



RESEARCH PAPER**Matricentric Feminism in Janice Y.K. Lee's *The Expatriates*****¹Tayyiba Maryam, ²Farkhanda Shahid Khan* and ³Sehrish Zahra**

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ABSTRACT

Matricentric feminism or a feminism for mothers deals with the politics that mothers face in diverse patriarchal cultures. The present research explores the matricentric interests and the subject of demarcated role of mothers through the themes of identity, marriage, family and the idiosyncratic concerns about motherhood by examining the novel *The Expatriates* (2016) by Janice Y.K. Lee. The study continues the matricentric debate by analysing the two characters of the novel, Margaret Reade and Hilary Starr. The main aim of this research is to examine the oppressed, dependent, static and lost identity of mothers even in the developing world. This article argues that the mothers, despite belonging to the upper crust of society, are not immune to the tragedies and psychological oppression in the post-racial Asian American world and that they are oppressed first as women and then as mothers. It refocuses on the restricted role, identity and position of mothers in the privileged yet patriarchal society. By using the method of textual analysis, the article analyzes the selected novel under the Matricentric ideas of Andrea O'Reilly and Petra Bueskens. The research thus concludes that a mother leads traumatic life due to loss of her child, and despite having other children, patriarchal society rusticates her status of motherhood. For future research, the article recommends to analyse the novel under psychoanalytic or trauma theories.

KEYWORDS Matricentric Feminism, Motherhood, Mothering, Patriarchy, USA

Introduction

The present study explores the feministic stance mainly within matricentric domain by analyzing *The Expatriates* (2016) by Janice Y.K. Lee. It mainly correlates all the radical ideas of O'Reilly and Bueskens while demystifying the myth of pedagogical motherhood and by exploring the impact of postponing motherhood or infertility on a woman's existence. This study examines the implausible pedagogical motherhood, which manacles the identity of every mother within a patriarchal society. This research focuses on the impact of conventional and restrained role of mothers through the narratives of women who share the similar idiosyncratic concerns about motherhood in the novel. This research aims to scrutinize the matricentric views portrayed through the perspective of two major characters of novel, Margaret and Hilary.

Matricentric feminism strives to make motherhood the business of feminism by positioning mothers' needs and affairs as the focal point of theoretical sector of matricentric feminism. It argues that mothers have been doubly oppressed in the patriarchal societies since ages, firstly as women and then as mothers. The role of mothers has been confined in all dimensions of life, their identity is merely associated with reproducing or rearing

children, and their individuality has always been marginalized. Matricentric feminism is innovative and radical claim, and the point of difference from maternal feminism is that it demands theory and practice based on specific identity of mothers because no matter how much education, social, political and financial equality, women achieve nothing fundamental will change for women as long as natural reproduction remains the compulsory rule and artificial reproduction the exception for married women. O'Reilly points out these words, theory merely cannot bring justice and revolution, practice is the key, so, practice must be started in the world to empower mothers in all fields of life.

Janice Y. K. Lee was born and raised in Hong Kong. Her parents were Korean immigrants. Her first novel, *The Piano Teacher* (2009) gained a lot of public and critical acclaim. Her second novel *The Expatriates* also got a lot of appreciation, the interesting part is her personal experience of living as an immigrant, and also being a mother, these both aspects of her life have been portrayed through various characters in the novel. *The Expatriates* is a contemporary novel in which Lee turns her power of keen observation on uprooted, chaotic and dull American expatriate community, presented through intricately fabricated narratives of three American women who migrated to Hong Kong. The experience of immigration has been portrayed from a unique angle because expatriate in the novel means privileged. Some of the American men along with their families moved to Hong Kong to thrive by pursuing successful careers while most of young women move to Hong Kong to find reasonable jobs, rich partners and stable lifestyles. This study solely deals with the aspects of motherhood and various mothering portraits within a patriarchal society by analyzing the novel. This research examines through the novel that mothers are the individuals who are the real expatriates of the society because they endure all the pains of being immigrants mainly anxiety, loss, fear, trauma and isolation. The positive and refreshing element which became the focal thematic subject of this present study is that the stories of mothers do not articulate the depressing part of conventional motherhood but it also defends and empowers the position of mothers and it is represented through the two protagonists of novel, Margaret and Hilary, whose characters have been analyzed in this research. By so doing, the research highlights various forms of oppression faced by mothers and analyzes the elements that impact upon the identity of mothers and suggests different acts of empowering mothers. The study is significant in the contemporary motherhood studies, specifically in Matricentric Feminism.

