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– Man Bahadur Bhandari

Tribhuvan University

Victimization of the Females in Golding's *Free Fall*

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By

Man Bahadur Bhandari

Central Department of English

Kirtipur, Kathmandu

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Central Department of English

Tribhuvan University

Letter of Recommendation

This is to certify that Man Bahadur Bhandari has completed his dissertation entitled “**Victimization of the Females in Golding’s *Free Fall***” under my guidance. I recommend this thesis to be submitted to the Research Committee for final examination of viva voice.

Dr. Rebati Neupane

Supervisor

Central Department of English

Tribhuvan University

Central Department of English

Tribhuvan University

Letter of Approval

This thesis entitled “**Victimization of the Females in Golding’s *Free Fall***” submitted to the Central Department of English, Tribhuvan University, by Mr. Man Bahadur Bhandari has been approved by the undersigned members of the Research Committee.

Members of the Research Committee

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Internal Examiner

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Examiner External

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Head

Central Department of English

Date:...../...../ 2011

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Abstract

The present study attempts to analyze the different modes of female exploitation and their suppression perpetuated economically, mentally and socially by the males from within and outside the family. Marxist Feminism has been chosen as a theoretical tool to examine how women have been exploited socio-economically, sexually and politically for ages. Marxist Feminists focus much on how woman are the victims of differences created by patriarchal socio-economic environment. The unpaid wage in domestic work, low wages in industry and their economic dependence on the males have made all female characters such as Ma, Beatrice, Taffy and Miss Pringle in the novel, *Free Fall* live with alienation, repression, domestic, sexual and mental violence. They are in a sense sacrificed for the desire, pleasure and satisfaction of male members such as father, Mountjoy and Watts- Watt. They can not oppose the males because they have already been trapped in the structure of capitalist patriarchal society.

TABLE OF CONTENTS

	Page No.
Acknowledgements	
Abstract	
I. Marginalization of the Females	1
II. History of Women's Suppression	20
III. Victimization of the Females	27
IV. Subordination of the Females	48
Works Cited	

I. Marginalization of the Females

This research focuses on the victimization of the females in Golding's *Free Fall*. It attempts to explore the lower status of women in British society where the patriarchal norms and values are dominant. The status of working class women in patriarchal British society is very pathetic. They have been treated as commodities. Capitalistic system and dominant patriarchal mindset have left adverse effects in their process of being women. Mountjoy's relationship with Beatrice and Ma's conditions after being abandoned by her husband reflect the functioning of patriarchy and pervasive practice of commodification and exploitation of women under capitalism.

In the novel, the suffering, domination and violence experienced by Beatrice is because of the prevailing gender biasness. She is taken as the beautiful, virgin and dedicated girl by Mountjoy at the very beginning. But as he sexually seduces her, he leaves her. Then, he gets married with Taffy. Beatrice can not go outside from his love. She suffers from the insanity as she waits for him for seven years but during that time he never appears in her life. Being a female in the capitalist society, she is not allowed to marry some other person who loves her. The patriarchal ideas have become the hindrances for her freedom and justice. She also suffers from the economic dependence upon male members in the family and society. She does not get proper place and job because she is a woman. Since she is an unmarried woman, there seems to be no respectable means of earning a living. She is also excluded from the public world of work.

Similarly, the life of Ma is limited in capitalist patriarchal society. She suffers from alienation and faces numerous domestic problems for low wages or no wages even outside the house. Her husband who seduces her never comes to support her and his son. Ma can not leave her son, Mountjoy since child caring is one of the primary

tasks of the females in the patriarchal society. She could not get proper job. She is paid two third of male wages in industrial area where both male and female workers are involved for the same job. She is neither economically free nor can she get any aid from capitalist patriarchal society. Therefore, she has to sell herself to survive and to take care of her child. She becomes a prostitute because of poverty, male sexuality and unjust economic system. At last, she is alienated from family, society and whole surroundings. In the novel, Miss Pringle who works at school, her economic independence means bare survival rather than fulfillment. Male members in school, home and the society are dictators. She does not have any pleasure in her work. She is forced to act in compliance with the desire of Watts- watt. She sees freedom but can not experience it. She gets nothing she strives for. Her interests, desires and works are defined by the patriarchal capitalist society. Various traumatic experiences finally lead her to madness. Therefore, she always lives with the profound sense of separation and alienation.

Taffy, the next female character in the novel, is depicted as a dependent and helpless woman. Before her marriage, she has to take care of her father and other male members in the family and after marriage to her husband, Mountjoy and her child. She is used and manipulated by her husband who takes her as the sexual object for pleasure. In a world in which domestic duty of her is not paid, her economic dependence upon her husband remains as a dominant. Her participation in the workforce has not changed her work load inside home. Mountjoy is the head of the household and it is his name that is associated with the production. However, it is not uncommon for her to take over the running of family business. The dual role of her as worker inside and outside the home imposes her enormous strain and tiredness. Since home is primarily regarded as work place by patriarchal society, little attention has

been paid to her work. Furthermore, it limits her desires and choices regarding work, leisure and participation in the public affairs.

The females like Beatrice, Ma and Taffy and Miss Pringle are in a sense sacrificed for the pleasure of the men. The male customers like Mountjoy, his unknown father and Watts-Watt come to exploit, dominate and victimize them. They lack all moral and humanitarian values. The females can not oppose because they have been trapped in the structure of capitalism and patriarchy and if they oppose, their survival itself becomes difficult. The irony of their life is that they work for survival but they get victimized because of overmuch work and inhuman treatment of their male customers whom they have been serving. Their work itself becomes the cause of victimization instead of survival. Therefore, *Free Fall* shows the extremity of the inhumanity in capitalism where women especially of lower strata have to suffer.

The novel *Free Fall* depicts the suppression and subordination of the females. Golding thinks that the real happiness of females can be achieved within the females' intimacy but not within the male notions of intimacy. This novel has highlighted that marriage and love do not bring happiness to the lives of females in the capitalistic patriarchal society. The society has created the burden upon the life of woman. The females are left to take the loaded responsibilities and they have no way to improve their own personal status. Therefore, love and marriage in the patriarchal society are the hindrance to develop the personal career of female life. It is also a form of suppression.

The research projects on how women are oppressed in modern male dominated British society. In patriarchal society a woman is dependent upon man throughout her life. She does not enjoy freedom and independence. The male ideology has hindered and prevented women's productive and creative possibilities. Inequality

is established through the effort of powerful individuals and institutions. This study explores how women have been exploited socially, biologically and economically in Golding's world. It also probes what it means to be a woman.

The researcher attempts to explore the underlying structure of exploitation and victimization of women under capitalistic-patriarchal social system. Victimization of the females in the novel takes the form of objectification of the workers. To unveil this problem the researcher takes the help of Marxist Feminist's theoretical insights in this research work.

Feminism is a school of thought which tries to dismantle the patriarchal social norms and values which have dominated women for years. It, as a movement, declares that women are also human beings like men. It focuses on economical, political, educational, psychological and religious equality. It also opposes gender roles, stereotypes and discrimination against women. The basic view of feminism is that western civilization is pervasively patriarchal which subordinates women to men in all cultural domains. From the Hebrew Bible and Greek philosophic writings to the present, the female has been defined negatively as a kind of non-man assuming that she lacks male potentialities. In the process of socialization she internalizes the patriarchal ideology.

The researcher has chosen Marxist Feminism as theoretical tool to analyze the text. Women have been exploited socio-economically, sexually and politically for ages. Marxist Feminists also focus much on how women are the victims of differences created by patriarchal socio-economic environment. Its purpose is to give an insight to liberate women from economic and gender oppression. For this purpose the theory attempts to show how women are victimized in the patriarchal capitalist society. This doctrine redefines women's activities and goals from female centered point of view. It

also refuses to accept the cult of masculine chauvinism and superiority that reduces women to a sex object, a second sex and submissive others. According to the Marxist Feminism, women are used as commodities in the capitalistic society. Women especially having lower status in the society are made to sell themselves for their survival. Women workers are purchased and sold according to the capitalistic desire.

