

BASIC THEORETICAL CONCERNS OF GENDER-AWARE (FEMINIST) AND HETERODOX ECONOMICS

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Neoclassical vs. Heterodox Economics

Alternative paradigms: a paradigm can be described as the set of rules and methods accepted by a scientific community. Scientific knowledge is for the most part the result of normal science, that is, the work of scientists within the confines of their paradigm. However, normal scientists are sometimes confronted with critical anomalies that put in doubt the validity of the whole paradigm. An accumulation of anomalies leads eventually to a paradigmatic crisis, and to the emergence of new paradigms.

Antagonizing Pairs

- Ahistorical vs. Historical Analysis
- Substantial vs. Procedural Rationality
- Methodological Individualism vs. Organicism
- Instrumentalism vs. Realism
- Allocation vs. Accumulation

Pluralism and Objectivity

- Pluralism: Gender-aware economics views are reminiscent (and are part) of ideas which have been long advocated by heterodox economists. For instance, when Nelson (1995, p. 137) says that “the feminist analysis suggests that there should not be just one economic model, but rather many economic models, depending on the usefulness of various modeling techniques in the various applications.”
- Objectivity: Nelson (1995, p. 141) points out the objectivity of the researcher, which is the hallmark of positive economics as conceived by mainstream colleagues, is an illusion.



