

**GENDER DISCRIMINATION PORTRAYED IN CAROL LYNCH
WILLIAMS' *THE CHOSEN ONE***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2022**

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WILLIAMS' *THE CHOSEN ONE*
THESIS**

Presented to:
Universitas Islam Negeri Maulana Malik Ibrahim Malang
In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S)

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MALANG
2022**

STATEMENT OF ACADEMIC INTERGRITY

I state that the thesis entitled “**Gender Discrimination Portrayed in Carol Lynch Williams’ *The Chosen One***” 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 the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 20 August 2022

The Researcher



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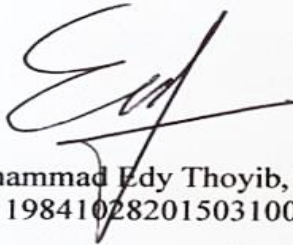
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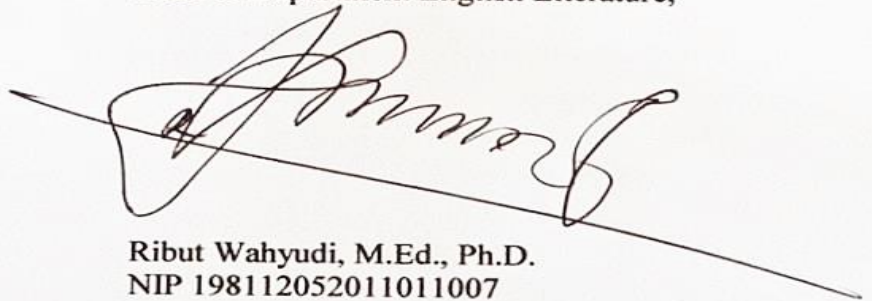
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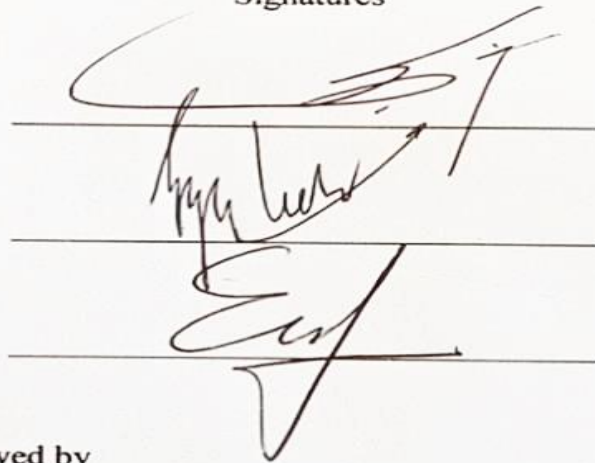
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MOTTO

“The secret of happiness lies in three things: patience, gratitude, and sincerity”

(HR. Ahmad)

DEDICATION

This thesis to be proudly dedicated to:

My hero, Agus Tamar

My angel, (Alm) Erliana

My beautiful sister, Elvira Rosa

My beloved brother, M. Reza Affandi

ACKNOWLEDGMENT

Alhamdulillah *rabbi'l'amin*, the researcher expresses gratitude to Allah SWT who has given love, opportunity, health, and mercy to complete this thesis. This thesis entitled “*Gender Discrimination Portrayed in Carol Lynch Williams' The Chosen One*” to fulfill the requirements for achieving the degree of Bachelor of Sastra (S.S.) in Department of English Literature at Universitas Islam Negeri Maulana Malik Ibrahim Malang. In arranging this thesis, a lot of people have provided motivation, advice, and support for the researcher. In this valuable opportunity, the researcher would like to express her gratitude and appreciation to all of them:

1. The Rector of Universitas Islam Negeri Maulana Malik Ibrahim Malang, Prof. Dr. M. Zainuddin, M.A.
2. The Dean of the Faculty of Humanities Universitas Islam Negeri Maulana Malik Ibrahim Malang, Dr. M. Faisol, M.Ag.
3. Head of the English Literature Department, Mr. Ribut Wahyudi, M.Ed., Ph.D.
4. My Guardian Lecturer, Agung Wiranata Kusuma, M.A., who has supported my study and giving me extraordinary experiences throughout the past few years.
5. My advisor Muhammad Edy Thoyib, M.A., who has helped patiently for finishing this thesis by giving suggestions, guidance, and corrections until the completion of this thesis.

6. My dearest parents, Mr. Agus Tamar & Mrs. (Alm) Erliana, who raised me through many difficulties. Your prayers, support and hard work encourage me to complete my study.
7. My beloved sister, Elvira Rosa & my brother-in-law, Toni Pebriansya. My beloved brother, M. Reza Affandi & my sister-in-law, Selvi Novitasari, thank you for being a good sibling and friend that I can share with. Thank you for taking on the great responsibility of myself by paying for my study and providing for my needs.
8. My cousins Tunggul Waseso & Warda Komaria, who have become my parents in Malang. Take care of me and treat me very well.
9. All of my friends who have made my days more colorful and my study more meaningful. Especially, Junita Ayu Nadia and Cahya Ningsih.
10. Everybody who was important to the successful realization of this thesis.

Finally, I realize that this thesis is still far from perfect, but it is expected that it will be useful not for researcher, but also for reader. For this reason, suggestion and critic are welcomed.

ABSTRACT

Alfarina, Shella (2022). *Gender Discrimination Portrayed in Carol Lynch Williams' The Chosen One*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Muhammad Edy Thoyib, M.A.

Key words: Feminism, Gender Discrimination

Gender discrimination is an unfair condition as a result of social systems and structures where both women and men are victims of the system. Gender discrimination occurs because of beliefs and justifications that have been instilled throughout human civilization in various forms that dominate gender discrimination in various lives experienced by women. This study analyzes gender discrimination in *The Chosen One* novel using the theory of Naomi Wolf. This study is categorized into literary criticism with a novel as data source. This study aims to answer two problems: (1) What are the kinds of gender discrimination experienced by women in Carol Lynch Williams' *The Chosen One*? (2) What are the impacts of gender discrimination experienced by women in Carol Lynch Williams' *The Chosen One*? The results of this study found four kinds of gender discrimination: gender discrimination in marriage, gender discrimination in education, gender discrimination in religion and gender discrimination as domestic violence. The impact of gender discrimination in marriage is pregnancy disorders that cause death and mental disorders, psychological disorders, and social perspective of polygamy. The impact of gender discrimination in education is loss of the right to get a position in government. The impact of gender discrimination in religion is act of intolerance. The impact of gender discrimination as domestic violence is death and wounds on the body.

مستخلص البحث

الفارينا، شيلا (٢٠٢٢) تصوير التمييز بين الجنسين في فيلم "The Chosen One" لكارول. البحث الجامعي، قسم أدب انجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: محمد إيدي طيب، الماجستير.

التمييز بين الجنسين هو حالة غير عادلة نتيجة للأنظمة والهياكل الاجتماعية حيث يكون كل من النساء والرجال ضحايا للنظام. يحدث التمييز بين الجنسين بسبب المعتقدات والمبررات التي تم غرسها في جميع أنحاء الحضارة الإنسانية في أشكال مختلفة حيث تعاني النساء من غالبية التمييز بين الجنسين في مختلف الحياة. تحلل هذه الدراسة التمييز بين الجنسين في رواية "The Chosen One" باستخدام نظرية نعومي وولف. يتضمن هذا البحث النقد الأدبي باستخدام الروايات كمصدر للبيانات. الغرض من هذه الدراسة هو الإجابة على مشكلتين: (1) ما هي أنواع التمييز بين الجنسين التي تعاني منها الشخصية الرئيسية في رواية "The Chosen One" للكاتب كارول لينش ويليامز؟ (2) ما هي آثار التمييز بين الجنسين التي واجهتها الشخصية الرئيسية في رواية كارول لينش ويليامز "The Chosen One"؟ وجدت نتائج هذه الدراسة أربعة أنواع من التمييز بين الجنسين، وهي التمييز بين الجنسين في الزواج، والتمييز بين الجنسين في التعليم، والتمييز بين الجنسين في الدين، والتمييز بين الجنسين في المنطقة المنزلية. تأثير التمييز بين الجنسين في الزواج هو اضطرابات الحمل التي تسبب الإعاقة والوفاة والاضطرابات النفسية. لا يتمثل تأثير التمييز بين الجنسين في التعليم في الحصول على الحق في تولي مناصب مهمة في الحكومة. تأثير التمييز بين الجنسين في الدين هو التعصب المفرط. تأثير التمييز بين الجنسين في المنزل هو الموت.

ABSTRAK

Alfarina, Shella (2022) *Gender Discrimination Portrayed in Carol Lynch Williams' The Chosen One*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Muhammad Edy Thoyib, M.A.

Kata Kunci: Feminisme, Diskriminasi Gender

Diskriminasi gender merupakan kondisi tidak adil akibat dari sistem dan struktur sosial dimana baik perempuan maupun laki – laki menjadi korban dari sistem tersebut. Diskriminasi gender terjadi karena adanya keyakinan dan pembenaran yang ditanamkan sepanjang peradaban manusia dalam berbagai bentuk yang mana secara mayoritas diskriminasi gender dalam berbagai kehidupan ini lebih banyak dialami oleh perempuan. Penelitian ini menganalisis gender discrimination pada novel *The Chosen One* dengan menggunakan teori dari Naomi Wolf. Penelitian ini termasuk kritik sastra dengan menggunakan novel sebagai sumber data. Tujuan dari penelitian ini yaitu untuk menjawab dua rumusan masalah: (1) Apa saja jenis diskriminasi gender yang dialami oleh perempuan pada novel *The Chosen One* karya Carol Lynch Williams? (2) Apa saja dampak dari diskriminasi gender yang dialami oleh perempuan pada novel *The Chosen One* karya Carol Lynch Williams? Hasil dari penelitian ini ditemukan empat jenis diskriminasi gender yaitu diskriminasi gender dalam pernikahan, diskriminasi gender dalam pendidikan, diskriminasi gender dalam agama, dan diskriminasi gender dalam area domestik. Dampak dari diskriminasi gender dalam pernikahan yaitu gangguan kehamilan yang menyebabkan kecacatan dan kematian, gangguan psikologis dan pandangan sosial dari poligami. Dampak dari diskriminasi gender dalam pendidikan yaitu tidak mendapatkan hak untuk mendapatkan posisi penting dalam pemerintahan. Dampak dari diskriminasi gender dalam agama yaitu tindakan intoleransi. Dampak dari diskriminasi gender dalam kekerasan yaitu kematian dan luka pada tubuh.

