

TRIBHUVAN UNIVERSITY

**Double Marginalization of Female in Pat Barker's *Union Street***

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in partial fulfillment of the requirements for the  
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Mr. Bhim Bahadur Thapa has completed his thesis entitled “Double Marginalization of Female in Pat Barker’s *Union Street*” under my supervision. He carried out his research from October 2009 to April 2010. I hereby recommend his thesis to be submitted for viva voce.

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### **Abstract**

In the novel, *Union Street*, Barker reflects 70s and 80s life of England. Her selection of seven female characters and their situation encircled the novel touches the issue of double marginalization of female: patriarchy and capitalism. Barker observes the life of poor women as Kelly Brown, Joanna Wilson, Lisa Goddard Muriel Scaife, Irish King, Alice Bell and Blonde Dinah, who have been living near the factory area, north- east England and get involved in the street work for their survival. They are abused and humiliated from males although the females challenge the patriarchal and capitalist society. They live in extreme poverty although they feel happy with day to day activities and are ready to share everything which comes before their life. They can save the 'soul by selling the body'. Living in street at night and involving in prostitution is the destiny of such poor women. Barker raises the issues of freedom and poverty once at a time which gives us the tone of Marxist feminism. In short, the novel depicts not only patriarchy cum domination over poor women but also valorizes their resistance against patriarchy and capitalism.

## Table of Contents

Acknowledgements

Abstract

I. Introduction to Pat Brker's <i>Union Street</i>	1-8
II. Marxist Feminism	9-27
III. Double Marginalization of Female in Pat Barker's <i>Union Street</i>	28-50
IV. Conclusion	51-53
Works Cited	54-55

## I. Introduction to Pat Barker's *Union Street*

Pat Barker's first novel *Union Street* raises various issues of the modern world. Most of the narratives of the novel are related to the female experiences. In Capitalist society, the optimal combination of the elements of the mode of reproduction, from the standpoint of Capital, occurs within the oppressive features that should be examined from Marxist feminist perspective. Marxist feminist strongly protests against the commodification or objectification of women in capitalistic societies. In this study, the novel is analyzed from the perspective of Marxist feminism. It opens the new horizon of the study which tries to criticize the traditional- ideology based stand point of thought. Barker's choice of characters and narratives of seven female characters also shares the philosophy of Marxist feminism.

Pat Barker is one of the important novelists of the late twentieth century England. Her first novel *Union Street* was published in 1982. Barker never knew her father (whom her mother met while serving as a WREN in World War II). She was raised by her mother and grandmother, an upbringing who influenced the themes of her early novels like *Union Street* (1982). In the same way, she wrote *Blow Your House Down* (1984), *Liza's England* (1986) and *The Century's Daughter*, and *The Man Who Wasn't There* (1989). *Union Street* was sold for film rights in 1990. These novels earned her a label as a regional writer only interested in working-class women's lives and many critics and reviewers asked if she could write on male characters as well as she could draw out her female characters.

Pat Barker was born in 1943 in Thornaby-on-Tees, England where she was raised primarily by her grandparents. Barker's grandfather was an important influence on her. As a young man, he had fought in the World War I; towards the end of his life, he became increasingly haunted by his war experience. Pat's grandfather had been

bayoneted during the war, and Pat would see his scars when he went to the sink for washing. His experiences in the war influenced Barker's understanding of the period, making the effect of the war more immediate and personal.

Barker was educated at London School of Economics and has been a teacher of history and politics. Her books include the highly acclaimed regeneration trilogy comprising *Regeneration*, *The Eye in the Door* (1992), which won the Guardian Fiction Prize, and *The Ghost Roa*. When Barker first began writing, she attended an Avron Foundation course taught by Angela Carter. Carter encouraged Barker to write about the subjects she knew best but Carter's influence can also be seen in regeneration in the use of black humor, quasi-vaudevillian vignettes and earthy physicality. *Regeneration* was Barker's 'breakthrough' novel and proved that she could draw finely balanced male characters and appeal to her readers across the board.

Pat Barker's powerful early novels *Union Street* and *Blow Your House Down* earned her considerable praise. Hard-hitting and unsentimental, they are strong and memorable books celebrating the individuality of the lives of 'ordinary' women. The books have bleak background but are energetic and often uplifting without softening the circumstances that her characters have to face. This could serve as a bare description of her remarkable regeneration trilogy, a stunning and memorable series of novels about the impact of the First World War on a variety of characters but notably on Billy Prior, a rebel in many ways. These great novels look at war in a clear eyed way, the wide background of the war is never lost but the narrative focuses on the details of daily life, managing to bring questions of class, gender, sexuality and creation into the chaos of war.

Pat Barker's first novel *Union Street* concerns seven neighboring women near a factory in northeast England. Life for these women is trying: some of them are

married to alcoholics, some are victims of abuse; one is old and near death, another is still a child but has the experience of an adult; all are struggling to survive. The novel starts with Kelly's narration. Kelley and her sister Linda talk about the difficulties of life. Kelly was brutally raped by the male and she lost half sense. She wanders from morning to evening. She left house with the hope of happy life but that could not do so in the street although she shared the pain and pleasure of the street. She dislikes hearing others because she is in deep pain of being pregnant without marriage. Her narratives indicate that she was psychologically frustrated from life. Joanne Wilson is another female character of the novel that is a little bit different from the first. She is made pregnant by a male in the street. She is the neighbor of Kelly. She is hated by her family members and relatives. She is in deep poverty so her life is in deathly crisis. In the same way, Lisa Goddard who is the hurried mother of two young sons miserably waits the birth of her third child. Her husband is going to die soon because of the lack of treatment. In the same way, Alice Bell's narrative shows the lack of social security of London because she was in her old age and waits for death although she lives in the street in poverty. Poverty is the common feature of all the characters of the novel.

Since the publication of this novel various writers and critics have commented on the novel and shared the experience with Barker. In this regard, Mark Rawlinson writes in his book *Regeneration Trilogy* and argues: "Pat Barker has established herself as one of the leading British political and historical novelists of the generation growing up in the wake of the Second World War. This book provides students with an introduction to her work, placing the fiction in clear historical, critical and theoretical contexts" (23). Including a timeline of key dates and an interview with the

author, Rawlinson both establishes the cultural importance of Barker's work and provides an overview of its academic and critical reception.

In her first novel, *Union Street* she uses such elements and challenges the classical routine of writing. In the same way, William Abraham, one of the reviewers of Barker, comments on her novel *Union Street* and argues:

Pat Barker's first novel shows the women of *Union Street*, young and old, meeting the harsh challenges of poverty and survival in a precarious world. There's Kelly, at eleven, neglected and independent, dealing with a squalid rape; Dinah, knocking on sixty and still on the game; Joanne, not yet twenty, not yet married, and already pregnant; Old Alice, welcoming her impending death; Muriel helplessly watching the decline of her stoical husband. And linking them all, watching over them all, mother to half the street, is fiery, indomitable Iris. (2)

In above lines Abraham focuses on the characterization of the Barker. Barker chooses characters from different age group and shares their personal experience in her novel which makes the novel unique and inclusive. It reflects the scenario of the modern world when mainstream feminism has been outdated and Marxist feminism and other types of feminism were entering into the field of literary criticism.

W.H.R. Rivers focuses on the writing career of Barker and states: "She loves to write on the matter of female in which she shares her life experiences and exchanges certain assumption of life. Through the selection of the subject matter, she succeeded to establish her own originality on her writing" (22). The book touches the spiritual softness of the narrative which is beyond certain view of the world and interprets all events in a new concept of thought. In the novel *Union Street* she uses

loose plot and unclear subject matter which provides enormous space for the readers and critics to think and rethink about the novel.

Apart from aforementioned reviews and comments, there are enormous possibilities of comments and to analyze on the novel from new prospective. Marxist feminism is one of that prospective which strongly protests against the commodification and objectification of women in Capitalistic societies. It touches the heart of modern literary theory and forces it to changing with the changing values of the world.

By writing this novel Barker brings out her mother and grandmother's painful condition. Barker's mother and grandmother were suppressed by males and lived without male protection. In the same way, characters of the novel *Union Street* also live without male protection and share the pain and pleasure of life what comes before them. Kelly and her sister Linda live in a corner of the street and wander around the street without any purpose. She was brutally raped in the street and she loses half of the mind. Psychologically, she was in depression. She does not like to work in the factory although she shares the torture and pleasure of life. There is reflection of hippy culture in Kelly's narrative which denies the acceptance of the domination of traditional morality or certain ideology. During the time of cold war, there was crisis of life as well culture. The perception of life was automatically changed and marginalized groups mainly females and colored people threatened the established conventional patriarchy. Female's emancipation is found in the narratives of Kelly. In the same way, Jonna Wilson expresses her difficult life which is similar to the life of Barker's mother. Barker's mother also lived in poverty without husband's help as Jonna Wilson was also made pregnant by male partner before marriage and abandoned in the street. She could not do anything because she became helpless. Her

street life reflects the 70s and 80s condition of life which is based on the problem of day to day life. When we talk about the culture of street it is characterized by uncertain future which we can find in Wilson's narrative. Irish and Alice Bell both suffer from the problems of poverty. Problem of poverty makes people think about their existence and come out in the street. Some significant markers of those Marxist feminist issues are found in the novel *Union Street* which helps to analyze the novel from the perspective of Marxist feminism.

