

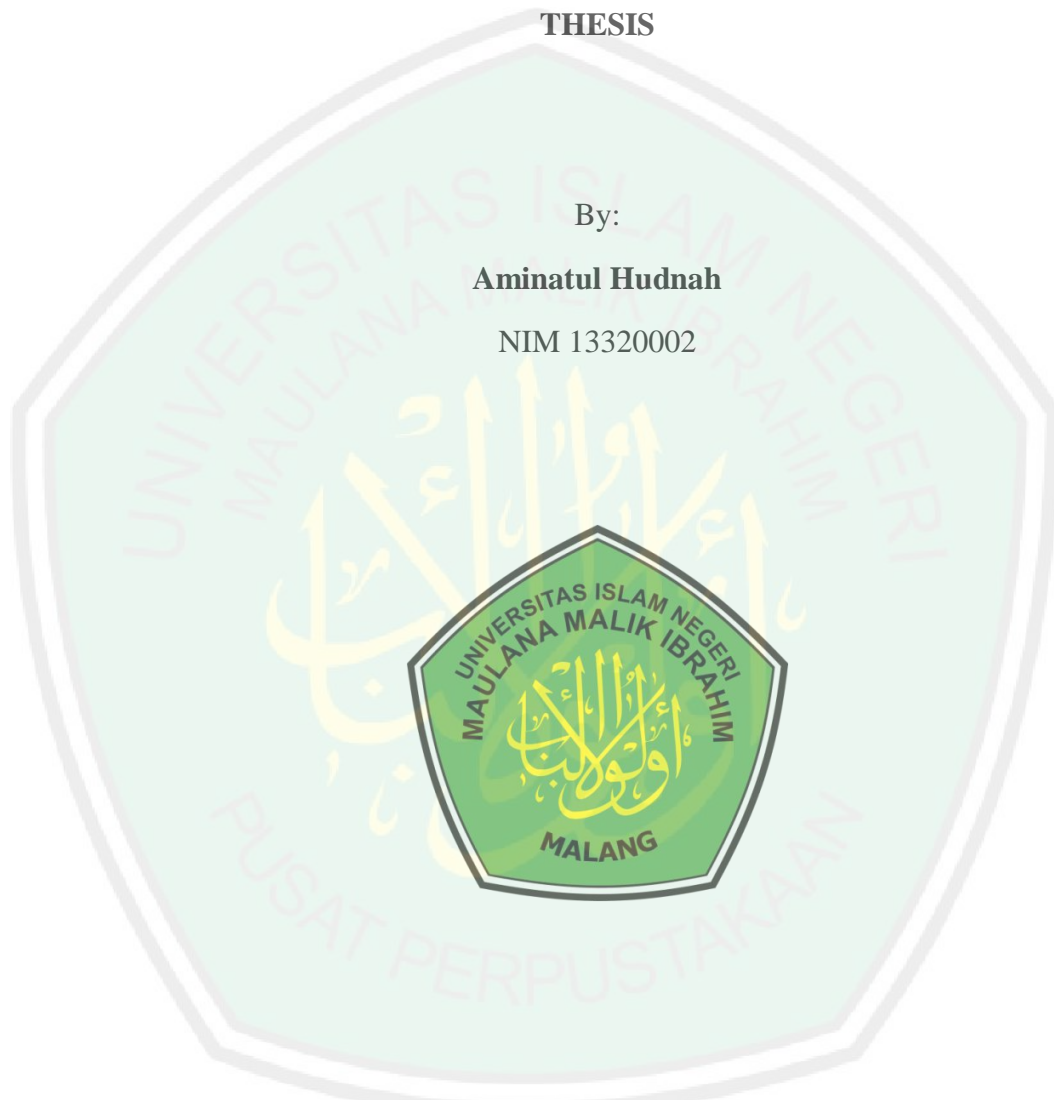
**JOAN'S STRUGGLES AGAINST GENDER
DISCRIMINATION IN DONNA WOOLFOLK'S *POPE JOAN***

THESIS

By:

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2020**

**JOAN'S STRUGGLES AGAINST GENDER
DISCRIMINATION IN DONNA WOOLFOLK'S *POPE JOAN***

THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim
In partial Fulfillment of the Requirement for the Degree of *Sarjana Sastra* (S.S)

By:
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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2020**


STATEMENT OF ACADEMIC INTEGRITY

I state that the thesis entitled “**Joan’s Struggle against Gender Discrimination in Donna Woolfolk’s *Pope Joan***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in bibliography. Hereby, if there any objection or claim, I am the only person who is responsible for that.

Malang, 15 June, 2020

The Researcher




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APPROVAL SHEET

This is to certify that Aminatul Hudnah's thesis entitled **Joan's Struggles against Gender Discrimination in Donna Woolfolk's *Pope Joan*** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S).

Malang, 19 June, 2020

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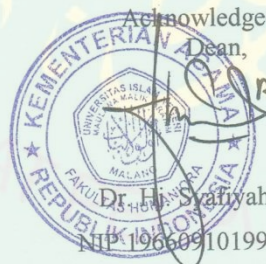
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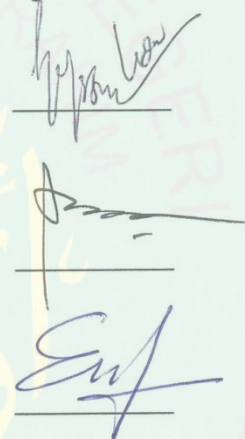
This is to certify that Aminatul Hudnah's thesis entitled **Joan's Struggles against Gender Discrimination in Donna Woolfolk's *Pope Joan*** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S) in Department of English Literature.

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MOTTO

When you start work, just finish like you expert in it and love it.



DEDICATION

This thesis is especially dedicated to:

My family, first, mother and father, my two sisters and the only brother,

My partner and his family,

All my friends who wish me finish this thesis.



ACKNOWLEDGMENT

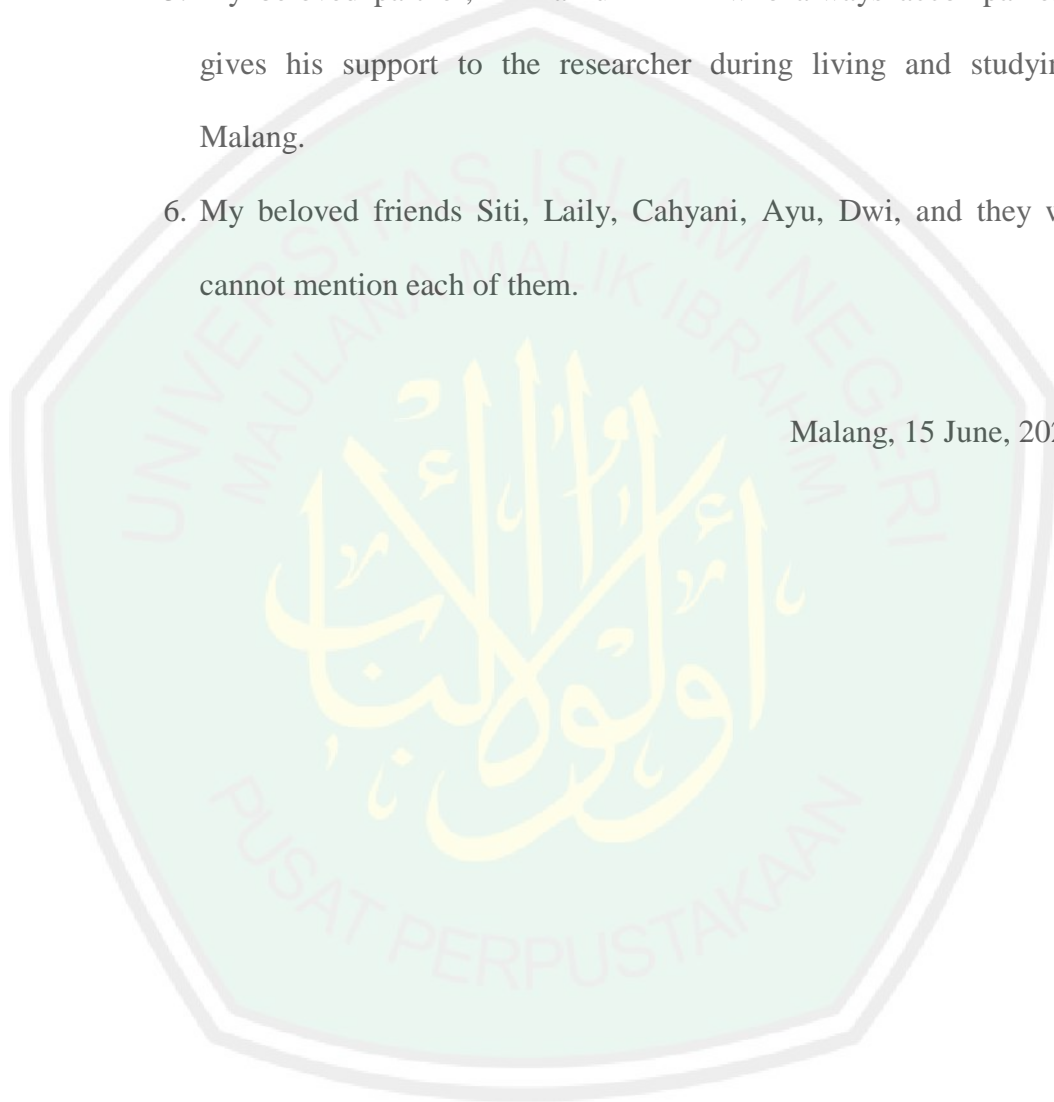
Alhamdulillah, all praise is to God the Almighty, Allah SWT the Lord of this universe who gives the researcher an opportunity and ability to write and finish this thesis to fulfill the requirement of achieving the degree of *Sarjana Sastra* (S.S) in Department of English Literature at Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang. May peace and salutation always be upon Muhammad SAW, who has brought Islam to this world into enlightening and guided us from stupidity into cleverness.

Writing this undergraduate thesis is not a simple thing at all and spent a lot of time but gave more experiences in it. This study would not be completed without contributions and supports from many people. The researcher would express gratitude to:

1. My honorable and beloved mother and father, Mauliah and Nur Sodik who always give support and endless love in every single way. There is nothing that can repay their support and contribution.
2. My beloved eldest sister Nurma, my only brother Fauzan, and youngest sister Ella, who have always support the researcher from the beginning, in process, and until finishing this thesis.
3. The honorable Mr. Muhammad Edy Thoyib, M.A. as my advisor of this study.

4. The honorable and thanks to all the lecturers of English Literature Department who have taught and given the researcher valuable knowledge.
5. My beloved partner, Iif Bahrul Arifin who always accompanies and gives his support to the researcher during living and studying in Malang.
6. My beloved friends Siti, Laily, Cahyani, Ayu, Dwi, and they who I cannot mention each of them.

Malang, 15 June, 2020



ABSTRACT

Hudnah, Aminatul (2020) *Joan's Struggles against Gender Discrimination in Donna Woolfolk's "Pope Joan."* Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Muhammad Edy Thoyib, M.A.

Keywords: Feminism, Gender Discrimination, Struggle.

Literary works are a reflection of events that occur in reality, one of which is a novel. Many novels that tell about social problems in the environment are quite alarming such as gender discrimination. Therefore the researcher uses a novel, *Pope Joan*, by Donna Woolfolk as the object of this research. The purposes of this study are 1) to look for aspects of gender discrimination that occur in Joan in the *Pope Joan* novel, and 2) explain Joan's struggles against gender discrimination experienced in the novel *Pope Joan*.

In analyzing these aspects of discrimination, the researcher conducts feminist literary criticism and applies Naomi Wolf's theory. Wolf (1992) has thoughts about women's unfair treatment and ways to prevent and eliminate discrimination. In analyzing, the researcher reads the main document first to find the related data and categorizes them into kinds of aspects of gender discrimination. In analyzing the data, the researcher applies the theory and elaborates them into words, sentences, and discourse.

The result of this study found several aspects of gender discrimination in the novel experienced by Joan are not getting access for equal education as boys, subjected to violence in the domestic area, unequal treatment in religion, and health sectors. In dealing with gender discrimination, Joan struggles to get an education for herself, runs away from home to attend school, educates privileged children, and fights back by disguising herself as a boy.

ABSTRAK

Hudnah, Aminatul (2020) *Perjuangan Joan Melawan Diskriminasi Gender dalam Novel "Pope Joan" Karya Donna Woolfolk*. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Muhammad Edy Thoyib, M.A.

Kata Kunci: Feminisme, Diskriminasi Gender, Perjuangan.

Karya sastra adalah salah satu cerminan kejadian yang terjadi pada realita salah satunya adalah novel. Diskriminasi gender yang terjadi di lingkungan sekitar menjadi isu sosial yang cukup mengkhawatirkan. Maka dari itu Peneliti menggunakan sebuah novel *Pope Joan* karya Donna Woolfolk sebagai objek penelitian ini. Adapun tujuan penelitian ini adalah 1) mencari aspek diskriminasi gender yang terjadi pada Joan dalam novel *Pope Joan*, dan 2) menjelaskan perjuangan Joan dalam menghadapi diskriminasi gender yang dialami dalam novel *Pope Joan*.

