

Feminist Writings
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Understanding Patriarchy – Part 4

Hello and welcome to this NPTEL course on Feminist Writings where we are looking at Bell Hook's essay on Understanding Patriarchy. We have already studied this essay to a certain degree and we just continue and hopefully begin to windup this particular text and this lecture.

So one of the things which Hook does in this essay as we have mentioned already is that she looks at the entire complexity of Patriarchy as an operation, it is something which affects men and women and she takes the, she moves away from this dualistic understanding of Patriarchy as, you know being perpetrated by the men and is being suffered by the women, and it becomes more complex and more inclusive model, where men and women becomes collaborators and colluders.

They collude into this entire system of patriarchy in different way, so there is a overt method of patriarchy, there is a covert method of patriarchy, and in the last lecture we looked at this very disturbing scene where the girl child, Hook's herself, it was an anecdotal example, an anecdotal episode, where she described how she was once beaten up by her father for disobeying the rules, the patriarchal rule of the house. And the disobeying, and the entire subversion was done apparently by her choosing to play Marbles.

So Marbles were symbolized stereotypically as a boys game, boys play things. And the fact that she was playing with marbles despite disapproval of her father, that led to this entire cruel episode, this barbaric brutal episode of beating and physical abuse that she was subjected to. And of course than mental abuse of being confined into a small room and then interestingly the end where the mother figure comes and tell her, in a very comforting way, seemingly comforting way that entire thing, entire beating was done in a bid to make her a better person. So that episode if you remember is a very disturbing and unsettling episode but it shows us how patriarchy operates in covert and overt ways.

Now in the last lecture we started a point where Hook's also does away with the myth that uh the commonly assumed myth that in the household with no men are present tend to be more progressive and less patriarchal and she says its often not the case because the absent male can often become the idealized male the ideal male who is absent, uh who is idealized because of his absence.

And because of that particular household, sometimes more often than not, we see it becoming more patriarchal than what it is commonly the case. So uh, and then she talks about how we live in a collective denial about patriarchy, and then she says that if you ask around a person on the streets about physical abuse, discrimination, equality of genders, everyone is going to answer very straightforwardly, but if you pin point the problem and say that the problem lies in Patriarchy than people tend to become more ambivalent and more hesitant, to response to that kind of a statement.

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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 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.

Clearly we cannot dismantle a system as long as we engage in collective denial about its impact on our lives. Patriarchy requires male dominance by any means necessary, hence it supports, promotes, and condones sexist violence. We hear the most about sexist violence

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And she says over here, and this should be on the screen, where she says that clearly we cannot dismantle a system as long as we engage in collective denial, about its impact on our lives. So denial is something which she has a problem with, because she says that as long as we don't

address the problem, as long as we don't locate and articulate the problem or define the problem as patriarchy, then obviously its going to be very difficult to dismantle it.

So the first step in dismantling the dominant discourse is to acknowledge, to articulate it, to call it as what it is. And as long as we don't do that, as long as we live in denial, strategic collective denial than we are not able to do it, we are not able to address the problem let alone dismantle it. So patriarchy requires male dominance, by any means necessary, uh hence it supports, promotes, and condones sexist violence.

So look at the verbs over here which are quite interesting, supports, promotes, and condones, so it obviously produces this myth of male superiority, uh it consolidates the myth and of course it condones any kind of abuse which is done seemingly to sustain that myth, to sustain the system. So obviously if you go back to the episode where the girl child was being beaten by the authoritative father figure, for playing with marbles, to that particular beating, that particular episode was not condoned but was supported, it was in a way appreciated, in a very perverse way by the mother figure who comes and tells the child later in a seemingly confronting the child that this is actually done to help you be a better person. So the entire system of violence is produced promoted and condoned, it is supported, justified by the principles of patriarchy.

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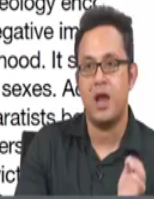
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Clearly we cannot dismantle a system as long as we engage in collective denial about its impact on our lives. Patriarchy requires male dominance by any means necessary, hence it supports, promotes, and condones sexist violence. We hear the most about sexist violence in public discourses about rape and abuse by domestic partners. But the most common forms of patriarchal violence are those that take place in the home between patriarchal parents and children. The point of such violence is usually to reinforce a dominator model, in which the

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Like many visionary radicals, she challenged the misguided notion of male supremacy by women who were simply victims of exploitation and oppression. As early as 1984 I wrote a book with the title "Men: Comrades, Oppressors." I was urging advocates of feminism to stop using any rhetoric which placed blame for perpetuating patriarchy on men:

Separatist ideology encourages us to ignore the negative impact of patriarchy on male personhood. It suggests a division between the sexes. As a result of social justice, separatists have created "two basic personhoods": one for women and one for men, naming the victims of patriarchy as women and the



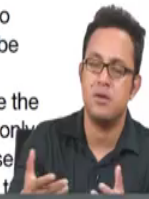
We hear that most about sexist violence in public discourses about rape and abuse by domestic partners. But the most common forms of patriarchal violence are those that take place in the home between patriarchal parents and children's. So she is saying that we need to locate the problem at the very beginning.

