraway 1995a, p. 53). In the field of biology and communication science, there is also an obvious change that Haraway wants to describe through cyborg metaphors: blurring the boundaries between man and the machine through genetic engineering, AI, virtualization and cybertechnology. Women are in an integrated circuit, a world that has been thoroughly restructured by science and modern technologies. According to Haraway, these technological and related social changes will create a new working class. The new situation can be described by the concept of domestic economy. Evil where women were previously mainly found, they can now be found worldwide. The domestic economy refers to a far-reaching reorganisation of industrial relations, where they take on only the characteristics of women's activities in the wider sense (Haraway 1995a, p. 55). Precarious working conditions (part-time jobs, temporary work, low work, etc.), deregulation of working time, increasing work on more and more money, dequalification, rising unemployment and poverty, widening the gap between rich and poor in the so-called first world and between this and the third world are neoliberal realities. Haraway refers to this category in the economics of household work: social inequality mainly concerned women, today more and more people are facing it. This does not mean, however, that there is no more poverty among women, but only that the number of people living in precarious social conditions is steadily increasing. The domestic labour economy is the international organisational structure of capitalism and this is possible, but not due to new technologies. The new situation is characterised by the collapse of the welfare state. This entails intensification of the requirements for maintaining the daily lives of women, men, children and older people (Haraway 1995a, p. 55). More and more black women in the U.S. are working, but that means virtually no success, but increase forced poverty among blacks despite paid employment. It sees a major political threat in the social fabric, where most women and men - but black in particular - face unemployment, powerlessness and high-tech repressive apparatus. The Western world is characterized by duality, with one side being a ruler and the other servant: The most important of these problematic dualisms is itself/other, mind/body, culture/nature, male/female, civilized/primitive, reality/appearance, all/part, carrier/resource, creator/being, active/passive, right/wrong, truth/illusion, full/partial, God/man (Haraway 1995a, p. 67). With dualism itself/other, the dominance of women, people of color, nature, workers and animals is legitimized because the dominance of people who are considered different is taken for granted and justified. Cyborg helps solve all these dualities. In the fight against the rise of inequality, Haraway argues that transgender and cross-racial alliances (Haraway 1995a, p. 57) and new forms of solidarity across race, gender and class boundaries are (1995a, p. 61). He's. B, for example, black feminists who emphasize their identity and oppression by both women and black women (women of color). The creation of networks of political resistance is necessary. SciFi aesthetic In many science fiction movies or novels there are characters or living creatures that are not clear sex, are a mixture of human/machine, animal/machine or human/animal. Feminist science fiction is populated by cyborgs who change the status of a man or woman, male, artifact, race, individual identity or body seem highly questionable (Haraway 1995a, p68). Donna Haraway combines a metaphor for the cyborg and her enthusiasm for a science fiction vision of a world without sex, where sex no longer plays a role and where there is no longer oppression of women: Cyborg monsters of feminist science fiction with political possibilities and boundaries that are very different from profane fictions "Mann&rsquo and "Frau&rsquo. [...] utopian dream, hope for a monstrous gendered world (Haraway 1995a, 71). He cites Ship, who sang Anne McCaffrey, Gaia John Varley, Adventures of Alyx in The Wife of Man Joanna, Superluminal vonda McIntyre or Sister Outsider as an example of texts with which Haraway practically combines post-gender cyborg romance. The ship that sang is, for example, a story about a cyborg made up of a machine and the brain of a girl who was severely disabled after birth. Deconstructivism's Donna Haraway tells Haraway in 1995b that she wanted to deconstruct the truth about claims of science and therefore use social constructism. On the other hand, the Marxist tradition was also important to them, which was critical to dominance. She thinks she's also objective in the sense that she wants a better world for women. The problem is, on the one hand, the deconstruction of historical claims of scientific objectivity, but, on the other hand, maintaining its feminist claim of objectivity. A new concept of objectivity is therefore needed. It must be a term that takes a position on subjects and has a perspective position less powerful (Haraway 1995b, p. 83). Subordinate views are preferred because they seem to promise a more appropriate, more sustainable, objective, more volatile statement of the world (Haraway 1995b, p. 84). Totalization, as well as the emphasis on one view and rejection of other views (which it blames for radical and Marxist feminism) is the wrong way to go, political heterogeneous multiples (ibid., p. 86) and the binding of partial view and suspended voices to the collective object position (ibid., p. 91). Haraway remains true to constructism, the theory of reflection is not a viable epistemological rationale for him: The location of knowledge requires that the object of