



1. Donna Haraway, born September 6, 1944, is a prominent contemporary philosopher, feminist theorist, and scholar in science and technology. She is renowned for challenging traditional divisions such as human versus machine, nature versus culture, male versus female, and human versus animal. Her work has significantly influenced feminist theory, political theory, environmental humanities, anthropology, sociology, and science and technology studies (STS). Haraway contends that modern society renders rigid categories obsolete, as humans are increasingly intertwined with technologies, animals, ecosystems, and information systems. Instead of seeking 'pure identities,' she promotes embracing hybridity, diversity, and interconnectedness. Her well-known work, "A Cyborg Manifesto (1985)," introduces the cyborg metaphor—a being that is both human and machine—to rethink concepts of identity, gender, and politics.
2. Donna Jeanne Haraway, born September 6, 1944, is an American scholar renowned for her work in feminist theory, political philosophy, and science studies. She is famous for developing cyborg theory, situated knowledge, and companion species. She specialises in postmodern feminism, science and technology studies, and is a philosopher and professor at the University of California, Santa Cruz.
3. Haraway synthesises concepts from feminism, marxism, postmodernism, evolutionary biology, cybernetics, artificial intelligence, ecology, anthropology, and semiotics. She dismisses strict academic boundaries, asserting that knowledge arises through interdisciplinary interactions.
4. Haraway wrote at a time when computers, biotechnology, artificial intelligence, genetic engineering, feminist movements, environmental crises, and global capitalism were on the rise. She believed these developments fundamentally transformed what it means to be human.

5. Notable works include 'A Cyborg Manifesto' (1985), a highly influential essay; 'Primate Visions' (1989), which critiques science and gender; and 'Simians, Cyborgs and Women' (1991), a collection of feminist essays. 'Modest Witness @ second millennium' (1997) discusses science and objectivity; 'Companion Species Manifesto' (2003) explores human-animal relationships; and 'When Species Meet' (2008) focuses on ethics beyond humanity. Lastly, 'Staying with the Trouble' (2016) addresses responsible living in the Anthropocene.
6. A cyborg combines an organism with a machine; this includes humans with pacemakers, artificial limbs, brain implants, smartphones that extend memory, and AI-assisted decision-making. Haraway contended that modern humans are already cyborgs because technology is now inseparable from daily life.
7. The cyborg dissolves traditional boundaries, blending human and machine elements. Humans now extend their cognitive abilities through AI, GPS, or wearable devices. Gender is viewed as socially constructed rather than biologically fixed, with the cyborg representing fluid, non-binary identities. Additionally, the line between physical and virtual identities is blurred, making online and real selves increasingly interconnected.
8. Haraway challenges traditional feminism's reliance on a universal concept of woman, 'emphasising the diversity and fragmentation of women's identities. She advocates for politics rooted in alliances rather than fixed, essentialist identities. Consequently, the cyborg serves as a metaphor for solidarity that does not depend on sameness.
9. Haraway's concept of situated knowledge emphasises that knowledge is always partial because each individual perceives the world from their specific social, cultural, historical, and political standpoint. She challenges the notion of fully objective knowledge, illustrating this with examples such as a scientist studying climate change, an indigenous community living in forests, and a policymaker- all holding distinct yet valuable insights. No single perspective can encompass the entire truth.
10. Traditional science claims to be neutral; however, Haraway argues that it is influenced by gender, race, colonial history, funding, institutions, and politics. This does not mean science is false, but rather that scientific knowledge is socially situated and should acknowledge its perspective.

