

Sexism in C.S. Lewis' *The Chronicles of Narnia*

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Abstrak

Penelitian ini difokuskan pada seksisme dalam novel *The Chronicles of Narnia* oleh C.S. Lewis. Penelitian ini menganalisis bagaimana seksisme tercermin pada para karakter wanita di dalam novel. C.S. Lewis mengambil tindakan berbeda untuk menggambarkan karakter wanitanya dalam novel. Dia percaya bahwa karakter wanita harus lebih inferior daripada karakter pria dalam berbagai hal. Data diambil dari novel *The Chronicles of Narnia* oleh C.S. Lewis dalam bentuk dialog, kutipan, frasa, dan deskripsi. Analisis ini menggunakan teori seksisme yang terkait dengan karakter wanita dalam novel. Seksisme digunakan untuk menganalisis karakter perempuan karena menjelaskan bahwa perempuan sering diperlakukan negatif dalam masyarakat berbeda dari laki-laki. Perempuan digambarkan sebagai gender yang kurang penting. Masyarakat selalu menganggap remeh wanita sebagai inferior dan memandang pria sebagai gender superior dalam berbagai hal. Masyarakat juga tidak lagi jarang memberikan perlakuan berbeda pada masing-masing gender. Dalam *The Chronicles of Narnia*, karakter wanita memainkan peran utama dalam cerita, mereka tidak diizinkan bertarung langsung dalam pertempuran. Tapi, mereka menjadi figur pendukung dalam pertempuran, seperti Lucy yang menjadi tabib yang menyembuhkan orang yang terluka dalam pertempuran dengan sihir ramah. Jelas juga bahwa seksisme yang tercerminkan pada karakter perempuan dalam seluruh seri novel tidak hanya ditunjukkan oleh penulis C.S. Lewis, tetapi juga tokoh protagonis pria dalam novel itu sendiri.

Kata kunci: *Seksisme, gender, perempuan, inferior*

Abstract

This study focused on sexism in *The Chronicles of Narnia* novel by C.S. Lewis. This study analyzes how sexism reflected the main female characters in the novel. C.S. Lewis take different action to portray his female characters in the novel, He believe that the female character should be more inferior to the male character in a various way. The data are taken from a novel *The Chronicles of Narnia* by C.S. Lewis in the form of dialogues, quotations, phrases, and description. The analysis used sexism theory where it is related to the female characters in the novel. Sexism is using to analyze of the female characters because it is explained that women are often treated negatively in society differently than men. Considered to be inferior, women were portrayed as the less important gender. Society has always underestimated women as inferior and viewed men as the superior gender in various ways. It is also no longer uncommon for society to give different treatment to each gender. In *The Chronicles of Narnia*, the female characters in play the major role in the stories, they do not allowed to fight directly in battle. But, they become a support figure in the battle, like Lucy that becomes a healer who heals the injured person in the battle with magic cordial. It is also clear that sexism which reflected the female characters in the entire novels series is not only indicated by the author C.S. Lewis, but also the male protagonist in the novel itself.

Keywords: *Sexism, gender, female, inferior*

INTRODUCTION

According to Meriam-Webster, Sexism is prejudice or discrimination based on sex or gender against women in general, sexism also can be defined as a judgement determined by the distinction between the sexes that mainly against women or female, and it is mostly done by men who believe that women position in the society is lower than man. This perception has grown within our society for a long time and has been causing pros and contras among the public. It is undeniable that in our society, sexism is one of the most frequently used stereotypes. In our social life, there are positive and negative judgments and perceptions of how sexism exists. Throughout the years, sexism against women is an ongoing problem which has yet to be resolved and has caused government pros and contras. It is undeniable that in our community, sexism is one of the most frequently used stereotypes. In our social life, there are positive and negative judgements and perceptions of how sexism exists. There are two types of sexism, Modern sexism is blatant, overt, and often hostile in nature to a more tacit, subtle, and generally acknowledged as an open antipathy when female want to challenges male authority. Modern sexism can claim to be egalitarian, this type of sexism denies that the discrimination against woman currently exist, such as woman should not receive any special treatment and society should treat woman and man equally. Modern sexism is much more friendly than traditional sexism because this type of sexism deny the premise that discrimination against women currently exist, thus their opposition to a program that woman should not receive any special treatment and woman must be treated the same as the man equally (Glick and Fiske 1997). Modern sexism argues that men and women have the same rights and opportunities in the world today. Women now have choices to procreate, to prepare themselves and attend school, to get a job and get pay, do sports freely, be an artist, writer, have that sense of empowerment that we are almost equal to men and we do not need them to be happy. Women and men could have the same job, but women get to pay less,

