

The Operation and Collapse of Social Reproduction

Shan Huang

samhuang2022@163.com

ABSTRACT

This article analyzes the crisis of social reproduction through the concept of the operational cost of the social reproduction system itself and gives a different perspective than “care crisis”. It reveals the operation of family and its functions, which is to transfer the cost of social reproduction to people. Also, it deduces that labor in the family does create value in Marx’s term.

Moreover, a concept of abstract contribution is created in order to clarify various measurements, such as use value and value, into one measurement when showing in the process of social reproduction. The operational cost is divided from the cost of reproduction of labor power, and it is deduced that the logic of accumulation of capital in sphere of reproduction leads to the contradiction of social reproduction of capitalist society through the continuous decrease of the affordability of people by the impoverishment of the proletariat. A historical materialistic analysis is given in order to demonstrate the specific change and trend of social reproduction.

This article uses some real examples to illustrate the trend. Furthermore, it shows how nations try to solve the problem by examples and analysis. Eventually, this article makes a conclusion toward a radical change of the society.

INTRODUCTION

Currently, it is a general phenomenon in the world that the birth rate is decreasing. While the public opinion field of Chinese society is containing the conservative populism—which calls for the comeback of the traditional order, radical feminist populism—which seems sharing a premise that men are somehow evil per se, and MGTOW populism—which applies evolutionary psychology in order to prove a kind of instinct of gynocentrism, means that an instinct that benefit for women. Of course, by the effect of the official ideology of China, there are also class reductionists who inherit the “Official Marxism” or simply read the textbook of politics in high school.

However, a possible inner logic inside of the pain of the people may not be found. While previously, the “care crisis” was systematized by Nancy Fraser. This theory claims that the social reproductive contradiction occurs in every stage of capitalist society based on the three-stage historical analysis of liberal-competitive capitalism, state-managed capitalism and financialized capitalism. And the

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accumulation of the capital relies on the social reproduction while tends to destabilize the social reproduction by its unlimited accumulation, or quoting the metaphor from the article, “capital’s accumulation dynamic effectively eats its own tail”. And the current crisis of care is about gaps between care, which indicates lack of care under the financialized capitalism¹.

Here, different analysis on the crisis of the social reproduction and the historical stage analysis will be given, though the stage is the same, the fundamental reason and concept of contradiction may be the cost of system itself, which will be developed in following sessions., while the care of crisis may be the representation of contradiction, and the logic of the contradiction needs to be found out for more. This article will explain how social reproduction system works by its fundamental unit, and how it destroys itself from another perspective apart from Fraser.

THEORETICAL FRAMEWORKS

The most classical analysis of Marxism is between the laborer of material labor, which was usually men, and the capitalist. The laborers create labor value, but the labor and the product do not belong to the laborers because laborers commercialize their labor power. The wage is the price of the labor power, which only worths the value made in the necessary labor time, but it is only a part of the labor value worker creates, and the other part is surplus value, which is taken by the employee. That is the process of the exploitation of surplus value. In the picture, it is the relationship between men and society, or market.²

However, in *Capital*, Karl Marx listed the reproduction of the labor power but did not explain how it works.² It seems that Marxism has failed to explain the oppressions based on other factors, while Orthodox Marxism is widely attacked as class reductionism or economic reductionism. However, in the 1970s, there was a debate about domestic labor, that is, the domestic labor debate. This debate was trying to find out the relationship between domestic labor and capitalism. For the first time, domestic labor was analyzed under Marxist theory.

In 1983, *Marxism and the Oppression of Women: Toward a Unitary System* by Lise Vogel was published. It can be seen as a critical point of Social Reproduction Theory (SRT), which provided a unitary system theory against the dual-system theory of Heidi Hartmann, which called for a “specific feminist analysis” and calling the methodology of Marxism itself is “sex-blind” and therefore “patriarch-theory” shall be a supplement that seems totally out of such Marxist methodology. It started from the *Volume 1* of *Capital*, developed the labor power as a special commodity, further developed the analysis about reproduction of labor power, and analyzed the relation between genders under a social reproduction perspective. It indicates that the oppression to women under capitalism can be explained in a unitary, materialist way, rather than locate the basis to the gendered division of labor.³

The SRT was systematically developed in the 21st century, *Social Reproduction Theory: Remapping Class, Recentering Oppression* can be seen as the symbol of the theorization of this theory. According to

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the introduction of this book, the most understandable way to understand SRT, is “If workers’ labor produces all the wealth in society, who then produces the worker?”. Also, according to the introduction, SRT considers the conflict of class society not only in terms of production alone, but the society as a whole, which includes the social reproduction view. While intersectionality theory produces a reality that oppressions as gender, race and etc. are simply added up, or like streets that interact but separate, SRT questions that what is the logic of their “intersection”?⁴ In SRT views, capital and ruling class directly benefit from the current social reproduction, which is, maintain and reproduce the capitalist system itself. The logic meets at the space of social reproduction.

