



A Taste of Truth: Theorizing Patriarchy and Everybody Loves a Good Drought

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Sylvia Walby's book, *Theorizing Patriarchy*, provides an expansive overview of the topic of gender inequality and has fostered critical discourse on the topic for decades. This book goes into greater depth on the feminist perspective and the debate that surrounds it. According to the author, for a long time, she was a leading figure in theorising feminism from a materialist perspective, most notably in her seminal *Theorizing Patriarchy* (1990). In her book published in 2011, Walby provides a comprehensive overview of the progress made toward eradicating gender inequality and advancing women's interests over the previous four decades. She adopts a broad definition of feminism that can usefully include both self-identified feminist initiatives and initiatives that promote women's interests without making that claim. Walby is concerned to supplement her overarching analysis with attention to specificities of place and time, and she is aware of the different perspectives and her range of expertise is impressive, and this book offers a very helpful summary of contemporary feminist thought as well as the debate that surrounds it. All of these topics, including feminist engagement with the state, the mainstreaming of feminist perspectives in policy making, the rise of anti-essentialism and the resulting loss of focus on power, the dilemmas over politics of redistribution or recognition, the changing context under the rise of neoliberalism, and "post-feminism," are all discussed, and recent contributions are referenced. In point of fact, the references take up close to a quarter of the entire book. Many are links to websites rather than printed texts, and while this ensures that the references are extremely current, it also increases the likelihood that the book will become out of date in a relatively short period of time. This is because the world of internet publishing and blogging is becoming increasingly transient. In order to write this kind of general survey, you are required to take shortcuts, and you will inevitably have to leave major debates referenced rather than explored. Due to the breadth of the book's subject matter, Walby occasionally used abbreviations for concepts that, in my opinion, begged to be explained further or unpacked more thoroughly. She makes multiple references to "the public gender regime," but I'm not entirely clear on what she means by this phrase. In fact, I'm not even sure I understand it myself. Similarly, it appeared that "the state" received a lot of attention; however, there was little discussion regarding how a critical feminist analysis must dismantle this monolith into its constituent parts and supplement it by paying attention to other institutions of power (the unions, the media, universities etc.) From the standpoint of my own academic field, history, it seemed as though "The Future of Feminism" did not have a substantial enough engagement with the history of feminism. These terms are used without any sort of critical analysis, and important historical debates regarding whether there was a first or second wave of feminism activism are ignored. The interstices and 'troughs' of the imagined 'waves' of feminist mobilisation are rarely dead spaces, as demonstrated by Nancy Hewitt's collection *No Permanent Waves*, which was published in 2009. Furthermore, the 'waves' metaphor may limit our feminist imagination. Hewitt herself recasts the debate in terms of radio waves, with moments of tuning in, multiple competing voices, static, and interference. Karen Offen prefers to think transnationally through a metaphor of volcanic lava whereas Hewitt prefers to think of the debate in terms of radio waves. Walby's text is written in such a dry manner that it does not give any indication of the rich, contentious, and ongoing debates. Clarity is provided throughout *The Future of Feminism*; however, the book lacks narrative style and flair. The chapters adhere to a pattern that summarises the topics that are going to be discussed, discusses those topics, and then concludes; there are lists and choppy thoughts, both of which are things that one wishes a writer of Walby's calibre would have allowed herself to pursue. The final chapter of Walby's book delivers – at long last – on what the rest of the book had promised to deliver: an analysis of "where next?" for feminism. She presents a number of dangers and difficulties for the feminist movement, most notably the growth of neoliberalism and the deterioration of democratic institutions in the global North. Walby predicts that the votes of working women will constitute a new impetus toward social democracy. This more optimistic outlook is predicated on the growing number of women who hold paid employment. Therefore, her assessment of the challenges and opportunities that face feminists is fairly balanced overall. It is assumed rather than demonstrated that social democracy was the cradle of feminism; a more historicized account would acknowledge the multiple alliances that feminists have made with a wide variety of other types of political and religious formations. Walby's focus on social democracy as the cradle of feminism is problematic. The identification of multiple feminisms is suggested throughout this analysis; however, it is not completely integrated. There appears to be a disconnect between the goal of conducting an all-encompassing study of feminism and the assertion that the only way forward for feminism is through the creation of a synthesis between feminism and social democracy. Walby's vision of the European Union as a potential "leading global hegemon" (p. 159) is one that comes across as unconvincing and narrow-minded. The recent conflicts in France over *l'affaire du voile* serve as a reminder of the limitations of social democracy, despite the fact that it may in fact hold out the promise of many benefits for women. Because we live in a complex and multilateral world, we cannot focus solely on a single political tradition as a "home territory" for feminism; rather, the topic of the future of feminisms is much more expansive.

