French Structuralism (1950 – 1960’s, e.g. Levi-Strauss)

- Aim at a holistic, more rigorous methodology in the human sciences
- Structures are wholes determined by their interrelated parts, i.e., systems governed by unconscious codes or rules.
- Language is a structure where meaning is constituted through a code of “binary opposites.”
- Cultural myths and narratives are structures codifying eating and sexual behavior
- The subject is merely an effect of language, culture, or the unconscious; it possesses no genuine causal or creative efficacy
- Subjectivity and meaning are “derivative”; symbolic systems are primary

Postmodern, poststructuralist feminist epistemology (e.g. Anderson)

- Reveal how scientific institutions, practices, and discourse underwrite sexism
- Defend feminist and other politically-committed methods of theoretical inquiry (p. 460)
- Rejects assumption of a genderless knowing subject (p. 463)
- Skeptical regarding “global claims” about masculine v. feminine ‘ways of knowing’ (p. 464)
- Scientific knowledge and inquiry is structured according to hierarchical, gendered conceptual binaries (pp. 465-468)
- Ah, but, Anderson is also a post-Carnapian, Quinean epistemologist operating within the analytic tradition:

Scientific theories should manifest the virtues of “empirical adequacy, simplicity, clarity and fruitfulness…So, empiricists can offer no a priori epistemic objections to modeling nongendered phenomena after gendered ones, even if the models are overtly sexist or patriarchal” (p. 471).