

Received: 17 December 2023, Accepted: 12 January 2024

DOI: <https://doi.org/10.33282/rr.vx9il.79>

**Exploring Marxist Feminism, Intersectionality, Patriachism, and Capitalism on Female Figure in 10 Minutes
38 Seconds in This Strange World**

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Abstract

This study examines Marxist Feminism, intersectionality, Patriachism, and capitalism and how capitalistic values affect female figures concerning objectification and social stratification in Elif Shafak's masterpiece "10 Minutes 38 Seconds in This Strange World," which describes the women's situation in Istanbul. The story was analyzed qualitatively using Marxist feminism. In the novel, Shafak addresses the misogynistic treatment of Istanbul prostitute Leila, who was forced into such a horrific industry by a vicious, treacherous, and omnipresent society. At the time of power dynamics and the capitalistic demolition of women, Leila was a prostitute in horrible shape. Leila's entry into prostitution was puzzling and dismaying for many reasons and she was tortured with mental and physical suffocation till her death. After analyzing the text, the writer identified objectification, commercialization, and social stratification of female figures under Marxist Feminism. This report perturbs people worldwide for such a vehement issue and can help them imagine women's conditions worldwide.

Keywords: *Intersectionality, Patriachism, Social Stratification, Marxist Feminism, Capitalism*

1. Introduction

Feminism is a socio-political movement to achieve gender equality through the elimination of discrimination based on gender. Putting aside racial, ethnic, and socio-economic divides, feminism works towards the establishment of an equal society on all levels of government, including national, international, and intra-national. In contemporary feminism, Elif Shafak is a vibrant figure. She is the author of enticing works such as 10 Minutes 38 Seconds in This Strange World, which imprints feminism in archetypically patriarchal civilizations. Shafak is also a feminist activist. In this book, the author discusses the sufferings, violence, marginalization, subjugation,

oppressiveness, victimization of females, and suffocation of Leila, the protagonist, both physically and mentally. This topic attracts attention and interest in the field of literature in this technological era since it focuses on the victimization of females and violence against them. In addition, this tale describes such a scenario taking place in a district of Istanbul, which is notorious for its high incidence of violence against women.

In particular, the story begins with a horrible life and continues in this vein until the gut-wrenching conclusion with the miserable death of the heroine, Tequila Leila. On the outskirts of Istanbul, her lifeless body was discovered close to a garbage can. After her body has passed away, her brain continues to function normally for 10 minutes and 38 seconds. She recalls her daydreams from her childhood right up till the moment she took her final breath. She was raised in a polygamous patriarchal family; she has a stepmother as well as a traditional, conservative father who resembles a Victorian papa. Her upbringing was very traditional. She frees herself from the fetters of this form of slavery, and then she travels to Istanbul, where she engages in the business of sex trafficking. The lethargic period that she went through in her life made the situation considerably worse.

Even though this novel has been discussed in an article that has been published and a few authors have tried to dig out more of the innerness inhabited in this 21st-century scenario of authentic-fictionalized novels (Fajariyah, W., 2021; Attaullah, M., 2021), None of these examples have been presented for global discussion, review, or documentation. The absence of such described concerns demonstrates that investigations of such severe issues concerning women's situations in the twentieth century are considered uncommon; nonetheless, the discovery of such problems would stun the globe and leave space for this new study. Thus, the goal of this qualitative study is to explore the ways in which capitalism, intersectionality, patriachism, Marxist feminism, and other social movements cast women in the background throughout the entire narrative, and to explore the ways in which the author intends to integrate the ways in which this conventional society of devaluing women contributes to the main character's worthless bitterness and insipidity in the bleakness of her life. This new corpus of work will thus be able to broaden our comprehension to include global difficulties as well as local and regional ones.

2. Literature review

Karl Marx and Friedrich Engels were the founders of both Marxism and feminism (Kimaru, A., 2022). Marxism and feminism are closely tied to one another and it was a new perspective between these two in the late 1980s, when the high and rapid growth under the assistance of powerful political movements into the transformations of society was found in many parts of the world (Chinchilla, N. S., 2018). In a similar vein, it has been observed that Marxism and feminism are linked together as a result of the separation of classes, the impact of politics, and the circumstances of the economy (MacKinnon, C. A., 1982). According to the historical perspective of Marxist feminism, the tendency towards the suppression of women's rights was fostered by capitalists, and a revolution led by women against capitalists was anticipated to take place in the foreseeable future (Elisabeth, 2020 as stated in Kimaru, A. 2022). According to Dewan Hossain (2016), In order to restore any kind of equality, factory owners should be aware of the mistreatment and sexism that women endure in the workplace.