Capitalist social system is the main cause of women's oppression in the society and its way out is to dismantle the capitalistic social system. Capitalism gives rise to economic inequality, dependency, political confusion. It ultimately creates unhealthy social relations between men and women which is the root cause of women's oppression. Gender inequality is the production of capitalism and determined by capitalistic mode of production. Women's situation in the society can not be understood in isolation from its socio-economic context. K.K Ruthven writes:

Marxism identifies capitalism as a material base of a class system which is the source of all oppression and holds that the specific subject of women will end necessarily in that general dismissal of oppression which is to follow the destruction of capitalism. (95)

The patriarchal ideology always encourages women for traditional roles as wife, daughter and mother as ideal one. Patriarchy is a social system in which structural differences in privilege, power and authority are invested in masculinity and the cultural, economical or social position of men. In such a way the masculine in the society has come to be identified as active, rational and creative. What is woman and how she is constructed differently from man is that man defines the human, not woman.

Women's economic dependence on men grows with the increased separation of home and work. Employment for middle class woman is almost non-existent. The

wife is seen as the purely ornamental symbol for her husband. In a world in which domestic duty of the female is unpaid, her economic dependence upon her husband remains as dominant.

Private property and marriage form a kind of inseparable trinity. Each is the evil in itself. None could, therefore, be eradicated in isolation. Thus, to stop the married woman being treated as the property of her husband, it is necessary to abolish not only marriage but also private property. To abolish private property, it is necessary to remove the major source of individualism and male's selfish gratification.

Except housework, women have to perform their natural work. One of them is child caring. In patriarchal society, childcare is also women's essential work. They give birth and bring up the baby. But male members do not take it as a vital work. If any woman does only child caring in the house, she is called jobless. Women give birth, the mother of any child is always known. However, the identity of the father is never certain because a woman could have been impregnated by a man other than her husband. Because of men's dominance within the family, they also control women's bodies and sexuality. Women who are married become almost their husbands' property. So, females are made and regulated to be submissive, dependent and inferior.

The women have to obey and follow with what the secondary roles and duties they have been assigned with. They should be virgin, beautiful, dedicating and dutiful to bear and rear the children. They should also be engaged with household chores and give a satisfaction and pleasure in sexual intercourse while their own need and desire is unwanted. Whenever men want, they have to be ready. But their own condition of availability and interests are undesirably discounted. If any of above mentioned

characteristics are not found in a woman, she is thrown out from the social boundary accusing of an outcast, whore and prostitute. The victimization of the female is because of the prevailing and pertaining gender biasness functioning and programming of conservative religious and cultural dogmas deprivation and inaccessibility to socio-economic rights and freedom.

Lack of educational, economic, social and political power makes women vulnerable. The female is taken only as a machine to produce child. Having no income source, financial security and social priority, she has to sell herself in the market where the agent is again male.

Within any class, women are less advantaged than men in their access to material goods, power, status and possibilities for self actualization. Men enjoy women's flesh, their beauty and their submissive outlook. Men think that they are physically and mentally strong. They, therefore, are thought to have been able to exploit women in the name of protection, care and love. The causes of the inequality lie in the organization of capitalism itself. Women of the bourgeois class are not propertied but are themselves at the deepest level of the art of passion. They also provide emotional, social and sexual service for the men in their class.

Women have been deprived of employment and financial gains. Men go to work, earn money and give their wives money and materials. The patriarchal rules have always defined women of their rights, desires and sensibilities. It does not think women have power to handle themselves. The women who are victimized by patriarchy ideology think women have to be supported by males.

The industrial area of production exploits the females by providing them low wages for their labor. They are paid two thirds of male wages where both male and female workers are involved for the same job. There is the strong idea that women

work more slowly and inefficiently. It is clearly a way of limiting their success and their opportunities.

The subjection of women is brought about not by their natural inferiority but by their classification as intrinsically inferior by a male dominated culture they can not avoid living in. The rival forces which compete discursively for the possession of woman used is called nature and custom. What enables a girl to become a woman is not simply the pubertal transformation of her body but the socializing processes of culture which influence how she thinks of herself and try to dictate what she ought to do with her life. K. K Ruthven says:

Women are not inferior by nature but inferior by culture. They are acculturated into inferiority. If woman is simply a female sexual essence in the domain of nature, she would be also be able to speak her own meanings and experiences, provided she is able to communicate in a language free from patriarchal interference. But woman is not an essence rather a construct in the domain of patriarchal culture as dispersed subject. (9)

In patriarchal society, sexual differences cause sexual discrimination and repression. Because of the biological differences, women are compelled to live a poor life. By providing emotional and sentimental education, the male oriented society makes women emotional and sentimental. Then, men claim that women can not be rational and intellectual.

Women are treated as commodity in the capitalist society. They see freedom but can not experience it. In family, their voices do not get any place where her husband, son, father and male members are dictators. Their relatives, supposed nearest persons try to impose their desire upon women. Therefore, they feel alienated

from nature and surroundings. Working class women are more suppressed than the higher class women because they are treated badly by the higher class men and women. Working class men also try to manipulate them according to their will. But bourgeoisie women suffer only from the male members of their own class. Similar is the condition of black women. First of all, they have to suffer from racial discrimination and then, by the patriarchal discrimination.

Education does not itself challenge female's traditional role in the society. During education, all most all girls receive stressed domestic skills rather than attempting to broaden their horizons. Women's colleges are sought to produce educated wives and mothers rather than independent women. So, new forms of employment frequently involve new forms of exploitation. Most of the females who enter in paid work, their economic independence means bare survival than fulfillment.

Marxist feminists see the similarities between male and female in the family with bourgeoisie and proletariat in the society. Husband, father or son in the family is like bourgeoisie and wife, mother or daughter in the family is like proletariat in the society. Women are suffering not only within family but also outside of it. However, family is initiating point of domination to women. They are being exploited in the society on the basis of patriarchal norms and values which are the constructions of economic power position. Women are unable to practice their freedom and desire. Their needs and feelings are condemned to be suppressed. The property is in the patriarchy which believes that there is no desire of women different from the males. Therefore, women are being exploited sexually, psychologically and physically. The root cause of such oppression is economic system of the society itself.

Before marriage and after marriage, women become the victim of sexual exploitation. Marxist feminist Catharine Mackinnon compares sex to work, capitalist to

man, worker to woman, commodity to sex or woman, capitalist accumulation to male sexual desire. There is no place for women's sexual desire in the society. If a husband or boyfriend wants to have sexual relationship, then, that is the desire of wife or girl friend also. Tong brings the concept of Marx and Engels and sees marriage as a form of prostitution; Engels implicitly accepted that services that can be prostituted are not limited to sexual service. Childcare and emotional supports are also the services sold by prostitute wife. Therefore, in patriarchal society husband-wife relationship is like pimp-prostitute relation which is similar to the bourgeoisie-proletariat or employer-employee relationship. Marriage relation itself is the beginning of prostitution.

Prostitution begins with marital relationship because a wife sleeps with her husband whenever he wants. It does not mean that before marriage women do not suffer from sexual exploitation. For her survival, she sleeps with a man. She is helpless since she does not have money. Male has money so that it protects him. The lack of the money for the female in the same participation is a great curse. Women are compelled to adopt the profession of prostitution. They are paid less than men although "When a man took a woman he came to live in her household activities" (Tong, 47).

