

**TOWARDS WOMEN-CENTERED EDUCATION:
A CRITICAL ALTERNATIVE TO PATRIARCHAL INDOCTRINATION**

by
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Abstract

Patriarchy has been uncovered as the fundamental historical pattern of exploitation by Gerda Lerner and other feminist scholars. Starting from the premise of patriarchy as the historical and philosophical foundation of modern institutionalized exploitation, this thesis advances a general model of patriarchy as an exploitative institutionalized power dynamic that is based upon three primary components: forced compliance, institutional legitimization, and conditioned devaluation. By deconstructing patriarchal indoctrination using a hypothetical case study of a Maryland student's typical school day at a public elementary school, a set of key patriarchal indoctrination techniques is identified and located within these components. Women-centered alternatives are suggested for each technique and primary component, and these alternatives are used to propose a women-centered educational model that promotes innate value through mutuality, diversity, and respect.

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Dedication

I dedicate this work to my wonderful children, Bradley, Montgomery, Essen, and Kinsey.
Thank you so much for being you. I will always love you and wish eternally for your happiness.

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Introduction

1. Motivation and Background

In 2018, approximately 76.3 million American students were enrolled in primary, secondary, and postsecondary educational institutions¹ and 8.8 million people were employed within the education industry.² This massive educational bloc, representing more than a quarter of the population of the United States, was supported by state and federal funding amounting to 5.8% of the United States' GDP³ or nearly 30% of all government spending. Consumer spending for education was also significant, with student loans totaling \$1.57 trillion dollars.⁴ While educational expenditures are evidentially huge, the perceived value of education is almost universally high throughout American society.⁵ But what is the nature of this value?

¹ U.S. Department of Education, Institute of Education Sciences, National Center for Education Statistics, "Enrollment in Elementary, Secondary, and Degree-granting Postsecondary Institutions, by Level and Control of Institution: Selected Years, 1869-70 through Fall 2028" in *Digest of Education Statistics*, accessed October 16, 2019. https://nces.ed.gov/programs/digest/d18/tables/dt18_105.30.asp

² U.S. Department of Labor, Bureau of Labor Statistics, "May 2018 National Occupational Employment and Wage Estimates: United States," accessed October 16, 2019. https://www.bls.gov/oes/current/oes_nat.htm#25-0000

³ OECD, *Education at a Glance 2018: OECD Indicators* (Paris: OECD Publishing, 2018), 266. <https://doi.org/10.1787/888933804261>

⁴ Board of Governors of the Federal Reserve System, "Consumer Credit Outstanding," accessed October 16, 2019. <https://www.federalreserve.gov/releases/g19/20190207/>

⁵ Kim Parker, "The Growing Partisan Divide in Views of Higher Education," Pew Research Center, last modified August 19, 2019. <https://www.pewsocialtrends.org/essay/the-growing-partisan-divide-in-views-of-higher-education/>

The average citizen perceives education as the key to maintaining employability within America's capitalist economy.⁶ This perspective is the counterpart to the primary intention of government's investment in education: to create a "cradle-to-career" system⁷ by which America can maintain economic primacy relative to other nations.⁸ This perspective extends well beyond America to all capitalist governments, within which education is believed to be the path of individual "progression" and a "strong predictor of a country's economic prosperity."⁹ As universalizing education expands the available worker population and increases the profit-generation of workers,¹⁰ education is one of United Nations' Sustainable Development Goals with the objective of developing skills desired by employers for all potential workers by 2030.¹¹

The connection between education and employer profit is the most general and important idea in education's value today. During his tenure as Federal Reserve Chairman, Ben Bernanke explained this critical interconnection between education and capitalism at the U.S. Chamber Education and Workforce Summit:

As executives accustomed to making hard cost-benefit decisions, you doubtless assign a high priority to the quality of your business's workforce because you know that a key--perhaps the key--to your success is the capabilities of the people you employ. To a significant extent, those capabilities are the product of education...From a macroeconomic standpoint, education is important because it is so directly linked to productivity...Because the quality of your workforces

⁶ Pew Research Center, "The Value of a College Education" in *The State of American Jobs*, last modified October 6, 2016. <https://www.pewsocialtrends.org/2016/10/06/5-the-value-of-a-college-education/>

⁷ Arne Duncan, "Education is the Only Solution," U.S. Department of Education, last modified August 6, 2013. <https://www.ed.gov/news/speeches/education-only-solution>

⁸ U.S. Department of Education, "Overview and Mission Statement," About Ed, accessed October 16, 2019. <https://www2.ed.gov/about/landing.jhtml>

⁹ OECD, *Education at a Glance 2018*, 11.

¹⁰ David Selby, "The Firm and Shaky Ground of Education for Sustainable Development" in *Journal of Geography in Higher Education*, Vol. 30, No. 2, 351-365, July 2006.

¹¹ United Nations, "Sustainable Development Goal 4," Sustainable Development Goals Knowledge Platform, accessed October 16, 2019. <https://sustainabledevelopment.un.org/sdg4>

is so vital to the success of your businesses, you as business executives must participate fully in this process.¹²

In accord with this importance, the development of education complementing the needs of capitalist business owners is entirely routine. For example, the Common Core State Standards were developed in response to state governors' intention to create "workers whose knowledge, skills, and talents are competitive [in the global economy]."¹³

But the creation of workers involves far more than the perfection of technical skills or memorization of knowledge, particularly within the labor systems of developed countries. In rudimentary capitalism, workers were brutalized into employment through slavery or threat of starvation. However, these brutalities create revolutionary pressure that, unchecked, can result in upending the capitalist system. In developed capitalism, governments optimize the prudent release of these revolutionary pressures through modest equity measures while maximizing capitalist profits.¹⁴

Such reforms do not change the basic model of capitalism: capitalism is entirely dependent upon the dispossession of the proletariat's labor unto the capitalist.¹⁵ Indeed, reform's effects to soften the indignity of this dispossession actually work to the much greater benefit of the capitalist in the long term by suppressing revolution and perpetuating the conditions of

¹² Ben Bernanke, "Education and Economic Competitiveness" (speech, Washington, D.C. September 24, 2007), Board of Governors of the Federal Reserve. <https://www.federalreserve.gov/newsevents/speech/bernanke20070924a.htm>

¹³ National Governors Association, the Council of Chief State School Officers, and Achieve Inc., *Benchmarking for Success: Ensuring U.S. Students Receive a World-Class Education* (Washington: National Governors Association, 2008), 1. <https://www.edweek.org/media/benchmarking%20for%20success%20dec%202008%20final.pdf>

¹⁴ This pressure release through avoiding gross inequality is the basis of most progressive reforms in capitalism and forms the thesis of Thomas Piketty's *Capital in the Twenty-First Century* (Cambridge: Harvard University Press, 2014).

¹⁵ For an explanation of the necessity of dispossession of labor in capitalism, please see Karl Marx's *Capital: Volume 1* (New York: Penguin Books, [1867] 1990), particularly pages 439-454.

dispossession. However, for such reforms to reach this new homeostatic norm while favoring capitalists, workers must be conditioned to accept what might be described as the psychology of the proletariat. By removing workers' consciousness of their oppression and exploitation (i.e. "class consciousness"), and by eliciting the cooperation of workers in their own capitalization, a servile and submissive mentality towards capitalism may be developed.

