Some Call it Fiction: on the Politics of Domesticity (913)

914 down the barrier between culture and state. They demonstrate that the middle class hegemony succeeded in part because it constructed separate historical nar-

915 Much of British fiction exists at the intersection of these two definitively mod-ern subsets of culture and is thereby twice removed from the mainstream of political

916 another, it has achieved the status of a paradigm. In its atomizing structure, political issues get lost. Everything matters. All truths are equivalent—only some

917 stitutional power to saturate and make intelligible the theory of discipline. Despite the anti-Cartesian thrust of his work, Foucault does not finally break

918 to appear. But,” he continues, “there was also a political dream of the plague, which was exactly its reverse: not the collective festival, but strict divisions; not

919 through wages paid to men. Indeed, it remains extremely powerful to this day as both metaphor and metonymy, the unacknowledged model and source of

920 on scales, through medical exams, and by means of any number of other such practices. Thus we internalize a state that is founded on the conflict between self

921 lowers the tone of the mind, and induces indifference for those common pleasures and occupations which… constitute by far the greatest portion of our

922 a self-enclosed social unit. But if these authors wanted to define the family as an independent source of authority, their moment did not arrive. The puritan household

923 adopted one modeled on the educational theory that grew up around the Edgeworths and their intellectual circle, the heirs of the dissenting tradition.

924 Whether or not girls should read novels was the concern that shaped the debates over a curriculum for women during the eighteenth century, then nineteenth-

925 vastly different in social space and time quickly translate into aspects of modern consciousness.

926 text. Although its setting-during the Luddite rebellions—makes Shirley anachronistic by about thirty years, the solution it proposes for the problem of political

927 Whenever we cast our political lot in the dyadic formation of gender, we place ourselves in a classic double bind, which confines us to alternatives that are not