Dalam menganalisis aspek diskriminasi tersebut, peneliti menggunakan kritik sastra feminis, menggunakan teori milik Naomi Wolf. Wolf (1992) memiliki pemikiran tentang ketidak setaraan perlakuan terhadap wanita dan cara untuk mencegah dan mengurangi diskriminasi. Dalam proses menganalisis, peneliti membaca dokumen utama terlebih dahulu lalu mengkategorikannya ke dalam berbagai aspek. Dalam menganalisa data, peneliti mengutip beberapa isi novel lalu mengaplikasikan theory terhadap data tersebut dan mengelaborasi kedalam kata-kata, kalimat, dan wacana.

Hasil dari penelitian ini ditemukan beberapa aspek diskriminasi gender dalam novel yang dialami oleh Joan, yaitu tidak mendapatkan akses dalam bidang edukasi yang setara dengan anak laki-laki, serta mendapat kekerasan dan di area domestik, ketidakadilan dalam bidang keagamaan, dan kesehatan. Dalam menghadapi diskriminasi gender tersebut Joan melakukan beberapa perjuangan untuk mendapatkan pendidikan bagi dirinya, kabur dari rumah untuk masuk ke sekolah, mendidik anak-anak tidak mampu, dan melakukan perlawanan dengan menyamar menjadi laki-laki.

مستخلص البحث

الهدنة، أمينة (2020). نضال جوان لضيد التمييز بين الجنسين في الرواية دونا ولفولك في "البابا جوان". بحث الجامعي. قسم الأدب الإنجليزي، كلية الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق.

المشرف : محمد إيدي طيب، الماجستير

الكلمة الرئيسية : الحركة النسوية ، التمييز بين الجنسين، النضال.

العمل الأدبي هو انعكاس للأحداث التي تحدث في الواقع، و إخدمها الرواية. التمييز بين الجنسين التي تحدث في البيئة هي قضية اجتماعية ومقلقة للغاية. لذلك، استخدم الباحث رواية البابا جوان كتبها دونا ولفولك ككائن هذا البحث. وكان الهدف من هذه البحث (1) للعثور على جوانب التمييز بين الجنسين التي وقعت في جوان في الروايات البابا جوان، و (2) لشرح نضالات جوان في مواجهة التمييز بين الجنسين من ذوي الخبرة في الروايات البابا جوان.

في تحليل جوانب التمييز، استخدم الباحث النقد الأدبي النسوي نعومي وولف. ووضحت وولف في فكرها أن لا يوجد أي المساواة في المعاملة بين المرأة والعنف في شكل من أشكال التمييز. في عملية تحليل البيانات والباحث بقرأة المستند الرئيسي، تصنيف البيانات في جوانب مختلفة، أقتبس بعض من محتويات الرواية و تطبيق النظرية على البيانات، و تفصيلها في الكلمات والجمل والخطابات.

تدل نتائج هذا البحث على العديد من جوانب التمييز بين الجنسين في حساب جوان هي عدم المساواة في فرص حصول الأطفال على التعليم، والتعرض للعنف في محيط الأسرة، والظلم في مجالات الدين والصحة. لمواجهة التمييز بين الجنسين، كافح جوان الحصول على التعليم لنفسها، وهربت من المنزل للذهاب إلى المدرسة، وتعليم الأطفال المحرومين، تكافح متكررا كالرجل.

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CHAPTER I

INTRODUCTION

This chapter contains the background of the study which informs the related information about the chosen topic.

A. Background of the Study

According to Wheelahan (in Kwatsha, 2009), since the early 1970s, the terms sex and gender have generally been categorized, that a person's sex is distinguished biologically or as women or men. Whereas gender is how a person is characterized by social conditions. Gender can be determined by oneself or even society which determines it according to their behaviors and competencies which are then assigned as either “masculine” or “feminine” (p.128).

Delphy (in Kwatsha, 2009) stated that gender is independent sex. Sex itself marks a social division; it serves to allow social recognition and identification of those who are dominators and those who are dominated (p.129). Domination and gender according to Pilcher and Wheelahan (in Kwatsha, 2009) both occur patriarchy systems believed by the society which means “rule by the male head of a social unit” (a family or tribe). Then feminism comes used to refer to the social system of male domination over women (p.129).

Lorber (1997) stated in her book *The Variety of Feminisms and Their Contribution to Gender Equality*, that the reason for much of the change in feminist theories is that with deeper probing into the pervasiveness of gender

inequality, feminists have developed more complex views about gender, sex, and sexuality. *Gender* is now understood to be social status, a personal identity, and a set of relationships between women and men, and among women and men. *Sex* is no longer seen as a one-way input or basic material for social arrangements, but a complex interplay of genes, hormones, physiology, environment, and behavior, with loop-back effects. *Sexuality* is understood to be socially constructed as well as physiologically based and emotionally expressed (p.8).

Lorber (1997) said that the 1960s and 1970s were the beginning of the second wave of the feminist movement. Gender reform feminisms into four perspectives: *liberal feminism*, *Marxist* and *social feminism*, and *development feminism*. Those four perspectives have their paradigms but intended to one ideology of male-dominated (p.9). Gillespie (2010) stated that literature has reflected the social fact that most people have lived in male-dominated societies where the primary means of literary education, publication, and interpretation have been largely controlled by and exclusively reserved for males. Almost of literary works are written by males with male protagonists and concerns. Besides, female writers are sided by social and limited by economic and also education. They have been unrecognized, discounted, or discarded from the literary canon. Moreover, females in the literary works represented by male writers with a narrow band of stereotypes mostly as temptresses, virgins, or victims which build up the society into those women stereotypes as the point of view in the literature (p.107).

Some female writers who have been exempted from the generalizations, from the revered ancient Greek poet *Sappho* to Murasaki Shikibu, the Japanese

noblewoman who wrote around 1000 AD the classic *Tale of Genji*. In early nineteenth-century English writers, such as Jane Austen, Mary Shelley, Charlotte, and Emily Bronte, they emerged to surface and published their fictions even anonymously or using male names. Concerning to sort prejudice by Nathaniel Hawthorne that his books were being outsold by a “*damned mob of scribbling women*”. Thus, the modern feminist era began in the 1960s by conducting social practices, especially in literature. The examination included two particularly significant projects: 1) addressing women as writers; and 2) addressing women as subjects of writing (Gillespie, 2010, p.109).

From some of the events above, it can be understood that for a long time women experienced imbalances in social roles. The existence of unrecognized women arouses some women who are born with more ability and courage to come to the public surface. Women do various ways to be recognized, even though they get a little freedom and must cover their identity and the truth that their gender is female. That is a way for them to fight for their rights as women who are oppressed by discrimination in terms of their gender.

Aziz and Moussa (2015), stated discrimination against women is a systemic global practice that is embedded in masculinity, patriarchy, and domination of women. Then it becomes justified in the name of honor, culture, and religion. It can be established that women are the practice objects of dominators who have power in an area such as the state. Among them, many men who have been convinced have the power and authority to dominate women in the public and private sphere (p.10). Discrimination arises because of differences in

ideology in the thinking of an individual or group and gives presumptions and treatment to other individuals or groups based on gender and other inherent attributes such as race, religion, economy, ethnicity, and others (Tahar, 2012, p.18).

Therefore, the researcher chooses to research certain topics concerning discrimination against women. There are kinds of discrimination against women who are considered a minority in the social order from time to time. Even the novelist Donna Woolfolk, to prove the occurrence of women's injustice that happened long ago, around the 800s, she has conducted a seven-year study of historical records collected from interrelated documents. Revealing the existence of Pope Joan which exists in several documents, but not written in many documents about the papacy.

In this research, the researcher wants to do feminist literary criticism to know the reflection of historical fact in the 800s century written in *Pope Joan* by Donna Woolfolk Cross (born 1947). The author is an American woman writer who did very long research by reading so many history books to find the existence of Joan's character who occupied the highest Pope's throne. The story conceives various feminist values; warm-up issues in the period that criticize men's domination all over the world and women's condition were oppressed. It has become a long gender discrimination stereotype which many feminist activists movement comes up to remedy the problems. Feminist activists have worked tirelessly on behalf of women's rights and interests- knocking down barriers, changing laws, entering halls of power, and pointing out the ways women have

been and continue to be oppressed, excluded, exploited, marginalized, and silenced (Gillespie, 2010, p.110).

The researcher wants to reveal one of the feminist conflicts: gender discrimination in *Pope Joan* (ed. 2009) by Donna Woolfolk. The novel is about a hidden historical around 800th's age, telling a woman that becomes a Catholic Pope. Joan, as the main woman character was born with courage, intelligence, and curiosity to learn, while the social condition at that time was built up by the stereotype that women should not have to learn anything especially by her father as a canon in their village. She has two elder brothers which studying is like a compulsory education for men, but it is harmful to women and makes her jealous. Joan's willingness brings her to experience oppression like in unfairness and discrimination in various aspects. She thinks that she should have the same right as her brothers and bring her to fortune opportunity.

Pope Joan is a hot issue to discuss. Both in the context of history, hidden knowledge, and the fact that there was a woman in disguise as a man in which at the time of knowledge and freedom were not easily obtained, she became a Pope. In ABC News (2015), *Looking For Pope Joan*, some people discussed the existence of "Pope Joan" who is a very brave and brutal woman disguising herself as a boy. Some people also tried to reveal the history connected with it such as papal documents, the regional history of Rome at the time precisely in the 800s, and looked for recognition from people who might have information relating to Rome, the Papacy, and the existence of a female Pope. However, many people

still covered the possibility that there was indeed a female posing as a man who reached the highest pope throne.

A lot of people are searching for the truth by traveling to Italy to find separate evidence in several places. In the Basilica in St. Peter's Square there is a carving by Bernini, one of the famous artists of the 17th century. Among the carvings are eight pictures of a woman wearing a papal crown, and those images seem to tell the story of a woman who gave birth and a baby born. A Renaissance poet, Giovanni Boccaccio, wrote the book "*100 Famous Women*" where the 51st is Pope Joan. Some evidence related to the existence of Pope Joan such as tarot cards that represent the figure of the Female Pope, "*La Papessa*". In the 17th century, Cardinal Baronius, a librarian at the Vatican wrote about Joan the Female Pope and wrote that there is a statue that embodies Pope Joan, but it is widely known that the statue was destroyed. Cross assured that the statue was not destroyed, but reconstructed and changed its name to Pope Zachary.

Malone (in ABC News, 2015) mentioned several records that said she was killed and her son was killed right on the spot. Other records said she was sent to a monastery and her son grew up and then became a bishop of Ostia. The story were various - some said the crowd pelted her with stones to death, others said she was dragged from the horse's tail - but in many stories, Pope Joan perished that day.

According to the Encyclopedia of Britannica (1998, revised until 2020), related to the legend of Pope Joan, there are some related data about it. The name Pope Joan was only adopted in the 14th century before the story was also known as Agnes or Gilberta. Her story appeared in literature in the 13th century,

including works by Benedictine Chronicle Ranulf Higden and Italian humanist Giovanni Boccaccio and Petrarch. In the 15th century, Joan's existence was regarded as a fact, even by the Council of Constance in 1415. During the 16th and 17th centuries, the story was used for Protestant polemics.

In doing the research, the researcher finds several studies that relate to the study and theory used. The first research is a thesis by Ngabidah (2015) entitled *Gender Discrimination Suffered by Character in Jane Austen's Persiasion*. In her study, she had found kinds of gender discrimination in Jane Austen's *Persiasion*. She focused in analyzing the women characters who experienced gender discrimination in several aspects those are in marriage; education; domestic policy; and economic using Naomi Wolf's theory.

Medah (2013), in her work *Diskriminasi Gender Yang Dialami Tokoh Takako Otomichi Dalam Novel Kogoeru Kiba Karya Asa Nonami*, she found gender discrimination experienced by Takako Otomichi. As the woman's main character, Takako faced stereotype, subordinated, and psychological violence in work. She solved all problems she faced by doing everything she could do to fight her right as a woman with rights and principles, especially becoming a woman detective in the police.

Unsriana (2014), in *Diskriminasi Gender Dalam Novel Ginko Karya Junichi Watanabe*, described gender discrimination experienced by the woman's main character. The patriarchy or male-domination at the Meiji Era in Japan towards women particularly did not allow women to get an equal education. Commonly, women are stereotyped very inferior and not obligated to study. If

there is a woman in a family who goes to school or having an education, as the consequent, the family will be insulted by society.

The researcher expects that this research is different from the previous studies. This study is using a different novel from the studies above. The focus of this study is on gender discrimination experienced by the main character in the novel and also her struggle. Yet the analysis uses the same approach and one of them is the same theory, Naomi Wolf's liberal feminism theory. This study is analyzed to know how the important issues happened towards women around the world firstly in feminism.

B. Problems of the Study

1. What kinds of gender discrimination are experienced by Joan in Donna Woolfolk's *Pope Joan*?
2. What are Joan's struggles against gender discrimination described in Donna Woolfolk's *Pope Joan*?