So nip in the butt as it were, and she says that if we can address the very inception of patriarchy as a problem which begin to happens at the level indoctrination, at the level of you know value indoctrination at home, when children are born to a system, infancies born to a system, and then they grow in the value system which teaches them patriarchal principles to systems of indoctrinations. Psychological indoctrinations, emotional indoctrinations, value based indoctrinations, etcetera, so she says that is probably the most common forms of patriarchal violence because that violence takes place not just corporally but also mentally and psychologically and that's, that's a more, that's deeper form of violence which needs to be addressed and acknowledged.

The point is of such violence is usually reinforce a dominator model in which the authority figure is deemed ruler over those without power and given the right to maintain the rule through the practices of subjugation.

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a dictionary defines organization marked father in the clan or and religious functions'." d by male domination her that "patriarchal the world's religious, ily systems." Describing ase rules, Bradshaw lists undation upon which ression of all emotions on of individual sion of thinking the authority figure's hal thinking shapes We are socialized into vell as males. Most of itudes in our family of ally taught to us by des were reinforced in subordination, and submission. Keeping males and females from telling the truth about what happens to them in families is one way patriarchal culture is maintained. A great majority of individuals enforce an unspoken rule in the culture as a whole that demands we keep the secrets of patriarchy, thereby protecting the rule of the father. This rule of silence is upheld when the culture refuses everyone easy access even to the word "patriarchy." Most children do not learn what to call this system of institutionalized gender roles, so rarely do we name it in everyday speech. This silence promotes denial. And how can we organize to challenge and change a system that cannot be named? It is no accident that feminists began to use the word "patriarchy" to replace the more commonly used "male chauvanism" and "sexism." These courageous voices wanted men and women to



So subjugation obviously becomes a very important factor but also along with subjugations she says subordination and submission, so its like inventing a system, inventing a architecture, power

and control, an archeology of power as it were. And then the whole point of that invention is to have a father figure, a authority figure on top who becomes a dominative figure.

And that dominative figure uh suppresses other people and whole point is to subjugate, subordinate, and submit uh so the tree essays over here subjugation, subordination, and submission become very crucial category on patriarchy, because that is how patriarchy operates.

And in like any grand narrative, uh the best way for patriarchy to operate is to create you know consensual collaborators, consensual subjects, so if we can control someone by consent than that becomes more efficient, and more effortless form of control because we don't have to dominate physically and mentally any more because you have indoctrinated them completely. So indoctrination that is done completely, absolutely, un-evokely than absolutely there is no requirement at all for you to dominate at any overt level.

So keeping males and females from telling the truth of what has happened in the family is one way by which patriarchal culture is maintained. So withholding the truth, not talking about what happens, not talking about system of indoctrination, they are very covert systems through which children's are thought to be patriarchal.

Not talking about this at all is one way in which patriarchal cultures is maintained. So patriarchal authority, cultures, power these are maintained through strategic silences, or structure of silences in a way. Because we don't talk about it, we don't address, we don't articulate it and because of the fact we don't articulate it clearly the silence becomes an instrument to consolidate uh the entire, the entire architecture of patriarchy. The architecture of authority which is spearheaded as it were by a patriarchal figure.

A great majority of individuals enforce an unspoken rule in the culture as a whole that demands we keep the secrets of patriarchy, thereby protecting the rule of the father. Therefore not talking about the core problem, not talking about the real problem of patriarchy we consolidate and protect the rule of the father, the phallocentric father.

This rule of silence is upheld when a culture refuses everyone easy access even to the word patriarchy. And this is interesting because she says that even in common currency of, uh conversation and exchange, even the word patriarchy occurs so rarely, it rarely comes there, we talk about abuse, we talk about rape, we talk about violence, and these are big words which everyone agrees are bad words, negative things which should be done away with.

But when it comes to the core problems from which all of these emanate as conditions, that core problem is hardly addressed, its hardly named, its hardly used, its hardly articulated. So even the word patriarchy at a superficial, semantic level, it doesn't appear in common conversations and in colloquial discourses where these things are talked about.

Most children do not learn what to call the system of institutionalized gender roles. So rarely do we name it in everyday speech. So it doesn't occur in everyday conversations, so the fact that it's actually almost absent or almost erased from everyday conversation makes it more of a spectral presence which is not addressed, and because it's not addressed it becomes something like an omniscient spectral presence, through which this kind of indoctrination is consolidated.

This silence promotes denial, so what's the purpose of silence? To promote denial, to encourage denial, to encourage non dialogue about this, so you know lack of a dialogue about this, lack of any kind of disclosure about patriarchy, so there is a strategic quality about a silence, about the collective silence to address the problem as patriarchy, as Hook's keeps emphasizing.

And how can we organize to challenge a system that cannot be named? So if you can't even name a system, and by not naming the system you are giving this a quality of absolute authority, because by not naming it we are not identifying it, by not identifying it we can't question it, and by not questioning it we just consume it as some kind of a natural given, it is like breathing, oxygen, we don't even have to be aware about it. It is just something you do as a metabolic, biological activity.

