

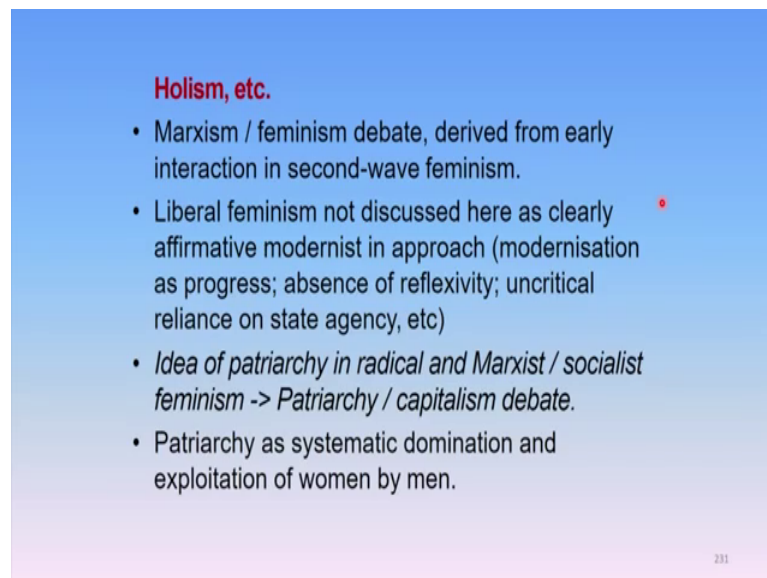
Sociological Perspectives on Modernity
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Lecture – 22
Deconstruction of Modernity: The Feminist Challenge II

Welcome to the 20 second lecture of the course on sociological perspectives and modernity, then what we have been discussing in this module of module on the feminist challenge to critical modernist paradigm in sociology ok.

We have discussed the feminist perspectives on the central pillars of critical modernism through the lenses of social movements, reflexivity and rationality and in this lecture we are going to discuss the feminist challenge to critical modernist paradigm in sociology through the lens of holism or totality and as you know we have already discussed the analogy between morphism and feminism ok; the way feminism also has become a part of identity politics movements which sharply contrasts with Marxist emphasis on the analysis of present contemporary movements ok.

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Holism, etc.

- Marxism / feminism debate, derived from early interaction in second-wave feminism.
- Liberal feminism not discussed here as clearly affirmative modernist in approach (modernisation as progress; absence of reflexivity; uncritical reliance on state agency, etc)
- *Idea of patriarchy in radical and Marxist / socialist feminism -> Patriarchy / capitalism debate.*
- Patriarchy as systematic domination and exploitation of women by men.

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We have also discussed lived experiences and feminists refusal of the cognitive splits between a analytic and normative emotional and rational and so on and we have discussed how knowledge or science is relative, is not universal had knowledge been

universal ok, had knowledge been articulated in absolute terms that had knowledge been reduced from general principle principles only ok.

Then anyone then anyone could have spoken for anyone else, but it does not work in practice ok, I think we stopped here in the last lecture and in this lecture we are going to discuss the feminist perspectives on critical modernist paradigm in sociology through the lens of holism or totality to begin with I mean we know the debate between Marxism and feminism, I mean as we have we have already discussed how you will find how.

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- This disinterest is shared with other "identity politics" movements and contrasts with Marxist emphasis on analysis of present movement;
 - Stronger focus on "enemy" agency ("backlash", ideology, patriarchy, etc.)
 - Related to political / rhetorical strategy of arguing for necessary link between structure (patriarchy) – interests (women's) – demands (feminism) – action (movement) and reluctance to examine conditions of this;
 - Related also to interests of 1970s Marxism in ideology and structure (Althusser) but not agency.
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Marxists analysis of social change is based on the analysis of present movements, Marxism does not develop on identity politics movements rather Marxism goes beyond that ok.

