

Capitalism and Patriarchy vs. Marxist Feminism

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Introduction

To label oneself as a feminist may ignite a series of questions as to what the meaning of the word feminist may actually constitute. There are various types of feminism. The most popular and systemically instituted divisions of feminism are Liberal Feminism, Radical Feminism, and Marxist (socialist) Feminism (Friedman et al., 1987). Within these divisions of feminism, an essential element of the recognition of patriarchy is immersed in each system. The diverse categories of feminisms each possess their own doctrine of how to obtain the main goal of every feminism: equality. It is essential for the achievement of equality and liberation that various types of feminism exist and are practiced because there are numerous cultures and societies. Certain feminisms may be unsuccessful for cultures that are new to feminist theory and perhaps, even the mere idea of feminism. For capitalist societies, Marxist Feminism is the theory that is the most conducive to obtaining equality while directly combatting patriarchy and social, economic, and political inequalities embedded in the society. In this paper, the work of Karl Marx and his contributions to feminism will be examined. This paper will also discuss the different variations of feminism; Liberal, Radical and Marxist Feminism will be compared to convey that Marxist Feminism is the most conducive ideology to end oppression and classism.

Defining Patriarchy

To truly comprehend and recognize what is meant by patriarchy, it must be analyzed and defined in what its principles actually constitute. Patriarchy is not merely a cultural system in which a father or eldest male is the head of the family and descent is traced through the male lineage, as it is often defined. The ideology of patriarchy is rooted in society and pervades every part of life. Patriarchy, in its most rudimentary form, is the societal favorability and domination of the male being (Omvedt, 1986). Patriarchy symbolizes a social structure in which the actions,

beliefs, ideas, and perceived abilities of men are dominant over those of women (Soman, 2009). Patriarchal norms are sustained by cultural and societal upbringing, discrimination, and social arrangements (Soman, 2009). In Cultural upbringing, impending pressure from parents, peers, and the self, contributes to the perpetuation of the patriarchy. The patriarchal foundation involved in upbringing, aids in the subjugation of women because it limits the choices available regarding their futures, desires, and goals, and holds women to a particularly negative stigma if they fail to meet those standards (Soman, 2009).

The use of discrimination is a primary element in the continuation of patriarchy. This particular type of discrimination oppresses women in the hiring process, job promotions, recognition, and validation in achievements, and excludes women from opportunities that are readily available to men. Social arrangements secured and embedded in the societal system by patriarchy aid in the continuation of oppression. Religion acts as a social arrangement and a contributor to the patriarchy because of male favorability, sexist teachings, and gender roles. The social arrangement of the patriarchy in regard to politics is sustained by policies that adhere to the lack of contraceptives, childcare facilities, and accommodating childcare benefits (Soman, 2009).

Patriarchy is an unjust social system that subordinates women, creates discriminatory social norms, and oppression. In a capitalist society, patriarchy and capitalism work in a perpetual partnership. Marx's views on the continuation of systemic oppression of capitalism on workers are directly analogous to the patriarchy's oppression of women in a capitalist society. Radical Feminism, Liberal Feminism, and Marxist Feminism each have distinctive ways of combating patriarchy and the ways in which it presents itself.

Liberal Feminism

The ideologies of Liberal Feminism are derived from Liberalism and its political theories that engage in the analysis of human rights, autonomy, and freedom. Liberalism has been a vital element in the conceptual motifs for understanding gender oppression, human inequality, and systemic oppression (Groenhout, 2002). It is built on the foundation of rationality and morality. The basis of rationality immensely impacts the way liberal feminists engage in society namely, the ways in which women think about and partake in political deliberation, equality, societal power dynamics and the capabilities of particular human beings (Groenhout, 2002). Liberal Feminism focuses on the implementation of the theory that women are capable of asserting their abilities to achieve equality through their own behavior, choices, and thinking patterns.

