



## **WOMEN OBJECTIFICATION IN *THE TESTAMENTS* BY MARGARET ATWOOD (2019)**

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### **Abstract**

The purpose of this analysis is to expose the issue of women objectification in novel *The Testaments* (2019) by Margaret Atwood. The issue of women objectification refers to the various ways men objectify and subordinate women's characters in every aspect of women's life. This analysis focuses on men's actions in restricting women's life choices and using religion as a shield to regulate women's body. This analysis is text-based interpretation based on the concept of women objectification theory proposed by Martha Nussbaum. This analysis uses fictional devices such as character, plot (conflict) and setting that contribute in revealing the issue. The result of the study reveals the way men objectify women is done two ways; they are choice restriction and religion distortion.

**Key words:** Women, Objectification, Patriarchy.

### **A. INTRODUCTION**

Patriarchy system in the world has become an obvious threat for women. The culture influenced by patriarchal system may cause harmful consequences for women. According to Walby (1990), patriarchy is a social system in which the role of the male as the primary authority figure is central to society, and where males hold authority over women, children, and property. Patriarchy imposes masculinity and femininity character stereotypes in society which strengthen the iniquitous power relations between men and women (Walby 1990: 20). Power is closely related to privilege. In a system that has the principle that men are stronger and more powerful than women, men have several levels of privileges in which women are not accredited. Women do suffer because of men's domination in every aspect of life. Men tend to subordinate women whilst women are under men's control.

Patriarchal ideology spreads to the society viewing men as the holder of primary authority and main roles in society. Johnson (2005) postulates that "A society is patriarchal to the degree that it promotes male privileged by being male

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dominated, male identified, and male centered. It is also organized around an obsession with control and involves as one of its key aspects the oppression of women.” (p.3). When women realize that they are in a position of oppression and subordination, society will perceive women as a group suitable to be treated like that and begin to instill the stigma that women deserve it. Patriarchal ideology tends to believe men's opinion has stronger credibility and power than women. Johnson (2005) and other scholars assert that when a society identifies certain groups, such as men, as the standard for humans in general, men will be seen as superiors leading to situations where everything that men looked up to. Nonetheless, this idea points women as the weak creature and considers them to be inferior to men.

Despite the extension of women's roles in society and of legally acknowledged women's rights, the culture remains patriarchal in its institutions, its ideology, and its distribution of power. According to Anwar (2016, 2019) everyone's life has been influenced and shaped by the political and social conditions around (p 115). If the culture remains patriarchal and everyone shaped as the agent of patriarchy it will affect the system in that community. Men will think they are holding the higher power and women will suffer because they are labeled inferior. It leads into inequality between men and women inflicting different treatments toward the women in some crucial aspects such as jobs, salary issues and the activities assigned to them. It is reinforced through a patriarchal societal system that gives bigger benefit to men rather than the women. Consequently, society starts seeing women as an unvalued object. This notion is called women objectification.

Objectification involves the activity of lowering a person to the status of an object. Objectification involves the process of degrading human's value in society and comparison to other human being. Langton states when it comes to the objectification of women, women become submissive and object-like because of men's desires and beliefs. Men desire women to be this way, and, if they have power, they force women to become this way (Langton 2000, 138–142). It happens in various ways because they are labelled as a minority group. From the printed media, online media, to the activities in daily life, objectification of women is real and has spread in society. In fact, some believe it is an aspect embedded in modern society so that most are not fully aware of its negative effects on the development of young women and men.

Women objectification leads to the women subhuman. The smartest thing the patriarchy does was branding objectification as empowering. They assign women's portrayal as soft, beautiful and obedient creatures. However, those images given by them are aimed to weaken women (Sultana 2011:3). Women objectification cases are highly found in countries with strong patriarchal culture. These days, the patriarchal culture is still happening in the world. Most of the entire world is influenced by the patriarchal system. It controls the means of politics, economy, society, and ideology. According to Asian Pacific Institute on Gender Based Violence (2017):

“Violence against women maintains the structures of gender oppression; be it carried out by individuals in private or by institutional forces in the public sphere.

