

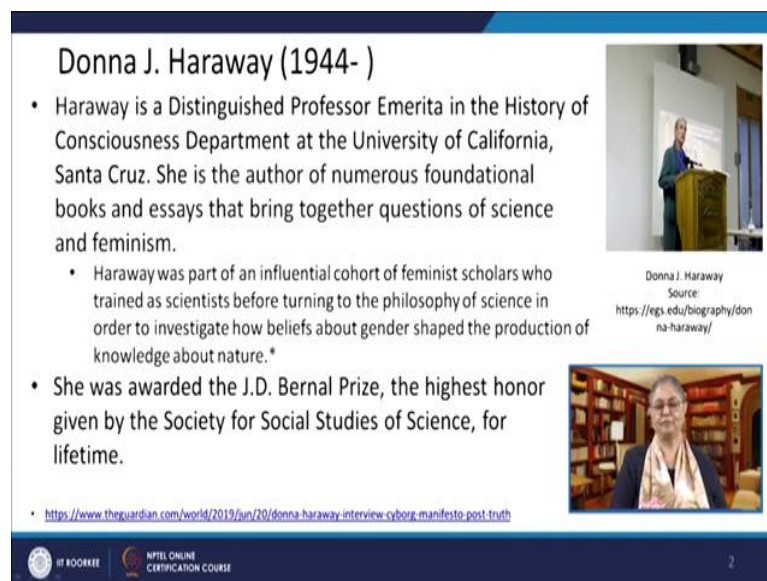
Contextualizing Gender
Prof. Rashmi Gaur
Department of Humanities and Social Sciences
Indian Institute of Technology, Roorkee

Lecture - 54

""Gender' for a Marxist Dictionary: The Sexual Politics of a Word" from Simians, Cyborgs and Women by Donna J. Haraway

Welcome dear participants, this module looks at the work of Donna J Haraway as she explores the embedded 'Sexual Politics' of the term Gender.

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Donna J. Haraway (1944-)

- Haraway is a Distinguished Professor Emerita in the History of Consciousness Department at the University of California, Santa Cruz. She is the author of numerous foundational books and essays that bring together questions of science and feminism.
 - Haraway was part of an influential cohort of feminist scholars who trained as scientists before turning to the philosophy of science in order to investigate how beliefs about gender shaped the production of knowledge about nature.*
- She was awarded the J.D. Bernal Prize, the highest honor given by the Society for Social Studies of Science, for lifetime.

* <https://www.theguardian.com/world/2019/jun/20/donna-haraway-interview-cyborg-manifesto-post-truth>

Donna J. Haraway
Source:
<https://egs.edu/biography/donna-haraway/>


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Haraway is a Distinguished Professor Emerita in the History of Consciousness Department at the University of California. She has authored numerous foundational books and essays that bring together questions of science and feminism. Haraway was part of an influential cohort of feminist scholars who begin working as scientists before turning to the philosophy of science in order to investigate how beliefs about gender shaped the production of knowledge about nature in scientific fields.



She was awarded the J D Bernal Prize, the highest honor given by the Society for Social Studies of Science, for lifetime. For her contributions to the intersection of Information Technology and feminist theory, Haraway is widely cited in works related to human computer interaction.

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- Haraway's most famous essay was published in 1985: "A Manifesto for Cyborgs: Science, Technology, and Socialist Feminism in the 1980s".



- Some of her most notable works are:
 - *Primate Visions: Gender, Race, and Nature in the World of Modern Science*, (1989)
 - *Simians, Cyborgs, and Women: The Reinvention of Nature*(1991).
 - *Feminism and Technoscience* (1997), for which she received the Ludwik Fleck Prize in 1999.



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Haraway's most famous essay was published in 1985 with the title of "A Manifesto for Cyborgs: Science, Technology and Socialist Feminism in the 1980s". Some of her other notable works are 'Primate Visions: Gender, Race and Nature' in the 'World of Modern Science', 'Simians, Cyborgs and Women: The Reinvention of Nature' and 'Feminism and Technoscience' for which she received the Ludwik Fleck Prize in 1999.

This module discusses an essay by Haraway. The title of the essay is "Gender for a Marxist Dictionary: The Sexual Politics of a Word". It examines the debates about scientific objectivity in feminist theory and establishes the etymological genealogy of the term 'gender' set apart from sex as a discursive biopolitical category. This essay is an excerpt from the text 'Simians, Cyborgs and Women', a collection of essays written from 1978 through 1989. A period of complicated political, cultural and epistemological foment within the many feminisms which have appeared in the last decades.

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“Gender’ for a Marxist Dictionary: The Sexual Politics of a Word” from *Simians, Cyborgs, and Women: The Reinvention of Nature* (1978)

- This essay examines the “recent” history of the term sex and gender, written for a German Marxist dictionary, while exemplifying the “textual politics” embedded in its discursive use and performativity.
- According to Haraway, “the examination of the debates about ‘scientific objectivity’ in feminist theory argues for a transformation of the despised metaphors of organic and technological vision in order to foreground specific positioning, multiple mediation, partial perspective, and therefore a possible allegory for feminist scientific and political knowledge”. (3)



