

**COUNTER HEGEMONY AS PERFORMED BY WOMEN IN *KARTINI*,
SUFFRAGETTE, AND *HIDDEN FIGURES* (A HISTORICAL
SOCIOLOGICAL APPROACH)**

THESIS

**Submitted in Partial Fulfillment of the Requirements for the Degree of Sarjana
Humaniora**



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DEDICATION

This thesis is dedicated to:

1. My beloved mother, Ida Nurul Hidayati, who sincerely supports me during my education up to the writing of this thesis, and who has protected and prayed for her daughter to complete this education well. Who guided with love and always beside me.
2. My beloved father, alm. Suryanto, who always supports me and encourages me in education. Encourage me to be able to continue my higher education with many dreams.
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5. All my beloved friends for understanding, supporting, and not leaving the researcher.

MOTTO

“Life is like a book. Some chapter are sad. Some chapter are happy. Some are annoying. But if you never turn the page, you’ll never know how it will be end. Is it plot twist or happily ever after?”

-Leefe-

PRONOUNCEMENT

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I hereby sincerely state that the thesis entitled *Counter Hegemony as Performed by Women in Kartini, Suffragette, and Hidden Figures (A Historical Sociological Approach)* is my own original work. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due references are made.

If later proven that my thesis has discrepancies, I am willing to take the academic sanctions in the form of repealing my thesis and academic degree.

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The researcher realizes that this thesis is still from being perfect. The researcher hopes that this thesis is useful for the researcher in particular and the readers in general.

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The researcher,

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ABSTRACT

Hanida Nur Syi'fa. 2022. *Counter Hegemony as Performed by Women in Kartini, Suffragette, and Hidden Figures (A Historical Sociological Approach)*. Thesis. English Letters Department. Cultures and Languages Faculty.

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Hegemony is a consensus organization in which submission is obtained through the mastery of the ideology of the hegemonic class. Hegemony occurs when the lower class of society has accepted and imitated all the views of elite groups such as ways of life and ways of thinking that dominate and exploit them. Counter Hegemony as performed by women in the three films is done so that women can have the same rights as men in various aspects such as work, education, and so on, so that women are no longer oppressed because of gender differences. In this study, the researcher focuses on the oppression experienced by the female characters in the hegemony context and how they against it.

Objective research shows readers about oppression in hegemony context and counter hegemony by female characters. The data were analyzed using oppression in hegemony context by Antonio Gramsci (1999). Then, the strategies to counter hegemony by Antonio Gramsci (1999). Researchers used data validation checks with the help of experts in validating the data that had been found from the analyzed films.

In achieving objective research, the researcher uses a qualitative descriptive method because the data in the film from each character in each film have been analyzed. In collecting data, the researcher took several steps, namely watching the three films, finding the transcript, matching data in the film with transcript, putting a mark on the film and transcript the necessary parts, classifying the results of the analysis according to the required data, and coding the data.

Based on the analysis that has been done by the researcher, it was found that 60 data from the three films were analyzed. From the 60 data found, the most common and dominant oppression in hegemony context by the characters are Exploitation and the other oppression was Obedient. The strategies to counter hegemony that is found and dominant in the films analyzed is Movement and the other strategies found was Leadership.

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CHAPTER I

INTRODUCTION

A. Background of the Study

Film is a tool to convey messages. This study uses examples from 3 films, *Kartini*, *Suffragette*, and *Hidden Figures* as objects of research where women experienced oppression in hegemony context and how they fight the oppression. According to Gramsci, hegemony is a consensus organization in which submission is obtained through the mastery of the ideology of the hegemonic class. Hegemony occurs when the lower class of society has accepted and imitated all the views of elite groups such as ways of life and ways of thinking that dominate and exploit them (Gramsci, 1999). Apart from the existence of the dominant bourgeoisie against the lower class society, hegemony in this study discusses how women experienced oppression and fight against the oppression in hegemony context of the dominant bourgeoisie.

The treatment of the bourgeoisie towards the working class is a hegemony with a relationship of agreement which uses political and ideological leadership. Then there is a monopoly on a number of important services such as education, morality, justice, and so on (Siswati, 2017). According to Laclau (2000), hegemony is a discursive order consisting of a set of practices that have acquired an independent dynamic that cannot be reduced to a force that existed in the first place. Social power is the place where the reproduction of

hegemony depends, while the capacity of these forces is used to neutralize or resist, counter-hegemonic projects and forces. Hegemony is about enabling citizens to bring about some sort of regulated freedom (Rose and Miller, 1992). Hegemony theory is actually a critique of the thoughts of classical Marxists who tend to be positivistic, deterministic, and mechanistic in viewing social change and revolution (Siswati, 2017)

Counter hegemony is an attempt to criticize the existence of hegemonic power to the dominant bourgeoisie. Gramsci stated that where there is power, there is resistance to it. A different strategy is needed to fight against the dominant power where the capitalist society has developed and of course the civil society has developed (Siswati, 2017). The working class must also reach a consensus so that it can represent all groups with greater power. This is done through political struggle and intellectual leadership, as well as ideological awareness through education and institutional mechanisms (Gramsci, 1999). Counter Hegemony as performed by women in the three films is done so that women can have the same rights as men in various aspects such as work, education, and so on, so that women are no longer oppressed because of gender differences.

This research uses the historical sociological approach, which is a combination of two methods, namely historically and sociologically, where society that develops over time can be understood through the perspective of the past, as well as the impact that exists in the present. Historically, the three

films used as objects have occurred in the past which are then adapted into films in the present and will be remembered in the future. The researcher uses 3 films that discuss how women fight the hegemony of the bourgeoisie, especially men. Researchers used the Historical sociological approach to the three films because all three were motivated by past events which were later adapted as films.

The researcher uses 3 films that discuss how women experienced oppression and fight the oppression in hegemony context. First, *Kartini's* film (2017) which comes from Asia and is set in Jepara. Kartini and her two sisters struggle against existing traditions. Her family also opposed Kartini's idea of building schools for women and submit a scholarship proposal to the Netherlands. Kartini is included in the bourgeoisie because she is the child of a regent, but her life has been arranged in such a way that makes Kartini and her two sisters experienced a life that is not much different from ordinary women, where the difference is only in Kartini and her two sisters who received basic education such as reading and writing and living prosperous but all the decisions rest with the parents and they cannot refused.

Second, in *Suffragette's* film (2015) which comes from the United Kingdom and is set in London when British society has turned into a capitalist society. Maud's character is a woman and mother of one child who works in the laundry industry. Not having the right to vote made Maud and other women workers create a movement to get their voice as women and social

equality. Third, *Hidden Figures* film (2016) which originated from the United State and took place in 1961 when it was known to be familiar with the climate of segregation, namely separation based on race or skin colour. The three main characters, namely Katherine, Mary, and Dorothy are black women who work at NASA as mathematicians. They get a lot of discrimination because they are women.

The concept of Gramsci's theory of hegemony is that a class and its members exercise power over the classes below it by means of violence and persuasion (Gramsci, 1999). The concept of male hegemony becomes a whole series of separate moments where women have come to accept the culture that dominates them and is dominated by men, legality and subordination in it (Arnot, 1982). According to Arnot, girls teach the fact that they are taught to fail, even education is used as a process for women to learn to avoid and “fear of success”. Schools also forbid girls to succeed in science in school even if they excel in those subjects. Finding girls failing at school is considered a natural thing because they are only girls (Arnot, 1982)

The three films are used as objects of course because there are similarities in each film, as all three are films based on true stories. Then, the three films tell about female characters who are oppressed because of gender differences. Although there are similarities between the three films, there are also differences that are used, namely the difference in the continent of each film.

Shows how Asia, UK or England, and US or America, that are experienced the oppression and fight the oppression in hegemony context.

There are several examples of literary works, whether in the form of novels, films, songs, poetry and so on, which contain how women fight for their rights. With all the struggles that have been carried out, of course the results are equivalent to the struggles that have been passed by female characters in literary works. Here are several previous research that are novels and films as examples of how women try to fight the oppression for their rights as women.

First, the research conducted by Firmanda Taufiq (2015) with the title *Hegemony in The Film Valley of The Wolves of Iraq*. The main focus in this research is the hegemony that has been carried out by the United States in maintaining its power and dominance so that hegemony occurs in the Middle East under their control. This study uses the theory of hegemony from Antonio Gramsci in analyzing the form of hegemony (Taufiq, 2015)

Second, research conducted by Rivaldi Cesanova (2021) with the title *Hegemony in the Film Anonyma - Eine Frau in Berlin by Max Färberböck*. In this study, it discusses the military hegemony that lies in the film *Anonyma* where the ruling red army occupied Berlin to control the economy of the German capital. The film *Anonyma - Eine Frau in Berlin* also discusses how a form of coercive power demands obedience from the lower classes like *Anonyma*. This study uses the theory of hegemony from Antonio Gramsci,

which uses 3 key concepts, namely hegemony, the state, and ideology (Cesanova and Saksono, 2021)

Last, there is research from Laila Fariha Z, Dadang S, and Tri Indri H (2019) with the title *Hegemony in the novel Mémoires D'Hadrien by Marguerite Yourcenar*. This study analyzes the forms of hegemony contained in the novel where the humanist Roman emperor named Hadrianus tries to restore the condition of the country which was previously led by the previous empire with hegemony based on force. Then use the theoretical basis of Gramsci's hegemony as a strategy in his leadership to carry out civil reform, agrarian reform, and also create a politics of peace (Zein, Sunendar, and Hardini, 2019)

Based on the explanation above, the researcher feels interested in conducting research on the above material because of the differences that exist between the three countries, Asia, England, and America. It is difference that is interesting to study, even though it has the same problem of discrimination against women. In Asia, women are more commonly referred to as symbolic control agents such as teachers, social workers, and so on, which present a soft face. Then, in England, educational achievement in England is still closely related to the class origin of students with the implication that women must accept class differences in educational attainment and access to work as experienced by men and also unsafe workplace conditions for women (Arnot,

1982). Lastly in America, women are unskilled workers with low salaries and do not get recognition after the work they do.

Then how the struggle of the women from the three films to fight for gender equality finally succeeded in making people see and get the opportunity to be better. The capitalist system places men in the first position as workers, while women are included in the second class as workers. Automatically makes women more visible position in social relations in society.

B. Limitation of the Study

The focus of the research is on the main female characters in the three films, namely *Kartini*, *Suffragette*, and *Hidden Figures* discusses about women experienced oppression and fight against the oppression in hegemony context of the dominant bourgeoisie. Gramsci's theory of hegemony (1999) states that hegemony occurs when the lower class has accepted and imitated all elite views such as the way of life and way of thinking that dominates and exploits them. The concept of Gramsci's theory of hegemony is that a class and its members exercise power over the classes below it by means of violence and persuasion. The treatment of the bourgeoisie towards the working class is a hegemony with a relationship of agreement which uses political and ideological leadership (Gramsci, 1999). Then, Arnot's theory of hegemony, according to Arnot (1982) hegemony is the whole set of structures and activities as well as values, attitudes, beliefs, and morality in a way that

supports a good and established order and the interests of class and men who dominate. Women unconsciously or consciously offer to agree and accept exploitation as a natural thing (Arnot, 1982)

C. Formulation of the Problems

1. What are oppression experienced by the main protagonists of *Kartini*, *Suffragette*, and *Hidden Figures* face in hegemony context?
2. How do the main protagonists of *Kartini*, *Suffragette*, and *Hidden Figures* against the oppression and Counter Hegemony?

D. Objectives of the Study

1. To describe the oppression experienced by the main protagonist in *Kartini*, *Suffragette* and *Hidden Figures* film
2. To describe how the main protagonist in *Kartini*, *Suffragette* and *Hidden Figures* against the oppression and Counter hegemony

E. Benefits of the Study

1. Theoretical Benefits

This research is expected to add insight and knowledge about the existence of hegemony and being or still being fight for by some people, and is expected to be a means of developing knowledge for readers.

2. Practical Benefits

- a. This research can be used as a reference for readers how the main female characters fight for their oppression that they experienced.

- b. This research can provide information for all researchers who also have the same object.

F. Definitions of The Key Terms

1. Discrimination

An attitude that intentionally distinguishes groups with specific goals. More to the minority group which is carried out by the majority group. According to Theodore Son, discrimination is an unbalanced treatment of individuals or groups based on something that is categorical or grouped.

2. Hegemony

Hegemony occurs when the Lower class society or minority groups including the proletariat have accepted and imitated the way of life, way of thinking, and the views of the elite groups that dominate and exploit them. According to Gramsci, Hegemony is a consensus organization where submission is obtained through mastering the ideology of the hegemonic class (Siswati, 2017)

3. Counter Hegemony

Counter hegemony is an attempt to criticize the existence of hegemonic power to the dominant bourgeoisie (Gramsci, 1999). Counter Hegemony is carried out so that women can have the same rights as men in various aspects such as work, education, and so on so that women are no longer oppressed because of gender differences.

4. Oppression

Actions such as violence, threats, or coercion to abuse or intimidate others. Can take the form of harassment of others. According to Cudd, oppression is a structured loss which is institutionally inflicted on certain social groups by or from other groups using material, economic, and psychological forces directly and indirectly (Cudd, 2006)

CHAPTER II

REVIEW OF LITERATURE

A. THEORETICAL BACKGROUND

1. Historical Sociological Approach

Historical Sociological Approach is a branch of sociology that focuses on how society has developed through the past and continues to be a historical development. It can be seen from how the simple structure of society is the result of a complex process. This approach also focuses on gender bias, inequality, and war (Lachmann, 2013). Sociology as a discipline that began in the mid-1800s, occurred during the Industrial Revolution.

The sociologist Richard Lachmann puts forward the idea in his book, *What is Historical Sociology*, “that the failure to identify and locate the origins and causes of social change as central to sociology invalidates sociological attempts to understand the meaning and significance of social transformation.” (Anais, 2014, pp. 130-132). Initially, the sociology of history and the discipline of sociology were synonymous with each other but are no longer true because the sociology of history is a separate branch of sociology. The branch also continues to focus on

social change. Judging from how past events have shaped the structure of today, the origins, and causes of existing social change (Lachmann, 2013)

For example, in women's studies that focus on the impact of various feminist movements, most prominently such as the early 1900s on the suffrage movement that resulted in the right for women to vote. Then African-American studies that focus on the impact of historical movements such as the civil rights movement that occurred in the mid-1900s (Lachmann, 2013). The historical sociological method is used when considering the nature of developing countries. The historical sociological perspective on the state is to understand how and why the state was created.

In this study, using a historical sociological approach because historical sociological studies explain where a society that has developed over time can be understood from the perspective of the past, as well as the impact that exists in the present. The researcher uses a historical sociological approach to focus more on analyzing the oppression experienced by women in the context of hegemony that occurs in Asia, Europe, and America. The historical sociological approach supports the theory used, namely the theory of hegemony.

2. Hegemony by Antonio Gramsci

Hegemony is a consensus organization where submission is obtained through the ideological mastery of the hegemonic class (Siswati, 2017).

Hegemony occurs when the lower class has accepted and imitated all the views of the elite such as ways of life and ways of thinking which dominate and exploit them. The female characters in the three films used in the study also show how Kartini in the *Kartini* film, Maud in the *Suffragette* film, and Katherine and her two friends in the *Hidden Figures* film accept and counter hegemony.