Therefore, it seems that society, or the ruling class should be responsible for the cost of social reproduction because they benefit from social reproduction—to maintain the entire system. However, the logic of the capital is to earn the most profit as it could, to achieve that, the cost must be controlled and as low as they could. In one sentence: if something could be achieved by uncompensated labor, why did we need to cost? Therefore, the family is structured as the fundamental unit of social reproduction and the patriarchy. Women were forced in violence to go into the family in the witch hunt of Europe and excluded from the complicated social labor to do the uncompensated social reproductive labor, which was a part of the primitive accumulation of the capital, according to *Caliban and the Witch* by Silvia Federici.⁵

In SRT view, there are two spaces that are separated historically—production that is public, and reproduction that is private. These are not eternal but particular historical social forms. And just like the quotation from Silvia Federici: “If our kitchens are outside of capital, our struggle to destroy them will never succeed in causing capital to fall.”⁴ These can show that the capitalism relies on this separation of spheres in a certain degree, or precisely, the separation of spheres is constitutive to capitalism. Since the cost of the ruling class is therefore lower to a considerable degree. While gender itself may be the product of such separation of spheres, it is a tool to separate people in specific spheres based on their biological sex, and it must be known that a socially constructed concept must have its day to socially disappear.

METHODOLOGY

Firstly, a theoretical deduction is made in order to explain the relationship between men, women, a typical single-earner family and a class-ruling society. In this process, some concepts are constructed in order to clarify the complexity in the process of transformation of forms of contributions.

Then, the structure of a dual-earner family is analyzed through graph and theoretical deduction. Moreover, a historical materialistic analysis is made through analysis of changes of material conditions such as affordability of workers to track the change of the structure of the family and its materialistic reason. As said, a diverse explanation other than “care crisis” is made with a creative combination with an existing theory. It is for seeking the potential key factor in the evolution of the family structure.

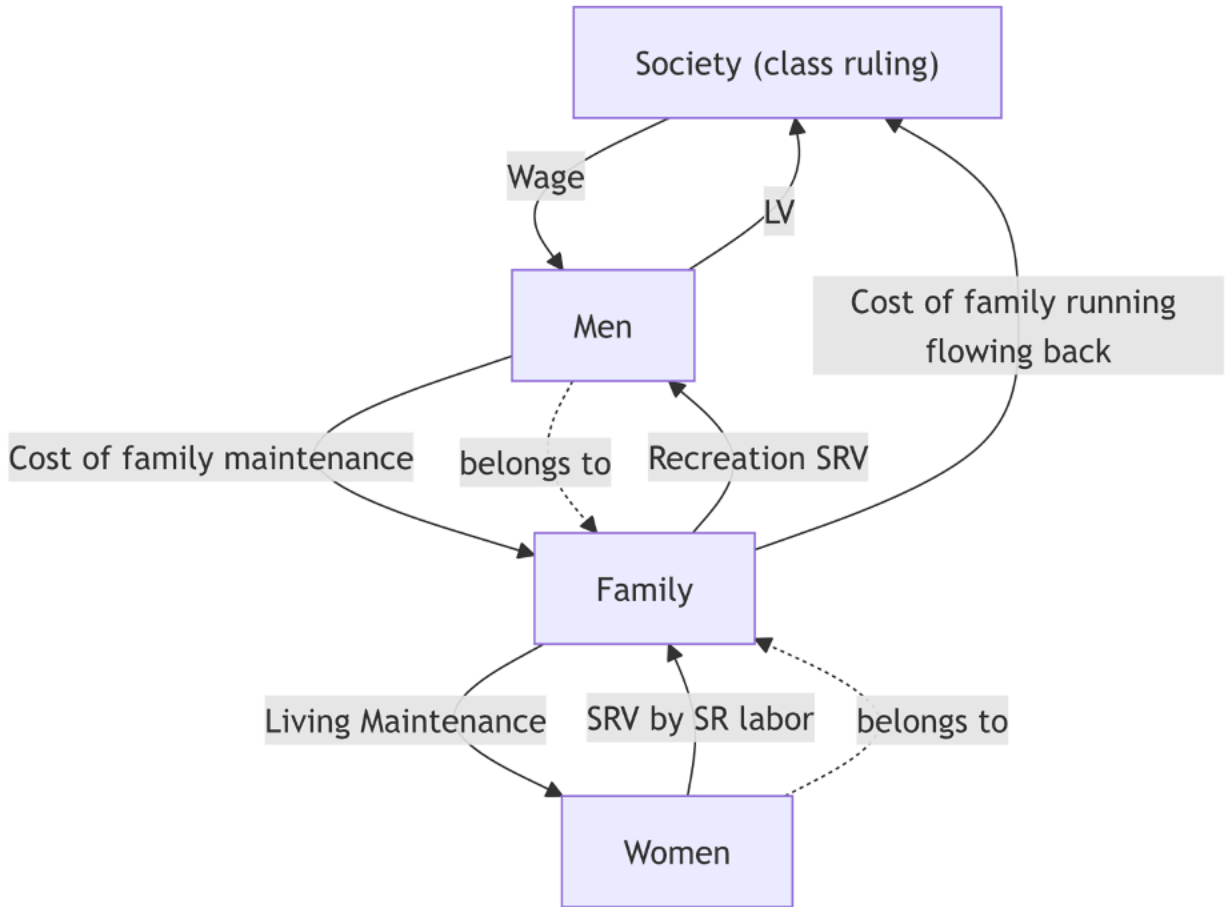
Next, statistics and examples from mostly non-western regions are used in order to simply demonstrate the trend of the unstability of the family. The purpose of choosing non-western regions is that SRT is a theory mostly developed by western scholars, therefore specific examples from non-western regions can be more enlightening. It has to be noted that those empirical examples are not full meta-analysis, but simple demonstrations of the real-life trend. The deduction is mainly theory-based.