The maltreatment of women in the workplace and sexism in the workplace should be known to factory owners for more proof. Starting in 1970 and on through 1990, Marxism and Feminism kept researching more important facets of the movement. Marxism was the movement's guiding idea in its early years, but as it developed, feminism gradually strayed from this course. The feminist manifesto may be explained using Marxist methodology, despite the fact that the Marxist approach is not as successful as it previously was (Jackson, 1999). Marxist perspectives underscore the relationship between the struggles faced by women and the biases that society holds against them. According to Robinson (2018), all of the problems that women experience are a direct result of the sociopolitical and social constructions that are produced by capitalism. Women and feminism went hand in hand like two halves of the same coin. A woman was the core concept of feminist theory (Mikkola, 2016). Feminism aims to restore the dignity of the female figure. Ratna (2018) argued that feminism is a movement that rejects the dehumanization, marginalization, and oppression that come from a culture that is dominated by males in the areas of politics, business, education, and society.

Marxist feminism focuses on the subjection of the female figure under the capitalistic power dynamics

whereas Marxism talks about the masculine figure singularly. The compatibility of Marxism with feminism was the subject of a contentious discussion in the 1970s and early 1980s. Women are not given a due advantage in patriarchal societies and their work goes unpaid (Eisenstein, 2005). Eisenstein claims that there is a close intrinsic cohesive bond between capitalism and patriarchy. He elucidates that owing to capitalism female oppression occurs. It is capitalism that makes it binding upon the conventional minds that superiority belongs to men and women are categorized in subordinate ranking.

In this contemporary era of the 21st century, a woman is still victimized as a result of the stigmatic principles that are upheld by capitalism. Because of cultural norms, tradition, honor, and old and outmoded dogmas, chauvinism is an offspring of the patriarchal system that enslaves women. Chauvinism is an extension of patriarchy. In their efforts to close political, economic, and social gaps in all aspects of life, feminist groups did not leave any stone untouched. Is it possible to eliminate prejudice, unfairness, alienation, objectification, and commercialization of women through political, economic, and social environments in a society that is more progressive and well-rounded? It is a well-established truth that all isms, including feminism, fit under the umbrella of these settings. Because of the differences in their physical makeup, men and women are assigned different roles in the construction of society. The issue of unequal power and economic distribution between the powerful and the vulnerable is specifically elaborated upon by Marxist feminism. It is a central tenet of Marxist feminism to believe that disparities between the sexes are mostly the result of economic rather than production-related causes and that it is the productive forces within a society that lay the financial groundwork for its ideology.

2.1 Intersectionality Perspective

In this context, the term "intersectionality" refers to the intertwining of many forms of social classification, such as racial distinctions, gender roles, and caste systems, and how these factors influence individual members of a community. In the narrative, the protagonist's identity and her level of social exposure are influenced by her Turkish nationality, gender, and profession as a sex worker. Shafak highlights how these various identities affect the lives of the characters, as well as the problem of identity and belonging in the context of a patriarchal social framework. Shafak chronicles the lives of all the marginalized and oppressed individuals, detailing their struggles to prove to the outside world that they are a part of the community to which they were born or belong and that they have a voice to share with those in their immediate environment as well as the rest of the world. She disregards people's racial, cultural, and religious identities when she uses her text as a metaphor for those who are silenced (Nihad, 2019).

2.2 Patriarchism and Capitalism

The interplay between capitalism and patriarchy is significant and cannot be overlooked. The two aforementioned similarities, namely gender inequality, income disparities, and social injustice, are interconnected by a strong intersectional relationship. The concept of patriarchy encompasses more than just the realm of domesticity, as it extends to various aspects of social existence beyond the confines of the house. The interplay between patriarchy and capitalism might be likened to the interconnectedness of two essential components within a larger system. According to Walby (1990), the patriarchal system underwent a process of legalization through the consolidation of many categories, such as public patriarchy and private patriarchy, among others. The three waves of feminism have played a significant role in facilitating a paradigmatic transformation within capitalistic social contexts. In patriarchal regimes where politicians rule on behalf of the caste and division system, caste-based discrimination in treatment is a pervasive feature of contemporary Turkish society (Menson, 2019). The significance of feminism and Marxism to gender, social, and economic aspects cannot be disregarded under any circumstances. The ideologies of Marxism and feminism have had a significant impact in promoting the representation of women in prominent positions within many sectors and organizations worldwide (Matthaei, 1995).