knowledge be presented as an actor and agent, not as a canvas or as a vessel or resource, and finally never as a master's servant (Haraway 1995b, p. 93). With canvas, he refers to the forecast of norms, values, and rules. He's against the possibility of such reflection. With knowledge of the situation, Haraway means that scientists' knowledge can only be shaped by their political position. So she sees feminist knowledge as a category that is only possible if it is associated with socio-political change. In a summary I would like to summarize the main thesis of manifest cyborgs: both Marxist and radical feminism analyze the oppression of women in only very narrow categories (class/paid work in the first case of sexuality in the second case) and distinguish themselves from other directions. However, in the current social situation, unity is more than necessary. Such a unit could be created by a cyborg metaphor, as it would allow for the analysis of changes in class, race and gender, thus creating a comprehensive political identity. Cyborg crosses borders, is a hybrid of man-machine. Biotechnology and new communication technologies are transforming racist, male-dominated capitalism (Haraway) into the informatics of the authorities, where women face new forms of oppression. Networking is becoming an increasingly important moment. New technologies are increasingly blurring the boundaries between man and machine. Feminist science fiction offers narratives that can serve as the basis for a vision of a future cyborg society without gender, where there are no limits and differences between men and women and thus no oppression of women. Haraway's work can be seen as a mixture of theory and fiction. Marxist feminism and its criticism of postmodern Marxism Marxism sees social inequality as the most specific components of capitalism. Thus, one minority, capitalist class, have production facilities, soils, resources and money, while others depend on it. According to Marxism, private ownership of production and capital resources creates a class structure, labour market to finance their survival through wage labour. There is a contradiction between the two types of capital and wage labour, as the capitalist can remain competitive in the market only by exploiting the employee's labour. It is so that the employee works more than he can pay, he produces a surplus, so-called surplus value. This overvalue is the basis for the accumulation of capitalist capital. When a product is sold, the overvalue becomes a profit. Marxists argue that the capitalist class rule has preserved state power (police, military, judiciary, prisons, etc.). The dialectic and historical materialism of Marx and Engels hits the capitalist economy: the contradictions between rich and poor, the lack of ownership and possession of goods, the lack of means of production, capital, possession and ownership of resources; Analysis of production forces (work, technology, science) and production relationships (inter-class relationships) and class capital and wage labour. Economic relations are considered to be an important foundation of society; Culture, religion, politics, justice and ideology are considered to be a social superstructure that can only exist on the basis of a material economic basis. This is where Engels&rsquo's understanding of materialism comes into play: production and reproduction (base) to determine the structure of the superstructure. Thus, the latter reflects material conditions. In order to avoid a mechanistic causality, each effect is the cause and every reason for the effect, Marxists like Louis Althusser talk about the fact that there are setbacks to the superstructure base. Althusser calls it over-determining the superstructure base (see Althusser 1976, p. 177). In Engels's case, the main question of philosophy is the relationship between thought and being (see MEW 21, p. 274). Dialectic materialism is a copy of the part that determines consciousness. Marx used Hegel's dialectical methodology to analyze capitalism. This analysis is based on categories, values, utility, and currencies. He wanted to know which laws and forces affect social measures and social relations, and how work, science and technology develop capitalism as a productive force, and were interested in analysing the movement and structures of the capitalist production and the historical development. Marxist/materialistic feminism Donna Landry and Gerald Maclean see class analysis and class contradictions are important Feminism. They argue a class term that is not classically Marxist with limited capital and labor, but can be described as pluralization of class society: Marxist feminism holds class contradictions and class analysis central [...] we argue that materialistic feminism should also recognize material other contradictions. These contradictions also have history, operating ideologies, and are grounded on the material foundations and influence [...] these categories would include [...] ideologies of race, sexuality, imperialism and anthropocentrism (Landry / Maclean 1993, p. 229). Christine Delphy argues in Delphy in 1975 that feminist and proletarian sciences should explain oppression. Materialistic feminism must therefore deal with the oppression and domination of social groups by others. Materialism has traditionally been a theory of history, where history is considered a history of class fights. However, women were excluded from these analyses as a class (Delphy 1975, p. 62). Like Landry and Maclean, Delphy sees men and women as classes with conflicting relationships: The only groups of materialistic theory that are recognized as classes: proletarians and capitalists. For so long only these groups were recognized as classes [...] Sexuality, however, is very much a class struggle. It is one of the areas of confrontation between the two groups; but the groups are not proletariats and capitalists, but social men and social women (Delphy 1975, 63). The terms Marxist feminism and materialistic feminism are largely used as synonyms. Hennessy/Ingraham 1997b stresses, however, that there are approaches whose supporters see themselves as materialistic feminists, but these are postmodern theories whose class analyses are not relevant. Annette Kuhn and Ann Marie Wolpe advocate Engels&rsquo's understanding of materialism in feminism (Kuhn/Wolpe 1978, p. 86). It says: According to the Materialistic concept, the last moment in history is the production and reproduction of first-hand life. But it's a double-like one. Manufacture of food, food, clothing, housing and necessary tools on the one hand; On the other hand, it is defined as reproduction of human reproduction in reproduction. (Engels 1946, p. Vf) The concept of reproduction, which plays an important role in Marxism feminism), is defined here as the reproduction of people through reproduction. Reproduction is an important term for feminist Marxists, as traditional Marxist analysis as an additional controversy in the superstructure of society. However, once the economic basis of capitalism is eliminated, this oppression will disappear in itself. Marxist feminists reject this analysis, seeing the abolition of capitalism as the only foundation of society without dominating women. Kuhn and Wolpe define materialistic feminism as a position that analyses the role of women in society in the context of production and reproduction relationships at different stages of history (Kuhn/Wolpe 1978, p. 86). Martha Gimenez talks about physical and social reproduction, referring to a specific historical combination of work and reproductive equipment (goods, tools, tools, raw materials, food, ...) with relationships between men and women. Such a combination would reproduce current and future members of social groups through reproduction, care (cleaning, baking, ...) and support services (sexual relations, child rearing, co-operation, etc.) (see Gimenez 1978, p. 75). The vast majority of the household is, in their view, one in which men are the only or most important beneficiaries of the family and women do the majority of the housework; whether or not they are doing paid work. It is not so important whether or not housework is overproduction or not, but rather a kind of socially necessary workforce that extends goods and services available to the working class to the extent that it cannot be financed by wage labour. Gimenez sees housework as a source of useful value that comes into production and reproduction processes on a daily basis. According to Gimenez, household goods and services, which can be financed by the fact that at least one person works on the labour market, are combined with household chores. Housework therefore produces the consumption values of all household members. This ensures working-class production and reproduction (see Gimenez 1978, p. 77). According to Martha Gimenez, women's dependence on men is based on personal economic dependence. Production relationships create this by being in a situation where they have access to material reproduction conditions, while others (mostly women) are prohibited. This would create asymmetric power relationships between men and women and wage and domestic workers (see Gimenez 1978, p. 79). Sexual inequality in the working class would therefore result from a capitalist production method. Predominant role Women working in the field of reproduction come from the power of capital to create structural constraints on working-class access to reproduction conditions. The relative impotence of working-class men and women forces them into gender-to-gender reproductive relationships. There would therefore be a contradiction between production and reproduction. An important argument is that the control of the production and reproduction relationships of capitalists determines the gender ratio in the latter case. Barbara Ehrenreich thinks that industrialization has become a patriarchy: manufacturing has been converted into factories and cities. This changed patriarchal family life because many people went to the city to make money (Hole-in-One 1976, p. 67). This does not mean, however, that capitalism has lost the dominance of men over women, but has simply changed them. Marxist feminism spreads that cheap or free work for women contributes significantly to creating surpluses, profit and capitalism. It seeks to build relationships between oppression of women and capitalism. The question time and time again is whether housewives can be counted on as working class and whether they actually provide added value. In fact, this over-value production in classical analysis counts it as a fundamental characteristic of this class. Barbara Ehrenreich says: We say of course, housewives are members of the working class - not because we have some elaborate evidence that they really produce a predominant value, but because we understand the class is made up of people and having a social presence quite apart from the capitalist-dominated realm of production. When we think of class this way, then we see that in fact the women who seemed most peripheral, housewives, are at the heart of their class - raising children, keeping together families, preserving cultural and social networks in the community (Ehrenreich 1976, p. 68). The pursuit of Marxist feminism is to describe and analyse inequalities in society in terms of the contradictions of capitalism and the related class differences and inequality. These are inequality, such as