In combat zones, it is now more dangerous to be a woman than to be a soldier. Families, communities, and social, legal and civic institutions may covertly and overtly endorse it. Whilst violence commands greater attention and fear; sexism and misogyny do their share to shape inequality, by defining and upholding restrictive gender norms. Culture is used to justify gender inequality and violence by evoking traditional cultural beliefs about how women should be treated. The defence of the culture of a place, country, religion, etc., is in fact a defence of the culture of patriarchy in that country, religion, identity; and the culture of violence everywhere. The culture of patriarchy is not static: its manifestation on an army base differs from that in a rural town; just as the culture of patriarchy in Chicago differs from that of Dubai, or Manila.”

Like every society in the world, which is subdued by patriarchy, women are ruled by men in such a high level. Women are restricted in many aspects such as basic human rights, education choices and jobs.

Any knowledge worth having is the product of sustained intellectual and imaginative work, rather than something that is immediately available to us. The starting point for all of us surely involves positing a common world, whatever the field of inquiry in which we operate and the beliefs and values into which we may have been socialized. We all live in the same world. What, then, do we make of it? This is to envisage a situation where people from a variety of disciplines, employing a range of approaches to inquiry, might come together and draw on the insights that each might make available in order to achieve socially worthwhile goals. (p 34)

As Doecke, Anwar, and Illesca state in their article “Narrative Language and Literacy Education Research Within a Postcolonial Framework” (2017), people need to be educated, and given some of the knowledge so they can associate the knowledge they have and apply it to their life. Those who are educated can set their life goal and have their integrity so they will be success in life. However, in this case, education women get is limited. The purpose is clear that men will not let women be equal to them so that they can still control and treat women as they like.

Women’s rights are still suppressed in terms of having equality. They want the fundamental human rights which include the right to live free from violence, to be educated, to be heard, to vote, and to earn fair wage. Women are fighting for their rights in order to change how countries and communities work. While men dominated in so many aspects such as in politics, they become the head of state. They will not let women leading the politics because women are seen as weak and meek. They believe women can only be good in doing house chores, babysitting,

and other domestic chores which are based on the double standards that society created to limit women movements. This idea is based on how society constructs women's role in life which leads into domestication.

The issue to be discussed relates to real life phenomenon is the case of women in Afghanistan, who are being both objectified and subordinated not only by the men but also by the country's law. Tonita Murray states in her article, *The Oppressed Women of Afghanistan: Fact, Fiction, or distortion* (2012), that Afghan society is considerably gendered. It can be seen in the form of miserable distinctions between the roles of women and men, and is patriarchal and paternalistic. It is applied comprehensively with masculine values such as honor, justice, and hospitality, while the roles assigned to women limit their agency or ability to act (2012:2). Afghanistan women are treated as an object which can be seen in the form of home isolating. They are not allowed to go out freely unless for the emergency case. Thus the bodies of Afghan women are controlled physically, spatially, and politically by men because of their symbolic importance to the integrity of the family and the tribe.

The issue of women objectification has been exposed in many literary works, such as poems, novels, and plays. This analysis focuses on the novel written by Margaret Atwood. Her novel that is related to this topic is *The Testaments*. Her novel shows the actions of the men to subordinate women in a country with the law the country made. The characters of this novel are dominated by the women who lose their rights in making their own decision. They have no rights to decide their marriage. They also have no rights to get a proper education because their future is determined to be a housewife. The elites can take the women's babies by buying the women to live with them as a servant. The women are raped and the babies are taken away from their mother. They do it in disguise of law and religion principles. This issue is important to be discussed because people need to be aware that the phenomenon of women objectification is real. In addition, this study can be a source to other researchers who are interested to explore the same topic related to women objectification.