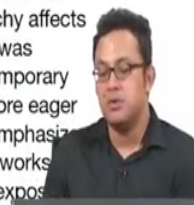
So the whole point of this silence is to create a system of seamlessness, it just becomes a seamless activity, a seamless engagement, a seamless consumption an unquestioned consumption, through which patriarchy operates as a grand narrative, as a principle of authority, a principle of control and coition.

So by drawing over attention with the fact that the word patriarchy doesn't occur in daily conversations, by drawing over attention over the fact that we don't address the core problem of violence, domestic abuse, gender discrimination with the core theme of patriarchy, Hook's is actually saying that you know patriarchy is actually so deep seated in our psyche, in our cultural psyche, in our collective psyche, that we feel reluctant, we feel uncomfortable to talk about it as men as well as women.

That discomfort is something which is she is addressing very very clearly, very pointedly, throughout this essay. And hence its called, hence its named, hence its titled Understanding Patriarchy, the whole point of this, the whole objective of this is to examine the ontology of patriarchy, the function of patriarchy, patriarchy as a ontological category, patriarchy as a function of category, how does it function, how does it come into being, how does it materialize into some kind of spectral existence without a name. hence the word spectral becomes double important over here.

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And then she goes on to say that feminist began to use the word patriarchy to more commonly used male chauvinism and sexism. These courageous voices wanted men and women to become

more aware of the way patriarchy affects us all. So instead of the more provocative word like male chauvinism and sexism, feminist after a point of time began to use the word patriarchy, and began to address the core problem by using the word patriarchy.

Hooks seems to have appreciated this move, this maneuver and she brands and describes this women as courageous voices who wanted men and women to become more aware about how patriarchy affects us all. And that is something which she keeps on telling throughout the essay, that patriarchy is a system, patriarchy is a condition, almost a medical condition, almost a pathological condition which affects men and women, perhaps men more than women because men that becomes consumers of patriarchy, which effaces the agency, the human agency.

And after a point of time they become the perpetrator of patriarchy, people who use patriarchy to dominate, to create violence etcetera. But the first step is violence against themselves, by moving ahead from what they really want to do as an argentic individuals. Patriarchy takes away your argentic, your agency, and your individuality and then it just makes you a mode, a clog in the real of a larger system which functions by making you function in a particular way. My making you confirm to certain code of conduct.

In popular culture the word itself was hardly used during the hay day of contemporary feminism. So she in a way is critiquing feminism as well for not addressing the core problem of patriarchy, of using other words, or other discloses, other nomenclatures without really talking about the core problem which affects men and women from which everything else emanates.

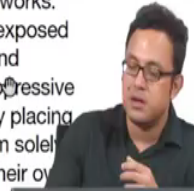
Anti-male activist were no more eager than their sexist male counterparts to emphasize the system of patriarchy and the way it works. So even anti male activist, and she seems to have problem with that nomenclature as well, anti-male activist, because that seems to be uh sustaining some kind of dualism, men vs women, men being bad and women being powerless, and it has a very reductionist idea of agency, a very reductionist idea of gender discrimination, a very reductionist idea or very simplistic idea of power as it operates in gender space, so anti male activist as well as sexist male counterparts were both can be accused of not emphasizing, of not addressing the problem of patriarchy.

So anti-male activist were not more eager to talk about patriarchy than the sexist male counterparts who would obviously not talk about patriarchy because they are privileged by patriarchy, so why would you want to name a system, why would you want to identify a system which privileges you by default. Which privileges you almost in a subconscious way, in a subconscious system.

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For to do so would have automatically exposed the notion that men were all powerful and women are powerless, that all men are oppressive and women always and only victim. So this entire, like I said this reductionist, implicit idea that all men are patriarchal, all men are powerful, that men are all powerful and women are all powerless is a very simplistic idea of gender discrimination, would have been exposed, would have been dismantled.

So in a very interesting way, both, uh you know fiercely firebrand, anti-male activist, and very sexist male people, you know chauvinist both were equally reluctant to use the word patriarchy in a very interesting way, because obviously as mentioned the male chauvinist, the sexist male wouldn't use the word patriarchy because that obviously would than expose the problem at a very core level.

But equally interesting way, the anti-male activist would just engage themselves more provocative, more fashionable terms, more loaded terms, such as sexism, violence, rape, abuse, etcetera, without even talking about the real problem from everything else emanates, patriarchy. And also anti-male activist, were equally interested in sustaining this system which looked at male being all bad, and all powerful, and women being all powerless and all victims.

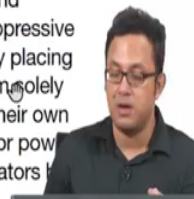
So this kind of a system was useful for anti-male activist as well because all point of being anti-male is to identify the male as an absolute villain, as an unequivocal villain, as someone who just perpetrates patriarchy as just a machine, without having any kind of ambivalence about him.

