

**Feminist Writings**  
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**Understanding Patriarchy – Part 3**

So hello and welcome to this NPTEL course on Feminist Writings we were looking at Bell Hook's essay Understanding Patriarchy. We have already has some lectures on this text, we just continue, we just pick up from where we left last time.

So just to have a very quick rehearsal of what this essay does in terms of its content, in terms of its function, in terms of its discrepancy analysis, and the reason why it is important, significant, very very significant and urgently important for any course in feminist writing, is because it looks at patriarchy as a condition, as an exponential condition. Something which affects men as well as women.

And as I may have said, already said earlier that it entirely deconstructs it's ray blunt binary between the perpetrating male and passively suffering women and it looks as Patriarchy as a condition which affects men perhaps more than women. And it affects men to the point of making them different from what they really are.

So Patriarchy is defined very early on in this essay as a disease, as a medical condition and we have a series of medical metaphors with which this essay is written. And now the other important thing about this essay is, it gives a lot of anecdotal analysis, it doesn't restrict itself into a dry text book analysis, it actually gives examples of Bell Hook's own life, in terms of how experiences in a middle class southern household and differences, the discrimination which she suffered as a female child in a very conservative household which then becomes the model, a micro-model of patriarchal operation. And she said, from her list time she said that this model is replicative of a more micro space (( ))(2:02), religion, nationalism, etcetera. But the micro model is the family in which patriarchy first operates as a constructing principle, dominating principle and she makes it very clear, at the very outset of this essay that Patriarchy is something which is perpetrated my men as well as women, and there are covert and overt enactments of patriarchy.

So there are overt ways in which can enact patriarchy through physical domination, through coition, uhh through abuse, violence, etcetera. And there are more covert ways in which you can perpetrate patriarchy by some manufacturing consent, by making you consensual subscriber, or uhh consensual consumer of Patriarchy.

And she says that the covert model of domination, covert model of patriarchal performance works more surreptitiously, obviously because of covert, but is often times assumed by women, is often times assumed by the female members of the household and we have an example coming up of a very disturbing and unsettling example where, she talks about how subvert a certain norm in the household, a certain norm of play, in the household, she was punished.

She was taken to task by first the the perpetrating father who who takes her a task of beating her physically, and then later subsequently by her mother who becomes equally patriarchal by trying to convince her that this beating, this confinement that she was subjected to is meant to her good, is meant to uhh benefit her in the long run and that is important in our analysis as well.

So this is the section which we will look at today in some details, and we will study, in terms of how that becomes a very good example of enactments of patriarchy in uhh the daily-ness, the daily discourses around us.

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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 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



So this should be on your screen where she talks about her own experiences as a female child in foreign country, growing up in America uhh in uhh that point of time, I mean sixties presumably. We lives in farm country, isolated from other people. Our sense of gender roles was learned from out parents, from the way 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.

So again look at the way in which the attribute's, peaceful, violent, uhh gentle, these are very conveniently mapped on to, gender rules. So the men, the boys in the household are supposed to be, or meant to be more violent, and articulate, and assertive. Whereas girls are meant to be docile, and submissive, and gentle.

So what happens when it becomes other way around, when the girl becomes more assertive and dominating, and violent, as is the case over here. So it becomes a bit of a problem in a household, in a patriarchal household, and then it goes certain steps of measures taken to correct it, correct the problem.

So, although we were often confused, we knew one fact for a certain: we could not be and act the way we wanted to, doing what we felt like.

So in the very immediate sentence we have a crisis of agency over here, which has been described. And she says quite clearly that you know, we learnt very early on in our lives, that we are meant to confirm to certain codes of behavior, certain manly codes of behavior, certain feminine codes of behavior, which took away our sense of agency, we cannot be what we really wanted to be, but rather we were expected to be something else, someone else in conformity to certain codes of conduct.

So it was clear to us that our behavior had to follow a predetermined, gendered script.

So the word, script is very important over here. It is something which is pre-written, as a as a narrative which is already written for you, and it is a job as an obedient boy or obedient girl to confirm to the codes of narrative. So that pre-written script becomes a very important metaphor of domination, a very important metaphor of subjugation of the human subject, which is at to play (0)(6:08). So patriarchy operates through a pre-written script, through a gendered script, it

is a heavily gendered in quality because it said so that codes of conduct, it maps out the codes of conduct quite clearly as is the case over here.

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. So interestingly the work patriarchy is not something which she keeps on talking about throughout this essay, the word patriarchy rarely occurs in common conversations, it rarely occurs in daily discloses of interactions.

