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Twentieth-Century Socialist Feminism:
Donna Haraway and Marge Piercy

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Abstract

This dissertation aims to explain socialist feminism in the late twentieth century through the reading of two socialist feminist texts, which are Donna Haraway's essay "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century" (1985), and Marge Piercy's novel *Woman on the Edge of Time* (1976). It also aims to recognise and explain the connections between both works. In both of them an alternative to white capitalist patriarchy is given in order to propose a society without inequalities of gender, social class or race; this alternative is going to be the cyborg, which is a technological creature designed to end with those inequalities.

Keywords: Cyborg. Donna Haraway. Marge Piercy. Socialist feminism. Technology. Twentieth century.

El propósito de este Trabajo de Fin de Grado es explicar el feminismo socialista de finales del siglo XX mediante la lectura de dos textos feministas socialistas, que son el ensayo "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century" (1985) escrito por Donna Haraway, y la novela *Woman on the Edge of Time* (1976) de Marge Piercy. También tiene como objetivo reconocer y explicar las conexiones entre las dos obras. En ambos textos se proporciona una alternativa al patriarcado capitalista blanco, que es lo que critica el feminismo socialista, para proponer una sociedad sin desigualdades de género, clase social o raza; esta alternativa será el cÍborg, que es una criatura tecnológica diseñada para acabar con estas desigualdades.

Palabras clave: CÍborg. Donna Haraway. Feminismo socialista. Marge Piercy. Siglo XX. Tecnología.

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Introduction

My aim writing this B. A. Thesis is to look into socialist feminism in the late twentieth century by reading and analysing two works—an essay and a novel—that are classified as social feminist. These two works are “A Cyborg Manifesto: Science, Technology and Socialist-Feminism in the Late Twentieth Century” (1985), written by Donna Haraway, and *Woman on the Edge of Time* (1976) by Marge Piercy. Both works have been written by American feminist women and are classified as socialist feminist works; both of them are closely related to technology and science as well.

My initial theory is that both works are related and that some traits in Piercy’s novel acted as a source of inspiration for Haraway when she was writing her manifesto, so my purpose with this dissertation is to analyse both works in order to disentangle these connections. Marge Piercy’s novel is a socialist feminist novel whose plot is placed between two opposite worlds: the present and the future. In this novel, the present represents the situation from which we should escape—the problems that socialist feminism struggles with—while the future represents a utopian place towards which we should move to solve these problems. As regards Haraway’s essay, it is a complex writing in which she presents the model of socialist feminism that she criticises and she proposes a solution for it, which is going to be ‘the cyborg’.

It is not easy to find many texts working on this specific topic, but I have found that Brownen Calvert shows this same connection between both texts in her article “Cyborg Utopia in Marge Piercy’s *Body of Glass*” (1991), in which the author mainly makes an analysis of the utopian features present in *Body of Glass* (1991), also making reference to *Woman on the Edge of Time* (1976) and Haraway’s manifesto. Another work that mentions both Haraway’s manifesto and Piercy’s *Woman on the Edge of Time* (1976) is Joan Haran’s “(Re)Productive Fictions; Reproduction, Embodiment and Feminist Science in Marge Piercy’s Science Fiction” (2000), in which the author explores the constructions of ‘woman’ in Marge Piercy’s fiction and other texts.

My Thesis will prove that there is a clear link between both texts, and since Piercy’s work was written and published before Haraway’s essay, it is obvious that it was Piercy who influenced Haraway’s work, and not the other way round; it also provides a deeper analysis on the relations between both authors, not focusing on *He*,

She and It (1991) as the majority of authors have done. The objectives of my dissertation are to contextualise socialist feminism, to draw the main ideas of both works, and then, to establish the connections between them, to finally show that both works are closely related and follow the same line.

The methodology that I will follow to carry out my analysis will be a parallel reading of both texts, paying special attention to those characteristics they have in common in order to establish the connections between them.

In order to present the objectives of my dissertation in a clear way I have divided it into three main chapters. Chapter one “The different feminist waves and socialist feminism” provides a contextualization of socialist feminism. Chapter two, “Donna Haraway’s ‘A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century’ (1985)” corresponds to the analysis of Haraway’s essay, and it is subdivided into five sections: What cyborgs are and when they appear, Women’s identity, The new terminology for the cyborg, The ‘homework economy’, and Haraway’s proposal: the cyborg. Finally, chapter three “Marge Piercy’s *Woman on the Edge of Time* (1976) and its connections to Donna Haraway’s ‘A Cyborg Manifesto (1985)’” is the analysis of Piercy’s novel showing its connections to Haraway’s essay.

The different feminist waves and socialist feminism

In this first chapter of the B. A. thesis my aim is to draw the context in which Donna Haraway's article was written and published. As this article is classified as socialist feminist, it is important to briefly talk about 'feminism' and the different 'waves' into which it is divided first, and then, to centre the topic on socialist feminism.

The answer to the general question as to what 'feminism' is will vary depending on when and where we ask. The Oxford Dictionary definition will tell us that feminism is "The advocacy of women's rights on the ground of the equality of the sexes." But feminism is not only a fight for equality between sexes; each movement within it fights for something else, and of course, this struggle is different depending on the century it takes place, so that is why when we talk about feminism we do it in terms of waves and movements.

Establishing how many waves there are is a difficult task due to the extensive debate existing on this topic. Most experts on feminism assert that there are three waves and that after the third wave there comes 'postfeminism', while some others state that there are four waves. It is difficult to know if there are three or four waves as feminism is constantly changing and new movements within it appear every few years.

Feminism officially started in 1848 with the Seneca Falls Convention, but it actually started some years before; whenever a woman claimed for her rights, feminism was present. In fact, there are records of books written by women which talked about the situation and rights of women years earlier, such as *A Vindication of the Rights of Women* (1792) by Mary Wollstonecraft. But this is not the only record of early feminism: there were more women writing about their rights, about women's education, or just writing novels in which the main character was a woman and the patriarchal relations were turned over, which constitute the early attempts of feminism.

Simone de Beauvoir wrote that "the first time we see a woman take up her pen in defense of her sex" was Christine de Pizan who wrote *Epître au Dieu d'Amour* (*Epistle to the God of Love*) in the 15th century. Heinrich Cornelius Agrippa and Modesta di Pozzo di Forzi

worked in the 16th century. Marie Le Jars de Gournay, Anne Bradstreet and Francois Poullain de la Barre wrote during the 17th. (*History and Theory of Feminism*. Web. 1 February 2016)

So, although the first evidences of feminism took place years, and even centuries earlier, feminism as such started in the mid-nineteenth century with the Seneca Falls Convention, which was held in New York and whose aim was to discuss women's rights. This was the first convention talking about these issues and it settled the beginning of what would become known as the 'first wave' feminism.