Principles of Liberal Feminism are concerned with the encouragement of women to achieve their goals, desires, and aspirations by society as a way to lessen unjust disparities between men and women. It attempts to establish the integration of women into society and also into the areas of society that are dominated by men (Groenhout, 2002). Liberal Feminism, although empowering to few women who have not fallen victim to systemic oppression, fails to consider why the integration of women into society is still necessary and why particular areas of life are solely male dominated. This particular branch of feminism is not conducive to capitalist society because it does not regard classism, racism, and historic subjugation as items worthy and important enough to be included in its foundational ideologies. Although the influence of rationality would be seemingly beneficial to feminism, the first problem with Liberal Feminism is its lack of recognition of patriarchy and systemic oppression. Liberal Feminism maintains the belief that women must equate themselves to men, while simultaneously ignoring the obvious cultural, biological, and systemic differences between the two sexes. The refusal to acknowledge

patriarchal oppressiveness then establishes the idea that women are not treated with unequal opportunity, they are merely disdaining to work hard enough. It is essential to recognize the ineliminable differences between the sexes to understand the causation of the embedded patriarchy in society (Graham, 1994). Liberal Feminism regards the reform of oppression in society as a type of emancipation: female emancipation (Friedman et al., 1987). Liberal Feminism holds the belief that equality can be achieved by gradualism in protest and education. Liberal feminist theory argues that lobbying and protesting the system from the inside of legal and political foundations will allow for female emancipation in society to transpire. In Liberal Feminism, equality is idealized to be brought about through legal reform. Men need to be educated on women's goals, potential abilities, and issues inflicted by society.

This particular category of feminism permeates the structure of mainstream society and works to integrate women and diverse representation into that structure. Liberal Feminism seeks to guide women to develop similar aspirations as men and to make those aspirations a reality. However, radical feminist theory, similarly to Marxist Feminism, maintains that liberal feminist ideologies disregard the systemic discrimination, patriarchal customs, and constraints placed on women as they try to achieve those aspirations (Friedman et al., 1987). Liberal Feminism does not address the main cause of inequality, which is systemic oppression from the patriarchy and capitalism.

Liberal Feminism unlike Marxist Feminism fails to recognize the materialism and oppressive effects of materialism placed on women. Marx demonstrates that the bodies of women are vital in the perpetuation of capitalism. There is an immense difference in the contribution of men and women in reproductive propagation (Graham, 1994). It is socially acceptable and expected for men to have a short role in the reproductive process. For men, their

role of insemination is easy, expeditious, and relatively free of psychological, emotional, and physical consequences. For women, gestation is strenuous, labor and childbirth are excruciating, and the essential need of the child to be nurtured mandates endurance. The entire process of reproduction and raising a child places colossal psychological, physical, emotional, and social consequence on women (Graham, 1994).

Contrary to Liberal Feminism, Marxist Feminism recognizes that the relations between the reproductive classes (men and women) are antagonistic. Liberal Feminism, however, purposefully refuses to recognize the patriarchal oppressiveness of reproduction and biology placed on women. The stereotype that a woman's place is with her babies in the home exists because patriarchal abuse of biology requires a woman to be. Their reproductive process is longer-lasting, more tedious, and extensively attached to the fetus. The contribution of men to materialistic reproduction is biologically transient (Graham, 1994). Liberal feminist ideologies make it difficult to see the ways in which underlying social structures and biased societal values oppress and disadvantage women. Liberal Feminism disregards the oppressive idea that biological involvement and demands of men are incredibly small, which enables the ability for men to dominate politics, economics, and social agenda.

Liberal Feminism does not recognize the gender disparities that continue the cycle of oppression, classism, and sexism. It regards oppression as an object that can be defeated by persuading women to take jobs in male dominated professions, or simply protest to change laws. A belief system that constitutes a particular type of idea that women can simply overcome their oppression is not only misinformed but it is also regressive. To cease systemic oppression, recognition of systemic abuse, disparities, and subjugation must be obtained. Liberal Feminism does not develop an analysis of classism and class relations. It regards women as a class of their

own which fails to recognize the effects of classism within the class of women. Liberal Feminism ignores the fact that differences in the class of women like race, sexual orientation, and socioeconomic status also contribute to the oppression of many women.