Marxist feminism, according to Smith (2020), holds that capitalism not only takes advantage of the proletariat's labor but also the unpaid labor that is mostly performed by women. In terms of the element in which a woman takes on the role of a worker and follows a career path, it is apparent that the financial underpinnings of capitalism are strongly linked to the phenomena of women's alienation. The concept of capitalism is not fixed but

rather encompasses a range of societal mechanisms that contribute to shaping and influencing our perception of the surrounding world, both in explicit and implicit ways. According to Cathy Caprino, feminism is a belief system that promotes the equitable provision of social, political, and other humanistic rights, ensuring equal treatment for both males and females. The statement fails to convey the principle that while all individuals possess equality, certain individuals may possess a greater degree of equality than others. Marxist feminism espouses the economic principles upheld by societal structures. According to the statement, monetary considerations play a determining role in various aspects of society, encompassing both social and religious domains. The primary driving force for the establishment of social strata is economic reasons. Karl Marx's 1848 Communist Manifesto asserts that the just distribution of wealth provides the answer to a number of social problems. The capitalist system utilizes patriarchal norms as a means of enslaving women. Using a sample of Pakistani health professionals, the effects of capitalist exploitation and patriarchy were examined. Scholarly research indicates that the only approach that has demonstrated potential in identifying the materialistic obstacles faced by women is the utilization of Marxist feminist analysis (Mojab, 2019).

2.3 Previous studies of Marxist Feminism, Patriachism and Capitalism

Marxist feminism critically examines the intersection of class struggle and gender oppression within the framework of Marxist theory. Scholars such as Heidi Hartmann (2022) have underscored the significance of comprehending the ways in which capitalism and patriarchy support one another, resulting in the exploitation of women in both public and private domains. According to this viewpoint, women's economic duties are closely linked to their oppression, which is not only a product of their gender. Marxist feminists contend that because capitalism upholds conventional gender norms and devalues domestic work, it exploits women's labor and keeps women economically reliant on men.

In contrast, patriarchal structures, which prioritize male dominance, have been extensively analyzed by feminist scholars such as Sylvia Walby(2020). Patriarchy is seen as a social system that extends beyond economic relations, influencing power dynamics in various aspects of life. The intersectionality of patriarchy and capitalism is a central theme in these studies, with scholars like Silvia Federici highlighting how capitalism has historically exploited women's reproductive labor. The critique of patriarchal capitalism underscores the need for a holistic understanding of gender oppression that considers both economic and social dimensions. Together, these works add to a more comprehensive understanding of the intricate interactions of capitalism, patriarchy, and Marxist feminism, illuminating the complex and multidimensional nature of women's oppression within social systems.

2.4 Research Objectives

The researcher endeavors to achieve the following objectives:

- To explore the implications of Marxist Feminism in the selected text in terms of intersectionality of power dynamics and capitalistic values.
- To investigate the impact of capitalistic values on female figure in terms of objectification and social stratification.

3. Methodology

The following table illustrates the application of theory empirically:

Aspect	Description	Marxist Feminist Analysis	Capitalism's Impact
Patriarchal Structure	Omnipresent societal force driving misogyny.	Creates power dynamics that exploit and belittle women.	Fuels demand for cheap female labor, including prostitution.
Objectification of Women	Leila's body seen as a commodity.	Reduces women to objects for male pleasure and profit.	Commodification of female bodies fuels the sex industry.
Social Stratification	Leila trapped in lowest level of society.	Capitalist system reinforces existing	Women's economic dependence restricts

		inequalities, disadvantaging women.	options and increases vulnerability.
Entry into Prostitution	Driven by poverty and societal pressures.	Exploitation of women's labor under capitalism makes them easy prey.	Desperation from poverty pushes women into exploitative sex work.
Consequences for Leila	Physical and mental suffering leading to death.	Patriarchal and capitalist systems fail to protect women from violence.	Women remain vulnerable to abuse and exploitation within the sex industry.