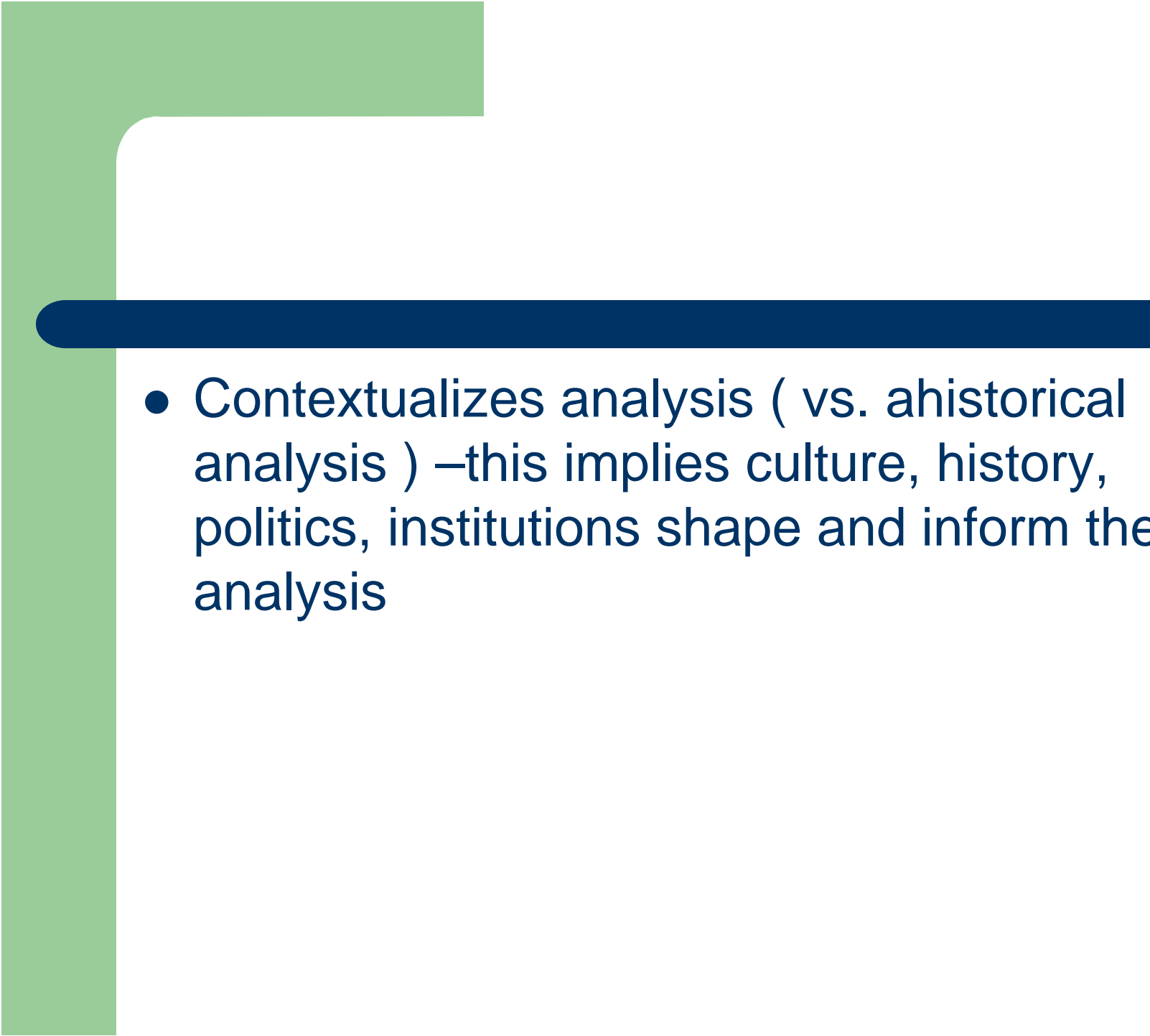
Feminist economics is

- Holistic
- Interdisciplinary
- Inclusive (the process of knowledge production) .. This is what produces strong objectivity
- Views processes equally important as the content