Frederick Engels postulated that capitalism stemmed from the development of private property,¹⁶ which later informed communist prohibition of private property. However, Gerda Lerner's groundbreaking book, *The Creation of Patriarchy*, makes the powerful argument that the origin of capitalist exploitation was not, as Engels thought, in the development of private property, but in the development of patriarchy:

The appropriation by men of women's sexual and reproductive capacity occurred *prior* to the formation of private property and class society. Its commodification lies, in fact, at the foundation of private property....Men learned to institute dominance and hierarchy over the women of their own group. This found expression in the institutionalization of slavery....Symbolic devaluing of women [by exclusion from the covenant community] in relation to the divine becomes one of the founding metaphors of Western civilization. The other founding metaphor is supplied by Aristotelian philosophy, which assumes as a given that women are incomplete and damaged human beings of an entirely different order than men. It is with the creation of these two metaphorical constructs, which are built into the very foundations of the symbol systems of Western civilization, that the subordination of women comes to be seen as "natural," hence it becomes invisible. It is this which finally establishes patriarchy firmly as an actuality and as an ideology.¹⁷

The reformation of capitalism into long-term stability mirrors the historical path taken by "civilized" patriarchy, its facilitating model. The violence of slavery and inhumane work conditions are sublimated into the coercion of structural systems that depersonalize and bureaucratize exploitation while maintaining the benefit of exploitation for the power elite.¹⁸

¹⁶ Frederick Engels, *The Origin of the Family, Private Property, and the State* (New York: International Publishers, [1884] 1972), 87-93.

¹⁷ Gerda Lerner, *The Creation of Patriarchy* (Oxford: Oxford University Press, 1986), 8-10.

¹⁸ C. Wright Mills, *The Power Elite* (Oxford: Oxford University Press, 1956), 4-20.

These formalizations allow the development of a “covenant” class specially authorized to define the acceptable measurement and values of life. The autonomous value of human life is reduced into meaninglessness; for the worker, their value remains only in their service to capitalists, i.e. their profitability.

Previously, class distinction was used to justify this spiritual devaluation following the example of patriarchy, but the new metaphor for “incomplete and damaged human beings of an entirely different order” has subsumed distinctions of class, race, gender, and other divisions under a common capitalist determination of worth.¹⁹ In the new metaphor, derived from the application of scientific method to industrial production, all workers are reduced to the measurement of their productivity, ultimately aimed at the cardinal goal of capitalist profit. This equalized dehumanization has often been heralded as an advance in human rights, but the profitability valuation disguises discrimination on the behalf of capitalists as meritocracy. Quantitative meritocracy results in the stratification of society, devaluing of diversity, and industrial dehumanization of human life, but one party consistently benefits from this pseudo-scientific discrimination: the capitalists who are supplied with scrupulously measured and trained workers to maximize their profits.²⁰

The modern acclimation of workers to their reduction into profit-correlated measurements by external authorities begins early in life. Modern education’s power dynamics of teacher-

¹⁹ The claim of removing such discrimination is one of the principal retorts of liberalism against socialist critiques. For a typical liberal position, please see Milton Friedman’s *Capitalism and Freedom* (Chicago: The University of Chicago Press, [1962] 2002), 108-118.

²⁰ With the application of “big data” to this discrimination, several strong critiques have recently emerged including Taina Bucher’s *If...Then: Algorithmic Power and Politics* (Oxford: Oxford University Press, 2018), Virginia Eubank’s *Automating Inequality: How High-Tech Tools Profile, Police, and Punish the Poor* (New York: St. Martin’s Press, 2017), and Cathy O’Neil’s *Weapons of Math Destruction: How Big Data Increases Inequality and Threatens Democracy* (New York City: Broadway Books, 2016).

student closely and quite deliberately correspond with employer-employee relationships in the labor system. As this study will show, modern education conditions an obedient proletariat psychology that will accept, sustain, and defend its own exploitation through patriarchal indoctrination.

2. Women-Centeredness vs. Patriarchy

This study accepts Lerner's premise that patriarchy is the root of capitalism and other historical exploitative systems, and that challenging and resolving those systems will require the development of a women-centered worldview. This perspective requires understanding patriarchy as more than simply political rule by men; patriarchy, in its essential form, is an institutionalized exploitative power relationship where innate value is taken by force from its natural owner or holder.

People are naturally endowed with a sense of value comprehensible as self-preservation, as demonstrated in numerous biological and psychological characteristics such as hedonic motivation. Sexual desire, kinship bonds, and other aspects of sociobiological behavior reveal an extension of value to a broader conception of self, particularly as applied to descendants, and this broader genetic regard holds clear evolutionary advantage.

This study, in line with feminist historiography,²¹ posits that these innate valuations of life led to a uniquely high reverence for womanhood due to women's life-creating power. In this pre-monetary, pre-commodification society, social position was directly aligned with innate value. The inherently higher innate value of womanhood was exalted in pre-patriarchal societies, establishing women's historically central social position. Such value radiated outwards like a hub

²¹ See, for example, Marija Gimbutas' classic *The Goddesses and Gods of Old Europe: Myths and Cult Images* (Berkeley: University of California Press, [1974] 2007) and Riane Eisler's *The Chalice and the Blade: Our History, Our Future* (New York: HarperOne, 1988).

within society, and men's value was found through their support and defense of the central female good. While women-centered society continued into the early stages of agriculture, the presence of agricultural surpluses led to predatory behavior that, as Lerner documents over the course of thousands of years of history, gradually transformed formerly women-centered societies into patriarchal ones.

The power relationship of rape is the basis of patriarchy. Patriarchy is rooted in the use of violence to capture value away from those to whom, by natural right of production, the value belongs. Men are biologically capable of a higher potential for violence, and this violence allows the capture and enslavement of women's sexual and industrial power. This violent capture is the pattern upon which increasingly abstract exploitation progresses. The enslavement of subjugated women's children, including boys, was developed into what is more typically recognized as slavery,²² and eventually transformed into capitalist exploitation of the proletariat.

Patriarchy is the institutionalized form of this violent, exploitative power relationship and is fully established when society and culture have been sufficiently reformed to persistently support the legitimacy and structure of patriarchal power. For patriarchy to be legitimate, justifications for exploitation must be enculturated so that innate value is no longer seen as belonging to its natural owner. Abstract value ownership ideas like money and markets are introduced, while human life, which is the prime value, is "congealed" into an exchangeable commodity dispossessed from its natural holder.²³ Through these and similar cultural sophistications of patriarchy, exploitation becomes seen as legitimate and natural.

²² It is troubling commentary on our society that subjugation and exploitation are not normally seen as slavery when "just" exploiting women (as is common with culturally enforced "women's work," i.e. non-wage labor), and thus often not felt to be deserving as much opprobrium as conventional slavery. This labelling discrepancy holds not only for the assessment of historical cultures, but present day ones as well.

²³ Marx, *Capital*, 125-177.

3. Purpose of the Study

This study will use a case study analysis of a generic elementary school experience in an attempt to discover the core aspects of patriarchal indoctrination within the education of the young for whom expectations of organizational behavior are still emergent. This analysis will then be used to develop and propose women-centered educational alternatives that avoid and counter exploitative dynamics.

This study presumes that patriarchal exploitation is deeply harmful to individual, societal, and ecological health, and that liberation from exploitation is a worthwhile purpose. Lerner writes that “the patriarchal mode of thought is so built into our mental processes that we cannot exclude it unless we first make ourselves consciously aware of it, which always means a special effort.”²⁴ It is hoped that this study is one such “special effort” that could help future generations experience education in a women-centered way free from the strictures of patriarchy, with the belief that such education can encourage the eventual development of a women-centered society.

²⁴ Lerner, *The Creation of Patriarchy*, 36.

Review of the Literature

1. Marxist Origins

Although critiques of education date back to antiquity and occasionally included considerations of gender and class, the connection of education with labor and feminist concerns occurred most prominently with the development of Marxism in the 19th century. However, the initial treatment of education by Karl Marx and Frederick Engels was responsive to the contemporary reality in England of education being a privilege of the wealthy. Due to its association with the elite, formal education, still under the influence of the liberal arts tradition, was less focused on the development of useful workers than in more recent times. John R. Thelin writes in *A History of American Higher Education* that this was true during the 19th century even in America,²⁵ where the capitalist culture encouraged professionalism more than the classist aristocratic culture of England. Furthermore, the state of privation for England's working poor was so desperate that they lacked even the most rudimentary education.

As a result, Marx's account of education in *Capital* is largely concerned with ensuring the provision of basic public education and the provision of leisure to workers sufficient to enjoy personal development.²⁶ This is particularly understandable in light of the prevalence of child

²⁵ John R. Thelin, *A History of American Higher Education*, 3^d ed. (Baltimore: Johns Hopkins Press, 2019), 86-87.