So the whole point that Hook's is trying to say over here is that we need to have a more ambitious understanding. A more complex understanding of how patriarchy operates and we can only do it if we identify the problem of patriarchy, if we call it by its name, if we identify the word patriarchy and began to use it in common conversations, and popular discloses about gender and gender rules.

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So by placing the blame for the perpetration of sexism, solely on men, these women could maintain their own allegiance of patriarchy, their own lust for power, so it's a very radical essay because it takes an insiders critique, it offers you an insiders critique of feminism as well, that brand of feminism, that blunt brand of feminism, which talks about men, which basically becomes a male bashing enterprise, which talks about men being villains, men being perpetrators, men being promoters and perpetrators of patriarchy. And women being passive sufferers who need to be rescued.

So obviously that kind of discourse, that kind of a narrative, is in itself quite sexist in quality as hooks is attempting to articulate to us. To convey to us, because if we believe in that model, if we sustain that model that men are all powerful and all bad and women are all powerless and all sad, then obviously we are all falling, we are all getting trapped in a very binary of powerful and powerless male and female, that patriarchy wants us to be in.

So in a way we become collaborators in patriarchy by being anti-male activist, so the whole idea of being anti-male activist, the whole idea of being blunt feminist who talks about these problems without looking at the complexity of patriarchy, uh is actually does not service at all, according to the Hook's understanding over here.

To the real plight of men and women who become, who are actually equal sufferers of patriarchy in different kinds, and different conditions, and different forms. So they marks, by they over here Hook's is talking about those feminist, those women who became, who understand feminism as being an anti-male and male bashing enterprise. So they marks their longing to be dominators by taking on the mantle of victim hood.

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So one of the many things which this essay does quite interestingly, and quite radically I think is that it really problematizes the entire ontology, of victimhood, so she says over here quite clearly that by pretending to be victims all the time, by pretending that women are the victims all the time, these brands of feminist, these feminist were actually wanted to do, is that they were actually wanted to be the dominators.

They were wanting to be in a position of power, in a position of uh you know saying that you know spokesperson for women, uh occupying position of power in feminist mapping etcetera, by taking on the mantle of victimhood.

So victimhood over here becomes strategic position to occupy, uh they are saying that that I am victim all the time, and that actually makes you spokesperson in the world, all the victim who are women. So victimhood over here becomes a very problematic category and Hook's obviously wants to move away from this very easy assumption of victimhood, from this very easy association of victimhood with women.

She says that we need to have a more complex understanding of how patriarchy operates, as a system which makes male and women as equal victims and perpetrators, in different degree and

different forms, in different conditions. And then she goes on to say, like many visionary radical feminist, I challenge the misguided notion put forward by women who are simply fed up with male exploitation and oppression, that men were the enemy.

Now as I mentioned, if we believe, if we subscribe to that system of feminism which talks about men as being the enemy than obviously what you are doing, among many things what you are doing is you are sustaining the binary, you are sustaining the dualism of men vs women, men in privilege, women being passive, men being argentic and women being agency less, and the whole, whole point, whole activism, the whole disclose becomes a very very reductionist kind of a disclose, a very simplistic kind of a disclose, when a standing.

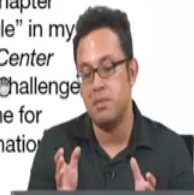
And she says over here quite clearly, we need to move away as feminist, as people who believe in equality of gender, people who believe in problem of patriarchy, people who seek to understand and address the problem of patriarchy, we need to move away from this model of men being the enemy.

Because that model actually reifies certain category which than makes it impossible for you to question and examine those categories as textual and material, and exponential categories. Because once you reified a category as either the emeny, the sufferer than it becomes almost impossible to deconstruct it and to examine it into different kind of investigative instruments.

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And she says quite clearly, as early as 1984 I included a chapter uh with the title “Men: Comrades in Struggle” in my book Feminist Theory: From Margin to Center. So she says that when I was writing my book Feminist Theory: From Margin to Center I actually had a chapter which was called Comrades in Struggle.

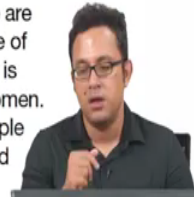
So actually by talking about men as being partners in this problem, and people who cause sufferers in this problem she is offering a more complex and more inclusive model of patriarchy which needs to be addressed and tackled in a more deconstructionist kind of a manner.

And then she says quite clearly, the point of including that chapter called Men Comrades in Struggle is for urging advocates of feminist politics to challenge any rhetoric which placed the sole blame of perpetuating patriarchy and male domination onto men:

So again if you are putting or locating the entire blame of patriarchy on men alone than like I said you are retaining or replicating the dualist structure. You are reifying categories, and by reifying categories you are making possible to investigate those categories as fluid, dynamic, textual, material, exponential constructs because those are reified by default, and once you have reified something you can't really question it from any kind of investigative distance, or instrumentalization.

