

PalArch's Journal of Archaeology of Egypt / Egyptology

ALIENATION AND ENVIRONMENT IN 10 MINUTES 38 SECONDS IN THIS STRANGE WORLD: AN ECO-MATERIALIST FEMINIST STUDY

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Asad Ullah Javed, Sadia Qamar, Dr Aamer Shaheen. Alienation And Environment In 10 Minutes 38 Seconds In This Strange World: An Eco-Materialist Feminist Study -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 19(4), 1340-1351. ISSN 1567-214x

Keywords: Feminism, Gender Dysphoria, Male Dominance, Nature and Women, Objectification

ABSTRACT

The present study investigates the alienation and environment regarding eco-materialist feminism in Elif Shafak's novel – *10 Minutes 38 Seconds in this Strange World*. The paper explores the impacts of materialism on labor class women. The study collects the data from the novel through purposive sampling and uses the qualitative approach under the interpretative paradigm for analyzing the collected data. The analysis of the text leads to the finding that in the contemporary world, society is captured by male dominance. Man tries to dominate the whole world, either women or nature. Man becomes the reason for exploiting nature for his benefit. Although man sets war for his benefit, it costs a lot for nature and women because they (nature and women) suffer very much. Hence, Shafak, in her novel *10 Minutes 38 Seconds in this Strange World*, highlights the male dominance over the nature, environment, and women. The paper leaves implications for future researchers to understand the matter under discussion and utilize the current framework for research related to feminism in general and materialist eco-feminism in particular.

INTRODUCTION

Shafak is a renowned novelist, essayist, activist, political scientist and public speaker of Turkish and British descent whose works have been translated into fifty-five different languages. Her works frequently deal with the topics such as Eastern and Western culture, the roles of women in society, and issues about human rights. Istanbul has been a prominent setting in many of her works. As a result of her writing about politically sensitive topics in her novels, such as the Armenian genocide and the abuse of children, Turkish authorities took legal action against her, which ultimately led to her having to flee the country and settle in the United Kingdom. Throughout her career, she has fought for the rights of women, minorities, and freedom of speech.

The paper aims to explore the social alienation in Shafak's *10 Minutes 38 Seconds in this Strange World*, especially in the context of Material Feminist Environmentalism (MFE). In the contemporary world, society is captured by male dominance; men try to dominate the whole world, either women or nature. Men become the reason for exploiting women nature for their benefit. Although men set war for their benefit, it costs a lot for nature and women as they suffer very much. Early positions of feminist environmental philosophy (Eco-feminism) have focused primarily on ethical perspectives on the interconnections among women, non-humans like animals, and nature. As it matured, reference to feminist environmental philosophy becomes umbrella term; such as, it enables us understand different philosophical perspectives for interconnecting women of diverse races/ethnicities, socioeconomic statuses, and geographic locations with nature as well as male dominancy over them. For these purposes, the study explores feminist environmental philosophy that refers to the diversity of positions on the interconnections among women and nature within western philosophy—what is called, simply, a women-nature connection. Presenting the labor class females in the context of materialistic eco-feminism that is considered suppressed through the lens of capitalist policies that man makes, the paper explores the impact of the exploitation of nature and women often caused by men.

LITERATURE REVIEW

Al Zahra (2020), with reference to Shafak's novel *Honour*, aims to discuss the critical theme of patriarchy, psychological and physical oppression, the role of social and historical norms in gender construction, and women's reaction to gender inequalities. She also explains those social and political factors depicted in an androcentric society. She elaborates that the superiority of men only is the cause of gender discrimination in society. She says women are considered weak and incompetent and presented as men's foil characters. Shafak's writings not only describe the gender inequalities but also motivate women to identify their rights and status in society, encourage them to uplift their voices, and fight against gender roles (p. 32). The feministic approach to Shafak's *The Bastard of Istanbul* portrays a male-centered society where females are asked to drive their lives according to the needs and expectations of men and to socially constructed norms and standards. Shafak's writings motivate women to progress as her characters do not lose their courage (Guzel, 2016, p. 13). Malak (2016) claimed that Shafak's women characters are forced to follow the social and historical norms and stereotypes that shape

their lives. They are confined to their domestic duties as wives and mothers. He also explains how females are striking back against those norms related to marriage and motherhood (p. 20). In Shafak's *Forty Rules of Love*, she tells two stories representing two different cultures. Ella Rubenstein, the novel's protagonist, is a mother of three children and a loyal and faithful housewife. She gets a job in a literary agency, and her life changes. Ella's marriage seems suffocating for her both; spiritually and emotionally. Therefore she cancels her marriage. Here, Shafak tries to show that nothing is priceless in the world, if you want to live happily; you have to pay for it. As for living a happy life, Ella has to pay the price by leaving her own family, but she is determined in her decision. Moreover, she is happy. Shafak wants to clarify that women are competent enough like men to live and direct their own lives (Firdous, 2014, p. 567).

