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Systemic Oppression in Access to Women's Education in Patriarchal Cultures in Abi Dare's the Girl with the Louding Voice

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Abstract

Patriarchal culture poses a challenge for women seeking access to education due to deeply ingrained values that assign distinct roles and statuses to each gender. This study examines the discrimination women face in accessing education within a patriarchal context, as manifested in systemic oppression, focusing on the novel The Girl with the Louding Voice by Abi Daré. The research aims to reveal how the literary work represents discrimination regarding women's access to education through these forms of oppression. Employing a descriptive-qualitative method with close reading techniques, the study utilizes the sociology of literature, specifically the concept of mimesis, and intersectional feminist literary criticism as articulated by Kimberlé Crenshaw as analytical frameworks. The findings indicate that women encounter discrimination in accessing education through layered oppression linked to their social identities; this involves the intersection of gender with poverty, youth, geographic isolation, race, and sexuality, thereby relegating education to a subordinate position for women. These layers of oppression reinforce one another and perpetuate gender discrimination, particularly regarding educational access. The representation of oppression in Daré's work demonstrates its systemic nature, as it is rooted in deeply entrenched societal values; consequently, discrimination in education tends to be viewed as the norm or even as an inherent part of the culture itself. This study contributes to literary studies by applying intersectional, gender, and social justice.

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INTRODUCTION

Systemic oppression is one aspect of gender discrimination that is often represented in literary works within the context of a patriarchal society. In literary works, the issue of gender discrimination is often raised because of its function as a medium that represents the social conditions that exist in society. Discrimination is a condition that positions men as dominant over women in a social environment (Govender & Muringa, 2025). According to Pogrebna et al. (2024), limitations imposed on women result in them becoming a minority group living alongside or within the strong dominance of men in the social sphere. This dominance is often represented as something that limits women's access to various fields, especially in education. Educational discrimination makes women inferior, powerless, and unable to speak up and defend themselves in obtaining and fighting for access to education (Fauziyyah & Anwar, 2024; Irshad Ahmad Reshi et al., 2022; McGee, 2023).

According to (Fuller & Lashari, 2026), this form of systemic oppression is a type of oppression in which the social system consistently imposes restrictions, disadvantages, and subordination on certain groups. Then, Justice (2023) and Shadbolt (2022) said, Systemic oppression in relation to discrimination in patriarchal culture are both complex mechanisms in which ongoing discrimination becomes institutionalized, transforming existing oppression into a systemic form. This systemic oppression occurs because of deeply rooted values that bind society together, so that discrimination in education is seen as normal or cultural. Literary works that depict systematic oppression-based discrimination against women's education present a realistic picture of how access to knowledge is often limited by patriarchal social constructs (Omojemite, 2024; Stromquist, 2022). In many modern literary works, women are depicted as experiencing structural barriers in the form of prohibitions or rules that prevent them from accessing education. According to Rosenkranz & Lavizzari (2025),existing representations not only reflect social reality in a cultural context, but also affirm that education is an important arena in the struggle for gender-based power relations. Restrictions on women's education are rooted in the construct that domestic roles are more important than intellectual development (Alabi et al., 2024).

Oppression in literary works is not only manifested in the prohibition of women attending school, but also in the comparison of educational priorities between men and women. These practices are often described as part of a social system that places women in a subordinate position, with oppression that makes women even more vulnerable in terms of access to education (Moyo, 2022; Nkosi, 2024; Rankin et al., 2021). Educational discrimination against women, which is generally rooted in patriarchal ideology, constructs women as domestic beings who are dependent on men. Tavares (2024) states that educational discrimination is also represented as not only an individual problem, but also a structural issue related to power relations, policies, and strong norms that result in inequality in access to and opportunities for women's education.

The issue of discrimination, such as oppression against women's access to education, is generally present in literary works written by women. Through characters, plots, and conflicts, female writers represent discriminatory practices, which are usually supported by presenting women's resistance and struggle in obtaining their rights to education (Gilmore et al., 2025; Smith & Sinkford, 2022). In addition, according to Heilman et al., (2024) and Mattheis et al., (2022), literary works that address the issue of gender discrimination serve as a space to reveal the psychological and social impacts of educational discrimination on women. The issue of discrimination in literature is not only understood as a theme, but also as a structure of meaning that shapes the power relations between characters (Amalia & Mustofa, 2025; Beery et al., 2023; Fatimah, 2024; Fauziyyah & Devi, 2025). This is evidenced by the abundance of literary works that depict how social norms and dominant ideologies can influence the position of certain characters, whether in terms of their mobility, social class, and so on.

