

Introduction to Cultural Studies
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Lecture – 41
Bell Hooks- Understanding Patriarchy - II

So, hello and welcome to this introduction to cultural studies and video course, we were looking at bell hooks texts understand the patriarchy, we have really had one lecture on this particular text when we talked about introduction, we talked about the context, we talked about in general, the generic quality of this particular essay, the significance of this essay for the purpose of our course.

And we will move on today with the text itself, we look at certain sections which are quite relevant and germane to our understanding of patriarchy especially, the way it is described in this particular essay. So, if you remember when we enter the first lecture on this particular text, we talked about how Bell hooks offers very anecdotal evidence, the very personal experience evidence in terms of how a parents, who were religious, church going people, they inherited, they were indoctrinated into patriarchy through legilimen.

And this indoctrination was subsequently passed on to the subsequent generation to the children bell hooks and her brother who was just 1 year older than her and how that kind of an indoctrination immediately informed the difference in a way in which the male child and the female child were brought up and how the female child was thoughts and intents which a direct legacies of patriarchy which were you know, directly informed by patriarchy, some kind of a behavioural code which was taught to her in terms of you know being a good woman and good female child.

And what Hooks is offering a way as again like I mentioned the opening of this particular text, it is very interesting, it is very clinical collusion between the discursive and exponential, so in one hand this is discursive to something that learning from the church, to readings of certain texts, reading to certain scriptures, attending certain sermons, so therein lies the discursive quality.

But the indoctrination is also exponential in quality, so it is something which is embodied something which is psychological something which is you know, absolutely visceral to a certain extent, so again we are back to looking at a hackings, contention of a purely constructionists perspective which you know does not deserve this to the exponential equality obvious entire event.

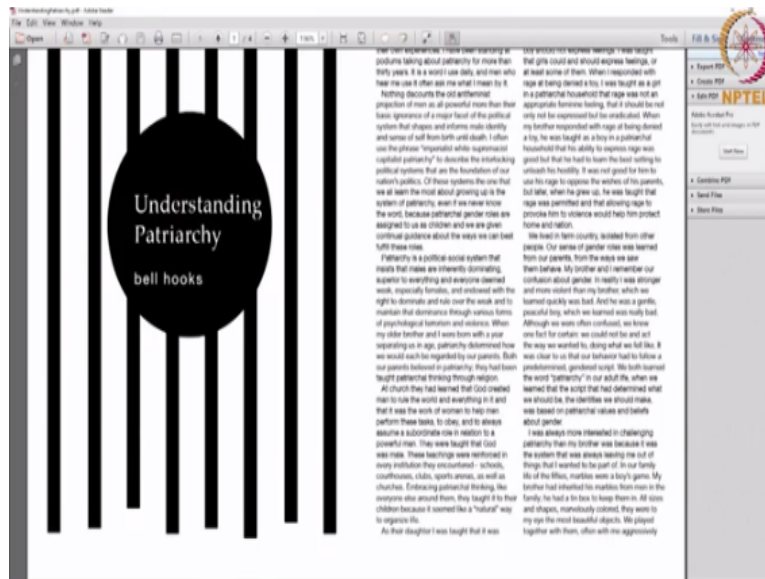
And Hooks quite clearly keeps mentioning this combination of exponentiality and discursivity, draw this particular essay and she keeps saying how this indoctrination is an experiences indoctrination becomes psychological experience and important experience, it is so deeply embedded in the system in the psyche of the person who is being indoctrinated that you know it does not even realize then it is a construct, it is something which is naturalized like a metabolic function, like a biological function, right.

And this blend is entanglement between the biological and ideological something that we have been interested in from the very inception of this particular course and this essay is a very good case in point of that kind of intersection between the biological and ideological, how the ideological becomes almost a biological function that how we enact a patriarchal principles as biological functions as metabolic functions, you are not even aware of it.

It is completely sub consciousness, this become subconscious through an act of naturalization through an act of normalization and they realize the success as well as the sinister quality of patriarchy, so this particular session that we will do deal with in this lecture talks about how the female child is expected to enact the patriarchal tenets just because she happens to be biologically a female.

Again, the biology instead of mind biology, how the ideologies with the mind biology is a bit of a loop mechanism in operation here.