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CHAPTER I

INTRODUCTION

This chapter contains the background of the study, problems of the study, significances of the study, scope and limitation, and definition of key terms related information about the chosen topic.

A. Background of the Study

Gender is a concept used to identify differences between men and women from a socio-cultural perspective, which can change over time; thus, gender defines men and women from a non-biological standpoint. In her book *Sex and Gender: An Introduction*, Hillary M. Lips defines gender as cultural expectations of men and women. Kwatsha (2009) defined that domination and gender are both patriarchal systems believed by society to mean 'ruled by the male head of a social unit' (family or tribe).

Patriarchy is a male-authoritarian system that oppresses women through social, economic, and political institutions (Munti, 2005). The patriarchal ideology that lives in society is always cited as the cause of the emergence of gender discrimination which has given rise to various forms of oppression against women. Power in a patriarchal system or culture almost covers all aspects such as social, political, rights and morals. Then to fight patriarchy, a feminist movement emerged that seeks to resolve gender discrimination against women and aims to understand true gender equality.

Feminism is used to refer to the social system of male domination over women. In 1963, *The Feminine Mystique* by Betty Friedan was published. This book turned out to have a broad impact, especially after Betty Friedan formed a women's organization called the National Organization for Women in 1966. Its echoes then spread to all areas of life. In the field of legislation, Betty Friedan's writings succeeded in encouraging the issuance of Equal Pay Right (1963) where women have full voting rights in all fields.

This study examined gender discrimination experienced by women using the novel entitled *The Chosen One* by Carol Lynch Williams as the object of study. The researcher will investigate the kinds of gender discrimination which is experienced by women in the novel and its impacts. In analyzing the novel, the researcher needs a theory based on the topic at hand. This study will be applied Naomi Wolf perspective. Therefore, the title chosen by the researcher was *Gender Discrimination Portrayed in Carol Lynch Williams' The Chosen One*.

According to the preceding reasoning, the researcher is interested in using the novel *The Chosen One* as research material because the problems in this novel are often encountered in social life. One example of the interesting things discussed in this novel is polygamy. In this novel, Kyra (13 years old) is forced to marry her uncle (60 years old) and has six wives. Polygamy is also experienced by Mother Claire, Mother Victoria, and Mother Sarah. Besides, Sister Janie had a pregnancy disorder due to an early marriage which resulted in the death of the baby. Then, violence

against women is one of the discussions presented in this novel. This case also often occurs in the surrounding environment.

As a relevant reference, the researcher places several previous studies with similar topic. First, study was examined by Lisa Permata Sari (2019), this study results indicate that the subject's position and the object's position in character found as many as 12 pieces of data. Then, Ririn Setyorini (2017), the result of this research is gender discrimination which makes the main character violate her norms and nature as a woman. Puji Astuti (2018) and Reski Rahmayati (2021), the findings revealed that female characters faced prejudice in the forms of marginalization, subordination, stereotypes, and violence. Then, Umi Rahayu (2020), this study shows discrimination against women and the characters' attitudes in overcoming this discrimination. Nuzul Aulad (2019), this study indicates that Balinese women experience discrimination due to the patriarchal system that places women under male domination. Firliana Alvira (2021), the result of this research is politicized gender disparities cause gender discrimination.

The study was analyzed by Isnatun khasanah (2020), based on the results, it is known that the characters experience several forms of exploitation and gender discrimination, which will be passed down to the next generation. Fadhelya Syamsu (2020), the findings of this study show that preconceptions of gender are the most prevalent in Okky Madasari's Entrok novel, but violence is prevalent in Okky Madasari's Entrok novel. Fazal Karam (2022), this study aims to raise a strong voice in support of the emancipation of women who face gender discrimination.

This study and the other studies discussed previously have similarity and difference. The similarity between this study and prior studies relate to elements in the novel, such as gender discrimination. The distinction is in the study object discussed. This study concentrated on examining the kinds of gender discrimination which is experienced by women and its impacts in the novel *The Chosen One* by Carol Lynch Williams. In addition, from previous research, the researcher did not find research with the theme of gender discrimination against women in the novel *The Chosen One* using Naomi Wolf perspective. That is what makes this study so significance and essential because this study is the first research to analyze gender discrimination against women in *The Chosen One* novel.

B. Problems of the Study

According to the background of the study mentioned previously, the researcher intends to focus this research on answering the questions:

1. What are the kinds of gender discrimination experienced by women in Carol Lynch Williams' *The Chosen One*?
2. What are the impacts of gender discrimination experienced by women in Carol Lynch Williams' *The Chosen One*?

C. Significances of the Study

There is practical significance in this study. Practically, this study is expected to be used as a source of information and reflection for future study for those willing to explore and broaden the analysis of gender discrimination.

D. Scope and Limitation

Doing a discussion limitation in research is something essential. This study examines the novel entitled *The Chosen One* by Carol Williams by using Naomi Wolf perspective. She defines in her work on gender discrimination of marriage, education, religion, and domestic violence. Its study concentrated on examining the kinds of gender discrimination experienced by women and its impacts in the novel *The Chosen One*.

E. Definition of Key Terms

To avoid misunderstanding about the definition of some terms used in this study, the researcher provides the definition below:

1. Feminism: A women's movement which demands emancipation or equality and fairness of rights with men.
2. Gender discrimination: An injustice with different attitudes and treatment towards fellow human beings based on gender.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter describes the theories that served as the foundation for this study. This chapter explains Feminism as the broad umbrella of the theory employed and gender discrimination in the following aspects: Marriage, education, religion, and domestic violence.

A. Feminism

Feminism is a women's movement that demands full equality of rights between men and women. The Feminism movement emerged from the women's emancipation movement, namely the process of breaking away from a low socioeconomic position and legal restraints that limit the possibilities for development and jump-start themselves to advance (Sugihastuti, 2005). According to Gamble (2010), a feminist is someone who views that women are less valued than men in a society that classifies men and women into different economic or cultural spaces. A feminist insists that women alone can change the social, economic, and political fabric through collective action. Thus, the goal of Feminism is an active desire to change the position of women in society.

Through feminism, women demand that cultural awareness that has consistently marginalized women can be changed so that the balance that occurs is dynamic. Feminism considers patriarchal domination as the leading cause of women's gender inequality. They are treated arbitrarily, often with violence and sexual harassment.

Feminist literary criticism always wants equal gender relations. This critique examines issues related to the position of women in the domestic and public spheres concerning men. The problem of the existence of women in poetry can be understood from a feminist perspective. As stated, studies that specifically discuss women are known as feminism studies. According to Djajanegara (2000), women's studies cover various topics related to women, such as women's history, women's labour, women's psychology, lesbianism, and others. Feminism is a movement to demand gender equality. The goal of feminism is that women are seen as equal to men so that women will not be seen as weak anymore. In addition, the existence of gender equality makes women no longer feel oppressed by men. The core goal of feminism is to increase the position and degree of women to be equal or equal to the position and degree of men. Although women were identified with the oppressed class, and men equated with the bourgeoisie or the oppressing class, the women's movement, in general, did not seek revenge by oppressing or controlling men.

B. Gender Discrimination

Discrimination is treating someone differently because of their gender, ethnicity, religion, age, or other traits. Discrimination also occurs in gender roles. The essence of discrimination is a different treatment. As a result of the attachment of these gender traits, the problem of gender discrimination arises. Gender discrimination is an unjust state caused by the system and social structure in which both men and women are victims.

The standard issue in gender discrimination is patriarchal oppression in almost every aspect, including economic, political, social, and psychological pressure. Patriarchy is an ideology that defines gender differences as the norm that humans are superior to women, known as gender marginalization. Naomi Wolf's viewpoint seeks to eliminate gender discrimination for women to play equal roles in society. As a result, many of her works address the issue of gender discrimination and advocate against it. Fakihi (2013) describes the manifestations of gender discrimination in detail, such as marginalization, subordination, stereotypes, violence, and excessive workload.

Based on the explanation above, this study continues to focus on the types of gender discrimination that have been mentioned in the previous chapter:

1. Gender Discrimination in Marriage

According to Women for Women International Organization, there are many women of a young age who have limited control over their sexual and reproductive rights. Child marriage is common in Northeast Nigeria, with three out of every four girls married before 18. In the Democratic Republic of the Congo, approximately three out of every five married women have experienced violence from their husbands or partner. (<https://www.womenforwomen.org>)

In the book, *The Beauty Myth*, Naomi Wolf (2002) explained that when a woman becomes a housewife, her job is to take care of the children and serve her husband, even before marriage, she helps her father and family. On the other hand, women do

heavy housework and are limited to part-time work. Women in marriage have increased workloads, even when producing children, and have to care for many children and their husbands. Women become so harsh at work that they don't have time to care for themselves.

2. Gender Discrimination in Education

Women who feel the most indifferent because they are subordinated to the structure of society's patriarchal system and cultural stereotypes of girls are not able to receive a proper education. The old statement that men are better than women dominates all rules in every situation and discriminates against women in various countries, especially in education. The book, *Fire with Fire* by Naomi Wolf (1993) states that this is yet another example of how society favors men and how men frequently act superior to women simply because they are better treated by society. Then, she adds that boys, being men, simply take responsibility, and for most men, this happens at a young age. Meanwhile, society expects women to complete high school at a young age before being considered adults. By allowing men to be seen and have the rights of adults, society elevates men above women.

3. Gender Discrimination in Religion

Wolf (2002) defines that women have led to the rejection of Satan by the Christian Church. The inferiority given to women becomes a cultural belief in society. The duty of women is submission to primitive and ancient consciousness.