The concept of Gramsci's theory of hegemony is that a class and its members exercise power over the classes under it by means of violence and persuasion. The treatment of the bourgeoisie towards the working class is a hegemony with a relationship of agreement which uses political and ideological leadership. Then, there is a monopoly on a number of important services such as education, morality, justice, and so on. Their history is not interrupted because of the special qualifications they have so that they advance themselves as autonomous and independent from the dominant social group (Gramsci, 1999)

The ruling bourgeoisie is an intellectual category that already exists and is not interrupted by radical changes in political and social form. The supremacy of social groups manifests itself in two ways, namely intellectual and moral domination and leadership (Gramsci, 1999). Political society refers to the superiority of a social group, namely through domination or it can be coercion of will, while civil society is the superiority of social groups through intellectual and moral leadership. If the two are combined then the protected hegemony is called an integral

state. In the integral state, Gramsci calls a state a complex combination of hegemony and dictatorship. The existing domination of the ruling class is not only maintained, but also seeks to gain victory over the active consent of those who are ruled (Siswati, 2017)

The exploitative capitalistic social formations and political oppression of Mussolini's fascist regime did not automatically give birth to a social revolution because they actually caused symptoms of a strengthening of 'de-proletariat', namely that the workers were willing to accept suffering, and even supported the existence of the Mussolini regime. This intellectual reaction influenced the birth of Gramsci's theory of hegemony (Siswati, 2017)

There are two ways of mastery carried out by the bourgeoisie, namely, namely:

a. Exploitation

Hegemony occurs when the lower class has accepted and imitated all the views of the elite such as ways of life and ways of thinking which dominate and exploit them. The victory of the ruling class is obtained through a consensus mechanism from various socio-political forces. The main point in this theory of hegemony is that before the ruling class or the bourgeoisie uses force and coercion, they seek to indoctrinate the proletariat using ideas that make them agree to the subordination of the bourgeoisie. The hegemony of the bourgeoisie is the result of a

vague consensus. The consensus that occurs is related to spontaneity which is psychological and also includes various acceptances and sociopolitics, and others.

There are schools, churches, political parties, mass media, and so on to serve as accomplices of the ruling group to determine the dominant ideology. Then not only based on the threat made by the bourgeoisie but because the bourgeoisie is able to create a world of thought and a value system that is believed by society.

b. Obedience

Hegemony also gives birth to an attitude of obedience and acceptance of existing domination and exploitation without being questioned again critically because hegemonic ideology is only swallowed raw. The existing power has been embedded in the beliefs, ideals, and normative views of the whole society. Obedience is a psychological mechanism that links individual actions with political goals. Even obedience can be interpreted as behaviour that shows ingrained tendencies, then puts aside ethics, sympathy, and moral behaviour.

Therefore, the importance of the conceptual basis as said by Gramsci is very important. The belief that exists is a obedience because the bourgeoisie is able to create power over the classes below it. Gramsci also said that the consent given spontaneously by civil society to the bourgeoisie used in their social life so that

this agreement was historically due to the prestige or consequent belief possessed by the bourgeoisie or the dominant group because of its position and function (Gramsci, 1999).

There are three consensus that can occur as previously mentioned, namely the first is the habit of following goals in certain ways. The second is the awareness or approval of certain elements. Therefore, Gramsci also argues that the consensus that is created is because of the basis of agreement. The third is the fear of the consequences if you cannot adjust (Siswati, 2017). The working class does not consider the existing social structure to be their desire but because of the lack of a conceptual basis that they can understand effectively social reality.

Gramsci divides two things as the cause of the lack of conceptual basis for the working class, namely:

- a. Education

Existing education also does not generate the ability for the working class to think critically and systematically. Then, although one can speak of intellectuals, one cannot be non-intellectual because non-intellectuals do not exist (Gramsci, 1999). Even the technical educations of the modern world, which are closely tied to industrial work, are, at the most primitive or unqualified level, they must also form the basis of new intellectuals.

b. Institutional Mechanism

There are institutional mechanisms such as schools, churches, political parties, mass media, and so on to become accomplices of the ruling group to determine the dominant ideology.

Gramsci stated that where there is power, there is resistance to it. A different strategy is needed to fight against the dominant power where the capitalist society has developed and of course the civil society has developed. In capitalist society, in fact, it has the character of a consensus, namely contradictory conscientiousness (Siswati, 2017). Gramsci divides it into 2 things, namely:

1. Making a movement in a war position as Gramsci called it as a strategy against hegemony is that the working class must be able to dismantle the defense system that supports the hegemony of the bourgeoisie, namely by building alliances with all social movements that are also trying to change relations in civil society. The working class must also carry out an anti-passive revolution as a strategy to achieve hegemony, namely by continuously strengthening the democratic people's class struggle (Siswati, 2017)

The social relationship between institutions and the state in a capitalist society is civil society. Civil society is a place for lower social groups to form resistance and build an alternative hegemony or counter hegemony. According to Gramsci, civil

society has an important role in shaping mass awareness, namely by being a forum for dominant social groups to regulate consensus and hegemony (Gramsci, 1999)

2. Exercise leadership in the power of their own social group which is exercised by the working class over other exploited classes as one of the conditions for winning power so that a social group can win. The working class must lead the classes that are its allies and dominate the classes that are its enemies (Gramsci, 1999). The working class that wants to move from the lower class to take the leadership of the nation must also create its own intellectual class. Gramsci also said that if a class wants to achieve hegemony, it must also achieve leadership in the field of production, just as the bourgeoisie exercises strict control over the production process (Gramsci, 1999)

The hegemonic power of the bourgeoisie through organizations in civil society must also continue to be weakened and then muster the strength of the working class leadership (Siswati, 2017). Then, the working class must also reach a consensus so that later it can represent all groups with greater power. It is carried out with political struggles and intellectual leadership, as well as ideological awareness through education and institutional mechanisms.

According to Suyanto and Amal in Siswati (2017), the theory of hegemony can be concluded into 4 things according to Gramsci, namely first, hegemony is the victory of the ruling class and is obtained through a consensus mechanism from various socio-political forces. The second is through education and institutional mechanisms, the bourgeoisie continues to maintain its power and dominance, and develops efforts to revise the consensus and position of the proletariat. Third, the crisis of hegemony in the ruling class can only lead to action if the consciousness of the hegemonic masses has been formed and is ready to take action. Fourth, if the proletarians have achieved adequate awareness of the existing conditions, then the transition to socialism can occur (Siswati, 2017)

Hegemony theory was born in the 19th century, namely in 1891 and is one of the important theories in the 20th century. Gramsci's thinking was influenced by two things, first, there was an unequal socio-political relationship between the working class in the city and the peasants in the village. Gramsci started his college activities in Turin and he could see that Turin was a city full of luxury and very different from life in a farming village. Poverty and injustice caused Gramsci to become a revolutionary and actively carry out political struggles in Turin. Second, because in 1926 Gramsci was arrested and detained who at that time was serving as Secretary General of the PCI for two years by the Italian Fascists.

Antonio Francesco Gramsci is an Italian journalist, writer, Marxist philosopher, linguist, and politician (Gramsci and Patriarchi, 1999). He was born on January 22, 1891 in Sardinia. Gramsci had seven brothers from the couple Francesco Gramsci who worked as clerks in the clerk's office in Ghilarza. But in 1897, his father was arrested and imprisoned on charges of corruption so that the Gramsci family fell into poverty (Siswati, 2017). Even his prison notebooks are considered an original contribution to political theory in the 20th century (Gramsci and Patriarchi, 1999)

3. Hegemony by Madeleine Arnot

Hegemony according to Arnot is the whole set of structures and activities as well as values, attitudes, beliefs, and morality in a way that supports a good and established order and the interests of class and men who dominate (Arnot, 1982). The concept of male hegemony is a whole series of separate moments where women have come to accept the culture that dominates them and is dominated by men, legality and subordination in it.

The experience of women is qualitatively different from that of men because women have been colonized in the definition of men in the world. Seen from the moment of education which separately may seem unimportant to women (Arnot, 1982). Arnot said that women experienced the oppression in the context of hegemony as follows:

1. Exploitation

The explanation of femininity shows how women are exploited because they are women. There is a structural coercion in gender classification, uniting gender relations with class hierarchies because it allows for exploitation of women by men or capital. The differences in definitions of femininity and masculinity are very striking.

Femininity is defined as submission, altruism, tenderness, the effort to be attractive, not pushy or brave, then physically strong and sexually strong. Then the notion of masculinity is aggressive, independent, competitive and superior, living an active life outside the home (Arnot, 1982). The difference in the concept of gender is very striking in the structural division of life between men and women such as in their education, clothing, and morality.

The finding of the imposition of different concepts of femininity by the bourgeoisie for the middle class, such as a perfect wife as well as a mother and being seen as a good woman. Women are more commonly referred to as symbolic control agents such as teachers, social workers, and so on, which present a soft face, so they are also known as agents of exploitation and repression. The depiction of good women was

made by the bourgeoisie to solve various social problems related to industrialization and urbanization (Arnot, 1982)

2. Obedience

For working class girls, they have a feminine identity that comes from their families and also emphasizes the nature of obedience and passivity. Women naturally accept the hierarchy of men over women as well as the superiority of men in society. According to Arnot, women unconsciously or consciously offer to agree to their subordination before men's power is guaranteed because of the encouragement freely for women to choose their inferior status and also accept exploitation as a natural thing (Arnot, 1982)

Femininity is the essence that should start from obedience and conformity can be a means to fight against forms of class reproduction. Unfortunately, women's resistance actually leads them to accept more voluntarily in their future which makes them dependents and subordinates of men.

Sharpe in Arnot said that women have accepted a more satisfying alternative to ambition, namely to become a wife and mother, rather than compete in vain for access to the world of men or as unskilled workers with low wages and unsafe working conditions. According to Woodhal in Arnot, women are considered as an unprofitable form of consumption or

investment because women have to leave the workforce after marriage or may work short or low-paying hours (Arnot, 1982)

The struggle for access rights and social mobility through the education system is one of the biggest struggles women face. The gender struggle to be educated represents a large part of the public but in contemporary accounts of schools, it is forgotten when it is the struggle of middle class women for privilege (Arnot, 1982)

Bourgeois hegemony and men have control over the development of women's education because of the analysis of the origins and nature of gender differences. Until now, cultural hegemony is a weapon that must be fought for, defended, and won. In the 19th century, there was no explanation for why girls were not educated at all. Even in the 20th century, schools were not sufficient to explain girls in school.

For women, regardless of class they suffer from oppression, which occurs because of the patriarchy that is maintained through marriage and family. The existence of a division of labour that separates women and men, then also maintains the hierarchy of men in the workplace and domestic life so as to make forms of class oppression and exploitation. According to Sample, exploitation is when forms of destructive inequality between men and women, namely through the institution of traditional marriage and the resulting relationship, give rise to an exploitative nature according to feminists (Sample, 2003)

There has been a tremendous emphasis on the pattern of subordination for girls, namely through education, then less emphasis on patterns of resistance and struggle. There is agreement on the subordination that women seek for them, both at home and in the paid work force, in which two women struggle against class and gender control. Educational achievement in the UK is still closely related to the class of origin of students with the implication that women must accept class differences in educational attainment and access to work as experienced by men.

One of the main institutions that influence political and economic power between men and women is through school life. Why school is one of the biggest reasons for the growth of differences in the concept of gender is because it is one of the ways in which male hegemony is maintained. Where the school is easiest to convey a series of definitions, relationships, and gender differences so that they appear objective (Arnot, 1982). So that the form of domination of men in society is the bourgeoisie.

In school, boys are trained to learn in their strongest form to make the difference between masculinity and non-masculinity, then between work and not work. Therefore, men avoid subjects that are considered feminine, emotional, and domestic. While women are taught to expand their household skills to earn an income, blurring the distinction between family and work for themselves, then their work is used for domestic purposes not for self-interest.

Class resistance can be further manifested through the rejection of the definition of gender, but in that gender dominant or being dominated makes women flee from their inferior and subordinate positions. It is at this point that cross-social women have much in common (Arnot, 1982). Bourgeois hegemony also divides the class processes of reproduction and gender simultaneously in the family, school, and workplace. So, there is an assumption that the family and the workplace are separate and different goals between men and women (Arnot, 1982). The power of class and dominant gender is the source and nature of gender differences that are so hidden, then enhanced by unconscious legitimacy.

Madeleine Arnot is very focused on Education discrimination against women. She is a Professor of Educational Sociology at the University of Cambridge. Arnot is known for her work on the theory of socio-cultural reproduction internationally, as well as for her use of Bernstein's theory of pedagogy related to gender and Education in the Global South. According to Arnot, girls teach the fact that they are taught to fail, even education is used as a process for women to learn to avoid and “fear of success”.

4. Kartini

Kartini is a film by Indonesian director, Hanung Bramantyo, telling about the struggle of a woman named Kartini so that other women have the same rights as men. *Kartini*'s film has 3 series, the first was released in 1984, regarding the biography of R.A. Kartini. The second in 2016,

which tells about the fictional love story Kartini, Love Letters for Kartini and the last in 2017 which is used as the object of analysis by researchers, about the struggle for the emancipation of Indonesian women.

Kartini's film is closely related to women who have the image of being patient, motherly, compassionate, obedient, good at taking care of their husbands and so on. Then the stereotypes that follow there is that women are stupid, emotional, and cannot be talked to.

The *Kartini's* film comes from a true story, where R.A Kartini, experienced the oppression and fight the oppression for all women. Kartini and her two sisters subconsciously accepted the existing hegemony voluntarily. Shows how Kartini and her two sisters must submit to the traditions that have been passed down from generation to generation by the leaders of their time.

There are two things that really stand out in *Kartini's* film, the first is that the female citizens voluntarily do not experienced education because men are prioritized and also there is no cost. The second, women are forced to marry and have children at a young age and have to be willing to become second, third, and even fourth wives.

The role of men who are physically superior in size and the role of women who are biologically responsible for giving birth to children. Then, men are the providers of the necessities of life and as protectors in a family, this kind of division causes limited social roles for men and women. Thus, some things are more advantageous for men.