Men exploit women in home. Then, they are treated as weak and passive. They are paid less than sufficient for survival. To survive in the society, they are compelled to sleep with the males who give money. They have to do according to the will of men; it may be sexual, emotional, physical and psychological. Men use women whenever and wherever they want. Man can buy a woman easily as the capitalist can buy a worker. So, women are commodity for men in the patriarchal society. They are also the source of economy in the family. Sometimes males do not care about the problem of family then; women should struggle for the survival of her and children.

And in working place they do not get proper salary for survival. Then, they are compelled to sell their flesh. The economic condition of unemployed or underemployed women explains why they like labors sell themselves to others.

Therefore, prostitute like labor is a class phenomenon:

There is a bourgeois demand for prostitute and as long as most women are paid to no wages or inadequate wages economically dependent will sell their bodies to men in order to support themselves and in some instances, their children. Thus, to fight capitalism is also to fight prostitution- whatever form it takes, including marriage because most women will not have access to meaningful work at decent wage until the capitalist system that depends upon their exploitation is smashed.

(65)

End of the capitalist system is also an end of patriarchy. It is also the end of prostitution. Prostitutes are also alienated in capitalistic society because they are treated as if they are commodity. As the wage labors are estranged from their work, themselves and human beings, nature prostitutes are also alienated from all the aspects in the society. Tong gives the reason why prostitutes are alienated:

Selling oneself, whether as a wife or a prostitute alienates ones from one's work because that work is done for another, not for oneself. This concept is particularly applying in the case of the prostitute, for what she is selling is what is closest to her; her body, her sexuality. So, under capitalism, worker sexuality becomes a commodity. (104)

Both wives and prostitutes are alienated. Their essential human capacity is alienating. Both become dehumanized. Their real existence and proper value as a person is turned and reduced into market value. How much they can sell that much

they can get benefit. Selling and buying becomes the surviving method of their lives. Males examine as if they are sellable commodities in the capitalist market. To end this treatment, first of all, women should get economic independence. If the economic basis is changed, the women will get full freedom which will be an end of patriarchy also. "Patriarchy can not be ended without the fundamental economic change" (Bryson, 258).

Domestic labor to capitalism is related to the kind of political action that might be taken by women. Thus, some feminists argue that domestic labor does produce value in the same way as the other forms of productive labor. The role of the house wife is as strategically important as the factory worker. So, home itself can be seen as a site of anti-capitalist struggle for woman. The housework done by women not only represents a personal service to individual men but also serves the interests of the capitalist economy. It is by reproducing and maintaining the workforce in a particularly cheap efficient way.

The unpaid work performed by women in the home is connected to the wider economy. The family under capitalism continues to perform important economical, ideological and psychological functions in which any overall strategy for change must take into account. It is, therefore, in principle allowed the actual economic situation of women to be addressed rather than assuming that domestic work is important issue that will automatically be resolved after the revolution.

However, it seems that women's domestic responsibilities do mean that they are less able than men to defend their own economic interests. In particular, their labor is more likely than that of men to be labeled unskilled and therefore worthy only of low pay and status. Marx had claimed as capitalism developed, employers would increasingly seek to simplify the labor processes and replace skilled with unskilled

workers. The entry of women and children into the workforce was a reflection of this process. Phillip and Taylor have, however, argued persuasively that far from being objective and neutral, skill is frequently an ideological category which arises from the struggle of men to maintain their dominance in the sexual hierarchy. Men have frequently been able to resist the deskilling process and to displace this into women.

Bryson says:

Women are not paid less simply because they are unskilled but because working class men have succeeded in protecting their own interests at women's expense, they have been able to do this because dominant attitudes label any work done by women as inherently inferior to that done by men. (241)

Therefore, this study unveils the position of the females in British society where they have been victimized in the hands of capitalistic and the patriarchal ideology.

Women in capitalist-patriarchal society do not have equality and freedom. They have been made dependent on the males in terms of their financial opportunities. The family property is owned by the males and the females do not have any property rights. They have been compelled to serve men for their survival. They have been forced to work as Prostitutes, sex workers and unpaid domestic servants and low paid wages.

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II. History of Women's Suppression

The environment is mirroring the nature of women's traditional social roles of child caring and homemaking performed in the localized family space. Budget matters, child caring, food shopping and maintenance of the home have traditionally been regarded as women's activities. But politics, major decision making and earning money have been designated as men's work. Women have been traditionally taken a much smaller role than men at every level of the society. The female power has been undermined when societies developed settled agricultural life styles. Even the urban and modern environment is no exception to this pattern.

Women's increased participation in the work force has not changed their workload inside the home. The dual role as worker inside and outside the home imposes enormous strain and tiredness. It limits them from other choices regarding work, leisure and participation in public affairs. Home is regarded as their workplace in the patriarchal society. So, little attention has been paid in their work.

Traditionally, women's lives have been imagined in relation to men's lives as the daughters, mothers, mistress, and wives of men. They have in consequence been imagined in terms of either good girls or bad girls. These are the man-made taxonomies which use binary categories in order to classify women as sensuous roses or virginal lilies, pedestal led goddesses or downtrodden slaves, Eves, or Marys, Madonnas or Magdalenes, damned whores or God's police. Distinction is made between apparently archetypical images of the great mother whose function is to reinforce the sexist view that true happiness is based on true womanhood and feminine subordination. K.K. Ruthven says:

Women in the past were considered as perceived as inferior and second class where men were perceived as the superior beings. In the

name of so-called culture and religion, women were obliged to endure and accept male domination. As inferior beings, they had been assigned subordinate and peripheral position in the society. It was believed that women were made for men and expected to serve the males. (28)

In medieval society, the growing numbers of women marriage became an economic necessity. Then, dependence on their husbands increased. But for the unmarried women, there seemed to be no respectable means of earning a living. Moira Vincentalli writes:

Between the fourteenth and seventh centuries the skilled artesian trades were increasingly controlled by guilds to which women had very limited access. Equally the apprenticeship system was mainly devised for young men. (46)

The seventeenth century was the extreme turmoil and questioning of traditional authority. The questions of authority in state and family were intimately linked to the politics of that time. Conservative defenders of absolute monarchical power argued that the authority of the king over his people was sanctioned by God and nature exactly the same way as that of a father over his family. This meant that patriarchy is the rule of the father in the home. It was used as the justification for a parallel power in the state. Men were taken as independent and rational individuals capable of perceiving and perusing their own self interest. But women were taken as weak creatures that are unable to escape the curse of Eve. Their interests were bound up with those males of their family. Therefore, they had no independent political rights. Vincentalli says:

In Europe, women were often involved in family workshops and parties that were run as small scale business. This shows that in seventeenth and eighteenth centuries, they often headed the business after their husbands died. But as ceramic production moved into larger scale manufactories with increasing specialization, women began to be associated with certain types of work. (87)

In the years of the eighteenth century, the arguments for women's rationality became less important than belief in their innate weakness and dependence on men was strongly highlighted. Bryson says:

There was indeed a strikingly widespread consensus that the principle of rational individualism was not applicable to women, for it was held that by their very nature women were incapable of the full development of reason. The idea was that women are essentially creatures of emotion and passion who have an important role to play as wives and mothers, but who are biologically unsuited for the public sphere. (18)

Women's economic dependence on men had grown with the increased separation of home and work. Employment for middle class women was almost non-existent. The wife was seen as the purely ornamental symbol of her husband's success. In a world in which her domestic duties were unpaid, economic dependence of a woman upon her husband remained as a dominant.

Private property, religion and marriage formed a kind of unholy and inseparable trinity. Each was the evil in itself. Each upheld the others. None could, therefore, be eradicated in isolation. Thus, to stop the married woman being treated as the property of her husband, it is necessary to abolish not only marriage but also

private property. To abolish private property, it is necessary to remove the major source of individualism and male's selfish gratification.

