

I. Krakauer and the Marginalization of Females

This research focuses on the victimization, domination, dependence and commodification of the females in Jon Krakauer's novel, *Into the Wild*. It attempts to explore the lower status of women in American capitalistic patriarchal society. In patriarchal society, a woman is dependent upon her husband throughout her life. They have been socially, mentally and physically exploited by their male partners. The male ideology has hindered and prevented women's productive and creative possibilities. In the novel, inequality is established through the effort of powerful individuals and institutions. The female characters like Billie McCandless, Jane Burres and Mary Westerberg in the text are not only oppressed from the patriarchal system but also by the economical condition. The status of working class women in patriarchal capitalist American society is very pathetic. They have been treated as commodities. Capitalistic system and dominant patriarchal mindset have left adverse effects in their process of being women.

The female protagonist in the novel, Billie McCandless, faces many sufferings and challenges working inside the house without any wage paid and very low wage paid outside the house. She could not get proper job. She is paid two-third of male wages in industrial area where both male and female workers are involved for the same job. The dual role of her as worker inside and outside the home imposes her enormous strain and tiredness. Her low pay is justified because work is secondary to bringing up a family. Her wage labor is limited by both patriarchy and capitalism. Walt McCandless, her husband, uses trade associations and the domestic division of labor to enforce job segregation and maintains his domination of his wife, Billie McCandless. Low wages keep Billie McCandless dependent on males and encourages to marry in which she is required to perform domestic work for her husband.

Similarly, men, therefore, get better wages working outside the domestic field. Since Billie Mccandless has greater domestic responsibilities, her position in the labor force is weakened. Therefore, the hierarchical division of labor in the home and in the workplace reinforces women to depend upon the males in the capitalist patriarchal society. Billie could not enjoy her life with freedom in a sense that she is commodified because of the dependence and oppression exercised by the males in that society. However, Walt as the male works outside the house leads the family and enjoys his freedom. This explores the functioning of patriarchy and pervasive practice of commodification and exploitation of women under capitalism.

In the novel, the reason behind the suffering, domination and violence experienced by female character Gail Borah is because of the prevailing gender biasness. Walt Mccandless takes her as the beautiful, virgin and dedicated girl at the very beginning. However, he leaves her after seducing and fulfilling his desire. Then, he gets married with Billie Mccandless. Gail Borah cannot go outside from his love. She suffers from insanity as she waits for many years but during that time, he never appears in her life. Being a female in the capitalistic society, she is not allowed to marry some other person who loves her. The patriarchal ideas have become the hindrances for her freedom and justice. Gail Borah also suffers from the economic dependence upon the male members in the family and society. She does not get proper place and job because she is a woman. Since she is an unmarried woman, there seems to be no respectable means of earning a living. She is also excluded from the public world of work. Finally, she becomes prostitute for nothing else but just for survival. Gail Borah as the prostitute woman is taken as the commodity in the capitalist market, in which the sex industry is taken as a capitalist industry. It is a form of alienation as well as an exploitative relation of appropriated labor to her life. She is

neither economically free nor can she get any aid from capitalist patriarchal society. She becomes a prostitute because of poverty, male sexuality and unjust economic system. Thus, she is alienated from family, society and herself.

Similarly, the life of Mary Westerberg is limited in the capitalist society. She is taken as dependent woman. She is used and manipulated by her husband who takes her as the sexual object for pleasure. Her husband often takes her as mysterious, secret, and emotional and no personality as well as dependent. Her husband is a businessman by profession where as Mary Westerberg is confined to work inside the domestic field without any wage. Rather she has to take care of children and fulfill her husband's desire. She could not leave her husband because in patriarchal society, female has to depend upon her father before marriage, her husband after marriage and in old age on her son. Moreover, by encouraging her to stay at home, Wyne reduces her competition for money and power. What she produces for her family, children, community, and society are treated as non-productive and economically inactive. Thus, her financial dependence on her husband and other male members is central to capitalism's views of the family. Her participation in the workforce has not changed her workload inside the house. Since home is primarily regarded as work place by patriarchal society, little attention has been paid to her work. Furthermore, it limits her desires and choices regarding work, leisure and participation in the public affairs.

The females like Billie Mccandless, Mary Westberg and Jan Burren are in a sense sacrificed for the pleasure of the male customers like Walt Mccandless and Bob come to exploit, rule, use, dominate and victimize them. They lack all moral and humanitarian values. The females cannot oppose because they have been trapped in the structure of capitalism and patriarchy. Therefore, the novel, *Into the Wild*

represents the extremity of the inhumanity in capitalistic patriarchal society where women especially of lower strata have to suffer.

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

Many critics and researchers with various dimensions such as love, loss, death, assumption and time, etc., have analyzed the novel *Into the Wild*. Charlie Lee Potter, in *The Independent*, writes, "The novel is an elegy to love and loss. The love between Walt and Billie is expressed in a variety of ways including thought and analysis, and history of couple sex life" (17).

Thus, it is evident that Bertens finds the superiority of nature over culture. Likewise, another critic Terry Gifford, in his essay "The Social Construction of Nature" argues that human experience of the nature is replication of thing itself but always mediated by the culture of particular time and place. He gives the example of the rain validate in his argument.

Notion of Nature is of course, socially constructed and determines our perception of our direct experiences, which, in turn determine our communication about them. I see and hear the rain through my

window, but already its meaning for me will be framed by my socialized perception of it. (174)

Krakauer, in the novel, talks about the love story between Walt Mccandless and Billie Mccandless. He tries to reflect how they are unconscious in their love making as well as relationship between them turns into break after they lack the true love. Likewise, Kate Zambreno comments the novel, *Into the Wild* as “The book may even serve as a feminist analysis of marriage as a partnership in which only the man is conceded the privilege of absence” (14).

Similarly, another critic, Sew Arnold describes the novel from the psychological point of view. He claims that Krakauer never touches her carefully-designed world get out of control. He further says:

There are certain “rules” to Wyne’s travel [. . .] for instance, he tries not to tell anyone what will happen to them in the future that he’ll return to an altered world; he never travels far outside the time boundaries of life. Wyne is a kind of a person who is frustrated with the hypocritical and stratified society. Like Christopher, he is angry with the society where poor people are discriminated by the so called rich people.

