

Finlayson's Characteristic of Liberal Feminism in The Woman King (2022) Movie**Putri Bella Anggraeni¹, Dewi Wulan Sari^{2*}**

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Abstract: This study aims to explore the characteristics of liberal feminism as reflected in the film *The Woman King* (2022) by applying Finlayson's (2016) theoretical framework. The research adopts a qualitative descriptive method to identify and analyze the manifestations of liberal feminist values portrayed through the characters and narrative of the film. Based on the analysis, the study found a total of 12 relevant data points: 4 indicators of individualism, 4 of distribution, 1 of abstraction, 2 of positivity, and 1 of capitalism. The findings reveal that the dominant characteristics of liberal feminism in the film are centered around the principles of individualism and equitable distribution. These results indicate that *The Woman King* embodies key aspects of liberal feminism, particularly in its portrayal of gender equality, autonomy, and women's active roles in political and social spheres.

Keywords: Distribution, individualism, liberal feminism.

INTRODUCTION

Movie has various types of roles. There are protagonist, antagonist, and third person or mediator. Protagonist is the main character in the movie. The protagonist has the purpose of driving the plot and influencing the story. The protagonist character familiar with the main character with a good personality. An antagonist is a character who opposes the protagonist, often serving as the main enemy or rival. Third person or mediator function as appeasers or mediators of the protagonists. They usually stand between the protagonist and the antagonist, mediating the conflict and often resolving the tension (Tracy, 2013).

One of the most recognizable movies in 2022 is *The Woman King* (2022). The movie was directed by Gina Prince Bythewood. *The Woman King* (2022) tells the story of a female soldiers named Agojie who protect kingdoms of Dahomey in Africa in the 17th and 19th centuries. Liberal feminism is portrayed in *The Woman King* (2022). This movie also won 3 awards at the NAACP Image Award for Best Movie Actress 2023, the American Movie Institute Award for Best Movie 2023, and the Image Award for Best Director 2023.

Liberal feminism refers to the inherent idea of women being subordinate to men in all social spheres (Tong, 2019). Liberal feminism is a society that is fair to individuals to exercise their autonomy and fulfill their own needs. Liberals emphasize that rights should be prioritized over the good. In other words, our entire system of individual rights is prioritized because these rights allow us all to choose the things we want, as long as we do not take away the rights of others (Finlayson, 2016). The state is needed to protect the rights and freedoms of each individual. The state is needed to protect the rights and freedoms of

each individual. The state should protect civil liberties (e.g. property rights, voting rights, freedom of speech, freedom of religion, freedom of association). It should provide equal opportunities to everyone. Liberals believe that the state should focus on economic inequality as well as civil liberties. According to this perspective, a just state is not only responsible for maintaining individual freedoms but also for actively intervening to reduce social and economic disparities. In my view, this dual role of the state is essential in ensuring not only formal equality but also substantive justice, where every citizen can truly enjoy their rights regardless of their socioeconomic background (Finlayson, 2016; Tong, 2019).

Based on the explanation, the researcher is interested in conducting research about liberal feminism portrayed in *The Woman King* (2022) movie. The researcher is interested in conducting research about liberal feminism because liberal feminism seeks to liberate women from oppressive gender roles (Tong, 2019). Besides, it wants women to be free from roles that are used as an excuse to put women in a lower place or have no place at all in a forum. The reason why the researcher chose *The Woman King* (2022) movie as the source of data is because the researcher is interested in a female soldier in Africa especially Agojie who displays strength and power in each woman. Moreover, this movie also shows the cast maintains self-control which is part of women's power and issues such as liberal feminism (Finlayson, 2016).

There are previous researches related to liberal feminism. The first previous research was conducted by Priska Adhisti Anggitaning Widhi in 2021. The title of the research was *Liberal Feminism as Reflected in The Main Character of The Princess Diaries 2: Royal Engagement Movie*. The aim of the research was to identify liberal feminist values in the main character of *The Princess Diaries 2: Royal Engagement* using theories from Mill (1970), Tong (2017), and Trebilcot (1977) (Widhi, 2021). The study employed a qualitative descriptive method (Creswell, 2014) and identified 18 data points: 7 related to equal liberty, 7 to gender justice, and 4 to mono-androgyny.

