



## The Factors Triggering Nanisca to Forbid the Members of Agojie to Have Families in The Woman King Film

Sri Marleni<sup>1</sup>

[sri.marleni@pertiwi.ac.id](mailto:sri.marleni@pertiwi.ac.id)

English Literature Department, Faculty of Tourism and Language,  
Universitas Pertiwi

Sahril Mujani

[sahril.mujani@pertiwi.ac.id](mailto:sahril.mujani@pertiwi.ac.id)

English Literature Department, Faculty of Tourism and Language,  
Universitas Pertiwi

Lisna Farida Sitohang

[sitohanglisna@gmail.com](mailto:sitohanglisna@gmail.com)

English Literature Department, Faculty of Tourism and Language,  
Universitas Pertiwi

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**Abstract:** This study investigates the factors leading Nanisca, the main character in The Woman King movie, to prohibit Agojie members from forming families. The researchers employ Feminism and Post-colonialism theories, focusing on radical feminism to identify Nanisca's motivations. Additionally, Oppression theory is utilized to depict the oppression experienced by Agojie members and other citizens of Dahomey, Mahi, and small kingdoms. The qualitative approach, along with observation and library research, is employed for this study. The findings reveal two main factors behind Nanisca's prohibition: Agojie members' negative experiences with women trafficking, sexual abuse, and verbal/non-verbal oppression, and having families can distract their responsibility as Agojie because being Agojie takes much time and power. To combat these issues, Nanisca employs radical feminist strategies and enforces a rule against warriors having families, symbolizing her resistance against patriarchal oppression

**Keywords:** *factors, Members of Agojie, Families, the slave trade*

### INTRODUCTION

Many literary works are interesting to analyze, and researchers are fascinated to make them their objects in their research. Most of the literary works are the expression of humans' ideas, thoughts, and experiences in their lives. They are also human' dreams that they are not able to reach their dreams in reality. Those literary works are expressed through language and then written in writing ways. It is called literature. As Lombardi says, literature

is, first and foremost, humankind's entire body of writing that belongs to people. (Lombardi. 2020:2). It means that literature is the way to apply humans' imaginative thoughts of their dreams and hopes into scientific works. Their ideas, dreams, hopes, thoughts, and experiences are expressed through literary works such as poetry, prose, drama, and films.

This study uses a film to be the object of the research because films are parts of literary works

<sup>1</sup> Corresponding author

that are developing to be popular. As Sumarno (2017) states, films are pictures that move and produce sounds that are called living images. He also adds that film has technological development as we know that the film was black and white without sound in the past. Then, in 1930, the film changed to be better because it began to be a color film and to have a sound. Films are literary works coming at the end of the twentieth century; as Klarer says, it is impossible to neglect film as a semi-textual genre both influenced by and exerting influence on literature and literary criticism. Literary techniques predetermine film; conversely, a literary practice develops particular features under the impact of film. (Fasikh. 2023.175).

The film has its genres. Sumarno (2017) divides the film into two kinds of genres. They are fiction and non-fiction. Fiction films are the stories based on the imagination of the writers. On the other hand, non-fiction films are stories based on reality.

Meanwhile, Fasikh (2023) says that there are common and identifiable genres of films, such as action, adventure, comedy, drama, horror, epic, musical, and romance. The writers take one of the drama action of fiction films. It is *The Woman King*, which tells about a woman leading female warriors to protect her king and people from the oppression of a higher kingdom. Because of the issue in that film, the writer is excited to discuss women and their roles in past and present societies.

In the past, society assumed that women just had roles as housewives and mothers. They did not have the right to achieve their dreams and ambitions, such as having higher education and careers. In the past, they were just allowed to stay at home to serve their husbands, take care of their children, and do housework. Time, as Widya and Asnani (2023) say in Marleni's article, women have the primary responsibility for their family's health and food, water, and fuel. They always work for unpaid jobs and are largely unrecognized as well. Their major responsibilities for the household do not always mean that they have decision-making power within the family.

In our society, women have different positions and roles from men. It means that women have less power to get their rights to have higher education and more worthy salaries. As Dewi and Ishlah Medina explain in Marleni's article, the old tradition always believes that women can only be housewives who always handle the household, such as cooking, sweeping, mopping, washing, and taking care of their husbands and children. (Marleni. 2023. p.2).

