

## CHAPTER IV

### FINDINGS AND DISCUSSION

#### 4.1. Findings

After analyzing the words, phrases, clauses, and sentences in the narrations, dialogues, and quotations that indicate the oppression of women in form of traditional traits and beauty and body construction in Louise O'Neill's *Only Ever Yours*, the writer found that the female characters in the novel are oppressed by patriarchy, specifically their traits and their physical performance. The female characters, especially the eves were required to possess traditional traits, such as passive, willing, uneducated, fertile, nurturing, loving, etc. They had to be physically and sexually attractive. They had to be pretty and perfect. In order to be considered pretty and perfect, they must had silky hair, lighter eye colours, fair, hairless, and flawless skin, thin and toned body. Patriarchy oppressed women into believing that they were inferior and had no existence; therefore, patriarchy was able to internalize the idea about inferiority and irrationality into women's heads and secured the absolute control of patriarchy over women. Women were men's possession, an object to be owned. They were discouraged from being intelligent and educated or having distinguishing personalities and characteristics, but they were encouraged to always improve their appearances to become more beautiful and perfect.

## **4.2. Discussion**

In this chapter, the writer analyzed women's oppression in form of traditional traits, beauty and body construction through *Only Ever Yours* novel. The study analyzed the data by applying the theories of Beauvoir (2011), Jeffreys (2005), and Wolf (2002). The analysis was divided into two sub-chapters. The first was the oppression of women in form of traditional traits. The second was the oppression of women in form of physical performance in terms of beauty and body construction. The study analyzed the words, phrases, clauses, and sentences in the narrations, dialogues, and quotations that indicate the issue about women's oppression in form of traditional traits and beauty and body construction.

### **4.2.1. Oppression of women in form of traditional traits**

Oppression of women has been the most basic than any other form of oppressions. Everyone is born to be in the oppressed group and almost everyone is born to be a member of an oppressor group. Oppression of women cannot be separated from patriarchy; it is the result of patriarchy itself. Patriarchy tends to value men over women. Patriarchy oppresses women to believe that they are inferior and men are superior.

O'Neill portrays the situation of today's cultural attitudes and treatment towards women through *Only Ever Yours*. There is only one setting in *Only Ever*

*Yours*; that is The School. The School was the place where all female babies, named the eves, were housed since the day they were hatched from artificial womb. Almost all surfaces of the school, including ceilings, walls, and even floors were made of mirror. The condition of the School was shown in the following narration, *I watch in the mirrored ceiling as I spread my body out like a starfish, bending my knees away from the sticky sheets. My hands hit the clammy mirrored wall behind my head, the black silk nightdress gathering around my waist. I turn on to my right side, my forehead pressed against another mirrored wall, a heavy sigh misting the glass,* (O'Neill, 2015, pp. 5). These mirrored surfaces are purposely made to internalize the idea about traditional traits and beauty and body construction that has been made by the patriarchal system by controlling the eves' appearances and forcing them to always compare themselves with their classmates. They are always presented with their own images and other eves' images.

‘In the beginning, Man created the new women, the eves’ (O'Neill, 2015, pp. 1).

‘You will be introduced to the then Inheritants that were born the same year that you were designed, the very men for whom you were created’, (O'Neill, 2015, pp. 125).

The society created the eves (the new women). With the help of the chastity (the teacher of the School), together they constructed the eves to be the archaic representation of women. The eves were genetically engineered. They were bred and designed to be perfect for the purpose of pleasing every single men in the society. Their traits and appearances were constructed by patriarchy. Every year, three times

as many eyes were designed to satisfy the men's demands. "*According to how many sons are born in a given year, three times as many eyes are designed to accommodate demand for companions and concubines*", (O'Neill, 2015, pp. 129). The eyes are forced to pursue the classic female roles and traditional traits to accommodate the Inheritants (eligible men). The classic female roles or sex roles are culturally constructed behaviours of how to be a woman. Those behaviours that the dominant group of male classifies as 'feminine' are behaviours that characterize every member of the oppressed group Graham in Jeffreys (2005, pp. 26).