The second study was conducted by Fachrul Nuansa Ilham and Nia Nafisah in 2023, entitled *Aspects of Liberal Feminism Reflected by The Character of Queen Elizabeth II in The Crown Season 1*. This research aimed to explore liberal feminism aspects in the character of Queen Elizabeth II using Rosemarie Tong's theory (Tong, 2019) and a qualitative approach (Creswell, 2014). The researchers identified 8 relevant data, focusing on Queen Elizabeth's role and leadership traits (Ilham & Nafisah, 2023).

The third previous study was carried out by I Gede Agus Eka Palguna and I Wayan Juniarta in 2023, entitled *Liberal Feminism Portrayed in Dialog on the Main Character of Cinderella 2021 Movie*. This research focused on feminist messages found in dialogue and visual representations using Tong's theory (Tong, 2019) and descriptive qualitative analysis (Creswell, 2014). The results included 8 data, with 4 found in the form of dialogue and 4 in visual scenes (Palguna & Juniarta, 2023).

In contrast to the three previous studies, which predominantly analyzed individual characters in romantic or royal settings (*The Princess Diaries 2*, *The Crown*, and *Cinderella*), this current study investigates liberal feminism through the lens of a historical-war themed film, *The Woman King* (2022), which emphasizes female empowerment in the context of military leadership, colonial resistance, and African identity. Moreover, the present research applies Finlayson's (2016) conceptual framework of liberal feminism, which includes five analytical categories: individualism, distribution, abstraction, positivity, and capitalism—a framework not utilized in the aforementioned studies.

This broader theoretical lens allows the researcher to uncover more varied and nuanced aspects of liberal feminism beyond just liberty and justice. Additionally, while previous

studies focused on a single central character, this study explores the collective representation of women's autonomy through the portrayal of the Agojie warriors, making it distinct in both setting, scope, and analytical depth.

Feminism is an ideology that empowers women and upholds equal rights between men and women. According to Abdul Karim (2019, as cited in Suwandarsih & Agustin, 2023, p. 73), feminism is defined as the perception that men and women have equal value. Since society tends to privilege men, social movements become essential to ensure equality between both genders. In a similar vein, Tong (2019, p. 1) defines feminism as an organized intellectual movement that evolves over time and branches into various interrelated perspectives. These definitions emphasize that feminism is both a theoretical framework and a practical effort aimed at dismantling patriarchal structures. Based on these perspectives, I believe feminism plays a crucial role in not only advocating for women's rights but also reshaping societal norms to be more inclusive, just, and equitable for all genders.

Finlayson (2016, p. 82) categorizes feminism into several main types, including liberal, radical, and Marxist. Modern liberal feminism tends to avoid using the term patriarchy and instead prefers concepts such as gender justice. It employs a vocabulary centered on justice, injustice, rights, equality, and autonomy. Liberal feminism, rather than forming a new ideology, essentially extends classical liberal values to include issues of gender (Finlayson, 2016).

According to Finlayson (2016, pp. 85–87), there are five main characteristics of liberal feminism:

1. Individualism

In liberal feminism, individualism emphasizes autonomy, freedom, and personal rights viewed from the perspective of the individual, as opposed to societal or collective norms. These values are seen through the rights and autonomy of individual women. This contrasts with a patriarchal system that often subordinates women's interests to those of the broader society.

2. Distribution

Distribution refers to justice and equality in the allocation of resources and responsibilities by the state to individual citizens. Liberal feminists view equality in terms of fair distribution—whether of rights, protections, or opportunities—and recognize issues such as unequal access to wealth or systemic vulnerabilities like sexual violence as societal concerns that require institutional response.

3. Abstraction

Abstraction in liberal feminism involves reflecting on concepts of justice and equality to derive normative principles. A prominent example is John Rawls' original position thought experiment, which imagines decision-making behind a "veil of ignorance." Though Rawls' ideas have been critiqued, they have significantly influenced feminist theorists in conceptualizing fairness and equality in abstract terms (Finlayson, 2016, p. 86).

