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Subversion of Patriarchy in Edward St Aubyn's *Mother's Milk*

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## Abstract

This research explores the female resistance against male superiority in Edward St Aubyn's *Mother's Milk*. Female characters use maternity/motherhood and sisterly solidarity to prove their identity and equal rights in the male society. By projecting, maternity and sisterly solidarity, women prove that maternity is not the burden imposed upon them; rather it is the power of agency and self realization through which they establish their own identity and superiority over male centered society. Most importantly, the research foregrounds the issue of maternity and sisterly solidarity is a strong way to fight male centered society. Moreover, throwing away the patriarchal imperatives of feminist, he intensifies the maternal voice against repressive patriarchal confinement. Thus, the female characters revolt against the males making their own way to freedom by undermining the male's authority.

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## **I. Subversion of Patriarchy in Edward St Aubyn's *Mother's Milk***

This research discusses how maternity plays a vital role for resistance of the patriarchy in Edward St Aubyn's *Mother's Milk*. In this text female characters hesitate to accept their own children and hate motherhood because they think that maternity is guided by patriarchy. However, it seems impossible for them to fight patriarchy by rejecting the motherhood and their own children. Women then realize that rejecting the child is not the good way to fight patriarchy. Therefore, later on, they accept their own children because patriarchal rules, regulation, norms and values do not allow them rejecting their own babies

In the society every female faces lots of difficult problems due to patriarchy's unsupportive roles. Patriarchy basically identifies women as "other". Women's identity is constructed by patriarchy and their role in the society is also determined by it. For years women have been identified as others or non-human. So, in course of resisting patriarchal norms and values, women have used different devices but they have been unable to face society's rules, regulation, norms and values to create their own identity in their society. In *Mother's Milk* they use maternity as a means to fight. With the help of motherhood, they could fight against patriarchy. Julia Kristiva's arguments regarding this say that "in semiotic stage, mother gets lots of happiness (22)." In this stage the child identifies himself/herself with mother. Since the child's impulses center on the mother, there is harmony between them. His/her personality is not formulated or developed. The child is close to the mother and identifies himself/herself with the mother and takes here as the only source of pleasure.

By rejecting motherhood, women can resist patriarchy because it can stop history by stopping the birth of child. It can be a struggle of female's search for identity. In this novel, mother characters use maternal identity as a site of power and

agency, as an act of resistance, and as an essential and integral part of their struggle against patriarchal society. It is the means of liberation and self realization which they get from their own child.

The present research has tried to study the characters like Mary, Eleanor, Julia, Patrick, Margaret and kettle. They play the important role in their family. They all face the problems in the society because of social rules, regulation, norms and values. In the novel, Aubyn presents Mary as a woman, who marries with Patrick, at her parents' choice, but she is frightened by her pregnancy. In her period of pregnancy, she assumes child as an obstacle for her career and individual freedom. Therefore, in the beginning, Mary rejects her newly born child to fight against patriarchal rules, regulation, norms and values. But, she fails to fight patriarchy because of its subordination of women in all cultural domains: familial, religious, political, economic, social, legal and artistic. In all these spheres females are regarded as marginal. When Mary is unable to fight against patriarchal rules and regulation, she is bound to use the child as a means of resistance of patriarchy because she knows that the child speaks mother's language and its voice is strong. She realizes that, with the help of child she can prove and establish her identity in the society. This is how in which she wants to challenge the society and get own identity in which the child can tie the family together. Children play vital roles to promote a beautiful and glorious attachment among the family members especially between father and mother and help to establish mother's identity.

Julia is another female character in the novel, who first falls in love with Patrick. She wants to marry with Patrick but, patriarchy does not accept their relation at that time. Therefore, she breaks her relation with Patrick and marries with Richard. As a result, she loses her individual freedom and always remembers her ex-boyfriend

Patrick. On the other hand Patrick is also engaged with Mary and bears two sons, Robert and Thomas and Julia also bears a daughter Lucy. But, she again wants to revive her strong relationship with Patrick. Therefore, in her vacation Julia comes with her daughter, Lucy to Patrick's home and shares his bed. When Julia comes to Patrick's home with her daughter Lucy, she becomes happy because her daughter plays with Patrick's son Robert and Thomas. Three children are playing together outside the home. At that time Julia becomes free because her daughter is playing with Robert and Thomas. These three children make her way easy to share Patrick's bed. So, with the help of her daughter, she also challenges such traditional or male centered society. In this regard, Aubyn further characterizes their condition and writes, "He had slept with Julia in a speculative haze which his impulsiveness and greed failed to abolish" (118). This relationship does not stop but continuous. This is the typical example of challenging the patriarchy's rules and regulation.

The whole story revolves around the female characters and Patrick. In other words, female's early and old stages of life are presented in the novel. The novelist presents Eleanor, who is another character in the novel, is Patrick's mother. She also faces difficulty in society. Therefore, she has a desire to create her own identity in such society. She internalizes the urgency to subvert the norms and involves herself into the activities that patriarchy does not entertain with the female. She proves her power when she signs her property to the organization with her son's inheritance.

The novel *Mother's Milk* is a multigenerational saga of different generations of family where we see three generation, about which the critic William Skidelsky writes:

*Mother's Milk* picks up the action some 15 years later. Patrick, now in his forties, is a barrister. He is married and has two young sons. His life is not completely disaster, but neither is it going very well. He drinks more than he should and complains obsessively about his slowing dying mother, who has signed the family house (and with it Patrick's inheritance) away to a money-grubbing New Age Guru. His wife, Mary, has stopped wanting to sleep with him, for which Patrick compensates by rekindling old flames and lusting ineffectually after younger women. (54)

Skidelsky rightly acknowledges that at an official level Patrick's responsibility is that of lawyer. He is good advocator and creative person, but his creative life goes in destructive ways. His mother doesn't care him at the old stage of her life. Her mind is guided by money and properties. It is explicit that his decline comes from the materialistic cause because his mother Eleanor assigns all her properties to other people. By losing his properties, he ran out of his creative and innovative mind. Even though, the critic finds that his wife Mary doesn't wants to sleep with him. That generates in him the psychological trouble. So, he has sexual relation with other women to fulfill his sexual desire.