All female characters' names of the novel, for example some of them are freida, isabel, megan, agyness, cara, gisele, heidi, kate, and chastity-ruth are not written in capital letters. This situation is shown in the following narration, "*The anxiety in my stomach swelled as each of Inherent said a name that wasn't mine: megan...liz...jessie...daria...gisele...cara...*", (O'Neill, 2015, pp. 182). By naming them with lower case letters, it shows that the eyes are men's creation and their position is under men's superiority. Once the eyes were no longer useful, they would be thrown away and replaced by the more beautiful younger useful eyes. Those who oppressed the eyes, for instance the chastity and male members of the society had go to extreme to force the eyes into believing that their existences were inferior and inconsequential.

To make the eves believe that their existence is inferior and inconsequential, the society had to force the idea by encouraging the eves to believe that education and knowledge was not important for their lives.

Night after night I lie awake, nothing but the Messages to distract me from my clamoring thoughts. chastity-ruth says thinking too much robs you of your beauty. No man will ever want a companion who thinks too much. I do try to be more controlled. I try to shape my mind into nothingness. But when night falls in the dorms the demons stir, their eyes flashing white in the dark, looking for something to feed on (O'Neill, 2015, pp. 4).

The narration above shows that the eves were discouraged from being intelligent and educated. By forbidding the eves from being intelligent and educated, they can be persuaded to accept their secondary status and follow the rules that have been made by the society without even questioning or criticizing it. According to Lerner in Majstorović & Lassen (2011, pp. 1-2), men's control over the society can only be maintained if women agree to neglect the importance of education and knowledge for women's lives. Patriarchy had internalized the idea of inferiority and irrationality in the eves' minds; therefore, men had successfully affirmed and secured their superior position within the system.

The society wanted the eves to be the representation of archaic women who possessed feminine quality; therefore, the eves were always told to behave femininely.

A trumpet sounds, drawing our attention back to the main screen, and like puppets we move in unison, crossing our feet at the ankles, hands resting gently in our laps (O'Neill, 2015, pp. 37).

The eves had to be polite, patient and always had to wait for the instructions which were given to them. They were like puppets; their acts were constructed and controlled. The society constructed every single aspect of the eves' live. *They have told us that in order to succeed we need to be good girls, we need to follow the rules, we need to look pretty and speak nicely and be pleasant, (O'Neill, 2015, pp. 283).* The eves had to speak nicely, sit elegantly, walk gracefully, and keep their lady-like manner all the time. The chastity always told the eves to follow the rules and to be good. They told the eves to behave based on what they had been learnt since they were in fourth year until The Ceremony day where their fate and future in the society were decided by the Inheritants.

The society had limited women's role into only three available options. The roles were divided based on women's physical performance. The eves had to prepare themselves for any role that was assigned to them but only men who had the right to decide which role the eves were going to have for the rest of their lives.

'This is the decisive moment, the moment you have spent the last sixteen years preparing for. It is time for you to make a contribution to the society that has created each of you, whether it be as a companion or a concubine. Or a chastity of course. You must all play your equal part. Remember, you may be perfectly designed, but there is always room for Improvement' (O'Neill, 2015, pp. 38).

‘the Inheritants will choose their favorite eve to become their companion. This will depend on how attractive you look to the Inheritants and how you perform in certain challenges and tests that will be set for you’. She stares at us. ‘The men must have the right to choose. It is their future that is at stake’, (O’Neill, 2015, pp. 128).

The dialogues above show that The Original Father and other male members of the society had reduced women’s functions into three different roles. The most important role for women was companion, a submissive wife and breeding machine. The second important role was concubine, a prostitute whose function solely as sex object. The least important role was chastity, a teacher who taught the next generation of eves. For companion and concubine, sexual act was mandatory, and for chastity, making sure that the eves were perfectly prepared for their future role was her number one job. Although chastity was in the worse condition and got the least benefit from the system, she had to give equal contribution as much as the companion and concubine gave.

Only men in the novel had the right to choose their partners, whether it was a companion or a concubine, while women had no right to refuse the decisions that were made for them, let alone choosing a partner. Men are the subjects and decision makers, including for women and women are objects who cannot make any decision for their own lives. Patriarchy thinks that women have no ability to make decisions; therefore, women must accept all decisions which are made by men.