In general terms, first wave feminism lasted from 1848 to 1920 approximately, and feminists belonging to that wave focused mainly on gaining power for women, not having to enter into an arranged marriage, and not being considered as properties, as well as having the right to vote and to own properties. One key point within this wave is that feminism at that time was much linked to the issue of slavery: women were asking for the abolition of slavery when they realised that they did not have the rights they were claiming for slaves.

The second wave feminism ran approximately between 1960 and 1988. Once women obtained the right to vote, they realised that they were still not equal to men and that they were always fighting for other groups' rights instead of fighting for their own rights, which were less than those belonging to other minority groups. They were claiming for equality between men and women; they wanted to have the same opportunities as men had to study, to work outside home and to have a career and decide on their sexuality.

Although it is known that third wave feminism started around 1990, its end is not so clear. Some experts say that it still continues in the present, while others affirm that it was over circa 2010. It reacted to the failures of the second wave. Feminists now included in their interests issues such as racism and homophobia, and the stereotypes people had on feminist women and on women in general.

Within this third wave feminism, feminists divided themselves into different groups, but this division had already begun during the second wave. Each one of these groups had a different ideology as, for example, radical feminism, black feminism, and socialist feminism, which is the most relevant one for this dissertation. These

movements are very varied and a feminist can belong to more than one of them, as they are not necessarily opposite to each other.

Is there a 'fourth wave' feminism? Or it is just 'postfeminism'? It is a very difficult-to-answer question due to the fact that we are living it nowadays: distinguishing among movements and periods while we are experiencing them is quite problematic. According to some experts, it is very clear that we are now in the fourth wave feminism because there still are women who declare themselves feminists and fight for women's rights. But other scholars maintain that feminism is now over and it is time for postfeminism to act. Postfeminism is not against feminism, but it reacts against some of its intentions while, at the same time, it supports other feminist ideas.

Fourth wave feminism is tough to define. According to the ones that affirm that we are nowadays living the fourth wave feminism, it has much to do with the second wave, from which it takes up topics such as sexuality. This wave deals with issues such as transgenderism, race and colour, male feminists and again the issue of sexuality related to prostitution and abortion. Due to the fact that this wave is born within the Internet era, feminists belonging to this wave take advantage of it and use the social networks such as Twitter, blogs and Facebook to publish and share their ideas.

Donna Haraway's "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century" (1985), which is the theoretical centre of this paper, belongs to the third wave feminism and to socialist feminism, to be more precise. Although it was first published in 1985, when the second wave was still going on, the ideas expressed in it have more to do with the third wave than with the second; this is because feminist waves are quite recent and we do not have much perspective about them, so the dates in which they are classified vary from one author to another. The manifesto was published again in 1991, when the third wave had already erupted, and as its title clearly states, its main ideas are about science, technology and socialist feminism in the late twentieth century.

But, what is socialist feminism? This term must be clear in order to reach a proper understanding of this essay because it is a key point of the article and it has much to do with Marge Piercy's novel as well. As I previously stated, socialist feminism is a movement that takes place within feminism in general. So, in order to understand socialist feminism it is crucial to understand Marxist ideas first, as socialism goes

always together with Marxism, and also that it is much more related to politics than other feminist movements and, because of it, we will find terms belonging to the economic and political field.

Imelda Whelehan in her book *Modern Feminist Thought. From the Second Wave to 'Post-Feminism'* (1995) talks about socialist feminism and Marxist feminism as very similar terms, and does not agree with Rosemarie Tong, another feminist whose view on both terms as being distinct she rejects:

The terms Marxist and socialist become relatively interchangeable when describing those feminists who have endeavoured to form alliances with the political Left. However, critics such as Rosemarie Tong argue that they represent two distinct tendencies within feminist thought — socialist feminism having superseded Marxist feminism and being 'largely the result of Marxist feminists' dissatisfaction with the essentially gender-blind character of Marxist thought' (Tong 1989:173) (44)

Socialist feminism is then a movement which has a left-wing ideology, and whose main ideas have to do with social classes, social conditions, and economic position, among others. According to this movement, women are not equal to men due to the fact that they live in a patriarchal society where the power relations are already established and the man is the one commanding, while the woman has to be always in a lower economic position and subject to men.

It can be agreed that feminism and socialism seek, to some extent, the same goal, which is to transform society in order to end with social injustices and differences among the different social groups. Feminism's ultimate purpose is to achieve equality between men and women, regardless of the social or ethnic group they belong to; while socialism or Marxism somehow pursue the same objective, which is obtaining equality for all people, including women and men, lower class and high class people, black and white people, Christians and Muslims, and so on.

According to Imelda Whelehan, " Marxist feminists are concerned with the fate of women workers in the labour market, as well as with examining how women's perceived natural function as carer and domestic labourer affects notions of her 'value' within the workplace" (45). In this quote she is talking about one of the most important issues of socialist feminism, which is the place of women in the labour market.

As women's place has always been considered to be the house and to care about their family, women who had a job outside the home context, did not have the same conditions as men and they were treated as inferior because of the thought that they were not looking after their family. So what these socialist feminists wanted was to have an egalitarian treatment and the same working conditions as men, as well as not being considered as 'home' creatures who had to stay at home.

It is important to bear in mind that the society in which we are living now is a patriarchal society and it has always been like that, so women have always been and still are dominated by men in all senses. It is obvious that, in the twentieth century, power relations were governed by men in economy, politics and the labour market among others, as it was hard to find a woman occupying a management position or governing a country.

Socialist feminists point to capitalism as the major barrier for women to achieve equality in society and in the labour market, as they claim that capitalism has always been the main problem for equality among all the social groups, and they blame it for the economic differences and the working conditions people have.

Donna Haraway's "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century" (1985)

Donna J. Haraway (1944-present) is an American University professor and writer who has always been interested in biology, philosophy, feminism and technology. In her writings she usually combines these elements as we can clearly notice from the titles of her publications. Some of her works are *Crystal, Fabrics, and Fields: Metaphors of Organicism in Twentieth-Century Developmental Biology* (1976), *Primate Visions: Gender, Race, and Nature in the World of Modern Science* (1989), *Simians, Cyborgs and Women: The Reinvention of Nature* (1991), and *When Species Meet* (2008).

The essay which is the focus of interest for this Thesis is "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century" (1985). It was first published in 1985 in the *Socialist Review* and it was published again in 1991 as part of *Simians, Cyborgs and Women: The Reinvention of Nature*, which is the edition that I am using for this dissertation.