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So, let us look at the text as their daughter, I was thought that it was my rule to serve to be weak, to be free from the burden of thinking, to care take and nudge others, so this nurturing quality this, you know non-intellectual quality is something which is you know natural legacy of patriarchy, a quality which is conferred an women, so women are not encouraged to think, women not encouraged to be free thinkers, women are encouraged to be conformist.

So, they need to just conform to the already existing system, they cannot be rebellious, they cannot be radicals, any radical women, any rebellious woman is a problem in patriarchy in the entire principle of patriarchy, so they are taught to the (()) (04:36) that ought to be subservient that ought to be conformist of the you know just natural conformers not even thinking of rebellion not even forget about rebellion not even allowed free thinking.

So, free thinking, intellectualisation, rationalization these are not given to women, they are free from the burden of thinking, so again we look at the very sinister kind of quality patriarchy where it makes a virtue or a weakness, it makes the virtue out of certain kind of meek obedience you know complete conformity, so if you are conforming you are being a virtuous woman and therein lies the success of patriarchy, it converts a rule into a virtue, it converts a construct into a virtue, into virtue with an effective quality a virtue with an effective quotient.

So, if you are a virtuous woman, you get an effective elevation and not just in her eyes, or the people will also the eyes on of yourself because you are so indoctrinated into this belly of patriarchy that do you think that you are being elevated you are becoming a superior person by being a conformist, it is therein lies the success of patriarchy as a strategy of subordination.

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my role to serve, to be weak, to be free from the burden of thinking, to caretake and nurture others. My brother was taught that it was his role to be served; to provide; to be strong; to think, strategize, and plan; and to refuse to caretake or nurture others. I was taught that it was not proper for a female to be violent, that it was “unnatural.” My brother was taught that his value would be determined by his will to do violence (albeit in appropriate settings). He was taught that for a boy, enjoying violence was a good thing (albeit in appropriate settings). He was taught that a

So, my brother was taught that it was his role to be served to provide to be strong, to think, to strategize and plan and to refuse to care take or nurture others, so you can think of the very clear binary Hooks is offering over here in terms of a real experience, so she says quite clearly that when brother was taught to you know to plan, to rationalize, to think, to be a go get up to be proactive whereas I was taught to be a nurturer.

I was taught to be a caregiver, a caretaker, a conformist not someone who is encouraged to think who is encouraged to do free thinking that is something which is not given to me. I was taught that it was not proper for a female to be violent, it was unnatural so you know, violence was the domain of the male, violence was a purview of the male, so for a female to be violent you know that would be a very unnatural to be hysterical that will be mad.

But the violence is the men or males seems to have ownership on violence in a way the females do not, so females just a subservience conformist and that is what they expected to be in the first place. My brother was taught that his value would be determined by his will to do violence albeit in appropriate settings, he was taught that for a boy enjoying violence was a good thing albeit in appropriate settings.

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in appropriate settings). He was taught that a boy should not express feelings. I was taught that girls could and should express feelings, or at least some of them. When I responded with rage at being denied a toy, I was taught as a girl in a patriarchal household that rage was not an appropriate feminine feeling, that it should be not only not be expressed but be eradicated. When my brother responded with rage at being denied a toy, he was taught as a boy in a patriarchal

He was taught that a boy should not express feelings, I was taught the girls could and should express feelings or at least some of them, when I responded with rage at being denied a toy, I was taught as a girl in a patriarchal household that rage was not an appropriate feeling; appropriate feminine feeling and I should not only be expressed but be eradicated.

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only not be expressed but be eradicated. When my brother responded with rage at being denied a toy, he was taught as a boy in a patriarchal household that his ability to express rage was good but that he had to learn the best setting to unleash his hostility. It was not good for him to use his rage to oppose the wishes of his parents, but later, when he grew up, he was taught that rage was permitted and that allowing rage to provoke him to violence would help him protect home and nation.

When my brother responded with rage at being denied a toy, he was taught that a boy in a patriarchal household and that his ability to express rage was good but that he had to learn the best setting to unleash his hostility, it was not good for him to use his rage to oppose the wishes of his parents but later, when he grew up, he was taught that rage was permitted and that allowing rage to provoke him in violence; provoked him to violence would help him protect home and nation.