society has evolved tremendously by proving women more opportunities and freedom. It is characterized by the use of benevolent sexist beliefs, gender language, and the removal of ongoing and continuous gender inequality, the idea that further demands for equality cannot be justified, and the lack of general support for public policies designed to help women achieve equal status (Becker and Swim 2012). Then, Traditional sexism is blatant disregard for women and characterized by the idea that women are inferior to their male counterparts and believe that woman is less competent than men. This type of sexism was a bastion for patriarchal cultural norms and male-centric values. Traditional sexism belief that the woman's role in the society must be limited, It was the belief in society and in cultures that taught women to be submissive to man, and if women did not obey the man orders, they going to abuse women physically, emotionally, and sexually. Traditional sexism is also characterized by the endorsement of traditional gender roles, coupled with the idea that a woman's role is subordinate to a man's role (Becker and Swim 2012). Ideas such as women should be wives, mothers, and homemakers and that they do not belong to the workplace are good examples of traditional sexist attitudes. Due to normative societal influences, it has become less prevalent due to the nature of traditional sexism (Sarrasin, Gabriel, and Gygas 2012).

The negative effects of sexism mostly occur to women. Women are often treated negatively in society differently than men. Considered to be inferior, women were portrayed as the less important gender. Society has always underestimated women as inferior and viewed men as the superior gender in various ways. It is also no longer uncommon for society to give different treatment to each gender. Sexism is often believed to be a matter of stereotyping people when they act within society. History has told that women were depicted as the inferior gender compared to men, and they have gone through numerous obstacles and challenges to change the gender-based unequal views that clearly sexist and are widespread within society. This struggle, by feminists, is still difficult to go

through if the spoken languages still contain expressions that differ or even lower or appreciate a specific gender, especially females.

The Chronicles of Narnia is a series of children novel by C.S. Lewis that consist of seven books. C.S. Lewis or Clive Staples Lewis was born on 29 November 1898 in Belfast, Ireland. He is a British novelist who held an academic position in both Oxford University and Cambridge University and became a renowned apologist writer, using logic and philosophy to support the tenets of his Cristian faith. Lewis was baptized as an infant in the Church of Ireland, but departed from his Christian faith during his adolescence. According to his autobiography *Surprised by Joy*, Lewis's view of the world in general was colored by pessimism, and he maintained a materialist utlook for several years. At the same time, he cherished a deep love for Romantic literature, particularly Norse mythology, and struggled to reconcile his materialism with his Romantic tendencies: "The two hemispheres of my mind were in the sharpest contrast. On the one side a many-islanded sea of poetry and myth; on the other glib and shallow 'rationalism.' Nearly all that I loved I believed to be imaginary; nearly all that I believed to be real I thought grim and meaningless". Beyond his personal abandonment of the Christian faith, he remained a steadfast critic of Christianity until 1929, at which point, under the influence of J. R. R. Tolkien and several other friends, he returned to the Anglican Communion (Benbow).

