

## KARL MARX IDEOLOGIES AND ITS IMPACT ON WOMEN'S LIBERATION IN INDIAN

**N. BOBBY**

Ph.D. Research Scholar, Department of Philosophy, Annamalai University, India.

**Dr. J THIRUMAL**

Associate Professor and Head, Department of Philosophy, Annamalai University, India.

### Abstract

This article examines the women rights in the current society in India. It is to understand the values and equality between men and women. Karl Marx ideologies towards society will give high impact on current Indian society. In order to understand economical standards of women and equality. This article is mainly focused on women liberation as given in the title. This article discusses the problems facing by women, their status in the society, men and women equality, and perception on common women, how can we apply Marxist ideas to achieve women's rights. The researcher traced out main current issues happened in the recent times. It synthesizes the contemporary research on the development of nation. Apart from the systematic discussion and criticism of the theories taken from the study of the Karl Marx theories, there is approachment of problems and issues of women in present society has taken for study purpose. When combined, a social constructionist theory of human rights and a Marxist theory of social structure provide a clearer understanding of the potential for women's rights. It implies that we might re-assess the importance of human rights using Marxist theory.

**Keywords:** Women's Liberation, Rights of women, Karl Marx opinions, women standards, society, Indian opinions

### INTRODUCTION

A social, political and economic ideology reflecting Karl Marx and it's known as Marxism. It looks how Capitalism affects employment, productivity, and economic growth and makes the case for a worker revolution to bring in Communism instead of Capitalism. The conflict between social classes more specifically, between the bourgeoisie or capitalists and the proletariat, or workers define economic relations in a capitalist economy and will ultimately result in revolutionary Communism.<sup>1</sup>

The Communist Manifesto, a pamphlet by Karl Marx and Friedrich Engels that lays out the theory of class struggle and revolution, was the first work to openly formulate Marxism. Marxian economics is centred on the critiques of Capitalism in his book 'Das Kapital' (1867).<sup>2</sup>

Marx claimed that the chaotic character of free market competition and the extraction of surplus labour are two significant defects in Capitalism that result in the exploitation of employees by owners. The treatment of minorities and women everywhere, the misery of child labourers, and the expanding industry of human (and primarily female) trafficking are all examples of the human rights crisis that the world is currently facing. Marx said that Capitalism would ultimately fail as more people were relegated to the working class, inequality increased, and competition would drive corporate profits to zero. He predicted that

this would result in a revolution where the entire working class would take control of production. Class Conflict and Capitalism's Supposed ruin. According to Marx's theory of classes, Capitalism is just one of a number of economic systems that have developed historically and in a logical order. He asserted that they are motivated by huge, impersonal historical factors that manifest themselves in social class struggle and conduct. In Marx's view every society is divided into social classes, whose members are more similar to one another than they are to those of other social classes.<sup>3</sup> The practise of Marx and Engels, how they organised themselves and lived will be examined in this piece as a contribution to that work as a whole. In theory and in reality, in public and in private, Karl Marx and Friedrich Engels were loyal supporters of women's liberation. Significant research has already been done to examine Marx and Engels' writings on women and the family and to expand their theoretical framework into a more methodical analysis of women's oppression. They argue that the capitalist institutions, in which a large portion of women's labour is uncompensated, must be destroyed in order to free women.<sup>4</sup>

Marxist revolutionary politics People often think of the Special 20th century. Marx's views on achieving social justice and bringing about societal transformation. It is true to state that they were suspected following the period of oppression, freedom, absence, and mass massacres that he participated in. The fact that he is a Humanist and the leader with higher objectives is undeniable. The world More Conveniently in carrying out his ideas, methods, helped a lot. He is warned that the world financial system would be ruled by a selected few wealthy individual, Capitalism will cause confusion among the public and financial crises will almost certainly result in people's deaths. To understand Karl Marx completely we must go through his theories.<sup>5</sup>

### **What If you fight**

Karl Marx says that if you fight you barely get rid of slavery nothing much will happen. The same principal motivates many now days. To achieve our basic rights and justice we need to go through little struggle.<sup>6</sup> Here are the two issues have identified which implies the ideology of Karl Marx:

#### **Issue-1**

In Begumpet alley that leads to St. Francis College for Women. Hundreds of students protested against the dress code, which limits the length of Kurtis they are allowed to wear. the dress code was being imposed over the last month when security guards began to verify the length of student's attire and when students were barred from attending courses for donning Kurtis that were higher than the knee. These women students were fought for what they should fight for. Karl Marx idealism empowers many of the women to fight for their rights. Students brought it up with a professor and a student claimed that, "She made reference to performers who are paid to wear such things." Additionally, they said that they were humiliated while having their dresses measured. This news has been circulated over night for the protest happening in the campus. This is revival moment for the women students who took a brave

step towards their rights. Hundreds of students demonstrated outside the campus gate and in protest of the classes.