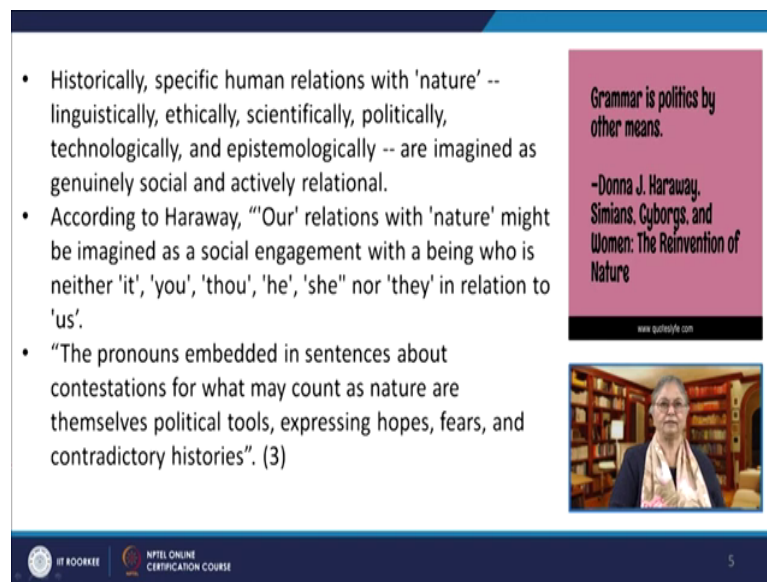
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This essay examines the recent history of the term sex and gender, written for a German Marxist dictionary, while exemplifying the textual politics embedded in its discursive use and performativity. The examination of the debates about scientific objectivity in feminist theory according to Haraway argues for a transformation of the despised metaphor of organic and technological vision in order to foreground specific positioning, multiple mediation, partial perspective and therefore a possible allegory for feminist scientific and political knowledge.

Haraway explores the politics of grammar and the embedded contestations of linguistic relationality. While contextualizing the history of the term ‘Gender’ she asserts that “grammar is politics by other means”.

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The slide features a white background with a blue header and footer. On the left, there is a bulleted list of three points. On the right, there is a pink rectangular box containing text, and below it, a small video thumbnail showing a woman speaking. The footer contains logos for IIT Roorkee and NPTEL Online Certification Course, along with the number 5.

- Historically, specific human relations with 'nature' -- linguistically, ethically, scientifically, politically, technologically, and epistemologically -- are imagined as genuinely social and actively relational.
- According to Haraway, "Our' relations with 'nature' might be imagined as a social engagement with a being who is neither 'it', 'you', 'thou', 'he', 'she' nor 'they' in relation to 'us'.
- "The pronouns embedded in sentences about contestations for what may count as nature are themselves political tools, expressing hopes, fears, and contradictory histories". (3)

Grammar is politics by other means.

-Donna J. Haraway, *Simians, Cyborgs, and Women: The Reinvention of Nature*

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Historically, specific human relations with nature are imagined as genuinely social and actively relational whether they are linguistic, ethical, scientific, political, epistemological or technological. But, Haraway comments that "Our relations with nature might be imagined as social engagement with a being who is neither it, you, thou, he, she nor they in relation to us". The pronouns embedded in sentences about contestations for what may count as nature are themselves political tools, expressing hopes, fears and contradictory histories.

In the opinion of Haraway the use of pronouns such as 'ours' as opposed to 'theirs', 'us' as opposed to 'them', 'we' as opposed to 'I', denote universalism and deeply entrained conceptions of humanism. However, Haraway wants us to think in a relational sense as we form one ecosystem of interdependency and are companion species. Rhetorically Haraway deconstructs the binary oppositions that is us versus them cemented by humanist philosophy and human exceptionalism.

A similar interrogation is essential to understand the gender, feminist, men's studies and the body discourse so that the othering is comprehensible to us. In the next slide we have a video, while acknowledging the history of gender, Haraway aims to denounce human exceptionalism and methodological individualism.

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UNIVERSITY OF ALBERTA
DEPARTMENT OF ART
designed by 4th year VCD student
Iacrina Fabrick

Source: YouTube <https://www.youtube.com/watch?v=2ju1VnhH588&t=154s>

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‘In this video Haraway explains two key terms. “Methodological Individualism” which refers to the practice of giving primacy to individual action rather than the group and “Human exceptionalism” which refers to the belief that humans only the males are most important of all beings, organisms in the universe.

What happens when Human exceptionalism and Methodological Individualism as philosophical research commitments across the disciplines in the euro infused knowledge projects? What happens when Human exceptionalism and Methodological individualism and their stories become literally unthinkable in the best scientific practices of our day ?


And I would maintain and hope to convince you if you are not already that indeed methodological individualism and human exceptionalism are practically unthinkable across the transdisciplinary natural and engineering sciences, the human sciences and arts. And I would like to say something about what I think the consequences might be for imagining and helping to make happen more livable presents as well as more livable futures’.

In 1983, Nora Rathzel had asked Haraway to write a keyword entry for a new Marxist dictionary. This project aimed at translating the 1985 multi volume French edition of the ‘Critical Dictionary of Marxism’ into German language.

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The 'keyword' - *Gender* (A Background Note)

- In 1983, Nora Rathzel (part of the editorial autonomous women's collective of the West German independent Marxist journal, *Das Argument*), asked Haraway to write a 'keyword' entry for a new Marxist dictionary. This ambitious project aimed at translating the multi-volume *Dictionnaire Critique du Marxisme* (Labica and Benussen, 1985) into German.
- As Rathzel expressed it, "We, that is the women's editorial group, are going to suggest some keywords which are missing, and we want some others rewritten because the women do not appear where they should."
(personal communication, 2 December 1983).



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As Rathzel has suggested in one of her personal communication, the women's editorial group were going to suggest some key words which in their opinion are missing and they also wanted some other keywords to be rewritten because the women do not appear where they should. Haraway feels that this highlights a major arena of feminist struggle.