The story revolves around the life span of Patrick and Mary. In this regard, critic D. J. Taylor, in his review remarks:

The immediate cause of Patrick's angst is baby-bedazzled Mary's lack of interest in sex (temporarily assuaged by a wallow-out with ex-girlfriend Julia), but its roots lie in an awareness of the family history. Most of the Aubyn's cast, soon becomes clear, have been psychologically trampled on by a selfish female parent: Eleanor and

her American sister, Nancy betrayed in favored of a bullying-step father; silent Mary perennially sat upon by her chronically self-absorbed mother Kettle. Patrick's mission, dimly perceived through the 3 a. m. anxiety jags and the brandy and cappuccino orgies of Saint Nazarie forenoons, is to prevent this spiritual heirloom being handed down to yet another generation. (1)

From the above citation Taylor says that Patrick is worried about his life. He has lots of sexual passion. He wants to impress his wife very much with intelligence by romanticizing sexual intercourse, but Mary does not have interest in sexual intercourse. In this way he walks out with his ex-girlfriend Julia and satisfies his sexual urges. That's why; he forgets his responsibility and duty towards family. In this way, most of the characters, especially males are psychologically hurt by the selfish nature of female characters. Eleanor stands as an aristocratic woman. In the novel, her roles are extremely ambivalent. Sometimes she plays good role for her family, sometimes she plays bad roles because she is not responsible for her son, Patrick. She hands over her property to others. She rejects the blood relation and lures another man. In the European or American society, especially in France, London and America, everything is calculated in terms of property and money. So, it is clear that Aubyn's novel *Mother's Milk* is based on the materialistic obsession.

The novel touches upon various aspects of family life, the parenting, marriage, relationship, trust and adultery. In particular about the critic B. Ravichandran in his review on *Mother's Milk* writes, "The contrast between self-sacrificing Mary's self-obsessed mother and the betrayed and disappointed Patrick's philanthropist and neglectful mother is incisive"(1). In fact, B. Ravichandran acknowledges that Patrick and Mary's mother are selfish. They always think about money and property. But,

they have confusion about money and children. So, critic finds that Aubyn's novel *Mother's Milk* is based on ambivalence.

The novelist wants to show the female's problem. He presents European and American society's view in the novel *Mother's Milk*. In the past European and American society's women faced hardship. So, the novelist presents the characters, who want to come out of these difficulties from the society In order to create their own identity. At the time, traditional gender roles ask both male and female to follow social norms without causing any attack upon it. What we do and think is our social structure where the concept of men and women refers to more than one idea. A woman is asked to do what a man prefers. Similarly, a man always plays dominating role that the society expects from his side. So, women in this novel do not accept their babies in the beginning to fight against patriarchy but, later on, they cannot continue because being mothers is their natural drive. In this context, another critic Emma M White interpreting the text and argues:

Edward St Aubyn's *Mother's Milk* lands like a scud missile in your living room during Sunday afternoon tea. The first paragraph is one of the most brutally shocking I have ever read detailing a modern internationalist birth from the baby's point of view. It is clear device, and insightfully executed with sets up the theme of the book immediately. (2)

Emma M White acknowledges that, it is obviously that in Europe, there is floating the air of horror, violence and destruction in general. Critic further argues that this story brings the destructive and dangerous situation that has happened by the cause of modern invention and technology. In Europe, people are compelled to live under the terrified atmosphere. That's why, inventing the sophisticated arms and weapons,

people face everywhere brutality and shocking destiny in America, Britain, France and other countries.

Another prominent critic James Wood gives his view on *Mother's Milk*, arguing:

Patrick Melrose, the protagonist of what is now a quintet of novels devoted to the Melrose family in the section of dynasty almost monstrous as the dodgier Roman emperors; he has spent of his adult life to kill himself with drugs and boozes. St Aubyn's novel has an aristocratic atmosphere to tart horror, the hideousness of the material contained by a powerfully aphoristic, lucid prose style. (1)

In fact, in initial phase Patrick's family is deeply governed by the materialistic and aristocratic view. So, as the critic finds that their mind is filled with money and material obsession. In the novel, basically Patrick's mother focuses on money and Mary's mother is a straightforwardly selfish socialite. Therefore from the adult age Patrick uses drugs because he cannot get mother's love.

In course of analysis the research observes the novel from the concept of feminism, especially liberal feminism to prove maternity/motherhood is not the burden in the life of woman rather it is an opportunity through which mother can assert her "self" in the patriarchal society. With the help of maternity women can fight patriarchy. Of course, maternity is the issue in the family relationship, but the adoption of her child seems problematic in the earlier phase; later on, the mother realizes that the true happiness is to accept and love her child. They use their babies to fight patriarchy. It is necessary to adopt and love a child for continuing the generation to establish the mother's own identity because mother's voice can be represented by their children. In this way, this research assumes that the rejection of child is

pervasive, but maternity is the symbol that binds family with love and help to fight patriarchy. Moreover, the novel centers on the theme of the place of mother. By projecting mother's love for children despite numerous difficulties of life they face, the writer reveals that maternity is not the burdens in the life of women; rather it is an opportunity through which mother can assert herself in the society. It is through maternity that female proves her superiority over male privileged society.

Feminism emerges in the late 1960s intending to define women as autonomous human beings and to challenge the hierarchy based on the male ideology. It is very distinguishing that due to the lack of equality between sexes, females are compelled to revolt against patriarchy. Feminism, therefore intends to redefine women's activity and objectives from women centered point of view to refuse the norms and values prescribed by male chauvinistic attitude and superiority that has reduced women as submissive other. So, feminist are struggling for the reorganization of women's cultural roles and achievements and for women's social and political rights. Simone de Beauvoir, Virginia Woolf, Showalter, Kristeva and many others have contributed to the development of female's identity. All the feminist critics aim to destroy patriarchal ideology.

Patriarchy refers to the structure of modern cultural and political systems, which are ruled by men. Such systems are said to be detrimental to the rights of women. A patriarchal society- as opposed to a matrilineal society- is one in which the position of power and authority are held by male. In patriarchal societies men are the heads of families, and expect to be obeyed by their wives and children. As opposed to patriarchal society, matricidal society undertakes the responsibility of nurturing and children to adulthood are accorded the supreme rights (that are denied to men) of governing not only family but also society. This part of introduction seeks to link how

the patriarchy has been asserting its power over women's emotions and moral characters. Besides this, it opens out female resistance and feminine nature of subverting male chauvinistic ego which deems female to be its sole property. Mainly, female resistance brings out a change in traditional patriarchal system to reinforce, as certain and legalize female rights in the patriarchal society. To observe the ill thought of patriarchal society is a kind of yet another resistance. The person who can resist is a social rebel. Significantly, it creates the new transition in society and in the right of women. "It is kind of fight, revolt, and revolution, a kind of energy, weapon and strength" (Ward 60-61).