²⁶ Karl Marx, *Capital: A Critique of Political Economy, Volume 1* tr. by Ben Fowkes (New York: Penguin Books, [1867] 1990).

labor, for which public education served as an alternative. The education of women was similarly linked to freedom from menial labor, particularly unpaid labor.

The Progressive Movement shared many of these concerns, but was without a theoretical basis like dialectical materialism to denounce exploitation. Instead, it largely relied upon theological arguments and appealed to general moral sentiment. Such theological arguments were the basis of Elizabeth Cady Stanton's *The Woman's Bible*, which calls for women's equality and educational development but criticizes radical solutions.²⁷

Radical reform did not occur in the United States in part due to the success of the Progressive Movement, whose efforts by John Dewey and others set the format of universal public education. This progressive public education was intended to indoctrinate the social consciousness of the student,²⁸ indoctrination which ironically was then used to advance the capitalist social order that remained unchallenged by progressivism.

2. Radical Feminism

Similar pyrrhic victories occurred in feminism which, in combination with the renewed interest in Marxism during the 1960s, led to the development of radical feminism. Frederick Engel's book, *The Origin of the Family, Private Property, and the State*, likely contained the most radical feminist positions prior to the 20th century and Engel's arguments were taken up and extended by Marxist feminists.²⁹ For example, Mary-Alice Waters pointed out in *Feminism and the Marxist Movement* that Marxism had consistently advanced a radical feminist position and

²⁷ Elizabeth Cady Stanton and the Revising Committee, *The Woman's Bible* (New York: European Publishing Company, 1898).

²⁸ John Dewey, "My Pedagogic Creed" in *School Journal* vol. 54, (January 1897), 77-80.

²⁹ Frederick Engels, *The Origin of the Family, Private Property, and the State* (New York: International Publishers, [1884] 1972).

posited an inseparable connection between women's liberation and proletariat revolution.³⁰

Similarly, Angela Y. Davis' influential *Women, Race, and Class* demonstrated the intersectionality of discrimination and the necessity of addressing the root exploitative culture.³¹

The efforts of these and other radical feminists in the 1960s and early 1970s established the field of women's studies, which, in line with Marxist methodologies, attempted to deconstruct the historical bases for the subjugation of women. The resulting rise of women's history as an academic field had its theoretical basis in such landmark works as Elsie Boulding's *The Underside of History: A View of Women through Time*, whose extensive anthropologically-grounded survey found "women in every part of the world are treated in part as prisoners, mental patients, and dependent children,"³² and Dorothy Dinnerstein's *The Mermaid and the Minotaur: Sexual Arrangements and Human Malaise*, which analyzed and astutely challenged Western culture's psychological conditioning of gender.³³

These works went well beyond the feminist critiques of Marx and Engels, and inverted the conventional Marxist paradigm of class conflict originality. Books such as Peggy Reeves Sanday's *Female Power and Male Dominance: On the Origins of Sexual Inequality* instead advanced the view that, not only was patriarchy historical rather than natural, but it preceded and precipitated class conflict.³⁴ In Maria Mies' *Patriarchy and Accumulation on a World Scale:*

³⁰ Mary-Alice Waters, *Feminism and the Marxist Movement* (Atlanta: Pathfinder Press, 1972).

³¹ Angela Y. Davis, *Women, Race, and Class* (New York: Random House, 1981).

³² Elsie Boulding, *The Underside of History: A View of Women through Time* (Boulder: Westview Press, 1976), 18.

³³ Dorothy Dinnerstein, *The Mermaid and the Minotaur: Sexual Arrangements and Human Malaise* (New York: Harper & Row, 1976).

³⁴ Peggy Reeves Sanday, *Female Power and Male Dominance: On the Origins of Sexual Inequality* (Cambridge: Cambridge University Press, 1981).

Women in the International Division of Labor the new women-centered perspective was shown to explain not only the historical development of capitalism, but its very possibility past and present through exploitation the non-wage labor of women.³⁵

These currents were brought together in Gerda Lerner's seminal book, *The Creation of Patriarchy*, which provides a comprehensive theory of patriarchy based on historical developments from the time of ancient Sumer to antiquity.³⁶ Women's history flourished as an academic field, with Harvard University publishing a massive five-volume set titled *A History of Women in the West* which was used in many women's studies programs throughout the world.³⁷ These and other textbooks such as *Becoming Visible: Women in European History* generally shared a similar critical analysis of past patriarchy.³⁸ But these critiques were offset by a rising optimism among many feminists. Gerda Lerner followed *The Creation of Patriarchy* with *The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-seventy* in 1993 which flatly concludes on the basis of rising feminist consciousness that "the period of patriarchal hegemony over culture has come to an end."³⁹

3. Post-Radical Response

However, whatever rising feminist consciousness was present in these academic departments was soon scaled back within the mainstream. Radical feminism was replaced with

³⁵ Maria Mies, *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labor* (New York: Zed Books, 1986).

³⁶ Gerda Lerner, *The Creation of Patriarchy* (Oxford: Oxford University Press, 1986).

³⁷ *A History of Women in the West* (5 volumes), eds. Georges Duby, Michelle Perrot, et al. (Cambridge: Harvard University Press, 1992-1994).

³⁸ *Becoming Visible: Women in European History*, eds. Renate Bridenthal, Susan Mosher Stuard, and Merry E. Wiesner, 3rd ed. (Boston: Houghton Mifflin Company, 1998).

³⁹ Gerda Lerner, *The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-seventy* (Oxford: Oxford University Press, 1993), 283.

compensatory feminism that challenged neither capitalism nor patriarchy. Advances in equality and relative condition, much like the Progressive Movement's accomplishments many decades before, were substituted for change to the fundamental structures that perpetuate exploitation.

Yet in recent times, frustration with the *status quo* and entrenched inequality, has led to a resurgence of interest in radical feminism, sometimes in combination with Marxism. Kathi Weeks' *The Problem with Work: Feminism, Marxism, Antiwork Politics, and Postwork Imaginaries* pushes further to the left, going beyond Maria Mias' critique of non-wage labor by arguing for a new "postwork" vision freed from the asceticism of traditional Marxist struggle.⁴⁰ In contrast, Robin Truth Goodman develops a relatively conservative Marxist response to gender in global economics via *Gender Work: Feminism after Neoliberalism*.⁴¹ Kristen R. Chodsee's *Why Women Have Better Sex Under Socialism and Other Arguments for Economic Independence* presents Marxism as a failed but redeemable vehicle for feminism.⁴²

The specific intersection of patriarchy, labor, and education has often been treated by radical feminists as an auxiliary cultural artifact rather than a useful subject of study *per se*, and this is reflected in the relative lack of germane works by radical feminists. Elizabeth Kamarck Minnich's *Transforming Knowledge*, which was first published in 1990, provides a feminist critique of patriarchal epistemological assumptions, but largely ignores Marxist theory and carefully avoids radicalism.⁴³ More recently, Robert Bahlheda's *The Democratic Gulag:*

⁴⁰ Kathi Weeks, *The Problem with Work: Feminism, Marxism, Antiwork Politics, and Postwork Imaginaries* (Durham: Duke University Press, 2011).

⁴¹ Robin Truth Goodman, *Gender Work: Feminism after Neoliberalism* (New York: Palgrave Macmillan, 2013).

⁴² Kristen R. Chodsee, *Why Women Have Better Sex Under Socialism and Other Arguments for Economic Independence* (New York: Nation Books, 2018).

⁴³ Elizabeth Kamarck Minnich, *Transforming Knowledge*, 2nd ed. (Philadelphia: Temple University Press, 2005).