In the canonization of language, politics and historical narratives in publishing practices women do not appear where they should. And therefore, Haraway attempts to formulate a genealogy of feminist struggles especially in the domain of language, culture and the socio-economic division of labour in the society. She begins with language and grammar and notes that sex and gender are distinct categories in the English language. However, this distinction is not evident in other languages.

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The Language Problem

- Haraway notes that “English, especially American English, distinguishes between sex and gender”. However this distinction is a site of struggle in many social arenas.
 - German has a single word, *Geschlecht*, which is different from either the English *sex* or *gender*. Haraway observes that each keyword entry inherits histories, portray living politics of the times and consequently become the principal reasons for the differences” on a global scale. (129)
- For example: Butler’s reconceptualization of gender is a doing rather than an attribute (Barad, 2005). However it may be categorised as an attribute of performance in some cases such as drag culture.



Haraway notes that English, particularly the American English, distinguishes between sex and gender, but this distinction is a cite of a struggle in many social arenas. For example, Butler’s reconceptualization of gender is a doing rather than an attribute. However, it may be categorized as an attribute of performance in some cases such as drag culture.

Haraway notes that words are not just linguistic markers, they reflect and reiterate history and are livable commodities changing sense, significations and identities. She also mentions that grammarians did not recognize gender as a separate system with a distinct syntax.

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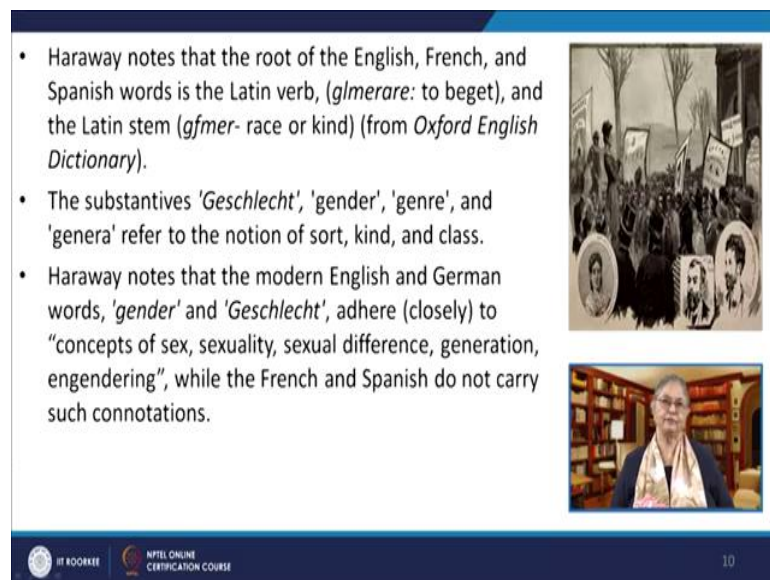
- According to Haraway, the old hegemonic grammarians (pre 1960s) - including the sexologists- had lost control of gender and its diverse/ dynamic conceptualizations.
- On the other hand, English as a language (in US alone) was marked by race, generation, gender, region, class, education, and political history.
- In considering the aforementioned, Haraway notes that the late twentieth century, saw an implosion of *gender* in sex and language, in biology and syntax, as enabled by Western technoscience and algorithms.
 - She begins this discussion by providing us with keywords such as : *Gender* (English), *Geschlecht* (German), *Genre* (French), *Genera* (Spanish) to linguistically mark multiple trajectories of the term “gender.”



She feels that the old hegemonic grammarians of pre 1960s including the sexologists had lost control of gender and its diverse and dynamic conceptualizations. On the other hand, English as a language in the USA was marked by race, generation, gender, region, class, education and political history. In considering the aforementioned, Haraway notes that the late twentieth century, saw an implosion of gender in sex and language, in biology and syntax, as enabled by Western technoscience and algorithms.

She begins this discussion by providing us with keywords such as ‘Gender’ which is a word in English, *Geschlecht* which is in German, ‘Genre’ a French word, ‘Genera’ Spanish to linguistically mark multiple trajectories of the term gender. She notes that in English gender has been used in a very generic sense whereas, in French, German and Spanish words for gender refer to grammatical and literary categories. It is sometimes used in a very hollow sense.

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- Haraway notes that the root of the English, French, and Spanish words is the Latin verb, (*glmerare*: to beget), and the Latin stem (*gfmer*- race or kind) (from *Oxford English Dictionary*).
- The substantives '*Geschlecht*', 'gender', 'genre', and 'genera' refer to the notion of sort, kind, and class.
- Haraway notes that the modern English and German words, 'gender' and '*Geschlecht*', adhere (closely) to "concepts of sex, sexuality, sexual difference, generation, engendering", while the French and Spanish do not carry such connotations.

Haraway also traces the etymological roots of the words and says that the modern English and German words ‘gender’ and ‘*Geschlecht*’ closely adhere to concepts of sex, sexuality, sexual difference, generation, engendering, while the French and Spanish do not carry such connotations. For Haraway the use of gender and sex as interchangeable terms has led to the loss of political history of the term ‘gender’.

