

CHAPTER TWO

LITERARY REVIEW

In this chapter, the author discusses the significant differences between our research approach and other studies that have been conducted in this field. With in-depth differences in methods, approaches, theories and objectives from previous studies, the author will highlight the issues contained in the research of labor exploitation and gender in the novel *Americanah* by Chimamanda Ngozi Adichie. In doing so, the reader will get a clearer picture of how this research broadens the scope and understanding of this topic.

2.1 Previous Study

The first previous description in research according to Sakinah (2014) entitled *The Image of Woman in "The Holy Woman": A Feminism Study*, this research article is aimed at explaining how the image of woman in Qaisra Shahraz's "The Holy Woman". It dwells on women's issues in a patriarchal power, that is, treating women as victims. This research employs the feminism theory of Mary Ann Ferguson. Based from the article's analysis, it is evident that the representation of women can be achieved by means of the characters that are exhibited. Women are depicted in this study as *The Sex Object and The Submissive Wife*. Zarri Bano dominates the roles of *The Sex Object and The Submissive Wife*. In *The Submissive Wife*, women are portrayed as being submissive to their husbands or fathers, never complaining about raising their kids, limiting themselves, and having their life put together like a doll by their fathers. Women who are portrayed as *The Sex Object* are those who are

viewed as less than desirable, objects of want, and those who should be physically appealing to succeed as women. This article applies Ferguson's theory, which defines the submissive wife as the ideal woman—that is, a woman who can provide harmony and happiness to her family. Women are inextricably linked to the establishment of a patriarchal society that values femininity. However, women are constantly looking for validation of their femininity.

The second previous describe in research according Sari & Saktiningrum (2021) entitled *Non - American Black Women's Empowerment: Fourth-Wave AFeminism Study on Chimamanda Ngozi Adichie's Americanah*, the research article revealed that racial issues are still a big problem in the United States, even though people continue to migrate to the country in search of a better life. Non-American black women also travel to America in the hope of better education, jobs and living standards. This study uses several approaches, including post-nationalist studies, transnationalism studies, and the idea of fourth-wave feminism, as well as black women's empowerment studies. The research found that non-American black women are taking steps to gain empowerment in America and they are trying to gain acceptance in society. Through education, employment, and social change, these non-American black women managed to gain acceptance and empowerment in society, which shows there is gender equality in the field.

The third was described in research according to Sumardjo, Hafsa, and Prahastini (2019), entitled *Human Exploitation as Social Inequality Reflected In The Novel Oliver Twist By Charles Dickens*. This study examines how Charles Dickens' story

"Oliver Twist" deals with social injustice and human exploitation. This study aims to define and characterize the novel's human exploitation practices as well as to illustrate the connection between exploitation and social inequality. Utilizing Karl Marx's idea of Marxism, one can examine social inequality and exploitation. Through the analysis of descriptive data from the novel's dialogue and narratives, this study employs a qualitative methodology. The novel illustrates the exploitation that results from class distinctions and shows how the industrial revolution affects the working class. In addition to the owners of the means of production, the novel shows how the workers are oppressed by the bourgeoisie and authorities. The researcher highlights that social disparity is the source of exploitation and opposes the idea that exploitation is caused by class differences. To stop exploitation, the researcher also issues a warning about how crucial it is to overcome inequality.

The fourth previous paragraph discusses a research article by Rida (2020) that focuses on the exploitation of women as portrayed in Arthur Golden's novel "Memoirs of a Geisha." The purpose of this study is to use qualitative techniques to examine the innovative way in which women are exploited. This study examines women's status from a feminist standpoint and emphasizes how they are frequently treated unfairly. According to the research, women are frequently treated unfairly in societies where men predominate, like in the case of geishas, whose rights are not regarded as equal to those of men. This book chronicles Sayuri's quest for independence, even in the face of leaving her public life behind. The book tells women that they need to be strong and intelligent to fight for their independence and not just accept their situation. The book also helps readers comprehend the

significance of women's roles and contributions to geisha culture. It is anticipated that this research will benefit readers and other researchers with an interest in related subjects by offering insights into character psychology.