Krakauer further writes, “Westerberg has been drawn into a scheme to build and sell “black boxes” which illegally unscramble satellite – television transmissions, allowing people to watch encrypted cable programming without paying for it” (19).

In this regard, it becomes clear that the novel has been analyzed from the various dimensions. The researcher attempts to explore the underlying structure of exploitation and victimization of women under the capitalist patriarchal society, which is not touched by any researchers yet. Victimization of the women in the novel,

Into the Wild takes the form of objectification of the workers. To unveil this problem, the researcher takes the help of Marxist Feminists theoretical insights in this research work. The research projects on how women are oppressed in modern male dominated American society. In patriarchal society, a woman is dependent upon a man throughout her life. She does not enjoy freedom and independence. This study explores how women have been exploited socially, biologically and economically in Krakauer's world. It also probes into what it means to be a woman.

Marxist feminism is a sub-type of feminist theory , which focuses on the social institutions of private property and capitalism to explain and criticize gender inequality and oppression. According to Marxist feminists like Ruthven, Bryson and Tong, private property gives rise to economic inequality, dependence, political and domestic struggle between the sexes, and is the root of women's oppression in the current social context.

Marxist Feminism argues that the main cause of women's oppression is not patriarchy but capitalism, the economic system that exists in most countries in the world. Under capitalism, those who own the factories, business and offices, the capitalists or upper class. Marxist feminists base their arguments of moral right and wrong in reference to the corruption of wage labor that is in it an expression of class distinctions. Wage earning is a form of oppression, that the workers are inevitably enslaved under a system of production where deprived of knowledge and skill, they are reduced practically to nothing.

Gender oppression is closely related to class oppression and the relationship between man and woman in society is similar to the relations between proletariat and bourgeoisie. On this account, women's subordination is a function of class oppression. Because it serves the interests of capital and the ruling class; it divides men against

women, privileges working class men relatively within the capitalist system in order to secure their support; and legitimates the capitalist class's refusal to pay for the domestic labor assigned, unpaid, to women (childrearing, cleaning, etc.). Working class men are encouraged by a sexist capitalist media to exploit the dominant social position afforded to them by existing conditions to reinforce that position and to maintain the conditions underlying it.

The females are compelled to sell their dreams as their dreams seem easily dismantled by the patriarchal society. They have no real identity that people know as the different types of living being having different attitudes and characteristics. Patriarchal society thinks that the females are the fleshy instruments, commodities or materials to amuse and satisfy the so-called rational but barbaric and the brutal males. The capitalistic male dominated society represents the females as the submissive, dependent and stereotypical.

Marxist theory, which is used to understand the feminist issues on economic, political and social aspects, is Marxist feminism. According to Tong, one of the primary tasks of Marxist feminism is to "create the kind of world in which women will experience themselves as whole persons, as integrated rather than fragmented or splintered, beings" (45).

The subjection of women is due to the practice of capitalist patriarchal society in which men remain as the head, ruler and master inside as well as outside the house. The rival forces, which compete discursively for the possession of woman used, is called nature and custom. What enables a girl to become a woman is not simply the pubertal transformation of her body but the socializing processes of culture, which influence how she thinks of herself and try to dictate what she ought to do with her life. K.K. Ruthven says:

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

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

Hartmann and Barrett in *Women's Oppression Today* accept that Marxism can play an important part in explaining gender inequalities; however, they believe that feminism must be fully incorporated into any adequate theory. Both these writers attempt to comment a marriage between Marxist and Feminist theory. They further force women into financial dependence on husband and thereby control the labor of women in their capacities as mother and homemaker. Because of men's dominance within the family, they also control women's bodies and sexuality; women who are married become almost their husband's property.

women are used as commodities in the capitalistic society. Women especially having lower status in the society are made to sell themselves for their survival. Moreover, they are purchased and sold according to the capitalistic desire. Women's situation in the society cannot be understood in isolation from its socio-economic context. K.K. Ruthven writes:

Marxism focuses much on how women are the victims of differences created by patriarchal socio-economic environment. It identifies capitalism as a material base of a class system, which is the source of all oppression, and holds that the specific subject of women will end necessarily in that general dismissal of oppression, which is to follow the destruction of capitalism. (95)

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

The unpaid work performed by women in the home is connected to their wider economy. The family under capitalism continues to perform important economical, ideological and psychological functions in which any overall strategy for change must be take into account. It is, therefore, in principle allowed the actual economic situation of women to be addressed rather than assuming that domestic work is important issue that will automatically be resolved after the revolution. However, it seems that women's domestic responsibilities do mean that they are less able than men to defend their own economic interests are. In particular, their labor is more likely than that of men to be labeled unskilled and therefore worthy only of low pay and status. Men have frequently been able to resist the diskilling process and to displace this into women. Bryson says:

Women are not paid less simply because they are unskilled but because working class men have succeeded in protecting their own interests at women's expense, they have been able to this because dominant

attitudes label any work done by women as inherently inferior to that done by men. (241)

Marxist feminists view the capitalist drive for profits as responsible for women's second-class status and other forms of oppression such as racism and homophobia. Prejudice and privilege also supports the ruling class by inhibiting workers from organizing together. Women workers are exploited at a higher level than males, with women of color suffering the highest degree of exploitation because of gender and race discrimination. Women are also a source of unpaid domestic labor an arrangement that allows the world's capitalists to save trillions of dollars every year.

Mothering, or, taking care of babies and small children, as a type of work done overwhelmingly by women and men to have different identities, personalities and skills. However, socialization of children and sexuality in patriarchy give women lesser economic and psychological power in relation to men.

Marxist feminists search their root of feminism in the writings of various writers, including Virginia Woolf. The sentimental novels always remain in the story of love affairs and feelings. *A Room of One's Own* is by Virginia Woolf where she discusses the privacy and economic independence of the females to develop and write texts as male writers. Due to the lack of right to freedom and property, women are being prevented from realizing their creative possibilities by patriarchal society. She hopes to achieve a balance between a male self-realization and female self-annihilation.