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- Words close to 'gender' find implications in concepts of kinship, race, biological taxonomy, language, and nationality etc.
 - The term- 'Geschlecht' carries the meanings of sex, stock, race, and family, while the adjectival form 'geschlechtlich' means in English translation both sexual and generic.
- According to Haraway, "'Gender' is at the heart of constructions and classifications of systems of difference. Complex differentiation and merging of terms for 'sex' and 'gender' are part of the political history of the words". (130)





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Words which are close to 'gender' find implications in concepts of kinship, race, biological taxonomy, language and nationality etcetera. Gender in Haraway's opinion is at the heart of constructions and classifications of systems of differences. Complex differentiation and merging of terms for sex and gender are part of the political history of the words. Haraway observes that the medical meanings related to sex accrue to gender in English progressively through the twentieth century.

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- Haraway observes that the "medical meanings related to 'sex' accrue to 'gender' in English progressively through the twentieth century.
- Medical, zoological, grammatical, and literary meanings have all been contested in modern feminisms.
- The shared categorical racial and sexual meanings of gender point to the interwoven modern histories of colonial, racist, and sexual oppressions in systems of bodily production and inscription and their consequent liberatory and oppositional discourses". (131)
- Historically, feminist- gender theories attempt to articulate oppressions faced by women in the context of cultures while establishing a distinction between sex and gender as more than simple concepts and binary oppositions.



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Medical, zoological, grammatical and literary meanings have all been contested in modern feminisms. The shared categorical racial and sexual meanings of gender point to the interwoven modern histories of colonial, racist and sexual oppression in systems of

bodily production and inscription and their consequent liberatory and oppositional discourses.

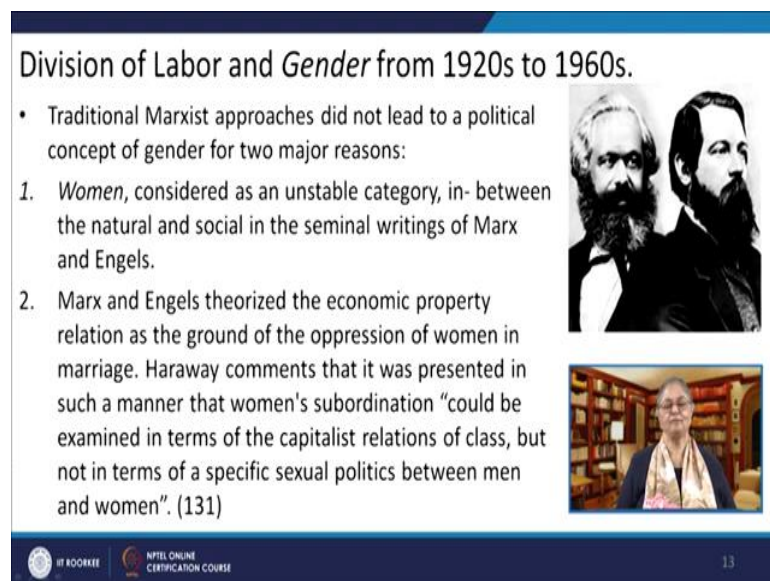
Historically, feminist gender theories attempt to articulate oppressions faced by women in the context of cultures while establishing a distinction between sex and gender as more than simple concepts and binary oppositions. Haraway further points out the absence of the female as an active citizen in and from the writings of Marx and Engels. By pointing out the theoretical gaps from Marx to 1990s she attempts to establish gender as a biopolitical construct.

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Division of Labor and *Gender* from 1920s to 1960s.

- Traditional Marxist approaches did not lead to a political concept of gender for two major reasons:

1. *Women*, considered as an unstable category, in-between the natural and social in the seminal writings of Marx and Engels.
2. Marx and Engels theorized the economic property relation as the ground of the oppression of women in marriage. Haraway comments that it was presented in such a manner that women's subordination "could be examined in terms of the capitalist relations of class, but not in terms of a specific sexual politics between men and women". (131)




Traditional Marxist approaches did not lead to a political concept of gender for two major reasons in Haraway's analysis. Women, considered as an unstable category in between the natural and social in the seminal writings of Marx and Engels was the first reason in her opinion. Secondly, Marx and Engels theorized the economic property relation as the ground of the oppression of women in marriage.

Haraway comments that it was presented in such a manner that women's subordination could be examined in terms of the capitalist relations of class, but not in terms of a specific sexual politics between men and women. The systematic sexual division of labour became the starting point for many Euro American Marxist feminists in their theories of the sex gender division of labour. The gender division of labour included the non historicized labour categories in the works of Marx and Engels.

That is bearing and rearing children, caring for the sick, cooking, housework and sex work like prostitution in order to bring gender and women's specific situation to the center of historical materialist analysis. Post 1960s, Western feminist saw a change, it took place in the construction of meanings and technologies of sex and gender in normalizing liberal interventionist therapeutic empiricist and functionalist life sciences principally in the United States including psychology, psychoanalysis, medicine, biology and sociology.

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- Haraway analyses the concepts and technologies of 'gender identity' through several components:
 1. a realistic reading of Freud;
 2. reading the sexual-somatic and psychopathology by 19th century sexologists (Krafft-Ebing, Havelock Ellis);
 3. the development of biochemical and physiological endocrinology from the '1920s; the psycho-biology of sex differences growing out of comparative psychology;
 4. proliferating hypotheses of hormonal, chromosomal, and neural sexual dimorphism converging in the 1950s;
 5. and the first gender reassignment surgeries around 1960 (Linden, 1981).





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Haraway analyses the concepts and technologies of 'gender identity through several components. She does a realistic reading of Freud, reading the sexual somatic and psychopathology by 19th century sexologists including Havelock Ellis and Krafft Ebing. She also analyzes the development of biochemical and physiological endocrinology from the 1920s; the psycho-biology of sex differences growing out of comparative psychology.