Similarly, Simone de Beauvoir, the French existentialist feminist focuses on individual existence which for her is prior to female essence. Individual identity is prior to female identity. Therefore, women are autonomous beings. Her main dissatisfaction is on male's representation where females as essentially the other. In such representation, males have been presented as subject, active agent, rational, but contrarily, women have been presented as other, passive agent, and equivalent to object. But, Beauvoir discards all those representation and argues that such kinds of mythical representations are the creation of patriarchal ideology or male centered ideology is generalizing their individual experiences. According to her, male wants to define them as transcendent and refer to women as immanent because of the superiority complex.

For Beauvoir, women are not born as women, but she is made women. By this, she means to say that patriarchal society is responsible in realizing her as the inferior sex or second sex. If we count her contribution in the society and when we observe some of the experiences, we cannot evaluate her having the low qualities. But the difficult situation, she has been facing from the history compels her to be docile and

submissive in placing her in the marginal position giving the quality of second sex. All the negative terminology which is given to female is male creation and unless we are defines male ideology; we cannot create a balanced society. Therefore, Beauvoir argues that there is no such thing as 'feminine nature'. There is no physical or psychological reason why women should be inferior to men, and yet, throughout history and across cultures, women have always been second class citizens.

On the other hand, Julia Kristeva is also the critic of patriarchal social structure. She claimed that language is patriarchal and male based. It privileges males over female. To enter language, as she said, is to enter patriarchy. Therefore female chooses maternal phase to resist against patriarchy because infant's language is called mother's language.

Grandolfo who is feminist critic draws the plight of women arguing:

Childless woman is seen and often sees herself as "not a whole person". The woman who does not have children believed to be abnormal; she is damaged woman- infertile, barren, and childless. Even when a childless woman is envied her freedom, it is understood to be at the lost of the most intimate and crucial of human relationships. The childless woman is other of the other; doubly lacking first as a woman (not man) and then as a non-mother (not fully woman). (113)

Grandolfo says that childless woman becomes the victim of double marginalization. Here, she finds psychological problem in childless woman. She argues, childless woman in patriarchy does not revolt because, first she is a woman and then she lacks child bearing capacity. Therefore, she finds that female's true identity reflects in the child that she procreates. In the novel, Mary wants to rejects her child to fight against

patriarchal rules, regulation, norms and values but, later on she realizes that her feminine identity reflected in her ability to bear and rear the child. If she fully rejects her baby, she failed to challenge the patriarchal society to establish her true identity in the society because at that time she becomes the victim of double marginalize. So, for the mother, child is the beautiful symbol of the mother's responsibility. Child and mother have the instinctual attachment which shows the natural attachment in general through which female can reach their goal.

Regarding the maternal existence, the prominent scholar Valerie Bryson remarks:

Ignoring any possibility that some aspects of male biology might also be unpleasant or problematic, and rejecting the that maternity might be a source of pleasure and fulfillment, she described the process of menstruation, pregnancy, childbirth, and lactation with extreme disgust, seeing women trapped in their bodies, victims or the reproductive needs of the species. She did not accept that these biological handicaps need longer determine women's position in society or her ovaries condemn her to live forever on her knees (Second Sex P, 736), but argued that it is only by overcoming their biology that woman can become fully human. (153)

Above mention citation Bryson's attitude towards woman shows the negative meaning and ultimately he shows the woman as a liberal. It is clear that here he stands as the ambivalent by keeping the positive and negative perception towards the woman. Women's negative views are presented by male ideology. The problem here is not so much that she rejects the idea of female superiority, but in stressing men and women's common humanity.

To sum up, the present research has been divided into three chapters. The first chapter of the research presents a brief introduction of the project, some critical opinion on the novel, departure created by this research from those critics, hypothesis of this research, and introduction to the feminism and patriarchy. Similarly, the second chapter analyzes the novel taking the issues of feminism, especially liberal feminism for the analysis of the novel. Different forms of feminism are highlighted in this chapter. But the special focuses falls on liberal feminism to relate it with the novel. In course of analysis, how female characters establish their identity in society. It ensures that the novel keeps feminist issue. These issues are highlighted to undermine patriarchal authority over female. This part is center to the research and the third one includes the conclusion of the work. This research concludes the explanation and puts the arguments forward in the prior chapter and proves Aubyn's *Mother's Milk* in relation to the motherhood and resistance of patriarchy in the novel. Thus all the chapters verify the novel *Mother's Milk*, a subversion of patriarchal authority.

## **II. Maternity: A Site of Feminist Representation**

This research explores the theme of female autonomy, independence and female solidarity. Most of the female characters of the novel are dissatisfied with the role determined by patriarchy. Therefore, by forming sisterly solidarity and having their own children they revolt against patriarchal rules, regulations and social structure to create their own identity in which they can do justice towards themselves. They redefine and create the different stereotypes and the partial gender roles through which they were “other” for centuries.

In Aubyn’s narrative, major characters are from the aristocratic Melrose family. Each of the characters has different desire. They are in conflict with each other as one’s desire becomes obstruction to another. Mary Melrose is preoccupied with maternal feelings. Her husband, Patrick Melrose is obsessed with material and sexual desire and his mother Eleanor, the guardian of the Melrose family wishes to involve in social welfare by donating all family property to the foundation. All the major characters especially female want to revolt against patriarchy to create their own identity in the society.

In the novel, the protagonist Mary is obsessed with maternal feelings only after she gives birth of the second child, Thomas. There is distance between husband and wife. Mary fully devotes herself in nourishing of her sons Robert and Thomas respectively. Mary indulges only in maternal feeling; she cuts other interpersonal relationship. She has only the desire how to provide maternal care and love to her sons. With the help of two sons Robert and Thomas she fights against patriarchal rules, regulations, norms and values. In the similar way, in Melrose family, Eleanor is philanthropist. She is preoccupied with feeling of generosity. She at her old age has religious wishes. She wants to handover family property to the foundation. While

doing so, she creates her own identity in the society. On the other hand, Patrick Melrose could not fulfill his desire because his wife Mary fully devotes herself to care her sons to create own identity in the society and his mother also engages in the religious foundation. In Aubyn's novel, each major character has own desire to create their own identity in the family and society.

In the narratives of Aubyn's novel, each major character, especially females want to revolt against patriarchy. In feminism, particularly in patriarchal sense, women under patriarchy are consistently regarded to be weaker sex. In one or another pretense, their capabilities and experiences are underestimated. While praising the male virtues, female virtues are condemned, while privileging the male ethos, female ethos are marginalized. The image of woman is created by macho attitude requires women in their delicacy, dependence, timidity, gullibility and softness. As Lois Tyson argues; traditional gender roles defined women are innately inferior to men. Traditional gender categories are constructed by society. Such patriarchal ideology divides male and female. If woman accepts her traditional gender roles and obeys the patriarchal rules, regulations, norms and values, she is a good person, if they do not obey society's rules, regulations, norms and values, she is a bad person. These types of creation are defined by patriarchal male desire.