The literature and statistics are all checked to ensure their reliability. The statistics are from the statistical bureau of governments, academic researches, and news reports, while the quotations from authorities are quoted from the government-dominated press of that specific case.

ANALYSIS ON SINGLE-EARNER FAMILY

Family is the fundamental unit of patriarchy, or the social reproduction space of capitalism, which concept will be discussed in following sections. Current society, which is ruled by bourgeois or other kinds of ruling class, cannot operate without it. However, does society burden anything mainly for such social reproduction? There is a structure visualization to show how family serves social reproduction.

The “men” or “man” in the following can be understood as the patriarch, while in practice, men as gender is structured to be the patriarch in capitalist society, so the patriarch is often a man. However, biological sex does not essentially determine gender, or gender itself is not an eternal concept but a historical, specific concept, therefore it is the same for this structure if you exchange the position of men and women. In that situation, the man is socially woman and the woman is socially man. While those people are still affected by patriarchal morality, which is relative autonomy, in the structure of the system, gender switching would not affect this graph.



In the family, women provide social reproductive labor and create value in terms of Marxism. In *Capital*, the value is the crystallized human labor on the good². In this situation, the commodity of the abstract human labor from women is labor power itself, as labor power is a special commodity in capitalist society. Meanwhile, the person using it as use value is eventually the employee, because the workers of material labor commercialize their labor power. The value from the women is hidden because that women do not directly commercialize the good but tribute to the family as an obligation, no value but only use value is shown in this process because it is not exchanged. At this process, there is only use value shown. However, once the labor power is commercialized, the value from the crystallized human labor is shown.

Here, a metaphor can be used. Robinson on a wild island by himself needs to make tools, hunt, build houses, gather crops, and etc. In this situation, those are only concrete labor and those things are only useful but not exchanged, therefore only use value exists, but no value or exchange value because those things as food and house are serving the use of Robinson himself, and not for exchange, in so it can not be seen as commodities, therefore there is no need to abstract the concrete labor into a same measurement, that is, the abstract value and counting of social necessary labor time (SNLT). Maybe Robinson sometimes gives gifts to Friday or others, but it still cannot be seen as the creation of the value because this is not the exchange of commodities, the gift is for the use of Friday or others rather than exchange of

other commodities or currency. Therefore, the need to abstract concrete labor into an abstract measurement still does not exist.

However, if Robinson is made to go on the island, and the purpose of it is to systematically take away those things Robinson made in order to automatically sell it in the market, then, when those things are exchanged, they are commodities. And as the commercialization of those things, the value of those commodities is eventually determined by the abstraction of the concrete labor Robinson spends. At the moment commodities become commodities, there is a need to abstract those concrete labor as planting and hunting in order to measure how it can be exchanged with others. Therefore, in such a situation, it can be said that the value that is from the abstract labor of Robinson is lately shown. While it can be said that the first process, which Robinson makes things, still cannot be seen as “creating value” because it is not for exchange, when the products of Robinson are systematically transferred rather than individual case, it shall be seen as value because it is a systemically transferring and hiding of the value rather than a randomly, subjectively gift.

Family is the same logic as this metaphor, though it is built not by a group of “evil bourgeois” but the logic of capital itself, while the ruling class is only the personification of the capital and its logic. Though practically, the value here will be underestimated or ignored, it is shown by the wage will be lower than the actual value of the labor power, because a part from the abstract labor in the family is ignored. It could be said that the function of the family is to hide such value and to separate this process from society. Meanwhile, the circumstance of women is strongly determined by the men of the family, and in the family, women are ensured to be alive but relying on the existence of the family. That is the relationship between women and family in the picture.

