

## Patriarchy and Alienation: Patrimonialism, Capitalism and Comparative Historical Transitions

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Patriarchy leads to alienation. This entails that we can reduce alienation by reducing patriarchy, especially for human beings who are not elite cismales or cisfemales. That is true for cismales, cisfemales and also for all LGBTQ+ people who still somewhat associate with the “common sense” categories of what today is called “gender”. If there were ever a time when Patriarchical forms of societal organizational structure were no longer the norm, the level of alienation would decrease. The concept of “alienation” as used in sociological theory is often associated with Karl Marx, Marxism and Neo-Marxian sociological ideas. A standard aspect of Marxian theory is the notion of “transitions” from one Mode of Production to another. The five Modes of Production are often considered to be: Slave, Asiatic, Feudal, Capitalist and Communist. Some would add primary “communalism” (Gesellschaft) as a Mode of Production. Capitalism is regarded as a system of exploitation by most Marxians and Imperialism is often linked to the Capitalist Mode of Production even though European post-17<sup>th</sup> century imperialism and/or colonialism (with actual European colonies, like white settler colonies) often involved the use of a Slave (or serf-like semi-Feudal) Mode of Production as well. The idea that “alienation” can be considered an aspect of life in many different kinds of states and societies in many different historical time periods is not often discussed in Marxist circles, but some Marxian sociological theorists are open to accepting the role of Patriarchy. What Marxians ignore, however, is Max Weber’s Ideal Type Models (\*ITMs) of Patrimonial-prebendalism (P-p) and Patrimonial-feudalism (P-f). Marxists and Marxians often put both forms of the “legitimate authority” of “authoritarian” states (and traditional or modern empires) into the Capitalist Mode of Production category, ignoring Feminist notions of patriarchy. But Feminist Marxians ignore Weber (for the most part) and write as if “patriarchy” is not a historically-situated ITM but a universal and completely trans-historical aspect of all societies (except for perhaps “gathering and hunting” societies or some mystical forms of Matriarchy not really found in actual historical societies, but often encountered in fiction and early speculative writing). It is unlikely there will ever be a society (nation-state or empire) that has next to no alienation at all, but in an abstract sense the struggle to reduce the common sense reliance on patriarchal norms handed down by the 1890s “Victorian” haute bourgeoisie (with its mixture of aristocratic and mercantile classes in many European countries) will help.