Proliferating hypotheses of hormonal, chromosomal and neural sexual dimorphism converging in the 1950s and the first gender reassignment surgeries around 1960s.

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- Haraway notes that the “‘Second-wave’ feminist politics around ‘biological determinism’ vs. ‘social constructionism’ and the biopolitics of sex/gender differences occurred within discursive fields pre-structured by the gender identity paradigm crystallized in the 1950s and 60s”. (133)
- However, the feminist, gender and sexuality paradigms began to alter as the functionalist and essentializing version of Simone de Beauvoir’s 1940s statement that “one is not born a woman...” changed the respective discourses.

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Haraway notes that the Second wave feminist politics around biological determinism versus social constructionism and the biopolitics of sex and gender differences occurred within discursive fields pre-structured by the gender identity paradigm crystallized in the 1950s and 60s. However, the feminist, gender and sexuality paradigms began to alter as the functionalist and essentializing version of Simone de Beauvoir’s 1940s statement that “one is not born a woman” changed the respective discourses.



After summarizing the major developments in the feminist and gender paradigms from 1920s to 1960s, Haraway introduces the concept of identity as possession and the ideals of ownership, agency as opposed to the biopolitics of control in gender relations. She moves to the changes within and across the gender paradigms during the 70s, 80s and 90s, while critiquing biological determinism and sexism prevalent in the field of science and technology.

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Identity as Possession and *Gender* from 1960s to 1990s

- Haraway notes that, in the Western discourse, the identity of a person at core has ownership of the self, and sometimes of the other as well.
- Haraway states that “possession may be made from various raw materials over time, that is, it may be a cultural production, or one may be born with it”. (135)
- Haraway states that “gender identity is such a possession. Not to have property in the self is not to be a subject, and so not to have agency”.(135)



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Haraway notes that, in the Western discourse, the identity of a person at core has ownership of the self and sometimes of the other as well. She states that and I quote “possession may be made from various raw materials over time, that is, it may be a cultural production or one may be born with it”. She further states that “gender identity is such a possession.

Not to have property in the self is not to be a subject and so not to have agency”. Haraway introduces the phenomenon called as the regulatory fiction which alludes to the western concepts of gender.

She illustrates it with the example of motherhood in the society, the notion that motherhood is natural and fatherhood is cultural, motherhood is known on site whereas, fatherhood is inferred. While, motherhood is considered to be innate fatherhood was something that was acquired in considering the family relations.

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Identity as Possession and *Gender* from 1960s to 1990s

- Haraway elaborates that “the modern feminist limitation in theorizing and struggling for the empirical life and social sciences is similar to Marx and Engels' inability to extricate themselves from the natural sexual division of labour in heterosexuality despite their admirable project of historicizing the family”. (136)
- Sex/gender differences discourse exploded in US sociological and psychological literature in the 1970s and 80s.



She elaborates that the modern feminist limitation in theorizing and struggling for the empirical life and social sciences is similar to the inability of Marx and Engels to extricate themselves from the natural sexual division of labour in heterosexuality despite their admirable project of historicizing the family. Sex gender differences discourse exploded in US sociological and psychological literature in the 1970s and 80s.

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- This critical explosion was part of a vigorous political, cultural and scientific contestation over the construction of sex and gender, as discursive categories and as emergent historical realities.
- Feminist writing became prominent in the mid-1970s in this context, primarily in critiquing biological determinism and sexism prevalent in science and technology, especially in biology and medicine.
- Within the epistemological binary framework of nature/culture and sex/gender, many feminists --including socialist and Marxist feminists -- appropriated the sex/gender distinction to argue for the primacy of culture-gender over biology-sex in debates in Europe and the United States.



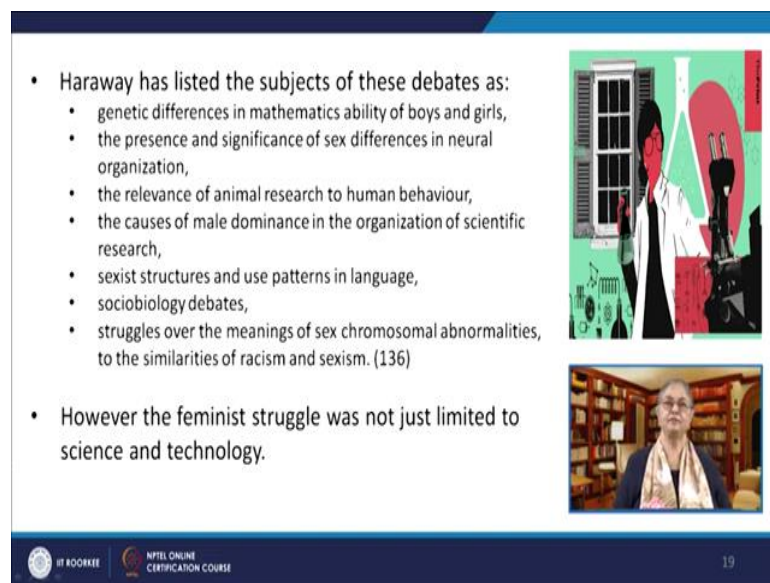
This critical explosion was part of a vigorous political, cultural and scientific contestation over the construction of sex and gender as discursive categories and as emergent historical realities. Feminist writing became prominent in the mid 1970s in this

context, primarily in critiquing biological determinism and sexism prevalent in science and technology especially in biology and medicine.

Within the epistemological binary framework of nature and culture and sex and gender many feminists including socialists and Marxist feminists appropriated the sex gender distinction to argue for the primacy of culture gender over biology sex in debates in Europe and the United States.

