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Finally, as a feminist who has been confronted too often with the allegation that all feminists believe in the superiority of women, I cannot help but close with Haraway's most famous line: I would rather be a cyborg than a goddess. (p. 181) [Donna J. Haraway: *Simians, Cyborgs, and Women. The Reinvention of Nature, New*

York 1991.]

*Primate Visions* (1989) is an analysis of the gender and racial politics of primatology, the study of "man's closest relatives in the animal kingdom." One of Haraway's recent books, *Simians, Cyborgs, and Women* (1991), collects essays written between 1978 and 1989, including the important "Cyborg Manifesto," which argues for the necessity of a feminist science and technology, rather than the rejection of both fields, as advocated by many feminist utopians.

*Simians, Cyborgs and Women* is a powerful collection of ten essays written between 1978 and 1989. Although on the surface, simians, cyborgs and women may seem an odd threesome, Haraway describes their profound link as "creatures" which have had a great destabilizing place in Western evolutionary technology and biology.

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In her updated essay "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century", in her book *Simians, Cyborgs and Women: The Reinvention of Nature* (1991), Haraway uses the cyborg metaphor to explain how fundamental contradictions in feminist theory and identity should be conjoined, rather than resolved, similar to the fusion of machine and organism in cyborgs.

In a similar way, Haraway argues, the cyborg will "change what counts as experience" for women in the late twentieth century. The border of the cyborg is an optical illusion. The struggle to define and control the cyborg amounts to a border war, Haraway argues.

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