She says quite clearly that we learned the word patriarchy much later in life, and then we retrospectively realized that you know, we had all the time over long (7:00) of certain codes of patriarchy, certain codes of conduct, sit out by patriarchal principles, patriarchal values and beliefs about gender. So the word patriarchy occurs later, because another something which I said talks extensively about quite extensively that it is reluctance to address the question of patriarchy, it is reluctance to pin point patriarchy as a core problem, which affects men and women equally. Which affects, abuse, which informs abuse which (7:29) which causes abuse in various forms.

It can be verbal abuse, physical abuse, emotional abuse, but Hook says quite clearly that you know, it is reluctance in the calamitous causes as well as in common conversation to talk about patriarchy, to address patriarchy, to get the bull by the head, as it were. And this reluctance to do it is a problem which she seeks to address, which she seeks to talk more about.

So and then she talks about how as growing up as a girl child in a very patriarchal conservative household, was a problem because she very quickly realized that she was not being able to do the things she wanted to do, because those were not in conformity to the codes of behavior expected of her.

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I was always more interested in challenging patriarchy than my brother was because it was the system that was always leaving me out of things that I wanted to be part of. In our family life of the fifties, 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. All sizes and shapes, marvelously colored, they were to my eye the most beautiful objects. We played together with them, often with me aggressively



And she says quite clearly and I quote 'I was always more interested in challenging more patriarchy than my brother was because it was a system which was leaving me out of things I wanted to be a part of.'

So there is a very clearly hierarchy at work over, there is a very clear politics of privilege and work over here. And the entire discourse of patriarchy, the entire narrative of patriarchy is designed in a way to benefit of privilege the male. And so leave out the women from certain things that she wants to do. Certain privilege's that she wants to enjoy as a person, as a human subject, and she very quickly figures out, figures this out in life that you know this makes her more (8:50), this makes her more disobedient, this makes her more questioning, in terms of challenging the norms of patriarchy.

And she says quite clearly that I was angry, I was discontented because I found out very quickly that this was a system which was leaving me out of things which I wanted to do in real life. And now we come to the very interesting example of a game, or a claim, a child's play, in this particular family. And how even something as seemingly innocent, seemingly innocuous as a play, a child's game can become deeply discursive in quality, in terms of being mapped into certain codes of gender behavior.

And she says over here, the example which she gives is the play of marbles. She says quite clearly that marbles was meant to be a boys game, something that men, little boys played with. It was not something which was supposedly appropriated by girls, I mean girls are supposed to play with something else, dolls, kitchen utensils uhh uh presumably.

And again we have a very stereotypical regressive mapping of toys over here. So even, uhh and she said how patriarchy works that it starts from the very inception when the girl child is born and the boy child is born, they are given very different instruments to play. And obviously the priority, the intention over here is to map out the different kinds of activity expected of a girl child, expected of a male child.

And she says over here in our family life of the fifties, this is fifties America, marbles was a boy's game. So marbles a very common game which we have even in our part of the world. And she says quite clearly that it was meant to be a boys game, it was meant to be played by male children. My brother had inherited this marbles from men in the family, so again look at the patriarchal legacy at work over here. Marbles become a metaphor of that legacy.

This little boy, her brother inherits the marbles, the box of marbles from his father who presumably inherited that from his father, so it is like a chain of accusations, a chain of uhh agentic acquisitions. Something which is given to you as a male child, something which is bestowed on you as a male child, something which you must have embodied as a male child uhh, it's a legacy that you embodied, you are meant to embodied as a male child.

So he had a tin box to keep them in, so the box of marble becomes quite symbolic object over here. And this is the interesting thing about this essay, it takes up different kind of disclose analysis which often times forces us to look at objects more as objects. The transcend or trans-grace, the literal value and take up symbolic (( )) (11:27), or symbolic register or significance over here.

So the marble over here becomes quite significant in quality as we quite quickly figure out. So the brother, the male child had a tin box to keep the marbles in. All sizes and shapes, marvelously colored, they were to my eye the most beautiful objects. They were like the most grevated objects, uhh you know in the girl child's imagination.

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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.

One evening my brother was given permission by Dad to bring out the tin of marbles. I



We played together with them often with me aggressively clinging to the marble I liked best, refusing to share. So again this is not in conformity to the accepted or expected code of conduct. So when a girl child is a, not supposed to play with marble in the first place. She is supposed to play with something else, other things other toys, but she is more interested in marbles, and she seems to be more assertive in terms of clinging on to the marbles which she liked best.