Mehdi et al. (2022) emphasize the protagonist of the novel *10 Minutes 38 Seconds in this Strange World* and the difficulties she encounters throughout the story. In this novel, Shafak discusses the life of a sex worker and what it was like for her. She describes how this prostitute is subjected to psychological and physical repression throughout her life. The author focuses specifically on the unfair treatment that the society in Istanbul has shown toward the city's prostitutes. She details how people think poorly of sex workers or treat them poorly. Exploiting people from different social classes and viewing them as "others" is a prevalent idea, and the prevalence of this idea, particularly concerning women, is growing worldwide. There is persistent discrimination and discernment directed toward the escort class (p. 78). Salami and Taheri (2022), claim that it is impossible to deny the impact that feminist thought has had on the study of literature and literary criticism. Literature employs various methods and approaches, which helped pave the way for the Enlightenment and the acceptance of women's equal rights and gender equality in various academic subjects, including sociology, psychology, linguistics, and cultural studies. Shafak is one of the most influential female novelists, and she disagrees with the idea that a woman should be objectified or depersonalized. She does not adhere to the standards of society, which are constructed in a manner that is unequal for men and women (p. 32). Shafak challenges the socially built gender norms and expectations by depicting her protagonist Leila in *10 Minutes 38 Seconds in this Strange World* as the best illustration of how gender discrimination and objectification of women might work. Through the perspective of the character Leila, a sex worker who is taken advantage of by an androcentric and male-dominated culture, this paper employs a variety of theoretical frameworks to demonstrate the responses of individuals and societies to sexual harassment and rape. The concerns of society are absent in this area. It has elevated them to a generic idea (p. 33). Attaullah (2021), utilizing de Beauvoir's *The Second Sex* and Eagly's *Social Role Theory* as theoretical perspectives in his research on *10 Minutes 38 Seconds in this Strange World*, demonstrates how Shafak has described the unequal and unjust treatment that men and women receive in society compared to one another. She discusses the predicament of female characters who are victims of male members of society and society's discriminatory behavior, which enhances men's strength, and then men apply their power to women (p. 12).

THEORETICAL FRAMEWORK

This paper analyzes the data novel under the qualitative and interpretative paradigms through purposive sampling employing Greta Gaard's (2011) theory of 'material feminist environmentalism'. Gaard discussed that feminist activism in the 1980s offered an ecological and feminist perspective that linked militarism, corporatism, and unsustainable energy production by joining the antinuclear protests and the peace movement. At Greenham Common in England, the longest-running women's peace camp (1981–2000) began with the presence of 'Women for Life on Earth,' an encampment of women who pressured the Royal Air Force to cease operating and testing nuclear cruise missiles, announcing their "fear for the future of all our children and for the future of the living world which is the basis of all life" (Kerrow et al., 2022, p. 152).

The term 'eco-feminism' was coined to describe the intersection of two essential observations: feminism and ecosystems. Ecosystems are a critical observation. The people who despised the labeling of nature and women are free from the constraints of political and social construction. The field of study known as ecology is a branch of biology that focuses on analyzing natural environmental systems. It is a study that combines sociology and biology to investigate how human activity in the natural world leads to the contamination of air, water, and land, as well as the destruction of natural systems, thereby putting the very foundation of life in jeopardy. The fight against patriarchy, exploitation, discrimination and violence against women is at the core of the feminist movement, which is a multifaceted movement centred on the full participation of women in all aspects of life.

ANALYSIS AND DISCUSSION

Women and men are treated differently because of their biological differences accepted in society. Shafak constantly challenges the masculinity reflected by patriarchal society and her novel *10 Minutes 38 Seconds in this Strange World* which is an apt example of it. This paper shows how women are treated and discriminated based on gender and sexual differences.