Haraway marks that the feminist struggle in the 1970s and 80s aimed at calling out sexism in science, technology and medicine to appropriate the sex gender system as biological sex, that is on the basis of genitals and gender performance which is postnatal respectively.

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• Haraway has listed the subjects of these debates as:

- genetic differences in mathematics ability of boys and girls,
- the presence and significance of sex differences in neural organization,
- the relevance of animal research to human behaviour,
- the causes of male dominance in the organization of scientific research,
- sexist structures and use patterns in language,
- sociobiology debates,
- struggles over the meanings of sex chromosomal abnormalities, to the similarities of racism and sexism. (136)

• However the feminist struggle was not just limited to science and technology.

Haraway has listed the subjects of these debates in complete detail. But, the feminist struggle was not just limited to science and technology. The sex and gender differentiation needed appropriation in the politico economic domain as well. And Haraway notes that the social reproduction of labour constituted women as a subject. But, what constitutes women as a subject or as a discursive category?

In order to answer this question Haraway refers to the work of Gayle Rubin, particularly her work “The traffic in women: notes on the political economy of sex” and the critiques of her work on ‘sex and gender system’ to elaborate on the deep structures of biopolitics


of gender and commodification of women. We have already discussed Gayle Rubin in detail in the 4th week; however, in this section we will look at some select critiques as mentioned by Haraway.

Haraway elaborates on the critiques and use of Rubin's system to highlight that we might have succeeded in providing a separate genealogy of gender. However, we have failed to dehegemonize it as it is produced, appropriated and differentiated by the white discourse.


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Sex and Gender System by Gayle Rubin

- Gayle Rubin in "The traffic in women: notes on the political economy of sex", (1975) appropriated the 'sex-gender system' while backgrounding the appropriations by Marx and Freud, Lacan and Levi-Strauss.
- Her paper appeared in the first anthology of socialist/Marxist feminist anthropology in the United States.
- Rubin elaborated on *the domestication of women*, in which human females were tagged as the raw materials for the social production and re-production of women, through the exchange systems of kinship controlled by men in the institution of human culture.



Gayle Rubin
Source:facebook.com




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As we have discussed in earlier weeks, Rubin elaborated on the domestication of women, in which human females were tagged as the raw materials for the social production and re-production of women through the exchange systems of kinship controlled by men in the institution of human culture.

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- She defined the *sex-gender system* as the system of social relations and control that reformulated the biological sex into products of human activity and intervention. According to Haraway, Gayle applied a Marxian analysis of sex/gender systems as products of human activity which are changeable through political struggle for survival.
- Citing Rubin's research as support, Haraway suggests that obligatory heterosexuality is central to the oppression of women".
 - Rubin elaborated on "the sexual division of labour and the psychological construction of desire as the foundations of a system of production of human beings vesting men with rights in women which they do not have in themselves. To survive materially where men and women cannot perform the other's work and to satisfy deep structures of desire in the sex/gender system in which men exchange women, heterosexuality is obligatory. (136)



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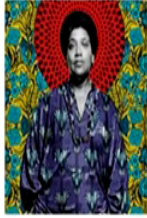
Rubin defined the sex gender system as the system of social relations and control that reformulated the biological sex into products of human activity and intervention. According to Haraway, Gayle applied a Marxian analysis of sex gender systems as products of human activity which are changeable through political struggle for survival. Citing Rubin's research as support, Haraway has suggested that obligatory heterosexuality is central to the oppression of women.

Haraway reads the Marxist analysis of sex gender system to various theorizations by Audre Lorde, Heidi Hartmann, Iris Young, Teresa De Lauretis and some other critiques who have built on Rubin's 'sex gender system' and contributed to the reconstitution of women as a self-sustaining category and not as appropriated products by men.


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Post- Rubin's *sex and gender system*

- There have been many uses and criticisms of Rubin's sex-gender system.
- Haraway notes that the system talks about a westernised sense of the term "subject"; but, does it refer to being "white" only!
- As Audre Lorde puts it: "Being women together was not enough. We were different". (138)
- This assertion can be extended to reading not only just the racialized, but also the trans women.
- Haraway enumerates diverse theorizations post Rubin's "sex/gender system".



Audre Lorde
Source: oprah.com



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There have been several uses as well as criticisms of Rubin's 'sex gender system'. Haraway notes that the system talks about a westernized sense of the term "subject", but does it refer to being "white" only. As Audre Lorde puts it "Being women together was not enough. We were different". And this assertion can be extended to reading not only just the racialized, but also the trans women. Haraway enumerates diverse theorizations post Rubin's sex gender system.

The select theorists mentioned here in this context present a comparative analysis of system of oppression engendered or sexual division of labour as a biopolitical tool contributing to the marginalization of women and of the queer.

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Post- Rubin's *sex and gender system*

- Heidi Hartmann (1981) insisted that patriarchy was not simply an ideology, but a material system that could be defined "as a set of social relations between men, which have a material base, and which, though hierarchy, establish or create interdependence and solidarity among men that enable them to dominate women". (Haraway, 139)
- Iris Young (1981) criticized the *dual systems* approach to capital and patriarchy. Young argued that "patriarchal relations (were) internally related to production relations as a whole" (1981, p. 49), such that a focus on the gender division of labour could reveal the dynamics of a single system of oppression. (Haraway, 139)





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Haraway refers to Heidi Hartmann; Hartmann insisted that patriarchy was not simply an ideology, but a material system that was able to create interdependence and solidarity among men to enable them to dominate women. Iris Young has criticized the dual systems approach to capital and patriarchy. Young argued that patriarchal relations were internally related to production relations as a whole, such that a focus on the gender division of labour could reveal the dynamics of a single system of oppression.