When dad was at work, our stay-at-home mom was quite content to see us playing marble together. Yet Dad, looking at our play from a patriarchal perspective, was disturbed by what he saw. So notice how the word dad is written in a capital D over here, so again like marbles dad becomes a symbolic figure. A symbolically phallogocentric figure, a protector of patriarchy, a promoter of patriarchy over here in this household. So dad, big daddy over here was not very happy in terms of looking at the girl child playing with marbles. So, she he was a bit disturbed, he was a bit unhappy about it.

So why was he unhappy, why was he disturbed, ah at what he saw. And this is what he saw, his daughter, aggressive and competitive, was a better player than his son. And that is almost unacceptable, so the son turns out to be worst player, a more weak player, a less competitive player of marbles, and the idea of being competitive, the idea of being hostile, the idea of being aggressive, these are very stereotypically manly attributes, which the girl child here is seems to

be appropriating, so that becomes a problem to the very patriarchal father figure observing at home.

His son was passive; the boy did not really seem to care who won and was willing to give over marbles on demand. So the son was not really being very assertive over here, so the assertive self, the assertive agenda, seems to be the girl child which is a problem to the patriarchal perspective. So dad decided that this play had to end, that both my brother and I needed to learn a lesson about appropriate gender roles.

So if you look at the sentence carefully, 'Dad decided' so there is degree of authority which is being asserted over here, so there is no, its completely undemocratic, it is completely non-consensual, the decision taken by the father figure, the patriarchal phallogocentric figure, that is, that has an absolute authority to it. So dad decided that this play had to end, it must come to an end, and both my brother and I needed to be continued to learn a lesson about appropriate gender roles.

So dad decided to teach them a lesson in terms of telling them what to do and what not to do. So in the process he would tell off a girl child, for playing with marbles, and he would tell off the male child for not being assertive or competitive enough, as was the case over here.

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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. When I tell you to do something, I mean for you to do it." He beat me and he beat me, wanting



One evening my brother was given permission by Dad to bring out tin of marbles. Again look at the word permission and what it is doing over here, so the big daddy, the big father figure



permitted or allowed the male child to bring out the tin of marbles. I announced my desire to play and was told by my brother that “girls do not play with marbles,” that it was a boy’s game. So ah we have a scene of increasing (15:04).

So male child has been thought that this is something which girls ought not to play with, this is not play things for girls, they ought to play with other things, dolls, kitchen wares, kitchen utensils, etcetera. Marbles were very much a manly ah boyish ah boy game, ah boy ah toy ah to be played with. And girls should not indulge in this kind of activity because it is something which they ought not to do.

So this is bit of a moral mapping to work over here, so even the toy belongs to male child so it’s the boy who is supposed to play with that symbolic toy of marbles, whereas the girl is disallowed or barred from any kind of an engagement with that. So the whole scene becomes quite swiftly symbolic (15:49) quality, that is something which we will see very quickly.

Now she was told by the brother that you are not you are not supposed to play with marbles, because it doesn’t belong to you. You are not you are not, this is not the right thing for a girl, this made no sense to my poor five year old mind and I insisted on my right to play ah 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. When I tell you do something, I mean for you to do it.”

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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.



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So this is a deeply disturbing feel even as a casual reader of this essay, we feel deeply disturbed by what is being described over here. Ah it is unsettling, it’s depressing, it’s extremely (())(17:20) as a reader. To read, but what is happening essentially is the girl child is being chastise, is being abused corporally, ah you know beating, so essentially uh her violence is targeted at her body by being subversive. You know for being subversive. So she, because she insisting playing with the marbles, she doesn’t obey the words of the father figure, she is taken to task at first verbally and then physically.

She is beaten viciously, and violently, uh you know almost pornographically uh by the father figure. In a bid to make up and form to the code that she is supposed to confirm to. And it doesn’t stop there, after the beating gets done and she is, uh she is so pressurized to acknowledge the authority of the father and afterwards she is banished in a small room, confined there as a

continuation of the punishment. Uh so all this is very very unsettling, very disturbing to us, as readers today but this is the scenes which happens in uh several situations, in several households and Hooks obviously is offering an example, a very graphic example of this very disturbing quality of patriarchy at work, in operation over here.

And interestingly what happens immediately after is this, the mother figure comes and reinforces the authority of the father by comforting the girl child by saying, you know that we try to warn you, I try to warn you but you wouldn't listen to me. Uh Dad has done the right thing by beating you, by putting you in place, by telling you what to do and what not to do. This is meant to, this is designed to do you a service in the long run.

So again we have, like I said it a while earlier, we have two different orders or patriarchy at work, one the overt order of patriarchy as embodied by the great phallogentric authority figure or the father who has beaten the girl child, abused the girl child, you know uh meeting out violence on the girl child, and then we have the covert patriarchal order, which is embodied by the mother who is coming and, in a bid to comfort the girl child, is trying to reinforce the patriarchal principle at play over here.

