

I. Women in *Mother's Milk* and *At Last*

This project studies the women's resistance to patriarchy in St. Aubyn's *Mother Milk* (2007) and *At Last* (2012). Not only does this dissertation scours through the issues of the otherness which females have always withstood by and female agency in the same social portrait, but also brings forth the successive protests and rebels which they have staged in response to such domination. Edward St. Aubyn unmasks the core reality of patriarchal society which has, in fact, always advertised its pseudo standard tempting the subordinated classes of society to regard their status quo as highly respectable. His major protagonist, Patrick, acts like the superior male character whereas his female characters, Eleanor Melrose and Mary Melrose resist the male domination upon them. Patrick tries to establish female characters as second sex but female characters resist him strongly as Eleanor disinherits Patrick from French family castle and his wife Mary avoids sexual relationship with him. Thus, his midlife falls into crisis as he is deprived of family asset and sexual pleasure.

St. Aubyn weaves the story of protagonist Patrick Melrose in his Melrose series of novel. The story begins with Patrick when he is five years old and ends his story on the day of funeral of his Mother, Eleanor in *At Last*. Till he becomes an adult, he either overlooks the role of women or uses them as an object of sexual pleasure. In the novels, Patrick criticizes his old mother's involvement in New Age Foundation, a charity for the helpless children of Ireland. In addition to this, he develops enmity with his innocent children who are just below five (*Mother's Milk*) and wife Mary who tries to tally indulges into the maternity and rejects sexual relationship with him. In the narratives of *Mother's Milk* and *At Last*, Patrick desperately tries to keep sexual relationship with Mary, Moreover in the sexual crisis; he receives sexual pleasure from other females of the then aristocratic society like Julia, his ex-girl friend. Though Patrick appears to be

dominant, Eleanor and Mary strongly oppose him. At last breath, she dies without appreciating Patrick although he is her own blood and Mary remains a divorced wife.

After the publication of this book, many critics have come up with their responses because of its diversity in themes and styles. One of the critics of Edward St. Aubyn is William Skidelsky. He interprets this novel as a satire on the upper class family. He further demonstrates:

Mother's Milk lacks is the sort of gleeful dissection of upper class life. Its satire is too often directed against easy targets: Robert's nanny a novena rich family the Melrose visit in France. St. Aubyn's books contained descriptions of vicious prejudice and snobbery without seeming snobbish or prejudice unfortunately, this is not always the case here. When the Melrose stays in New York all they can talk about is how ghastly the place is. They endlessly joke about the "God Bless Our Troops" Aubyn is doing here is mocking about what is in any case a stereotype. The satire in his works may not always have been subtle but at least it had bite. In documenting Patrick's escape from the aristocracy ahs St. Aubyn thrown away his best subject? (54)

William Skidelsky views this novel as depiction of lifestyle of aristocratic or upper class family. He sees this novel as a satire on the rich people who wander and visit without any serious work. He finds Aubyn doing satire on the people of Europe. He mentions that the story is satiric, ironic to the contemporary societies of Europe and America. Europe is guided by the materialistic obsession. People's mind is filled with compassion of money and property. They count their property as the supreme thing. Aubyn's books contain the descriptions of vicious prejudice and snobbery matter, which explicit that such prejudice and snobbery matters are the cause of

destroying family relation and family mutuality in the contemporary society.

James Wood, in his critical essay *Noble Savages*, reviews the novel *Mother's Milk* and he argues:

Mother's Milk is a beautiful novel, the best of the quintet. St. Aubyn's ashen prose elegantly conveyed the bitter arrest of Patrick's early forties. While his mother declined in a nursing home, Patrick drank himself senseless and fought long, enervating battles with his wife, all the while trying not to replicate his father's alcoholic anger. Patrick's only ally is his intelligence and it gives the novels their power. But it is an ambiguous talent for him to have because there are few apparent strategic advantages to seeing his life as lucidly as he does (2).

James Wood in his critical essay studies about narrative of the novel. He praises St. Aubyn's prose style, which has brilliantly captured the protagonist's mid- life crisis. Patrick is the protagonist of the novel. He is at his forties. He plunges into the crisis as his mother decides to give away the family property to the foundation. On the other hand, his wife, Mary seems ignoring him after becoming the mother of two sons: Robert and Thomas, and doesn't sleep with him in the bed. He wants to have the complete attention of his wife but she is every time preoccupied with the maternal feelings only.

James Wood again interprets the text of *At Last* from another perspective. He reads the novel from the comedian perspective. He highlights the humorous aspects of the novel. He argues:

One of the book's running jokes is that Eleanor was a monster, but only her immediate family knows it. At her funeral, Patrick must suffer the sights of his

mother's friends, supporters and hangers-on-eulogizing her world-historical generosity. Beneficiaries of her legacy include those connected to the foundation that has made use of her French house; their chief ambassador at the funeral is Annette, who first met Eleanor when a group of us from Dublin Women's Healing Drum Circle was invited down to saint- Nazaire. Annette Spours Maxims from Maya Angelou announces that Eleanor never lost connection to childlike quality that made her believe so passionately that justice could be achieved. Another of these, Eleanor Boosters, a woman named Flear who worked in a charity shop set up by Eleanor and who considers her patron one of the few good people I ever met asks Patrick if he is proud of his mother. He politely mumbles that he suppresses so prompting the mock-stern response: what do you mean, you suppose? You're worse than children, absolute monster. (3)

James Wood views that this novel is comedy He attaches intelligence with Patrick but he comments Eleanor's behavior as childlike. He imagines the funeral sight of Eleanor. Wood thinks Patrick would response in the question of attendants that his mother is a monster. Eleanor wants to be generous by giving away family property to the foundation. The foundation members praise Eleanor's generosity so that they can take advantage from Eleanor, but she can't understand the evil sentiments of foundation members. St. Aubyn satirizes the so-called generosity of aristocratic upper class like Eleanor.

Regarding the trilogy, very famous critic of Aubyn, Leo Cary: In his critical essay in New York Times claims:

Taken as a whole, the trilogy is a bildungsroman about Patrick Melrose, damaged

5 years old in the first novel, a 22 years old junkie in the second and, in the third, a drug free 30 years old trying to put the past behind him. Most of the time, however, Patrick cedes the stage to a monstrous cavalcade of dysfunctional aristocrats and obsequious hangers on. I firmly believe that one should have the wildest possible range of acquaintances (1).

Cary's remark shows that same Patrick becomes free since his father dies. He has hopes to do progress. He gives up the drugs and becomes normal in the same hope.