Liberal Feminism and Radical Feminism, although diametrically opposed, strive to end oppression, inequality, gender stereotypes, and sexist expectations. Both forms of feminism are not as conducive to ending female oppression as Marxist Feminism is.

Radical Feminism

The ideas of Radical Feminism consider the eradication of societal systems to be essential and unquestionably necessary to end inequality and discrimination. Radical Feminism does not follow the idea that lobbying, and protesting will bring about equality and end oppression. It attempts to include the effects of racism, classism, and sexism in its motivation and justification for the radical elimination of society. The criticisms of radical feminism emerge because of its obsession with sex and the existence of patriarchy. Radical Feminism adheres to the theory that female oppression exists solely because of patriarchy. It is seemingly apparent that the patriarchy's oppression predates capitalistic oppression however, this misconception is the particular fallacy that allows radical feminism to lose credibility in the conduciveness of ending oppression. Marxist Feminism, however, recognizes the patriarchal foundation of society and unlike Radical Feminism understands that private property, personal ownership, and materialism institutionalize patriarchy and gender oppression (Srikanth, 1997). As mentioned with Liberal Feminism, Radical Feminism also mistakenly forgets the idea that the body of a woman itself is a tool and mechanism of capitalism.

The biological reproduction of women is the element of gender that is exploited and further perpetuates the oppressive nature of men on women. Because a woman is biologically

and physically attached to the fetus longer than the transient attachment of men to the fetus, the woman has a potentiality to become a slave to her biology and is then culturally forced to care for the child. Because of this, the woman does not have the luxury of joining the workforce as easily as a man which in turn forces her to become a slave to capitalism in two detrimental ways. The first way is that it forces her to rely on her husband to provide the majority of their income and control the finances. The second is that she is enslaved in the capitalist society for having children who will grow up to join the capitalist work force and further perpetuate the vicious and oppressive cycle.

The factual circumstance that patriarchy existed before capitalism is not unworthy of recognition, nor is it disadvantageous to Marxist Feminism. The patriarchy did exist before the structure of capitalism (as it is understood in contemporary times), however, it is not accurate to say that patriarchy existed solely by itself when civilization emerged. Radical Feminism would be precise in its ideologies if civilization never developed because then, patriarchy would be the only reason for gender oppression. Nevertheless, with the development of civilization, came the earliest formation of capitalism (Hartmann, 1976). Capitalism grew out of the early development of civilization. Men control the labor of women and children in the family, and in doing so, formulate the hierarchical system of control. Male workers have influenced and consistently influence the role in maintaining sexual division and classism within the labor process (Hartmann, 1976). Radical Feminism examines the entire process of male-dominated labor force and their control of it.

This particular type of feminism adheres to the belief that women can only free themselves when the dominating and oppressive patriarchy is completely demolished. Radical Feminism addresses the idea that men use aggression to control women and thus maintain their

dominant position in society. Radical Feminism highlights the dark side of familial life. This variation of feminism is a perspective within the broad idea of feminism that calls for a radical reordering of society where male supremacy is eliminated in not only an economic context (Marxist Feminism) but also a social and political context (Réaume, 1992).

Radical Feminism scrutinizes liberal feminism by addressing the patriarchy as the sole perpetrator of women's oppression. Radical Feminism acknowledges the exigency for a revolution against oppressive patriarchal ideas. It recognizes both the implicit and explicit bias for men in society. According to Radical Feminism, the patriarchy is the social system that infests society and creates a hierarchical position that allows men to have dominion over women who are then rendered subordinate (Friedman et al., 1987).

Radical feminists see the patriarchy as the main cause of oppression which is seemingly accurate; however, every woman is not affected and oppressed by patriarchy similarly and equally. Women of color and women in minority groups are more severely oppressed by the patriarchy than white women. Radical Feminism tends to ignore the connection of classism to sexism which renders its theory incomplete and inconsistent with its main goal.