In the novel *Union Street*, Baker uses some significant markers of Marxist feminism which are related to protest against the commodification and objectification of women in capitalistic societies. Her characterization and setting reflects that poverty faced by women in city which is different from the rustic poverty. Her selection of characters suggests that poverty is equal in all aged females either they are old or young. The nature of poverty is deeply rooted in the activities of street. Crime, abuse, rape and suicide happen in the street daily. The news of brutality of the street never touches those people who wander around the street. Street becomes the place of sharing pain and pleasure of life. Iris King one of the characters of the novel, describes his family background and expresses the overview of the assumption of modern life, education and family. In the contemporary time people think only about day to day problems and perform their duties according to that so the foundation of modern culture also is based on the same thing. Iris King is a working-class mother and widow in Connecticut with a job at a large commercial bakery. Still getting over the death of her husband, she lives from paycheck to paycheck as she raises her two children, Kelly and Richard. Also living with her are her unemployed sister's Sharon and Sharon's abusive husband, Joe. Iris and her family live in an area where crimes such as robbery, burglary and assault are commonplace. One of the few bright spots in

her life is her blossoming friendship with Stanley Cox, a nice guy whom she first meets when he comes to her and after her purse is stolen by a street thug. Stanley works in the bakery's staff cafeteria. As their friendship develops, Iris starts noticing a few odd things about Stanley. He cannot sign his name, does not drive, and still lives with his elderly father. It slowly dawns on Iris that he is illiterate. When she innocently tells her boss to clear him from being accused of theft at the bakery, he gets fired as his boss is now concerned that he will be a liability. The loss of his job is an especially troubling development, as Stanley is evicted and has to put his father in a retirement home. His father dies in the home and Stanley feels very guilty over not having a job and being unable to give his father a better place to spend his final years. Stanley is homeless and out of work, but is living in a garage. In his spare time, Stanley invents machines and contraptions, something he has done for many years. Iris's tensions at home become even greater when teenage Kelly announces that she is pregnant. Stanley asks for Iris's help in learning to read and their relationship blossoms. After several triumphs and failures, Stanley successfully overcomes his problem; eventually securing a patent for a machine, he has invented that cools hot pastry. The relationship between Stanley and Iris also has ups and downs. Ultimately, Iris decides that grieving over her husband should not take over her life and finds love again. Kelly has a baby girl, whom she names Estelle. After moving to Detroit and finding success there, Stanley returns to Connecticut for Iris and her family.

This research is a critical discussion of Pat Barker's *Union Street* from the light of how women have been dominated by male ideology and how they have been commodified and objectified in Capitalistic societies because they have been treated as objects, to be admired, to be possessed, and the men of connoisseurs. It examines the implications of reproductive technologies that separate genetic, physiological, and

social motherhood and the victimization of women by the medical and legal institutions. Moreover, this research explores the consequences of the fact that reproductive technologies are for sale and entail the commodification of the process of reproduction and motherhood. So, in the chapter that follows Marxist feminism will be developed as a theoretical tool.

## **II. Marxist Feminism**

Feminism is a school of thought which tries to dismantle the patriarchal social norms and values opposed to the law of equality to liberate women. As a movement it declares that women are also human beings as equal to men. It is a voice against inadequacy, distortion as well as ideology of the males. It is a commitment to eradicate the ideology of domination to establish a healthy and equal society for both male and female. Feminist theory is the extension of feminism into theoretical or philosophical ground. It encompasses work done in a broad variety of disciplines, prominently including the approaches to women's roles and lives and feminist politics in anthropology and sociology, economics, women's and gender studies, feminist literary criticism, and philosophy especially continental philosophy.

Feminism as a political theory sees women and their situation as central to political analysis. It asks why it is that in virtually all known societies' men appear to have power over women, and how this can be changed. It is, therefore, engaged theory, which seeks to understand society in order to challenge and change it. Its goal is not abstract knowledge in the sense that it can be used to guide and inform feminist political practice. Feminist theory aims to understand the nature of inequality and focuses on gender politics, power relations and sexuality. While generally providing a critique of social relations, much of feminist theory also focuses on analyzing gender inequality and promotion of women's rights, interests, and issues. Themes explored in feminism are discrimination, stereotyping, objectification, oppression and so on.

Feminism may be defined as a movement seeking the reorganization of the world on the basis of gender equality in all human relations; a movement which would reject every differentiation between individuals upon the ground of gender, would abolish all sex privileges and sex burdens, and would strive to set up the

recognition of the common humanity of women and men as the foundation of law and custom.

Feminism as a movement declares that women are also human beings equal to men and it is only when both stand together with their hands, can lay the foundation of natural law. Feminism is a voice against the inadequacy, the distortion as well as the ideologies which males have created. Feminism as "movement for women's liberation is a part of the creation of a new society in which there are any forms of discrimination. This society cannot be separated from the process of its making"(Bryson 257). Feminism focuses on economic, political, psychological, social and physical equality and opposes gender roles, stereotypes and discrimination against women based on the assumption that women are passive, weak and physically helpless.

Feminism is an expression of resentment at the treatment imposed upon women. It voices the women's objection to be treated as a door-mat or a piece of furniture meant for the convenience of men. Women refuse to be shifted under oppression and restriction and intend to rebel against the hostile environment in which they live. It is a struggle against the hardship and neglect imposed upon women, "patriarchy continually exerts forces that undermine women's self-confidence and assertiveness, then points to the absence of these qualities as proof that women are naturally and therefore correctly, self-effacing and submissive"(Tyson 85). Feminism struggles against this kind of false creation for the establishment of patriarchal regime. Thus, it is not against the males of society but against their monopoly and dictatorship. It raises question against the long standard dominant, phallogocentric ideologies, patriarchal attitudes and male interpretation on literature, social science,

economics, politics and religion. There is a strong affiliation between Marxism and feminism. Both of them attack the social injustice and discrimination.

Feminism conjures up various images and ideas regarding women's issues. In spite of diversity, feminism is often represented as a single entity and somehow concerned with gender and freedom. *Penguin Dictionary of Sociology* defines "feminism as a doctrine suggesting that women are systematically disadvantageous in modern society and advocating equal opportunities for men and women". The main aim of the feminist movement was to develop women's personalities. Therefore, it studies women as people who were either opposed or suppressed. All women writers, who struggle against patriarchy to contain their womanhood, are generally called feminists.

Though men and women are the products of the same society, man is called cultural beings, where as women considered as wild beings. Men are always overpowered with the sense of "I as man; she is woman in man. I am strong; she is weak. I am tough; she is tender. I am self sufficient; she is needful" (Ruthven 54). Hence women's place in patriarchal circle is precious and unstable. Men thought that it was their right to rule over women. They established the unanimous rules in every aspect of humanity. Their supremacist ideologies taught and encouraged women to believe that they were of less value; they were inferior and unequal to men. They occupied a little or no space in social, cultural, economic, legal or political sphere. They remained usurped, dominated, invisible, insignificant and worthless beings to male supremacy. Most of the societies since the remote past have been built upon the patriarchal foundation and have invigorated and unduly authorized men folk to define the world and society. They defined every aspect of society and culture from their perspective and depicted that in the works of art and literature.

Moreover, all feminist activities including feminist theory and literary criticism have ultimate goal to change the world by promoting gender equality. Thus, all feminist activities can be seen as a form of activism. This activism campaigns on issue such as reproductive right, domestic violence, maternity leave, equal pay, sexual harassment, discrimination and sexual violence. The themes explored in feminism include discrimination, stereotyping, objectification, especially sexual objectification, and oppression.

The basis of feminist ideology is that rights, privilege, status and obligations should not be determined by gender. Feminism, however, is a grassroots' movement which crosses the class and race boundaries. As culturally specific, it addresses the issues relevant to women of the corresponding society. It focuses on physical equality and opposes the gender roles, stereotypes and discrimination against women based on assumption that women are passive, weak and physically helpless. It rejects the idea that certain characteristics or interests are inherently masculine, which are positive and superior and that certain characteristics or interests are inherently feminine, which are negative and inferior.

Marxist feminism is a kind of feminist theory which focuses on the dismantling of capitalism as a way to liberate women. Marxist feminism states that capitalism, which gives rise to economic inequality, dependency, political confusion and ultimately unhealthy social relations between men and women, is the root of women's oppression. Marxism helps us to understand, "how economic forces have been manipulated by patriarchal law and customs to keep women economically, politically, and socially oppressed as an underclass" (Tyson 93). Marxism, which is used to understand the feminist economical, political and social issues, is called Marxist feminism. Thus, the primary task of Marxist feminism "is to create the kind

of world in which women will experience themselves as whole persons, as integrated, rather a fragmented or splintered, beings" (Tong 45). Gender inequality is production of capitalism and determined by capitalistic mode of production. Capitalist social system is the main cause of women's oppression in society and its way out is to dismantle this capitalistic social system.