Though the afore-mentioned critics observed and interpreted the novel from different critical perspective, none of the critics have noted how deep has the work dug about female resistance against undeterred patriarchal norms and to what extent have they been successful. Without proper study of this novel from the perspective of feminism, the meaning of this novel will be incomplete. Therefore, the present dissertation proposes to carry out the study on *Mother's Milk*, and *At Last* eyeing from feminist perspectives. Particularly of Simone de Beauvoir's concept of 'second sex', 'otherness' and 'agency'.

In the same regard J.A Cuddon asserts:

It questions the long-standing, dominant, male phallogocentric ideology... patriarchal attitudes and male interpretation in literature...It attacks male notions of values in literature by offering critiques of male authors and representations of men in literature and by providing women writers.. it challenges traditional norms and accepted male ideas about the nature of women and about how women feel, act and think....(315).

As opined by J.A Cuddon, both texts *Mother's Milk* and *At Last* do justice to the classic

representation of male phallogentric and dominating patriarchal attitudes where females feel suffocated to breathe or weave a sigh of freedom. It's evident from these citations from *At Last* too where the writer inks that "It's an anticipated jiffy where females smell something fishy whilst the males are in their utmost proximity... (245)" which means that women are well aware of the motive which the males are pregnant with to be fleetingly close and connected to the females. On the same note, Aubyn writes in *Mother's Milk*, "He had slept with Julia in a speculative haze which his impulsiveness and greed failed to abolish. Too busy asking himself what adultery felt like but he had almost forgotten to notice what Julia felt like... (118)" It clearly backs the idea of Cuddon that males really forget or want to forget to remember about how women feel after they fall prey to males' sexual lust as Patrick felt to busy interrogating himself to know what adultery felt like but never tended to feel what and how Julia felt after the exchange of sexual pleasure.

The person who can protest is a social rebel. Significantly, it creates the new transition in society and in the right of women. It is a kind of fight, revolt and revolution, a new kind of energy, weapon and strength. Resistance is a kind of natural instinct that it does help to bring the change in established society to create the female framework. The invention of strong ideas comes in female's resistance and in it; the people have opposed the rules of rooted society that they are wishing to the transition in human world. Throughout the human history, silencing and protesting have been going on but male societies have been marginalized. In this regard, M.A.R Habib in his book "*A History of Literary Criticism and The Theory*" asserts: "For the most of this long history women weren't only deprived of education and financial independence, they also had to struggle against a male ideology condemning them to be virtually silent and obedient, aswell as a male literary establishment that powered scorn on their literary endeavors" (667).

As Habib argued, those women are always silent and they perceive obedience whereas they strongly need to oppose male ideological oppression and should search for their accessibility in education and finance. Eleanor and Mary had to march unprecedentedly forward to overturn the situation. Patrick always kept them under the iron heel of domination and never allowed their access to financial independence. Mary was criticized by Patrick for having been affiliated to the New Age Foundation, which, in fact was a charitable organization receiving help from Mary. To silent him or to tame him, Mary dethroned him as a successor of her property similarly Eleanor who happened to be his sober wife in the beginning had to boycott him from having sex with her to get herself emancipated of his undeserved dominion.

Definitely, women should resist the challenging conventional society for this education, knowledge and conscious soul to help them. Moreover, education and knowledge teach them to be conscious for the equal rights and to be self-dependent. Thoughtfully, women resist for the justification of rights of females. Females like Mary and Eleanor, who have strong spirit cannot endure and do resist. Such bad immoral patriarchy makes them resist. The texts clearly attest that when women are conscious to the rights of them, they resist breaking the traditional norms and rules of patriarchy.

Thus, the feminist movement endeavors to disrupt and dismantle the hitherto male rooted domination in all spheres of lives. It questions the numerous prejudices and assumptions about women made by male writers not least any tendency to cast women in stock character roles. For the same, Arvonne Fraser defines the movement as; “feminism was to elevate the equal rights and human rights status of women of race, language or religion, in order to achieve equality with men in all fields of human enterprise and eliminate all discrimination against women...” (44).

Fraser also focuses on the male domination and discrimination upon women and the way feminist movement has occurred to disrupt this ideology as we see in both the texts of Aubyn *The Mother's Milk* and *At Last*. Contrary to that, this present dissertation undertakes to throw light upon the ascendancy or dominance created by males to subdue females to an insignificant position in the contemporary age and also brings into the open the deliberate struggle and remonstrance shown by females in the society to rise from the dead and restore to life. Unlike other critics aforementioned, this exposition attempts to study female not only as a mere listener or servant or a sex machine, rather as a change agent, a catalyst for social transformation and also as a austere combatant in need.

Feminism as a movement came in response to the long dominated upon women by men. Since the human civilization, women have been regarded as inferior and secondary while men have been perceived as the superior and primary beings. It is believed that women were made to serve the men's purposes. They were supposed to serve men physically, sexually and mentally. They have always been dominated, violated and subjected to male supremacist ideology. To this end, in *Letters on the equality of Sexes and The Condition of Women* Grimkeys asserts; "The history of mankind is a history of repeated injuries and usurpation on the part of men towards women having in direct object, the establishment of an absolute tyranny over her."(37)

Since the ancient time, women have been relegated to an insignificant position. In the case of the females like Mary, Eleanor and Julia, who are impulsive as well as submissive to the rein of Patrick, have undergone a traumatic living. The then society formulated certain restrictions and dedicated certain rules over sexes; and consequently men continued showing their leadership by imposing their authority over females and Patrick was no different to that rule. He instigated and embodied the same system of undervaluing females and befriended to a

perpetual domination over them, however, we cannot introduce any such rules or restrictions to justify the hierarchy. Quoting Aristotle, who remarks that “female is female by the virtue of a certain lack of qualities” (134) and St. Thomas Aquinas, who again addresses woman as “imperfect man” (134) we can get the reflection of how women’s marginal position was fed and watered in the very beginning of the century even by such elevated and supreme philosophical heads.

The writers like Virginia Woolf, Mary Wollstonecraft, Simone de Beauvoir, Elaine Showalter, Sandra M. Gilbert and Susan Gubar emerged with both the nature of patriarchy and the revolting voices against it. They have not only reprimanded and criticized the deep rooted male favored assumptions but threatened those as well. On the same note Claire Tomalin has remarked; “....society is wasting its assets if it retains women in the role of convenient domestic slaves and alluring mistress, denies them economic independence and encourage them to be docile and attentive to their looks to the exclusion of all else.”(394)

The view of Claire Tomalin has been well incorporated in both the novels *Mother’s Milk* and *At Last* by St. Aubyn. Patrick’s behavior towards Eleanor resembles the tendency of the contemporary society to retain the women as slaves. Mary tries to be independent. Eleanor tries to walk hand-in-hand with Patrick in different walks of their conjugal life but both fail to do so as they are never allowed to share the same floor of society to stand for a common progressive purpose. Eleanor is just an alluring mistress Patrick who has to serve as a child bearing machine or as a sex toy. But conceiving women to be of such kind is, in the long run, an unforgivable mistake of the chauvinistic patriarchal society and an irreparable damage too to their high-stood status as they not only loose their biologically declared counterpart but their defining asset too.