It can be said that society treats women unfairly by putting their positions under men's. They do not have the right to have the same position as them in handling their families and working outside of the houses. They are not even allowed to have good jobs with high salaries. On the other hand, they are just allowed to work at home or near their houses, such as gardening, farming, sewing, and other work. As Nofianti states in her article, women have two roles: as housewives and workers. It has happened since a long time ago. However, they could work near their houses such as sewing, gardening, farming, and selling food or cakes. These jobs were allowed to be done because they could play both roles, being housewives and career women. (Nofianti. 2016. p. 52). It means society lets women work and help their husbands fulfill their needs, but they are not allowed to decide what kinds of jobs they should take. Society decides and makes rules and values for profitable men. It shows that both rules and values are created by a patriarchal system, which this system is men's. As the owners of this system, they have the right to use their power to oppress women. One of the oppression acts is asking women to stay at home to handle the household. If they want to work, they can work at home or near their houses, even if they let women work in other places offering low salaries. They do not have the right to have the same salaries as men. However, it has changed at present. Now, women can reach their dreams, like having higher education, working outside of the house, and getting the same salaries as men. It means that they have the same rights as men in society. It cannot be real without efforts from



women to fight the oppression done by the patriarchal system.

This research takes some previous studies that are relevant to this research. Yet, the writers conduct three research studies. The writers of these research studies are Sri Arfani, Juhana Juhana, Nurul Vitria Hastutik, Sri Marleni, Azizatur Rahma, Surya Sili, and Ernawati. The first research is conducted by three writers, Sri Arfani, Juhana Juhana, and Nurul Vitria Hastutik (2023). Their article entitled *The Representation of Radical Feminism in Black Widow Movie Directed by Cate Shortland*. The difference in their research from this study consists of three points: objectives of the research, theories, and method. Their article has three problems to be discussed: to describe the character, to know what feminism theory is shown in the film, and to analyze the moral values of the film. They apply feminism as the general one, film analysis theories, and use qualitative descriptive methods.

Meanwhile, this study focuses on one objective: finding the factors triggering Nanisca, the main character, to forbid the members of Agojie from having families in *The Woman King* film. This research applies the theory of feminism, radical feminism, and post-colonial theory of oppression. Besides, this study uses qualitative and observation and library methods. On the other hand, the similarity between the previous study and this study is that both of them use films as the primary data to do the research, but they use different films.

The next research is Sri Marleni's article (2023) entitled *Reflection of Woman's Power Representation in Jordan O'Neil's Characterization and Action in GI JANE Movie*. The difference in her research from this study is seen through the released time of the films taken to be the primary data and theories used in the research. In Marleni's research, she used an old drama movie that was released in 1997. In her research, she aimed to analyze women's power representation reflected through Jordan O'Neil's characterization and action. To analyze this objective, she applies

Cinematography and Feminism theories, characterization and shot, and radical feminism.

Meanwhile, this research takes a new film released in 2022. And it applies radical feminism and oppression theories. The similarity is shown through the same theory, radical feminism, approach and method, qualitative approach and observation, and library research.

The last previous study used is the article of Azizatur Rahma, Surya Sili, and Ernawati (2017) entitled *Female Oppression Toward Female Characters in Mars Need Mom Movie*. The similarity of their article with this study is the objects of the research, films. The difference between the previous study and this study is the theory. Their research focuses on analyzing the oppression of female characters toward other female characters by applying the oppression theory, injustice action. On the other hand, this research uses the oppression of radical feminism conducted with post-colonial theory oppression.

Based on the explanation above, the writers have one objective to be analyzed in this research. It is to find out the factors triggering Nanisca to forbid the members of Agojie to have families in *The Woman King* film.

To reach the objective of this research, the writers use theories of Feminism and Post-colonialism, Radical and Oppression. Radical is applied to analyze the problem and to find out the factors triggering Nanisca, the main character, to forbid the members of Agojie from having families. This research takes two theories: oppression and radical feminism. In the beginning, it would like to explain feminism.

### **Feminism**

In the past, women were treated unfairly in all aspects, economics, politics, society, education, and others, by the patriarchal system in society. Because of this, women fought and broke the system by creating the movement. The movement giving them opportunities to reach and to get their rights is called feminism. As Vukoicic's statements in Marleni's article, feminism is a contemporary social-political

movement motivated by individual and collective experiences of women, which is based on the claim that society is based on patriarchal principles, according to which men are privileged over women, which results in discrimination against women in public and private life (Marleni 2023. p. 7).