C. Objectives of the Study

Concerning the problem of the study, the objectives of this study are:

1. To find out the kinds of gender discrimination experienced by Joan in Donna Woolfolk's *Pope Joan*.
2. To explain Joan's struggles against gender discrimination in Donna Woolfolk's *Pope Joan*.

D. Scope and Limitation

The researcher, of course, has scope and limitation to prevent being out of the topic to focus on gender discrimination in education, violence, religion, and health which is experienced by Joan in *Pope Joan* by Donna Woolfolk. The other issues of gender discrimination about race orientation, marginalization, subordination, alienation, and sex are not discussed.

E. Significance of the Study

There are many kinds of research about feminist criticism especially gender discriminations which have been discussed in detail. The researcher hopes this research; theoretically, this study aims to enrich the development of literary criticism especially in terms of gender discrimination in education, violence, religion, and health. Then this study is expected to be a helpful reference in researching gender discrimination and feminist literary criticism. Practically, this study could give a contribution to readers in understanding gender discrimination mentioned, and especially in understanding feminism. In conclusion, this study hopefully could assist the next researchers in conducting related studies about gender discrimination.

F. Definition of Key Terms

1. Feminism: the belief that women should be allowed the same rights, power, and opportunities as men and be treated in the same way, or the set the same of activities intended to achieve this state.

2. Gender Discrimination: a situation of gender which has no equality or fair treatment in the same opportunities between genders.
3. Struggle: efforts to fight injustice or unequal treatment in rights and freedoms.

G. Previous Studies

There are many studies about gender discrimination that have been analyzed. From different perspectives and points of view, the researcher selected some previous studies that relate to the study, gender discrimination to support and strengthen in contribution to analyze.

The first study is a thesis by Ngabidah (2015), *Gender Discrimination Suffered by Character in Jane Austen's Persiasion*. The study is analyzed gender discrimination experienced by women character in the novel through liberal feminist criticism. While this study is focused more on gender discrimination in marriage; education; domestic policy; and economic aspects. The researcher chooses the same Wolf's perspective to analyze. Unlike the previous one, the researcher gives adding to the aspects which relate more to the analysis like domestic area and health. While this previous research more focusing on all women characters struggle in the novel used, the researcher only focuses on the main character.

The second previous study is a journal by Medah (2014), entitled *Diskriminasi Gender yang Dialami Tokoh Takako Otomichi Dalam Novel Kogoeru Kiba Karya Asa Nonami*. This journal describes gender discrimination

experienced only by the woman's main character, Takako Otomichi. The focused analysis of gender discrimination is like the stereotype, subordinated, and psychological violence in work. The woman solves all problems she faced by effort everything she could do to fight in gender discrimination aspects mentioned. This journal uses universal theories to relate the problems to solve them. While the researcher has a different theory to analyze the study, but this research and the previous study have related focus on the feminism approach. Both studies are important for violence revealing how patriarchy almost dominates women in social life and workplace and also women's struggle with a different way of analysis and theory.

The third study is a journal by Unsriana(2014) under the title *Diskriminasi Gender Dalam Novel Ginko Karya Junichi Watanabe*. This journal clearly described that gender discrimination happens toward the woman's main character, Ginko. Male domination is dominant at the Meiji Era in Japan towards women particularly in getting the same education with men. Women are stereotyped very inferior and not obligate to study. Consequently, the family will be insulted by society if there is a girl who goes to study. This previous study has the same problem as the main character Joan in Pope Joan. This previous one is focusing more on education equality against women through age especially in the past. The mindset by the time is a very dominating society to harm women to have equal rights as men. The researcher thinks this study is important to prove the research, even this study has a different theory used and contains different aspects of gender discrimination.

Those previous studies above provide that there are many studies on gender discrimination in various aspects. Thus they have their problems and different materials expect the first study. The first previous study uses the same Naomi Wolf's perspective but with the different novel, and it has different objectives of the study. However, all of these previous studies use the same approach, feminism as the problem to be analyzed in the next chapter.

H. Research Method

1. Research Design

This research is designed as a literary criticism that conducts the theory of feminist literary criticism. So far, feminism is a form of literary criticism that discovers inequalities of women and becomes discrimination gendered to women which causes women to suffer. Therefore the researcher is doing a research to find out kinds of gender discrimination of Donna Woolfolk's *Pope Joan* and describes them into elaborations. In further, this study conducts feminist literary criticism and use Naomi Wolf's perspective as the basic thought of the analysis.

Wolf (2002) is known as a woman liberal feminist. She believes that male domination and power relations cause treated unequal and being discriminated in past history (1992). So far, low views on women have made women were under pressure and marginalized. Her controversial book *The Beauty Myth* describes how people perceive women in the concept of beauty against women. In her next book, *Fire with Fire*, she focused to express how women's power through feminist movement and succeed in gaining politic clout.

2. Data Source

The data source of this study is a novel written by Donna Woolfolk Cross entitled *Pope Joan* that contains 422 pages and was published by Three Rivers Press in 2009. This research data contains quotations of words, phrases, and sentences in the novel that are related to the problem.

3. Data Collection

In this research, the researcher uses techniques:

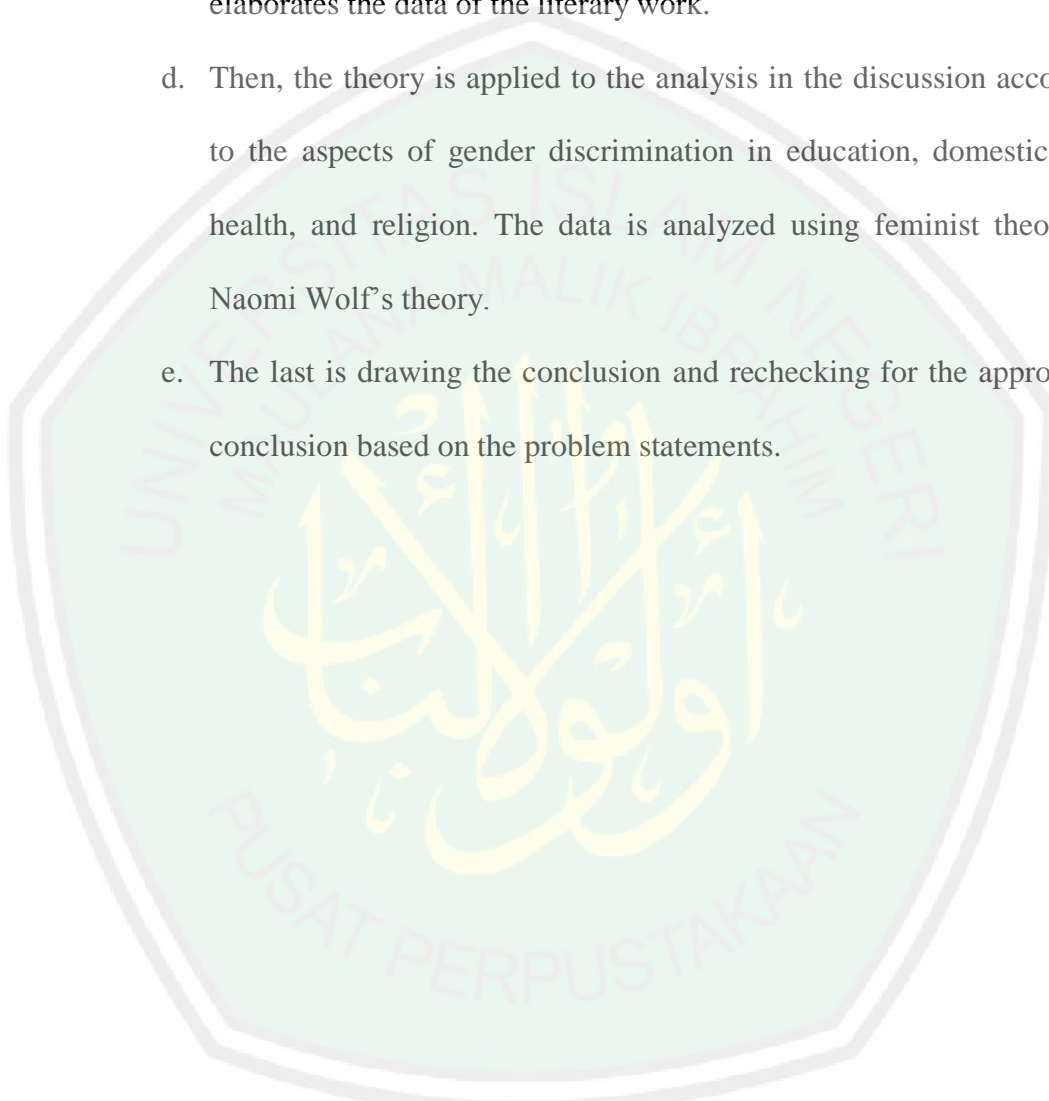
- a. The researcher does first reading to understand the story.
- b. The researcher rereads which is a deep reading to find out the data related to the research problem and write/underline them to classify into gender discrimination in education, domestic area, religion, and health.
- c. The researcher identifies the data by sentences or discourses which are containing the aspects of the research problems of gender discrimination.

4. Data Analysis

After the data are collected, the researcher processes the data by the following actions:

- a. The researcher classifies the kinds of gender discrimination which divided into kinds of focus: gender discrimination in education, domestic area, religion, and health.

- b. The researcher continues describing those kinds of gender discrimination experienced by Joan by the situations.
- c. In analyzing the data, the researcher understands, interprets, and elaborates the data of the literary work.
- d. Then, the theory is applied to the analysis in the discussion according to the aspects of gender discrimination in education, domestic area, health, and religion. The data is analyzed using feminist theory by Naomi Wolf's theory.
- e. The last is drawing the conclusion and rechecking for the appropriate conclusion based on the problem statements.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter explains the review of related literature on the theories employed in the study. This chapter contains an explanation about feminism, gender discrimination in the following aspects: education, domestic area, religion, marriage, health, economic, and politic, struggle, and the previous related studies.

A. Feminism

Talking about women is the same as talking about feminism and human rights, especially women's rights. Feminism is a theory that talks more about women's rights; such women should have an equal share in society, politics, economic, and property. Feminism is built up like an organization or movement through the ages. According to Simone de Beauvoir (in Ratna, 2011, p. 221), the first women movement approach is in the 15th century, the existence of Christine de Pizan that wrote about women's oppression. Then, the main women's movement in the 1800s with the politics fights for women to vote to belong to Susan B. Anthony and Elizabeth Cady Stanton. In Anglo-America, Virginia Woolf represented women's movement with her book *A Room of One's Own* (1929). In early 20th (1949), a new developing movement leads by Simone de Beauvoir, by her book *Le Deuxieme Sexe (The Second Sex)*.

Ratna (2011) said both Virginia Woolf and Simone de Beauvoir lead the movement in the period. Belong to the development of women's movements,

women struggles segregate into several phases: the first is women's emancipation as the fight for rights. The second is gender as the fight from women's degradation because of sociocultural, and then developing other phases involved with feminism theories (p.222). According to Sardar and Loon (in Ratna, 2011), feminism divided into several cultural politic movements: a) liberal feminism, which gives the intention for equal rights, b) radical feminism, which focused on the root of the problem; sex and gender, c) social feminism and Marxist, which give intention to gender and class, d) postmodern feminism, which talks about gender and race, e) black feminism and non-Western with the intention of race and colonialism (p.222).

1. Liberal Feminism

Liberal feminism belief is focused on equal rights for women who are the same as men. Women and men have quite different biological sex as they are born, but both have the same treatment under the law. Lorber (1997) said that liberal feminists were concerned with fighting women's rights to vote and took part in the political sphere. They had been concerned with visible sources in gender discrimination, such as gendered job markets and inequitable wage scales, and getting women into positions of authority in the professions, government, and cultural institutions (p.9).

In other words, liberal feminism has shown how much modern society discriminates against women and breaks the segregation between men and women, which is very patriarchy or male-dominated. The equality affords in the

labor aspect, especially for getting the same payment for jobs and legal rights for women's reproduction and bodies. Even though this struggle affords the major problem of injustice, it cannot be denied that women and men are particularly different, they are not inferior (Lorber, 1997, p.9).

2. Marxist and Socialist Feminism

Marxist believe that owning means of production will be a higher class; men become capitalism and women as the proletariat. Women's sphere is in house and dependent on husbands for wages for being house working and women not allowed to have property by their name. As a capitalist, men have the prerogative, and women are exploited. This ideology claims that male-dominated or patriarchy is the main cause of inequality for women's rights, which dominate women's labor capability until her reproduction as –child producer (Lorber, p.10).

In this case, Marxist and socialist feminists have different kinds of inequality for women's rights. They determine that the main problem is from family and become wife and mother for children. Doing fostering and being a housekeeper is a woman's job and paid less and serves her husband because men are the head. Therefore, for the solution for survival, they decide to make such a consideration about skills on what they apply and compare with men's skills to prove who is better and get the equal wage for men and women's jobs (Lorber, 1997, p.11-12).

3. Radical Feminism

Lorber (1997) said, in 1970th, a new movement of feminism that claims men potentially doing violence to women like rape and murder. They believe that women's oppressions definitely from male-dominating women, wherever women and men belong, will occur oppression and exploitation. Feminism is divided into several groups. This movement argued that women should have their sphere by creating such new order, especially for women.