French critic like Simone de Beauvoir has established the fundamental work, *The Second Sex*. She holds the observation that men have assigned the term of inferiority to women and the oppressions of women have resulted from that very idea. Like that of the case of Eleanor in *At Last*, as she is inferiorized by Patrick in the following remark “She was incapable of saying please, incapable of saying thank you and incapable saying sorry (293) ” Men have always ignored the abstract notion of equal ability gifted to both the sexes by the creator. He takes Eleanor as to be unable even to greet or say sorry. That precisely means that men have longed to noun women as inferior and that has hence resulted to the willful domination and oppressions of women as stated by Simone de Beauvor.

In addition, Kate Millet’s *Sexual Politics* (1977) deals with idea of political feminist writing on literature. In her view, patriarchy is the cause of women’s oppression. She states, “Patriarchy subordinates the female to the male or treats the female as an inferior male. Power is exerted directly or indirectly in civil and domestic life, to constrain women” (137).

The aforementioned citation has come alive in Aubyn’s *Mother’s Milk* and *At Last*. Mary, in *Mother’s Milk*, has her affiliation to the New Age Foundation. She is respected there. She deserves to look for her identity for she has done some respectable and mentionable charity to the organization. But as soon as she is able to find some decent figure and has started exploring a respectable being she is condemned and invites disrespect, criticism and disreputation. She has strained her nerves to be well off outskirts but is to be surrendered in front of the domestic exertion of patriarchal power of her own son Patrick. On the other hand, halfway through *At Last*, Aubyn states referring to Patrick that “Now despite all his mother’s insistent neglect she has failed to disinherit him completely. He will receive slightly more than \$2m, something he takes very much in his stride and his pleasure co exists peacefully with her disapproval” which

highlights the fact that Patrick was in an unusual enmity with his mother, she denied to handover her property to her but he dominated the conditions and brought about changes in his favor defeating his own mother. He treated his mother as an inferior male, caused to remain at loggerheads with each other, and received pleasure and peace in his victory on her. These situations in the texts nurture the concept of Kate Millet that no matter what position do women get in the society, they are always the victim of men's anonymously long history of power exercise on women on every walk of life.

In short, what brings out is that the theory entirely pertains to women and therefore it should not be seen in the viewpoint of politics. It thereby threatens the traditional notion of power in patriarchy.

II. Female Resistance in St. Aubyn's *Mother's Milk* and *At Last*

The dissertation tends to stage the reality of patriarchy that the male codes are embedded within the society. Therefore, it should be replaced by the intellect of female values, and for this, females should take 'protest strategy' as a weapon for the gradual replacement of male values. Aubyn's *Mother's Milk* and *At Last* deal with the issues of feminism where his female characters like Eleanor and Mary protest the male domination upon them. In *Mother's Milk*, Patrick Melrose, the protagonist of the narrative, acts like the superior male character. He sees female characters from his perspective. He gives preference to his problems and desires only, he considers himself as the intellectual persona and he takes female characters like supportive components for his problems and desire.

However, female characters: Mary and Eleanor Melrose do not support him as he strives to get support from them. Eleanor and Mary are Patrick's mother and wife respectively.

These characters belong to the French aristocratic family. St. Aubyn in his narratives tries to depict the position and subjectivity of female characters in western aristocratic family. While depicting the issues of feminism, he photographically presents the relationship between male and female in the postmodern era. Because of the new awareness and consciousness brought by the feminist movement and scholarship, male characters resist the male domination upon them.

Female characters seek their identity and position in the family and society. Female characters in this novel also make the intention of male character, Patrick failure. Patrick cannot relegate Mary and Eleanor as he intends to do and achieve his desire. Patrick wants to get the entire French Castle from Eleanor but she disinherits him from the family property and makes him penniless. In the same manner, Mary, his wife does not keep sexual relationship with him

after she becomes mother of two sons. The resistance of his mother and wife shatters Patrick's material and sexual desire. He is obsessed with the material and sexual desire but she can't achieve his goal as Mary and Eleanor resist him in silent manner.

The present research notices man and women relationship in St. Aubyn's novel from the feminist perspective. Patrick Melrose aged 42 is the son of Eleanor who is talking treatment in the hospital at her last stage of life. Despite her fragility and illness, she fights the long war with his son Patrick. She is unable even walk but she has to fight with the male domination upon females (including herself). As even being the single son of Melrose family, Patrick does not show his concern about mother's old age and sickness.

Patrick wants to get all the family property of the southern France. He does visit the hospital but indulges in the drugs and sexual romance with his old girlfriend Julia. Patrick's irresponsibility and behavior show that he is acting for himself. He regards himself as the human or human subject. He considers his mother as the object. He does not evaluate his respective position. As in the patriarchal society, every male character acts as superior or strong whether he is child, young, or old. Patrick regards his position justifiably for the French castle. In our male dominated society, females do not have rights to possess the property and financially, females are independent.

In this capitalistic world, finance is key aspect for the life. Everything centers in the money. Without rights of property, women are likely to be paralyzed. Women cannot get any position and status until they have rights to property. Male characters with different pretensions deprive the females from the property. As a result, females should be dependent and obey the male instructions. Most of the feminist argue that female should be empowered with financial

rights then only females can get position in the society. Their life is unsecured if they are not financially strong. In the society, deep-rooted ideologies present women to get the opportunity of rights of property. Women are powerless, nameless and status less and relegated because of their dependency. They should be silent. With the help of male ideologies and values, male do not provide chance to possess the property.

Patriarchal society has created and attached gender roles. The gender roles, created in the course of human history have much to do with female's restriction and marginality. Being based on the gender roles, Patrick tries to weaken his mother. In the beginning days of her motherhood, she herself has determined to provide financial security to her son, Patrick. She has been facing the financial crisis in her life as her stepfather disinherits her. Therefore, she decides to stop the family betrayal in coming generation.

Throughout the life, women never get freedom from the male domination. In the childhood father dominates her. She cannot get freedom because of father's imposition in the family. In the youth, after marriage husband, another male agent dominates her much. At last, own sons dominate in the later life. The case is same with Eleanor. She gets hindrance from stepfather, drunkard husband David and now she has domination of son.

However, she has been strong in her life, because of new consciousness impacted by the modern age. Her nature of resistance developed in this age is clearly noticed, as she disinherits Patrick from French castle whom she has thought for financial security earlier. This indicates that she wants to rise above the four pillars of wall. She wants to work for the poor orphan children rather than male dominating agents. She uses the family property for the orphan children rather than male dominating agents. She uses the family property for the orphan

children of Switzerland establishing the New Age Foundation in her French castle. She becomes the philanthropist in her later life. Why does not she provide her own son the family? It is the great concern for feminists. She throws Patrick on the road as she rises above the family betterment. She involves in shamanic work with the feeling of greater humanity rather than limiting with patriarch ally doomed family.