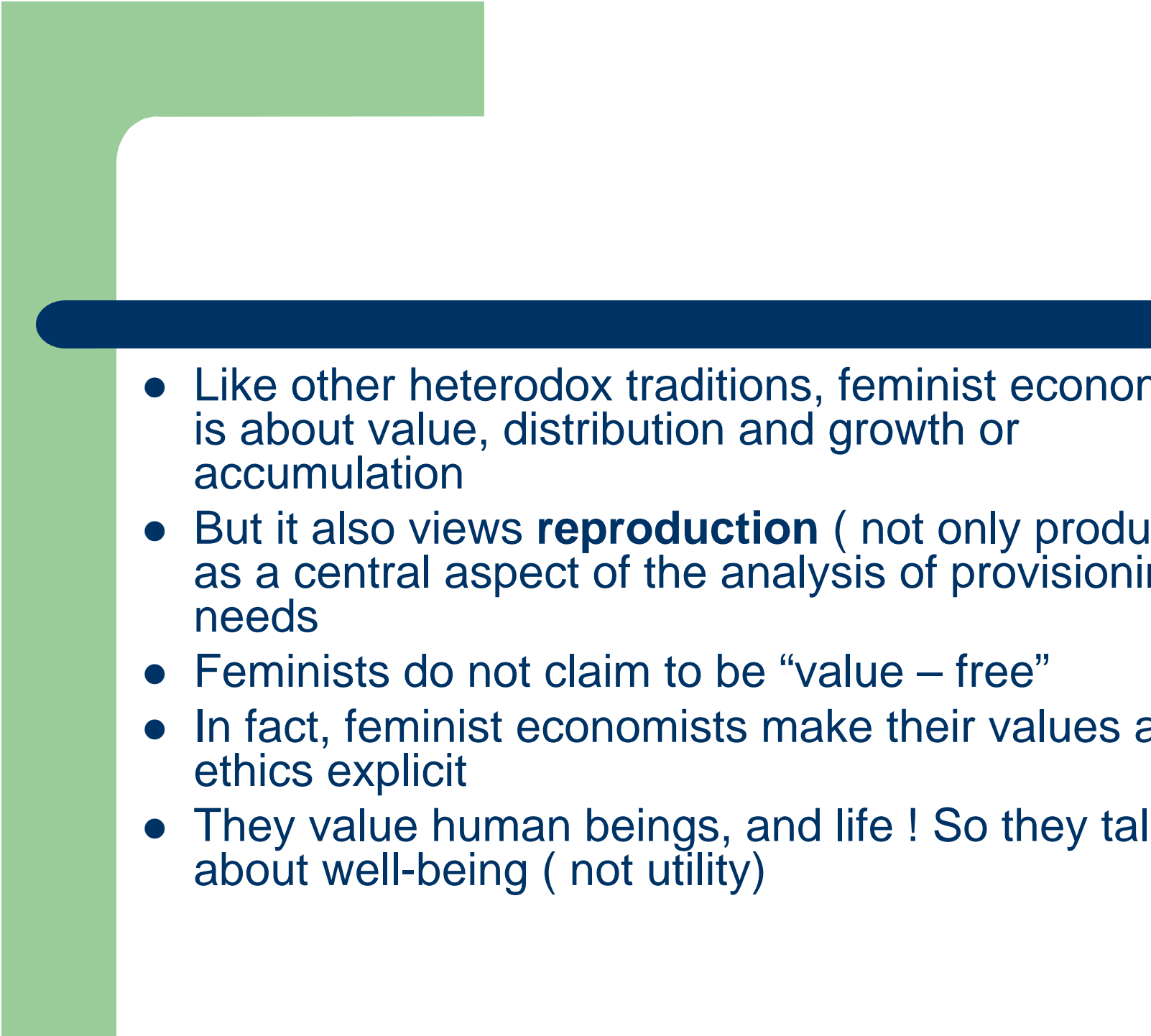


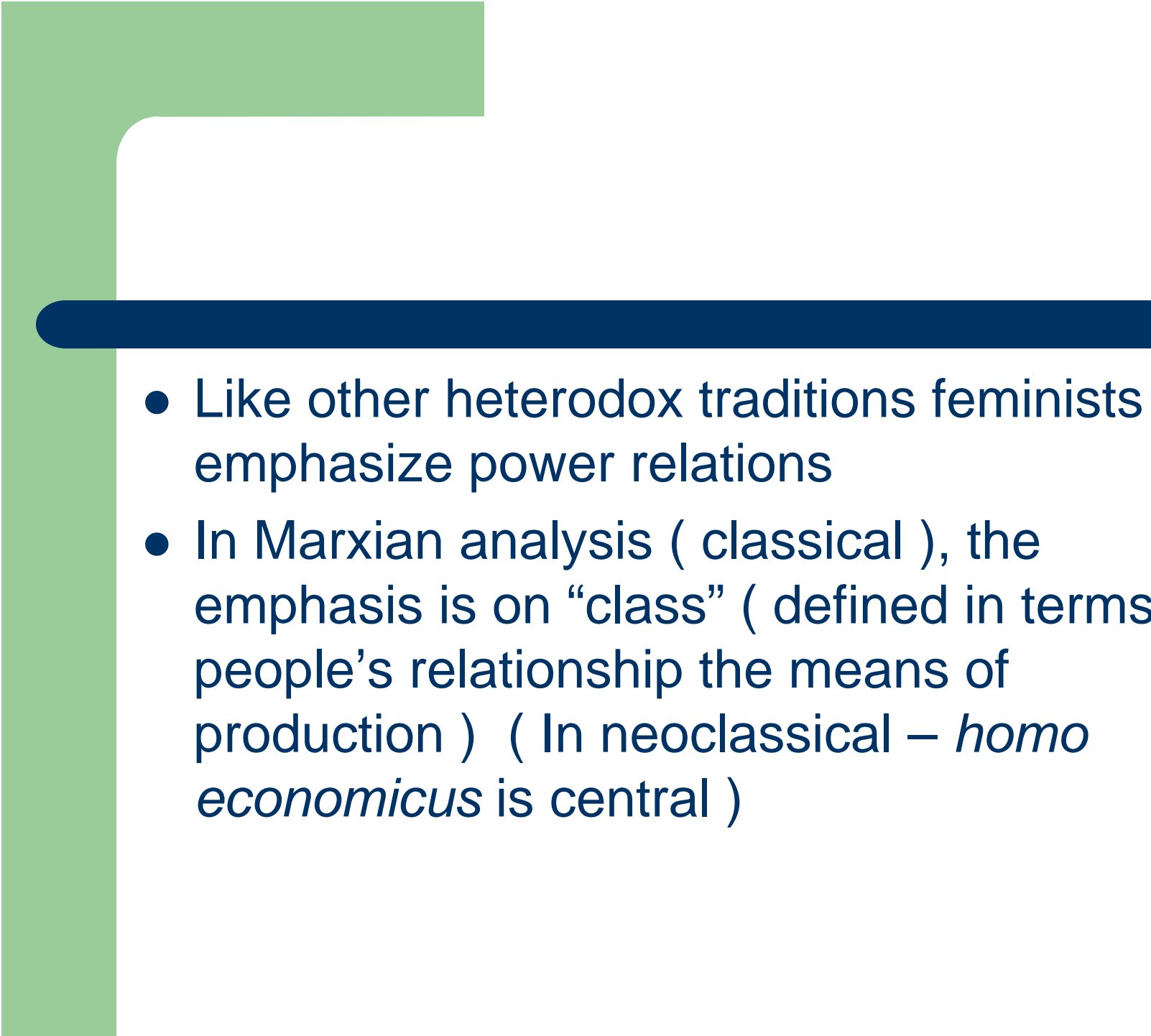
Feminist Economics (continued..)