Cultural Diversity

The state of being alienated is characterized by unfamiliarity with one's surrounding circumstances, culture, and society. A person can develop feelings of alienation and strangeness from others when they leave their environment and become immersed in another culture after leaving their own. The behavior of someone alienated from others can manifest as a distance and isolation from those around them, and they may find it unpleasant to be in the company of other people. For instance the character of Jameelah has the physical characteristics of African women. She, born in Somalia, is the first friend that Leila made in Istanbul. She is a young and clever girl. Her eyes are big and bright, and her hair is curly and tightly knitted together (a physical description of gipsy women). She has red stains on her arms, which she tries to cover up with her bangles since she feels self-conscious about them. Her outward manifestations demonstrate that she belongs to non-prevalent culture. Her qualities demonstrate a wide range. Not only does she express a sense of

cultural diversity and alienation through her expression, but also through the actions she takes in her day-to-day life. The social environment is the primary agent behind the estrangement in her personality. Her life was relatively joyful and trouble-free up until the time that her mother passed away. The loss of her mother has caused significant shifts in her life. This object shakes her up and takes her out of her comfort zone.

Because her father is a Muslim and her mother a Christian, she possesses a diverse cultural background. She does not entirely adhere to any one religion (facing the issue of in-between) it is possible to infer that her personality displays signs of cultural alienation. She does not practice her religion according to Muslim rituals. Her father would eventually wed another woman after the passing of her mother. She cannot cultivate happy and fruitful relationships with her stepmother because her stepmother does not feel comfortable with her manner of speech or her sense of clothing. Her stepmother does not accept her unique qualities and perspectives. As a result, she experiences feelings of loneliness and separation from the environment of her own home. She was just trying to find a job when she got caught up with the group escorting them into the brothels. (Shafak, 2019, p. 118).

Feminist Materialism

The impact of the male-dominated international accounting system exemplifies the linkages between the feminist perspective on institutional systems and environmental discrimination. These connections may be seen when looking at the effect of the international accounting system. The system of national accounts maintained by the United Nations decides which transactions should be recorded as production to calculate GDP. Feminists have demonstrated that the impact of women's labor on the global economic balance sheet is not considered. Marilyn Waring demonstrates that there is no rational or practical justification for removing women's work from what is measured and, as a result, recorded as a contribution to GDP. Male chauvinism is the only thing that can adequately explain for it (Gaard, 1993, p. 33).

Because of her family's financial struggles, Leila's mother is subjected to her husband's unrelenting oppression regularly; even though she misses her parents and her nine siblings, she is unable to visit them because of the repression she experiences at the hands of her husband (Shafak, 2019, p. 12). She had no other door to go, and she had to feed many mouths, so how she will manage this threat becomes her weakness, and if she takes a step out the door, She will never be welcomed by her husband, and consequently, she has to marry again, but there was no surety that this subsequent marriage will be happy. Leila only engaged in prostitution once more because she needed the money to pay the rent and support herself and her family in other ways (p. 171).

Eco-Feminism

The term 'ecofeminism' is becoming increasingly significant in environmental studies and feminism. Ecofeminism is essentially just a new term for an old piece of knowledge. It focuses mainly on the dominance of men in both the natural world and the realm of women (Gaard, 1993, p. 13). The concept of ecofeminism emphasizes the inextricable bond between women and the nature itself. Both women and the nature are regarded as lower-status items in today's modern patriarchal society; men employ women and the nature in the name of modernity or progress, and they cultivate both of these according to their preferences. It should come as no surprise that whenever women tried to fight against the ecological catastrophe that occurred as a result of the erroneous policies implemented by males, they admitted the existence of the patriarchal system's violent treatment of women and the natural world (p. 36). It is possible to draw parallels between the physical aggression that patriarchal societies inflict on women and the aggressiveness that men, including capitalists and military soldiers, display toward the natural world. Male society views the Earth as a female entity, and as such, it is primed for conquest and ready to be domesticated (p. 34).

The modern age adheres to the anthropocentric worldview, which holds that man is the standard by which all other things are measured. The choices and stances taken by men are always seen as having a legal basis, whereas a woman's actions are often looked down upon and mocked by society. Because of the widespread belief that unchaste behavior is inevitable if a woman leaves the confines of her home, it is impossible for a woman even to entertain the idea of leading an independent life in today's culture. A woman is viewed no differently than an enslaved person or her husband's property in societies that men dominate; in these societies, a woman cannot take any action against her husband because she is merely a tool in his hands. According to the Watch Time Institute, only 15% of the entire amount spent worldwide on weaponry can be used to eliminate the primary causes of war and the factors that contribute to the degradation of the environment (p. 39).