So as you can see what Hooks is very clearly setting out described as how men and woman both suffer from patriarchy, so the boy, the brother of Bell Hooks over here, the male child is also indoctrinated in this patriarchy principles which teaches him, which teach him that rage is a good thing, rage is a virtue when it comes to men, the male children, so rage and violence these are good things, appropriate setting not exactly domestic setting.

But in a public setting where you want to assert your authority where you want to assert your agency, so this was the short way, the quickest way to do it as a male is to express rage is to enact violence and that would get your work done whereas, for a woman is just the opposite a woman is supposed to made to be obedient to be conformers etc. and I know what Hook's is quite clearly suggesting a way is a how both man and woman how both the male child as well as a female child suffers of this patriarchal principle, they are both indoctrinated.

And hence it becomes sufferers and become victims you know, patients to this kind of patriarchal pathology right, so again the pathological quality patriarchy is something which is constantly highlighted in this particular text. We lived in farm country isolated from other people, all sense of gender rules was learned from our parents from the ways we saw them behave, so you know the home; the family becomes the first ISA; the family becomes the first ideological state apparatus.

Because as see virtue system that he born into that is a semantic system that is a virtue system that seemed ideological system that he had born into, so that becomes patriarchal that is patriarchal which is more often not the case then obviously, you are indoctrinated the patriarchy from the great inception of your life in a very family, the very drawing room the very bedroom and which we inhabit as a child as an infant that becomes patriarchal space and you know indoctrinated into that particular space and he consumed the space as he grow up.

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We lived in farm country, isolated from other people. Our sense of gender roles was learned from our parents, from the ways we saw them behave. My brother and I remember our confusion about gender. In reality I was stronger and more violent than my brother, which we learned quickly was bad. And he was a gentle, peaceful boy, which we learned was really bad. Although we were often confused, we knew one fact for certain: we could not be and act

So, your sense of gender roles was learned from our parents, from the ways we saw them behave. My brother and I remember our confusion about gender. In reality, I was stronger and more violent than my brother which we learned quickly was bad and so hook says how she turned out to be an aberration, a biological aberration because she claims quite clearly that she was physically more strong, she was actually not violent than her brother which is a bad thing.

Because boys is supposed to be stronger than girls, boys are supposed to be more angry than girls that is a natural thing or rather a naturalized thing, right and that is the whole point of patriarchy that it naturalizes these differences, which obviously constructed a quality and you know in the process of naturalization what also happens to the process of you know visualization, you completely visualize it.

So, if you remember (()) (10:40) experience of epidermalization well, the entire idea of ideology, the entire idea of race differences, racial differences, epidermis you know it becomes skin colour, it is part of your skin, it is part of your body, it is part of your metabolic biological system, so something similar is happening over here as well, so the female child who actually in reality is stronger than a male child.

And it is angrier than a male child in most occasions as quickly taught to calm down, to quickly taught she should not she ought not be stronger she ought not be angrier than her brother. Because (()) (11:14) as a girl child okay and he was a gentle peaceful boy which we learned was really bad, so for a male child to be gentle, peaceful that will be very bad and problematic because (()) (11:27) quickly, labelled as effeminate.

And that becomes a problem because that does not fit into the hegemony discourse the masculinity was violent and aggressive and assertive and muscular and all of that okay although, we were often confused with knew one fact for a certain.

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one fact for certain: we could not be and act the way we wanted to, doing what we felt like. It was clear to us that our behavior had to follow a predetermined, gendered script. We both learned the word “patriarchy” in our adult life, when we learned that the script that had determined what we should be, the identities we should make was based on patriarchal values and beliefs about gender.



We could not be and act the way we wanted to you, doing what we felt like, it was clear to us that our behaviour had to follow a predetermined gendered script. So, the word script has become is very important over here and that obviously intends the textual quality to patriarchy it is a script, it is written in some forms, it is written in religious books, it is written in moral science books by the same time, it is a script which is no necessity written all the time.