Men exploit women in home. Then, they are treated as weak and passive. They are less paid than survival. To survive in the society, women are compelled to sleep with males who give money. They have to do according to the will of men; it may be sexual, emotional, physical and psychological. Men use women whenever and

wherever they want. Man can buy a woman easily as the capitalist can buy a worker. Therefore, women are commodities for men in the patriarchal society. They are also the source of economy in the family. Sometimes males do not care about the problem of family; then, women should struggle for their survival of her and children. In addition, in working place they do not get proper salary for survival. As a result, they are compelled to sell their flesh.

Prostitution begins with marital relationship because a wife sleeps with her husband whenever he wants. It does not mean that before marriage women do not suffer from sexual exploitation. For her survival, she sleeps with a man. She is helpless because she is economically dependent. Women are compelled to adopt the profession of prostitution. They are less paid men although “When a man took a woman, he came to live in her household activities” (Tong 47).

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

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

Both wives and prostitutes are alienated. Their essential human capacity is alienating. Both of them become dehumanized. Their real existence and proper value as a person

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

Women see freedom but they cannot experience it. In family, their voices do not get any place where her husband, son, father and male members are dictators. The relatives, supposed nearest persons try to impose their desire upon women. Therefore, they feel alienated from nature and surroundings. Working class women are more suppressed than the higher class women because they are treated badly by the higher class men and women. Working class men also try to manipulate them according to their will. However, bourgeoisie women suffer only from the male members of their own class. However, black women are double victimized. Firstly, they have to suffer from racial discrimination and then, by the patriarchal discrimination.

Marxist feminists see the similarities between male and female in the family with bourgeoisie and proletariat in the society. Husband, father or son in the family is like bourgeoisie, master or ruler whereas wife, mother or daughter in the family is like proletariat, worker or ruled in the patriarchal society. Women are suffering not only within family but also outside of it. However, family is the initiating point of domination to women. Women are being exploited in the society on the basis of patriarchal norms and values which are the constructions of economic power position. They are unable to practice their freedom and desire. Thus, the root cause of such oppression is the economic system of the society itself.

Before and after marriage, women become the victim of sexual exploitation. Marxist feminist, Catherine Mackinnon compares sex to work, capitalist to man, worker to woman, commodity to sex or woman, capitalist accumulation to male sexual desire. There is no place for women's sexual desire in the society. If a husband or lover wants to have sexual relationship, then, that is also taken as the desire of wife or beloved.

Some Marxist feminists have argued that women's position in the society primarily benefits capitalism and capitalist rather than man. Margaret Benton argues:

Capitalism benefits from a large reserve of women to keep wages down and profits up. In their roles in secondary breadwinners, married women provide a source of cheap easily exploitable labor because women have been socialized to comply and submit, they form a docile labor force that can be readily manipulated and easily fired when not required. (7)

Compared to male workers, women are less likely to join unions to go on strike or take other forms of militant actions against employers. Even when women join unions, they often find themselves in male dominated organization where according to Barron and Norris, men often do not share the interest or outlook of their fellow female unionists. Marxist feminism also claims that women benefit capitalists and the capitalist system in their capacities as mother and homemakers by reproducing labor power at no costs to employers. Those employers are the males in the society where the females work in the house, office or industrial area.

Capitalistic social system is the main cause of women's oppression in society and its way out is to dismantle this capitalistic social system. Capitalism gives rise to economic inequality and dependency. Marxism can be used to help us understand

how patriarchal law and custom have manipulated economic forces. In this context, Tyson writes, "Women are economically, politically and socially oppressed as an underclass" (93). Similarly, Engels says, "If wives are to be treated as emancipated from their husband, women must first become economically independent of men" (qtd. in Tong 49).

The status of female in the proletariats and bourgeois families are almost similar. A female in proletarian society is found by Marxist feminist mentality. Father or male member rules and dominates, and enjoys controlling the total economy. Moreover, the role and status of a wife in bourgeois family is similar to that of a proletarian in capitalism. As such in all the societies, women are being exploited in the society based on patriarchal norms and values, which are constructions of economic power position. In this context, Tong argues:

Women are the victims of men's comfort, and man's control of woman is rooted in the fact that he not only controls her property, but also commands her mentally and physically, as he desires. It has its basis in the belief that the household works are of inferior importance and outward are of superior importance. The oppression of women will cease only with the dissolution of the institution of private property.

(49)

The researcher has chosen Marxist Feminism as a theoretical tool to analyze the novel, *Into the Wild*. Women have been exploited socio-economically, sexually and politically for ages. Marxist Feminists also focus on how women are the victims of differences created by patriarchal socio-economic environment. For this purpose, the project attempts to show how women are victimized in the patriarchal capitalist society. This doctrine redefines women's activities and goals from female centered

point of view. It also refuses the cult of masculine chauvinism and superiority that reduces women to sex object, a second-class and submissive others. According to Marxist Feminism, women are used as commodities in the capitalist patriarchal society. Women especially having lower status in the society are made to sell themselves for their survival.

This study has been divided into three chapters. The first chapter as an introduction deals with the subordination of the females *Into the Wild*. In this chapter, the researcher has adopted and discussed about Marxist Feminism as a theoretical tool to prove how the females are marginalized, exploited and economically dependent. Similarly, the second chapter as the textual analysis deals with the victimization of the females in the novel. The novel unveils the position of the females in American society. Females have been victimized in the hands of capitalist patriarchal mindset. Women in capitalist patriarchal society are deprived of equal opportunities and freedom. They have been made dependent on the males. Males own the family property and the females do not have any property rights. They have been compelled to serve men for their survival and forced to work as a prostitute, sex workers and low paid domestic servants. Likewise, the third chapter as the conclusion deals with the marginalization of the females. This study attempts to explore how the female protagonists in the novel are presented as pathetic because they are deprived of social and economical opportunities, personal liberty, equality and justice. They lack their own identity and are associated with the names of their male counterparts. They have no front of their own voice of their sufferings. They are limited within the confines of domesticity lacking social mobility and prospects of personal enhancements.

II. Victimization of the Females in *Into the Wild*

Jon Krakauer's *Into the Wild* represents the dominant capitalist patriarchal ideology and raises the problems of gender inequality as well as painful experience of the females in American society. The female protagonists Billie McCandless, and Mary Westerberg in the novel suffer from economic dependence, domestic violence, sexual exploitation and physical chastisement practiced by the male gender. Thus, the novel *Into the Wild* deals with the subordination of the women in all socio-cultural domains like family, economy and education.