In patriarchal communities, the concepts of connectivity with one's surroundings exist; however, these concepts are only understood in a religious context. This form of spirituality has evolved into one that disdains the Earth rather than one that honors the Earth. Most religions provide a foundation for spiritual movements, but at their origins, they were institutionalized as the basis of control and power inside the family. If we look at the relationship between spiritual development and behavior, we can see that most faiths provide this foundation. For example, the Buddhist religion does not place a primary emphasis on the patriarchal philosophy and does not challenge the social structures that are based on the predominance of the mainstream. Instead, the Buddhist religion assumes that women and the destruction of the environment are the primary causes of suffering in the world (p. 47).

At the very beginning, Leila's connection to nature and animals is made apparent when she expresses a wish that she could have shared the coziness of her bedcovers with the cat that she named Mr. Chaplain after Charlie Chaplin.

Leila longed to be ensconced in the coziness of her bed, with her cat curled up at her feet and purring in a contented slumber, much like she imagined while she was away from home. Her cat was utterly deaf and black, except for a white patch on one of its paws. She had given him the name Mr. Chaplin because, just like the stars of early cinema, he lived in a world of his own where there was no sound. In this particular investigation, Shafak illustrates a clear connection between the feminine and the natural world.

The nature of Binnaz's character makes it very evident that she possesses all of the qualities associated with the natural world. The more vulnerable aspects of nature have been used to illustrate the helplessness of Binnaz, which means seeds without roots. Binnaz frequently thought she still possessed nothing and that all her goods were as ephemeral and rootless as dandelion seeds. They would vanish in the blink of an eye if there were even the slightest chances of wind or precipitation (Shafak, 2019, p. 12).

Marginalization

Once Leila's spouse shattered a wooden coat hanger on her back with a blow from the hanger, the other time, he struck her on the knees with a set of iron tongs, which caused a claret-colored mark on the side of her left knee (p. 159). She is not even regarded as the family's daughter-in-law; instead, she is merely treated as a maid who is there to satisfy their appetites and serve them according to their whims. Instead of being referred to by her name, 'bride' is the title used to address her. Due to her in-laws' actions, she cannot breathe a sigh of relief in that situation, which destroys her spirit (p. 158). Because of the devastation that her character experienced, which was caused by her father's poor choices, Leila's character is a disorganized mess throughout the book. Leila's father also tries to push his will on her as he wants her to be modest, humble, obedient, chaste, and silent as an object. She can listen and do what they say. He also wants her to be the finest example of the female version of society by being chaste and pure. Leila was exploited when she was very young and subjected to verbal and physical abuse at the hands of a member of her own family; the perpetrator of these crimes was her uncle. After committing sexual assault on her while they were all together at a picnic, he continued to blackmail her by threatening to tell her parents unless she had a child. This went on until she became pregnant.

However, when Leila reveals the truth to her parents, her mother gives her the medication necessary to terminate the pregnancy. Lastly, her parents were concerned about the harassment directed toward their daughter rather than trying to prevent the story from spreading. Because of this, Leila's marriage was arranged with her uncle's son to maintain the honor and the heads of his family's position in the community. Nobody even bothered to ask Leila's opinion prior to arranging the marriage. Leila had just turned six years old; her uncle was already 43 (p. 68).

Gender Discrimination/ Inequality

A person is said to be subjected to gender discrimination when treated unfairly and unequally because of the gender or sex. In this setting, individuals are evaluated differently from one another based on their inherent biological differences. In situations of inequality or discrimination based on gender, one gender is regarded as superior or inferior to the other gender, and people behave in a discriminatory manner toward one gender in comparison to the other. It contains ingrained beliefs and roles that have been artificially fabricated by society. In the long run, this discrimination is directed more toward women. In every sphere of human endeavor, women are held to a lower standard than men. They are denied fundamental rights such as education, freedom, and the ability to express their desires.

On the other hand, males enjoy unrestricted rights concerning every aspect of their lives, including their education, decisions, position, and aspirations. The concept of gender discrimination, as well as the imbalance of power between men and women, is the book's central theme or most important feature. The accounts of women's lives are not considered as much important. Their lives are so worthless that no one is concerned about talking about them. Women's life events can only be collected from their personal diaries and letters. Through these things, one can try to collect the details of women's lives and their important events. While on the other hand, the trivial subjects of a man's life are considered important enough to be said to everyone in popular culture. The historical records are full of men's bravery and adventures. Man's powers, advertised through their adventures, are shown in many ways like books are written, and films are made on a man's bravery (Gaard, 1993, p.122).