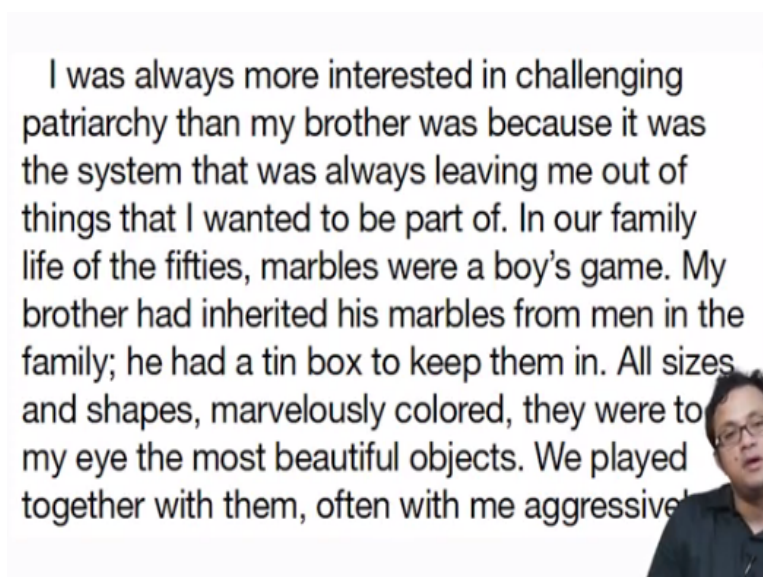
It is script which is how there, which is held in real world which we consume you know, all the time you know without even being aware of it. So, it is script quality or patriarchy something that Hooks is highlighting but also an equally importantly the script is consumed to be extent of being an experience, so the experientiality of the script is something that you know Hooks is you know very attentive to, so again we are looking at a blend between textuality and experientiality.

And how each inform the other to loop like phenomenon which is the one of the characteristic features of all grand narratives okay. So, they quickly figured out in a very early age but they have to follow a certain pre-written, pre-determined script that they did not have agents who act and behave the way they wanted to be or wanted to behave but they had to conform to a certain script which is pre-written for them from a very early stage.

So, we both learned that the word patriarchy in our adult life, when we learned that the script had determined what we should be the identities we should make was based on patriarchal values and beliefs about gender. So, this entire idea of patriarchy came to them much later when they were adults because like she mentions the very beginning of this text, we not even aware of patriarchy at the early age.

We do not know what the word means but we consume, we enact that all the time, so they learn much later like hooks and her brother that what they have been following. Since inception, since the childhood since the infancy really our patriarchal principles of behaviour you know, which set out rules, so what should be and what should not be at certain points of time you know generals, I did (()) (13:46) patriarchal principles.

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I was always more interested in challenging patriarchy that my brother was because it was a system that was always leaving me out of things that I wanted to be a part of and this is a very crucial sentence and again look at the beauty of this essay what hooks is essentially saying is the genetic quality but patriarchy; patriarchy brings an agency, patriarchy confers agency to the male and at the same time, at the same token it leaves our agency and subtracts agency, it denies agency to the female.

And they realize the difference the patriarchy follows and systematizes and she says I was more concerned to critique patriarchy (()) (14:25) patriarchy, I was the victim of patriarchy, I was

losing out on things that I wanted to do wanted to be, I wanted to assert, wanted to appropriate and I was not allowed to appropriate those things simply.

Because I was biologically a female and there is denial of appropriation you know, refusal this rejection is something which you know triggers and all, the ability to triggers on, how the tendency to question patriarchy to question the quality of patriarchy in her life okay. So, it was a system that was always leaving me out of things that I wanted to be a part of, in our family life of fifties.

Marbles were a boy's game and she gave us a very specific example of a particular game is patriarchally did mind to be a boy's game to be a male game and what we are looking over here is a recorded quality of patriarchy, it is a patriarchy an accident codes, certain codes of behaviour, certain codes of life, certain codes of living and that includes game plays as well as.

So, you know games are deeply patriarchal in quality and do games kind of deeply gendered in quality and she says quite clearly that when we are growing up, marbles were you know boys games, so when a boys would play marbles all the time and it was denied to girls; girls are not allowed to play marbles because it was not considered to be a feminine as game. So, in our family in the life of the 50's, marbles were a boy's game.