The radical feminist idea of an imminent need for a revolution and reinstatement of power between patriarchy and women is consistent with Marx's idea of the essential need for the working class to revolt against the capitalist thieves who exploit workers. In this particular type of feminism, the patriarchy controls society and men benefit from its inequalities. The blame rests solely on the idea that women are dominated by men due to biology, physiology, and the lack of childbearing organs (Friedman, 1987).

The branch of Radical Feminism fails to provide justification for its theories and ideas because it does not evaluate why patriarchy uses its domination to exploit women. It simply

explains that women are exploited by the patriarchy, systemic oppression, societal male-favored bias, and their physical bodies. It may even exaggerate the extent of inequality in society by declaring that achieving any form of positive progression is impossible.

Liberal Feminism adheres to the belief that society is controlled mainly by men; however, some women do have power. Society is defined as having a lack of equal opportunity. Liberal Feminism believes that no members of society benefit from the inequalities it possesses. It follows the idea that women miss out on the benefits of paid work and men miss out on raising children. This idea blames the socialization of gender roles and sexist discrimination. Liberal Feminism fails to provide a justification for its ideology because it recognizes inequality exists but does not efficiently provide a theory to explain why or how it permeates society. Radical Feminism adheres to the belief that complete destruction of societal systems and a revolution for change must first be achieved. Radical Feminism regards the patriarchy as the sole reason women are subjugated and classism is perpetuated. Marxist Feminism regards the patriarchy as a result of class inequality and capitalistic oppression. Marxist Feminism accounts for the patriarchies' involvement in oppression, understands that biology influences cultural oppression, and develops a realistic strategy to end the patriarchy by attempting to understand all factors of oppression.

Marxist Feminism

Marxism and feminism are considered two of the most radical movements in the journey for social reformation and systemic equality. Marxism adheres to the beliefs in economic equality and fair, substantial, and sufficient wage, and the idea of humane working conditions. Feminist beliefs, in their most basic sense, adhere to the idea that gender/sex should not matter in obtaining opportunities and aims to define and establish the political, economic, personal, and

social equality of the sexes. Marx's made important contributions to the development of a feminist perspective while simultaneously disregarding the importance of classism that affects an individual's race, gender, and species (Federici, 2018). Marx's contribution to feminism has been indirect. He develops an analysis of capitalist exploitation of labor from the bourgeois to the proletariat.

Marx does not make the distinction of oppression between the sexes within both communities directly. Marx never developed a theory of gender or oppression from gender relations, which could seemingly and potentially mean that the denouncement of gender does not make his work eligible for feminist theory. However, his theory does focus on the exploitation of workers and insofar that oppression exists, feminist theories can look to works on oppression and relate it to capitalist and corporation exploitation of women. Marx partially addresses the role of reproduction in capitalism, (which is utterly necessary for the cycle of capitalist structure to continue) however he does not mention women's contribution to it. He acknowledges that capitalism may deceptively leave reproduction to the workers' drives for self-preservation and blames these inclinations for the natural increase of population (which fails to account for the other potential reasons people reproduce). The aspect of capitalism that is deceiving is its exploitation of the natural inclination of human beings to want to have children. Capitalism exists solely from the increase in populations and the perpetuation of having children to continue its cycle (Federici, 2018). Other potential reasons for reproduction could be the idea that the workers (who are growing increasingly sick and tired from their job as exploited workers) will need someone to care for them and their other children when they can no longer do so. Marx implies that capitalism does not depend on women's procreative capacity for itself expansion.

With concerns to wage illusion and its consequences, Marx does not see the wageless as central subjects of capital accumulation and anti-capitalist struggle.