Women are usually identified as objects for sexual pleasure having no identity of their own. In capitalistic system, the relationship between the employer and the employee is similar to male and female in the society. It suggests that male stands as a capitalist and female as a proletariat inside as well as outside the house.

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

In the novel, the male characters are represented as right and capable to decide and sustain themselves and protect others as well while the females need to express their ideas from the men's guidance. Similarly, women are represented like the proletarians due to the economical, cultural and social inequalities. For example, the female protagonists like Carine, Billie and Mary have been represented as the victims

of economical, cultural and social inequalities. In contrast, the male characters Walt and Wyne are the true representations of the society who claim themselves as pure, civilized, intellectual independent and rationale creature. Gender inequality is the production of capitalism and determined by capitalistic mode of production. Women's situation in the society cannot be understood in isolation from its socio-economic context.

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

The admiration of Mary as a beautiful woman by Mccandless symbolizes woman as delicate, loving and emotional. But in reality, such idealized image of Mccandless is a trick to suppress her. The status of Mary is secondary and supplementary. She has to be subservient and obedient, always respectful to her father, lover or male counterparts in the society where she lives in. Krakauer writes:

There was something fascinating about him, explains Mrs. Westerberg, seated at the polished walnut table where Mccandless dying that night. Alex struck me as much older than twenty four. Everything I said, he'd demand to know more about what I meant, about what I thought this way or that. He was hungry to learn about physical necessities unlike most of us; he was the sort of person who insisted on living out his beliefs. (68)

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

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

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

In patriarchal society, sexual differences cause sexual discrimination and repression. Because of the biological differences, women are compelled to live a poor life. By providing emotional and sentimental education, the male oriented society makes

women emotional and sentimental. Then, men claim that women cannot be rational and intellectual.

Wyne Westerberg is more like a greedy and merciless hunter rather than a human being with compassion and generosity. He assumes females not to learn but to consume any way. He dreams upon the possession to Borah. Wyne would like to possess while Borah does not care it, as she does not need the selfish stonehearted satanic male. It is clear that Borah knows those men who are greedy to her physical beauty.

In capitalist patriarchal society, the class discrimination separates gender discrimination. In the text, Wyne assumes that he is the controller of Gail Borah. In a capitalist-patriarchal society, sex differences also cause sexual discrimination. Because of the biological differences, Borah has been compelled to lead a poor life. By providing emotional and sentimental education, Wyne claims that Borah cannot be rational and intellectual rather she is mysterious. He treats her as more beautiful and more mysterious than intellectual one. As a result, she is made to be submissive, passive, dependent and inferior. Wyne claims that she is his private property. Wyne says:

“Fuck you, Gail Borah”. Ingrid stands up. For a moment her face is close to mine and I imagine wyne is kissing those red lips. Ingrid stares at me. She says, “You tell Wyne he can go to hell. And tell him I’ll see him there”. She talks out. Gail Borah is sitting with her face in her hands. (245)

Gail Borah is the victim of Wyne’s control. Similarly, Wyne’s control of Gail Borah is rooted in the fact that he not only controls her property, but also commands her mentally and physically. For her survival, Gail Borah sleeps with Wyne. She is

helpless because she is economically dependent. Thus, the oppression of women like Gail Borah will cease only with the dissolution of the institution of private property.

Wyne treats Gail Borah as weak and dependent. She has to do according to the will of Wyne; it may be sexual, emotional, physical and psychological. He uses her whenever and wherever he wants. He always thinks that man can buy a woman easily as the capitalist can buy a worker. Therefore, Gail Borah is commodity for Wyne in the patriarchal society. Tong as a Marxist feminist says:

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

Both wives and prostitutes are alienated .Their essential capacity is alienating. Both became dehumanized. Their real existence and proper value as a person is turned and reduced into market value. How much they can sell that much they can get benefit. Selling and buying becomes the surviving method of their lives. To end this treatment, first of all, the women will get economic independence.

Wyne says that he loves Gail Borah too much. He even prays with god before her that he wants her every time and everywhere. He further wants to join with her in every sector. The existence of Gail Borah is miserable due to the imposed laws and customs by men upon women in a patriarchal society. She becomes the means to fulfill the desires of him. She often becomes the play of him. Her role has been limited and restricted within the four walls of a house. Wyne takes Gail Borah as the source of entertainment. He assumes that she has to please him at any cost.

There is no psychological reason why Gail Borah should be inferior to Wyne, and yet, throughout the culture she has always been second-class citizen. Even when worshipped and adored, she has had no autonomy and receives no recognition as rational individuals, anymore than when she has been abused and denigrated. Biological differences do not provide a causal explanation for her oppression; however, her reproductive function has placed her at a disadvantage by typing her to the domestic sphere and associating her with the body. The capitalistic social system tortures, oppresses and exploits Billie so severely then in the feudal system of society too. Therefore, the exploitation of Billie is so merciless and extreme in this capitalistic male dominated American society. Billie says:

Walt says he comes from the future. When I was a little, I didn't see any problem with that; I didn't have any idea what it might mean. Now it wonder if it means that the future is a place, or like a place that I could go to that is go on someway other than just getting. I wonder if Walt could take me to the future. (72)

Billie being the female in the society consciously or unconsciously consents her subordination before Walt. She is encouraged to choose her inferior status and accepts male exploitation as natural. Males have thought themselves as the ruler of the world. Since the historical time they have made women inferior. Gender inequality is the production of capitalism.

Billie as the worker must respect her master, Walt. Walt makes her to think him as a god. Whatever he prefers, she must do and complete on time. Otherwise, she could be ignored. Therefore, she becomes commodity in the capitalist society, likewise Billie has to obey and follow what the secondary roles and duties she has been assigned with. In addition, she should be dedicating to Walt as well. The

gendered division of labor has both economic and psychological consequences, since women's caring labor creates women less capable of or motivated to separate from others, and hence less likely to protest such gender exploitation. Because Billie's bargaining power is less than Walt's, it is associated with the power relations involved in the gender division of labor and property. As a result, Billie has to suffer from such inequalities.