According to Marxist theory, in capitalist societies the individual is shaped by class relations; that is, people's capacities, needs and interests are seen to be determined by the mode of production that characterizes the society they inhabit. Marxist feminists see gender inequality as determined ultimately by the capitalist mode of production. Gender oppression is class oppression which is maintained because it serves the interest of capital and ruling class.

Marxist feminists believe that capitalism is primarily responsible for class structure in the society. They further challenge the idea that equality is possible in capitalistic system. In capitalist society, the optimal combination of the elements of the mode of (re)production, from the standpoint of capital, occurs within the nuclear family, whose oppressive features have been thoroughly examined in the feminist literature. Under capitalism, the mode of production determines the mode production. This instance does not stem from Marxism's inherent economic determinism but from the very nature of the capitalist mode of production as a whole. Marxist feminism supports the idea that the biological difference can not justify any form of oppression and inequality in human societies because it is not responsible for oppression and inequality between sexes. In capitalist society, the optimal combination of the elements of the mode of reproduction, from the standpoint of capital, occurs within the nuclear family, whose oppressive feature has been thoroughly examined in the feminist literature. This instance does not Marxism's inherent economic determinism

but from the very nature of the capitalist mode of production as a whole. Marxist feminism supports the idea that the biological difference can not justify any form of oppression and inequality in human societies because it is not responsible for oppression and inequality between sexes. In capitalist society, the optimal combination of the elements of the mode of reproduction, from the standpoint of capital, occurs within the nuclear family, whose oppressive features have been thoroughly examined in feminist literature. Under capitalism, production is for profits but not for the satisfaction of needs as the needs of reproduction, for instance domestic slave, wage or salary levels. The capitalist society has suppressed females and does not let them have the good opportunities. Reality has the separate world of females that females have to be compelled to endure anything.

The central characteristic of Marxist feminism is the belief that women's situation cannot be understood in isolation; i.e. gender issue should not be studied in isolation. Rather socio- economic context should be considered while analyzing gender issue. Until and unless the females become economically independent, the discourse on female empowerment remains just a fashionable slogan. Therefore, meaningful improvement in the lives of women requires the change in the socio-economic context. For the Marxist feminist the women's question is product of capitalist society. So, women's liberation requires economic independence and their full participation in the economy. In this sense, Marxist feminist is the product of a happy marriage between Marxism and Feminism. Therefore, male domination over female has to be analyzed on the basis of the class identity of females.

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Some of the renowned Marxist feminists are Catherine Mackinnon, Shaila Ruth, Ann Ferguson, Lise Vogel, Nancy HartStock, Betsy Wearing, Ann Game, Rosebury Pringle, Alexandra Kollonta, Susan Edward, Juliet Mitchell, and so on. Instead, they argue that it is the class structure that is responsible for the oppression and inequality between sexes. Marxist feminists focus on the relation between reading and social realities that focus on historical and social development determined by forms of economic production. The point is that as long as feminist concerns remain focused on the unintended effects of those structural changes while identifying their causes in male dominance alone or in interaction with general capitalist processes like comodification, their structural underpinnings, which require far more theoretical work than is possible are likely to remain unnoticed and unchanged. Ideological differences among about the nature of these technologies and about the meaning of motherhood are not likely to be resolved at this time of transition. Under Capitalism, the mode of production determines the mode of reproduction of different qualities by giving access to education, health care, housing, family size, and so on.

In this regard, Catherine Mackinton, a renowned Marxist feminist argues that Marxism focuses on production and class conflict, whereas feminism focuses on sexuality, and its exploitation:" Sexuality is to Feminism, reproduction:[R]eproduction as well as production [is] a part of the materialism of

society"(236). So, Capitalist patriarchy is the major cause behind the subordination of the females.

Current changes in the conditions of reproduction reflect the development of the forces of production under capitalism and, as such, require a Marxist feminist analysis. In this regard, Sheila Ruth writes, "She takes her direction and definition from values that are her own, born of her own self-perceived qualities and goals as well as those of other women; she contributes to society that which she takes to be meaningful, and does so in her own way"(85). It entails the production of things and the production of life. Production pre-supposes reproduction: the production of life biologically, physically, and socially is part of the material basis of social organization. Barret says "The oppression of women, although not a functional pre-requisite of capitalism, has acquired a material basis in the relations of production and reproduction of capitalism today"(qtd.in Bryson 243).

The interaction of class and gender equalities suggests that they must be understood in their integrity. In other words, modern society must be understood as both capitalist and the patriarchal. In this respect, Marxist feminist A. Jaggar says, "Patriarchy's capitalism is inseparable [...]. Therefore to understand women's oppression, one must lie in extending the Marxist ideas of economic understanding of society to include reproduction as well as production" (qtd. in Bryson 244).

Historically, Within a given mode of production whether or not the organization of production determines the organization of production depends, on the level of development of the productive forces and corresponding changes in the social organization as a whole.

Kinship was dominant in pre-capitalist societies, but the development of the capitalist forces resulting in growth in the productivity of labor and, consequently, the

possibility of surplus production, led to the emergence of private property, social classes and the state, and new kind of social organization: a society in which the system of the family is completely dominated by the system of property. The historically specific structural determinants of between production and reproduction, which makes the latter dependent on the former: "But downgrade the substantive political and economic forces at work in Indian Society at the time" (Price and Shieldrick 388).

Marxist feminism is sub-type of feminist theory which focuses on the dismantling of capitalism as a way to liberate women. Marxist feminism states that capitalism, which gives rise to economic inequality, dependency, political confusion and ultimately unhealthy social relations between men and women, is the root of women's oppression. Marxism helps us to understand, "how economic forces have been manipulated by patriarchal law and customs to keep women economically, politically, and socially oppressed as an underclass" (Tyson 93). Marxism, which is used to understand the feminist economical, political and social issues is called Marxist feminism. Thus, the primary task of Marxism "is to create the kind of world in which women will experience themselves as whole persons, as integrated, rather than fragmented or splintered beings" (Tong 45). Gender inequality is production of capitalism and is determined by capitalistic mode of production. Capitalist social system is the main cause of women's oppression in society and its way out is to dismantle this capitalistic social system.

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production. Gender oppression is class oppression and women's subordination is seen as a form of class oppression which is maintained (like racism) because it serves the interests of capitalist and the ruling class.

A central tenet of Marxist feminism is the belief that women's situation cannot be understood in isolation, i.e. gender issue should not be studied in isolation from its socio-economic context, and that any meaningful improvement in the lives of women requires that this context can be changed. We live in, as Philips says, a "class society that is also structured by gender, which means that men and women experience class in different ways" (qtd. in Bryson 258). For Marxist feminist, gender oppression is class oppression and women's subordination is seen as a form of class oppression. To analyze women's situation in society understanding its socio-economic context is the prime requisite. As the Marxists see the alienation of labor from work, self, human beings and nature women are also alienated from sex, self, children and from whole surroundings. In capitalism, labor is treated as a commodity which can be sold and bought.

Capitalism intensifies alienation and generalizes it throughout all levels of society. The end of alienation requires communism. So, in the society, the end of patriarchal domination requires communism. As the classless society emerges the class discrimination and gender discrimination will be diminished. When the classless society is established, all people become equal and property will be in everybody's hands equally. Then only in such society women get their proper place and equality. In this context K.K. Ruthven writes:

Marxism identifies capitalism (and the modes of production which support it) 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 dismiss of oppression which is to follow the destruction of capitalism. (28)

In capitalistic system, relationship between employer and employee is similar to the commodity and its owner. Capitalists have everything but proletariats have nothing except their labor. This is a wedge for their emancipation. When proletariats come to know that they are exploited, they are not getting proper wage they try to find out where and how they are exploited. Then they revolt against the exploitation imposed upon them. Class consciousness inspires them to revolt against every kind of injustice. They revolt freely because they have nothing to lose but bourgeoisie have everything to lose. Then they establish classless society which is a society of every people. In such society women also get equal chances. Then, hierarchiless society emerges. That is the result of class consciousness.

But capitalists, also represent patriarchy, exercise to create false consciousness to establish their empire. They try to hide all kinds of discriminations and injustice. Workers work very hard for the production of the factory and produce a large quantity but "none of them bore which name or any other mark of their individual contribution" (Tyson 58). So, the workers are alienated from the production itself. They are also alienated from themselves. When they are alienated from the potential source of workers humanization becomes the actual source of his or her dehumanization, the worker is bound to undergo a major psychological crisis" (Tone 44). Therefore, workers are alienated from themselves. Workers are alienated from other human beings as well, because they see around them their co-workers. In this system finally workers are alienated form the nature itself "because the king of work they do, it makes them see nature as an obstacle to their survival" (Tong 44). So, they are alienated from nature itself because of capitalistic economic system. Therefore,

the most important aspect for elimination of alienation is the eradication of capitalism which will help women also to emancipate from patriarchal domination.