Patriarchy, Leadership, and Education book addresses “neopatriarchy” from a typical progressive perspective, believing it possible to counter patriarchal education if “we harnessed the power of free-enterprise economics and put it in the service of social rather than individual goals.”⁴⁴

4. Educational Reform

Modern educational reform has not trended towards redress of patriarchy outside of equitability. Instead, the vast majority of concerns regarding reform have been focused on maintaining or improving employability inline with the perceived value of education discussed in the Introduction. For example, Michael S. Roth’s *Beyond the University: Why Liberal Education Matters* attempts to reframe liberal education as having increased future relevance to employers due to the presumed development of managerial adaptability.⁴⁵ In *Robot-Proof: Higher Education in the Age of Artificial Intelligence*, Joseph E. Aoun broadens Roth’s argument to higher education in general by posing a curriculum that is hoped to stave off worker replacement by artificial intelligence.⁴⁶

Critiques of the power elite’s use and abuse of education have remained a prominent feature of educational reform since Peter W. Cookson Jr’s *Preparing for Power: America’s Elite Boarding Schools*,⁴⁷ but have found new expression in the more visible corporate involvement in education. For example, Dale Russakoff’s *The Prize: Who’s in Charge of America’s Schools?*

⁴⁴ Robert Bahlieda, *The Democratic Gulag: Patriarchy, Leadership, and Education* (New York: Peter Lang Publishing, 2015), 265.

⁴⁵ Michael S. Roth, *Beyond the University: Why Liberal Education Matters* (New Haven: Yale University Press, 2014).

⁴⁶ Joseph E. Aoun, *Robot-Proof: Higher Education in the Age of Artificial Intelligence* (Cambridge: The MIT Press, 2017).

⁴⁷ Peter W. Cookson, Jr. and Caroline Hodges Persell, *Preparing for Power: America’s Elite Boarding Schools* (New York: Basic Books, 1985).

uses an extended case study to demonstrate dangers of collusion between corporations and government in education planning, while ignoring the explicitly capitalist purpose of government education funding.⁴⁸ One of the more direct analyses of the connection between education and labor is provided by Bryan Caplan's *The Case Against Education: Why the Education System Is a Waste of Time and Money*.⁴⁹ But Caplan's critique is not towards this industrial purpose, but that education purportedly fails to prepare sufficiently productive employees. To remedy this, Caplan advocates that humanities and similar subjects should be replaced with increased vocational education.

Nowhere in these educational reform books is the fundamentally patriarchal and capitalist orientation of education ever challenged. Conversely, improvements to equitability and the legacy of women's studies have meanwhile attracted reenergized criticism, perhaps in response to the reawakening interest among some academics in radical reform. Books like Scott Greer's *No Campus for White Men: The Transformation of Higher Education into Hateful Indoctrination* supply polemic indictments of so-called "rape culture feminism" and dismiss any accusation of lingering patriarchy.⁵⁰ Concerned with the supposed suppression of free expression, Heather Mac Donald's *The Diversity Delusion: How Race and Gender Pandering Corrupt the University and Undermine Our Culture* derides the "diversocrats" that are more interested in social justice on "the hysterical campus" than profitable education.⁵¹

⁴⁸ Dale Russakoff, *The Prize: Who's in Charge of America's Schools?* (New York: Mariner Books, 2015).

⁴⁹ Bryan Caplan, *The Case Against Education: Why the Education System Is a Waste of Time and Money* (Princeton: Princeton University Press, 2018).

⁵⁰ Scott Greer, *No Campus for White Men: The Transformation of Higher Education into Hateful Indoctrination* (Washington: WND Books, 2017).

⁵¹ Heather Mac Donald, *The Diversity Delusion: How Race and Gender Pandering Corrupt the University and Undermine Our Culture* (New York: St. Martin's Press, 2018).

5. Present Need

While the return of interest in radical feminism and Marxism is an encouraging sign, it would appear that Gerda Lerner was mistaken that the collapse of patriarchal hegemony was imminent. These circumstances lead me to believe that, in order to understand why culture continues to reflexively perpetuate patriarchy, it may be necessary to examine and reform the fundamental mechanisms within education itself.

Methods

1. Definitions

In order to determine the foundational components of patriarchy and derived exploitation taught through education of the young, it is necessary to clearly define the particular meaning of “patriarchy” which serves as the pattern for exploitation. Most definitions of patriarchy are too limited for the purposes of this study; what is needed is more than a historical definition but a *general theory of patriarchy*. In this study’s usage, **patriarchy** is understood as the institutionalized power relationship that was historically formulated through the dominance and exploitation of women by men through force.⁵² Of particular significance in this definition is that patriarchy describes a type of power relationship that is not limited to specific gender dynamics; its power relationship and institutionalization may be extended into other domains such as race, disability, and class. It is this extensibility that most radicalizes confronting patriarchy, as thoroughly dismantling patriarchy entails the dissolution of all parallel exploitation. This radical implication will become clear as patriarchy is decoded into its functional components.

Patriarchy had its historical origin in the subjugation and exploitation of women through actual or threatened physical force. This subjugation was possible due to sex differences that, generally speaking, provided men with physical, psychological, and social advantages relative to

⁵² Cf. Lerner, *The Creation of Patriarchy*, 239.

women when acting as an aggressor. The overall consequence of these differences is that men had and have a distinctly higher potential output of violence than women, specifically violence capable of coercion into exploitative sexual or industrial compliance. Understood then in a generalized form, this component of patriarchy is **forced compliance**.

However, patriarchy has another component that makes it distinct from other forms of coercion. Patriarchy is an **institutionalized legitimization** of forced compliance. Patriarchal societies are those that normalize and condone exploitative power relationships based upon forced compliance. This development of sanctioned exploitation accompanied the rise of Western civilization as women and, later, slaves were forced to work for the benefit of ruling men. As civilization further developed, slavery was reframed into the proletariat “working class” which served the same purpose: forced exploitation for the benefit of ruling men. The fact that many men were slaves or proletarians does not alter the fundamentally patriarchal basis of this exploitation, nor does the fact that, as the legitimizing authority became more powerful and embedded, many women endeavored to cooperate with patriarchy in order to obtain security for themselves and their children.

In order to operate with minimum disruption, the institutionalized legitimization of forced compliance must confront troublesome philosophical and psychological viewpoints that run counter to its presumption of legitimacy. In each stage, the patriarchal society formed laws, customs, myths, and other cultural artifacts to endorse the exploitation it effects, and the necessity of this endorsement centralized moral, legal, and ritual authority. In thoroughly patriarchal societies such as America, nearly every part of culture is constrained to support the position of the patriarchy. However, even in these societies innate sociobiological (particularly relating to mother-child interaction) and psychological qualities continue to engender a sense of

self-worth and agency in each new generation. Each new generation of patriarchy's subaltern populations must be conditioned to accept the legitimization of their own exploitation, i.e. "taught" their place within the patriarchy by culture. Thus, there is a continual need for **conditioned devaluation** in patriarchies.

In review, this study's definition of **patriarchy** is an institutionalized exploitative power relationship. Patriarchy is based on **forced compliance** by the exploited that has undergone **institutional legitimization** through the authoritarian requirement of **conditioned devaluation** of the exploited. Because these components underpin *all* institutionalized exploitation either directly or through defense of patriarchal exploitation,⁵³ eliminating patriarchy is the most significant radical social justice action.

Patriarchy is traditionally contrasted with matriarchy. But, when using this study's definition of patriarchy, it is more appropriate to contrast patriarchy with women-centeredness.⁵⁴ This study defines **women-centeredness** as the pattern in which influence and power radiate outward from innate value. In the context of women's studies, women-centeredness recognizes this innate value in womanhood. This valuation is actually shared by patriarchies, as such societies recognize and covet the innate value in womanhood; this covetousness forms the essential rationale for the subjugation of women by men through patriarchy.

In patriarchy, influence and power are captured through the exertion of men's capability for violence, a characteristic that has far less innate value than womanhood. The fundamental injustice of patriarchy stems from the usurpation of the *Mutterrecht* ("mother right") belonging

⁵³ Such defense of patriarchal institutions and maintenance of their exploitation is the basis of homophobia and ecological harm.

⁵⁴ Matriarchy is an unsuitable contrast because it is typically understood to be an exchange of gender within the patriarchal power relationship, i.e. women subordinating men. Such an inversion does not nullify patriarchy but is simply a transference of patriarchal behavior to women.

to womanhood's innate value by the "virtue" of coercion.⁵⁵ This disharmonious organizational pattern is the essential ethical problem with patriarchy, whether in its original misogynistic form, in the dispossession of proletarian labor, or in the despoilment of natural resources.