As they assumed, having heterosexuality can occur schism among feminists, offending those in heterosexual relationships to those who do not want children. That triggers women's emotional and nurturing capabilities, and condemnation of men's violent sexuality and aggressiveness has been seen as essentialist. It seems like radical feminism rejects male existence in their sphere. No longer, consequently, this movement triggers other new movements such as an escape from refusing submission to men.

B. Gender Discrimination

Gender discrimination occurs from feminist ideologies, which the matter is based on injustice and biased between men and women. Talking about feminist will interrelate with various gender issues toward women who suffer inappropriate treatment. According to Muchdi (in Unsriana, 2014), gender discrimination occurs because of marginalization, subordination, stereotype, and discriminative treatments (p.14). Those kinds are interconnectedness in a biased perspective to see two different sexes, which female is the most aggrieved. Because societies

who believe patriarchy perceive that male development in all sectors is more beneficial than females.

Wolf (2002) elucidated unequal treatment toward women through her writings. One of her bestseller books is *The Beauty Myth*, which describes how women suffered by the ages, primarily from women's beauty. Women experience bias because their sex is delivered as a woman. Hence, far from centuries ago, by the Roman Catholic Church, women had already marginalized and had been stereotyped into an inferior creature. Gender is built up by the society from norms and believes they assured. Gendering becomes a common cultural state against women and emerges with kinds of discriminations whereby.

Wolf (1993), in her book *Fire With Fire*, changes the way of looking at how women see themselves concerning their bodies. Women have power relations to ownership of the body and their rights. During this time, gender inequality causes a sort of violence, discrimination, subordination, and marginalization to women in the social sphere. From there, patriarchal forces continue to build ideologies that demean women in certain fields, especially in politics and economics.

Wolf (2012) explained about discrimination of women's rights in politics. She planned a movement against the restraints of women's rights within the scope of her life. Especially in terms of politics, according to her, women can get their political rights starting from the participation of women's votes in elections. Then they began to voice opinions to take part in the political sphere. Through it, the

feminist movements use their voice to fight inequality, injustice, stereotype, discrimination, and women.

The researcher decides several gender discriminations related to the analysis:

1. Gender Discrimination in Education

The common issues women suffer in poverty than men. The economic problem is the main cause of poverty and cannot attend school. The lack of education becomes a big problem through periods. Females who feel the most ignorance because of subordinated from the structure of society's patriarchal system and cultural stereotype to girls cannot afford proper education. The old statement men are better than women, dominate all the rules in every circumstance, and discriminate against women in various states, especially in education.

It has been a very long century that patriarchy is above all things related to gendering. According to Mikkola (2005), in her discussion paper *Role of Gender Equality in Development-A Literature Review*, stated around 1000 A.D. the Roman Catholic Church in Europe that increasingly state negative and ambivalent stance towards women. Evils are represented through women; women's sexuality was impure, and priests were required to leave them and still celibate. That exists until the Protestantism becomes the cause of gender inequality: Everyone was expected to read the Bible themselves, which led to increased instruction and literacy for girls and boys (Lagerlöf, in Mikkola, 2005).

In Wolf (2002), in *The Beauty Myth*, described due to beauty surgeons whose patients are women, and it becomes profitable. Significantly middle-class women entered medical school and decreased and weakened. Women are set about to consciousness for health and education from being barred from healing skills, which mentioned women, had medical effectiveness from fourteenth to eighteenth centuries. Thus, middle-class women whose education, leisure, and freedom from material constraints, might drive them to dangerous emancipations and existing into the public. As Showalter said:

during the decades from 1870 to 1910, middle-class women began to organize on behalf of higher education, entrance to the professions, and political rights. Simultaneously, the female nervous disorders of anorexia nervosa, hysteria, and neurasthenia became epidemic; and the Darwinian "nerve specialist" arose to dictate proper feminine behavior outside the asylum as well as in...and to oppose women's efforts to change the conditions of their lives. (in Wolf, p.221-222)

2. Gender Discrimination in the Domestic Area

According to The World Health Organization (2009) stated in an article *Promoting Gender Equality to Prevent Violence Against Women*, violence involves men and women, and women are the common victims. The numbers of violence are caused by unequal power relations between men and women. Also, the common stereotype of gender-based men is more powerful than women to prevent violence against women. The violence includes physical, sexual, and psychological harm (including intimidation, suffering, coercion, and deprivation of the family or within the general community).

Violence had been harming women broadly, and it is such a common cultural belief that women are allowed to hurt. Mostly, violence occurs against sexually like men forcing women to have sex or rapes. Wolf agrees that women become direct objects because the young generation believes that sex is violence and violence is sexual. In Wolf's book (2002), some surveys and researches which harassments against women are mostly sexual and based on patriarchal ideology. One of the surveys provides evidence which had been surveying undergraduate men derive:

"I like to dominate a woman." 91.3%.
"I enjoy the conquest part of sex." 86.1%.
"Some women look like they're just asking to be raped." 83.5%
"I get excited when a woman struggles over sex." 63.5%.
"It would be exciting to use force to subdue a woman." 61.7%. (p.165)

Wolf (1993) said how male prestige began to tarnish such in child and women abuse and domestic violence, and increasing numbers seemed to implicate the gender as a whole matter. Besides, according to Gillespie (2016), gender inequality has a strong relationship with a range of types of violence, especially sexual violence and domestic and family violence. Both forms of violence are considered inherently gendered due to the overwhelming perpetration of men's violence towards women and children throughout the world (p.1).

From the statements above, violence against women is mostly caused by the arbitrary treatment of men. Even boys from young ages already have thoughts of hurting women who are friends and family. The fact that it cannot be denied that there is mostly such violence in certain domestic areas against women at all

times? The lack of confirmation of sanctions against perpetrators of violence and the legalization of television shows could trigger violence.

3. Gender Discrimination in Religion

Wolf (2002) said women had directed objection of the devil by the Christian Church. The inferiority given to women becomes cultural beliefs in society. Women's obligations are submissiveness into primitive and archaic consciousness. Women are isolated by the rites of beauty and not recognize and trapped in something more serious than a fashion and more socially pervasive than a private distortion self-image (p.89).

In the histories of religions, women's voice is rarely heard, because of the patriarchy system in societies that emerged and eventually stifled to trigger women's statues into disadvantages. Male and female roles are much differentiated and also unbalanced in the world of religions. Women's influences are seen as small and inferior. The global categories of religions must be emphasized, such that general conclusions must be tempered by admitting variability in religious affiliation (Klingorová and Havlíček, 2015, p.3)

4. Gender Discrimination in Marriage

Many women at their young age have limited control over their sexual and reproductive rights. According to The World Bank (2014), more than 142 million young girls in the ages before 18th are forced to be married. They will then have a teen pregnancy, and in the developing country, pregnancy-related causes are the

largest contributor to the mortality of girls in ages 15–19—nearly 70,000 deaths annually (p. 3-4). It seems that women have less control over their rights on their desire for marriage.

Wolf (2002) explained that when a woman becomes a housewife, her job is to take care of children and serve her husband, even before marriage, she serves his father and family. On the other hand, women were doing the weight of household chores and limited going out for part-time work. Women in marriages have increased workload, even when producing children, and must take care of many children and their husbands. Women become so hard at work that they don't have time to look after themselves.

5. Gender Discrimination in Health

The World Bank (2014) said due to teen marriage and causing women's deaths in teen ages, and women have no power control for obtaining their health rights in freedom, violence, sexual, and reproductive. Women's health is like a minority or secondary fulfillment in family life. The lack of obtaining medical care, women are suffering and endure more burden to her body.

Reproductive rights gave Western women control over our bodies; the weight of fashion models plummeted to 23 percent below that of ordinary women. Eating disorders rose exponentially, and a mass neurosis was promoted that used food and weight to strip women of that sense of control. Women insisted on politicizing health; new technologies of invasive, potentially deadly "cosmetic" surgeries developed apace to re-exert old forms of medical control. She strongly

believes that women's health depends on body control on their own accord (Wolf, 2002, p.11).

6. Gender Discrimination in Economic

Women frequently face discrimination in work, economic assets, and participation in private and public decision-making. Women are also likely to live in poverty than men. In Latin America and the Caribbean, the ratio of women to men in poor households increased from 108 women for every 100 men in 1997 to 117 women for every 100 men in 2012, despite declining poverty rates for the whole region (The Millennium Developments Goals Report, 2015, p.8)

According to Zwiech (2009), discrimination against women in economics is very dominated by the patriarchal system. For example, men are giving women a lot of housework to reduce the share of women in production. Women received lower wages as the payment because of gender segregation. The low incomes make women rely on their husbands for whom they have to do housework. It creates a vicious circle as the division of housework (mainly by women) makes it impossible for women to earn a high salary. Low earnings justify such a division of household duties (p.100).

The contemporary economy depends on the representation of women within the beauty myth. When a woman's primary social value could no longer be defined as attaining virtuous domesticity, the beauty myth redefined it as the attainment of virtuous beauty. To substitute both a new customer imperative and a

new justification for economic unfairness in the workplace, the old ones lost control over the newly liberated women (Wolf, 2002, p.18).

7. Gender Discrimination in Politic

According to The World Bank (2014), social norms could limit women's mobility and ability to network, restrict women's representation in politics and government, and be enshrined in discriminatory laws and practices. Unequal power relationships within households and in society as a whole have broad-based effects. Besides, gender-based violence, for example, is associated with social norms and expectations that reinforce inequality and place women's and girls' choices outside their realm of control (p.4).

Wolf (2012) stated in the New York Times, as a true feminist, a person should give each right to free to have equal access to legal rights and the application of the laws. But that does not determine what that free person should be doing with their freedom. Unfortunately, Western feminism is too often stuck in cultural battles, asserting a checklist of political policies. For two decades, Naomi insisted that there could be found certain feminist agendas like right-wing, a libertarian, and a left-wing— because what makes a "feminist" is not the policy outcome. Democracy is a combination of voices arising out of many individual free lives.

C. Women's Struggle

Women's movements struggle feminism effort to achieve this goal covers various ways. One way is to get rights and opportunities equal to men

(Djajanegara, 2000, p.4). In an interview, Wolf (2019) discussed her fears for free speech, older women, and her latest book, *Outrages*, a study of the persecution of gay men by the legal system in Victorian Britain. She said that "*we are in a fight for our lives and democracy.*" She discussed some people who were treated unfairly, discriminated against democracy. And they struggle against circumstances that do not serve them in the right to freedom.

As a feminist movement goal, feminist values and the related focus on 'gender' can also enable us to talk about sexual orientation and gender identity in all their diversity, and the relationship of gender power between individuals and groups, empowering all who participate in it (Jetkins, Narayanaswamy, and Sweetman, 2019). Wolf (1993), told about women's power. She believes that feminist women are taking control of and not being victimized. In her speech, she argues women are strong. They know about what they deserve from their lives, are out of success, and will survive.

In Wolf (1993), there were data on women's efforts to fight for their rights as women who experience sexual harassment due to gender bias. Followed by several cases of other women from various countries demands their right to legalize abortion and guaranteed maternity safety. In the British, women gained the right to claim their ex-husbands' pension benefits after divorcing (p.9-10). She spoke more about women's relation to power and gaining political power.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter discusses the findings and discussions to answer the study's problems mentioned in Chapter I. The analysis covers the types of gender discrimination experienced by Joan and her struggles to fight against discrimination.

A. Gender Discriminations Experienced by Joan

The following data are the finding of gender discrimination based on the categorization of the aspect of gender discrimination, which has been discussed in the previous chapter. The researcher explains the data found in the novel *Pope Joan* in the form of quotes from the novel and elaborations.

1. Gender Discrimination in Education

Education is important for human beings in almost every aspect, as in life needed. Long ages ago, education only allowed for men. Based on the novel, the cultural perspective men are better than women, so educate women will be harmful to her life continuity. Society believes that women only are allowed to do domestic skills like serve the husband and her children, cooking and cleaning the house for the family, etc. Thus, women have no time to take part in education and make women against inferior and discrimination.

Wolf (1993) said that in the past, women's opinions were treated for their classes, races, and levels of education as if they were important to consider to allow women to have low education. Wolf (2002) said that women occupied a lack of freedom in terms of social roles. In 1970, for Western women with wealth and social status, they finally gained some freedoms, especially for higher education (p.9). The researcher finds gender discrimination in education portrayed in *Pope Joan* as one of the kinds of gender discrimination toward women. Joan as the woman's main character who lives in a patriarchal society, and most people believe that Joan is an unnatural creature because she has the nerve to learn like no girls would not get into that risk.

She came to the end, flushed with success, knowing she had read well. She looked up and saw her father staring at her.