11. Haraway proposes that knowledge is enriched through the inclusion of diverse voices, acknowledgement of marginalised experiences, and transparency from scientists about their perspectives.
12. Haraway later shifted her focus from machines to animals, arguing that humans and animals co-evolve. She contends that humans are not masters of nature but partners within ecological relationships. Dogs became her primary example because humans and dogs have influenced each other over thousands of years.
13. Haraway introduces the concept of becoming with humans by developing relationships with animals, plants, microbes, machines, and ecosystems. She emphasises that identity is relational rather than purely individual.
14. Haraway introduces the Chthulucene as a alternative to the Anthropocene, shifting focus from humans as the dominant force to emphasising the interconnected relationships among species and environments. Its core message is that survival relies on collaboration across different species and ecosystems.
15. Haraway argues that environmental crises cannot be addressed with simple optimism or solely relying on technology. Instead, we should recognise the complexity of these issues, foster collaborative communities, encourage cooperation among multiple species, and create practical, continuous solutions.
16. Haraway views technology as morally neutral. It can “empower” through medical innovations, assistive devices, communication, and education, yet also has the potential to oppress via mass surveillance, military tech, digital inequality, and algorithmic bias, influencing societal design and governance.
17. Although Haraway wrote before modern AI systems, her ideas are still very relevant. AI prompts questions about human-machine boundaries, identity, responsibility, bias, ethics, and power. Her work encourages us to consider who develops AI, the values it embodies, and who ultimately gains from it.
18. Under the section 'Haraway and Feminism,' she critiques essentialism—the belief that all women share the same innate characteristics—and instead advocates for diversity, intersectionality (though developed independently by other scholars), fluid identities, and coalition politics.
19. She explores various postmodern themes including the rejection of universal truths, critique of grand narratives, multiple perspectives, fluid identities, and

skepticism towards fixed categories. However, unlike some postmodern thinkers, she remains strongly committed to ethical and political engagement.

20. She challenges the notion that humans are separate from nature, arguing instead that humans are part of interconnected ecological networks. Consequently, environmental ethics should encompass responsibilities toward non-human life.
21. Haraway has had a profound influence on feminist theory, political philosophy, science and technology studies (STS), environmental humanities, animal studies, media studies, artificial intelligence ethics, and post-humanism.
22. The criticism pertains to her difficult writing style, which is often highly theoretical and dense, making it hard for many readers to access. Additionally, some critics argue that abstract concepts like metaphors such as 'cyborg' are inspiring but challenging to translate into concrete political actions. There is also a concern about her limited focus on material inequalities; for example, Marxist scholars contend that her emphasis on discourse and hybridity may downplay issues like class exploitation, economic structures, and technological concerns. Furthermore, a few environmental thinkers argue that her work relies too heavily on faith in technological possibilities.
23. Haraway's ideas shed light on debates surrounding Digital Citizenship, AI Governance, Biotechnology regulation, Environmental Politics, Feminist Political Theory, Identity Politics, Surveillance, Global Justice, and Posthumanism.
24. The thinkers include Michael Foucault, known for ideas on power and knowledge; Judith Butler, who explored gender performativity; Bruno Latour, famous for actor-network theory; Karen Barad, associated with Agential Realism; and Rosi Braidotti, a proponent of posthumanism.
25. Donna Haraway transformed scholarly discussions on topics like identity, science, technology, and the environment. She replaced strict binaries with networks connecting humans, machines, animals, and ecosystems, establishing a base for current debates on posthumanism, AI ethics, feminist science studies, and multispecies politics. Her contributions continue to be crucial for understanding governance and ethics amid artificial intelligence, biotechnology, and ecological challenges.
26. Donna Haraway transformed political and feminist ideas by illustrating that humans, technologies, and other species are not isolated entities. Instead, they are

deeply interconnected partners whose futures require new approaches to knowledge, ethics, and politics.



BASIC INFORMATION

Born: September 6, 1944

Nationality: American

Discipline: Feminist Theory, Political Philosophy, Science & Technology Studies

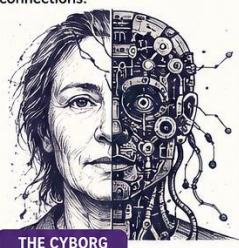
Occupation: Philosopher, Professor

University: University of California, Santa Cruz

DONNA HARAWAY

FEMINIST THEORIST • PHILOSOPHER • SCIENCE STUDIES SCHOLAR

“We are all chimeras, theorized and fabricated creatures in a world of pieces and parts. The task is to compose responsible connections.”