It can be seen that the late realization of the value can be misleading and difficult to understand, since various forms of property of labor power exist. Accordingly, a concept can be extracted, it can be said as social reproductive value (*SRV*), which is defined as the abstract concept of all contributions to social reproduction and benefit the society by ensuring the production of value by workers, which is to reproduce the labor power. It has to be noted that *SRV* is not the value that Marx defined but only abstracting various factors as value or use value into an abstract concept of “contribution” in order to show that contribution from various ways; since the process of how abstract labor in family shown up, also sometimes contributions are not from its value but use value, *SRV* is designed to abstract those chaotic concept, every form in previously mentioned process, from use value to value, is abstract into this concept in order to clarify the concept in a unclear field. It is an objective concept theoretically which can only be approximated through possible qualitative and quantitative research, just like some other concept in Marxism, as “value”, but it can be abstracted logically, in order to clarify the situation.

The *SRV* is directly enjoyed by men in the family, of course, in order to make men able to work and create value for the ruling class. However, a point that seems to be ignored is that the operation of family itself costs. For example, the house, the bride price, exceed wealth for the family, and etc. The cost of those does not serve the social reproduction itself, the object of the cost is the system instead of those activities

and behaviors. As it said, the logic of capital expansion is to lower the cost as much as possible, therefore, those costs are burdened by men in the family, by their wage.

According to Karl Marx in *Capital*, the function of wage is to maintain the labor power and its social reproduction.² However, the cost of the family here is more likely the operational cost of the social reproduction system itself, which is not included in the cost of recreation and social reproduction of labor power. For example, the salary of a working-class person can ensure the living of himself or herself, however, it is impossible to form a family with only wage, a person cannot afford the family with his or her current wage. The object of the cost of social reproduction is the people themselves, while the object of operational cost of the social reproduction system is the system itself—microscopically, family.

In order to maintain the family, men have to use other methods to afford those costs at any cost, for example, money from the future, that is, the debt of the credit system. The exchange is to be stuck in this unit and current job for 10-20 years, while afraid of any form of instability which might break the circulation. Ironically, the cost of the system operation needs to be bought by currency, to exchange means of subsistence. The value of the cost to maintain the operation of the family, as currency, finally flows back to the market, to the ruling class. This class ruling society cost nothing to receive a well-running social reproduction system. This is the part of the relationship between men and family, and the value—as currency—flows back to society according to the graph.

In this family, man, or the patriarch is the CEO of this unit. He or she has authority, he, or she controls others in the family. The patriarch is the dictator. It should not be denied that men have some structural benefit based on gender. However, it is not a fundamental motivation that is worth it for men to protect the system, the CEO is also serving the capitalist. From previous structural analysis, the toxic masculinity shall be seen as some kind of representation of structural property on those individuals whose gender is “men”, rather than the instinct of male that is a widely known opinion in society. Currently, women hate men because men are the executor of the ruling and oppression, men hate women because providing living for women and building family eventually cost them while they do not think they are willing to do so. Everyone in the family is hating each other and somehow involuntarily becoming a part of the family, but not human. In this structure, oppression and exploitation are covered by family duty, tradition and love, while this structure itself is alienating love, and alienating the relations of people.