A husband or male did not simply use legal or physical coercion to dominate his wife or female but insisted on controlling her mind, demanding her love as well as her obedience. Bryson says:

Family was the means of male domination. Women were isolated and stultified with their children, with their fire and food processing. They were reduced by their despotic husbands to a state of stupidity and apathy, rendering the incapable of a greater degree of happiness than that of the brutes. (34)

The role of women in business in the eighteenth century in Britain is obscured by their legal position. Unlike most other European countries, married women had no legal financial independence. The woman's property and even her earnings were legally of her husband.

In the nineteenth century, in Britain, women worked as unskilled laborers in the industry. Sometimes they worked as an assistant to men. The industrial area of production exploited female labors. Their wages formed an important source of income for working class families in the potteries. For employers, female labor had the advantage of being cheap labor. Women were paid two thirds of male wages for the same job. There was a strong idea that women worked more slowly and insufficiently. It was clearly a way of limiting their success and their opportunities.

Prostitution was a clear consequence of both male sexuality and the unjust economic system that drove some women to such desperate measures. All women were united by a fear of rape. Society as organized today under the man power is one grand rape of womanhood on the highways, on prisons, asylums, in homes, alike in

the world of fashion and of work. Prostitution is a product of poverty, legal powerlessness and male sexuality rather than the fault of the women themselves.

Women's opportunities were restricted by marriage.

In the mid-nineteenth century, the increasing number of middle class women were excluded them from the public world of work. Opportunities for middle class female employment were very limited and a post as governess was the main option. By the end of the nineteenth century, opportunities were still far from equal. Education for girls and women had expanded at all levels. This in turn generated a demand for teachers that gave middle class women a new source of employment. However, improved education did not in itself challenge their traditional role in society. During the elementary education, all most girls received stressed domestic skills rather than attempting to broaden their horizons. Women's colleges were sought to produce educated wives and mothers rather than independent women. Similarly, new forms of employment frequently involved new forms of exploitation. Few women succeeded in the professions. Most of those who entered paid work, economic independence meant bare survival rather than fulfillment. The single largest occupation, for women in both America and Britain, remained domestic service. In America, a majority of black women still worked in the fields.

In the twentieth century, although many more women entered in art schools, relatively few chose to study sculpture. It was the most male-dominated area of fine art training and women had to be very determined to succeed. Ceramics was much more accessible to women. The small scale sculpture or figurine offered the opportunity for three dimensional works without contravening gender norms. But the popularity of this art form was short lived. In Britain in inter-war year's figures were

made by women and probably bought by women. They were quickly marginalized in the art scheme of things.

History was therefore the process by which men became fully human and developed production. In the past, men's strength had enabled them to subordinate and exclude women. But increased specialization and the division of labor was enabling women to enter industrial production. However, women are paid low wages. The boundaries of the economics and politics to examine women's oppression remained as the significant in the home, education and media. All women are oppressed in these areas of life. Working class man could be himself be an oppressor of his wife that is male domination under class rule.

Feminism as a movement started only after Second World War especially in the decade of 1960s when the voices of minorities like African-American, Jewish emerged as the movements. So, the 1960s was the beginning decade of its institutional development. Earlier also feminists felt that females are in fact made inferior not by nature but by the social mechanism. Feminism focuses on physical, economical, political, psychological and religious equality and opposes gender inequality, stereotypes and discrimination against women based on the assumption that women are passive, weak and physically weakness.

The women's movement, either directly or indirectly, created the general atmosphere for change. Feminism's key assumption is that gender roles are pre-determined and woman is trained to fit into those roles. This means that roles like of daughter or mother are not natural but social because the woman has to be trained to think, talk and act in particular ways that suit the role.

The inequalities that exist between men and women are not natural but social, not pre-ordained but created by men so that they retain power. Religion, the family,

education, the arts, knowledge systems are all social and cultural structures that enable the perpetual reinforcement of this inequality. These structures are effective means of reinforcing male domination because they do not appear oppressive. They retain power because the structures convince the woman that she is destined to be subordinated. So, Feminism, as a kind of political discourse, emerged with commitment to the struggle against patriarchy and sexism.

Feminists do not deny the biological differences between men and women. In fact, many feminists celebrate those differences. Feminism, therefore, distinguishes between the word sex which refers to our biological constitution as female or male and the word gender which refers to our cultural programming as feminine or masculine. They are the categories created by society rather than by nature.

Feminists try to explore women's personal as well as common experiences of sufferings, exploitation and oppression and their struggle for independence and liberation. Feminism tries to discover all forms of violence against women in all different socio-economic political contexts. Therefore, the growing movement sought not only to change society's prevailing stereotypes of women as relatively weak, passive and dependent individuals but also to eliminate the subordination, oppression, inequalities and injustices women suffer.

III. Victimization of the Females

William Golding's world represents the dominant patriarchal ideology and raises the problems of gender inequality as well as traumatic experience of the females in British society. The female protagonists Ma, Beatrice, Taffy and Miss Pringle in the novel suffer from economic sufferings, domestic violence, sexual exploitation and physical chastisement practiced by male gender. The novel deals with subordination of women in all socio-cultural domains like family, economy and education.

Women are usually identified as objects for sexual pleasure having no identity of their own. This discrimination for all women goes to capitalism. In capitalistic system, the relationship between the employer and the employee is similar to male and female. It suggests that male stands as a capitalist and female as a proletariat.

In the novel, the male characters are the true representations of the society who claim themselves as pure, civilized, intellectual independent and rationale creatures. However, they are cruel and barbaric in reality. The female characters have been represented as the victims of economical, cultural and social inequalities. So, the realistic depiction of the pathetic condition of the women in the novel reveals the oppression and victimization of women in capitalist-patriarchal British society.

The novel unveils the position of the females in British society. Females have been victimized in the hands of capitalist patriarchal mindset. Women in capitalist patriarchal society are deprived of equal opportunities and freedom. They have been made dependent on the males. The family property is owned by the males and the females do not have any property rights. They have been compelled to serve men for their survival and forced to work as a prostitute, sex workers and low paid domestic servants. So, the novel, *Free Fall* by Golding focuses on how the females are

victimized in British society and to make people aware and conscious of the miserable position of women.

The admiration of Beatrice as a beautiful woman by Mountjoy symbolizes woman as delicate, loving and emotional. But in reality, such idealized image of Beatrice is a trick to suppress her. The status of Beatrice is secondary and supplementary. She has to be subservient and obedient, always respectful to her father, lover or male counterparts. The protagonist of the novel, Sammy Mountjoy, says:

I watched her unprintable, indescribable face and I wanted to say-you are the most mysterious and beautiful thing in the universe, I want you and your altar and your friends and your thoughts and your world. I am so jealousy maddened I could kill the air for touching you. Help me. I have gone mad. Have mercy. I want to be you. (84)

The protagonist, Mountjoy, who falls in love with Beatrice just pretends and says that she is mysterious and beautiful. This is only in appearance. He often pretends to be mad if Beatrice does not care for him. But in reality, he tries to dominate and control her.. Within any class, women are less advantaged than men in their access to marital goods, power, status and possibilities for self-actualization. Mountjoy enjoys Beatrice's flesh, her beauty, virginity and her submissive outlook. He is physically and mentally strong and therefore, is thought to be to exploit her in the name of protection, care and love.