After hearing that the restriction on Kurti's length had been lifted in the afternoon, the students decided to end their protest. They must abide by the rules outlined in the declaration form that they signed in during their joining form before to the start of the academic year that they can't wear t-shirts with cold shoulders or sleeveless tops to college, a student complained.

Staff advised the reporter that the college's Principal and Dean were either unavailable or occupied with other meetings when the reporter requested to meet with them. This is the negligence which administrator treat people in India. It is highly matters to re-think because such restrictions for women to live in a free society. They took efforts to gain their rights to go what they deserve for. It's really big issues in India.

## **Issue-2**

Another recent issue taken place in India that a woman at shopping mall has humiliated about what she is wearing. And that was a big viral issue at recent times. She can't decide what she wants to. A woman is not free to live in this restricted society. Women should fight for what she loses at every point of time.

There is always a domestic violence every corner of India. When examining forms of oppression at the place of production, many Marxist feminist researchers point out the impact of women home makers has so much to do in capitalist economy. The idea of house work is used to undermine the capitalist notion of gendered domestic labour and to highlight the ways in which women are subjected to "domestic slavery" in *Women, Race and Class*.<sup>7</sup> Marxist feminists continue to be sceptical of modern feminism's widely accepted theory due to its reliance on bourgeois identity politics.<sup>8</sup>

## **Male and Female Equality**

When we talk about global and national inequalities when everything around us seemed to be wrong in which nobody acts to be affected. When we look at the parents now days, they favor to the boy child always. There are differences happening within the family. In most of the families' men say they are the most superior than women. It is a natural inequality. But there is nothing to do about it. Now day's girls are doing much better in education than men. Girls hold lot of responsibilities and at the same time does all the household works at home helping their mom. In many of the sectors women are supposed to join and work for some reasons and restriction which society kept the limitations for women to stop them to achieve what they can be best. "The most sophisticated and influential attempt to analyse women's wage labour by using or reconstituting the categories of Marx's Capital".<sup>9</sup>

## **Oppressed Labour Women**

Labour concerns were the subject of numerous conflicts before independence. Women play a crucial role in those conflicts. After a lot of battles, we finally received some laws. But they're all restricted to writing on paper. Nowhere does anyone enforce labour regulations. Moreover, the government established sectors where the original rules did not apply as a result of new

economic policies implemented after 1990. They are not eligible for any of the Minimum Wages, PF, Pensions, etc. In reality, they are not regarded as employees. The labour of the employees is being looted under the guises of piece rate, contract, and outsourcing. Labour was made legal. There may be crores of these programme participants nationwide. They are almost all women 90%. They generate 60% of the nation's wealth. However, they are unconcerned about their issues. As a result, welfare boards should be established for these employees. Even if equal pay for equal labour for women is achieved, it is not being put into practise. Women employees are particularly frequently harassed in the unorganised sector. There are no necessary amenities. No proper restrooms were present. Everyone should consider how worse the situation in private organisations if women are in such poor condition in hospitals that are run by the government.

Working women from a variety of professions step up to the plate in these circumstances to demand that their problems be resolved. Each state in India should make every effort to put an end to those conflicts. Additionally, women now deal with a variety of issues on the social and labour fronts.<sup>10</sup> These regular people are acting in a way that keeps women confined to the kitchen. Women are viewed as reproductive machines. There are limitations placed on what may be worn. The attacks are being blamed on women's clothing, according to propaganda.