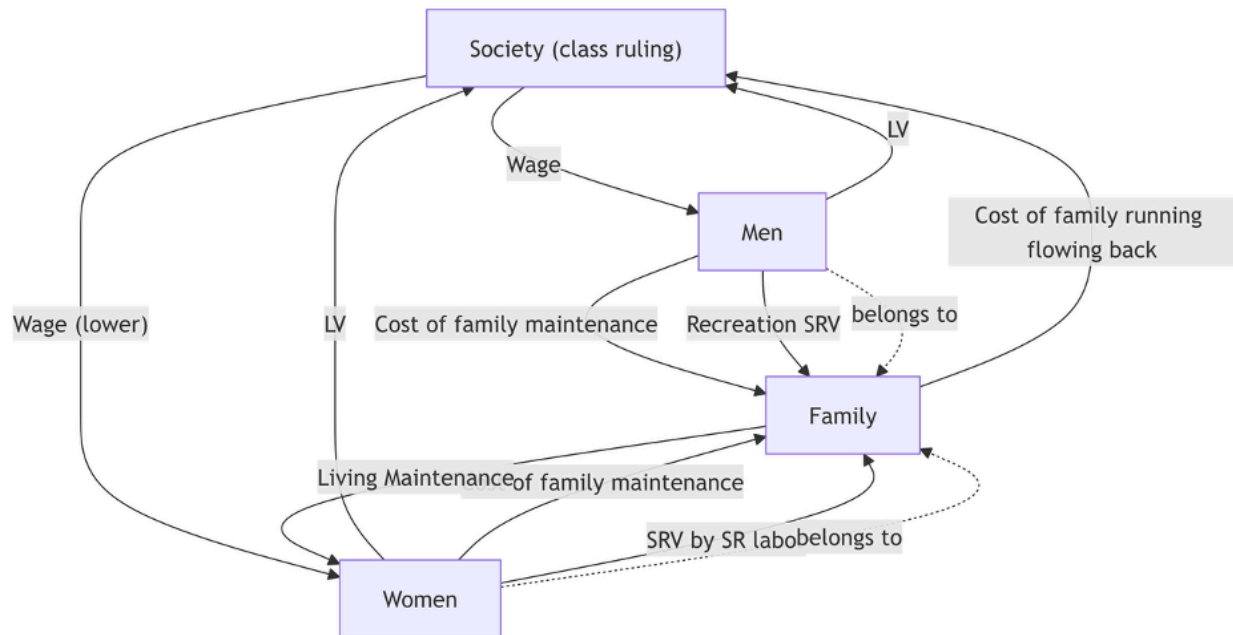
Also, there is a group of people that is not abundantly seen by SRT, that is, LGBTQ+ people. They are generally out of the structure of modern family and patriarchy, so not as women that are excluded from the production sphere, LGBTQ+ people are basically excluded from the society or forced to be adjusted to a “correct” gender or gender role. People in this society must obey the order of the separation of the sphere, therefore anyone who breaks or tries to break it is breaking the root of the capitalist society. In modern times, the so-called “homosexual marriage” seems to be progressive. It cannot be denied it is progressive relative to the era when the ruling class oppressed them bloodily.

However, in the face of such a family, there is also heteronormativity inside. Heteronormativity is not really about the heterosexuals, but an order of men-women family based on heterosexuality, in order to

serve the social reproduction of labor power. As it can be seen, there are also such roles as men-like roles and women-like roles in modern homosexual romantic relationships, as “bottom” and “top” in gay relationships or “t” and “p” in lesbian relationships. The only difference between those relationships and heterosexual relationships is that they can only have sexual desire to people who have the same biological sex. However, the order, which is heterosexuality, is a productive relationship in the social reproduction sphere, its discipline sometimes does not care who you are, but only whether you obey it or not.

DUAL-INCOME FAMILY AND EVOLUTION OF THE FAMILY

In the 1970s, dual-income families appeared. However, people found out that women are not fully participating in the material labor and still need to labor in the household without pay. Furthermore, the wage for women is averagely lower. Here is the visualization of such family structure.



As the graph shows, women are also exploited in material labor. However, the structure of the family remains. Some believe that it shows the independence between capitalism and patriarchy. However, in fact, it shows how patriarchy, as the concrete representation of capitalism in the domain of social reproduction, serves the whole system in order to lower the cost. Although the patriarchal moral discipline is a factor, society is operating based on the material. Women cannot fully participate in the mainstream labor in the market because the goal of the family is to make women do uncompensated social reproductive labor. The whole structure would collapse with all people fully participating in the market,

and the ruling class must bear more cost to run the social reproduction. Therefore, women do not fully participate in the labor in the market, and torture in both market and family, and their wage must be underestimated to ensure they would not be independent from the family.

There is a question: why did dual-income families appear in the 1970s? Some think that it is the progress of social progress. While it cannot be denied that progress did exist, the main reason for it is the fundamental conflict in the social reproduction of capitalism. Karl Marx analyzed that the collapse of capitalism is because the rise of the organic composition of capital, which is the ratio between constant capital and variable capital ($c : v$), and the profit rate, which is the rate between surplus value and the sum of constant capital and variable capital ($m/(c+v)$), will decrease, and as the progress of productivity, the relative impoverishment of the proletariat makes the society difficult to consume the goods and services, therefore economic crisis occurs.² However, in an extended analysis, capitalism may also collapse by the collapse of its social reproduction system. It is also driven by the logic of accumulation of capital but has a different representation to the collapse of the production domain. As the impoverishment of the proletariat, the ability of the proletariat to burden the cost of the operation of the social reproduction system decreases. Here, historical materialistic analysis is needed to understand the situation.