2.1. What cyborgs are and when they appear

Donna Haraway's essay is, according to her, an attempt to create an "ironic political myth" (149) which is going to be the 'cyborg'. According to the Oxford Dictionary, the term 'cyborg', which is a shorthand for 'cybernetic organism', makes reference to "a fictional or hypothetical person whose physical abilities are extended beyond normal human limitations by mechanical elements built into the body", while Haraway's definition is "a cyborg is a cybernetic organism, a hybrid of machine and organism, a creature of social reality as well as a creature of fiction." (149).

It is fundamental to consider that the end of the twentieth century is a period in which technology plays an essential role in society because it starts to be used in almost every field, so humans start to use technology in their everyday life and start to depend on it, which turns humans into cyborgs. A human who depends on technology in order

to survive or improve his living standard is a cyborg, as for example a person who needs a pacemaker or a bionic limb, or just a person who uses technology and machines so he can improve his way of working. Donna Haraway declared herself a cyborg because for her it is difficult to distinguish where the human ends and technology begins. Indeed, for her we are all cyborgs nowadays.

The cyborg Donna Haraway presents in her work is a completely different creature from all we know at the moment; it is a creature without gender that does not come from procreation as such because it does not come from the union of a man and a woman; it is not born, as humans are. Cyborgs come from militarism, patriarchal capitalism and state socialism (151); they come from the State, which can be a problem if they remain faithful to it, because their role is changing social relations instead of executing State's orders. The cyborg is a utopian and post-gender creature; it does not have a gender, so that is why everything changes with it.

There are three main frontiers that are no longer clear during the twentieth century, which allow Donna Haraway to perform this political-fictional analysis. The first frontier is the distinction between human and animal, which is not evident anymore, so whenever this border is broken, there appears the figure of the cyborg. The second barrier that is transgressed is the one existing between 'animal-human (organism)' and 'machine' (152). This frontier that previously separated organisms from machines is blurry now because machines are no longer imitating humans; they have started to be autonomous and kind of alive, while organisms seem to be dormant. And the third boundary is the one between the physical and the non-physical, because modern machines are everywhere and they can be imperceptible due to their size. Technology has turned to be a matter of invisible waves such as the Internet, and also a matter of tiny machines whose motto can be 'the smallest, the most powerful'.

"So my cyborg myth is about transgressed boundaries, potent fusions, and dangerous possibilities which progressive people might explore as one part of needed political work." (154), we read in Haraway's essay. It can be said that for Haraway there is a need to transgress these boundaries in order to change the dualism already existing between human/animal, organism/machine and physical/non-physical, because there are no longer just two sides; there can be things in between, and dualisms are obsolete.

2.2. Women's identity

Donna Haraway discusses the issue of fractured identities, which for her is a big problem within feminism. These fractured identities affect not only feminists, but women in general because their identity is constructed taking into account gender, race and class; so a woman is not just a woman, she can be black, Chicana, white, poor, rich... Here lies the difficulty of giving a single name to a woman. This fragmentation leads to a tricky concept of woman and also to the possibility of women governing over women instead of fighting together for their equality. For feminists the problem is even more marked since, as I have previously stated, there are several movements within feminism which can be extremely opposed one to another.

When Donna Haraway starts talking about socialist feminism in her essay she makes a caricature of it, she makes a criticism because she thinks that we have the chance and the tools to do things better. The first socialist feminists saw as an achievement the recognition of the work women did as 'a job', no matter the salary they perceived for it or if it was the work done at home cleaning, cooking and caring for their children. The main point here is to consider women as part of the labour market. Another key point in Haraway's caricature is the objectification of women and the fact that the majority of women's jobs were related to sex and these jobs were performed by women of the lower classes, as the high-class women did not have the necessity to work.

In her manifesto, Haraway presents the structure of the socialist feminist model for race, for which she makes the caricature, which is the following:

socialist feminism--structure of class // wage labour // alienation labour, by analogy
reproduction, by extension sex, by addition race radical feminism - structure of gender //
sexual appropriation // objectification
sex, by analogy labour, by extension reproduction, by addition race (160)

In this model we can observe that there is an objectification of women, as I have pointed out above. It is clearly presented that it is the class structure and the alienation of labour that makes women to be objectified.

2.3. The new terminology for the cyborg

For Haraway, it is important to reconstruct social relations taking into account the new technological advances, science and machines that are incorporated in our daily life. There appears a new terminology in order to talk about these advances and relationships, and Haraway makes a chart with the dichotomies from the old hierarchical dominations to the new networks, what she calls ‘the informatics of domination’ (161):

Representation	Simulation
Bourgeois novel, realism	Science fiction, postmodernism
Organism	Biotic Component
Depth, integrity	Surface, boundary
Heat	Noise
Biology as clinical practice	Biology as inscription
Physiology	Communications engineering
Small group	Subsystem
Perfection	Optimization
Eugenics	Population Control
Decadence, Magic Mountain	Obsolescence, Future Shock
Hygiene	Stress Management
Microbiology, tuberculosis	Immunology, AIDS
Organic division of labour	Ergonomics/cybernetics of labour
Functional specialization	Modular construction
Reproduction	Replication
Organic sex role specialization	Optimal genetic strategies
Biological determinism	Evolutionary inertia, constraints
Community ecology	Ecosystem
Racial chain of being	Neo-imperialism, United Nations humanism
Scientific management in home/factory	Global factory/Electronic cottage
Family/Market/Factory	Women in the Integrated Circuit

Family wage	Comparable worth
Public/Private	Cyborg citizenship
Nature/Culture	Fields of difference
Co-operation	Communications enhancement
Freud	Lacan
Sex	Genetic engineering
Labour	Robotics
Mind	Artificial Intelligence
Second World War	Star Wars
White Capitalist Patriarchy	Informatics of Domination

The terms on the left column are the ones already existing, whereas the ones on the right column are those that Haraway is going to use. Observing the terms on the right column we can notice that what Haraway does is to create a new terminology for the cyborg, which is the solution she proposes to end with the problems of socialist feminism. The cyborg is going to be a figure in between men and women that does not depend on anyone, whose main aim is going to be to end with the social differences in general, but I will talk about it in more depth later on, because what now interests us is the production of this new terminology.

It is very interesting to analyse the differences between the terms in both columns, as it is very clear that the terms on the right represent a new entity in a modern world, as well as a new way of thinking. For example, there is no more sex, the way of 'reproduction' for the cyborg is going to be 'genetic engineering', which means that this creature is not going to come from the union of a man and a woman as I have mentioned above. This new type of relationship is behind Haraway's pair of terms 'reproduction' and 'replication'.