Women are isolated by beauty rites and do not recognize, and are caught up in something more serious than fashion and more socially pervasive than personal self-image distortion. In the history of religions, women's voices are rarely heard because the patriarchal system in society that emerged and was eventually silenced led to the weakening of the statue of women. The roles of men and women are very different and also unequal in the world of religion. The influence of women is seen as small and inferior. Global religious categories should be emphasized, so general conclusions should be adjusted to acknowledge variability in religious affiliation.

4. Gender Discrimination as Domestic Violence

According to The World Health Organization (2009) in its article Promoting Gender Equality to Prevent Violence against Women, violence involves both men and women, and women are common victims. Most of the violence is caused by unequal power relations between men and women. Moreover, the common gender-based stereotype of men being stronger than women for preventing violence against women. Such violence includes physical, sexual, and psychological harm (including intimidation, suffering, coercion, and deprivation of family or, in general, society). Wolf (1993) defines how men's prestige is beginning to be tainted by such abuses of children and women and domestic violence, and the increase in numbers seems to involve gender as a whole.

C. Impact of Gender Discrimination

1. Impact of Gender Discrimination in Marriage

Wolf (2002) criticizes the tradition of marriage, seeing the ritual around which women will become passive characters in the family. Wolf states that the bride has little to do with relationships or marriage. In marriage, women are immediately considered mothers when they have additional family members. Women cannot deny giving birth to babies and caring for their children and households. Again roles cannot be swapped as society defines that fathers are at home to work and mothers stay at home to take care of household chores and children. More than a hundred years ago, there was only one type of marriage in which there was no equal contract, equal life, and restraint was almost on the women's side. This restraint causes women to experience mental stress that triggers severe stress, which can impact pregnancy disorders, psychological disorders, negative assumptions and even divorce.

2. Impact of Gender Discrimination in Education

Wolf (2002) described cosmetic surgeons whose patients were female, and it became profitable. Significantly middle-class women enter medical school and decline and weaken. Women began to be aware of health and education from the prohibition of healing skills, which women mentioned, had medical effectiveness from the fourteenth to eighteenth centuries. Thus, middle-class women whose education, free time, and freedom from material limitations may push them into dangerous emancipation that exists in public.

In societies where the primary leadership role in local and national life is occupied by men, where girls marry at a much younger age than boys, where religious or customary beliefs hinder social interaction between the sexes, or where conventional opinion encourages women to see their future as centered on the home and family. Finally, society consciously makes the incentive for girls to attend and do well in the school lower than boys. It makes women lose their right to a career. Where, in a job, education is the main ammunition for women in exploring a better career path. That way, women can be creative, innovative, accomplished, educative and productive.

3. Impact of Gender Discrimination in Religion

There is one issue of gender discrimination that occurred in 1994 written by Comp town News Media Inc. that early Christian theology perpetuated the argument by St. Jerome, a Latin father of the Christian church stated, “women are the gateway from the devil, the path of evil, the sting of a snake, in other words, a dangerous object”, this statement knowingly accuses of gender discrimination. Many women with this belief will feel humiliated despite the denial and wonder that it has nothing to do with their physical appearance except accepting immortality. Women are prepared to take the Rite through their historical relationship with the church (Wolf, 2002).

As with dressing, they wear many layers of clothing under or a scarf. They believe that women should not be seen for granted and must be protected. Therefore,

using *frumka* is a solution if they are forced to leave the house for some business. Even more surprising, they consider a woman's voice and the tapping of her shoes to be a source of great temptation and sin. This difference makes them receive intolerant treatment from the surrounding community.

4. Impact of Gender Discrimination as Domestic Violence

Wolf (2002) demanded that women speak out in opposing discrimination and abuses against women. Wolf uses the concept to empower women against discrimination and abuse. Wolf states that women do not need to ask anyone for permission to achieve social equality. It is because the impact of violence against the woman in question is: experiencing physical pain, mental stress, decreased self-confidence and self-esteem, experiencing a sense of helplessness, experiencing dependence on a husband who has tortured her, experiencing post-traumatic stress, experiencing depression, injuries to her husband, body desire to commit suicide even death.

CHAPTER III

RESEARCH METHOD

The chapter contains research design, data source, data collection, and data analysis are all included.

A. Research Design

This study examines literary criticism to analyze the kinds of gender discrimination experience by women and its impacts in the novel *The Chosen One*. Literary criticism can be defined as one of the objects of academic study (a branch of literature) that analyzes, interprets, and evaluates literary texts (Wellek & Warren, 1968). According to Fard (2016), literary criticism is the practical application in literary theory to examine and analyze literature. Literary criticism employs a theoretical framework to analyze literary works. Feminism promotes gender discrimination in all areas of life, including politics, economics, education, social issues, and organizes efforts to protect women's rights and interests. This study examines the novel by using Naomi Wolf's liberal feminism theory. Gender discrimination manifests itself, including marginalization, subordination, stereotypes, violence, and excessive workload.

B. Data Source

The data source of Carol Lynch Williams' novel entitled *The Chosen One* is the subject of this study. It was published on May 12, 2009, by St. Martin's Press. The novel is 213 pages long and is broken into four chapters.

C. Data Collection

Since the data is primarily in the form of words, sentences, and utterances, the researcher employs processes in data collections:

1. An in-depth reading of the novel.
2. Rereading the novel, highlighting and underlining key parts relevant to the topic of gender discrimination.
3. Taking notes and categorizing the data based on the topic of gender discrimination.

D. Data Analysis

The data collected will be analyzed based on the theoretical basis chosen to determine the kinds of gender discrimination against women contained in the novel and the impacts. After gathering the data, the researcher goes through a series of processes to examine them:

1. Identifying the collected data relevant gender discrimination experienced and its impact by women in the novel.
2. Classifying the collected data relevant gender discrimination experienced and its impact by women in the novel.
3. Describing and pointing situational gender discrimination experienced and its impact by women in the novel.

CHAPTER IV

DISCUSSION

This chapter discusses the findings and discussion to answer the research problems mentioned in Chapter I. The analysis covers the kinds of gender discrimination experienced by women and their impacts in Carol Lynch Williams' *The Chosen One*.

A. Kind of Gender Discrimination

The following data are the findings of gender discrimination based on categorizing aspects of gender discrimination, which have been discussed in the previous chapters. The researcher explains the data found in the novel *The Chosen One* in the form of quotes from the novel and elaboration. *The Chosen One* is a novel written by Carol Lynch Williams in 2009. The main character in this novel is Kyra Leigh Carlson, a 13-year-old girl who is a child first from Mother Sarah and Father Richard. Her mother was her father's third wife. They live in a community called *The Compound*, which is a community that shuts itself off from other communities. *The Compound* is led by one called The Prophet Childs. The Prophet defines all regulations covering various aspects of life in this community. Society is upheld all the words and commands of the Prophet, whose position is so high. All those rules make followers of this community unable to live freely like the general public.

Gender discrimination, according to Wolf, is the history of women long ago, which is far from equality. In the past, women have not been raised to enjoy conflict or voice their opinions. The public has forced women to remain silent and become dissidents. Then gender discrimination happens in its types, such as gender discrimination in violence, religion, race, marriage, career, and education. In the 1990s, for example, when the waves of the second feminist were launched, women were objects of sexual intent for the bourgeoisie as enslaved people or concubines.

On the other hand, it could be seen as a significant royalty for women's wealth. On the other hand, women are men's minds exploited for contemporary pleasure. Naomi Wolf thought of this as evil or unrighteous women who consider themselves second only to men or women who seek to hang under masculinity.

The following are types of gender discrimination experienced by women found in the novels:

1. Gender Discrimination in Marriage

Gender discrimination in marriage is inequality in household roles between husband and wife, or other unfair treatment on the part of the marriage. Wolf criticizes the tradition of marriage, looking at the rituals surrounding marriage where women will be a passive characters in the family. Before discussing marriage according to Wolf's perspective, let's see the bride (married life woman) in Wolf's Mind. Wolf stated that the brides are very nothing to do with

relationships or even marriage: it's, like an amusement park, forever is temporary: you enter, you change entirely, and then, maybe, you go. *The Chosen One* novel describes the existence of gender discrimination in marriage experienced by Kyra in *The Compound* community.

a. Early Marriage

According to WHO, early marriage is a marriage carried out by a partner or partners still categorized as children or adolescents under the age of 19. According to the United Nations Children's Fund (UNICEF), early marriage is a marriage that is carried out officially or informally before the age of 18. According to the Republic of Indonesia Law, Number 1 of 1974 Article 7 paragraph 1, marriage is only permitted if the man has reached the age of 19 years and the woman has reached the age of 16. If you are under this age, it is called early marriage.

According to Naomi Wolf, women have individual freedom and equality rational. Women have the right to make life choices or decisions for themselves. In addition, women also have good equality and can reason like men. Women have the right to choose to continue their teenage years or decide to marry at an early age, and they are entitled to themselves. Not it's okay if their life is determined by society or their family unilaterally. Women have the right to choose rationally. Then the choice is best for themselves and the best choice for them. In the novel *The Chosen One*, it is narrated that the women experiences

early marriage. Below is a quote that tells the story of early marriage contained in the novel:

“Kyra, I want to Choose you.” “What?” My voice came out high in the night. Too loud for what we were doing. Loud enough to be found out. “I’m sixteen,” he said. “Almost old enough to make a Choice.” I dropped my arms from around his neck. “Well, not for three more years,” I said. “I’m not that far from seventeen,” Joshua said. “And two years will go fast after that. I’d work with my father. Raise money. Get us a place of our own.” He paused. Took my hands in his. “Would you let me Choose you?” (p.33)

This quote above contains a conversation between Kyra and Joshua. Where, Joshua reveals that he wants to choose Kyra as his wife. While at this time, Kyra was thirteen years old. It turns out that the tradition of getting married at an early age has occurred as a hereditary legacy at *The Compound*.

Wolf explains that women must be fully human. A woman is considered to have power that needs to be strengthened. The power of women will be formed of support, and its existence is not marginalized. The behavior of women will continue to be highlighted and governed by values and traditions. Women's freedom, Of course, is limited by the dominant ideology of the surrounding community.