4. Positivity

Positivity refers to a focus on constructing solutions rather than merely criticizing patriarchal systems. Liberal feminists often offer practical proposals to advance gender justice, which may take the form of ideal or non-ideal theories. These include

frameworks for promoting equal access, rights, and representation in various spheres (Finlayson, 2016, p. 87).

5. Capitalism

Liberal feminism generally accepts capitalism, emphasizing private ownership of economic resources and the role of market mechanisms, albeit regulated. It promotes the idea that women should have equal rights to participate in and benefit from economic systems. The approach supports redistribution policies to ensure equity while upholding the principles of economic freedom (Finlayson, 2016, p. 87).

RESEARCH METHOD

The research method used by the researcher is a qualitative research method. According to Tracy (2013, p. 3), "qualitative research is about immersing oneself in a scene and trying to make a sense of it—whether at a company meeting, in a community festival, or during an interview." The scene or event is revealed to contain meaning, which can offer insights for both researchers and society. Similarly, Creswell (2014, p. 4) explains that qualitative research aims to understand the meaning individuals or groups ascribe to a social or human problem. The research process typically includes gathering participants, asking questions, and analyzing data through a progression from specific codes to broader themes. This method is appropriate for the study because it allows the researcher to explore in-depth perspectives, experiences, and values that cannot be quantified. Given that the research focuses on understanding social phenomena and the subjective experiences of individuals, a qualitative approach provides the flexibility and depth needed to capture the complexity of the issues being studied.

The data source of this research is the movie *The Woman King* (2022), directed by Gina Prince-Bythewood and released on October 5, 2022. The duration of the movie is 2 hours and 15 minutes. The data consist of scenes and dialogues from *The Woman King* that reflect the characteristics of liberal feminism.

To collect the data, the researcher followed several steps. First, the researcher watched *The Woman King* on Google Play. Second, the researcher took screenshots of scenes and dialogues relevant to the liberal feminism theory proposed by Finlayson (2016). Third, the researcher compiled the data found. The techniques for analyzing the data in this study were divided into three steps: (1) collecting data based on Finlayson's (2016) framework, (2) analyzing the classified data using the same theoretical lens, and (3) drawing conclusions based on the analyzed data.

RESULT AND DISCUSSION

The result of the research show that there are 5 characteristics of liberal feminism based on Finlayson (2016) theory found in the *Woman King* (2022) movie. The data can be seen in the table below:

Table 1. Liberal Feminism Characteristic in *The Woman King* (2022)

Number.	Liberal Feminism	Data
1.	Individualism	4
2.	Distribution	4
3.	Abstraction	1

4.	Positivity	2
5.	Capitalism	1
Total		12

According to the table 1, the researcher found 5 of 5 liberal feminism categories based on Finlayson (2016). The total data found from the research are 12 data. Out of 12 data found, 4 data are categorized into individualism, 4 data are categorized into distribution, 1 data is categorized into abstraction, 2 data is categorized into positivity, and 1 data is categorized into capitalism. The most common liberal feminism characteristic found in the Woman King (2022) movie is distribution and individualism.

1. Individualism

Datum 1



Figure 1. Duration: 00.48.31

Transcrip:

Nawi : Miganon.
 Oyo Soldiers : Go, go!
 Naniwa : Wushu. **Why did you not follow the plan?** You were to go to the boats.
 Nawi : The soldiers were coming. If I did not come back as I did...
 Naniwa : **So, you are the Hero? You can act on your own, ignoring orders?** You would not have escaped.
 Izogie : Nawi!