## **B. RESEARCH METHOD**

The analysis of novel *The Testaments* (2019) by Margaret Atwood is done through text and context based interpretation. It is done by analyzing fictional devices such as characters, plot (conflicts) and setting. Furthermore, the analysis is based on the concept of women objectification by Martha Nussbaum. Fictional devices and theory give contribution in process of analysis in revealing the meaning.

## **C. RESULT AND DISCUSSION**

This chapter discusses the issue of women objectification in *The Testaments* (2019) by Margaret Atwood. In this analysis, women objectification refers to the ways patriarchal system gives men privilege to objectify and subordinate women's

characters in various ways. It shows how the wicked patriarchy system tries to ruin women's life and gives men authority to do so. The setting is placed in a country named Gilead led by the government whose members are all men. The government legalizes anything they can do to make the men superior and the women inferior so they can be the center key roles in society.

The restrictions women experience in this novel are very significant. Women are silenced and forced to obey the government principles which are unfairly applied for some groups of women. The groups of women consist of; Wives, Aunt, Handmaids and Marthas. Wives and Aunts are in the higher position than handmaids and marthas because they are given privilege. They have been restricted in the capacity to speak, move and learn. Wives and Aunts are infertile, they only exist to serve their husband and country. However, handmaids and marthas are given multiple repressions. Handmaids are forced to be pregnant and give birth so the baby can be taken away by the wives. In some cases, women have to serve men in both physical and mental needs. Once women refuse doing what men desire, they will be punished by the law of the country. The law that is made by the government tends to be burdensome to women. Women also can be bought or sold by the one who have an authority in the country. The value of women is not more than as a slave and servant.

This analysis also uses fictional devices such as character, plot (conflict), and setting to reveal the meaning of the novel. The issue of women objectification can be seen through two ways; choice restriction and religion distortion.

### **A. Choice Restrictions**

Choice restriction can be defined as any internally or externally imposed boundary that limits or confines choices. Nearly every decision a person makes is restricted in some way along with the pressure given by others. Choice restrictions in this novel can be seen in so many ways. They can be in the form of education, career, hobby, marriage decision, and freedom of thought and speech. The women are shaped into what the men want women to be. Principles are made to make women submissive to men. Men, who set the government, attempt to strengthen the principles they made by giving young girls improper education. The restrictions are given in such very young age to bend down their ability and stop their future. They go to school, but the lessons learned are leading them into the servants. The doctrines given are easily planted because they are still pure. It will be easier to plant the wrong ideology of what women and men should be in the equal place.

#### **1. Denial of Autonomy**

The first point that portrays choice restriction women get in this novel is denial of autonomy. Denial of autonomy is the treatment man gives as women are lacking of autonomy and also having no self-determination (Nusbaum:1995). The women character is Agnes, a girl who is being taught by her mother about being a good woman. Her mother's statement supports the

idea of patriarchal culture that women's autonomy should be limited. It can be seen in the quotation below:

“We were custodians of an invaluable treasure that existed, unseen, inside us; we were precious flowers that had to be kept safely inside glass houses, or else we would be ambushed and our petals would be torn off and our treasure would be stolen and we would be ripped apart and trampled by the ravenous men who might lurk around any corner, out there in the wide sharp-edged sin-ridden world.”

From the quotation above, it can be seen that living in the country with a strong patriarchal culture is beyond saddening. The satire in the words “*we were precious flowers that had to be kept safely inside glass houses*” can be interpreted as women are indeed created in this world biologically special. Women are seen valuable like “*flowers*” that can bloom because they have uterus to continue the generation and to give birth. Men, as key roles in patriarchal culture, frighten women with a very bad possibility if women are not being obedient to what men say. Men think that women are fragile. Women cannot have the same job as men in institution or company. This patriarchal idea leads into women domestication that women cannot choose what job and activities they want do except to be a servant, a wife, and a birth facilitator. According to Nussbaum in her theory, when women are objectified, they are cut off from full self-expression and self-determination from their humanity (1995:2).