Another interesting case is the replacement of 'mind' with 'artificial intelligence': the cyborg is going to have an artificial intelligence, it is going to be autonomous in its way of thinking, but we have to take into account that its intelligence is something created by man, something which is not natural.

Another term which is important in Haraway's chart is 'Women in the Integrated Circuit', which is replacing 'Family/Market/Factory', and it will be an important point

in Haraway's manifesto. 'Family/Market/Factory' makes reference to the places women occupy in society: they belong to the family, the home area, but they also have a place in the market and in factories depending on their social status; while lower class women have their place with their families and in the factories as workforce, higher class women do not belong in factories, they do not have the need to work, so they just stay at home looking after their families and they go to the market, not only with the purpose of doing the shopping, but as kind of social meeting and entertainment. The point all women have in common is the family, no matter what social class they belong to, they have to care for their children and do the housework.

The last pairing in this chart brings together two key terms which represent the most important change that comes with the cyborg, and these terms are 'White Capitalist Patriarchy' and 'Informatics of Domination'. These terms are extremely important because they clearly represent two different ways of understanding society. 'White Capitalist Patriarchy' is the way things have been throughout history; Western society has always been dominated by white rich men and it is what socialist feminism wants to end up with. Instead of 'White Capitalist Patriarchy', Donna Haraway proposes the term 'Informatics of Domination' that comprehends the new entity, the cyborg, and the society in which it is created.

Haraway comes up with a new model of society in which things are completely different with the apparition of the cyborg, as this entity is going to revolutionise everything. The first important change is that the cyborg is not natural, it is an artificial creature which is generated with specific characteristics that can be selected before creating it. This does not happen with humans, they are born in a natural way and their characteristics are aleatory: nobody can choose the sex of a baby before he or she is born; nobody can select from a range of features and give them to the baby; he/she is going to be as nature wants; although nowadays science is so advanced that some surgeries can be done even before the child is born in order to cure some particular diseases. But with cyborgs there comes the revolution: they are built with the precise characteristics that we require to fulfil specific needs and tasks.

With the emergence of the cyborg we also have to think in terms of production and production costs, and not in terms of birth control. Cyborgs are a way of controlling population according to what is needed: there will not be more cyborgs than those

needed and costs will be reduced; at the same time, it will be impossible to have a scarcity of cyborgs if they are built as needed.

According to Haraway, there are no longer dichotomies between mind and body, animal and human, organism and machine, public and private, nature and culture, men and women, primitive and civilized (cf. 163) because the cyborg is everything and nothing at the same time. Cyborgs are not men or women, they have no gender, but they still represent both of them; they are not organisms or machines, but a blending of both. With the arrival of technology and biotechnology we have the chance of recreating our body, which opens the door to a new type of relationship between organisms and technology and to the possibility of changing social relationships. Everything depends on and is based on technology now. As Haraway states in her essay, “The cyborg is a kind of disassembled and reassembled, postmodern collective and personal self. This is the self feminists must code” (163).

2.4. The ‘homework economy’

With the ‘New Industrial Revolution’ the labour market is changing and white men in advanced industrial societies are losing their jobs in a permanent way, while women are not that affected and they still have a place in the job roll (cf. 166). Women are now structuring their lives around their jobs because they work long hours to obtain a salary and maintain themselves and their family, but in many cases they have no time to build a family. If women are traditionally those in charge of children and the house, and if now they have to work more, they do not have time to raise a family; if they do, they have no time to care for them as they previously did, when they just stayed at home. Therefore, their jobs are conditioning women’s lives.

To present this situation, Haraway adopts Richard Gordon’s term ‘homework economy’. He was an American theoretical biologist who, according to Haraway, “intends ‘homework economy’ to name a restructuring of work that broadly has the characteristics formerly ascribed to female jobs, jobs literally done only by women” (166). As Haraway states in her essay, “work is being redefined as both literally female and feminized, whether performed by men or women” (166). This means that work is

being converted into a 'woman' thing and it is going to be something weak and vulnerable; as Haraway says,

To be feminized means to be made extremely vulnerable; able to be disassembled, reassembled, exploited as a reserve labour force; seen less as workers than as servers; subjected to the time arrangements on and off the paid job that make a mockery of a limited work day; leading an existence that always borders on being obscene, out of place, and reducible to sex (166).

As women are getting new positions in the labour market, their role in it is essential. Now there are black women who are no longer working as domestic service, but they are working in offices. There are also teenage girls in poor countries working at factories and they have the only salary in their family. As we can see, the labour market has changed from those days when women were confined to domestic tasks, and nowadays they have a key role in it and have to be considered as integrated within the capitalist economy.

Haraway presents three forms of families that “dialectically relate to forms of capital and to its political and cultural concomitants” (167). These three forms of families are the following:

1- The patriarchal nuclear family, structured by the dichotomy between public and private and accompanied by the white bourgeois ideology of separate spheres and nineteenth-century Anglo-American bourgeois feminism; 2- the modern family mediated (or enforced) by the welfare state and institutions like the family wage, with a flowering of a-feminist heterosexual ideologies, including their radical versions represented in Greenwich Village around the First World War; and 3- the 'family' of the homework economy with its oxymoronic structure of women-headed households and its explosion of feminisms and the paradoxical intensification and erosion of gender itself. (167)

The first form of family is the patriarchal nuclear family, which is the prototypical family in which the dominant one is the husband. The wife must stay within the home sphere doing the house tasks and caring for her children, while the husband is the one working outside the house in order to maintain the family. The second form of family is the modern family mediated by the welfare state and institutions; in this second form of family, the role of the wife is getting more important, and it is not just the husband who

works outside the house; both husband and wife can work outside the home. And the third form of family is the 'family' of the homework economy, where women are the ones working outside the house and bringing money to the family.

While the first and the third forms of family are completely opposite to each other, the second form is in between them. The evolution of these forms of families has much to do with the evolution of society and feminism; before the twentieth century it was hard to find a family in which the one working outside the house was the wife instead of the husband, because the society was patriarchal and the family had to be patriarchal too. During the First World War, a lot of families started to be maintained by women because men were all fighting at the war and most of them even died in the front, so women started to have a different role by that time. As time goes by, the work is more feminized and men have less space in the labour market.