One literary work that raises the issue of education in a patriarchal culture, written by a female author, is the novel The Girl with the Louding Voice by Abi Daré. Set in Nigeria, this novel represents the lives of women with very strong restrictions on their access to education. Daré not only makes her work a form of art, but also a representation of the real state of education in Nigeria. Through female characters, especially Adunni, Daré illustrates that women in Nigeria are limited in their access to education due to the values and ideologies that have developed within society. This is consistent with the facts in Nigeria, which show that the quality of education in Nigeria is in a state of emergency, as evidenced by the limited access and facilities for women to obtain an education, even though the government has established rules and policies for free basic education

for its people, especially women (Abiodun, T. F., Omolayo, O. O., Tomisin, A. D., & Chinedu, 2020; Ghimire & Sharma Neupane, 2025; Hani et al., 2026; Syamsiah & Aisyah, 2025; UNICEF, 2024). The correspondence between literature (fiction) and factual conditions reinforces the opinion that literature cannot be separated from the influence or factors of the existing social sphere.

In examining literary works, discrimination that limits access to education is heavily influenced by feminist criticism. This is because the placement of women in a subordinate position creates a unique appeal that attracts more attention and requires further research. In Daré's work, gender discrimination related to women's access to education is revealed to be caused by many factors that give rise to complex oppression. This aligns with what Crenshaw (1989) stated through his intersectionality theory, which asserts that oppression against women involves the intersection or layers of women's social identities that create unique experiences of oppression for women. Crenshaw's view opens up a comprehensive analytical space by placing women's experiences within a network of class, age, culture, and social conditions.

Thus, this research presents a novelty by focusing the analysis on how literary works represent systemic oppression through text, with an intersectional approach that emphasizes the interconnectedness of social identities. This research examines the oppression experienced by women through the experiences of female characters, by examining how the narrative structure and storytelling of Daré reproduce or critique discriminatory social systems. This research is interesting and important to conduct because it is able to provide theoretical contributions through the development of literary studies, as well as broaden the understanding of how literary works play a role as a space for criticism of social injustice. This is provided through updates that display the integrity of the text's structural analysis and the intersectional perspective used to reveal patterns of systemic oppression in detail.

METHOD

Research Design

This study employs a descriptive-qualitative method with a close-reading approach to analyze the systemic oppression of women in accessing education as depicted in Abi Daré’s novel The Girl with the Louding Voice. A descriptive-qualitative design was chosen because it allows researchers to interpret and describe meaning in depth rather than measure it numerically. As explained by Creswell, as cited by Lima & Newell-McLymont (2021) and Isik (2025), qualitative research aims to understand the meaning that individuals or groups ascribe to a social issue through inductive and interpretive procedures. The close-reading technique is used to examine linguistic elements in literary works, including metaphors, symbols, and other figurative elements that convey deeper meanings within the text, in line with the view that in depth reading allows researchers to explore layers of meaning that are not apparent in a superficial reading (Ohrvik, 2024).

Research Setting and Participants

Because this study is a text based library research project, it doesn’t involve a physical setting or human participants as in field research, therefore, the primary object of study is the novel itself, specifically the sections, dialogues, and narrative episodes that depict the female protagonist’s experiences in accessing education. The unit of analysis is limited to textual data relevant to three interrelated aspects within Crenshaw's (1989, 1991) feminist-intersectionality theoretical framework: culture, sexism, and racism. According to Crenshaw, these can’t be understood in isolation because they mutually shape women’s experiences of layered oppression.

Data Collection

The primary data collection instrument in this study was the researcher themselves (human instrument), aided by a coding sheet to record and classify relevant text excerpts. The researcher's role as the primary instrument is a hallmark of qualitative research, as emphasized by Creswell cited by Takona (2023), who note that in qualitative research, the researcher plays a direct role in collecting data through document analysis, behavioral observation, or interviews. The data collection process was conducted through repeated close reading of the novel to gain a comprehensive understanding of the entire narrative, followed by the identification and extraction of excerpts that illustrate the experiences of oppression faced by the main and supporting female characters, particularly regarding access to education. The extracted data were then classified based on the intersecting social identities of the figures.