Another statement that shows that women's choice restriction in the denial of autonomy can be shown in following quotation:

“What my father was doing in there was said to be very important—the important things that men did, too important for females to meddle with because they had smaller brains that were incapable of thinking large thoughts, according to Aunt Vidala, who taught us Religion. It would be like trying to teach a cat to crochet, said Aunt Estée, who taught us Crafts, and that would make us laugh, because how ridiculous! Cats didn't even have fingers!”

The quotation shows how social stereotype in that country gives inequality to what women and men doing. In this line “*they had smaller brains that were incapable of thinking large thoughts*” Women are seen as an incapable brainless subhuman as the result of the patriarchal assumption. Women are also considered to have less intelligence than man so that women are not able to get the same place and job as men. The religion teacher told the main character that the position of woman is lower than man instead of giving the right thing as stated in the religion that woman and man have the equal place. In addition, the line “*It would be like trying to teach a cat to crochet*” shows the possibility that women have to think a big and complex problem. The ideology that is planted

since the girl is young is really significant. It means that women cannot compete men's intelligent so women can only work as servant or a house wife.

## 2. Inertness

Women Character's choice and activities are limited and controlled by men. They have no freedom to choose what they want to learn and who they want to be. Women's characters in this novel are not able to get the proper knowledge. Women are not allowed to read books and left illiterate. It can be seen in the quotation below:

“We had a dollhouse that was like our own house, with a living room and a dining room and a big kitchen for the Marthas, and a father's study with a desk and bookshelves. All the little pretend books on the shelves were blank. I asked why there was nothing inside them—I had a dim feeling that there were supposed to be marks on those pages—and my mother said that books were decorations, like vases of flowers.”

This quotation depicts that women's education is being limited. Women are lacking autonomy to choose what is best for them. The setting in the text refers to the culture that influenced by patriarchy system. The rooms that are being described for women tend to show that women can only be a servant. They will only cook and do the house chores while men work and study. Thus, books are only owned by men and they forbid the books to be read by unauthorized readers like women. “*The dollhouse*” is a representation of character's life that she has everything but the knowledge. The sentence “*books were decorations, like vases of flowers.*” means that patriarchal perception sees books as ornament for women. Women do not need books because the job given to them will not need any knowledge. According to Mary Klages (2006) feminist theory has a political dimension, which consists of an awareness of the power imbalances enforced and upheld by the inequalities. These inequalities are evolved and operated by social power and privilege. In addition, men, who have privilege in patriarchal culture set and dictate women to be slave or maid.

## 3. Silencing

Silencing is a treatment that a person gets when their voice has no power to be heard, their absence does not count, and their existence does not matter. Women's characters in this novel are silenced, they do not have power to articulate the depravity of their country. Even though they have, they will be punished and seen as a criminal. It can be seen from the following quotation;

“I've become swollen with power, true, but also nebulous with it—formless, shape-shifting. I am everywhere and nowhere: even in the minds of them Commanders I cast an unsettling shadow. How can I regain myself? How to shrink back to my normal size, the size of an ordinary woman?”

From this quotation above, it can be seen that the aunt is women character that is chosen to be worked behind the commander. Despite her existence, she can only “*cast an unsettling shadow*”. It means that she cannot show up and heard. She can only follow what the commanders ask her without disturbing them. She can only be silent when her country is considered sickening for women in that environment. Even if she has power, she cannot do that because she will be sentenced as a hypocrite for the country. Women’s voice tends to be powerless. Whatever she tries to say is silenced before she even begins. Whatever she says is constrained. She is a prisoner in an invisible cage and invisibly gagged. She is allowed to say good thing about her country but also prevented from saying the bad thing. “*the minds*” shows how when woman who are educated and acknowledged, she can be a threat for men.