Table 1.1. Application of Theory

3.1. Research Design and Analytic Procedure

This study has belonged to the qualitative design in which the case study was deployed and some literal ideologies were used to be a frame to find out the valuable plots the writer has intended to show the unreachable corner of the world to display to the universe as it is urgent and crucial. Thus, in order to conduct qualitative research, Marxist Feminism was used to the current article in order to support the interplay between power dynamics and the capitalistic deconstruction of female characters in 10 Minutes 38 Seconds in This Strange World, prompting the question of intersectionality. As the basic theoretical framework for the examination of the original text, the researcher suggested Marxist Feminism. Marxist feminism aimed to undermine and challenge the ruling philosophies and power structures that supported the patriarchal inequalities and capitalistic hierarchies that were pervasive in society.

3.1 Research structure

The present investigation employs a qualitative research methodology to examine Marxist feminism, intersectionality, patriachism, and capitalism as they are presented in "10 Minutes 38 Seconds in This Strange World." The study combines the viewpoints of Marxist feminists, examining class relations and economic systems, with the intersectionality lens, recognizing the overlapping axes of oppression. The way the research is structured ensures that data is collected and analyzed as it is taken out of the specified text. The study has attempted to highlight the neglected voices in Turkish society that might be an addition to the existing zone of research. The research design for the study primarily comprises the critical study of the text through a Marxist Feminism lens as this approach helps to explore hidden sociological factors directly or indirectly impacting the lives of women - in this case, Leila, the protagonist of the novel. The interaction of Leila with society and the societal responses especially in a patriarchal setting where men decide for the good and bad of their women.

4. Result and Discussion

Some commonalities can be found in the lives of women all around the world, regardless of the nation, religion, or culture to which they belong. Women everywhere are subjected to discrimination and injustice, and they share similar worries and experiences. They are considered an alienated segment of society while males in their immediate vicinity dictate their choices, classes, attire, food, and even movements, which depicts that women from various cultures deal with the harsh realities of life where only males are breadwinners and decision makers (Maseeh, 2017).

Novels are the mirror that displays the reality of what took place in society through the labor of writers. Novels are the authors' creations. As a result of this rock-solid proof, a plethora of novels have been written that contain such problems in order to let women's voices be heard around the world. Not only has the piece of writing that Shafak produced been brought up for discussion, but the work of a great number of writers from all over the world, both historically and fictionally, has also been remarked upon. For instance, Elizabeth Cady Stanton and her contemporaries spoke up during the freedom movement of the late 1960s to demand women's rights. They persisted in this endeavor until they achieved their goals and women's rights were recognized as a legal concept. From the 1960s until the 1990s, a historical event occurred that restricted the rights of women in Europe due to beliefs, male dominance traditions, familial supremacy of the male, and other such factors. Novels from Western nations including France, Italy, the US, the UK, and the US demonstrate the presence of the communist milieu. This

atmosphere may be seen and reported throughout Latin America, particularly in Mexico, Nicaragua, Peru, Brazil, and the Dominican Republic. However, the tendency is not the same for everyone because of different settings, cultures, methods of struggle, and anti-performance. It is comparable to ghostly therapies that are performed on women (Heaney, E., 2022).

In this way and under these conditions, academics from all over the world also articulate this matter and leave some implied concepts for reckoning the situation in their countries like historical struggles, patriachism, and materialism in such a sophisticated environment in which Marxist feminism is elusively integrated (Bozzoli, B., 1983, 2013; Seshagiri, H., & Ravichand, M., 2020; Mahmoud, I., 2019; Smuts, B., 1995). In addition to this, the education of women, their economic and financial security, and their independence are all overlooked. Shafak, like other women's rights advocates and writers, encourages women to recognize their worth and speak up for their rights, carving their paths, and recognizing their uniqueness despite everything in her work. This is something that other women should do as well. The narrative eloquently depicts how society is socially and culturally biased, as well as inherently gendered (Ayub, M. Kazim., and Raza. A.2021). In connection with the literal theory, discrimination, and devaluation against women are sources of social reality in the forms of historical data and fictionalized books.