Literature Review

This part of research deals with the review of literature to support and elaborate contrasting meaning and experience of motherhood represented by three American women living in Hong Kong. In this section, this research explores some of the relevant reviews of literature that deal with the subject of this research. This chapter encapsulates two kinds of material. First is the work of major theorist Andrea O'Reilly in the relevant field and the second is related to critical works and articles by various scholars and writers or authors on the topic with reference to recognizing the matricentric stance in *The Expatriates* by Janice Y.K. Lee.

Alghamdi explores modern US migrant women's fiction in his research work. He analyzes six major novels; Dana Abu-Jaber's *Arabian Jazz* (1993), Chimamand Ngozi Adichie's *Americanah* (2013), Shaila Abdullah's *Saffron Dreams* (2009), Gish Jen's *Mona in the Promised Land* (1996), Keija Parssinen's *The Ruins of Us* (2012) and *The Expatriates*. Alghamdi describes all the transnational aspects experienced by migrant women in foreign countries mainly in America, a multicultural land that produces hybrid species through diasporic consciousness.

Alghamdi's main concern is the experiences of immigration and all its pains endured by women of other race and color. He says in his research that the identity of women of other race and color entirely shakes when they migrate to the places like US contrarily when women from multicultural land like America move to East in places like Korea and Hong Kong, even then despite gaining luxurious lifestyles their autonomous selves fall prey to different diasporic maladies. Alghamdi redefines the American literature, which is perceived as the kind of literature, which has wide scope and gives space to multicultural practices, but the literature of US migrant women exposes the transnational and diasporic reality of American literature and challenges all its preexisting definitions.

Burling says about the novel *The Expatriates* that it is a story through which Lee examines the unfortunate consequences of moving abroad which people perceive as a prosperous adventure. She examines that immigration along with few favors still has the capacity to disorder the existence of migrants. Burling analyzes it by focusing on the main characters of the novel that are presented as rich socialites but their identities and even daily routines shatter as they move ahead in a foreign country. She explores that Margaret faces social pressure, loses her motherhood status and bears alienation in Hong Kong. Mercy's life drowns in guilt of losing G and even Hilary's upper-class privileges do not secure her future from infertility and societal disgrace. All the characters face the uncertainty of and fragility of life alone because the foreign world offers no sympathies and support towards them gradually, they all accept the reality of being others in a multicultural land and finally learn to metabolize their grief.

Mercy Hong reviews that *The Expatriates* Lee brought her attention to the 21st century crowded Hong Kong where expatriates of different nationalities arrive every hour. The focus of Lee amongst the populated Hong Kong is on three women whose stories converge despite different situations and backgrounds but they all share the same emotions and fears. While Kinch examines that Lee depicts the converging lives of three women but her main character is Hong Kong itself, because it is a place, which witnessed different experiences of various expatriates who struggle to explore themselves. In this novel, there are three women, Margaret and Hilary belong to the world of privilege while Mercy aspires for such luxurious world of upper class, but all of them are fighting against different demons and they overcome all their fears in distinct ways.

Rich addresses her matricentric stance in her classical book *Of Woman Born* (1976) which later on stimulated the motherhood studies. The reference to the maternal thoughts of Rich is very significant because they provide the basic structure for the contemporary matricentric ideas of O'Reilly who continue to follow the legacy of Rich in all her literary works. It is a fierce attack on patriarchy. Rich described that motherhood, mothering and mothering are two terms, which have not been perceived in right manner, and she further explained the different between two terms, which was considered as synonymous.

Firestone being a central figure in the early development of radical feminism also addresses the matricentric concerns in her works that strongly support the views of O'Reilly. She agreed that men and women are biologically different but she argued that such biological differences only suppress women. She defended her thought of abolishing pregnancy or traditional childbearing process and motivated the use of different technologies like safe abortion and birth control because she believed that it must depend only upon woman's choice to design her conceiving phenomenon or to go for technological or artificial ways of reproduction.