Shapiro says that feminism is a movement to terminate sexism, sexist exploitation, and oppression. (Saphiro. 2000:1). Besides, Ratna states that a tool for women to fight oppression and to get their rights is feminism. This movement also helps them to solve the gender conflicts faced by women. (Marleni, 2023.p.7).

Based on the quotations, we can conclude that feminism is a movement to break the rules and system created by patriarchy that cause the patriarchal society does oppression to women. There are types of Feminism: Liberal, Marxist, Socialist, Radical, economic feminism, Cultural, Black, and Postmodern feminism. (Mohajan, 2022 pp.8-20). This research uses radical feminism to analyze its objectives.

### **Radical Feminism**

Radical feminism is applied to analyze the objectives of the factors triggering Nanisca to forbid the members of Agojie to have families and to release Agojie's members. Since 1970, radical feminism has emerged and offered the ideology of women's struggle of separatism. This flow is primarily against sexual violence and the pornography industry. Echol states that radical feminism has agreed to help women fight oppression carried out by patriarchal society. Crow says that radical feminism works for the eradication of elitism in all human relationships. It makes self-determination the ultimate well and the falling of society. (Crow. 2012.p.1). Radical feminism coincides with the fact that gender is the primary contradiction, and all forms of social domination are derived from male supremacy. (Echol. 1967.p. 139). They consider it is rooted in the male gender itself and its ideology of patriarchy. Radical feminism sees the oppression of women as a result of the

universal value system of patriarchy. (Widya, 2020.p.10).

### **Post-colonialism**

Post-colonialism is the next approach to be used to analyze the last objective: how Nanisca releases the members of Agojie and the citizens of Dahomey, Mahi, and other small kingdoms from the slave trade. In this approach, oppression is chosen to support the analysis of the objective. Before explaining oppression, this study would like to discuss post-colonialism.

Hamadi says that post-colonial discourse carries certain ideas in constructing ideology through various media, mostly by using language as social practice. It consists of certain theories related to various approaches to analyzing literary works concerning the after European colonization and its effects on the colonized's lives in general. (Tallapessy.et al. 2020.p.1). Meanwhile, Mishra and Hodge say that Post-colonialism is a neologism that grew out of older elements to capture a seemingly unique moment in world history, a configuration of experiences and insight into hopes and dreams arising from a hitherto silenced part of the world, taking advantage of new conditions to search for alternatives to the discourses of the colonial era. There are several post-colonialism theories, such as oppression, marginality, hegemony, racism, and resistance. (Hodge. 2013.p.378). This study applies one of the post-colonialism theories, oppression. The writers define the meaning of oppression from the Merriam-Webster online dictionary, which states that the term oppressor is to crush or burden by abuse of power or authority. In contrast, the oppressed are burdened by abuse of power or authority.

From the point of view of the post-colonial expert, Bales says that oppression is necessarily an injustice (Siregar. 2019;18). To understand oppression, we need an empirical account of oppression that can tell us why it happens, how it is manifested in different times and places, and how it has been resisted or how it has proven resistant to



reform. Thus, in dealing with oppression, as with some other moral and political concepts such as justice, equality, welfare, and opportunity, to name four others, we need an empirical theory of a fundamentally normative concept.

In this way, oppression differs from many kinds of injustices that can be done to individuals as well as to social groups. One can be enslaved as an individual or as a member of a social group, as one can be unjustly exploited as an individual or as a member of a social group. Still, oppression is a social injustice and happens to one only as a member of a group. Since oppression is a kind of injustice, an injustice is suffered by whole groups of persons. It often wrongs widely and deeply. Although oppression afflicts whole groups of persons, it is fundamentally the individuals in those groups who suffer.

Meanwhile, Cudd says that it is possible to formulate one single definition of oppression that can be used to identify all different forms of oppression. She argues that this is useful since it makes it possible concerning new cases to judge if they are, in fact, oppressive. Oppression is a central aspect in society today as well as historically, and it is often used as a concept in the field of philosophy. Even though much has been written on the subject, deep and general analyses are conspicuous by their absence. (Cudd. 2006. p 26).

Cudd (2006) in her book *Analyzing oppression*, states that "As I will use the term, 'oppression' names a harm through which groups of persons are systematically and unfairly or unjustly constrained, burdened, or reduced by any of several forces. Oppression is a normative concept that names a social injustice." Cudd distinguishes oppression into two types: subjective oppression and objective oppression. She defines subjective oppression as the judgment or feeling by a person or persons that they or they are oppressed, that is, systematically and unjustly harmed as a member of a group. One need not even be able to name the source of suffering as "oppression"; one could feel a burden and feel it as

unjust. Objective oppression concerns the fact of oppression" (Cudd. 2006;23).