Eleanor's shamanic work troubles Patrick, his mid life falls in crises. He has recently been father of Robert; the first son novel opens with. His furiousness and anger are clearly understood when narrator demonstrates:

Being adorned by the two trainee parent with inadequate housing? Thank goodness he's got the backup of one grandmother who's on permanent holiday, and another who's too busy saving the planet to be entirely pleased by this additional strain on its resources. My mother's house is already too full of shamanic rattles and "Power anti-animals" and "inner children" to accommodate anything as grown up as child. (8)

Patrick appears too much furious at that moment when he becomes the father of Robert. He is worried about his son's future. Another male character is added. He is happy in one sense that; both grandmother aren't present in front of new born child, otherwise he thinks they will invite troubles for the boys. His own grandmother is busy helping to poor orphan children whom Eleanor thinks as own children and provides full care investing property.

However, Patrick calls those children 'inner children', 'anti power animals' in anger. He calls those who support the foundation, shamanic rattles. His perception towards mother and mother's childcare project as meaningless is clearly evident in *Mother's Milk*. She is the female

who involves in social work, so, Patrick does not give any significance and values to mother's humanistic work. He does not want to see mother's position as a social worker. Therefore, he undermines mother's work for the social work which is inclusive and humanitarian.

Her mother seems to have strong position and status rather than Patrick seems to have. He is only centered on own child whereas Eleanor thinks for all children of the world as own children. Patrick's self-centeredness reveals when narrator asserts:

Do you know what mother told me other day? A child born in developed nation will consume two hundred and forty times the resources consumed by a child born in Bangladesh. If we had had the restraint to have two hundred and thirty nine Bangladeshi Children, she would have given us a warmer welcome, but this gargantuan westerner who is going to take up acres of landfills with his disposable happier and will soon be clamoring for the personal computer powerful enough to launch a mars flight while playing tic-tac-toe with a virtual buddy in Dubrovnik, not likely to win her approval. (9)

Patrick comments Eleanor's generosity belonging to developed nation like France and being aristocratic family, he thinks his mother didn't give them warm welcome. It suggests Patrick's intention that his mother did not provide care to her own grandchild. He does not think that he is responsible for the ignorance of Eleanor's towards her own grandchild. He only considers his mother is wrong to involve in shamanic work.

However, Mary, his wife does not criticize her mother-in-law. She says, "We are no more children" (8). Though she is facing problem as Eleanor disinherits them, she tells Patrick that they are not children to worry in disinheritance. It indicates that as a female, she supports

Eleanor's did. In the same problem, Mary seems problem less. She does not worry about the family property and future of her son. In feminist perspective, Patrick cannot tolerate female's creativity and advanced works, which establishes women in the level of male in the society. Patrick has developed male ego that only can do such work. What every male does that can be digestive and unbeatable for the females. The females do not question males' activities and behavior.

Our society has accepted the males except the domestic works like child caring, cooking, cleaning etc. If women try to do more than domestic works, they are humiliated and insulted. If female do any work and if that is likely to be disadvantageous other reasons are searched for to blame. Her son does not criticize him though her work is effectively going on the favor of orphan children. Patrick only criticizes his mother.

Patrick seems to be more dominant even in the case of other female characters. He does not give any role to his wife Mary. On the one hand, his family is facing financial crisis after disinheritance but on the other hand, he does not take help from his wife to get rid of financial crises. He does not implement his wife's advice regarding the conflict with Eleanor. His ignorance of his wife's roles suggests that he wants to be superior getting solutions through trail of difficulties. He does not think of taking help from Mary because she is female. He limits his wife with child bearing, caring and other domestic works. He does not evaluate that she has equal strength. He overlooks the agency and strength of his wife.

Moreover, he takes his wife as sexual commodity. Patrick is passionate, so his evaluation of women is as if a sexual commodity only. In the narrative, most of the time, Patrick is preoccupied with intention of sexual relationship with Mary. He strives to get sexual pleasure

form Mary. After being mother of second child, Thomas; Mary appears to be strong and rejects to keep sexual relationship with her husband. Thus, Patrick's life falls into the crises. Mary gets the status of sexual partner of Patrick in aristocratic family so after being mother of second child, she cuts her communication with her husband. She does not sleep with him through he, by hook and crook tries to keep sexual relationship with her. Her avoidance of sexual relationship is a revolt against the representative of patriarchal domination. Simply wife cannot reject sexual attempts of her husband.

Mary is challenging the male imposition upon her. She searches her position within the family and society revolting through sex abandonment with husband. It is a female voice of resistance against patriarchal society. Women are suppressed by own male family members. Women were unknown about the fact that their own male member of the family was the first agent who limits them within a domestic work since, the human history of long past. The domination transmits generation to generation but they were giving excuses saying my own father, husband, sons etc. After the feminist movement female have consciousness, thus they challenge own family members. St Aubyn's female characters: Eleanor and Mary exemplify it well.

Patrick's psychological aspect is socially constructed. Every male child grows with superior ego. Patriarchal society forms our mentality and we act in accordance with it. Male characters always focus them and they take primary role in the society. They give women secondary role. M.A.R in his essay "Simone de Beauvoir" argues that "throughout the history, women has always occupied a secondary role in relationship to man, being relegated to the position of "other", i.e. that which is adjectival upon the substantial subjectivity and existential activity of man". Habib remarks shows that women always get secondary role in our society.

They are alienated or differentiated as “other”. They do not get equal position as males in the society. Here in Aubyn’s *Mother’s Milk*, Patrick stands in the primary position. He does not share his happiness as well his personal problem with other he struggles himself.

He does not give any values to the female characters. He considers himself as the subject and his mother and wife as object. He merely takes his wife for sexual pleasure whereas he does not give any values to his mother’s work and he fights a war with mother to make financially dependent. As Simone de Beauvoir argued in her famous book *Second Sex*, man has been enabled to transcend and control his environment, always furthering the domain of his physical and intellectual conquests, woman has imprisoned ‘immanence’. Women always remain a slave within the circle of duties imposed by her maternal and reproductive functions.

Men are considered as the subject who can learn different knowledge and get victory over any kind of difficulties. Women are thought to be unable mentally and physically to acquire knowledge and skills, so they are always put aside. Our patriarchal society has created gender role, ideologies based on gender. Masculinity is believed to be the ‘absolute human type’ (Habib 683). While expressing opinion, a man should not start with statement ‘I am a man’ (Habib 683). Whereas woman’s views are often grounded in her feminine rather than in any objective perception of thing.