Friedan labels the problem of oppression of women particularly married women or mothers as a problem that has no name. She demystified all the fake assumptions of the feminine fulfillment that prevailed for forty years in American contemporary society. She describes that patriarchal societies hampered the women or mother empowerment by proposing the notions that a woman achieves feminine fulfillment through the unconditional love and passion for family making, childrearing, taking care of husband, children and perfectly performing all the domestic chores is what gives feminine essence to a women's existence. Friedan exposed the patriarchal feminine mystique by presenting her radical ideas to address the problem that has no name because it was shared by countless women in America as she narrated various stories of married women and mothers who despite achieving so-called feminine fulfillment felt incomplete and delved into depression. Green describes the demand of a separate mother-centered academic discipline as a compelling move by O'Reilly while reviewing her maternal work *Practicing Feminist Mothering* (2011). Green remembers her old days when she used to aspire for such matricentric discussion for mothers and their empowerment because she believes that the maternal discourse and literary work helps mothers to gain consciousness of their real and autonomous selves by learning different ways of mothering from various mothers. She reexamines her endeavor of interviewing a group of sixteen mothers with different yet universal matricentric interests and feminist identities, which galvanized her maternal thoughts as she explored diverse mothering experiences from distinct perspectives and analyzed the views of their daughters. Huopalainen and Satama scrutinize the dichotomy of new motherhood and new academia after gaining matricentric consciousness through the enlightened theoretical interests of O'Reilly in matricentric domain.

Material and Methods

This part deals with the research methodology and theoretical framework. It highlights the issues of mothers within matricentric terms in Janice Y.K. Lee's *The Expatriates*. The matricentric concept addresses the restricted perspective regarding motherhood in patriarchal society. Matricentric feminism is the term employed by Andrea O'Reilly. This term refers to the practice of empowering the motherhood status and advocating the crucial need of acceptance of diverse mothering experiences. It demands a new mother-centered academic discipline or school of thought to clamor the call of space for mothers in all spheres of life – social, economic, literary, psychological, cultural and political. This theory helps us to evaluate the novel dealing with the affairs of mothers. The theory of matricentric feminism is used in the accomplishment of the research. It also gives information of methodologies and sources used to collect material for this research.

The article uses qualitative approach for the textual analysis of *The Expatriates* by Janice Y.K. Lee. In this study, there is use of primary as well as secondary sources like books, journals, articles, reviews and websites. The study is descriptive in nature as it describes in detail the concept of mother-centered feminism. It involves the close textual analysis of *The Expatriates* by Janice Y.K. Lee with keen focus on main characters to analyze the intention behind the demand of a separate academic field of matricentric feminism for mothers. Thus, the work uses inductive method in analyzing data in which discussion goes from general to specific.

Andrea O'Reilly's views have provided theoretical framework for this study. The maternal ideas of Petra Bueskens also support this research. Certain strands of O'Reilly's theory of matricentric feminism and Petra Bueskens's maternal thoughts have been captured to analyze the characters in Janice Y.K. Lee's *The Expatriates*. Andrea O'Reilly coined the term matricentric feminism in her book *Matricentric Feminism: Theory, Activism and Practice* (2016). She argued that there is need for a distinct mother-centered feminist

academic discipline because the category of mothers is different from the category of other women. While defending the demand for a separate school of thought O'Reilly stated:

Matricentric feminism seeks to make motherhood the business of feminism by positioning mothers' needs and concerns as the starting point for a theory and politics on and for women's empowerment. This repositioning is not to suggest that matricentric feminism should replace traditional feminist thought; rather, it is to emphasize that the category of mothers is distinct from the category of women and that most of problems mothers' face – social, economic, political, cultural, psychological and so forth are specific to women's roles and identity as mothers (O'Reilly 2019).

O'Reilly exclaimed that maternal feminism just debated over the importance of maternal wellbeing or health and safety of children and it presented the notion that women are naturally emphatic and calm. It just mentioned the strengths of mothers. She explains that matricentric feminism not gives importance to the words, meaningless claims or merely on theoretical work but it demands activism and practice of radical rights of mothers in all fields of life. O'Reilly further criticized the claim of Maternal feminism as she explained that it focuses on the point that motherhood or maternity is natural to women and this creates the issue of gender inequality and supports the patriarchal dominance, while she evaluates that motherhood is not only the institution concerned with natural or biological mothers but it also includes the childless women and second mothers who adopt a child and it also emphasize upon co-parenting and eliminates the myth that parenting is a phenomenon more related to mothers as they are the birth givers.