My brother had inherited his marbles from men in the family, he had a tin box to keep them in, so the marbles become a symbolic inheritance, a symbolic signifier of patriarchy, it is given to boys by older men, it is like a pass on thing, hand me down so over thing, it is a legacy of patriarchy, it comes down to the family, so the grandfather had given to the father and the father may give it to the child and he would; he is expected to pass along to a subsequent generation of male children.

So, the marbles become a signifier, where it is very interesting to read that particular signifier that way in his symbolic significance okay, so he had a box of marbles, he had a tin of marbles which was given to him which he inherited as male just by being a male from his father, so he had a tin box to keep them in, all sizes and shapes marvellously coloured, they were to my eye the most beautiful objects, so obviously that is something which appeals to as a girl child.



But she was not allowed to play with those marbles because marbles are traditionally and patriarchally and the coded to be a male sport to be a male game, it is not something the woman ought to play, it is not something that girls ought to play them, they encouraged to play with toys, they are encouraged to play with dolls and all kinds of other you know, domestic things which are feminized.

So, a men play with those domestic things you know they are considered to be feminine and that is a problem conversely, if woman play with girl children play with things such as marble, and fly kites and do different kinds of outdoor activities it is equally a problem. Because they are supposed to stay indoors and play indoor games right, so even games something so innocuous seemingly innocuous as games we can see how discursive they are in terms of like codes in terms of the quality okay.

So, marbles were a coveted object to Bell hooks as a female child but she was allowed to play with the marbles.

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clinging to the marble I liked best, refusing to share. When Dad was at work, our stay-at-home mom was quite content to see us playing marbles together. Yet Dad, looking at our play from a patriarchal perspective, was disturbed by what he saw. His daughter, aggressive and competitive, was a better player than his son. His son was passive; the boy did not really seem to care who won and was willing to give over marbles on demand. Dad decided that this play had to end, that both my brother and I needed to learn a lesson about appropriate gender roles.



We played together with them but often with me aggressively clinging to the marble, I liked best, refusing to share, so aggressively she would cling to the marble she liked best marbles were recovered object to her and she realized that she is not allowed to play marbles and that rejection that refused them that triggered her all the more intentional the more desired to prepare the marbles to cling onto the marbles.

When dad was at work, our day at home mom was quite content to see us playing marbles together and notice the way how dad is capitalizing; D in the dad is capitalized and a mom in this particular sentence is not capitalized, so dad is a great father, a grand patriarch, a dad is the upholder, the protector of the grand narrative, he is at work, he is the one who is earning, he is the one who sustained the family, he is the one who was consolidating the family was essentially running a family, sustained the family.

Whereas the stay at home mom is an insignificant person who just stays at home and does little shows in order to you know feed the children etc. whereas a dad goes on in the world, rescue civilizations and does real cultural activities. Yet, dad looking at our play from a patriarchal perspective was disturbed by what he saw him, so he did not like what he saw him and he saw you know this particular game which is traditionally a male sport has been played by his daughter and as something he resented something he found deeply problematic many levels.

His daughter, aggressive and competitive was a better player than his son, his son was passive the boy did not really seemed to care who won and was willing to give over marbles on demand. Dad decided that this play had to end that both my mother and I; both my brother and I needed to learn a lesson about appropriate gender roles. So, dad over here this grand patriarch observes what he sees it is unsettled him, it disrupts him, it does not like him.



He seems that this particular game has a female child who is more aggressive was better was more competitive and more competent than the male child who could not care less who was more of a passive play and he really do not want to win the marbles the way that the female child did and that disturbed the dad that disturbed the granddaddy, the great daddy, the bet daddy, he decided to teach some lesson, he decided this particular game has to come to an end. Okay.

So, what follows the read traumatic experience, a very traumatic description of something which happened to bell hooks in a child and it is deeply, deeply disturbing, so even when I read it, I get a very disturbed by it, it is a very good example of this visceral trauma that a female child can receive; a female child can suffer for not conforming to patriarchy how the Big Daddy can come and punish the female child if in not being a conformist, we are not really living up to the patriarchal principles.

So, this description; the deeply disturbing description it disturbs me to even read them but it is a very moving example of trauma as a child, the trauma that is suffered as a child when you do not conform to the patriarchal principles of work and play.