Patrick does not listen the voice of Mary. She suggests her husband not to be rigid towards mother through she is not currently giving family property. He says, “We’ll be all right, we are not children anymore, we’re parents” (9). However, Patrick does not take that advice and remarks; “We are both, that’s the trouble.”(9). She is female, she has secondary role in the family, so Patrick does not take her ideas positively. Patrick all the time rejects the idea of Mary

when she expresses. Her opinion never gets space in the family. Even in the case of childrearing, Patrick imposes his ideas. Mother can read the psychology of child accordingly, they treat their child. The narrator explains:

Will he remember that fall for the rest of life? Robert asked stating at the ceiling.
 ‘Of course not’, said his father. You can’t remember what happened to you when you were a few weeks old’. ‘Yes I can’t, said Robert. “We must all reassure him”, said his mother, changing the subject as if she did not want to point out that Robert was lying. However, he was not lying. ‘he doesn’t need reassuring’, said his mother, ‘because we know how dangerous it was. “That’s why he needs reassuring’ said his mother, “Because he can tell that we’re upset. (...)’But in general babies live in democracy of strangeness. (29)

Robert, younger son of Patrick, question his past life. He doubts that his father’s life was full of problems. He knows Patrick does not love his mother, and thus, makes questions about his father’s past life. Mary expresses that child should be reassured in every aspects; otherwise they will grow up with wrong thinking.

Mary claims that her son thinks that their life was upset before. It should be clear that they were not upset. Therefore, she insists Patrick to assure their son that they were not upset before because of grandmother. However, Patrick gives his philosophy that babies live in a democracy of strangeness. Patrick even questions the role of Mary as mother and domestic household worker. It is the patriarchy that; sees nothing in females. However, male do not take secondary roles in the family but they criticize the works done by females, even that of domestic works.

In patriarchal society, males consider “female is female by the virtue of certain lack of qualities.” (Aristotle attitude in Beauvoir’s *Second Sex*, xvi). Males see the natural defectiveness in woman’s body. Women are taken as weak, dedicative and fragile etc. Regarding the concept of males towards female, Simone de Beauvoir remarks in the introduction of *Second Sex*:

A man thinks of his body as a direct and normal connection with the world, which he believes he apprehends objectively, whereas he regards the body of woman as a hindrance, a prison....Women has ovaries, a uterus; these peculiarities imprison her subjectivity, circumscribe her within the limits of her own nature (xv).

As evident in *Mother’s Milk* and *At Last*, the above-mentioned citation makes crystal clear that women’s body is like a prison. They have ovaries, uterus etc that disturb them. Seeing the body of female, males have been dominating. Their subject is in shadow. They are separated as ‘other’. They are not taken as having equal position in our society because of their physicality. Females are thus bothered in the society. Summarizing these long traditions of thought, De Beauvoir States: “Thus humanity is male and man defines woman not in herself but as relative to him, she isn’t regarded as an autonomous being....She is incidental, the incidental, and the inessential as opposed to the essential. He is the subject he is the Absolute –she is the Other” (xvi).

De Beauvoir remarks that women aren’t regarded as an autonomous being, whereas males consider themselves as autonomous and absolute human being. They define woman in relation to them .She is not defined in herself. Women are considered relative entity to man whose existence will be incomplete without association with male. Society has seceded women from the beginning of human history. The male ideologies have deeply rooted in our society.

Men are not ready to give equal status to females showing their biological make up. Women have been relegated from every aspect: political, economical, religious and social.

St Aubyn presents the otherness of females of the aristocratic family. Aristocratic male characters think them as absolute human being. They isolate woman as 'other'. Patrick Melrose is guided by male ideologies and behaves in that manner of discrimination. He does not pay attention towards females' sentiments. His wife being sunk into patriarchal damnation does not show any interest in outside world. She is preoccupied with maternal feelings rather than enjoying sexual pleasure with Patrick. She gives up all connection with outside world. She is unknown about things happening in the world. Patrick never asks about her inner turmoil. Instead of caring her, he attacks with sexual intention. He gives her the status of sexual partner. He needs her for only sleeping in the bed. His sexual intention is clearly revealed when narrator narrates in At Last:

Do you remember back in the olden days, when we used to go to bed together in the afternoon, asked Patrick? 'Thomas has only just gone to sleep'. 'You know that's not the real reason. We are not grinding our teeth with frustration, promising we will jump into bed the moment we get the chance: it isn't even a possibility. Patrick closed his eyes. I feel as if we're shooting down a gleaming white tunnel' He said. (28)

Above citation shows, that Patrick tries to keep sexual relationship showing reason of his just slept son, Thomas. Patrick suspects that; that was not the real reason of rejection. He promises that they will jump into their bed next time. It suggests that Patrick expects to get chance next time but he feels there is no such possibility. He tells Mary about their past days of sexual life to

convince her but she is not evoked from inside to keep sexual relation. Patrick strives to keep sexual relationship from the opening to last pages of the novel. Regarding the rejection of sexual relationship with her husband Aubyn asserts:

First, there were the times when she was overwhelmed with nostalgia for the erotic life they shared before she became mother. Her passion had peaked naturally when it was organizing its own extinction during the time when she was trying to get pregnant. Secondly, she was angered when she felt that Patrick was deliberately worsening their relatives in order to invigorate his adultery. There it was he needed sex, she could not provide it, and he was going to look elsewhere. Infidelity was technicality but disloyalty introduced a fundamental doubt, a terminal atmosphere. (157)

Mary was not responsible for their conflict. Patrick is too much adulterous. He involves in adultery as indicated by the narrator's remarks above. Excited, Mary does not want to sacrifice her life in the grip of adulterous man. She intentionally avoids sexual relationship with her husband. In her beginning days, she enjoyed sexual life as demanded by sex instinct.

However, after being mother, there she sees no purpose of keeping sexual relationship. To avoid and to be saved from the sexual relationship she indulges in to maternity. Two children are everything for her. She confines herself with her two sons; Robert and Thomas. She chooses to be destroyed by over maternal drive.

St Aubyn, in *Mother's Milk* presents his female characters rebelling against the patriarchy. Mary completely cuts her communication with Patrick. She suppresses her own desire to resist husband's domination. She does not want the status of sex toy within her family.

As Mary rebels doing sex abandonment with her husband, Patrick's sexual desire is shattered. He tries to fulfill from other female characters of the society. He keeps sexual relationship with his old girl friend, Julia who visits them in the French castle when Melrose family comes to spend holidays.