For the elimination of the oppression of women, capitalistic economy should be diminished which also dismantles the patriarchal social system because it is based on capitalistic system. As workers are alienated from the product, self from other human being and nature from women are also alienated from sex, self, children and their surroundings. Women do not get their proper place because they are women:

Women are not paid less simply because they are unskilled, but because working class men have succeeded in protecting their own interest 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. (Bryson 241)

They are paid less because of the interest and self-protection of male superiority. They evaluate women as if they were commodity because their sex differs from male sex. Women take domestic responsibilities and outward work is generally supposed to be done by males which is categorized as hard work. By this cause also females are treated as weak: "Women's domestic responsibilities do mean that they are less able than men to defend their own economic interests" (Bryson 241). Therefore, women's interest, capacity and vigor are neglected because, for males, women are commodity as the workers for capitalists.

Women are mostly confined in household activities and they are not allowed to go out to work because their strength, skill, ability are taken inferior to the male intellect which is not real but a general assumption. Women are doing household activities without any pay. Their work plays a vital role in outside work but they do not get any credit. In fact, women enter the productive and important work more than the

males of society. They pave the way for outward activities and make base for industry. This is why, Rosemarie Tong says:

No woman has to enter the productive work force, for all women are already in it, even if no one recognizes the fact. Women's work is the necessary conditions for all other labor form which; in turn surplus value is extracted. By providing current (and future) workers not only with food and clothes but also with emotional and domestic comfort, women keep the cogs of the capitalistic machine running. (54)

Therefore, some Marxist feminists ask for the wage for their household activities. They say that from the production of capitalistic factory or from surplus value some amount of money should be given to women. Maria Rosa Dalla Costa and Selma James, "proposed that the state (the government and employers) not individual men (husbands, fathers and boyfriends), pay wage to housewives because capital ultimately profits from women's exploitation" (55).

The conventional patriarchy views that domestic slave is the true connection of both males and females, which brings the journey with happiness but "the examples of sexual oppression, inequity and violence are hardly far from hand"(Penelope 13). Most women, however, are likely to adhere to a biologically based concept of motherhood rooted not only in ideology but also on their own experience of freedom and childbirth. Empirical research is likely to show a gap between most women's views on the significance of freedom and childbirth as a basis for women's sense of motherhood and personal identity and feminist and scholarly perspectives that stress their social construction. This gap, similar in its social determinants and political significance that identified between pro-life and pro-choice women's views on sexuality, contraception, abortion, and motherhood, is likely to narrow as women's

level of education and structure of opportunities improve. It is not likely to disappear soon; however, as biology posits limits to the social construction of motherhood, experiences is unlikely to become widespread at least in the near future. The feminist understanding of the conditioning that nature exerts upon social reality follows the idealist philosophical and methodological standpoints in its efforts to avoid vulgar materialism. If compared to changes in modes of production, nature changes slowly, for all practical purposes, it can be taken as constant.

Ideological difference among women about the nature of these technologies and about the meaning of motherhood are not likely to be resolved at this time of transition: "A homogenous notion of the oppression of women as a group is assumed, which, in turn, produces the image of an essentially truncated life based on her feminine gender" (Mohanty 95). Women have been nourished in this fashion of male ideology and so they have internalized this male image of women. Marxist feminists strongly protest against the commodification and objectification of women in capitalistic societies. They argue that women have been treated like an object, to be admired, to be possessed, and the men play the role of connoisseurs. Sexual objectifications are the primary process of the subjugation of women. Production produces not only an object for the subject, but a subject of the subject. There is an abundant and growing feminist literature examining the implications of reproductive that underlies the experiences of most people.

In this regard, Marxist feminists Foreman and Jaggar opine that women's alienation is historically specific rather than an unchanging aspect of social relations. It is a production of women's economic dependency and improvisation of human relations under capitalism: "[A] lineation reduces the man to an instrument of labor

within industry; it reduces the women to an instrument for her sexual pleasure within the family” (qtd. in Bryson 251).

Juliet Mitchell, a feminist influenced by Louis Althusser, in *Women, The Longest Revolution* (1966) examines the family based structure of reproduction, sexuality and socialization of children: "Subordination is internalized" (qtd. in Bryson 248) The causes of this inequality lie in the organization of capitalism itself. Generational reproduction of labor of different qualities by giving access to education, health care, housing, family size, and so on are subordinate to the needs of production and have never been fully met.

The awareness has qualitatively changed the biological conditions of reproduction by entirely separating procreation from heterosexuality. A new theoretical concept is needed to capture these changes in the mode of reproduction: the mode of procreation-that is, the combination of the biological elements of the process of reproduction through relations of procreation of the biological elements of the reproduction through relations of procreation separate from sexuality and from the social relations of reproduction. By changing the material conditions of procreation that determine their real identity (i.e. material objective) deconstructs, first in practice, i.e. the material fragmentation of motherhood among women with completion social, genetic, and biological claims over a child and then in thought, i.e. the emergence of competing concepts of motherhood. One of the main tenets of Marxism is that material condition of life determines changes in consciousness. Marxist feminists argue that they forget their exploitation. Claire Tomalin remarks, "Society is wasting its assets if it retains women in the role of convenient domestic slaves and alluring mistresses, denies them economic independence and encourages them to be docile and attentive to their looks to the exclusion of all else"(qtd. in Adams 394). This met

theoretical standpoint does not entail a naive determinism; it simply gives primacy, in the constitution of the social world, to the lived experience of people who, in the processes of producing things and reproducing life physically and socially, daily and generational, transform the world and themselves at the same time.

Technological developments and their use always take place in the context of social relation and power struggles that affect their economic and social effects. Economic and social inequity between the sexes increases and women's subordination in domestic slave, the family and in society in general is intensified. Several kinds of woman-child relations have now become possible: genetic, gestational and not social surrogacy with artificial insemination by the genetic and social father; but not gestational, it entails womb leasing and embryo transplant; gestational and social but not genetic through egg donation or purchase and embryo transplant; the child is genetically unrelated to the woman who bears it, genetic but not social or gestational and exclusively social.

The ability of the poor to form stable relations of reproduction is determined by their access to the conditions of reproduction. "Marx attempted systematically to seek the structural causes behind what as was a system of capitalist exploitation and degradation, and to offer solutions in the spheres of economics and politics" (Habib 528). This, in turn, depends on whether or not they find steady employment.

Accumulation strategies prevalent in different sectors of the economy open and close opportunities for male and female worker. There are all sorts of reasons why men and women enter into different relations of reproduction and why children are raised or not by their biological parents.

Actually women do not get such kind of wage nor is their housework taken as actual work. Therefore, women neither get any respect of their housework nor any

wage. That is the cause of alienation of women's self. In Capitalist society, workers are like commodity and in patriarchal society women's place is also like marketable thing. Males use women as they want and get benefited according to their will.

Actually, capitalists get benefit from the exploitation of women. But there are some Marxist feminists who reject the demand of wage for housework. Housework is related to feeling and emotional for them. In her book *The Economic Emergence of Women* Barbara Bergman advocates dislike for wage of the housework if woman demand wage for housework "the sexual division of labor would actually ossify" (qtd. in Tong 56). On the other hand, if it is not demanded, males dominate females more.

Marxist feminism finds similarities between male and female in the family and bourgeoisie and proletariat in society. Husband, father or male member in a family is like bourgeoisie in the society and wife in a family is like a proletariat in society. It does not mean that women are suffering only within family but family itself is initiation point for women domination. Women are being exploited in the society on the basis of patriarchal norms and values which are construction of economic power position. Women are the victims of men's control "Man's control of women will cease only with the dissolution of the institution of private property" (Tone 49). Women are unable to practise their freedom and desire. Their needs and feelings are condemned to be suppressed because property is in the hand of patriarchy which believes that there is no desire of women different from men's. Therefore, women are being exploited sexually, psychologically and, physically.

Before marriage and after marriage women become the victims of sexual exploitation. Marxist feminist Catharine compares sex to work, capitalist to man, worker to woman, commodity to sex/women, and capitalist accumulation to male

sexual desire. There is no place for women's sexual desire to society. If a husband or boyfriend wants to have sexual relation then that is desire of wife also.