Discussing early married that occurs in the novel is discussing biological maturity. In a study that showed that women matured two to three years earlier than men, samples were taken based on physical maturity and social, economic, and thought maturity qualities. That may be a reference to why the family has its goal of matchmaking to get girls aged thirteen to nineteen years to marry. However, based on the quotes in this novel, indirectly proves the acceptance of

marriage at a young age as a tradition that has been valid in society for generations.

b. Match Making before Marriage

Matchmaking is a process of planning to establish a family by a guardian who is more remembering and is more often done without the knowledge of the child who matched. According to Naomi Wolf's perspective on the principle of power feminism women have the right to determine their own destinies. Included in determining the man she wants to marry. An arranged marriage or forced marriage is a thing that violates the rights of women in determining their fate or desires alone. The following are matchmaking practices found in the novel:

“Brother Carlson,” Prophet Childs says to Father, at last. Father nods, hands clasped. His face is still pink, but there’s worry near his mouth. “I have joyous news.”

It has been revealed to me that your oldest daughter, Sister Kyra, is to wed Apostle Hyrum Carlson. She will be his seventh wife in the Lord. (p.21)

The data above shows the Prophet Childs who told Kyra's father that Kyra would be betrothed to marry Uncle Hyrum.

My voice comes out low. “I don’t love him,” I say. Mother Claire is silent. “Not as an uncle. Not as a husband.” “You’ll learn,” Mother Claire says. I look down at her. From here I can see that some of her hair is turning gray. How can that be? “You’ll learn to love him.” She says this around straight pins she holds between her lips. “If you put your heart in God’s hands.” “I want my heart where it is,” I say, tapping my chest. “You’ll learn,” she says. “We do what we have to do,” she says. “I did it,” she says. (p.101)

The quote shows the existence of an arranged marriage. Where, Kyra is forced to marry uncle Hyrum who already has six wives. Kyra told Claire that he didn't

love uncle Hyrum. But Mother Claire tried to convince Kyra that she must learn to love uncle Hyrum and accept this arranged marriage. The data below is a continuation of the data above:

“I don’t want to marry Uncle Hyrum,” I say. I blurt this out right as a waitress passes with a pitcher of water. Mother Sarah, her belly hidden by the table, says, “Not now, Kyra.” Mother Victoria holds her finger to her lips. “We do what God says,” Mother Claire says. And I know she does because she let my uncle discipline her baby. “I don’t want to,” I say. (p.82)

This sentence *“I don’t want to marry Uncle Hyrum,”* shows that Kyra does not accept this matchmaking. But here, Mother Sarah, Mother Victoria, and Mother Claire forbid Kyra from arguing.

I say nothing. “You marry who God has chosen for you to marry.” “You do as God tells you to do.” “You are obedient.” Now Prophet Childs turns and faces me. “Or else.” The Prophet looks at Uncle Hyrum. “Discipline?” he says. Uncle Hyrum gives just one nod of his head. “Girl, you have your first lesson to learn right now,” Uncle Hyrum says and he balls his hands into fists. (p.96)

The data above shows that Kyra was forced to accept the matchmaking. She must be willing to marry Uncle Hyrum. She must comply with it. Even her mother asked her to accept the matchmaking.

c. Polygamy

Polygamy is a marriage in which one party (husband) marries more of a wife at the same time. This means that the wives are still the responsibility of the husband and are not divorced and are still legal as his wife. The following is the practice of polygamy contained in the novel:

“Sister Kyra, is to wed Apostle Hyrum Carlson. She will be his seventh wife in the Lord.” (p.21)

Having more than one wife is certainly not what the men at *The Compound* do without good reason. In this novel, it is stated that polygamy or having more than one wife is an important hereditary tradition. For feminists, such polygamy is a form of gender discrimination against women, because women are seen as mere gratifications for men's desires. Women became subordinated to the patriarchy, made concubines of kings. It seems like what happened in this novel where Kyra had to be willing to marry a high-ranking official at The Compound, Uncle Hyrum. As seen in the data above.

2. Gender Discrimination in Education

Gender discrimination in Education is an unfair treatment for certain genders in obtaining education and knowledge. The lack of education becomes big problem over time. A woman is who feels the most indifference because it is subordinated to the structure of the patriarchal system, society and cultural stereotypes for girls who are unable to get a good education worthy. The old saying that men are better than women, dominates all regulations in every situation, and discriminates against women in various countries, especially in education. Wolf says that in the past, women's opinions were treated for their class, race, and level of education as if they were important to consider allow women to have low levels of education. Researcher found gender discrimination

in education described in *The Chosen One* novel as a type of gender discrimination against women.

If I were a boy, I'd get to do more stuff, like the boys do here. I could drive any time I was needed. I could go to school and read any book. (p.42)

The quote above shows that there are differences in rights between men and women in *The Compound* in *The Chosen One* novel. The difference in rights is experienced by Kyra as the main character in the novel. She can't do lots things like the boys in *The Compound*. Like driving a vehicle, she nor can I go to school or just read a book. All this injustice it is because she is a woman. Even though education is something that important for humans in almost every aspect, such as in life needed. In the past, education was only allowed for boys.

Based on the novel, the cultural perspective of men is better than women's, so educating women will be dangerous for their survival. In the *Compound* women are only allowed to perform skills households such as serving her husband and children, cooking and cleaning the house for the family, etc. Thus, women do not have time to take part in education and make women from inferiority and discrimination. As seen in the following quote:

My work at home with my mother and with the other mothers was done—at least for a while—the quilting and helping with the laundry and working on dinner and even piano time. (p.15)

The data above shows that women at *The Compound* only do housework. Like knitting clothes, doing laundry, and preparing dinner. That is their daily activity. They don't go to school.

“Woman,” he said, “woman is made for man.” I couldn’t help myself. I looked right at Joshua, my face flaming. He glanced at me, a small smile on his lips, then turned back to the Prophet. “This is from God,” Prophet Childs said. “This is prophecy. Girls, you are to be a subservient partner to your husband. You and your sister wives will raise a mighty generation of your own children unto the Lord.” (p.83)

Women in this community only spend their time doing housework. Like what happened to Kyra, every day she has to housework with her mother. On the other hand, Kyra really wants to read books as a source of knowledge. Unfortunately, Kyra lives in society which forbids women to gain knowledge from reading books. Yet she has the courage to learn like no girl would not to take that risk. It can be seen in the following quote:

I took the novel from him and glanced at the cover. Bridge to Terabithia. I was there just a minute and I only took the one. One, I knew, would be easier to hide. But oh, how my life changed with his stopping. My life changed when I started reading. I was different with these sinful words. (p.16)

Then the following proof appears after the quote above:

“Bring your books,” Prophet Childs had said. A fire big as a barn burned in the parking lot of the Temple. I could feel the heat from a distance. Sparks flew in the air and winked out in the night. “Bring the demon’s word here. Burn it all,” the Prophet said. My mothers and my sisters did. They brought picture books and teen books. Magazines and newspapers. Novels and even the Reader’s Digest. (p.48)

From the text above, Prophet Childs asked Kyra and the other women to burn their books. Prophet Childs is disinterested person allow women to read books and study science such as man. Prophet Childs is a leader at *The Compound*. He believes that books are things that bring badness that can be cause

them to become disbelievers. So when he saw Kyra reading the book and he got very angry. This can be found in the following quote:

“Bring words from the Infidel,” Prophet Childs said. “And I will bring you truth. I will lead you to Heaven.” (p.48)

Then the following proof appears after the quote above:

“Burn it,” he said. I held the book behind me. “Let her keep just this one,” I said. Father knelt in front of us. “These are the Devil’s words,” he said. “You heard what the Prophet said. We must obey.” (p.49)

Reading books for women at *The Compound* is strictly prohibited. Women here only required to doing housework and serve their husbands. As the quote found below:

I wait, in the shade of the Russian Olive trees. I wait, just in case. And I decide right then, I can still read. Even if I am married. I can read. Women can read. Their husbands don’t have to know. I could do it in between all the other things a youngest wife has to do, including being available to her husband in case he wants her. (p.114)

The words *“Even if I am married. I can read. Women can read.”* is directly implying verbal abuse of him into inferiority. Gender discrimination shown in: Kyra is not allowed to read books, because women in this community, they are only allowed to do housework and take care of themselves her household. Kyra's desire to read was so strong that a stir within her, about a sin created by reading. This made Kyra decided to leave The Compound. The text below provides evidence:

“Satan is in what we read, if we read anything but scriptures.” Does he know, I wonder, my sin of reading? I put my face close to Mariah. “He is in our thoughts, if we think of any place outside of this sanctuary.” Does he know I want to leave now? That I’m planning to leave? (p.106)

The existence of gender discrimination in education is backed by tradition community at The Compound. Where, women are forbidden to read and search knowledge from books. They are only required to prepare themselves to be able to take care of the household and serve her husband.

3. Gender Discrimination in Religion

Gender discrimination in religion is unfair treatment of some religious laws that imprison women through religious law prohibition. The status of women is stereotyped as much lower than that of men. In history, they are best known that women are subordinated and benefited by ancient churches. Women were subjugated as demons because of Eve, who was ate the forbidden fruit, and he asked Adam to eat it. Besides that, there are many historical narrations that place women as inferior in terms of religious. Women are prepared to receive the Rite through historical relationships them with the church. In Judaism, men have a more dominant position than men with girls. This domination creates gender inequality. When, an act is done by a man, it is considered as a truth. Researcher found data that provided gender discrimination in religion.

If I were a boy, I could work with the Prophet by carrying messages to families or running errands among him and the Apostles. I could go into town with the others more often. Be a part of the God Squad. Receive revelation for my family. Choose who I wanted to marry. (p.43)

The text data above shows that there is a dominance that creates discrimination gender. Kyra wants to be a man so she can have dominant position.

In Jewish religious marriage law polygamy is required and the amount is not limited, because there are no restrictions and limitations for it. The position of a wife or daughter under Jewish law is very weak. Women who have been married, becomes as if her husband bought her from her father, and her husband became her master. In the novel, women are just like a child or broken wing bird. In addition, women as wives are obliged to do all household chores, both heavy and light. This obligation must be implemented obediently. This also happened to Kyra as seen in the quote the following:

“Brother Carlson,” Prophet Childs says to Father, at last. Father nods, hands clasped. His face is still pink, but there’s worry near his mouth. “I have joyous news.”