One consequence of Marx's under-theorization of domestic work is that his account of capitalist exploitation and his conception of communism ignores the largest activity in society (raising children) and a major ground of divisions within the working class. Marx's failure to acknowledge unwaged workers in the capitalist hierarchy is not completely coherent in his work on classism. This is because it fails to acknowledge the type of worker his analysis is on (typically a white, physically abled, man). This type of individual according to Marx's work represented the interest of the entire working class (Federici, 2018). If proponents of Marxist ideologies wanted to revise Marx's theories of classism and the working class, then they would realize the importance of including non-physically abled individuals and unwaged workers in the analysis of the critique of capitalism.

According to Marxist Feminism, the role of women in the family serves the interests of the economy and the ruling class (Réaume, D. G., 1992). Marxist Feminism acknowledges the social norms, subjugation, and oppressive roles perpetuated by the patriarchy (women as caretakers of the household, children, and family) and use Marxist ideologies in an attempt to limit these inequalities. Women's oppression is a symptom of a more fundamental form of oppression, which is significantly related to capitalism. Marxist Feminism regards capitalism as the main reason for the oppression and inequalities of women. The ideas of capitalist exploitation of people, however, go beyond the simplistic notion that capitalism affects material items solely, but that it also affects the socio-economic status and financial capabilities of human beings. It discusses the body as an actual product of capitalism. Capitalism uses the human body to produce a resource of the physical labor humans provide, it is not enough to satiate capitalism,

which enables workers, especially women, to become corporeal property. While focusing on the importance of the human body for the continuation of the structure of capitalism, Marx and Engels failed to address the oppression of women within the vicious cycle of capitalist society. It is important to examine body formation from the perspective of Marxist Feminism. Social reproduction theory or social reproduction feminism is more than production in the Marxist sense. It delves into the idea that societal reproduction is a combination of the organization of production (materially) and that social reproduction is the perpetuation of gender and the continuation of class relations (Rioux, 2015).

Marxist feminism aims to liberate women by dismantling the dominating forces of capitalist structures. Patriarchy and capitalism act as a partnership that benefits from institutionalized racism, sexism, speciesism, and classism (Haines, 1997). According to Marx, society is broken up into two classes containing those who own the means of production (factories, land, tools, business, capital, workers resources) and the laborers who are exploited to produce the items demanded by the ruling classes.

Although Marx's analysis exposes the injustices sustained by capitalism and how it pits races, genders, and social classes against each other, Marx himself does not develop a separate analysis on the gender disparities and differences as they are used in a capitalist setting. Marx did not specifically give women a distinct place within his analysis of the exploitation of the worker however, women were and currently are the most exploited class by the system of capitalism. Marx's analysis of capitalist exploitation, however, is still profoundly beneficial to the ability of human beings to address inequalities that exist in concerning class, species, race, and gender. This exploitation is extended to women in a capitalist society with the addition of sexism and gender inequality. However, this extended capitalist exploitation does not merely stop with

human beings (women), it extends profoundly to any living being which possesses both female reproductive organs and even the slightest amount of consciousness (Benton, 2003).

The element of Marx's work, that is so potentially groundbreaking even if it was not intended to be, is the idea that capitalist exploitation extends to every part of life. His analysis of the abuses and exploitation identifies the oppressive nature that every living being endures as a consequence of capitalism. The deep-rooted exploitation of women in a capitalist society is analogous to that of animals exploited in the animal agricultural industry. A primitive example of sexism and speciesism perpetuated by capitalism is the enslavement and oppression of animals. The Female cow is forcibly impregnated to become a commodity in the capitalist market. Her sentience and freedom are stolen from her as her reproductive organs are abused continuously. The calves are then stolen from their mothers to prevent the post-gestational cow from allowing her offspring to utilize the milk she is capable of producing (milk which is used for profit in the capitalist structure). The female calf is then raised in confinement and made to repeat the vicious process of reproductive exploitation until they are deemed no longer viable to their specific field in the capitalist structure. When the female animal is then deemed non-viable in the continuation of reproductive exploitation, it is then finally sent to be slaughtered in the industry's last relentless attempt to make a profit from its flesh.