The economic situation of females explains why they, like labors, sell themselves to others. Selling oneself alienates one from one's work because the work is being done for another, not for the self. So, under capitalism female becomes a commodity. Selling and buying becomes the surviving method of their lives. To end this treatment, woman as commodity, first of all women should get economic independency. If the economic basis is changed the women will get full freedom which will be an end of patriarchy also (Bryson 258). Until and unless women get living wages, this dependency and exploitation remain as a social norm and rooted practice. As Jaggar opines, "When women workers achieve a living wage, they are also working a concession from capitalism, they are also women winning economic independency from man" (qtd. in Bryson 259)

Because of the unequal power relationship, females are compelled to do what males want them to do. Men use women whenever and wherever they want. Women are just like the commodity for men, in patriarchal society because men can buy women easily, as capitalists can buy work. Women and men using these technologies are caught between two worlds; entering into relations of procreation, isolated from social relations of reproduction, whose corresponding forms of consciousness are still in the making. This can be said about the biological effects all fixed, fast-frozen relations, with their trends of ancient and venerable prejudices and opinions are swept away, all new formed ones become antiquated before they can ossify. All that is solid melts into air, all which is holy is profaned, and the men and women are at last compelled to face with sober sense their real conditions of life and their relations with their kind. Women's subordination is seen as a form of oppression which is

maintained because it serves the interests of capitalistic and the ruling class.

Bourgeoisie men own the productive and organizational resources of industrial production, commercialized agriculture, and national and international trade. In the process of changing the biological conditions of intergenerational social reproduction, these technologies have established the material basis for the structural separation between the modes of procreation; open to public scrutiny medical intervention, and state supervision and mode of social and physical reproduction, which functions in the privacy of households.

The patriarchal norms of manners, morals, customs and conventions are still prevalent in modern society where the slavish adherence to custom is expressed in the social rituals. For instance, male is a conventional and narrow interpreter of women's duties. Male's blindfolded decisions are based on patriarchal convention and the roles of women in society. *Union Street* illustrates that Capitalism is primarily responsible for class structure in the society and questioning the existence of equality in capitalistic system where, the optimal combination of the elements of the mode of reproduction, from the standpoint of capital, occurs within the oppressive features that should be examined from Marxist feminist perspective.

### **III. Double Marginalization of Female in Pat Barker's *Union Street***

In the novel, *Union Street* Barker raises the issue on double marginalization of females in capitalist cum patriarchal society in the context of 70s and 80s English.

The narrative of the novel is analyzed from Marxist feminist who denies formulating the classical concept of feminism. It incorporates all the cultural issues such as race, gender, class and ethnicity. World politics has been changed with the demand of life of the people. In this regard, one of the characters of the novel speaks, "But Mr. Bell was struggling to sit up. Socialism was more than politics to her. It was almost religion, a way of life" (241). The basic ideology of mainstream feminism has not remained at all because the way of life has been changed.

Kelly Brown, one of the active and victimized characters of the novel, expresses the experience of life of the union street where she and her other friends have been living. In this regard, she says:

She went back to Union Street. And there was Blonde Dinha staggering home, her hair Daffodil yellow under. The drooping light, earlier that night under that same lamp, a group of girls had been playing. Hands linked together to form a circle, they had turned slowly through the misery radiance; and their voices, chanting the half understood words were passionate and shrill. (62)

The above lines clearly show how living in union street is full of miracles where one can observe happiness misery and progress and downward once at a time which is the important characteristic of contemporary culture. In the same sense, Scife states, "There was Whole Street of derelict houses, rows and rows of them, waiting to be pulled down, she points at them" (246).

The openness of the culture has been accepted in the modern time which is different from the traditional concept of the life. In this regard, Goddad, states:

For Irish King Union Street was a move up. For Mrs Bell, it was down. At first, she heard it. The house was dark and drab and it needed so many repairs. The kitchen taps shock and juddered whenever you turned into producing a thin trickle of brown water and a shower of plaster from the walls. (234)

The above lines describe the condition of old mother whose life is confined within a certain boundaries without any sense of freedom. Irish thinks the role of husband's love in life and its motive which is connected with child producing activities.

There is thin connection between poverty and husband's support. In this regard, Bell argues:

Once this is over price of coal'll rocket. And you know what that means. She lowered her head stubbornly: her political opinions were no less passionately held than Mrs. Bell's. They linked her with her country childhood. She had a pig's bladder hanging up in her back kitchen for year after the married George and bunches of herbs. (241)

Above lines highlight the problems of street child which could not be addressed by the state during the time of 70s and 80s. The ideology could not solve the problem of people. In the present time, nobody always lives in a certain ideology so political opinions became worthless. People emphasize individualism which is interconnected with different identity markers, such as gender, race, ethnicity and religion. In this regard, Kelly states, "Paper alone long and not always successful job. Muttering to herself, she, reached up pulled one of her mother's wearers from the airing line. There were sweaters of her own and Linda's there but she liked her mother's better. They

were warmer, somehow, and she liked smell” (4). Kelly thinks about her future and remembers the lifestyle of the street where she and her friends have been living for a long time without any certainties. In this regard, she further narrates:

She searched along the line and pulled down her old working jumper that had gone white under the armpits from deodorants and sweat.

After a moment’s thought rejected it in favor of a blouse, the sort of thing she would never normally have worn at work. It was because of him the man upstairs. (4)

The life of Kelly is run on difficulties. She never spent her life in traditional way because there is no normality in her life. In the same line, Joanne says, “Mrs. Brown’s face was right with rage and shame. Arthur had begun fumbling in his pockets for money. Put that was Arthur’s she said, quickly. I’m paying. The door opened and Linda came in. I can’t find me jumped, she said” (97). The life of ordinary people is under control. In this regard, Kelly states, “Laugh said Mrs. Brown, automatically. She had almost given up trying to keep this situation under control. She would have liked to cry but from long habit held the back. “Kelly, outside in the passage now Linda get dress” (8).

There is no political and social barrier in the life of ordinary people. They are in a state that is automatically run without any hope and despair. In this context, the following lines of the novel are relevant to quote, “Wolf Rogerson , I say nowt against him it’s not his brain his brain mind you he’s rubbish but left to God and providence. I know one thing, missus, when my brains were little they were never let roam the streets. And as for leave them on their own while I was pebbling it with a fell an on! By hell would I not if his arise was deck with diamonds”(10). Roaming in

the street without any purpose is one of the main characteristic of the modern life which reflects the multiple experiences of the people. In this regard, Kelly states:

There was only one memory she was sure, firelight. The smells of roast beef and grave and News of the world, and her father is nothing on but his vest and pats throwing her up into the air again air. If she closed her eyes, she sees warm and slightly oily brown skin and the snake on his arm. (13)

Above lines highlight day to day events of the modern life which covers in the daily news papers. Barker uses certain symbol in her writing which carries the meaning which is different from the meaning of sentences which produce in common sense. In this context the following lines are relevant to quote, “I have got some more, he said suddenly. “You can have them to take home if you like. He reached into his pockets, produced a mass of cankers a dozen or more, and held them out to her on palms, of his upped hands. She looked at them doubtfully” (14). Kelley is psychologically upset because she is pregnant and she wanders in the street since early morning. In this context, it is relevant to quote:

He has accepted the lie without believing it. Kelly shivered and looked longingly toward the road, she would have liked to turn and walk away from him, just like that without explanations, without leave taking. But she could not. He had done nothing said wrong and there was something into softness of his voice that compelled her to stay. (15)

In the novel Barker raises certain issues which neither meet the ideology of social welfare state of the classical Marxism nor that of mainstream feminism.

The characters of the novel represent the life of contemporary time that faced problems in their life but the cause of problems are not one or two. In the sense, Kelley says:

The bread was still in slices; Kelley began tearing in into smaller pieces, scarping the stale crusts with her fingernails so that the crumbs showered down. She was happy. She had put her fears to one side. The birds began to arrive. Some showed signs of wanting to clamber out of the water on to the patch, but Kelley clung to the trunk of an overhanging tree and leaned far out to scatter the crumbs. (16)

Above lines depict the life experiences of Kelly who describes the street on her perspective which seems different from traditional views of the life. In this regard, Sharon states, “Kelly was still looking behind her even when they were in the front car-Sharon gripping the rail until her knuckles showed white Kelly still looks back”(19).

Physical condition of the Kelly is not normal as she was raped in the street without any information. No authority helps to save her body so she is psychologically depressed of the life which is one major characteristic of the time of the 1980s. In this regard the following lines are relevant to quote, “Poor brain eyes bigger your belly? She looked again at the man, best place for her bed’. We won’t be long out of it. The women ambled off to join her husband. The man started after her” (24). In the same lines, Sharan further states, “She was scornful, as he was indeed another child. At the same time, it was reassuring. He was saying exactly what any grown up would have said. It might have been her own mother talking to her” (25). Kelley wanders here and there for the safety of her life. No authority appears before

her to protect her life. She is in street and there are enormous people in the same place. In this regard, the following lines are relevant to quote:

Here we are, He standing at the entrance to an ally. On one side was a tall factory. It had no windows at alone the ground floor and the single window in the upper storey seemed to be boarded up. You can cut through here. It brings it out into Wellington Street. When she hesitated he said, you can get bus from there. (26)

Kelly visits here and there without any purpose. Sometimes she feels hesitation, sometimes she feels free. Street lamp guides her in the absence of sunlight. In this respect Kelly says, “There was a street lamp at the entrance to the alley, but its light did not car fry far. Thigh shone directly on to his head so that his eyes looked like black holes in the shadow of his brows” (27). When she is in street, she asks question to herself about the life of street, “They cross the street together. She thought, I don’t have to be not anything wants. Through the spirit of the words he legged behind until she turned and hauled him onto the payment” (31).