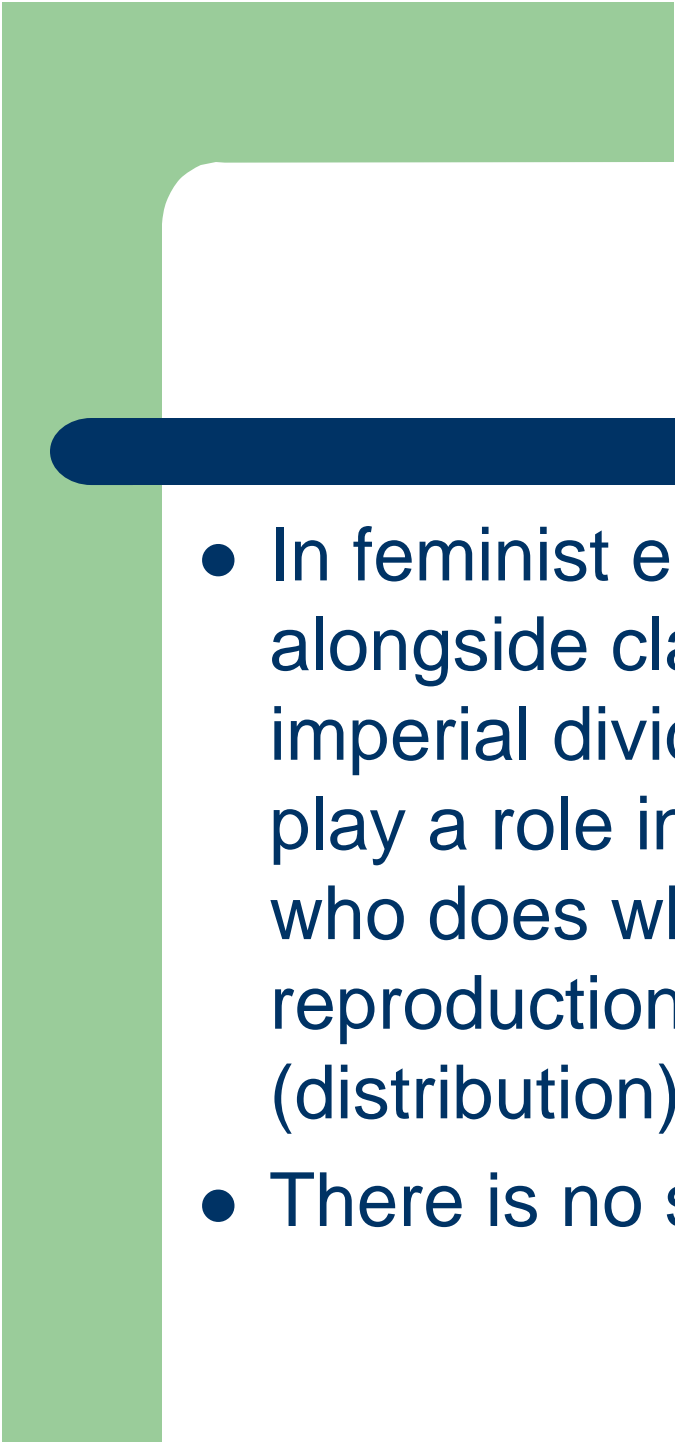

- Anti-hierarchical
- Contests existing power relations and structures
- Takes institutions and history as fundamental elements of analysis

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- Contextualizes analysis (vs. ahistorical analysis) –this implies culture, history, politics, institutions shape and inform the analysis

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- In these ways, feminist economics is similar to other heterodox traditions