THE CYBORG IS OUR ONTOLOGY; IT GIVES US OUR POLITICS.

THE CYBORG

A cyborg is a hybrid of organism and machine. It breaks down traditional boundaries between human/machine, nature/culture, male/female, physical/virtual. The cyborg is a figure for living in the world of interconnections.

MAJOR WORKS

- A Cyborg Manifesto 1985**
Breaks boundaries & rethinks identity, politics and technology.
- Primate Visions 1989**
Critique of science, representation and gender.
- Simians, Cyborgs, and Women 1991**
Collection of feminist essays.
- Modest_Witness@Second_Millennium 1997**
Science, objectivity and responsibility.
- The Companion Species Manifesto 2003**
Humans and animals as companions in co-evolution.
- When Species Meet 2008**
Ethics beyond the human.
- Staying with the Trouble 2016**
Living responsibly in the Chthulucene.

KEY IDEAS

- Situated Knowledge**
Knowledge is partial, located and influenced by the position of the knower. There is no view from nowhere.
- Critique of Objectivity**
Science is not neutral; it is shaped by gender, race, culture, colonial history, institutions and power.
- Feminist Epistemology**
Stronger knowledge emerges from multiple perspectives, especially from marginalized voices.
- Natureculture**
Nature and culture are not separate; they are entangled and co-constitute each other.

CORE CONCEPTS EXPLAINED

- CYBORG**
Humans and machines are not separate. Technology is part of our bodies, minds and lives.
- SITUATED KNOWLEDGE**
All knowledge is partial and emerges from a particular social, cultural and historical position.
- COMPANION SPECIES**
Humans and animals co-evolve. We are interspecies partners, not masters.
- BECOMING WITH**
We become who we are through relationships with others—humans, animals, machines, ecosystems.
- CHTHULUCENE**
An alternative to the Anthropocene. Focuses on multispecies entanglement and mutual flourishing.

IMPORTANT CONCEPTS

- **Posthumanism** – Humans are not central; we are part of wider networks.
- **Material-Semiotic** – Material realities and meanings shape each other.
- **Becoming-with** – Identity is relational and always in process.
- **Multispecies Politics** – Ethics and politics must include non-human life.
- **Staying with the Trouble** – Engage with complex problems, don't seek simple fixes.

VIEW ON TECHNOLOGY

- EMPOWERING**
Can enhance health, communication, education, equality and freedom.
- OPPRESSIVE**
Can enable surveillance, militarism, inequality, bias and domination.

Technology itself is neither good nor bad—its effects depend on how society uses it.

HARAWAY & ECOLOGY



Humans are part of interconnected ecological networks. We must build multispecies relationships and act with responsibility for the shared future of the planet.

CONTRIBUTIONS

- ✓ Transformed feminist theory with the cyborg metaphor.
- ✓ Challenged rigid binaries and essentialism.
- ✓ Developed the idea of situated knowledge.
- ✓ Expanded feminist thought to include technology, science and ecology.
- ✓ Influenced fields like STS, political theory, animal studies, environmental humanities, AI ethics and posthumanism.

RELEVANCE TODAY

- AI ethics and human-machine relations
- Biotechnology and genetic engineering
- Environmental crisis and climate politics
- Digital identity, surveillance and data
- Feminist, queer and intersectional politics
- Science, technology and society (STS)

FAMOUS QUOTES

“We are all chimeras, theorized and fabricated creatures in a world of pieces and parts.”

“The cyborg is our ontology; it gives us our politics.”

“I would rather live in a world where we are responsible for each other.”

CRITICISMS

- Writing can be dense and difficult.
- Concepts are abstract and hard to apply in practical politics.
- Some argue she underplays economic structures and class.
- Seen by some as overly optimistic about technology.

ONE-LINE CONCLUSION: Donna Haraway transformed how we think about humans, technology, animals and the planet by showing that we are all interconnected beings whose shared future depends on new forms of knowledge, ethics and politics.



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