Barker highlights the life of women in the contemporary time and space where multiple factors affect their life. In the novel, Kelley faces the same problems in her street life. In this regard, the following lines are relevant to quote, “The sight of her daughter’s misery would bring her own gushing to the surface again, and it had taken most of the night for her to get it under control. She had asked the doctor to give Kelley a sleeping pill, but he had say no let her shout and scam if she want to” (34). Kelley’s life is full of horror because she is victimized by the street:

She was crying as she carried the tray upstairs. She’d got up because she couldn’t stand the warmth of author’s body a second longer. He never wore own in bed and whenever in the night he’s he had excited

her, through it made her shoulder now. The hard, hairy male burn  
clenching and unclenching. (35)

Above lines focus on the male- dominated western culture where females is searching for their identity and existence by coming out from the border of the house. They are ready to face every problem which may come before their life. In this regard, Kelley states, “But she looks the same, only heavier perhaps, with something clay likes in almost hostile, and hurried past them into kitchen. It was hard to believe in the extreme distress of the previous night. She had been mulish, obstinate by then not obviously disturb at all” (41). Love and hatred are determined with the certain consequences of the events which occur in the Barker’s novel on the perspective of the Kelly’s narrative. In the sense she says, “Blushing she put plate aside. She felt the spam of dislike for her daughter. She said, you know, you should make the effort to eat something. You didn’t have anything last night” (42). In the same line Mrs. Brown further clears, “No thanks; I am going back up in a minute. She paused, why you aren’t yet work” (43).

Barker reflects the image of the world which is neither based on culture nor ideology where people search their existence. Kelley came down to the street with certain hope which she lost although she speaks, “People were used to the mane of course, dark hair. They were used to the way she hid behind it to avoid awkward questions. Suddenly, it was gone. She cut it off. You could tell she’d done it herself because it stood up all over her head in jagged spikes and chunks” (46). Kelley shows her boldness toward her neighbor. In this regard, she says:

Despising herself for the timidity of her first attempt, she slipped her  
hand in through jagged glass and found the bolt. She opened the door  
and went in. There were the long, silent, forbidden corridors and she

passed along them stealthily, noiseless: the intruder. But in the end, it was disappointing. There was a smell of chalk. (50)

Above lines, clarify the idea of Kelley who is different from ordinary people.

She finds boldness in herself because she performs various activities in her life. The following lines make it clear:

The area bordering on the park was one of the wealthiest in town; the houses big, substantial Victorian houses that had preserved their air of smug assurance into a more assurance into a more violent and chaotic age. She wondered if the man lived in one of those houses. He had sounded as if he might. (51)

In the novel, Barker raises the issues of cross-fertilization which accepts Kelly which is the significant characteristics of the Marxist feminism. In the modern time, people love open sex which is found in the novel. The issue is addressed by using artistic narrative. In this regard, Kelly asserts, "A month she would have repressed it. Now she wriggled through a gap in the hedge almost before the thought was fully formed. If anybody caught her she could say she would lost a ball or something. It did not much matter. The fear of being caught off part of thrill" (51).

Barker reflects the life of the people of west England where people were in poverty. The causes of poverty are not interrelated with the economy of England which announced itself as the welfare state. Prostitution is high in the area. Women sell their body for the sake of material quest. In this regard Kelley speaks:

There was a pile of cushions at the head of the bed: big soft, deliberately scented, plump, pink flabby cushion, like the breast and buttocks of the women who slept in the bed. A man slept there is too,

of course but you could not imagine him. It was a women's room a temple of felinity. And the later was the dressing table. (53)

In the factory area where Kelley and her friends have been living, they are involved in prostitution. It means they sell the body for material quest. In this regard the following lines are relevant to quote, "The night she was raped Kelley had gone home across the park after all. As she stood on the pavement outside the fish and chip stopped there had seemed to be nothing else to do but retrace her steps. As though is going back the past could be undone" (56).

Classical Marxism focuses on production and equal distribution of the objects but in the modern time that has not happen because of the changed of life. In the novel, *Union Street* poor women had performed the same thing. In this regard, Kelley states,

In a gesture of defiance she pulled, all the cankers from her pocket and threw them on the ground. The action looked, and was futile. His face remained. And would be there always trailing behind it, not the cardboard terror of for ground those you buy a few pennies and forget, but the real terror of the adult world, in which grown men open their mouth and howl like babies, where that you feel, whether love or hate, is pure enough to with stand the contamination of pity. (57)

The above lines show the traditional concept of the binary of have and have not which is not relevant in the life of poor women who are involved in prostitution. They sell their body not labor for the sake of bread as well as pleasure.

Involving in prostitution and roaming in the street is one part of modern culture which threaten the classical assumption of life. In the novel, Kelley remembers her mother's history and is asked who is who and says, "Kelly found no

difficulties it. Then, as her mother looked down, she thought, we are alike it had never struck her before, but it was her own face glimpsed in a doctrine mirror. The brief realization of kingship made her ask, where is author?"(58). Living street at night and involving in prostitution is the destiny of poor. They can save the soul by selling the body. There is confusing because women who lived near the factory area are they involved in prostitution. In this regard, the following lines are relevant to quote:

Kelly now turned her back altogether upon this spurious safety of home. More than ever, she hunted the streets by night. She liked particularly the decking boarded up streets by river. There is whole community had been cleared away: the house waited for the bulldozer and demolition man to move in but they never came? (60)

In the novel, Barker highlights on the subjectivity. All the characters think themselves as subjects and perform their role in the street without any ideology, class, race but they are encircled in the needs of daily life. In this context, Kelley states, "There is nobody to take author's place and if she went on like this there never would be. Linda was going steady. She solved her problems by spending more time at her boyfriend's house than she did at her own". (63). The problems of rape, pregnancy and poverty reflects in the above lines which is related with Kelley's problems, "The ground was covered with sheets of water that trapped the last night of the sky and the radiance of light beating up from the earth. She felt dizzy and had to stop."(64). Kelley's situation is not fit to wander in the street because she was made pregnant by rape that happened in the street although she imagines the life of street is full of power. In this regard, she states:

She climbs to a bridge of higher ground and there at the centre was the tree, its branches fanned out black and delicate against the red

furnace of sky saw that the tree was cover in birds that clustered  
 along its branches as thick and bright as leaves so that from a  
 distance you might almost have thought that the tree was singing.(65)

The above lines highlight the romantic experiences of Kelley. She enjoys with beauty of street where she feels free and compares her with the singing tree and open sky. She forgets the poverty and has uncertain future, crime, abuse etc, which may happen in her life.

Barker presents the life of poor women who lived near the factory lines, Kelley is the one who is just twenty years old but she is pregnant. Her pregnancy of without marriage gets on problem. In this context, the following lines are relevant to quote, “Her face an ivory carving etched in trembling gold. She peered at Kelley evidently unable to see her properly. Her eyes magnified by the thick lenses of glass were milkier with cataract” (66). Alice is an old woman who has no property for life. She is also in the street with other poor women and involves in street work without any hesitation. In this regard, Kelley says, “The old women look with dim eye around the park. Kelly followed her gaze and for the first time in her life, found it possible so believe that an old women and once been a child. At the same movement and for the first time she found possible to believe in her own death” (67).

Above lines highlight the street life of the poor people, specially, women who have nothing to live in this universe. They sell themselves without any hesitation. In this regard, the following lines are relevant to quote, “A few lingered. Their hair which might have caught in the machines or contained the food, was bound back under scarves or contained the food was bound back under scarves or net. Their voices as they talked together were shrilling discordant from a day of shouting over the noise of the conveyor belt” (68).

The definition of poverty is different from the classical Marxism because Barker presents life of poor women and their survival which is unique in itself. In the sense, Kelley states, "As soon as the door closed behind him she got out of bed quickly forgetting that any sudden movement made her sick. She grabbed an ashtray from the dressing table and retched, but only a little bile came up tasting bitter. She whipped her mouth on the back of her hand" (71). There is relation between poverty and rock culture which denies accepting the concept of classical Marxism and its value. Poor women of northeast England are always in danger because of uncertainty of life. In this context, Kelley argues, "They were on dangerous ground again. She remembered last night, how stupidity, sloppily fascinated she had been. She remembered him hauling her upstairs and half pausing half crawling. He could have had her then. But he hadn't. He had been kind reasonable" (74). Barker presents the dark side of the modern culture which is related to torture of life of a person. Mainly, in the 80s, there is a wave of punk which loves physical torture; the torture is related with sexual activities. In the sense, Kelley talks:

They walk past, You know sometimes I wonder why I lower myself to speak to her. She's as common as muck. "A quacking glances over her shoulder. No, I use them to get a good blaze on the mission fire. We meet at ten you know for breaking of bread but I always go up early to give the place a sweep around. (78)

Love, beauty, sex and physical pleasure are interrelated with the life of Barker's characters who present themselves as the unit of street who challenge both ideologies - Patriarchy and Capitalism. They are both labor and owners.