The fifth previous describe in research according Ayuningtyas (2007) entitled *Child Labour In 19th Century England Reflected on Charles Dickens' Oliver Twist*, the purpose of this thesis research is to examine the child labor circumstances that the main character in Dickens' *Oliver Twist* experiences. Additionally, this study aims to determine whether the working conditions for children in the novel are comparable to those in 19th-century England. In this study, the author used a genetic structuralism methodology. This method examines literary works from both an external and internal standpoint. The worldview or ideology reflected in literary works serves as the basis for genetic structuralism's explanation of the connection between them and the social structure. Charles Dickens' novel *Oliver Twist* serves as the primary source of data, while other sources pertinent to the theory of child labor provide secondary data. This method of genetic structuralism is seen as the forerunner of literary analysis from a social viewpoint, which would eventually become known as the sociology of literature. This method nevertheless considers both internal and external structural factors.

Earlier research on this subject has been described in the section above. The literature research leads one to the conclusion that different techniques and approaches have been used to explain different facets of this subject. The conceptual framework that will guide this study's methodology is described in the

following chapter. This research is intended to significantly advance our understanding of labor and gender exploitation by integrating the results of earlier studies with the theoretical foundation that will be presented.

2.2 Sociology Approach

This research used a sociological approach, concentrating on social phenomena. In sociology, approaches relate to the different viewpoints and methods used to investigate and comprehend social phenomena. A sociological method offers a prism through which scholars examine and comprehend the intricate network of social relationships. On the other hand, sociological theories are systematic frameworks that aim to explain and make sense of social patterns and behaviors that have been observed. These theories aid in the synthesis and organization of data and offer a conceptual knowledge of society. As a sociological approach, literary sociology is a way of comprehending and assessing literary works that considers social or sociological issues (Wiyatmi, 2013, p. 5). The study of a literary work in relation to society—that is, society as a reader of literary works, society as a creator of literary works, and society's acceptance of a literary work—is implied to be the focus of literary sociology. Research in literary sociology focuses on the relationship between writers and society as well as the structure and substance of literary works.

According to Swingewood (1972), after learning about sociology, he realized that the field has literary bounds in addition to scientific ones. He explains that sociology is a scientific and objective study of individuals in society, the study of social

structures and processes, and a tool for discussing how people can exist. Social stratification, so the saying goes, is the boundary of sociology as a science. Sociology was taught to him. He highlights the distinction between literature and sociology, emphasizing that the latter explores how individuals might thrive in society. Sociology is the study of human social structures, families, politics, religion, and economy.

Sociology is essentially the scientific, objective study of men in society, the study of social institutions and social processes; it seeks to answer the question of how society is possible, how it works, why it persists. Through a rigorous examination of the social institutions, religious, economic, political, and familial, which together constitute what is called social structure, a picture emerges, not always clearly, of the ways in which man adapts to and is conditioned by societies; of the mechanisms of 'socialization', the process of cultural learning, whereby individual are allocated to and accept their respective roles in the social structure" (Laurenson and Swingewood, 1972, p. 11).

Based to the definition given above, sociology is the study of how people interact with one another in a variety of social contexts, including families, social structures, economics, politics, religion, and social institutions. Stated differently, the study of sociology centers on the interactions that take place between people and the social structures they accept as proper and necessary. Beyond studying how social institutions hold together and how they interact, sociology investigates indications of social change in society, whether it be at the individual or revolutionary level.

Swingewood holds that literature and sociology are not entirely disciplines but literature and sociology are complementing each other in our view of society, traditionally, they have tended to remain apart (1972, p. 13). An analysis of sociology and literature reveals commonalities about the objects or targets under discussion. The subject is a man in society, together with every facet of it. Literature

depicts the many of facets that occur in a person's life, such as a society's social structure, familial dynamics, class strife, and more. To put it another way, literature is the written representation of society and it captures many facets of human existence, including family dynamics, social organization, and population distribution.

