

House and Education as Gender Discrimination Against Women in The Girl with The Louding Voice

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ARTICLE INFO	ABSTRACT
Keywords: <i>Representation, Gender Discrimination, Novel, girl with the louding voice, Women</i> DOI: http://doi.org/10.33005/jesscom.v1i1.19 <i>Submitted: 30 July 2025; Revised: 5 January 2026; Accepted: 2 March 2026, Published: 30 June 2026,</i> How to cite: Cantika, N.P., Ihsan, P (2026). House and Education as Gender Discrimination Against Women in The Girl with The Louding Voice. <i>Journal of English Studies and Business Communication</i>, 1(1), 1-10. DOI: http://doi.org/10.33005/jesscom.v1i1.19	Gender discrimination against women is a consequence of the patriarchal system embedded in society. This paper explores gender discrimination, defined as the unequal treatment of women, as depicted in the home and educational settings in the novel <i>The Girl with the Louding Voice</i> by Abi Dare. The researcher employs a descriptive qualitative method to analyze the novel. Using Barthe's and Sylvia Walby's theory of six patriarchal structures, the analysis focuses specifically on household production, male violence, and cultural aspects to examine the representation of discrimination experienced by the main character. The findings reveal that Adunni's home is neither a safe nor comfortable space; it is governed by strict rules and serves as a site of discrimination, particularly through instances of sexual harassment. This illustrates how the implementation of patriarchal structures in society perpetuates discrimination against women. Furthermore, education is portrayed as another arena of discrimination. Although education is typically viewed as a means for women to acquire knowledge, within the patriarchal system it is often regarded as useless for women.

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1. INTRODUCTION

Gender discrimination against women has been a persistent issue throughout history, manifesting in areas such as education, employment, and the denial of their right to be heard. This phenomenon is due to the patriarchal ideology rooted in people's thinking that shapes their attitudes and behaviors, leading to the marginalization and subordination of women. The fundamental reason for gender discrimination against women is the continuing inequality between men and women in all spheres of life. Women who experience gender discrimination may feel inferior, leading to mental health issues and lowered self-esteem. Furthermore, in a patriarchal society, women are often targeted for discrimination, with men holding dominant positions and making most of the decisions. The primary cause of gender discrimination against women is the prevailing patriarchal system. There is a hierarchical structure where men hold power over women, both in private and public spheres (Rahma, 2023). As a women people are often represented as domesticated and in accordance with particular aesthetic standards, with women only working in the home sphere and males in public one (Setiyawan & Lestari, 2021). Therefore, this power imbalance leads to gender discrimination, which manifest in various forms such as marginalization, subordination, stereotypes, and violence against women. According to Walby, the system of patriarchy men control, oppress, and take advantage of women through social structures and practices (Walby, 1990, p. 20). Women can also encounter obstacles in education and employment, perpetuating poverty and restricting their opportunities for personal and professional development. Discrimination against women is deeply rooted in patriarchal society and perpetuated through various mechanisms. In these societies, women are often socialized to accept and conform to norms that limit autonomy and freedom. In a patriarchal society, women will not be able to easily use their authority to express their rights.

This paper discusses gender discrimination referred to the unequal treatment of women that represent in house and education in the novel entitled *The Girl with the Louding Voice* written by Abi Dare. This novel is the fictional story of a Nigerian girl named Adunni. Behind her struggle, she always gets discrimination from her father, her husband, and the society. In addition, every time she moves from one house to another, and always gets discriminated. Besides, in the sphere of education, Adunni experiences discrimination from her surrounding environments, where the patriarchal society women are not allowed to have a high status than men. This patriarchal society between men and women creates differences. Therefore, within the context of house and education system in Adunni's society, there is a clear representation of discrimination gender against women. In order to protect women and their rights, effective regulations that must be in place and violence through women must be handled it. The existence of authors who explore the issues of gender discrimination in their works of literature is another manifestation of rejection.