Whereas feminism is more interested [vocalize-noise] interested in the identity politics movements, there is a greater focus on enemy agency namely backlash effects, ideology patriarchy and so on and the way feminism emphasized more on ideology more on structure, but not agency Marxism emphasizes more on agency, as compared to structure or ideology suppose we have already discussed.

So, what are ideologies for Marx ideologies are means ideologies are fantasies, ideologies are inverted images, ideologies are echo joke material life in quest of truth in quest of knowledge, I must go beyond once own ideologies that is what Marx. But

feminism concentrates more on ideology more on structure as compared to agency for Marxism, agency assumes greater significance as compared to the structural ideology; there are variety of you will you will find the variety of feminists strands or perspectives may be libber feminism may be Marxists feminism may be black feminism and so on environmental feminism and so on.

I am not going to discuss the variety of feminisms I mean how feminists challenge or try to deconstruct modernity that is our purpose. For example, you will find liberal feminism is not discussed here as clearly affirmative modernist in approach ok, liberal feminism also suggests that modernization must be viewed as progress when somebody says that modernization must be viewed as a part of progress ok, then there lies absence of reflexivity there lies the absence of any critical analysis, I mean uncritical reliance on state agency and so on.

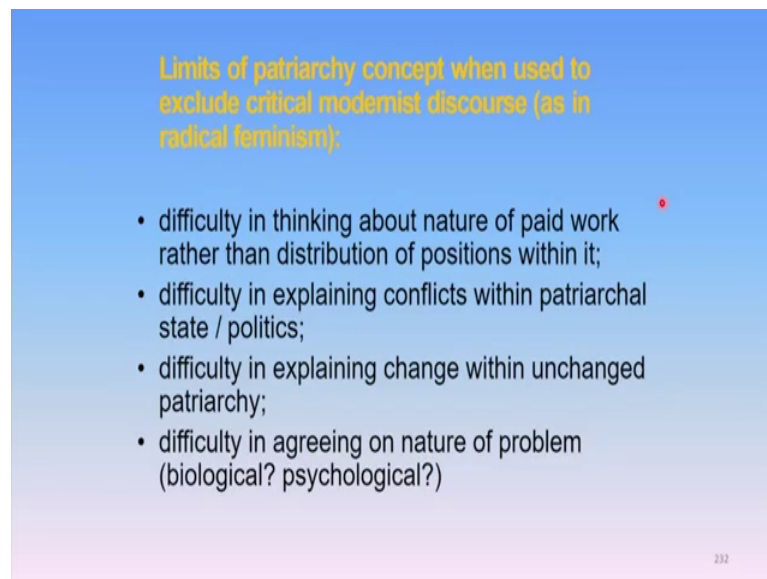
Why modernization is viewed as progress for liberal feminists not for others other feminists, because what is modernization postulates modernization theory postulates that developing or underdeveloped countries will make progress if they follow the development pattern of the developed once. Then if I have to make development possible then if India is to make development possible India is to copy follow the pattern of development of the united states of America United kingdom and so on ok, that is uncritical that is un reflexivity.

But liberal feminism suggests that no modernization also should be viewed as a part of progress, they are lies the absence of reflexivity and. So, on uncritical reliance and state agency and so on in this con, that is why I am not going to I am I am not discussing liberal feminism postulate. What we are going to discuss we are going to discuss different I mean I mean feminists strands as a whole, so for as critical modernist paradigm in sociology is concerned for example, idea of patriarchy in radical feminism in Marxist feminism or socialist feminism the way radical Marxism or socialist Marxism or Marxists sorry radical feminism or socialist feminism or Marxists feminism would view patriarchy, for that patriarchy also is a byproduct of the existing mode of production and they try to link it to capitalism.

Patriarchy agency as a as a systematic domination and exploitation of women by men, then patriarchy which is seen as a systematic domination subordination subjugation and

the exploitation of women by men ok; then there must be the limits of patriarchy concept when we used to exclude critical modernist discourse as in radical feminism. Then patriarchy is nothing, but a byproduct of the existing mode of production that is how radical feminists socialist feminists and Marxists feminists are. In this case that if the patriarchy would be reduced to the hidden to existing modes of production there are certain problems that there is then there is a difficulty in thinking about the nature of paid work rather than distribution of positions they need.