"I can read. Matthew taught me. We kept it a secret so no one would know." The words spilled out in a breathless jumble. "I can make you proud, Father, I know I can. Let me take over Matthew's studies and I—"

"You!" her father's voice rumbled with anger. "It was you!" He pointed at her accusingly. "You are the one! You brought God's wrath down upon us. Unnatural child! Changeling! You murdered your brother!" (Pope Joan, p.28)

From the text above, Joan's father is mad because of Joan read a book in front of him. Her father is one who hates Joan and extremely not allowing her to learn like his two brothers. The father is a canon who is known because of his faithful in the village. He believes that God's wrath and accursed give women. So when he sees Joan reads the book and he gets so angry. On the other hand, Joan says that Matthew taught her before his brother died.

Of course, his first and boast son's death augments Father wrathful and insults Joan as the cause because Joan is female and disobedience. The words: *“You brought God’s wrath down upon us”* and *“murdered your brother”* directly imply verbal abuse of her into inferiority. Gender discrimination is shown in: Joan is not allowed to read books, and because of her obedience learning from her brother, she gets her father's anger.

The following data is indicated in the text below:

“What insolence is this?” he demanded. Then, remembering Aesculapius, he said, “Were it not for the presence of our guest, you would be given a proper thrashing right now. As it is, your punishment will have to wait. Be gone from my sight.” (Pope Joan, p.34).

A clergy, Aesculapius, comes to their house to teach canon's child, firstly. Then Joan shows her reading skill to him. Unfortunately, her father, who does not like her for studying, gets angry again. The words above completely make Joan feel unfair when she thinks that she is her brother's replacement, Matthew. However, her father is not allowed her to have study even at least for reading a book. Instead of the father will punish Joan, he lets her go directly from their sight.

The clergy, Aesculapius is amazed at Joan, as a girl who has intelligence and curiosity when knowledge is harmful to females. The next days, he asks Joan to reads the Bible and interprets the meanings. After Joan demonstrates her intelligence, Aesculapius offers formal education and takes tutor her. Of course, Joan’s father sees them and begins to angry. The evidence is shown in the text below:

“A woman as scholar!” The canon was indignant. “She to study the sacred texts while her brother is ignored? I will not permit it. Either you teach both or neither.” (Pope Joan, p.38)

Joan's father will not permit Joan to have lessons, besides her brother, John, is not interested in Aesculapius to tutor. As his offer, the canon will allow Joan to learn with her brother.

Several days left, Aesculapius gives Joan his book as he will leave Joan on a journey. Day by day, Joan reads the book at night until midnight and almost dawn. She knows her father will not allow her to read a book, especially owning a book. One night, she caught by her father when she is reading the book. The text below provides the evidence:

The canon stepped out the darkness. Instinctively, Joan moved to hide the book from him, but it was too late, then her father catches her.

His face, lit from below by the unsteady flame, was ghastly terrifying.

“What wickedness is this?”

Joan’s voice was a whisper. “A book”

“A book!” He stared at it as if he could scarcely believe the evidence of his eyes. “How do you come by this?” What are you doing with it?”

“Reading it. It—it’s mine, it was given to me by Aesculapius. It’s mine.” (Pope Joan, p.55)

Then the next evidence comes after the text above continues the discrimination in education against Joan.

The excruciating pressure ceased abruptly as the canon released his grip. He wheeled and with a single blow propelled Gudrun to the other side of the room. “Begone!” he roared. “This is no time for woman’s weakness! I found a girl practicing magic in the night! With a witch’s book! She is possessed!” (Pope Joan, p.56)

Joan's intelligence is such a cursed by God, and a woman with unnatural skill is prejudiced as a witch. Her father's belief in the Church is so strong and makes him took his anger to Joan. The sentence: *"I found a girl practicing magic in the night,"* shows that girls with abilities are unnatural and will be disastrous for the family like a sorcerer.

After a long time ago, Joan, through her intelligence, she ran away from home to go along her brother to the *schola*. The evidence of gender discrimination in education against Joan still happens. She experiences unfair treatment in *schola*, the place she gets lessons.

The cleric sniffed. "You know well, Eminence, that I do not approve of this latest whim of yours. It is dangerous, and ungodly, to allow a woman into the schola."

...

"It is also pointless," the man called Odo continued when the noise died down. "Women are, by nature, quite incapable of reasoning." His eyes flicked over Joan dismissively, then returned to the bishop. "Their natural humors, which are cold and moist, are unpropitious for cerebral activity. They cannot comprehend the higher spiritual and moral concepts." (Pope Joan, p.82)

In *schola*, Joan is the one female between men because no woman goes to study yet. It is countable for men who like Joan's existence. But many of them do not accept her, especially the man called Odo. His sentence: *"It is dangerous, and ungodly, to allow a woman into the schola."* makes Joan such as the inferior. That man despises women as represented to Joan with the unnatural creature and odd character.

Odo completely shows hatred for Joan. Besides, Joan is a woman with her special capability and in the debate before making Odo ashamed.

Sloppy work! Joan was indignant. She had just glossed ten pages of text—far more than any of the other students could have done in twice the time. Her explanations were accurate and complete—even Odo did not try to deny that. She had seen his eyes flicker as they scanned the passage with her elegant handling of the subjunctive.

“Well?” Odo prodded her. He wanted her to defy him, to answer him boldly. Arrogant and unnatural creature. He knew she sought to violate the God-given order of the universe by usurping men’s rightful authority over her. Go ahead, he willed her. Speak your mind. If she did, he would have her where he wanted her. (Pope Joan, p.91-92)

The text above shows Odo's evidence oppresses Joan by giving her different tasks in the lesson and gives different times to rest at work. In the sentence: *She had just glossed ten pages of text—far more than any of the other students could have done in twice the time.*—shows Odo discriminates Joan based on her gender. When the other students are permitted to take a break from the lesson, Odo keeps Joan doing her extra job to write and provokes her to protest him from the task. If Joan did that, Odo will win and tells the bishop that Joan does not obey him.

On the other hand, Joan pretends to respect him and keep her thought calm to make her keep staying at the *schola*. The sentence: *“Arrogant and unnatural creature”* provides that Odo thought and shouted Joan in his mind. Odo’s hatred, again, is released because he gets Joan to keep calm.

...“As punishment for your insolence, you will copy out the passage from first Timothy, chapter two, verses eleven and twelve, twenty-five times in a good hand before you leave.”(Pope Joan, p.92)

The text above shows that Odo gives Joan tasks moreover. Odo oppresses Joan with unfair treatment in getting lessons by adding her new tasks as her punishment because Odo cannot make Joan giving up. That is what Odo wants.

As quoted in Joan's punishment, that First Timothy, chapter two, verses eleven and twelve, mentioned:

... It was a quotation from St. Paul: "I do not permit a woman to be a teacher, nor must a woman domineer over a man; she should be quiet and listen with due submission." (Pope Joan, p.92)

By that quote of Odo's request, First Timothy, chapter two, verses eleven and twelve, Joan realizes that the text is for her. Odo indirectly alludes that verse for her. Joan knows Odo's direct by the quotes for Joan to satirize Joan and makes her angry.

2. Gender Discrimination in the Domestic Area

Gender discrimination in domestic areas happens in plenty of cases all around the world towards children and women. There is much evidence to provide violence against women, including physical, sexual, and psychological harm in certain places (WHO, 2009). The researcher found several pieces of evidence that provide gender discrimination in the domestic area.

Joan gasped. The canon came toward her with arm raised. Joan dropped the book and tried to run, but he caught her and spun her round, bringing his fist down on her cheek with a force that sent her reeling. She landed against the far wall, striking her head. (Pope Joan, p.28)

The evidence from the text above completely shows Joan gets physical abuse by her father because of knowing that she can read and were taught by her brother. Her father was disappointed with Joan, and when he knows she can read, whereas he never teaches her, that makes the father angry with her. Moreover, after the death of her brother, Matthew, the one who taught Joan, her father got

angrier and hit her. The sentence "*bringing his fist down on her cheek with a force that sent her reeling*" shows that Joan is slapped so hard.

The force of her father's blow caught her by surprise, knocking her off the stool. She lay on the ground in a heap, the earthen floor cool against her cheek. (Pope Joan, p.55)

The sentences above all describe that Joan's father catches her reading a book at midnight and slaps her. Her father becomes wrathful and directly punished Joan so hard, that evidence is shown in words: *knocking her off the stool*.

The following data provides evidence Joan gets a violation by her father.

The first lash struck cleanly between the shoulders, parting the flesh, sending a piercing shaft of pain up her neck into her skull.

...

The second lash was harder. Joan bit her arm to keep from crying out. She had been beaten before, but never like this, never with such relentless, implacable force.

...

The third lash bit deep into her torn flesh, drawing blood. The warm wetness trickled down her sides.

"Thy will be done—" The shock of the fourth lash jolted Joan's head upwards. She saw her brother watching intently from the bed. There was an odd expression on his face. Was it fear? Curiosity? Pity?

"On earth as it is—" The lash descended again. In the flash of a second before pain forced her eyes shut, Joan recognized the look on her brother's face. It was exultation. (Pope Joan, p.59-60)

Joan gets so many lashes on her body. What her father cruelty has done gives her so much pain. One by one, lash beats Joan's back while she is reading the Paternoster pray. This evidence shows that girl in that age was oppressed by cultural stereotype and patriarchal system. A man as a father also becomes

stronger to rule a family, to wife and children. As a child from the father, Joan inevitably obeys the rule from the head of the family.

Besides, from the sentence: *She had been beaten before, but never like this, never with such relentless, implacable force*, shows that Joan often gets violation and makes her in bad condition. Furthermore, the severe punishment now she gets almost makes her dying. Then there is her brother watching Joan in her misfortune, with his complacent. Thus, Joan gets the lens of discrimination from her brother, John too. Her father stops beating in the ninth beats, and Joan is collapsed. It is shown in the text below:

With what power of thought was left her, Joan suddenly understood. This time it would not end. This time her father would not stop. This time he would continue until she was dead.

Lash.

The ringing in ears built to a deafening crescendo. Then there was nothing but silence, and merciful darkness. (Pope Joan, p.60)

The punishment has done by Joan's father is execrated. However, Joan disobedient can make her father so angry. It is not a wise decision to punish a young girl. The sentences provide evidence of her father's execrated punishment: *This time, he would continue until she was dead, and Then there was nothing but silence and merciful darkness.* Through those words, Joan can feel how mad her father because she is born female and not allowed to get an education.

Her father's footsteps sounded close behind her. His arm gripped her painfully the waist; then she was lifted off the ground and carried back toward the house. (Pope Joan, p.69)

In the sentence above implies violation by Joan's father, shows by the sentence: *His arm gripped her painfully the waist*, these words contain harmful which makes Joan's arm gets hurt a lot as described by the other words. And in that situation, Joan is in oppression because she is not allowed to go to *schola*. Thus her mother does not want her only daughter leaving her, and the father forbids Joan to disrupt the opportunity for his only son, John. However, Joan experiences discrimination and gets abused physically and also in her psychology.

Eventually, Joan escapes from the house and follows her brother's way to *schola*. Joan is accepted to study in *schola*, but she always gets discrimination where she can show her intelligence. She is the one female in *schola*. The others are men and boys. In her first time attending the class, she gets such harm from people there. Like the evidence below:

Something heavy and wet pooled on the top of her head. Immediately she tugged at the hood, but it would not come off. The sticky wetness oozed downward. She reached up and touched it; her fingers came away coated with a thick, mucousy substance. Gum Arabic. A common material in schoolrooms and scriptoria, it was used, with vinegar and charcoal, to make ink. She wiped her hand on her cloak. But the gum arabic clung stickily. Frantically, she pulled at the hood again and yelped as her hair was yanked painfully by the roots.

Her cry elicited a shout of laughter from the boys. She walked quickly toward the door. The group parted as she drew near, forming a line on either side.

"Lusus naturae!" they taunted her. "Freak of nature!"

Halfway down the line she saw John. He was laughing and shouting insults along with the others. She met his eyes; he flushed and looked away. (Pope Joan, p.93)

The sentences above provide experience by Joan in gender discrimination in the classroom. The boys in her class do not like her, including her brother, John. John comes along with other boys and insulting Joan. The words: "*Lusus*

naturae!” and “*Freak of nature!*” shows how a girl is not accepted in school at that time. The rules for women are like staying at home, doing domestic work, and child producer. So if there any woman doing what a man is only permitted to do, she might be insulted and excommunicated.

The following data continues the violation of Joan by John belongs to other boys.

She kept walking. Too late she saw the flash of blue cloth near the floor. She tripped and fell clumsily, landing heavily on her side.

John, she thought. He tripped me.

She got to her feet, wincing as sharp pain shot down her side. The disgusting slime oozed from under the hood onto her face. She wiped at it, trying to keep it out of her eyes, but it was no use. It slid glutinously over her eyebrows onto her lids, gumming her eyelashes, making it impossible to see clearly. (Pope Joan, p.93)

From the sentences: *She tripped and fell clumsily, landing heavily on her side. John, she thought. He tripped me*—describe that her brother does not like much enough. John hates Joan because he feels ashamed having a sister with unnatural behavior, unlike the common girls. The male friends in the classroom come along to insult Joan. They feel satisfied by doing harmful to Joan, as a girl among boys.

3. Gender Discrimination in Religion

Women's statuses are stereotyped far lower than men. In history, they were mostly known that women are subordinated and stand in disadvantaged by the ancient churches. Women are subjected as the devil because of Eve, who was

eating the forbidden fruit, and she asked Adam to eat it. Besides, many historical narrations place women into inferior in the religious aspects.