Aubyn presents the women's power and position in the patriarchal society. In the novel, female characters play the powerful position in the family. Those female characters revolt against patriarchy. Kettle, Eleanor represent the old generation of family while, Mary, Margaret and Julia represent the modern generation of the family. Mary rejects her first child to revolt society. She is the main female character who first rejects her child and wants to struggle against patriarchy and create her own identity. She thinks that, in the initial

phase her child blocked her freedom and career. So, she rejects her first child.

Therefore, every woman won't need to the children in the initial phase. But, later on, she realizes that rejecting the child is not good way to fight against patriarchy. So, at this time she accepts her sons to fight patriarchy.

According to social taboos and codes a child repressed desire and that desire which remains as repressed is revealed in adulthood in indirect and acceptable form. In this sense, St Aubyn shows that kind of behavior of Mary towards mother and late father. He asserts:

Mary remembered him vividly but her memories were embalmed by his early death. She was fourteen when he died of cancer. She was 'protected' from his illness by an ineffectual secrecy which made the situation more worrying than it was anyway. The secrecy had been Kettle's contribution, her substitute for sympathy. After Henry died, Kettle told Mary to 'be brave'. Being brave meant not asking for sympathy now either. There would have been no point in asking for it, even if the opportunity had not been blocked. Their experiences were essentially so different Mary was utterly lost in loss, lost in imagining her father's suffering. (154)

Mary's imagination to father's suffering shows her sympathy towards her father. She feels loss in father's death. Mother does not have to be in such state of feelings all the time about loss but daughter braves a lot. Mother has to encourage her to be brave. It means Mary is still in the state of bereavement whereas mother wears and talks as fashionable women. Mother said that, if women are not brave, they cannot fight against patriarchy. Kettle says that she forgets her father and becomes a brave woman.

Therefore, they fight against social rules. When Kettle talks about fashionable woman, the narrator further presents:

‘Ghastly’, said Kettle. ‘There was an awful woman next to me on the plane who was terribly proud of her breasts, and kept sticking them in her child’s face’. It’s called breast-feeding, mummy, said Mary.

‘Thank you, darling, said Kettle’. I know it’s all the rage now, but when I was having children the talk was of getting one’s figure back. A clever woman was the one who went to a party looking as if she’d never been pregnant, not the one with her breasts hanging out, at least not for breast-feeding. (85)

Kettle says, she watches breasts of woman in the plane and train and comments on their loose breasts. Whereas Mary rejects mother’s argument and mother should show maternity to the children is her intention. Kettle’s view represents those clever women who go to the party. If the women are not pregnant, they always go to different party. She also wants to go to party where they can easily get freedom. But, when child comes in their life in this world, they are unable to go to the party because of society’s rules, regulations, norms and values. The rules and regulation always keep female in the marginalized position. They are not allowed to expose their view in the family, and even in society. She says that women break the social rules and regulation and wear fashionable clothes which are not allowed in the society.

According to the Beauvoir, mother uses their child to bind the family. In the novel *Mother’s Milk*, the protagonist Mary uses her son to keep her family’s happiness. After the second child’s birth, Mary realizes the sense of unification because mother and son become the whole ones. These types of happiness they never find. Mary’s sons are responsible to bind the family. They have the special connection

with each other. The relation between mother and children are more important. In this regard, the novelist describes;

She guided the baby's head towards her nipple and he started to suck. A thin stream from his old home flooded his mouth and they were together again. He could sense her heartbeat. Peace shrouded a new womb. Perhaps this was a good place to be after all, just difficult to get into. (9)

After five years, when Thomas is born Mary is too much happy. She finds a close connection between mother and child. At that time she is not worried about her career. She now begins to see the happiness of the family. She thinks, if family members are happy, she will easily fight against patriarchal rules, regulation, norms and values. She finds a close connection with her newly born child. When her son is sucking her nipple, they are together again. They feel each other's heartbeat. Mother and child's unification is the happiest moment at this time and every mother finds herself as a mother figure. So, they get maternal feeling and with the help of motherhood they fight against society to create their own identity.

Mother's responsibility is not only rearing and bearing their child. They have desire to create their own identity in the society. Therefore, they use their child to fight against society. In the novel, Mary also rears her son after bearing the second child. She has also a desire to create her identity. Therefore, every mother uses their children to create their own identity. In this regard Simone de Beauvoir argues:

The relation of mother to child becomes more and more complex: the child is double, another ego, into whom the mother is sometimes tempted to project herself entirely, but he is an independent subject and rebellious, he is intensely real today, but in imagination he is the

adolescent and adult of the future. He is a rich possession, a treasure but also a charge upon her, a tyrant. The mother's joy in him is one of generosity; she must find her pleasure in serving, giving, making him happy, like the mother described by Colette Andry: so he enjoyed a happy childhood, such as one reads of books; but it was like the childhood of books as real roses resemble roses on postcards. And this happiness of his flowed from me as did the milk on which I had fed him. (528)

According to Beauvoir, mother and child's relation is too much complex because child is an innocent, but, mother realizes that child is the innocent subject. He is an adolescent and adult of future. The babies enjoy with their mother. When mother starts to feed her child, at that time they become one. So, mother feeds milk to her child to get happiness. She sees the rose to her own baby. It gives her power and authority. When she gets power and authority, she will fight against patriarchy. Only the birth of child emancipates a woman from the situation of absolute subordination.