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Limits of patriarchy concept when used to exclude critical modernist discourse (as in radical feminism):

- difficulty in thinking about nature of paid work rather than distribution of positions within it;
- difficulty in explaining conflicts within patriarchal state / politics;
- difficulty in explaining change within unchanged patriarchy;
- difficulty in agreeing on nature of problem (biological? psychological?)

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There is a there is a obvious difficulty in thinking about the nature of paid work, see ways a lone may not be able to define the relations of products. The relations of production will be will be defined by the ways in which different positions are distributed within particular work or occupation or fact and so on; there is also a difficulty in explaining conflicts within patriarchal state or politics ok

That is why I said when you tend to reduce patriarchy as a as a part of, I mean when patriarchy is reduced to the hidden to existing modes of production ok. There is obviously a difficulty in explain conflicts may be conflicts in terms of gender ok, within patriarchal state within patriarchal politics there is also difficulty in explain change within unchanged patriarchy.

How can may I explain social change that I will say that no we have made tremendous changes in our economy in our culture in our politics and so on, but how can I make such

claim in an unchanged patriarchal social order that is why there is also difficulty in agreeing on the nature of the problem, what is the nature of such problem what is the nature of such problem of inequality, poverty, unemployment, scholar, diseases, gender inequality, case inequality, race inequality and so on. Is it simply biological, is it simply psychological is it social it is culture or is it what is it political is it economic what ok.

That is why patriarchy that then that is why patriarchy cannot be reduced to I mean, patriarchy cannot always be reduced to the hidden to existing to modes of production and we must try to make certain attempts to integrate certain things ok. Suppose wall breezes dual systems theory that interaction may happen, I mean interaction between movement intellectuals as well as academic intellectual patriarchy. I mean interaction when I say interaction I will say that no there is patriarchy in the private sphere, but not in the public sphere or only public sphere, but not private sphere ok, but that is why wall be in a very skillful manner see mentioned the dual systems theory will change at interaction or interact equitation of capitalism and patriarchy ok.

If capitalism and patriarchy can be in it can be (Refer Time: 10:47) in a much sharper manner ok, then you will find that there the shift from private patriarchy to public patriarchy, that that patriarchy has not only to be condemned in private sphere, but also in public sphere; how patriarchy is operational not only in private sphere.

But also in public sphere and it is the job of the right thinking wordless the critical minds to interrogate patriarchy in both private as well as public spheres ok.

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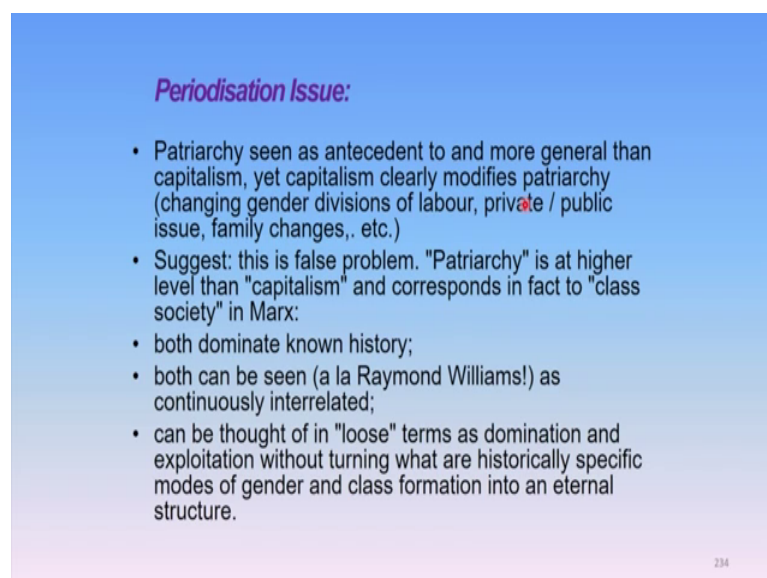
Attempts at Integration:

- Dual-systems theory (Walby): interaction / interarticulation of capitalism and patriarchy (hence shift private -> public patriarchy);
- Capitalism typically seen as patriarchal but as changing the nature of patriarchal mechanisms of domination and exploitation;
- Very fruitful as empirical hypothesis.