In the street, the union of women and girls talk about the beauty and love. In this regard, Wilson argues, "It was said that Mrs. Harrison had been a very beautiful

girl. It was still there you could see it even though her cheeks were now red veined and hung loosely from the bone. Her eyes were striating, almost incredibly blue keeping all right yourself” (77). Wilson was remembered the one event of the street and recalled it, “I was stood about side the bluebell one night. A favorite collecting, one says to him, “What like down there? And mind you that was all she said. Next thing anybody knew she was sat on her arse” (79).

In the north east part of London, various women gather from different parts of the world. They do not look like workers but they wander in the street and sell beauty and sex. In this context, the following lines are relevant to quote

Lilian’s job was to line the cakes up before they went into the slicing machine. Big Bertha and Elaine had to restack the layers of sliced and reamed sponge as they came out of the machine. An easy one by comparison with Elaine’s and Bertha’s was easy one by one comparison with Elaine’s and Bertha’s was to slide a card under the reconstituted cake as it slid her on its way to the packers.(81)

Above lines highlight situation of street where south Indian women Lilion also participated in street work. There were lots of opportunities for women to work as a housemaid although most of them are love to live in the street culture. Some of women were working as housemaids. In this context, Wilson describes:

There are three long trestle tables in the tea room with a fourth table to the right of the door on which were dozens of cups, cups the tea already poured out, grey and steaming. The women collected their tea and sat down. They sat in much the same order as they worked on the conveyor belt. A woman might move up or down a few places to be near a friend, but in general the order did not change much. (90)

Above lines focus on the women's work which is different from males' work.

Barker's concentrates on the union of women who wander at the street and spend life with the demand of time. In the sense, Scaife states, "And everywhere there was the cheerfulness of money to spend at last, after the scrimping of Wednesday and Thursday night. It was fish and chip night, too, for many of the families, so the women were able to shop without thinking the meal they would have to cook when they got back" (107). In the novel Barker compares the life of poor women with the eating things which is used by the person who has money. The influences of elites have been fallen on the life of the people as well as culture. Goddard, a woman who has two sons already and waits for next one, argues her view about life in the above lines. In the same way she argues about Lisa and says, "It was breaking point. Very deliberately, Lisa took off the heavy shopping basket, so that the pushchair would be stable, went after the older child. He screamed with terror, but she was beyond hearing" (108). Goddard lives in a miserable condition. She is restless and says, "The scene was peaceful enough. But inside her, the baby boiled and heaved. It always seemed to be restless at this time of night, perhaps because she herself was so tense. Did it know pub throwing out time already? Before it was born?"(111)

Goddard clarifies her situation which is so miserable. Her husband is going to die soon. Her two sons are in the state of poverty. Barker presents the cruel picture of poverty which is worse than the past. Goddard's situation is similar to the characters of Mahasweta Devi. In this fictional character, she presents same Marxist narrative technique in her story. In this context, Goddard speaks:

At last, he was in the house. He paused outside the living room door for a moment she thought he was going upstairs. But no. there he was, swaying slightly, holding on to the edge of the door for support. But

she knew him too well. He was not a drunk as he appeared to be. He was using drunkenness as a defense. (115)

In the novel, Barker uses narrative of poor women which help to assure that the situation of women of the 80s is aggravated both Patriarchy and Capitalism. The new trend is based on culture and religion.

The notion of thought always privileges poverty through the eye of day to day life problem. Goddard's situation is also the same. In this regard, she says:

One day he would begin to talk about his work. Slowly at first then with increasing excitement. She would never know much about his job. He would never talk about it before. Now, through his eyes, she the blast furnaces for the first time bigger than; she felt the heat on her skin; she watched molten metal poured out. The whole dark, cavernous building was full of roar. (121)

Above lines focus on the attitude of job of the women in the periphery of the 70s. During that time northeast part of the England, women sought for their identity and involved in the street work which has been produced miserable condition. In this context, Goddard's view is relevant to quote, "They went together, a whole crowd of women in billowing, shapeless dressing gowns, smelling of milk and blood, walking with that curiously splay-legged, rolling gait that sailors and recently delivered women share" (134). On day to day life of the 80s is deeply rooted on the cold war situation where people fight for the sake of life and invent various style of life and commercialize. The degree of commercialization touches everyone which Barker uses in her narrative. In this regard, she says, "She remained him of what clothes she would need when he came to collect her. Then they sat on uneasy silence for a while, before both started to speak, simultaneously, on different objects" (135). In the same

line, she further asserts, “Muriel Scaife twisted her head round to look at her son. He was breathing on the doctor’s brass plate and then rubbing the condensed breath way on his sleeve” (140).

In the novel, Barker reflects the life of street which is different from ordinary life. Muriel and Kelley argue about their life, “Muriel hurried along the street, her anxiety quickened by the sight of Kelley and the memory of what had happened to her. But almost at once she heard the sound of children’s voices and there was Sharon, playing with group of other girl” (149).

Giving birth to unwanted children is the major problem of the 70s which is mentioned in the novel by using various narratives. The narratives are based on ideology of culture. Scaife assured her future work, “Of course, I am going to bloody work! The futility of the question made her angry. We have got to live, haven’t we? She was already knotting the familiar scarf under chin. And tell our Sharon out to go too hard at them mince pies. I don’t know when I’ll be able to bake again” (156). She is going to observe the death of her husband who is in bed. The cruelty of poverty has reflected in her voice. In the same line, she clarifies the idea:

But she had carried it back into the living room she did not want to open it. Instead, she walked restlessly around the room, staring at the brown paper as if it concealed a bomb. At last she said aloud, oh don’t be silly and fetching the kitchen scissor cut through the string and tore the paper. (169)

Barker compares the historical events with the life of seven women who struggle in the street and lose their life. According to the myth, the king of Irish married to the queen Hura. The event was a significant one in the cultural history but that change in to bloodshed because of the queen’s work. In this regard, she says, “Irish king rescued

her from the dilemma by offering to have the children in her own house before and after school. But this could only be temporary solution because Irish who would not accept payment could not allow to go doing it for nothing” (171). Irish king and queen faced difficulties in their life because of their action. The couple denying the help of other and life free life made them more tragic. In the novel, seven poor women love everyday need and live in the street.

Rupturing the class concept is one of the major issues of the novel. Poverty and culture both are related with each other. In this regard, the following lines are relevant to quote, “I’m not telling you. You’d only go ground shouting, screaming, and showing us all up. You’ve done it as long as I can remember. You used to go around the pub and fight me dad for his wages” (183).

Wharf Street is one of the important places like union street. In this regard, the lines are relevant to quote:

When she thought of Wharf Street, she remembered Mrs. Biggs. She would live in the end house, the one nearest the river and the wall paper had peeled away and hung in strips. She would keep herself to herself. She was leaning even religious women, respected, if not much liked. Then her son, who was a bit not all there, had molested and strangled a little boy and left his body on rubbish tip. Then nothing before they hanged her son somebody had gone and smeared dogs shit all over her windows and all over her front door. (186)

In this regard, Harrison states, “Probably it was the school that told the cruelty bobby about her. Anyway, there he was. Uncle Harry. When she saw him coming up the street she would run to him like running home. Except if, she had brushes. Then she’d street clear” (188). For material quest, poor English women are engaged in street

work and face various kinds of problems: “Money had been that sort. If he was drinking heavily, he could go through a big slice of it before he got in from work. And it was right what Brenda said, she had gone out and fought him for it. They had had one bust up outside the station hotel” (192).

In capitalist society, people compare everything with money and sell everything. In the novel *Iris* argues about the business motive of the people as she says:

Then she heard footsteps on the stairs. They were slow and certain but it could not be Ted because whoever slow and uncertain but it could not be Ted because whoever it was stopped on the landing as if not sure of the room. She sat up in bed and switched the light on. As she did so, the door opened on the landing .She did so the door opened, and a man stood there. He was obviously pissed. He was swaying on his feet. Worse than that, he fumbles with his fields. He got it out. She started at him, dumb founded. He seems to be in no doubt that he and it were welcome. (193)

Above lines highlight the doubtful characteristics of the Irish who is guided by cruelty.

Cruelty is based on the life of people which Barker presents by using various narratives in the novel. In this regard, these lines are relevant to quote:

Irish in these latter years was often depressed. Blackness would come over has, a blackness she linked in her mind with those early years in Wharfe street. They were living in Union Street, now, a big step up. And at the past had never seed so close, She would look around her at

the home. She had toiled and sweated to create and it meant nothing.

She wanted to destroy something. Anything.(195)

In the novel, Barker uses certain images of misery which reflects through the image of scarce. In this regard, Brenda states, “Scare was the wrong word. It did not look anywhere near healed.