So she is as much a partner to the patriarchal disclose as the father is, both are perpetrator in different degrees and that's the whole point that is being, what Hook's is trying to convey in this episode. So as she mentions quite clearly towards the end of the paragraph, in service to patriarchy, her task was to reinforce that dad has just done the right thing by putting me in my place, by restoring the natural, social order.

So as we can see by now there is nothing natural about this order, it is an entirely unnatural, artificial order but this artificiality, this unnaturalness is naturalized and then nomativize by the principles of patriarchy through actual repetition, through actual uh confirmation and then repetition.

So repetition becomes a very important principle for any grand narrative, so you need, you need to constantly confirm to certain codes, and this constant confirmation becomes ritual repetition, and this ritual repetition naturalizes, then nomativizes the patriarchal principle. Which is in itself an artificial, unnatural principle, that is something which has been described quite graphically in this, uh particular episode.

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I remember this traumatic event so well because it was a story told again and again within our family. No one cared that the constant retelling might trigger post-traumatic stress; the retelling was necessary to reinforce both the message and the remembered state of absolute powerlessness. The recollection of this brutal whipping of a little-girl daughter by a big strong man, served as more than just a reminder to me of my gendered place, it was a reminder to everyone watching/remembering, to all my siblings, male and female, and to our grown-woman mother that our patriarchal father was



Then she goes on to say, I remember this traumatic event so well. So one can imagine the trauma that the girl child had faced, had experienced when this was being done on her, first being beaten, you know, corporally, physically by the father figure and then banished in the small, dark room in order to suffer, in order to continue the punishment that she had deserved by not confirming to the patriarchal codes.

I remember this traumatic event so well because it was a story told again and again within our family. So again look at the ritual of repetition at play, at work over here, and this is one of the conditions of (( ))(21:18) as it just said earlier, repetition becomes very important instrument through which a disclose is consolidated. Uh uh an artificial disclose is consolidated and then naturalized and then nomativized.

No one cared that the constant retelling might trigger post-traumatic stress; the retelling was necessary to reinforce both the message and the remembered state of absolute powerlessness. So the entire repetition was meant to reinforce the patriarchal order. Uh and so the word post-traumatic stress, is normally used for war veterans, for solders from the war, but observe how this objective, this particular category is used in domestic space.

So the family space, the domestic space the balneal space, the home space, the homely space, becomes quite dramatically de-familiarized over here. It becomes almost like a battleground, uh of codes of conduct, and if you don't conform to the codes of conduct you are punished. Uh as a soldier would be punished. And then you know the post-traumatic stress, that occurs to you is something which is keep to the post-traumatic stress which happens to soldiers and to the war veterans.

So uh this becomes very much a battle ground, uh the the apparently, supposedly tranquil familiar space becomes a battleground of gender rules. So the retelling the reputation was a necessary ritual, so reinforce the message of authority, the message of domination, in a girl child's imagination and also uh to reinforce in her mind her own powerlessness, her own (()) (22:53) uh in this patriarchal authority space.

The recollection of this brutal whipping of a little-girl daughter by a big strong man, served as more than just a reminder to me of my gendered place, it was a reminder to everyone watching/remembering, to all my siblings, male and female, and to our grown-woman mother that our patriarchal father was the ruler in our household.

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powerlessness. The recollection of this brutal whipping of a little-girl daughter by a big strong man, served as more than just a reminder to me of my gendered place, it was a reminder to everyone watching/remembering, to all my siblings, male and female, and to our grown-woman mother that our patriarchal father was the ruler in our household. We were to remember that if we did not obey his rules, we would be punished, punished even unto death. This is the way we were experientially schooled in the art of patriarchy.



So it almost takes up primitive quality, where the ruler of the household is the male, is the hunter male, uh and everyone else has to obey. Its part of the ancient, uh (())(23:31) system, uh primo

family system where the hunter male, or the strongest male in the pack, uh and everyone else was to serve him or obey him in terms of his authority figure.

You know this, spectacle of punishment which is uh acted over here, in terms of being the girl child with a whip, essentially with a whip is meant to serve as a reminder, as a visual reminder, as a spectacular reminder of the authority figure in the house, which is localized almost entirely in the big strong father, and everyone else is supposed to watch it, and uh remember the figure of authority.