that the 20th richest percent of humanity has 83 percent of the world's income, while the 20 poorest percent is made to make one percent of the world's income; whereas women are the main source of capital accumulation, as caring for children, the sick and the elderly is still a women's problem and women are a source of cheap labour; That most socially needed jobs, but still face greater poverty than men; that 63 percent of all poor people over the age of 18 in the United States are women; that white women in the U.S. earn about 70 percent of the average income of white men, while the income of black women is 64 percent of the income of white men (all figures according to Hennessy/Ingraham 1997, p. 1f). The critique of postmodern feminism by American sociologist and Marxist feminist Martha E. Gimenez criticizes postmodern feminism for focusing too much on identity and culture, ignoring capitalist contradictions and class analysis: Cultural and identity politics replaced by an early focus on capitalism and class division between women (Gimenez 1998). Marxist feminists Rosemary Hennessy and Chrys Ingraham also criticise the postmodern theories that these classes ignore as essential structural characteristics of capitalism. They believe that many postmodern feminist thinkers, such as Donna Haraway, call themselves materialistic feminists, but their approaches can only be seen as cultural materialism because they were confined almost exclusively to ideology, state, cultural practices, meaning and representation. Cultural materialism rejects the systemic, anti-capitalist analysis that links the history and meaning of culture to the capital and the class system of rsquos (Hennessy/Ingraham 1997b, p. 5). Cultural feminism begins with the premise that men and women are fundamentally different and focus on the cultural symptoms of patriarchal oppression. Reforms in the superstructure of society would be advocated, but the change in the economic basis of capitalism was not important. Such feminism assumes that oppression of women has nothing to do with material production relationships. Hennessy and Ingraham explicitly count Donna Haraway among these cultural feminists. Carol A. Stable understands postmodern theories as those that grasp politics only by categories of identity (Stable 1997, p. 396). The political struggle is directed only against the usually poorly defined category of power. This is the case, for example, in the case of Michel Foucault. He, too, thinks that class analyses are becoming less and less important in postmodern theories, even though class differences are actually increasing. By identity politics, he means, for example, B to the marketing of lesbian and feminist identities and that it gives the impression that identities can be bought like clothes (see Stable 1997, p. 405). He also criticizes these theories as strongly constructive. Due to the policy objectivity, it is often no longer possible to talk about political issues in an understandable way (Stable 1997, p. 405). 3. Personal assessment with cyborg metaphor describes, among other things, the social change which I think is very important to analyse it and its impact: the transition from Fordist, welfare-state organized capitalism to post-Fordist, neoliberal. It turns out that at every stage of capitalism, there is concrete technology as an innovation, partly responsible for social change. At the time of industrialization it was a steam engine, a Fordism car and television, and now post-Fordism these are new information and communication technologies. Biotechnology is becoming more and more important and its impact can only be guessed at. But I wouldn't say, as Haraway does, that bio and I&K technology already have the same importance. Virtual reality, artificial intelligence and biotechnology are certainly examples of blurring the boundaries between humans and machines. However, I think That Donna Haraway sees this cyborgisation as a technological productive force. VR and AI are an aspect of technological and social change, but I think both the software and computer industries as well as the new I&A&K technologies, such as the Internet, are central. These are areas where enormous profits are currently being made and that society is significantly reshaping its application. Economic globalization, lean corporate organization and telework are some aspects of this transformation. As capitalism transforms into a globalised information economy, more and more people around the world are facing poverty, unemployment, dequalification and precarious working and living conditions. And it is not only confined to the so-called 3rd world and women, as in the past, but also affects more and more people in the West today. I like Haraway's analysis very well that it sums up the terms of informatics supremacy and the domestic economy: post-Fordism means changing relationships with women and the oppressed, as well as those in power around the world: poverty and social declassification are no longer (almost) exclusively female, but are affecting an increasing proportion of people - and more and more women. Cyborgs, Haraway says, also cross the boundaries between humans and animals. In doing so, it seems to link the future of hope between the two. The Commission has it today. I think this argument is very problematic, almost biologicistic. I assume there are qualitative differences between animals and humans. Evoluarsel, with each system redesigned, which means repealing the new system level, creates new features that cannot be reduced to the old ones. Such emerging characteristics distinguish humans from animals: they can identify the means of achieving the target; consciously act and organise themselves socially. If