Proponents of Marxist Feminism cannot ignore the idea that exploitation of female reproductive organs in the animal agricultural industry exist. To fully understand classism as Marx intended, human beings must take into account the means of production used to sustain human beings. This particular classism arises in the capitalist structure with food production that is tainted with abuse of a different, but equally sentient species of non-human animals that the capitalist system labels as livestock. This particular type of exploitation creates another division

of classism in that it divides sentient beings and abuses the female reproductive system to further its profits (Benton, 2003). Marxist Feminism addresses the theory of capitalist exploitation by considering the analysis of class division from Marx.

Improving Marxism Feminism

Marxist feminists are primarily concerned with the division of labor that keeps women in the domestic sphere and men in the workplace (Tong, 2018). The spheres of domestic and public dichotomy refer to a social phenomenon within modern societies that feature, most commonly, an empirical separation between a domestic or private sphere and a public or social sphere. In addition to the separation of public and social categories, when women do enter the workforce, they are delegated to jobs that are deemed appropriate for their gender and are usually underpaid for their work (Tong, 2018). The specific sexist job delegation creates another inevitable issue of gender stratification which leads to the idea that men and women are not equal, and that gender affects an individual's living experience and their place within society and cultural upbringing. These differences arise from distinctions in biology, psychology, and cultural norms. Some of the types of distinctions are empirically grounded while others appear to be socially constructed. Unequal status in the workforce and at home suppresses women while capitalism exploits their labor in various ways.

Some modern conflicts that Marxist Feminism is concerned about and eager to address consist of payment and salary disproportionality for women of all races. In addition to analyzing the conflicts on how wage is determined and its disparities, Marxist Feminism also analyzes the types of jobs women receive. The wages-for-housework movement sparked a change in how capitalist societies view women who work in the household and how their work should be compensated. This theory suggests that women receive wages for domestic labor either from a

husband's income (or father or some male in which they have a kinship with) or from a tax intended to support women's work (Tong, 2018).

Marxist Feminism adheres to the idea that society is controlled primarily by capitalism and men. The bourgeoisie and husbands benefit from the inequalities, and the blame of inequality is placed on men's status as paid employees which comprises the idea that women are financially dependent on men (Rioux, 2015). Within the dynamic that allows men to be in control of finances, and has economic freedom, the development of classism is furthered.

Within his work, Marx develops a dialectic of materialism. The history of humankind is developed through several distinct stages, slavery, feudalism, capitalism, and in the future communism. The outcome, in its long-term effect, would be a new form of relations within a classless society. Marx used the dynamic struggles between the ruling class of society and the lower classes to form a theory of what could potentially generate a radical new change to society. That particular change would constitute an end to capitalism and classes.

When class relations exist regardless of their positive or negative social interactions, it poses the question, where do women (and even children, namely girls) lie in the power dynamic set up by capitalism. The process of capitalist oppression of women develops in three stages (Rioux, 2015). The first is the production of material life. The second is the production of new needs. The third stage of capitalist oppression is the production of human beings. The third moment in the composition of history is disregarded by Marxism and falls out of the historical analysis. However, it should be considered the most important of the moments. Reproduction of the working class remains a necessary condition for the reproduction of capital. Capitalism exploits the workers' natural inclination to build a family and fulfill the drives of self-preservation and propagation. Due to the lack of explanations of why the oppression of women

still exists, Marxist feminists return back to the foundations of historical materialism. The ways in which people cooperate in their daily lives combined with their needs establishes the framework within which all human activity takes place (Rioux, 2015). Marxist feminist theories of adult learning make significant contributions to feminist pedagogical debates concerning the nature of experience and learning. If women in capitalist society were to begin to regard their experience in life and analyze the truth of their experiences, then the world may be changed completely to form a groundbreaking and serious end to the injustices and subjugations it produces. Marx and Engels's argument concerning the dangers of the division of the ideal which would be human consciousness and the material which would be everyday existence is used in conceptualizations by scholars to explain the experience of capitalism, racism, and the entire system of the patriarchy. Marxist feminist argument that social reality is not a structure, however, it is human activity and forms of consciousness and intricate forms of social interactions between human beings (Carpenter, 2012).