Mary confines herself within the periphery of her child care. At present she is obsessed with maternity. Before she becomes mother, she had enjoyed the pleasure of sexuality but after she gives birth to Thomas her desire shifts. About the confinement of Mary, the narrator narrates:

Sally, Mary's American friend, was her greatest ally; also a mother showered in useless advice, also determined to give her children uncompromised support, to roll the boulder for her own upbringing out of the ways so that they could run free. This task was surrounded by hostile commentary. Stop being a doormat; don't be a slave to your children; get your figure back; keep your husband happy; get back out

the there; go to a party, spending your whole time with your children drives you literally mad; increases your self-esteem by handling and writing and article saying that women should not feel guilty about handing their children over to someone else. (159)

Sally, one of the aristocratic friends of Mary, suggests her not to sink into world of children. Mary always thinks of children and she spends whole life in the caring of children. Children are cared with full time devotion. So children are dependent on Mary in all aspects. Maternity has engulfed creativity of Mary and confines herself with family, only with the children. There is a shift of desire in Mary. She had sexual desire, and therefore, she participated in the course of giving birth of two sons regularly. Later, she is attracted by the instinct of love. Thus she cares her children. She remains around these two children perceiving this only her world. Sally persuades her to come into this broad world and act as she has fully fitted in the world. Narrator says before being pregnant she has one type of desire such as to reject her own child and fight against patriarchy. But, her plan cannot success and at present she has different desire to fight against patriarchy. In course of time desire will be formed in accordance with the subjectivity of an individual. Mary has that kind of subjectivity before being mother but she becomes mother, her subjectivity changes and she is motivated with maternal instinct. While clarifying the subjectivity, Habib argues:

In Lacanian view, subject is empty, fluid and without an axis and centre, and is always recreated in his encounter with other, with what exceeds his own nature and grasp. Influenced by Hegel's master-slave dialects, as well as by his account of objectivity. Lacan sees the individual's relation to object and as mediated by desire and by struggle. (590)

Above expressed idea of Habib suggests that subject is the matter of changes. It is formed with encounter with other. It is empty and fluid. It does not have any centre to move around. So, subjectivity is always in under construction. It takes a form for certain as it counters with the object. Mary's cause about her subjectivity and desire is same as Lacan's idea on it. As she gets married with Patrick she wants sexual pleasure but unknowingly she is pregnant. When she becomes pregnant, she rejects her own child. She wants to more freedom but she doesn't get that freedom after the birth of the child. When she becomes a mother in second time, she has more things to do with her children. Patrick and children are those factors that contribute to build up her subjectivity and desire. Similarly, Aubyn's major characters like Patrick and Eleanor face the same kind of human destiny.

As a mother who finds power in mothering, Mary finds her power when she bears two sons. She realizes her true identity as a mother finds the child as a bridge between the families. In this condition Andrea O'Reilly and Marie porter's views on maternal power are relevant. They find transformative power in motherhood. It is through the care of the children, mother exercises her power in the society. In this regard Andrea O'Reilly and Marie Porter argue:

Power exercised in mothering is a particularistic power in the expression of transformative power in the relationship is peculiar to that relationship; the commitment to care for the next generation is a constant feature of transformative power as it is expressed in mothering. (6)

O'Reilly and Porter opine that mother's role is not only to bear their child but, to nurtures and socialize it. Mother takes primary responsibility for rearing infant child. She spends more time with her children than a man generally does, and sustains the

primary ties with them. If the males also care their children like mother, they also know the family responsibility in infant phase. Mother has the power to profoundly affect the social and intellectual development of her children. This shows that all mothers are powerful when they have their children and have primary control over how children develop. In the same way, Mary finds transformative power in motherhood. She finds true reflection of the grandeur of a female in procreation of the next generation. This is her understanding of motherhood.

Patriarchy constructs certain rules, regulation, norms and values for both male and female. Patriarchal ideology works to keep women and men in traditional gender roles and thereby maintain male dominance. It creates the false reality as male supportive. Due to such social rules, norms and values from century, females are forced to take it as very natural. Of course, patriarchal ideology influences female's identity and so strongly, how can they think or speak differently?

Eleanor who is Patrick's mother, in her earlier phase faces patriarchy's all rules, regulation, certain norms and values. She is a sophisticated mother. She wants to lead the family through her power. She internalizes the urgency to subvert the norms and involves herself into the activities that patriarchy doesn't entertain with female. Eleanor proves her power when she signs her property with Patrick's inheritance. Traditionally, she also goes to household activities for her family. It is the duty of women to serve what the husband brings. So, she remembers her past life and compares to present because at present she is powerful person in the family.

Eleanor, despite of being old and sick she has golden dream of getting spiritual pleasure through the social work. She is hospitalized; however, her consciousness regarding her desire of generous work is still wakening up. She is in bed of nursing home in France but her old grown up desire is clearly revealed. Her expression, at the

first meeting of her grand children indicates her desire which is lingering inside her even in her last days of hospital bed. She loves herself in her thought and she has to fight to bring the connection with the children into her memory. St Aubyn regarding her expression asserts:

His grandmother's expression wavered as she tried to negotiate between the strangeness and intimacy of his presence. Her eyes made Robert feel as if she was scudding through on overcast sky, breaking briefly in to clear space and then rushing back through thickening veils into the milky blindness of a cloud. She didn't know her, but she seemed to have sense of her connection with him. It kept disappearing, though, and she had to fight to get it back [...] when she was about to speak, the effort of working out to say in these circumstance wiped her out. She could not remember who she was in relation to all the people in the room. Tenacity didn't work anymore; the harder she grasped at an idea, the faster it short away. (67)

Eleanor could not completely ignore the new visitors. Robert and Thomas are new visitors for her. She is in the verge of confusion and dilemma. She negotiates between strangeness and intimacy. Temporary her sense of connection comes into her memory but flash away and she loses her sense of intimacy to the children. She cannot remember the relation she has with the people living in that hospital room. She is pre-occupied with her philanthropic feelings.

In the Lacanian sense, Eleanor and Patrick's subjectivity is presented in different times. Patrick has material quest since his mother does not provide him family property. He is materially prosperous having aristocratic family property. So, he has been enjoying his life in full of length. As mother deprives him from family

property and his life falls in crisis and his desire to possess that lost property from his mother Patrick has conflict with his mother and Seamus who has run the foundation together. He argues a lot with Seamus who utilizes all Patrick's property in his favor. Eleanor is waiting her day for last breathes in the hospital. There is not argument between Seamus and Patrick on the matter of donated family property. So, he wants to finally return back it in his possession. The narrator about this tussle remarks:

You've tried to billet your sickness on us and you've tossed Eleanor on the scrap heap because there is nothing more you can screw out of her. Anyone who thinks that 'patient' is the word to describe that sort of thing should be doing English as a foreign language rather than singing a book contract. I don't have to stand for these insults; said Seamus. 'Eleanor and I created this foundation, and I know that she wouldn't want anything to undermine its success. What's so tragic, in my opinion is that you don't see how central the foundation is to your mother's life's purpose, and you don't realize that hat an extraordinary woman she is. (185)

Here Patrick doubts to Seamus who runs the foundation. Seamus utilizes the property given by Eleanor. Eleanor is lying in the bed. Patrick tells that Seamus could not take any benefits from Eleanor because he has already emptied the Eleanor and has pushed her into the heap of bankruptcy. Seamus goes on praising Eleanor's generosity and philanthropy and says to her extraordinary women of the world. Seamus tells Patrick to be 'patient' but Patrick could no longer tolerate Seamus's kicking from side backs to this extent because of his interaction with object. Here, in Lacanian view object is Seamus and Eleanor who act as other and pushes his life into the economic crisis. Eleanor does this because she challenges the patriarchy.