Analysis

The picture above is a situation where Naniwa scolds Nawi for not following the plan set during the war against the Oyo army. This ended with Nawi and Naniwa running away together and jumping into the sea. The Oyo soldiers continue to shoot at Nawi and Naniwa who swim close to the boat. This situation, where Nawi directly has the freedom to do what she wants by not following Naniwa's general direction when fighting the Oyo army. The dialogue between Nawi and Naniwa shows the characteristic of liberal feminism which is individualism. Conversation between Nawi and Naniwa related to the theory of liberal feminism by Finlayson's theory (2016, p. 85), the freedom of rights of each individual, especially women, is in accordance with their point of view in doing what they think is right without thinking about the

surrounding environment for their own interests. It means that Nawi has the freedom to do what she wants in the war against the Oyo army to help Agojie

Datum 2



Figure 2. Duration: 00.11.05

Transcript:

Moru : I wish to give my daughter to the King. No husband will have her.
Nawi : **I will not marry an old man who beats me.**
Moru : Go to war, then You will understand what pain is.
Izogie : Enter.

Analysis

The picture above it is a situation where Nawi is forcibly pulled by the hand to follow Moru (Nawi's father) to the front of the royal gate. Nawi's father was angry because when Nawi was about to be married to Mr. Abade, Nawi pushed Mr. Abade to the ground. Nawi's father also insisted on sending Nawi to the kingdom to join Agojie, because Nawi was disobedient to her father. Datum 2 falls into individualism as seen from the attitude of Nawi did not want to marry the man of her father's choice namely Mr. Abade. Nawi argued that she did not want to marry someone who was rude and even liked to hit women, especially Nawi. This is related to Finlayson's theory (2016, p. 85), freedom is the right of every individual, especially women, according to their point of view in doing what they think is right without thinking about the surrounding environment for their own interests.

2. Distribution

Datum 3



Figure 3. Duration: 00.23.39 - 00.24.37

Transcrip:

Nanisca : **Today, you are receiving your first weapon.** Not good. Ah, good. Again.

Nawi : A rope is not a weapon.

Nanisca : You wish for a different weapon? Stand up. Go. Attack the soldier. Take his head.

Nawi : I apologize

Nanisca : Do not apologize. Do it.

Analysis

The picture above it is a situation of the Mahi women, who wants to be joined Agojie were being taught on how to make rope as their first weapon. In the picture, Nawi and other Mahi women are busy making their ropes to show Nanisca whether it is appropriate or not to be the first weapon of each Agojie. This situation where General Nanisca has the freedom to distribute ropes to the Agojie as their first weapon. The dialogue between General Nanisca and Nawi shows the characteristic of liberal feminism which is distribution. The dialogue spoken by General Nanisca is related to the theory of liberal feminism from Finlayson's theory (2016, p. 85), the process of transferring goods, services, and information to others. It means that General Nanisca has the freedom to distribute ropes to the Agojie as their first weapon for training to fight against the enemy.

Datum 4



Figure 4. Duration: 01.59.32

Transcrip:

King Ghezo : You disobey your king, Nanisca.

Nanisca : I will resign my command.

King Ghezo : People of Dahomey, we have ended the reign of the Oyo empire. Look upon the faces of the warriors. Look at them. Many never thought it possible, but we believe. That is what makes a great leader. Seeing what others do not. The Europeans and the Americans have seen. If you want to hold a people in chains, one must first convince them that they are meant to be bound. We joined them in becoming our own oppressor. But, no more. No more. We are warrior people! And there is power in our mind ... In our unity, in our culture. If we understand that power, we will be limitless. My people, this is a vision I will lead. It is a vision, that is shared. Heroes of Dahomey. Be hold the bravest of the brave. Adopted by king Ghezo, elevated to the sacred title of Kpojito. **Nanisca, the woman king.**

Analysis

The picture above is the situation where Nanisca and king Ghezo sitting side by side in front Dahomey people. Nanisca and the Agojie have just returned to the kingdom after defeating the Oyo army. King Ghezo, who previously did not give Nanisca permission to rescue Agojie who was taken by the Oyo army, was proud of Nanisca's struggle for the kingdom of Dahomey. In front of the people of Dahomey king Ghezo gave a speech in which the Agojie won the war and drove away the Oyo troops. Nanisca, who is a Kpojito ascended the throne to become the woman king delivered directly by king Ghezo. Nanisca went up to the pulpit, then sat side by side with king Ghezo. This situation where General Nanisca, who has just returned to the Dahomey kingdom after winning the war against the Oyo army, has the freedom to get the title of the woman king from King Ghezo. The dialogue between General Nanisca and King Ghezo shows the characteristic of liberal feminism which is distribution. The dialogue spoken by General Nanisca is related to the theory of liberal feminism from Finlayson's theory (2016, p. 85), the state distributes distribution in the form of values of equality, justice, and honesty to every citizen. It means that General Nanisca deserves her freedom to receive a high position or title after fighting and winning the war against the enemy, namely the Oyo army.