There are previous studies related to this research in the same objects. The first study (Alfadilah, 2024) entitled "Sustaining Racism in popular literature The Girl with Louding her voice". This study found that society still has several points of view regarding racism. The second previous studies by (Firgiawaty & Nurcahyani, 2020) entitled "Empowerment in The Girl with The Louding Voice", this study found that the main character built her self-definition, through self-valuation, respect, self-reliance, independence and personal empowerment as a resistance. Also, the other previous studies from (Saputri & Harianto, 2023) entitled "An Analysis of Feminism in the novel *The Girl with The Louding Voice* by Abi dare", their studies found the types of feminism that occur in the novel are liberal feminism, Marxist feminism, socialist existential feminism, and the resistance shown the novel is closed resistance and open resistance. Therefore, the differences from previous research above the researcher focuses on representation of gender discrimination against women that operates in the house and education reflected in the novel *The Girl with the Louding Voice* by applying Walby theories of patriarchal structure and Barthes' theories to analyze the representation of house and education in connotative meaning. By using the theory of patriarchal structure, it is found that there is gender discrimination described in the story. Also, the researcher uses theory of representation by Roland Barthes' to analysis connotation of house and education as a

represents of discrimination to women. Thus, this paper is aimed to analyze the representation of house and education as a discrimination of women in Abi Dare's *The Girl with the Louding Voice*. This novel highlights the patriarchal values that are very strong in the family and society, making women always under the men. Since women do not receive compensation for their household labor, the perception that they are domestic workers undermines their status. Domestic labor is criticized. Rather, it was seen as a woman's responsibility. Women are thought to not need to work in order to make money. It indicates that they are always dependent on their husbands (Setiyawan & Lestari, 2020). This statement means that in the practice of commodification, all orders from men dominate the movement of women, which gives women space to limit themselves in a social environment.

2. LITERATURE REVIEW

2.1 Gender Discrimination against Women

Gender discrimination is the impact of the implementation of the patriarchy system in society. This makes people in a lower role, especially women. They feel their abilities or opportunities are severely restricted. On the other hand, gender discrimination in the sphere of house and education is one of the impacts of the patriarchal system that makes women become the object of discrimination. Moreover, in patriarchal societies, women have been excluded from education and have been expected to focus on domestic duties (Walby, 1990, p. 65). This exclusion has been perpetuated through cultural beliefs that consider women as inferior to men and are expected to prioritize domestic duties over than education and career development. Gender discrimination within the house can manifest in various ways, including the unequal distribution of household chores, limited access to resources, and restricted personal freedoms, such as limiting women's access to education, employment, or social activities. Discrimination gender comes from deep rooted gender differences. Women are often seen as irrational, emotional, weak, and only suited for motherhood, thus confined to domestic sphere. However, Men are seen as strong, brave, and logical, which makes them suitable for public roles. This gender inequality affects both private and public areas of life. (Walby, 1990, p. 24). According by Fakihi (2020, p. 8), gender is about the traits of women and men that society and culture create. The idea of being a man or a woman is shaped by culture beliefs, especially about their roles, behaviors, and characteristics in society. Fakihi (2020, p. 12) states that gender discrimination can lead women to be pushed aside, treated as inferior, stereotyped, subjected to violence, and given unequal job responsibilities

2.2 Gender Discrimination in Nigeria

The researcher analyzes gender discrimination occurring in Nigeria because it is also related to the situation depicted in the novel *The Girl with the Louding Voice*, which is set in Nigeria. Gender discrimination against women in Nigeria is a complex issue deeply entrenched in cultural (Okongwu, 2020). These societal factors have posed significant challenges to the enforcement of gender equality laws in the country (Okongwu, 2020). The patriarchal structure of Nigerian society, influenced by cultural and religious beliefs, has perpetuated gender inequality, resulting in discrimination practices against women (Adeosun & Owalabi, 2021) This discrimination manifests in various aspects of life, including income disparities, undervaluation of women's unpaid work, and socio cultural and political barriers that oppose gender equality (Okunade, 2023). Additionally, several challenges, such as the lack of unity among women's groups, financial constraints, and unfavorable political and social practices have limited the effectiveness of women's activist groups in Nigeria (Dagunduro & Adenugba, 2020).

Despite some progress in women's leadership positions in Nigeria, with more women assuming top roles in listed companies, significant gender disparities persist in leadership positions and the workforce (Ajemba, 2023). However, violence against women is still a big problem in Nigeria, and these incidents are increasing despite international criticism (Adedeji, 2023). Gender discrimination against women in Nigeria is deeply rooted in cultural. To address this issue requires a comprehensive strategy that includes, raising public awareness, and

implementing empowerment initiatives to advance gender equality and women's rights in the country.

2.3 Six Aspects of Patriarchal Structure

Discrimination against women occurs because of the patriarchal structure, which is a social system where men dominate the position and have access to oppress women. In this research, the researcher uses Sylvia Walby's theory, the researcher only focuses on three aspects of patriarchal structure, namely household production, male violence, and culture.