It has been revealed to me that your oldest daughter, Sister Kyra, is to wed Apostle Hyrum Carlson. She will be his seventh wife in the Lord. (p.21)

The data above shows that Kyra's match with Uncle Hyrum, where Kyra must become the seventh wife of Uncle Hyrum, is a direct command from God.

“I’ve talked to them,” Father says. “Kyra, the Prophet Childs says it was direct from God. A vision was opened to him.” Father’s face has lost color. And he looks old. Old. I’d never noticed before that he’s growing old. (p.60)

Here it is seen that Kyra's father has spoken about this match with Prophet Child. But once again, the Prophet Childs said this matchmaking was a direct order from God.

“You know what happens to those who contradict God, don’t you?” I try not to, but I gasp. Now Uncle Hyrum looks at me and smiles. He’s won and he knows it. “God has given you to me, Kyra Leigh. You will do what He says. What the Prophet says. What I say.” Then Uncle Hyrum walks away and leaves me standing in the milky night. (p.64)

The quote above gives Kyra having to marry her own uncle who has had six wives. Prophet Childs said it was an order from God. Besides that, uncle Hyrum also insisted that Kyra should obey what was ordered by God and commanded by the Prophet Childs. Kyra also had to obey her words.

Besides, in the history of religions that fit the general stereotype of the ancient church that insulting women as demons and as the wrath of God. So, if a woman has a disability, she will be branded as a demon/evil representation, and then she must be punished as seen in the following data:

He's looking at Emily. Our wonderful Emily. "SINNERS ARE SICK. Sinners are not complete. Sinners do not please God and are cursed," he has said in meetings. Some of the congregation cheers. Some sing, "Amen." Some are quiet. Our family is quiet. (p.19)

The data above shows that for them, disabled people are sinners, whereas Disability is a curse from God.

"The unwhole won't meet God," he says. "Those who are lacking here," tapping his head, "or here," tapping his eyes, "or here," tapping his heart, "do not qualify for the kingdom." (p.20)

Here it is also seen that Uncle Hyrum said those born with disabilities would not meet God. He touches his head, eyes, and hearth. It indicates that God will not accept any disability.

"Deliver the punishment," Uncle Hyrum says. "You do it, Kyra," Uncle Hyrum says to me. I look at Father, my eyes wide. Then I shake my head. "Why me?" "Just do it," Uncle Hyrum says. But this, this I will never do. Ever. "God and our Prophet teach us " I won't listen. "Kyra," Father says. He touches my arm. "Your uncle is an Apostle of God." His voice is sharp as a knife. Filled with anger. But I don't care. (p.55)

The data above shows that Uncle Hyrum asked Kyra to punish Emily. But Kyra refused. Besides, Uncle Hyrum forced Kyra to do it. He postulated that God

and prophets taught them. Besides, women's clothing at the Compound is also highly regulated. They can't wear clothes like women outside. As seen in the following quote:

Laura has moved behind me so she can get a better look out the window. "There has to be a million people here," she says. "Look at them all. And look what they're wearing." "Do not look at their clothes," Mother Claire says. She pats Mariah's cheek and doesn't even glance at the people outside. "They're from Satan." The baby is getting fussy. Not used to being strapped down for so long. Or maybe she's worried about Satan, too. Ha! Mother Sarah rolls down the windows. Dirty-smelling air comes in our van. I keep staring at people wearing Satan clothes. What I see are girls in blue jeans, and guys, too. Every once in a while, some man or boy doesn't have his shirt on. (p.76)

The data above shows that the clothes of people outside the compound are the clothes of the devil, like girls wearing jeans and boys wearing shirts. These clothes are strictly prohibited from being worn by the compound community. They think the clothes are the clothes of the devil, which is strictly forbidden.

"Can you believe this?" Laura points to a purple satin dress. The back is bare, and the front plunges low. I'm surprised I can't see the model's belly button. "Or this?" I say, tapping a picture of a girl in a short skirt. Mariah grabs my hand and I kiss her face. "How do girls wear stuff like this?" Laura shrugs. Then she draws her hands into claws, and in a deep voice says, "It's Satan." I laugh. Mariah laughs, too, like she understands what we're talking about. (p.80)

This is because for a Jew the use of *frumka* is mandatory over them. They wear many layers of clothing under or shawls. According to their belief, women shouldn't be seen like that and must be protected. Therefore, the use of *frumka* is a solution if they forced to leave the house on some business.

4. Gender Discrimination as Domestic Violence

Gender discrimination as domestic violence occurs in many cases around the world towards children and women. There is a lot of evidence that gives violence against women, including physical, sexual and psychological harm in certain places (WHO, 2009). Wolf defines how men's prestige is beginning to be tainted by such abuses of children and women and domestic violence. Researcher found some evidence that provides gender discrimination in the domestic violence.

He reaches for my hand, but I move away. Still he grabs me, his grip tight. I make a fist. My stomach clenches. (85)

The data above shows that Kyra started getting sexual harassment when Uncle Hyrum grabbed Kyra's hand and forced her to hug her.

"Take it slow," Uncle Hyrum says. "We have plenty of time." He grabs my arm, links us together. I fight the urge to run screaming all the way to my family. I can't see the world around me, I feel so sick. I trip once, and Uncle Hyrum keeps me from falling flat on my face. "A little klutzy, are you? Well, it's a good thing I'm here." He clears his throat. "There's no need to be scared of me, Kyra. I'm a good husband. I'll keep real good care of you. You'll have the nicest things." (p.86)

The evidence from the text above fully shows Kyra was sexually assaulted by uncle Hyrum. He's trying to touch Kyra who isn't official yet be her husband.

The following data supports the sentence above:

He pulls me close to him. His arms are like steel rods. "I'm gentle with the new ones." "What are you doing?" I say. Fear rises right up my throat. "No use in fighting me, Kyra," Uncle Hyrum says, breathing potato breath on me. "No matter what, I'll get my way." I struggle. His arms tighten. He's a head taller than me. And much too close. This is not a thing what it feels like when Joshua holds me near. "It's God's law that I have you." "No," I say. "Mother! Not now. Not yet." "Kiss me good night." "No!" I push hard against Uncle Hyrum. (p.86)

The text above shows that Uncle Hyrum pulled Kyra closer and also Kyra is forced to kiss uncle Hyrum. Apart from sexual violence, Kyra too experienced physical violence. The following data provides evidence of Kyra getting violation:

Uncle Hyrum slaps me with the back of his hand. Tears sting my eyes and my nose starts to run. I actually see stars. "Ow," I say. (p.94)

The following data supports the sentence above:

Uncle Hyrum rocks back on his heels, but the scowl never leaves his face. He squeezes my wrists in his hands. Pinches at my skin. (p.96)

The sentences above all describe that uncle Hyrum is doing physical violence against Kyra. The sentence “*Tears sting my eyes and my nose starts to run. I actually see stars*” shows that Kyra is slapped so hard. The following data provides evidence of Kyra being physically abused:

The Prophet looks at Uncle Hyrum. "Discipline?" he says. Uncle Hyrum gives just one nod of his head. "Girl, you have your first lesson to learn right now," Uncle Hyrum says and he balls his hands into fists.

WHEN THE BEATING STARTS, I think of Mozart. Concentrate on Mozart. Wish for Mozart to come back from the dead and sweep me away.

MY FACE IS BRUISED, one eye closing shut, both lips busted, split wide-open. I feel that with my tongue. "The lesson of the kingdom," Uncle Hyrum says. He wipes his hands on a towel that one of the God Squad brought him. "Be glad it isn't worse, Miss Kyra." (p.96)

The sentence “*my face is bruised, one eye closing shut, both lips busted, split wideopen. I feel that with my tongue.*” shows that Kyra got so much wound on her face. What atrocities uncle Hyrum and the sheriff have done gave him so much pain.

My screaming won't stop. Not even when the sheriff hits me in the mouth, resplitting my lips. I taste blood. But I can't stop watching Patrick, who goes in and out of view because of the dust we've kicked up. I watch and scream his name. (p.120)

Furthermore, the sentence “*My screaming won't stop. Not even when the sheriff hits me in the mouth, resplitting my lips. I taste blood.*” indicates that

Kyra's violence left her in bad condition. What's more, the severe punishment she received just now was almost made her die.

B. Impact of Gender Discrimination

The application of gender discrimination in society can have various consequences for the community. These impacts may be beneficial or harmful in the world. The researcher could only find some negative impacts from the application of gender discrimination in *The Chosen One*.

1. Impact of Gender Discrimination in Marriage

a. Disorders of Pregnancy

Biologically in adolescence, the female reproductive organs are still in the process of reaching maturity so that they are not ready to reproduce even though they are physically in good health, this is what teenagers who marry at an early age are not aware of while it is very dangerous for mothers and babies because reproductive function that is not ready for pregnancy and childbirth. Where, the impact of pregnancy under the age of 19 years is at risk of death, bleeding, miscarriage, pregnancy and premature pregnancy. While the quality of the children they produce: very high Low Birth Weight (LBW) babies, the risk of giving birth to children with disabilities, and has a 5-30 times greater risk of the baby dying (Sari et al., 2020). Researcher found the negative impact of pregnancy at an early age that causes bleeding and miscarriage. As in the following quote:

MOTHER CLAIRE MARRIED FATHER when she was fourteen and he was seventeen. Mother Victoria married Father when she was thirteen and he was nineteen.

Mother Sarah married Father when she was thirteen and he was twenty one. (p.22)

The data above shows that the three mothers of Kyra married at an early age. Where, Mother Claire married at fourteen, Mother Victoria married at thirteen, and Mother Sarah married at thirteen. Because of the early marriage, Mother Sarah experienced a pregnancy disorder. The following data evidence this:

My mother has been sick the whole six months of this, her eighth, pregnancy. Sick enough, I know from library books, she probably should be in the hospital. She's lost three babies already, and very nearly her life besides. (p.35)

The sentence “*She’s lost three babies already, and very nearly her life besides*” indicates that there is a pregnancy disorder in Kyra's mother. Where, she has lost three babies. This is because pregnancies under the age of 19 years have an impact on death, bleeding, and miscarriage. In addition to infant mortality, early pregnancy is also at risk for premature birth. The following data shows that premature babies are struggling to survive. This is because, the baby has been born while only six months in the womb.

