



**THE REPRESENTATION OF THE FEMALE
BODY: A STUDY IN SELECTED NOVELS, THE
HANDMAID'S TALE AND THE HOUSE OF
HIDDEN MOTHERS**

**2022
MASTER THESIS
ENGLISH LANGUAGE AND LITERATURE**

Yousif AL- KHAZRZJI

**Thesis Advisor
Prof. Dr. Arwa Hussein Mohammed AL-DOORI**

**THE REPRESENTATION OF THE FEMALE BODY: A STUDY IN
SELECTED NOVELS, THE HANDMAID'S TALE AND THE HOUSE OF
HIDDEN MOTHERS**

Yousif Khaleel Oleiwi AL-KHAZRAJI

Thesis Advisor

Prof. Dr. Arwa Hussein Mohammed AL-DOORI

T.C.

Karabuk University

Institute of Graduate Programs

Department of English Language and Literature

Prepared as

Master Thesis

KARABUK

December / 2022

TABLE OF CONTENTS

TABLE OF CONTENTS	1
THESIS APPROVAL PAGE	3
DECLARATION	4
FOREWORD	5
DEDICATION	6
ABSTRACT	7
ÖZ	8
ARCHIVE RECORD INFORMATION	9
ARŞİV KAYIT BİLGİLERİ	10
SUBJECT OF THE RESEARCH	11
PURPOSE AND IMPORTANCE OF THE RESEARCH	11
METHOD OF THE RESEARCH	11
HYPOTHESIS OF THE RESEARCH/RESEARCH PROBLEM	11
SCOPE AND LIMITATIONS	12
1. INTRODUCTION	13
1.1. Sex Vs. Gender	13
1.2. Feminism: an Overview	18
1.3. Judith Butler: Performativity	22
1.4. Kate Millet: Sexual Politics	24
2. MARGARET ATWOOD'S IMMERSION IN THE WORLD'S PROBLEMS 26	
2.1. Dystopian Elements Abound in Margaret Atwood's the Handmaid's Tale	29
2.2. The Position of Women in the Republic of Gilead: A Feminist Dystopia.. 38	
2.3. Misogynistic Society as a Result of the Religious Fundamentalism	44
2.4. Language: Means of Oppression and Act of Rebellion	48
3. REPRESENTING INDIAN ICGS IN THE HOUSE OF HIDDEN MOTHERS	50

3.1. ICGS in India.....	50
3.2. Postcolonial-feminist View of Indian Commercial Surrogacy.....	53
3.3. Representing Cross-Border Surrogacy in Syal’s “the House of Hidden Mothers”.....	56
3.4. Female Bodies Under Abuse	61
CONCLUSION	68
REFERENCES.....	72
RESUME	76

THESIS APPROVAL PAGE

I certify that in my opinion the thesis submitted by Yousif AL- KHAZRZJI titled “THE REPRESENTATION OF THE FEMALE BODY A STUDY IN SELECTED NOVELS, THE HANDMAID'S TALE AND THE HOUSE OF HIDDEN MOTHERS” is fully adequate in scope and in quality as a thesis for the degree of Master of Arts in English Literature.

Prof. Dr. Arwa Hussein Mohammed AL-DOORI

Thesis Advisor, Department of English Language and Literature

This thesis is accepted by the examining committee with a unanimous vote in the Department of English Language and Literature as a Master of Arts thesis. (08/12/ 2022)

Examining Committee Members (Institutions)

Signature

Chairman : Prof. Dr. Arwa Hussein Mohammed AL-DOORI (TKU)

Member : Assoc. Prof. Dr. Harith TURKİ (TU)

Member : Assist. Prof. Dr. Mustafa CANLI (KBU)

The degree of Master of Science by the thesis submitted is approved by the Administrative Board of the Institute of Graduate Programs, Karabuk University.

Assoc. Prof. Dr. Müslüm KUZU

Director of the Institute of Graduate Programs

DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded in accordance with the academic rules and ethical policy specified by the institute. Besides, I declare that all the statements, results, materials, not original to this thesis have been cited and referenced literally .

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

Name Surname: Yousif AL- KHAZRZJI

Signature:

FOREWORD

Assistant Prof. Dr. ARWA HUSSEIN MOHAMMED AL-DOORI, my great supervisor, deserves my heartfelt gratitude and gratitude for his professional supervision, inspiration, wisdom, and academic vision during my studies. I am also appreciative for his psychological and motivational assistance.

Finally, I want to thank my family for their ongoing support and encouragement

DEDICATION

To the one who led mankind's hearts and minds to the harbor of safety, the first teacher of mankind, our Prophet Muhammad, may God's prayers and peace be upon him.

To the man of struggle, to the one who planted values and principles, to the one who spent the flower of his youth in raising his children, my dear father.

To the beating heart, to the symbol of love, tenderness and sacrifice, to those whose sincere prayers were the secret of my success, my dear mother.

To the one who supported me, followed my steps with me, facilitated the difficulties and endured a lot, and my standing in this place would not have happened without her constant encouragement to me, my companion Nariman.

To my brothers and sisters, a source of pride who showered me with love, advice and guidance.

To them, I was bound by a relationship of friendship and love, and the field of study brought me together, my dear colleagues.

To every hand and heart walked with me the path of achievement to be.

ABSTRACT

Women bodies have long been commodified in patriarchal cultures. they have been used as means of exploitation in different ways. This thesis studies two novels that represent the exploitation of women's bodies in different situations. It argues that women exploitation though may differ in nature and it is always viewed as a form of a sexual abuse and violence. In the context of our research, it seems as if Nature conspired against the female, so she singled her out with physiological traits that were linked to sin and made the function of procreation a source of concern for the female, as the female is unable to hide the relationship as the man.

Here the greatest burden falls on the female, she may reward her or punish her, and this paves the way for the process of exploitation by one sex for the other, and this is what we find in the writings of the writer Margaret Atwood, and this is what we find in the novel *The Handmaid's Tale*, which is the subject of the second chapter of the thesis. The third chapter dealt with one of the modern types of exploitation, which is represented by surrogacy, which entails a contract with it, and it is considered traditional and less complicated from a legal point of view. This is what the writer Mira Syal embodies in her novel *The House of Hidden Mothers*, where she embodied this problem in the most beautiful way and showed how the woman's body is exploited on several levels, including the financial level and the woman's need for money and on the human level by neglecting the mother's feelings associated with the infant.

Keywords: Exploitation, stereotypical manifestations, sexual violence, surrogacy.

ÖZ

Ataerkil kültürler için kadınlar ve bedenleri her zaman meta, zevk ve sömürü kaynağı olmuştur. Cinsel metalaştırma, kadınlara ve kız çocuklarına yönelik şiddeti meşrulaştıran zarar verici toplumsal cinsiyet kalıp yargılarını pekiştiriyor. Bu tez, kadın bedeni ve onun sömürülmesi konusunu ele almaktadır. "Çıplağım öyleyse varım" başlıklı bir özet ile açılıyor. Erkeklerin kadınlara şiddet uygulamalarının, iki cinsiyetin birbirinden farklı olduğu insanlık tarihini etkileyen, göz ardı edilemeyecek ve görmezden gelinemeyecek bir gerçek olduğunu gösteriyor. Bu farklılığın, erkeğin psikolojik ve sosyal tarihinde, endişe ve korkularının artmasında ve kadının asimile edilmesinde, anlaşılmasında ve kontrol edilmesinde çok önemli rol oynayan birçok tezahürü vardır. Araştırmamız bağlamında, sanki Doğa kadına karşı komplo kurmuş, bu yüzden onu günahla bağlantılı fizyolojik özelliklerle ayırmış ve dışının yapamadığı için üreme işlevini dışı için bir endişe kaynağı haline getirmiş gibi görünüyor. ilişkiyi erkek olarak gizleyin.

Burada en büyük yük kadına düşüyor, onu ödüllendirebilir veya cezalandırabilir ve bu, bir cinsiyetin diğeri için sömürü sürecinin yolunu açar ve yazar Margaret Atwood'un yazılarında bulduğumuz şey budur. tezimizin ikinci bölümüne konu olan Damızlık Kızın Öyküsü romanında karşımıza çıkan budur. Üçüncü bölüm, taşıyıcı annelikle temsil edilen, onunla bir sözleşme gerektiren, geleneksel ve yasal açıdan daha az karmaşık kabul edilen modern sömürü türlerinden birini ele aldı. Yazar Mira Syal'ın, bu sorunu en güzel şekilde somutlaştırdığı ve kadın vücudunun, finansal düzey ve kadının paraya olan ihtiyacı da dahil olmak üzere çeşitli düzeylerde nasıl sömürüldüğünü gösterdiği Gizli Anneler Evi adlı romanında somutlaştırdığı şey budur. annenin bebekle ilgili duygularını ihmal ederek insan düzeyinde.

Anahtar Sözcükler: Sömürü, basmakalıp dışavurumlar, cinsel şiddet Saklı Anneler Evi, taşıyıcı annelik.

ARCHIVE RECORD INFORMATION

Title of the Thesis	The Representation of the Female Body A Study in Selected Novels, The Handmaid's Tale and The House of Hidden Mothers
Author of the Thesis	Yousif Khaleel Oleiwı AL-KHAZRAJI
Supervisor of the Thesis	Prof. Dr. Arwa Hussein Mohammed AL-DOORI
Status of the Thesis	Master Degree
Date of the Thesis	08/12/2022
Field of the Thesis	English Language and Literature
Place of the Thesis	KBU/LEE
Total Page Number	76
Keywords	Exploitation, stereotypical manifestations, sexual violence, surrogacy.

ARŞİV KAYIT BİLGİLERİ

Tezin Adı	Kadın Bedeninin Temsili Seçilmiş Romanlarda Bir Araştırma, Hızlı Kızın Hikâyesi ve Gizli Anneler Evi
Tezin Yazarı	Yousif Khaleel Olıwı AL-KHAZRAJI
Tezin Danışmanı	Prof. Dr. Arwa Hussein Mohammed AL-DOORI
Tezin Derecesi	Yüksek Lisans
Tezin Tarihi	08/12/2022
Tezin Alanı	İngiliz Dili ve Edebiyatı
Tezin Yeri	KBÜ/LEE
Tezin Sayfa Sayısı	76
Anahtar Kelimeler	Sömürü, basmakalıp dışavurumlar, cinsel şiddet, taşıyıcı annelik

SUBJECT OF THE RESEARCH

This research deals with a study of the novel *The Handmaid's Tale* by Margaret Atwood, and the novel *The House of Hidden Mothers* by Mira Seal, and is the woman a hostage and can she change the image that the man looks at her.

PURPOSE AND IMPORTANCE OF THE RESEARCH

This research aims to clarify the way in which the female body has been exploited and the woman's subjugation to a patriarchal society and the changes that have taken place through the development of societies, whether sexually or culturally, and what is the right of a woman to freely dispose of her body, which has become over time as a commodity to be sold and bought.

METHOD OF THE RESEARCH

In this thesis, literary methods such as feminism and especially the patriarchal dominance will be taken into consideration and it will be written in the APA (American Psychological Association) as a principle of writing.

HYPOTHESIS OF THE RESEARCH/RESEARCH PROBLEM

This study argues that the selected novels are used to show or present how the female body has been exploited. What we show is mixture between the biological concept of the femaleness and the cultural concept which is sex verses gender. women have been used are subject of subjected to humiliation and their bodies have been exploited and have been used as subjects of trade in different ways. the exploitation this study also argues that the exploitation of the female body is an evidence that women are treated as commodities rather than human beings.

SCOPE AND LIMITATIONS

The study started from the hypothesis that the woman's body is not a biological or natural given as much as it is a historical, cultural and social structure made by the wrestling domination forces in society, and accordingly this research dealt with the woman's body and how it is a commodity and was exploited and we expressed that her liberated body seeks to transform itself from Production into gendered social forces.

1. INTRODUCTION

Women had supreme sovereignty in societies, but they took their rights by erosion according to the evolution and change of societies. Women have suffered greatly during the stages of human history and the reality in which they live from injustice, exploitation, attacks and violation of their humanity, entity and dignity, especially in wars and conflicts in which women were the first victims. Talking about the role of women and their usurped rights has become a pass to obtain a certificate of urbane station. Women are exposed to many tragic problems in societies torn by conflicts and wars, which can be targeted in cases of kidnapping or detention. However, they differ from men in that they are exploited to satisfy the instincts of men, starting with rape and ending with surrogacy, with no regard for the physical and psychological problems that happen to them.

To address the issue of violence against women, it is defined as any act of violence motivated by a feeling of sexism and the harm or suffering it causes for women. Whether physical, sexual, or psychological, as well as the threat of such acts through coercion or the arbitrarily taking away of their freedom, whether in public or private. The unjust development that societies have reached against women has made us forget who the woman is, and she is the beautiful creature that God made of the best enjoyments of the world but from the bliss of Paradise. There is hardly a poet, but his poetry has a share in describing it, so it formed an attraction factor and was endowed with that soft power that defeats the tough men. (Claudia, 2012)

1.1. Sex Vs. Gender

The gender and sex debate took up much space because it reflected the suffering of women, symbolised by unfair discrimination and depriving them of effective participation in the development process. As a result, the efforts made by women to advance society and achieve prosperity were limited and marginalised. One of the obvious and well-known facts that appear in most reports, studies and development theories is that "women are half of society, and no society can progress and develop, and half of its human resources are idle, crippled or weak." Benefiting from the role of

women is imperative for those who seek to keep pace with the requirements of contemporary life and the entitlements of the new century.

Sex is defined differently from the concept of gender, a concept currently used to denote biological differences. Sex has biological and physiological characteristics that determine men and women, and male and female are considered a sexual classification. There are differences between males and females, between inside and outside, female and male genitalia, types of hormones and their levels in the female and male body. A woman is a hostage to the extent to which she can change the image that a man looks at, her physical and psychological characteristics, and the extent of her liberation from a cultural point of view. She has feelings for the other. A woman becomes a woman within a patriarchal, authoritarian reality from the concept that a person is born a human being, and then a woman is made. The question here is about the woman's identity. Her capacity to emerge from her shell and the jail erected by society is the basis for the confirmation that the man and her emancipation rob her. (de Beauvoir, 1949).

The famous writer and theorist Kate Millett adds that men and women are confined to their stereotyped and gendered images under this patriarchal system. Women are turned into a silent sexual tool against which the man reverses his sexual desires. It also clarified the complicity of women in male domination by analysing how females are raised socially to accept patriarchal values and norms, which brings about the idea that female subordination is somewhat natural. Millett wrote that sex is at the heart of our problems. Unless we eliminate the most harmful system of oppression and go to the centre of sexual politics and its pathological delirium of force and violence, with all our efforts to liberate, it will only land us again in the same primitive oppression. (Butler, 1986 p.78).

The roles of beliefs, attitudes, and expectations of men and women are what define gender as a social structure and set of concepts. Gender plays a significant part in power relations and generates a variety of societal issues. Different cultures have different views on gender, what men and women should do, and who they should be. Gender varies not only from one culture to another but can also change through time or during a crisis in a culture. Our influence on concepts about gender begins from the moment we are born. Manhood is injected into the mentality of children with pressures, denial of their feelings, and to act aggressively and prove their worth. They may be

viewed with control and violence as a result of wars because they are forced to fight and kill. (Judith, 1990).

On the other hand, from the social point of view, women usually deny their culture and entity, and they are raised to be good and obedient listeners, and they must prove their competence to meet the needs of others and their diverse desires. That has resulted in its distortion of wars based on gender against women, where sexual and physical violence was used as a weapon of war. Simone de Beauvoir does not directly address the issue of gender, but we can infer from her opinion how traditional norms and the exercise of gender freedom are suppressed. The social constraints on gender deviation are so great that most people feel deeply wounded if they are told that they are not sufficiently men or women. Moreover, they have failed to perform their masculinity or femininity as they should because social existence requires clear gender homogeneity; it is impossible to exist socially in a meaningful way. Departing from the recognised gender boundaries gives a possible radical sense, as Simon reveals the body as clad. It is a natural phenomenon. as a cultural innovation (Beauvoir, 1973 p.154).