O'Reilly describes that feminism itself has various other interdisciplinary academic fields like African feminism, socialist feminism, third wave feminism, queer feminism, global feminism and womanism etc. All these feminist perspectives have further flourished into full-fledged academic disciplines, while the concerns of mothers have been overlooked and trivialized. Therefore, the demand of a separate mother-centered academic discipline is quite reasonable because the problems and the issues faced by mothers are different from other women. She also made a groundbreaking contribution in motherhood studies by vividly redefining the differences between two terms, which people mistakenly assume to be synonymous while O'Reilly following the legacy of Adrienne Rich revised her explanation of difference between both terms. She defined motherhood as a term which supports patriarchal ideas as it views woman who has natural power of reproduction and it ultimately gives rise to the notion that women are under male control while mothering refers to the experiences of diverse forms of childrearing. She argued that mothering empowers women by allowing different experiences of mothering. O'Reilly concluded that matricentric feminism demands place for mother's in all professional affairs, to get equal wages, to get paid during maternity leave, to not forced to stay at home after delivery if a mother wants to continue her job and most significantly no one must define motherhood but everyone should accept diverse ways of mothering because rationally thinking all mothers are different due to variation of age, race, class, color and ethnicity.

The supporting ideas of Petra Bueskens have also strengthened the theoretical framework of this study. Bueskens contributed within the motherhood studies by radically reconstructing the sexual contract with keen focus upon mothers in her nonfictional work *Modern Motherhood and Women's Dual Identities: Rewriting the Sexual Contract* (2018). Bueskens criticized the dichotomy of maternal and autonomous selves regarding mothers presented by contemporary western society's new social contract by analyzing a group of revolving mothers through interviews. Bueskens fearlessly formulated a proposal for revolutionary changes in social order. Bueskens argued that the new social contract drew its basic structure from 17th and 18th century social contract which labeled men or fathers

as free and granted them all the rights and opportunities in public spheres for successful careers while it marginalized women by seizing their independence and restricting them within the domestic bubble and assigning them the unpaid job of family making and child rearing. Bueskens further highlighted that this dichotomy might have lost its effect in modern times because now women are given space in public and professional spheres but the rules, policy and contract of patriarchal world remain the same for mothers because she analyzed that even the working women who used to be the only breadwinners of their families left their jobs after becoming mothers and they naturally chose to stay at home due to ancient and influential ideologies and social contract based on patriarchy which labels working mothers who rebel against the social contract as outsiders despite their struggle to create balance between their maternal role at home and autonomous role in professional spheres. Bueskens demanded that the western social contract must end the deprecation of the autonomous selves of women by not forcing them to quit their jobs and only to perform their domestic duties. She articulated the right of freedom and freewill for mothers (Mariana, 2019).

Results and Discussion

The main focus of present research is on Andrea O'Reilly and Petra Bueskens's concept of motherhood. The mothers experience particular ways of mothering while the element that remains common is the societal pressure to subside all the conventional norms regarding motherhood and how it shapes other aspects of a mother's personality. This research also questions the blame policy of patriarchal society where only a mother is accused of any miserable incident that happens to a child. The situation in the novel is reflection of real motherhood dilemmas as a result of patriarchy and lack of practice of empowering mothers. This work mainly describes mothering experience from the perspective of Margaret Reade, an expat mother who moved three years ago in Hong Kong along with her husband Clarke and three children, Philip, Daisy and G. They enjoy all the privileges being American in Hong Kong but then their blissful state of life turns depressive due to the tragic event, the loss of their child G. This tragedy catalyzes endless turbulences in their relationships and majorly shakes Margaret's existence, identity and motherhood.

This study analyzes that Margaret in the start of the novel seems in a confused state as she is doing her work, designing gardens for people because her work is landscape architecture but soon winds it up as her life demands it to give all her precious time to her most venerated job of family making. She goes to Priscilla, a party planner to plan a big celebration as Clarke is turning fifty. When she meets Priscilla, her life is again thrown in the pit of gloom as she regains the consciousness of her only aspect of identity known to the society now, a mother, but she feels relieved as she realizes from Priscilla's welcoming attitude that she is isn't aware of that doomed incident. After few moments Priscilla turns out to be just another women of patriarchal society as Margaret was assuming that after questioning her marital status Priscilla was about to question her motherhood. "Margaret tenses, waiting for the next question. She has cultivated a very accurate sense of when it might come in an introductory conversation. Any children? Have any?" (Lee, 2016, p, 19). Margaret finally survives the deadly question by merely replying yes. This incident clearly shows that patriarchal society constricts a mother's identity by associating it with the children and judging her according to the pedagogical standards of motherhood.