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Now, when walby pointed out that there must be interaction or interarticulation of capitalism in patriarchy and then capitalism typically seen as patriarchal, but as changing the nature of patriarchal mechanisms of dominations subordinations subjugation and exploitation, it is very truth full as an empirical hypothesis ok; there are obviously, certain issues of Periodisation.

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Periodisation Issue:

- Patriarchy seen as antecedent to and more general than capitalism, yet capitalism clearly modifies patriarchy (changing gender divisions of labour, private / public issue, family changes, etc.)
- Suggest: this is false problem. "Patriarchy" is at higher level than "capitalism" and corresponds in fact to "class society" in Marx:
- both dominate known history;
- both can be seen (a la Raymond Williams!) as continuously interrelated;
- can be thought of in "loose" terms as domination and exploitation without turning what are historically specific modes of gender and class formation into an eternal structure.

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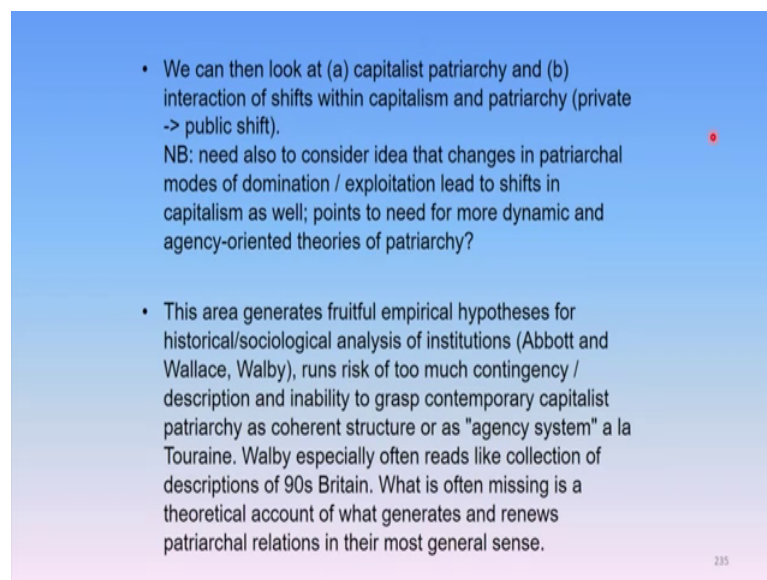
Patriarchy is seen as antecedent to and more general then capitalism, yet capitalism clearly modifies patriarchy I mean changing gender division of labor, private public

issues I mean the differences between private issues public and public issues and how should we integrate them and family changes in the structure of family and so on. I would suggest that this is a falls problem; I mean I do not suggest I mean feminists suggest that this is the falls programs ok.

Patriarchy is at higher level than capitalism and correspondence in fact to class society in the works of Marx, both capitalism as well as patriarchy that dominate the known history the known I mean the known written history.

Patriarchy as well as capitalism can be seen as continuously inter related, when we when we will look at Raymond Williams or through I mean in the section on cultural studies response to critical modernists paradigm in sociology in the works of Raymond Williams, we will see that how both patriarchy as well as capitalism can be seen as continuously inter related and capitalism as well as patriarchy can be thought of in loosed arms as domination and exploitation without turning. What are historically specific modes of gender and class formation in it 1 internal structure this is very important I mean.