I stared at Abigail. A baby six months in the womb would survive outside of this place. I knew it to be true. I'd seen it in the newspapers Patrick brought. Hospitals that saved premature babies. (p.103)

The same thing is experienced by Sister Janie. Where, she gave birth to babies who had a disorder that caused the death of the baby.

Sister Janie Abbott had two baby boys. Tiny things. Not more than a pound or two. One died after an hour. But the one like Emily, he lived awhile. Sister Janie wasn't but thirteen. A first wife to her husband just six years older. (p.20)

Although the Declaration of Human Rights in 1954 clearly opposed child marriage, in fact, the practice of early marriage is still ongoing in many parts of the world, this illustrates that the protection of the rights of young people has not been taken seriously. The implementation of laws is often ineffective and overpowered by traditional customs that regulate social norms for community groups and are the main factors that encourage young marriages as happened in the community in *The Compound*.

b. Psychological Disorder

The matchmaking that occurred in *The Compound* was carried out due to several cultural and environmental factors. Apparently, this forced matchmaking has a bad impact on people who feel it. This matchmaking can have an impact on the psychology of the couple like anxiety. The existence of anxiety can be seen from the following quote:

*Me? What? Me to be married? I think I have no blood. I think I have lost the ability to breathe.
I feel my face burn.
How can this be? Is it for my sins? I have punished us all for my thoughts? Just like that I'll be marrying my father's brother. Just like that I'll be marrying my own uncle.
(p.22)*

The data above shows that there is anxiety in Kyra. She felt the blood in her body stop flowing, and she had difficulty breathing. She even experiences overthinking the mistakes her has made.

I try to make my mind remember the last time there was a marriage of a young man and a young woman. I can't think of any, not any, not for a long time. It seems all the old men are marrying the young girls. Like my uncle and me. It's as though someone punches me in the throat. (p.40)

From the quote above, it shows that there is anxiety in Kyra. Kyra was very surprised by the matchmaking. She did not expect that she would marry her own uncle. Apart from anxiety, the psychological impact of matchmaking is fear. This is evidenced by the following quote:

JOSHUA'S THERE in just a few minutes. He takes my hands and pulls me to his chest and says, "What, Kyra? What's wrong?" How does he know I'm scared? Could he hear it when I called his name? At first I don't think I can even say anything. The words are frozen in my throat. They can't get past my tongue. At last the words have thawed. "I've been Chosen." (p.32)

The data above shows that there are fears in Kyra. She felt that she could not speak. It is due to Kyra's matchmaking.

The sun throwing all those beginning colors into the sky. All of it should save me. All of it should free me of my fears. But instead I have a horrible thought. (p.39)

From the fears that arise in a person if left unchecked will become excessive anxiety like the quotes above, this causes symptoms of stress in a person. Where, in this novel, this happens to Kyra. The text below provides evidence:

ON THE TEMPLE, right over the tall double doors is one large stone eye. That eye watches us walk into meetings and out of meetings four hours later. It looks out over the parking lot and the Prophet's and Apostles' homes. It looks toward the trailers and our gardens and the stand of trees that run back along the river. I feel that eye sees me all the time. "God's eye, He sees all" (p.31)

The sentence "*I feel that eye sees me all the time.*" indicates that Kyra has experienced symptoms of stress. Where, she felt that the large stone eye in the temple was always watching her. She assumes that the object has vision like the human eye. Then further evidence emerges after the text above continues Kyra's stress symptoms:

Marrying Uncle Hyrum is enough to send me away from here. But if Father can help me . . . If I ever leave (should I even think this? no, I shouldn't even think this) if I ever leave (maybe I could) I'll find me a house with a piano and doctors to help my mother and no old man no uncle to be my husband. (p.40)

From the text above shows the turmoil in Kyra. The inner turmoil made Kyra want to make the decision to leave The Compound.

AT LAST I LEAVE the Compound the way I always have, slow like I always do, so no one will think any more of this walk than any other I've taken over the last I don't know how many years. Are they watching me now that I've been Chosen? Will they follow me? My whole walk, all the way into the middle of nowhere, I keep checking behind me. I keep looking. When I can't see the Compound behind me, when I'm sure no one follows, I run, stopping when I grow out of breath. (p.45)

The peak of the stress symptoms experienced by Kyra ended with his decision to leave The Compound. But it made her feel insecure. The sentence “*Are they watching me now that I've been Chosen? Will they follow me?*” shows that there is constant anxiety and fear in Kyra.

c. Social Perspective

Someone will discriminate in giving their perception of polygamy. Different views in dealing with the problem of polygamy give different perceptions of polygamy between one person and another, one's perception of polygamy is very dependent on his understanding of polygamy. Researcher found the negative impact of polygamy in the social sphere. As seen in the following quote:

The girls break apart like the Red Sea must have for Moses and let us pass. We haven't even gotten through the six or seven of them, when one throws back her head and laughs. “Freaks,” a girl says. (p.78)

From the quote above, it shows that polygamists get different treatment in the social environment. Polygamist is considered weird. “*when one throws back her*

head and laughs. “Freaks,” a girl says.” Due to the bad view of the social sphere,

Kyra experiences an inner conflict as in the following sentence:

The whole world is different than we are, I think. The whole wide world. And I'm horrified. Embarrassed. I feel everyone's eyes on us. Even here in the coolness of the store, people notice. They are watching. I see it. I hurry to where our mothers are, near bolts of flannel. I hear people whispering. "Polygamists," someone says, "you can tell by their clothes." (p.78)

The bad impact made Kyra scared and embarrassed, “*And I'm horrified. Embarrassed.*” Here it can be seen that Kyra's psyche is starting to be disturbed because of social factors that consider polygamists as something strange and unacceptable in the general public.

2. Impact of Gender Discrimination in Education

Based on the Universal Declaration of Human Rights since its adoption in 1948, it has affirmed how important and fundamentally two kinds of freedom are for human beings, namely freedom of want and freedom from need. Economic and social rights cover various problems, including the problem of education. Where, education is needed in human life. “In a career, education is the main ammunition for women in exploring a better career path. That way, women are able to be creative, innovative, accomplished, educative and productive,” explained (Yembise, 2017)

In this novel, the researcher finds the negative impact of gender discrimination in education. Women in the novel are only prepared to marry at a very young age. Where, in everyday they only do homework. As seen in the following data:

My work at home with my mother and with the other mothers was done—at least for a while—the quilting and helping with the laundry and working on dinner. (p.15)

Then the following proof appears after the quote above:

Every morning. While Mother lies in bed, my sisters and I work in the garden. All the homes here in the Compound have huge gardens. They are cut out of the red sand, fueled with manure and rich dirt brought in from the outside by the truckload. Or from the barns where the cows stay the nights. Or from the chicken yards that each trailer has. (p.38)

Apart from doing housework, they also do gardening in their yard.

Because all the houses in this complex have a large garden, they use manure for their crops, usually from animals that stay overnight around their homes.

I see each of my sisters married to the oldest man in the Compound, Brother Nile Anderson. Married to him. He has to be 150 years old. In my head, I can see his spotted hands, yellowed nails, and those fat blue veins that look like they might pop any second. (p.39)

Women here are only prepared to get married, so they don't go to school and only do housework. Where is the result of the absence of education for women in this community, women here cannot have a career and cannot serve as important people in the government at The Compound. Evidenced by the quote below:

If I were a boy, I could work with the Prophet by carrying messages to families or running errands among him and the Apostles. I could go into town with the others more often. Be a part of the God Squad. Receive revelation for my family. Choose who I wanted to marry. (p.43)

The sentence, “*If I were a boy, I could work with the Prophet*” shows that women cannot get a position in this community. In fact, if given an education, it will make women have knowledge and be able to play a role in the government

structure in this community. This is because with education women are able to be creative, innovative, accomplished, educative and productive.

3. Impact of Gender Discrimination in Religion

The impact of gender discrimination in religion results in acts of intolerance. Where, this is experienced by Kyra, her sister and mother in public service when they shop outside The Compound. The cashier and all visitors showed intolerance towards Kyra and her family:

The whole world is different than we are, I think. The whole wide world. And I'm horrified. Embarrassed. I feel everyone's eyes on us. Even here in the coolness of the store, people notice. They are watching. I see it. I hurry to where our mothers are, near bolts of flannel. I hear people whispering. (p.78)

The data above shows that Kyra and her family are intolerant. It is evidenced by Kyra and her family being the center of attention. They get bad looks, and everyone talks about Kyra and her family. In addition, they also do not get their rights to public services. When, the cashier does not want to serve them, this is evidenced by the following quote:

Now I am really mad. Make my sister cry? My Laura cry. There's a part of me that wants to run out to Dragon Girl. Grab her by her black hair. Throw her on the ground and punch her face in. But what about everyone else? Would I have to smack the cashier who shakes her head after looking at us? Or pinch the woman with her three small children after she hurries them all past? And what about the woman cutting large swaths of material, the way she keeps staring, not even bothering to look away when I meet her eyes. I'd have to beat up this whole town for hurting Laura, embarrassing my mothers. (p.79)

This is because of religious rules for women in The Compound they are required to wear *frumka* clothes that cover their entire body. This difference causes them to get a negative stigma from the surrounding community and causes an attitude of intolerance.