5. Suffragette

Suffragette is a film from the United Kingdom which contains historical issues from the mid-19th century to the early 20th century and is a true story. The film *Suffragette* tells the story of an ordinary working-class woman, Maud Watts, who works in the East End of London (Gravon, 2015). Maud grew up from an exploited and apolitical young worker who didn't complain. She was even a wife and child who joined a suffrage campaign to increase women's wages, security in their jobs, and their rights in the family (Seaborne, 2016)

The film premiered on 12 October 2015 in the United Kingdom. The suffragette campaign is an important part of history but many people still don't know (Lika, Oktariza, and Asridayani, 2018). The existence of this suffragette campaign paved the way for women who at that time had no voting rights at all. For example, where women get bad treatment from men are the burden of housework borne by women, lack of freedom in education, physical violence, sexual harassment at work, etc. (Sultana, 2011)

The film *Suffragette* manages to convey several important points about the legal and social position of women during this period. Women are easily exploited sexually, then the lack of equality with men in terms of wages to the husband's exclusive authority regarding children (Seaborne, 2016)

6. Hidden Figures

Hidden Figures is an American biographical drama film that premiered on December 10, 2015 at Theater School of Visual Arts. This film is based on a true story from the book *Hidden Figures* by Margot Lee Shetterly, then directed by Theodore Melfi. Tells the story of three black women who experience racism while working at NASA in the 1960s (Cordova, 2020)

There is Mary Jackson, who wanted to become an engineer but had to overcome various obstacles such as attending court and arguing with the judge in order to go back to school and finally attend school with night classes, but the professor said that the curriculum was not designed for women (Cordova, 2020). Stereotypes on women that they are less capable in mathematics are perceived socially. May result in decreased performance on diagnostic tests of ability and stress (Cadaret, Hartung, Subich, and Weigold, 2017)

B. Previous Study

The first, there is a research written by Misana Tri Sundari from Al-Azhar Islamic Boarding School entitled *Raden Adjeng Kartini: Between Education and Feminism in Letters of a Javanese Princess. Dignity: Journal of women and children*. This study discusses the existence of feminist thought that emerged in the feudal patriarchal culture of Javanese society which was also a manifestation of the rebellion carried out by Kartini over the social

position of Javanese society, where women were marginalized. Kartini also gave her all for the struggle for women's emancipation as a goal of gender equality for women and men from various aspects. It was also stated that the letter Kartini gave to Estella made Kartini think about the freedom of all women at that time (Sundari, 2019)

Then, the second research was written by Finny Widya Sari, Rosman, and Vita Amelia from Lancang Kuning University. This research is entitled *Representation of Literature Practice in Kartini flm*. There is cultural literacy when Kartini was given advice by her mother because she had to enter the seclusion room where it was done during the first menstrual period until a noble man came to propose to her. Culture in literacy is the habit of thinking done by someone to solve problems with differences in attitudes, opinions, beliefs, and interrelated communication between individuals. The result of this research is the existence of reading literacy where someone who cannot read becomes able to read because Kartini and her two sisters teach voluntarily. There is also writing literacy, cultural literacy, and visual literacy which are all contained in the *Kartini* film (Sari and Rosman, 2021)

The third research on the Suffragette film was written by Dewi Nur Apriliya from the University of Muhammadiyah Surakarta. This research is entitled *Patriarchy Reflected in The Maud Watts Suffragette 2015: A Feminist Marxist Approach (Doctoral Dissertation, University of Muhammadiyah Surakarta) which explains the existence of the feminist movement*. There are 4 different styles of feminism in the *Suffragette* film. The first, liberal feminism,

namely the liberation of women from repressive gender norms and obtaining the same rights, then also other rights. The second is Marxist feminism, which contains women who are oppressed because of their physical appearance and are considered lower and weaker than men. The third, there is radical feminism, the belief that an oppression that comes from patriarchy is the source of women's oppression. The last is anarchist feminism, which prohibits women from participating in politics based on political ideology (Nur Apriliya and Candraningrum, 2021)

The next is the research written by Rastina, Surya Silli, and Nasrullah in the title *Masculinity Traits of Maud Watts as A Female Character in The Suffragette Film*. According to the researchers, Maud not only adopted feminism and neutral traits but she also adopted some masculine traits. The results found, there are 13 masculine traits, namely masculine, independent, ambitious, assertive, make decisions easily, competitive, aggressive, act as a leader, maintain self-confidence, dare to take a stand, be independent, and dare to take risks. These 13 masculinity traits are found in the *Suffragette* film in the form of monologues, dialogues, and also narratives that are usually shown by their behaviour. All the masculinity traits that exist in Maud Watts' character, emerged after she joined the Suffragette movement (Rastina, Silli, and Nasrullah, 2019)

Then, the fifth research entitled *Afro-American Women Discrimination on Hidden Figures Movie: A Critical Discourse Analysis (Doctoral dissertation, Thesis)* and written by Listiana Ikawati from Sanata Dharma

University. This study discusses the types of discrimination based on two things, namely the level and the cause (Ikawati, 2018). Of course, in every study always use theory to support the work process. The theory used includes three things, namely discrimination, CDA (Critical Discourse Analysis), and SFG (Systemic Functional Grammar). Discrimination theory is used because discrimination is considered as a social errors in *Hidden Figures* movie. Then, CDA theory which is also used to reveal inequality in films and there are solutions to overcome them. Finally, SFG which deals with how language functions. Researchers are also trying to find ways to overcome, fight, and challenge barriers in *Hidden Figures* movie (Ikawati, 2018)

The last, there is a study that discusses feminism written by Bekir Yıldırım, Erdinç Öcal, and Emine Şahin-Topalcengiz from Muş Alparslan University. The research entitled *Stem in Movies: Female Preservice Teachers' Perspective on Movie "Hidden Figures"*. *Journal of Baltic Science Education*, 20(5), 740. This study also explores how the *Hidden Figures* movie depicts gender-based stereotypes in science, then the role of the STEM field, and how the *Hidden Figures* movie changes the views of pre-service teachers about gender, discrimination and the importance of STEM. The results of the study also show that the *Hidden Figures* movie contains negative messages about gender perception in science. The fact that a woman can also be successful in engineering like a man, where women can be involved in the design process in the *Hidden Figures* movie (Yıldırım and Şahin-Topalcengiz, 2021)

CHAPTER III

RESEARCH METHOD

A. Research Design

This study uses a qualitative method. The selection in qualitative methods aims that researchers can analyze in depth and detail with the object being analyzed. Qualitative research is research that uses analytical and descriptive as well as interpretive and naturalistic approaches to the world by testing several things to understand or interpret existing terms (Creswell, 2007). According to Strauss and Corbin in Golafshani, qualitative research means research that produces what is researched by not going through statistical procedures or by counting (Golafshani, 2003)

Just like Strauss and Corbin, qualitative research is anything that isn't about numbers (Aspers and Corte, 2019). Qualitative not only focuses on the objective nature of the perpetrator but also on his subjective meaning (McIntyre (2005); Creswell, 2009). Qualitative research has many methods that focus on in involving interpretative, naturalistic, and approaches to object analysis (Aspers and Corte, 2019)

Researcher use qualitative research methods because qualitative research tries to reach various aspects such as the atmosphere that forms the social world so that it forms an object that is observed and difficult to capture through measurements

in numbers. Qualitative research has the advantage of independent in-depth interviewing techniques and the researcher also focuses on the selective experience of correspondents.

Qualitative research is also empirical and consists of recordings, as well as speech, documentation, words and gestures of objects and visuals that exist in social phenomena. The object of study is also not only an object but can be a creative process and digest social life as something 'deep' (Golafshani, 2003)

However, qualitative research also has drawbacks, such as research results that can differ from the conclusions due to differences in the character of the researcher and if it is too strong on the element of subjectivity it can reduce the objectivity of the research results.

B. Data and Source of Data

Data is an organized collection of information, such as the results of information, observations and experiments. It can consist of numbers, words, or pictures to a set of variables (Yin, 2015). While the data source is the subject from which the data can be obtained. Primary data is data collected by researchers for certain research problems carried out using the most appropriate procedures in the study (Hox and Boeije, 2005). The primary data in this study were textual and images taken from the three research objects, namely *Kartini*, *Suffragette*, and *Hidden Figures* film.

C. Research Instruments

The research instrument is a written guideline, which contains interviews, or observations, or a list of questions that are prepared and used to obtain information. The instrument can be called a guideline, adjusting the method used (Alhamidand Anufia, 2019)

The main instrument for data collection is the researcher herself as a planner, collector of data, and data analyzer. While the supporting instruments consist of pens, notebooks, papers, laptops and electronic dictionaries. Supporting instruments are used to simplify the analysis and help the main instruments so that they complement each other.

Research instrument is a tool used in obtaining, measuring, and analyzing data from research topics. The instrument also makes it easier for researchers to find data for analysis and there are two instruments, namely the main instrument and the supporting instrument. Researchers use observation instruments because researchers only focus on objects by involving all senses, such as sight and hearing to get data.

D. Data Collections Techniques

Data collection techniques are used as a complement in the analysis used so that researchers must collect data to reveal the research conducted. Data collection techniques include interviews, observations, chairs, and relevant documents (Yin, 2015). In this study using data collection techniques in the form of observation and

documentation. Observation refers to in observing the data by watching the analyzed films and documentation referring to printed materials, pictures, literary works, and films. There are 6 steps in data collection, namely:

- a. Watching the films *Kartini*, *Suffragette*, and *Hidden Figures* for some time to understand the whole story.
- b. Finding the transcript of all the from internet.
- c. Matching data in the film with transcript.
- d. Putting a mark on the film and transcript the necessary parts.
- e. Classifying the results of the analysis according to the required data.
- f. Coding the data.

1 / exp / mov/ 1 .20.05 – 1.20.12 / Kartini

1 : number of datum

Exp : means Exploitation

Mov : means Movement

1 .20.05 – 1.20.12: Screen time

Kartini : The film title

14 / exp / lea / 28.25 - 28-50 / suffragette

14 : number of datum

Exp : means Exploitation

Lea : means Leadership

28.25 - 28-50: Screen time

Suffragette : The film title

35 / obe / mov / 25.22 - 25.30 / hidden figures

35 : number of datum

Obe : means Obedience

Mov : means Movement

25.22 - 25.30 : Screen time

Hidden Figures: The film title

E. Data Validation Techniques

Validation data is needed to find out the truth in the analyzed data. Before the researcher conducts the analysis, the data is first validated so that the data analyzed is accurate so that it can produce significant results. According to Creswell, validity in qualitative methods is research that tests the accuracy of the data (Creswell, 2009). This study uses triangulation techniques to check the validity of the data.

According to Johnson (1997) in Lauri, qualitative research and makes references that discuss strategies to maximize credibility in qualitative research (Lauri, 2011). This research uses triangulation technique to check the validity of the data. According to Denzin (1978) in Uwe Flick, Triangulation is divided into 5 parts (Flick, 2004), namely:

1. Triangulation of data is a method with an emphasis on observation, video recording, and photos with verbal data as an independent source of information.
2. Investigator triangulation is interpretation of data that is only done in groups, so that it is corrected or checked for subjective views by the translator.
3. Within-method triangulation is clarified using the example of an episodic interview.
4. Between-method triangulation is a combination of different methods, linking qualitative and quantitative methods.
5. Triangulation of theories is using different methods and developed with different theoretical backgrounds.

Based on the five types of triangulation, researchers used investigator triangulation to obtain the validity of the data. The validator selected because experts in the field of literature, especially American Studies. Investigators provide corrections and suggestions on the results of the data conducted by researcher. The researcher asked Mrs. Hidayatul Nurjanah, M.A. to become a validator. She is a lecturer from the Department of English Literature at UIN Raden Mas Said Surakarta. Researcher use experts in checking data because they are more effective and objective in validating data.

F. Data Analysis techniques

In analyzing the data, the researcher used a qualitative descriptive method to analyze the data. Descriptive method is a method used by a researcher to describe or analyze research results, but is not used to make broader conclusions. Qualitative research presents data in the form of narrative text to make it easier to understand. According to Spradley (1979), there are four types of analysis techniques, namely domain analysis, taxonomy analysis, componential analysis and themes and cultures analysis.

1. Domain Analysis

The first type of sequence of ethnographic analysis involves the activity of seeking a larger cultural unit of knowledge. The purpose of this data analysis is to understand the domain. Domain analysis is divided into 3 processes, namely identifying the main domain, separating data and non-data, and describing the vertical and horizontal domains in detail (Spradley, 1979). The main domain that must be analyzed is the oppression that occurs to women in the three research objects.

2. Taxonomy Analysis

This analysis is the second data step in analyzing data which refers to the classification system inventorying domains into flowcharts that help researchers understand the relationship between domains.

Table 3.1 Taxonomy Analysis Table for the Types of Oppression that experienced by the main protagonists in *Kartini*, *Suffragette*, and *Hidden Figures* film

	Exploitation	Obedience
Kartini	12	13
Suffragette	17	2
Hidden Figures	14	3
Total	43	17

Table 3.2 Taxonomy Analysis Table for against the oppression and Counter hegemony by main protagonist in *Kartini*, *Suffragette*, and *Hidden Figures* film

	Leadership	Movement
Kartini	3	21
Suffragette	7	12
Hidden Figures	-	17
Total	10	50

3. Componential Analysis

This analysis is the third step in analyzing the data which is a systematic search of component analysis for attributes associated with cultural symbols (Spradley, 1979). In this study, the researcher carried out the results of the problem on oppression in the context of hegemony and how to against it. After that the researchers conducted

an analysis of the components used to recap the results that have been found.

Table 3.3 Componential Analysis Table for the Types of Oppression that experienced by the main protagonists in *Kartini*, *Suffragette*, and *Hidden Figures* film

	Exploitation	Obedience
Kartini	12	13
Suffragette	17	2
Hidden Figures	14	3
Total	43	17

Table 3.4 Componential Analysis Table for against the oppression and Counter hegemony by main protagonist in *Kartini*, *Suffragette*, and *Hidden Figures* film

	Leadership	Movement
Kartini	3	21
Suffragette	7	12
Hidden Figures	-	17
Total	10	50

4. Themes Analysis

Cultural themes are carried out by developing external themes such as an inventory of domains that people use to find conceptual themes in connecting these domains. Analysis of cultural themes is used to draw

conclusions about the existence of counter hegemony in the films
Kartini, *Suffragette*, and *Hidden Figures*.

CHAPTER IV
RESEARCH FINDINGS AND DISCUSSION

A. Research findings

This is an important part of the research that contains the analysis of research data. The purpose of this research is to find out what oppression exists in the context of hegemony and how to fight it by the main female characters in the films *Kartini*, *Suffragette*, and *Hidden Figures*.

After collecting data, in this chapter the researcher analyzes the data that has been found. The purpose of this study is to find out what oppression exists in the context of hegemony and how to against it by the main protagonist in the films *Kartini*, *Suffragette*, and *Hidden Figures*.

**1. The oppression that experienced by the main protagonists of
Kartini, *Suffragette*, and *Hidden Figures* face in hegemony context**

Table 4.1 The Data of Oppression that experienced by the main protagonists

	Exploitation	Obedience
Kartini	12	13
Suffragette	17	2
Hidden Figures	14	3
Total	43	17

In the data, the researcher has found the oppression experienced by the main protagonist in the *Kartini*, *Suffragette*, and *Hidden Figures* film.

a. Exploitation

The data found in the film *Kartini* which shows an oppression in the hegemony context namely exploitation. The following data shows the exploitation.

1 / exp / mov/ 1 .20.05 – 1.20.12 / kartini

Kartini's uncle : *Brother, however, if you approve Kartini's proposal. It would violate our culture.*
R.M Sosroningrat : *Is it because Kartini is women?*
Kartini's uncle : *Your daughter's have broke the tradition. They're hiding under the clover leaf and keep on mocking over ancestors.*

The brothers of Kartini's father, Raden Sosroningrat, strongly opposed what Kartini was doing. Kartini is a figure in the struggle for the emancipation of Indonesian women, she sent a scholarship proposal to the Netherlands to pursue a better education, but it caused debate from various parties, including her stepmother and brother. A woman in ancient times, had a very low education whether they came from a noble family or not.

The explanation of femininity shows how women are exploited because they are women. There is a structural coercion in gender classification, uniting gender relations with class hierarchies because it allows for exploitation of women by men or capital.

Included in exploitation is because there are very striking differences in the concept of gender in the structural division of life between men and women such as in their education, clothing, and morality. Then, the next data shows how women are humiliated in choosing their ideals.

3 / exp / mov / 1.20.42 - 1.20.46 / kartini

Kartini's uncle: In the future, it will happen. When a carpenter's daughter wanting to be a Queen. It will be a mess.

Kartini is a figure in the struggle for the emancipation of Indonesian women. The conversation took place in the room of Kartini's father, Raden Sosroningrat, with his brothers who also served as regents. The brothers of Kartini's father, who was Kartini's uncle, strongly opposed if Kartini continued her education in the Netherlands. According to her uncles, ordinary people who from the start did not come from noble families would expect more from their status, regardless of their social status, not getting the same education as men.