Any roles that were assigned to the eves were decided by men based on the requirement that had been constructed by patriarchy. If the eves failed to fit into the requirement, they would never be chosen as companion or concubine; they will be chosen as chastity instead.

agyness blushes with inexplicable pride and megan makes a vomiting motion. I like agy, but we all know becoming a chastity isn't a vocation. It's just a way of dealing with any eves whom, for whatever reason, the men find unappealing but who haven't done anything bad enough to warrant being sent Underground. Inductions into the third of the chastities are so rare we don't even receive instruction in School about chastity-life. The chastities have their uses, of course—the School could not run without them—but they are not wanted like the concubines are. They are not necessary like the companions. (O'Neill, 2015, pp. 39).

The narration above shows the condition of a chastity. Becoming a chastity was indeed the most disadvantageous role in the society. The chastity got the least benefit from the system, yet they were the most important element that upheld the system itself. A chastity was unwanted but was needed. Agyness was not considered suitable to become a companion or concubine because she did not represent the ideal beauty and possessed the traditional traits of women and because of that, she was always ranked the last in her year. *“And, finally, in last place, we have eve #700”, chastity-ruth finishes, agyness coming last as always, (O'Neill, 2015, pp. 23).*

The reasons why Agyness did not represent the ideal beauty that had been constructed by patriarchy because Agyness was described as flat-chested and having short hair that Megan said makes her look like a cancer patient. She did not possess



the traditional traits because she was the most intelligent and rational eve; she was honest and did not care about the hierarchy and ranks within the eves; she thought personality was more important than appearance. Darwin, #1 Inherent said that Agyness was nice and smart, and talking to her was almost like talking with a guy. *“agyness is nice. I’ve had some great Interactions with her. She’s smart. It’s almost like talking with a guy”*, (O’Neill, 2015, pp. 239). Men disqualified the eve who was nice and smart to become companion and concubine because men did not want nice and smart women.

‘Who cares about *nice*?’

‘I do. I think personality matters.’

‘Are you brain dead? Personality does NOT matter. All that matters is being pretty, you . . .’ she stammers with rage, ‘you *feminist*.’

There’s a horrified gasp. ‘Well, it’s true,’ she says defiantly.

‘Being pretty is all that matters’ (O’Neill, 2015, pp. 84).

The eves have always been told that personality and inner beauty do not matter, all that matters is the outer appearance. Their mandatory task is to be pretty all the time. *“Being pretty is what’s most important. Although, I have to say, I feel using the ‘F-word’ was a little excessive”*, (O’Neill, 2015, pp. 239). Being intelligent and having distinguishing personalities and characteristics are the worst sin for a woman than being fat, old, and flawed. Feminist and feminism have become “the f-word” and is used as the worst insult that someone can get. The feminist word in here is used to describe someone who does not fit with the requirement that has been constructed by patriarchy.

The society constructs women to be unintelligent and uneducated. Women are not allowed to know many things even though they deserve and capable of it because men do not want to lose their absolute control over women.

The others think it's weird that I love watching the Nature Channel to see what the world was like before us. They don't understand why I would want to know about the life cycle of frogs or watch the sea roaring, throwing its spittle onto thousands of grains of sand. Fields of corn waving in the breeze, mountains capped in glittering ice, millions and millions of people living in the big cities, all performing their part in an intricate dance, weaving in and around each other unthinkingly (O'Neill, 2015, pp. 47).

Freida's statement about her love watching the Nature Channel shows the difference between Freida and other eves. The eves were only designed to satisfy men and followed the rules that have been made by patriarchy. They were not allowed to ask question or be academic. This rules had been internalized into the eves' heads. One of the eves, Megan told Freida not to be academic. "*Don't be academic, freida. It's not attractive*", (O'Neill, 2015, pp. 239). Women are oppressed to not express their minds; they have no voice in representing anything.

All females in *Only Ever Yours* were created to be perfect based on the society's standard. The eves had to improve their appearance and behaviour all the time. The Original Father had created guidance called the *Rule for Proper female Behaviour*. The eves had to follow and obey the guidance because they were designed to do it. This is one of five rules for proper female behaviour that had been constructed by the society.

‘All eves are created to be perfect but, over time, they seem to develop flaws. Comparing yourself to your sisters is a useful way of identifying these flaws, but you must then take the necessary steps to improve yourself. There is always room for improvement’ (O’Neill, 2015, pp. 53).

The society expected the eves to constantly improve themselves in terms of visual, physical, and behavioural by constantly comparing themselves with other eves to identify their imperfections. Because the eves were very occupied in improving themselves, they never realized that they were being oppressed and never revolted to fight against the patriarchy; therefore, men had successfully secured their position without any threat.