There are now significantly more women working in many fields. Opportunities have grown, on the one hand. The level of significant insecurity has grown. To labour without restrictions, there are none. Where women make up the majority of workers in current positions, there are labour rules in existence.<sup>11</sup> For individuals who work on a contract basis and for the women who work in several factories, there is no maternity leave. Even the Prevention of Sexual Harassment Act in the Workplace has been put into effect anywhere when it comes to women's protection. It is proud to say that 'The Vishaka' guidelines placed the responsibility for a safe workplace on the employer over 15 years before the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redress) Act, 2013, went into effect. In 1997, the Supreme Court issued the Vishaka guidelines, requiring all organisations, whether they are in the public or private sector, to set up a process for handling sexual harassment claims. Even in institutions run by the public sector, this law is being followed. However, unless they are being treated like slaves by their managers, contract workers have courage to question. There is a huge difference in wages.<sup>12</sup>

### **Status of Women**

Jawaharlal Nehru said, "You can tell the condition of a country by looking at its condition." Women of a country are like a reflection of that country's civilization. Since the beginning of civilization, Indian women have had great recognition and importance. We are almost half of the country's population. We are playing our role in national and economic progress in various forms. If women enjoy a good status, it means that the society there is with proper development and responsibility. But in today's society, women face many kinds of problems and violence. In today's society women are facing many social, economic, political and educational problems. Domestic violence, sexual assault and harassment are increasing day by day. Also, some women are committing suicide due to low self-esteem.<sup>13</sup>

## Recordable Offences

According to the National Crime Records Bureau of India, incidents of crimes against women increased by 15.3 percent in 2021 compared to 2020. More than 228,650 incidents were reported in 2011. 4, 28, 278 incidents were reported in 2021. That means it has increased by 87 percent. 7.5 percent of women living in India live in West Bengal. Here 12.7 percent of the total crimes against women are recorded. Andhra Pradesh has 7.3 percent of the female population of the country. 11.5 percent of the total crimes recorded are committed in that state. Statistics are hard to come by 65 percent of women believe that violence in the family should be tolerated. Women sometimes feel they deserve to be beaten. Caste-hate killings have increased significantly in some states. A caste honour killing is a killing done with the intention of bringing honour and shame to the family. Dowry-related murders and deaths are happening in our country.<sup>14</sup>

## Industrial Labour Rights of Women

As half of society and half of production has been done by women. As per Karl Marx women have no legal labour rights, even nominal. The constitution says equal pay for equal work. Many labour laws continue to say. But till date governments have not implemented it. Especially 90 percent of beedi workers are women. There is exploitation in this beedi industry which is not found in any industry. The main reason is that most of them are illiterate. Where there are unions there is little fear. But the exploitation of non-unionists continues unrelieved. One crore fifty lakh people across the country and 13 lakh people in Maharashtra are directly and indirectly dependent on these beedi industries. Bedi industries were closed across the state, as the management could not even name themselves. This is a livelihood issue for around 12 lakh people. Another point. Still no minimum wages. Direct exploitation of children and women who must work to support themselves In a Manu script from the early 1860s, Marx notes that, in the past, a man's pay had to be sufficient to support his family. All the elders who are now in the government were in the movement for minimum wages.<sup>15</sup> But when they join the government, there is no mention of it. Women and children not only reproduce the amount they consume, but also produce surplus value at the same time. The reason is the various conditions behind it. There are 51 types of construction workers. 35 percent of them are female workers. They put up huts where construction is going on. Otherwise, they will be on the edge. Producing them by a man or a woman is not abstract labour or average labour dictated by society but manual effort. They have a welfare board. But majority of the workers do not even know that the board exists. The reason is that there is not much publicity about it. Even the workers who paid 51 rupees for membership are not able to get it renewed later. So, no welfare schemes are applied to them. It is said that if you want to qualify for benefits, you have to pay a thousand rupees. If women workers come across barriers. There are no minimum facilities. The struggle for an eight-hour workday was fought less than 130 years ago. We achieved it after many struggles. After all these years now the NDA government is going to bring a Law with amendments to 34 labour laws. Due to this the workers have to go back 130 years.



## **Towards Liberation**

A study has shown that only eight percent of the world achieve their dream goals. To be in that eight percent, a new way must be explored. It must be right. Otherwise, that failure turns into self-deprecation. Achieving a goal fills you with confidence. To achieve this, one must first think about why that goal is important. Marx's vision included the appropriation of political authority by the working class, the outlawing of private property, and the eventual creation of a classless and stateless communist society. There should be an understanding of how many more successes can be achieved in life. What kind of recognition comes from family and society, the benefits of this, and how to shape life as desired with mental strength. All these will increase perseverance and make you take a step forward. The purpose of life should be given more importance and priority. Whether it is happening or close to it daily should be identified. Make a commitment to plan to utilize time instead of wasting it. Otherwise, the past moment will not return. There is no point in suffering because of it. If necessary, changing the path and working hard, even a small result will increase self-confidence. Class conflict is followed by societal change. The societal economic infrastructure contains the germs of class conflict that lead to change. It becomes an incentive to take another step. New ways will also be known. Its value increases only when there are obstacles in the pursuit of the goal. Marx was not suggesting that philosophy is useless; he was stating that philosophical difficulties grow out of real-life conditions, and they can be solved only by altering those conditions. By recreating the world. Also, a significant portion of the world was remade using Marx's principles. One should keep trying without giving up on difficulties. For this, it is enough if we can recognize and use the power within us. Any goal can be achieved.