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- We can then look at (a) capitalist patriarchy and (b) interaction of shifts within capitalism and patriarchy (private -> public shift).
NB: need also to consider idea that changes in patriarchal modes of domination / exploitation lead to shifts in capitalism as well; points to need for more dynamic and agency-oriented theories of patriarchy?
- This area generates fruitful empirical hypotheses for historical/sociological analysis of institutions (Abbott and Wallace, Walby), runs risk of too much contingency / description and inability to grasp contemporary capitalist patriarchy as coherent structure or as "agency system" a la Touraine. Walby especially often reads like collection of descriptions of 90s Britain. What is often missing is a theoretical account of what generates and renews patriarchal relations in their most general sense.

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We can then look at least 2 elements 1 capitalists patriarchy and secondly interaction of sifts within capitalism and patriarchy interaction of shifts within capitalism and patriarchy. I mean the debate between private sphere and public sphere that is why feminists argue that my personal is also political and my personal is not simply personal,

the way I undergo down domestic violence, the way I have been subordinated by this by this patriarchal social order ok.

These are all political dimensions of our economical culture ok, then we mean we then look at 1 capitalist patriarchy and secondly, the interaction of shifts within capitalism and patriarchy ok. There is also a need to consider the idea that changes in patriarchal modes of domination, subordination subjugation and exploitation lead to shifts in capitalism as well.

I mean it points to the need for more dynamic and agency oriented theories of patriarchy there is this area, this such integration such engagement generates fruit full empherical hypothesis for historical and sociological analysis of institutions; may be you can you can refer to the works of Abbott wallace Walby and so on.

Which runs risk of too much contingency description and inability to grasp contemporary capitalist patriarchy as coherent structure or as agency system as we have already discussed in the works of alen turen ok, in the western Marxists perspectives on critical modernist paradigm in sociology walby.

For example, especially after greets like collection of descriptions of the 1990 Britten, what is often missing is a theoretical account of what generates an renews patriarchal relations in their most general sense. After periodization issue we are going to discuss now unified systems accounts and then will end this lecture there is a there is a general agreement by now as of.

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Unified systems accounts:

- General agreement by now of inadequacy of "Marxist feminism" (patriarchy as subset of capitalism): especially historical difficulties (patriarchy comes first) and limited range of issues for which this helps.
- Most important idea: domestic labour as "reproduction of real life" (Engels) and hence thinkable as constituent element of capitalism.

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Now, of the inadequacy of Marxists feminism, that patriarchy as a subset of capitalism we just cannot say that the patriarchy is a byproduct of capitalism, patriarchy is also there in slavery if you delivers. So, on or patriarchy cannot be reduced to only the way mode of products it designed. Feminists are give that not Marxists feminists this is the Marxists feminists argue that no patriarchy is a subset of capitalism.

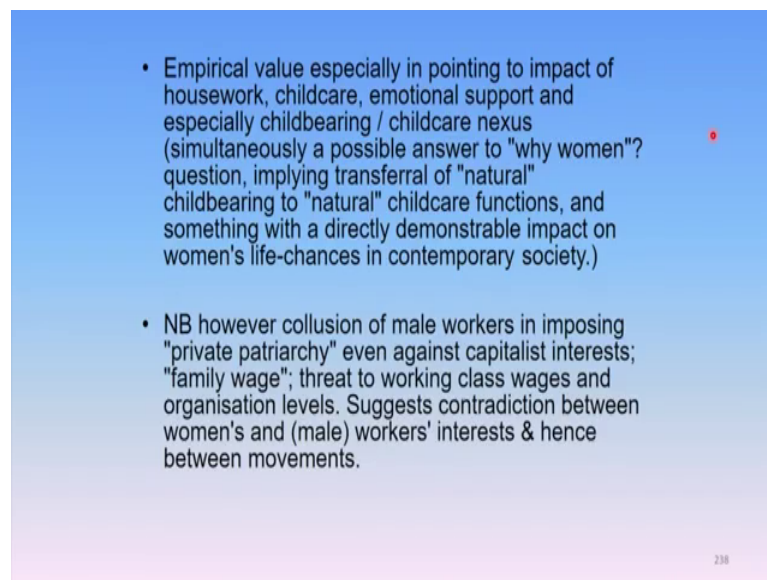
But broadly feminists do not argue this, feminists suggest that no patriarchy is at a much higher level as compared to capitalism. Especially historical difficulties of patriarchy which come fast and there is a limited there are limited range of issues for which this helps ok.