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- Nancy Hartsock (1983a,b) highlighted the categories that Marxism had been unable to historicize: (i) “women’s sensuous labour in the making of human beings through child-bearing and raising”; and (ii) “women’s nurturing and subsistence labour of all kinds.”
 - But Hartsock rejected the terminology of the *gender* division of labour in favour of the *sexual* division of labour, in order to emphasize the bodily dimensions of women’s activity”. (Haraway, 140)
- Here, Haraway notes that the term “labour” was taken as the extensions in ‘Marxist-feminist meanings of reproduction’, to theorize women’s agency over the body and status as subjects in history.
- By using “the sex-gender system”, Jeffrey Escoffier (1985) argued for a need to theorize the emergence and limitations of political subjectivity while incorporating sexual identities in gay movements.



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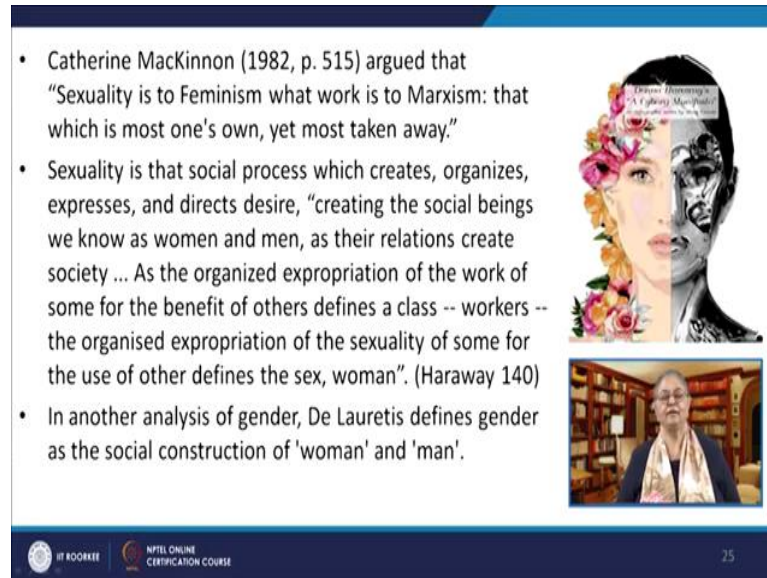
Nancy Hartsock highlighted the categories that Marxism had been unable to historicize. Firstly, women’s sensuous labour in the making of human beings through child bearing and raising and secondly, women’s nurturing and subsistence labour of all kinds. However, Hartsock rejected the terminology of the gender division of labour in favour of the sexual division of labour, in order to emphasize the bodily dimensions of women’s activities.

Here, Haraway notes that the term “labour” was taken as the extensions in Marxist feminist meanings of reproduction to theorize women’s agency over the body and status as subjects in history. By using “the sex gender system” Jeffrey Escoffier argued for a need to theorize the emergence and limitations of political subjectivity while incorporating sexual identities in gay movements.

Haraway’s theorizations on the cyborg in the feminist discourse also contributed to a deeper understanding of women as a Marxist feminist subject. Her 1985 ‘Manifesto for

Cyborgs' addressed to women's positionings in multinational science and technology mediated, social, cultural and technical systems. We will discuss it in detail in the upcoming week.

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- Catherine MacKinnon (1982, p. 515) argued that "Sexuality is to Feminism what work is to Marxism: that which is most one's own, yet most taken away."
- Sexuality is that social process which creates, organizes, expresses, and directs desire, "creating the social beings we know as women and men, as their relations create society ... As the organized expropriation of the work of some for the benefit of others defines a class -- workers -- the organised expropriation of the sexuality of some for the use of other defines the sex, woman". (Haraway 140)
- In another analysis of gender, De Lauretis defines gender as the social construction of 'woman' and 'man'.

Catherine MacKinnon has argued that "Sexuality is to Feminism what work is to Marxism that which is most one's own, yet most taken away." Sexuality according to Haraway is that social process which creates, organizes, expresses and directs desire creating the social beings we know as women and men as their relations create society.

As the organized expropriation of the work of some for the benefit of others define a class that is workers, the organized expropriation of the sexuality of some for the use of others defines the sex, woman. In another analysis of gender, De Lauretis has defined gender as the social construction of woman and man. Haraway presents these critical accounts to demonstrate women's lived realities and collective struggle as an entry on gender for the Marxist dictionary.

She presents these theorizations to showcase the political subjectivities inherited by women as a category, gender as a category apart from sexuality and sex. However, she indebts these approaches to Marxism as the absence of women in the public domain. Haraway also questions the universalizing power of Rubin's 'sex gender system'. And she ask that since women were oppressed by the exchange of women through kinship


what can be said about the oppression caused by men to women outside the institution of kinship.

Haraway ask as what constitutes women as a subject outside the private domain, outside the household, marriage, family relations and most importantly the white discourse.

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“Gender is an Embodied Semiotic Difference”

- Haraway presents these seminal critiques to foreground multiple, collective yet distinct subjectivities using Rubin’s sex and gender systems as a theoretical construction or as a critique, in order to showcase the complexities of political construction of intertwined nature of feminism, genders and sexualities, and embedded and embodied subjectivities.
- The white discourse does not fulfil the gender discourse as it produces a rather orientalist, racist, and colonialist discourse. Furthermore, according to Haraway, in the construction of sexed identities as complex and contested political constructions in critical theory, a number of hierarchical differences such as language, race, nationality, gender, class, and sexual orientation etc. are intertwined.