In capitalistic society, the class discrimination exists and it means gender discrimination. Mountjoy assumes that he is the controller of Beatrice. In a capitalist-patriarchal society, sex differences also cause sexual discrimination. Because of the biological differences, Beatrice has been compelled to lead a poor life. By providing

emotional and sentimental education, Mountjoy claims that Beatrice can not be rational and intellectual, rather she is a mysterious. Mountjoy treats Beatrice as more emotional and more mysterious than intellectual one. She is made to be submissive, passive, dependent and inferior. Mountjoy claims that she is his private property.

First I had a claim on her time and she would not go out with any other. Second I was entitled to a similar strictly chaste salute on rare occasions and also saying good night. I am nearly sure that at that moment Beatrice meant her gesture as prophylactic. Boy friends were meant nice boys and therefore – so her reasoning may have gone – if Sammy is a boy friend it will make him nice. It will make him normal.

Dear Beatrice. (95)

Tong says that sex becomes a commodity in capitalism. For example, in the novel, Mountjoy assumes that he is the owner and controller of Beatrice. She has become a commodity to him. He regards her as a terrain to conquer and dominate. Beatrice is compared to beauty and love with perfection to fulfill his vested interests and to dominate her. And Beatrice does not have any agency to stand against such oppression.

Beatrice's life is unsecured. Mountjoy proudly proclaims himself as the only protector, guardian and master of her. But ironically, he himself turns out to be that cannibal and fearsome animal from which she has to be afraid of and scared of.

To Ruthven, gender inequality is the production of capitalism and determined by capitalistic mode of production. In the text, the situation of Beatrice can not be understood in isolation from its socio-economic context. The cultural prominence of gender difference identifies Mountjoy as active, dominating, adventurous, rational,

and creative and Beatrice as passive, timid, emotional and conventional. The protagonist, Mountjoy, further says:

I said I loved you. Oh, god, do not know what that means? I want you, I want all of you, not just cold kisses and walks- I want to be with you and in you and round you –I want fusion and identity- I want to understand and be understood- oh god ,Beatrice, Beatrice, I love you. I want to be you. (105)

Mountjoy says that he loves Beatrice too much. He even prays with god before her that he wants her every time and everywhere. He further wants to join with her in every sector.

The existence of Beatrice is miserable due to the imposed laws and customs by men upon women in a patriarchal society. She in such society becomes the means to fulfill the desires of him. She often becomes the play of him. Her role has been limited and restricted within the four walls of a house. The protagonist, Mountjoy, takes Beatrice as the source of entertainment. He assumes that Beatrice has to please him at any cost.

There is no physical or psychological reason why Beatrice should be inferior to Mountjoy, and yet, throughout the culture she has always been second class citizen. Even when worshipped and adored, she has had no autonomy and receives no recognition as rational individuals, anymore than when she has been abused and denigrated. Biological differences do not provide a causal explanation for her oppression; however her reproductive function has placed her at a disadvantage by typing her to the domestic sphere and associating her with the body. Just as man considers himself superior to nature, Mountjoy being male considers him superior. He says:

She had such clear eyes, such untroubled eyes, grey, honest because the price of dishonesty had never been offered to her. I looked into them, sensed their merciless and remote purity. She was contained in herself. Nothing had ever come to trouble her pool. (87)

Men exploit women in home. They treat women as machine to work and please them. They are paid less than sufficient for survival. Beatrice should be virgin, beautiful, dedicating and honest for what Mountjoy wants to fulfill his desires and pleasure like capitalist desires from his worker and often treats him as the machine to produce goods.

Mackinon compares sex to work, capitalist to man, worker to woman, commodity to sex, capitalist accumulation to male desire. In the novel, Mountjoy represents capitalist and Beatrice as a worker. The sexual desire of him has made her commodity. She is compelled to think that pleasing his desire is her duty and basic work.

Women are treated as commodity in capitalist- patriarchal society. They see freedom but can not experience it. In family their voices do not get any place where her husbands, boy, and father as well as male members are dictators. Mountjoy's mother's lack of economic and political power makes her vulnerable. She is taken only as a machine to child. Having no income source, financial security and social priority, she has to sell herself in the market where the agent is again a male. As Mountjoy says:

I had no dad to pass them onto me and Ma smoked some awful cheap brand that relied on the poverty of its clients rather than advertisement. This is the only feeling of inferiority I can track back to the Row but it was strictly limited, not that I had no dad, but just that I had no

fagcards. I should have felt the same if my parents had been married non-smokers. (49)

The protagonist, Mountjoy, reveals his family history. In fact, Mountjoy never knows who his father is. His mother is prostitute. Mountjoy lives with his mother in the Row Rotten Cottage. So, poverty is associated with them. Except housework mother has to perform her natural work. One of them is she has to do is child caring because it is her essential work in the patriarchal society.

Tong says that women are paid to no wages or inadequate wages. It suggests that they are economically dependent and bound to will sell their bodies to men in order to support themselves and in some instances, their own children. In the novel, Ma gives the birth and brings up the baby, Mountjoy but her husband never takes it a vital work. Rather he sexually seduces her and leaves her forever. He assumes sex and sexuality is not for woman's own ends but for male's pleasure and enjoyment. Sex and sensuality for woman herself is prohibited. Therefore, protagonist's father who is not known to him takes his mother as a sexual object to excite as well as to satisfy his own selfish urges. As soon as he gets entertainment and fulfills his desires physically, sexually and mentally from her, he never comes to help her throughout her life. So, she has been sexually exploited, mentally traumatized and victimized by him.

The father who adopts the capitalist patriarchal rules has always restricted his wife's rights, desires and sensibilities. He does not think she has power to handle herself. Ma who is victimized by patriarchal ideology thinks that she has to be supported by the males. Therefore, she could not leave her son, Mountjoy. Rather she does a great struggle having pain in order to bring up the child.

Ma who is prostitute feels alienated in capitalistic society because she is treated as if she is commodity. As the wage labors are estranged from their work,

themselves, human being and Ma is also alienated. She has been dehumanized and her real existence and proper value as a person is turned and reduced into market value. How much she can sell herself that much she can get benefit. For her survival she sleeps with a man. She is helpless because she does not have money but male has money. She has to do according to the will of men; it may be sexual, emotional, physical, and psychological. Man could easily buy her as capitalist could buy a worker. Besides this, mother should struggle for the survival of her and her child, Sammy Mountjoy. In working place she does not get proper salary for survival, so, she has been compelled to sell her flesh or body.

For the elimination of the oppression of women, capitalistic economy should dismantle the patriarchal social system because it is based on capitalistic system. As workers are alienated from the product, self, other human beings and nature, women are also alienated from self, children and their surroundings. They do not get proper place because they are women. So, capitalism gives rise to economic inequality, dependency, political confusion and ultimately unhealthy social relations between men and women which is the root cause of women's suppression. Gender inequality is the production of capitalism and determined by capitalistic mode of production. Women's situation in the society can not be understood in isolation from its socio-economic context.

The economic condition of Ma is complex labor process. Her body is the site of work and the client who buys a piecemeal ownership over her body to produce male's pleasure mediated through the dissipation of sexuality. As regards the objectification of woman, Mountjoy explains:

Ma had not the business ability or the desire to make a professional anymore. Today she would be classed as subnormal and given the

protection she did not want. In those days, if she had not clad herself in such impervious indifference she would have been called simple. She stalked small but vital sums on horses in the sun. She drank and went to the pictures. For work, she took whatever was available. She charred for chars; she washed and swept imperfectly polished in such public buildings. (14)

Vincentalli says that the industrial area of production exploits the females by paying them low wages for their labor. For example, in the novel, Ma is paid two thirds of male wages for the same job where both male and female workers are involved. There is a strong idea that women work more slowly and insufficiently. So, it is clearly a way of limiting her success and her opportunities.