To make the eves fit into the patriarchy’s requirement, the society had to force the eves to do activities that had been arranged for them every day.

*Breakfast, Gym, Organized Recreation, Lunch, Gym, Organized Recreation, Dinner, ePad, Bed.*  
*Breakfast, Gym, Organized Recreation, Lunch, Gym, Organized Recreation, Dinner, ePad, Bed* (O’Neill, 2015, pp. 69).

The previous narration indicates the daily activities the eves did and the places they visited to fit them into the society’s requirement. They went to the Nutrition Center to have breakfast, lunch, and dinner. The buffet at Nutrition Center had been divided into three sections: the lo-carb, the tasty/healthy, 0-kcal section. Another buffet in Nutrition Center was Fatgirl buffet where they served all the good tasty food like toast made with brioche and drizzled with syrup, chocolate-chip pancakes, plump soyburgers in fluffy white baps smothered with relish. The Fatgirl buffet was made to put the eves’ self-control in test and the eves were expected to always control

themselves. The eves had to go to the gym to maintain the regulation weights and keep their body in shape. They had Organized Recreation daily in order to keep the eves' unacceptable emotions in control. They were given ePad or tablet phone to access their social media – MyFace, where they asked each other to rate their looks, new outfits or hairstyles.

By limiting and restricting the eves' activities, their traits, behaviour, and appearances were constructed. They were not allowed to go outside the School and do other activities. They were isolated from the outside world. The only world they knew was the School and the only way for them to know about what was happening outside the School was through the TV shows. Their imperfect understanding was also shaped and constructed by that TV shows. The result of this restriction and limitation was boredom and self-absorption. The eves were getting tired of seeing and interacting with each other and doing the same activities for almost twelve years. Being in the same jail did not create empathy and solidarity among them; it only created an urge to compete and beat each other in terms of visual. The reason why the eves were isolated from outside world was to make the eves feel the company of boys becomes extremely necessary.

Women in *Only Ever Yours* were also oppressed in expressing their emotions. The society had created Organized Recreation to control the eves' emotion.

*Anger is ugly. Nice girls don't get angry.* I picture my irritation as a big red balloon bursting through my stomach, leaving a gaping hole behind (O'Neill, 2015, pp. 77).

*Crying is ugly,* the chastities yelled when as children we fell and scraped our knees. *Crying makes your skin blotchy. No man wants a girl who cries. You must be happy and lighthearted at all times.* So I don't cry. I am torn apart with not crying (O'Neill, 2015, pp. 291).

The eves were not allowed to get angry, because anger was considered ugly and no men like ugly women. They were also not allowed to cry. They had always been told that crying was also ugly and crying made their skin blotchy. Every unacceptable behaviour, for example showing emotion was considered ugly by the society. Getting angry and crying are natural for human being but the eves are not allowed to have emotion and basic feeling like human because they are treated merely as objects. The society expects the eves to put their emotions down under the surface and be happy all the times.

Women in *Only Ever Yours* are seen and treated as objects. Domestic abuse and victim blaming are some examples of the treatment that women in *Only Ever Yours* receive.

'He thought she was being too "friendly" with another Inheritant at his birthday party. He broke her nose and two of her ribs.'  
'He's yummy. I'd let him beat me any day.' I repeat Megan's words, (O'Neill, 2015, pp. 84).

Domestic abuse is very common and is considered normal in *Only Ever Yours*. It is a risk that all companions must face because it has been constructed that men can treat women as they wish, including doing physical abuse on her but put all

the blame on her. Victim blaming is an example of misogyny society as in *Only Ever Yours*. Patriarchy has internalized the idea of domestic abuse as the consequence that a companion deserves to get for her wrongdoings. The society tends to put the blame on the victim and supports the abuser instead. The eves must be passive and accept all kind of treatment which is handed to them. They cannot not fight for their rights because they have never given any rights from the day they were designed.

In *Only Ever Yours*, women's sexuality is also extremely controlled and manipulated by men.

‘No man is going to want his companion to have had sex with someone else.’

‘But we're not allowed to say no to them. chastity-ruth said that we were to accommodate their every need. How did you say no to him?’ (O'Neill, 2015, pp. 185).