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Using Rubin’s ‘sex and gender systems’ as a theoretical construction or as a critique, Haraway presents these arguments to foreground multiple, collective yet distinct subjectivities, in order to showcase the complexities of political construction of the intertwined nature of feminism, gender and sexualities and embedded and embodied subjectivities.

The white discourse does not fulfil the gender discourse as it produces a rather orientalist, racist and colonialist discourse. Furthermore, according to Haraway, in the construction of sexed identities as complex and contested political constructions in critical theory, a number of hierarchical differences such as language, race, nationality, gender, class, sexual orientation etcetera are intertwined.

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What counts as a “woman”

- According to Haraway, theories of “the social positioning of women ground and organize 'generic' feminist theory. Within it, diverse concepts structure the field of feminist discourse, as it decodes what counts as a 'woman' within as well as outside 'feminism'. (Haraway 141)
- Diverse concepts:
 - 'the house of difference' (Lorde),
 - 'oppositional consciousness' (Sandoval),
 - 'womanism' (Walker),
 - 'shuttle from center to margin' (Spivak),
 - 'Third World feminism' (Moraga and Smith),
 - Cyborg (Haraway) and
 - 'inappropriate/dother' (Trinh, 1986-7, 1989)



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Haraway feels that the theories of the social positioning of women ground and organize generic feminist theory. Within it, diverse concepts structure in the field of feminist discourse, as it decodes what counts as a woman within as well as outside feminism. She has listed various diverse concepts including the house of difference of Lorde moving to the idea of the “in appropriated other” propounded by Trinh.

Feminist reconstructions of the subject have been crucial in understanding gender and sex, the political accounts of their struggle such as feminist theories of gendered racial subjectivities, the LGBTQIA plus subjectivities have reformed the claims on action, knowledge and belief systems to produce change.

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- Haraway notes that 'gender' is 'grammatically' about denoting difference and not creating differentiation and subsequently discrimination.
- Hence 'Gender' in “the feminist interventions was developed as a category to explore what counts as a 'woman', to problematize the previously taken-for-granted”. (Haraway 142)
- Haraway claims that if we follow Simone de Beauvoir's assertion that “one is not born a woman, with all the consequences of that insight”, then we will (consequently) come to an understanding: that “women” as a category is a personal yet socially-politically constituted subject.
- This social-reconstitution for Haraway, is at the heart of feminist sex/gender politics.



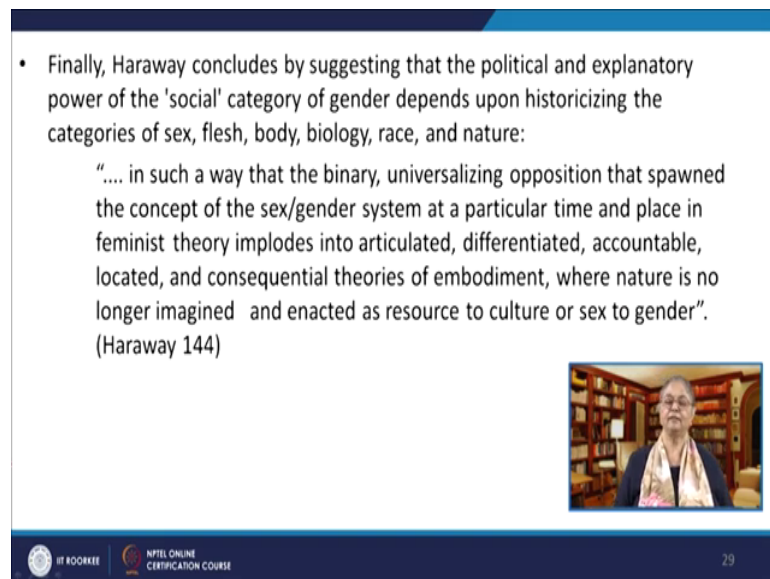
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Haraway notes that gender is grammatically about denoting differences and not creating differentiation and subsequently discrimination. Hence ‘Gender’ in “the feminist interventions was developed as a category to explore what counts as a woman, to problematize the previously taken for granted”.

She also claims that if we follow Simone de Beauvoir’s assertion that “one is not born a woman, with all the consequences of that insight”, then we will consequently come to an understanding that a woman as a category is a personal yet socially politically constituted subject.

This social reconstitution for Haraway, is at the heart of feminist sex and gender politics.

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- Finally, Haraway concludes by suggesting that the political and explanatory power of the 'social' category of gender depends upon historicizing the categories of sex, flesh, body, biology, race, and nature:
“... in such a way that the binary, universalizing opposition that spawned the concept of the sex/gender system at a particular time and place in feminist theory implodes into articulated, differentiated, accountable, located, and consequential theories of embodiment, where nature is no longer imagined and enacted as resource to culture or sex to gender”.
(Haraway 144)

Finally, Haraway concludes by suggesting that the political and explanatory power of the social category of gender depends upon historicizing the categories of sex, flesh, body, biology, race and nature. To conclude we can say that Haraway pivots between the languages, construction of gender and sex, theories of gender and the intersections of identity. These constructed embodiments must take into account the inherent pluralities.

Haraway takes this discussion further in her explications of the cyborg and reforming the subject which will be taken up in the upcoming lectures. In the next module we will look at the intersection of the biopolitics of the gendered bodies, video games and the narratives of control.

Thank you.

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