Marx and Engels focus their analysis and emphasis on the material world and its influence on the relations through which human beings produce and reproduce physical existence and social activity. The material world, according to Marxist feminists, is socially organized through social relations of gender, race, and sexual orientations. These interactions influence the historical development of capitalism and demonstrate how the consequences within these interactions develop the capitalist mode of production and results. Within regard to these social relations and interactions, the material base of capitalism developed because of its ability to control individuals and present a hierarchical class system within the concept of socioeconomic status and self-worth.

To improve and advance a Marxist-feminist theory of learning, three inter-related intellectual projects are required. The first project is to contribute to the continued development of a rigorous, historical, and scientific understanding of the circulation and accumulation of capital and its social relations that compose the daily experience and life events of adult learners. This initial step would require the adult to understand the system of capitalism and its historic oppression of particular groups of people. The Second is to understand these relations because experiences and life events form consciousness. And the third is to continue the work of many diverse scholars (because it will add to experience knowledge) who have engaged the question of Marxist ideologies and expand this work by discussing the ideas in the content as a pedagogical practice (Carpenter, 2012).

Marx's analysis of the bourgeoisie and proletariat's relationship dynamic can be used to identify the systemic forms of oppression that are perpetuated by capitalism. The analysis, although seemingly neglectful in addressing various groups of people, has made a valuable contribution to the ways in which human beings can understand racism, speciesism, and sexism. Liberal Feminism and Radical Feminism should not be completely disregarded because various forms of feminism are necessary to have in the development of equality. To support one strict system of feminism solely would be entirely damaging and discouraging to the attainment of equality. Marxist Feminism is beneficial in places that hold capitalism to the highest regard and places that are ruled by capitalism. Countries that believe in the idea that women should not be able to receive their driver's license or be able to attend school past an elementary level, would not find radical feminism appealing or beneficial. This particular type of feminism may even endanger the rights of women and extend the journey more in achieving equality because it is too radical, sudden, and potentially offensive (may contradict cultural or religious beliefs). Certain

cultures require a gradual progression toward achieving equality and ending the immersed systemic oppression of the patriarchy. Diverse cultural beliefs, political systems, and religious values require different approaches to feminism; under these circumstances, the perfect form of feminism does not exist. However, for countries consumed by capitalism, Marxist feminism is the most conducive system of feminism.

Capitalism goes beyond its physical realm of material production and private enterprise. It exploits every living being involved in its continuation and promotes classism, speciesism, and racism. The problem with capitalism as Marx's assessment suggests, is the insatiable need to maximize profits, even if that means destroying the planet, making impoverished countries even more impoverished, and exploiting all living beings as a way to allow for the continuation of its progression (Belkhir, 2001). Marxist feminism understands the most basic and systemically perpetuated element of classism. It regards classism as one of the main reasons why inequality and subjugation of women are still so intrinsically related. Marxist feminism develops a system of change to recognize that not all women are treated equally within their hierarchical class of society. Racism within the female class is extremely prevalent. Marxist feminism discusses the particular types of jobs women receive and their wages when compared with the jobs and wages of males. However, similar to Marx's original analysis, Marxist Feminism must first address the class of women and the hierarchy within that particular class of women

To establish a more inclusive and well-rounded contemporary synthesis of Marxism and feminism, Marxist feminists must address and include three crucial issues. The first issue is race and racism within the social class of women. The second issue is the immediate need for the adoption of a vegan lifestyle. The third and most challenging issue Marxist feminists must analyze is the way in which capitalist societies must develop a strategy to diminish and destroy