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<p>, even if men receive system. Dismantling and ure is work that men and : iantle a system as lective denial about its archy requires male s necessary, hence id condones sexist ist about sexist violence it rape and abuse by re most common forms e those that take place riarchal parents and h violence is usually odel, in which the d ruler over those the right to maintain is of subjugation,</p>	<p>exploitation and oppression, that men were “the enemy.” As early as 1984 I included a chapter with the title “Men: Comrades in Struggle” in my book <i>Feminist Theory: From Margin to Center</i> urging advocates of feminist politics to challenge any rhetoric which placed the sole blame for perpetuating patriarchy and male domination onto men:</p> <p>Separatist ideology encourages women to ignore the negative impact of sexism on male personhood. It stresses polarization between the sexes. According to Joy Justice, separatists believe that there are “two basic perspectives” on the issue of naming the victims of sexism: “There is the perspective that men oppress women. And there is the perspective that people are people, and we are all hurt by rigid</p>
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And this is the quotation which she offers and it would be on the screen at the moment. Where she says separatist ideology encourages women to ignore the negative impact of sexism on male personhood. So if we are going for separatist ideology, ideology of men vs. women, women vs. men than obviously you are encourages to ignore the entire impact of patriarchy on men, on men psyche as well.

It stresses polarization between the sexist, instead of collaboration it encourages, and stresses and promotes polarization. Something which is as a disservice to feminism as well as to men. So Hook's is quite clearly, she is taking a more inclusive stance about her patriarchy or tackling the problem of patriarchy, so she says that we can't antagonize men, we can't polarize men as feminist. Because if we do that than entire thing becomes men vs. women war which is what patriarchy thrives on essentially.

So if you have to really beat the problem of patriarchy, really deconstruct the problem of patriarchy we need to have men, we need to look at men as comrades in struggle, as people who suffer in patriarchy before they become perpetrators of patriarchy. Right and unless you can do that we will keep continuing this very sexist disclosure of separation, the very separatist ideology of men vs. women, and that is something which she has lot of problems with.

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sex roles.”...Both perspectives accurately describe our predicament. Men do oppress women. People are hurt by rigid sexist role patterns. These two realities coexist. Male oppression of women cannot be excused by the recognition that there are ways men are hurt by rigid sexist roles. Feminist activists should acknowledge that hurt, and work to change it—it exists. It does not erase or lessen male responsibility for supporting and perpetuating their power under patriarchy to exploit and oppress women in a manner far more grievous than the serious psychological stress and emotional pain caused by male conformity to rigid sexist role patterns.

Throughout this essay I stressed that feminist advocates collude in the pain of men wounded by patriarchy when they falsely represent men

about his hostility and rage toward his dad. He was not interested in forgiveness or understanding the circumstances shaped and influenced his dad's life, childhood or in his working life as a

In the early years of our relationship I was extremely critical of male domination and children. Although he did not use the word “patriarchy,” he understood its meaning and opposed it. His gentle, quiet manner made it difficult for me to get him to acknowledge his role as a weak and the powerless. By the age of 30 he began to assume a more macho persona, embracing the dominant model that I once critiqued. Donning a macho mantle, he gained greater respect and visibility. Women were drawn to him, and he was more in public spheres. His feminism was a mouth patriarchy.

According to Joy Justice, separatists believe that there are two basic perspectives in the issue of naming the victims of sexism. There is a perspective that men oppress women, and there is a perspective that people are people, that we are all hurt by rigid sex roles. Both perspectives are accurately described by predicament, men do hurt women, people are hurt by rigid sexist role patterns. These two realities coexist. Male oppression of women cannot be excused by recognition that there are ways men are hurt by rigid sexist roles.

Feminist activists should acknowledge that hurt, and work to change it – it exists. So what we see over here is an attitude of ambivalence, it is an acknowledgement of ambivalence, so that is a very interesting and complex thing to do, what hooks is doing on this particular essay. And she says that unless we acknowledge the ambivalence, that men are hurt by patriarchy, and that men are perpetrators of patriarchy, these both exist simultaneously, both co-inhabit the entire mapping of patriarchy, the entire operations of patriarchy, so unless we acknowledged this cohabitation, unless we acknowledge this ambivalence then it becomes so much impossible to address this problem.

So instead of separation, instead of binary, instead of looking at dualism of men vs. women, she is offering an ambivalence, she is actually welcoming an articulating and acknowledging an ambivalence which looks at men and women as being a co-partners of this. And then men are hurt by patriarchy, men becomes suffers of patriarchy at the level of valid based indoctrination, and then they obviously become perpetrators of patriarchy who then go on to abuse women, hurt women, commit acts of violence against women.

So both reality co-exists, as Hook's very clearly points out. It doesn't erase or lessen male responsibility for supporting or perpetuating their power under patriarchy to exploit and oppress women in a manner far more grievous than the serious psychological stress and emotional pain caused by male conformity to rigid sexist role patterns.

So both, uh entire trauma of confirming to rigid sexist patterns as well as the violence committed or permutated against women by men need to be acknowledged, need to be articulated, need to be seen as part of one system, as part of one narrative of patriarchy, unless we can do that, than we are constantly falling back, we are constantly replicating the very rigid binary of men and women, powerful and powerless, argentic and agency less ness, which is not the model ideally that should be look at, we should be looking at any politics of power.