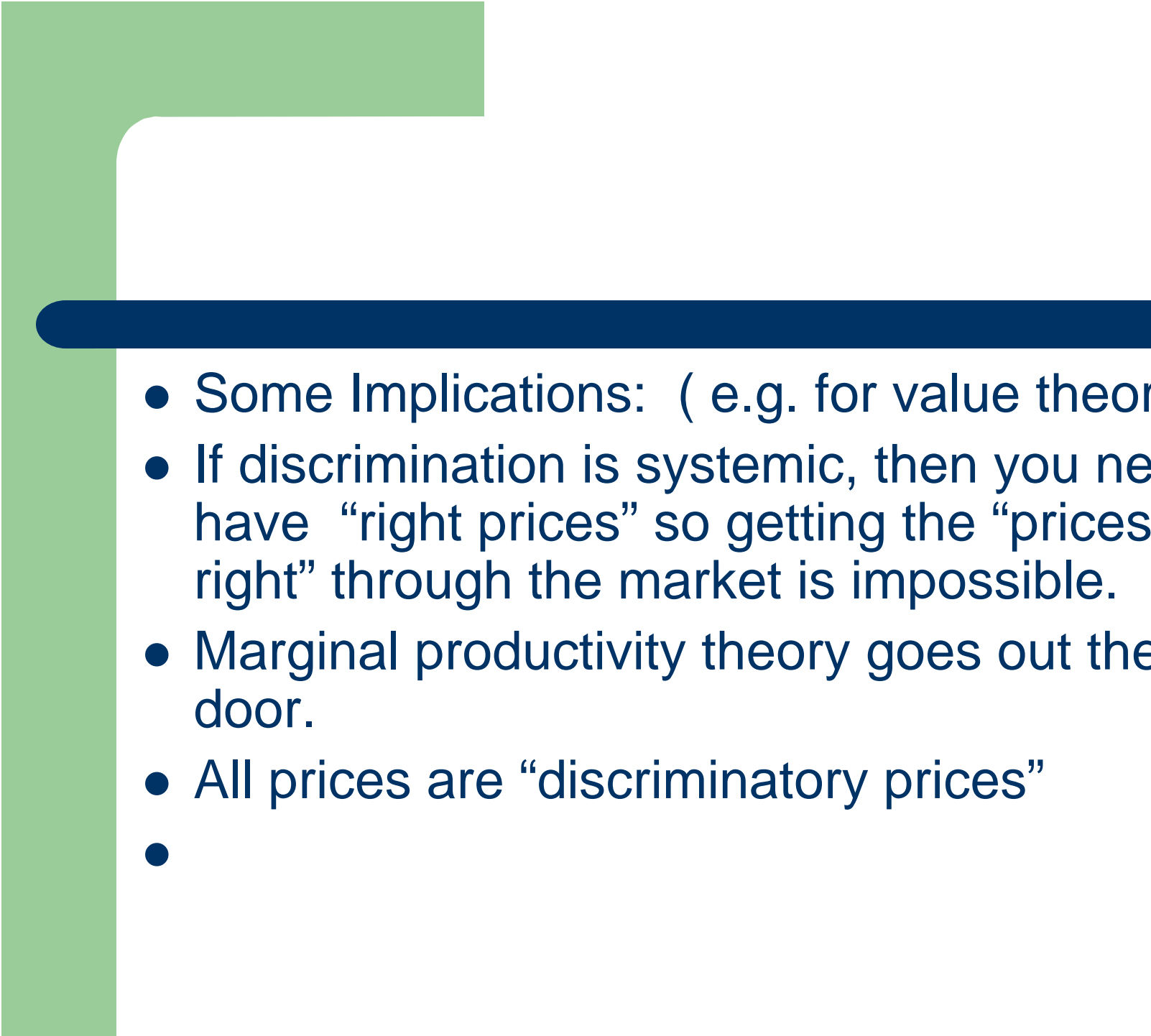
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- Like other heterodox traditions, feminist economics is about value, distribution and growth or accumulation
 - But it also views **reproduction** (not only production) as a central aspect of the analysis of provisioning of needs
 - Feminists do not claim to be “value – free”
 - In fact, feminist economists make their values and ethics explicit
 - They value human beings, and life ! So they talk about well-being (not utility)

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- Like other heterodox traditions feminists emphasize power relations
 - In Marxian analysis (classical), the emphasis is on “class” (defined in terms of people’s relationship the means of production) (In neoclassical – *homo economicus* is central)

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- In feminist economics, **gender** is central , alongside class, race, ethnicity, religion, imperial divide (they are stratifiers which play a role in determining who owns what, who does what (in terms of production and reproduction) and who gets what (distribution)
 - There is no such thing as “endowment”

Feminist economists are ...