The difference between sex and gender is very clear, as we mentioned above, by defining each of them. Here we will identify some basic points that have arisen over time, whether from a natural, cultural, or societal point of view. There are many clear and consistent differences between men and women, even in the presence of some biological differences between what gender is based on cultural ideals, belief systems, and expectations about masculinity and femininity in a particular society. In the scientific sense, "sex" refers to the biological division, a social type that refers to the division in terms of masculinity and femininity. At the same time, gender has characteristics related to the two, which are socially formed as opposed to characteristics that are formed biologically, such as procreation. To understand the idea of gender, we put these key points. (Al-Haidari, 2003).

Table 1.

Sex	Gender
1. natural	1. cultural
2. male and female	2. woman and man
3. Primary sexual characteristics\ secondary sexual characteristics	3. Social and cultural features
4. Members\ Posts	4. roles \ relationships
5. fixed not changing	5. Variable in time and place
6. Individuals	6. Community\ Institutions

Hence, one woman is not born but rather becomes. He distinguished between gender and sex as one of the aspects of identity acquired, and discrimination was important to feminist efforts. Sex represents the female body's fixed, anatomically distinct, and factual aspects. Whereas gender is the cultural meaning, the form the body acquires, and the changing patterns resulting from its cultural adaptation. (Millett, 1970).

As Butler noted in her book and theory, gender is distinct from sex, which is frequently held to determine whether a person is female or male biologically. Gender refers to the totality of gender characteristics and roles stemming from the type, which may not correspond to the sex of the person at birth and maybe a personal choice of the individual in response to his awareness of himself and his truth. This option addresses biological distinctions; therefore, it merely concerns a person's perception of himself, regardless of whether he is a man or a woman.

It seems that the female body, then, is not Except as an arbitrary substitute for a woman's gender. Therefore, there is no reason to exclude that this body may become a substitute for other gender structures. The distinction involves the subordination of natural bodies since one is "female" and "woman", two completely different species. The opposite sex represents the woman, so she becomes a domineering patriarchal reality. Is it believed that her conception and boundaries throughout the years have impacted how much she has been liberated physically, psychologically, or culturally? (Barker, 2010).

Writer Simone de Beauvoir looks at the woman's body and its complex relationship with gender. The writer, Beauvoir, removes the veil from the concrete and limited conception of the concept of gender as a free subjective choice separate from the standards of the body. The term gender is a term related to the customs and traditions prevailing in society, in contrast to sex, as it is related to human biology, as mentioned above. Gender also refers to the social differences between males and females, and although these social differences are deeply rooted in all cultures, they are subject to change with time. Time also has great diversity, whether within or among cultures, but it can be changed by changing customs, cultures and people over time and with the development of societies. The concept of gender defines male and female roles, responsibilities, opportunities, privileges, expectations and limitations in each culture. (Butler & de Beauvoir, 1986).

This interpretation describes the worldly status of women throughout the history of human society. In short, we can say that we have answered the question: Why am I a feminist? We cite the words of the writer Simone de Beauvoir, "A woman is not born as a woman, but becomes like that." That means that the woman is not a natural reality but rather a secretion of a certain history, as there is a denial of the biological and psychological fate. Given that the woman is a product of a civilisation that led to its current situation, no biological, psychological, or economic individual is to determine the form the female will take in the heart of society. However, the cultural conditions constitute this intermediate product between male and female, which is dominated by the feminine characteristic of women, which is a confirmation of what we said previously. Simone focuses on the fact that every woman has a uniquely personal path and history, specifically in the childhood period, as it is a crucial stage in determining the characteristics of each woman, and these characteristics are what is called "femininity". The question is always faced, as Simone de Beauvoir said, have we preserved femininity? Is femininity in danger? Additional details-revealing items Considering that a child is being groomed from birth to become a lady, it is equally important to discuss child psychology and female development.

It is well-known that differences have a role. However, we can only talk about them within the social and biological context surrounding it, as the biological characteristic is fixed so that women's knowledge of their tasks, which are summed up in pregnancy and childbearing, are biological tasks inherent in the formation. However, these differences are not the justification for differentiation or for men to have power compared to the subjugation of women. On the other hand, Simone de Beauvoir says that these biological differences are often referred to as constructing the feminine condition, managing the situation and controlling them. These differences date back to ancient times. Women's tasks were limited to treating patients and knowing simple women about some herbs and methods of treatment. Even after that, they were removed from these tasks and were punished with imprisonment and a fine. The removal was not limited to the field of medicine but included all fields of work and strength, but today it is impossible to remove them. The situation is changing, but there are still restrictions on women's access to power, exit, and qualifications. It can be expressed as puppet women or male dominance because socialisation is still shackled to the fashion rules. Here the woman forms her personality as a puppet and does not perform any movement

or role in which she is rigid or obedient. She attracts the husband with her beauty, listens to him calmly, and agrees with everything he says. At the same time, she is subject to external pressures related to the world of fashion, beauty and liberation to return to her home and be ready for what is called male domination or Gender-based violence. In its various manifestations, violence is not only physical, but the most painful type is the development and expectations of a person in a negative or positive position. Because there is no universal saviour, an injured person must rely on his strength and the necessity of changing who he is to save himself. We can only speak of criticism, tearing apart and shattering these dolls, and reviving women's resistance in their relationships so they can be freed.

1.2. Feminism: An Overview

Feminism has known several definitions over time, and this diversity came for the main reason, which is the great diversity in the feminist curricula. This unity and diversity are because the feminist curriculum came from a relatively wide environment and environment, which North America and Western Europe represent, and it has a long history. Within this geographical scope, various philosophical and political approaches of several types emerged in these past periods, such as Marxism, socialism and liberalism.

Jane Felix defined feminism and defended women's rights as a social renaissance that aims to achieve a position equal to that of men at all levels, cultural, social or economic. (Walters, 2005).

Simone de Beauvoir believes that the goal of feminism is to achieve the special demands of women. George Ritters believes that feminism is a modern scientific branch of women. It seeks to develop an intelligent system about human life to search for women's status as recognised, knowledgeable producers and scholars.

Feminism, in its broadest sense, is the concept that women are not treated equally for any reason other than their gender in a society that organises its activities and determines its priorities by a man's vision and interests. Feminism is a multidimensional cultural and historical movement, and its goals have earned support worldwide. The success of feminism can be measured by examining the feminist discourse and the extent

to which it is activated in daily life. One of the difficult challenges that feminist researchers faced was defining feminism within frameworks Academy and defining its concepts used (Hodgson Wright, 2002)

The first to be considered a pioneer in the field of feminism is the French writer Christine de Pizan, who wrote about the relationship between races and men's oppression of women. In order to understand the level at which we speak of feminism, we must go through the historical feminist schools or what is known as feminist waves, which are three.

- The first feminist wave: the wave that began in America at the end of the nineteenth century and the beginning of the twentieth century. In this movement, upper-middle-class and upper-class white women in America set out to demand voting rights and legal equality with men. Of course, the women of that class got a good share of education, and their continued lack of work in factories was limited to men only, giving them the time to demand these rights. American society was a little troubled, but in the end, women were able to take most of their legal rights, in addition to a substantial margin, which is the invention of contraceptives, which gave women the option not to have children. Consequently, she devotes herself to the work she wants, and this greatly affects the next wave (Walters, 2005)
- The second wave began in the sixties of the twentieth century. It was significantly different from the first wave, as the first demanded legal and political rights and mainly demanded rights for the rights of white women from the upper class. However, the feminists of the second wave were more diverse racially and classily, and the feminist thought we know today began to take shape. The idea emerged that society is patriarchal and that this masculinity begins with the family. Therefore, it is the main reason for weakening women, and therefore the family must be. The idea of challenging the standards of beauty set by men and demanding complete sexual freedom for women as she is free in their body appeared in addition to the demand for equal pay with men and such ideas.
- As for the third wave of feminism reached its climax in the 1990s and was influenced by postmodern ideas. As it was affected by these ideas, they began to

spread strongly. These concepts were found previously, such as gender and being a man or a woman is just a social construct, not a fundamental biological issue. Feminism moved from demanding equality with men to the idea that there is no man or woman in the first place, but we are the ones who define through Our narratives who is the man and who is the woman. The third wave did not subside except in the people and did not disappear, but rather retreated in an academic direction, and women's centres and studies became an essential element in almost all universities. It is difficult to talk about the goals of the third wave because one of the characteristics of this wave is its rejection of common, unified goals, and it does not recognise itself as a collective movement or a group with common grievances. Men and women in this wave are interested in equal rights but tend to achieve parity. Alternatively, that society is on its way to achieving this for them. (gamble, 2006)

There are also many branches of feminism:

1. Liberal Feminism:

"I hate to hear you talk about all women as fine ladies instead of rational creatures. None of us wants to be in calm waters all our lives."

This quotation is from Jane Austen's 1817 novel *Persuasion*. It demonstrates that for millennia, women have attempted to assert themselves as rational beings deserving of the same rights as men. Liberal feminism believes that because women are rational individuals, they have the right to select and define their personal and sociopolitical autonomy. Liberal feminism, unlike other feminist schools of thought, wants equality through legal reform rather than revolution. Following the moral and political theory of liberalism, liberal feminists emphasise freedom and contend that freedom can be realised through equality under the law. According to Liberal feminists, the state should be a key ally of the feminist cause. Our patriarchal systems and organisations restrict female autonomy and liberation.

These systems ignore women's demands, producing a preventative atmosphere in which they cannot select or even create circumstances. The only way to promote women's liberty is to acknowledge the civic spheres where women are underrepresented and alter the law to take account of women's demands. Liberal feminists would, for instance, advocate for legislative action to outlaw and penalize acts of excessive violence

against women in the workplace and at home. These legislations would better represent the realities of women and assist them in shaping their lives. Liberal feminists have a long history, from suffragists like Elizabeth Cady Stanton and Susan B. Anthony to writers like Virginia Woolf. Liberal feminism rose to prominence in the 1960s, particularly after Betty Friedan's book *The Feminine Mystique* was released. During the 1960s, mainstream feminists committed to a liberal feminist worldview. As a result, understanding their philosophy is critical in order to make sense of their demands. As part of the endeavour to remove patriarchal violence in American society, laws such as the Equal Rights Amendment and the Violence Against Women Act were enacted. This emphasis on legislation maintained the assumption that the ultimate goal of women's liberation was legislative reform. In recent years, there has been an increase in the number of critiques of liberal feminism. Critics mostly cite the absence of intersectionality in their concept of autonomy. The work of liberal feminists has been entirely focused on allowing women to enter traditionally male domains. This lobbying perpetuates the patriarchal notion that mostly masculine activities have greater influence or are just "better." Many feminists contend that this does not remove patriarchal power dynamics but allows a small number of women to benefit from oppressive systems, perpetuating the cycle of marginalisation. (Pugh, 1992)

2. Radical Feminism

Radical feminism is a perspective within feminism that calls for a radical reordering of society in which male supremacy is eliminated in all social and economic contexts. Radical feminists seek to abolish patriarchy by challenging existing social norms and institutions rather than through a purely political process. This comprises challenging the notion of traditional gender roles, opposing the sexual objectification of women and raising public awareness about such issues as rape and violence against women. Early radical feminism, arising within second-wave feminism in the 1960s, typically viewed patriarchy as a "transhistorical phenomenon" prior to or deeper than other sources of oppression, "not only the oldest and most universal form of domination but the primary form" and the model for all others. Later, politics derived from radical feminism ranged from cultural feminism to more syncretic politics that placed issues of class and economics on par with patriarchy as sources of oppression. The primary cause

of women's oppression, according to radical feminists, is patriarchal gender relations rather than legal institutions (as in liberal feminism) or class strife (as in anarchist feminism, socialist feminism, and Marxist feminism). While some radical feminists argue that women's oppression is the most fundamental kind of oppression across all boundaries, others recognise the simultaneous and intersecting effect of other distinct categories of oppression. Other types of oppression include but are not limited to, oppression based on ethnicity, social status, perceived attractiveness, sexual orientation. (Barry, 2002).

3. Socialist Feminism

The socialist feminist movement began at the end of the 1960s and the beginning of the 1970s, and they were present as this new breed of feminists came into being. This version went in a direction that sought to integrate the teachings and goals found in Marxism and radicalism. Socialist feminism was built on the criticism of a group of feminists because of Marxist sexual ignorance, lack of consideration and concern for injustice, and the denial of rights by men over women within the family. The position of socialist women, as they described themselves as oppressed, is what happened with their predecessors of Marxist and radical women. According to socialist women, the patriarchal system represents a category that transcends history and the world, which means that domination by men over women exists in all societies and at all cultural, civilisational and sexual levels that have long Women fought it. One of the essential demands of socialist feminism was that the patriarchal system, which is challenging to overcome and does not just disappear with the fall of capitalism, be abolished because it is the root cause of the injustice that men inflict on women in the family and private spheres. Accordingly, socialist women demanded the demise of the capitalist and patriarchal systems on one level and simultaneously. (Walters, 2005).

1.3. Judith Butler: Performativity

Do we define our gender from birth, or do we perform one based on the values we have been taught?

In her book and theory, Judith Butler, an American philosopher, gender theorist, and feminist activist, raised this subject. Butler believes that gender is a performance activity that is not inherent in humans. As a role, we support it. Butler believes that our notions of masculinity and femininity are sociological stereotypes rather than intrinsic to us. Butler also adds that our understanding of biological distinctions between men and women is also societal stereotyped, which is a significant issue. Our intuitive view of gender as a natural biological fact has facilitated the transmission of values, judgments, and beliefs about how men and women should behave and what their sexual desires are. In fact, what determines gender, whether male or female, becomes an argument in some way. So where can this societal stereotype appear? Let us imagine a couple who gave birth to twins Sarah and Ali, a boy and a girl. After several weeks, friends and relatives' visits started saying their reactions to the two children; one of the visitors wondered why they both wore pink when the boy should wear blue.

Furthermore, when he saw Ali kicking his leg and closing his fist forcefully, he said he would become a great boxer; although Sarah did the same thing, he did not say the same thing about her. Also, the gifts received by the parents reflect the cultural stereotyping more largely, as the boy received the dinosaur game while Sarah got the girl's doll. These two babies are barely a week old but are categorised according to their biological sex. The neutral development of biological differences has helped to impose ideas about gender identification. Although these differences appear normal between the sexes, Butler asserts they are not.

When looking to learn Judith Butler's theory of sexual performance, one begins asking about what a woman is or what a woman is. By asking this question, the idea is that there are social factors associated with sex and that it is nothing for each of them. However, a person is born naturally, and Butler describes sex as a performance in which one acts from. Through the very similar words and physical movements of a theatrical performance, her theory mentions how performance may not necessarily be the correct term to describe what it means to be a woman or a man. Performance is a little thing. It has an end. Although there is an applied distinction between men and women, this process is ongoing and will change over time, albeit slowly. This is made abundantly clear by the fact that women behaved very differently 100 years ago than they do today, which is where the term "writer Butler's term" comes from. In performance, the continuous performance of individuals will describe the meaning of a man or a woman,

and this continuous performance varies from place to place. Speaking of performance, acquired customs and traditions, none of us chooses what he is. Rather, this happens by some cultural and societal forces that refer to appointing certain people to look and act in a certain way according to a political, cultural, and social belief about how they should look.

Furthermore, this performance looks at self-presentation, but it is not chosen. It just happens. Judith Butler does not want to say that biological sex does not exist. She is very clear about this that says she does not know, but what she does know is the various connections that we use as references. Sex and reference to gender have changed dynamically and radically over time. (Butler, 2008, p. p 113).

1.4. Kate Millet: Sexual Politics

The book's writer Sexual Politics and the theorist Kate Millett was a pioneer of the second wave of feminism and an early feminist whose interest was in the idea that the female figure is a political figure. She passed away at the age of 82. One of the priorities of the theory of sexual politics in the 1970s was an analysis of patriarchal authority. Millett created the concept. that men have institutional authority over women and that this authority and power are socially built-in contrast to innate biology. The women's liberation movement and a developing politics that started to characterize male dominance as a political and institutional form of oppression coincided with the publication of Sexual Politics. Radical feminism is a concept that emerged from this tenet as the new way to think about and practice feminism. This theory was developed for the general public, particularly the liberal intellectual establishment, through the writing of author Kate Millett. Writer Millett explained in her book the complicity of women in the domination of men by analysing how females are socially brought up to accept patriarchal values and norms and that the idea of female subordination is somewhat natural.