Following his conversion, Lewis went on to write numerous works, including books, essays, and poetry. While Lewis's works do not all focus specifically on Christian themes, he is best known for his attention to Christ and Christianity, including his philosophical and theological works such as *Mere Christianity*, *The Four Loves*, and *The Problem of Pain*. Lewis has also been widely acclaimed for his fictional work, most notably his series of children stories, *The Chronicles of Narnia*, as well as *The Space Trilogy* and *Till We Have Faces*. His works have been translated into more than 40 languages, have sold millions of copies, and are still widely read today.

Through his career, C.S. Lewis has been blamed for sexism in some of his novels by many critics from writers and until today, it remains a controversial question whether or not he was sexist. One of the writers who blamed Lewis is Philip Pullman. Same as Lewis, he also writes a children novel. He said in his essay titled "The Dark Side of Narnia" that the cycle in the novel *The Chronicles of Narnia* is one of the ugliest and toxic things he's ever read because of misogyny, racism, and the sadomasochistic pleasure of violence that permeates the entire cycle. According to him, Lewis did not like women in general or sexuality at all.

Another writer who criticized Lewis' novel is Cathy McSporran. She said in her essay titled "Daughters of Lilith: Witches and Wicked Women in *The Chronicles of Narnia*" that Lewis's idea of male authority is very doubtful and claims that he choose women as a villain in the novel because if the villain is male, they will not be effective in Lewis's adventure story.

Different from Cathy McSporran, Sarah Zettel, an American science fiction, fantasy, and mystery author. In his essay titled "Why I Love Narnia: A Liberal, Feminist Agnostic Tells All." She praises Lewis for the way he described the female character but he admitted that the only woman with real power like Jadis, the White Witch who is the main antagonist in the novel was very bad, except for Lucy and Susan who had been divinely chosen by the god figure in the novel, the great lion Aslan. But Zettel does not consider the appearance of White Witch, Jadis in *The Chronicles of Narnia* series as a problem. Because, in her opinion, the most important point in the novel is how Lewis empowers his female characters, especially Lucy, Susan, Jill, Polly, and Aravis, who are the female protagonist in the entire novel, they not only fight for moral, but also fight in the battle even though the female characters in the novel fight indirectly.

Another writer and a professor that teaches in the English Department at Trinity Western University, Monika B. Hilder. In her book "Feminine Ethos in C.S. Lewis's *Chronicles of Narnia*" He stated by analyzing the kind of courage that Lewis describes in the novels *The Chronicles of Narnia*, He argues to show that the truly heroic

characteristics are only highlighted by what some critics and readers saw as sexist in the novels. Hilder also said that Lewis offers radical theological feminism that can free the reader from sexism. She thinks that because of the radical theological feminism that Lewis offered in his novel will challenge the reader sexism paradigm instead of betraying Lewis' sexism.

The Chronicles of Narnia has been praised as a masterpiece of a fantasy novel and become one of the most loved children's novels. However, like most great works, it has underlying meanings that are studied and in some cases, criticized. There are so many hidden messages in the novel, but that hidden messages are not hidden at all, such as sexist that becomes the blatant theme of the novel, also the negative prospect of feminism. Since the novel was written in the 1950s, The Chronicles of Narnia have made the readers fascinated with its story. However, as nothing is perfect in this world, there are some readers that did not get excited about The Chronicles of Narnia series because they claim that the portrayal of the female characters in the novel is considered as sexism. Thus, the purpose of this study is to examine the element of sexism and how the sexism reflected to female characters in The Chronicles of Narnia, also to provide an argument to support the alleged sexism in the novel. This study aims to point out how Lewis described his female characters in the novel claims as sexism by many critics and readers. Therefore, This study will examine the novels using sexism theories to find out the sexism that reflected to female characters in entire The Chronicles of Narnia novel series and to demonstrate that the depiction of female characters by Lewis is sexist.