This is a form of sexual control over women. Women sexual desire and sexual orientation are oppressed and constructed by patriarchy. Men are free to have sex outside marriage, but women are not. A woman gives her sexual fidelity to one man, but men are allowed to have more than one partner to satisfy his sexual desire. The eves were created to accommodate the men's needs, thus, if men asked them to have sex with him, they had always to be willing.

In patriarchal society as in *Only Ever Yours*, the relationship between men and women are formed based on the domination and subordination and sexuality is one important factor in that relationship. Marriage and prostitution or being a companion

and concubine are the form of sexual oppressions towards women. The society controls and manipulates women's sexuality. Companion who committed adultery or even showed a hint of aberrant sexuality was be severely punished. They were sent to 'Underground' for genetic testing, put into Isolation or even worse, their private parts were sewed up and their heads were shot.

Being a companion had the most privileges than the other two roles, but also had the most demands. A companion was considered useful before she hit the age of forty and then she was replaced by younger healthier companion.

'The role of the companion is simple. She must follow her husband's lead at all times. You must always be willing. The more often you lie with your husband, the greater the possibility of conceiving a son to carry on the proud legacy of the Zone' (O'Neill, 2015, pp. 214).

The dialogue above is the description of companion's role. This description was given in sexual education class for companion. A companion had only two jobs, as a wife and a mother. As a wife, she must be obedient, willing, passive, domestic, and most important fertile. As a mother, she must be nurturing, kind, loving, and tender. If a companion failed to do her role, she must willingly step on the pyre so that her husband had the freedom to choose another companion. She had to always sacrifice herself for men because that was what the society expected her to do. She was oppressed to be in an inferior position, to always follow her husband's lead, and to live under his authority. The society considers companion as two-legged womb

and breeding machine. According to Beauvoir, woman can only escape from slavery and inferiority if she lose all her productivity and is no longer considered useful.

The second important role for the eves was concubine or a fancy term for prostitute whose function solely as sex object.

‘Those of you who are chosen for this third are joining an age-old tradition. Concubines have always been a part of society, an important part. You just have to make sure that the guy you’re with is having a good time. Easy! It’s nice to make eye contact. Always be willing. Make noise. Make sure that you look like you’re really enjoying it’ (O’Neill, 2015, pp. 215).

The above dialogue is the descriptions of concubine’s role and behaviour according to the society. As a concubine, she must be willing, seductive, and sexually attractive. A primary function of a concubine was to satisfy men. She was a scapegoat, a sex and erotic object for men to unleash his sexual desire. Concubine was equal as prostitute. The practice of prostitution was turned into a necessity in *Only Ever Yours*. A concubine lived in a harem where they were surrounded by other concubines. Living in a harem was like living in boredom kingdom. When a man was not using her, she had no existence; she was nothing.

Eves who wanted to be a concubine, but already had sex before they were chosen as concubines or named as the ‘Heavenly Seventy’ girls, such as Rosie, Adrianna, Alessandra, Heidi, Karlie, Lara, Anya, Miranda, and Angelina were labeled as whores. *They’re not concubines yet. For now they are just girls who are making wrong choices. They’re ‘whores’, (O’Neill, 2015, pp. 219-220). Socrates is*



*accustomed to Heidi. She probably had sex with her within the first five seconds of meeting him. heidi is just a stupid slut. At least I'm not a slut, (O'Neill, 2015, pp. 292).* Those two narrations portrays the situation inside The School where the eves who had not had sex enforced the 'Us vs Them' term to judge the 'Heavenly Seventy girls choices of dress, make-up and their behaviour as well.

For eves who wanted to be a companion, having sex outside marriage was forbidden. They were taught that virginity was something that needed to be protected and shielded. On the other side, boys did not told to avoid sex outside marriage. They were free to do whatever they like with their body. They had full control over their body and sexuality. This is the example of double standards which is not only happen in *Only Ever Yours* but also in our own culture and society.

The least important role for the eves in *Only Ever Yours* was chastity. Chastity was neglected but extremely needed because they were the most important element that upheld the system.