3. Abstraction

Datum 5

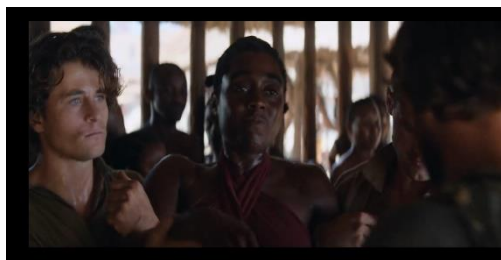


Figure 5. Duration: 01.38.38 - 01.41.56

Transcrip:

Izogie	: In the morning, they will come.
Oyo Soldier	: Back up! Move it! Move it! Get back! Back! Move Back! Back! Move it! Move! Stay back! Move!
Izogie	: They will take the Agojie first.
White people	: On your feet.
Izogie	: We must have patience. When we are brought to the block, we will be unshackled. We will have our legs. We must not let them see my arm is broken. When we are sold, that will be the moment. You will make a

Transcript:

- King Ghezo : The Oyo have entered our land. They have broken the peace. When they come for the tribute, we will not pay it.
- The Migan : But that would mean war.
- King Ghezo : Migan, we have been under the foot of the Oyo since my father's time. Are you not tired? Eh? Oh, because we ... we fear their might. Because of fear.
- The Migan : My king, they are a nation twice our size, with horses and more muskets, we need time to plan and prepare our armies.
- Nanisca : The Agojie are ready.
- The Migan : How many did you lose in this last battle. Against the lowly Mahi? My king I hear whisper of a new general. This last attack was sword rattling. Nothing more.
- The Meunon : I agree Dahomey has prospered in the peace. And the Oyo too.
- Nanisca : The slave trade is the reason we prosper. But at what price? It is a poison slowly killing us, and the Europeans know this. They come to our land for their human cargo.
- The Meu : They've come to trade. We sell what they want.
- Nanisca : But why do we sell our captives? For weapons? To capture more people to sell for more weapons?
- Amenza : It is a dark circle with no end. This is not the way. The spirit has spoken. Ifa seeks light.
- The Meunon : So, what do you suggest, Nanisca?
- Nanisca : **We have other things to sell. Gold, palm oil. We can double our harvest.**
- Shante : She wants to make us a nation of peasants.
- Nanisca : I want Dahomey to survive.

Analysis

The picture above is a situation where Nanisca, king Ghezo, Meu, Miganon and Meunon are talking about the Oyo army that started entering the Dahomey kingdom. King Ghezo was furious with the Oyo troops, especially General Oba Ade, their rude and evil leader where from the reign of King Ghezo's father, the Oyo troops always controlled the kingdom of Dahomey. They even enslaved the people of Dahomey for war, to be sold to the white man. The Meu suggested that they prepare for war, but he was not so confident because the Oyo army's war equipment was superior, plus his troops were large. Nanisca, as the Agojie leader, prepared to help the troops led by the Meu. Nanisca advised the king to sell farm products such as palm oil and gold at 2x the price. The money then can be used to buy war equipment to drive away the Oyo troops. The king, who did not know that Dahomey had palm oil fields, accepted Nanisca's suggestion and asked Nanisca to show him the palm oil fields he managed. This situation is where General Nanisca has the freedom to say her opinion by giving advice or suggestion during a meeting with royal officials and King Ghezo in the problems faced by the Kingdom of Dahomey at that time. The dialogue delivered by Nanisca above is related to the characteristic of liberal feminism, namely positivity. The

dialogue from Nanisca above is related to the theory from Finlayson's (2016, p. 87) theory that in liberal feminism we can see positivity in the attitudes and behavior of individuals who are described as equal to one. It means Nanisca has the freedom to give advice to King Ghezo to sell gold and palm oil at 2x the price and then the money 35 can be used to buy war equipment for soldiers in the Dahomey kingdom to fight the Oyo troops.