What is fundamentally different in women-centeredness is that the organization and flow of power are rooted in and derived from innate value. The morality of women-centeredness exists in the natural right of self-ownership, i.e. that innate value belongs to its bearer or producer. Conversely, patriarchy is the theft or rape of innate value from its natural holder, including the control of a human being by a man, master, employer, teacher, etc. through coercive means.

2. Procedures

With these definitions in mind, a deconstruction of patriarchal indoctrination in American early education is possible. However, the process of early education can be a remarkably opaque activity. Curriculum standards and instructional plans are readily available, but are no more identical with patriarchy than price lists or invoices with capitalist labor exploitation. Furthermore, American teachers do not follow identical schedules or instructional regimes, although certainly standardization exists with regards to learning outcomes and teacher education.

What is needed in order to understand education's development of the "psychology of the proletariat," is to look *beyond the curriculum* and deconstruct the organizational and material conditions that instill the social behavior and beliefs that patriarchy requires for its benefit. While the study of certain subjects may be more or less supportive of patriarchy and its outgrowths

⁵⁵ For an influential early analysis of the historical transition from "mother right" into "father right," please see Johann Jakob Bachofen's *Mutterrecht und Urreligion* (Stuttgart: Alfred Kröner, [1861] 1984).

such as capitalism, I assert that the fundamental and key role of early education is the inurement of the individual child to the three components of patriarchy. This education forms the essential foundation for life in patriarchal society and is the constant even as academic subjects and skills taught shift according to varying industrial need.

To analyze how early education provides this foundation, this study will analyze a generic case study of a typical elementary school experience, examining the early education of the child from the lens of patriarchal indoctrination. Of particular focus will be a nearly universal component of contemporary teacher preparation programs:⁵⁶ classroom management. Classroom management is a general term for controlling student behavior to create and maintain a desired classroom environment. As classroom management is focused on conditioning student behavior rather than learning *per se*, it has considerable potential to demonstrate the behavior patterns that are desirable throughout the the student's academic and labor career.

After analysis, the case study will be synthesized into a general model of patriarchal indoctrination that incorporates each major technique of indoctrination. These techniques will be countered with women-centered alternatives and these alternatives used to propose a women-centered model of education.

⁵⁶ Julie Greenberg, Hannah Putman, and Kate Walsh, National Council on Teacher Quality, *Training Our Future Teachers: Classroom Management* (Washington: National Council on Teacher Quality, 2014).

Results

1. Eve: A Generic Case Study

The following is an example of a typical first grade experience from the perspective of “Eve,” a six-year-old female student at Hamilton Park Elementary School, a fictional public school in Maryland:⁵⁷

Eve is dropped off at Hamilton Park Elementary School by her mother shortly before the First Bell at 8:50 AM. If Eve is not in her class with her first grade teacher, Ms. Land, before the Tardy Bell rings at 9:00 AM, Eve will be marked “tardy” unless her mother accompanies her into the school’s office to receive a late pass. If Eve is not present within 30 minutes of 9:00 AM she is considered absent and will not receive any credit for her work that day, nor will she be allowed make-up work.

If Eve is tardy or absent more than four times during the school year, she may incur a variety of disciplinary actions including requiring her mother’s attendance at a conference, after-school detention, Saturday school (i.e. compulsory attendance outside of normal school hours), in-school suspension, or referral to court for violation of Maryland’s compulsory attendance law. Eve may potentially be permitted an excused absence at the behest of her mother. However, family vacations during the school year are strongly discouraged and only lawful with the written consent approval of the school principal, Mr. Law.

Eve must comply with a dress code that includes detailed prohibitions of clothes considered too revealing or otherwise disruptive. This code contains numerous provisions which almost exclusively apply to female attire, such as the proscription of spaghetti straps and tank tops, as well as hats, bracelets, sunglasses, and other accessories. If Eve does not conform to the dress

⁵⁷ The schedule, regulations, and practices in the case study were synthesized from sources provided by Maryland elementary schools including the *Homestead-Wakefield Elementary Parent-Student Handbook 2019-2020* (Bel Air: Harford County Public Schools, 2019) and recent classroom management training material including Carolyn M. Evertson and Edmund T. Emmer’s *Classroom Management for Elementary Teachers*, 10th ed. (New York: Pearson, 2017); Paul Burden’s *Classroom Management: Creating a Successful K-12 Learning Community*, 6th ed. (Hoboken: Wiley-Blackwell, 2017); Vern and Louise Jones’ *Comprehensive Classroom Management: Creating Communities of Support and Solving Problems*, 1th ed. (New York: Pearson, 2015); and Peter K. and Rosemary T. Wong’s *The First Days of School*, 5th ed (Mountain View: Harry K. Wong Publications, 2018).

code, she will be required to remove or change the offensive clothing and is subject to discipline including suspension from school.

Once in her classroom, Eve is expected to sit at a desk in silence and wait for Ms. Land to call her name for attendance. From this point until playground time, Eve is not permitted to speak or leave her desk unless granted permission by Ms. Land. To obtain permission, Eve is to raise her hand and wait for Ms. Land to call on her, and permission may be refused for any reason by Ms. Land, even if Eve needs to use the bathroom. If Eve is permitted to use the bathroom, she must take a Hall Pass that can be demanded by any adult while outside of Ms. Land's classroom. If Eve fails to produce a Hall Pass, she may be subject to disciplinary procedures such as detention.

After checking attendance, leading the students in the Pledge of Allegiance, and a brief welcome, Ms. Land explains to Eve and the other children that they are to start the morning with a mathematics assignment. Ms. Land tells a student to distribute a worksheet to each student. This worksheet lists thirty equations that must be solved by adding or subtracting 10 to or from a two-digit number. Ms. Land demonstrates working through the first two problems on a projector and asks if any student can solve the third problem. Eve raises her hand to suggest an answer, but is mistaken and is corrected by Ms. Land. Ms. Land then asks if anyone can solve the fourth problem and a correct answer is provided by another student.

Ms. Land commands the class to finish working on the worksheet on their own. All students must remain in their seats while solving the worksheet but are allowed to quietly draw or color once they are done. Some of the students are done within the first ten minutes, but others take much longer. Eve is one of the last students to finish the assignment, her attention drifting off as she watches the other children drawing. Ms. Land notices this and gently reprimands her for losing focus, reminding her that Eve can draw as soon as she is done. However, by the time Eve finishes, there are only a few minutes before Ms. Land orders the students to stop drawing and line up for a "water break" at the drinking fountain.

After drinking water, Ms. Land has the students sit in a circle in front of her while she reads *The Paperboy* by Dav Pilkey, a story about a boy who delivers newspapers and how other people rely upon the boy's diligence in work.⁵⁸ Ms. Land follows this reading with a short lecture about the importance of work and asks the students what kind of work their parents do. Some students raise their hands and wait for Ms. Land to call on them before they describe their parent's work. Ms. Land finishes by praising the students as a group for their hard work and excuses them to playground time.

The students line up and silently follow Ms. Land to the playground, where they may play for 20 minutes outside. Like most of the other students, Eve enjoys this playtime and would like to continue playing when a whistle is blown to instruct the students to line up for their return to class. However, Eve must join the line promptly or she will be disciplined. Eve asks to use the bathroom and is scolded by Ms. Land for not going to the bathroom during playground time, and told she will be permitted to use the bathroom after they return to class.

Once the students are marched back to class, they return to their seats and are ordered to perform several more assignments before recess and lunch. Recess is 20 minutes long and is followed immediately by a 20 minute lunch. Because Eve enjoys recess, she's one of the last to

⁵⁸ Dav Pilkey, *The Paperboy* (New York: Scholastic, 1996).

line up for lunch and receives her meal relatively late. Once she's sitting down with her tray, Eve has about ten minutes to eat, throw away any waste, and line up to return to class.