Kate Millett's book Sexual Politics is the first text to clarify the concept of patriarchy. She sees that the patriarchal ideological system is the reason behind the exaggeration and promotion of differences between women and men and the acceptance of men by the dominant and women by the subordinate role. The presentation of the differences and roles between the sexes as a natural and cultural thing by the cultural

and religious institutions in the patriarchal system, especially the family, led to women being internally convinced of these issues related to male dominance. Millett wrote: "Sex is at the heart of our problems. unless we abolish All of our attempts for emancipation will return us to the same primitive mindset unless we address the root of sexual politics and its pathological frenzy of power and violence. Henry Miller, Norman Mailer, and DH Lawrence are three outstanding authors that contributed sex scenes to Sexual Politics.

In each, Millett examined the captivity of women. These authors were significant figures in the modern literary world. Each significantly impacted the countercultural politics of the era and claimed that male supremacy and female sexual subjugation were in some way "Exciting." (Millett, 1970).

Millett then researches the "first phase" of the sexual revolution between 1830 and 1930. The women's movement made great strides in expanding access to education, securing the right to vote, and challenging and defending conventional ideas of gender, identity, and family in literature and politics. However, this period is known for its caution and suppression. Additionally, a great deal of drastic change occurred in sex policy. Although it made great progress, the first stage of the sexual revolution was in the ending is incomplete in its failure to overthrow the patriarchy and to change the psychological underpinnings of roles in traditional sex and the liberation of sexuality from social norms and political constraints at that time.

2. MARGARET ATWOOD'S IMMERSION IN THE WORLD'S PROBLEMS

The Handmaid's Tale Character, this is the first line of the first chapter, "Context is everything." Whatever your perspective, Margaret Atwood's "I believe it is most likely a slogan for human civilisation" is one of the most significant lines from her novel "I believe it to be a slogan for human civilisation." Her creative production has been influenced by feminism, "woman nationalism," post-colonialism, and environmental issues due to these topics. There are numerous intriguing and well-known literary projects in which she has participated for over 50 years, both in form and theme. The intrinsic sense of obligation she had as a novelist, she once stated, because "writers are writers."

An author's work must be succinctly summarised in this section. As of December 31, Margaret Atwood had produced 16 novels (ten collections of short stories), 17 volumes of poetry, four e-books, seven picture books for children, television scripts/, literary criticism, and many essays, all of which were released in 2013. On October 15th, 1939, in Ottawa, Canada, she was formally introduced as during a ceremony. Margaret Atwood, the author, was born and raised in Canada. Her writings have been translated into more than 40 languages, making her one of Canada's best-known authors. Her father, an entomologist, spent most of his youth conducting field research in the woods of northern Quebec. She graduated from the University of Toronto with a bachelor's degree in 1961. She has written many other works since that time a thematic Guide to Canadian Literature was published in 1972.

Her writings show that she has a diverse range of interests, not just Canadian ones. Her early works reflect a growing interest in feminism, which she eventually considered crucial. Margaret Atwood's first novel, *The Edible Woman*, was published in 1969, making her a literary legend in the United States. After that, she went on to write four more works dealing with feminist issues, including *Surfacing* (Appleton, 2008).

Just a few examples are the environment, the interaction between parents and children, and pornography. As a result of these books, Atwood's reputation and prominence grew. Regardless of the terrible subject matter, she chose to write about.

After the critical and commercial success of *The Handmaid's Tale* (1985), she received two prestigious literary awards for her writing.

Dystopian societies are terrifying, as anyone who has lived through or watched one will attest. Individual liberty, private property rights, or even freedom of speech do not exist in any meaningful sense. People become little more than pawns in an autocratic society that imposes its will on them. Anyone who dared to speak out against such tyranny was greeted with violence or murder in such a society. The system is governed not merely by political objectives but also by widespread beliefs. Through the use of religious and educational institutions, they hope to normalise the regime. The most vulnerable are women. The reproductive organs of a woman or a man belong to the individual, not their parents. Fear and vulnerability prevent many people from speaking up for their beliefs. *The Handmaid's Tale* by Margaret Atwood presents a horrifying and melancholy society. In this narrative, she is obliged to escape her family and is degraded to the condition of a sexual enslaved person in every aspect. A childbearing machine with no right to privacy, she, like all other handmaids, is viewed as such. Atwood used the figure of Offred to represent the risks of dystopia in her warning about the implications of misusing one's privileges, which she takes for granted. In order to better appreciate Atwood's use of themes in *The Handmaid's Tale*, I have focused my research on that author. Since Atwood exploits tropes to bring *The Handmaid's Tale* to dystopia, this is the focus of my research. Other dystopian situations and scenes are discussed as well.

Margaret Atwood's dystopian novel, *The Handmaid's Tale*, takes place under a theocratic totalitarian regime. The emphasis of this thesis is an analysis of dystopian features in Atwood's novel. In exploring the social structure of the Republic of Gilead, this book focuses on the differences among the various social groups that make up the Republic. This research uses the classic slave story to explain how a dictatorship can limit people's freedoms by leveraging its position of power. As a result, it emphasises how the totalitarian regime employs terror as a technique of subjugating the novel *The Republic of Gilead* presents Atwood's point of view. As a result, her novel shows a female dystopia in exquisite detail. Plato and second-wave feminism are referenced in the research to examine how society views women and how they fit into the larger picture. In today's society, sexting is often seen as a sign of submission or disobedience. Because it describes sexual restraint, Atwood's work has been likened to George

Orwell's 1984. Religious fundamentalism played an important role in establishing Gilead's sexist dictatorship. In Atwood's work, several clear fundamentalists features link Gileadean's government to fundamentalist organisations. The Handmaid's Tale demonstrates how language can be both an oppressive tool and a weapon of resistance.

Margaret Atwood's dystopian novel *The Handmaid's Tale* is a striking depiction of injustice and a vehicle for voicing one's resistance to it. Over the next half-century, this subgenre rose to prominence following the end of World War II. Later that century, John Stuart Mill uttered the word "dystopia" in a debate in the House of Commons. As the antithesis of a dystopian future state, utopia should be considered when studying dystopia. The term "utopia" describes idealised communities that exist only in people's minds. Because of this, the term "dystopia" has evolved to indicate that "utopia went wrong". Because Atwood draws on the work of her predecessors, *The Handmaid's Tale* is a dystopian novel similar to Orwell's 1984 and Huxley's *Brave New World*. The gloomy atmosphere has also been exacerbated by the rise of religious extremism and feminist activism.

The Handmaid's Tale and the writings of Orwell and Huxley have a lot in common. The novel's most unique dystopian elements are the social order, the loss of freedom, and the highly developed dread mechanisms. In addition, Hook analyzes the feminist movement theoretically in *feminism is for Everyone: In Passionate Politics*, Atwood discusses how second-wave feminism has influenced her writing. Margaret Atwood's and Plato's *Republic* have dramatically different perspectives on women's obligations. We will look at how Atwood, like Orwell, deals with sexual desire repression in her works. According to this opinion, Offred's unlawful relationship with the household's guardian suggests that sex might be exploited as a rebellious act, according to this theory. Another intriguing part of this book is its investigation of the connection between the emergence of sexism and religious extremism in the former Soviet Union. In Margaret Atwood's novel, religious zealots think women should be forced to follow traditional responsibilities as child carriers and housekeepers, so they build a totalitarian theocracy (Howells, 2006).

Emerson and Hartman employ similar techniques to define fundamentalist movements in Gilead's Republic. Consequently, their beliefs are comparable to those of the 19th and 20th centuries Christian fundamentalist movements. The language of the

Handmaids is restrictive and totalitarian. To sum up, language may be a weapon of resistance and a tool of tyranny.

2.1. Dystopian Elements Abound in Margaret Atwood's the Handmaid's Tale

To appreciate Atwood's story, one must be familiar with the term dystopia and its historical context. According to Gregory Claeys, John Stuart Mill originally used the expression "dystopia" or "cacotopia," a dreadful place, in a parliamentary discussion in 1868. However, it was only in the twentieth century that it became popularly used. Over the twentieth century, a large number of dystopian novels were published. However, dystopian tendencies may be traced farther back in literary history. In the Victorian period and on into the works of writers like H. G. Wells, dystopian literature sprang from the Enlightenment tradition, argues Stock (Evans,1994). In the twentieth century, dystopia became increasingly popular due to the social and political context. Such dismal projections about Europe's future were easy to make while the continent was in chaos following World War II. *We*, *Brave New World*, and *1984* by Yevgeny Zamyatin, Aldous Huxley, and George Orwell are all important instances of the genre (1984).

Their utilisation of experimental storytelling and modernist themes can be attributed to a major portion of literary modernism's effect on their work. However, rather than considering them as strictly modernist,' it is more acceptable to regard them as embracing modernism's legacies.

Dystopia can only be understood in light of the concept of Paradise. Thomas More first used the word "utopia" in his writings in 1516. Slang for a fictional society with all the makings of an ideal society. However, according to Gordin, Tilley, and Prakash, "Dystopia, despite its name, is not just the polar opposite of utopia." they define dystopia. A civilisation that is either entirely unplanned or purposefully nasty and awful would be the polar opposite of Paradise. For the most part, when people hear the word "dystopia," they envision an oppressive society where only a tiny group of people prosper. There are many dystopian characteristics throughout Margaret Atwood's works, including social hierarchy, a lack of individual autonomy, and a complicated system of dread. A first-person narrator, Offred, tells the story of her life as a Handmaid in the Republic of Gilead, allowing these themes to be explored.

The reader learns from Offred's narration That the United States is democratic ceased to exist in favour a reinvigorated political dictatorship created using Christian fanatics. In the Republic of Gilead, only men are in positions of authority. Malak asserts that the prohibition or perversion of human potential by those in positions of an authority constitutes the essence of dystopias. As a result, healthy women are forced into sexual servitude and indoctrinated with Gileadan ideology in the Atwood's Republic of Gilead. Gilead's administration, riddled with corruption, terror, and fear forces everyone to live by a rigid system of laws. Thereby her work is essentially dystopian (Malak, 1987).

The answer to this question is "Yes." According to most novels set in dystopian scenarios, these civilisations tend to be highly stratified. In a dystopian society, power is never distributed equitably, as prophesied by George Orwell and Aldous Huxley. Every society's leaders employ some methods to keep their subjects submissive. People in that culture may be subjected to brainwashing, entertainment, or a general sense of dread. These men are Atwood's baddies: Gilead's founders, the Commanders of the Faithful. More importantly, they govern lower-ranking men known as Guardians and the Gilean official army – the Angels; but they also control groups of women known as Aunts, Martha and Handmaid. They have complete authority over the rest of society." The complacent populous that accepts and may even love their comfortable oppression is necessary for understanding how dystopian societies work. Dystopian regimes are thus retained in place by the permission of such a complacent populace .

Many groups comprise the social structure in *The Handmaid's Tale*, ranging from domestic servants to religious leaders. All of them are females. Every one of Gilead's residents has a part to play. Some ladies do not fit neatly into one of two categories. It is common to refer to colonial women and the wives of destitute men as "Un Ladies" or "Ecowives." Both organisations are critical to the dystopian society, although neither has official obligations. We can learn from the Unwomen's and Econowives' stories by viewing them as cautionary tales.

Gileadian men and men's wives think breaking the law will result in their exile to the Colonies, where they will be forced to clean radioactive waste. Martha is a lady who occupies the lowest rung of the social ladder. They are responsible for everyday tasks, including cooking, cleaning, and maintaining the house. Like the stereotyped female role: obedient and prone to slander, they seem to embody it. Because they cannot

bear children, women are considered less deserving and denied the opportunity to marry. They usually wear formal government attire that reminds me of a doctor's gown (Atwood, 1985).

Because they are not used for reproduction, Marthas have more latitude when expressing their natural beauty. According to Offred, Martha, who worked in the same house as her, was similar in shape, length, and concealment but wore a bib apron over it instead of the white wings and veil. Even though no one bothers if they can see her face, she wears a veil whenever she goes outside (Atwood, 1985). To put it another way that Martha's are disregarded in the community is demonstrated by Offred's brief description of Rita. Martha is proud of their place of birth. They are content with their social status to ensure they will never rebel against the government. Taking up a passive role has made the Martha less influential. They are obedient to the dictates of an authoritarian society. They, as well as those who exploit them, bear some of the blame for their plight. Largely, Atwood was inspired by biblical figures while creating her character Martha. Bethany, a sleepy village west of Jerusalem, was home to Martha and Mary's parents and brothers. Mary was in the house when Jesus and his disciples came to visit.

Regarding cooking and housework, Martha was more worried than their mother. Martha, you fret and stress about so many things when only one is required, he told her. Martha felt she needed to air her grievances with Jesus in person. Mary's decision is final, no matter what occurs. Jesus warned Martha to end her preoccupation with menial cooking and cleaning tasks. He lavished Mary for her willingness to listen to him in the same breath.

Similarly, to Mary and Martha, *The Handmaid's Tale* depicts a stark contrast between its characters. Mart's inability to bear offspring thwarts the dictatorship's noble duty. This interpretation of Mary's "Handmaid" symbolism suggests that she is docile and submissive to those in control. The Handmaids take Gileadan's remarks seriously because of his influence. The rest of the globe should applaud their actions. Consequently, these women must work as domestic servants, doing mundane chores like cleaning and cooking. Unlike Martha in the Bible, they are unable to make a choice. As a result, it has regularly been employed as a tool of social control. The Guardians' job is minor, but it significantly impacts society. The Guardians work for the Commanders,

who in turn work for the Guardians. The safety of the Commanders and their families is their most important consideration.

Despite being referred to as soldiers, the Guardians are not soldiers. The garden of the Commander's Wife is tended by officers of all ages, including the elderly, the disabled, and the very young (Bloom, 2004). Because of their distinctive dress, it is easy to distinguish them from the Commanders. On top of that, they have a crest on their shoulders, a beret with white triangles, and two crossed swords embroidered. Offered's guardian, Nick, shows that even among the Guardians, there is a clear hierarchy. Because he does not have a place of his own, he sleeps in the garage of his place of business. Offered blames his dearth of female fans on "some weakness, a lack of contacts" (Atwood, 1440). In order to show respect, the Guardians must avoid looking directly into the eyes of the Handmaids and raise their berets with three fingers.

All medical care for handmaid gynaecological examinations is provided by The Guardians, who are medical professionals. They wear crimson armbands as a symbol of their status. When it comes to their duties, guardians are frequently inexperienced or ignorant. If this is the case, others will consider their social status low. These people are extremely proud of their capacity to remain respectful and humble in the face of higher authority. Despite their low social standing, they continue to attempt, albeit with little vigour. The Aunts, the novel's only female characters, exert the greatest impact.

A theocratic totalitarian regime's use of aunts is illustrative. As their name suggests, the Handmaids are readied for procreation by these mighty beings. They indoctrinate young women with the impression that their bodies serve a higher purpose than they realise their nasty task here. Despite their anti-women stances and misogynistic moral code, they still trust the government. The aunts' religious beliefs are a hoax. Because of this, they place a great value on women and their role in Gilead, where healthy women are traded for money. The Handmaids of Christ's sacred duty is to bear children, as they emphasise in their motto. On the other hand, aunts are in charge of running brothels and training the prostitutes that work there, all under the supervision of their Commanders. According to Johnson, the aunts have three main objectives: first, to erase them from history. Women must learn to deceive other women to reach the second goal. Finally, they seek to persuade handmaidens that rape is OK. The aunts utilise brainwashing to achieve their goals. On the other side, dread is their major weapon.

Electric Cattle Prods" is used on the Handmaids to inflict pain and suffering on their bodies (Bloom, 2004).