The bourgeoisie tried to indoctrinate the proletariat by using ideas that made them agree to the subordination of the bourgeoisie such that only the descendants of the nobility received education, although for women only basic knowledge. The emergence of the monopoly of knowledge by the ruling class and the need for a fundamental change in the relationship between man and knowledge

in the transition to socialism made the lower classes unable to resist and it was all about knowledge and power.

Included in exploitation because of discrimination against voting rights between men and women in various matters including work and education. Further data shows how women cannot have the same opportunities as men.

9 / exp / mov / 58.00 - 58.25 / kartini

Stella : Beyond the physical differences, I believe that men and women have the same rights.

Kartini: In my country, women are chained with limitations. We have little opportunity to get a modern education from your country. The rest we are back in shackles.

Stella : I often read writings that position women in colony land like that. I think they really enjoy that position. You changed my view, Kartini.

Kartini: I must say that we Javanese women have the same rights like yours in your country.

Kartini told the story through a letter to her friend, Stella, who was in the Netherlands. It is depicted that Kartini was in a park, Den Haag, with Stella. Telling how Javanese women in Jepara cannot have the same opportunities as men because they are constrained by tradition. Therefore, Kartini hopes that women also have the same rights as in the Netherlands.

Women have many boundaries that they must maintain and rules that limit them. Women are encouraged freely to choose their inferior status and accept their exploitation as a natural thing such as

unfair education between women and men, then women are made second and even third wives. The conceptual basis is very important for women to counter hegemony.

Being part of a noble family does not necessarily free them to express themselves because there are customs that bind women tightly. Even the existing custom is a 'natural thing' that is done by women of aristocratic descent. Further data also shows that women are underestimated when they are out of the house for too long.

31 / exp / mov / 45.01 - 45.09 / kartini

The other nobleman: There's still men who doesn't understand that cigars (women) often being exposed will be worthless.

The nobles who saw Kartini and her sister come to the banquet with the Dutch nobles were certainly surprised because no other princesses came, but Kartini and her sister came because they were invited thanks to an article written by Kartini. The other nobles also felt that they should not come because women were better at home, taking care of their husbands and children, than coming to banquets and showing off their work. Like how cigars work, when they are unwrapped they cannot be reused, like women who are too often outside the house are considered useless according to other nobles.

The lower society, including the proletariat, has accepted and imitated the way of life, the way of thinking, and the views of the

bourgeoisie which dominates and exploits them. Then, not only based on the threat made by the bourgeoisie but because the bourgeoisie is able to create a world of thought and a value system that is believed by society.

Kartini and other women get exploited by discriminating against women to the outside world. Kartini was also surprised to learn that the woman she met had married at a very young age.

45 / exp / mov / 59.06 / kartini

Kartini : *How old were you when you got married?*
The girl : *Age 14*

Kartini asked a woman who had married at a very young age because she was looking for girls to join the school that Kartini had created with her sister at home. Married at a very young age and the lack of education makes women only able to follow the existing rules, namely matchmaking and marriage.

Women are encouraged freely to choose their inferior status and accept their exploitation as a natural thing. Later, the bourgeoisie imposed different concepts of femininity for the middle class, such as the perfect wife as well as a mother and being seen as a good woman.

Marrying under the age of 17 is an exploitation because girls are taken away by force and require them to become pregnant which is vulnerable to risks, and is busy taking care of their husbands,

children, and home instead of going to school and playing at the age of 14. Then, the researcher has found the oppression experienced by the characters in the *Suffragette* film.

11 / exp / mov / 01.36 - 01.42 / suffragette

Author: Women do not have the calmness of temperament or the balance of mind to exercise judgement in political affairs.

At the opening of the film *Suffragette*, it is explained how the position of women at that time was explained. Women are not entitled to participate in politics, as is the main problem that arises, namely that women do not have the right to vote like men. Not only are they considered incompetent in politics, women are also unable to have the same jobs as men.

No voting rights for women is exploitation because there are differences in rights in all matters between women and men. The working class does not consider the existing social structure to be their desire but because of the lack of a conceptual basis that they can understand effectively social reality.

Maud and other women were exploited because they were deemed unfit to enter politics. Women need a conceptual basis to fight hegemony because if they don't, it will be a futile fight. The next data show exploitation due to discrimination against women in employment.

12 / exp / mov / 01.45 - 01.52 / suffragette

Author: If we allow women to vote, it will mean the loss of social structure. Women are well represented by their fathers, brothers, husband.

It is known that in the past a woman could not be free in many ways. They can only be represented through their father, brother, and husband for certain things such as signing important papers, and so on. This is also a form of injustice felt by women because they cannot speak freely.

The dialogue is shows an exploitation because women are discriminated against by the bourgeoisie to make women unable to voice their rights and women also accept exploitation as a natural thing and do not try to question it again because of the lack of conceptual basis they have such as education.

Men have an important role in a family and that statement has been closely embedded in society. Women want their voting rights to have the same rights as men. The next data also still shows the same thing.

13 / exp / mov / 01.55 - 02.03 / suffragette

Author: Once the vote was given, it would be impossible to stop at this. Women would then demand the right of becoming MPs, cabinet ministers, judges.

According to the bourgeoisie what exists is if women get the rights they want, then women will ask for more than before and are considered dissatisfied with the one opportunity given.

Women are referred to as symbolic control agents, which display a gentle and passive attitude. The bourgeoisie exploits as seen from the dialogue above where women are only face capital so they are called agents of exploitation and repression.

Women cannot have the same rights as men because they are considered incapable and will always ask for more than before so they do not get the same opportunities as men. Further data shows that there is a rejection of women's voting rights.

14 / exp / lea / 28.25 – 28.50 / suffragette

The judge : The prime minister duly reviewed all the women's testimonies. After careful debate with a number of MP's very sympathetic to the women's cause, it was carried that there was not the evidence to support any change to the Suffrage Bill.

Suffragette : What?

The men : No votes for women then, sir?

The judge : No, no votes.

This conversation took place after Maud testified in court about the injustice experienced by female workers at their laundry. All the testimonies that Maud gave, how she and other female workers had to work for lower wages and longer working hours than men when women took greater risks.

The bourgeoisie exploits the proletariat using force and coercion which is shown in the dialogue above. The bourgeoisie does not give the proletariat a chance to get their vote, especially as

women. After Maud who represented other female workers to testify but was rejected outright.

Maud and other female workers were exploited for not being able to vote after they tried to testify that they experienced a lot of discrimination in the workplace. Then, men are in control of children and the economy in the household is shown in the following data.

15 / exp / lea / 08.32 - 08.34 / suffragette

*Mrs. Haughton: It is men who have all legal rights over our children.
It is men who control our economic.*

Mrs. Haughton is the wife of a member of the House of Representatives. She explained that the position of men was higher than women in an alley where female workers walked home so that many women could hear her speech. Everything has to go through the decision of the man who becomes the father, brother, or husband.

Women cannot have an interest in their own children and property. They accept existing exploitation as natural because women are freed to choose their inferior status. The dialogue is exploitation because women are discriminated against by the arbitrary treatment of the bourgeoisie to make women unable to voice their rights.

Women, whatever their “class” (economy class is always related to men, fathers and husbands), suffer from oppression. The

next data shows how women earn lower wages and work longer hours than men.

16 / exp / lea / 21.44 - 21.55 / suffragette

Maud: We get thirteen shillings a week, sir. For a man it's nineteen and we work a third more the hours. They're outside most days on deliveries so at least they're in the fresh air.

Maud said what she and other women workers experienced during the trial which is she attended to represent women workers and was witnessed by other bourgeois who also attended the trial. In the end, it all ended in rejection and violence.

Women are considered unable to work properly and are vulnerable to illness and death. They are also exploited by working longer hours than men receive, then with low wages and unsafe working conditions.

The injustice that Maud and other female workers face is discrimination between male and female workers so that female workers get exploitation. Further data shows how women from the suffragette movement are demeaned and deemed unworthy.

18 / exp / mov / 55.11 - 55.47 / suffragette

Inspector Arthur: Do you really think anyone listens to girls like you? That anyone cares? They don't. you're nothing in the world. I grew up with the girls like you. People who sacrificed life for revenge and a cause. I know you. And so do they. They know how to draw on girls like you. Girls without money, without prospect that want things to be better. They primp

and they preen and they fluff you and tell you that you're the foot soldiers of the cause. But you are only fodder for a battle that none of you can win. I'm offering you a lifeline.

An inspector summoned Maud after it was discovered that the trial rejected the evidence. He told Maud that women like her were uneducated, deprived of wealth and power, and considered stupid because they were easily influenced. Subtly telling Maud to stop following the suffragette's movements and the inspector would let her go.

People define femininity as submission, altruism, tenderness, an attempt to be attractive, not pushy or bold, then physically strong and sexually strong. This explanation of femininity shows how women are exploited because they are women.

Women are considered to present a soft face, so they are also referred to as agents of exploitation and repression. Even further data shows that women have a greater risk of disease than men.

19 / exp / lea / 21.19 - 21.23 / suffragette

Maud : *Laundry work's a short life if you're women.*

The judge : *And why is that?*

Maud : *You get your aches and your chest cough, crushed fingers. Leg ulcers, burns, headaches from gas. We had one girl last year poisoned. Can't work again. Ruined her lungs.*

Maud explained how female workers have to bear greater risks than male workers who still get free air when working outside.

Women work with tools and materials that can cause disease because they use machines such as large steamer tubes, washing without using safe gloves, and charcoal-heated irons.

Women do not get health insurance with work that puts them at risk. Women are also exploited by working longer hours than men, with low wages and unsafe working conditions.

The exploitation that Maud and other women workers experience in their work is a real injustice. Then, the researcher has found the oppression experienced by the characters in the *Hidden Figures* film.

22 / exp / mov / 33.40 - 33.45 / hidden figures

Levi Jackson: Now you want to be an engineer? A female engineer. We're negro baby. Ain't no such thing. Understand it.

Levi Jackson is Mary's husband, could not understand his wife's desire to become an engineer even though there were no female engineers before. They were a negro couple, but it turned out that they had so different thoughts that Levi couldn't support his own wife's wishes.

There is a structural coercion in gender classification, uniting gender relations with class hierarchies because it allows for exploitation of women by men or capital.

Mary gets exploited because she is a woman, where women are considered as symbolic control agents who present a soft face. Even the next data also shows the refusal for women to become engineers.

24 / exp / mov / 46.46 - 46.48 / hidden figures

Vivian: Nasa doesn't commission females for the Engineer Training Program.

Mary was rejected because she wanted to apply for the Engineer Training Program even though she had met the requirements for applicants but it turned out that there was an additional rule, namely advanced training for graduates of the University of Virginia. That irritated Mary and blatantly insinuated that every time she advanced, they would move the finish line.

The existence of the victory of the ruling class and obtained through a consensus mechanism from various socio-political forces such as Mary who was prevented from becoming an engineer so the exploitation that Mary experienced was a coercion and power of the bourgeoisie so that the proletariat agreed to the subordinates of the bourgeoisie.

Mary who gets exploitation from discrimination, namely the arbitrary treatment of the bourgeoisie to make women not get their rights. The next data shows how Katherine was not allowed to write her name on the report even though she wrote the report.

25 / exp / mov / 1.14.58 / hidden figures

Stafford: Computer's don't author report.

Stafford is Katherine's new co-worker, he's trying to stop Katherine from writing her name on the report. Katherine made reports and calculations but the report only included Stafford's name, while Katherine was presumed not to have participated in writing the report.

Before the ruling class or the bourgeoisie used force and coercion, they tried to indoctrinate the proletariat using ideas that made them accept the subordination of the bourgeoisie and accept exploitation as natural.

The dialogue is an exploitation because the work Katherine does is only to benefit Stafford where her name is written, not Katherine. After the rejection of the report, Katherine was barred from attending the meeting for the reasons listed below.

26 / exp / mov / 1.20.20 - 1.20.23 / hidden figures

*Stafford: We've been through this, Katherine. It's not possible.
There's no protocol for women attending.*

Katherine kept changing her count due to the constantly changing data and of course changing the report back. That's why Katherine asked to attend the debriefing meeting so she would know

and not be wrong in her calculations again but Stafford refused because there was no protocol for women to attend.

Femininity which is defined as submission makes women exploitable because of the very striking difference in gender concepts in the structural division of life between men and women.

The dialogue was exploitative as Katherine was not allowed to attend the meeting even though she wrote the report simply because of gender discrimination. The refusal for Katherine still continues even though Katherine has protested as follows.

27 / exp / mov / 1.21.05 - 1.21.11 / hidden figures

Stafford : I've told you this: computer don't author reports. Fix it.

Katherine : Those are my calculation. My name should be on it.

Stafford : This is not the way it works.

Katherine kept trying and still didn't accept it because her name couldn't be included in the report even though she was the one doing the mass figure calculations. Stafford always prevented Katherine from writing her name because she was not considered. Although not many know that it was Katherine who did the math.

Before the ruling class or the bourgeoisie used force and coercion, they tried to indoctrinate the proletariat using ideas that made them accept the subordination of the bourgeoisie and accept exploitation as natural.

The dialogue is an exploit because the work Katherine does is only to benefit Stafford where her name is written, not Katherine. In the following data, it is shown that Stafford insists that women are prohibited from attending meetings.

28 / exp / lea / 1.21.52 / hidden figures

Stafford: And she's women. There's no protocol for a women attending.

When Katherine tried to explain to Harrison why she had to attend the meeting, Stafford kept trying to stop her because he didn't want Kathrine to attend the meeting. After all, there was no rule that women were allowed to come, nor did he have permission. Even so, Katherine still struggles to make it to the meeting due to the sudden change in mass calculations, as well as weight and landing zone and also proves she's worthy. Harrison agreed and allowed Katherine to join the meeting much to the surprise of the people in the room.

Femininity which is defined as submission makes women exploitable because of the very striking difference in gender concepts in the structural division of life between men and women.

The dialogue was exploitative as Katherine was not allowed to attend the meeting even though she wrote the report simply because of gender discrimination. In the next data, Mary took part in an

engineer training program but the teacher who taught was surprised to know that women could join.

29 / exp / mov / 1.31.20 / hidden figures

Mary's teacher: Well the curriculum is not designed for teaching...a women.

The teacher that teaching for training as an engineer was surprised to see Mary enter the room and said that she had registered by providing proof of registration. As before, there had never been a female engineer, especially a black one but Mary took it easy and said that the teacher could teach her like any other male. Then, Mary found a seat and the lesson began.

The victory of the ruling class obtained through a consensus mechanism from various socio-political forces such as Mary who was prevented from becoming an engineer so that the exploitation that Mary experienced due to structural coercion in gender classification, united gender relations with the class hierarchy because it allowed for exploitation of women by men or capital.

Mary who gets exploitation from discrimination, namely the arbitrary treatment of the bourgeoisie to make women not get their rights.

b. Obedience

The data found in the film *Kartini* which shows an oppression in the hegemony context namely exploitation. The following data shows the obedience.

4 / obe / mov / 08.38 / kartini

Authors: The requirement of Raden Ayu, a women must be secluded at home from the time she hits puberty. Until a nobleman came for her hand in marriage. As the first, second or even third wife.

At the beginning of the film, it is explained that women who come from noble families must undergo a series of traditions before becoming a Raden Ayu. Like practicing the squat walk where it was done by a Raden Ayu when facing respected elders to the point of having to be locked up in a room until a nobleman came to ask for a hand.

Life as a woman who comes from a noble family has been arranged in such a way and they must obey the rules or traditions that already exist. Women have a feminine identity that comes from their families and also emphasizes the nature of obedience and passivity. Existing femininity is the essence that begins with obedience and conformity.