Patriarchy is a political social system that insists that males are inherently dominating, superior to everything and everyone is deemed weak, especially females and endowed with the right to dominate and rule over the weak and maintain that dominance through various forms of psychological terrorism and violence. Moreover, in the modern era, female also wants to go against the presumption of patriarchy by abandoning their family to devote themselves in the service of the child. Female knows that without the company of male too, life can move ahead and they can create their own identity and own future.

Similarly, these biological differences are constructed by society. The novelist describes that gender plays the main role to create society's rules and regulation. Women feel their solidarity more spontaneously than men; but within this solidarity the transcendence of each does not go out towards the others. They all face together towards the masculine world, whose value they wish to monopolize each for her. The social and historical construction assigns the female character's role to prove that gender is culturally and socially constructed rather than genetically programmed. Naturally, they are not divided in the society. It is male's desire to dominate female in the society. Society creates those gender patterns and transmits them through the process of socialization. Therefore, female wants to challenge male constructed rules, regulation, norms and values to achieve their goal in the society and creates her own identity. By locating these identities, Beauvoir writes:

For most women this masculine world retains its glamour after they are married; only the husband loses his prestige; the wife discovers that in her specimens the pure essence of man is degraded. But man none the less remains the truth of the universe, the supreme authority, the marvelous and master; eye, pray, pleasure, adventure, salvation; he still

in carnets transcendence, he is the answer to every question. The most loyal wife never consents to renounces this marvel and shut herself away in dull communion with a contingent, limited individual. From the childhood she retains the impiduous need for a guiding hand; when her husband fails to fill this role, she turns to some other man.

Sometimes her father, a brother, an uncle or other old friends has kept his prestige; she will lean on him. (560)

The female keeps possession of glamour. At that time male partner loses his prestige because married females are not allowed to expose their glamour in patriarchal society. If women show their glamour in this world, people think them as bad persons. Traditional gender role thinks that because of glamour, family and husband lose their prestige in the society. The wife discovers her sample for testing to identify herself and men loses his identity and self respects. The truth is that man is superior, marvelous, master, intelligent and active in this whole universe. He was able to give every question's answer because of his physical form is better than female. In patriarchal society everything is controlled by male desire. So female never go against the society's rules and regulation. They become loyal because of traditional gender roles. But, time is change. In this present time, loyal wife also never get permission. They are able to works anything outside the home. When they work outside, they feel wonder. But, in the past, basically female could not easily understand because they never get to chance to communicate with other group. Their role is only to rear the child in the home and their husband do hard work outside the home to fulfill their family's desire but now when the husband are not able to fulfill his role in the society, his wife turns to some other man. In this way female challenges the traditional

especially patriarchal society's rules, regulation, norms and values. So, in patriarchal society especially female keeps her position in the family and society.

Moreover, Julia is a beautiful young woman who already faces the difficult problems in the society. At this condition she challenges herself and being modern. In this context, the narrator remarks:

She was the younger sister of a dull man on the some staircase in Trinity. Patrick, already in the early stages on a mushroom trip, had been hurriedly refusing his invitation to tea, when he saw through the hale open door a neck-twistingly pretty girl hugging her knees in the window seat. He veered towards a 'quick cup of tea' and spent the next two hours staring idiotically at the unfairly lovely Julia, with her rose-pink cheeks and dark blue eyes. She wore a raspberry T-shirt which showed her nipples and faded blue jeans frayed open a few inches under the back pocket and above her right knee. He swore to himself that when she was old enough he would seduce her, but she pre-empted his timid resolution by seducing him the same evening. They had made time-lapse slow motion and technically illegal (she was only sixteen the following week) love. (86)

At this time Julia is a young girl who is just going to celebrate her sixteen birthday. At this moment, she wants to change her lifestyle and become glamour. In this way, she wants to prove that females are also able to do anything to challenge the masculine world. Sex is the creation by patriarchy. When Julia wears a T-shirt and blue jeans at this time she looks too much modern. To become a modern means to challenge the social structure. So, every female wants to identify themselves as modern, intelligent and active in this patriarchal society. They fulfill their promise and discover their own

identity and show their freedom in such dominated society. The picture of such women has been expressed by Beauvoir. She writes:

The free woman is just being born, when she has won the possession of herself [...] when women understand bondage shall be broken, when she shall live for and through herself [...] woman will find the unknown. Will her ideational world be different from ours? She will come upon strange unfathomable, repellent, delightful things. It is not sure that her ideational world will be different from those of men, since it will be through attaining the same situation as theirs that she will find emancipation; to say in what degree these differences will retain their importance- this would be to hazard bold prediction indeed. What is certain is that hitherto women's possibilities have been suppressed and lost to humanity and that it is high time she be permitted to take her chances in her own interest and in the interest of all. (723-24)

Here, Beauvoir presents those emerging picture of women who understand that the male projection, contradictory and conflicting and they must be understand the male's expression and interest. Female would fill the equal values and get those values. These patriarchal rules did not get to equal status as that male get. In the novel, novelist also presents the vision of free women. They rejected the cultural, traditional and patriarchal rules, regulation, norms and values to create their own identity in which they find their own new identity. Julia who wears modern dresses to reject the cultural value and become a modern person in which she creates her identity in the society.

The novel *Mother's Milk* projects the strong love among family members and children. When Mary bears two sons at that time she becomes happy. Patrick, a father

cares his child much. The narrator asserts; “His father came into the room and kissed Robert on the forehead” (12). When Robert is playing in the room with his mother Mary, suddenly Patrick comes to the room and exposes his feelings to the child. It is declared that father figure also plays the vital role for promoting strong love among family members. In such a context, the novelist emphasizes the unity among family’s other female members and other women to fight against patriarchal society.

Patriarchy always takes that females are passive and they are not allowed working outside. As Lois Tyson argues that in difficult tasks, female follows the patriarchy’s rules, regulation, norms and values and create strong love among the family and works outside too because women are rational being like men, they are entitled to the same legal and political rights, but in the society one gender is dominating and holding superiority over another. Holding male gender’s superiority, females have to prove their power of strong love among the family.