The Chronicles of Narnia itself has shown blatant sexism in real terms. In the second series titled The Lion, the Witch, and the Wardrobe. The male characters like Peter and Edmund, they are allowed to fight in a battle to defend Narnia from evil being, but the female characters like Susan and Lucy, did not allow to participate the battle, they directed to become a support figure in the battle such as Lucy become a healer. Susan is a skilled archer, but she

did not allow to fight in the battle, and for Lucy when she receives a small dagger from Father Christmas, Lucy convinced him that she could fight in the battle like her brother does because she believe that she is brave. But Father Christmas replies that when the woman joins the battle to fight alongside with the man, the battles will become ugly as if he guarantees that the battle is not ugly when men do. From this point, it is clear that there is no woman allowed to fight or join the battle in Narnia because men are stronger and more suitable in the battle than woman and in this novel the male characters is the superior character than women. But even though this novel is openly egalitarian in some respects, on the other hand, the novel seems progressive. Peter and Edmund may become the hero in the novel because they get to fight in the battle to defend Narnia from the evil White Witch, but the real main character or protagonist of the novel is none other than the youngest character of Pevensie, Lucy. Lucy is the first person who discovers the wardrobe in the empty room that brought them into the magical land of Narnia. In the beginning, her older brothers and older sister did not believe in her story about Narnia, and they think that she lies by telling tales or else that makes her sibling sees her going insane. When finally they do get into Narnia, Lucy got a lot of flattery from her siblings because they did not believe her story about Narnia at the beginning, she is the only one who has been in Narnia before, in another world she is the character that is more understandable and familiar with Narnia. Because of her knowledge of Narnia is better than the rest of her siblings. Because of guilt did not trust Lucy from the beginning, Peter recommends that Lucy should be the leader and answered immediately by Susan and Edmund that they also agree Lucy deserves to be a good leader who led her siblings through Narnia. So, she becomes the one who leads her siblings where to go and what to do in the magical land of Narnia.

Make Lucy, the youngest girl of the Pevensie as the leader seems like it should contradict Lewis' patriarchal instincts because Lucy is the youngest of Pevensie siblings, it contradict Lewis' patriarchal instincts who believe that

the older ones must be the leader instead of the youngest one. But throughout the novel, Lucy did not allow to fight in battle because she is a woman, but instead she uses a magic cordial to heal the injured and become a support figure as a healer in the battle. In another word, she was not given the same opportunities and the same honor as her brother, which could be considered as part of sexist. It is also claimed as anti-patriarchal because the most important character in the novel was not become a true hero in the story by joining the battle to defeat an evil character, rather than become the support figure in battle such as healer who heals the one who hurt in the battle just because she is a woman. In some sense, the female characters end up missing most of the important action because the male characters get more attention to fight the evil character and win glory and honor on the battlefield. But the novel itself does not always see that fight of the male characters as more vital than the female characters actions.

RESEARCH METHODOLOGY

Based on the research question, the researcher chose descriptive qualitative method to describe the sexism in the novel *The Chronicles of Narnia*, includes the data source, data collection, data analysis, and data summarizing. Data source and data collection describe the main data and another source of this study, the data used is a novel. Meanwhile, data summarizing described how research problems are discussed and clarify how the data are obtained. Then, step by step of the analysis is presented the data analysis to reveal how the data are interpreted. The data source for this study is mainly "*The Chronicles of Narnia*," a children novel by C.S. Lewis. Because the novel series contains seven books, the writer choose to use the novel "*The Chronicles of Narnia: 7 books in 1*" to facilitate the analyzing process of the novel. The data are in the form of direct and indirect dialogues and epilogues, which showing sexism that represents in the novel and to prove that there is an element of sexism reflected to female characters in the novel.

First, the researcher analyzing this study by collecting the data from "*The Chronicles of Narnia*" novel. This type of research method in this study is close to reading the novel to sort and classify in the form of statements. From reading the novel, the data could get from verbal or non-verbal language that played by the characters in "*The Chronicles of Narnia*," the children novel by C.S. Lewis. This study does not use the statistic method, so that is why there will be no numbering and tabling in this study. The references to supports this study is not only from "*The Chronicles of Narnia*" novel, but also some references from the internet which also through sorting and classifying to support the concept in the topic of this study.