The sociological study of literature is thus a late arrival, for although there are today well-developed sociologies of religion, education, politics, social change, even of such an imprecise area as ideology, there is virtually no established corpus of knowledge called the sociology of literature. It is also unfortunate that the small amount of knowledge and research which does exist is overall exceedingly dubious in quality, lacking in scientific rigor, banal in the quality of its sociological 'insights', and frequently consisting of the crudest correlations between literary text and social history. (Laurenson and Swingewood, 1972, p. 13)

As stated above, the study of sociology of literature aims to comprehend the relationship between social aspects and social phenomena in literary works through the application of sociological perspectives. The sociology of literature covers a wide range of topics, including social class, social status, ideology, economic conditions, education, religion, and societal change.

Sociology is a field that incorporates a variety of theoretical viewpoints. Two prominent theoretical frameworks that are useful for analyzing literary sociology are feminist and Marxist ideas. These theories provide unique frameworks for examining the ways in which socioeconomic conditions and gender dynamics impact the production, reception, and interpretation of literary works. Put simply, they advance our knowledge of the complex interactions that exist between literature and society. Feminist sociology is a cross-disciplinary initiative that commenced its evolution around the mid-1970s (Rosenberg & Howard, 2008, p.

675). According to Rosenberg and Howard (2008), Aside from being multidisciplinary, one may say that the feminist sociological perspective exemplifies intersectionality. Beyond the framework of gender, it explores the relationships and tensions between the feminist movement and other relevant social issues in the context of social structure, hierarchical difference, and other societal issues. It also emphasizes the connections between stratification, adverse conditions for women, and power dynamics within social systems.

In other words, by the viewpoints presented by Laurensen and Swingewood (1972) as well as Templeton and Groce (1990) it may be deduced that the feminist approach to literary work analysis entails bringing a feminist perspective to the sociology of literature while examining literature within a sociological framework. through the dissemination of feminist ideas, in particular the belief that gender inequality is a social construct that shows a pattern of male dominance over female domination. Finally, feminist Marxist theories from Karl Marx were employed in this study.

2.3 Feminist Marxists Theories

The research involved used feminist Marxist theory to analyze the problem of labor and gender exploitation. Marxist feminist theory examines how capitalism and patriarchy interact, with a focus on women. Marxist feminists contend that women belong to an oppressed class and that class is not exclusively determined by socioeconomic condition. This is since the capitalist system depends on the exploitation of women to operate. This kind of feminism is founded on the

interpretations of Marxism put forward in the 19th century by Friedrich Engels and Karl Marx. Marx gave an example of how labor exploitation allowed capitalism to flourish. To explain how one class manipulates another to generate things, social classes were described. High-class individuals are known as the bourgeoisie, while low-class individuals are referred to as the proletariat since they work as the bourgeoisie's labor force (Marx & Engels, 1848). Marxist feminists believe that the root cause of women's oppression is classism, not sexism. They contend that women are taken advantage of by a capitalist society and examine how gender norms shape production in capitalism.

Marxist feminists can be used to investigate how the political economy is gendered in late-stage capitalism and how the social reproduction of individuals and communities renews capitalism, even though some Marxist concepts may not be as relevant today (Armstrong, 2020). Women have always been prohibited from holding paid employment because their main responsibility in a capitalist society is unpaid household chores. But women are the bourgeoisie's reserve, to be temporarily filled as needed. This was evident in the World Wars, when most men were drafted into the armed forces. Many women took on jobs that they would not have been permitted to undertake otherwise while the males were abroad (Grayzel, 2013). Marxist feminists contend that by maintaining the emotional stability of family members, women perform emotional labor in a capitalist society. The bourgeoisie frequently takes advantage of women and expects them to take up their partners' frustrations, which can result in domestic violence. Women are additionally exploited in the capitalist economy because of the unpaid emotional

and reproductive labor they do. Marxist feminists recognize that legal equality does not totally eradicate patriarchy in social interactions, therefore legal emancipation alone will not bring about the complete liberation of women (Cottais, 2020).