While, *'Everybody loves a good drought'* is one of the most authentic documentary evidence and masterpiece on gross root reporting on real scenario and life of marginalized people in rural India authored by P. Sainath, a journalist working with Times of India. This book is considered as the archive of rural India by many journalist, authors and academicians. The book focuses on the lives of the marginalized some hundreds of millions of people living

below poverty line in the country in late nineties. It was the time when news houses restricted their journalists from filing reports on the people and places from ground zero as compared with today where they act as corporate houses engaged with top lines and bottom lines. The book is recognized worldwide and considered an elaborated and readable study of rural India of 1980s where conflicts between privileged with power and common man arose. The book is in the form of field reports, from the remote villages of Odhisa, Undivided Bihar and Madhya Pradesh, Uttar Pradesh and Tamil Nadu which are the poorest states of India. Frame worked into various sections, this book illustrates a picture of poverty which is simple to read but complex in depicting its relationship to social structures, the state, means of production, and control over natural resources. The articles clearly shows that how so called developmental government projects work on ground level and become the source of corruption, irregularities and failed to achieve its objectives. The stories were written through detailed projects together with lives of rural people with statistical evaluation. The book is divided into ten chapters each one is dealing with the issues of poverty, health, education, displacement, rural debt, litigation, land issues, water crisis, drought, tribal identity etc. One can feel the pain, depression and anger of a common man on the way of our system while turning the pages. Where love for milk doesn't exist in a diary, schools have no teachers and teachers are without students, roads never approaches tribal helmets and tribal welfare fund remains in files, public health system is in pitiable condition, and where remedy seems to be worse than ailment. Different issues have been raised in all the chapters to reveals that the situation of rural India is far worse. The ideas and issues raised in the book are still relevant where poor is always suppressed by powerful and privileged. The author portrayed deep sorrow and grief in rural where pieces of humanity just survive due to entire administrative and social system failure. The whole system flourishes and self-perpetuates in the name of poverty-alleviation and upliftment of marginalized society. This misery becomes a source of corruption and income for all the actors of administration, contractors, NGOs, media and multilateral agencies. While reading the chapters, it seems that pervasive indebtedness and unemployment indicates that nothing much has changed even today. It also gives a virtual assurance that technologies have made the people access to their entitlement. The book also reveals torment, despair, belief and aspirations of poor people and explores their exploitation and victimization through government policies often under the guise of helping them. Everybody Loves A Good Drought, arises series of questions, if the length to which the poor needs to meet their basics, gives them a sense of living in a free socialist country. Praful Bidwai in 'Frontline' have acknowledged this book as "grass root reporting on real people, their relations with one another and with the privileged and the powerful... of flesh and blood human beings, the wretched of the Indian earth". While Geoffrey Moorhouse in Daily Telegraph wrote "He set off on a journey of 50,000 miles around the subcontinent, to inspect poverty at close quarters in just about every corner of the land, and after four years, felt ready to write. Everybody Loves A Good Drought is the noble result". Many journalist, authors and academicians have recommended this book be a part of course curriculum in colleges and universities. This to understand the real situation of government projects, policies, infrastructure development and social welfare at the ground level. The a bunch of questions arises after reading the book and some of them are obvious like, 'is there any change in scenario come up in Indians-rule India compared to British-ruled India? Is the government policies are quite enough to provide better education, health facilities, basic infrastructures to millions of poor and needy people in the country? This book defoliates true and ugly faces of systems where millions of people have forcibly displaced in the name of development and their resettlement was never fulfilled. Thus, everybody loves a good drought gives insight into the real situation of existing development programmes among in highly inequitable poor societies. The book will certainly help in focusing in a sense of realism with proportion among people engaged in poverty-elimination and welfare. This will help them to understand the size of the problem and challenges and how to make more inclusive and participatory development program for marginalized population. Everyone must read this book, which have empathy with marginalized society of this country and want to explored the India as a country they dream-up.

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