New technologies have some specific effects in 'homework economy', which are the "world-wide structural unemployment" (168), hunger, eradication of 'public life', changes in sexuality and reproduction, and "the reformulation of expectations, culture, work, and reproduction for the large scientific and technical work-force" (169). With the arrival of new technologies there is a worldwide structural unemployment because machines start to be part of the production process and they substitute humans. Therefore, there is a massive job destruction, particularly in developed countries, which affects mostly men. They also have an effect on hunger, as Haraway points out paraphrasing the work of Rae Lesser Blumberg (1983), professor at the University of Virginia: "women produce about 50 per cent of the world's subsistence food" (168). Although women produce a high percentage of food, they are excluded from the benefits of their production. There is also an eradication of the 'public life' because there are machines and new technologies almost everywhere controlling, in one way or another, people's lives. Sexuality and reproduction are also affected by new technologies; the human is seen as an instrument of private satisfaction rather than reproduction, as it was considered before, and now, with the arrival of new technologies, there is an improvement of the medical tools used to examine women's reproductive system. And the last effect of the emergence of new technologies is "the reformulation of expectations, culture, work, and reproduction for the large scientific

and technical work-force” (169), because there are masses of people who are restricted to a homework economy and who are illiterate in a high percentage.

Donna Haraway adopts from Rachel Grossman (1980) “the image of women in the integrated circuit to name the situation of women in a world so intimately restructured through the social relations of science and technology” (165). Women in the twentieth century do not have just a place; there are several places which are connected among themselves and make a kind of network with no boundaries. To illustrate this, Haraway says:

So let me return to the earlier image of the informatics of domination and trace one vision of women’s ‘place’ in the integrated circuit, touching only a few idealized social locations seen primarily from the point of view of advanced capitalist societies: Home, Market, Paid Work Place, State, School, Clinic-Hospital, and Church. (170)

Considering that this image interacts with science and technology, for Haraway it is very important and necessary to create a socialist-feminist politics related to them (cf. 172). Although there are emerging new efforts such as “Marxism, psychoanalytic, feminist, and anthropological” (173), Haraway considers that they are not enough and/or they can do better. These movements or theories on their own are not enough to express and analyse what is occurring nowadays, that is why she combines them in socialist feminism.

“Perhaps, ironically, we can learn from our fusions with animals and machines how not to be a Man, the embodiment of Western logos” (173). In this quote, Haraway expresses that we should not be a Man, this ‘Man’ she refers to is not a man as such, he is not a common male human, but Man in general, the human being. This ‘Man’ is the personification of the idea the Western culture has of the human being; so Haraway expresses her will to look at the negative aspects of the blendings of animals and machines, in order to be better human beings.

2.5. Haraway’s proposal: the cyborg

The last part of Haraway’s essay shows her proposal in order to end with all those things she criticises throughout her essay. Her solution is going to be a myth of political

identity: the cyborg. But Haraway is not the founder of the cyborg, she just adapts and adopts what other authors have done before. She focuses on the ideas of two groups of feminists: French feminists (Luce Irigaray and Monique Wittig) and American radical feminists (Susan Griffin, Audre Lorde, and Adrienne Rich). In order to construct her cyborg myth, she looks at two type of texts in which cyborgs appear: constructions of women of colour and monstrous selves in feminist science fiction (cf. 174). Both types of texts are interconnected.

The first group of texts is the one that constructs of women of colour. As Haraway states in her essay, “Earlier I suggested that ‘women of colour’ might be understood as a cyborg identity” (174). She identifies ‘women of colour’ with cyborgs, and mentions some writings that show the same idea as her, *Sister Outsider* (1984) by Audre Lorde or *Loving in the War Years* (1983) by Cherrie Moraga. These works are very much related to the question of identity.

The Western world is full of dualisms that also appear in these stories of ‘women of colour’ and other works. These dualisms still persist nowadays and the cyborg is the one that has to end with them. Haraway refers to these dualisms as “systemic to the logics and practices of domination of women, people of colour, nature, workers, animals - in short, domination of all constituted as others, whose task is to mirror the self” (177). The most remarkable pairs of dualisms are: self/other, mind/body, culture/nature, male/female, civilized/primitive, reality/appearance, whole/part, agent/resource, maker/made, active/passive, right/wrong, truth/illusion, total/partial, God/man (177).

The second group of texts is the one about monstrous selves in feminist science fiction. In her essay, Haraway makes a brief reading of some works that belong to this group such as *The Adventures of Alyx* (1976) or *The Female Man* (1975) by Joanna Russ, *Tales of Nevèrÿon* (1979) by Samuel R. Delany, *Dawn* (1987) by Octavia Butler, or *Superluminal* (1983) by Vonda McIntyre. According to Haraway, “Cyborg monsters in feminist science fiction define quite different political possibilities and limits from those proposed by the mundane fiction of Man and Woman” (180), which means that cyborgs open up different possibilities from those of the ‘real world’.

Our taking cyborgs seriously, as something real, and not considering them to be our enemies, will have several consequences. The first consequence is that “the machine

is us” (180), we are machines and we control them, we create machines and we blend ourselves with them. The second consequence is that gender should not be a global identity as it has been throughout history. The third consequence is to question whether women are the ground of life or not; and the last consequence is regeneration: cyborgs do not need rebirth, they regenerate whenever they are broken, so reproduction here comes into question as well; human reproduction would be unnecessary with the existence of cyborgs; and this leads us to a world without gender, because cyborgs do not have gender, it is not needed.

To end this chapter, I must say that cyborgs are Haraway’s proposal and solution to all the problems she considers in her essay. The cyborg would be a creature without gender and that would solve the inequalities between men and women, which has been a major problem for feminists over centuries. Cyborgs would also end up with dualisms, which are not necessary any more in a world where boundaries are unclear. Another key aspect of cyborgs is that they go towards a technological and scientific politics, which is what Haraway suggests. To conclude her essay, Haraway says the following: “It means both building and destroying machines, identities, categories, relationships, space stories. Though both are bound in the spiral dance, I would rather be a cyborg than a goddess” (181).

Although Haraway does not mention it in her essay *A Cyborg Manifesto: Science, Technology and Socialist-Feminism in the Late Twentieth Century* (1985), she took some ideas from the novel *Woman on the Edge of Time* (1976) by Marge Piercy. We can know that because she cites Marge Piercy and her novel several times through her work *Simians, Cyborgs and Women: The Reinvention of Nature* (1991), which contains several Haraway’s essays, and as I have said in the previous chapter, where she also included the essay which is the subject of this paper.

Marge Piercy's *Woman on the Edge of Time* (1976) and its connections to Donna Haraway's "A Cyborg Manifesto" (1985)

As I have stated in chapter two of this dissertation, Haraway got inspired from Marge Piercy's novel *Woman on the Edge of Time* (1976) to write her manifesto; that is the reason why I have chosen to analyse this novel, because my aim is to establish the relations between both works, as it is clear that there is a connection between both of them.