Marxist feminism faces challenges from patriarchy, exploitation, discrimination, and violence against women on a national and international scale. The patriarchal system forces women to give up their autonomy, bravery, honor, and often even their lives in order to maintain what are perceived as rigid cultural standards. Shafak's protagonist, Leila, is a mirror of the capitalist principles that motivate her writing. Leila's persona is a disorganized mess that permeates the whole narrative. Her father makes an effort to better shape his daughter's life to reflect the seriousness of his aim. Leila suffered verbal and physical abuse at the hands of her uncle when she was a small child. Leila is therefore submissive, calm, chaste, and humble. He sexually assaulted her during their picnic, and when they came home, he threatened to notify her parents if she didn't have a kid. Even when she found out she was pregnant, the danger persisted. Leila's mother provides her the medicine required to end the pregnancy as soon as it's evident that she can't keep the situation secret and that everything has been disclosed. Leila and her uncle's son were married against Leila's will so that they may maintain their good name and maintain their place in the family (p.68).

4.1 Intersectionality Integration

Tequila Leila's mind is suddenly filled with this notion by the author. Tequila Leila, a sex worker in Istanbul during the 1990s, was murdered and her body was dumped in garbage to decay. She brings up her dubious past. The taste of salt reminds her of her birth; her mother is her father's second wife, but her father's first wife will take care of her. She recalls a few small things, including a pink hula hoop, a watermelon for summer, and a bed her beloved brother fashioned for her. For her, each of these holds a special meaning. Six other social misfits flee with Leila to Istanbul in hopes of finding work in a brothel. They create a network of individuals from repressed communities. An intriguing background comes from Turkey's political and economic history. Eventually, Leila will marry a young revolutionary, but their union won't endure. She lived through the May 11, 1997, Taksim Square Massacre, the ascent of the neoliberal Islamic affluent, and the persecution of Yazidis in her native East Turkey (Jilani, S. 2019).

This novel relates a fresh approach to investigate the intersectionality of power relations and the capitalistic disintegration of women, as it relates the tale of Tequila Leila, an Istanbul-based sex worker who is found abandoned in a skip and presumed dead. Tequila Leila's tale is told in the book because it achieves this by narrating her. The narrative highlights the various ways in which privilege and power interact with one another and have an effect on the protagonist's life. In a metropolis like Istanbul, where modernization and traditional conventions conflict and marginalize minority groups, the story of the novel takes a distinctive look at the themes of gender, class, sexual orientation, and race. The characters in the novel provide some insight into the complex power relations that are produced by the values that capitalism establishes. In a nutshell, Marxist feminism is an ideology that contends women's encounters with patriarchy and capitalism are intersectional, which means that these encounters vary depending on factors such as racial, socioeconomic, and gendered constraints.

One of the overarching ideas that are discussed in Shafak's masterwork, which will be released in 2019, is the

intersectionality of many power structures and how capitalism dismantles the feminine figure. In a variety of methods, she conveys her understanding of this topic as well as her perspective on it. Like the rest of her paintings, it depicts a depressing image of capitalism and the domination of males. However, the progression of events is not going to be easy. The main character's father chooses the name Leila for her in the hopes that she will uphold the family values of chastity, fidelity, and meekness throughout her life. In addition to this, he looks for a valiant young man to complement Leila. Both of these things run opposite to the expectations that are placed on a patriarchal father by his children. Leila did not submit to the constraints that come with a traditional monarchy. Because of her rejection, her family is angry with her and compares her behavior to that of a whore. They also say that it is what she wants to be, but they do not provide her with any other options or encourage her to live her own life (Shafak, 2019, p.104).