In the novel, Gail Borah's life is unsecured. Wyne proudly proclaims himself as the only protector, guardian and master of her. But ironically, he himself turns out to be that cannibal and fearsome animal from which she has to be scared of. Gender inequality is the production of capitalism and determined by capitalistic mode of production. The situation of Gail Borah cannot be understood in isolation from its socio-economic context. K.K Ruthven further says:

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

Traditionally, women's lives have been imagined in relation to men's lives as the daughters, mothers, mistress, and wives of men. They have in consequence been imagined in terms of either good girls or bad girls. These are the man-made taxonomies which use binary categories in order to classify women as sensuous roses or virginal lilies, pedestal led goddesses or downtrodden slaves, Eves, or Marys, Madonnas or Magdalens, Damned whores or god's police. Distinction is made between apparently archetypical images of the great mother whose function is to

reinforce the sexist view that true happiness is based on true womanhood and feminine subordination. In medieval society, the growing numbers of women marriage became an economic necessity. Then, dependence on their husbands increased. But for married women, there seemed to be no respectable means of earning a living.

The life of worker is always submissive, oppressive and inferior in the capitalist society where his life becomes very tough and hard from earlier age to old age. In the same way, Gail Borah is marginal, subordinate and represented as subservient to masculine desires and enterprises.

Wyne who follows the capitalist patriarchal rules has always restricted Gail Bora's rights, desires and sensibilities. He does not think she has power to handle herself.

Gail Borah who is victimized by patriarchal ideology thinks that she has to be supported by males. Therefore, she could not leave her lover, Wyne. Mackinnon compares sex to work, capitalist to man, worker to woman, commodity to sex, capitalist accumulation to male desire. In the novel, Wyne represents the capitalist and Gail Borah as a worker. The sexual desire of him has made her commodity. She is compelled to think that pleasing his desire is her duty and basic work.

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

Like laborer, Gail Bora's life is hopeless. On the one hand, she is jobless so she has to depend up on males in the patriarchal society; on the other hand, she is losing her health as the result of torture she gets from Wyne. If a worker does not

work because of his sickness, then, either his job will be cancelled or he gets no wages. As a result, he has to starve. For example, Gail Borah who is suffering from insanity goes to hospital. There is none to help her from neither her family and society nor her lover, Wyne. Her beauty and charm of her face disappears because of the exploitation and domination in her life.

Private property, religion and marriage formed a kind of unholy and inseparable trinity. Each was the evil in itself. Each upheld the others. None could, therefore, be eradicated in isolation. Thus, to stop the married woman being treated as the property of her husband, it is necessary to abolish not only marriage but also private property. To abolish private property, it is necessary to remove the major source of individualism and male's selfish gratification. A husband or male did not simply use legal physical coercion to dominate his wife or female but insisted on controlling her mind, demanding her love as well as her obedience. Bryson says:

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

The role of women in business in America is obscured in their legal position. Unlike most other European countries, married women had no legal financial independence. The woman's property and even her earnings were legally of her husband. So prostitution was a clear consequence of both male domination and the unjust economic system that drove some women to such desperate measures.

Gail Bora suffers from the economical dependence and sexual violence practiced by male hunter, Wyne. She does not get proper place and job because she is

a woman. For an unmarried woman, there seems to be no respectable means of earning a living. She is also excluded from the public world of work. The boundaries of economics and politics to examine her oppression remain as the significant in the home, education and the media. All women like Gail Borah are oppressed in these areas of life.

Wyne as the representative of capitalist in the society always assumes that he is the one who is powerful in terms of not only money but also controlling and ruling in the society. Gail Borah is in pathetic condition, deprived of social and economical opportunities, personal liberty and individuality. She lacks her own identity and is associated with the names of her male counterparts. In addition, she lacks social mobility and there is no prospect of personal liberty and individuality. Burrell says:

“Do you know where Wyne is right now”? She laughs. Gail Borah shakes her head. “Me?” You know Wyne do not like me at all. Not one bit. “Not the city”. The Bar. Her laugh is caramel; it seems to emanate from the body of someone much larger. Speaking of whom, I am late for my date.” Gail Borah stands up. (143)

Gail Borah becomes a prostitute after Wyne sexually seduces and leaves her forever. The major reasons for Gail Borah to be a prostitute are due to a product of poverty, legal powerlessness and male sexuality rather than wrong of her. The consequence of unjust economic system has driven Gail Borah to desperate measures. Like Gail Borah, all women are united by the fear of rape. Society organized by patriarchal capitalist system under the male domination today is one grand rape of womanhood on the highways, in homes and in the world of fashion and of work.

Gail Borah does not have any pleasure in sex work being as a prostitute. She produces a determinate form of pleasure in a limited period according to the desire

shaped by purchasing power of the customer. Sex work involves her body, which is being used as an object. Since she is forced to act in fulfillment with the desire of other, the act is coercive. This coercion is less a physically abusive act, than a violation of selfhood for her. Gail Borah feels alienated in the capitalist patriarchal society because she is treated as if she is commodity. As the wage laborers are estranged from their work, themselves and human beings in the society, Gail Borah is also alienated. She has been dehumanized and her real existence and proper value as a person is turned and reduced into market value. How much she can sell herself that much she can get benefit. In working place, Gail Borah does not get proper salary for survival, so, she has been compelled to sell her flesh or body. Thus, man could easily buy her as capitalist could buy a worker.

In the novel, Gail Borah who has been involved in the sexual activity becomes a commodity. The victimization and exploitation of the protagonist, Gail Borah is because of the prevailing and pertaining gender biasness. Gail Bora does not get proper place and job because she is a woman. She is excluded from the public world of work. The boundaries of economics and politics to examine her life remain as the significant in the home, in the work and in the society itself. Sexuality and prostitution like labor is a class phenomenon, Tong says:

There is a bourgeois demand for prostitute and as long as most women are paid to no wages or inadequate wages economically dependent will sell their bodies to men in order to support themselves and in some instances, their children. Thus, to fight capitalism is also fight prostitution- whatever form it takes, including because most women will not have access to meaningful work at decent wage until the capitalist system that depends upon their exploitation is smashed. (65)

Marxist feminists see the similarities between male and female in the family with bourgeoisie and proletariat in the society. Women are suffering not only within family but also outside of it. Women are treated as weak and passive. They are paid less than sufficient for survival. To survive in the society, they are compelled to sleep with the males who give money. They have to do according to the will of men; it may be sexual, emotional, physical psychological. Men use women whenever and wherever they want. Man can buy a woman easily as the capitalist can buy a worker. In that case, women are commodity for men in the patriarchal society.