1. Household Production

The concept of household production refers to the unpaid work women do at home, such as childcare and household chores. This work is crucial for the functioning of society, it is often undervalued and overlooked. Walby (1990, p. 63) argues that men benefit from women performing this work, which reinforces patriarchal control over women. This includes the expectation that women will dedicate themselves to household chores and childcare, often without compensation or recognition. Therefore, women in domestic roles are not employed outside the house. The role of a housewife is often seen as easy work within a patriarchal society. It is difficult for women to break out of this domestic system because it is a societal norm in patriarchal structures. In a structured household, men control every aspect of women's lives to gain significant advantages from this system, leaving women in an inferior position with little choice but to accept the situation.

2. Male Violence

The second patriarchal structure is male violence, According to Walby, this includes acts of physical and sexual violence committed by men against women, including rape, sexual assault, wife beating, workplace sexual harassment, and child sexual abuse (Walby, 1990, p. 128). This violence is used to control women and reinforce patriarchal power over them. From the six aspects of Walby's male violence, these become the main point of discrimination against women in a patriarchal society, where men use violence to maintain their dominance over women. In patriarchal society, sexual harassment can be seen as an abuse of power done by men who have greater authority, status and power to control and force their sexual attentions in women. Also, women often become a victim of domestic violences and can lead to a serious threat in marriage.

3. Culture

The patriarchal culture as a structure that consistently distinguishes between men and women, expecting different behaviors from them. in a patriarchal society, discrimination against woman is influenced not just by gender but also by the culture and social class. Social class divides people based on their wealth, education, job and other factors. This affects gender discrimination. Women in lower social classes have less power and authority, leading to stronger discrimination against them. This structure consists of many fields that cause various patriarchal practices, such as religion, education, culture, and so on. Patriarchal culture clearly distinguishes a person based on gender in society. A patriarchal system that makes men superior, for instance, the aspect of education. According to Walby, education in the patriarchal system is used as a means to smooth out a gap between genders, where boys get a more complete education than girls. so that boys will be easy to achieve greater success in this education system (Walby, 1990, p. 92). The educational experiences of men and women are difference, facilitating the exclusion men to higher and social classes while hindering women's development. From the outset, there is a gap in subject choices, leading to the conclusion that men and women are not equally prepared in terms of education.

3. RESEARCH METHODOLOGY

The researcher used a descriptive qualitative method to analyze the novel entitled *The Girl with the Louding Voice* written by Abi Dare which published in 2020 by E.P. Dutton. This approach used words, usually in conjunction with flexible, comprehensive analysis and interpretation of the data. Through a constructive lens, this methodology acknowledged the subjective nature of reality, emphasizing the importance of participants experience, perspective, and meanings. The data collection was conducted by field notes, contextualized insight to emerge. Thematic analysis was then used to identify data, providing a nuanced and contextualized understanding of the research finding. Therefore, the author can elaborate the data on this novel then correlate it with the theory by Sylvia Walby's (1990). There are several points of the procedure to collect the data from the novel. At first, understanding the novel and highlight key point related to the research topic. The second, analyze the data using suitable theories. The last, organize the information to answer the research questions and make a conclusion. The social phenomena of discrimination against women are discussed in this study, which aims to comprehend a phenomenon that would benefit greatly from a qualitative approach. These findings are consistent with how the current issue namely, the novel under studies representation of discrimination against women was created. In order to find the data required for the study, which is subsequently documented, the listening process is completed by attentively reading. Additionally, data analysis is done in this study after the data is collected.

4. ANALYSIS DATA

In this chapter, the researcher analyzes the representation of discrimination in the sphere of house and education by correlating three patriarchal structures namely household production, male violence, and culture from the perspective of Sylvia Walby's theory. Also, the researcher used Barthes' theory to analysis the representation of connotation house and education.

This chapter is divided into two parts, the first part explains how the house represent discrimination experienced by women. Second part discusses how education represents discrimination against women.