4. Impact of Gender Discrimination as Domestic Violence

According to article 3 of the Universal Declaration of Human Rights (UDHR) states that everyone has the right to life, liberty and security. This provision clearly guarantees the right to life. In the novel *The Chosen One*, the researcher finds the impact of physical abuse by the dominant party on the subordinate group. The impact of this physical abuse resulted in death as shown in the quote below:

I watch Patrick as we leave. I see them kick him over and over. I see him fall to the side. One of the God Squad pulls Patrick to his knees again. My screaming won't stop. Not even when the sheriff hits me in the mouth, resplitting my lips. I taste blood. But I can't stop watching Patrick, who goes in and out of view because of the dust we've kicked up. I watch and scream his name. (p.120)

The data above shows the existence of physical abuse. When, God Squad beats Patrick, they kick Patrick over and over again until he falls helpless. Besides Patrick, Kyra also experienced physical abuse. Where, Sheriff hit Kyra's mouth until Kyra's lips broke. In addition to injuries to Kyra's body, this violence also resulted in death. It can be seen in the following quote:

I know, without seeing the body, that Patrick is dead. WHEN THEY ARE GONE, as evening sets in, I sneak over to the van and peer in the window. The books are still spilled, all over the back on the floor. They didn't throw away Patrick's Big Gulp cup. It's crushed on the passenger's side of the van. Did I step on it after it fell? I don't

remember. They didn't even clean the blood out of the van. I see it spattered all over the windshield, gone brown. On the seat. In a puddle on the carpet. Pooled and dried and cracking on the floor. It's Patrick's blood, I know. Did they kill him in here? Where's his body? Somehow, I make it over to my Russian Olive tree and climb as high as I am able. Straight up into the branches. Into the thorns. Even when I am stabbed, I don't care. My friend is dead. I cry with my mouth open, but I don't make a sound. (p.122)

From the quotes above, it can be seen that the violence carried out by the God Squad can cause death. Here it is seen that the right to life is not obtained for those who commit acts that are not right according to the God Squad. While the impact of physical abuse experienced by Kyra was that her body was injured. As seen in the following quote:

*WHEN THE BEATING STARTS, I think of Mozart. Concentrate on Mozart. Wish for Mozart to come back from the dead and sweep me away.
MY FACE IS BRUISED, one eye closing shut, both lips busted, split wide-open. I feel that with my tongue. I'm too busy crying to answer.
"The lesson of the kingdom," Uncle Hyrum says. He wipes his hands on a towel that one of the God Squad brought him. "Be glad it isn't worse, Miss Kyra." (p.96)*

The sentence *"My face is bruised, one eye closing shut, both lips busted, split wide-open."* shows that Kyra's injuries as a result of physical abuse were severe. It made her cry in pain.

CHAPTER V

CONCLUSION AND SUGGESTION

This is the last chapter of this research, and is divided into two parts. The first part is a conclusion from the results that have been discussed in the previous chapter. The second part contains suggestions and recommendations for further research.

A. Conclusion

Based on the discussion in the previous chapter, the researcher succeeded in fulfilling both research problems. Researcher found four kinds of gender discrimination in the novel *The Chosen One* by Carol Lynch Williams, such gender discrimination in marriage, gender discrimination in education, gender discrimination in religion and gender discrimination as domestic violence. In addition, researcher also found the impact of gender discrimination. Where, the impact of gender discrimination in marriage is disorder of pregnancy, psychological disorder, and social perspective. Then, the impact of gender discrimination in education is that women cannot have a career or hold a government position at The Compound because they only do housework and get married early. The impact of gender discrimination in religion causes getting act of intolerance. The impact of gender discrimination as domestic violence in this novel is death.

B. Suggestion

There are several suggestions that the researcher wants to share with readers, especially those who want to do further research with the same topic and object. First,

researcher can adopt this study as a template for future research. Second, researcher can expand this research in more depth. Third, the researcher can use several theories and perspectives to assess the objects used in this lesson. Finally, the researcher admits that this research is not perfect. Therefore, suggestions from readers or comments through this analysis will help for better analysis in the future.

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CURRICULUM VITAE



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APPENDIX

A. Kinds of Gender Discrimination

1. Gender Discrimination in Marriage

NO	KINDS OF GENDER DISCRIMINATION IN MARRIAGE	QUOTATION	PAGE
1	Early Married	<p><i>“Kyra, I want to Choose you.” “What?” My voice came out high in the night. Too loud for what we were doing. Loud enough to be found out. “I’m sixteen,” he said. “Almost old enough to make a Choice.” I dropped my arms from around his neck. “Well, not for three more years,” I said. “I’m not that far from seventeen,” Joshua said. “And two years will go fast after that. I’d work with my father. Raise money. Get us a place of our own.” He paused. Took my hands in his. “Would you let me Choose you?”</i></p>	33
2	Match Making before Married	<p><i>“Brother Carlson,” Prophet Childs says to Father, at last. Father nods, hands clasped. His face is still pink, but there’s worry near his mouth. “I have joyous news.”</i></p> <p><i>It has been revealed to me that your oldest daughter, Sister Kyra, is to wed Apostle Hyrum Carlson. She will be his seventh wife in the Lord.</i></p>	21
		<p><i>My voice comes out low. “I don’t love him,” I say. Mother Claire is silent. “Not as an uncle. Not as a husband.” “You’ll learn,” Mother Claire says. I look down at her. From here I can see that some of her hair is turning gray. How can that be? “You’ll learn to love him.” She says this around straight pins she holds between her lips. “If you put your heart in God’s hands.” “I want my heart where it is,” I say, tapping my chest. “You’ll learn,” she says. “We do what we have to do,” she says. “I did it,” she says.</i></p>	101

		<i>"I don't want to marry Uncle Hyrum," I say. I blurt this out right as a waitress passes with a pitcher of water. Mother Sarah, her belly hidden by the table, says, "Not now, Kyra." Mother Victoria holds her finger to her lips. "We do what God says," Mother Claire says. And I know she does because she let my uncle discipline her baby. "I don't want to," I say.</i>	82
		<i>I say nothing. "You marry who God has chosen for you to marry." "You do as God tells you to do." "You are obedient." Now Prophet Childs turns and faces me. "Or else." The Prophet looks at Uncle Hyrum. "Discipline?" he says. Uncle Hyrum gives just one nod of his head. "Girl, you have your first lesson to learn right now," Uncle Hyrum says and he balls his hands into fists.</i>	96
3	Polygamy	<i>"Sister Kyra, is to wed Apostle Hyrum Carlson. She will be his seventh wife in the Lord."</i>	21

2. Gender Discrimination in Education

NO	QUOTATION	PAGE
1	<i>If I were a boy, I'd get to do more stuff, like the boys do here. I could drive any time I was needed. I could go to school and read any book.</i>	42
2	<i>My work at home with my mother and with the other mothers was done—at least for a while—the quilting and helping with the laundry and working on dinner and even piano time.</i>	15
3	<i>"Woman," he said, "woman is made for man." I couldn't help myself. I looked right at Joshua, my face flaming. He glanced at me, a small smile on his lips, then turned back to the Prophet. "This is from God," Prophet Childs said. "This is prophecy. Girls, you are to be a subservient partner to your husband. You and your sister wives will raise a mighty generation of your own children unto the Lord."</i>	83
4	<i>I took the novel from him and glanced at the cover. Bridge to Terabithia. I was there just a minute and I only took the one. One, I knew, would be easier to hide. But oh, how my life changed with his stopping. My life changed when I started reading. I was different with these sinful words.</i>	16
5	<i>"Bring your books," Prophet Childs had said. A fire big as a barn burned in the parking lot of the Temple. I could feel the heat from a</i>	48

	<i>distance. Sparks flew in the air and winked out in the night. "Bring the demon's word here. Burn it all," the Prophet said. My mothers and my sisters did. They brought picture books and teen books. Magazines and newspapers. Novels and even the Reader's Digest.</i>	
	<i>"Bring words from the Infidel," Prophet Childs said. "And I will bring you truth. I will lead you to Heaven."</i>	
6	<i>"Burn it," he said. I held the book behind me. "Let her keep just this one," I said. Father knelt in front of us. "These are the Devil's words," he said. "You heard what the Prophet said. We must obey."</i>	49
7	<i>I wait, in the shade of the Russian Olive trees. I wait, just in case. And I decide right then, I can still read. Even if I am married. I can read. Women can read. Their husbands don't have to know. I could do it in between all the other things a youngest wife has to do, including being available to her husband in case he wants her.</i>	114
8	<i>"Satan is in what we read, if we read anything but scriptures." Does he know, I wonder, my sin of reading? I put my face close to Mariah. "He is in our thoughts, if we think of any place outside of this sanctuary." Does he know I want to leave now? That I'm planning to leave?</i>	106

3. Gender Discrimination in Religion

NO	QUOTATION	PAGE
1	<i>If I were a boy, I could work with the Prophet by carrying messages to families or running errands among him and the Apostles. I could go into town with the others more often. Be a part of the God Squad. Receive revelation for my family. Choose who I wanted to marry.</i>	43
2	<i>"Brother Carlson," Prophet Childs says to Father, at last. Father nods, hands clasped. His face is still pink, but there's worry near his mouth. "I have joyous news." It has been revealed to me that your oldest daughter, Sister Kyra, is to wed Apostle Hyrum Carlson. She will be his seventh wife in the Lord.</i>	21
3	<i>"I've talked to them," Father says. "Kyra, the Prophet Childs says it was direct from God. A vision was opened to him." Father's face has lost color. And he looks old. Old. I'd never noticed before that he's growing old.</i>	60
4	<i>"You know what happens to those who contradict God, don't you?" I try not to, but I gasp. Now Uncle Hyrum looks at me and smiles. He's won and he knows it. "God has given you to me, Kyra Leigh. You will do what He says. What the Prophet says. What I say." Then Uncle Hyrum walks away and leaves me standing in the milky night.</i>	64