As a chastity, I must be silent. As a chastity, I must be humble. As a chastity, I must be selfless. As a chastity, I must be modest. As a chastity, I must be obedient. As a chastity, I must be pure. As a chastity, I must be dutiful. As a chastity, I must be constant. As a chastity, I must be devoted. As a chastity, I must be ordinary. As a chastity, I must be faultless. As a chastity, I must integrate. As a chastity, I must sacrifice. As a chastity, I must surrender (O'Neill, 2015, pp. 371).

Today they shaved my head. Today they ripped my useless womb out and I am empty, so empty. I am chastity-felicity now. They have even taken my name from me (O'Neill, 2015, pp. 380-381).

Being assigned as chastity was the worst role for the eves because they had to spend their entire lives servicing, teaching, and preparing the eves after them. They had to watch beautiful young eves grew up while they were getting old day by day. They had to sacrifice once again and over again. Women were oppressed to have no existence but chastity suffered the hardest from the oppression. She was not considered a woman anymore because men had labeled her unfit to fit into women's roles that had been made by patriarchy. The society took her most precious possessions – her name, hair, and womb. Name is the most basic element of someone's individual and a womb is a female part that differentiates male and female. A chastity is not even considered human and woman because the society has taken her name from her and her womb from her body.

#### **4.2.2. Oppression of women in form of beauty and body construction**

According to Dworkin in Jeffreys (2005, pp. 7), in patriarchy almost every part of woman's body is modified and constructed by following the ideal beauty. Woman always suffers for beauty. She is oppressed and forced to follow the ideal and standard of beauty that have been constructed by patriarchy. Woman is constantly judged by her look. Patriarchy stereotypes woman to fit into the beauty myth by making the feminine into beauty-without-intelligence or intelligence-without-beauty; woman is allowed to be intelligent or beautiful but not both. The ideal beauty is culturally and socially constructed. The qualities of beauty in woman are actually the symbols of female behaviour that the society considers desirable. The beauty myth is

always prescribing woman's behaviour and appearance as well (Wolf, 2002, pp. 3, 13, 59).

'My skin is so tired looking. What if my ranking is affected?'  
'Better tired-looking than fat' (O'Neill, 2015, pp. 8).

Female characters in the novel, especially the eves were ranked by their appearances. For example, their look, their skin, and their weight were constantly ranked. *There is a scurry of activity as eFones are snatched from bags and pockets to check how valuable we are this week. megan is first again, followed by liz and jessie in second and third place. I scroll down and down until I find my face. I've dropped from #8 to #10, (O'Neill, 2015, pp. 42).* Their lives depended on that rank because only higher-ranked eves were chosen as companion and the rests were chosen as concubine or chastity. For woman, physical appearance is a major influence to marry a higher status man, whereas, man is valued based on his intelligence, accomplishment, and wealth. Patriarchy classifies women based on their appearance and body performance.

In patriarchy, beauty is functioned as differentiation between the dominant group of male and the subordinate group of female. Women are required to possess femininity in order to create sexual difference/deference. Patriarchy forms beauty practices that must be performed by woman to fit her into the ideal beauty. Women are expected to be "different" from men in many ways. Women are identified as

beautiful; therefore, she is expected to look beautiful because she is different from men, (Jeffreys, 2005, pp. 7, 20).

Women in *Only Ever Yours*, especially the eves had to maintain the regulation and acceptable weights all the time. If their weights were more than the regulation, they were put on probation. They had to diet, starved themselves, threw up the digested food, and went to the gym to cut the excessive weight. They were oppressed; their body was constructed to follow the idea of ideal beauty in patriarchal system. Fat women were considered as having no self-control over themselves. Men preferred women who can control themselves; therefore, fat women were disliked and hated. There were punishments for the eves who did not follow the rules; they were placed into probation and humiliated by other eves. The punishments had greater effect on the eves' psychological than physical.

The punishment is portrayed in the following dialogue. “#727 *has been lazy. She has been lazy and she has been greedy. She deserves to be punished. Don't you agree?*” and “*She's fat, girls. She's fat and disgusting. Say it with me. she's fat. Fat. Fat*”, (O'Neill, 2015, pp. 60-61). The situation of these narrations happened when Chastity-Ruth calls Christy to step forward to the front of the classroom and remove her dressing gown in which her body was exposed to the whole class. She made other eves chanted with her that Christy is fat and disgusting. The other eves thought that it had to be done to make she learnt her lesson but she learnt it the hard way. Not in the

slightest the other eyes sympathized with her because the society had successfully instilled the idea that fat was ugly and disgusting.