Data Analysis Techniques

Data analysis was conducted using descriptive-qualitative techniques combined with intersectional feminist analysis, following the interactive model proposed by Miles, Huberman, and Saldaña, which consists of three stages: data reduction-selecting, simplifying, and focusing on the quotes most relevant to the research focus, data presentation and drawing, and verifying conclusions (Esposito, 2024).

Validity/Reliability of the Data

To ensure the credibility of the data and research findings, triangulation was conducted by cross referencing the results of the interpretation against Crenshaw's intersectionality framework and relevant supporting literature in feminist literary criticism, while analytical triangulation was conducted through repeated and iterative readings of the text to ensure consistency of interpretation across each reading session-as emphasized by Lincoln and Guba, who noted that triangulation of sources and methods is one of the primary ways to establish credibility in naturalistic/qualitative research (Ahmed, 2024; Morgan, 2024). In addition, peer debriefing was conducted by discussing the results of the interpretation with an academic advisor or colleagues knowledgeable in feminist literary theory to minimize researcher bias, and referential adequacy was maintained by consistently including direct quotations from the text as supporting evidence for each analytical claim, ensuring that interpretations can be traced back to the original text. Through this combination of strategies, the research is expected to yield findings that are not only interpretively profound but also methodologically accountable.

RESULT AND DISCUSSION

Result

In Daré's The Girl with The Louding Voice, systemic oppression in limiting women's access to education is evident through the depiction of female characters who lack the freedom to obtain their right to education. This systemic oppression occurs due to stereotypes or values that develop within the patriarchal social structure, which places women as a secondary priority in educational needs.

Discrimination in Daré's work is depicted as occurring alongside oppression that reinforces women's vulnerability in accessing education. Referring to the intersectionality approach, Crenshaw (1991) explains that this oppression is caused by the structural overlap between social identities. This intersection of social identities creates discriminatory treatment of women's education, thus creating a subordinate educational position.

To examine the discrimination depicted in Daré's work, the experiences of oppression experienced by female characters are the primary focus, as these experiences are the underlying

factors that contribute to discrimination. These experiences limit women's access to or attainment of education, which should be their right. The experiences of women in Daré's work correspond to Crenshaw's concern that discrimination involves overlapping or interrelated forms of oppression. The overlapping experiences of oppression stem from the values and rules that exist within the patriarchal cultural system, which are structured, rooted and bind women through systematically imposed educational restrictions.

1. Systemic Oppression in Access to Education due to Economic Limitations

First, from an economic perspective, Abi Daré shows that women have economic limitations in experiencing discrimination in the form of oppression in obtaining education. The following quote illustrates these economic limitations:

> "...There is no moneys for food, talk less of thirty thousan' 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?...". God forbid. My sons will care for me. Born-boy is learning mechanic work at Kassim Motors. Very soon, Kayus will follow him. What will I do with you? Nothing. Fourteen years going fifteen is a very good age to marry." (pp. 34-35).

The above quote reveals that extremely limited economic circumstances restrict women's access to education. The phrase "there is no money" indicates that poverty is a barrier preventing women from obtaining an education. On the other hand, the quote shows that men are treated differently. Even in circumstances of economic hardship, men are given the best opportunities for their future and education.

Not only that, the quote also shows the existence of stereotypes that have developed unevenly within the social structure of society. Although not directly stated, Daré's narrative shows that existing stereotypes about women place them in a marginalized and discriminated position. Thus, these stereotypes become one of the barriers to women's access to education. The inequality in treatment between men and women is also reflected in the following quote:

> "My mama went me to learn tailor work. But Papa say he didn't have money to send me for training. He will use my bride-price to fix up the other taxi-car" (p. 82)

The quote shows that systemic oppression against women's education is clearly described by Daré through the experiences of female characters. Women are described as having greater access to marriage than education because it is considered to be more beneficial, especially for men.

From an intersectionality perspective, this case is considered an experience of oppression for women, as discriminatory treatment can make women oppressed and unable to move freely within the patriarchal cultural structure. Referring to Crenshaw's study, this case of discrimination can be referred to as the "intersection of gender and poverty," which shows how economic conditions (poverty) overlap or intersect with gender (women) to create complex experiences of discrimination (oppression).