Commander's wives are among the most affluent members of society, only slightly behind their husbands regarding social standing. However, although their social standing is bleak, they secretly observe their husbands' liaisons with the Handmaids and secretly hope for a child. It is only when one of their households is blessed with a new baby that their lives are anything but dreary. The government forces them to work on meaningless tasks like knitting military scarves to keep them from starving. For some reason, Offers believes these scarves are not taken to the Angels but are unravelled back into balls of yarn and used again. To keep the Wives interested, something must be provided (Malak, 1987).

Slavery's Enduring Imprint, A recurrent theme in dystopian novels, is the lack of individual freedom. Most authoritarian states depicted in dystopian fiction severely restrict or eliminate individual liberties. While citizens of a government or other social deities may feel themselves to be free, they are physically and psychologically imprisoned. Political establishment insiders There is relatively little time for leisure for those who reside in these locations. There is not enough time for them to reflect on their current situation. When Ferris suppresses the "free radicals" in our minds and hearts, he claims, we become passive citizens who cannot experience love or spiritual awakening, creativity or innovation. A person's loyalty to their country is more important than their self-interest.

Gilead's occupants, most notably the Handmaids, have much free time. Many of these women cannot resist because they have been misled into believing that their reproductive processes are holy or too afraid or exhausted to do so. Offers' story includes many of the same issues as the old-fashioned slave narrative regarding freedom, injustice, and power (Dvorak, 2011). The reader is introduced to the concept of freedom in the Republic of Gilead by the narration of Offers. As in the traditional slave story, masters enslaved people to further their interests and enrich themselves. As a result of being bound by government-mandated standards of behaviour, speech, and appearance, their liberties are severely restricted. Despite Gilead society's efforts, the Handmaids are still not recognised as equals. In the eyes of the Handmaids, they are nothing more than sexual enslaved people used only once a month for sex. There is no denying that the

Handmaids wear official government clothes. The Handmaid's garment restricts the wearer and strips her of her femininity due to its length and lack of shape.

The Handmaids' wings are more important than any other attire. Their distinct identities fade away, and the Handmaids are no longer distinct. Another one of their objectives is to keep the Handmaids in the dark about the seriousness of their situation. This is why they exist. Blinkers make it difficult to view the sky or anything else clearly, Offered says. Observing the world via gasps has become our default filtering mode. Like the rest of society's lower classes, the Handmaids are illiterate. Most printed materials were destroyed when religious zealots took control of the former United States of America. The Commanders of the Faithful have the power to limit reading and writing to themselves to impose their authority on the lower classes. Her presence in the same house as Offered brings back memories of the former Handmaid. Readers understand that she committed suicide in protest of the oppressive government. Many of her disobedient acts had taken place in the dark recesses of the cabinet. On the floor, "Nolite te bastardes carborundum," a printed declaration reads (Atwood, 1985, p. 128).

According to Offered, the handmaids are not fully powerless in the punishment. Put up a struggle instead of going along with the mob. Anti-government rebellion is described in George Orwell's novel 1984. Private goods like photographs or diaries cannot be kept in Oceania's homes. Winston Smith, the novel's protagonist, keeps a journal in which he chronicles his encounters with the government. This rebellion helps him restore mental control and see through the government's lies as a simple act of disobedience. Oceanian citizens only have access to government pamphlets or news articles sanitised to fit the Party's narrative.

No longer are songs like "Free" played in public because of the government's restriction on freedom. Thus, they are regarded as exceedingly dangerous. They are not welcomed because of their religious background. As long as they have the "four digits and an eye" ankle tattoos, their independence will never be fully realised. Thus, no one will be able to escape the government's most valuable resource: the women it owns. Their ovaries, not their other characteristics, make handmaids valuable to society. As a result, no coffee, alcohol, or cigarette products are permitted. In order to safeguard their reproductive organs, they must perform a daily routine of 16 exercises, the majority of which are Kegel exercises. These restrictions are well-known in the Gilead Republic.

According to observers, the Handmaids are now more free than previously. Lydia's aunt explained, "There are different sorts of freedom." Both directions are unrestricted. A rule was non-existent in a period of total anarchy. From this point forward, you will have the opportunity to depart. The significance of this should not be overlooked (Klarer, 1995).

Acting, dressing and speaking as you like are among the most fundamental human rights. Many American women have had to deal with widespread sexual abuse because of our society's high degree of female agency. When it comes to taking care of their citizens' needs, the Gilead administration goes above and above. Because our culture places high importance on women's ability to bear children, they are shielded from street sexual assaults. Margaret Atwood's characters may have had a tough time letting go of their individuality. Due to her role as a Handmaid, Offered is fully aware of the limits she must adhere to. While her newfound freedom has imposed some restrictions, she maintains full control over the night if she keeps her mouth shut. If I do not move, that is. If you do not move, I will not be able to see (Howells, 1996).

It is common for people to give up their freedom in exchange for safety and comfort from fear, dread, and poverty in times of crisis, as explains Weiss (par. 9). Those living in Gilead were duped by the government into thinking they were safe. Employing a false sense of security as a means of oppression by authoritarian leaders is formidable. In Brave New World's World State, individual freedoms are freely surrendered for community harmony.

Maintaining social stability is best achieved by creating a population of all the same citizens who engage in similar pursuits. As a result of their upbringing, these people place a high emphasis on their social status. "Community, Identity, Stability" is the guiding principle of the planet, and they approach everything with that in mind (Huxley, 1932). They are no longer unique in the eyes of the World State, which considers them socially unstable. The dictatorship will not put up with someone like this. In the Controller's view, civilisation is impossible without a stable social environment. If there is no stability in the person, there is no stability in the community. Justifications for totalitarian regimes to maintain social stability are based on control and homogeneity.

Fear permeates Gilead in *The Handmaid's Tale*, where people live in constant fear of God's wrath for their sins. Many dystopian tales focus on the use of terror as a means of gaining control. According to Gottlieb, people in a dystopian society are impacted in several ways by terrorism. The immortality of parties and quasi-eschatological ideologies are no longer sufficient to arouse terror in public; they must be exploited to arouse fear in those outside the Party's sphere. *The Handmaid's Tale*, *Player Piano*, and *Fahrenheit 451* all fit this description.

Outsiders are those who have been exiled to the filthy colonies because they do not fit in with Gilead's values. The dread of conflict drives society's male and female subservience to the point of submission. In Atwood's novel, the Republic of Gilead was created after a fake terrorist attack, which gives weight to the plot. Fear and paranoia gripped the people of the United States at the time. Among the pandemonium are right-wing religious fanatics known as "The Sons of Jacob." Gilead's administration is reportedly engaged in a spiritual battle with the Catholic and Baptist churches, using its newly-acquired power. The "battle can only be observed on television" in Gilead's centre is unclear what is happening. Accepts this ignorance as usual and does not question the authorities. Attacks and counterattacks cause the edges to shift, but nothing here changes.

It is possible to keep the general populace unaware of their safety when only the commanders and their wives are allowed to own televisions. Gilead's residents can utilise their laptops to stay current on current affairs. It also turns off satellite communications from outside the country to prevent its citizens from finding the truth. The media is used to deliver government information. The enemy's devastation is depicted in several action sequences. A Baptist guerilla group fighting in the Appalachian Highlands is supposed to include the Fourth Division of the Angels of Light and the Angels of Apocalypse.

The presence of two black helicopters with silver wing tips has been proven. Their surroundings are filled with trees, which spring up from the ground below. Two Angels in black uniforms stand watch over a shaven-headed prisoner. "Who is to say what is real and what is not? Offered responds to the news with his own opinions. If the footage is real, it is not easy to tell. To keep an eye on what is happening, I will keep watching. Any news is better than no news. If she does not do anything, it could be

interpreted as a sign that she has been forced to comply by the other Party. Also true is that she has been denied comfort for so long and is desperate for it now. I wish I could believe in myself (Atwood ,1985).

Residents have long complained about food and fuel shortages. Oranges have been rare in Central America since the Liberian army took control of the region. Due to the state's political tensions, even Florida's orange production has been compromised. When food shortages are used as an excuse to keep people in line, governments everywhere use this tactic to their advantage. The government has executed ex-abortionist doctors, Catholic priests, and a wide range of scientists as state enemies.

The Handmaids must go to the Wall regularly to contemplate the sins of those men. They are hung on the Wall as a sombre reflection of what has happened. These students were taught in our classrooms that they were war criminals. Because their crimes are retroactive, it does not matter if their activities were legal when they were committed. They should be a cautionary tale for the rest of us in light of their actions. Even yet, the chances of this happening are one in a million. In today's culture, an expectant mother would never use contraception to prevent having a kid.

As soon as we look at these bodies, we are supposed to feel ill in our stomachs. Throughout Atwood's narrator's perspective, another way to terrify and punish the Handmaids is to allow them to execute suspected war criminals or state enemies with their bare hands. People have given up their lives for the greater good in rites like this throughout history. The handmaids' power has expanded. Since they are more important than their victims, they can complete their objectives more easily. Gottlieb argues. Enabling victims to be executed by other victims is at the heart of dictatorship rituals,

Authoritarian governments can keep control over their populations by generating terror in the populace, according to Gottlieb's theory. After World War II, only the superpowers could afford to build atomic weapons, dividing the world into three totalitarian governments in the 1950s. Global peace has been made possible by the perfect, unchanging balance of the three. Dictators have always maintained power by portraying themselves as engaged in a battle with their people to justify their oppression and hungry regimes. Opponents of the regime face the death sentence and public executions in Margaret Atwood's novels. Public hangings such as those in Gilead remind the regime's power daily.

2.2. The Position of Women in the Republic of Gilead: A Feminist Dystopia

In Gilead culture and politics, women's roles are extensively covered in *The Handmaid's Tale*. Second-wave feminism, which fought for full gender equality, prompted Atwood's interest in gender fairness. According to Hooks, feminism is an effort to end sexism, women's exploitation, and intimidation. Activities related to feminism had their start and kept on in the 1960s during the second wave of feminism. Many fields, including but not limited to medical research and service delivery; sports; education; family life; the legal profession; popular culture; literature; and even religion, were profoundly influenced by the gay liberation movement's brief existence (Linda ,1995).

Throughout history, the issue of gender equality has been passionately disputed. Men and women are scrutinised in Plato's masterpiece, *The Republic*. Because women may have children, men are just as different from women as they are from each other. Plutarch asserts that men are stronger than women despite the reality that men and women have different physical strengths. Plato's conviction in the uniqueness of each person explains why certain men rule the city while others serve them and why this is the case. He staunch supporter of equal opportunity for both sexes in the workplace. Based on Platonism's just society model, societies assign the same social responsibilities among men and women. Men and women have different talents and abilities. Some can be monarchs, while others can be warriors or inventors.

The male characters in Margaret Atwood's writings have total control. Consequently, Gileadan culture is plagued by sexism and economic disparity. Women's fundamental civil and political rights are grossly misrepresented in Margaret Atwood's literature. Sexual servitude is enforced on female captives by those who possess functioning ovaries. In addition to imposing a dress code on women, men use various means to demonstrate their superiority over them. In Atwood's fiction, women were subjected to full sexual oppression because of right-wing Christianity. Instead, Atwood aims for the extremes of both feminism and Christianity. These 23 mass burnings of pornographic publications by feminists are a tribute to their efforts; feminism and right-wing Christianity can be brought together in *The Handmaid's Tale* by Margaret Atwood to show how ideological differences can be bridged in practice (Malak ,1987, p. 202).

Women in Gilead have had limited opportunity to organise a response to sexual persecution. Under this self-imposed regime, women were denied the right to work or own property. Men dominated every area of social and political life. To put it differently, there is a simple explanation for the extreme gender disparity that exists today. The childlessness issue in Gilead provides the pretext and motive to grab control of women's reproductive potential (Bloom, 2004). One of the most evident method to exert power over women is to deny them their sexuality. Because they had lost their sexual identities, the Handmaids were reduced to nothing more than a tool for reproduction. In the absence of them cannot apply hand lotion or face cream, for example. When it comes to vanity goods, there is nothing practical about them at all. Ultimately, we are nothing more than containers for the substances we carry. As stated by (Atwood,1985. p. 96).

It is best to use the term "habits" to describe the apparel worn by nuns because they freely utilise women as sexual objects, males prefer it when women adopt the demeanour and appearance of nuns. When she first sees a Japanese tour group's women's clothes on the road, Offered finds it both attractive and repulsive. Events like these have the power to drastically alter our point of view in a short amount of time. This brings to mind the fact that I also wore the same outfits regularly. In the air, there was a palpable sense of liberation.

Women used to be able to exercise more control over their physical appearance than they do now. A safe, legal form of contraception and abortion was readily available to women during this time. The Gilead Republic can no longer maintain a level of independence like this. Women can no longer have children; Most people agree that miscarriage is the most heinous act against nature. On the other hand, having children is prohibited for handmaids. Their physical form is lost. Now that "reproductive potential" is no longer a means of survival, they have a special and exclusive entitlement to it (Klarer ,1995).

Many Handmaids have been indoctrinated to believe they are a valuable national resource or product. For these people, their position is sacred, moral, and essential to society's survival. They have no choice but to follow their commands. Their principal source of income is also the nation's most precious commodity. Indoctrinated in the absence of monetary recompense, the 24 Handmaids are used as a reward. Gilead's power system is based on females. An Angel must first achieve the Gilead status insignia

before being promoted to Commander. Women who have no place in the political hierarchy are commonly coupled with lower-ranking males. Gilead's poor youngsters do not get the same attention as their wealthy counterparts. Unfortunately, but insignificantly, economies cannot create children (Bloom,2004).

Handmaids are a commodity in Gilead, but two sorts of women wield immense Authority as in the Gilead Republic. The Aunts and Wives work together to smuggle women into the country (Evans,1994). Although the spouses and aunts have less power than the commanders, they are no less cruel toward the handmaids. Because they cannot bear children who look like them, the Handmaids are despised by the wives. Gilead's misogynistic ideas are openly embraced by these two categories of women who willingly participate in sex trafficking. When other women are having sex with their husbands, they find it shocking to hear about it from others. Throughout the sex act, the wife holds the Handmaid's hands to symbolise that we are one flesh, one creature. In other words, she is in charge of both the process and the outcome in this instance.

Being able to chastise employees physically is yet another sign of their social status. The Commanders' aunts are not the only ones guilty of gender injustice. According to Atwood, women must act like males in order to retain some degree of authority. The Aunts' sexuality, despite their hatred of men, is baffling. However, Steuber points out that, despite the Aunts' more manly gait and posture, they are still categorised as ambiguous gender. The Aunts punish the Handmaids in the Red Center in many ways, including physically abusing them and making them recite government propaganda.

The Handmaids have been indoctrinated early on that their sexuality is wrong. The Aunts want the Handmaids to feel they are solely to blame for their predicament. It is said in the story that one of the twenty-five Handmaids confesses to being raped by a gang when she was just fourteen years old. The Aunts mocked and outraged the other Handmaids rather than supporting and soothing her. Regardless of who was to blame, the question remains. While raising a one finger, "Aunt Helena says this. Everyone agrees that she is to blame. Do you know who pushed them to go through with it? Aunt Helena is ecstatic that we have finally arrived. She accomplished her aim, as I had anticipated she would, to my delight. She committed the crime. Who is to say why God allowed this to happen? Make her take responsibility for her acts and make an account

of them. Let her in on all the details. We need to punish her because of what she has done.” (Atwood,2017. p.142).

It is the goal of the Gileadan government to cover up the image of a powerful woman who opposes the control of men. They are antifeminist in the sense that they are aunts. It is sexist and insulting to other women to see how they act and think. Conversely, the two characters in Atwood's novel are completely feminist in their actions. Both Offred's lifelong friend Moira and Moira's mother are substantially featured in the film's plot. She was a single mother in the old United States who was also an outspoken feminist in the early 20th century. Her mother and a small group of friends were returning from a demonstration during the abortion riots, or was it the porn riots? (Linda ,1996).