Another female protagonist, Billie McCandless in the novel is also subordinated, exploited and alienated in the capitalist patriarchal society. She becomes the victim of her husband, Billie McCandless who manipulates her, makes dependent on him and restricts her life. Billie is taken as commodity in capitalist-patriarchal society. She sees freedom but she cannot experience it. In family, her voice does not get any place where her husband, Walt is the dictator. Billie's lack of economic and political power makes her life vulnerable.

Billie has been deprived of employment and financial gains. Walt goes to work, earns money and gives Billie money and materials to run her domestic work. The patriarchal rules have always defined and restricted Billie in terms of her rights, desires and sensibilities. He does not think Billie has power to handle herself. Thus, Billie who is victimized by patriarchal ideology thinks that she has to be supported by Walt throughout her life. Marxist feminists see the similarities between male and female in the family with bourgeoisie and proletariat in the society. For example; in the novel; Walt in the family is like bourgeoisie, master or ruler whereas Billie in the family is like proletariat, worker or ruled in the patriarchal society. She is suffering not only within family but also outside of it. However, family is the initiating point of

domination to her. Billie is exploited in the society on the basis of patriarchal norms and values which are the constructions of economic power position. She is unable to practice her freedom and desire. Thus, the root cause of such oppression faced by Billie is the economic system of the society itself.

Capitalistic social system is the main cause of Billie's oppression in society and its way out is to dismantle this capitalistic social system. Capitalism gives rise to economic inequality and dependency to the life of Billie. Marxism can be used to help us understand how patriarchal law and custom have manipulated economic forces. In this context, Engels says if wives are to be treated be emancipated from their husband, women must first become economically independent of men. Thus, to get right and freedom, Billie must be economically independent of her husband, Walt. The dismantlement of capitalistic system is needed where exploitation of labor is working very strongly. Billie is suffering from the adjective like weak, passive and emotional in the patriarchal society. Bryson says:

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

In the years of the eighteenth century, the arguments for women's rationality less important than belief in their innate weakness and dependence on men was strongly highlighted women's economic dependence on men had grown with the increased separation of home and work. Employment for middle class women was almost non

existence. The wife was seen as the purely ornamental symbol of her husband's success. In a world in which her domestic duties were unpaid, economic dependence of a woman upon her husband remained as a dominant.

In the novel, Walt seduces Billie as he desires. He assumes sex and sexuality is not for woman's own ends but for male's pleasure and enjoyment. In addition, Walt believes that sex and sensuality for woman herself is prohibited. Therefore, he takes Billie as a sexual object to excite as well as to satisfy his own selfish urges. As he gets entertainment and fulfills his desires physically, sexually and mentally from her, he never considers Billie's desire and interest before and after. Therefore, Billie has been sexually exploited, mentally tortured and physically victimized by Walt. Walt says:

Sorry. We fuck carefully, silently. When I finally come it's so intense that I get a horrible headache, and for a minute I'm going to disappear, but I don't. Instead, I lie in Billie's arms, cross-eyed with pain. Billie snores, quite animal snores that feel like bulldozers running through my head. I want my own bed, in my own apartment. (215)

Billie is compelled to sell her dreams, as her dreams seem easily dismantled by the patriarchal society. She has no real identity that people know as the different types of living being having different aptitudes and characteristics. Walt thinks that the Billie as his wife is the fleshy instrument, commodity or material to amuse and satisfy the so-called rational man like him but he turns to be more barbaric and the brutal in his manner. The capitalistic male dominated society represents Billie as the submissive, dependent and stereotypical.

Walt continues to play a significant role in maintaining the sexual division of labor in the labor market. The primary mechanism that maintains his dominance to Billie in capitalist society is job segregation by sex. Low wages keep Billie dependent

on him. It also encourages her to marry him. As a result, she is required to perform and fulfill her husband's desire and interest. Marxist Feminism argues that prostitution begins with marital relationship because a wife sleeps with her husband whenever he wants. In the text, Billie sleeps with Walt. She is helpless because she is economically dependent. Tong says that when a man takes a woman, he comes to live in her household activities. Similarly, when Walt gets marriage with Billie, from that day he makes her dependent on him. Tong also claims that both wives and prostitutes are alienated. Their essential human capacity is alienating. Both of them become dehumanized. Their real existence and proper value as a person is turned and reduced into market value. How much they can sell that much they can get benefit. Selling and buying becomes the surviving method of their lives. Males examine as if they are sellable commodities in the capitalist market. To end this treatment, first, women should get economic independence. If the economic basis is changed, the women will get full freedom, which will be an end of patriarchy also. Similarly, Bryson says that patriarchy cannot be ended without the fundamental economic change.

Selling oneself as a wife, Billie is alienated from her work because that work is done for Walt, not for her. What Billie selling is what is closest to her; her body, her sexuality to Walt? It is the sexual division of labor in productive and reproductive work that makes woman unequal to men and allows capitalists to exploit women's unpaid labor. Therefore, under capitalism, worker sexuality becomes a commodity. Billie is more indiscriminately tortured, consumed, and exploited, mistreated and represented as the fleshy living being rather than the human being like others having rationality like Walt does in the modern society. The capitalistic male dominated society does not pay any concern to the victimized females like Billie. Vincentalli says:

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

The eighteenth century, the extreme turmoil and questioning of traditional authority questions of authority in state and family were intimately to the politics of that time. Conservatives defenders of absolute monarchy argued that the authority of the king over his people was sanction by God feature exactly the same way of husband over his family. This meant that hierarchy is the rule of the husband in the home. In the text, the female character Billie is taken as only source of an entertainment. She has to obey patriarchal norms and values for life surviving. Billie is representative character only as a machine to produce child and to excite in bed. Having no income source, financial security and social priority, she has to sell herself in the market where the agent is again a male. Billie says:

My body wanted a baby. I felt empty and nothing. I wanted to be full. I wanted someone to love who would care and stay: stay and be there and child, so that when he was gone, there would not be entirely gone, there would be a bit of him with me... insurance, in case of fire, flood and act of God. (226)

Billie being a female in the capitalist-patriarchal society has to take care of all the males in her house. However, she is not paid for her work. As the child becomes seriously ill, she has to serve taking into hospital and dabbing child's head with a scrap of a handkerchief. The existence of her life is miserable due to the imposed laws

and customs by males upon her in a patriarchal society. Women like Billie in such a society become the means to serve and fulfill the desire of men. Her role is limited within the four walls of a house, giving the birth of children as well as caring and rearing of them.

