

## LIBIDINAL CAPITALISM AND WOMEN SUBSCRIBERS

Balkar Singh<sup>1</sup>

---

This paper explores Capital oriented world order and the tryst of this with comparatively new subscriber of the ideology- women. Capital, since the birth of society and state, is the centre of human civilization. The power discourses of varied length entered into the arena of language and through language turns into hegemonic common sense and rationality. In the primitive time through superstition; in medieval time through religion and in modern time through rationality, dominant group used the capital to make his understanding of the world prevail. Woman, till now were the part of same ideology, but was not involved directly with the capitalistic society and their understanding of the capital was dependent on the version of males of the family or surroundings. Marx's famous claim that one day all proletariats will be together does not seem to be getting materialized yet, but the headcounts of proletariat has been increased considerably. The outcome of this development is shrouded under the unpredictable future, but the social consciousness that according to Marx will lead to the unity of proletariats has another challenge- to lead woman from the narrow boundary of feminism to the class affinity with proletariats.

The extensive capitalistic overflow of discourses and the common sense orientation make panoptic gothic structure of capitalism invincible. This is the world order that is established globally and now is in the process of getting the currency of 'natural'. The invisible institution of the capitalism is at its full vigour. Capitalism is the hegemonic ideology and it has marginalized the ideologies that are opposite to it. Thinking, by keeping the capital in centre, is a natural extension of human thinking process for contemporary social member and thinking against is an armchair thinking exercise. Norman Fairclough (1989:33) in his book *Language and Power* observes:

Institutional practices which people draw upon without thinking often embody assumptions which directly or indirectly legitimize existing power relations. Practices, which appear to be universal and commonsensical can often be shown to originate in the dominant class or the dominant bloc, and to have become *naturalized*.

Capitalistic world order is naturalized earlier by the subscription of male to this ideology, but this process cannot be completed till that every member of the society does not join the carnival. The entry of woman subscribers to this ideological dimension gave two dimensional boosts to this system. These new social subscribers of capitalistic economy enhanced the head count of proletariats and as predicted by Karl Marx, fervour of women proletariats at last joined the hegemonic world view of capital. The result of this camouflage is contrary than but was predicted by early socialists; rather than getting united, entry of women diversified more to this

---

<sup>1</sup> Lecturer, Department of English, School of Arts and Languages, Lovely Professional University, Punjab, India, E-mail: [balkar.singh@lpu.co.in](mailto:balkar.singh@lpu.co.in)

multi coloured class (read different races and nationality, etc.). Women, as the part of this capitalistic society, has taken the ideology of capitalism further deep into the roots of the world construction not only its economic division, but also in context of ideological surrender. Previously, a child, born into the thick flow of capital oriented hegemonic discourses, was exposed to the capitalism at a slow rate and libidinal world, ruled by men, nurture this ideology in him; compassion and humanly feelings were developed at the level of home and women was the centre of these discourses. Other than many impact of capitalism one is capitalism also pushes his master towards inhumanity and become hindrance in the spiritual progress of the social subscribers. The colonialism is the example of this inhuman behaviour. Frantz Fanon (1986:180) states, "The disaster and the inhumanity of the white man lie in the fact that somewhere he has killed man". The inhumanity of the capitalism is on the same ground lies in the concept that this gothic structure is build on the commoditisation of the living labour of the proletariat class. Family however was an integral part of this ideological development but female's active participation in the capitalistic world ensures that the child knows only one language that is the language of capitalism.