Beauty and body construction or ideal beauty has psychological effects on the eyes. Internalized beauty and body construction affects the eyes, especially Freida's mental and psychological condition. The result of that internalization is jealousy towards the higher-ranked eyes, feelings of inadequacy, and hatred of someone's body.

I turn to face her, our noses almost touching. I breathe in deeply, as if I could suck in her mesmerizing beauty and steal it from her. I looked up her chart online once, hoping to find an easy formula to copy. PO1 Metallic Silver hair, #76 Folly Green eyes. Muted gold-coloured skin, frosted-pink lips, a few small freckles over a neat nose. *I wish I looked like you. Everything would be easier if I looked like you.* I've been thinking that since I was four years old (O'Neill, 2015, pp. 8).

Isabel was #1 eye for twelve years before Megan took her place. Isabel and Megan represent the ideal beauty that has been constructed by patriarchy. They both have silky hair, beautiful lighter eye colours, fair flawless skin, and thin and toned body. They have the perfect face and the perfect body. Freida and other eyes were always jealous of them because they did not look like Isabel or Megan but they put their jealousy aside and tried everything to make friends with #1 eye and secured their position within the school's hierarchy.

I would never say this aloud, but I sometimes think the modifications have left Liu's features almost bland, so diluted that they are almost interchangeable with mine, or Megan's, or Naomi's. All that is different is our skin tone and hair color. But at least we still have some diversity, however marginal. It's rumored that nowadays only blond, blue-eyed

girls are designed in the Afrika- and Chindia-Zones, their past literally whitewashed (O'Neill, 2015, pp. 58).

This is one of many examples of beauty and body construction that have been made by patriarchy. As the result of ideal and standard of beauty which is constructed by patriarchy that considers lighter-skinned women are way more beautiful and desirable than the darker-skinned women, women who are not blonde, white, and have blue eyes are constructed and modified to match the ideal and standard of beauty in patriarchy.

In order to maintain the standard of ideal beauty, the society had created numerous medications to construct the eves to match into the society's requirement from the inside of their body.

'I've been instructed to up your dosage of BeautyTabs. Hopefully the extra collagen will repair some of the damage caused by your *continuing* resistance to SleepSound.' She glares at me, as if I'm deliberately metabolizing my meds incorrectly. 'The usual VitC, Zinc, Mag, Aloe, Flax, Chlorophyll, Q10, Multi-Omegas, Lipoic, Carnosine, Acetyl-L-Carnitine Arginate, COX-2 and 5-LOX and DHEA.' She lowers her voice. 'And your anti-womenstruation meds are included, of course' (O'Neill, 2015, pp. 28).

From the dialogue above, we get that the eves were constantly oppressed and forced to consume medicine in order to improve their appearances. There was a situation when kcal blocker caused exploding colon. The consumption of SleepSound cause addiction. Too much ExoLax in Weight Management caused diarrhea. The eves and even chastities knew that the medication was dangerous for the eves but the eves

had no other option but to take the medication daily while the chastities had to play their role in making sure that the eves took their medicine properly.

Patriarchy constructed as well limited the eves' body function by giving them a medication to stop their menstrual period. The word menstruation is even changed with 'womenstruation' to show that the word 'men' is too sacred to put together with women's natural condition. Once the eves were chosen to become companion, their menstrual period returned and when it happened, they had to move to different bedroom from their husbands. In *Only Ever Yours*, menstrual period was a hideous shameful thing that must be hidden; it was taboo. The woman who were having a period was stigmatized, set apart, and excluded from the life of the society. They were considered unclean, distasteful, and sexually incapable.

All female in *Only Ever Yours* were genetically engineered, not naturally born. Their position within the society was as object, a man's possession, an "Other" to men. They were treated as objects, not as subjects that had the power to control their own lives. To men, women are considered as breeding machine and sexual object. Men have never recognized women as subjects because they do not want to lose their position and power as the dominant.

We are wound up and wound down, like mechanical dolls. They turn the lamps on, they turn the lamps off. And another day is done (O'Neill, 2015, pp. 46).