The following is another quotation that supports the idea that women characters are silenced:

Every time the Pearl Girls came, Melanie would accept the brochures and promise to keep a pile of them at point of sale. Sometimes she would even give some of the old brochures back to them: they collected the leftover ones for use in other countries.

“Why do you do that?” I asked her when I was fourteen and taking a greater interest in politics. “Neil says we’re atheists. You’re just encouraging them.” We’d had three modules in school on Gilead: it was a terrible, terrible place, where women couldn’t have jobs or drive cars, and where the Handmaids were forced to get pregnant like cows, except that cows had a better deal. What sort of people could be on the side of Gilead and not be some kind of monsters? Especially female people. “Why don’t you tell them they’re evil?”

“There’s no point arguing with them,” said Melanie. “They’re fanatics.”

“Then I’ll tell them.” I thought I knew what was wrong with people then, especially adult people. I thought I could set them straight. The Pearl Girls were older than me, it isn’t as if they were children: how could they believe all that crap?

“No,” said Melanie quite sharply. “Stay in the back. I don’t want you talking to them.”

“Why not? I can deal—”

“They try to con girls your age into going to Gilead with them. They’ll say the Pearl Girls are helping women and girls. They’ll appeal to your idealism.”

“I would never fall for that!” I said indignantly. “I’m not fucking brain-dead.”

I didn’t usually swear around Melanie and Neil, but sometimes those words just slipped out. “Watch the



potty mouth,” said Melanie. “It makes a bad impression.” “Sorry. But I’m not.”

“Of course not,” said Melanie. “But just leave them alone. If I take the brochures, they go away.”

“Are their pearls real?”

“Fake,” said Melanie. “Everything about them is fake.”

From the quotation above, it can be seen that the main character knows the depravity of Gilead and sees women in that country accept the objectification the system gives to them. The sentence “*They’ll appeal to your idealism.*” shows how the pearl girls who are also the victim of the country are brainwashed by the culture so they are led to believe that is what they are. Their ideology is being reshaped into patriarchal ideology that women should obey whatever men say to them. This is done by patriarchal system which influenced people’s way of thinking. Moreover, they cannot do anything about it but accept it. This happens because they are positioned to be a powerless party. They realize that they are being oppressed but they cannot change the situation because their voices are valueless. In addition, they know they will be punished if they ever tried to fight for their rights.

## **B. Religion Distortion**

Religion distortion is one of the way men objectify women in this novel. Religion is the fundamental belief that is sacred and passionately held by a group of people. The government, where most of them are men, is intentionally distorting the religion and giving a misleading doctrine to the people so that they can do whatever they want. They teach people something that is not true and change the principle that is written in the holy book for the sake of their urge. Women are stated as servant and breeding facilitator who have no authority to ignore what men want. However, in the holy book it is said oppositely.

### **1. Instrumentality**

Women’s Characters are often treated unfairly by men. Thus, women have never been considered as human beings, but as useful tools or machine. They are only worth as reproduction machine, sexual servant, maids and commodity. It can be seen in the following quotation:

“And bless Baby Nicole, stolen away by her treacherous Handmaid mother and hidden by the godless in Canada; and bless all the innocents she represents, doomed to be raised by the depraved. Our thoughts and prayers are with them. May our Baby Nicole be restored to us, we pray; may Grace return her.”

This quotation shows how woman is only used as a breeding facilitator. This way of objectification is called instrumentality. This is the treatment men give to women as if they are a tool for the objectifier’s

purposes. There is no right which covers woman grieves when her babies are taken away from her to become everyone's baby, to the higher-class women who are infertile. Handmaids who are giving a birth cannot do anything they want to their baby. Handmaids are even sworn by the people because taking their own child. The system led this action to the offense of their religion. The system uses the name of God to punish handmaids. Their feelings and emotion are not respected by others. They do not have any right to hold their belongings. Canada, which is a sanctuary for those women who left Gilead, is seen as a godless country. Though, Gilead is the one who misuse religion principles to criminalize innocents.