Marge Piercy (1936-present) is an American writer most of whose works follow a political and feminist path. At the beginning it was hard for her to publish any of her novels and she changed the feminist point of view, as she thought it was the problem. She has been writing novels, some essays and poetry through all her life and she founded a publishing company with her last husband, with whom she also wrote a play. Some of her works are *Going Down Fast* (1969), *Woman on the Edge of Time* (1976), *Vida* (1980), *He, She and It* (1991), *Three Women* (1999), and *The Third Child* (2003).

Bronwen Calvert, who is an Associate Lecturer with the Open University in the North of England, says in her article "Cyborg Utopia in Marge Piercy's *Body of Glass*" (1991):

These concerns mesh closely with those of Haraway, whose "Manifesto for Cyborgs" Piercy cites as a direct influence [...]. This is in the nature of a feedback loop, since Haraway has cited Piercy's *Woman on the Edge of Time* (written in 1976) as an influence on the "Manifesto" (written in 1985). As she says in "Cyborgs and Symbionts": "Influenced by Piercy, in my "Manifesto for Cyborgs" I used the cyborg as a blasphemous anti-racist feminist figure reshaped for science-studies analyses and theory alike" (Donna Haraway, "Foreword: Cyborgs and Symbionts: Living Together in the New World Order" in Chris Hables Gray, ed. *The Cyborg Handbook* (London: Routledge, 1995), pp. xi-xx, at p. xvi). (52)

Both Donna Haraway and Marge Piercy have had an influence on each other. On the one hand, Marge Piercy's *Woman on the Edge of Time* (1976) has been an influence on Haraway's "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the

Late Twentieth Century” (1985); and on the other hand, Haraway’s manifesto has influenced Piercy’s later publication *Body of Glass* (1991), as can be read in the quote above. What I expect to find with the analysis of this novel by Piercy are the connections between Haraway’s manifesto and Piercy’s novel.

In this novel we are given two different worlds that are going to be the settings of the story; the first one is the world as we know it, while the other one is a future world. This novel can be classified as a political feminist novel and it describes both a white capitalist patriarchal society and a utopian future world.

I have found various connections between the ideas on both works, and these connections are mostly represented in the novel in the utopic future world, although the white capitalist patriarchal world in this novel also presents connections with Haraway’s essay. In the white capitalist patriarchy represented in the world, which is Connie’s world, the first connection is the type of society in which the protagonist lives; it is, as I have previously said, a white capitalist society where there are differences between men and women; discrimination by gender, social class and race; women of colour are present in this world as the most affected group; there is also an identity issue in this world. While in the world of the future, Luciente’s world, I have found more connections with Haraway’s work, such as the type of society this people have reached, which has no inequalities among people; the way people have of reproduction in this society; genetic engineering is also present in both works; there is a change in sexuality and in the labour market as well, which are very similar to what Haraway presents in her essay.

3.1. Connie’s world: White capitalist patriarchy

The protagonist of this book is Consuelo Ramos, Connie, a Chicana who lives in the periphery of New York. She is a poor woman, in her mid-thirties, whose life has not been easy: she has no job and she depends on welfare; she has been badly treated by almost every man in her life, and the ones who have really loved and protected her have died. Her only daughter has been adopted by a white family and she has been confined to an asylum diagnosed with schizophrenia. She belongs to the white capitalist patriarchal society.

Connie represents the situation and problems women, especially black and Hispanic, had to experience in the US during the twentieth century just for their gender, social class and race. Although women in general have always been a collective who have suffered the inequalities of society, black and Hispanic women in Western societies have always been the last step of the pyramid, dominated by men and having to stay at home doing the housework and caring for their children. They represent the problem of fractured identities in Haraway's essay because their identity is constructed taking into account their gender, class and race; they are identified on the basis of these three characteristics. The main problem of this collective is that if they are included in the labour market, their job is going to be objectifying their bodies, mainly as prostitutes, and in other cases doing what they consider as 'women's jobs', that have to do with cleaning, cooking, etc.

In the novel we can see how these women are meant to be at home having children and caring for their families because even they themselves think it should be that way. In this quote, which is a dialogue between Connie and her mother, we can notice how Connie's mother tells her that she is not going to study, but having children instead; but Connie has a different mind, she does not want to live like this.

"I won't grow up like you, Mamá! To suffer and serve. Never to live my own life! I won't!"

"You'll do what women do. You'll pay your debt to your family for your blood. May you love your children as much as I love mine."

[...] "I can? I'm going to get a scholarship. I'm not going to lie down and be buried in the rut of family, family, family! I'm so sick of that word, Mamá! Nothing in life but having babies and cooking and keeping the house [...]" (1983: 38)

Throughout the novel we meet other Hispanic and black women who represent the same cliché as Connie; almost all of them are poor women who depend on welfare or on their husbands to survive. The character who most illustrates this situation is Connie's niece, Dolly, who is a prostitute depending on a pimp, who is also her fiancé. Although her fiancé, Geraldo, beats her and forces her to be with other men for money, and even compels her to abort their baby, she loves him and defends him because she thinks it should be that way.

Connie has been confined to the asylum by her own family, who think she is mad and violent, so it is safer for her and for everybody to be confined there. The asylum is a dark and dirty place where the interns have no rights and are badly treated: they are compelled to take drugs so that they rest calm and sleepy; they are usually punished to stay inside a dark, dirty and empty room for days; and women are sometimes sexually abused by the attendants.

Connie starts to have visions of a person whose looks are androgynous and whose name is Luciente. She first believes that 'he/she' is not real, but Luciente takes her to her world in order to show her how it works and also to escape from the harshness of the asylum for a moment. Luciente lives in a village called Mattapoissett in the year 2137. Although at first we think that Luciente is a man due to his/her appearance, we discover that 'he' is actually a 'she', a woman.

This novel would be included in one of the groups of texts that Haraway studies before she writes her essay, which is "constructions of women of colour" (1991:174). These texts deal with the issue of women of colour's identity and we can find connections with them in Piercy's novel; women of colour, or in this case, Hispanic women, are always the most mistreated group, they are below everybody else in the social scale because of two major characteristics: being women and black or Hispanic. In the novel we find instances of it, some Hispanic women do not truly know who they are, they just act in the way they have been told to act because that is the way they should behave. Women of colour are settled at some certain jobs such as doing the housework for rich white women. In the novel it is said that Angelina, Connie's daughter, would not be difficult to place in a good family because she does not look as a Chicana, her skin being light (52-53).