Marxist feminists want to end capitalism to challenge the patriarchy that currently exists. They think that women will be liberated up by toppling this economic structure. Inequality is attributed to capitalism, which is also seen to be the cause of patriarchy. Gender inequality will therefore be eliminated together with this system. Marxist feminists propose a society without classes as a counter to capitalism. The working class and the upper class will receive equal treatment in this society. Collectivization of childcare and housekeeping is another suggested approach that would distribute household responsibilities equally across couples. The goal of Marx and Engels' vision was to bring about common ownership and women's fundamental dignity in society. In understanding of Marxist feminism, Barret (1980) In her writings, she elucidates the concept of systemic, deeply ingrained discrimination against women, which is the foundation of capitalism. While some feminists have attempted to refute this and argue that there is just a passing relationship between capitalism and patriarchy, she highlights the significance of the Marxist method to historical analysis and how it can help unravel the less evident aspects of capitalism's role in the oppression of women.

However, Barret (1980) emphasizes the connection between patriarchy and capitalism and states that the goal of Marxist feminism is to “*identify the operation of gender relations*” and “*explore the relations between the organization of*

sexuality, domestic production and historical changes in the mode of production and systems of appropriation and exploitation.” To elaborate on this argument, Marxist feminism holds that gender inequality is a product of capitalism rather than existing as a separate patriarchal system. As Sylvia Walby (1990) argues,

Men’s domination over women is a byproduct of capital’s domination over labour. Class relations and the economic exploitation of one class by another are the central features of social structures, and these determine the nature of gender relations. (Walby, 1990, p. 4).

This, according to Barret (1980), will help in understanding the “*relations between capitalism and the oppression of women.*” Barret (1980) three primary concepts—patriarchy, power, and ideology—are highlighted in Marxist feminism discussion. These concepts play a crucial part in the subjection of women. Some contend that capitalism strips women of their rights and places all the authority in the hands of the father figure, ensuring that men rule all spheres of society. Marxist feminists contend that the ideas of supply and demand, trading patterns, and market forces alone are insufficient to explain capitalism economies. Rather, they concentrate on examining the connections between power and inequality in the context of the capitalist system. Marxist feminism examines the persistent gender dynamics that exist in capitalist, patriarchal economies, and social structures. They make the point that absent major structural changes, gender disparity will persist. (Vogel, 1983; Barret, 1980). The three concepts of patriarchy, power, and ideology will be explained as follows:

1. Patriarchy

A system of political, social, and economic relationships and institutions centered on the gender inequality of socially designated men and women is referred to as

patriarchy in modern feminism (Nash, 2009). Features that are perceived as "feminine" or belonging to women are valued less, whereas characteristics that are perceived as "masculine" or belonging to males are valued more. Patriarchal relationships guarantee that men rule both the public and private domains. Masculinity has taken root as a general belief in society and has always been the center of endless debates. The issue of masculinity cannot be separated from femininity. A person can be said to be masculine because he is opposed to femininity. Someone will be masculine because it does not characterize feminism (Kasih, Fitratullah, Husna, Mulia, 2022).

Men and women are tightly categorized according to their gender roles in patriarchal countries. Men are thought to be dominant, rational, and powerful, while women are thought to be emotional, caring, and subservient. Institutions, procedures, and cultural norms all serve to perpetuate this disparity in power. Those who defy conventional gender standards are also impacted by patriarchy, in addition to women. These damaging stereotypes undermine gender equality by restricting possibilities. Feminist and gender theories have challenged patriarchy, arguing that it is a historically manufactured system rather than a natural social structure. To attain gender equality and build a just and inclusive society, patriarchy must be destroyed. Eisenstein (1979) herself defines:

Patriarchy as preceding capitalism, as resting today on the power of the male through sexual roles, and is institutionalized in the nuclear family.” However, it is unclear to what extent patriarchy, defined in this way, constitutes an autonomous system, since Eisenstein goes on to refer to it simply in terms of its functions for capital. Capitalism uses patriarchy and patriarchy is defined by the needs of capital. (p. 28)

It is challenging to reconcile the idea that capitalism is patriarchal with Eisenstein's analysis of domestic labor, which follows, as it is primarily defined in terms of how it serves capital. Her use of the idea of patriarchy. As a result, the analysis is one that fails to address the question of "patriarchy's" analytical independence from capitalism: it alternates between asserting that patriarchy is a system of male power apart from capitalism and asserting that the structure of patriarchal relations serves the interests of capital.