Woman's entry into capitalistic world was predicted a long time before and it means that women are the part of production, promotion, distribution and consumption of the economic process now. The question that arises- are these processes in sync with woman as proletariat or not? The production in the capitalistic patriarchal society is perceived as libidinal in nature. For example woman gives birth to the child, but father is known as the producer. In term of analogy the sperm injected by man is considered as the capital and the womb is the symbol of labour. Woman is alienated from her own production in terms of conceiving, not conceiving or determining what is required (ideological part of the job) is the job of male. The product of the woman labour is not rendering any result in her favour but in the context of her family and the ownership is with the libidinal order. Woman, often compared with womb, like a typical proletariat are the producer but alienated from both the product and its fruits. Karl Marx (1976:34) states, "Alienation of labour is no longer only alienation of the products of labour, but alienation of the forms and contents of the work itself". Alienation of woman from her own labour is not physiological alienation only, but also a socio-economic alienation as well. The saving grace is the woman and her child bound till the time a child not enter into the ideological dimension of capitalistic discursive world; woman is the center of his/her existence and is also the vehicle of hegemonic discourses covertly, but in the new world order this is going to be changed. The woman is now the part of this invisible anti-female and anti- proletariat structure. The flow of these discourses is now overt, explicit and the ideological panopticon is complete. A child's cognition is not able to see the complexity of implicit ideological orders that shapes the understanding of the world order, while perceiving the language of adults. While

understanding the variable combinations of sounds, the child also receives the common sense that shapes his understanding of arbitrary sounds and abstract nature of ideas related to it. In this imperfect web of sounds and meanings, he forms his perceived perfect understanding of the world. Norman Fairclough (1992:88) states, "Ideology invests language in various ways at various levels, and that we do not have to choose between different possible 'locations' of ideology.....A number of accounts make ideology a property of structures, by locating it in some form of convention underlying language practice, be it a 'code', 'structure', or 'formation'. This has the virtue of showing events to be constrained by social conventions...". Thus the child is moving in these mechanisms of truth, which doctors the reality for him forever.

Another ideological dimension of this socio-economic shift is the use of women image as the sign. In patriarchal capitalist system, male is the symbol of social authority or capitalistic authority at the same time. Many psychologist claimed that male is the symbol of social authority and is a hindrance in the unethical desires of the child; at the same time male in the earlier system was also a symbol that signifies the social common sense (specially for male child) and he desires to be like his father and due to his mother responsibility in his nurturing, he develops the human values of tenderness and kindness. The changing order will also change the desires of the child. Deleuze and Guattari (1983:26) observes, "Desire is a machine, and the object of desire is another machine connected to it. Capital is a "body without organs of the capitalist" (Ibid, 10) and women by entering into this body become the organ of this body and turns into a desiring machine. This machine desires to progress in the capitalistic body and thus produces the desires for capital and propagate the same also. The child by default will be the subscriber to this ideology same like the historical development of the society and state. For the primitive man, being the part of the society was dependent on his choice (claimed by Social Contract Theorists); but with the development of society and state, these two elements eradicated this independence and society and state became the universal phenomena. Capital is till now is the central of the society, but its status as absolute maximum is not absolute yet and debated openly. With women's subscription to the capital and its politics of truth sooner or later it will also become as real as society and state. Leonardo Paggi (1979:136) observes, "Truth, Lenin repeatedly writes, is a process. Man cannot comprehend, reflect, mirror nature *as a whole*, in its completeness, its "immediate totality", he can only *eternally* come closer to this, creating abstractions, concepts, laws, and a scientific picture of the world". Capital with the subscription of female sooner or later will reach on this state and an arbitrary concept of truth.

Another interesting dimension of this process is that male still are the owner of the fruits of women labour. Women's entry into this world was the product of the needs of capitalistic world order; as the concept of women liberation got its wings at the time of World Wars when capital found the lack of male labourers

and women entry was unavoidable to safeguard the world structure which was threatening the human existence. Ownership of these products is still with male.

Women freedom is mostly related to the glamour world, where woman body is highly celebrated. Many male centric products are promoted by using female images as sign that captivate male gaze. In the process of promoting male centric products the usage of female image is physiological and demeaning. Woman's biology becomes the centre of male gaze while selling the socio-domestic objects into female biological references. The reference of female proletariat loses its ground and tenderness of female biology takes the centre stage. Male's attention and female aloofness or coy acceptance is the ever impactful centre of all these discursive practices. In distribution, female staff sells the dreams or entraps the soul into the body by its glittering appearance and caricature of women body. Woman what it sees consumes its products and ideology. The trap of libidinal capitalism is complete and lack of fault lines and anti-libidinal ideology is non-existent.