The capitalist patriarchal system is the main cause of Ma's oppression in British Society. Its way out is to dismantle the capitalistic social system. Bryson says that patriarchy can not be ended without the fundamental economic change. Ma, who lives in the capitalistic society, that creates all kinds of discriminations and injustices to her. She works very hard for the production of factory and to produce large quantity. She works from morning to evening just to survive.

Mountjoy's mother who works in the factory is alienated from the production. She finds the work unpleasant but she is bound to do her work. When the potential source of her humanization becomes the actual source of her dehumanization, she is bound to undergo a major psychological crisis. She is alienated from other human beings because she sees around her co-workers as competitors for job and promotion as the capitalistic economic system encourages. She is alienated from the nature itself because of capitalistic economic system. The most important aspect for elimination of alienation is the end of capitalism.

For the elimination of the oppression of the women like that of Mountjoy's mother, capitalistic economy should be dismantled, which in a sense is to dismantle patriarchal social system. Just as workers are alienated from the product, self, other human beings and nature, Mountjoy's mother is also alienated from family, society and whole surroundings. She does not get proper place and job because she is a woman.

Ma works whatever the work is available. She should struggle for her survival and her child. And working place she does not get proper salary for survive. Her economic situation explains why, she, like labor is a class phenomenon where she is oppressed and victimized throughout her life.

Women are suffering not only within family but outside as well. However, family is the initiating point of women's domination. Women are exploited in the society on the basis of patriarchal norms and values which are the constructions of economic power position. Ma has got a restricted life not only within her family but also in the society. She is unable to practice her freedom and desire.

Ma does not have any pleasure in sex work being as a prostitute. She produces a determinate form of pleasure in a limited period of time according to the desire shaped by purchasing power of the customer. Sex work involves her body which is being used as an object. Since she is forced to act in compliance with the desire of other, the act is coercive. This coercion is less a physically abusive act, than a violation of selfhood for her.

Ma being as a prostitute is a product of poverty, legal powerlessness and male sexuality rather than fault of herself. It is also the consequence of unjust economic system that drives her to desperate measures. Like Ma, all women are united by the

fear of rape. Society as organized today under the man power today is one grand rape of womanhood on the highways, in homes and in the world of fashion and of work.

As Tong says that selling one whether as a wife or a prostitute, alienates one from one's work because that work is being done for another, not for oneself. In the novel, Ma who has been involved in the sexual activity becomes a commodity. The victimization and exploitation of the protagonist's mother is because of the prevailing and pertaining gender biasness.

Ma has to obey and follow the secondary roles and duties she has been assigned with. She is taken only as a machine to produce children. She has to be dutiful to bear and rear the son, Mountjoy, engaging herself with struggle. Having no any income source and financial security, she has to sell herself in the market where the agent is again male. Due to this activity, the result is the achievement of suffering, pain and illness. As she suffers from diseases, there is none to help her. She has no money to treat her health. Neither there is the presence of her husband nor son to take care of her. Therefore, she has no option to live in the world and dies with the traumatic experience.

Ma has been compelled to suffer and tolerate physical violence, sexual exploitation, beatings, psycho-physical deformities, trauma, wounds and scars. Therefore, being female, she suffers from domestic violence, home arrest and deprivation. The unpaid work performed by Ma in her home is connected to the wider economy. The family under capitalism continues to perform important economic and ideological functions. The causes of the inequality lie in the organization of capitalism itself.

The life of worker is always submissive, oppressive and inferior in the capitalist society where his life becomes very tough and hard from earlier age to old

age. In the same way, Mountjoy's mother is marginal, subordinate and represented as subservient to masculine desires and enterprises.

Mountjoy says:

One day, yes, one real day and not in fantasy I should achieve her sweet body. She would be safely mine beyond doubt or jealousy. I turned again and began to chatter out of my unbearable excitement. So I led her away down the path, chattering and laughing, she silent and astonished. (109)

Workers must respect their master and whatever he desires he makes them work in his field. He makes his workers think him as a god and whatever he prefers they must do and complete on time, otherwise they could be expelled from their jobs. So, workers themselves become commodity in the capitalist society. Likewise, Beatrice has to obey and follow what the secondary roles and duties she has been assigned with. She should be dedicating to Mountjoy. Besides this, she has to give a satisfaction and pleasure in sexual intercourse while her own need and desire is unwanted and unacceptable. Whenever Mountjoy wants she has to be ready but her own condition of availability and interests are undesirably discounted. After having sexual intercourse, it is Mountjoy who leads Beatrice away down the path and chattering and laughing, she remains silent and astonished. She remains silent in the sense that she has already realized the hegemony of patriarchal notion where males are superior to females and they have to depend upon the ideology of male's desires and interest. Therefore, she does not have anything to do rather than being silent when her lover is neglecting and not caring her getting satisfaction from the violence imposed on her mentally and sexually.

The exploitation to Beatrice is because of prevailing and pertaining gender biasness, functioning and programming of conservative, religious and cultural dogmas, deprivation and inaccessibility to socio-economic rights and freedom. Lack of economic independence makes her vulnerable. She is less advantaged than men in the society in terms of the access to material goods, power and possibilities for self actualization.

After the seduction of Beatrice, Mountjoy again falls in love with Taffy. He says “She is a girl, her emotions and physical reactions enclosed as a nun”. (110) Mountjoy assumes himself as a rational, civilized, independent and active whereas Beatrice is emotional, dependent, passive, weak and physically helpless. He says:

I had never met Taffy before, but as my eyes got used to the blackout I could hardly believe what I saw. She was dark and vivid. She had the kind of face that always looks made up, even in the bath- such black eyebrows, such a big, red mouth. She was the prettiest girl I ever saw, neat in profile, with soft cheeks and two dimples that were in stunning contrast with her tenor voice and scarifying language. She was dabbing her father’s head with a scrap of a handkerchief and muttering over and over again. (126)

The protagonist, Mountjoy, falls in love with Taffy after sexually, mentally and physically exploiting Beatrice. Then, like his appreciation to Beatrice in the initial position of sharing ideas, he does the same to Taffy. He says he has never seen her before. He describes the physical beauty of Taffy especially facial color, eyes, mouth and dimple which he likes most. He even likes her great help to his father who is suffering and placed in hospital. In appearance he says Taffy is the prettiest girl he ever saw but in reality he is to dominate, control and make her dependent on him.

Mountjoy who is so corrupt, sinful, and showy and hypocrite turns out to be an immoral man by sexually exploiting helpless Beatrice. He loves Beatrice only for sex. After seducing her, he again follows the same path to victimize Taffy. She, being female in the capitalist-patriarchal society has to take care of males in her house. However, she is not paid for her work. She has to take care of her father. As her father becomes seriously ill, she has to serve him taking him into hospital and dabbing his head with a scrap of a handkerchief. The existence of her life is miserable due to the imposed laws and customs by males upon her in a patriarchal society. Women like Taffy in such a society become the means to serve and fulfill the desire of men. Her role is limited within the four walls of a house, caring father in his seriousness.

Women's economic dependence on men grows with the increased separation of home and work. Employment for middle class women is all most non-existent. In the text, Taffy is seen as the purely ornamental symbol for her husband, Mountjoy. In a world in which domestic duty of Taffy is unpaid, her economic dependence upon her husband remains as a dominant.

The patriarchal society thinks that women are naturally inferior to men. Therefore, Taffy internalizes her subordinate position and accepts her role to be passive. Her duty is to please men like her father. Of course, Taffy followed her duties set by patriarchal society without any question and she never tries to challenge it. The male structured society compels Taffy to think that housework and providing service to males is her destiny and she does not think necessary to revolt against this thinking

Private property and marriage form a kind of inseparable trinity. Each is the evil itself. None could, therefore, be eradicated in isolation. Thus, to stop the married woman being treated as the property of her husband, it is necessary to abolish not only

marriage but also private property. To abolish private property, it is necessary to remove the major source of individualism and male's selfish gratification.