Women are frequently underrepresented in important institutions, decision-making processes, and the workforce in patriarchal regimes, and they suffer criticism when they strive to reclaim their positions of authority. Compared to masculine traits, feminine attributes are frequently disregarded and undervalued. Under patriarchy, violence against women is also a serious issue. Women who are subjected to oppression and demeaning treatment are more likely to be taken advantage of and abused by men. In addition to sexism, women experience discrimination because of their race, social standing, and sexual orientation. While males from ethnic minority backgrounds face their own persecution, white men in Western nations primarily benefit from patriarchy. Marxist feminist Michele Barrett has written a great deal about the connection between capitalism and patriarchy. According to Barrett (1980), patriarchy is deeply embedded in capitalist society and system, and it thrives on the discrimination of women. In her book *Women's Oppression Today: The Marxist Feminist Encounter*, Barrett (1980) argues that “gender is a cultural production that is shaped by ideology and social structures”. (p.99).

Through relationships, attitudes, and ideals embedded in political, social, and economic systems, patriarchy is a system that sustains gender inequality between men and women. It is imposed by customs, education, religion, and cultural norms at many levels, including the legal, state, home, and business. Deeply ingrained customs and institutions like this provide the impression that patriarchy is inevitable or natural. Understanding the relationship between capitalism and patriarchy is essential to combating gender inequality and achieving social justice. Barret's work emphasizes this notion. Understanding the relationship between capitalism and patriarchy can help us fight to undermine the system and advance equality.

2. Power

According to Michele Barrett's conception of power, one's capacity to shape the attitudes, convictions, and conduct of others is what gives one power. The ability, deeds, and conduct of actors are determined by the social and political consequences of this idea. As to Barrett's theory, power is relational, meaning that it may be influenced by the relative power dynamics of individuals and exists in relationships. The behaviors, beliefs, and indications of others that convey power are among the factors that impact power. Furthermore, according to the theory, power is a social construct that may be bestowed upon others rather than being an intrinsic quality. In general, Barrett's theory of power sees power as a multifaceted idea that involves the capacity to influence people. It is influenced by social and relationship dynamics as well as by attitudes and actions.

Radical feminists and socialist women approach power in a binary manner, viewing it as originating from one's sexual orientation or one's place in the economic class. The patriarchy is the main target of the critique of power that stems from the male/female divide. Capitalism is the center of the bourgeoisie/proletariat division-based critique of power. Socialist feminists are dedicated to comprehending the structure of power derived from capitalist patriarchy, even though there are socialist women who are dedicated to comprehending and altering the capitalism system. I use the term "capitalist patriarchy" to highlight the dialectical relationship that exists between hierarchical sexual structuring and capitalist class structure.

3. Ideology

Ideology is defined by Marxist feminist theory as a system of concepts and viewpoints that create and uphold the status quo in social reality. Marxist feminists emphasize the influence of social and economic forces on the formation of social reality and see ideology through the prism of historical materialism. They contend that ideology is an essential component of social reality that influences our views, desires, and behaviors rather than merely being a collection of incorrect ideas. Marxist feminists also stress how ideology is intersectional—that is, how it interacts with other social categories like sexual orientation, race, and ethnicity to form social reality. They contend that distinct experiences of oppression and resistance are produced by the junction of these categories.

Ideology is seen by Marxist feminists as contributing to the reproduction of labor. They contend that ideology serves as a justification for the exploitation of labor,

especially the unpaid reproductive labor performed by women, which is essential to the labor force's ability to reproduce. Marxist feminists apply classical Marxist analysis to sex relations and unpaid household work, thus extending its scope. Marxist feminists fight against the exploitation of women in capitalist systems and maintain that the only way to free women is to overthrow these institutions, where they claim that a large portion of women's labor goes unpaid.