When they return to class, Ms. Land has placed projects they completed yesterday on their desks. These "art" projects consisted of geometric shapes which the students were to identify and paste into creative designs. Each student has received a grade on their art, and Eve's grade was a B. Once the students have looked at their project and its grade, Ms. Land stops by Eve and explains that she received a B because she didn't sufficiently follow directions. Eve was supposed to write the names of the shape like "Rectangle" on each shape before pasting them, but became absorbed in creating her design and forgot to do so. Eve feels ashamed and apologizes, but Ms. Land reassures her by telling her she did a good job but just needs to follow instructions more carefully.

After a few more assignments, the students are lined up and silently marched to the library. Once there, Eve is seated at a computer to practice for upcoming Measures of Academic Progress Growth tests. These tests are used to form a Progress Report that tracks any change in performance. The computer practice program is "gamified" to present continual feedback encouraging students to work harder. If Eve's test scores are considered too low in an area, she may be required to receive remedial instruction by being removed from the classroom for some assignments and given special work within a remedial group.

After the computerized assessments, Eve and the other students are marched to the gymnasium where a school assembly will be held. Over 500 students are closely packed on the bleachers of the gymnasium and the sound is deafening. It takes several warnings from Mr. Law to sufficiently mute the crowd of students while Eve sits quietly waiting. One older student persists in loudly talking and Mr. Law sternly calls him out and orders him to go wait in the principal's office.

Mr. Law gives a short lecture on the importance of good citizenship. Then he invites five students up to receive a good citizenship award and commands the crowd to applaud them, which they do. Following this, Mr. Law explains how elementary school is important preparation for college and work, and invites five students from each grade level to be awarded for academic excellence. Again, the crowd obligatorily applauds. Mr. Law closes the assembly by praising the school's teachers and inviting older students to sign up for the basketball and soccer teams.

After the assembly, the students are dismissed from school. Eve walks from the gymnasium to the school bus pickup zone and waits for the bus to take her home. She has a math worksheet almost identical to the morning's assignment to complete as homework before tomorrow. Eve is dreading doing the worksheet, but will lose tomorrow's recess time if she doesn't complete it in time.

2. Analysis: Techniques of Forced Compliance

2.1. Coercion

Max Weber famously described the state as "a human community that (successfully)

claims the monopoly of the legitimate use of physical force within a given territory.”⁵⁹ The most fundamental technique of forced compliance is involuntary coercion through physical force. Because the state can employ the power of using physical force at will, its laws and commands have a fundamentally coercive effect. Eve’s attendance at school is not a voluntary action; she is compelled to attend the school (or have other schooling specifically authorized by the state) or she and her parents are threatened with state violence, i.e. are “breaking the law.” The only limits on state coercion are those the state itself accepts; it has absolute power to employ corporal punishment including lethal force. The state also routinely forcibly limits and dictates the fundamental freedom of movement and association people naturally possess, as when it imprisons people or removes children from their families.

Because the coercive power of the state is potentially limitless, all threats to involve court action, such as if Eve is tardy more than four times in a year, have a tangible physical danger associated with them. Because the school is an instrument of the state and backed by the threat of the state’s coercive power, the school’s representatives such as Ms. Land and Mr. Law have considerable derived coercive power. This power can be readily exercised without involving the courts, such as forcibly moving a student or confining them in detention. “Progressive discipline” in which punishment is continually increased until compliance is achieved is also a form of coercion as the effect is to discreetly eliminate the student’s consent.

In the past, public schools routinely used corporal punishment. While corporal punishment is no longer popular, detention and other forms of isolating imprisonment can be as

⁵⁹ Max Weber, “Politics as a Vocation” in *From Max Weber: Essays in Sociology*, tr. by H. H. Gerth and C. Wright Mills (Oxford: Oxford University Press, [1919] 1946), 78.

much or even more painful than corporal punishment.⁶⁰ The school's demand that parents attend disciplinary conferences and other time-consuming activities are further exercises of coercive power. The forced involvement of parents is often specifically intended to leverage the school and state's power in order to coerce parents into acting as coercive agents towards their children.⁶¹ Because the school and state's coercive powers present actual physical danger, their threat of coercion is itself coercive. This menacing capability of violence is at the root of the school's ability to force students into compliance.

2.2. Operant Conditioning

Operant conditioning uses punishment and reinforcement in order to forcibly generate compliance. Operant conditioning is distinct from coercion because, while coercion is involuntary, operant conditioning specifically depends upon training voluntary behavior. Operant conditioning is nearly universal in formal education, and is at the root of all major classroom management approaches whether praise-focused or discipline-focused.⁶²

The praise, scolding, or disappointment Eve is shown in response to her efforts are intended to effect operant conditioning. The Measures of Academic Progress training software uses conditioning to train Eve towards specific behaviors. The grades Eve and other students receive are designed to condition behavior away from poor academic performance. When Mr. Law publicly disciplined the disruptive student at the assembly, he not only conditioned the student, but all the students observing. Even "natural consequences" like Eve missing out on

⁶⁰ Gresham M. Sykes, *The Society of Captives: A study of a Maximum Security Prison* (Princeton: Princeton University Press, 1971).

⁶¹ Evertson, *Classroom Management for Elementary Teachers*, 214-216.

⁶² Paul Burden, *Classroom Management: Creating a Successful K-12 Learning Community*, 6th ed (Hoboken: Wiley-Blackwell, 2017), 19-20.

drawing time due to her slow completion of the mathematics worksheet, missing going to the bathroom, or having little time to eat lunch due to enjoying recess are often the result of situations deliberately constructed to condition behavior.

Operant conditioning and its reward and punishment mechanisms form the basic method by which coercion is “civilized” into institutionally sustainable patriarchy because operant conditioning generates *obedient behavior*.

2.3. Propriety

As operant conditioning shapes the students’ behavior into compliance, it instills powerful internal expectations that affect their perceived topology of the world. Initially things like obedience become “good” because they are rewarding, whereas other things like distraction become “bad.” But, as the student’s conditioning reaches a more ingrained level, the ideas of good and bad become entities with power in themselves, power potentially greater than the individual reward and punishment externally associated with a good or bad thing in itself. In other words, a cultural morality originates through the school’s conditioning, and develops a sense that behaviors may be good or bad simply by virtue of accordance with that morality rather than because of external punishment or reward; accordance with the rules becomes its own reward.

An important distinction between propriety and operant conditioning is that, once the child has developed propriety, they internally generate their own reward and punishment for obedience. The external imposition of operant conditioning is less necessary as the student has internalized the implicit values and goals of the school as if they were their own.

Propriety works to force compliance by generating shame, pride, and similar emotions that create punishing or rewarding feelings within the student depending on whether they are

compliant with propriety. When Eve is instructed on the importance of citizenship or diligence, there is an attempt to inculcate and explicitly shape this propriety. When the student dress code teaches distinctions between “respectable” and “unrespectable” women, it reflects and instills propriety. When Eve feels humiliation at getting an answer wrong or getting a bad grade, she is experiencing an internal punishment self-inflicted by propriety with the implicit intention of averting further shameful actions. The internal mechanism of propriety can be extremely powerful, generating ascetic behaviors that deny even the most basic and necessary human impulses including survival.⁶³

Because propriety is based on the generalized values of the school and the school’s values are a reflection of its societal purpose and sanction, propriety creates a deeply internalized sense of morality in service to patriarchy. The student becomes compliant not simply because they are involuntarily coerced to do so or because they fear punishment if they do not, but because they now believe it is the morally right thing to do and will feel badly about themselves if they do not.

3. Analysis: Techniques of Institutional Legitimization

3.1. Hierarchal Consistency

The school exists within a patriarchal society and is organized according to patriarchal constructs. In particular, power is derived from a strict hierarchy with ultimate power in the most potentially dangerous entity: the state. This hierarchy of power follows a continuous and consistent organizational pattern from top to bottom, with the student located at or near the powerless substructure. The values and actions of the school reflect this hierarchy in many ways.