In the novel, most of the female characters are bound to accept male superiority in society. They fall in love with male because male thinks that women are essentially creature of emotion and passion, who have an important role to play as wives, lovers and mothers. First Patrick and Julia fall in love with each other. At that time Julia tries to fight against social norms but she fails and marries with another person and bears a daughter Lucy. She makes a plan to get sexual pleasure with her ex-boyfriend Patrick. To do this is very difficult but she uses her daughter to achieve it. She is sexually repressed as she gets divorce from her husband Richard, so she immediately comes to near Patrick to satisfy her libidinal wishes. After divorcing her husband she comes with her own daughter to stay in French Castle, where Mary becomes a mother. Patrick and Julia’s relationship makes Mary jealous. In this regard the narrator asserts: “since divorcing Richard she said, “I get there horrible moments

of vertigo. I suddenly feel as if I do not exist” (35). Julia uses Patrick as a substitution of her desire for sex.

Julia’s divorces with her husband Richard, reflects her first revolution against male ideology. Patrick and Julia both have sexual desire .They try to fulfill their desire when Julia comes back to stay in one of the holding’s at French Castle. The narrator about this asserts:

‘We’re none easily distracted’ said his father, ignoring her last remark, ‘more used to a culture of substitution, more easily confused about exactly who do love; Are we? Said Julia, smiling. That’s nice: Up to a point ‘said his father. He didn’t really know what they were talking about now, but Julia seemed to have cheered up substitution must be something pretty wonderful. Before he got the chance to ask what it meant, Julia and Patrick talked the distraction to the culture of substitution. (104)

People even do not know whom they exactly love; they go on the process of substitution. They themselves accept that they are in touch with each other for the substitution of derived object. It is obvious from the Patrick’s view about substitution that he loves and wants to have sex with Mary but he has this relationship only for substitution. For Julia, substitution is pretty wonderful. It means she has no derived object at present as she has divorced with Richard. She seems cheered up to the Patrick. From psychological point of view, Julia’s sexual desire is clearly revealed by her behaviors while talking with Patrick. Julia talks with children and Patrick “playing with sugar, spooning it back and forth in the bowl” (35). Her act of playing with spoon shows her sexual desire. In psychological view, object like bowl refers

symbolically female phallus. Julia's act of spooning in bowl's indicates her sexual desire. This is the second revolution against society.

Julia finds as an object to fulfill her repressed desires. On the other hand Patrick also wants to fulfill his repressed desires but it is not easy excess to do so because of reality principle. So, he always wants to get back Mary as a sexual object. In Melrose family, after the birth of Thomas and Robert, Mary fully engages to care her children. She completely gives her time only her son Thomas and Robert. There is not love and harmony which is necessary to every husband and wife in order to live happy conjugal life. But, her instinct desire is to create her own identity in the society. Julia who, challenges the society's rules after divorce from her husband Richard. After divorcing her husband she creates new images in the society but her sexual desire could not fulfill. So, she comes back to Patrick's (her ex-boyfriend) life to share his bed. When Mary is fully engage to care her son Thomas and Robert at that time they are free. Mary makes Patrick and Julia's way easy to share bed. About the relationship between Patrick and Julia, the narrator remarks:

Robert decided to ask his mother whether this was true, or whether Julia was being well, like Julia. She came to stay every year with Lucy; her quite stuck-up daughter a year older than Robert. He knows his mother wasn't wild about Julia, because she was an old girlfriend of his father's. [ ... ] Julia didn't know how to stop wanting people to think she was clever. 'Really clever people are just thinking aloud; his mother had told him, 'Julia is thinking about what she sounds like. (35)

Where, Julia enters into the life of Patrick in her state of psychological repression. Mary has sunk into the maternity and Julia comes with her own daughter to stay in the French Castle. She challenges the society's regulation when she first divorces her

husband. So, she also suffers from psychosexual repression and comes to fulfill her sexual desire with old boyfriend Patrick. Patrick's wife Mary also knows their past life. So, she helps to Julia. She makes Julia's way too easy when she cares her son Thomas and Robert and fully engages to maternity. Their relationship is increased. Mary's son Robert reads the psychology of his mother Mary. She is not too much wild towards Julia though she has come to be a rival occupying her position. So, Mary has no concern about sexuality with Patrick. She finds Julia being clever so much.

Traditional family always gives the pressure for those women for domestic work. In the novel, Julia also gets the pressure from her family and marries with another man. Therefore, she is caught between the societal and familial expectation, individual needs and desires. So, it is very difficult for them to establish their own identity in patriarchal society. Therefore, every female expresses her experiences to each other. It gives them happiness in their life. In the novel we can find those helpful female characters who prove that the strong bondage of sisterhood like Margaret, Mary, Kettle, Julia, Eleanor, etc. these female characters play a vital role to bind sisterhood.

Therefore, the bondage of sisterhood is another tool of resistance against the suppressive society. All females are strong in their own place and some of them show their power against the patriarchal society while some others are not able to show their power. If the females bond each other strongly, they are able to challenge the patriarchal ideology to create their own identity. Male ideology regards women as marginalized people or second kind of citizens. Without the strong unity among them they can't get freedom and equality in the society.

The novelist presents Margaret to show the bondage between two female characters. When Mary is pregnant and bears a child, at that time she feels too much

frustrated, but Margaret comes to her life to help. She cares Mary's innocent child Robert that, Mary can do some other work. The novelist presents the strong bondage between these two female characters. Regarding this the narrator further explains:

Robert had first met Margaret when he came back from the hospital after being born. He woke up in his parent's kitchen, jiggling up and down in her arms. I've changed His Majesty's nappy so he'll have a nice dry botty', she said. 'Oh', said his mother, 'thank you'. He immediately felt that Margaret was different from his mother. Words drained out of her like an unplugged bath. His mother didn't really like talking but when she did talk it was like being held. 'Does he like his little cot? Said Margaret'. I don't really know, he was with us in the bed last night'. (11-12)

Margaret is a maternity nurse of Melrose family. She comes to Patrick's home to care his child. When Patrick meets Margaret after the birth of the child, she cares Mary's newly born child and helps her in every way possible. He thinks that if females do their duty they can feel easy in every sector. Therefore, the author focuses on the sisterhood between Mary and Margaret.

Generally, children create the boundary in the family member because mothers are too much busy to care their child. They spend most of the time with their children. To play and care with child, women are not able to create their own identity. If they want to create their own identity, first they fight from own house. So, mother drive to their child to create their own identity. Narrator asserts; "she lifted Thomas out of Margaret's arms and kissed his head again and again" (24). Mary realizes that child can help to fight for her to create her identity.