4.1 House as a representation of discrimination to women

Representation based on Barthes' semiotics connotation, it involves the implied or symbolic meaning of a sign or object (Barthes, 1964, p. 91). The concept of house involves the analysis of signs and their meanings within a cultural context, emotions, and personal associations. The connotation of house is a comfort and a safety place for everyone. However, it is different when an environment or society applies the patriarchy system and there are acts of gender discrimination to a group of people, in this context women as objects. This representation of the house turns into an unsafe and scary place for women where people can do anything in the name of power. This chapter find out house for women is a place where discrimination occurs because women are only used as objects in violence. Women are only tasked with giving birth and fulfilling men's sexual needs. In this part, the main point of patriarchal structure household was used by the researcher to analyze how the house in Adunni's life represents discrimination to women, where Walby argues that men are supposed to be focused on the outside world, while women are responsible for tending to the family members internal needs (Walby,1990, p.20). In this patriarchal society, women are the subject to the control of men. The second structure is men violence. This act of physical and sexual violence committed by men against women, including rape, sexual assault, wife beating, workplace sexual harassment, and child sexual abuse (Walby, 1990, p. 128). The last patriarchal structure is culture. In a patriarchal society, women face discrimination not just because of their gender, but also it is influenced the culture and social class system work.

In this research, the house aims to express discrimination against women in Adunni's society. The houses represent the strict social and cultural rules in Adunni's society. Every time Adunni moves to a new house, she faces a new authority figure and different rules she must follow. In her childhood home, her father, Papa, makes all the decisions, including the accepted practice of selling Adunni as a child bride. Additionally, there is a societal stereotype that unmarried women become a burden if they do not marry at a young age. Discrimination against women persists in Nigerian society because of the strong adherence to cultural practices and traditions.

"Morufu's, he is a good man. He surprised me yesterday that when he stays, he will pay for community rent for us. All the thirty thousand."

"That is good?" "I asked the question because it didn't make sense. Because I know that no man will be paying for another somebody's rent unless he is wanting something".

"The rent money is among your owo-ori" "My owo-ori? You mean my bride- price?" (Dare,2020,p.14)

The quotation above shows discrimination to Adunni in her father's house. As the family has trouble paying rent, Adunni's father sets up her marriage to an older taxi driver named Morufu. He agrees to give her father a good amount of money in return. However, Adunni does not want to marry Morufu, but she has no choice. In this case, Adunni has no power to refuse her father's request to marry her at a very young age. The quotation above is a type of patriarchal household structure, where a men hold more influence and power over women. Walby argues that men still benefit from women unpaid labor, it means that men can get benefit from women unpaid work in the house and reinforcing their dominance over women (Walby, 1990, p. 61). In this case, her father can control all of the Adunni life, by using her bride price to pay her father house rental. Adunni's father does not want her to stay at home. he forced Adunni to get married and have children at her age. In this case, the representation of house for Adunni is not a safe and comfortable place, but house for her is a place full of rules that force her. When at home, she feels burdened and feels depressed by the actions taken by her father. Women have a lower position than men in terms of their roles, duties, and place in society and the family. It is proven by the father's statement *"At your age, you are not supposed to be in the house. You are supposed to have born at least one or two children by this time."* (Dare, 2020, p. 34). This statement is related to the concept of household production in a patriarchal society, where women's roles are reduced to means of production. Women are often viewed merely as sexual objects and are pressured to bear children at a very young age (Walby, 1990, p. 62).

They have to follow the rules by men or society even if they do not want to. This is proven by Adunni husband's statement below. *"Adunni, this is your new house," Morufu say. "And in this house, I am having the rule. There is respect of me. I am the king in this house. Nobody must talk back to me. Not you, not the children, not anybody. When I am speaking, you keep your mouth quiet. Adunni, that means you don't ask question in my front, you hear me?"*(Dare, 2020, p. 50) Then, when Adunni moves into her husband's house, she must adjust to the rules he sets, which means serving him and enduring his abuse. In her marriage to Morufu, Adunni also gets discrimination because, again, she is a young woman and belongs to the lower class of society. In a society with a patriarchal system, men have more power to make decisions other than women do. According to Walby's theory that men in a social structure and practice in a patriarchal system is more dominating than women do (Walby, 1990, p. 20). Finally, when Adunni moves to Big Madam's house, she faces treatment, her actions and words are restricted by Big Madam. It is proven with Big Madam statement *"Your job is to keep the house clean and tidy and to do what I ask you to do. When you are not working, you stay in the boys' quarter, in your room. Whenever I need you, I will send for you. Understood?!"* (Dare, 2020, p. 152). Therefore, discrimination is not only carried out by men against women but also by women against other women. Big Madam does not let Adunni leave her room unless there is work to do or she calls for her. She limits Adunni's food to one meal a day at noon and sometimes allows her to eat leftovers. This is proven with Kofi statement *"No dinner. No breakfast, food, Big Madam says she can only afford to feed you once a day," Kofi say*