Barrett (1980) aims to go beyond the conventional Marxist interpretation of false consciousness while discussing ideology. She contends that ideology is a vital component of social reality that influences our wants, perceptions, and behaviors rather than merely being a collection of incorrect ideas. Barrett's work on ideology fits into the larger framework of Marxist feminism, which arose in the 1970s in reaction to classic Marxist theory's shortcomings in addressing issues of patriarchy and gender. Marxist feminism examines the ways in which capitalism and private property ownership by individuals exploit women. Marxist feminists argue that women's labor is mostly underpaid in capitalist systems, and that the only way to free them is to overthrow these structures.

2.4 Labor

The concept of labor has attracted a few definitions. According to the International Labor Organization, ILO (2005), people who work for pay or other recompense are in the labor force. Laborers are employees who enter a contractual relationship with their employer. According to Marxist philosophy, capitalists exploit the working class. Workers trade their labor for wages with capital owners, but these salaries are

usually insufficient to compensate them for the value they create. Capitalists view the surplus value as their profit, which is the difference between the value generated and the pay that workers receive. Giddens (1991) explains that "*capitalism functions as an economic system founded on the interplay between private ownership of capital and authority over labor*". Marx argued that workers are deprived of control over the goods that result from their labor. Additionally, workers can only free themselves from exploitation and construct a more equitable socialist society by a proletarian revolution, which is an intrinsic result of the class struggle inside the capitalist social framework.

According to Karl Marx, "*Labor is not the source of all wealth. Nature is as much a source of use-value as labor, which is only the embodiment of a force of nature, namely the force of human labor*" (Marx, 1867). Karl Marx's view indicates that labor is not the exclusive source of wealth. Both nature and labor—which is merely the application of a force of nature, namely human labor—are the sources of use-value. Because of this, human effort is incomplete without the presence of nature. Moreover, he says that:

Individual labor asserts itself as part of the labor of society, only through the relations established by the act of exchange directly between products, and indirectly, through those products, between producers. (Marx, 1867).

Based to the above quotation, ties created via the trade of goods—both directly between the products and indirectly between the producers involved—are the only way that individual labor expresses itself as a part of society's labor.

Marx's main objective in his scientific research was to determine the causes, workings, and potential modifications to the broad laws that regulate the capitalist

political economy. His goal was to accomplish this without depending on general rules that explain how people interact with the natural world. Using natural resources in the production process is part of labor. Both physical and mental labor are used by humans. In contrast to intellectual labor, which demands cerebral capacity, physical labor depends on the physical body during the production process. Workers in independent businesses who are paid on a piece or daily basis are known as laborers. By considering labor as a natural resource, one acknowledges its significant contribution as a vital part of the human capital employed in commercial and industrial processes. Labor is endowed with the aptitudes, competencies, expertise, and vitality required to generate commodities and amenities.

2.5 Gender Exploitation

A person is used or exploited because of their gender identity. This is known as gender exploitation, and it particularly affects women and other gender minority groups who are exploited because of power and status disparities in a patriarchal and capitalist society. This may allude to the situation of women being trafficked for the purpose of sexual exploitation, which is invariably linked to a few issues. These include transnational organized crime, illegal immigration, sex labor, unjust working conditions, and slavery. (Grundel, 2022, p.2)

When it comes to a variety of areas of life, including as employment, education, health, and other rights, women and gender minorities frequently experience injustices due to gender exploitation. They can face prejudice, reduced pay, less job

options, and unpaid or underappreciated labor. Gender abuse, harassment, and oppression is commonplace for women. In addition to bringing attention to the problem of gender exploitation, Marxist feminist theory looks at the ways in which capitalism and patriarchy interact to promote gender inequality and the exploitation of women. This idea suggests that to combat gender exploitation, the social and economic structures that produce and perpetuate gender inequality must be altered. Creating a just, equitable, and inclusive society with equal opportunities and rights for all people, regardless of gender, is the aim.