When Taffy gives the birth of a child, then Mountjoy reveals his all history about his relation with Beatrice. Then, he starts neglecting and dominating Taffy and tries to move towards Beatrice again. He says "I told Taffy about Beatrice and small cross did it. Taffy had a baby" (190).

Bryson says that family is the means of male domination where women are isolated, stultified with their children, fire and food processing. In the text, When Mountjoy fulfills the desires and satisfaction from Taffy, he starts opening his secret which he never performed before. And to break his good relation from her he says the best love of him with Beatrice. However, he has already left Beatrice for several years after seducing her. Then, after having the child between him and Taffy, he wants to run away from Taffy leaving her alone with a child. Therefore, he tries to do the same thing as his father did with his mother.

Mountjoy who practices masculinity exhibits his masculinity through the violence imposed on Taffy. The violence visits upon his wife. Physical and mental violence is more obvious by product of masculinity and the emotional damage takes its toll. So, Taffy has to please him whatever he wants to have. She has to take care of a child since caring and rearing the child by mother is one of the essential tasks of mother in patriarchal society where so called father is free from such task. He can leave not only his wife but also child. But mother is prohibited for leaving her child. Therefore, Taffy who is married to Mountjoy has become almost her husband's property. So, she is made and regulated to be submissive, passive, dependent and inferior in the patriarchal British society.

Working life and domestic life is intimately intertwined and usually takes place in close physical proximity. Mountjoy is the head of the household and it is his name that is associated with the production but Taffy's name is never recorded. However, it is not uncommon for her to take over the running of family business.

The question of authority in the family and society is intimately linked to the politics. This means that patriarchy is the rule of male in the home which is also used as the justification for a parallel power in the society. For example, Taffy's participation in the work force has not changed her workload inside the home. The dual role as a worker inside and outside the home imposes enormous strain and tiredness in her life. Since home is especially regarded as a workplace for her by the patriarchal society, little attention has been paid in her work too. Furthermore, it also limits her choices regarding work, leisure and participation in public affairs.

The concept of male hegemony is not new in the capitalist patriarchal society. Just like workers themselves realize their inferiority to their owners; women also realize themselves as inferior to males in the society ruled by capitalist and patriarchal norms and values. Taffy being the female in the society consciously or unconsciously consents to her subordination before Mountjoy. She is encouraged to choose her inferior status and accept male exploitation as natural. Males have thought themselves as the ruler of the world. Since the historical time they have made women inferior. Gender inequality is the production of capitalism. Therefore, women's situation just like that of Taffy in the society can not be understood in isolation from its socio-economic context.

Like laborer, Beatrice's life is hopeless. On the one hand, she is jobless so she has to depend up on others; on the other hand, she is loosing her health as the result of torture she gets from Mountjoy. As he says:

None moved. Beatrice sat, looking at the wall, looking at nothing. Her face was in the shadow of her body; but a little light was reflected from the institutional wall and showed some of the molding. Certainly, the bones of her face were all hidden now. The knuckles of her hands seemed more prominent and under the green dress the body had thickened, was the same size from shoulder to hip. (242)

If a worker does not work because of his sickness, then, either his job will be cancelled or he gets no wages. As a result he has to starve. For example, Beatrice who is suffering from insanity goes to hospital. There is none to help her neither from her family and society nor her lover, Mountjoy. Her beauty and charmness of her face disappears because of the exploitation and traumatization in her life. Mountjoy after getting marriage with Taffy and having the child between them again wants to seduce Beatrice, then, he finds her in hospital where she is waiting for death to wipe out her tortures given by him as a gift in her life.

Beatrice suffers from the economical dependence and sexual violence done by male gender, Mountjoy. She does not get proper place and job because she is a woman. For an unmarried woman, there seems to be no respectable means of earning a living. She is also excluded from the public world of work. The boundaries of economics and politics to examine her oppression remain as the significant in the home, education and the media. All women are oppressed in these areas of life.

Capitalist in the society always assumes that he is the one who is powerful not only in terms of money but also controlling and giving job to his workers, despite their low wages and exploitation. Beatrice is in pathetic position, deprived of social and economic opportunities, personal liberty and individuality. She lacks her own identity and is associated with the names of her male counterparts. She is limited

within the confines of domesticity. She lacks social mobility and there is no prospect of personal enhancement. Seeing her pathetic position, Kenneth says:

Who can tell you anything certain? Perhaps you did. Perhaps you hurt her so badly it tipped her over. I should think so. She has been here ever since, you see. Seven years. Your Beatrice is a foundation member. Seven years. Ever since you saw her last. In a condition we think is rather like experiencing continual and exaggerated worry. (247)

Kenneth is a doctor by profession. He tells Mountjoy about the poor health of Beatrice. He even claims that his activities are the major factors of her suffering since he has hurt her so badly for seven years. Beatrice waits him till seven years facing physical and mental tortures. She feels alienated for several years. She is seen to be inferior, dominated, enslaved and marginalized by the capitalist-patriarchal social system. She has become the victim of male's supremacy. She can not make her own decision of what to do and how to do. She is used and manipulated by Mountjoy as well as male's ideology as mere sexual toys and left in the wilderness.

When laborer gets nothing more than pain and sufferings in his life since he does not have rest time from his work and gets exploited in terms of the price he earns. In the same way, the sufferings, tortures, domination and violence experienced by Beatrice represents that she is treated nothing less than the inferior sexes. She suffers from the hands of Mountjoy when he dominates her viewing her as inferior creature. She is totally defeated by the masculine behavior of him with whom the patriarchal social norms and values are highly prevailing. She is left alone when she is tortured by her lover. Being a woman in capitalist patriarchal society, she can not choose another mate. The capitalist-patriarchal social ideals become the hindrances to Beatrice for her freedom and choice.

Feminists try to explore women's personal as well as common experiences of suffering, exploitation and oppression and struggle for their independence and liberation. Feminism tries to explore all forms of violence and oppression against women in different socio-political contexts. It is committed to the struggle against patriarchy and sexism. The growing movement sought not only to change society's prevailing stereotypes of women as weak, passive, docile and dependent individual but also to eliminate the subordination, oppression, inequality and injustices that women suffer.

Masculinity looks differently into different cultures. There are common aspects to its definition across cultures. Anthropology has shown that masculinity itself has social status, just like wealth, race and social class. In Western culture, greater masculinity usually brings greater social status.

Workers are always exploited by their owner, as a result they become poorer and poorer day to day since their master always gets benefit from their labor and heavy work so that he becomes richer and richer. Similarly, women are less advantaged than men in their access to power, status and possibilities for self-actualization. Men enjoy women's flesh, beauty and think they are independence and creative. They are free to choose and do whatever they want to have and get satisfied from women. But women are not free to choose and get satisfied as they wish because their interests and desires are limited to the society. If the male wants to have sexual intercourse he is free to have it but if the female wants, her desire is repressed if the male is not ready. If the female does not want and male wants, he becomes sexually violent. As Mountjoy says:

She was the one who taught scripture and various subjects. She was the form of mistress over us for a year, she was a middle aged spinster

with Sandy hair and the beginnings of a sandy moustache and beard, she was Miss Rowena Pringle and she hated me partly because she was hateful and partly because she had a crush on Father Watts-Watt who adopted me instead of marrying her- and who was slowly going mad.
(194)

In capitalist society, worker's desires, his love towards his family and other people in the society are always repressed and suppressed by his master. In the text, Miss Pringle is a nymphomaniac character. She tries to have sexual relationship but frustrated sexually in her love with Father Watts-Watt. She is a teacher by profession. She wants to get married with Watts but he never cares after he exploits her. Rather he adopts Mountjoy when he is engaged with her. He expresses his love to her but as soon as he fulfills his selfish desire, then, he neglects her. She waits for him even up to her middle age but her desires turn into traumatic experience. Because of sexual repression she becomes mad. Her madness results from the dominant patriarchal society where she lives in. She does not have any option than falling sexually, mentally and physically alienated.

