Marx

- What is essential in recognizing social order?
  - Materialist determine evolutionary model of change

  - Marx evolutionary model of change overtime…Revolution rather than evolution

  - Gilman is evolutionary rather than revolutionary; she is both materialist/idealist in both senses of the word.

- Where does Gilman show idealism?
  - When referring to androcracy rather than a democracy.
    - in the sense that she explains how things should be, “rule by all people” (democracy)

- Marx because he is materialist explains a change will come because of free market

- Gilman doesn’t have sense of material change such as Marx.
  - Gilman is an idealist using theoretical concepts/social diagnosis to manifest her ideal beliefs
  "By presenting this critique of society/change on ideals, then we can figure out how to change materially.” Gilman is attempting to change people’s minds. This is a different concept when compared to Marx epistemology.

Mill/Gilman both say that gender classification is in our heads.
  - this is deferent from Engel who says, “that the basis of subordination/domestication of the female is material due to neutralization of gender roles. Such as…
    - exclusion from social production
    - forced inheritance…(capitalistic nature)
  - Mills argues that subordination/domestication is based upon lack of quality of life and freedom of conduct.
  - Mills also says that this is caused by male despots and by birth, not based on merit.
    - Based on idea (birth) not material…material is hard to find.
      - trying to persuade you that both sexes are already equal but don’t view it this way b/c of male structure of gender roles.

The material aspect of both Gilman/Engel are missing.

Commonalities:

- Mills must be idealist, but how do we define material aspect?

- Gilman uses functionalist concepts:
Gilman recognizes that mind and meaning are independent forces that link society, action, and mind.

Differences:

-Gilman does not attempt to try to explain origins as Marx does, or solidarity, relations or union but attempts to explain their function.  
-Looks at malign features of industrial life.  
“we are not the humans we can be” she explains. The creation of the androcentric world with economics means that our development as a species is stunted. This is also true when examining excessive sex distinction.

-her concern is less with order than with fairness and human development.

-this is good when dealing with order but not used properly here.

-Gilman says that reality is socially constructed and also founded on inequitable arrangements of production…Men develop by finding identity through their working profession…but what about women??

General:

-Gilman as a theorist-  
-she confronts specific problems in social life  
-describes/analyzes/prescribes changes  
-macro perspectives  
-thinks in terms of conditioning social facts  
-thinks economic life is central…and grants significance to collective ideas.  
-she bridges both the micro/macro perspectives

Some additional differences:

-she can get personal…relates feminism to society as a whole, she sees this as important to all people.  
-she makes her points accessible to all by referring to everyday life experiences(this is unlike Marx)  
-she can be seen as an impressionist

Why is Engels, Mills, and Gilman excluded from canon?

Sociological  
Theoretical
classical