2. Young Age as a Barrier to Education

In terms of age, Abi Daré strongly states in her narrative that youth is not the right age for women to get an education in a patriarchal culture. Youth is actually a vulnerability because it makes it easy for men to exploit women through work and early marriage. In the following excerpt, Daré presents facts that show that youth in a patriarchal social structure is actually a vulnerability and a challenge for women in obtaining an education;

> "Fact: Child marriage was made illegal in 2003 by the Nigerian government. Yet an estimated 17% of girls in the country, particularly in the northern region of Nigeria, are married before the age of 15." (Nigerian Fact: Daré, p. 232)

The quote reveals that in Nigeria, young women are actually required to marry rather than attend school. Daré presents this as a form of special attention, because young age in women is considered the best age to marry, not to attend school. This treatment shows systemic oppression because the rule only applies to women, while young men are considered more entitled to education.

Daré describes that youth is also a factor in oppression because it is easy for women to be exploited. Young women, in addition to getting married, are also described as being more likely to become laborers due to their lack of access to education, as found in the following quote:

> "Fact: Despite the creation in 2003 of the National Agency for the Prohibition of Trafficking in Persons, to tackle human trafficking and related crimes, a 2006 UNICEF report showed that approximately 15 million children under the age of 14, mostly girls, were working across Nigeria." (Nigerian Fact : Daré, p. 324)

The quote shows that young women are more likely to be employed. Through this high data, Daré indirectly reveals that this percentage also shows the high number of women who do not attend school. Referring to Daré's work, this case occurs because women are easily exploited in the workplace due to their lack of knowledge. As a result, the jobs that women get are at a low level, with minimal wages and heavy work.

From an intersectionality perspective, the vulnerability of young people is one of the factors that causes women to experience educational discrimination through gender and age oppression. This case can be known as the "intersection of gender and age," which shows that the overlap between gender (women) and young age creates experiences of discrimination against women.

3. Geographical Isolation in Providing Educational Boundaries

In terms of geographical location, Daré shows that women living in isolated or remote areas experience greater oppression in accessing education. This is due to limited knowledge, thinking, and facilities, making it easy for men to freely discriminate against women, as found in the following quote:

> "In this village, if you go to school, no one will be forcing you to marry you to any man. But if you didn't go to school, they will marry you to any man once you are reaching fifteen years old…" (p. 32)

The quote reveals that women living in isolated or remote areas face multiple layers of oppression in terms of access to education. Daré represents women who are trapped in patriarchal local norms, with restrictions on education due to the values that have developed in society. The phrase "In this village" clearly illustrates that there is something wrong or unbalanced in remote village communities. Women's education is placed second to marriage. The case in the above quote is reinforced by the following quote, which shows how women's education is subject to strong oppression;

> "In Ikati, we don't have begging childrens. Even if the mama and papa of a child is not having moneys, they don't send their childrens to beg. They wash and clean and pick dustbin, and the girls will marry and the mama and papa will collect bride-price and use to eat, but the childrens don't beg for food." (p. 141)

Daré, in the following excerpt, reveals that remote villages, supported by alarming social conditions, create complexity in the experiences of systemic oppression faced by women. In

villages with limited access and a community mindset dominated by patriarchal ideology or values, it becomes increasingly difficult for women to gain access to education. Discriminatory treatment is evident in Daré's narrative, which describes how women (girls) are treated more as assets to supplement the economy rather than as valuable individuals who deserve an education. Women are considered more suitable for work and treatment in accordance with existing stereotypes, namely that women are part of the household, rather than having to go to school like men.

This case, from an intersectionality perspective, is an important factor that causes discrimination against women because of its power to create experiences of oppression for women. This case can be referred to as "the intersection of gender and geographical location" because it shows the overlap between gender (women) and geographical location in shaping women's experiences of systemic oppression in accessing education.

4. Restrictions on Education Through Racial Oppression

Furthermore, in terms of race, Daré represents what Crenshaw expressed in her study of intersectionality, namely that race is one of the causes of oppression against women. In patriarchal cultures, both white and black women are discriminated against. However, black women are treated even worse, or subjected to double oppression. This treatment limits women in obtaining education and also in participating in other areas such as work and socio-politics. This case is as stated by Daré in the following excerpt:

> "Black goats, about fifty of them, are climbing up one of the rocks. There is a man at the bottom of it, holding a long stick, flogging the goats up, up. To the left of me is another hill that look like it is crying real tears; and a line of clear water, the blue of the sky, is running down the face of it, the top of the hill egg-shape and smooth like a man's head." (p. 89)

The quote contains a unique metaphor symbolizing women's lives in a patriarchal culture. The phrase "black sheep" in the quote symbolizes black women who reveal that they are subjected to harsh discrimination through systemic oppression. The lives of women in the quote are represented as being in a difficult position, because of the burden they have to bear due to working in accordance with prevailing stereotypes. They do not have access to education, and this leaves them with minimal knowledge, forcing them to work in inappropriate conditions. The quote also contains discriminatory treatment by men, through their indifference to the inappropriate living conditions of women.