The existing customs make everyone obliged to obey them, including the custom for women which makes a big difference compared to men. The process of becoming Raden Ayu is long and

tiring, women must obey and live it. In addition, the next data also shows how women are forced to accept arranged marriages that have been determined by their parents.

5 / obe / mov / 1.08.42 - 1.09.05 / kartini

Raden Sosroningrat : My child, Kardinah. Your husband to be will soon be appointed as the regent in Pematang.

He is good man.

Kardinah : But he already has a wife, father.

Kardinah is the younger sister of Kartini who is betrothed to a Regent by her parents, but unfortunately has a previous wife. The man was considered better and equal to their family so that Kardinah was still married to the man of her parents' choice even though her family knew the man was already married and Kardinah neither knew nor loved him.

Kardinah and all her sisters must obey the decisions of their parents which are considered good for them. There are very striking differences in definitions of femininity and masculinity. Femininity is defined as submission, altruism, tenderness, the effort to be attractive, not pushy or bold. Just like Kardinah and other women of noble descent in becoming Raden Ayu.

It is included in obedience because even though Kardinah has refused, she still has to follow her father's orders. The feminine

identity that comes from the Kardinah family also emphasizes the nature of obedience and passivity.

6 / obe / mov / 1.36.51 - 1.37.13 / kartini

Ngasirah: All this time, I accept myself to be separated with my children by a wall of life. As my devotion to your father.

Ngasirah is Kartini's mother, she is a woman who does not have noble blood so that makes her an outcast in her own house. It all started with Raden Sosroningrat and Ngasirah who loved each other and then got married, but in the end, they were seconded because Raden Sosroningrat was betrothed to a noble woman chosen by his parents. Ngasirah continues to serve her husband despite being an outcast and even separated from her children.

The hegemony of the bourgeoisie is taken for granted by the proletariat because they consider it natural and even considered as something given. Women have taken male-dominated culture, its legality, and its subordination for granted. All that makes women to accept more voluntarily in their future which makes them dependents and subordinates of men

The obedient attitude and acceptance of women towards the existing domination and exploitation because the existing power has been embedded in the beliefs, ideals, and normative views of the whole society. Kartini's sister, Soelastri, had to accept the harsh

reality when her husband was about to remarry. Shown in the following data.

7 / obe / mov / 1.41.13 – 1.41.30 / kartini

Soelastris: My husband remarried. I understand, my husband prefers his young wife because she is smarter.

Soelastris is Kartini's older sister who is already married, but unfortunately after getting married and having children, her husband wants to remarry which of course is rejected by Soelastris. At first Soelastris was very obedient to everything as Raden Ayu. She also fulfilled her parents' wish to get engaged to the man of their choice, but in the end Soelastris had to accept her husband's decision. The position that men have of course makes it easier for them to choose what kind of woman they want, while women must accept their husband's decisions.

Soelastris had to accept her husband's second marriage to another woman. Women have a feminine identity that comes from their families and also emphasizes the nature of obedience and passivity. Women naturally accept the hierarchy of men over women as well as the superiority of men in society.

Included in obedience because women have no other choice but to accept men who remarry with the position they have and free to choose their partner. Then, the next data shows how women are

obedient and don't question anymore when they are made a second or third wife.

10 / obe / mov / 59.36 - 59.38 / kartini

Kartini: They (women) don't even mind being the second wife to their husband.

After marrying at a young age, uneducated, women still accept being a second or third wife. They can't go against their husbands and only accept the final decision. So, taking care of children and taking care of the kitchen well was commonplace for women at that time.

Women cannot refuse their husband's desire to remarry even though they are not willing. The existence of hegemony will give birth to obedience, an attitude of accepting the situation without questioning it again critically because the ideology exposed by the hegemonic class is only swallowed raw.

Women naturally accept the hierarchy of men over women as well as the superiority of men in society. In the next data, Kartini explains how women take it for granted that they live only to get married because there is no education.

32 / obe / mov / 59.24 - 59.34 / kartini

Kartini: Do you know, what Javanese women think about life, Mr. Abendanon? They're life only to be married.

Kartini told how women at that time lived without a purpose. Even without thinking about the future, they seem to already know

that they will end up in a marriage that may be bland and without thinking about anything else like going to school, chasing dreams, or at least getting married in adulthood.

Women have accepted and imitated the way of life, way of thinking, and views of the elite groups that dominate and exploit them because there is no conceptual basis that makes women realize that they are entitled to have the same rights as men.

Included in obedience is because of the prestige or consequent belief possessed by the bourgeoisie or the dominant group because of its position and function. Then, the researcher has found the oppression experienced by the characters in the *Suffragette* film.

17 / obe / mov / 48.34 - 48.45 / suffragette

Maud : Sony, I'm sorry.

Sony : I took you on, Maud. I thought I could straighten you out.

Maud : What if you don't need to?

Sony : You're a mother, Maud. You're a wife. My wife. That's what you're meant to be.

After Maud gets out of prison, Maud's husband Sony asks her to stop following the suffragette movement and insists that Maud is his wife and does his wife duties as usual. When Maud doesn't have Sony's support, she is separated from her child and kicked out of the house for following the suffragette movement.

Working class women have a feminine identity that comes from their families and also emphasizes the nature of obedience and passivity that occurs because of the patriarchy that is maintained through marriage and family. Then also maintain the male hierarchy in the workplace and domestic life

Maud is always emphasized to be obedient to her husband because her husband, Sony, feels superior to Maud, who is a woman. At that time, man always feels superior to woman cause there is lack of education.

39 / obe / mov / 31.20 - 31.30 / suffragette

Alice : *Twice pounds to release all the women. Please sign it. It's my money. My money.*

Mr. Haughton : *But, you're my wife. And you'll act like a wife. I have humoured you Alice, thus far but... this is an outrage.*

Alice is the wife of Mr. Haughton, a member of the House of Representatives. She also supported the suffragette movement but at that time she was detained by the police so her husband came to bail her out and Alice asked her husband to also release other women but was refused by Mr. Haughton.

Working class women have a feminine identity that comes from their families and also emphasizes the nature of obedience and passivity that occurs because of the patriarchy that is maintained through marriage and family. Then also maintain the hierarchy of men in the workplace and domestic life.

Alice had to obey her husband and was forbidden to follow the suffragette movement again. Therefore, Alice's obedience rendered her unable to support the suffragette movement. Then, the researcher has found the oppression experienced by the characters in the *Hidden Figures* film.

35 / obe / mov / 25.22 - 25.30 / hidden figures

Harrison : *That's right. So, you can throw that in trash.*

Katherine : *Excuse me?*

Harrison : *I said you can throw it away.*

Katherine who got an assignment from Harrison, a director who led the room, gave Katherine an assignment like the others. But in the end, Katherine's work ended up being in vain as her count was discarded before Harrison had even checked.

There is an attitude of obedience and acceptance of the existing domination without questioning it again critically because the hegemonic ideology is only swallowed raw. Then due to the prestige or consequent belief possessed by the bourgeoisie or the dominant group because of its position and function.

The dialogue is the mastery through the way of hegemony is obedience and awareness, so that Katherine does not ask again when her work only ends in the trash. Even at the next entry Katherine had to do the assignment with a black marker covered report.

36 / obe / mov / 20.56 / hidden figures

Katherine : I'm not going to be able—

Stafford : Work on what you read. The rest is classified. You don't have clearance.

Half of the data Katherine used was covered with black marker, making it difficult for Katherine to read it and tried to get Stafford to replace the data with a new one but was refused and told Katherine to do it immediately regardless of how Katherine could read it.

Katherine had to obey Stafford in order to quickly complete her calculation task. In the dialogue, it is shown that there is an attitude of obedience and acceptance of the existing domination without questioning it again critically because the hegemonic ideology is only swallowed raw.

Katherine continued to do her job with almost all the data covered in markers because she could only obey to get the job done as soon as possible. Even in the end, her work is wasted.

58 / obe / mov / 17.25 / hidden figures

Ruth: Mr. Harrison won't warm up to you, don't expect it. Do your work, keep your head down.

Ruth is Mr. Harrison assistant that Katherine met on her first day of work because she was an additional member to complete certain tasks. Harrison's assistant told Katherine to do a good job and

not to cause trouble because Harrison would not tolerate mistakes easily, and to remain submissive when meeting Harrison.

The belief that exists is an obedience because the bourgeoisie is able to create power over the classes below it. Katherine must follow the existing rules and obey Harrison who is the boss even though it's not Katherine's fault. The existing power has been embedded in the beliefs, ideals, and normative views of the whole society. Therefore, the importance of the conceptual basis is very important for society.

Katherine obeyed the rules given by Harrison, Stafford, and Ruth because their positions were more dominant. Katherine can't refused what they're saying and she should do everything under their controls.

2. Against the oppression and Counter hegemony by main protagonist in *Kartini*, *Suffragette*, and *Hidden Figures* film

Table 4.2 The Data of Counter hegemony and fight against the oppression by main protagonist

	Leadership	Movement
Kartini	3	21
Suffragette	7	12
Hidden Figures	-	17
Total	10	50

In the data, the researcher has found how the main protagonist Counter hegemony and fight against the oppression in the *Kartini*, *Suffragette*, and *Hidden Figures* film.

a. Leadership

The data found in the film *Kartini* which shows how the main protagonist Counter hegemony and fight against the oppression. The following data shows the leadership.

2 / exp / lea / 1.20.29 - 1.20.39 / kartini

Kartini's Uncle: If you let this happen, letting girl education pretty sure they would ask to be Regents. This will be followed by the Peasants.

The debate that occurred between Kartini's uncle and Kartini's father continued even though Raden Sosroningrat had agreed because of his great love for Kartini. If Kartini continued her plan to study in Netherlands, Kartini's uncle thought that everyone would also think that they could be like Kartini and wanted to be more than what they have now.

If Kartini can continue her education to the Netherlands, she can motivate other women to follow her because the working class who wants to move from the lower classes to then take the leadership of the nation must also create its own intellectual class.

What Kartini did was included in leadership because the working class also had to reach a consensus so that later it could

represent all groups with greater power. Furthermore, Kartini showed how she fought hegemony by tying the conditions that must be met in the next data.

8 / obe / lea / 1.39.19 - 1.40.48 / kartini

- Kartini* : *I'm willing. I accept the marriage proposal of Rembang's Regent. However, I have my terms.*
- R.A Moeriam* : *What? Stop it.*
- R.M Sosroningrat* : *Go on, my child.*
- Kartini* : *Firstly, I'am not willing to wash his feet. Secondly, I don't want to follow the complicated rules of etiquette as a Regent's wife. I want to be treated a regular human being. Thirdly...*
- R.A Moeriam* : *Enough! You only think about yourself. I will not let your terms be fulfilled.*

Kartini confronted her parents and older brother, talking about Kartini's match with the Rembang regent. A woman must marry a man who is betrothed to her without knowing what the man is like. Kartini accepted the proposal, but she also gave conditions and if not fulfilled, Kartini would refuse the match and continue her proposal to the Netherlands. Her stepmother refused but in the end her father agreed.

With the conditions that Kartini put forward, she tried to represent other women if they also had the right to have their voices and were free to vote so that later, women could reach a consensus so that they could represent all groups with greater power. She did it with political struggle and intellectual leadership.

Kartini represents other women so that they can have their voting rights as women which are included in leadership. The next data still shows how Kartini gave the conditions that must be met because later it would help other women.

43 / obe / lea / 1.42.38 - 1.43.47 / kartini

Kartini : *The third terms, I need my husband-to be to help me build a school. For women and the poor.*

R.M Sosroningrat : *Done? Is that it?*

Kartini : *One more, father. I want my mother Yu Ngasirah, to move to the main house with all of us. And I want aall of us to address her as a mother. Not Yu (main) anymore.*

After being interrupted by Soelastri, Kartini's sister, who came because her husband was about to remarried. Kartini continued the conditions that she proposed to her future husband and after the four conditions were written, then they were sent to the Rembang regent.

With the conditions that Kartini put forward, she tried to represent other women if they also had the right to have their voices and were free to vote so that later, women could reach a consensus so that they could represent all groups with greater power. He did it with political struggle and intellectual leadership.

This is included in leadership because Kartini continues to try to represent other women, including her own mother, Ngasirah, who had been an outcast in her own home so that she would not be

considered as a maid anymore. Then, the researcher has found how the main protagonist Counter hegemony and fight against the oppression by the characters in the *Suffragette* film.

14 / exp / lea / 28.25 - 28-50 / suffragette

The judge : *The prime minister duly reviewed all the women's testimonies. After careful debate with a number of MP's very sympathetic to the women's cause, it was carried that there was not the evidence to support any change to the Suffrage Bill.*

Suffragette : *What?*

The men : *No votes for women then, sir?*

The judge : *No, no votes.*

This conversation took place after Maud testified in court about the injustice experienced by female workers at her laundry. All the testimonies that Maud gave, how she and other female workers had to work for lower wages and longer working hours than men when women took greater risks.

Maud represented other women to testify for their rights as women. When exercising leadership in the power of their own social group as one of the conditions for winning power so that a social group can win. Just like Maud, who represented the working class to move from the low class to then take the leadership of the nation, she also had to create her own intellectual class.

The dialogue is included in leadership because Maud tries to give testimony about the injustices she and other women have

experienced because women must reach consensus so that later they can represent all groups with greater power.

15 / exp / lea / 08.32 - 08.34 / suffragette

*Mrs. Haughton: It is men who have all legal rights over our children.
It is men who control our economic.*

Mrs. Haughton is the wife of a member of the House of Representatives. She made her speech explaining that men were superior to women in an alley where female workers walked home so that many women could hear her speech. Everything has to go through the decision of the man who becomes the father, brother, or husband.

Mrs. Haughton is trying to make other women aware that they have experienced oppression and shows that women also have the right to have the same rights as men because the working class who wants to move from the lower class to then take the leadership of the nation must also create its own intellectual class.

Alice or Mrs. Haughton did so in order to represent all groups with greater power. Her presence to make women are aware that they are also have rights to their property.

16 / exp / lea / 21.44 - 21.55 / suffragette

Maud: We get thirteen shillings a week, sir. For a man it's nineteen and we work a third more the hours. They're outside most days on deliveries so at least they're in the fresh air.

Maud said what she and other women workers experienced during the trial which she attended to represent women workers and was witnessed by other bourgeois who also attended the trial. In the end, it all ended in rejection and violence.

Maud represents other female workers in voicing the injustices they experience and also female workers who suffer more losses than male workers. The working class must also create its own intellectuals if it is to become a hegemonic class and must reach a consensus so that later it can represent all groups with greater power.

The dialogue is leadership because Maud represents other women by giving her testimony so that women also have their voting rights. Maud is telling the truth about what she and other girls went through.

19 / exp / lea / 21.19 - 21.23 / suffragette

Maud : *Laundry work's a short life if you're women.*

The judge : *And why is that?*

Maud : *You get your aches and your chest cough, crushed fingers. Leg ulcers, burns, headaches from gas. We had one girl last year poisoned. Can't work again. Ruined her lungs.*

Maud explained how female workers have to bear greater risks than male workers who still get free air when working outside. Women work with tools and materials that can cause disease because

they use machines such as large steamer tubes, washing without using safe gloves, and charcoal-heated irons.

Maud represents other female workers in voicing the injustices they experience and also female workers who suffer more losses than male workers because according to Gramsci, the working class must also create its own intellectuals if it wants to become a hegemonic class and the working class must reach a consensus so that later it can represent all groups with greater power.