And the same should be said about colonialism, same could be said about racism etc., so it is a more complex system of negotiation with power, with articulation, with appropriation, with misappropriation, and all these different micro-activities needs to be taken into consideration, instead of taking out reductionist micro model, the powerful and the powerless which is something which Hook's clearly want to move away from.

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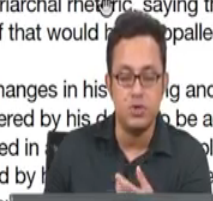
nurt by rigid sexist roles. Feminist activists should acknowledge that hurt, and work to change it—it exists. It does not erase or lessen male responsibility for supporting and perpetuating their power under patriarchy to exploit and oppress women in a manner far more grievous than the serious psychological stress and emotional pain caused by male conformity to rigid sexist role patterns.

Throughout this essay I stressed that feminist advocates collude in the pain of men wounded by patriarchy when they falsely represent men as always and only powerful, as always and only gaining privileges from their blind obedience to patriarchy. I emphasized that patriarchal ideology brainwashes men to believe that their domination of women is beneficial when it is not:

Often feminist activists affirm this logic when

extremely critical of male domination and children. Although he did not use “patriarchy,” he understood its meaning and opposed it. His gentle, quiet manner folks to ignore him, counting him as weak and the powerless. By the age he began to assume a more macho embracing the dominator model that once critiqued. Donning the mantle he gained greater respect and visibility women were drawn to him. He was more in public spheres. His criticism of male domination ceased. And indeed he let his mouth patriarchal rhetoric, saying the sexist stuff that would be a discredited past.

These changes in his thinking and were triggered by his desire to be accepted and affirmed in the workplace. He rationalized by his own logic that patriarchy is not unusual.



And then she goes on to say, throughout this essay I stressed that feminist advocates collude in the pain of men wounded by patriarchy when they falsely represent men as always and only powerful. So it is a false representation, it is a pseudo representation of men being always and only powerful, uh always and only gaining privileges from the blind obedience to patriarchy. I emphasized that patriarchal ideology brainwashes men to believe that their domination of women is beneficial when it is not.

The entire thing becomes brain washing or pseudo indoctrination which teaches men supposedly that they will have positions of privilege, they would have positions of power and authority, uh they would gain things from life if they become patriarchal in quality and character, where actually in reality what it does really is it takes away men from the really argentic selves.

It takes away men from their position of agency, from their articulation of agency where they become sort of a uh they collude and confirm to certain codes of conduct as expected, as demanded by patriarchal principles. So in that sense the men become the victims of patriarchy before they become perpetrators of patriarchy, so this entire hiding of victimhood and perpetrators is complicated in this particular essay and she is obviously moving away from any standard ontology of victimhood, and perpetrator over here.

She says that we need to look at the simultaneity of these categories, the simultaneity of these categories that men become victims as well as perpetrators, sometimes at same time, uh you know at certain occasions. We need to acknowledge this ambivalence, we need to acknowledge this simultaneity if we are to understand any complex understanding, or any complex disclose of patriarchy in terms of how it operates, how it affects in terms of human being, men and women.

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by patriarchy when they falsely represent men as always and only powerful, as always and only gaining privileges from their blind obedience to patriarchy. I emphasized that patriarchal ideology brainwashes men to believe that their domination of women is beneficial when it is not:

Often feminist activists affirm this logic when we should be constantly naming these acts as expressions of perverted power relations, general lack of control of one's actions, emotional powerlessness, extreme irrationality, and in many cases, outright insanity. Passive male absorption of sexist ideology enables men to falsely interpret this disturbed behavior positively. As long as men are brainwashed to equate violent domination and abuse of women with privilege, they will have no understanding of the damage done to themselves or to others, and no motivation to change

through patriarchal metrics, saying it's sexist stuff that would have appalled past.

These changes in his thinking and were triggered by his desire to be ac and affirmed in a patriarchal workplace rationalized by his desire to get ahead is not unusual. Boys brutalized and by patriarchy more often than not be patriarchal, embodying the abusive masculinity that they once clearly re as evil. Few men brutally abused as name of patriarchal maleness courage the brainwashing and remain true to Most males conform to patriarchy in another.

Indeed, radical feminist theory of patriarchy has practically been silenced in our culture become a subculture. It's a well-educated elite who use the word "misandry"



And then she goes on to say quite clearly over here, as long as men are brainwashed to equate violent domination, and abusive a women with privilege, they would have no understanding of the damage done to themselves or to others are no motivation to change. So the question over here is for men to unlearn the position of patriarchy. To unlearn the privilege of patriarchy and recognize the privilege to be actually a lack. Recognize the privilege to be a problem.

So as long as men consume patriarchy as some kind of a privilege machine, some kind of vending machine for privilege, they will never question patriarchy, so men need to be told, men need to understand and engage with the uh instrument, uh disclose with which patriarchy operates by first brain washing men and this act of brainwashing, this act of violence is an act of abuse, is an act of suffering men go through without acknowledging or being aware of it.