There was a red part near the bottom of the wound that look as if might have puts behind it, didn’t anything about this Brenda? No, he seemed to think all right” (206). Brenda futher clarifies:

She opens the second answer of her dressing table and groped underneath a pile of clean underwear. Her fingers closed on roll of notes. Nobody else knew about this money. She would get it raked together in case. Ted was made redundant and she’d promised herself she would not break into it for anything. Well, she was going to have to. She did not know what Irene would charge. She’d been too flustered to go into all that, but she did not expect it to be cheap. (207)

Above lines touch new idea which is different from the mainstream feminism which always focuses on domination and dominated. Cruelty is only based on two groups. But in Barker’s narrative we find cruelty which happens in both sides in the name of becoming dada or punk. In the sense Irene speaks, “Oh I should not think so didn’t know what an ovary was but put but she was not going to admit ignorance. She would always taken a pride what she did No I shouldn’t think so But I will have a look at her. Make sure she has no further on than she says she is, of I don’t think” (209).

In the past, women lived inside the home and died elsewhere or worked in factory as laborers. But in the contemporary, they papered in the street in the name of

culture or dance and wander at street made the headline of the news involved in various criminal activities. In the sense, Brenda speaks:

It was still raining. She walked toward the river, past row of houses boarded up and waiting for demonization. She passed the place where in the last war bomb had fallen and saw herself as small child wandering across the blitzed ground. The tide was out, the river shrunken. She leant against the wall and gripped the iron spikes that ran along the top. (211)

Above lines focus on the street problems of the contemporary world which is related to crimes and abusing.

The following lines of the novel further make clear those issues:

She took the child, warped in answer paper, and laid him in the basket. Then she slipped out of the house and down the street to the row of derelict houses at the end. The door of one of the house was loose. She had seen children playing inside it the other day on her way home from work, at the back where the yard has been was a heap of rubble. (216)

Above lines concentrates on the attitude of the poor women of Union Street whose behavior is not like that of a normal women because they are psychologically frustrated from the life and they enjoy behaving abnormal behavior.

The silence creates a kind of scenario where street women feel happy with changing environment. A kind of romance found inside the poverty. In this regard Dinah speaks, "There was a silence again, companionable silence this time. He sniffed the air sometimes, standing by the river, you could smell the down hours and hours before the light in the sky changed. It was marvelous time: at the tension, all the

bitterness dissolved away and you were left waiting for whatever life turned up” (227).

Living in street is not easy task although women share happiness with each other and enjoy with nature when they were young. In this regard, the following lines of the novel are relevant to quote:

Dimly through the years of bitterness and struggle, glowed memories of a happier time. You will think me stuck up for saying this. But I was the lovely lass. The lads used to fight over who was going to walk me home from chapel. I was, I was beautiful. She sat with her head bow contemplating a past so distant that no vanity could be involved. (238)

Above lines focus on the family relationship of the women of the 70s which was guided by the changing concept and new life style. At that time cultural movement started from street that touched feminism, racism and religion.

In this novel Barker indirectly gives certain references of that movement which was started from east England from street. In novel different characters focuses on their life struggle. In the sense Dinah clarifies her ides:

They enjoy with “It was not as the mattered of fact it was nowt like. Her Shammy leather breasts enclosed him. He had never satastrieda woman like this before to even imagine it to be possible. Almost in spite of himself, he started to thrust, but it was no good. Then her hand went down between her legs and came up again. She smeared contjuice all over his nose and mouth. (228)

In the novel Barker raises the issues of freedom and poverty once at a time which gives us the tone of Marxist feminism. We can analyze that from the following narrative:

Her nervous were very bad that first winner in the street. She would had just had an operation on the her eyes and it'd gone wrong. She came out to hospital to slow that for the first time in her life the thought about suicide the depression went on and on. Some time driven in to desperation by the rhythmic banging, she would switch on vacuum and leave it [...]. (235)

The concept of welfare state was in practice during the time of the 80s which had given emphasis on social security of the citizen. Above lines touch the issue on the double marginalization of female. In this context, Bell speaks:

Sobbing muttering under her breath, she limped back into the living room and rattled the poker at the back of the grate, hopping the neighbor might hear. But nobody came. She was shaking all over from cold and shock after a few minutes she climbed on to the bed and pulled blankets up over wet dressing gown. (245)

Above lines reflect the scenario of the hope of street women which was full of contradiction and contrast.

It seems the real reflection of contemporary life which denies the coherent of thought and proper routine of work. Alice, one of the old women live in poverty remembers her past speak about the romantic past of the street life and memorizes:

Even the memory of it's strengthened her. She was able to sit up and look about the room. Because it had recently contained a stranger, she was able to see it through strange eyes. Even to see her, sitting up in bed, through stranger eyes. No wonder they wanted her put away. She could almost agree with them especially when salvia dribbled from her loosened. (259)

At the end, Barker presents uncertain life of the character and compares it with the existence of life and demand of time. Her characters get nothing although they enjoy with time and life, pain and pleasure. Ultimate goal of life is death. Nobody escapes from it. Alice compares life with spirit of nature and says, "Nothing could now have moved her dying flesh from the bench where it had taken refuge, but she began in spirit to walk toward the tree. At first it seems to be bare like all the others, though with a jaggedness of outline that suggested not winner but death" (264).

Finally, Barker mentions the issue double marginalization of female through the narrative of six poor women have been living near the factory side and wandering at the street. Barker emphasizes on freedom and social securities. Her characters become victims of street where males abuse them, they live in poverty although they enjoy with time and demand of life. Day to day life actions is important for them besides morality, faith and economic security. So, the novel is based on the experience of poor women who resist against patriarchy and capitalism which is the crux of Marxist feminism.

#### IV. Conclusion

In the novel, *Union Street* Barker raises the issue on double marginalization of females in capitalist cum patriarchal society in the context of 1970s and 80s English, when the world had been searching new stand for further step. It incorporates all the issues such as race, gender, class and ethnicity. Barker observes the life of poor women who have been living near the factory area north, east England and involved in the street work for their existence. Life of street is hard for them, women are abuse and humiliated from males although they struggle for survival and challenge the patriarchal and capitalist society.

Barker's first novel shows the life of seven women where both young and old engage in the street work, like prostitution, abuse and crime. They are confined within a certain boundaries without any sense of freedom. They live in extreme poverty although they feel happy with day to day activities and are ready to share everything which comes before the life. They can save the soul by selling the body.

Kelly Brown, one of the active and victimized characters of the novel, expresses the experience of life of the union street where she is brutally raped by a man in the street without any information and she is made pregnant before the age of twenty. She wanders in around the street from the beginning and performance street activities. Her family and friend also live in poverty so she leaves and has been living in the street. No authority helps to save her body. So, she is psychologically depressed of the life which is one major characteristic of the time of the 1980s In the same way, Joanna Wilson is another female character of the novel that is a little bit different from the first. She is made pregnant by a male in the street. She is the neighbor of Kelly. She is hated by her family members and relatives. She is in deep poverty so her life is in deathly crisis. Similarly, Lisa Goddard is so miserable. Her husband is going

to die soon. Her two sons are in the state of poverty. Barker presents the cruel picture of poverty which is worse than the past; Murriel Scaife states, “And everywhere there was the cheerfulness of money to spend at last, after the scrimping of Wednesday and Thursday night. It was fish and chip night, too, for many of the families, so the women were able to shop without thinking the meal they would have to cook when they got back.” In the novel Barker compares the life of poor women with the eating things which is used by the person who has money. In the same way, Irish King thinks the role of husband’s love in life and its motive which is connected with child producing activities. And Alice Bell is an old woman who has no property for life. She is also in the street with other poor women and involves in street work without any hesitation. Although they are all happily solved day to day problem of life. Lives of these women are based on everyday need and desire of the body

Barker raises the issues of cross- fertilization which accepts Kelly which is the significant characteristics of the Marxist feminism. He reflects the life of the people of west England where people were in poverty. Barker presents the cruel picture of poverty which is worse than the past. He uses narrative of poor women which help to assure that the situation of women of the 80s is aggravated both Patriarchy and Capitalism. The causes of poverty are not interrelated with the economy of England which announced itself as the welfare state. Prostitution is high in the area. Women sell their body for the sake of material quest. In the factory area where Kelley and her friends have been living, they are involved in prostitution. It means they sell the body for material quest.

In the novel, *Union Street* poor women had performed the equal distribution of the objects. The binary of haves and have not which is not relevant in the life of poor women who are involved in prostitution. Involving in prostitution and roaming in the

street is one part of modern culture which threaten the classical assumption of life.

Living Street at night and involving in prostitution is the destiny of poor. All the characters think themselves as subjects and perform their role in the street without any ideology, class, race but they are encircled in the needs of daily life.

In the novel, Barker uses certain images of misery which reflects through the image of scarce. Barker raises the issues of freedom and poverty once at a time which gives us the tone of Marxist feminism. Her characters become victims of street where males abuse them, they live in poverty although they enjoy with time and demand of life. So, the novel is based on the experience of poor women who resist against patriarchy and capitalism which is the crux of Marxist Feminism.

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