After the primitive accumulation of the capital in the start of capitalism, which was said in the previous paragraph, the modern family was built. However, in the second half of the 18th century and almost all of the 19th century, the Liberal Capitalism occurred. It is an extreme representation of the barbarism of capitalism. To earn more benefit, the ruling class lowered the wage as low as they could, and there was no limitation on such exploitation and expansion. In the 19th century, the circular production crisis of Liberal Capitalism occurred once a decade. On the other hand, because the wage of the men was so low that they could not afford the cost of family operation, the ruling class also hoped to exploit as much as possible. Therefore, not only women, but even children in the family also had to work in the factory. While the ruling class was still hoping for women to take responsibility for social reproduction, the dual pressure on women, the pressure on the social reproduction system itself, and even the exploitation on the immature labor power without any limitation—which would soon eliminate the reproduction of labor power—put Liberal Capitalism into a circumstance of nearly collapse. This collapse was shown by absolute poverty, by the production crisis, by the crisis of reproduction of labor power, and by revolts, which is the struggle of workers. They played a significant role in the crisis of the system. Therefore, capitalism must be reformed in order to avoid the final collapse.

Between the start of the 20th century and the 1970s, is the period of state-managed capitalism, which is quoted from Nancy Fraser.¹ The occurrence of the family wage, which is the wage enough to cover the living of the whole family, made women getting back to the family again. Meanwhile, the credit system was developed for the family, and its operation is as the previous description of the operational cost of the family itself. Then, the proletariat could afford the cost of the system by borrowing the money from the future. A steady family, a steady system of social reproduction was built, and it seems that the contradiction of the social reproduction system was solved, even though it is still an exploitative one. However, if it is said that the ruling class would lower the cost that they need to afford as they could, then where was the cost transited to?

To answer that, *The Accumulation of Capital* by Rosa Luxemburg is useful. In Chapter XXVI, *The Reproduction of Capital and Its Social Setting*, Rosa claimed that the diagram of enlarged reproduction of Karl Marx cannot explain the actual and historical process of accumulation, because the two roles, capitalists and the workers, could not completely consume the good in the capitalist system. The surplus value that is exploited could not be fully consumed because a part of surplus value must serve the enlarged reproduction, while the ability of workers to consume is limited because the wage is limited to limit the cost. Goods could not be fully consumed in this system. She therefore argued that in the reality, the capital must invade the non-capitalist economies in order to realize the surplus value, and to seek for the cheap raw materials and labor power.⁶

When connecting this to the situation of the period of state-managed capitalism, it could be found that in the first half of the 20th century, the capitalist expansion in non-capitalist societies was just similar to Liberal Capitalism, at least in its degree of barbarism. The benefits that yielded to the white proletariat were mostly from the extreme oppression in the colonies and other non-capitalist economies. Moreover, the working conditions of colored people in the United States or other countries were still difficult for them. Ethnocentrism and racism are the expressive form to lower the cost, and to justify the exploitation, instead of the root reason, despite their relative autonomy. As the white women claimed to be “equal to men”, colored women were suffering from the dual exploitation in the factory and the family. Then, according to *The Accumulation of Capital*, when all of the non-capitalist world was turned into the capitalist world, capitalism would collapse by nowhere to expand to make new market.⁶ This could be connected to the following events and processes.

During WWI and WWII, women temporarily went out from the family and did those job that originally belonged to men, because men were seeded to the battle yard. While the women were soon expelled from the complicated social labor at the end of war, the system and the thought of the people started to get loose, and the examples were set. Furthermore, two world wars, the Cold War, and the struggle of the people from the colonies accelerated the process of the collapse of the old colonial system, though the system itself is unsustainable, which results in the high death rate and the poverty rate of the colored people related to the white people.

When the exploitation that previously realized by the colonization was highly limited, the cost of the system operation could no longer be transited in such a huge scale. In other words, the ability to realize the surplus value and to seek for low-cost raw materials and labor forces from non-capitalist domains was severely limited, leading to that the cost must be burdened by the proletariat of original colonial powers because the capital is not willing to afford the cost for profit. Therefore, the welfare state policy cannot be sustainably implemented due to the collapse of the old colonial system. Eventually, for the western countries, the family wage system eventually collapsed in the 1970s, stagflation accelerated the collapse.

Most of the welfare state systems started to change at then. As the appearance of Neoliberalism, which is the expression of the ruling class refusing to afford any part of the cost of the social reproduction system, including education, house, and etc. As a result, the operational cost of the family could not be afforded by only men, therefore, women started to participate in the social labor again, and the dual income family

was formed. It is not similar to the family of the Liberal Capitalism because it is not for the basic living maintenance, and not the result of extreme barbarism. However, it also should not give the main credit to the progress of the society, while the struggle of progressive force did exist. It is the new stage of the contradiction in the social reproduction of capitalism.

REAL-LIFE EXAMPLES

This trend was shown when the 20th century came to its end. While it has to be said that varied factors or random historical events may affect the speed of the collapse, the trend will be difficult to change. In this stage, the wage of dual income families can no longer afford the operational costs of the family because of the impoverishment of the proletariat. When the youth cannot afford the cost by any other way, new families will not be built, and existing families will also collapse because of the inability to maintain it. As the system collapses, the social reproduction itself will be completely destroyed. There are some examples that show the trend that social reproduction is experiencing a danger. A range of factors may be involved in those data and the choices of people; however, the fundamental cause will be mainly analyzed.