The most important characters in this novel are female characters representing different women's situations. On the one hand, there is Connie and her niece Dolly representing women oppressed by the patriarchal white society, while on the other hand there is Luciente, a worker woman who does not depend on a man to survive, who belongs to a society in which everybody is equal, no matter their race, gender or social class. But Connie was once an independent woman who had a proper job, who attended college for two years and who was married to a good man; she was a Hispanic woman trying to escape from the clichés that represent Hispanic women, she wanted to be

different, never to depend on a man, she did not want to have children and be a slave at her own house, with no other goal than caring for her family; she wanted to study and had a proper job, but in the end she got pregnant and married, to end up being what she never wanted to be.

In Connie's society we can clearly see the differences among gender, race and class; it is a 'White Capitalist Patriarchy', as Haraway's essay names it, the prototypical society that Haraway wants to change in her essay. In contrast, there is the society where Luciente belongs, what Haraway calls 'Informatics of Domination', where everybody has the same rights and duties, there are no hierarchies, no rich or poor people, and there are no differences between men and women or among races. In her manifesto, Haraway criticises the existing model for socialist feminism and creates a new terminology to explain the new social relations that have appeared with technology; as I have already stated in point 2.3. in this Thesis, Haraway makes a chart with the old and the new terms that express these relations, and it is there that she places 'Informatics of Domination', which is opposed to 'White Capitalist Patriarchy'. This pairing represents two different worlds; the first one, 'Informatics of Domination', represents the cyborg world, while 'White Capitalist Patriarchy' represents a world ruled by white men in which higher social classes have power over the rest. This is a connection between both manifesto and novel, because there exists the same division in two completely opposite worlds, and in each of them there is a very different situation in which technology is involved.

3.2. Luciente's world: Informatics of domination

If we go back to chapter two of this Thesis in order to know what a cyborg is according to Haraway, we will find that the cyborg is the solution she gives in order to end with the differences of race, gender and social class. So we can state that Luciente and her friends perfectly fit in with this description. Although Haraway's cyborg has no gender and in Luciente's society there are men and women, there are no differences between them, they all do the same jobs and the housework, no matter their gender. They even use language in a neuter way so as not to make differences between both genders; they are equal in all aspects, even in language. They do not distinguish between the personal

pronouns 'she' or 'he', they use 'person' instead; and the same thing happens with 'her' and 'his', which are replaced by 'per'. We can observe this neuter language in the following quotes taken from the novel:

"Oh, grasp, Luciente's still half buzzy," Otter said teasingly. "Jackrabbit and I had to go in delegation last night to fetch per home from Treefrog to do cleanup" (190)

"Then Bolibar too is afraid," Parra said, "We go too fast. Let's ask Bolivar what person fears" (205)

Reproduction is completely different in Luciente's village, where babies are not born and they do not need a man and a woman to be produced; embryos are bred inside a machine, something similar to an aquarium with amniotic liquid, for between nine and ten months, and then they are given to three co-mothers who are going to be in charge of them. Each baby has three mothers who are not necessarily women, and who are not genetically nor biologically connected to the baby. These mothers are volunteers; and even men can breastfeed babies, so that there is not any difference between men and women in this task, because they are equal beings in every respect. This is connected to Haraway's idea of the cyborg as well, which is created, not born, so it does not need the union of a man and a woman. As Haraway states in her essay, the cyborg is a creature that puts into question the idea of reproduction, because the cyborg she presents is a creature that is not born, it is created through genetic engineering (the opposite to sex in Haraway's essay) and replication (the opposite to reproduction in the essay), not through sex and human reproduction any more, which is the same thing that happens in Piercy's novel.

The issue of reproduction in the novel can be explained through the following quote:

It was part of women's long revolution. When we were breaking all the old hierarchies. Finally there was one thing we had to give up too, the only power we ever had, in return for no more power for anyone. The original production: the power to give birth. Cause as long as we were biologically enchained, we'd never be equal. And males never would be humanized to be loving and tender. So we all became mothers. Every child has three. To break the nuclear bonding. (97)

In Mattapoisett, Luciente's world, embryos can be modified before being born, but they only do it to cure illnesses and correct birth defects. Although they have the opportunity of modifying babies as they want, they do not do it as we can read in this quote belonging to the novel: "The Shapers want to intervene genetically. Now we only spot problems, watch for birth defects, genes linked with disease susceptibility. The Shapers want to breed for selected traits" (219). This is what Haraway explains in her essay as "Genetic Engineering" (1991:161). They can also be regenerated as Haraway's cyborg, but they do not do it very frequently. The connection between both works lays on the possibility of selecting different traits for Haraway's cyborgs in order to improve them, and the possibility they have at Luciente's village of modifying embryos before being born in order to do the same. Haraway's cyborg can be modified in order to have better characteristics to work, it will not have any disease, it will be resistant, and will have the possibility of being regenerated. The inhabitants of Luciente's world can modify embryos before they are born in order to make them stronger, taller, black, white, men, women, or whatever; although they do not take advantage of this situation, they have this characteristic. Both Haraway's cyborg and people belonging to Luciente's world are not natural, they are artificially created; so this is the reason why the term 'genetic engineering' applies: they are modified through science, choosing the best genes in each case.

Sexuality and reproduction are completely different in Mattapoisett, as I have just said, people do not couple with reproduction aims, and they do it for pleasure and self-satisfaction. Sex is not seen as a taboo there and they can have several couples of both sexes, which is not a problem. In this society, prostitution does not exist, because it would mean an inferior position of women and an objectification of women. Haraway also presents this change in her manifesto, where she explains that sexuality and reproduction will change with the cyborg, as reproduction will no longer be needed.

One of the main differences we can observe between the two worlds present in Piercy's novel is that Connie's world and Luciente's world show two very different societies; while Connie's world is a racist and chauvinist society in which people from different races, social classes and genders experience a lot of differences among them, Luciente's world presents a society in which everybody has the same rights.

In Luciente's world there is no chance for racism; culture and genes are separated, so a black person can be a Jew or Irish or whatever, it does not matter. There is a high percentage of black people because some years ago the council decided to breed a high number of black embryos in order to mix them with the rest of the population and end with the fracture of identities, as now they are all mixed and they are not classified as 'black/white' or 'Jewish/Irish/Christian' or 'man/woman'. They are all equal. This connects with Haraway's manifesto because we can see that Luciente's society is very similar to the one Haraway wants to achieve with her cyborg, and because they have ended with dichotomies, as well as Haraway's cyborg. The cyborg is meant to be a creature who is not man or woman, black or white, poor or rich, organism or machine, natural or artificial, it is a blending of all those things, it is nothing and everything at the same time—the same that can be said of the population of Luciente's world.