The researcher finds data that provides gender discrimination in religion. By chance, Joan is caught reading a book given by Aesculapius. Her father accuses her of reading witchcraft and going to exorcise her.

“This is not the language of Holy Mother Church.” He pointed to the open page before him. “What is the meaning of these marks? Answer me truly, child, as you value your immortal soul!”

... She did not dare add that that the poetry was by Homer, whom her father regarded as a godless heathen...

Her father placed both hands on Joan’s head, his broad peasant’s fingers encircling her head just above the brow. “Exorcizo te, immundissime spiritus, omnis incurio adversii, omne phantasma” (Pope Joan, p.56)

The sentences above provide Joan is reading poetry by Homer, which is judged by her father as a heathen person. As a canon, Joan's father is known for his pious. He does not like something that does not match with religion. But, he thinks the book is created by heathen because he cannot read the language; he is getting mad. He does such an exorcism to Joan to banish devil in Joan's body.

The data below is the follow-through of the data above:

“Silence!” the canon barked. “The child is possessed! Her demon must be exorcised.” The pressure of his hands increased until Joan thought her eyes would burst. (Pope Joan, p.56)

From the following data, the evidence shows that how Joan's father tries to exorcise Joan. He thinks a demon is possessing Joan. The fact matches with common ancient church stereotypes that insult women as a devil and as God's

wrath. Thus, if a woman has a capability, especially in knowledge, she will be prejudiced as a witch or demon/evil representation, and then she should be punished. Finally, Joan is oppressed situated by the society she lives in.

The following data implies unfair treatment to Joan when she is staying in *Villaris*. Lady Richild, as Joan's foster mother, knowing that Joan and her husband have a pretty close relationship, she makes a plan to marry Joan with someone from the village. She tries to urging Fulgentius to approve her purpose for Joan's marriage using the episcopal vow rites, especially the vow of chastity.

“Certain . . . irregularities”—she baited the trap carefully—“in the conduct of the episcopacy.”

“Irregularities?”

He did not take her meaning. She would have to be plainer.

“My cousin plans to address the question of adherence to episcopal vows, especially”—she looked him directly in the eyes—“the vow of chastity.” (Pope Joan, p.137)

From the quotes above, it could be concluded that Richild has certain powers to the point of being able to control the bishop. Although the bishop is a good and responsible person to Joan, Richild is very cunning. She is indirectly planning Joan's destruction by marrying her off. On the other hand, a married woman cannot go to school anymore, and her relationship with Gerold could end.

4. Gender Discrimination in Health

Women's health becomes an issue in women's rights as property on their bodies. To poverty, frequently, a woman's health is not respected. Women being

wounded from harmful or abused at least gives suffering to them. The researcher finds a data provides gender discrimination in health experienced by Joan.

Joan knew nothing of this. For an entire day after the beating, the canon forbade anyone to go near her. All that night and the following day Joan lay on the floor of the cottage unconscious. Dirt from the beaten earth floor clung to her lacerated flesh. By the time Gudrun was permitted to tend her, the wounds had corrupted and a dangerous fever set in. (Pope Joan, p.61)

The evidence is shown in the sentence: *the canon forbade anyone to go near her*. It means that Joan's father lets her suffering in pain from the punishment he gave. Nobody can see her and take care of her even though the wounds could make infection and worsen. Her mother is permitted to take health after days, and besides, the wounds had corrupted because of abandonment and bad room conditions. This data shows that Joan does not control her body, not to get hurt and suffering in sick.

The researcher finds only one data in gender discrimination in health-related to the objection.. The data provides that her father, who has the highest hierarchy in the family, does not allow anyone to see Joan, especially her mother. At least, as a woman, her mother has no authority to protest her husband's words to protect her child.

B. Joan's Struggles against Gender Discriminations

From the previous data establishing the evidence gender discrimination faced by Joan, prove how Joan, in each case experience, lacks fairness in the treatments toward her gender. Many data provide pieces of evidence that Joan against the discrimination she had faced. Although some discrimination has been

done to her, Joan has not resisted several times. Some data do not present Joan's efforts as a form of resistance to the injustice toward her. Instead, she only accepts and survives in conditions that press her. Wolf (2002), in the 1960s, educated middle-class young women graduated and went to the city, working and living alone; they were becoming independent (p.31).

1. Struggling to Get Lessons

From the evidence has mentioned in the findings in gender discrimination in education experienced by Joan, there Joan has to fight against what makes her inferior. As a curious girl into knowledge, from her young age, Joan realizes that she likes the lessons and tries to deserve it. The following data shows Joan's struggles against stupidity by struggling in getting an education in her way.

“What does that say?”
“Jerome. That is the name of one of the great Fathers of the Church.”
“Jerome,” she repeated slowly. “The sound is like my name.”
“Some of the letters are the same,” Matthew agreed, smiling.
“Show me.”
“I’d better not. Father wouldn’t like it if he found out.”
“He won’t, Joan pleaded. “Please, Matthew. I want to know. Please show me?”
Matthew hesitated. “I suppose there is no harm in teaching you to write your own name. It may be useful one day when you are married and have a household of your own to manage.” (Pope Joan, p. 17)

From the conversations between Joan and her brother, Matthew, shows Joan is begging him to teach her what he has learned. Joan insists on being taught to write letters as he does. Matthew is the one male character that is kind, even though he is afraid of their father would find out the truth that he teaches Joan. Through Joan's intelligence, she easily absorbs the knowledge taught, which is why Matthew likes about her and gives Joan lessons for her better future life.

Joan is thirsty for science and learning new things. Sometimes her brother could not bear to tell her not to go over the limit that a girl should not have. But the curiosity makes Joan dares to approach by Matthew's side while he is studying. When her father is not around, she would ask her brother to teach the lessons he is studying.

Nevertheless, even he was shocked when she came to him one day carrying the huge, wood-bound Bible that belonged to their father.

"What are you doing?" he cried. "Put that back; you should never have to touched it!"

"Teach me to read."

"What? Her audacity was astonishing. "Now, really, little sister, that's asking too much."

"Why?"

"Well . . . for one thing, reading is a lot more difficult than merely learning the abecedarium. I doubt you could even learn to do it."

"Why not? You did." (Pope Joan, p. 19)

The providing data above shows that Joan shows strong curiosity for new things. Joan looks like she would keep on asking her brother to teach her until she gets it. Her request could make Matthew overwhelmed. She knows her abilities in lessons and is confident in the ease of learning what she absorbs. As before asked Matthew to teach her to write, Joan asks him to teach her to read. She just wants to get the same education as her two brothers.

Every night after her family slept, Joan rose and studied for ours in the darkness. She exhausted her candle and was forced to wait impatiently till she had pilfered some more wax from the church storehouse. When at last she was able to resume work, she drove herself relentlessly. She finished the book and then returned to the beginning, this time studying the complicated verb forms and copying them painstakingly onto her tablet until she knew them by heart. Her eyes were red and her head ached from the strain of working in the bad light, but it never occurred to her to stop. She was happy. (Pope Joan, p.54)

From the above quotes, describe how Joan is trying hard to master Aesculapius' book. Despite her lack of component, she does not seem to have

enough sense to learn it. Joan fights the drowsiness and pain in her eyes and head, to satisfy her enjoyment of science. Until one day, her father catches her while reading the book.

It cannot be denied that only women who had little money and social position in social roles could attend school from the past. According to Wolf (1993), social life is very strong about patriarchy. People put boys first and give them a good education and other treatment. She saw the severity of women's suffering in the past and said how women should be treated now.

The following data are how Joan seeks to obtain her freedom of access in terms of education.

a. Showing Her Ability in Lessons

Then, the next data provides evidence of Joan's other brother, John. After Matthew's death, John realizes that he is not capable enough for Matthew to go to school on their father's wish. Joan also thinks that she is the one who could replace Matthew's position. Everyone knows that John is not as smart as Matthew, and even Joan is smarter than John. With all the fear and courage she had, Joan shows her father what she had learned all along.

Then, the next data provides evidence of Joan's other brother, John. This happens after the death of Matthew. John is realizing that he is not capable enough for Matthew to go to school on their father's wish. Joan also thinks that she is the one who could replace Matthew's position. Everyone knows that John is

not as smart as Matthew, and even Joan is smarter than John. With all the fear and courage she had, Joan shows her father what she had learned all along.

“I can read. Matthew taught me. We kept it a secret so no one would know.” The words spilled out in a breathless jumble. “I can make you proud, Father, I know I can. Let me take over Matthew’s study and I—” (Pope Joan, p. 28)

Joan’s struggle to get the equal right for education makes her confident. She thinks that she can afford it if she does more for efforts. She thinks that she should try more to get an education like her brothers even though she knows that it violates the social rule that exists at the time. Especially her father does not like it and does not care about her ability. According to her father, a woman should not be educated because it would cause a family curse.

One day, someone called Aesculapius comes to their house to teach John to make it the father's wish who has a smart child in academics. By the time Joan is jealous of the opportunity given to her brother. She is better than John. Then Joan tries to show her intelligence to the guest. She knows what she should do in front of Aesculapius.

“I listened, sir, whenever my brother has his lessons.” She could imagine her father’s reaction to this information. She dropped her eyes. “I know that I should not have done so.”

Aesculapius asked, “What other knowledge have you gained?”

“I can read, sir, and write a little. My brother Matthew taught me when I was small.” From the corner of her eye Joan saw her father’s start of anger. (Pope Joan, p.36)

From the above quotations, prove the evidence that Joan's courage by showing up her abilities. There is Aesculapius' interest in the intelligence shown

by Joan. Even though Joan is afraid of her father's anger, she tries to put aside her fear. Joan is seemed brave enough to go denying her father's rules.

Then Joan finally gets a mentor who wants to teach her a lot. Her passion reflects that she is passionate about getting an education that she believes is important to everyone, including women. Day by day, she spends time with lessons with Aesculapius. Until one day, her mentor tells her that he could leave. He gives Joan his own written book to be studied by herself.

b. Freeing Herself from Unfair Circumstances

In various circumstances, some women have their way of dealing with obstacles, such as inequalities. They are trying hard to get their rights as women emancipation. Some of them struggle for freedom in groups such as making feminist movement or womanhood. But, some women struggle their selves in achieving rights and freedom. Some of them are written in books, such as Joan, who struggle for free rights in certain ways she could do through the opportunities to get equal treatment in education.

After a long time of despair about Aesculapius's hope, Joan lets herself live without studying again. Aesculapius' book has destroyed by her father. But when a bishop's messenger comes from Mainz, she realizes that her hope is still there. Joan believes that is Aesculapius' doing.

“No!” Joan struggled to free herself. It was a lie. This was Aesculapius's doing. Joan was certain of it. He had not forgotten her; he had found a way at last for her to continue what they had begun together. John wasn't the one being called to study at the schola. It was all wrong.

“No!” She twisted sharply, broke loose, and made straight for the door. The canon reached for her, but she evaded him. Then she was outside, running

swiftly toward the retreating messenger. Behind her, in the cottage, she heard her father shouting, then her mother's voice, tense, tearful, raised in reply. (Pope Joan, p.68)

The data above provide evidence that Joan is escaping herself from her mother's embrace and her father's catch. She ignores her mother's voice inside the house. She knows that her mother would not let her leave the house.

The following data is evidence about Joan escaping from the monastery. When Joan is in her disguise, she feels sick. So she should be required to be treated by other monks. Because she has to take off her clothes so that her body could be treated according to the ritual treatment they usually do, Joan realizes that everyone threatens her identity. She decides to run away when no one is watching her.

She sat up, swinging her feet off her bed. Immediately, the pain in head returned, pounding and insistent. She started for the door. The room whirled sickeningly, but she forced herself to keep going and made it outside...

...

For a long moment the boat hung motionless in the water. Then the current took it, spinning it around before propelling it down the swiftly moving stream. (Pope Joan, p.231)

The quotation shows Joan tries to escape herself from a situation that can threaten her identity, which can kill her because it is discovered that she is a woman. Despite feeling pain, she forces her body as hard as possible to get out of the building. She goes upstream until she finds a boat that takes her wherever the boat stops.

c. Escaping Home and Disguising as A Man

Based on the history of unfair treatment to a woman in education trigger women choose to disguise themselves as men to escape for an existence. Apart from Joan's story, several women have successfully managed their female identity

(Cross, 2009, p.421). Free from certain conditions could involve escaping herself from unwanted conditions. Such as Joan, who faced unfair treatment from her father and people who do not support her desire in knowledge, decide to become free by escaping from home.

The bishop's messenger does not bring Joan to belong to him. Instead, he left with John. Joan thinks hardly to follow John to the *cella*. She tries to take the chance that her father could not stop her even though she has to leave her mother. In the night when everyone is asleep, she leaves the house.

She entered the woods. The trees closed over her head. The path was strewn with rocks and underbrush, but she moved ahead swiftly. It was fifteen miles to the cella, and she had to be there before dawn. (Pope Joan, p.74)

The above quotation shows that Joan is escaping the house. She runs away to the *cella* to get her right to go to school. With her courage, Joan dares to soak up the forest on a night by only following John and the archbishop's horse footsteps. The only she thinks that Aesculapius's promise is true; to make Joan having a chance to study.