As seen by her actions, the mother of Offered was a staunch advocate for gender equality. She is a notable government adversary due to her outspoken feminism. As a result of her crimes against the Colonies, she was sentenced to death. Offred's best friend, Moira's revolutionary alter ego, is usually shown as carrying out subversive deeds that Offered is too terrified to try. When Moira was working as a store salesperson, she was selling lingerie. Although these issues were less popular at the time, she continued to publish books on rape and birth control as a feminist publisher.

Moira is not afraid to be open about her sexual orientation and is also outspoken in her opposition to racial bias. She defies the Aunts' limitations as long as she is at the Red Center. She manages to get away in the end. Her decision to leave Gilead in an Aunt-like attire indicates her disdain for Gilead's attempts to define her identity, Callaway claims. As a result, she is forced into prostitution. "I do not want Moira to be like me," Offered says of Moira's final defeat. Avoid taking the easy way out, so she feels horrible about herself. No other information is required. I am excited to see more of her one-handed fighting, velvet, and swashbuckling antics. I do not know what is wrong, but I am not sure what it is (Atwood, 1985).

Due to many female attendees, Offered is reassured that the situation is not as awful as it appears. Even though she came in 26th in Jezebel's poll, Steuber says, Moira may express her true sexuality and take advantage of feminine sympathy while undermining the hierarchy because she is with other women. Because Moira is openly

attracted to people of the same sex, her current sexual orientation is liberated. It may be called "Butch Heaven".

With her mother and Moira, she is the complete opposite. Her parents had taught her to obey their commands before she met Gilead. She thought her mother and Moiré's feminism was a waste of time and money. The fact that she was Luke's wife meant that she was paying attention. In response to his sexist remarks, she did not bring up the subject of gender equality. Their ownership had lapsed, and she was right to assert that they no longer belonged to her or her husband.

The fact that she is a Handmaid means she has no control over her situation. A man's help is all she needs. When she thinks Luke is gone, she believes in his ability to save her. Nick, in the end, tells her, "Being here with him is protection; it is a cave, where we snuggle together while the storm is out there," and he comforts her. It is mind-boggling how much people are willing to put up with if they get something in return instead of fighting back.

Are those who participate in sexual activity submissive or disobedient when they do so? Sexuality typically plays a submissive or antagonistic role in dystopian novels. Margaret Atwood's female characters are routinely subjected to sexual abuse in the hopes of obtaining a pregnancy every month. The Handmaids are required to attend the ceremony. When the Commander and his Handmaid have sex, it is a ceremony because there is no feeling involved. In this section, Offred explains what she thinks about the ceremonies. At the waist, my crimson skirt is tucked in a bit. The Commander appears to be having a blast in the video below. He is messing around with the protrusion in my genital area. As a precaution, I am not using the term "making love." It would also be inappropriate to use the term "copulating," which implies that two persons are involved when just one is. So "rape" does not adequately express the situation here.

Although she is opposed to the Gileadan government's exploitation of her body, she has been forced to agree with the Gilead government. She has offered to separate herself from her physical body as a part of the ceremony. As a result, she feels obligated to touch the Commander in return. As a result of her disappointment at not being pregnant, the regime's demands are the only thing bringing her joy. For her, being a mother is the only way to guarantee her survival.

While publicly criticising their government, commanders engage in sexual relations with Jezebel's prostitutes. Their jobs at Jezebel's prevent them from being pregnant. Their only source of income was prostitution in the New World. A wide array of weird and quirky clothes has been proclaimed illegal by the government, and they are forced to wear them.

At one point, the Commander offers Jezebel a deal. He is planning on having sex with Offered secretly, out of sight of his wife. "I thought you would like it for a change" is all he will say if you ask him why he did this. He reacted this way because Gileadeans believed that sex is only for reproduction. Offered informs the Commander, "I know I should approach it with the seriousness it deserves." A passport, a crucial tool, or even my life may be in jeopardy.

Offered engages in sexual activity while in this posture. The 28 Commander, on the other hand, is impervious to her seductive charms. As a result, she cannot have sex with anyone but herself. In this scenario, the woman would be nothing more than a receptacle for the life that would be housed within her own body. In order to conceive, Offered and Serena Joy had a secret rendezvous with bodyguard Nick.

In the beginning, she does it to conceive. In contrast to him, she is enamoured and makes several attempts to meet him over the next few weeks. Regarding sex, "we make love as if we knew there will never be any more for either of us, with anybody, ever". Not only is her indifference to rules hypocritical, but she is having sex with someone who is not her Commander. When she cannot find a way out of her current circumstances, she has sexual encounters with other people. Weiss's friendship with Nick provides an exit, if not an escape, for her.

After being provided with the opportunity to leave Gilead, she declines to do so. A Handmaid member of the underground resistance rejects Glen's assistance. She no longer wants to run, but she has no choice. I want to look closely at Nick at this location Glen breaking up with her is a relief rather than a disappointment After her relationship with Nick, she has a dramatic change in her sex views (Atwood, 1985).

Offered and Nick meet in the dark at one point in the book. "Both of us shaking, way I would like." is viewed by her as an outspoken protest against tyrants. Serena has a problem with the Chinese rug's faded floral patterns. The participant with no prior

knowledge of the investigation. It would be similar to yelling or shooting someone; it would be like that.

Offered eventually succumbs to her fantasies and gives up the fight. As a kind of obedience, she engages in sex with Nick. It is out of a desire for security that she gives herself over to him. Dismantling hopes of equitable treatment between men and women, she made herself available to one. Gilead and their twisted beliefs will take her if she is willing to be used by males. George Orwell's work 1984 has a similar theme: the repression of sexual desire.

In Orwell's dystopian society, sex is used as a tool for reproduction. Junior Anti-Sex League is a chastity-promoting organisation for young people in the Inner Party. The government uses 29 different forms of hostility to cultivate a culture of dissatisfaction. Winston Smith, the book's protagonist, describes his coworker as "young and beautiful and sexless" throughout the novel (Orwell, 1984). Then, his rage is directed at the current enemy of the regime.

While making love requires much effort, it leaves you feeling happy and relaxed afterwards. If you're depressed, they will not be able to stand it. Every moment of the day, they want to make sure you are fired up and ready to go! All the clapping, yelling, and waving of flags is just disgusting sex. If you are content on the inside, the Two-Minute Hate, the Three-Year Plans, and the rest of their feces are useless. (Orwell, 1984, p.167). With fond memories of his marriage to Katherine still fresh in his mind, Winston sighs. She had been brainwashed by the authorities to believe that having sex was her duty as a member of the Party. Winston contemplated having a sexual encounter with her as the ceremony of freezing began.

2.3. Misogynistic Society as a Result of the Religious Fundamentalism

The Republic of Gilead's theocratic regime is founded on religious zealots known as the Sons of Jacob. The intricacies of how they appeared in Margaret Atwood's imagined realm are a mystery. Murderous attacks on elected officials and government officials' families show that they came to power via bloodshed. People who established Gileadan rule in the late nineteenth and early twentieth centuries were ideologically descended from early twentieth-century Christians. When the term "fundamentalists"

was coined, it referred to a conservative Protestant sect in the United States. It was a time when fundamentalists were "vigorously opposed" to "modernising Christian destiny" and "vehemently opposed" to "modernism's cultural advancements".

The rest of modern society scorned the original wave of extremists. They came back in the 1970s and began spreading their ideas across the country. As stated by Emerson and Hartman, fundamentalists want to recapture power and take the country back to the days of oppression, patriarchy, and intolerance that characterised the Middle Ages. From a modern, secular vantage point, they say this. When reading Margaret Atwood's novel, keep this fundamentalist viewpoint in mind.

The Republic of Gilead mimics mediaeval times, with a patriarchal dictatorship that oppresses its female citizens. Fundamentalists adhere to a rigid set of rules that dictate men's and women's roles in the home and society. Women have traditionally been assigned the roles of homemaker and mother by society. Those in positions of authority in the fundamentalist social order are all men. According to Atwood's narrative, this is a fact. Women are reduced to being child bearers, housekeepers, and wives.

On the other hand, men are given authority over the rest of society. Fundamentalists are likewise passionately against homosexuality in whatever form. Norms that have existed for a long time are extremely important and will stop at nothing to protect them.

Men determined to be homosexual in the Republic of Gilead face the death penalty for the same reasons. If they were discovered together, where would they have been found? Offered amazement as she studies the bodies of two guys who hang on the famed Wall. This looks like something out of a military barracks. It is difficult to express Gilead's traditional ideals directly threaten homosexuality. Because two males cannot have children, this form of sexual activity is illegal. Gilead authorities, on the other hand, are open to lesbian relationships. A lack of official interest in prostitution would corroborate this theory. They are only used for recreation. As long as they finish their work, it does not matter what they do in their spare time. Religious extremists are infamous for using violence to "see religion restored to its position at the centre of public consciousness. (Malak, 1987).

The official administration of the Gilead Republic uses force to maintain its dominance over society. The dictatorship's merciless march to power implies that the

adjustments would not have been permitted otherwise. However, after it became evident that the police, army, or whatever they were would open fire practically as soon as any of the marches began, the marches ended. Locals fought back against the brutal new regime.

Emerson and Hartman define nine features of fundamentalist organizations: selectivity, dualistic worldview, absolutism and inerrancy, millennialism and mechanism, elect membership, rigid borders, authoritarian organization, and behavioral standards. The majority of the qualities stated before are present in Atwood's book. A trait of fundamentalism most obvious in Margaret Atwood's writing is the author's predilection for exclusivity. The regime is willing to bend the truth to its will to maintain control. The Handmaids' use of tapes to listen to the Bible is the most visible indication of this. Despite being aware of the changes made to numerous Scripture verses, Offred is unable to back up her assertions due to the restrictions placed on her reading. Those destitute in spirit have a title to the Kingdom of heaven. The merciful are blessed. Good deeds come to those who wait. Silence is a blessing. If they had made something up, whether or not it was true and whether or not essential details were left out, there was no way for me to verify it. The line stating that the silent is blessed was not originally included in the Beatitudes. The dictatorship inserted this text to instil in the Handmaids a sense of the need to remain submissive to their authority. Another probable explanation for the silence is that women are not authorised to read or write. They have been deprived of practically all methods of contact and information. analyses the dualistic worldview as another trait of fundamentalist cults in her writings.

Emerson and Hartman claim that contradictory thought Believes the world is split into right and wrong, light and dark. The regime's treatment of those believed to be adversaries of the Republic of Gilead reflects this good vs evil duality. The Officers, the moniker given to the regime's elite commanders, are respected as moral and honourable. The authorities have a strict policy for dealing with disobedient citizens.

The official government uses a retroactive approach to penalise those who have violated the regime's norms in the past. Abortion doctors in the old United States of America were sentenced to death even though they had done nothing illegal. As a result of Atwood's novel, the fundamentalist belief in inerrancy is brought to the world. Assuming the Bible is inerrant is what the official government wants its citizens to do.

Women like the Handmaids of the Lord are not provided anaesthetic during labour because biblical teachings claim, "I will much double thy suffering and thy conception; in sorrow, you shall bear children" (Atwood,2017 p. 114).

The biblical story of Rachel, Jacob's wife, who envied her sister, serves as the foundation for the entire authoritarian regime. For her inability to conceive children, Rachel begs Jacob, "Give me children, or I shall die" (Gen. 30.1; Gen. 30.2). Jacob argues that it is not his responsibility that she cannot have kids. With him, Rachel urges him to sleep with her slave girl Bilhah. "I will be a mother, too, if she gives birth on my knees as I sleep next to her."

Gilead's administration used the Bible to bolster its Christian principles. Their message is that childbirth is a sacred responsibility the Handmaids must undertake for the sake of the Kingdom. However, the regime's interpretation of the Bible is literal, and the Handmaids will perish if they do not bear children. The persons in charge of such regimes have been chosen to conserve sacred tradition according to the chosen membership thesis of fundamentalism.

It is no secret that the Commanders in the Republic of Gilead are looking for anyone who might threaten the dictatorship, including scientists, doctors, and feminist revolutionaries. In a similar way, the Lord chooses His Handmaids. These women's healthy ovaries suggest that they could be able to bear children. Those subject to the totalitarian rule are distinguished from those who are not. Loyalists to the regime are feted and rewarded. One can become an Angel by following rules rather than ignoring them.

Those who criticise the system or do not obey its harsh limits will suffer punishment. The reader realises that no one is safe from the consequences of their actions in this novel. A Salvaging or public execution in which a Wife was executed is recounted by Offred. Attempting to flee, cheating, or murdering the Handmaid might all be deemed offences for a Wife. In contrast to the regime, the Commanders operate under different rules.

Many of the dictatorship's stringent rules do not apply to them because of their social standing. Lastly, Atwood's authoritarian theocracy is similar to fundamentalist Christianity regarding behavioural limitations. Each of these ideas has its own set of "rules governing acceptable conduct, including but not limited to speech, dress, and sexuality," "restrictions on what can be consumed," and "limits on how many children

one can have. In Gilead, a particular way of dressing, acting, and all residents demand speaking. There is no personal freedom in such a society because everything is regulated.

2.4. Language: Means of Oppression and Act of Rebellion

The official government utilises a retroactive technique to penalise those who have previously breached the regime's norms. Although they had done nothing wrong, former the United States of America abortion doctors were put to death. As a result of her writings, fundamentalists worldwide are more likely to hold the conviction in inerrancy that Atwood holds. Assuming the Bible is inerrant is what the official government wants its citizens to do. Women like the Handmaids of the Lord are not administered anaesthesia during birth because biblical teachings declare, "I will greatly enhance thy agony and thy conception; in sorrow, you shall carry children.

The totalitarian state is based on Rachel's biblical narrative of envying her sister's inability to bear children. If you do not give me children, I will die," Rachel pleads with Jacob. As much as Jacob protests that it is not his fault, they cannot have children together, Rachael coerces him into having sex with her slave girl Bilhah. I will be a mother, too, if she gives birth on my knees as I sleep next to her is alluded to here.

It is through the Bible that Gilead's leadership maintains a firm grasp on its Christian values. In their view, giving birth to a child is a sacred duty that the Handmaids must do to further the Kingdom's goals. However, the regime's interpretation of the Bible is literal, and the Handmaids will perish if they do not bear children. Fundamentalists believe that the leaders of these governments have been hand-picked to ensure the preservation of sacred traditions (Sargent ,1983).

Therefore, it is clear that the Government of Gilead has been able to establish and perpetuate itself due to the lack of language and freedom of expression. People are afraid to be honest with one another or even with themselves. The way this culture has perverted language to further its dehumanizing objectives is more unsettling. Examples of terms that victimize and diminish what is being stated so that emotion, remorse, and responsibility are taken from the circumstances can be found all throughout the text. The way people are classified and how they refer to themselves in this culture provide the clearest illustration of this language's dehumanizing effects. No one addresses

handmaids by their "fonner" names. Instead, the title of a handmaid is a combination of the possessive preposition Offred, Ofglen, or OfwaiTen are the first names of her current commander or owner, rendering her nothing more than a nameless "lost person." Offred is an "everywoman" since she doesn't know her name; everything that happens to her might occur to any of us.

Gilead's use of names contrasts sharply with some feminist and open-ended utopia's use of names. In these civilizations, first names are acquired; there are no surnames. All of these cultures, including Gilead, place a high value on names because they affect how people view themselves. "I need my name said and to be held... In areas that I am not now respected, I wish to be. I aspire to be more than just useful. I once again I reiterate my prior name, recollect my former abilities and how others perceived me.

Everything in Atwood's writing appears to have two functions. Both strength and weakness can be seen in sexuality; in motherhood, Mirrors show discovery and distortion; voyages show movement and captivity; flowers indicate life and sterility; the senses, fulfillment and denial. So, it's not It is unexpected that language must have multiple functions in Gileadean community. Although this totalitarian regime has done everything it can to restrict and even ban words (Davey, 1984).