This is in line with Crenshaw's concern that race or skin color must also be seriously highlighted when looking at the systemic oppression experienced by women, including in restricting women's access to education. This case can be referred to as the "intersection of gender and race," which shows the overlap between gender (women) and race (black) in providing experiences of discrimination (oppression) for women. According to Crenshaw, women in patriarchal cultures experience discrimination across the board, but black women experience even more discrimination.

5. Oppression Through Sexuality in Educational Restrictions

Finally, in terms of sexuality, Daré represents that actions related to sexuality, such as sexual exploitation, sexual abuse, and sexual domination, are forms of systemic oppression that can limit women's access to education. This is because women's bodies are positioned as objects of social control legitimized by unequal power relations, thereby hindering women's access to education. The existence of sexuality as a factor that discriminates against women's education, as in the following excerpt:

> "I was so very afraid of borning childrens because in my village, they want us girls to be borning childrens early. But I am wanting to finish my schooling." (p. 206)

The quote represents that women's lives in patriarchal cultures are also exploited for their sexuality. Women are treated more as tools for producing children than as individuals who should be educated. Women are also expected to produce male children because they are considered more reliable than women in various aspects. This inequality lowers the status of women because they have no rights. The case in the quote is also supported by the case in the following quote:

> "Because think it, Adunni," she say. "All the mens in our village, they are allowing them learn school and work, but us the girls, they are marrying us from fourteen years of age." (p. 83)

Daré in the quote above reveals that the patriarchal system with its evolving values, provides rules that prevent women from having the power to obtain an education. Investing in women's education is considered unimportant due to the stereotype that women will only live and return to their families after marriage. Meanwhile, investing in men's education is considered important because of the assumption that men have the ability to manage their lives better. Through marriage, women are sexually exploited, which prevents them from obtaining an education.

From an intersectionality perspective, this case can be referred to as the "intersection of gender and sexuality" due to the overlap of these two issues. In addition, sexuality for women in a patriarchal culture is not always considered to have a positive impact on women's lives, due to the excessive exploitation of women by men through the dominant patriarchal structure or values.

Discussion

Based on the results of the above research, points (1) to (5) show that the systemic oppression experienced by women in gaining access to education is overlapping or interrelated in shaping their experiences of discrimination. The representation of educational restrictions in point (1) shows that women with limited or poor economic conditions experience oppression that is more or twice as much as that of wealthy women, even though both conditions provide oppressive experiences for women. The systemic oppression that exists is represented through restrictions on access in the form of facilities and infrastructure, as well as the ease of obtaining education. This is in line with Crenshaw's statement that economic circumstances cannot be separated from the formation of experiences of oppression for women. This highlights that an understanding of systemic oppression involves cultural values that perpetuate the oppression of women. This finding is consistent with previous research (Rodriguez et al., 2024; The Lancet Regional Health – Americas, 2025) showing that the exclusion of women from education is not treated as a single gender issue, but as a result of overlapping structures of class, race, religion, place, and institutional power. That point shows that women who occupy multiple marginalized positions simultaneously, such as those from low-income backgrounds living in rural or remote areas, tend to face compounded barriers that are not simply additive but mutually reinforcing, producing forms of exclusion that can't be adequately explained by any single axis of analysis alone.

The oppression in point (1) is inextricably linked to points (2), (3), (4), and (5), which makes the experience of oppression even more complex. This is evident in what Daré carefully represents through the experiences of female characters, which show that poor young black women living in isolated areas experience stronger oppression, as evidenced by the complexity of sexual exploitation. The experience of systemic oppression of women in these five points proves what Crenshaw feared in her study of intersectionality, which discusses culture, racism, and sexism.

(Sharp et al., 2022), in their research, shows if this pattern is consistent with Crenshaw's argument that oppression must be understood through the simultaneity of social inequalities, rather than through a unidimensional explanation based solely on gender. Furthermore, the findings of this study support or align with research on Black women, as well as on Muslim students and Asian international educators (Haque et al., 2023), which shows that women's experiences are often misunderstood when institutions overlook intersectional identities, a failure that undermines support and perpetuates exclusion. This confirms that a unidimensional, gender-only lens is insufficient for capturing the full complexity of women's lived oppression.