The discursive practices for a free woman are libidinal in nature. Myth, culture and even rationality in this case work against the very existence of woman in the capitalistic society. Women are in the process of discarding old myths and rationale (anti-truth or politics of truth or schemata of truth) of domestic libidinal centric capitalism which they can consider their achievement but in actuality these myths lost their utilitarian touch in the growing capitalism and thus women are supported by the system to enter into this field so that the area of the capitalism can be expanded and other loose ends can be tightened. Karl Marx (1976:201) observes:

The division of labour is an organization of production which has grown up naturally, a web which has been, and continues to be, woven behind the backs of the producers of commodities. Perhaps the commodity is the product of a new kind of labour, and claims to satisfy a newly arisen need, or is even trying to bring forth a new need on its own account.

In the light of above quotation, it is clear that women's entry into this world wide web of capitalism was compulsory and vital too. Women constitute 50 percent of the proletariat group and if they remain aloof from the capitalism, it will weaken the roots of capitalism. This entry will also swifter the process of dehumanization of the human society as the young kid has now only one role model that is libidinal capitalistic world. As a young entry in the world of humans, he will watch his parents running behind capital and thus he will subscribe to the same ideology. Capital knowingly or unknowingly turning itself into the deep centre of the society. Women are turning this world also commoditized their existence as Karl Marx (1976:205) observes, "a commodity which has been sold, it also represents, on the other hand, a commodity which can be bought". Woman is now a commodity which can be sold and bought into the capitalistic market and "Sale and purchase are one identical act, considered as the alternating relation between two persons who are in polar opposition to each other, the commodity-owner and the money-

owner” (ibid, 208). Women are the commodity owner, but can they become the owner of capital is still questionable. Like their counter part proletariats, male, women also join the vagabond without having many chances to get liberated as nothing gets liberated here.

Women are progressing by taking male model in their mind. The footsteps they have been following will not take them to any other direction, but only on the side to capitalistic slavery. Women are the victim of imitation; imitation of men in dressing sense, decision making and economic behaviour etc. will also leads them to the same journey like the male proletariats. Bhabha (1994:137) observes:

For, in the psychoanalytic sense, to ‘imitate’ is to cling to the denial of the ego’s limitations; to ‘identify’ is to assimilate conflictually. It is from between them, where the letter of the law **will** not be assigned as a sign, that culture’s double returns uncannily - neither the one nor the other, but the imposter - to mock and mimic, to lose the sense of the masterful self and its social sovereignty.

Thus by imitating women are losing their “master self and social sovereignty”. On the name of equality, women are forced to enter into this world. Equality does not mean to do the same work in the same manner- this definition of equality is the parameter of the biggest discrimination. Women earlier were working under the boundaries of home and were doing a very important job, but their work was never appreciated as in the market their produced commodity do not bring them the capital. The denial of this respect and esteem for their work enrages the proletariat of this class and with changing times they changed the system that denies their entry into male world, but the structure they imitated (male) lead them to the land of slavery. Feminist are still fighting for the rights of women, but the solidarity of women as proletariat is weak both at the level of female and male discourses. This switching of role baffled male and female proletariats; whereas, for the earlier generation, it was a matter of choice (a great fight was involved in that) to break the boundaries of home and joining the male force; for new generation of women, it is a necessity. The choice turns into the destiny and women are in the search of fine balance between home and the world.

### *References*

- Bhabha, Homi. K. (1994). *The Location of Culture*. London: Routledge.
- Deleuze, Gilles and Guattari, Felix. (1983). *Anti-Oedipus: Capitalism and Schizophrenia*. USA: University of Minnesota Press.
- Fairclough, Norman. (1992). *Discourse and Social Change*. UK: Polity Press.
- (1989). *Language and Power*. UK: Longman Group.
- Fanon, Frantz. (1986). *Black Skins White Masks*. London: Pluto Press.
- Marx, Karl. (1976). *Capital*. London: Panguin Books Ltd.
- Paggi, Leonardo. (1979). “Gramsci’s general theory of Marxism”. Ed by Chantal Mouffe. *Gramsci and Marxist Theory*. London: Routledge and Kegan Paul., School of Arts and Languages, Lovely Professional University, Punjab, India.