So awareness should be thought to men, should be told to men, should be articulated to men and this articulation only happens when we identify the problem as patriarchy, so unless we do that these things will all be uh operate without any change, without any motivation to change.

So patriarchy demands of men that they become and remain emotional and cripples. So this is a very uh graphic description of how patriarchy affects men in a very negative way, where she says that patriarchy demands of men that they become and remain emotional and cripples because patriarchy has a certain standard of model of masculinity, and that model of masculinity, that hegemonic model of masculinity is that men should not express there emotion, men should be as emotionless as possible, men should be functioning machines of patriarchy, and any act of emotion, any expression of emotions by men uh is considered to be toured, and subjected to shame.

That is something which makes men emotional cripples in the perspective of patriarchy. Since it is system that denies men full access into their freedom of will, it is difficult for any men of any class to rebel against patriarchy, to be disloyal to the patriarchal parent, to be the parent female of male. So again we are looking at a very complex situation where the patriarchy parent could be female or male both are equally possible, uh and patriarchy as a system rather than giving true privilege to men actually denies men true privilege by denying then actual emotional selves, by taking them away from there emotional selves, by indoctrinating them into an emotional less ness.

And this indoctrination into emotional less ness is something that patriarchy operates and thrives by. And because it happens this way, it is difficult for any men of any class to rebel against patriarchy, to be disloyal, patriarchy like any grand narrative demands loyalty and you know like any grand narrative it rewards you to be loyal. So if you become patriarchal person in a certain situation you are rewarded socially, culturally by the condition and space around you.

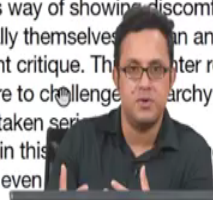
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privilege, they will have no understanding of the damage done to themselves or to others, and no motivation to change.

Patriarchy demands of men that they become and remain emotional cripples. Since it is a system that denies men full access to their freedom of will, it is difficult for any man of any class to rebel against patriarchy, to be disloyal to the patriarchal parent, be that parent female or male.

The man who has been my primary bond for more than twelve years was traumatized by the patriarchal dynamics in his family of origin. When I met him he was in his twenties. While his formative years had been spent in the company of a violent, alcoholic dad, his circumstances changed when he was twelve and he began to live alone with his mother. In the early years of our relationship he talked openly

become a subcultural discourse available to well-educated elites. Even in those cases the word "patriarchy" is regarded as laughable. In my lectures when I use the phrase "white-supremacist capitalist patriarchy" to describe our nation's political system, the audience laughs. No one has ever explained why naming this system is funny. The laugh is a weapon of patriarchal terrorism. It serves as a disclaimer, discounting the significance of what is being named. It suggests that the terms themselves are problematic and not worth describing. I interpret this laughter as an audience's way of showing discomfort. I am asked to ally myself with an anti-patriarchal, disobedient critique. The speaker reiterates that if I dare to challenge patriarchy, it will not be taken seriously. Citizens in this country are not even allowed to



Okay, then we have an example, Hooks gives an anecdotal evidence, she talks about someone she needs personally, and how the person it could be her partner, it could be her friend, it could be someone who is she really close with, emotionally with over a period of time. And she says how notices the trajectory of change. How that becomes different, uh how that same person goes to certain situation which changes some dramatically from being a very sensitive, and understanding of patriarchy into becoming perpetrators of patriarchy uh you know in a very hegemonic way.

And this is what she says, the man who was my primary bond for twelve years was traumatized by patriarchal dynamics of the family of regime. When I met him he was in his twenties, while his formative years have been spent in the company of violent alcoholic dad, his second stances changed when he was twelve and he began to live along with his mother.

So again we are looking at a childhood which is a childhood of abuse, because he grew up in a household where his father was alcoholic, where his father was violent, where his father was presumably abusive, So that kind of household obviously was from his formative face and then you move to different setting to his mother when he was 12 and begin to live along with his

mother. In the early years of her relationship he talked openly about he talked openly about his hostility and rage towards is abusive dad. So in early years of the relationship hooks often listen to him talking about his hostility and his sense of suffering which he experienced from is abusive dad who was an alcoholic in the household.

So obviously he was subjected the person who were here was subjected to different forms of abuse he was not interested for giving him or understanding the circumstances that has shaped or influenced his dad's life, either in a childhood or in working life as a military man.

Now obviously the background of the father becomes very important over here he was a military Man He grew up in his own time. uh In abusive childhood perhaps and this particular person was not interested to forgive his father and not interested in finding out the background of his father which probably made him what he is, this military childhood background et cetera. But he was very vocal against the abuse he was subjected to by his father showing only yours office relationship he was very critical about male domination of women and children he although he did he did not use the word patriarchy he understood its meaning and imposed it.

So in early years of his relationship he was very vocal in critique of patriarchy, despite not mentioning it by name. And he was very very critical of male domination of women and children. Uh, his gentle quite manner often led folks to ignore him, counting him among the weak and powerless.