The dialogue is leadership because Maud testifies how women accept oppression in the workplace so unfairly. Maud is telling the truth about what she and other girls went through.

b. Movement

The data found in the film *Kartini* which shows how the main protagonist Counter hegemony and fight against the oppression. The following data shows the movement.

1 / exp / mov / 1.20.05 - 1.20.12 / kartini

Kartini : *Brother, however, if you approve Kartini's proposal. It would violate our culture.*

R.M Sosroningrat : *Is it because Kartini is women?*

Kartini's uncle : *Your daughter's have broke the tradition. They're hiding under the clover leaf and keep on mocking over ancestors.*

The brothers of Kartini's father, Raden Sosroningrat, strongly opposed what Kartini was doing. Kartini is a figure in the struggle for

the emancipation of Indonesian women, she sent a scholarship proposal to the Netherlands to pursue a better education, but it caused debate from various parties, including her stepmother and brother. A woman in ancient times, had a very low education whether they came from a noble family or not.

The working class must also reach a consensus so that it can later represent all groups with greater power. It is carried out with political struggles and intellectual leadership, as well as ideological awareness through education and institutional mechanisms.

Included in exploitation is because of the very striking difference in the concept of gender in the structural division of life between men and women such as in their education, clothing, and morality.

3 / exp / mov / 1.20.42 - 1.20.46 / kartini

Kartini's uncle: In the future, it will happen. When a carpenter's daughter wanting to be a Queen. It will be a mess.

The conversation took place in the room of Kartini's father, Raden Sosroningrat, with his brothers who also served as regents. The brothers of Kartini's father, who was Kartini's uncle, strongly opposed if Kartini continued her education in the Netherlands. According to her uncles, ordinary people who from the beginning did not come from noble families would expect more from their status,

regardless of their social status, not getting the same education as men.

Kartini tried to change that women can have the same education as men, regardless of their social status. Even so, Kartini had to form the basis of new intellectuals so that civil society became a place for lower social groups to organize resistance and build alternative or counter hegemony.

Kartini's movement is her struggle in fighting for her rights as a woman and for other women. So, they can have the same rights as man because there is patriarchy too.

4 / obe / mov / 08.38 / kartini

Author: The requirement of Raden Ayu, a women must be secluded at home from the time she hits puberty. Until a nobleman came for her hand in marriage. As the first, second or even third wife.

At the beginning of the film, it is explained that women who come from noble families must undergo a series of traditions before becoming a Raden Ayu. Like practicing the squat walk where it was done by a Raden Ayu when facing respected elders to the point of having to be locked up in a room until a nobleman came to ask for a hand.

The tradition is only intended for women who will become Raden Ayu, in contrast to men who get a good education to choose the woman they want while still a noble. Civil society has an

important role in shaping mass awareness by being a forum for dominant social groups to organize consensus and hegemony.

Included in the movement because civil society is a place for lower social groups to form resistance and build an alternative hegemony or counter hegemony.

31 / exp / mov / 45.01 - 45.09 / kartini

The other nobleman: There's still men who doesn't understand that cigars (women) often being exposed will be worthless.

The nobles who saw Kartini and her sister come to the banquet with the Dutch nobles were certainly surprised because no other princesses came, but Kartini and her sister came because they were invited thanks to an article written by Kartini. The other nobles also felt that they should not come because women were better at home, taking care of their husbands and children, than coming to banquets and showing off their work. Like how cigars work, when they are unwrapped they cannot be reused, like women who are too often outside the house are considered useless according to other nobles.

According to Gramsci, civil society has an important role in shaping mass awareness, namely by being a forum for dominant social groups to regulate consensus and hegemony. So Kartini tries to show that she can be a role model for other women to dare to come forward.

Kartini and her sister made a movement by changing relations in civil society with social movements. So, they can have the same rights as man.

42 / obe / mov / 06.42 - 06.58 / kartini

Ngasirah: *So, you and your siblings could have a respectable life. You have to be Raden Ayu, so you can get a proper education.*

Ngasirah is a woman who has no aristocratic blood, making her an outcast in her own home. It all started with Raden Sosroningrat and Ngasirah who loved each other and then got married, but in the end, they were seconded because Raden Sosroningrat was betrothed to a noble woman chosen by his parents.

Trying to change the relations in civil society because civil society has an important role in shaping the consciousness of the masses. Ngasirah continues to serve her husband despite being an outcast and even separated from her children so that her children can have a better life and education.

Ngasirah sacrificed her life so that her children could have a better education because education is one of the conceptual bases in order to reach consensus.

44 / exp / mov / 59.40 / kartini

Kartini: Education is the only way to change them (women).

Kartini told how women at that time lived aimlessly to Mr. Abendanon from the Netherlands. Kartini said that women do not think about their future because they already know that they will end up in marriage, taking care of their husbands and children, as well as the kitchen.

For women, regardless of class they suffer from oppression, which occurs because of the patriarchy that is maintained through marriage and family. The existence of a division of labour that separates women and men, then also maintains the hierarchy of men in the workplace and domestic life so as to make forms of class oppression and exploitation.

Included in the movement because education is one of the conceptual bases in order to reach consensus. Lack of education makes woman unaware of the oppression.

45 / exp / mov / 59.06 / kartini

Kartini : *How old were you when you got married?*

The girl : *Age 14.*

Kartini asked a woman who was married at a very young age because she was looking for girls to join the school that Kartini had created with her sister at home. Married at a very young age and the lack of education makes women only able to follow the existing rules, namely matchmaking and marriage.

Kartini went around the village to collect data on women and children so they could take part in the lessons held by Kartini. According to Gramsci, civil society has an important role in shaping mass awareness, namely by being a forum for dominant social groups to regulate consensus and hegemony.

Kartini did that as an alternative for other women and children to be able to read, write, and learn basic things. Basic education is important to makes people understand about learning something.

46 / exp / mov / 59.15 / kartini

Kartini : *How old were you when you got married?*

Another girl : *Age 12.*

Kartini asked a woman who was married at a very young age because she was looking for girls to join the school that Kartini had created with her sister at home. Married at a very young age and the lack of education makes women only able to follow the existing rules, namely matchmaking and marriage.

Kartini went around the village to collect data on women and children so they could take part in the lessons held by Kartini. According to Gramsci, civil society has an important role in shaping mass awareness, namely by being a forum for dominant social groups to regulate consensus and hegemony.

Kartini did that as an alternative for other women and children to be able to read, write, and learn basic things. Then, the researcher has found how the main protagonist Counter hegemony and fight against the oppression in the *Suffragette* film.

12 / exp / mov / 01.45 - 01.52 / suffragette

Author: If we allow women to vote, it will mean the loss of social structure. Women are well represented by their fathers, brothers, husband.

At the beginning of the film it opens with an explanation of how women do not have their rights. It is known that in the past a woman could not be free in many ways. They can only be represented through their father, brother, and husband for certain things such as signing important papers, and so on. This is also a form of injustice felt by women because they cannot speak freely.

Women cannot exercise their right to vote without being represented by men. The strategy against hegemony is that the working class must be able to dismantle the defense system that supports the hegemony of the bourgeoisie, namely by building alliances with all social movements that are also trying to change relations in civil society.

Women carry out movements so they reach consensus with other women. Then, they can unite to counter hegemony.

13 / exp / mov / 01.55 - 02.03 / suffragette

Author: Once the vote was given, it would be impossible to stop at this. Women would then demand the right of becoming MPs, cabinet ministers, judges.

According to the bourgeoisie what exists is if women get the rights they want, then women will ask for more than before and are considered dissatisfied with the one opportunity given.

The ruling bourgeoisie prevents women from getting their right to vote and cannot become what they want, so the working class must also create its own intellectuals if it wants to become a hegemonic class. Then, civil society is a place for lower social groups to form resistance and build an alternative hegemony or counter hegemony.

Included in the movement because the working class must be able to dismantle the defense system that supports the hegemony of the bourgeoisie.

18 / exp / mov / 55.11 - 55.47 / suffragette

Inspector Arthur: Do you really think anyone listens to girls like you? That anyone cares? They don't. you're nothing in the world. I grew up with the girls like you. People who sacrificed life for revenge and a cause. I know you. And so do they. They know how to draw on girls like you. Girls without money, without prospect that want things to be better. They primp and they preen and they fluff you and tell you that you're the foot soldiers of the cause. But you are only fodder for a battle that none of you can win. I'm offering you a lifeline.

An inspector calling Maud after it was discovered that the trial rejected the evidence. He told Maud that women like her were

uneducated, deprived of wealth and power, and considered stupid because they were easily influenced. Subtly tells Maud to stop and the inspector will let her go.

Women are not given the opportunity to prove that they are capable even though women are considered weak. Therefore, the working class must also carry out an anti-passive revolution as a strategy to achieve hegemony by continuously strengthening the democratic class struggle of the people.

The dialogue is included in the Movement because the working class must be able to dismantle the defense system that supports the hegemony of the bourgeoisie.

33 / edu / mov / 35.55 - 36.06 / suffragette

Emily: We all get separated from those we love, Maud. My mother... when I was a child, I barely saw her. She worked day and night, fighting for me to be educated as my brother was, but that didn't come without a sacrifice.

Emily is a member of the women's movement, telling how her mother fought for her to be 'equal' like her brother because of the lack of education for women, whereas men were prioritized. After the long sacrifice of her mother, Emily also wants to continue, so that other women can also voice their right to vote like men and have a better education than before.

Having the same education rights as men, the working class must be able to dismantle the defense system that supports the

hegemony of the bourgeoisie, namely by building alliances with all social movements that are also trying to change relations in civil society.

Therefore, Emily follows the suffragette movement as a form of her movement against hegemony. She fight for her mother and other woman.

48 / exp / mov / 32.51 - 33.02 / suffragette

Law enforcer: I'm glad. You know they say that the way in which certain types of women have acted in the past month gives a good deal of colour to the argument that the mental equilibrium of the female sex it less than that of the males.

A law enforcement officer who arrested Maud and the others told Maud that he didn't mind what the suffragettes were doing and they knew what they were doing. It is clearly implied that women are guilty of breaking the rules, even though women are arrested without knowing their guilt and attacked first by officers.

Maud and other women are considered to have humiliated themselves by following the suffragette movement indirectly. Therefore, the working class must reach a consensus to represent all groups with greater power. So, with these words, Maud and other women continue to fight for their voting rights,

Maud and other female workers carried out the movement as a strategy against hegemony. Then, the researcher has found how the

main protagonist Counter hegemony and fight against the oppression in the *Hidden Figures* film.

22 / exp / mov / 33.40 - 33.45 / hidden figures

Levi Jackson: Now you want to be an engineer? A female engineer. We're negro baby. Ain't no such thing. Understand it.

Levi Jackson is Mary's husband, could not understand his wife's desire to become an engineer even though there were no female engineers before. They were a negro couple, but it turned out that they had so different thoughts that Levi couldn't support his own wife's wishes.

The hegemony of the bourgeoisie is not solely based on its economic and political threats, but because the bourgeoisie is able to create a world of thought and value systems that are believed by society. Mary is trying to build alliances with all social movements that are also trying to change relations in civil society by continuing her education as a form of her effort to become an engineer.

Included in the movement because Mary is still trying to achieve her goals by changing relations in civil society such as through her education.

24 / exp / mov / 46.46 - 46.48 / hidden figures

Vivian: Nasa doesn't commission females for the Engineer Training Program.

Mary was turned down when she wanted to apply for the Engineer Training Program even though the rules were available to qualified applicants, but there was an additional rule, namely advanced training for University of Virginia graduates. That irritated Mary and blatantly insinuated that every time she advanced, they would move the finish line.

The ruling bourgeoisie is an intellectual category that already exists and is not interrupted by radical changes in political and social form. The working class must be able to dismantle the defense system that supports the hegemony of the bourgeoisie.

Mary, who wanted to become an engineer, had tried her best to fulfill the requirements, but because she was rejected, Mary made a move by asking the judge for permission directly.

25 / exp / mov / 1.14.58 / hidden figures

Stafford: Computer's don't author report.

Stafford tried to stop Katherine from writing her name on the report. Katherine made the report and calculations but the report only included Stafford's name, while Katherine was deemed not to have participated in the writing of the report. Katherine continued to fight back and wrote her name on the report but it always ended in a refusal by Stafford.

Katherine persisted against Stafford by keeping her name in every new report she made because according to Gramsci, where

there is power, there is resistance. A different strategy is needed to fight against the dominant power where the capitalist society has developed and of course the civil society has developed.

Katherine always secretly wrote down her pleas in the report despite repeated rejections. She doesn't stop until her name is written in the report.

26 / exp / mov / 1.20.20 - 1.20.23 / hidden figures

Stafford: We've been through this, Katherine. It's not possible. There's no protocol for women attending.

Katherine kept changing her count as the data kept changing and of course changing the report back. That's why Katherine asked to attend a briefing meeting so she would know and not be wrong in her calculations. Stafford turned it down because there was no protocol for women to attend.

Despite being barred from attending, Katherine still looks for ways to be allowed and convince Harrison, her boss, where there is power, there is resistance. A different strategy is needed to fight against the dominant power where the capitalist society has developed and of course the civil society has developed.

Katherine made a move to convince Harrison, her boss, to let her in to the meeting because Harrison was the one making the rules. Katherine will do anything to attending meeting.

27 / exp / mov / 1.21.05 - 1.21.11 / hidden figures

Stafford : I've told you this: computer don't author reports. Fix it.

Katherine : Those are my calculation. My name should be on it.

Stafford : This is not the way it works.

Katherine kept trying and still didn't accept it because her name couldn't be included in the report even though she was the one doing the mass figure calculations. Stafford always prevented Katherine from writing her name because she was not considered. Although not many know that it was Katherine who did the math.

Katherine was forbidden to write her name but Katherine wrote it anyway because she was also working on a report. In fighting hegemony, the working class must be able to dismantle the defense system that supports the hegemony of the bourgeoisie.

Katherine tried to dismantle Stafford's defenses by showing her ability to calculate in front of important people like Harrison. In the end, Katherine managed to write her name.

28 / exp / lea / 1.21.52 / hidden figures

Stafford: And she's women. There's no protocol for a women attending.

When Katherine tried to explain to Harrison why she had to attend the meeting, Stafford kept trying to stop her because he didn't want Kathrine to attend the meeting. After all, there was no rule that women were allowed to come, nor did he have permission. Even so, Katherine still struggles to calculate it correctly due to the sudden change in mass, as well as weight and landing zone and also proves

she's worth it. Harrison agreed and allowed Katherine to join the meeting much to the surprise of the people in the room.

Even though Katherine was banned from attending, she still looked for ways to be allowed and convinced Harrison, her boss. A different strategy is needed to fight the dominant power where the capitalist society has developed and of course the civil society has developed because civil society is a place for lower social groups to organize resistance and build an alternative hegemony or a counter hegemony.

Katherine tried to get permission to attend the meeting after convincing Harrison that she had the right and ability to do the math correctly.

30 / exp / mov / 36.30 / hidden figures

Jim Johnson: Aeronautics. Pretty heady stuff. They let women handle that kind of—

Jim Johnson, a new acquaintance from the church, accidentally said something very sensitive for Katherine to hear. The man didn't think he wanted to hurt her. But the words could not be prevented after learning about Katherine who is a mathematician at NASA. Jim Johnson immediately regretted it when his words hurt Katherine unintentionally.

Therefore, a new hegemony can be achieved by changing people's awareness, mindset, understanding and conception of the

world, and changing their norms of moral behavior, as well as the existence of civil society which has an important role in shaping mass consciousness, namely by becoming a forum for social groups. dominant can govern consensus and hegemony.