The *Shoushika*, which means the trend of new-born children decreasing, was started as the crash of the bubble economy in Japan. From the 1970s, the natural population growth rate had started to decrease. In 1990, the birth rate of Japan was 10.0‰, experiencing a decrease of 8.5‰ relative to 1970. However, the economic crisis of Japan promotes this trend. In 2005, for the first time the rate turned into negative.⁷ In this crisis that lasted for 30 years, which is also affecting current Japan, it is impossible for a newly working 25 years old person to build a family because the house debt and car debt is impossible to afford. From a survey, it is shown that 82% of the participants “agree” or “somewhat agree” on whether economic insecurity issue has a large effect on late marriage and non-marriage.⁸ Furthermore, from the data of 2021, it can be seen that only nearly 9% of earners of 25-29 own houses, and the data would be about 44% in the earners between 35~39 years old.⁹ Apparently, Japan is experiencing such collapse of social reproduction. It can be seen that as people cannot afford those costs to build a family, the social reproduction is now in danger by its declining birth rate and marriage rate, which shows that units cannot be built.

China is another example, where the social reproduction of its bureaucratic capitalism— which means capitalism under bureaucrat bourgeois ruling— is in danger after the economic slowdown that was caused by the epidemic of the COVID-19. The natural increase rate of population before and after the epidemic has a significant difference. The rate started to continuously decrease from 2016, which was 6.58‰ then. In 2019, this data had become 3.23‰. However, the data crashed to 1.45‰ suddenly in 2020, which is the start of the epidemic. From 2022, for the first time in the People's Republic of China since 1961, which was due to the famine, the natural increase rate of population became negative.¹⁰ As shown, although the epidemic seriously damages the economics and the rate, the trend has begun before the epidemic started. From a survey, it can be seen the major reason for not participating in marriage and birthing is the increase of the cost, including the economic cost and time cost.¹¹

Not only these two examples, but it can be seen that currently, there is a serious crisis of the social reproduction system—family—in the global capitalist world. While an interesting phenomenon is mentioned by Nancy Fraser, that the housework labor is commodified and transited to the Global South, it is not the solution but only the exploitation transition to Global South, which the wage of them, for example, Filipino maid in Hong Kong, is much lower than the average of the society. According to an article, the average monthly salary of foreign domestic helpers is HK\$5722 in 2025.¹² While according to the report of the government, the medium monthly salary of employees of estate management, security and cleaning services is HK\$14700 in 2025.¹³ Meanwhile, many families are still relying on the dual exploitation to women because it is also unaffordable for them, due to the impoverishment of proletariat.

It can be seen that the ruling class is finding new external domains or new methods in order to increase the ability of the proletariat to afford the cost (while the ruling class still will not afford the cost). However, the external domains are always limited, and every crisis of the social reproduction system will be represented as a larger contradiction, and class struggle will be sharper. The system will come to its end at a moment; it is not eternal. The collapse of the social reproduction system will eventually lead to the danger of the social reproduction of capitalism because the fundamental unit of the current social reproduction disappears. As the collapse of social reproduction, capitalism cannot reproduce itself in a period. While there may be other capitalist routes to maintain the social reproduction of capitalism, family is a unique mechanism that the ruling class do not need to afford the start-up cost. Other methods may be unaffordable to the ruling class due to the unexpected rise of the cost they need to afford. Moreover, there is an inertia for a system so that it cannot simply change its fundamental unit. For example, although the dual-income family appears for decades, the thoughts of the family-wage era, for example, “men hold the family, women rise the family”, still exist. This inertia will also be difficult for capital to change a fundamental unit of social reproduction space.

Currently, nations as the machine of bourgeois or bureaucrat bourgeois ruling try their best, encouragement or penalty, to promote social reproduction. They try to bring back so-called traditional values and traditional families. For example, according to the official propaganda of China, the press of the Chinese Communist Party (CCP), *Qiushi*, the function of family and family value was emphasized. It claimed that “loving family and loving nation must be united as one” and “the richness and strength of nation, and the rejuvenation of nationhood, eventually reveal on the well-being of thousands of family”,¹⁴ and justifying the family with Marx and Engels, using orthodox Marxism in 19th century to justify the bureaucratic capitalist ruling. It is the ideological show in order to maintain the ideology of family to save the family. It is not the only example. In Russia, Putin claimed: “Russia will support family values as the foundation of its society, rather than following in the footsteps of countries that try to solve demographic issues by replacing their native populations with “*chaotic migration*”.”¹⁵ Also, he restores the prize of “Heroic Mother” for the first time in the period of Russian Federation, and Russian Duma has legislated to ban the advertising of the thought of DINK.¹⁶ It can be easily understood when connecting it to the war, which leads to the shortage of battle force, therefore the bourgeois of Russia needs to ensure the social reproduction to supply the war. Though the capitalism of China and Russia are differently formed under different conditions, they are all defending families. In order to maintain the social reproduction system.