when I ask him why no breakfast or dinner.” (Dare, 2020, p. 154). The other statement shows Adunni experiencing discrimination from Big Madam when Adunni is caught eating from the Kofi gift in the morning before working hours. *“As I was biting the egg, Big Madam enter the kitchen. I shock, stiff. Hold the egg in my hand, when she sees, she was starting to slap, punch, kick me everywhere.”* (Dare, 2020, p. 174). The quotations above illustrate that Adunni is permitted to eat only once a day, specifically at noon. Besides imposing dietary restrictions, Big Madam physically punishes Adunni whenever she disobeys orders. She often accuses Adunni of not cleaning the toilet properly and forces her to clean it with her hands. Additionally, Adunni faces physical abuse for breaking Big Madam's stringent rules on food restrictions. This exemplifies how gender discrimination is perpetuated in a patriarchal society, where women can internalize and enforce these societal norms, leading to the discrimination against other women. In the house of Big Madam and Big Dady, Adunni faced complex discrimination. Other than physical abuse from Big Madam, she also suffered sexual abuse from Big Dady. It is found in the Adunni statement. *“he come near me and wrap his hand around my body. I stiff, press my hand to his chest, but he just squeeze tight. I push his chest hard, collect myself from his hand”* (Dare, 2020, p. 182). After experiencing discrimination from big madam, Big Daddy also tried to discriminate sexual violence to Adunni. And in the quotation above, Adunni tries to protect herself from Big Dady. Another statement that illustrates sexual discrimination against Adunni is as follows.

“he grabs my feet and drags me and all the dust from under the bed. He falls on top of me. I scream until my voice is tearing, until I am not hearing myself. He tries to cover my mouth with his palm, but I knee his stomach, and he groans, slaps my face.” (Dare, 2020, p. 331).

In this quotation, it is show that Adunni trying to fight back when Big Dady tries to rape her. Sexual harassment and acts of rape against women are fundamentally two forms of sexual violence that cannot be justified or normalized. In a patriarchal society, where women's status is lower than men's, these crimes are often committed. According to Walby, male violence against women will easily occur in the workplace and in the case, discrimination experienced by Adunni, women suffer from male violence, including sexual assault (Walby, 1990, p. 128). Walby also added one aspect of the masculinity theory that is typically associated with men is violence. Therefore, a more thorough analysis of the previously mentioned social facts within the framework of patriarchal social structures is necessary.

The various houses in which Adunni resides symbolize the different forms of gender discrimination she endures and her lack of autonomy to make her own decisions or live the life she desires. In contrast, the moments she spends outside these houses represent freedom. Many of the most liberating experiences in Adunni's life occur outdoors. For example, Adunni gets her first sense of freedom as Morufu's bride when Khadija lets her visit the river and see her friends. Later, she has her first English lesson with Ms. Tia under a palm tree, which inspires her to pursue education and eventually escape slavery. Unlike the strict rules and violence indoors, the outdoors seen as freedom and empowerment

4.2 Education as a representation discrimination to women

Roland Barthes emphasized the idea of two-stage meaning in his theory, namely denotation and connotation (Barthes, 1964, p. 90). The representation of education can be analyzed through connotative meanings. In the context of education, connotation might involve the implied or symbolic meaning of a sign. Connotation education represents as a basic right and important tool for personal and social development. However, in Adunni societies, education was used as the representation of discrimination with the patriarchal structure, especially against women. This subchapter finds out Education is represented as useless for women in a patriarchal society. Historically, women were denied access to education as it was believed that their main role was to be wives and mothers. In Adunni societies, women were not allowed to attend school, and even if they were allowed to, they were often taught different subjects to men. This led to significant gender inequality in education, with women being less educated than men.

Regardless of the challenges and unfair treatment she faced, she dreamed of getting a good education. However, her situation changed drastically when her mother passes away and her father decides to marry her off to an older man upon her turning 14 years old. Therefore, in this novel, Adunni has no power to express her rights as a woman. It is proven with her mother's statement. *"In this village, if you go to school, no one will be forcing you to marry any man. But if you didn't go to school, they will marry you to any man once you are reaching fifteen years old. Your schooling is your voice, child. It will be speaking for you even if you didn't open your mouth to talk. It will be speaking till the day God is calling you come."* (Dare, 2020, p. 32) The quotation above explains that her mother told Adunni how important education is for women because she does not want her daughter to end up like her, but her mother's desire is extinct when her mother has died and her father forced her to marry in a young age. The other statement which shows that patriarchal culture expresses gender inequality in the sphere of education. This is proven with Adunni's statement: *"All the men in our village, they are allowing them learn school and work, but us the girls, they are marrying us from fourteen years of age."* (Dare, 2020, p. 76).