- Hyphenated .. They are eclectic .. They draw from many traditions
- Feminist versus gender – aware
- Suicidalwant to change the world
- they strongly believe that
- Marx 11th Thesis (Theses on Feuerbach)
- Philosophers have contemplated the World, the point is to change it
- THAT KNOWLEDGE IS POWER
AND EQUITY, JUSTICE ARE POSSIBLE

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- Some Implications: (e.g. for value theory)
 - If discrimination is systemic, then you never have “right prices” so getting the “prices right” through the market is impossible.
 - Marginal productivity theory goes out the door.
 - All prices are “discriminatory prices”
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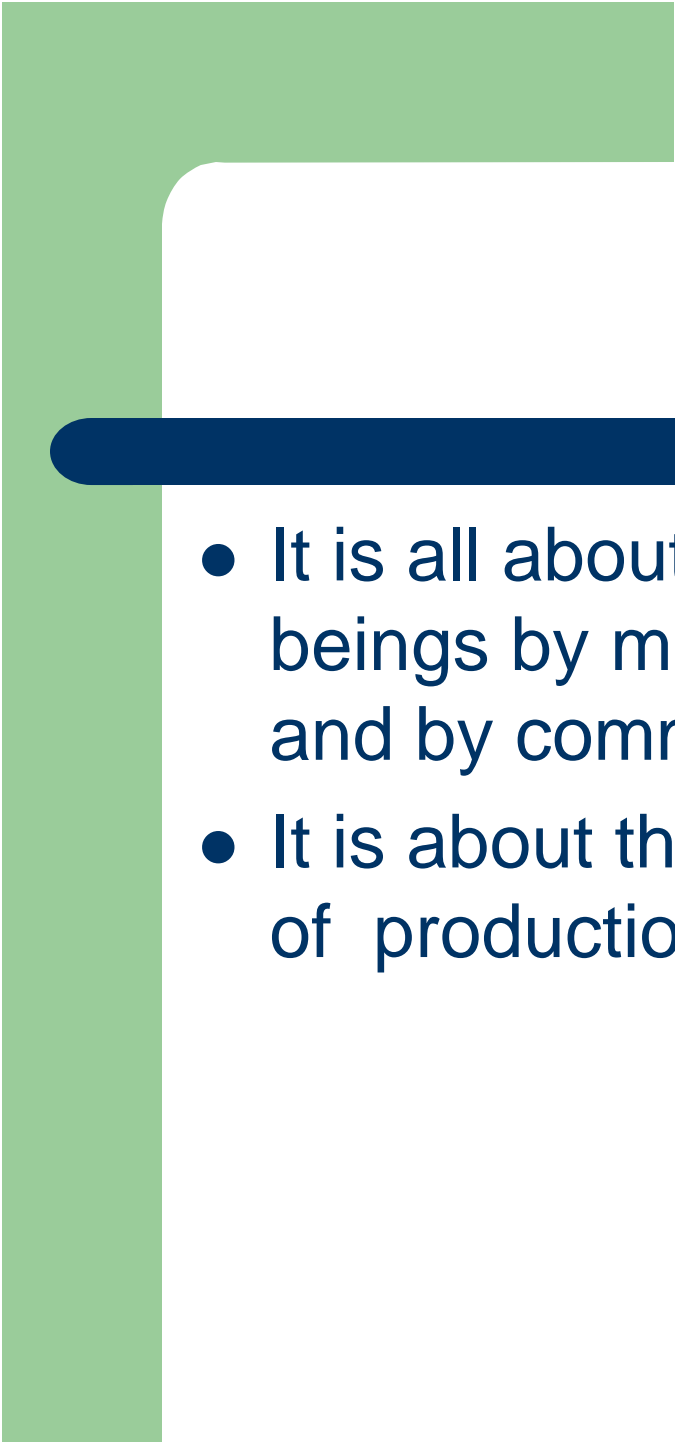




In Marxian and Classical Political Economy

- The labor theory of value

Feminist Economics

- The invisible wife theory of value
- The determination of the value of labor power is linked to the rate of accumulation and therefore growth
- Distribution
- Value

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- It is all about the reproduction of human beings by means of paid and unpaid work and by commodities
 - It is about the relationship between the mode of production and mode of reproduction

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- ANOTHER WORLD IS POSSIBLE
 - Adelante !
 - GRACIAS