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One evening my brother was given permission by Dad to bring out the tin of marbles. I announced my desire to play and was told by my brother that “girls did not play with marbles,” that it was a boy’s game. This made no sense to my four- or five-year-old mind, and I insisted on my right to play by picking up marbles and shooting them. Dad intervened to tell me to stop. I did not listen. His voice grew louder and louder. Then suddenly he snatched me up, broke a board from our screen door, and began to beat me with it, telling me, “You’re just a little girl.”



So, one evening my brother was given permission by dad to bring out the tin of marbles, I announce my desire to play and was told by my brother that girls did not play with marbles, so the brother husband indoctrinated by the time and he tells that quite clearly and quiet and quiet unequivocally of the learned lesson that he has required, the girls do not play with marbles and that it was a boy's game, this made no sense to my 4 or 5 year old mind.

And I insisted on my right to play by picking a marbles and shooting them, dad intervened to tell me to stop, I did not listen, his voice grew louder and louder then suddenly, he snatched me up, broke a board from our screen door and began to beat me with it telling me, you are just a little girl.

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When I tell you to do something, I mean for you to do it." He beat me and he beat me, wanting me to acknowledge that I understood what I had done. His rage, his violence captured everyone's attention. Our family sat spellbound, rapt before the pornography of patriarchal violence. After this beating I was banished—forced to stay alone in the dark. Mama came into the bedroom to soothe the pain, telling me in her soft southern voice, "I tried to warn you. You need to accept that you are just a little girl and girls can't do what boys do." In service to patriarchy her task was to reinforce that Dad had done the right thing by, putting me in my place, by restoring the natural social order.



When I tell you to do something, I mean for you to do it, so if you look at the rhetoric over here, this is the monstrosity of patriarchy at work or the patriarchal monster at work beating a girl child for not obeying the rules and doctrines and the you know the norms the patriarchy and viscerally beating physically abused things, it is becomes an example of abuse child abuse you know beating a child who not following the orders of the grandparent.

The grand patriarch or parent the big daddy is beating the child, is beaten a girl for not being a good girl that is the symbolic significance to this particular scene this description. And you can understand the traumatic quality for the girl child at that particular stage, he beat me and beat me wanting me to acknowledge that I understood what I had done.

His rage, his violence captured everyone's attention, my family sat spellbound and rapt before the pornography of patriarchy violence that is rapt fit description, the pornography of patriarchal violence, this is pornography, this is abuse, this is violence, this is deeply, deeply disturbing at many levels, psychological visible, discursive all levels.

I mean discursive becomes (()) (22:29), this is psychological and visceral. After this beating I was banished forced to stay alone in the dark, mama came to my bedroom to soothe the pain, telling me in the soft southern voice, I tried to warn you, you need to accept that you are just a little girl and girls cannot do what boys do. In service to patriarchy her task was to reinforce that dad had done the right thing by putting me in my place by restoring the natural social order.

So, the mother becomes complicit to the act, she does not intervent, she does not resist, she does not come in, she (()) (23:03) she allows the act to happen because she thinks it is really good for the child and she comes and tells her later when she is banished into a dark room and isolated after been beaten physically and abused physically, she comes to her and tells her what I tried to warn you, you cannot do things which boys do.

Because you are a girl and this entire idea of mapping out the privileges, mapping out the missions become very important on this stage, so what this particular scene does and I will stop at this point what this particular scene does it talks about very clearly when patriarchal principles are not that to are not conformed to, we can understand we can deeply what gets revealed very quickly is the monstrosity of patriarchy which you know takes away all the seemingly benevolent quality.

Respectively, patriarchy often operates with benevolents, we have benevolent fathers, we have benevolent patriarchs who reward you for doing the right thing who reward you know by appreciating you as a virtuous person but rewarded with material (()) (24:02) for conforming to certain patriarchal principles (()) (24:06) happens when they do not conform to this principles, then what we reveal, what gets revealed and what we suffer is a direct monstrosity of patriarchy, the viscerality of patriarchy, the abuse a patriarchy.

In our class, Bell hooks very correctly appropriately pointed over here. The pornography of patriarchy, which is I guess reveals a (()) (24:25) experience at a very visceral level and this description is very moving description all the same, so we stop at this point today and move on with these texts in the subsequent lectures, thank you for attention.