Margaret's motherhood is questioned by the society every moment as they all blame her for missing of her son G because good mothers are always expected to be around their children all the time. It happened when the whole family, along with the caretaker Mercy went on a vacation in Seoul to get their kids more international exposure. Margaret

despite hiring Mercy as caretaker for her children did not stop performing all her duties. She frazzled when she watched from the reception desk that Mercy did not stop G from climbing on top off the coffee table and when she allowed Philip and G to drink soda. Margaret claiming her motherhood became even more overprotective but later on she rethinks her behavior. As it can be seen in the text,

She remembers thinking that maybe she was a control freak; maybe she shouldn't have an opinion on what her kids did every second of the day, but what of it? that, the constant wind shaping the particular of sand that were going to form their lives, their personalities (Lee, 2016, p. 25).

The research examines that her overprotective attitude towards her children is justified, as she knew that she is answerable for a slightest trouble that occurs to them. She even left her passion of architecture for her children, to protect them every moment and opted for online jobs, as the text shows, "Her job was portable, of course, with the Internet and E-mail, and she had been doing fewer and fewer jobs, anyway as the kids got older and needed more help with school" (Lee, 2016, p. 38), because family making especially nurturing and raising her children was her whole time job and in this job even a minor mistake was intolerable for the society. The study probes that Margaret lost half of her identity, self and status only in few minutes when she went to bathroom while all her kids were enjoying in crowded area along with their caretaker. When she came back she never ever found G and fell in the bottomless pit of depression and she wanted her life when she had three children. The situation of Margaret after losing G is poignantly described in the text as,

She wanted to go back. She wanted to go back ten hours, to when life was understandable. She wanted to not ever have to go to bathroom again. She wanted to have a kind stranger lead a crying G back to her, to be enfolded tight in her waiting arms, to be squeezed, to feel the corporeal flesh of him, the shaking, sobbing child.

Margaret wanted her child and her whole motherhood back, because after G her motherhood was stigmatized, her mothering became more traumatized because now, she was only a mother of two children not three. She turned even more intensely conscious in order to regain her real, her motherhood. She did not come back from Korea while Clarke, Philip and Daisy returned to Hong Kong. She continuously searched for G using all possible means and spending many hours in police station, but then she flew back to her home to perform her motherhood duties with indescribable intensity and she performed all actions to protect Philip and Daisy. She realized that she has no vivid photos of G which could have help her in finding him. "She became obsessed with the fact that she hasn't taken any photos of the kids later in the day and with her an eight megapixel camera on her phone. Perhaps if they had an accurate photo of G looked like on the day he disappeared and they had released it to public quickly, someone might have recognized hi. And then she wanted to document Daisy and Philip, but she wanted to do it without frightening them" (Lee, 2016, p. 87). The loss of a child intensified her care, her mothering drive turned fierce and she performed all her duties with even more passion yet silently because she did not want to scare her children that she fears to lose them too like G.

This research also draws the attention towards another fact of patriarchal society that men or specifically fathers are not questioned by society in affairs regarding children and parenting is considered as phenomenon of mothers due to their gender and the biological truth that mothers give birth to children. The present work traced the similar point in the novel because Clarke smoothly moved back to his life and accepted the reality that they have lost G, because he had his professional life, his social circle and his children

that can help him to realign his life and most importantly the society didn't incriminate him for the missing of G. Contrarily they crumpled Margaret into the darkened phase and to never aspire to rekindle, till she rescues G and redeem her whole motherhood. It is stated in text, "Then after six weeks, Clarke went back to work. She could not believe it, but he said, "You'll be here. I am not doing anything that you cannot do. In addition, we need to our other children. Make sure they have a parent there, even though your mother is there. They are suffering as well." And he left her, fuming in the hotel room" (Lee, 2016, p. 92). Clarke moved ahead but Margaret was stiffened with grief, stuck in motherhood dilemma. However, when Clarke confronted her to return to reality, she apprehended that she is going against motherhood pedagogy.