4.2 Findings of Patriachism and Capitalism

The narrative delves into several different subjects, such as power relations and intersectionality, about such imagery. For instance, the concept of intersectionality is conveyed in several different stories by way of the actions and interactions of the primary characters, most notably Leila, who plays the role of the protagonist. The concept of intersectionality relates, in theory, to the interconnectivity of many social categorizations, such as race, class, gender, etc., and how the effects of such categorizations reach into the life of an individual. The accomplishment that this work by Shafak represents is a clear depiction of the intersection of power. Navigating the narrative, we encounter a number of feminist elements, including the neoliberal denigration of Leila as a female figure and the intersectionality of power. Her family collectively owns the history of the feminine mind, which is shown at every turn from the outset of the novel. It depicts the narrative of a woman's mentality after experiencing a recent loss in a damaged manner. She falls prey to this notorious enterprise at the age of barely seventeen. Through the incorporation of her pain into her artwork, Shafak exposes the flaws of materialist patriarchal structures, which are crimson in both truth and deed. Something that truly tears people's hearts is this question. Shafak chose to present this story from the viewpoint of a female character; why did she do this? In her works, she doesn't write about any male characters. No. The reason for this is that she desires to bring to light transgressions associated with capitalism that women are traditionally expected to do. In patriarchal societies, they are forced to navigate such obstacles to maintain their status as human beings.

In addition to this, it is a great narrative about humanity, about our tenacity in overcoming hurdles and prejudice and unfairness towards women who are a part of the underprivileged portion of capitalist society. She possesses a considerable amount of power that enables her to survive every blow from a materialistic world that was meant to crush her physically, intellectually, and psychologically. She can do this because she is resilient. On the other side, it is a story of bravery and resilience against the tyrannical powers of capitalism. The handling of female figures that aren't meant to fit into a rigid and ossified patriarchal framework is the primary theme that runs throughout the story. It depicts the whole anguish of life for women nurtured in conventional family structures, the challenge of breaking free for a young woman without any training or credentials, and how she nearly always ends up employed in the prostitution industry (a brothel). The tale begins with a scenario called "The Mind," which takes place entirely within Leila's head. As time ticks down before her passing, we gain knowledge about her life. It is not significant whether or not a girl achieves puberty or adulthood, Shafak emphasizes in the story with impolite and rowdy behavior, but she will be the target of sex-thirsty strangers (Shafak, 2019:27). Moreover, Leila always tailors her recollections of the actions of the nurse who covered her newborn child's body during the delivery (Salami, A., & Teheri, Y.2022).

Shafak's narrative changes from being internal to being external and from intuition to pragmatics right at the start of the book. These two changes occur at the same time. The book is jam-packed with disenfranchised individuals from society, particularly sex workers. Engaging in sexual activity with a female figure involves more than just objectifying or dehumanizing her. According to LeMoncheck (1997: 134), a woman is dehumanized specifically because she is alluring and because she plays a subservient role in the context of capitalism. From Ann Cahill's perspective, objectification is a poor lens through which to see a wide variety of sex workers. It is morally

reprehensible to treat a woman as the subject of such literary interpretation as it shows a low degree of thinking. Feminism is an ideology that advocates for women's rights and contends that the primary assumption of sexual commerce is male supremacy and institutionalized inequalities between men and women. According to Farley (2006:33), the patriarchal entitlement to contact women's bodies with or under the age of consent is sexual trade, which reinforces subordination to chauvinism.

Leila, Humeyra, Jameelah, and Zainab have two difficulties when they display only a portion of their use and trade values: a lack of desire and social alienation. These five female characters—all five of them resemble Leila—have been banished from their town. Nalan is dwarfed, and Jameelah was smuggled into Istanbul from Somalia. Humeyra is wanted for questioning by the police. Within the crew, Sinan is seen as a powerful and influential member of the group. The strict patriarchal regulations that discriminate against women decide the destinies of the main character, Leila, as well as a great number of other female characters in the story, in particular. The works of Shafak primarily focus on issues about racial and ethnic minorities, the rights of women, migration, underground cultures, and inclusivity. As the patriarchs of the family get more zealous, the women are enslaved and kept in the dark about what is going on. The bulk of the people who lived in the Eastern town lacked education and were hampered by the constraints of rigid traditional norms and religious dogma (Shafak, 2019: 38). Shafak employs the concept of the other to address these foundational concerns. The uncared-for graveyard is where Leila's body is discovered in the novel's penultimate chapter. Nearly everyone who was laid to rest in that cemetery was, in some way or another, an outsider...including but not limited to young women who have not yet married, women, prostitutes, pimps, and transvestites. Even this cemetery can be seen as a visual metaphor for the objectification and commercialization of women in patriarchal societies.