Miss Pringle always lives with a profound sense of separation and alienation. Various traumatic experiences plague her life. She becomes a wanderer. She is excluded from the normal human beings following the path of madness. She has the threat of Watts-Watt's world. Pringle suffers from nostalgia, frustration and sadness that finally lead her to madness.

She is disappointed by all the male characters. They have exploited, tortured and explored her secrecy. The division of private quarrel and public disclosure is at the heart of her victimization. She is circumscribed by male power and it imprisons her. It is, therefore, obvious that Miss Pringle can not have the sexual happiness she

sees all around her. She is exploited in the society in terms of patriarchal norms and values which are the constructions of economic power position.

Like proletariat in his work at capitalist's factory, Miss Pringle is unable to practice her freedom and desires. Her needs, interests and feelings are condemned to be suppressed because property is in the patriarchy which believes that there is no desire of women different from men. There is no place for her sexual desire in the society. If her boy friend wants to have sexual relation then that is the desire of her also. Therefore, Miss Pringle has been exploited sexually and repressed mentally. The root cause of such oppression is the prevalent gender inequality in capitalist-patriarchal British society. Mountjoy says:

For in that way she was a good teacher. She told her stories with the vivid detail you sometimes get from people who you are frustrated mentally and physically. It was years before I saw the stories of the Old Testament in anyway but through her eyes. (196)

Miss Pringle sees freedom but can not experience it. Her voice does not get proper place. Male members in school, home and the society are dictators. She is manipulated and treated badly by Watts-Watt as well as other male members in the society. So, she feels alienation from work, nature and society.

Bryson says that new forms of employment involve new forms of exploitation. For example, Miss Pringle who works at school, her economic independence means bare survival rather than fulfillment. Education does not itself challenge her traditional role in the society. During education, all most girls receive stressed domestic skills rather than attempting to broaden their horizons. Women's colleges are sought to produce educated wives and mothers rather than independent women.

Miss Pringle is oppressed on the basis of unjust economic system paid in her work that drives her to desperate measures. It is clearly a way of limiting her success and her opportunities. It also further justifies low pay given to her. She does not have any pleasure in her work. Since she is forced to act in compliance with the desire of Watts-Watt, the act is coercive. This coercion is less a physically abusive act but more mentally violation of selfhood for her.

The female characters like Beatrice, Ma, Taffy and Miss Pringle are in a sense sacrificed for the pleasure of men like Mountjoy, his father and father Watts Watt. The male customers like Mountjoy and his unknown father appear to exploit, dominate and victimize females. Like capitalists' behavior to their workers, male characters lack all moral and humanitarian values. The females can not oppose because they have been trapped in the structure of capitalism and patriarchy. If female characters oppose, their survival itself becomes difficult. The irony of their life is that they work for survival but they get victimized because of overwork and inhuman treatment of their male customers whom they have been serving. Their work itself becomes the cause of alienation, repression and victimization.

The unpaid work in domestic labor, low wages in industry and academy and economic dependence have made all female characters like Ma, Beatrice, Taffy and Miss Pringle live with alienation, repression, domestic, sexual, physical and mental violence in the capitalist- patriarchal British society.

IV. Subordination of the Females

This study depicts the position of the females in the contemporary British society where they have been subordinated and victimized in the hands of capitalist and patriarchal mindset. Females in the capitalistic patriarchal society can not share freedom and justice with their male counterparts. They have been made dependent by the males on them in all spheres of life. The family property is owned by the males and the females do not have any property rights. They have been compelled to serve men for their survival. They have been forced to work as prostitutes, sex workers and low domestic servants. They follow their duties set by capitalistic patriarchal society without any question and they never try to challenge it. The male structured society compels them to think that housework is their destiny and even outside the house they get low or no wages.

All the female characters in the novel, *Free Fall* are presented as pathetic because they are deprived of social and economic opportunities, personal liberty, equality and justice. They lack their own identity and are associated with the names of their male counterparts. They have no front of their own voice of their sufferings. They are limited within the confines of domesticity lacking social mobility and prospects of personal enhancements.

The life of Ma is limited in capitalist patriarchal society. She suffers from alienation and faces numerous domestic problems for low wages or no wages even outside the house. She is left without her husband's assistance. She can not leave her son unlike her husband does because child caring is one of the primary tasks of the females in the patriarchal ideology. She could not get proper job. She is paid two third of male wages for the same job in which both male and female workers are involved. There is a strong idea that women work slowly and inefficiently. She is neither

economically free nor can she gain any aid from the capitalist-patriarchal society. Therefore, she has to sell herself in order to survive and take care of her child. She becomes a prostitute because of the unjust economic system. At last, she is alienated from sex, son, husband and whole surrounding. All women, like Ma, are united by a fear of rape. Society as organized today is one grand rape of womanhood on the highways, in homes and in the world of work.

In the novel, the suffering, domination and violence experienced by Beatrice is because of the prevailing gender biasness. She is taken as the beautiful, virgin and dedicated girl by Mountjoy at the very beginning. But as he sexually seduces her, he leaves her. Then, she suffers from the insanity as she waits him for seven years. Being a female in the capitalist society, she is not allowed to marry some other person who loves her. The capitalist patriarchal ideas have become the major hindrance for her freedom and justice. Similarly, she also suffers from the economic dependence upon male members. She does not get proper place and job because she is a woman. Since she is an unmarried woman, there seems to be no respectable means of earning a living. She is excluded from the public world of work. The boundaries of economics and politics to examine her remain as the significant in the home, education and the media. All women are oppressed in these areas of life.

Taffy, the next female character, has a very limited existence and social mobility. She is depicted as helpless woman. Before her marriage, she has to take care of her father and after marriage to her husband, Mountjoy. She is used and manipulated by her husband who takes her as the sexual object for pleasure. In a world in which domestic duty of Taffy is not paid, her economic dependence upon her husband remains as a dominant. Her participation in the workforce has not changed her workload inside the home. The dual role as worker inside and outside the home

imposes her enormous strain and tiredness, and limits her choices of work, leisure and participation in the public affairs. Therefore, she seems to have lost her spontaneous confidence in her work and life due to the socio-economic injustices.

Miss Pringle sees freedom but can not experience it. Male members in school, home and society are dictators. She does not have any pleasure in her work. She is forced to act in compliance with the desire of Watts- Watt. She gets the threat of Watts-Watt's world which makes her suppress all her sexual impulses. She is circumscribed by male's power and it imprisons her. She is exploited in the society through the patriarchal norms and values. Miss Pringle who works at school, her economic dependence means bare survival rather than fulfillment. She gets nothing she strives for. Her interests, desires and works are defined by patriarchal capitalist society. Various traumatic experiences lead her to madness. So, she always lives with a profound sense of separation and alienation. New forms of employment frequently involve new forms of exploitation. During education, most women receive domestic skills rather than attempting to broaden their horizons. So, women's colleges are sought to produce educated wives and mothers rather than independent women.

The female characters like Ma, Beatrice, Taffy and Miss Pringle with low wages or poor economic condition suffer from alienation and insanity. They are in a sense sacrificed for the desire, pleasure and satisfaction of male characters like father, Mountjoy and Watts-Watt. They can not oppose the males because they have already been trapped in the structure of capitalist patriarchal society. They have been deprived of employment and financial gains. Therefore, they are exploited, subordinated and alienated by family, society and of the whole surroundings.

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