The following is another quotation that supports the idea that women characters are treated in instrumentality way:

I did not cry. I'd already done my crying. The truth was that they'd cut Crystalopen to get the baby out, and they'd killed her by doing that. It wasn't something she chose. She hadn't volunteered to die with noble womanly honour or be a shining example, but nobody mentioned that.

From this quotation it can be seen that those handmaids who died because of giving birth is unwillingly to it. The law makes it like she was a hero but actually it was not. Handmaid is only being used as a place to plant the fetus to give the baby to the commander's wife because they have privilege and authority. Meanwhile, Handmaids are seen as a commodity. There is no justice for the Handmaid who is forced to be raped by the commander, to be pregnant, to give birth, and to die as a birth facilitator. Women are treated as a machine but when they broke or ruined, they have nothing to do with it except to accept the fact that they have no value as a human left.

## 2. Ownership

Ownership is the state or fact of exclusive rights and control over property, which may be any asset, including an object, land or real estate, intellectual property, or in this case, human beings. Ownership involves multiple rights, collectively referred to as title, which may be separated and held by different parties. In the following quotation, women are owned, sold and bought by men (Nusbaum:1995). Men can do anything they want to women as if they are holding an object.

““Many men doing lustful things all at once will kill a girl,” said Aunt Vidala.“This story is God's way of telling us that we should be content with our lot and not rebel against it.” The man in charge

should be honoured by the woman, she said. If not, this was the result. God always made the punishment fit the crime. I learned the rest of the story later—how the traveller cut the concubine's body into twelve pieces and sent one to each of the Tribes of Israel, calling on them to avenge the misuse of his concubine by executing the murderers, and how the Tribe of Benjamin refused because the killers were Benjaminites. In the war of vengeance that followed, the Tribe of Benjamin was almost obliterated and their wives and children were all killed. Then the other eleven tribes reasoned that to obliterate the twelfth would be bad, so they stopped killing. The remaining Benjaminites couldn't marry any other women officially to make more children, since the rest of the tribes had taken an oath against that, but they were told they could steal some girls and marry them unofficially, which is what they did.”

This quotation depicts how unfair the laws that exist in Gilead. They use “*in the name of god*” to convince it is god's lesson but it is actually created by men. Men in the government are making up the religion principles so that they can hold the power. In addition, once women is bought and owned by one man, they should respect men no matter happens. Even though the men conduct crime toward women, women have to accept everything comes to her. It is also prohibited for women to complain of what they get. This shows how men can do anything they want to women in disguise of religion. The religion in the true interpretation has already distorted. The sentence “*The man in charge should be honoured by the woman, she said. If not, this was the result.*” Shows how patriarchal ideology suppresses women's right to have a peaceful life. Women must accept men's wicked treats in the name of obedient to god even on the perspective of crime act it is men's sin.

### 3. Fungibility

Fungibility is the ability of a good or object to be interchanged with other individual same type of object. In this case, women are treated in fungibility way because women can be interchangeable with other women. It can be seen in the quotation below:

It was a boy, a healthy son for Paula and Commander Kyle. He was named Mark. But Ofkyle died.

I sat with the Marthas in the kitchen after the Wives and the Handmaids and everyone had gone away.

The Marthas were eating the leftover party food:

sandwiches with the crusts cut off, cake, real coffee. They offered me some of the treats, but I said I wasn't hungry. They asked about my cramps; I would feel better tomorrow, they said, and after a while it wouldn't be so bad, and anyway you got used to it. But that wasn't why I had no appetite. There would have to be a wet nurse, they said: it would be one of the Handmaids who'd lost a baby. That, or formula, though everyone knew formula wasn't as good. Still, it would keep life in the little mite.

"The poor girl," Zilla said. "To go through all of that for nothing." "At least the baby was saved," said Vera.