So again look at the easy equation between sensitivity and power less ness, if you are a sensitive man, if you are an emotional man, if you are a man who sort of doesn't want to take up, or doesn't want to confirm to the codes of patriarchy you automatically assume you are weak and powerless because strength and power are equated with patriarchal code, so you can only appear powerful you can only appear strong if you are confiding on the (())(34:52) or on the embodied level or linguistically the codes of patriarchy.

And if you are not confirming to that codes you automatically assume or interpret as someone who doesn't really count as argentic assertive man. By the age of thirty he began to assume a more macho persona, so the entire idea of macho becomes important over here, macho obviously

signifies certain kind of masculinity, that could be assertive, that could be violent, it could be signifier of strength in a very stereotypical way, but that is the kind of persona he began to assume by the age of thirty.

Embracing the dominative model which he has once critiques. So interestingly and ironically he began to assume, he began to appropriate the dominative model that he had once critiques earlier, uh so the macho persona becomes his new avatar as it were. Donning the mantle of patriarch, he gained greater respect and visibility, more women were drawn to him. He was noticed more in public space. His criticism of male domination ceased and indeed it began to mouth patriarchal rhetoric. Same kind of sexist stuff that would have appalled him in the past.

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In the early years of our relationship he was extremely critical of male domination of women and children. Although he did not use the word "patriarchy," he understood its meaning and he opposed it. His gentle, quiet manner often led folks to ignore him, counting him among the weak and the powerless. By the age of thirty he began to assume a more macho persona, embracing the dominator model that he had once critiqued. Donning the mantle of patriarch, he gained greater respect and visibility. More women were drawn to him. He was noticed more in public spheres. His criticism of male domination ceased. And indeed he began to mouth patriarchal rhetoric, saying the kind of sexist stuff that would have appalled him in the past.

These changes in his thinking and behavior were triggered by his desire to be accepted



Now interestingly this is what I mean some time ago when I said patriarchy like any grand narrative will reward you while confirming, so this is what will happen over here, so he began to confirm to the codes of patriarchy and immediately these are the superficial rewards which he gets. He gets more visibility, he gets better form of sense of embodiment, he is taken more seriously, his words are taken more seriously, his presence are taken more seriously, women are attracted to them, because again this is a very good example of how, men and women become co-consumers of patriarchy.

They are both subscribed to patriarchy in different degree, so the moment it becomes a patriarchal man, an assertive macho man that becomes attractive by default and certain kind of imagination, and people men and women both began to find them attractive and respectable, someone worth of being around, someone worth of listening to, someone worth of taking seriously.

He begins to be taken seriously, he begins to be become significant, he begins to feel attractive, he begins to feel important, only when he assumes his avatar of macho person, right. So he has to dawn the mantle of patriarch, the disguise, the disclose of patriarchy, and as long as he doesn't do it, he is not taken seriously in the office space and public space.

Now interestingly notice how this particular sentence when he says, Hook's says, that he was noticed more in public spare, so public space becomes more important over here, it is a symbolic space where negotiations takes place. It is a symbolic space where decisions which matter takes place, commerce, political activity, discursive activity that all takes place, in the public spare in a spectacular way, of course all these happen in the private space as well but the sense of spare becomes very very important over here.

So the public space becomes a space where you embodiment is more visible, where you sense of self is more visible, where you agency becomes more visible and more performativity. He was visible in the public spare, he was noticed more in the public spare, to the visibility, his noticeability around him, his recognition goes up, the quotient goes up dramatically the moment he draws the patriarchal mantle.

And what happens along with that is he begins to mouth patriarchal rhetoric, very very patriarchal rhetoric, saying things which are very very sexist and offensive, and regressive. And these are the things which once appalled him in the past. Where he realized that in order to get visibility and sense of importance in societal setting he is required to become patriarchal as a biological man and unless he does it he would not get recognition and visibility.

So you will find this is a very interesting episode because it talks about embodiment, and how embodiment is a special category, you get a sense of embodiment in a particular space, so the public space offers you this sense of embodiment, but that can only come if you conform to certain codes of conduct which make you the ageminic person in the public space, unless you conform to those codes than you obviously don't get the sense of embodiment which is privileged, right so that privilege embodiment becomes something which is connected in a very organic way to the sense of space, to the sense of public space over here which is being mentioned.

So patriarchy like any grand narrative thrives on public space. It becomes a spectacle in a public space, it requires uh a spectacle in a public space in order to sanction itself as a grand narrative, in order to justify, and legitimize its authority as a grand narrative, and of course this person over here changes, this from being a critique of patriarchy to being a consumer of patriarchy and of course the consumption of patriarchy he gets its rewards in terms of visibility and respectability etc. so this is a very interesting episode where Hook's points out how one man, one individual changes across different point of time, and this trajectory of change is very important in terms of confirming to a certain code and how immediately that act of confirmation or conformity gets its rewards in the societal span. So I will stop at this point today and we will continue and hopefully begin to wind up this particular text in the lectures to come. Thank you for your attention.