⁶³ Max Weber’s *The Protestant Ethic and the Spirit of Capitalism* (New York: Penguin Classics, [1905] 2002) famously described the deeply embedded asceticism and propriety in American culture. More recently, Peter Brown’s *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York: Columbia University Press, 2008) demonstrated the historical spread of extreme propriety during a period of severe patriarchy.

Not only is the school organization hierarchal, with Ms. Land dominant over the students, Mr. Law dominant over Ms. Land, and a superintendent over Mr. Law, but the education system itself is, as discussed in the Introduction, subservient to the demands of capitalism. Even if the school itself was organized in a more egalitarian fashion, the educational adherence to direction from the power elite by way, above all, by the inculcation of obedience, ensures the hierarchy is rigorously maintained.

As Eve experiences the connections between the school and other aspects of the modern world, such as patriotism, sports, or college preparation, she experiences the reinforcement of this hierarchal structure. The consistent presence and reach of this hierarchy form a highly significant way in which Eve is indoctrinated with the hierarchy's legitimacy. Hierarchal consistency is a question of consistency within the subject's world of identity.⁶⁴ It does not matter how extensive the hierarchy *truly* is; what is necessary is for it to appear to Eve as the only valid possible reality. For, if the patriarchy is seemingly everywhere and everyone seems to accept it as valid, patriarchy effectively appears natural, an inviolable structure that was or may as well have been created by god. Thus to challenge the patriarchy becomes unnatural and blasphemous, i.e. an insult to the design of the universe.

3.2. Conformance

As the seemingly natural and universal reality, the patriarchy gains the authority to dictate what is natural and normal; it seizes the power of god.⁶⁵ This power is at work in Eve's world through the school's continual demand for student conformance. Conformance involves the

⁶⁴ For example, hierarchy consistency may need only be found in the "civilized world," "our religion," "our people," etc as these form the canonical references for validity.

⁶⁵ For an extended discussion of the historical path of spiritual usurpation by patriarchy, please see Lerner's *The Creation of Patriarchy* in which such spiritual transformation forms the bulk of her thesis.

projection of an idea of acceptability or normalcy. Because there are exploitative intentions underlying the entire education system, the ideal of normal is closely tied to industrial productivity. This model of conformance is often extremely narrow, as displayed in the expectation of absolute obedience.

Any action or person that lies outside of the hierarchy's narrow range of conformance is subject to punitive castigation. They are "deviant" or "deformed" because they don't match the hierarchy's template of efficiency. Varying forms of intolerance and consternation are directed towards nonconforming people, but, in most modern educational organizations, intolerant expressions towards nonconformance of race, sexual preference, religion, or similar overt difference are muted. These relaxations reflect the lessened utility of such discrimination for elites in a highly developed global capitalist system.

What remains prominent is discrimination towards those who do not conform to the demanded proletarian psychology. This is a much broader classification than just those who are not completely obedient, but includes those who attempt to obey but fail to do so for any of a variety of reasons. In the case of Eve, the hierarchy disapproves if her academic performance lags efficiency standards, if she experiences strong anxiety in the crowded gymnasium, if she focuses more on creativity than following instructions, if she does not remember to follow the bathroom permission rules, and so on.

Regardless of how much Eve may intend to obey and please her teacher, if her individual psychology is sufficiently different from the expected norm, she may be disciplined, medicated, or forced to accept great discomfort to conform to a personal model that is simply different from her nature. These expectations of Eve endanger her uniqueness, imagination, and sense of play as they are at odds with conformity. That the personal model is determined first and foremost by

optimal industrial productivity and obedience rather than its appropriateness to Eve is immaterial; the hierarchy dictates normalcy as an extension and reinforcement of its institutional legitimacy. Conformance becomes the only acceptable option.

3.3. Meritocracy

Because the hierarchy dictates normalcy and, in the interest of obtaining productive labor, exerts considerable effort into its measurement, individuals may be readily “graded” according to their conformance. The ideal of indoctrinated propriety is that this grading is equitable, as in rewarding higher grades of people and punishing lower ones; an obedient and productive worker “deserves” to be rewarded above one who is not.

Accordingly, Eve observes that high grades, awards, and privileges (as well as their negative counterparts) are given out according to how closely students match the conformance expectations of the school. As with propriety as an evolution of forced compliance, meritocracy has the effect of transferring a cultural expectation of conformance from the school onto the student. Hierarchies which follow these meritocratic pathways are perceived as “fair” and enjoy greater support by their subjects, who blame or credit themselves for the assigned station that results from their varying conformance. The exploitative nature of the conformance and meritocracy increasingly become invisible as the exploited identify with the castes they have been assigned.

4. Analysis: Techniques of Conditioned Devaluation

4.1. Alienation

From the first day of school, the hierarchy asserts an authority to isolate the child from their family despite the unnaturalness and trauma of such separation. Formal schooling in which children are separated from their parents from a very young age is very new, but has a direct

precedent: the exploitative labor of young children during the Industrial Revolution. Although the conditions for schoolchildren are unquestionably better when compared to those experienced by breaker boys and doffers working 14 hours a day, the classroom remains a child labor institution, complete with boss, jobs, schedule, and meager reward.

When Eve is dropped off at school by her mother, any protection, love, and care she receives at home is removed from her. She is suddenly and prematurely alone, alienated from her natural social support.⁶⁶ But this alienation is not complete if Eve feels she is still protected by her mother while at school.

So in response, the school makes clear to parents and children alike that the school is dominant over the parent's power. Although the legal compulsion to attend is highly significant of this power, the school communicates it in numerous other ways as well. If the child is not obedient, the parent is required to attend corrective meetings and may be shamed, scolded, or even threatened if they do not support the school's position. The school presumes to dictate the family's schedule and maintains authority over whether vacation or other breaks are permitted. The school may instruct the parent to provide interventions for the child ranging from vaccination to attention deficit medication to extracurricular education, and may threaten to involve welfare agencies (and, therefore, threaten to completely remove children from their families) if parents don't comply. Homework further extends the arrogation of power from parents, reminding the child that the school's power reaches into their home and is free to disrupt whatever hours remain for parent and child to share.

The net effect of these actions is to decrease the power of parents to protect and intervene

⁶⁶ Callous intolerance towards children's separation anxiety and school phobia can be a shocking demonstration of patriarchal conformance expectations. An example of this can be seen in Herbert and Irene Goldenberg's article, "School Phobia: Childhood Neurosis or Learned Maladaptive Behavior" in *Exceptional Children* 37, no. 3 (1970): 220-226.

in their child's experience at school. Parents are welcome only in so much as they support and further the school's agenda; if there is a conflict, the power rests with the school by way of the state, which always retains the ability to forcibly remove children from their families. The child is therefore deprived of their most basic and natural security and social relationships, alienated from their family and larger sense of identity. This serves to tremendously weaken the child, who the state refuses most legal rights, in relation to the school.

4.2. Depersonalization

At school, children very quickly are taught that their bodies are not their own. Eve is conditioned to believe that she has no entitlement to freely speak, walk, drink water, go to the bathroom, eat, play, or do *anything* other than what is specifically and explicitly permitted by her teacher. She must raise her hand and silently wait and then plead for permission to do the most basic and natural of physical activities.

Her psychological self is likewise no longer hers at school; she must maintain constant focus and attention on Ms. Land and other authorities or risk punishment. She may not freely express emotion or interest, and her mental exertions are to be directed precisely at the whim of Ms. Land. It is difficult to imagine a more complete dispossession of a person's body and mind than what the child experiences at school; even adult prisoners have far more freedom than children while they are in the classroom. Conditioned to accept this devaluation, the child is indoctrinated to believe that they are the property of the hierarchal authority.

4.3. Casteism

Alienated from her family and depersonalized from her own agency, Eve can be freely given a new identity by the hierarchy. The hierarchy depends upon a rigid power structure in which positional authority holds tremendous importance. The reduction of individuals into

classifications or castes that allow role determination is an essential aspect of devaluing the individual. For example, Eve may be reduced to her gender, skin color, age, body mass index, mathematical ability, and so on. These reductions define the interactions she is to expect in patriarchy rather than her unique personage.