Datum 7



Figure 7. Duration: 00.18.10

Transcrip:

- Amenza : Gboje. I am Amenza. You come to the palace of Ghezo, the ninth monarch of the Dahomey people, descendants of the leopard Agasu, beloved of the twin gods, Mawu and her brother Lisa. You are called to join the Kings guard.
- Nanisca : We fight ... or we die. We fight for Dahomey, for our sisters, for our great king. **You will be revered. You will be paid for your work. Your opinions will be heard. No tribe or kingdom in all of Africa shares this privilege. For this honor, we live out our lives in these palace walls. We take no husband. We will bear no children. Mahi women, no harm will come to you for the sins of your men.**

Analysis

The picture above is a situation where Amenza and Nanisca give a welcome to Mahi women, who want to join the Agojie. If they join the Agojie their opinions will be heard, and they will be paid for being the king's bodyguard and protecting the Dahomey kingdom. This situation where general Nanisca gives a positive welcome to Mahi women who will join Agojie. Nanisca says, if they will join Agojie they will be paid, and their opinions will be heard. Nanisca's dialogue shows the characteristic of liberal feminism which 36 is positivity. This is related to Finlayson's (2016, p. 87) theory in liberal feminism, we can see positivity in the attitudes and behaviors of individuals who are described as equal to each other. It means that Nanisca has the freedom to give positive remarks and encouragement to the Mahi women who will join Agojie that if they join Agojie, they will be paid and their opinions will be heard by the King.

5. Capitalism

Datum 8



Figure 8. Duration: 00.51.10 - 00.51.57

Transcrip:

- Nanisca : **This field alone produces thousands of barrels of palm oil. If we harvest many fields each year, we will have a continuous supply to trade.**
- King Ghezo : Hmm. I never saw a path before, Nanisca. But look at this. Now I do.
- Nanisca : Vision is seeing what others do not.
- King Ghezo : But now we have declared war. We will conquer the Oyo, and we will expand our land. Nanisca we will be the greatest empire in Africa.
- Nanisca : Yes, my King, but let us not be an empire who sells its people let us be an empire who loves its people.

Analysis

The picture above the situation where Dahomey people are processing oil palms in a field managed by Nanisca. Nanisca and King Ghezo visit the farm to see how the palms are processed. Nanisca explains what is happening in the field, while the king listens intently while being amazed at what Nanisca plans and thinks for the progress and welfare of the community so far without the knowledge of king Ghezo for the people of Dahomey. This situation is where Nanisca directly has the freedom to manage the palm oil plantation in the Dahomey kingdom so far without the knowledge of king Ghezo. The dialogue between Nanisca and king Ghezo shows the characteristic of liberal feminism, namely capitalism. Nanisca's conversation with King Ghezo when explaining the palm oil plantation that she manages is related to the theory of liberal feminism from Finlayson's (2016, p.87) theory liberal feminism emphasizes the economic system in general to fully own and also have the right to manage the economy in a social society. It means that Nanisca has the freedom to manage the palm oil plantation in the Dahomey kingdom and the money from the sale of palm 38 oil is used for the kingdom's needs and the people can work to meet the needs of their families.

CONCLUSION AND SUGGESTION

Based on the research, it can be concluded that liberal feminism in *The Woman King* (2022) emphasizes women's freedom and equal rights to men, as reflected through five characteristics: individualism (4 data), distribution (4 data), abstraction (1 data), positivity

(2 data), and capitalism (1 data), with individualism and distribution being the most dominant. Individualism relates to personal interests, distribution concerns fairness in allocation, abstraction focuses on justice and equality, positivity offers constructive suggestions, and capitalism highlights women's participation in economic systems. Future researchers are encouraged to explore liberal feminism through various sources such as films, novels, or short stories, apply different theoretical perspectives, and examine broader feminist topics to gain more comprehensive insights into gender issues.

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