In the novel, Walt who practices masculinity through the violence imposed on Billie. The violence visits upon his wife. Physical and mental violence is more obvious by the product of masculinity and the emotional damage takes its toll. Billie has to take care of a child since caring and rearing the child by mother is one of the essential tasks of mother in the patriarchal society where so-called father is free from such task. He can leave not only his wife but also child. However, mother is prohibited for leaving her child. Therefore, Billie who is married to Walt has become almost her husband's property. Therefore, she is made and regulated to be submissive, passive, dependent and inferior in the patriarchal capitalist American society.

The rise of capitalism, in separating the family household from commodity production, further solidifies this control of Walt over Billie in the family when the latter becomes economic dependents of the former in the male breadwinner-female housewife nuclear family form. Because of the problem of unpaid housework, a private task allocated to Billie in the sexual division of labor of capitalism. She is economically exploited. Therefore, full women's liberation can only be achieved with the development of socialism and the socialization of housework and childrearing in social services provided by the state.

There is a bourgeois demand for Billie since she is paid to no wages or inadequate wages economically dependent sells bodies to Walt in order to support herself and in some instances, her children. Thus, marriage with Walt itself is a form

of oppression in the patriarchal society. Thus, her oppression continues until the capitalist patriarchal system is broken.

Mothering, or, taking care of babies and small children, as a type of work done overwhelmingly by Billie, socializes her and Walt to have different identities, personalities, and skills. However, socialization of children and sexuality in patriarchy gives Billie lesser economic and psychological power in relation to Walt. Walt leaves Billie after having a baby between them. Then, Billie has to face much violence and struggle just for her survive as well as to take care of her child. Unlike Walt, she cannot run away leaving her children because she is already forced to live with that child in the patriarchal society. Then, her situation in the society cannot be understood in isolation from its socio-economic context. As master exploits his workers in his industry, Walt also exploits Billie. He always gets benefit from her labor and heavy work but the condition of Billie is very pathetic. Similarly, Billie is less advantaged than Walt in her access to power, status and possibilities for self-actualization. Walt is free to choose and do whatever he wants to have and get satisfied from women. However, Billie is not free to choose and get satisfied as she wishes or desires because her interests and desires are limited to the patriarchal society under capitalism.

The women are paid no wages or low wages. They are compelled to sell their bodies to men in order to support themselves. In the text, Billie gives the birth and brings up the baby, but her husband, Walt never takes it a vital work. Rather he sexually seduces her and leaves her. Therefore, Billie has been sexually exploited and mentally suffered in the society. Similarly, Vincentalli says:

That the industrial area of production attracts to female labor. For employer, female labor has the advantage of being cheap labor. There is a strong idea that women work more slowly or less easily. Thus, it is

clearly a way of limiting woman to her success and opportunities to do good work. It also further justifies low pay to her work. (98)

Private property and marriage form a kind of inseparable trinity. Each is the evil itself. None could, therefore, be eradicated in isolation. Thus, to stop the married woman being treated as the property of her husband, it is necessary to abolish not only marriage but also private property. To abolish private property, it is necessary to remove the major source of individualism and male's selfish gratification. Billie's oppression is due to the capitalistic social system in American society. Its way out is to dismantle the capitalistic social system. Billie, who lives in the capitalistic society, that creates all kinds of discriminations and injustices to her. She works very hard for the production of factory to produce large quantity. She works from morning to evening just to survive and nothing else. Billie further says, "I'm in a diving bell with this baby, just the two of us trying to survive in this alien atmosphere, but I feel very alone" (274).

Billie who works in the factory is alienated from the production. She finds the work unpleasant but she is bound to do her work. When the potential source of her humanization becomes the actual source of her dehumanization, she is bound to undergo a major psychological crisis. She is alienated from other human beings because she sees around her co-workers as competitors for job and promotion as the capitalistic economic system encourages. Billie is alienated from the nature itself because of capitalistic economic system. The most important aspect for elimination of alienation is the end of capitalism itself from the society. Similarly, for the elimination of the oppression of the women like that of Billie, capitalistic economy should be dismantled, which in a sense is to dismantle patriarchal social system.

Billie does not get proper place and job because she is a woman. Just as workers are alienated from the product, self, other human beings and nature, Billie is also alienated from self, child and her surroundings. Working life and domestic life of Billie is intimately intertwined and usually takes place in close physical proximity. Walt is the head of the household and it is his name that is associated with the production but Billie's name is never recorded though she is confined to work in the domestic field. However, it is not uncommon for her to take over the running of family business.

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

Billie works whatever the work is available. She should struggle for her survival and her child. In addition, in working place she does not get proper salary for survive. Her economic situation explains why, she, like laborer is a class phenomenon where she is oppressed and victimized throughout her life. Billie always lives with a profound sense of separation and alienation. Various traumatic experiences plague her life. She becomes a wanderer. She is excluded from the normal human beings following the path of madness. She has the threat of Walt's world. Finally, Billie suffers from nostalgia, frustration and sadness that finally lead her to madness.

Similarly, the female protagonist in the novel, Mary Westerberg suffers from domestic violence, economic dependence and alienation from the public world. Her husband is the businessman and money earner in the house as well as in the society often manipulates her. Walt explores the working profession of Mary as follows:

Mary was the one who loved the Carthage. When we came to visit, Billie would walk through the front door of the Meadowlark House and straight out the back door to find Mary, who was almost always in the garden, rain or shine. When she was well, we would find her kneeling in the beds, weeding or moving plants or feeding the roses.