And this was a reminder of what? We were to remember that if we did not obey his rules, we would be punished, punished even unto death. So the brutality of the beating over here, the barbaric quality of the beating over here is, is almost strategic in quality because it serves to remind you that you can be beaten to death, effectively if you do not obey the patriarchal rules. In other words you don't exist in the household, you can be made to vanish and disappear, and you can be a disembodied person if you do not conform to this patriarchal rules of household

And it's a very disturbing, unsettling, depressing episode which is being described over here but it serves to (( ))(24:43) the function of patriarchy in the household, that is how everyone becomes a complicit partner, you know collusive to the order of patriarchy, so one could be the principle perpetrator, the principle perpetrator over here is obviously the father figure, but everyone else becomes the part taker of this performance, partners of this performance, with their silence, and with their benevolence reinforcement and the more confronting reinforcement which happens later, as is the case with the mother over here.

So it was a reminder, we were to remember that if we do not obey his rules, we would be punished, punished even unto death. This is the way we were experientially schooled in the art of patriarchy. So again look at the last sentence over here, it's a very loaded sentence, we were experientially schooled in the art of patriarchy.

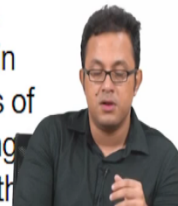
So patriarchy becomes the art, obviously it is a perverse art, it's a performance, it's a theater uh of certain kind, of certain code of conduct and this theater of patriarchy, this theater of cruelty, if you will, you know we have to be experientially schooled into this. So experientiality as I may have already mentioned, becomes very important component of patriarchy over here. It is something which is examined quite deeply by Bell Hook's.

So she isn't really looking at Patriarchy as just a text, so this one sentence combines the textuality and experientiality components quite skillfully. So art of patriarchy is a text book quality of patriarchy, is a theater of patriarchy, the coded quality of patriarchy, if you will, and the experientially patriarchy is the actual embodied experience of living, or suffering, or being subjected to that particular skill.

So both combined together makes patriarchy what it really is. So this is something which is interesting, and Hook's keep referring to the anecdotal episodes in terms of conveying to us the entire idea of patriarchy and how it operates in different kind of special setting. So in a family setting it operates in a particular way, in boarder macro public space, it operates in a different way, in a military space it operates in different way, in a sporting arena it might take over a different code all together. But underlying everything there is this authority, the father figure which is constant in all the different settings at play.

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There is nothing unique or even exceptional about this experience. Listen to the voices of wounded grown children raised in patriarchal homes and you will hear different versions with the same underlying theme, the use of violence to reinforce our indoctrination and acceptance of patriarchy. In *How Can I Get Through to You?* family therapist Terrence Real tells how his sons were initiated into patriarchal thinking even as their parents worked to create a loving home in which antipatriarchal values prevailed. He tells of how his young son Alexander enjoyed dressing as Barbie until boys playing with his older brother



So then she quickly goes on to say, there is nothing unique or even exceptional about this experience. Listen to the voices of wounded grown children raised in patriarchal homes and you will hear different versions with the same underlying theme, the use of violence to reinforce our indoctrination and acceptance of patriarchy.

So it is obviously an indoctrination, an indoctrination which happens physiologically as well as corporally because you are trained to, replicated trained to appropriate, and then replicate the

principles of patriarchy. And then she mentions, she eludes to a therapist at work, by therapist Terrence Real which is entitled *How Can I Get Through to You?* Which talks about how this kind of a physiology of indoctrination is at play.

So in *How Can I Get Through To You?* Free family therapist Terrance Real tells us how his sons were initiated into patriarchal thinking even there parents worked to create loving home in which antipatriarchal values prevailed. He tells of how his young son Alexander enjoyed dressing as Barbie until boys playing with his older brother witnessed his Barbie persona and let him know by their gaze and there shocked, disapproving silence that his behavior was unacceptable.

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So we have an interesting case of cross dressing. We have Alexander who is presumably a male child, so he enjoys dressing up as Barbie, the Barbie doll the Barbie doll persona. But obviously that is subjected to a very, very disapproving gaze, a collective gaze which doesn't approve this persona at all coming from a male child.

So it was a gaze of shock, a gaze of discontent, a gaze of disapproval, in which he is subjected to and that gaze tells him or conveys to him the unacceptability of this kind of uh appropriation. This behavior is unacceptable.



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Without a shred of malevolence, the stare my son received transmitted a message. You are not to do this. And the medium that message was broadcast in was a potent emotion: shame. At three, Alexander was learning the rules. A ten second wordless transaction was powerful enough to dissuade my son from that instant forward from what had been a favorite activity. I call such moments of induction the “normal traumatization” of boys.



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So this is Terrance Real talking about his son, Alexander and how the son who initially enjoyed dressing up as Barbie, initially enjoyed playing with dolls presumably is subjected to a gaze, a collective gaze of silence, and disapproval which shocks them, and which makes them ashamed. And shame becomes a very important sentiment over here, and that obviously leaves on to indoctrination and into the geminic patriarchal principle at play.