such qualitative differences are rejected, equal rights shall be established for animals and humans, or even equality or equal meaning of both has been established, there is a risk of biology or an anthropomorphic misconception. This can be very dangerous because, for example, social Darwinism and human comparison with animals (parasites, lice, etc.) were/are an important part of fascist ideologies. I agree in principle with Haraway that racial, gender and class cross alliances are a necessary strategy to resist capitalism in its current form. Nonetheless, I don't think there's any impetus and that class analysis shouldn't just be thrown overboard. I agree with Marxist feminism: in the case of postmodern theories, including Haraway, modern class analysis of capitalism seems to be becoming less and less important, even though the differences between the classes are deepening. By modern means, I mean a class concept that differs significantly from that of classical Marxism, which speaks only of the class as a counter-antagonistic relationship between capital and wage labour. Feminist branding has already spoken out against narrow-class concepts in the 1970s. I have given Donna Landry, Gerald Maclean and Christine Delphy as an example. Feminist materialism must almost undo the traditional view of the class, otherwise the oppression of women will be downgraded to semi-controversial. Therefore, in my view, it is generally not possible to blame the representatives of this direction in general for narrow-mindedness, dogmatism and aggregation of claims. With such a class concept, the theory of Gilles Deleuze and Félix Guattari can be used: they speak of modern capitalism in a map characterized by lines that produce bipolar segmentation. How do you understand that? I interpret it as a way that capitalist logic creates a series of opposites and divides: these are bipolar relationships or binary codes e.B. rich/poor, north/south, middle/peripheral, capital/wage, male/female, Heterosexual/homosexual, labour/unemployed, white/black, adult/young, environmental destroyer/environmentalist, militarist/pacifist (responds to war/peace), racist/racist/anti-racist, capitalist/capitalist, between a person considered skinny, beautiful, normal or intelligent on the one hand and those deemed fat, ugly, abnormal or stupid on the other. We are binary segmented according to great social anoppositives: social classes, but also for men and women, adults and children, etc. (Deleuze/Guattari 1992, p. 284). I call these bipolar relationships, i.e. segmental, which is against capitalism, relationships between classes. The nature of the class of capitalism is no longer one-dimensional, characterised by one contradictory relationship between capital and wage labour, but in a plural: many conflicting relationships exist side by side and on top of each other (the latter, for example, B for women of color. B to which haraway refers). All these class relationships are becoming more acute in neoliberalism around the world. Haraway talks about problematic dualisms as a man/woman and himself/other, but he seems to refuse to talk about classes. But I consider resistance to the concept class to be an effective strategy. In my opinion, it is only possible to solve global problems if the alliances form, as Haraway believes. In my opinion, these must be alliances consisting of groups that are described against binary class relations and who want to develop a common anti-capitalist perspective. Only in this way can the globalisation of the economy and poverty combat the resistance to globalisation. The idea of networking, social, communicative and technical networks plays an important role here. The question for me is whether Haraway's unity is only about feminism or whether it has broader alliances in mind. If that is the case, I consider it to be an inadequate strategy in the fight against racist, male-dominated capitalism (Haraway), which also takes advantage of globalisation. If Donna Haraway does not use objectivity as a measure of individual views in these political solidarity networks, which should represent heterogeneous plurality and linking partial perspectives and suspended voices to a collective theme position (and a radically constructive argument is easily possible because then it is not right/wrong), it degenerated into postmodern arbitrariness. which excludes synthesis to a collective capitalist position. In my opinion, participation groups in such a network must be anti-fascist, anti-sexist and racist. Otherwise, it is not possible to make a common synthesis an object of emancipation that is opposed to the use of capitalism. The high stylization of cyborg metaphor in the context of sci-fi aesthetic is superfluous. While it is appropriate to shape ideas and visions of a gender world without the oppression of women, it does not require a reference to science fiction culture. In my opinion, this is more true of the criticism of Marxist feminism on postmodernism, which means that identity and culture are too central and that class analysis is ignored. In polemical terms, reading science fiction novels and watching Star Trek &K; Co. is thus a stylized feminist resistance project. Literature: Althusser, Louis 1976 Essays on Self-Criticism, Atlantic Highlands / NJ, Humanities Press Bühl, Achim 1997 virtual society: economy, politics and culture under the sign of Cyberspace, Opladen/Wiesbaden, Westdeutscher Verlag Delphy, Christine 1975 for Materialistic Feminism, in: Hennessy/Ingraham 1997b, p. 59-64 Deleuze, Gilles/Guattari, Félix 1992 Thousand Plateaus, Berlin Ereichhren, Barbara 1976 What is socialist feminism?, in: Hennessy/Ingraham 1997b, S. 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