Second, after the researcher collecting the data and analyzing the data. The data are explained in detail to interpret the text. Then, the next process is analyzing the data by applying identity theory to find the answer to research questions. After that, the data that indicates finding the sexism in the novel *The Chronicles of Narnia* from direct and indirect dialogues and epilogues based on qualities from the novel are explained with the related theory. Then, the explanation of the analysis is presented.

RESULT AND DISCUSSION

Lewis takes different actions to portray his female character in the novel. He believes that the portrayed of the female characters in the novel series *The Chronicles of Narnia* should be more inferior than male characters in a various way. The female characters in the entire novel series such as Lucy, Susan, Aravis, Jill, and Polly are all portrayed realistically as individuals, not as a type of character who must depend on others (Fredrick and McBride "Battling: 37). Even though when it comes to the battle, the female characters do not directly join the battle but instead become the support figure in the battle itself, and depend on the male characters in the

novel. According to Adam Barkman (2009), Lewis strongly opposed the principle that women should be given a role in warfare directly or given the same role or same opportunity as a man in the battle. Based on his belief that men should have authority over women; in other words, men were superior to women so they could freely regulate women. For example, he did not approve the woman being in the highest position in school organization, and he also disliked the principle that a queen ruled a kingdom without a king beside them, although the female characters in the second novel, both Susan and Lucy are Queens without husbands or a Kings beside them, they had male siblings who became Kings who also ruled the same kingdom as them.

In the first series of the novel, *The Magician's Nephew*. Lewis shows man dominance in the novel is when the great lion Aslan calls the first council meeting when Narnia is formed in the first time, he only calls creatures who have the male trait. "Come hither to me, you the chief Dwarf, and you the River-god, and you Oak and the He-Owl, and both the Ravens and the Bull-Elephant. We must talk together. For though the world is not five hours old an evil has already entered it" (*The Magician's Nephew*; p. 72). He also call the Oak tree. So, it can be said that trees are gendered in Narnia. At first, the readers were confused because they did not know how to determine which sex the Oak tree is since it is not clearly explained in the first novel, *The Magician's Nephew*. But later, in the fourth novel, *Prince Caspian*, the gender of the tree was clearly explained when Lucy think about the tree that looks like they were alive, "She looked at the oak: he would be a wizened, but hearty old man with a frizzled beard and warts on his face and hands, and hair growing out of the warts" (*Prince Caspian*; p. 369) it becomes clear that the Oak is male.

Society has always been underestimating women as inferior and men as the superior gender in various aspects. As inferior, women have been portrayed as the less important gender; this is why in there is an only male character that mentioned in the quotations above. According to feminist linguists, language is the basis for gender inequality supported by empirical data that readers tend to associate predominantly with men when reading masculine forms that are intended as general. For examples is the use of unnecessarily gendered language such as non-parallel structures man and women, lexical asymmetries governor and governess, god and goddess, also the general use of masculine forms he or man (Gygax, Gabriel, Sarasin, Oakhill, & Garnham, 2008). From the first quotation above indicate that there is male dominance in *The Chronicles of Narnia*. For example, they are using "He-Owl" instead of using "Owl" that can refer to male or female Owl. From that example, it can be concluded that Aslan believes that male is the superior gender who is able to become the leader of his people at the beginning when Narnia is formed.