Katherine has proven that women can also work at the male-dominated NASA. The other women can be like her too.

38 / exp / mov / 1.10.56 - 1.11.00 / hidden figures

*The Judge : Hampton High School is a white school, Mrs. Jackson.
Mary : Yes, your honour. I'm aware of that.
The Judge : Virginia is a still a segregated state. Regardless of what the Federal Government says or the Supreme Court says. Our law is the law.*

Mary tried to get permission from the judge to allow her to study at the University of Virginia because it was the only university. Education as an engineer existed so Mary persisted in convincing the judge because the judge had refused based on the colour of Mary's skin. She also explained that for everything, there is always a first. Like the first astronaut to land on the moon or the first person to invent a rocket, Mary also wanted to be the first black woman to attend an all-white school that taught only Education as an engineer.

Mary tried to convince the judge that she had to go to a white school to become an engineer and the judge agreed. Mary, who is a civil society, has one important role in shaping mass awareness, namely by being a forum for dominant social groups to organize

consensus and hegemony, namely by entering a special white school which is the only place that has an education as an engineer.

Included in the movement because Mary was trying to get a permit to study at a university that contained predominantly whites, while engineering education was predominantly male.

B. Discussion

This sub-chapter is a discussion that presents some of the data found by researchers. In this study, the results of the analysis show that there are several types of oppression and ways to fight hegemony in female characters in the films *Kartini*, *Suffragette*, and *Hidden Figures*. This study focuses on analyzing the forms of oppression in the context of hegemony on each continent, and how women's characters fight it. This study uses a historical sociology approach that deals with how oppression can occur. The researcher uses a historical sociology approach because it relates to the topic under study, namely how female characters experience oppression in the context of hegemony.

The researcher uses the Hegemony theory of Gramsci (1999) as a reference in finding data in this study. According to Gramsci (1999), hegemony occurs when the lower class has accepted and imitated all the views of elite groups such as ways of life and ways of thinking which dominate and exploit them. Hegemony also gives birth to an attitude of obedience and acceptance of existing domination and exploitation without

being questioned again critically because hegemonic ideology is only swallowed raw. Then, in the Hegemony theory of Arnot (1982), hegemony is when there is a free urge for women to choose their inferior status and also accept exploitation as a natural thing and the existence of a feminine identity that comes from her family and also emphasizes the nature of obedience and passivity.

In this study, of the three films analyzed, there are 2 types of oppression, namely Exploitation and Obedience. So, does with counter hegemony, there are 2 ways, namely Leadership and Movement. Characters who experience oppression in the context of hegemony and how they fight it in this study are female characters in the films *Kartini*, *Suffragette*, and *Hidden Figures*. The three films come from three different continents, the first is the *Kartini* film from Asia. The second is the *Suffragette* film which comes from the United Kingdom or the European continent. The last is the *Hidden Figures* film which comes from the United States or the North American continent.

The three continents have visible similarities and differences. The similarity of the three continents is the three continents come from true stories, where in the past few years someone had experienced it and then their story was made into a film that is currently showing. Meanwhile, the difference between the three continents is that in Asia, women are referred to as symbolic control agents such as teachers, social workers, and so on, which present a soft face. Then in England, educational achievement in England is

still closely related to the class of origin of students with the implication that women must accept class differences in educational attainment and access to work as experienced by men and also unsafe workplace conditions for women (Arnot, 1982). Lastly in America, women are unskilled workers with low salaries and do not get recognition after the work they do, shown from the previously found data.

The dominant data found in the *Kartini* film is Obedience. Female characters such as Kartini, Kardinah, and Soelastri must accept the matchmaking that has been determined by their parents and become second or even third wives. They also have to obey the tradition as a Raden Ayu. The existing power has been embedded in the beliefs, ideals, and normative views of the whole society (Gramsci, 1999). The female character in the *Kartini* film fights by using Movement as the dominant data in counter hegemony, such as building alliances with all social movements, namely Kartini who works with her sister to establish a small school at home so that women and children who do not get a good education can understand basic education.

Then in the *Suffragette* film, the dominant data found is Exploitation. Female characters such as Maud, Alice, Violet, Emmeline, and Emily experience exploitation in the form of not having voting rights for women, having lower salaries with longer working hours, and working risks that are more vulnerable than men. According to Woodhal in Arnot, women are considered as a form of consumption or investment that is not profitable because women have to leave the workforce after marriage or may work with

short working hours or also low wages and also unsafe working conditions (Arnot, 1982)

The female character in the *Suffragette* film fights by using Movement as the dominant data in counter hegemony, such as building alliances with all social movements that are also trying to change relations in civil society. Maud cooperated with the women of the suffragette movement by dismantling the defense system that supported the hegemony of the bourgeoisie.

Meanwhile, in the *Hidden Figures* film, the dominant data found is Exploitation. Female characters such as Katherine and Mary experienced exploitation in the form of work that is not recognized, are not allowed to become engineers because they are closely related to men. The existence of structural coercion in gender classification unites gender relations with class hierarchies because it allows for exploitation of women by men or capital (Arnot, 1982). Not only based on the threat made by the bourgeoisie but because the bourgeoisie is able to create a world of thought and a value system that is believed by society (Gramsci, 1999)

Then, the female character in the *Hidden Figures* film fights by using Movement as the dominant data in counter hegemony, such as asking why her name can't be included until she is constantly getting rejected and also dismantling the defense system that supports the hegemony of the bourgeoisie by asking judges to be able to attend a special school for engineering education and became the first black woman to become an engineer at that time.

CHAPTER V

CONCLUSION, IMPLICATIONS, AND SUGGESTIONS

A. Conclusion

This chapter V describes some conclusions drawn from the data analysis in the previous Chapter IV. The conclusion is the answer to the problem statement raised in the first chapter. The conclusion of this study is that there are 2 types of oppression in the context of hegemony experienced by women in the films *Kartini*, *Suffragette*, and *Hidden Figures*, namely Exploitation and Obedience. The dominant data on the oppression experienced by female characters in the context of hegemony was found to be exploitation.

Exploitation is experienced by Kartini's character, her two sisters, and other women in the *Kartini* film. Kartini and other female characters are exploited from the world of education and the outside world where men are free to choose education and go anywhere. Then, in the *Suffragette* film, Maud's character with other women in the suffragette movement is exploited by the absence of voting rights for women, lower salaries with longer working hours than men, and also the risk of working more vulnerable than men. The last, characters Katherine and Mary in the movie *Hidden Figures* who also experience exploitation by doing work but are not recognized for their work or are prohibited from attending special engineer schools where only boys can become engineers.

Then, there are 2 ways to counter hegemony, namely Leadership and Movement. The dominant data found in the counter hegemony is Movement. The female characters in the three films use Movement as a way to counter hegemony. According to Gramsci (1999), the strategy against hegemony is that the working class must be able to dismantle the defense system that supports the hegemony of the bourgeoisie, namely by building alliances with all social movements that are also trying to change relations in civil society.

B. Implications

This research is expected to provide a theoretical impact in increasing knowledge and insight about fighting oppression in the context of hegemony experienced by women and ways to fight oppression. The author hopes that this research can add suggestions and broader insights for readers so as to foster self-motivation in fighting oppression in the context of hegemony. This research is also expected to have cooperation between fellow women to increase awareness of the existing hegemony.

C. Suggestions

In life, women get a lot of gender boundaries and discrimination that they experienced. In this study, the oppression experienced by women in the context of hegemony is related to the rules, traditions, and stereotypes that are still closely attached to social life. Therefore, it is important for readers to know what kinds of oppressions women experienced and how they fight the oppression in the context of hegemony as knowledge that can be applied or

used for other researchers who are currently researching matters related to this theme. This research can allow other researchers to be used as other sources of data or additional for other researchers as well.

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APPENDICES

No.	Visual/Textual Data	Oppression that experienced by the main protagonists	Women fight against the oppression	Coding Data	Explanation	Validation
1.	<p>Kartini's uncle: "Brother, however, if you approve Kartini's proposal. It would violate our culture."</p> <p>R.M Sosroningrat: "Is it because Kartini is women?"</p> <p>Kartini's uncle: "Your daughter's have broke the tradition. They're hiding under the clover leaf and keep on mocking over ancestors."</p>	Exploitation	Movement	1/exp/mov/1.20.05-1.20.12/kartini	<p>-The brothers of Kartini's father, Raden Sosroningrat, strongly opposed what Kartini was doing. Kartini sent a proposal to the Netherlands to pursue higher education, causing debate from various parties, including her stepmother and brother. Kartini was forced to marry someone she didn't know instead of having to go to school because she was a woman, where in ancient times education for women was very low even if they came from a noble family or not.</p> <p>-The dialogue is exploitation because</p>	✓

					<p>women cannot make their own choices and are forced to marry men they don't know. According to Arnot (1982), women consciously or unconsciously "agree" to their subordination before men's power is guaranteed.</p> <p>-Included in movement because Kartini did not stand still and tried to fight back by still putting forward conditions if she was still forced to marry the man who was betrothed to her.</p> <p>According to Gramsci (1999), the working class must also reach consensus so that later it can represent all groups with greater power. It is carried out with political struggles and intellectual leadership, as well as ideological awareness through education and</p>	
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					institutional mechanisms.	
2.	 <p>“The requirement of Raden Ayu, a women must be secluded at home from the time she hits puberty. Until a nobleman came for her hand in marriage. As the first, second or even third wife.”</p>	Obedience	Movement	4/obe/mov/08.38/kartini	<p>- It is explained how the life of a descendant of nobility who will become Raden Ayu, where the women go through a long process that is not easy. They even have to be willing if all their hard work pays off by becoming the first wife or becomes the second or even third wife.</p> <p>-The dialogue is obedience because their lives as women who come from noble families have been arranged in such a way and they have to obey existing rules or traditions. According to Arnot (1982), the explanation of femininity shows how women are exploited because they are women. They have a feminine identity that comes from their families and also emphasizes the</p>	✓

					<p>nature of obedience and passivity. Femininity is the essence that should start from obedience and conformity can be a means to fight against forms of class reproduction.</p> <p>-Included in the movement because the tradition is only intended for women who will become Raden Ayu, in contrast to men who get a good education to choose the woman they want while still a noble. Kartini made a strategy with her two sisters so that they too could have the same rights as men. According to Arnot (1982), cultural hegemony is still a weapon that must be fought for, won, and defended. Then, Gramsci (1999) said that the working class must be able to dismantle the</p>	
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					defense system that supports the hegemony of the bourgeoisie	
3.	<p>Raden Sosroningrat: “My child, Kardinah. Your husband to be will soon be appointed as the regent in Pematang. He is good man.”</p> <p>Kardinah: “But he already has a wife, father.”</p>	Obedience	Movement	5/obe/mov/1.08.42-1.09.05/kartini	<p>- Kardinah is Kartini's sister who will be betrothed to a man who is considered equal to them but unfortunately already has a wife. So, if Kardinah married that man, she would become his second wife. Of course, Kardinah had tried to refuse, even Kartini did not remain silent. But all of that was still done and made Kartini and her sister sad because they couldn't try more at that time.</p> <p>-The dialogue is obedience because Kardinah and all her sisters have to obey the decisions of their parents which are considered good for them. According to Arnot (1982), the differences in definitions</p>	✓


					<p>of femininity and masculinity are very striking. Femininity is defined as submission, altruism, tenderness, the effort to be attractive, not pushy or brave, then physically strong and sexually strong. Working class women, they have a feminine identity that comes from their families and also emphasizes the nature of obedience and passivity</p> <p>-Included in the movement because Kardinah has tried to refuse but is not that brave to fight further. According to Arnot (1982), women's resistance actually leads them to accept more voluntarily in their future which makes them dependents and subordinates of men.</p>	
4.	Ngasirah: “All this time, I accept myself	Obedience	Movement	6/obe/mov/1.36.51-1.37.13/kartini	-Kartini's mother, Ngasirah, is a woman who	✓

	<p>to be separated with my children by a wall of life. As my devotion to your father.”</p>				<p>has no noble blood, which makes her an outcast in her own home. It all started with Raden Sosroningrat and Ngasirah who loved each other and then got married, but in the end, Raden Sosroningrat was betrothed to a noble woman chosen by his parents. Ngasirah continues to serve her husband despite being an outcast and even separated from her children, but Ngasirah does not accept when her child, Kartini, is locked up by her stepmother just like that. Of course, it was Ngasirah who got Kartini out of the room where she was locked up.</p> <p>-The dialogue is an obedience because Ngasirah must follow the existing tradition and let her husband marry</p>	
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					<p>another woman. According to Gramsci (1999) that the workers and the oppressed are willing to accept the hegemony of the bourgeoisie because they consider it natural and even considered as something given.</p> <p>-Included in movement because Ngasirah, who previously obeyed everything that had been arranged, finally wanted to fight back by helping Kartini get out of her room. According to Arnot (1982), women have come to accept a male-dominated culture, its legality, and its subordination. There is agreement on the subordination that women seek for them both at home and in the labor force who are paid, it is in these two things that</p>	
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					women struggle against class and gender control.	
5.	Soelastri: “My husband remarried. I understand, my husband prefers his young wife because she is smarter.”	Obedience	Movement	7/obe/mov/1.41.13-1.41.30/kartini	- Soelastri is Kartini's older sister who is married, but unfortunately after getting married and having children, her husband wants to remarry which of course is rejected by Soelastri. At first Soelastri was very obedient to everything as Raden Ayu. She also complied with her wishes when she got engaged to a man of her parents' choice. But Soelastri could not stand it when she found out that her husband would remarry to a younger and smarter woman. The position that men have certainly makes it easier for them to choose the kind of woman they want, while women must accept their husband's decision. - The dialogue is	✓

					<p>obedience because Soelastri had to accept her husband's second marriage to another woman. According to Arnot, women have a feminine identity that comes from their families and also emphasizes the nature of obedience and passivity. Women naturally accept the hierarchy of men over women as well as the superiority of men in society.</p> <p>-Included in movement because Soelastri tried to help Kartini in carrying out her plan because Soelastri knew that Kartini did not accept the existing tradition voluntarily. According to Arnot (1982), The existing dominance of the ruling class is not only maintained, but also seeks to gain victory over the</p>	
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					active consent of those in power.	
6.	 <p>Author: “Women do not have the calmness of temperament or the balance of mind to exercise judgement in political affairs.”</p>	Exploitation	Movement	11/exp/mov/01.36-01.42/suffragette	<p>-At the opening of the film, it is explained how the position of women existed at that time, where women had no right to participate in politics, just as the main problem came, namely that women did not have the right to vote like men. The existence of exploitation of women which is easily carried out by men is one of the lack of education for women so that they are trapped in low self-confidence.</p> <p>-The dialogue is exploitation because there is no voting right for women. According to Gramsci (1999), a consensus organization where position is obtained through the ideological control of the hegemonic class.</p>	✓