## **Five Works of Karl Marx to Give Social Freedom**

### **1. Children are supposed to go to school not to labour**

This is the hope and aspiration of almost everyone in the modern world. The world is now realizing that education is important if children are to be productive. But still one out of every ten children are labourer. These are the figures given by the International Labour Organization in 2016.

However, due to the struggle of Karl Marx, many children took the school route from the factories. It is the work of Karl Marx.<sup>16</sup> Public school education for all children and the elimination of child labour was one of the ten points of Karl Marx and Engels' Communist Manifesto. How their ideas can help us today. For children there is right to get educated. Basic education is mandatory. In 19<sup>th</sup> century people came to consciousness. Marx also added up his thoughts along with people. He felt sad that little girls sent to factories to labour and ruin their bright future.

### **2. One should know How to utilize his Free Time by Him/ Her Self**

This is the idea of Karl Marx and we must be thankful to him. For everyone there will be some personal time for his own life. The reduction of labour time is equivalent to an increase in free time, or time for an individual's complete development, which in turn feedback on the labour

force's productivity as its own maximum productivity. Now you are not working for 24 hours a day. Not going to factory/office 7 days a week. Lunch break can be taken in between duty. Some also have the option of receiving old age pension after retirement. These are facilities are given to the citizens, and then definitely should thank Karl Marx.<sup>17</sup>

An ordinary person works tirelessly to generate wealth for capitalists, who then enjoy it. The capitalist thrives and rises to the top of the social hierarchy. According to Marx, people should receive equal pay for the same amount of effort that is required of them. Workers are not robots; they are people just like us. When we observe the lack of equality in this society, it is very annoying. The workplace should provide greater amenities for the employees. They ought to have time for living separate lifestyles. In certain regions, women are held captive for up to 12 hours per day. When things aren't going well, a person should decide what he wants out of life. Karl Marx wants to balance things without upsetting anyone. Work should not be our life. We should also have our own personal life. We must have preferences. Marx said, "We must decide what we want in life". Prof. Mike said that this is the feeling that exists all over the world now. It was Marx who gave birth to this concept.<sup>18</sup>

### **3. Satisfaction at Work Place**

This is what Karl Marx wanted. It is said that you should be content in what you do. Workers see themselves to be work done. The working environment should allow us to be more creative. We should have an opportunity to showcase and sharpen our strengths. It can be humanity; it can be intelligence. If you don't like what you do, it hurts. Unable to focus on work. Even if there is potential, they cannot be utilized properly. They are kind of depressed. There is a risk of gradual alienation from society. These are the sayings of Marx in the 19th century. Karl Marx was among the first philosopher to think that job satisfaction is necessary for man's high life. Marx mentioned these things in the book "Economic and Philosophical Manuscripts" written in 1844.<sup>19</sup>

We spend a lot of time working in factories and offices. We should get a lot of happiness from that work. You should feel proud when you see the work you have created or done. It gives you job satisfaction. Marx believed that if you are satisfied you will be happy in life. Karl Marx noticed how the capitalist system, which wanted work to be done in seconds, increased production and profits.<sup>2</sup> It is because of these erratic runs that the division of labour took place. Suppose all you have to do is draw three lines on a screw. Then how about doing the same thing for hours, days, years? Can you enjoy what you do? Is it possible? No matter how simple a task is, doing it over and over again for days seems difficult.<sup>21</sup>

### **4. Change of People Representatives**

If there is something wrong in the society, you feel injustice and inequality. They try to guide the wrong way society. Britain's new capitalist system in the 19th century saw a stagnant labour force. But Karl Marx believed that change would come. Workers are encouraged to change. Then this idea came to an end. Organized protests and struggles have greatly contributed to the overall transformation of society.<sup>22</sup> In particular, anti-racism laws, anti-poor and rich anti-discrimination laws worked hard. Louis Nilsson said, "To change the society, there must be a

revolution. We will move for a better society. As a result of our struggle, we got the National Health Scheme for the employees.<sup>23</sup> The 8-hour work day policy came into force," one of the organizers of the Marxism festival in London. Marx is described by all as a philosopher. But Louis Nilsson disagrees.