5	<i>He's looking at Emily. Our wonderful Emily. "SINNERS ARE SICK. Sinners are not complete. Sinners do not please God and are cursed," he has said in meetings. Some of the congregation cheers. Some sing, "Amen." Some are quiet. Our family is quiet.</i>	19
6	<i>"The unwhole won't meet God," he says. "Those who are lacking here," tapping his head, "or here," tapping his eyes, "or here," tapping his heart, "do not qualify for the kingdom."</i>	20
7	<i>"Deliver the punishment," Uncle Hyrum says. "You do it, Kyra," Uncle Hyrum says to me. I look at Father, my eyes wide. Then I shake my head. "Why me?" "Just do it," Uncle Hyrum says. But this, this I will never do. Ever. "God and our Prophet teach us " I won't listen. "Kyra," Father says. He touches my arm. "Your uncle is an Apostle of God." His voice is sharp as a knife. Filled with anger. But I don't care.</i>	55
8	<i>My eyes can't see. I can only hear his words. "This place we have here is to keep you safe from Satan. And he is outside our walls. Everywhere. On the street. In the stores. On the televisions and computers. Those people who do not believe what we believe, they carry Satan's lies and fabrications in their heads. They will kill you, if you even dare to look in their direction."</i>	105
9	<i>Laura has moved behind me so she can get a better look out the window. "There has to be a million people here," she says. "Look at them all. And look what they're wearing." "Do not look at their clothes," Mother Claire says. She pats Mariah's cheek and doesn't even glance at the people outside. "They're from Satan." The baby is getting fussy. Not used to being strapped down for so long. Or maybe she's worried about Satan, too. Ha! Mother Sarah rolls down the windows. Dirty-smelling air comes in our van. I keep staring at people wearing Satan clothes. What I see are girls in blue jeans, and guys, too. Every once in a while, some man or boy doesn't have his shirt on.</i>	76
10	<i>"Can you believe this?" Laura points to a purple satin dress. The back is bare, and the front plunges low. I'm surprised I can't see the model's belly button. "Or this?" I say, tapping a picture of a girl in a short skirt. Mariah grabs my hand and I kiss her face. "How do girls wear stuff like this?" Laura shrugs. Then she draws her hands into claws, and in a deep voice says, "It's Satan." I laugh. Mariah laughs, too, like she understands what we're talking about.</i>	80
11	<i>"When you see them, with their all-seeing eyes, with those cameras, you run," Prophet Childs told us during meetings. "They are Satan, here to try and steal you from us. To take babies from their mothers' breasts. To teach you the ways of the world. To lead you all to hell."</i>	81

4. Gender Discrimination in Domestic Violence

NO	QUOTATION	PAGE
1	<i>He reaches for my hand, but I move away. Still he grabs me, his grip tight. I make a fist. My stomach clenches.</i>	85
2	<p><i>“Take it slow,” Uncle Hyrum says. “We have plenty of time.” He grabs my arm, links us together. I fight the urge to run screaming all the way to my family. I can’t see the world around me, I feel so sick. I trip once, and Uncle Hyrum keeps me from falling flat on my face. “A little klutzy, are you? Well, it’s a good thing I’m here.” He clears his throat. “There’s no need to be scared of me, Kyra. I’m a good husband. I’ll keep real good care of you. You’ll have the nicest things.”</i></p> <p><i>He pulls me close to him. His arms are like steel rods. “I’m gentle with the new ones.” “What are you doing?” I say. Fear rises right up my throat. “No use in fighting me, Kyra,” Uncle Hyrum says, breathing potato breath on me. “No matter what, I’ll get my way.” I struggle. His arms tighten. He’s a head taller than me. And much too close. This is not a thing what it feels like when Joshua holds me near. “It’s God’s law that I have you.” “No,” I say. “Mother! Not now. Not yet.” “Kiss me good night.” “No!” I push hard against Uncle Hyrum.</i></p>	86
3	<i>Uncle Hyrum slaps me with the back of his hand. Tears sting my eyes and my nose starts to run. I actually see stars. “Ow,” I say.</i>	94
4	<p><i>Uncle Hyrum rocks back on his heels, but the scowl never leaves his face. He squeezes my wrists in his hands. Pinches at my skin. The Prophet looks at Uncle Hyrum. “Discipline?” he says. Uncle Hyrum gives just one nod of his head. “Girl, you have your first lesson to learn right now,” Uncle Hyrum says and he balls his hands into fists.</i></p> <p><i>WHEN THE BEATING STARTS, I think of Mozart. Concentrate on Mozart. Wish for Mozart to come back from the dead and sweep me away.</i></p> <p><i>MY FACE IS BRUISED, one eye closing shut, both lips busted, split wide-open. I feel that with my tongue. “The lesson of the kingdom,” Uncle Hyrum says. He wipes his hands on a towel that one of the God Squad brought him. “Be glad it isn’t worse, Miss Kyra.”</i></p>	96
5	<i>My screaming won’t stop. Not even when the sheriff hits me in the mouth, resplitting my lips. I taste blood. But I can’t stop watching Patrick, who goes in and out of view because of the dust we’ve kicked up. I watch and scream his name.</i>	120

B. The Impact of Gender Discrimination

1. Impact of Gender Discrimination in Marriage

NO	KINDS OF IMPACT OF GENDER DISCRIMINATION IN MARRIAGE	QUOTATION	PAGE
1	Early Married	<i>My mother has been sick the whole six months of this, her eighth, pregnancy. Sick enough, I know from library books, she probably should be in the hospital. She's lost three babies already, and very nearly her life besides.</i>	35
		<i>I stared at Abigail. A baby six months in the womb would survive outside of this place. I knew it to be true. I'd seen it in the newspapers Patrick brought. Hospitals that saved premature babies.</i>	103
2	Match Making before Married	<i>Me? What? Me to be married? I think I have no blood. I think I have lost the ability to breathe. I feel my face burn. How can this be? Is it for my sins? I have punished us all for my thoughts? Just like that I'll be marrying my father's brother. Just like that I'll be marrying my own uncle.</i>	22
		<i>I try to make my mind remember the last time there was a marriage of a young man and a young woman. I can't think of any, not any, not for a long time. It seems all the old men are marrying the young girls. Like my uncle and me. It's as though someone punches me in the throat.</i>	40
		<i>JOSHUA'S THERE in just a few minutes. He takes my hands and pulls me to his chest and says, "What, Kyra? What's wrong?" How does he know I'm scared? Could he hear it when I called his name? At first I don't think I can even say anything. The words are frozen in</i>	32

		<p><i>my throat. They can't get past my tongue. At last the words have thawed. "I've been Chosen."</i></p>	
		<p><i>The sun throwing all those beginning colors into the sky. All of it should save me. All of it should free me of my fears. But instead I have a horrible thought.</i></p>	39
		<p><i>ON THE TEMPLE, right over the tall double doors is one large stone eye. That eye watches us walk into meetings and out of meetings four hours later. It looks out over the parking lot and the Prophet's and Apostles' homes. It looks toward the trailers and our gardens and the stand of trees that run back along the river. I feel that eye sees me all the time. "God's eye, He sees all"</i></p>	31
		<p><i>Marrying Uncle Hyrum is enough to send me away from here. But if Father can help me . . . If I ever leave (should I even think this? no, I shouldn't even think this) if I ever leave (maybe I could) I'll find me a house with a piano and doctors to help my mother and no old man no uncle to be my husband</i></p>	40
		<p><i>AT LAST I LEAVE the Compound the way I always have, slow like I always do, so no one will think any more of this walk than any other I've taken over the last I don't know how many years. Are they watching me now that I've been Chosen? Will they follow me? My whole walk, all the way into the middle of nowhere, I keep checking behind me. I keep looking. When I can't see the Compound behind me, when I'm sure no one follows, I run, stopping when I grow out of breath.</i></p>	45
3	Polygamy	<p><i>The girls break apart like the Red Sea must have for Moses and let us pass. We haven't even gotten through the six or seven of them, when one throws back her head and laughs. "Freaks," a girl says</i></p> <p><i>The whole world is different than we are, I think. The whole wide world. And I'm horrified. Embarrassed. I feel everyone's eyes on us. Even here in the coolness of the store, people notice. They are watching. I see it. I hurry to where our</i></p>	78

		<i>mothers are, near bolts of flannel. I hear people whispering. "Polygamists," someone says, "you can tell by their clothes."</i>	
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2. Impact of Gender Discrimination in Education

NO	QUOTATION	PAGE
1	<i>If I were a boy, I could work with the Prophet by carrying messages to families or running errands among him and the Apostles. I could go into town with the others more often. Be a part of the God Squad. Receive revelation for my family. Choose who I wanted to marry.</i>	43

3. Impact of Gender Discrimination in Religion

NO	QUOTATION	PAGE
1	<i>My heart just about leapt through the bones of my chest. I gave the driver a look, squint-eyed because of the sun and his nod. Who did he think he was, nodding at me like that? I stared him right in the eye, even though the Prophet would have said it was a sin to look a Gentile in the face.</i>	15
2	<i>The whole world is different than we are, I think. The whole wide world. And I'm horrified. Embarrassed. I feel everyone's eyes on us. Even here in the coolness of the store, people notice. They are watching. I see it. I hurry to where our mothers are, near bolts of flannel. I hear people whispering.</i>	78
3	<i>Now I am really mad. Make my sister cry? My Laura cry. There's a part of me that wants to run out to Dragon Girl. Grab her by her black hair. Throw her on the ground and punch her face in. But what about everyone else? Would I have to smack the cashier who shakes her head after looking at us? Or pinch the woman with her three small children after she hurries them all past? And what about the woman cutting large swaths of material, the way she keeps staring, not even bothering to look away when I meet her eyes. I'd have to beat up this whole town for hurting Laura, embarrassing my mothers.</i>	79

4. Impact of Gender Discrimination in Domestic Violence

NO	QUOTATION	PAGE
1	<p><i>I watch Patrick as we leave. I see them kick him over and over. I see him fall to the side. One of the God Squad pulls Patrick to his knees again. My screaming won't stop. Not even when the sheriff hits me in the mouth, resplitting my lips. I taste blood. But I can't stop watching Patrick, who goes in and out of view because of the dust we've kicked up. I watch and scream his name.</i></p>	120
2	<p><i>I know, without seeing the body, that Patrick is dead. WHEN THEY ARE GONE, as evening sets in, I sneak over to the van and peer in the window. The books are still spilled, all over the back on the floor. They didn't throw away Patrick's Big Gulp cup. It's crushed on the passenger's side of the van. Did I step on it after it fell? I don't remember. They didn't even clean the blood out of the van. I see it spattered all over the windshield, gone brown. On the seat. In a puddle on the carpet. Pooled and dried and cracking on the floor. It's Patrick's blood, I know. Did they kill him in here? Where's his body? Somehow, I make it over to my Russian Olive tree and climb as high as I am able. Straight up into the branches. Into the thorns. Even when I am stabbed, I don't care. My friend is dead. I cry with my mouth open, but I don't make a sound.</i></p>	122