3. REPRESENTING INDIAN ICGS IN THE HOUSE OF HIDDEN MOTHERS

3.1. ICGS in India

Delhi and Mumbai have purposefully positioned themselves as two of the world's top travel destinations, in line with India's ongoing branding and marketing as a global service provider. These two marketing activities are a perfect fit for India's burgeoning medical and healthcare tourism industry. In India's southern states, places once associated with elephants, snake charmers, and slum life are now being hailed as the centre of medical infrastructure and technology innovation for the Global North at affordable pricing for the Global South. Luxurious hospitals, also marketed as exotic getaways for the wealthy, offer world-class medical care at reduced costs. Many private hospitals in India have theatres on campus and personal concierge services in an attempt to entice tourists from around the world" (Matsangou, 2015).

In order to receive high-tech medical care, medical tourism has been coined by travel companies and the media as a phrase to describe this rapidly rising trend that is becoming increasingly popular. As a result of lower-cost flights, improved internet connectivity, and lower-cost high-tech super-speciality medical treatments in developing countries, those who can afford it can take advantage of it. Formal interactions and communication are replaced with more informal ones in this practice. Medical tourists, both foreign and domestic, can take advantage of low-cost flights, more affordable Internet connectivity, and more affordable high-tech specialised medical procedures in underdeveloped countries .

Commercial surrogacy is one of the medical practices that flourished in India and attracted the attention of a large scale of infertile individuals around the world. The term "surrogacy" has alternatively been referred to as "gestational carrier contract/agreement" and "pregnancy contract," both of which might be seen as insulting to the women who participate in the practice. Women willing to bear infants for infertile couples are known as surrogate moms. As a result of the fact that women in India are not permitted to utilise their gametes to have children, they are sometimes referred to as gestational moms. Many other names have been used to refer to surrogate moms, including birth mothers,

gestational carriers, surrogates, and contract mothers. I would want to use this language since it is common for women in India who participate in surrogacy to refer to themselves as surrogate moms. Surrogate mothers worldwide are flocking to India to take advantage of the country's burgeoning medical tourism industry. ICGS (International Capital Market Groups of Surrogacy) clinics, as a case in point, use business process outsourcing (BPO) to procure surrogates and to offer the services of highly-trained clinicians and world-class infrastructure .

Value-added services provided by these ICGS clinics combine the advantages of tourism with high-quality service, technical innovation, global competency, and a product that their clients cannot generate without outsourcing, all in Neoliberalism. As recently as 2002, ICGS had a turnover of \$2.33 billion annually in India. (Reddy and Qadeer, 2010). A third of India's commercial surrogacy infants were developed for international intended parents, even though ICGS was a relative novelty in medical tourism and could only be made viable by significant improvements in artificial reproductive technology (ART) (Harrison, 2014). As a result of its low pricing and lack of regulation, Western commissioning parents, particularly those from Britain and America, were enamoured with the service, even though it was an unregulated industry that mistreated its Indian surrogates .

According to a June 2018 report by Sonali Kusum. "There is no government or administrative oversight or monitoring authority to control the practice of IVF (in-vitro fertilisation). In India, the personal engagement of women from different socioeconomic levels is rare; commercial surrogacy is one such exceptional event. "underprivileged women for surrogacy and misinformed young women for [the] collecting of ova" are employed by ART providers, according to (Reddy and Qadeer, 2010, p. 74). Actors in the Global North and India are turning wombs in the Global South into a bio-commodity as part of an Indian policy of commercial slavery. Indian commercial slavery has been depicted in various media, including books, documentaries, and films, as well as personal blogs and internet adverts. The public's impression is heavily influenced by popular media's emotional and sanctimonious tone and commercial imagery. When it comes to surrogate moms, Anandita Majumdar's *Doosri Dulhan* and *Chori Chori Chupke Chupke* show them as "fallen women" (ibid: 81). When it comes to altruistic surrogacies, Gulzar's *Filhaal* and Bahl's *Janani* both explored important notions about kinship and family formation in their narratives," he writes in the *New York Times* .

Indian commercial surrogacy is now banned except for Indian infertile couples who have been married for at least five years and whose surrogate must be a "close relative" who is married and has a child, as long as the surrogate is a "near relative". Using the lens of postcolonial-feminist theory, more light can be shed on how Indian commercial surrogacy is depicted. It can offer a fresh perspective on ICGS research concentrating on intended parents of planned children and Indian surrogacy. The *House of Hidden Mothers* by Meera Syal serves as the basis for this study's examination of postcolonial feminist ideas on surrogacy. ICGS has been extensively studied at the academic level to this day from a variety of disciplinary perspectives. Many academic fields are involved in the discussion of labour exploitation, including legal and moral justice scholars who are interested in the legal, moral, and political ramifications of the surrogacy industry, as well as philosophers and cultural studies scholars who are concerned with new family structures, the redefinition of parenthood, the rhetoric of choice, and the re-imagination of the family .

It is only fair to include socialist and Marxist economic theories in this discussion of globalisation's economics because of the role played by technological medical advancements, unequal global power, and easy transnational exchange of information, money, commodities, and medical facilities. Bailey (2011), Jaiswal (2012), Krollokke and Pant (2012), Fixmer-Ortiz (2013), Pande (2014), Rudrappa (2015), Deomampo (2016), Qadeer and Arathi (2016) are a few examples of authors who have written on this topic.

The postcolonial perspective is largely ignored when it comes to the intersectionality and cross-axes of academic discussions of Indian ICGS. In postcolonial terms, ICGS was a form of neocolonial neo-outsourcing by outsourcing risky and unsavoury work to the periphery without adequate compensation or access to legal recourse. It is possible to deconstruct and analyse what is basically (even though widely recognised as such) a neo-imperial, neocolonial practice resulting from a legacy of unequal power relations between the Global North and the Global South. This is done by employing postcolonial analytical tools like subalternity, orientalism, and re-orientalism. In the postcolonial, which Clifford described as "sites of current struggle and imagined futures," he claims that "real but incomplete ruptures with past structures of domination" are highlighted. In postcolonial theory, which emphasises "imagined futures," an intentional discourse (Marxist, feminist, or environmentalist) with an

intended object should be visible. Postcolonialism is often about unfinished business, the ongoing projection of past conflicts into the present, and the persistence of historical memory that drives a desire to change the present. New social and political contexts constantly reimagine the postcolonial, making it here to stay (Young, 2005).

In the context of post-imperial, postcolonial melancholy, discourses that claim certain groups of people need rescuing (or civilising) or are exploitable are still being examined (Gilroy, 2005). There is a constant need for new critical perspectives to counteract what Young calls the "continuing projection of the experience of past conflicts into the past". A cultural critique and postcolonial theory have much to offer when dissecting the colonial legacies that still influence contemporary civic engagement efforts.

This rise in ICGS is partly due to the unrestrained privatisation of technologies and services and to the increasing urbanisation of health care and industrial sectors in India. However, increasing inequality between urban elites and the rest of society is a worldwide phenomenon. The colonial practices of ICGS were rife with social exclusion and geographic exclusion. Tough and Vora (2014) write that biomedical science "can be colonising in spaces that are not recognised as colonial" and that this is a problem. Surrogacy in India has raised ethical concerns because of the power imbalances between commissioning parents and surrogates. Women in lower-income households are exploited because of systemic bio-political imbalances and cultural misunderstandings. Because of an understanding of the woman's body as a "child-producing factory," families in India may even coerce women into surrogacy through biological (womb) outsourcing. Since academic studies have attempted to investigate their conditions, Indian surrogate mothers are underrepresented in popular depictions of the ICGS. This effectively places the Indian surrogate mothers in a position of subordination .

3.2. Postcolonial-feminist View of Indian Commercial Surrogacy

With their anxieties and requirements, the intended moms drive surrogacy contracts, according to Gita Aravamu (2014). Syal's story allows us to explore how the ICGS has been viewed both in India and the West and its effects on its members and active actors, not just legally but culturally. This section investigates how Indian ICGS is viewed and represented both in India and worldwide, analytically and conceptually

Postcolonial feminists criticise the universalisation of women internationally for applying Western norms of liberation to all women and defining non-western women of colour as the "other." This universalisation of women is a central tenet of postcolonial feminist theory. Nevertheless, this postcolonial conundrum led to postcolonial anxiety that resorted to pluralism and fractured women into smaller identity groupings. This was the effect of postcolonial worry. This chapter investigates the postcolonial contradiction and anxiety present in the lives of persons participating in transnational mobility from the "one-third world" who are accessing surrogacy in the "two-thirds world".

Women in India often turn to surrogacy to improve their economic circumstances because the value of their body parts is higher than that of males. It is impossible to have "liberty" as the option to choose between "poor" and surrogacy. Intended parents had fled their native country because of the more stringent restrictions regarding surrogacy that were in place there. They had travelled to India hoping to find procedural simplicity, fewer rights for surrogate mothers, and more control over the surrogacy process. These reasons given by prospective parents are by their very nature exploitative. The experience of intended parents and the surrogacy markets reveals that neither the imperial Global North-South patterns nor the re-oriental South-South patterns can adequately describe the holistic phenomenon of surrogacy in India. Rather, it is the combination of these patterns that best captures the situation's complexities.

Surrogacy practices have also revealed the violation of women's bodies that is common in both the Global North and the Global South. Surrogacy practices have also revealed the classist, sexist, and racist elements and violation of women's bodies that are common in both the Global North and the Global South; however, some academics and feminists fail to note these bridging factors. Therefore, there is a need for global feminists to ally based on a reproductive justice framework that aims to reduce forms of inequality that cross-cut class, race, gender, sexuality, disability, age, and immigration status in the critique of practices that exploit a such vulnerability. This alliance should aim to reduce forms of inequality that transect class, race, gender, sexuality, age, and immigration status.

A threefold alienation from their bodies, an alienation from the rest of the world, and an estrangement from the children they gave birth to resulted from surrogate contracts entered into by Indian women with constricted educational and employment

options. These women were also alienated from the babies they had given birth to. A framework for analysing stratified reproduction in the context of surrogacy in India shows that some people get reproductive power at the expense of other women's health and even lives. The framework for reproductive rights is not good enough to understand this stratification. Scholars and activists have written much about women's agency and broader social empowerment from various critical perspectives, especially considering the structural inequalities and social injustice in the commercial markets of reproductive labour, babies, and bodies. The practice of commercial surrogacy illuminates how relations of dominance and exploitation in the labour organisation are both a result and an authorisation of an ethical subjection that is inherent in the unfolding of gender, sexual, and racial diversity. Such an accounting reveals the ontological status of the work. It is so abundantly obvious that the ontological foundation of difference, more specifically gender, sexual, and racial difference, facilitates the continuation of subordination in the global organisation of labour and its growth. This is especially true regarding racial, sexual, and gender differences. As long as we refuse to embrace variety for what it is, every effort at justice or freedom will continue to be problematically inadequate.

Between the early and middle parts of the 20th century, postcolonial authorities were actively involved in the production of a demographic discourse concerned with establishing a "fit" society and "public health." This discussion centred on a concern about the role that poverty plays, both as a cause and a consequence of population expansion. The concept of "tragic Indian motherhood" (Matsangou, 2015), in which young mothers in India are subjected to high rates of maternal and infant mortality as a result of early marriage and frequent births, assumed a particularly significant role in the mobilisation of calls for increased education about reproductive health. However, the postcolonial authority was reluctant to publicly establish family planning techniques or assist in population control, claiming worries about religious and cultural differences as their justification. Over the years, governmental programs of familial planning have taken different directions. These programs saw the poor as fundamentally different from other people. This difference is first described as a religious and cultural difference and then as general backwardness, all indicating a lack of scientific rationality. In India, mostly poor women are chosen to be surrogates. They must be between 21 and 35 years old, married, and already have children. They have to show that their pregnancies went

smoothly and that they have not used drugs in the past year. Since the surrogacy market is still fairly new, the ethical questions it raises are still being looked at all the time.

Themes of surrogacy, corruption, family strife, gender oppression, and ageing processes have provoked arguments regarding the novel's literary worth. By reading Syal's novel from this vantage point, one can respond to these views. To make a kid via surrogate motherhood, an Asian British couple from London named Shyama and Todd travel to India appears in Syal's *The House of Hidden Mothers*. The book "continues to struggle to weave its narrative and thematic strands with satisfactory elegance into the complicated tapestry" and is "a cautionary fable about inter-racial surrogacy and late parenthood." that the story "longs to weave" (Beckerman, 2015). Mala, a surrogate mother, keeps her child and gets Todd's affection; therefore, the story has no negative consequences. SoCal's novel examines surrogacy from many perspectives, including the surrogate mother and the intended parents, the physicians who conduct the process, and close family and friends who watch it. Surrogacy is a hot topic in both countries right now.

3.3. Representing Cross-Border Surrogacy in Syal's "the House of Hidden Mothers".

International surrogacy, sometimes known as "cross-border" surrogacy, is another name for what is sometimes referred to as "cross-border" surrogacy. The topic of "hidden mothers" is delicate in the UK and India. Over 95% of the estimated 1,000–2,000 children delivered via surrogates for UK-based IPs each year, according to MP Jessica Lee, were born outside of the country. (Horsey, 2015, p. 13).

Meera Syal's *The House of Hidden Mothers* deftly deals with a difficult subject engagingly. It tackles themes such as sexual assault and gender discrimination. Compared to India, the U.K. has a tough time achieving equality for women. The novel of Syal challenges the nave image of Indian surrogate mothers as passive victims of western economic demands and also brings into question the ethics of reproductive outsourcing.

The protagonist of Syal's book is a 44-year-old British-Indian woman named Shyama. Her husband abandoned her when her daughter, who is now 19 years old, was

still a tiny child, and she now lives next door to her elderly parents. She has, however, finally discovered happiness with Toby, a younger man. She and Toby have not been successful in conceiving the kid they desire. Shyama is informed at the beginning of the book that she cannot have a kid and cannot carry one either at a pricey Harley Street consulting room. Mala, a young married woman in rural India, hears from her neighbour who just got rich that she can get rich through surrogacy. This is how Shyama and Mala's lives move inexorably toward each other. With her trademark humour, Syal deftly responds to Shyama's extreme pessimism about ageing and envy of other people's youth: "In an age where you could redefine ageing and cougar your way around town with a wrinkle-free smile, inside you were not as old as you felt, but as old as you were." The descriptions of generational conflict are also very depressing. As much as Shyama wants to live a different life than her parents, Tara finds it difficult to live up to her mother's standards: "It was like a twisted game of Generational Top Trumps, where any experience or complaint she might have was dwarfed and dismissed just because her mother had gotten there before her and suffered so much." (Syal, 2015).

Syal's first work *Anita and Me*, were published in 1996. An ex-mining hamlet in the north of England is the setting for the story of Meena, a little girl who grows up in an imaginary town. It was shortlisted for the Guardian Fiction Prize and the Betty Trask Award. A three-year follow-up on the lives of three Punjabi immigrant daughters whose disobedient adolescence "threatens to undermine the meticulously preserved Indian culture that their parents had ironically abandoned and then strived to recreate to establish a better life for their children" (Campbell Hall, 2009). When they accept their roots and culture, they grow from defiant teenagers who are ashamed of their parents and culture to adults .

Syal questions Mala's decision to accept the embryo that would grow into a child that would be half Mala's, half Toby's and all of Dr. Passi's creation regarding the novel's ending, Mala is both a genetic mother and a gestational one, establishing her motherhood's genetic rights and her relationship with her child and the father. The author examines surrogacy as a neocolonial practice that turns Indian women's bodies into sites of reproductive exploitation to address ethical concerns about the practice. In the end, this was a commercial transaction. It was made possible and promoted by using incentives such as money. All successful trading relies on supply and demand. Affluent women in several nations west of Poland could not have children, whereas infertile

impoverished women in India predominated. Outsourcing the birth of a new human being and the subsequent financial independence of a woman is an obvious next step for companies that have already begun moving their call centres to the rising sun. Surely, all parties came out ahead.