Regarding the labour market, in Mattapoissett they are all peasants and try to be self-sustaining. They perform more jobs, but the ones in factories are performed by machines, which has not led to unemployment because they share all jobs and work part time. They do not have money and very few luxuries that are paid with the credits that they have per year. They have no salaries, so they just obtain the food they need from their own crops; they hardly have private property and share among them what they have, so that is why no one has more than the others. They share things with other communities as well and whenever there is a big necessity they make a fair distribution according to needs. They are a society who has ended with social inequalities. In Luciente's society there are no hierarchies, nor social classes. Nobody is in charge at factories or at whatever job, there are no bosses and they all do the same tasks, no matter if they are man, woman, old, young, rich, poor, black or white.

Both in Haraway's and Piercy's works we can notice that there is the necessity of changing things, and in Piercy's novel we see it through these words Luciente says to Connie:

Connie! Tell me why it took so long for you lugs to get started? Grasp, it seems sometimes like you would put up with anything, anything at all, and pay for it through the teeth. How come you took so long to get together and start fighting what was yours? It's running easy to know smart looking backward, but it seems as if people fought hardest against those who

had a little more than themselves or often a little less, instead of the lugs who got richer and richer (169)

As I have said in the previous chapter, Haraway explains in her essay that new technologies have some specific effects in 'homework economy' and one of them is the eradication of 'public life' (1991:169). In Piercy's work we can identify this with the technological device everybody wears in their wrists at Mattapoissett. This device is what they call a 'kennel' and it always provides information on where a person is, it is also a kind of telephone, as well as an encyclopaedia; they all use it in their daily life, so they are always controlled. It is also what Haraway names an "artificial intelligence" (161) in her essay, because it contains a great percentage of people's memories. The connection between both texts here is that in the cyborg world, with her new terminology, Haraway replaces the human 'mind' with 'artificial intelligence', which can be identified as the 'kennel' because it is not something natural; it is an electronic device that controls the population at Mattapoissett and contains part of their minds; it is an artificial intelligence.

Connie ends up being a cyborg as well because she has some electrodes implanted in her brain in an experiment carried out at the asylum in order to cure her irrational violence; they can control her feeling and emotions as well as her behaviour. But she is a different type of cyborg: she is an organism bound with technology, what Haraway describes at the beginning of her essay, but not her proposal to end with inequalities.

In this quote taken from Piercy's novel we find again another connection with Haraway's essay, which are dichotomies and dualisms, which disappear with the cyborg and also in Luciente's society:

I guess I see the original division of labor, that first dichotomy, as enabling later divvies into haves and have-nots, powerful and powerless, enjoyers and workers, rapists and victims. The patriarchal mind/body split turned the body to machine and the rest of the universe into booty on which the will could run rampant, using, discarding, destroying. (204)

After Connie's brain surgery she cannot contact Luciente, and she appears in a different place. Now she is in New York in another future completely different to Mattapoissett.

Connie's connection to this place is Gildina, a very feminine woman who lives in an apartment where she stays all day, and she never gets out. In this place women are seen as objects again, they have a very advanced technology and a lot of devices controlling their lives and making them easier, but they have not evolved in other aspects such as the objectification of women. Their reproduction comes from mothers who are cored to make babies all the time (284). Rich people live longer because they can afford it, but the rest live just forty years more or less. The poorest people are treated as organ banks to cure rich people, and they live like animals. In this future there are great social differences and again differences due to gender, class and race. In this world they are all monitored and controlled, they have no private life, something that Haraway anticipates as a consequence of the new technologies.

In the end, Connie can no longer contact with Luciente and we do not know whether everything has been a product of her imagination, due to the drugs she is compelled to take at the asylum, or due to her diagnosed schizophrenia; or whether it is a real world she has been able to see in order to try to change things in her own time.

It can be said that Luciente is a cyborg because she shares some characteristics with Haraway's cyborg: both are blendings of machine and organism and have ended with dichotomies; there is no longer man/woman, machine/organism; both of them are not naturally born, they are artificially created; another characteristic that both of them share is that reproduction is no longer needed for any of them; they depend on replication and genetic engineering instead.

Conclusions

My initial theory before writing this Thesis was that Marge Piercy's novel *Woman on the Edge of Time* (1976) and Donna Haraway's essay "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century" (1985) are connected and that it was Piercy's work that influenced Haraway in her writing of her essay, and I have shown that my initial theory is correct.

By performing a close and parallel reading of both texts, drawing the main ideas from each of them, and then, analysing the possible connections that both writings have, I have reached the first conclusion of my B.A. Thesis, which is that both works are really interconnected, as it was my objective at the beginning of this dissertation.

The most evident connection is that both present a white capitalist society which they want to change, and they replace it with another society completely opposite to it. The alternatives they both present in order to end with the dichotomies and inequalities of the existing white capitalist patriarchal society are very similar and they both present an alternative society in which a blending of various things is the solution and technology plays an important role on it. The solution for Haraway is a creature which is everything and nothing at the same time; it is a blending of man and woman, of machine and organism, a creature that is not born, but created, a creature whose society has changed and evolved to a place in which everybody is equal; while for Piercy the solution lays on a society in which people are also a blending of several things and they do not make distinctions between man or woman; although in contrast to Haraway's cyborg they do have men and women, they do not make any distinctions of gender, they usually show an external appearance which does not show their gender.

In both works it is very important the group of 'women of colour', which for both authors represent the most affected and oppressed collective. This collective is always the one which presents more disadvantages in terms of equality. Since gender, class and race are the three main characteristics by which people are classified, women of colour represent the last step on society's pyramid; they are black or Hispanic, and they are women, what will probably lead them to be poor. With these three characteristics: woman, black and poor, they will not have any chance to be self-sufficient, but they will have to depend on a man.

In what refers to the labour market and the homework economy, both proposals present a redistribution of work and women going out of their houses in order to do a paid job, not only the housework, which in most cases is unpaid. In both works the objectification of women is also represented as being part of the white capitalist patriarchy, in which women are considered objects and they have to become prostitutes and sell their bodies in order to enter into the labour market. Social class, gender and race are also to blame for this objectification of women, and in both works it is these three characteristics that are responsible for it.

As a personal thought I should say that Haraway was right: we are all cyborgs. But we are not the type of cyborg she presents as the solution to end with social differences, we are a different type of cyborg. Nowadays we are all blended with technology and we do not know where the organism (human) ends and where the electronic device starts. We depend on technology for everything, and we depend on it for the most important thing in our life: health. Technology is advancing toward a path in which we are getting installed technological devices in order to cure some illnesses or just to improve our way of living.

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