"No, John. Think. Now that Father knows the bishop's intentions, he will not permit you to stay at home. He'll find some way to get you to the schola, even if he has to take you himself. Besides"—Joan pointed to the knife—"by the time we get back, he will have discovered that you took this." (Pope Joan, p.76)

The quotations prove that Joan tries to convince her brother to go on. Joan takes the initiative to persuade John not to return home and instead continues to the *cella*. The data shows that Joan tries to go away from home and continues on her way to studying and that no one could prevent her.

The following data is after the accident of Joan's marriage. She is the one who is safe from the Viking's attack. Joan tries to leave *Dorstadt* and goes on to Fulda, the place mentioned by John before; if he fails in *schola*, the father asks him to go to Fulda's monastery.

She lifted the knife.

Slowly, deliberately, she began to cut.

...

The figure slipped furtively out of the shadow of the cathedral. No one was left alive to watch as Joan hurried down the road, toward the great monastery of Fulda. (Pope Joan, p.158)

This data indicates as Joan's escaping from the situation. Because John died in the accident, Joan initiates disguising herself as John and goes to Fulda so she could continue her desire in knowledge. All of the people are died and ruined. She could not continue her study there. She realizes that she could not stay there to wait for Gerold. Then she decides to cut her hair and disguise herself as a new man. By her look which not too girly, she could cover her body as well with man clothes. She takes John's mantle and uses John's identity. She knows that nobody would know her.

Further data shows evidence in her disguise as a monk, that Joan covers herself in various ways so as not to be known by others.

...She worked hard to mimic a masculine carriage and demeanor but worried that she was giving herself away in dozens of unsuspected little ways, though no one seemed to take notice.

...The long, full robes of the Benedictine habit provided ample camouflage of her budding woman's shape; as an added precaution, however she bound her breasts tightly with strong linen strips. (Pope Joan, p.180)

Joan is quite grateful that she has a more dominant and masculine posture than feminine. Even though she still has to be masculine, so she does not make the slightest mistake. And to anticipate the growth of her female body, she covers her breasts very well not to look suspicious if she is negligent.

d. Getting Opportunity Entering School

Women experience gender inequalities in education through the ages. Women were treated as perpetual minors. Women's education was discouraged, for a learned woman was considered not only unnatural but dangerous (Cross, 2009, p.421). Joan faced unequal treatment in education; she struggles every opportunity she has to enter the school.

“No, no. We'll take him too, since the girl is so attached to him. We'll take them both! To be sure, the girl's education has been a bit”—he sought the right word—“unorthodox. But she is entirely refreshing. Just what the schola needs! Odo, you have acquired some new students. Take good care with them!” (Pope Joan, p.85)

The quotes from the bishop show that he seems to be fascinated by Joan's statements. After arguing with Odo, Joan has amazed everyone in the hall with her thoughts, especially the bishop. This data proves that finally, Joan gets her chance to enter school.

e. Teaching Other Children

In various ways, Joan is against discrimination against women when they were treated unfairly, including themselves. When women generally only do homework, Joan is not interested in things like that. She is interested in science, which she thinks is more important than things that society stereotyped.

Such as the following efforts, Joan in her disguise, she takes every opportunity available to learn and teach her knowledge to others.

Joan smiled at him. For the past few days she had been teaching the boy Bede's classical method of digital computation, and he had proved an apt and eager student. (Pope Joan, p.202)

....
"No," she said. "You would study at the Outer School, the one for lay students. But it would mean leaving home and living at the abbey. And you'd have to study hard, for the teaching master is very strict." (Pope Joan, p.203)

From the quote of two paragraphs above, the first shows Joan teaches Arn, a villager whose mother is sick because of their poor and sad condition. Then in the second paragraph proves Joan offers Arn to enter and continue studying at school. This shows Joan's efforts to utilize the knowledge she has so that all levels of society feel it. According to her, not only the rich and close relatives of the Church can enjoy education and prosperity, but all people should get the same rights in every aspect of life. Besides, by paying attention to such a depressing environment, a child is smart in poverty. But if the poor children are well educated, they can change the lives of at least their poor conditions.

Then, Joan escapes from the Benedictine monastery in Fulda because she is sick and chooses to free herself before discovering her identity. The boat she uses to escape from Fulda stops at the edge, and she is rescued by Arn, a boy whom she had taught a little bit of arithmetic (see the previous data). Apparently, his life improved, and he married, and now he has a daughter. During Joan's recovery and preparation before leaving, the data below shows evidence she teaches Arn's daughter, Arnalda.

"Thank you, Arn," Joan said. "I'll do as you suggest. Three months' delay is not very long. It will give me more time with Arnalda; she's very smart, and coming along so well in her lessons!" (Pope Joan, p. 239)

According to the data above, Joan shows her efforts in struggling for women's rights by teaching education to other underprivileged children and girls like her. If according to most people think it is better for women to be in the house and obey men's orders without any personal benefits like the rights as men get. However, according to Joan, it's better to have a barren body than a barren mind.

“Better barren of body than of mind, ...” Pope Joan, p.366)

2. Fighting with Arguments and Debate

Wolf (2002) stated that women used to go through submission in ignorance and did not know about education and their knowledge are considered low. The feminist movement began to awaken women in the world to speak out and rebel to get their voice. As one of the women who faced gender discrimination in education, Joan tries every effort she could do against it. The following data prove Joan fight with the argument to reach what she have been fought for.

Joan argues with Matthew about teaching her to read. Joan implicates about Saint Catherine (a holy martyr of a woman who was known to have killed because defying Emperor Maxentius and fifty of his wisest men at the time because of the falseness of paganism use of logic). The evidence below provides that Joan wins the situation to be taught to read by Matthew.

“Then”—Joan’s small face was alight with triumph—“she must have learned to read before she was a saint. When she was just a girl. Like me!” (Pope Joan, p. 20)

However, Joan almost always wins in persuading Matthew to teach her whatever Matthew learns. From this data, it could be seen that Joan has the confidence to develop in her studies, including her ability to argue.

The following data is about after Joan and John leaving the house. When they arrived at the *cella*, Joan initiated a plan to stay in the *schola* with John.

“My father made a compact with your companion,” Joan lied. “I was permitted to go only on condition that John accompany me. If he doesn’t, my father will call me home again—and you’ll be put to the trouble of escorting me back.”

...

Joan pressed her advantage. “If that happens, I’ll tell the bishop that I tried my best to explain the situation, and you wouldn’t listen. Will he be pleased to learn that the entire misunderstanding was your fault?” (Pope Joan, p.77)

From this data, Joan tries to pressure the man into accepting John to stay with her. Even though she should lie to the bishop's friend by her strategy, Joan makes consideration to the man. She tries to keep John with her not to be discharged, too, then she could continue entering the *schola*.

After Joan succeeded in persuading the bishop's messenger, now she almost steps forward into *schola*. But before that, she is confronted by a situation where she should pass a test of her intelligence. Because people's thinking was very rigid about the stereotype that women are inferior to men, women should not be educated/entering school, and women should work at home and obey the father/husband's orders. The following data provides Joan debating with a man called Odo.

“Why,” she said at last, “is a woman inferior in conception? For though she was created second, she was made from Adam’s side, while Adam was made from common clay.”

...

“In place”—the words tumbled out as Joan’s thoughts raced ahead and she reasoned her way through—“woman should be preferred to man, because Eve was created inside Paradise, but Adam was created outside.”

...
Joan continued, too interested in the line of her argument to consider what she was doing. “As for will, woman should be considered superior to man”—this was bold, but there was no going back now—“for Eve ate of the apple for love of knowledge and learning, but Adam ate of it merely because she asked him.”
 (Pope Joan. p.84)

The quotations give evidence of Joan's debating. Joan is different from girls in general; she has a smarter brain and ability to argue. Therefore, Joan certainly does not accept what has been addressed to her as a woman's parable. She opposes Odo's opinion as a general prejudice against women. By using Adam and Eve's parables, she develops her thoughts and expresses without caring about the consequences. Although Joan belatedly realizes that her argument could be dangerous.

3. Defending and Rejecting Violation against Her

According to Women’s Aid (n.d.) almost women faced coercion. Coercion is an invisible bond to control a person against his freedom of rights, which results in pressure and even torture. Coercion is included in domestic violence, which is mostly sexual coercion or physical harm. Coercion can be done by anyone, to fellow partners, family, or relatives. The researcher signifies coercion as same as violence in certain areas happens to Joan, including deprivation to her liberty for education and her freedom to live as she wants.

The data below shows how Joan’s struggles to defend herself from coercion against her.

A fierce denial rose within her. All the fear and misery of the night gave way before one overwhelming conviction: This must not be!

She put down the knife. Slowly she looked up to meet her father's eyes. What she saw there made her draw her breath in sharply.

"Take up the knife." The menace in his voice was unmistakable.

Joan tried to speak, but her throat constricted and no words came. She shook her head no. (Pope Joan, p. 59)

Joan goes against her father's orders, who orders her to destroy the books given by Aesculapius. Joan has handed over Aesculapius's hard-written book as her responsibility for what she had been taught. Joan refuses to ruin every letter on the parchment as her responsibility to Aesculapius and the lessons within. Even though she knows her father will get angrier for her disobedience.

To achieve her desire to go to school, she follows the following data through her parents to reach the bishop's messenger. Joan tries to admit that she is the one required by the bishop.

"Lapsus calami non est," she continued in Latin. "There is no error in the writing. I am Johanna; I am the one you want." (Pope Joan, p. 68)

The evidence shows that the bishop's messenger is sent to pick Joan up for studying in *schola* from the data above. Her mother does not want her to leave and hugs her tightly. But Joan tries to escape from her mother's arms and avoids arresting her father. Joan quickly avoids her father and runs as fast as she could near the man. Ignoring her mother's screams from inside the house, Joan then tries to show her intelligence in front of the man and says that she is Johanna, the girl mentioned in the letter from the bishop.

The following data is about when Joan is caught by her father while learning the book from Aesculapius.

“No, father, no!” Joan shrieked. “It is not witchcraft! It is poetry. Poetry written in Greek, that is all! I swear it!” He reached from her, but she ducked under his arm and circled behind him. He turned and advanced on her, eyes dark in menace. (Pope Joan, p.56)

From the quotes show, firstly, Joan tries to be reasoned the accusations of the book she read that it is not witchcraft, rather a collection of poems in Greek that his father could not read. Second, when her father tries to catch her body, Joan avoids being caught by her father's clutches. She is struggling to prevent herself from being violated.

The following data proves Joan experiences certain harmful, and they are also her struggles to defend herself from under pressure.

Joan fought to keep her emotions under control. She knew what Odo was trying to do. But no matter how hard he provoked her, she would not oblige him. She would not provide him with a reason to dismiss her from the schola. Keeping her voice flat, she replied dryly, “I have no excuse, sir.” (Pope Joan, p.92)

This evidence of discrimination in the classroom shows that Joan tries to control her emotion against Odo's pressure. He gives Joan different tasks than the other boys because he does not like Joan at much. Joan certainly knows that, so she holds back and obeys him so that she does not get the punishment because she is against her teacher. She knows that he could be expelled from school if she resisted. But Joan, of course, knows how to control her mind overcoming the condition.

She felt a sudden sting of tears.

Oh no, she thought. That was they wanted—to make her weep and plead for mercy, to show some weakness, so they could mock her as a coward of a girl.

They shall not have that. I will not give them that.

She held herself straight, willing herself not to cry. This display of self-control only inflamed them, and they began to hit harder. The biggest of the boys struck her forcefully on the neck. The blow staggered her, and she fought to keep her feet. (Pope Joan, p.93-94)

The evidence above shows Joan is being bullied in the classroom. Thought that no one on her side to defend her. Her brother, John, does not even help her; instead, he goes along with the boys. Joan is just trying to suppress her emotions and her tears to not overflow. She struggles to keep herself in balance even when she is overwhelmed by the urges.

There is data relating to religious rituals about marriage required for virgin daughter. A girl who has just reached the age of virginity or is around fifteen must be married. Joan is forced to marry by Richild, Gerold's wife, jealous of Joan and Gerold's relationship. As her foster mother, Richild plans for Joan's marriage even Joan never wants it. The data below shows Joan's struggle against that forced marriage.

He spurred his horse, but Joan leapt up and grabbed the bridle, staying him. "This marriage will be my ruin." She spoke quickly and quietly, so no one else would hear. "If you can do nothing to stop it, will you at least delay it for a month?"

*...
"A fortnight?" Joan pleaded. "I entreat you, Eminence, give me a fortnight!" Mortifyingly, for she had resolved to be strong, she began to sob. (Pope Joan, p.143)*

Joan tries to negotiate with Fulgentius as the person who had brought her there to cancel the marriage or postponed it. At first, Joan tries to refuse the

marriage, defending herself by reasoning that it would destroy her future. Then, realizing that it could not resolve, she takes the initiative to wait for Gerold's return. She knows that he is the one who would defend her and could cancel the marriage. As her foster father, Gerold has more authority to control the situation than his wife, Richild.