"It was one or the other," said Rosa. "They had to cut her open." "I'm going to bed now," I said.

Ofkyle hadn't yet been taken out of our house. She was in her own room, wrapped in a sheet, as I discovered when I went softly up the back stairs. I uncovered her face. It was flat white: she must have had no blood left in her. Her eyebrows were blond, soft and fine, upcurved as if surprised. Her eyes were open, looking at me. Maybe that was the first time she had ever seen me. I kissed her on the forehead.

"I won't ever forget you," I said to her. "The others will, but I promise I won't."

Melodramatic, I know: I was still a child really. But as you can see, I have kept my word: I never have forgotten her. Her, Ofkyle, the nameless one, buried under a little square stone that might as well have been blank. I found it in the Handmaid graveyard, some years later.

And when I had the power to do so, I searched for her in the Bloodlines Genealogical Archives, and I found her. I found her original name. Meaningless, I know, except for those who must have loved her and then been torn apart from her. But for me it was like finding a handprint in a cave: it was a sign, it was a message. I was here. I existed. I was real. What was her name? Of course you will want to know.

It was Crystal. And that is how I remember her now. I remember her as Crystal.

This quotation shows how handmaids are treated only as an object of sexual. After being raped without marriage, she forced to give birth to please the wives. According to Nusbaum, this term considered as *fungibility*, which men treat women as interchangeable with other objects (1995). The baby is taken by the commander's wife since she is infertile. The baby is important but not with the handmaids. When the handmaids died giving birth, people don't give attention to her. They only care about the baby that is being born by killing the handmaid. It seems like woman has no value as a human in society. The assumption that patriarchal ideology planted to the society is when one handmaid dies, there are still many handmaids exist.

#### D. CONCLUSION AND SUGGESTIONS

The issue women objectification towards women in patriarchal society can be revealed in a novel *The Testaments* (2019) by Margaret Atwood. The fictional elements such as character, plot (conflict) and setting contribute in revealing the meaning beyond the novel. This analysis deals with the concept of women objectification by Martha Nusbaum and added by Rae Langton (1985). Women objectification in this analysis refers to how patriarchal system represented by men in government objectify women and subordinate them as they are less person in society. Women objectification can be seen through choice restriction and religion distortion.

In terms of choice restriction, it can be concluded that the actions of objectification include the restrictions in all aspects of life choices. These aspects are the limitations of education, career options, hobbies, and marriage decisions. The character and the setting take a big part in revealing the issue. The setting shows the situation of culture that is being dominated by patriarchal system in order to objectify women. Women are placed and given job as a servant including as a marthas (maid) and handmaids (birth facilitator). Not only the society views women as inferior but also the men's actions are in disguise of religion. They misuse religion and forbid people to know the truth. They use religion as a mask the faith to control all of the aspects of woman's life. They drag the name of god to justify their wicked actions.

The analysis proves that the women are subordinated because of the system strengthened by men. As Martha Nusbaum said in her theory, the treatments women get are denial of autonomy, silencing, inertness, instrumentality, ownership and fungibility. Men disavow women's autonomy as women have no self determination to make choices and manage their own life. They do not get a proper education to level up their knowledge while men are freely to choose their study. Women are also silenced as they are prohibited to speak up their voices and rights. In addition women's movements are also limited. They cannot go to the office, church, and other places without guard. They can only go to market, hospital, and their own house. They cannot choose whatever they want to do except they are given an access by the men.

Thus, the analysis above proves that the patriarchy system plays a significant change to women's life. Men control women through patriarchal regulation. The

regulation occurs in women's career. However, women can only be in four jobs. They are either being an Aunt, Wife, Handmaid or Martha. The classification of those jobs is considered whether the woman is fertile. Those who are fertile will be handmaids to become a birth facilitator for the commander's family. It can be concluded that women have no choice in what she wants to be except accepting what the system gives to them.

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