The newest rapper from the Americas, Lil' Pete's video is on Rap TV. He's standing on a huge gold-plated throne, a crown on top of

his spiky red hair. He has numerous leashes in his hands, like reins, extending to diamond-studded collars wrapped around the neck of each of the five naked blond concubines at his feet. They're kneeling on all fours, glossy mouths slack until it's time to sing the chorus. *'You're my king, Lil' Pete, you my king'*, (O'Neill, 2015, pp. 70).

The two narrations above show that woman's body is objectified, sexualized, and subjugated to the extent that she has no rights of her own body. Woman's body is constantly and continually modified until her body fits into the requirement of beauty and body construction. According to Jeffreys (2005), woman has to do countless dangerous beauty practices such as wearing make-up, shaving and waxing, breast augmentation, stomach tuck, liposuction, labiaplasty or vaginal redesign and many more. Those practices are not only dangerous for woman's body; it also affects woman's psychology. Those beauty practices are considered harmful because it is painful to self-esteem; it affects the relationship between woman's body and mind and creates stereotyped masculinity and femininity which is justified by tradition. They also create the stereotyped role for women of being sex and beauty objects.

The society oppresses and constructs women's physical to look and dress according to the ideal beauty and their role in the society.

The companion is wearing a primrose-yellow prom dress with a sweetheart neckline and a calf-length skirt. Her dark blond hair is cut into a neat bob, just grazing her shoulders. She's sitting on an antique rocking chair, her legs crossed gracefully at the ankles, white T-bar shoes on her feet (O'Neill, 2015, pp. 213).

The red triangle of the concubines blasts through her fading face, a very different blonde appearing on-screen this time, stomping forward on long legs clad in fishnet stockings. She blows a kiss at the camera,



glossy redesigned lips almost falling off her face. She flips back her ironed-straight hair to show off massive breasts, smashed together in a red satin corset (O'Neill, 2015, pp. 215).

These are the descriptions of how a companion and concubine should look and behave. A companion had to be elegant, feminine, and appropriate, while a concubine had to be sexy, vulgar, and erotic. They were both sex object for men. Once a woman has accepted her role as sex object, she will enjoy adorning herself. Their role in the society is seen from the way she adorns and dresses herself.

According to Jeffreys (2005, pp. 87); fashion and make-up serve as the symbols of female subordination in male-dominated society. The creation of sexual difference/deference through fashion is carried out in several ways, including the display of skin, the use of skirts and skintight dress, and the use of bright or pastel colours. The construction of female clothing is based on the need for the excitement of sexual imagination of men. Wearing of make-up is also important in creating “difference-deference”. Make-up represents woman’s inferiority and subordination within patriarchy. Patriarchy thinks that it is natural for woman to wear make-up. Make-up is not a form of natural femininity but a beauty construction that has been made by patriarchy because there was a time and place where make up was not a requirement for women.

In *Only Ever Yours*, there was a chastisement or punishment for any eve who did not follow the rule. The worst chastisement an eve got was a ban to wear make-up. Women and men were forced to believe that women needed make-up to look

good. Wearing of make-up signifies women's prohibition to show her real self. Men feel that women who do not wear make-up are not looking unhealthy, unattractive, and unappealing. Patriarchy has constructed the idea that women need make-up to look feminine and pleasing to men. The eyes had to be feminine, kind, patient and tender and they must be pretty, thin, toned, hairless, and flawless. Women want to embody the quality called beauty and men want to possess women who embody it. Women want to be chosen, and men are programmed to only choose beautiful women.

Jeffreys adds (2005, pp. 119) that women cannot be said to make free "choices" to voluntarily engage in beauty practices in a male-dominated culture in which men have the power to enforce their requirements of ideal beauty. One example of men's enforcement of their opinion in the creation of ideal beauty is the practice of shaving. The society dictates that a woman should shave her arms, legs, and her private part, and if she does not shave her arms, legs, and private parts and keep them clean, men will find her unappealing, distasteful and simply lose interest in her romantically.

From the analysis above, it could be seen that female characters in *Only Ever Yours* suffered from oppression; specifically their traits and physical performance were oppressed and constructed by patriarchy. Patriarchy constructed women to be the representation of ideal beauty who possessed the traditional traits. They had to act

according to traditional traits and appear according to beauty and body construction. The female characters were not allowed to be intelligent and educated or having distinguishing personalities and characteristics. Their characteristics were described in traditional traits. Their appearances were constructed to fit into the beauty and body construction, which was socially and culturally made by patriarchy.