In addition, the author gives instances of how women have historically been depicted as passive and only fit for domestic roles such as daughters, wives, mothers, or sisters, as opposed to being strong, independent people. Not only must females take care of others and procreate, but they also have to deal with men's constant aggressiveness. When compared to the criteria for men's bodies, those of women are seen as a source of positive attributes, with an emphasis placed on care and complete subjectivity rather than independent responsibility. Women are the harbingers of peace because, via their participation in the process of procreation, they can instill in their offspring an aversion to militarism as well as an appreciation for the natural world. As a result of all of these characteristics, women should play a constructive role in society; nevertheless, capitalism and the patriarchal system devalue female figures and objectify them

4.3 Capitalistic Deconstruction of Female Figure

Shafak covers a wide range of subjects, such as the roles played by women in society, the relationship between Eastern and Western civilizations, and human rights concerns. Istanbul is a place that she regularly depicts in her paintings. The current project has set out to explore social alienation in her literature from the perspective of Marxist feminism. Men strive to dominate everything, including the woman's gender and her nature, right up to the very top of the hierarchy. To summarize, masculine dominance has completely taken over society in every aspect. In the end, it is males who are to blame for the fact that women's nature is exploited. In her publications, Shafak discusses the gender disparities that exist and encourages women to educate themselves on their rights and place in society, find their voices, and question traditional gender norms. Al Zahra (2020) examines the tragic problems of patriarchy, the capitalist dismantling of women's psychological and physical repressions, the contributions of society and historical norms to gender structure, and women's responses to sexual role injustice in relation to Shafak's seminal work "Honour." The advantages and disadvantages of living in an androcentric culture are also covered by the author in terms of politics and society. She continues by emphasizing that men's dominance is the only thing to blame for the prejudice that society has toward women.

She asserts that women are stereotyped as helpless and incapable beings and that they are portrayed as men's foil figures. Then, she adopts a feminist point of view to portray a society in which it is required of women to conduct their lives by the odd standards set by males and the socially imposed norms established by capitalist societies. Malak (2016) contends that the reason Shafak only referenced female villains is to force her readers to act

following the cultural, sociological, and historical biases that strongly influence their lives. They are confined to the responsibilities that come with being moms and spouses in the home. He also emphasizes how women are defying the traditional responsibilities of parenting and marriage in today's society. Leila, the story's protagonist, and the obstacles she must surmount throughout the narrative receive a lot of attention in Mehdi (2021). She tells the story of a sex worker living in the bustling metropolis of Istanbul. She serves as the foundation for the mental and physical difficulties that this prostitute goes through throughout her life. Particular attention is paid in Shafak's work to the degrading treatment that members of Istanbul society bestow upon prostitutes. She explains in detail how these feminine characters are disregarded by the individuals. The mindset that people from different socioeconomic strata should be exploited and treated as "Others" is ubiquitous and it's becoming commonplace globally, especially with the female figures-the escort class confines to face prejudice and discernment (p.78). This is especially true with the escort class restricted to face discrimination and discernment with the escort class female figures.

As stated by Salami and Taheri (2022), it is impossible to dispute the influence feminist philosophy has had on literary studies. The appreciation of women's advantages and gender equality in a wide range of academic areas (such as sociology, cultural studies, etc.) is made possible by literature's use of a wide variety of literary techniques. Shafak is against this kind of objectification, commercialization, and dehumanization of women that is connected to capitalism. She doesn't act in a way that conforms to social standards that were created in a way that is unfair to men and women (p. 32). Shafak continually challenges the socially constructed gender canons through the character of Leila, who is portrayed as a symbol of inequity and the objectification of the female figure in a milieu with a Turkish theme. This research uses the fictional character of Leila, who is taken advantage of by an androcentric and male-dominated society, to use a novel theoretical framework to explain how individuals respond to sexual harassment and rape (p. 33). This is accomplished by use of a made-up figure by the name of Leila. Using "de Beauvoir's *The Second Sex* and Eagly's *Social Role Theory*" as theoretical benchmarks, Attaullah (2021) demonstrates how Shafak is a symbol for the unfair and unequal treatment that men and women experience in society. Using "de Beauvoir's *The Second Sex* and Eagly's *Social Role Theory*" as the theoretical measures, this was achieved. She talks about the pain endured by women who are subjected to discrimination in society, as well as the male members of that society who uphold masculinity and encourage men to treat women badly (p. 12).