Patrick utilized Julia earlier for sexual pleasure but throws her like an object, when he meets beautiful Mary. Even though Mary is his wife, he cannot give equal position in his family. He uses her for mere sexual pleasure and since she gives shock to him by abandoning sexual relationship, he searches Julia alternatively. St Aubyn regarding sexual behavior, asserts; "I slept with Julia last night, said Patrick. 'Did that make you feel better?' 'It made me wonder if I was feeling better. It was perhaps just a little bit too cerebral'" (122). Patrick's dialogue or answer shows that Patrick is used to getting sexual pleasure from Julia.

As he has aristocratic upbringing, he appears to be very an adulterous. He does not keep relation with females except either for sexual pleasure or material prosperity. He does not even give a status of human being to those females whom he behaves a sexual commodity. He does not himself blame for the conflict with Mary rather he blames her. The narrator in *At Last* regarding his attitudes Mary narrates:

Yes. My conscience is not rebelling the way I expected. I'm not trying to punish Mary by going to bed with Julia- I'm just looking for a little tenderness". I think Mary would be almost relieved if she knew. It's a burden to someone like her not being able to give me what I need [...] I am helping her out she won't need to feel guilty about abandoning me. (125)

Patrick's remarks indicate that it was inability to keep sexual relationship with him. He does not

know that she is protesting him by abandoning .Patrick feels proud with his immoral relationship with another woman after being father of two sons. His own innocent children but he does not think the impact that undergoes through the innocent psyche of his sons. He wants to make Mary jealous going in the bed of Julia at night. However, this grown up relationship with Julia does not bring any effect. She is presented as usual careless about Patrick.

Patrick's sexual pleasure is not fulfilled within few nights. He goes on keeping this immoral relation while being in French castle in his winter holiday's Aubyn, further states:

Julia grazed his thigh discreetly with her fingernails. Patrick felt half –erection creep its way into the most inconvenient possible position among the folds of his underwear. Not particularly wanting to struggle with his trousers in front of Johnny, he waited confidently for the problem to disappear. He did not have to wait long. Johnny got to his feet and said good night to Patrick and Julia [...] as soon as they heard Johnny entering the house, Julia climbed astride Patrick's lap, facing him with his hands dangling lightly over his shoulders. (129)

Above citation makes crystal clear, that Patrick fully gets sexual pleasure. He has been keeping this relation as not being the husband of Julia. She is a divorced woman. Patrick does not show any sympathy towards loneliness of Julia. He does not think of her support. After meeting her, he immediately becomes sensual and shows sexual attachment.

In that aristocratic society, a male can enjoy in this illegal and immoral way. In the presence of Johnny, Patrick's penis creeps within trousers. He has no concern with public. Same society criticizes that females only not like of Patrick. Johnny a hypocrite character of that French society says good night and provides chance to consummate. Obviously, society offers

freedom to male.

Robert is the five years old child of Patrick and Mary who studies whether Mary is jealous with Julia or not. Since, he always sees Patrick's attachment with Julia. He finds Mary is not jealous with Julia. She has been hovering around them in their care. Patrick uses Mary and Julia as sex object. He derives sexual pleasure only. He tries not to expect other's supports but his life falls in crisis at the same time. All the female character has given roles at periphery only. Patrick applies societal formed ideologies. His thought is based on gender.

Gender is a complex social construct based upon biological sex, but it is not the same sex. It can also be argued that gender alone drives us, and that sexed is an incidental feature. Gender facilitates sexual interaction and reproduction. Gender is intertwined with identity, expression, presentation, relationship, child rearing, societal role, structure, pairing games and exoticism. We are sexually dimorphic species, where physical appearance is the number one gender maker. Gender becomes fixed in infancy but it remains remarkably fluid, full of twists and surprise. Generally, gender is defined in terms of role and relationship of man and woman in our society. Gender refers the roles and responsibilities of men and women that are created in our families, our societies, and our culture.

The concept of gender also includes characteristics, attitudes, and behaviors of man and woman (like femininity and masculinity). Gender roles and expectations are learned that they vary and change. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age and more modify gender roles. The concept of gender is vital because, applied to social analysis; it reveals how women's subordination (or men's domination) is socially constructed.

St Aubyn brilliantly deals with the concept of gender formed in French aristocratic society. Melrose family is economically well off. Patrick's domination is the product of gender's concept he learnt in aristocratic society. Economically, males are superior in the aristocratic family. Females are confined within homes. Rich people spend luxurious life; women are subordinated in that case. Sex is the most important element for luxurious life. So women are used as seed object. Patrick sees Mary with this concept only. When Mary starts to challenge his act of sexual domination, Patrick's luxurious life falls into crisis. Before the birth of Thomas, second child of them Patrick fully enjoys with Mary. As Mary becomes conscious that she is being exploited by patriarchy, she rejects to keep sexual relationship.

Therefore, his life is full of ups and down. He searches alternative sources to get sexual pleasure. He has to struggle for sexual relationship with his own wife. According to the gender roles and responsibilities of women constructed by aristocratic society, females do not get excess in their economic sources. Males have authority over property whereas financially females are relegated. Patrick thinks he should possess the family property.

However, Eleanor recently learns that she has been dominated by males on her own family and disinherits Patrick from the family property. She involves in shamanism with the property. Patrick guided by male norms and values criticizes mother for her works. He searches way out to bring that property in his name. From beginning to last of the narrative, Patrick seems struggling for the family property. In this regard, narrator narrates Patrick's feelings as:

That scumbag Seamus Douke is trying to get Eleanor to make the gift of this property absolute during her lifetime. I had arranged for the solicitor to put it on an elastic band of dept. in her will the dept is waived and the house is transferred

irrevocably to the charity, but during her lifetime the charity has been lent the value of this property and if she recalls the debt the place returns to her. She agreed to set things up and to that way because; she might get ill and need money to look after herself, but I also hoped she would come to her senses and realize that this joke charity was doing a lot of harm to us, and no good to anyone else, except Seamus. Talk about the luck, the luck of Irish. There he was a National Health nurse changing bedpans in County Meth, until my mother airlifted him from the Emerald Isle and made him the sole benefactor of an enormous tax free income from New Age hotel masquerading as a charity. It makes me sick, completely sick. (68)

The citation shows that Patrick is completely sick because of his mother's act of giving property to The New Age foundation. He searches ideas but later realizes her mother because he has been tired approaching her with the purpose of returning land. He shows his mother about her future life in which she needs property to care herself. He finds meaningless to argue with mother.

Seamus Durke is an Irish who supports Eleanor to run the foundation. Patrick suspects that Seamus is getting benefits from his property. He calls mother foundation as hotel, which earns money without paying tax. Seamus had experience of working in nursing home; he provides the leadership to the foundation. The foundation cares poor children, give training to shamans and spread the public work throughout the world. Eleanor has given Patrick chance to visit in every August and stay in that castle as family. That was free condition for him. He visits each August and spend his holiday there. He is too much critical about the shamanic work. So he argues with Seamus in irrespective manner. He blames his social work as so called service for

earning money. To get back property he has arranged for the solicitation to put on an elastic band of dept.