In the entire novel series, Susan is the most criticized female character in the novel because she is the only character or protagonist in the entire novel *The Chronicles of Narnia* series who does not make the way to return to the New Narnia which is mean a return to Heaven. She is the second eldest of the Pevensie sibling and described as the pretty one in the family, and just like Lucy, she first introduced in the second novel *The Lion, the Witch, and the Wardrobe*. Susan's fate in *The Chronicles of Narnia* has been criticized for being sexist by some critics and readers. A lot of critics said that C.S. Lewis is effectively punishing Susan for growing into an adult woman because she interested in nylon and lipstick as the way of characterizing womanhood. The criticism of Susan's fate at the end of the novel series is, without doubt, the most shocking part of the entire *The Chronicles of Narnia* series. Some critics, such as

Philip Pullman and Jacqueline Carrey, assume that Susan had been condemned for her interest in fashion and accused Lewis of being sexist. However, it is possible to argue that the criticism of Susan's fate is in line with feminist ideology. "My sister Susan," answered Peter shortly and gravely, "is no longer a friend of Narnia." (The Last Battle; p. 741). For some reason, Susan is the only one of the four siblings of Pevensie who does not make the way to return to the New Narnia, the New Narnia here can be described as Heaven which is a good haven for all humanity at the end of life. According to McSporran (2005), Susan being banned from entering Narnia because she became a bad person like the character White Witch who is one of the main antagonists in the novel, in another world, she does not belong to Narnia which is a heaven, but the hell for becoming the bad person. (Revisiting Narnia, 202). Some critics considered this case as enormous sexism and caused a lot of contras. For example, Philip Pullman and Jacqueline Carrey, based on the quotation in the novel above, they assume that Susan had been condemned for her interest in fashion and accused Lewis of being sexist. Carrey says in "Heathen Eye for the Christian Guy" that he resents the implication that liking the invitation and lipstick can make a person is banned from Narnia and also no longer a friend of Narnia (Revisiting Narnia, 163). Philip Pullman stated that Susan went to Hell for liking lipstick and nylons. These critics highlight various points about the female protagonists and antagonists that support their claim of sexism in the novels.

Susan absence from returning to Narnia in The Last Battle serves as evidence for the central arguments criticizing Lewis's treatment of women in the series. It criticized as suggesting that women are more vulnerable to worldly temptation, or more resistant to God's justification and sanctification than man. So, she is being banned from entering heaven or the New Narnia that appeared in the last novel, The Last Battle. Like the other female protagonists in the novel, Susan

does not lack in her complexities. However, that was not because Susan only became interested in nylon and lipstick, but she was not interested in anything except for nylon and lipstick that makes Susan's transgression here is vanity that comes from her desire to grow up so fast.

Although Susan's femininity seems to be presented negatively. It is possible to argue that Lewis condemned Susan by making her unable to return to Narnia at the end of the series because of her interest in trivial things that sexist ideology hoped to attract women's attention. With Susan's story, Lewis told his readers that a woman should not put herself in prison forced by the sexist society around them, but to fight for a complete character and sincere self-expression.

Sexism become most predominant in the novel upon the introduction of Father Christmas. As the endless winter and never Christmas in Narnia. The witch's spell that makes an endless winter starts to fail and make the long winter ended and spring begin with the blooming flower in the melting snow and the trees started to show their fresh green sprout. Father Christmas comes for his yearly visit after many years because of the endless winter there is no Christmas, and so the Father Christmas cannot do his yearly job to give the children present.

Father Christmas finally came to Narnia after so long time and brought the spirit of present giving. When he met Pevensie siblings and Mrs. and Mr. Beaver on his way, he gave them the present. Susan receives a bow and a horn to call for help while Peter gets a sword and a shield. Instead of giving Susan a sword as well to defend herself during the battle, she is given horn indicate that she as a woman is dependent on others for rescue and cannot directly participate in the battle. Women are weak and need male protection (Glick & Fiske, 2001). Besides a horn, Father Christmas also gives Susan a bow, but also he makes sure to mention that she must use the bow only in great need or in an urgent situation and he

does not mean that Susan must fight in the battle. It is the duty of those who are strong and capable of wielding a sword and defending those you care for and respect. In this novel, this role is given only to men, revealing that women are supposed to be weak. Female are portrayed as fragile and weak but adorable if they are consistent with traditional gender roles that defined as traditional sexism (Glick, Diebold, Bailey-Werner, & Zhu, 1997).