Most important idea that that domestic labor as reproduction of real life in the works of angles and hence thinkable as constituent element of capitalism, that is why in capital volume 3 Marx post this question that that the domestic work house work which is carried out by housewives, they also generate some amount of income right huge amount of income, but they are not paid they are un paid income, why it is not it included in the national income account ok, this is very important. When angles further said that that domestic labor as reproduction of real life and hence thinkable zed constituent element of capitalism.

There are certain issues there are certain difficulties ok, it does not account for other patriarchy there is there is a difference between needs of capital for reproduction of labor

power and the needs of individual capitalists for cheap female labor there is a difference ok. Empirical value especially in pointing to the impact of influence of house work childcare emotional support and especially childbearing and childcare nexus, simultaneously a possible answer to why women I mean I mean.

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This empirical value especially in pointing to the influence of house work, childcare emotional support and especially child bearing child care nexus, question in playing transfer of natural child bearing to natural childcare functions and something with a directly demonstrable influence of women's life chances in contemporary society ok, this is very important that they women's question ok.


The possible a probable answer to that question that why women only ok, that you know they have their naturally it designed in such a manner to reproduce children ok. But this reproductive capacity of women may maybe natural ok; obviously, it is natural, but this child care functions they are not naturally given to women, they had given to women these this child care functions are given to women by our economy culture and politics by this men dominated society ok.

This is important please note here however, collision of male workers imposing private patriarchy even against capitalist interests, family wage threat to working class wages and organization levels. It suggests contradiction between women workers interests on

the 1 hand and male workers interests on the other, which is got significant implications for women's workers movements as well as main workers male workers movements ok.

This is very important then such then it requires certain unified socialists feminists theories as against Marxists feminism. Such unified socialists feminists theories do no subordinate patriarchy to capitalism, but they attempt to re conceptualize both capitalism as well as patriarchy. The early version that firestone ok, I mean fire stone I mean normally it presented as radical feminists, but here you seen as expanding the idea of production and re production of a real life, which angles wrote fire stone draws on angles.

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- Unified socialist feminist theories (as against "Marxist feminism") don't subordinate patriarchy to capitalism but reconceptualise both.
 - Early version: Firestone (normally presented as radical feminist but here seen as expanding idea of production and reproduction of real life). Firestone draws on Engels' *Origin of the Family* ... Generally reckoned to be failure because of her biological determinism, but brave and pioneering attempt at reconceptualising *everything*.
 - Later: Young and Jagger (expansions of "division of labour" and "alienation").
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The origin of private property the origin of family private property and the state, general it account to be failure because of her biographical because of her biological determinism. But breathe pioneering attempt at re conceptualized at re conceptualizing everything, both I mean both patriarchy and capitalism and further more and further more attempt to expand the idea of production and re production of real life and later young and Jagger reflected on the expansions of division of labor and alienation human alienation from work and alienation from labor alienation from my own self human alienation, tong also has discussed this ok.

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- Especially alienation account broadens idea of exploitation / domination and resolves sociological issues around agency / structure in a very helpful way: it avoids reification of limited aspects and moments of capitalism as constitutive of all "class society".
- Claim / aim of unified theory: to integrate analysis of "production and reproduction of real life", domination and exploitation; typically also integration of analysis of meaning and psychoanalysis, literary theory, politics, etc. Key question: is it tenable?