Exclusion of women from the public area has been highly realized for a long time. It was also realized that their subordination is embedded in their roles as caretaker and nature. Gender has root in culture and culture has root in society. Sex is determined biologically as male and female but gender psychological concept only which refers to culturally acquired sexual identity.

Moreover, the word 'women' is socially constructed. As French feminist, Simone de Beauvoir says;” One is not born rather becomes a woman. No biological, psychological or economic fate determine the figure that produces this creatures, intermediate between a male and female eunuch, which is described as feminine”(188) . A woman to be categorized in association with men's appellation is the most deplorable person. In our society according to Beauvoir, “ she is sex , no less, She is defined and differentiated with reference to men, not she with reference to her”(189)

The tendencies make women inferior and humiliated. Aubyn has depicted this domination and inferiority of females in that society. Culture and society are powerful that always differentiate and look down upon women. Women cannot have autonomous identity. Their identity is relative. Mary cannot rise above the four pillars of wall. She is expected to sleep in the bed. She has no identity. Eleanor, through long suppression has tried to do something for identity but male representative challenges her work.

Gender differences were constructed through cultural and historical practices. So does the subordination of women to men. Existing approaches and attitudes in many societies have excluded women from the public sphere and access to the mean of production; and become one

of the chief hindrances to human progress. Gender discourse, therefore explores why men's association with the superior domain of power, production, culture and knowledge continuously socialized women into accepting an ascribed status of inequality, asymmetry and privatized life.

Gender difference is hindrance for Eleanor and Mary who despite the potentiality are deprived from the rights to keep excess on the progress. Their roles are all the time has been shadowed. Eleanor has to endure the series of criticism from patriarchy Patrick could go hand in hand with Eleanor to secure his life materially. Patrick could not endure mother's active role to incorporate large areas. Her identity is about to from wider than Patrick. So Patrick observes through the perspective of gender. Patrick's gender analysis is the outcomes of patriarchal role over the society.

Enhancement and equal gender progress are inter-related. The term enhance meant to increase or further improve the good qualities, values, status of somebody, a society cannot be progressive without enhancing the marginal issues. There is full stop in the progress of Melrose family as Patrick imposes his authority over female characters that are equal components of the family. Patrick's life frustrated, he sinks himself into alcoholism and adultery. He starts to hate his own children as he drew the full attention of their mother. Patrick could not keep sexual relationship with Mary, so he hates own his own sons. Their son's future is being darkened by the conflict in the family.

Women's issues are marginalized by the super male psyche. Gender issues must be enhanced equally. The discrimination based on gender is deeply rooted in the society. Women enhancement is possible treating gender equally, expanding the participation in all political, economic, social, cultural fields. A gender analysis considers that women and men have

differential access to resources that they have different needs and interests within context of unequal power relation. It implies recognizing the nature of exclusion and enhancement in terms of gender ideologies. The continuous struggle between the society's demand and feminist psyche. Her minds want to enhance itself from the influence of accepted models and guide itself by its own impulses.

Instead accepting woman beings as an equal partner of society, men enjoy always upon feeble female self by suppressing upon their sprouting woman hood. St Aubyn's brilliance lies in portrayal of gender equality in the aristocratic French society. Male characters are superior in the novel. Seamous Dourke has key role in the foundation. Patrick's reel is important in his family. Female characters like Mary, Julia, Nancy, Johnny, Margaret and Kettle have little roles in their society. Kettle, the mother of Mary is childlike. Julia is like prostitute. Margaret is maternal nurse whose role is insignificant. Females have mainstream roles in the society that St Aubyn has depicted in the novels.

The gender difference is oblivious. Patrick's five years old son knows more than aged women of that society do. He is too much rational in the novel. The women have been viewed as second sex in the aristocratic Melrose's society. Five years old child is encouraged by the society, so he is confident while arguing with other old characters but females are relatively taken. They cannot express views, as they want gender discrimination is deeply rooted in Melrose's society. St Aubyn has pictured it well in his novel *Mother's Milk* and *At Last*.

The French patriarchal society is based and prejudiced, which never accepts the female enhancement wholeheartedly. Women are affected in the society because they cannot revolt and uplift their status. Their voices are under shadow. Their history is fragmented and episodic. They

are subject to male. If the women try to get freedom, they will be victimized because it will be against the values and systems of male domain society, who creates the truth and discourse to suppress the women. Eleanor and Mary revolt to get more freedom is challenged and encountered by Patrick's resistance. Patrick takes their doing as wrong. He sees male made discourse. Males are powerful, so males created knowledge and truth in aristocratic family.

Therefore, it is the fault of Mary for not satisfying her husband. It is in male perspective. His relationship with Julia is moral as he is unhappy with Mary. Society's member like Johnny supports Patrick's behavior. The discourse created by males, norms and values are supportive for dominance. To develop human progress, male and female must be equally treated and respected in the society. Melrose family's progress lies in that type of relationship.

The basic view is that western civilization is pervasively patriarchal i.e. ruled by father that is, it is male centered and controlled and is organized and conducted in such way as a subordinate woman to man in all cultural domains: religious, cultural, political, economic, legal and artistic. From the Hebrew Bible and Greek philosophy to present, the female tends to be defined by negative references to the male as the human norm, her lack the identifying male organ, of male power and of the male characteristics that are presumed in the patriarchal view, to have achieved the almost important inventions and worked of civilization and culture.

From public arena and devaluation of women, work started uncovering and put forward for the public debate and discussion. As a result, the new concept and approaches emerged and continued to be emerging and developing to analyze social realities. Women in developed (WID), Women and development (WAD), Gender and development (GAD) are among the other powerful approaches, which provide new perspective to analyze existing hierarchal unequal

gender relation.

Exclusion of women from public area has highly been talked from 1960s. It was also realized that subordination of women has deeply rooted in their periphery. Therefore, WID approaches, which focused primarily on women's practical needs, were in the centre of development discourse in the late 1960s. Moreover, those who believe in WID approaches did not question 'why' about women and continued to focus only on how women could be better integrated into mainstream development. This approach, in one way created many opportunities for women to participate in the public arena. In other words, it contributed multiple responsibilities for women.

Such approaches brought changes in the relationship of women and men in the society. Females, who were homemakers, became conscious that they should be treated equally in the family and society. As a result, male like Patrick has to face difficulty while imposing male ideologies and dominating females. Females like Mary and Eleanor start to raise question marks in the intention of males.