This research shows that the representation of systemic oppression in Daré's work, based on the three points of intersectionality, shows that culture, as a system that provides values, norms, and practices in the social sphere, occurs continuously in every generation. Points (1) to (5) in the results also show that existing culture is not independent but is shaped by power relations that place men at the center of dominance. In this case, sexism and racism exist as elements that grow within patriarchal culture, where sexism systematically places women in a subordinate position through ideas or stereotypes that are considered to be the nature of women. Meanwhile, racism oppresses through hatred of racial differences, which is a hierarchical system reconstructed culturally and then legitimized historically. Patriarchal culture reproduces sexism and racism across generations, shaping the oppression of women in Daré's work. The literature supports an interpretation of Daré's portrayal of systemic oppression through culture, sexism, and racism as interrelated forces rather than separate ones. Research on intersectionality (Alhourani et al., 2025; Rak et al., 2026) consistently argues that oppression is produced through overlapping systems of power that operate at various institutional, cultural, and personal levels.

Thus, Daré's work can be considered a means of criticism of writers or women, through the representation of the imbalance in access to education for women in a patriarchal culture. Systemic oppression, a form of discrimination, is depicted here as inextricably linked to the rules, policies, and norms or values that are ingrained in and govern that culture. As examined in recent research (Aca et al., 2025; Lomazzi, 2023; Struckmann et al., 2025), Patriarchal culture is described as a culture that reproduces the subordination of women through everyday expectations, restrictions on their voices, and formal and informal rules that make exclusion seem normal rather than exceptional. Therefore, Daré's work can be interpreted as a critique of women's unequal access to education, as it treats systemic oppression not as an isolated prejudice but as discrimination embedded in cultural norms, institutional practices, and policy structures that govern women's roles and opportunities.

CONCLUSION

Based on the results of the research described above, it can be concluded that Daré represents oppression that occurs in imposing restrictions on women's access to education in a systematic manner, or what can be known as systemic oppression. This oppression is systemic because it occurs and is embedded in patriarchal culture through values, norms, policies, and rules that have developed over time. This embedded and deep-rooted oppression takes the form of layers of oppression involving women's social identities, such as economic status, age, geographical location, race, and sexuality. This systemic and layered oppression places strong restrictions on women's access to education, resulting in a subordinate and marginalized position in education.

These findings affirm Crenshaw's (1989, 1991) central argument that forms of oppression can't be understood in isolation, as they intersect and compound one another to produce a distinct

and more severe experience of marginalization than any single axis of identity could account for alone. In the case of the protagonist depicted in the novel, culture, sexism, and racism operate not as separate forces but as interlocking systems that jointly determine the boundaries of what is possible for her in pursuing education. This confirms that intersectionality offers a productive analytical lens for literary studies, as it enables a more nuanced reading of how fictional narratives capture the lived complexity of oppression that purely single-axis approaches, focusing solely on gender, or solely on class, for instance, would fail to fully reveal.

The implications of this study extend beyond literary analysis toward a broader understanding of how educational access remains structurally shaped by intersecting social identities, both within the fictional world of the novel and, by extension, in real socio-cultural contexts that share similar patriarchal structures.

Nevertheless, this study is not without limitations. As a text-based library research study relying on close reading and interpretive analysis, the findings are inherently shaped by the researcher's subjective reading of the text, which may not be entirely free from bias despite the triangulation and peer debriefing strategies employed. Furthermore, the analysis is confined to a single literary work, which limits the extent to which the identified patterns of systemic and layered oppression can be generalized beyond the specific narrative and cultural context represented in The Girl with the Louding Voice.

In light of these limitations, it is recommended that subsequent studies expand the scope of analysis to other literary works with comparable thematic concerns, or apply a comparative approach across texts from different cultural settings, in order to examine whether the patterns of systemic and layered oppression identified in this study hold across broader literary and social contexts.

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Credit Author

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Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of this article.

Use of Artificial Intelligence (AI)

During the preparation of this work, the author used Consensus and Perplexity AI to assist in searching for and identifying relevant literature and sources related to this research. After using these tools, the author reviewed and verified all identified sources and takes full responsibility for the content, accuracy, and interpretation presented in this article.

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