Shafak sheds much light on this topic in various ways. This book provides a straightforward account of the gender bias in society between the various groupings of people of the same gender. It is clear from reading this book that society has established that rules for men and women are not the same. Although men and women are different types of humans, they should be treated equally. However, things are not heading in the same direction as before. Leila's father gives her the name 'Leila' expecting that she will uphold the virtues of modesty, chastity, loyalty, and obedience. On the other hand, he is looking for a young man who is courageous and strong. These are two things that contradict the expectations placed on Leila. He is apprehensive about the social conventions and traditions, and he makes Leila understand that she is required to adhere to this custom by stating to her: "Really? Take a good look in the mirror. Are you indeed my daughter? You have changed so much that I cannot recognize you. We put in much effort to ensure you had a good childhood. I can't believe you act like a whore; is this what you want to turn into in the end? I cannot believe it (Shafak, 2019, p. 104).

Socially Constructed Gender Roles

When one analyzes this book, one quickly notices that it depicts several gender inequalities between its characters. The expected responsibilities of men and women are fundamentally distinct in today's society. A predetermined order of responsibilities and behaviors is thought to be carried out by each of the sexes. Society sets these standards or roles, and then imposes them on its members, basing them on the physical differences between men and women. These expectations on gender roles are not innate. Therefore, to be considered ideal examples of men and women, society expects men and women to possess particular skills, and characteristics. Feminist studies have aimed to make a proper record of women's lives.

The world is a phenomenon portrayed as unbiased and objective; it is not unbiased at all. The historical records and these records control the entire world's knowledge and are under the control of dominant white men. Then how can the women's record be kept correctly and in its original form? Reality is fixed with men's existence. Anything a man does is real and significant. The life events, not only of women but also of working and lower class people and people of different colors, have been provided as unobtrusive. In society, women are considered significant only when men need their services. Otherwise, their works for their own lives are worthless and meaningless. Whatever women do and experience in their lives is considered unapproachable and trivial. Their experiences are not considered part of the calculation. While men's experiences do matter, these are inflicted upon women as reality (Gaard, 1993, p. 124).

However, the inequality can be seen in the unequal assignment of responsibilities between the sexes. For men to exert authority and control over women, they are expected to be robust, indispensable, and preeminent. In contrast to men, women are expected to behave meek, modest, chaste, obedient, loyal, and dedicated to their home responsibilities. Therefore, they are expected to carry out their home responsibilities, provide unpaid services, give birth to children, and raise them. All this can be observed in Shafak's novel. To begin with; for Leila's mother to maintain Leila's standing in her husband's household, she is required to become pregnant and give birth to a child. The second thing Leila's father anticipates from her is that she will be devoted to her family, submissive to her father, and religious. Many people believe her to be uninvolved in the decision-making process. She pays attention without sounding and does not advocate for the other person. Her paternal grandfather predicts that she will grow up to be modest, respectable, and as pure as water.

Shafak's novel blatantly illustrates the socially manufactured gender roles that people are expected to play in today's society. Everyone in society expects females to be obedient and live their life following the norms and values established by society. They are not allowed to deviate from those roles; if they do, they will be removed from society. This is the same situation that Haroun is in when he expects his daughter to conduct her life under his preferences (Shafak, 2019, p. 27).

Polygamy

The practice of having romantic relationships with multiple partners simultaneously is known as polygamy. It is referred to as the practice of polygamy when an individual weds more than one partner throughout their lifetime. Polygamy, or the practice of having more than one wife, is more socially acceptable for men than it is for women. The practice of polygamy is frowned upon in many modern nations. In many parts of the world, polygamy is illegal and expressly forbidden. The rules that govern society have been altered in a variety of ways as a result of polygamy. The committee on the status of human rights at the United Nations asserts that polygamy, also known as having more than one spouse, violates the rights and dignity of women. It should be eliminated from all areas in which it is present. Polygamy is an obstacle that stands in the way of women exercising their free and independent will. Women are coerced into marrying men they do not like or do not want to marry in regions of the world where the practice of polygamy is common. The will of men is typically given precedence when determining polygamous rules.