Was it that men were heartless? Or without imagination? How could Clarke tell her that she needed to move on? How could he say that life should go on? It is unimaginable, but because she cannot lose him and Daisy and Philip, she has to pretend to agree, to try to do this thing that seems as ludicrous as flying. And sometimes it feels like flying or walking on water, as if she is doing something so against the laws of nature, so against the very reality of being a human being (Lee, 2016).

The quote above represents that a mother cannot enjoy freedom because motherhood pedagogy does not bestowed freedom upon mothers even for a moment. Margaret then fathoms out that she pines for a break, so she buys a new flat secretly where she can escape all the shackles of the world, where no one can question her motherhood, where no one can interrogate her about loss of G but she slumped into abyss of depression as she herself thought about society and all its investigations and assumptions about her. "There she imagined what people might think about what she did if they knew. She imagined they would think she was having an affair, was running an illegal operation of some sort. In fact, her utter conformity even in isolation amused her" (Lee, 2016, p. 86). All these societal fears increased her pain and depressive state. This clearly reflects how mothers are oppressed even psychologically under the patriarchal pedagogy of motherhood.

Margaret out of all frustrations reaches out for mental help to Dr. Stein, who counsels her to bite the bullet and surmount the life challenges by exploring the inner depths, by recognizing her life and by embracing life with sheer optimism and most crucially by making friends, to get close and share intimacies. Margaret had friends in her premarital life in California but her marital life and motherhood excluded her comfort zone, her social circle according to the conventional motherhood rules. As it is in the text, "The truth is that once you have three kids and a husband, you don't need friends. She didn't, at least. They were a perfect unit, a self-sufficient ecosystem, like those green plants in glass spheres that produce oxygen and water and feed themselves forever in a perfect balance of waste and sustenance. Until fate came down with a giant destructive swipe and shattered it forever" (Lee, 2016, p. 114). This textual quote aptly explains motherhood pedagogy, its extremism and restrictions. Dr. Stein advised Margaret that she needs to start living, as normal life as possible and by thinking that everything is normal will slowly normalize all things. Finally, Dr. Stein's advice acts like a matricentric force which galvanizes her motherhood and gives her strength to overpower all personal and societal fears.

Conclusion

This study has promulgated the reality of motherhood pedagogy and vividly explicated its impact upon mothers. The research has addressed the literary gap which was found after analyzing the reviews of literature. All the researchers have always debated

over the restricted or inferior role of mothers and demanded practice of freedom for unobstructed motherhood. This research has explored ways of overpowering all the fears and presented how to experience motherhood in a spanking new manner. This work has established motherhood pedagogy as undesirable and blameworthy. The present research has examined Janice Y.K. Lee's novel *The Expatriates*. The major subject of this study has analyzed the thematic concerns of novel in the light of theoretical ideas proposed by Andrea O'Reilly in her theoretical work *Matricentric Feminism*. This work has also been supported by the radical views of Petra Bueskens regarding motherhood. The study has unveiled that the novel possesses a realistic snapshot of the conventional motherhood and mothering experiences within a patriarchal society. This research has particularly scrutinized the two significant aspects of motherhood – the phenomenon of incriminating motherhood within the shackles of patriarchy by demanding mothers to naturally follow the motherhood pedagogy framed by ignorant patriarchal societies and by questioning the identity of mothers for every unfortunate moment that fate inflicts upon children. This research reflected upon the demonic attitude of society towards mothers after the loss of a child. This study has explained all the propounding aspects of motherhood through the two main characters of the novel, Margaret and Hilary. The research has also addressed that motherhood is not a phenomenon which needs certain pedagogy to define it, but it is a process which every mother should experience in her own unique way according to her own perspective. It is high time that the diversity of mothering experiences should be accepted and mothers should be given their deserved accolades and position in the society. This research has proclaimed that matricentric feminism does not demands words of pity but proof of practice of empowering mothers in all spheres of life by abolishing motherhood pedagogy and blame policy, by creating space for mothers in all professional affairs and by giving right to women to choose their way of experiencing motherhood either through reproducing their own children or through adoption and most importantly by not objectifying mothers for even natural tragedies inflicted upon their children by the hands of destiny. Furthermore, the article recommends further reading of the novel under trauma or psychoanalytic theories.

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