India's surrogacy market is described as a sort of outsourced reproductive service like outsourcing call centres in India, pointing to surrogacy as a demand/supply-driven service where couples with (financial) power choose the best available supplier, similarly to global corporations. The Baby M case in North America in the late 1980s, which attracted considerable media coverage, first brought the legal and social difficulties associated with surrogacy to the public's notice. "Poor women were taken advantage of via surrogacy, which pushed them to sign contracts they would later regret," asserted critics of the practice. Moreover, critics argued that surrogacy devalued infants and mothers by treating them as commodities and women's bodies as reproductive factories. " (Scott, 2009). Infertile couples are increasingly turning to transnational reproduction to have a family because of the increased freedom of people and capital, the dissolution of national borders, and the increased global mobility of consumers. New marketplaces such as this raise questions about globalisation's benefits and warn that "activities made in the name of globalisation, but they are not those of integration and development," according to the Indian Research Unit for Political Economy.

In contrast, "encroachment and appropriation" occur because of its "superior medical infrastructure," India suffers the most from globalisation's effects on surrogate motherhood. Due to an increase in so-called "fertility tourists," more clinics and medical tourism firms are offering surrogacy treatments and other "packages of services with a bonus of sun, sand and sea or other vacation attractions" (Gupta, 2012)

Clinics affiliated with the House of Hidden Mothers employ a number of marketing strategies, including a video explanation of Shyama and Todd's favourite clinic.

An Indian woman's face appeared on the screen when the music abruptly stopped. As a former consultant obstetrician at one of Delhi's most prestigious private hospitals, Dr. Passi has a wealth of experience in the field. She had to resign from her prior position in order to launch Pass: Clinic. "Everyone involved, from the couples who

want a child to the woman carrying it, will be affected for the rest of their lives. Our surrogate mothers can improve their lives for themselves and their children because of their fees .

Dr. Passi's calming voice and soothing music in the clinic's advertising video make it clear that they are open to commercial promotion. According to some critics, this new "white man's burden" of surrogacy fees may be based on Orientalist nostalgia and patronising references to the advantages of surrogacy for Indian women. It has been said that becoming a surrogate mother is life-altering. Surrogacy has been a common experience for the four women in Dr Passi's book.

Nearly every woman was there in secrecy, just their husbands understanding the truth about their confinement", even though the gestational homes that provide surrogacy services are in the middle of huge urban areas (Syal, 2015). While working at the clinic's gestational and birthing factories, where children are born, and women's commodified bodies are protected, Shyama experiences a sense of displacement. "When I stood outside the living doll's house, I felt like I was in a miniature version of the feminine world. A scenario came to me where she could open the entire facade like a door and discover each lady incubating inside. Nevertheless, Shyama has a strong emotional connection to the United Kingdom, although she is a second-generation British Indian lady.

Surrogacy is illegal in India, as Priya, Shyama's friend, discovers when she investigates the clinic in Syal's book "In India, surrogacy is almost unregulated. This is why the price is currently so low. As a result, clinics have different approaches because there are no set standards. It was their well-established and organised business that influenced my decision India's "Draft Assisted Reproductive Technology Regulation Bill and Rules" has not yet regulated surrogate motherhood. In response to the demands of feminist groups, the Indian Council of Medical Research published the drafting on its website. However, some argue that this regulation will not be able to control the surrogacy market.

In order to protect the interests of technology providers, the Draft Bill focuses on current practices. Surrogates and egg donors, for example, are not fully safeguarded by this law since their rights and health are not sufficiently protected. The bill also encourages medical treatment for female reproductive health issues in India. In the

House of Hidden Mothers, Dr. Passi's booming business and how this measure may harm it are mentioned. "In India, the world's largest democracy, which is recognised for its tolerance and variety, the parental doors were open to everyone." both Sharma and Sarojini. Even nevertheless, it appeared as though everything was about to change." (Syal, 2015)

According to the study, surrogacy legislation in the United Kingdom should be revised to recognise the value of surrogacy as a way to start a family while simultaneously safeguarding and promoting the practice's altruistic nature. For more than 30 years, the Surrogacy Arrangements Act 1985 (updated by the 1990 Act) has attempted to document many sources, including government agencies and non-governmental organisations, to make policy recommendations. With Horsey, a coworker.

The novel's mixed reception may be due to Syal's reluctance to oppose commercial surrogacy in India publicly. India's surrogate moms are seen as defenceless victims in Western popular culture. Their image defies gender stereotypes as strong-willed women who choose surrogacy. An example is Mala, Todd's surrogate mother in *The House of Hidden Mothers*, who ends up wooing Todd and assuming Shyama's position in Todd's family in an almost fairytale-like twist. In the novel's epilogue, Shyama describes Mala's arrival as "an explosion of colour in the otherwise gloomy countryside" in which she lives happily with the kid who should have been hers. This unique flower looks to thrive despite its difficult conditions" (Syal, 2015, p. 417) .

A story about the connections between India and the United Kingdom would not be complete without Mala's saree, a perfect emblem of her Indian ancestry. Women are exploited throughout the story in every scene, not only in the core conflict but also in situations illustrating the similar hardships faced by British and Indian women. As long as the oppression of women in India is not completely equated to the oppression of women in the U.K., this paper should not fall into a Eurocentric reading of the novel. Since it is "a full investigation of women's predicament in the affluent and poor worlds," as one literary reviewer called it in their introduction to the article, I strongly recommend reading it. (Alibhai-Brown, 2015). This is why *The House of Hidden Mothers* strikes me as a literary endeavour to close the gap between "poor and disempowered" Indian women and "rich and powerful" British mothers, a gap created by the West. Women's

bodies are discussed both overtly and implicitly throughout the book, which deals with issues of gender representation and how they are seen and represented in the United Kingdom. The story touches on several important issues, including the idea of beauty standards, ageing, and sexual assault.

3.4. Female Bodies Under Abuse

Shyama and Lydia, and Priya, her closest colleagues, are adjusting to the fact that they are ageing. Despite their status as well-off, educated women in their "prime years," when their children have grown up and their husbands have "mellowed," the novel opens with the description: "women d'un certain âge... maturing like fine wine or expensive cheese." (Syal, 2015) The three struggles with body acceptance and avoiding succumbing to Western beauty ideals. Nobody is shocked that Shyama owns a beauty parlour where female clients have cosmetic operations, not for their benefit but to impress their partners and conform to social expectations. How much am I worth to someone who has not seen me in a long while? Is it for my good? It is hard to justify the expense of apricot cleanser and manicures when I am so happy to put my face in the mud when my boyfriend walks in. When Priya gave birth to her two children via collective Caesareans, she lied about her true reasons for doing so: "Shyama suspected that the real emergency had been Priya's panic at the thought of having her vaginal cavity as big as a bucket." (Wolf, 2002). It should have been noted on her application that she is a Punjabi Princess .

In Lydia's case, the socially enforced restrictions on the female body, which Shyama praises and links to the fact that "she had never survived the devastating car accident of childbirth," are to blame for Lydia's lack of children, as well as Priya's (73). Further evidence of the constant scrutiny and pressures women face is provided by Shyama's feelings of failure stemming from her regret that "she had ended up not giving birth naturally. Her NCT teacher congratulated all the mothers who had managed to squeeze their babies out without medical intervention (86). (86). Concerning women's unproductive roles, this control on every aspect of their feminine bodies is particularly pronounced.

The "textuality" of the body, the subtle and direct ways in which women's bodies are continuously "inscribed with meanings", of the subtle and direct ways in which a

message inscribed on a male and female body does not always or even usually mean the same thing or result in the same text is a constant reminder of Syal's novel. As a result, *The House of Hidden Mothers* can be referred to as a work that traces, examines, and resists the oppression of women. The novel argues that "women are more impacted by agism than males" by describing Shyama's clients and acquaintances' ineffective attempts to fight the passage of time. Shyama's salon becomes a metaphor for ageing as a decline that must be feared and countered. Through "descriptions of the ageing body as a fragile, leaky, and boundless body and claims that old life is distinguished by non-productivity and increasing inactivity and dependency," "ageing is framed as a loss or a deprivation," according to the authors .

When Lydia made light of the fact that they were about to enter the "powerful matriarchal elder, the badly behaved granny, take your pick" phase of their lives, the audience laughed. A refusal to acknowledge her ageing (Syal, 2015) can be interpreted as such. According to the novel, "no one had to go through a real menopause nowadays." Even if you did not care about it, you could take the fertility-inducing drugs and dress like a chicken long after the eggs had long since left the nest. However, to counter the loss that is associated with ageing menopausal female bodies, which are "linked not only to the loss of reproductive capacity but also to the assumed loss of sexual desire," Shyama is making a desperate effort to become a mother and present herself to the world as still productive and young." (Sandberg, 2013). According to Sandberg's writing, gender oppression in Shyama's maternity search is portrayed as a subtler form of oppression than that experienced by underprivileged Indian women forced to use surrogates. This is just one more instance of subjugation where women's bodies are alienated and re/constructed to meet the needs of patriarchal capitalism.

The physical violence experienced by women in India and the United Kingdom, including those who give in to beauty ideals, go through emotionally and physically draining fertility treatments, and are objectified as wombs, commodities to be purchased in a capitalist mode of production in a globalized economy, is a central theme of the novel's sexual abuse incidents. a friend of Tara's sexually abused her in England, a blatant illustration of gender inequality in both India and the U.K. Her documentary was on the New Delhi-based women's rights organisation Shakti when she was attacked while making it. (Syal, 2015). "Tara's trip was a form of punishment." If she retaliated against someone else who had abused her in some other way, she could purify herself".

An Indian woman known as "India's Daughter," Nirbhaya, was brutally gang-raped on a New Delhi bus on December 16, 2012, and died in Singapore on December 29, 2012, as a result of the repeated references to the sexual abuse of women in India and the United Kingdom.

Mala claims that surrogacy screening and a bus sexual assault are not arbitrary comparisons. Mala sat up in her examination chair and clenched her teeth as she watched the doctor woman put on a pair of thin latex gloves. That is when she figured out that those fingers were piercing her from the inside. Even though she was wearing a shirt and jeans, the pincer-finger pinches cut through her garments and flesh. Would not taking a crowded bus to town be even worse? There was nothing Mala had not seen the last time around when she went out to buy some barfi for Pogle sahib's new baby grandson. As soon as she heard the group of men surrounding her scream, she turned to face them. (Syal, 2015).

In addition, Dr Passi, a female physician who makes money by taking advantage of other women, exhibits no remorse or concern for her part in her colleagues' oppression of women. She does this because she "sees the surrogates almost as an alien race, their lack of education and opportunities, and their diminishes" in her work. A list of possible surrogate mothers is presented to Shyama by Dr. Passi. What does "browse" mean in this conversation? Inquiring minds want to know if the mall is in our future. Yup. Checking the Graduate Only box in the Indian Donor section makes you both a fascist and a realist. As of 2015. Shyama worries that her old lefty college friends will be offended by her return to India as a fertility tourist. He wants to replicate British imperialism's oppression of Indians on Indian soil as a neo-colonial agent. Is she still the imperial memsahib at this point? A generous giver who spreads happiness or a scheming trader who makes money by feigning a smile. Syal uses Tara's point of view on her mother's decision to exonerate Shyama to provide a nuanced description of intended western mothers. In response, Tara snarled in rage. To satisfy the whims of a single individual. To prevent Toby from leaving her for someone younger, Mum is doing this not because she wants another child. Her words cast doubt on the notion that Western mothers who use surrogacy are doing so because of their oppressive cultural expectations about motherhood and the role surrogacy plays in fulfilling those expectations.

Shyama cannot have children with Toby throughout the novel because of her age. According to her male doctor, Mr. Lalani, her womb is "inhospitable" from the get-go (Syal, 2015). As a result, the reader's preconceptions about surrogate mothers are challenged by this description of Shyama as a subjectless being. As a result, both men in the medical community and men in the medical field see women as nothing more than vessels. According to Iris Marion Young, pregnancy is not hers to have. As a woman, you have to take care of yourself during pregnancy, but you can also look at it as an objective process that scientists can study. Alternatively, the woman may view it as a "condition in which she must care for herself". Because Shyama is a hostile container, the woman who cannot take it anymore is objectified in this scene. Due to Mala's objectification, this decentering of the subjectivities of both women is possible. She is the one they turn to in order to "produce their child."

The premiere of *The House of Hidden Mothers* in a London fertility clinic immediately dispels preconceived notions about India and the U.K. Smell is "woody and expensive" and "blended with an intimate scent," Shyama, who notices the woman ahead of her in the clinic, says. She describes the smell as "the familiar one of desperation". A helpless woman connects Shyama's futile efforts to become a father and Mala's desperate attempts to flee India. She can leave India by pretending to be a woman who has been abused in India. Shyama's depiction of the receptionist further ties the book to its setting in the United Kingdom, encouraging readers to reevaluate their preconceived notions of East versus West. On closer inspection, Shyama discovered that the Hindu symbol for "Om" had been engraved on the silver discs in her jewellery. Shyama took a split second to consider his options before saying anything about the costumes. The Indian poor, unlike Miss Cupcake, are willing to share their last piece of chapatti with you, even though Shyama is a non-native Indian. How do people who live in filth appear to be happy? (Syal, 2015).

According to surrogate mothers in rural India, their husbands' increased respect for them as valuable breadwinners and financial rewards from the intended parents make the experience life-changing. When Seema reappeared in the city months after her initial disappearance, she was dressed in a new outfit and still had price stickers on the soles of her shoes. Mala's story starts with her watching a refrigerator delivery to the village. And so is everyone else. Seema, the woman who will get this expensive gift, just had a brick house with a real roof built. She got some money, and everyone in the village is

wondering where it came from. This is also different from Mala, whose dad died before she got married. When Ram told Mala, whose father had died and left her with a widowed mother and an unmarried sister, that he would help her, she did not feel like she could complain. He was going to marry her even though she had almost no dowry. She only had a wooden trunk full of used saris and stainless-steel pans. Six months later, the trunk was empty except for the one coconut that had not been broken at the wedding. It was lying at the bottom of the trunk, sticking out of an old tablecloth like the wrinkled brown head of a long-dead baby. Mala loses her first baby, and when Ram becomes friends with Seema's husband at the same time, he stops having sex with her, she decides to find out what happened to Seema during the time she was away from the village and came back looking like she had left something of herself behind as if the city had nibbled softly on her fat corners and swallowed up everything about her that was fat and free.

In the *House of Hidden Mothers*, Syal talks about many things, like surrogacy, relationships between people of different ages, relationships between people of different races, property, families, mother-daughter relationships, teenage friendships, class, privilege, and friendships between women. Some of the most valuable items began arriving " (Syal, 2015). As depicted in *The House of Hidden Mothers*, accepting surrogacy provides significant financial advantages. Even though surrogate mothers cannot have children of their own, they can still buy "tip-top luxury silver fridge that got tongues wagging again... in the village," for example. According to what Mala recalls of the situation, "Mala could see that something of Seema's original self-had been swallowed up by the city as if the city had nibbled softly at her plump corners and everything fat and free about her had been swallowed". In order to meet the capitalist needs of intended western parents, Seema's freedom has been snatched from her.

On the other hand, Syal's work contests that Indian surrogate mothers are helpless objects of Western capitalist demands. "Third-world" female *The House of Hidden Mothers* introduces Mala, a surrogate mother who continuously questions her status as an oppressed woman. It is not Mala's job to be a resourceful woman who can play the role imposed on her to her advantage from the outset of the story. A decision to use surrogacy is made by Ram, who then forces Mala to pose with Seema's children as if they were their own: Mala's husband. "It was not until he made Mala take the picture that Mala discovered Ram's plan. He forced her to stand outside their house while he

talked on a borrowed cell phone with the help of Pogle Sahib's son and the little chicken faces of Seema's children peering out from under her wings " (Syal, 2015, p.158). As evidence of her alleged prior motherhood, the photograph serves: It is an opportunity that Mala can seize by joking, "And I look like a mom. Both of them manipulate Mala's age in order to create a false narrative of parental responsibility.

On the other hand, Mala displays the same qualities that her husband does not: courage, balance, and wit. She could have been as young as seventeen when she gave birth to Seema's first child. Although she was more nervous, Ram's leg jiggled under the desk: "enable, be a man and face her head on; what can she do to prove her innocence to you? Mala's kick caught his ankle". In the eyes of the public, our origins are a mystery, but she relies on us to generate revenue. (Syal, 2015).