In the novel, the two characters can be seen engaged in polygamy, considered socially acceptable behavior at the time. Both of these men are Leila and Humeyra's fathers. Shafak depicts the role of the lady pharmacist, another female character. She is the only woman in the town who works as a pharmacist, and everyone in the community recognizes her not by her name but by the fact that she is the mother of Sian. After Leila returns home from the picnic, she ends up getting sick. Her father would rather have her examined by a male pharmacist, but he must consult with the village's only female pharmacist because he is not in the hamlet. The custom of polygamy is something that the lady pharmacist strongly disapproves of. She raises her son entirely on her own, without the assistance of any male. She despises the men who have many wives. Her neighbors and friends make fun of her all the time. They only regard her highly because she is of use to them in certain circumstances. Living on the edge of society, tolerated, but never entirely accepted, that is how the author describes the individual's situation (p. 65).

Trans-sexuality/Gender Dysphoria

A person unhappy with their gender identity suffers from gender dysphoria. This refers to an unpleasant feeling that the individual has. In this scenario, a guy or a woman wants to change their gender and becomes the opposite of whom they were born to be. This unhappiness leads to violence, sadness, and other negative impacts on the life of a person who suffers from gender dysphoria because of the way it affects their gender identity. Shafak's novel shows one such character among Leila's friends. Nalan is not a woman of any kind. She is a girl trapped in a body more suited for a man. His name was Osman, and he was a farmer in the Anatolia region where he resided. He was enthusiastic about writing tales revolving around princes and princesses. He would spend the entire night writing stories, and the protagonist of those tales would almost always be a woman. He did this on purpose. He did not participate in any extracurricular activities at his school. He felt like he was up

against it with the study. After finishing his education, he immediately enlisted in the military and began his training. After he returned from that place, his mother decided to force him to get married. Because she wanted a child from them, his mother disregarded his objections to getting married to a woman and proceeding with the marriage. On his wedding day, his fiancée was waiting for him, but he had already gone to Istanbul before she could even see him. In the metropolis of Istanbul, he endured a great deal of suffering. He performs the most menial tasks, such as cleaning the restrooms. He altered his internal and external appearances to match a woman's. Now, instead of being Osman, he takes on the identity of the female figure Nalan. Her's is a character that identifies as a woman yet is rejected by society because of her transgender identity. No one is willing to hire her for the position that would be appropriate. She decides to go to a brothel, but she has also turned away from there because transgender people are not permitted to work in official brothels. She begins working on the street, where she is subjected to the ridicule and insults of the community (p. 60).

CONCLUSION

The paper analyzed *10 Minutes 38 Seconds in this Strange World* through the lens of Materialist Feminist Environmentalism by focusing on unfolding the notion and stance of eco-feminism, socially constructed biased norms, patriarchy, and fascist capitalism. The objective of showing women being ostracized in the society is achieved by the leading character of the novel: Leila as she is abducted by her uncle at age six, while her uncle is 43. Leila is forced to marry his cousin, the son of that uncle who exploited her. Leila comes to Istanbul to start a new life, but her father refuses to talk when she tries to contact her family. Her family even rejects to accept her dead body. So, she is buried companionless in a symmetry where all those rejected by society are buried. Sex workers' life is so miserable that no one accepts them. They are treated as inferior, downcast, and companionless. They are not given fundamental human rights. Nalan became female by her own will because she was not satisfied with her identity of Osman. Nalan is going through the worst humiliation by society; she is not even allowed to work in brothels. So, she was compelled to do cleaning toilets. In this way, society made her condition of gender dysphoria a curse for her.

The second objective of the paper, to find the impact of capitalism on the life of labor-class women, is achieved through the explication of materialist approach in the novel that bounds women not to take even a single breath of their own will. Binnaz' husband always oppresses her with the thought that if she gets divorced no one will accept her and it will be difficult for her to manage her living. Feminist attraction toward animals can be seen in the incident when Leila helped Charlie by paying for his treatment. While on her last job, Leila enters the profession of a prostitute to pay rent and utility bills and meet other living expenses. Zaynab is compelled to do brothel jobs to earn her living as no one will give her a decent job due to her exceptional physical condition. Sex workers are treated at the level of inferiority that Article 438 of the Turkish Penal Code was used as a mode to reduce the punishment of rapists to one-third if it is proved that their victim was a sex worker. Legislator defended the Article by stating that a sex worker could not be affected that

much, physically or mentally, compared to other “Normal” women (Shafak, 2019, p. 307). The paper highlights the male dominance upon nature and women mainly focusing on the character of Leila.

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