This isn't to say that Eve's characteristics aren't important aspects of her identity, but hierarchal consistency in patriarchy enforces reduction towards either a dominant or subordinate role relative to others and this results in a contest of power. The exact rules of this contest vary, but are always based on forms of caste. The reason for this is that patriarchy depends upon devaluing innate value in favor of coercive power. Similarly, castes' relative powers are derived directly from the society as ultimate coercive power exists within it.

The consequence of these conditions is that Eve is not truly seen or valued as a person, but as a collection of caste labels which indicate relative coercive power within the patriarchy. She is reduced into either a subordinate or dominate position within the hierarchy based on these castes. As this reduction takes place through social interactions, Eve is taught a new paradigm of relationship: the exploitative power relationship. In the exploitative power relationship, the fundamental question is who is dominant and therefore is allowed to exploit the other party, e.g. the teacher exploits the student, the boss exploits the worker, the man exploits the woman, and so on. This caste perspective paradigm is likely to not only damages Eve's valuation of herself, but also how she values and interacts with others.

Discussion

1. General Model of Patriarchal Indoctrination

Analysis of the case study revealed nine major techniques of patriarchal indoctrination within early education, which may be categorized within the previously described components of patriarchy. In isolation any of these techniques is not necessarily indicative of patriarchy; these techniques work progressively and in unison to instill and maintain patriarchy.

Table 1: Patriarchal Indoctrination Techniques

Forced Compliance	Institutionalized Legitimization	Conditioned Devaluation
Coercion	Hierarchal Consistency	Alienation
Operant Conditioning	Conformance	Depersonalization
Propriety	Meritocracy	Casteism

The general model of patriarchal indoctrination requires acceptance and eventual internalization of *forced compliance* as a legitimate and moral relationship dynamic. Towards this end, the exploited subject almost immediately encounters the experience or threat of involuntary **coercion**. But such coercion is problematic for patriarchies as direct coercion is very resource-intensive and, as discussed in the Review of the Literature, generative of revolution. As a result, patriarchal indoctrination soon seeks to replace *actual* coercion by **operant conditioning**,⁶⁷

⁶⁷ Remarkably, although the danger of actual coercion remains in education through the power of the state, patriarchies do not need to possess this coercive power if sufficient indoctrination is accomplished.

behavioral modification through externally administered punishment and reward mechanisms. This conditioning is designed to alter the subject's *voluntary* action, instilling internalization of compliance with the patriarchy. Through enculturation and moralizing indoctrination, this conditioning is transformed into a sense of **propriety** where the subject assumes responsibility for administering internal reward and punishment through shame, pride, and similar emotions. This propriety then becomes the basis for collective action against anyone who threatens the patriarchy, as patriarchal values have come to define the subject's morality.

Long-term maintenance of patriarchy requires *institutional legitimization* that is accomplished through indoctrination. In highly developed patriarchies, the subject's entire social experience is bound within the patriarchal hierarchy. This **hierarchal consistency** reinforces and legitimizes the belief that patriarchy is natural and universally valid. The seemingly divinely ordained station of patriarchy generates the impression in the subject of patriarchy's total authority.⁶⁸ Using this practical and spiritual authority, patriarchy defines normalcy for the subject in ways that serve its exploitative ends. Through this emphasis on desired normalcy, **conformance** becomes an apparatus of patriarchy's legitimacy as society's supporting institutions such as school and family orient themselves around the fitness of individuals into the needs of patriarchy. Reinforcement of conformance through **meritocracy** further transfers maintenance of the patriarchy's legitimacy through discrimination reflecting the aforementioned cultural propriety and intolerance towards perceived abnormality.

In order to inure the subject to accept their situation when they encounter negative effects such as obvious exploitation, discrimination, or punishment, *conditioned devaluation* is

⁶⁸ There is no need for supernatural belief in order to create this impression of divine ordination; by subsuming all possible validity, patriarchy can be perceived as a rational and inevitable "law of nature" precisely as Aristotle and many other philosophers have asserted.

necessary as suppressor to their sense of self-worth. The natural establishment of social and personal value through family love is subverted by **alienation** from this affection, protection, and sense of belonging. The subject is thereby isolated from their family’s potential organizational alternative to patriarchy.⁶⁹ Alone and vulnerable within the patriarchy, they experience **depersonalization** where they are conditioned to accept that their body, mind, and living time are not theirs, but belong to whoever is dominant over them. Stripped of their individuality and inherent human value, a new emphasis on relative power advantage within the patriarchy defines their relationships through **casteism**. In this exploitative power relationship paradigm, the subject and those they interact with are reduced to patriarchal roles associated with caste labels such as gender or occupation.

2. Women-Centered Alternatives

Each of the major techniques of patriarchal indoctrination may have women-centered alternatives that reflect the ideas of the organization and flow of power radiating from innate value, with power belonging to the direct producer of that value.

Table 2: Women-Centered Alternatives

Mutuality	Diversity	Respect
Independence	Heterogeneity	Belonging
Cooperation	Acceptance	Individuality
Consideration	Pluralism	Equality

In this model of women-centered alternatives, the patriarchal component of forced compliance is supplanted by **mutuality**. In place of coercion, **independence** accepts and supports the existence

⁶⁹ Of course, modern families themselves are normally patriarchal, but the [typically] maternal care and love received by a young child are often women-centered and reflect a non-exploitative regard for the child’s own innate value.

of personal autonomy that is sacrosanct and never subject to violent force. Whereas operant conditioning was an attempt by an exploiter to inculcate obedience in the exploited, **cooperation** advocates mutually desired behaviors which have benevolent rather than predatory intentions. Instead of a sense of propriety that unconsciously reflects patriarchal cultural morals, **consideration** is the active process of thinking about the ethical consequences of personal choices and how they affect others.

The patriarchal component of institutionalized legitimization is replaced with **diversity**. Rather than universalize hierarchal consistency, **heterogeneity** of experience, perspective, and authority is recognized and honored. Conformance to exploitative normalcy is replaced with **acceptance**, in which individual diversity is not subjected to ranking or reductive comparison. In place of the narrow concepts of meritocracy, **pluralism** goes beyond acceptance of differences to their celebration as creating a more robust, creative, and interesting society.

The patriarchal component of conditioned devaluation is replaced by **respect**. Instead of effecting alienation, **belonging** values our innate social bonds from our family and heritage. While patriarchy attempts depersonalization, **individuality** is celebrated as a reflection of unique personhood. Rather than segregating people through casteism, **equality** recognizes the fundamental shared innate value of life regardless of any label or categorization.

3. Women-Centered Educational Model

A women-centered educational model is determined not by the subjects it studies or the technical skills it teaches, but by the nature of the power relationships it teaches and demonstrates. Because each person is endowed with innate value, no one is inherently powerless in a women-centered society, and no one may have their power and value dispossessed from them. While patriarchy depends upon the indoctrination of an *unnatural* and historical culture of

institutionalized violence, women-centered education is a restoration of harmonious social order in which innate value directly corresponds with its ownership and general social influence.

Women-centered education occurs through teaching the importance and techniques of *mutuality* in our relationships through valuing **independence**, encouraging **cooperation**, and maintaining **consideration** for others. *Diversity* is fundamental to women-centered education as it presents the world as consisting of valid experiential **heterogeneity**, **acceptance** of people without reference to “normalcy,” and **pluralism** that esteems the collective value of personal variation. All of these facets of women-centeredness depend upon *respect*, which is developed through **belonging** in which we recognize our interdependence, **individuality** where we enjoy ownership of our actions and overall self, and **equality** that regards all people as possessing innate value of their own.

The further development of this women-centered educational model into a school, curriculum, or specific instructional techniques is outside of the scope of this study. But the key to such applications would be that they teach and uphold the three principle components of mutuality, diversity, and respect that are associated with the natural ordering of society according to innate value. Through such education and the development of a women-centered society, it is my hope that we some day see a time of social harmony and peace wherein the life-derived innate value of womanhood is returned to its naturally high station.

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Biographical Statement

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