In spite of this, the unequal division of labor between the sexes serves to emphasize the distinction. Men must be strong, dependable, and forceful in order to control and dominate women. It is generally accepted that women should act in a manner that is distinct from that of men, exhibiting characteristics such as meekness, humility, chastity, devotion, dedication, and connection to domestic responsibilities. Therefore, it is expected of them to take care of their homes, perform unpaid labor, produce children, and raise those children. Shafak's novels exhibit each of these common traits. For her standing to be upheld in her husband's family, Leila's mother has to get pregnant and give birth. Leila will, he hopes, regard him as her master and show her undying loyalty to her family. In most family-related situations, she is not the one who makes the decisions. According to her maternal grandfather, she takes in everything with both of her ears, she is unassuming, and she is as clean as water. The socially manufactured gender roles that are required to be fulfilled in today's society are depicted in this book in an honest and realistic manner. Everyone in society desires that women be obedient and that they live their lives following the standards that are set by society. If women do not respect these responsibilities, then they will not be allowed to participate in society and will be marginalized. Haroun is currently in a similar situation, and he wants his daughter to live her life according to the decisions that he makes. (Shafak, 2019, page 27)

4.4 Conclusion and Implication

The novel consistently examines the concept of masculinity within a patriarchal society, where gender disparities are socially recognized and result in differential treatment of both genders. The text delves into the intersectionality of power relations and the capitalist devaluation of women on the basis of their sexual orientation and gender. When viewed through the prism of Marxist Feminism, the confluence of capitalism and patriarchy has a tangible effect on the subjugation of women. Leila, the main character, and her friends' experiences are used in the story to examine this injustice. Shafak looks at the complex ways that gender discrimination, societal power

structures, and economic concerns interact to shape women's lives. The study provides empirical evidence that highlights the exploitative and devalued nature of capitalism towards women within a societal framework characterized by both capitalism and patriarchy.

Furthermore, this research examines the patriarchal structure of the family and its infringement upon women's rights, as exemplified in Elif Shafak's work. It elucidates the notion of intersectionality, namely the junction of patriarchal ideologies and the capitalist deconstruction of female representations. This narrative also purportedly portrays the prevalence of male supremacy, the abuse of women's rights, and instances of sexual assault. Ultimately, these factors contributed to the downfall of the protagonist, Leila, who endured mistreatment at the hands of her uncle. Upon discovering her pregnancy, the young woman's father exhibits a lack of support and compels her to get into matrimony with her cousin, who happens to be the offspring of her uncle, a notable rapper. One of the most poignant elements of this situation is that despite not actively choosing to pursue this occupation, she is nonetheless subjected to unrelenting brutality and unfair treatment from both society and her family members. Consequently, Leila finds herself enduring the hardships associated with prostitution, which coincides with power dynamics, patriarchy, and capitalism.

Following Leila's demise, her family and companions encountered resistance in their attempts to claim her lifeless body. Nalan, another female character, decided to undergo a gender transition due to her dissatisfaction with her assigned identity as Osman. She experiences the most severe form of humiliation. She is prohibited from engaging in employment within a brothel. Consequently, she is compelled to engage in toilet cleaning as a means of sustaining herself. Following Article 438 of the Turkish legal framework, perpetrators convicted of rape may receive a reduced sentence of one-third if compelling evidence is presented to establish that the victim engaged in sex work. This observation serves as clear evidence that the legal system has exhibited a biased application concerning women. The legislator presented a defense of the provision, asserting that a sex worker would experience less bodily or psychological harm compared to a woman who is not engaged in sex work (Shafak, 2019, p. 307).

To sum up, this research paper looks at how power relations are intersectional, how women are undervalued in a capitalist system, and how the novel portrays a patriarchal atmosphere. The findings are significant and shocking as they reflect a society in which such instances continue to occur in the 21st century. It is crucial to acknowledge that women in certain parts of the world still endure suffering, mistreatment, and prejudice due to unfounded beliefs and ideas. Despite the existence of long-standing conventions on women's rights, the personal experiences of the protagonist, Leila, which took place in the late 1990s, highlight the writer's implicit intention to inspire women to assert their freedoms and autonomy. The narrative encourages women to adapt cleverly to unforeseen adversity rather than succumbing to an unscrupulous world. This serves as a valuable lesson for all women.

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