The two data above belong to the patriarchal culture structure, in this case in patriarchal society shows a very clear difference in the sphere of education. The patriarchal system society makes men superior than women (Walby, 1990, p. 93). This culture also influenced Adunni, who was forced to marry Morufu. The data above explain about the culture in Adunni's society, due to cultural differences, men and women lead different lives, with women being married off by their parents at the age of fourteen, while men are allowed to go to school and work. The importance of education in challenging societal norms and promoting gender equality, it means education should be a means of empowering women and providing them with the tools to challenge societal norms and achieve their goals. Education in Adunni leads to discrimination towards women related to the patriarchal culture of gender roles. Morufu did not allow his daughters to learn in school. He will only let his son go to school. He has planned that his son will inherit his taxi business. It is proven with Morufu's statement below. *"I want two boys," he says "If I have my boys, I will send them to school. They will become English speaking taxi driver and make plenty money. Girls are only good for marriage, cooking food, and bedroom work"* (Dare, 2020, p. 37). From the quotation above, it is clear that boys are highly valued in society, as seen with Morufu. He even plans to send his child to school only if Adunni gives birth to a boy. Morufu desires two sons from Adunni. When Morufu said that *"girls are only good for marriage, cooking food, and bedroom work"* this statement related with the type of household production structure, where the meaning of the Morufu sentence above, shows that women only fulfill the internal needs of the family members (Walby, 1990, p. 63). This puts women at a disadvantage moment as they live only to fulfill the needs of family members. The available data on women's education in Nigeria highlight substantial barriers that impede their access to high-quality education. These obstacles encompass child marriage, a patriarchal societal framework, and traditional biases favoring boys' education. Consequently, a considerable number of Nigerian girls are unable to attend school, contributing to statistics where approximately 60% of the 14 million out-of-school children are female (Nawrozzada, 2022).

In the same way, it is manifested through Adunni's father's response to his daughter's argument about education. It is proven by her father's statement: *"There is no money for food, talk less of thirty thousand' for community rent. What will becoming teacher do for you? Nothing. Only stubborn head it will give you. And sharp mouth, because the one you are having is not enough, eh?"* (Dare, 2020, p. 34) Adunni wanted to keep going to school instead of marrying an older man, but her father thought education would just make women stubborn and outspoken, meaning they would become critical thinkers. Without education, society has made it difficult to get a paying job as a college education is usually required in a professional setting. Also, the quotation above is supported by Adunni's friend, before Adunni gets married with Morufu, she asks Enitan for help. *"School is not having any meaning in this village. Forget about schooling this and that, marry Morufu and born good boys for him"* (Dare, 2020, p. 38). Enitan did not have the same thoughts as Adunni. Enitan thinks that women should marry and give birth to children. Enitan is someone who embraces patriarchy, even for her not going to school is

normal. For Enitan, marriage is a good thing because women will have a protector. This means discrimination continues not just through obvious actions by those in charge, but also through hidden biases and assumptions that are part of societal rules and cultural beliefs. Due to cultural reasons, patriarchy is hard to get rid of (Walby, 1990, p. 92).

5. CONCLUSION

To conclude this research, based on literature review, after analyzing house and education as a representation of discrimination in the novel entitled *The Girl with the Louding Voice* by Abi Dare with correlated three patriarchal structure by Walby's theory such as household production, male violence, and culture. The household production relates to women make to households through unpaid activities such as child care, cooking, and cleaning. Also, women are often seen as sexual objects and are forced to bear children at very young age. The male violence structure relates that women are easily suffered sexual harassment in the workplace by men. In this case, Adunni experienced sexual harassment in Big Daddy's house. The patriarchal structure culture relates that in patriarchal culture men and women lead different lives, with women being married off by their parents at the younger age, while men are allowed to go to school and work. Based on the three structures the researcher found that the representation of house in Adunni's life is not a safe and uncomfortable place. There are a lot of strict rules in the house that Adunni lives. Adunni's representation of the house is also a place of discrimination for her through sexual harassment. In this case, discrimination occurs against women when the patriarchal structure is implemented in the society. Therefore, education as a representation of discrimination because in the implementation of a patriarchal system. Where it is usually seen as a means for women to gain knowledge, in contrast to the perspective of a patriarchal society that often considers women's education as something useless.

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