So it was a chance from what had been a favored activity, so he just drops it immediately and Terrance Real describes such moments of induction, normal traumatization. So look at the seemingly oxymoronic quality over here, normal traumatization, so it is the traumatization which is meant to create a sense of normalcy. Right, so it’s a traumatization out of our desire, out of our compulsion or a desire, a compulsion to be normal, to be naumativised.

So it is a tyranny of normativization, it is a trauma of normativization which is at play over here, so the normal order demands a certain degree of conformity, and that demands creates a sense of trauma, a sense of shame, that then propels you to drop your agentic self and go on to conform to codes that are demanded by the order of normality. So hence the, normal traumatization is a very interesting and a very loaded phrase over here.

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To indoctrinate boys into the rules of patriarchy, we force them to feel pain and to deny their feelings.

My stories took place in the fifties; the stories Real tells are recent. They all underscore the tyranny of patriarchal thinking, the power of patriarchal culture to hold us captive. Real is one of the most enlightened thinkers on the subject of patriarchal masculinity in our nation, and yet he lets readers know that he is not able to keep his boys out of patriarchy's reach. They suffer its assaults, as do all boys and



So to indoctrinate boys into the rules of patriarchy we force them to feel pain and to deny their feelings. Feelings becomes a very important symbol over here, so Hook's would go on to say that the real victims, the first victims of patriarchy are boys who are forced to move away from the feelings, who are forced to move away from their feelings and emotional self and made to propriety hardcore patriarchal self in conformity to certain rules of conduct, in conformity to certain codes of conduct.

So they becomes the first victims of patriarchy, so what this essay does among many radical things, it entirely problematizes the ontology of victimhood. It says, its not, it's a bit of reductionist strategy to look at women being as women of patriarchy and men being as perpetrators of patriarchy, the first victims of patriarchy are boys who are trained to do certain things which otherwise they would not have done.

Who are trained to indoctrinate into certain kinds of discloses, into certain kind of ideologies, which they would not have preferred otherwise. So that becomes the first crisis of agency, the

first real victim of patriarchy, and then they become perpetrators of patriarchy, they become performers of patriarchy, and then they perpetrate patriarchy into other boys and girls, into women everywhere around them.

Okay, and then Hook's says my stories took place in fifties. The story about being beaten by phallogocentric authority figure in the house, brutally being beaten until she had to acknowledge the authority of father figure and confined to a dark room as part of a continuation of the punishment. So this took place in the fifties.

The stories Real tells are recent. They are more recent stories which Terrance Real is uh telling or discussing us, the case studies of this kind of addition. They all underscore the tyranny of patriarchal thinking, the power of patriarchal culture to hold us captive. The word captive is important over here because it talks is about the imprisonment which happens due to patriarchy.

So patriarchy imprisons into some kind of artificial behavior which you are trained to regard as normal, normative and natural in quality. Real is one of the most thinkers, Terrance Real is one of the most enlightened thinkers on the subject of patriarchal masculinity in our nation, and yet he lets readers know that he is not able to keep his boys out of patriarchy's reach.

So patriarchy becomes like an epidemic, there is again a medial metaphor again at play over here. Say we want us affected by patriarchy, so even Terrance Real who is a very very progressive psychologist, therapist, even he cannot keep his own sons away from the clutches of patriarchy, from the reaches of patriarchy. They become consumed by patriarchal principles, which then they replicate and perform in different settings.

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girls, to a greater or lesser degree. No doubt by creating a loving home that is not patriarchal, Real at least offers his boys a choice: they can choose to be themselves or they can choose conformity with patriarchal roles. Real uses the phrase “psychological patriarchy” to describe the patriarchal thinking common to females and males. Despite the contemporary visionary feminist thinking that makes clear that a patriarchal thinker need not be a male, most folks continue to see men as the problem of patriarchy. This is simply not the case. Women



They suffer its assaults, as do all boys and girls to a greater or lesser degree. No doubt by creating a loving home that is not patriarchal, Real at least offers his boys a choice: they can choose to be themselves or they can choose conformity with patriarchal roles. Real uses the term “psychological patriarchy” to describe the patriarchal thinking common to females and males.

So patriarchy becomes first of all a psychological condition, whereby you are trained to think in certain ways, you are trained to carry out responses, your emotional responses, to uh certain kinds of conduct, certain codes of conduct. Despite the contemporize visionary feminist thinking that makes clear that a patriarchal thinker need not be a male, most folks continue to see men as the problem of patriarchy.