A statement like "She Dr Passi's needs us to make money for her" indicates Mala's importance in the retail chain to Dr. Passi according to her, Mala's inner strength is reinforced by how she treats her husband once she becomes pregnant with Toby's child. "Fear was the only feeling she had, which surprised her. The sun-kissed and hardworking husband is looking at his wife while she is aware that he would never know her. "Mala then assumes the victim's position and persuades Toby and Shyama that Ram is abusive toward her. This tells us what happened next. "She claims Ram did not mean to hit her. It was unclear if he had even accomplished the task in the first place when it came down to it. even though he had his hand in the air, Mala's screams were so loud that the red-haired woman and her blond chamcha had to rush to her aid. "white men seeking to save brown women from brown men", which Syal also incorporates into her narrative through Tara's friendship with Dhruv, the young man Tara befriends in India, is a scene reminiscent of Spivak's seminal article "Can the Subaltern Speak?". A woman's societal role is diminished because of patriarchy and imperialism .

The House of Hidden Mothers can be viewed as an academic exercise in which the surrogate woman does not vanish or be saved by white men and women or by legislation but rather acts as a subject in this economic transaction, and an agent who reacts and implements change from her initial position of perceived enforced "subalternity." She symbolises the transition from being an object of others' control to an active participant in her own life. Mala helps Shyama create natural beauty products such as facial scrubs and body lots in the salon "it was surprising how quickly Mala

settled into the routine at Surya Beauty Salon". Even though Syal's depiction of Britain as a chance for Mala to succeed and progress could be seen as a return to a Western-centric view of the West, the novel also depicts India as the place where Shyama's daughter Tara heals from her sexual abuse and look forward to a bright future.

As a result, the House of Hidden Mothers upsets the "West versus East" moral equilibrium that Tara and Mala had established. In a country where women are ostracised solely based on gender, neither India nor the U.K. is depicted as such. Although neither location is named, Syal uses the narrative to suggest that there are adventures to be had in both of them that have yet to be discovered " (Beckerman, 2015). These two female protagonists in India and the United Kingdom are given a fresh start and a newfound sense of belonging in this novel's final sentence. Sure, the book raises questions about Indian surrogacy as a neocolonial practice that exploits women's bodies for reproductive purposes and treats babies as commodities to be traded in a globalised market economy. While also questioning the First-Third World woman's dual identity, the narrative of Syal forces readers to examine their preconceptions about surrogacy and the United Kingdom's supposedly achieved female liberation. Novelist Syal connects her new literary success to her previous successes as an actor, comedian, and writer by employing a lighthearted tone to redraw moral and ethical boundaries. Surrogacy is portrayed throughout the book as a complex issue that requires careful consideration before making a final decision.

CONCLUSION

This study shows that women have been devalued and only viewed as bodies found to gratify sexual and materialistic purposes, which appealed to the man, weakening him and forcing him to recognise her as a part of him.

There is no difference between a woman and a man because they are both created from one thing, so they are like the organs of a human being. There is no preference between them, but rather by their union, there is complementarity. We do not deny that women in our society, in particular, suffer the scourge of torment due to the practice of a patriarchal society. The nature of this society has robbed her of the rights that were compelled to her, and the woman has turned from a complete human being into a creature for pleasure and the continuation of the species.

As Simone de Beauvoir comments in her book, we are not born women, but we learn how to become women. From here, he began theorising about the idea of socialisation, which is the process through which he acquires the qualities of manhood or femininity through what is dictated to them by their surroundings and what motivates them by the behaviours around them. As for Kate Millett, she said that gender is the sum of what parents, the social environment, and culture do to reinforce it as behavioural traits. Here the existing gender structures reinforce the hierarchy between women and men, and thus women are brought up on the values of subservience and passive obedience. There is also a series of horrific violations that occur against women every day, but they have become a cause for reflection and a reminder of the importance of their awareness of their rights and their knowledge of the means to ensure protection for themselves. They have become a renewed symbol of the need to break the silence and transcend restrictions, fear, society and weakness. We also need effective and strict laws regarding what is received in this regard. Most importantly, we need an ethical, societal revolution that enhances the morals of men more in dealing with women around them with the constant urging of women to know their rights.

Today, however, women have reached high scientific levels, and it is necessary to recognise them as an effective thought, not just as a passive body subservient to absolute male domination. Despite learning that there are other ways to accomplish this, the question is if the idea of a woman proving herself still goes through the channel of her kindness.

The culture of rape surrounds us, and we find its roots in human thinking, speech and global trends. While the contexts may vary, rape culture has roots in patriarchal beliefs and principles of power and control. The ability to recognize it is the first step in ending it. It can be defined as the social environment that allows sexual violence to become normalized, permits justification, and increases its severity. This can be summed up in an individual's life as the pervasive phenomenon of gender inequality. The narration of *The Handmaid's Tale* depicts a state of striving to perpetuate and consolidate racism within the societal structure by legislating unfair laws against a human being subjected to class oppression.

The novel also illustrates what women suffer in a patriarchal society. The novel revolves around a poor maid named "Offred", who lives a miserable life. The writer reveals through Offred's eyes the male exploitation of women and the deterioration of their condition through the ages. Sometimes she has a great position, and other times her role is controlled, and her role is erased from society. Immediately after describing women's oppression and exclusion from all positions and roles in society, Margaret Atwood shifts to the situation in the United States of America. Offred says that she is taken to a place called "Rachel and Belha" and is trained by some women called "aunts" who train her to become an obedient servant to her master, and if he wants to have sex, she is his obedient servant.

Moreover, she must give him the son he wants, and it is forbidden to talk to her master or walk next to him. They are not allowed to read or write and do not know anything, and the aunts were keen to introduce subservience, humiliation and acceptance in the hearts of women. One of the things forbidden to the maid is that she does not bear a name; she is called after her master. Offred is then sold to one of the chiefs, whose wife is determined to bear her a child by any means, while Offred has little choice. The path women take to become multi-layered and multi-level women is difficult to define and explain. A woman is not appreciated unless she is productive or has accomplished a specific job or task, which burdens her psychologically. However, it can simultaneously motivate her and may be a catalyst for revolution against the oppression and exploitation she is exposed to. The woman in the novel *The Handmaid's Tale* sees her as a white woman belonging to the middle class, and despite the presence of sexism, her chance of challenging it is better if they belong to a less fortunate social class.

Moreover, speaking of racism and racial discrimination, which did not leave any aspect of life or its fields, or even in people's dealings with each other or the markets, you find hateful racism filling these places with hatred and inequality. As we mentioned above, no one was spared the curse of exploitation and racial discrimination, even in white societies among themselves. So what is the situation with racism between white and black people? The House of Hidden Mothers by Mira Seyal explores the dramatic complexities brought on by surrogacy, intergenerational conflict, cultural myopia, and gender politics by using a variety of multicultural characters. The exploitation of the female body was embodied in its worst and most inhumane forms.

Shyama, the daughter of Indian immigrants, a successful businesswoman who owns a beauty salon in London, is 48 years old, divorced from an unfaithful husband and lives with a lover who is 14 years younger than her. A four-year-old boy where Shyama finally discovers that she has a "inhospitable uterus" and no viable eggs. It is sad news that becoming pregnant is impossible, especially for her, a self-made woman used to conquer obstacles. Shyama is not prepared to give up on her desire to become a parent. Due to the loss of her father, Mala, a young woman living in poverty in a small Indian town, is unable to finish her education. As a result, they decide to locate an Indian surrogate to carry their kid., who is married to Ram, a poor and ignorant young man. He can earn it by renting his wife's womb, and he is determined to act on it when Mala sees that surrogacy is a strength and an escape from her humiliating existence.

The plan is for Shyama and Tobi to travel to India and to be fertilized with a donor egg and Tobi's sperm, the idea being that the surrogate will have no intrinsic attachment to the child. Mala will be housed in the clinic with other pregnancy surrogates, and the baby will be delivered at birth. However, as the pregnancy progresses, they discover that their simple arrangement can be more complex than it seems. Here racism and the physical, psychological and physical exploitation of women are embodied. The novel depicts a state of striving to perpetuate and adopt racism within societies and in a stage of slavery in which the vision of a person of different skin colour or social class did not develop. He focuses on the part of a society divided on itself into two different classes and two different, higher white cultures with a racist superior culture and a downtrodden black lower class that bears without guilt the consequences of that racism. That crushed class represents the imprisoned maid within the limits of

the framework in which society imprisoned her. Poverty was another type of slavery that tied them to the bottom of society within the framework of inferior service positions.

REFERENCES

- Atwood, Margaret. 194. *The handmaid's tale*. London Vintage. (Original work published 1440)
- Atwood, Margaret. *The Handmaid's Tale*. London: Vintage Classics -Penguin Random House, 1985. Print.
- Al-Haidari, I. (2003). *The patriarchal system and the problem of gender among Arabs*. Beirut: bartender house.
- Appleton, Sarah A. Introduction. *Once Upon a Time: Myth, Fairy Tales and Legends in Margaret Atwood's Writing*. Ed. Sarah A. Appleton. Cambridge: Cambridge Scholars, 2008. 1-8.
- Aravamudan, Gita. 2014. *Baby Makers: A Story of Indian Surrogacy*. Noida, Uttar Pradesh: Harper Collins.
- Alibhai-Brown, Yasmin. 2015. "The House of Hidden Mothers by Meera Syal, Book Review: A Tale of Life, Love and Surrogacy". *The Independent* (May 28).
- Atwood, Margaret. *The Handmaid's Tale*. New York: Vintage, 2017.
- Butler, J. (1986). *Sex and Gender in Simone de Beauvoir's Second Sex*. Yale: Yale University Press.
- BARKER, J. (2010, 3 8). *Becoming a woman: The gender theories of Simone de Beauvoir*. *REWRITING THE RULES*, p. 10.
- Barry, p. (2002). *Beginning Theory: An Introduction to Literary and Culture Theory*. New York: Manchester University Press.
- Beauvoir, S. d. (1973). *The Second Sex Vintage Books*. In S. d. Beauvoir, *The Second Sex* (p. 301). New York: Henceforth.
- Butler, J. (2008). *Sexual politics social change and the power of the performative*. Taylor: Francis e-Library.

Bloom, Harold, ed. Bloom's Guides: Margaret Atwood's The Handmaid's Tale. New York: Infobase, 2004.

Beckerman, Hannah. 2015. "The House of Hidden Mothers: Meera Syal's Cautionary Tale". The Observer (June 24).

Claudia, F. (2012). *Delusions of Gender*. London: Icon books.

Campbell-Hall, Devon. 2009. "Writing Second Generation Migrant Identity in Meera Syal's Fiction". In Borg Barthet, Stella (ed.) *Shared Waters: Soundings in Postcolonial Literature*. Amsterdam and New York: Rodopi: 289-305.

De Beauvoir, S. (2010). *The Second Sex* (C. Borde and S. Chevallier, Trans.). New York: Vintage Books. (Original work published 1949).

Davey, Frank. "An Atwood Vocabulary." *Margaret Atwood: A Feminist Poetics*. Hignell Printing Limited: Toronto, 1984. 93-12.

Dvorak, Marta. "What Is Real/ Reel? Margaret Atwood's 'Rearrangement of Shapes on a Flat Surface,' or Narrative as Collage." *Margaret Atwood's The Handmaid's Tale: Modern Critical Interpretations*. Ed. Harold Bloom. New York: Chelsea, 2011. 141-154.

de Beauvoir, S. (1949). *The Second Sex*. Paris: Éditions Gallimard.

Evans, Mark. "Versions of History: The Handmaid's Tale and Its Dedictees." *Margaret Atwood: Writing and Subjectivity. New Critical Essays*. Ed. Colin Nicholson. New York: St. Martin's P, 1994. 177-188.

Foucault, M. (1978). *The History of Sexuality, Volume 1. An Introduction*. New York: Pantheon Books.

gamble, s. (2006). *The Routledge Companion to Feminism and Post feminism*. New York: Routledge.

Gilroy, Paul. 2005. *Postcolonial Melancholia*. New York: Columbia University Press.

Gupta, Jyotsana Agnihotri. 2012. "Reproductive Biocrossings: Indian Egg Donors and Surrogates in the Globalized Fertility Market". *International Journal of Feminist Approaches to Bioethics* 5 (1): 25-51.

Howells, C.A. "Margaret Atwood's Dystopian Visions: The Handmaid's Tale and Oryx and Crake." *The Cambridge Companion to Margaret Atwood* Cambridge, UK: Cambridge UP, 2006, p. 163. Print.

Hodgson Wright, S. (2002). *Women's Writing of the Early Modern Period*. Edinburgh: Edinburgh University Press.

Huxley, Aldous. *Brave New World*. New York: Harper & Row, Publishers., 1932.

Harrison, Laura. 2014. "'I am the Baby's Real Mother': Reproductive Tourism, Race, and the Transnational Construction of Kinship." *Women's Studies International Forum* 47: 145–156.

Hollis, P. (1979). *Women in Public, 1850-1900: Documents of the Victorian Women's Movement*. Oxford: Routledge.

Judith, B. (1990). *Gender Trouble, Feminism and the Subversion of Identity*. London: Routledge.

Klarer, Mario. "Orality and Literacy as Gender-Supporting Structures in Margaret Atwood's *The Handmaid's Tale*." *Mosaic*. 28/4 1995. p. 131.

Linda W. Wagner Martin Johnson, Brian. "Language, power and Responsibility in *The Handmaid's Tale*: Toward a Distance of Literary Gossip." *Canadian Literature*, BC, Canada (Can L) 148 Spring 1996 pp. 39-55.

Malak, Amin. "Margaret Atwood's *The Handmaid's Tale* and the Dystopian Tradition." *Canadian Literature* 112 Spring, 1987. p.9-10.

Margaret Atwood on What the *Handmaid's Tale* Means in the Age of Trump". *New York Times*. March 10, 2017. Web. February 20, 2020.

Millett, K. (1977). *Sexual Politics*. London: Virago.

Matsangou, Elizabeth. 2015. "India's Luxury Hospitals Spur Health Tourism." *Business Destinations*, August 4.

Orwell, George. 1984. New York: Penguin Group, 1984.

Palumbo, Alice M. "On the Border: Margaret Atwood's Novels." Margaret Atwood. Bloom's Modern Critical Views. Ed. Harold Bloom. New York: Infobase, 2009. 21-34.

Pugh, M. (1992). *Women and the Women's Movement in Britain*. London: Macmillan Press.

Reddy, Sunita, and Imrana Qadeer. 2010. "Medical Tourism in India: Progress or Predicament?" *Economic & Political Weekly* 14 (20): 69–75.

Scott, Elizabeth S. 2009. "Surrogacy and the Politics of Commodification". *Law and Contemporary Problems* 72 (3): 109-146.

Sandberg, Linn. 2013. "Affirmative Old Age – the Ageing Body and Feminist Theories on Difference". *International Journal of Ageing and Later Life* 8 (1): 11-40.

Sargent, Lyman Tower. "A New Anarchism: Social and Political Ideas in Some Recent Feminist Eutopias." *Women and Utopia: Critical Intemretations*. Ed. Marleen Barr and Nicholas D. Smith. Lanham, MD: University Press of America, Inc., 1983. 3-33.

Syal, Meera. *The House of Hidden Mothers*. London: Transworld Publishers, 2015. Print. Thakore, Sheetal. Y. "Autobiography: Nature, Elements and History." *Indian Women Writers' Autobiographies: A Critical Study*. New Delhi: Dominant Publishers, print.

Syal, Meera. 2015. *The House of Hidden Mothers*. London: Doubleday.

Walters, M. (2005). *Feminism A Very Short Introduction*. New York: Oxford University Press.

Wolf, Naomi. (1991) 2002. *The Beauty Myth*. New York: Harper Perennial.

young, Iris Marion. 2005. *On Female Body Experience: "Throwing like a Girl" and Other Essays*. Oxford: Oxford U.P.

RESUME

Yousef Khalil Aliwi Al-Khazraji, Salah Al-Din District, graduated from Tikrit University, College of Education for Human Sciences, English Department, in 2018. He attended the English language department at Karabük University, Turkey, in 2019.