However, as said, the ruling class is usually not willing to afford the cost. In practice, the encouragement and the penalty is often two faces in one body. The subsidies for the family usually come from the tax, or other forms, from the single proletariat or those who are not willing to marry. To be simple, the ruling class does nothing but to only transfer a part of the operational cost of the social reproduction from the proletariat in the family to those proletariat who are from outside of the family. According to The Korea Times, the income tax per year (24.7%) for singles is way far more than four-person household depend on single earner, which is 13.5%.¹⁷ Of course, the tax difference is from the single proletariat and family, but not bourgeois and proletariat.

While it cannot be denied that some partially practice of the socialization of the social reproduction labor is the result of the struggle of women and workers and forces the ruling class to afford part of the operational cost and the payback of social reproduction labor, the collapse is only slower without totally breaking the family and the class ruling of bourgeois, and once they found the chance to come back, the tradition would soon be recovered and the socialization would be buried. We could see this in the social democrats in Sweden. The Swedish Social Democrats experienced a tough struggle in the 20th century until the 1980s, trying to build the *Folkhemmet*, which means “home of people”, and of course including the partly socialization of social reproduction, as public care, education, etc. However, as those crises that were discussed happened, as stagflation, the incomplete reformation led to the comeback of the right-wing force. The Neoliberal policies cut the public spending, and a phenomenon called partial refamilization appeared. The result of the previous socialization—even imperfect—was strongly weakened. It can be seen that without the total change of the system, socialist-trend reformation based on the system cannot remain for a long time.

DISCUSSION

This study indicates the function of family. It has to be noted that, while the emotion between family members sometimes does exist, family is not the necessary carrier of such emotion. Even in current society, emotions out of the family do exist. Family, especially under capitalism, is structured and restructured in order to fit the need of specific conditions.

Some may question the possibility of the new form of social reproduction system of capitalism. While it cannot be absolutely denied, the case of Sweden and the inertia of the system shows that it is difficult to change a form of social reproduction system under a same society system. Also, at the moment, the external non-capitalist spheres are limited for the extension of capitalism, and once the extension is limited, capitalism will experience serious dangers, which is proven by history.

This study emphasizes the materialistic factors in society, but it is not meant to ignore or underestimate other factors such as randomness, ideology, function of huge events, stereotypes, culture, etc. The complexity of reality shall be recognized. However, this does not mean that to stop analyzing how the

society works and which factor is generally most effective under the complexity of the society. The inner logic is from a macroscopic analysis, while significant factors can be very different in specific events.

This study on social reproduction is mostly based on the deduction of logic and theory, which means that further empirical research can be developed in the future. Particularly for SRV, there is no specific research method to approximate SRV because it is just proposed. However, there is a possibility for it to do empirical research to do further study with this concept.

CONCLUSION

Family is a sinking boat in current society, while the ruling class is trying to fix it. Family alienates the relations between people into ruling and control, and exploits the labor value of people to maintain the existence of capitalism. What is more, the operational cost of a family is not from the beneficiary, which is the ruling class, but from the working class who are all suffering in this system.

Family shall be destroyed, not to destroy the form of living together, but to destroy the current structure as a key machine of capitalism to overthrow the current system. And not only the family, the separation of spaces of production and reproduction should be abolished either. As the beneficiary, society as a whole shall burden the social reproduction rather than the separation of spheres, and all of the people shall be the owner of the society rather than bourgeois or bureaucrat bourgeois. Therefore, the socialization of the social reproduction means the social reproduction will be freely controlled and burdened by the people, rather than a top bottom obligation or “responsibility”, a part of people will choose to cook because they want to do so, not because that they have vagina, neither because of the “arrangement of the party”; a part of people will be willing to become a boxer because they like boxing, not because they have penis, neither because that exercising body to sacrifice for some “social duties”. Then, social reproductive labor is in the society and burdened by society, instead of hiding in somewhere. Meanwhile, the relationship of love will not be filled with control and dominance.

The alternative design of the new society shall not be made or determined by anyone of the current society, just like Marx was not a designer of the future but indicated the contradiction and pointed out a possible direction of future society. The new society shall be created step by step by the people in struggle and creation, rather than only a few theorists in academia. There is more choice than staying in pessimism or staying in the current structure and harming others or harming self. This choice is to jump out from this boat, to destroy this system and to rebuild a brand-new society. Finally, here quotes a sentence from Rosa Luxemburg: “Either transition to socialism or regression into barbarism.”¹⁸

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