Marx contends that the capitalist system takes advantage of women workers by viewing them as tools and making money off their labor at unequal wage rates. Particularly in unpaid domestic and reproductive labor, women's labor is undervalued and frequently goes unappreciated. Marxist feminists believe that the root cause of women's oppression is classism, not sexism. They contend that women are taken advantage of by a capitalist society after analyzing how gender norms shape production in capitalism. Working-class women are marginalized by an oppressive system that the working-class guy is socialized into.

By extending the conventional Marxist theory to include unpaid household work, Marxist feminists are expanding its scope. Insofar as caregiving is marginalized, unpaid caregiving is in fact labor. Unpaid domestic employment is not seen as a market-based item or service and is hence not connected to a wage, in contrast to the Marxist view of exploitation which concentrates on exchange value and wage. Therefore, it is unclear whether a domestic worker is exploited under the Marxist theory of exploitation. Through the lens of Marxist feminism, feminists examine

two primary perspectives in the fight against human trafficking: neo-abolitionism and sex work advocacy. Though their perspectives are different, they both believe that using women for sex purposes is bad. Neo-abolitionists believe that prostitution violates women's rights and is the worst kind of violence against them. However, proponents of sex work, influenced by feminist Marxist theories, distinguish between two types of prostitution: forced and chosen, the latter of which they argue ought to be treated like any other employment if it is a choice.

Another big argument (Grundel, 2022, p. 3) discusses the connection between human trafficking and prostitution/sex employment. Neo-abolitionist feminists argue that these two issues are intertwined, particularly considering the demand that preys on weaker workers, by drawing on Marxist feminist theories. However, proponents of Marxist feminist sex work argue that they are distinct since one is chosen, while the other is coerced. This demonstrates how difficult it is to apply feminist Marxism to address issues like human trafficking and discriminatory treatment of women. They see prostitution and trafficking differently, even if they both agree that terrible things are happening. This emphasizes the need to comprehend women's decisions in larger social and economic contexts, making the issue more complicated than it first appears.

Gender exploitation reflects unequal social structures, where women and men often do not have equal access to resources and opportunities, and are exposed to different risks in different aspects of life. (Walby, 1990)

As said in the quotation above, social structures that have an impact on both men and women lead to gender exploitation. The quotation acknowledges that men and women frequently have different access to opportunities and resources, which

reflects the inequities present in social structures. Hence, Sylvia Walby highlights the significant impact of gender exploitation on daily life. Walby has played a significant role in our knowledge of the mechanisms underlying gender inequality and exploitation in society. The reference to unequal risks suggests that cultures frequently treat men and women differently, with differing consequences on various facets of existence. Being aware of these distinctions can aid in understanding how social and cultural processes contribute to the formation of gender differences. A Marxist feminist approach in this situation will emphasize the connections between capitalism, Barrett says:

It will require an awareness of the specific oppression of women in capitalist relations of production, but this must be seen in the light of gender divisions which preceded the transition to capitalism and which, as far as we can tell, a socialist revolution would not of itself abolish. (Barrett, 1980, p. 9)

The quote above demonstrates that comprehending the unique oppression of women in capitalism production relations is necessary to achieve gender equality. But to fully comprehend this oppression, one must also consider the gender differences that predated capitalism. It is doubtful that these gender divisions will be immediately eliminated by a socialist revolution, even though it may happen. Therefore, addressing gender inequality calls for a more thorough comprehension and consistent work.

By examining the ways in which women are exploited by the capitalist system and individual private property ownership, Marxist feminism analyzes gender exploitation in connection to capitalism. Marxist feminists use the analysis of the gendered division of labor in capitalism—especially in the home—to show how women are exploited on a global scale. They contend that gender inequality and

exploitation continue because women are frequently given low-paying and undervalued employment while males hold most higher-paying positions. In general, women are unfairly empowered and exploited in society through gender exploitation, which affects them in work, procreation, and sexual relationships, among other areas of their lives. Gender inequality, in which women frequently face differences in access to opportunities, resources, and rights, is frequently associated with gender exploitation. To address gender exploitation and advance gender equality, women must struggle to eradicate all types of violence against them, stand up for their rights, and alter the societal structures that support gender disparity.