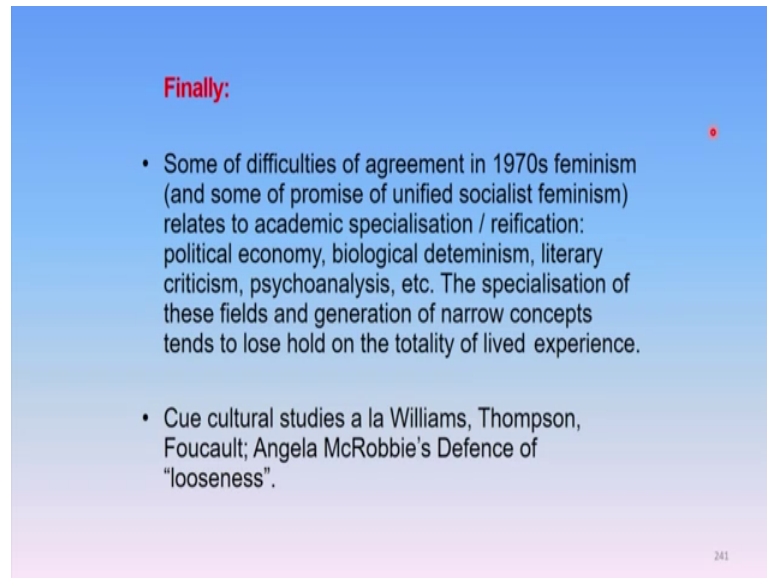
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Especially alienation broadens the idea of domination subjugation subordination exploitation and so on and alienation again resolves sociological issues around, agencies the around the distinction between agency and structure the which should be placed on a higher pedestal visa be the other.

I mean whether structure is more important than agency or agency is more important than structure in stored in a very helpful way, alienation avoids reification of limited aspects and movements of capitalism as constitutive of all class society ok. What is the aim of unified systems accounts or unified systems theories or what do they claimed ok.

They claim to the or the aim of unified systems theories is to integrate analysis of production and reproduction of real life, subordination subjugation and exploitation. Typically also integration of analysis of meaning and psych analysis literary theory politics and so on and then the key question here is it tenable is it sustainable and so on and finally some of the difficulties of agreement in 1970s feminism and some of the promises of unified socialist feminists is there, which relates to academic specialization or reification I mean political economy biological determinism literary criticism psychoanalysis and so on.

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Finally:

- Some of difficulties of agreement in 1970s feminism (and some of promise of unified socialist feminism) relates to academic specialisation / reification: political economy, biological determinism, literary criticism, psychoanalysis, etc. The specialisation of these fields and generation of narrow concepts tends to lose hold on the totality of lived experience.
- Cue cultural studies a la Williams, Thompson, Foucault; Angela McRobbie's Defence of "looseness".

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Such specialization of these fields and generation of narrow concepts that tends to lose hold on the totality of lived experiences ok. Via cultural studies Raymond, Williams, Thompson, Michel Foucault McRobbie's defense of looseness must be considered here and in this context and in this context and in this context these issues of academic specialization reification, political economy, biological determinism, literary criticism, psych analysis and so on ok. I mean these specialization and these specialized fields and generation of narrow concepts tend to lose hold on the holism or totality of lived experiences ok.

Now, then in these 2 lectures broadly we have discussed the feminist challenge to the critical modernists paradigm in sociology, through the lenses of holism or totality and reflexivity rationality and social movements. In the lecture to follow in the next lecture, we will discuss as a part of deconstruction of modernity. Through the works of cultural studies who are the major thinkers in cultural studies in the I mean for the time being ok.

Ep Thomson Raymond Williams and Michel Foucault, Michel Foucault will discuss a little because we are I am trying to keep Michel Foucault for the section on post modernism post modernists post modernist post modernists responses to critical modernists paradigm in sociology. In cultural studies I mean cultural studies response to or cultural studies challenge to critical modernism is very important we will discuss it in the next lecture.

Thank you.