Joan is begging the bishop. Although as hard as she could hold herself to remain strong, she finally weeps before Fulgentinus. Richild forces the good bishop, the village's countess, to approve the marriage with threats. Joan knows that nothing could stop Richild besides Gerold. But then the marriage could not be handled.

4. Reaching Positions and Having Political Power

According to Wolf (2002), women should have the courage to surface the world. Indeed, long ago, women's voices were underappreciated because of the strong stereotypes that cornered and demeaned women. Until slowly began to emerge several women with the courage to achieve their rights in various ways. Slowly, followed by many women until the emergence of the female movement, they fight for emancipation, rights, freedom, and other pretexts on certain aspects. Especially in the political field, this can control a country's structure, which certainly affects the state of its people.

a. Gaining People's Trusts

Before, Joan is just an ordinary monk who is famous for her intelligence in understanding science; she is also very quick to understand medicine, so she

became a student of a brother in the monastery in Fulda. With her abilities, she assists him with various medical treatments in the city.

“God be praised.” Brother Benjamin breathed in relief. He smiled at John Anglicus across the bed. He has the gift, Brother Benjamin thought with an almost paternal pride, slightly tinged with envy. From the beginning the boy had shown brilliant promise—that was why Benjamin had asked him for him as his assistant—but he had never expected him to come so far so fast. In just a few years, John Anglicus has mastered the skills it had taken Brother Benjamin a lifetime to acquire. (Pope Joan, p.191)

From the quotation proved that Joan shows her talent as her desire for all science, including medicine. She does hard work during the medical study with Brother Benjamin and, of course, orthodox, through books and experiments. According to the data above, even the person Joan studied feels inferior to Joan's talent in healing in the way she has just learned. At least she gets Benjamin's trust to accompany him for assistance in that division.

No longer after she becomes the priest, Brother Benjamin, whom she already considers father and teacher, died in sick. Afterward, Joan preoccupies herself with prayer and other activities until she feels tired and feverish. In this case, she must get treatments such as oil dripping all over her body, so she has to take off all her clothes. Realizing her disguising, she chooses to leave Fulda without anyone knowing her intentions, though the guard sees her coming out of the monastery.

For some time, Joan travels to Rome. Her name as “John Anglicus” and reputation in healing sounded up to Rome's papal people. She is called to recover the Roman Pope.

On the third day, the swelling began to recede, and the skin covering it started to peel. In the evening, Joan woke from a restless sleep to find that Sergius had broken sweat. Benedicite, she thought. The fever has passed.

....

When he opened his eyes the next day, he was clearheaded, fully aware of his surroundings.

"The pain—it's gone!" He looked at his legs. "And the swelling!" (Pope Joan, p.256)

The data shows that Joan certainly, in her disguise, acquires people's trust by her intelligence and expertise in healing. Little by little, she begins to enter and become aware of the papal political world, including the frenzy of conflicts resulting from politics and power.

After the punishment of Sergius's Brother, he feels depressed and sad. He curses and tortures himself by beating and scratching his body. Then he would confess his sin, which is supposed to be done to the cardinal-priest. But he chooses Joan for his confession.

"I will make my confession to you."

"Me?" A simple priest and a foreigner, Joan was an unlikely candidate to serve as confessor to the Pope. "Are you sure, Holiness?"

"I want no other." (Pope Joan, p.299)

....

At the end of prayer, she rose. Sergius clutched at her. "Don't leave," he pleaded. "I can't be alone." (Pope Joan, p.300)

From the quotations of the paragraphs above, prove that the Pope likes Joan as his companion. At least Joan gets his trust for his health assistance so he could lead the people.

There so many events happen, such as fire on the newly built Leonin wall, and at that moment, Arighis died at his own expense to save the Pope from fire. Besides, Joan has to take care of the people affected by the fire, and the conflicts in the papal position made them work harder to solve.

Lately, Leo has been delegating more and more of his daily responsibilities to her so he could devote himself to the continuing plans for rebuilding. Joan had become Leo's ambassador to the people; she was so familiar a sight going about her charitable duties in the different regions of the city that she was hailed everywhere as "the little Pope" and greeted with some of the affection reserved for Leo himself. (Pope Joan, p.346)

According to the quotation above, shows that Pope Leo grants some of his authority to Joan. Surely the Pope must fully trust someone to be given. And from the words "the little Pope," which people even called a little pope, shows that Joan is loved and trusted by many people.

b. Being Appointed for Positions

The following data is Joan's appointment as a priest to pray at the monastery.

At chapter he announced, "As your spiritual father, the right to appoint a priest from among you belongs to me. After much prayer and reflection, I have decided upon a brother well suited for the office by virtue of his great learning: Brother John Anglicus." (Pope Joan, p.205)

According to the data, Joan does not purpose to achieve a certain position, but she can enter the sphere to get it according to people's choices. Through her position, of course, Joan makes or changes several provisions depending on her authority.

After the death of Pope Sergius, Pope Leo becomes the appointed Pope voted by people, which is before proposed by Arighis. The data below shows that Leo chooses Joan to appoint a place higher than before she got:

“What?” She could not have heard aright. The nomenclator was one of the seven optimates, or highest official, of Rome—the minister of charity, protector of wards, widows, and orphans. (Pope Joan, p.323)

According to the quotation above, it could be seen that Joan is elected because she is an expert in healing and concerned about people’s health. Besides, there could be some people who vote for her for the position, because there could be seen that kind people take her sides like Arighis who can vote.

Pope Leo died because of poisoning; all residents, especially Joan, feels very lost. But, by chance, Joan is chosen quickly by the dioceses to have soon a new Pope to lead.

“John Anglicus.” Paschal, the primicerius, addressed her in formal tones. “By the will of God and of the Roman people, you have been elected Lord Pope of Rome, Bishop of the Roman See.” (Pope Joan, p.355)

From the data above shows, finally, Joan has elected to be the Pope of Rome by Rome's people. She has never thought that she will be in that position, the highest throne in Rome because she never mentions getting any authority position. She just goes on her feet, especially in helping people in poor conditions and always prioritizes education for women, including her.

Wolf (1993) mentioned many names of women who achieved and did struggles on their way to be admitted. Women capture of male authority and power by their traditional images of femininity. If we look at the political and

cultural shifts, women can assert having the power to bring about the conditions that can begin to secure equality.

c. Becoming Pope and Making New Authorities

At least Joan becomes the Pope of Rome for people's trust. In her disguise, she uses that position as good as possible to make the authorities, and of course, she has to create the new. The following data shows evidence that Joan makes new and controversial policies for the people of Rome.

- 1) Visiting the seven ecclesiastical regions and greeting people there.

She also decides to listen to their complaints and needs.

Joan's first act as Pope was to undertake a walking tour of the city. Accompanied by an entourage of optimates and guards, she visited each of the in turn, greeting the people and listening to their grievances and needs. (Pope Joan, p.359)

- 2) Visiting poor people and seeing the circumstance they live.
- 3) Repair the Marcian aqueduct for the poor and surrounding areas.
- 4) Through the heavy rain of flash flood, Joan tries to help the people in Campus Martius.
- 5) Building schools for women, hospitals, and refugee homes.

In September, the school for women was formally dedicated. St. Catherine's School, Joan named it in loving memory of her brother Matthew, who has first acquainted her with the learned saint. (Pope Joan, p.367)

Anastasius knew that John had put great numbers of the papal militia to work building schools, hospices, and houses of refuge. (Pope Joan, p.385)

According to the data above, Joan uses the opportunity when she becomes the Pope with the highest authority by building schools for women so that some women could get the same rights in education at that time. She does that so that no other girls or even poor people are tormented by ignorance and injustice. At

least, by her courage and struggles, Joan reaches her desire in what she deserves while at that time, women must not have.



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter sums up the result of the analysis of the findings and discussion.

A. Conclusion

Almost women in the world experience discrimination because of the gender prejudiced built by society through the ages. The history, certainly, is written to the existence of the issues of gender discrimination, women's subordination. There is a history of a woman who becomes a pope, happened around the ninth century. It happens where women in common known by stereotypes of the ancient churches, do not have equal rights as the same creature as men.

The researcher had found several gender discrimination in some aspects based on Naomi Wolf's theory. The most gender discrimination found is in education, then the following is in the domestic area, religion, and the last is in health aspects. Joan as a representation of woman experiences unfairness through her gender into discrimination in several aspects has been mentioned above. Joan's struggles show that in that period, women are very inferior. She was born different from other girls with intelligence as her ability that was considered strange. She has been marginalized by people, even though there are people who consider she is created special. To fulfill her desire in knowledge, she struggles against discriminations occurred to her, as the follows: 1) struggling to get lessons

by a) showing her ability; b) freeing herself from unfair circumstance; c) escaping and disguising herself as a man; d) getting opportunity entering school; and e) teaching other children, 2) fighting with arguments and debate, and 3) defending and rejecting violation against her.

B. Suggestion

This analysis might not be perfectly described by the researcher's point of view. The comments and critics from readers are very acceptable and can be helpful for the researcher to prove another research into better research.

The researcher suggests other researches that have not been analyzed from the problems in the novel *Pope Joan* by different approaches and theories. It might be able to fulfill the other gaps in the novel and enrich the theory of feminism. At least this research is conducted to fulfill the gaps in the scope of feminist literary criticism, especially in gender discrimination.

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APPENDIX

Synopsis

Joan was born from a Saxon woman and a father who was a canon in the village. Her father was known to have faith but was very strict with the law he believed in. She had two brothers, Matthew and John. Joan was a strong girl who inherited the intelligence of her father and the courage of her mother. She was so smart and had a strong curiosity for knowledge. When in the ninth century, women did not have the right to be involved in the world of knowledge at all.

With the strength that God gave, Joan often got torture from her father. She often stole time to study with her eldest brother, Matthew, who appreciated her capabilities and wanted to teach her. When one day, Matthew was sick and died, Joan wanted to replace her oldest brother, because she knew that the other brother, John was not as good as her. Joan proved her knowledge to her father, but instead became the wrath of her father. She was accused as the murderer of her brother of defying God's destiny until she got punished for her disobedience.

Until one day came a clergy, Aesculapius, who would teach the boy first, then Joan joined in with her courage to show that she was able to learn well. Although the father did not approve of it, the clergy made consideration because he is attracted to his daughter rather than the less intelligent boy. They studied several times. It was time for the clergy to leave because his position as head of *Schola* was replaced. He left his own written book as a present for Joan.

Joan stole time to study the book, midnight until dawn. One night, Joan who was reading the book was caught by her father. She got her father's anger and punished by beaten several times until she was dying. A few days of dying, the father did not allow Joan to be visited by anyone, leaving the whipping wound worse. Until at one time, the mother was allowed to care for her, and then she recovered.

A bishop came from the *cella*, to pick up a daughter of the canon. Because the mother loved Joan so much, she did not let her go, instead, it was John who left even though he was not happy at all. A few hours after John left with the bishop, Joan ran away and followed in the footsteps of the horse. But unfortunately, it turned out that John and the bishop were stopped by a robber and the bishop died by an arrow. Joan had reached the place where they stopped, and met with John hiding in a tree. They agreed not to return home because they were sure of the father's anger, and continued together to the *cella*.

When they got there, Joan was insulted by the common people thoughts: women should not study at school. She was tested and had a debate with a man named Odo. From the debate, the higher bishop liked Joan and allows her to study at *schola*. There was a knight, Gerold, offered Joan a place to stay in his house because he had two daughters to accompany her.

Of course, it was not easy for Joan to adapt to men who do not like girls at school. She is treated unfairly by Odo who became her teacher there. And Joan was bullied by classmates, including her brother. Only Gerold defended and

protected her from people who did not like her. By the time, they fell in love with each other. The knight's wife caught them by sending a spy. She planned a wedding for Joan with a man in the village, when the knight was assigned out of town. The unwanted marriage was chaotic by the arrival of the Vikings in a sudden to plunder the village. Amongst all, only one knight's child was still alive, but she was taken by the Vikings, and Joan was safe herself into hiding. Seeing his brother died with the chaos, Joan took an initiative to use John's identity to travel. She disguised herself as John Anglicus, She knew that no outsider would notice.

She traveled to Rome and became a monk. In her disguise, Joan used the opportunity wisely to read many books and study medicine until she became a physician and was famous there. She lived in the cathedral and closed with many papal officials there. One day she met Gerold there, they make love secretly. Gerold asked Joan to leave Rome and got married to him. But at that time Joan's position was badly needed there. She was reluctant to leave her responsibilities. From various positions she reached, the highest position in the abolition, finally she was elected to become a pope. With that opportunity, Joan made many policies, one of which was very controversial: women were allowed to go to school. Soon she realized that she was pregnant. And at that time Rome was on a cold war of various parties. Right on the day of the great holy party, rebellion from various parties began from a king, Lothar. Gerold chased after several people and was killed against them. Joan was accompanied by papal people, on that holy day, she gave birth to her child who was not yet in time, a premature

child. The people at that time were very surprised and say that the pope Joan was possessed by the devil. Unfortunately, yet Joan and her baby died right then peacefully.