Nilsson says, "Marx is seen as a philosopher, a person who wrote theories. But in Karl Marx there was an activist. There was a leader who fought for the workers. He founded the International Workers Organization,". Karl Marx's slogan "Workers of the World Unite is indeed a weapon". The tradition of constant struggle for a better life is the true legacy from Marx. Nilsson said that whether those agitating for change claim to be Marxists or not, it depends on the theory of Marxism. Nilsson asked how women got the right to vote. The men in Parliament took pity on women and did not give them the right to vote. Women got that right as a result of struggle and movement. How did we get the weekend off? When the labour unions went on strike, the employers had to go down. And what should we do to improve the lives of ordinary people? Marxism works as an engine for social change. It took a long time. "We must give them the reforms they want, or they will introduce us to revolution," agreed British politician Quintin Hough in 1943.<sup>24</sup>

### **5. Marx warned about the government. They want to keep an eye on the media.**

The close connections between governments - corporate companies, would it be uncomfortable to know that Google has given the key to China and if Facebook gave the personal details of its users to companies that create systems to influence voter sentiment will be the most unpredictable.

Marx and Engels in the 19th century raised exactly the same objection. But they were not active on social media that day! Marx and Engels were the first to sense this danger and analyze it. They (Marx, Engels) studied the close relationship between government, banks, business companies and agents during that period. Valeria said that while researching this, the conditions of the 15th century were also analyzed. After a long study they came to a conclusion. It was concluded that whether the process is good or bad, it will benefit the government or the business organization. Karl Marx carefully examined the media. Marx understood the importance of the media in influencing public opinion.<sup>25</sup> Now we are talking about fake news and media bias. But Karl Marx later questioned this. "Marx used to read the articles published at that time and come to an understanding. Things like petty crimes and criminality among poor people were mostly seen in the newspapers. But he understood that white collar crimes and political scandals were trampled by the media." Media is also a great tool to divide society.

"There is a danger that the Irish citizens are stealing jobs from the English, white nationals are insulting black nationals, colonialists are fighting among the natives. There is a danger that the media will be used to create such conflicts. If the poor people are fighting among themselves, no one will come to the powerful rich people," explained Valeria. In fact, Marxism predates modern Capitalism. But the present is a matter to be determined. The world was learning about Marxism before it knew much about Capitalism. Adam Smith, who is known as the father of economics, did not use the word Capitalism for the first time in the book 'Invisible Hand', says



author Linda Yuh. Before Adam Smith, writer William Make peace Thackeray used the term Capitalism in his 1854 book 'Vanity Fair', Yuh said. Yuh explained that the word capitalist was used in the book to mean 'owner of wealth'. But it was Karl Marx who used this term for the first time in economic terms. It is mentioned in his book Capital (Das Capital) written in 1867. Later the term became synonymous with Marxism. In a sense, Marxism came before Capitalism.<sup>26</sup>

## CONCLUSION

Marx and Engels developed a unique theory of women's oppression that has drawn criticism, inspired a significant body of work in the same lineage, and is still developing today. There are numerous communal fights that can undermine Capitalism, and women have historically participated fully in riots, land occupations, rent strikes, and other collective actions. However, relationships at work continually depend on group organisation. Women and men can reject the outdated and divisive assumptions they have accepted for years and realise their own potential to change the system via collective fight. Striking is an act of protest against the terms of exploitation, but it also has the power to instil solidarity instead of rivalry, prejudice, and intolerance.

Although it originates in the workplace, the exploitative connection between capital and labour is not limited to the workplace. Loss of identity is a result of Capitalism's economic underpinnings and affects all facets of life, including the private and public spheres of employment and residence. Every individual, family, and societal need has been absorbed by the capitalist method of production and placed below the pursuit of profit. In order to construct the collective workers organisation that may serve as the foundation for a new, better form of democracy and to replace alienation with the conscious, communal control of connections with nature and with one another, it is possible to challenge exploitation. Everything is achievable when everyone fights for equality in unity. Because the people in society have more power than the government does. Development is only possible when everyone unites in their selfishness. Women can co-exist in harmony and peace.

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