					<p>-The working class does not consider the existing social structure to be their desire but because of the lack of a conceptual basis that they can understand effectively social reality.</p> <p>- Included in the movement because women are considered incompatible with the political world which is closely related to men, so women must start the movement by proving that women are capable and have the right to have the same rights as men.</p> <p>According to Gramsci (1999), the working class must be able to dismantle the defense system that supports the hegemony of the bourgeoisie, namely by building alliances with all social movements that are also trying to change the relations in civil society.</p>	
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7.	<p>Author: “If we allow women to vote, it will mean the loss of social structure. Women are well represented by their fathers, brothers, husband.”</p>	Exploitation	Movement	12/exp/mov/01.45-01.52/suffragette	<p>It is known that in the past a woman could not be free in many ways. They can only be represented through their father, brother, and husband for certain things such as signing important papers, and so on. This is also a form of injustice that women feel because they cannot speak freely and prove that they are also capable.</p> <p>-Dialogue is exploitation because women are not free in their right to vote. According to Arnot (1982), women unconsciously or consciously offer to agree to their subordination before men's power is guaranteed because there is a free urge for women to choose their inferior status and also accept exploitation as a natural thing.</p>	✓
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					-Included in the movement because women cannot exercise their right to vote without being represented by men. According to Gramsci (1999), the strategy against hegemony is that the working class must be able to dismantle the defense system that supports the hegemony of the bourgeoisie, namely by building alliances with all social movements that are also trying to change relations in civil society.	
8.	 <p>The judge: “The prime minister duly reviewed all the women’s testimonies. After careful debate with a number of MP’s very sympathetic to the</p>	Exploitation	Leadership	14/exp/lea/28.25-28-50/suffragette	-This conversation took place after Maud testified in court about the injustice experienced by female workers at her laundry. All the testimonies that Maud gave, how she and other female workers had to work for lower wages and longer working hours than the men when the women received greater	✓

	<p>women's cause, it was carried that there was not the evidence to support any change to the Suffrage Bill."</p> <p>Suffragette: "What?"</p> <p>The men: "No votes for women then, sir?"</p> <p>The judge: "No, no votes."</p>				<p>risk because they were only in the laundry room for hours while the male workers men still get free air because they deliver goods with shorter hours and higher wages. In the end, all testimonies were rejected outright.</p> <p>-Dialogue is exploitation because after Maud, who represented other women workers, testified but was rejected outright. According to Gramsci (1999), hegemony is a revolutionary strategy that must be carried out by the working class and its members to gain majority support.</p> <p>-Included in leadership because Maud represented other women to testify seeking their rights as women. According to Gramsci (1999), exercising leadership in the power of their own</p>	
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					social group is one of the conditions for winning power so that a social group can win. The working class that wants to move from the lower class to take the leadership of the nation must also create its own intellectual class.	
9.	Sony (Maud husband): “You’re a mother, Maud. You’re a wife. My wife. That’s what you’re meant to be.”	Obedience	Movement	17/obe/mov/48.40-48.45/suffragette	-After Maud gets out of prison, Sonny asks her to stop following the suffragette movement and insists that Maud is his wife, a wife who must obey her husband. Even so, Maud was an obedient wife to her husband, at first. Until now, Maud did not get support from Sonny. Then, she was separated from her son and kicked out of the house because she was still following the suffragette movement. -Dialogue is obedience because a woman must be	✓

					<p>a wife like in general, who is obedient to her husband. According to Arnot (1982), working class women have a feminine identity that comes from their families and also emphasizes the nature of obedience and passivity. Women naturally accept the hierarchy of men over women as well as the superiority of men in society.</p> <p>-Included in the movement because Maud continues her desire to fight for the rights of other women even though she has to oppose her husband and be separated from her own child. According to Gramsci (1999), the working class must also reach consensus so that later it can represent all groups with greater power. She did it</p>	
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					with political struggle and intellectual leadership.	
10.	<p>Inspector Arthur: “Do you really think anyone listens to girls like you? That anyone cares? They don’t. you’re nothing in the world. I grew up with the girls like you. People who sacrificed life for revenge and a cause. I know you. And so do they. They know how to draw on girls like you. Girls without money, without prospect that want things to be better. They primp and they preen and they fluff you and tell you that you’re the foot soldiers of the cause. But you are only fodder for a battle that none of you can win. I’m offering you a lifeline.”</p>	Exploitation	Movement	18/exp/mov/55.11-55.47/suffragette	<p>-An inspector summoned Maud after it was learned that the trial rejected her evidence. He told Maud that women like her were uneducated, deprived of wealth and power, and considered stupid because they were easily influenced. Subtly tells Maud to stop and the inspector will let her go. Conversations that show how the inspector looking at low-class women who are deemed unimportant and forces them to subtly stop.</p> <p>- Dialogue is exploitation because women are considered weak, do not have wealth or power and are only able to preen. According to Arnot (1982), the differences in definitions of femininity and masculinity are very</p>	✓

					<p>striking. Femininity is defined as submission, altruism, tenderness, the effort to be attractive, not pushy or brave, then physically strong and sexually strong. The explanation of femininity shows how women are exploited because they are women.</p> <p>-included in the movement because women are not given the opportunity to prove that they can even though women are considered weak. According to Gramsci (1999), the working class carried out an anti-passive revolution as a strategy to achieve hegemony by continuously strengthening the democratic class struggle of the people.</p>	
11.	Levi Jackson: “Now you want to be an	Exploitation	Movement	22/exp/mov/33.40-33.45/hidden figures	Levi Jackson, Mary's husband, could not	✓

	<p>engineer? A female engineer. We're negro baby. Ain't no such thing. Understand it."</p>				<p>understand his wife's desire to become an engineer even though there were no female engineers, especially black people. Levi said that there were no female engineers. They were a negro couple, but it turned out that they had so different thoughts that Levi couldn't support his own wife's wishes.</p> <p>-Dialogue is exploitation because women can also be engineers and even though they are black. Gramsci (1999), the working class must also create its own intellectual if it wants to become a hegemonic class.</p> <p>-Included in the movement because even though her husband was not supportive at first, Mary still tried to become a female engineer. According to Gramsci</p>	
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					(1999), the hegemony of the bourgeoisie is not solely based on its economic and political threats, but because the bourgeoisie is able to create a world of thought and value systems that are believed by society.	
12.	Vivian: “Nasa doesn’t commission females for the Engineer Training Program.”	Exploitation	Movement	24/exp/mov/46.46-46.48/hidden figures	-Mary was turned down because she wanted to apply for the Engineer Training Program even though rules were available to qualify, but it turns out there is an additional rule, namely advanced training for University of Virginia graduates. That irritated Mary and blatantly insinuated that every time she advanced, they would move to the finish line. -Dialogue is exploitation because women can also be engineers and even though they are black. Gramsci (1999), the	

					<p>working class must also create its own intellectual if it wants to become a hegemonic class.</p> <p>-Included in the movement because even though Mary was already qualified for Engineer training, the rules suddenly changed, and of course Mary didn't stop but kept on trying to make her dream come true.</p> <p>According to</p>	
13.	<p>Stafford: “We’ve been through this, Katherine. It’s not possible. There’s no protocol for women attending.”</p>	Exploitation	Movement	26/exp/mov/1.20.20-1.20.23/hidden figures	<p>-Katherine keeps changing her count due to the ever changing data and of course changing the report back. That's why Katherine asked to attend a briefing meeting so she would know and not be wrong in her calculations. Stafford turned it down because there was no protocol for women to attend.</p> <p>-Dialogue is exploitation because just because of a</p>	✓

					<p>woman, Katherine can't attend meetings that really concern her. According to Gramsci (1999), that in an advanced capitalist society, where civil society has developed, a different strategy is needed to counter the dominant forces.</p> <p>-Included in the movement because even though Katherine was prohibited from attending, she still looked for ways to be allowed and convinced Harrison, her boss. According to Gramsci (1999), where there is power, there is resistance. A different strategy is needed to fight against the dominant power where the capitalist society has developed and of course the civil society has developed.</p>	
14.	Stafford: "I've told you this: computer	Exploitation	Movement	27/exp/mov/1.21.05-1.21.11/hidden figures	-Katherine kept trying and still didn't accept because	✓

	<p>don't author reports. Fix it."</p> <p>Katherine: "Those are my calculation. My name should be on it."</p> <p>Stafford: "This is not the way it works."</p>				<p>her name couldn't be included in the report even though she was the one doing the mass figure calculations. Stafford always prevented Katherine from writing her name because she was not considered. Although not many know that it was Katherine who did the math.</p> <p>-Dialogue is exploitation because according to Gramsci (1999), the existing power has been embedded in the beliefs, ideals, and normative views of the whole society. Therefore, the importance of the conceptual basis as said by Gramsci is very important.</p> <p>-Included in the movement because Katherine was forbidden to write her name but Katherine still wrote it</p>	
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					because she was also working on reports. According to Gramsci (1999), where there is power, there is resistance. A different strategy is needed to fight against the dominant power where the capitalist society has developed and of course the civil society has developed.	
15.	Mary's teacher: "Well the curriculum is not designed for teaching...a women."	Exploitation	Movement	29/exp/mov/1.31.20/hidden figures	-The teacher was surprised to see Mary enter the room and said that she had registered by providing proof of registration. As before, there had never been female engineers, especially black ones, so there was resistance at first. Of course, Mary relaxed and said that the teacher could teach her like any other man. Then, Mary found a seat and the lesson began. -Dialogue is exploitation	✓

					<p>because women can also be engineers, even if they are black. Gramsci (1999), the working class must also create its own intellectual if it wants to become a hegemonic class.</p> <p>-Included in the movement because after all the process Mary went through to become an engineer, she was once again rejected. According to</p>	
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CERTIFICATE OF VALIDATION

The undersigned below:

Name : Hidayatul Nurjanah, M.A.

NIP : 198509282019032012

Hereby declare that the research data for the thesis entitled "Counter Hegemony as Performed by Women in *Kartini*, *Suffragette*, and *Hidden Figures* (A Historical Sociological Approach)" by reseacher:

Name : Hanida Nur Syifa

Nim : 183211090

Study Program : Sastra Inggris

After reading all the data, then I have agreed and can be used as thesis data.

Sukoharjo, 22 April 2022

Validator,



Hidayatul Nurjanah, M.A.

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DATA DISPLAY

Datum	Oppression that experienced by the main protagonists	Against the oppression and Counter Hegemony	Characters
1 / exp / mov / 1.20.05 - 1.20.12 / kartini	Exploitation	Movement	Kartini
2 / exp / lea / 1.20.29 - 1.20.39 / kartini	Exploitation	Leadership	Kartini
3 / exp / mov / 1.20.42 - 1.20.46 / kartini	Exploitation	Movement	Kartini
4 / obe / mov / 08.38 / kartini	Obedience	Movement	Kartini
5 / obe / mov / 1.08.42 - 1.09.05 / kartini	Obedience	Movement	Kardinah
6 / obe / mov / 1.36.5 - 1.37.13/ kartini	Obedience	Movement	Ngasirah
7 / obe / mov / 1.41.13 - 1.41.30 / kartini	Obedience	Movement	Soelastri
8 / obe / lea / 1.39.19 - 1.40.48 / kartini	Obedience	Leadership	Kartini
9 / exp / mov / 58.00 - 58.25 / kartini	Exploitation	Movement	Kartini

10 / obe / mov / 59.36 - 59.38 / kartini	Obedience	Movement	Kartini
11 / exp / mov / 01.36 - 01.42 / suffragette	Exploitation	Movement	Maud
12 / exp / mov / 01.45 - 01.52 / suffragette	Exploitation	Movement	Maud
13 / exp / mov / 01.55 - 02.03 / suffragette	Exploitation	Movement	Maud
14 / exp / lea / 28.25 - 28.50 / suffragette	Exploitation	Leadership	Maud
15 / exp / lea / 08.32 - 08.34 / suffragette	Exploitation	Leadership	Mrs. Haughton
16 / exp / lea / 21.44 - 21.55 / suffragette	Exploitation	Leadership	Maud
17 / obe / mov / 48.40 - 48.45 / suffragette	Obedience	Movement	Maud
18 / exp / mov / 55.11 - 55.47 / suffragette	Exploitation	Movement	Maud
19 / exp / lea / 21.19 - 21.23 / suffragette	Exploitation	Leadership	Maud
20 / exp / lea / 08.35 - 08.37 / suffragette	Exploitation	Leadership	Mrs. Haughton

21 / exp / mov / 05.03 - 05.08 / hidden figures	Exploitation	Movement	Katherine
22 / exp / mov / 33.40 - 33.45 / hidden figures	Exploitation	Movement	Mary
23 / exp / mov / 45.14 - 45.17 / hidden figures	Exploitation	Movement	Katherine
24 / exp / mov / 46.46 - 46.48 / hidden figures	Exploitation	Movement	Mary
25 / exp / mov / 1.14.58 / hidden figures	Exploitation	Movement	Katherine
26 / exp / mov / 1.20.20 - 1.20.23 / hidden figures	Exploitation	Movement	Katherine
27 / exp / mov / 1.21.05 - 1.21.11 / hidden figures	Exploitation	Movement	Katherine
28 / exp / lea / 1.21.52 / hidden figures	Exploitation	Leadership	Katherine
29 / exp / mov / 1.31.20 / hidden figures	Exploitation	Movement	Mary
30 / exp / mov / 36.30 / hidden figures	Exploitation	Movement	Katherine

31 / exp / mov / 45.01 - 45.09 / kartini	Exploitation	Movement	Kartini
32 / obe / mov / 59.24 - 59.34 / kartini	Obedience	Movement	Kartini
33 / exp / mov / 35.55 - 36.06 / suffragette	Exploitation	Movement	Emily
34 / exp / mov / 40.02 - 40.10 / hidden figures	Exploitation	Movement	Katherine
35 / obe / mov / 25.22 - 25.30 / hidden figures	Obedience	Movement	Katherine
36 / obe / mov / 20.56 / hidden figures	Obedience	Movement	Katherine
37 / exp / mov / 18.20 / hidden figures	Exploitation	Movement	Katherine
38 / exp / mov / 1.10.56 - 1.11.00 / hidden figures	Exploitation	Movement	Mary
39 / obe / mov / 31.20 - 31.30 / suffragette	Obedience	Movement	Mrs. Haughton
40 / exp / mov / 1.24.36 - 1.25.00 / kartini	Exploitation	Movement	Kartini
41 / obe / mov / 1.37.29	Obedience	Movement	Ngasirah

- 1.37.36 / kartini			
42 / obe / mov / 06.42 - 06.58 / kartini	Obedience	Movement	Ngasirah
43 / obe / lea / 1.42.38 - 1.43.47 /kartini	Obedience	Leadership	Kartini
44 / exp / mov / 59.40 / kartini	Exploitation	Movement	Kartini
45 / exp / mov / 59.06 / kartini	Exploitation	Movement	Kartini
46 / exp / mov / 59.15 / kartini	Exploitation	Movement	Kartini
47 / obe / mov / 59.36 - 59.38 / kartini	Obedience	Movement	Kartini
48 / exp / mov / 32.51 - 33.02 / suffragette	Exploitation	Movement	Maud
49 / exp / lea / 44.41 - 44.47 / suffragette	Exploitation	Leadership	Emmeline Pankhurst
50 / exp / lea / 44.53 - 44.56 / suffragette	Exploitation	Leadership	Emmeline Pankhurst
51 / exp / mov / 18.41 / hidden figures	Exploitation	Movement	Katherine
52/exp/mov/1.13.20 -	Exploitation	Movement	Kartini

1.13.26 / kartini			
53 / obe / mov / 1.25.26 / kartini	Obedience	Movement	Kartini
54 / exp / mov / 1.26.51 / kartini	Exploitation	Movement	Kartini
55 / obe / mov / 10.17 / kartini	Obedience	Movement	Kartini
56 / exp / mov / 29.26 - 30.45 / suffragette	Exploitation	Movement	Violet
57 / exp / mov / 34.52 - 35.00 / suffragette	Exploitation	Movement	Maud
58 / obe / mov / 17.25 / hidden figures	Obedience	Movement	Katherine
59 / exp / mov / 14.56 / suffragette	Exploitation	Movement	Maggie
60 / exp / mov / 1.19.02 / suffragette	Exploitation	Movement	Maud