But in the society man cannot understand the pain and suffocation of the female in the male dominated society. Therefore, Sally and Margaret understand Mary's problem. They know Mary's all condition more than other male in the family and society. Loneliness of a female and her feelings of alienation can only be healed by the solidarity among females. This sisterly solidarity in the novel is backed up by the experiences of mothering. Patricia Short, a feminist scholar, avers, "the urgency, emergency, and intensity of their mother works contain few opportunities for solidarity and collective action" (217). If Mary did not bear her child, she would not share her feelings to her friends Sally and Margaret (Maternity nurse). So, here, the novelist establishes the strong points that motherhood promotes the strong bondage among the females in the male centered society to fight for the equal rights and opportunities. As Beauvoir writes:

The men is joined to the communication, as producer and citizens, by bonds of an organic solidity based upon the division of labor; the couple is a social unit, defined by family, the class, the circle, and the race to which it belongs, attached by bonds of a mechanical solidity to groups of corresponding social situation; the wife can embody this relation most purely, for the husbands professional associations are often out of true with his social standing, where as the wife, with no occupational demands, can confine herself to the society of her equals.

(542)

Here, Beauvoir argues that societies create the boundary between male and female. In the community, men can easily join. They think that they are the producer of every rules, regulation, norms and values for the society to dominate women's desire. Such community declares that both couple is the member of social unit. They describe the

female's role in the community in which that social rules, regulation, norms and values are defined by female's male decision to bond the family. Male based society thinks those females are the part of husband. The relation of the husband and wife is pure in the family. Both have different works in the society and family. In this society husband's professionals are attached but wives have no occupation in the society. Therefore, they can revolt such system because they kept in certain rules, regulation, norms and values. If they cannot break such boundary in the society, they cannot create their own identity. So, the strong bondage of sisterhood among the female characters in the family is to create their own identity.

When a child is born, they are not discriminated because children are beautiful. In this universe, a woman is beautiful creation of god; she is able to handle the family with the help of child. But, she is rich in emotional and intellectual energy. When woman have their freedom and their power, they can achieve their goal in their life. But, man is afraid of these things. So, beginning of her life, she is marginalized in the society. In the beginning of the civilization men resisted women whenever they tried their power and forced them to be subordinates to men and defined women from their point of view. An understanding of the implications of this situation, Lois Tyson points out that:

Patriarchal power is also evident, for Irigaray, in what many thinkers refer to as the male gaze; the man looks; the women are looked at. And it is the one who looks who is in control, which holds the power to name things, the power to explain the world and so the rule the world the one looked at- the woman- is merely an object to be seen. Thus, in a patriarchy, women are merely tokens, masters, commodities in a male economy. (102)

Tyson argues that patriarchy is a male's invention where they invent rules, regulations, norms and values. To stay these rules and regulation women do different types of works. In this condition, a man feels that he had the beautiful woman on his arms in order to express other people. But, they never generalized that woman is also free and autonomous being like all the human creatures. So, in the patriarchal society, every female think themselves as an autonomous and free being like male and challenge those male centered society to get their own identity in the society and family.

From above this prospective, women's personal relationship cannot be understood as male. Sin the male centered societies; the family embodies the principles of selfishness and pursuit of private interest. As such ideology must be challenge by women in the society. Therefore, by acknowledging the urgency of resistance against such repressive male centered society, the novelist strongly presents the close relation between females. By presenting strong bondage of sisterhood among the female characters for their independence and freedom, they should link each other's hand to challenge against patriarchy or male centered society. Such types of relations ensure the liberation for those women from the society.

### III. Assertion of Maternity

Edward St Aubyn presents the maternity as a means of power to challenge the patriarchy. He gives a strong voice to female world by showing it dominating to patriarchal authority. This research examines the struggle against patriarchy for their identity, equal rights and opportunities in every sector through the medium of maternity. In the maternal experiences, woman forgets her pain of rejection from society. But, when they are able to gain their status in the society, they start dreaming freedom. The patriarchy brings anxieties in the women by identifying them as less intelligent, less moral and less competent. Therefore, the novelist offers the experiences of motherhood as a solution to all the problems. So, Aubyn's empowering women to subvert patriarchal hegemony, becomes appropriate to feminist perspective for the analysis of the novel *Mother's Milk*.

While choosing the characters and assigning them the appropriate roles, Aubyn presents females at centre. He clearly presents maternity as the sorting balm to the wounds of patriarchy. In patriarchal society woman, as Gilbert and Gubar argue, becomes the victim of socialization, she has to fight against her (mis) representation in the society which makes her weak. She is made weak by sociology rather than biology. This weakness produces a sort of nausea in her which patriarchy calls insanity. In fact, this insanity is not the disease rather a 'dis-ease' in the society. In the same way, when a mother finds herself lacking child bearing capacities, she faces same problem. Naturally, females are not weak. They are making weak by our patriarchal system and male dominated society. So, to solve that problem, female needs freedom from the threat of male domination and makes a strong bondage between sisterhood and value of female friendship which makes them powerful in the society.

Women from the very beginning of the human civilization are adjudged in opposite of male 'self'; their capabilities and experiences are always devaluated. Females are good caregiver for their children. Thus, girls and women show more responsiveness to babies because they should understand each other and everything for babies and with the help of babies they can fight the patriarchal rules, regulation, norms and values. By creating different kinds of stereotypes, gendered identities and standards, they are subjected to further exploitation. In this way, the novelist strongly and clearly presents maternity as the strong weapon to challenge the patriarchy. Therefore, in this novel the novelist foregrounds the narratives of the female characters to speak against the patriarchy.

In fact, women first find themselves in a position of inferiority during her period. They think that child birth gives them a sense of creative power. The relation with the mother and her new born child are equally variable. The novelist chooses the female at the center to assign their role. Patriarchal ideology tortures them and dominates in every spheres of life. So, the female characters in the novel want to reject such domination in their life. They take maternal identity as the site of power, agency. They prove that maternity is not the burden imposed upon them rather it is the power of agency through which every woman can establish their own identity in male centered society. So, both mother and child collaborate to establish female's identity in the family and society.

The novelist shows that motherhood is a power through which woman can establish her identity. It is the more powerful than all the biological strength amidst the disempowering social experiences. In the male biased society, in which females are always treated as passive, less intelligent and less moral. So, maternity helps to

establish their own identity. In a sense, maternity creates females' new identity in the society.

Similarly, Mary, Eleanor and other female characters are dominated in the family in the first phase. But they are able to fight patriarchy through maternity and sisterly solidarity. By projecting the strong bondage between the female characters in the novel, the novelist creates the strong cooperative relation among each other in the male centered society. They are suffering and being dominated in every field in the society and family. So, they dream of equal rights and equal opportunities in the society. For equality and opportunities in the society, sisterly solidarity and motherhood play important role. From the maternity and sisterly solidarity, women can create own identity in the society.

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