the class structure. The inclusion of these three issues in Marxist Feminism will further the progress and success of achieving equality and ending the oppression and subjugation of women. The effects of capitalism permeate all systems of life. The involvement of capitalism and its detrimental effects pervade the most basic situations of life such as the jobs individuals receive, the particular types of food they eat, the hobbies and interests they enjoy, and their aspirations. Capitalism disguises the mundane nature of everyday life like buying a particular meal or piece of clothing as tasks that are seemingly innocuous. However, because capitalism is so deeply immersed in all systems of life, the particular meal an individual chooses to buy or the article of clothing they choose to wear is potentially threatening and oppressive to many groups of living beings. This particular change of lifestyle choice is what Marxist Feminism must discuss and analyze to further its progression and success in society. To avoid succumbing to the oppressive and exploitative nature of capitalism, Marxist Feminism must address the essential need to understand where the products are coming from, what toll they have on the environment, the individuals the product could be exploited, and who is making the product.

The first way Marxist Feminism can develop a contemporary way to address race and issues of racism in a social class is by including an analysis of race that can demonstrate how women of color and women of minority groups are treated by the oppressive economic system of capitalism. Marxist Feminism regards classism as one of the main reasons for gender oppression and inequality. However, it fails to recognize and address entirely how women of diverse backgrounds and races are treated within the system of capitalism. It is crucial for Marxist Feminism to be cautious of how it regards racism in society. Issues of racism cannot be reduced to class relations because it will once again fall into the subjugation of class oppression and create larger disparities among women of different races within their social class. Racism should

be prominently addressed in regard to capitalism and its oppressive effects. Many individuals who benefit immensely from capitalistic oppression are not individuals in minority groups.

The second way Marxist Feminism can further develop its theories to promote a more inclusive and complete synthesis of Marxism and feminism is by including the need to adopt a vegan lifestyle. The animal agricultural industry, an industry that benefits from the oppressive effects of capitalism, exploits the female reproductive system as much as it exploits women. Marxist Feminism would benefit in its foundational ideologies if it addressed the ways in which exploitation of the female reproductive system is not solely a human being problem. Animals are forcibly impregnated, and their reproductive systems are exploited to continue the cycle of agricultural profit. While the idea of using animals as food or other items for capitalistic gain is seemingly common and harmless, sentient beings are being exploited in various similar ways women are exploited. Choosing to stop the exploitation of animals, especially the animals who are capable of reproducing offspring, is not a matter of altruism. It is an act that offers solidarity to women and any living being involved in the exploitative process of capitalism. Marxist Feminism should promote the belief that feminism should extend into the lives of nonhuman female animals. By addressing the exploitation of female nonhuman animals and the commodification of their reproductive processes and abilities Marxist Feminism will have recognized the vicious cycle capitalism and patriarchy have on every part of life. Marxist Feminism opposes hierarchies based on power, exploitation, and oppression. Consumption of animal products is analogous to the ways in which women are subjugated for the benefit and pleasure of the patriarchy. Addressing speciesism as one of the main problems perpetuating inequality and classism will allow Marxist Feminism to become more coherently connected with its ideation of ending classism.

In conclusion, Marxist feminism combines theories of Marx's analysis on the abuses of capitalism with feminist theories that equality and equal opportunity should exist regardless of gender. Although Marx did not address the division of gender roles and their immense differences of exploitation, his work can be used to understand inequalities created by classism, speciesism, sexism, and oppression. To address any form of oppression, inequality, or injustice in a society, one must first understand what is causing that particular oppression. Marxist feminism adheres to the belief that both capitalism and the patriarchy work in a synergetic effort to perpetuate the cycle of oppression and inequality. Marxist feminism is the most conducive system of feminism because it addresses the injustices, subjugations, and oppression in the capitalist structure. Marxist feminism analyzes the ways in which women are exploited through capitalism and the individual ownership of private property. Marxist feminism is the only form of feminism that addresses the involvement of biological, cultural, and economic elements used by the patriarchy and capitalism. Marxist feminism focuses on topics such as women's work in domestic and public spheres, women's roles in marriage and family, and the sexual reproduction of labor power. Marxist feminism is the most advantageous form of feminism in a capitalist society because it addresses the inequalities and continuous cycle of oppression that is perpetuated by capitalism.

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