(237)

Though Mary works inside the four walls of the house, she could not decide the work to do since the master is her husband. Similarly, she works in the domestic field, but field does not belong to her. Domestic labor to capitalism is related to the kind of political action that might be taken by women. Thus, some feminists argue that domestic labor does produce value in the same way as the other forms of productive labor. In the novel, the role of Mary is as strategically important like factory worker. So, home itself can be seen as a site of anti-capitalist struggle for her. The housework done by Mary not only represents a personal service to her husband but also serves the interests of the capitalist economy. It is by reproducing and maintaining the workforce in a particularly cheap efficient way.

The patriarchal society thinks that Mary is naturally inferior to her husband. Therefore, Mary internalizes her subordinate position and accepts her role to be passive. Her duty is to please men like her husband. Of course, she follows her duties set by patriarchal society without any question and she never tries to challenge it. The

male structured society compels Mary to think that housework, providing service to males is her destiny, and she does not think necessary to revolt against this thinking.

The family household system becomes an entrenched part of capitalism. Although there is no inevitable reason why capitalism needs women to do the unpaid household, the capitalist class gets benefit politically from this division of labor. According to Barrett, in the family household system, men select and divide the working class women where women fight each other instead of uniting to fight against capitalist patriarchal system imposed on them.

The unpaid work performed by Mary in the home is connected to their wider economy. The family under capitalism continues to perform important economical, ideological and psychological functions in which any overall strategy for change must take into account. It is, therefore, in principle allowed the actual economic situation of Mary to be addressed rather than assuming that domestic work is important issue that will automatically be resolved after the revolution. However, it seems that Mary's domestic responsibilities do mean that she less able than her husband to defend her own economic interests. In particular, her labor is more likely than that of her husband to be labeled unskilled and therefore worthy only of low pay and status. Mary's husband has frequently been able to resist the deskilling process and to displace this into Mary. Bryson says:

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

This study reveals the position of the females in American society where females have been victimized in hands of capitalistic and patriarchal ideology. Women in capitalist- patriarchal society do not have equality and freedom. They have been made dependent on the males in terms of their financial opportunities. The family property is owned by the males and the females do not have any property rights. They have been compelled to serve men for their survival.

In the novel, Mary is paid less than her husband does though both of them are involved in the same job and do in the equal rate. Marxist feminists view the capitalist drive for profits as responsible for women's second-class status and other forms of oppression such as racism and homophobia. Prejudice and privilege also supports the ruling class by inhibiting workers from organizing together. For example, Mary is exploited at a higher level than her husband because of gender discrimination. Similarly, Mary is also the source of unpaid domestic labor an arrangement that allows the world's capitalists to save trillions of dollars every year.

Within the family, Mary carries out unpaid domestic labor in terms of servicing other members of the family through cooking, cleaning, washing and repairing clothes. She also cares for children and in some cases elderly or sick relatives. In fact, none of these roles is essential for the maintenance of good personal relationships. The rise of capitalism, in separating the family household from commodity production, further solidifies this control of Mary's husband over Mary in the family when the Mary becomes economic dependent on him. Because of the problem of unpaid housework, a private task allocated to Mary in the sexual division of labor of capitalism. Thus, Mary gets full liberation only if there is the development of socialism and the socialization of housework and childrearing in social services provided by the state as far as possible.

Mary has to obey and follow the secondary roles and duties she has been assigned with. She is taken only as a machine to produce children. She has to be dutiful to bear and rear the children in the family, engaging her with struggle. Having no any income source and financial security, she has to depend upon her husband. Due to this activity, the result is the achievement of exploitation, domination and suffering inside as well as outside the house. Billie is her daughter who explores her reality as follows:

She was better when I was little. She had a baby that died, when I was seven, that was very bad. She tried to kill herself. I found her as bloody stage. I remember the blood, everywhere, the bathtub full of bloody water, the towels soaked with it. Screaming for help and nobody was there in home. (185)

Mary has been compelled to tolerate physical violence, sexual exploitation, beatings, psychophysical deformities, wounds and scars. Therefore, being a female, she suffers from domestic violence, home arrest and deprivation. Her family under capitalism continues to perform important economic and ideological functions. The causes of the inequality between Mary and her husband lie in the organization of capitalism itself.

Mary gives the birth and brings up the children but her husband, never takes it a vital work. She must take care of her children as her primary duty in the patriarchal society whereas her husband either takes it secondary or remains very far from such role. Mary is not inferior by nature but by culture. She is acculturated into inferiority. If Mary is simply a female sexual essence in the domain of nature, she would also be able to speak her own meanings and experiences, provided she is able to communicate in a language free from patriarchal interference. However, she is not an essence rather a construct in the domain of patriarchal culture as a dispersed subject.

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

Feminists try to explore women's personal as well as common experiences of suffering, exploitation and oppression and struggle for their independence and liberation. Feminism tries to explore all forms of violence and oppression like Billie, Gail Borah and Mary in different socio-political contexts. It is committed to the struggle against capitalist patriarchy and sexism.

The female characters like Gail Borah, Billie Mccandless and Mary Weterberg are in a sense sacrificed for the pleasure of men like Wyne Westerberg and Walt Mccandless. The male customers appear to exploit, dominate and victimize females. Like capitalists' behavior to their workers, male characters lack all moral and humanitarian values. The female protagonists in the novel cannot oppose because they have been trapped in the structure of capitalism and patriarchy. If they oppose, their survival itself becomes difficult. The irony of their life is that they work for survival but they are victimized because of overwork and inhuman treatment of their male customers whom they have been serving. Their work itself becomes the cause of alienation, repression and victimization.

The unpaid work in domestic labor, low wages in industry, and economically dependence and prostitution for survival made all female characters like Gail Borah, Billie and Mary to live with alienation, repression, domestic, sexual, physical and mental violence in the capitalist- patriarchal American society.

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

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

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

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

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

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

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

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

The female characters like Billie, Jane Burres, Mary and Gail Borah with low wages or poor economic condition suffer from alienation and insanity. They are in a sense sacrificed for the desire, pleasure and satisfaction of male characters like Walt, Bob and Wyne. They cannot oppose the males because they have already been trapped in the structure of capitalist patriarchal society. They have been deprived of employment and financial gains. Therefore, they are exploited, subordinated and alienated by family society and of the whole surroundings.

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