

Summaries

Pavla Miller: Thinking with Patriarchy

Miller deals with promising uses of the concept of patriarchy as well as with derivatives such as patrimonialism and paternalism in contemporary social theory. She suggests to »think with patriarchy« and outlines current feminist debates about the usefulness of the concept of patriarchy. She sketches alternative approaches to patriarchy as a conceptual tool for analysis to show a diversity of specific social orders and relations of power.

Frigga Haug: Why Arguing about Patriarchy

Haug asks how to grasp male dominance and violence against women in history and the present if patriarchy is abandoned as an analytical category. Critically scrutinized are Marx, Engels, and Luxemburg who bind the existence of patriarchy to the agrarian mode of production. She also critically engages with Stuart Hall who was holding the view that the left cannot gain hegemonic strength if it does not accept the feminist challenge and their own patriarchal culture. In doing so, they are failing to recognize the return of patriarchal patterns in the new right.

Gayatri C. Spivak: Patriarchy in India. Sympathy is no Substitution for Action

For Marxist-feminists, Spivak argues, the simple greed into capitalism will not work for their specific struggle. She suggests to reduce something bigger – the Law of the Father – patriarchy – to an affective word: rape. This will allow Marxist-feminists to work from within complicity, to know that they work their lives off for equal rights legislation because they are complicit, in the Global North as much as in the Global South. What Marx wanted was a general will for social justice and his Europe-confined unexamined humanism allowed him to think that this would follow control of the means of production. As Marxist-feminists we must know that we are complicit not only because we may want the pleasures of controlled rape – active and passive – but also because we have not involved ourselves in the complicit production of quality in education below class apartheid.

Ilse Lenz: What Will Come After Patriarchy?

To understand the state of patriarchy today it is important to understand what it means. The meaning of patriarchy is reconstructed in the theoretical debates around it as well as in longterm social development. Patriarchy has been defined in diverse ways by feminism, sociology and anthropology. Lenz proposes to differentiate between premodern forms rooted in the corporate household and neopatriarchy linked to modern capitalism. Neopatriarchy was founded upon systematic and coherent male domination in politics, economy, sexuality, violence and social knowledge production. Women's movements on the one hand and global flexibilised capitalism on the other have undermined this coherent domination. It is proposed that the approaches of gender order and gender regime capture present contradictions more adequately. Empirically, social welfare states in the global North are evolving towards a flexibilised gender order.

Raewyn Connell: The Lords of Human Kind: Reflections on the Masculinity of the Peak Levels of Power and Wealth in Global Society

We need to understand gendered power on a world scale. Research on gender and globalization, and recent thought about coloniality and Southern theory, provide starting points, but the task of mapping gender relations in global power centres remains to be done. Four masculinized groups are especially important in global power relations: the managers of transnational corporations; the oligarchs, possessors of extreme wealth; the dictators who control authoritarian states; and the state elites of the global metropole. Some research on gender relations in these milieux is available, showing different patterns of masculinity. Gender relations on a world scale are affected by the movement of metropolitan power into offshore spaces, the conflicts among globally powerful patriarchies, and the new forms of resistance and social turbulence that arise from triumphant neoliberalism.

Maria Jacintho Setton and Mylene Nogueira Teixeira: Continuities and Fractures of Patriarchy. Gender Socialization in the Semi-arid Sertão

The authors seize the gender dispositions of a women's group: a group that founded a peasant association in semi-arid Sertão and which is recognized as feminist. They have a natural environment, come from small rural families, attended rural public schools, and have experience in the non-governmental organization for rural technology support for female farmers. The hypothesis is that the socialization experiences of the women's group studied here are unfolding as a result of the search for emancipation of male dominance and extreme poverty.

Sina Arnold, Sebastian Bischoff and Jana König: Undoing Nation? Postnational Approaches and Practices in History and Present

While currently a re-nationalization can be observed throughout Europe and the world, there are also various debates and actors that reflect upon possible postnational forms of sociality. The authors trace back the historical development of the nation-state, showing its violent and artificial legacy. Subsequently, they analyze both conscious and unconscious attempts of ›undoing nation‹ in the course of current migration politics, such as the ›March of Hope‹, hybridized identities, and the Sanctuary Cities movement. Finally, they discuss criticism of some contemporary postnational approaches.

Franz Heilgendorff: The Questionable Thesis of a Continued Popularization in Marx's Capital and its Consequences

Heilgendorff that the commonplace of current Marx readings, that Marx's »Capital« represents a torso and misunderstandings are reflected in a continued popularization, is based on a misinterpretation of Marx's correspondences and the preface to the first edition. The problem here is not only that the thesis of popularization can be rejected by comparing the editions, but that this reading provokes a purely philological access to Marx's »Capital«. In contrast, when the focus shifts from a reading guided by the terms »torso« and »popularization« to a reading focusing on the learning process of Marx (as it is evolving in the various editions), it is possible to learn something about the method of a critique through exposition of the current social nexus. This reading perspective also provides important insights regarding the relationship between Marx and Hegel. The author shows that the attempt to reconstruct Marx's method and critique from fragments instead of the underlying learning process, the debate shifts to intertextualities rather than to an understanding of the materialistic critique of contemporary capitalism.