As the mythical treatment undergoing on women through the human history, Patrick also tries to pose female characters Mary and Eleanor as absolute other, without reciprocity, denying against all experience that she is the subject, a fellow human being. Patrick elevates his position as absolute. He relegates his mother, wife and other female characters. He wants them to be obedient but Eleanor and Mary subtly rejects his attempts to completely relegate into the position of second sex. St Aubyn highlights the rare reciprocity taken place in the aristocratic society. Melrose family is the finest instance of unreciprocated of western society.

Male character's super ego does not let to consider female's characters at latter time, appear strong against male imposition. Eleanor deprives Patrick form the family property and Mary avoids sexual relationship. Patrick, through his life falls in to crisis due to mother and wife, does not recognize female's roles and agency.

Thus, the family is divided into two polar male versus female. Mary supports Eleanor and tries to convince Patrick. She does not criticize her mother in law, rather she visits mother-in-law frequently in the hospital. In this regard, St Aubyn asserts:

His father looked frustrated, as if his mother had found a trick to stop him from being angry with her, but Robert's mother immediately picked up the fork, smiled, and said, 'Can I help you, Eleanor?' in the most natural way. His grandmother's shoulders crumpled a little further at the thought that it had come to that. She nodded and his mother started to feed her, still holding Thomas on her other arm. His father, temporarily frozen, came to his senses and took Thomas from Robert's mother. (74)

Mary shows sympathy towards her mother-in-law and tries to control Patrick so that he will not be angry with his mother. Patrick talks of his family property with her mother. He starts talking with letter but she says Patrick, "I think we should drop this subject"(75). In her opinion, Patrick was wrong to talk about property. A unity between Eleanor and Mary is seen clearly, though Mary also has to bear the impact of disinheritance.

To wrap up, St Aubyn presents the voice of resistance of females against the patriarchy. Eleanor and Mary protest Patrick's domination upon them. Eleanor disinherits Patrick form French family property. She uses family property for the social work to create her identity,

position and status. She dismantles the hierarchy of 'otherness' or 'object'. Mary also protests through her avoidance. Consequently, of female resistance, Patrick's life falls into crisis sexually and financially.

III Silence as Resistance

Male's psyche is very complex to understand. From the human civilization, super psyche of male is trying to suppress the feminine in different forms such as culturally, socially, politically, legally even though female is believed as creator. However women are made believed as 'second sex', a marginalized group. The patriarchal construct is deeply rooted in the society which is enabling feminist and behaving them as a doll. A living thing changed into non-living being through this complex psyche of male.

Feminist's consciousness claims that all women share common experience of their suppression. Along with the oppressed status, the feminist aim to empower woman through the legacy of struggle. However, a woman, though she is biologically feebler than man, should not consider herself mentally incapacitated. This super psyche always wants feminine suppress. He wants her under his governance and accepts his authority so that male can enjoy mollifying women, which is the major cause of gender inequality, and delay in human progress. Still, a woman is not sensing the sense of gender equality. Feminist are raising voices and taking lead to empower woman position in the society.

Edward St Aubyn deals with feminist issues. Patrick subordinates the female characters of his family. He criticizes his mother, as he cannot get family property in his name. Eleanor disinherits Patrick from the family property, and with the property, she opens New Age Foundation, a charity working for the orphan children of Ireland. Patrick imposes male's norms and values to his mother. She gets domination from her childhood to old age. Being strong she resists the patriarchal society. To uplift her status and identity in patriarchal aristocratic society, she involves in shamanic work. There appears conflict between mother and son.

Patrick hates his mother, though she must be cared and lived by her son in this old age, for her religious and social work. Eleanor's intention is not to disinherit him because she had faced disinheritance and betrayal from her stepfather earlier. Therefore, she had determined not to flow such betrayal and disinheritance in the coming generation. But as she became conscious about the male domination, she changed her decision,. On the other hand, Patrick acts too much as dominant. He does not give any value and status in his family. He behaves females as other. As Eleanor is treated as second sex, she challenges the male ideologies and norms of interiorizing to create her position. Her act of disinheritance suggests her revolt against his gender discrimination. After being father of two sons, Patrick tries more to transfer property in his profession but Eleanor does not listen. She uses the family property for the charity, which is run in association with Seamus Durke, an Irish. As Patrick is unable to fight with mother's resistance or revolt, he sinks his life in alcoholism, adultery and observation.

Patrick is guided by the gender concept existed in his aristocratic society. He does not give equal status to female. He relegates woman as object. He merely takes females as object of sex. He takes his wife Mary and ex-girlfriend Julia as only the source of sexual pleasure. He devalorizes their subjectivity. Throughout his life, he expects sexual pleasure merely from his wife. Mary does not get financial rights. Having known his husband's relegation as sex object, she revolts against him avoiding sexual relationship with him after she becomes the mother of second son; Thomas Patrick gets sexual pleasure from his old girl friend Julia.

He has been using Julia as sexual commodity for years. He perpetuates male ideologies that whatever males do that is moral and legal. His act of confusing females as domestic animal and sex object is the product of gender concept he internalized in his aristocratic society.

Through Patrick's life falls into crisis financially, he does not expect any roles for the financial

problem, rather he haunts her for sexual intercourse. Mary revolts against him with not sleeping him in the bed. He struggles a lot to get back his sexual life but Mary indulges in to maternity so that she could avoid relationship with him.

To sum up, as the dissertation solicits, ' *Mother's Milk*' and *At Last* illuminate light upon the female consciousness emerged in the minds of females of western aristocratic society. These texts highlight on the sober and powerful female resistance on the dominating realm of males. These texts also mirror the then society which always saw female as a below-par creature and kept them under the iron heel of domination, on the same note, many of the philosophers and highly esteemed heads have thrown upon their literal comments and complements after having read the texts which, undoubtedly have helped this dissertation make impartial and deep-seated analysis on the two texts. As of *Mother's Milk*, it has solemnly depicted that how a woman who is subordinated to her husband and his ideologies in every notch of her life after she has tied the knot of marriage decides to rebel against him and his long practiced patriarchal notions after that reaches a point of saturation. Not only Mary but Patrick's mother Eleanor also disinherits him from the family castle. Nonetheless, *At Last* has also left no stone unturned to do the honor of staging female protest against the males for the same cause. In the text, St Aubyn presents that females are no more passive regarding the domination of males in the patriarchal society. While doing so, he brings female characters such as Mary and Eleanor who revolt against patriarchal representative such as Patrick into the fore. Therefore, the texts *Mother's Milk* and *At Last* are very much interesting to find out the conscious and rebellious female mind. In the long run, what can be clearly said is, the two texts which this dissertation deals with to exhibit the protest of indignant women in the then society are of great worth to have implanted multiple literary platforms for readers to understand the changing and challenging nature of women and have

paved a way for all to shape their attitudes in the similar ways to cope with the changed scenario resulting in the mutual and pacific co-existence of both the supreme genders.

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