Furthermore, Lucy has gifted a bottle that filled with a cordial made of the juice of one of the fire-flowers that grow in the mountains of Sun. A few drops of this will restore anyone hurt or injured. This present from Father Christmas also displays the stereotypes associated with women, specifically showing that they play the role of a healer or protector in society, rather than a warrior. Along with the diamond bottle, Father Christmas also give her a small dagger with the warning that dagger is to defend at great need. And just like Susan, he also does not want Lucy to go to fight in the battle. Lucy's curiosity leads her to ask for an explanation as she sees herself as brave enough, but Father Christmas indicates that battle is ugly when women participated in the fight. This comment once again reflects the sexist ideals of Lewis, showing that women are not equals of men. Therefore, this part clearly shows Lewis's sexist views through the choice of the present given by Father Christmas to Susan and Lucy, along with Mrs. Beaver.

CONCLUSION

The Chronicles of Narnia series due to several issues such as the portrayal of the female characters in the entire novel series that discussed in this study claims as sexist by many critics and readers. In this modern era, Lewis's ideas about hierarchy and male authority may be interpreted as sexist. For example, the male authority of Aslan. The male authority in The Chronicles of Narnia is dominant, in the beginning,

when Narnia is established, Aslan only called creature with the male trait. It claims that Aslan believes that the male gender is superior to female and able to become the leader for its people in Narnia.

Another problem that claims to be sexist is the way Lewis represent Susan, one of his female character that first introduced in *The Lion, the Witch, and the Wardrobe* also garnered more criticism. Susan is the only character who does not have the opportunity to return to Narnia or heaven at the end of the series. Phillip Pullman, another children novel author, claims that due to Lewis being sexist, Susan was sent to hell for becoming the bad person because of she is only interested in nylon and lipstick that make women are more vulnerable to worldly temptation, or more resistant to the God's justification and sanctification than man. But later it revealed that Susan has transgression vanity from her desire to grown up fast, that makes her does not want to talk about Narnia with her siblings again because Narnia is a part of his childhood memory. Lewis later makes a statement related to the problem about Susan; he said that till the end of the series, what happened to Susan did not explain in the books, but the fact that she is left Susan is left alive in the world. In another world, she was given an opportunity to reform herself until she believes in Narnia again and in her own way, she will be allowed to go to Aslan's country or New Narnia or Heaven someday in the future.

The last is Father Christmas statement about women and warfare also claims as sexist because although Father Christmas gives the female characters a weapon, he tells them that he does not allow both of those Pevensie girls to fight in the battle. But what Father Christmas mean here is women are not suited in the battle alone, but women can fight alongside with the man by supporting the battle like Susan become an archer to support the battle from behind and Lucy as a healer. In his life, Lewis also supports gender equality, as he proved in one of his best work, *The Chronicles*

of Narnia. Where the female characters in the novel play a major role in the stories, they fight together alongside the male characters even though the female characters do not fight directly in battle. But, they become a support figure in the battle, which is an important character in battle too, such as Lucy that becomes a healer who heals the injured person in the battle with magic cordial. It is also clear that sexism which reflected to female characters in the entire novels series, is not only indicated by the author C.S. Lewis, but also the male protagonist in the novel itself.

The claims of sexism by some other critics and readers will continue to attack *The Chronicles of Narnia* both now and in the future. In another sense, even though they realize that this novel looks or claims as sexist, there are still many people in the world who support and love this novel and feel that the amazing stories of this novel have influenced their lives in positive terms. Smart readers, when reading this novel, will certainly sort out to follow the positive examples they have captured while reading this novel series and avoid a negative one. For example, this novel teaches the reader to respect all people regardless of their gender and race in various ways.

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