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choose conformity with patriarchal roles. Real uses the phrase “psychological patriarchy” to describe the patriarchal thinking common to females and males. Despite the contemporary visionary feminist thinking that makes clear that a patriarchal thinker need not be a male, most folks continue to see men as the problem of patriarchy. This is simply not the case. Women can be as wedded to patriarchal thinking and action as men.

Psychotherapist John Bradshaw's clear-sighted definition of patriarchy in *Creating*



This is simply not the case, women can be as wedded to patriarchy thinking and action as men. So this is what makes the essay really complex and interesting as it takes, uh it offers a very complex take on patriarchy, talks about how its reduction is perhaps ironic in many levels, at many levels. It talks about patriarchy being something which is carried out by men only, men being the problem of patriarchy, the perpetrators of patriarchy, which is simply not the case.

As Hook's argue is quite competently, she says again very competently that women can be as wedded, and the metaphor of wedded is very important over here. It is part of the institutional partnership, if you will. So its institutional partnership to patriarchy is carried by women as much as my men. And they can carry out, they can enact patriarchy in more covert ways, in more surreptitious ways as was the case with Hook's own mother.

In the scene, in that situation where she was being brutally beaten by the father figure, instead of coming and intervening in that barbaric pornographic scene of violence, the mother comes in the end when the violence has been done and committee and the girl child has been punished. And then she comes in the end to soothe her, to comfort her, and in the process of comforting her she is actually consolidating the act of the father in terms of teaching the girl a lesson to confirm to their right codes of conduct.

Okay, so then she refers to John Bradshaw's book on uh creating this kind of situation, creating love. So uh she says Bradshaw in this particular book defines thus and I quote Bradshaw as Hook's mentions over here.

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Love is a useful one: "The dictionary defines 'patriarchy' as a 'social organization marked by the supremacy of the father in the clan or family in both domestic and religious functions'." Patriarchy is characterized by male domination and power. He states further that "patriarchal rules still govern most of the world's religious, school systems, and family systems." Describing the most damaging of these rules, Bradshaw lists "blind obedience—the foundation upon which patriarchy stands; the repression of all emotions except fear; the destruction of individual willpower; and the repression of thinking



The dictionary defines 'patriarchy' as a social organization marked by the supremacy of the father in the clan or family in both domestic and religious function. The world Clan is very important over here because it has a primal quality to it. So like an old clan, old tribes, old pack systems, where the strongest male is the leader by default, the figure of authority by default.

So patriarchy is categorized by male domination and power. So domination and power becomes very important instruments of patriarchy. He states, Bradshaw, he states further that patriarchal rules still govern most of the world's religious school systems and family systems. So religions, schools, families the different institutions or indoctrinations, they all consume, they all embedded in patriarchal principles, right? So in, as result of which children grow up, being indoctrinated consuming, those principles by default unquestioningly.

Describing the most damaging of this rules, Bradshaw lists "blind obedience –the foundation upon which patriarchy stands; the repression of all emotions except fear; the destruction of individual willpower; and the repression of thinking whenever departs from the authority figures ways of thinking.

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the most damaging of these rules, Bradshaw lists “blind obedience—the foundation upon which patriarchy stands; the repression of all emotions except fear; the destruction of individual willpower; and the repression of thinking whenever it departs from the authority figure’s way of thinking.” Patriarchal thinking shapes the values of our culture. We are socialized into this system, females as well as males. Most of us learned patriarchal attitudes in our family of origin, and they were usually taught to us by our mothers. These attitudes were reinforced in schools and religious institutions.



Patriarchal thinking shapes the values of our culture. We are socialized into the system, males, females, as well as males. Most of us learned patriarchal attitudes in our family of origin, and they are usually taught to us by our mothers. These attitudes were reinforced in schools and religious institutions.

So there is a degree of compulsory effacement of all the emotions, uh you are not supposed to emotional, you are not supposed to have a feelings of fear becomes governing principle, and the governing emotions, and the governing sentiment over here. If you are not conformer to patriarchal codes, then you know, you can fear punishment, you can fear shame, and then women over here becomes very covert carriers of patriarchy.

Uh which is reinforced in schools and villages and institutions. So the family becomes the first micro space where the first indoctrination takes place, and then there are more macro spaces such as tools and institutions where these attitude are reinforced and replicated.

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The contemporary presence of female-headed households has led many people to assume that children in these households are not learning patriarchal values because no male is present. They assume that men are the sole teachers of patriarchal thinking. Yet many female-headed households endorse and promote patriarchal thinking with far greater passion than two-parent households. Because they do not have an experiential reality to challenge false fantasies of gender roles, women in such households are far more likely to idealize the patriarchal male



The contemporary presence of female headed household has led many people to assume that children in these household are not learning patriarchal values because no male is present. So again we are moving away from the sense of biological determination or biological (( ))(38:23) so this is something which is a very radical move, a very radical departure, which is offered by Hook's over here.

So she is saying just because the male is biologically absent in the household, doesn't make the household more progressive by default, so there are instances, many several instances of household which are entirely by women where no male is present at all. Uh either because they are dead or absent, uh that doesn't make the household less patriarchal in quality, in some case it makes it more patriarchal in quality, as we will see in a moment.

So its erroneous to assume that uh the children of those household are not learning patriarchal values just because no male is present. On the contrary they assume that you know uh the assumption is that the male are the sole teachers of patriarchal thinking, yet many female headed households endorse and promote patriarchal thinking in a far greater passion then two parent household.



So you know this would not appear shocking at all because we just seen how patriarchy is something which is perpetuate by men as well as by women, in different forms and different disguises and different activities. So it doesn't just make it progressive by default just because the male doesn't happen to be there physically.

The women can be as patriarchal perhaps more patriarchal in some occasions then the father, father figure, the biological father figures. So because they do not have an exponential reality, to challenge false fantasies of gender rules, women in such household are far more likely to idealize the patriarchal male role, then patriarchal men, then a women who live with a patriarchal men every day.

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far more likely to idealize the patriarchal male role and patriarchal men than are women who live with patriarchal men every day. We need to highlight the role women play in perpetuating and sustaining patriarchal culture so that we will recognize patriarchy as a system women and men support equally, even if men receive more rewards from that system. Dismantling and changing patriarchal culture is work that men and women must do together.



So in household where there are no patriarchal men, women sometimes tend to romanticize or idolize the patriarchal absent male. So the absent male becomes a figure of idolization, figure of reverence and as a result of which what just produced out of that effect is a uh complete conformity or a reinforcement of patriarchy which is more intense then in a normal household, with a father figure as well as mother figure.

So single parent household were run entirely by women and can be more (())(40:27) more pressingly patriarchal then households which have a mother as well as father as is the case which Hook's is examining over here.

So the degree of idolization which is at work over here the idealization idealization as in the absent male, the absent patriarchal figure who becomes something like a spectral presence, uh that makes the patriarchy more unquestionable over here, you can't really question patriarchy because it is not real male present. The real male will make errors, the real male will have lapses but the absent male, the unreal male, uh the father figure who is not will be the perfect idolized father figure and hence that particular household will have that effect uh, initiating out of it, which will make it more patriarchal in quality.

So that is something which is (41:17) is very quick to uh discern and make a dissention so we need to highlight there will women play in perpetrating and sustaining patriarchal culture so that we would recognize patriarchy as a system women and men support equally even if men receive more rewards from that system.

So women become more, uh as complicit partners as men are, so we need to look at the complex model of patriarchy not just the model which men and women suffer, there is a more complex model where both men and women become partners of patriarchy. In different uh degrees, dismantling and changing patriarchal culture as work that men and women must do together.

So this is the final bit with which I wind up this lecture. So what she is offering so urgently calling for is a more intellectual model of feminism, is a more complex model of feminism where men and women come together as collaborators to question patriarchy. Right so this is move away from very blunt feminist reading, which looks at women as Herrick suffers, and men as cruel perpetrators, or pervious perpetrators, so it moves away from that blunt feminist binary and takes a more inclusive feminist model, a more inclusive gender studies where men and women become equal partners of patriarchy, an equal suffers of patriarchy as well.

She says quite clearly that if we are dismantled (42:43), if we have to deconstruct the system, that dismantling, that destruction can only take place if men and women can come together and collaborate together. They become collaborators in examining patriarchy, in questioning patriarchy, and deconstructing patriarchy.

So it moves towards the more collaborative, a more intrusive model of feminism, a more inclusive model of gender subversion, rather than retaining the binary model, (43:06) model of patriarchy, (43:09) model of feminism. Which actually can become patriarchal in quality,

because it retains a structural divide, because it retains the functional divide, it retains the pre-suppositions that patriarchy enjoys and promotes.

So the need to break away from pre-suppositions altogether, and we can only break away from those pre-suppositions if we take a more collaborative and more dialogic relationship and more dialogic principle at play. Where men and women come together as sufferers of patriarchy, as people who are trying to subvert patriarchy, as collaborators, only then patriarchy can be dismantled as a system, that is what Hook's is arguing at this point.

So we will stop at this point today and we will continue with this text in the next lectures to come. Thank you for your attention.