## METHODS

In research, there are approaches to be used because they are the procedures selected to collect, analyze, and interpret data. According to Kothari, there are basic types of research: descriptive, analytical, applied, fundamental, quantitative, qualitative, conceptual, empirical, and others. However, this study applies qualitative research because it discusses the phenomenon happening in society, as Kothari's statement that qualitative concerns with the qualitative phenomenon. Moreover, this research aims to discover the underlying motives and desires, using in-depth interviews for the purpose. It is especially important in the behavioral sciences, where the aim is to discover the underlying motives of human behavior (Kothari. 2004.p.3).

It supports the writers' statements about the reason why they chose to use the qualitative approach in their article. To do this research, the writers use observation and library research because they observe *The Woman King* film as the primary data or the object of this research. It means that the writers analyze the scenes and the script of the film. To support the analysis, the writers do the library research analyzing the documents needed, like journals or books, because they are secondary data. Data collection was done by observing the primary data, *The Woman King*, to reveal the factors triggering Nanisca, the main character, to forbid the members of Agojie from having families.

In conducting the observation, the writers investigate the scenes and the script showing the factors triggering the main character to make a rule for her warriors. Moreover, the data collected is analyzed by applying the Feminist and Post-colonial approaches. In feminism, the research applies radical feminism in order to show the oppression done by patriarchal society to women and women's ways of fighting oppression. Meanwhile, this study takes the post-colonialism theory of oppression. It is used to portray the

oppression done by the high class to the low one. The high and low classes have the same race, yet the high class does the oppression in order to earn money. This research also uses radical feminism to reveal the main character's strategies to release her people from the slave trade.

In data analysis, the writers do some steps. Firstly, the writers analyze the data collected through the movie, such as the scenes and the dialogues of the characters, in order to be the proof of the writers' arguments in the analysis. Then, the writers elaborate on the theories used in this study that are appropriate to the data and applied to the analysis.

## **FINDING AND DISCUSSION**

The writers would like to analyze the first objective, to find out the factors triggering Nanisca to forbid the members of Agojie from having families, using radical feminism. Before finding out the factors triggering Nanisca to forbid the members of Agojie from having families, the writers would like to describe the bad experiences of Agojie members applying radical feminism. (Widya and Asnani. 2023.p.10). Based on the quotation above, the writers find out about the oppression experienced by Nanisca, the main character, and the members of Agojie. The writers divide the proofs into three points. They are women trafficking, sexual abuse, and verbal and non-verbal oppression.

### ***Women Trafficking***

In this part, women trafficking is experienced by the supporting characters, yet the writers just take two supporting characters' experiences. Their experiences are shown and explained in the film. Firstly, Nawi's experience is explained through one proof. It is a dialogue between Nawi and Nanisca. It is in 00.21.56-00.22.09.

*Nanisca: Is your father rich? He must be. Otherwise, he would have sold you to a rich husband.*

*Nawi: He tried. I don't want a husband. I want to be a soldier.*

Nanisca's question: is your father rich? shows that her father's job in society determines the social status of a girl because the status can protect the

daughter of a family from trafficking. Nanisca's other statement, Otherwise, he would have sold you to a rich husband, portrays that selling their daughters to rich husbands is a common issue in society because many low-income families do it to save their families in financial issues. Nawi's answer supports it: He tried. It means Nawi is from a low-income family because his father also sold her to an old rich man. Nawi's case is the representation of poor girls whose fathers do not have higher positions in jobs and status in their society. It also happens to another Agojie member, Igojie.

She was sold by her mother to some men to get money. This is seen in her statement when she has a conversation with Nawi on 00.22.5200.26.04.

*Igojie: You know, when I was 14 years old, my mother put a sign out to sell my virginity. The first man came, and I cried for my mother, but she didn't come.*

Igojie's statement my mother put a sign out to sell my virginity explains that her mother did a child sex trafficking act because she sold her daughter to some men wanting to have sex, and she got money for selling her daughter. Based on the proofs above, we can conclude that oppression, especially sexuality case, mostly happens to impoverished people. To get money to fulfill their needs, most parents sell their children, especially daughters, because selling daughters to rich men give them more money than selling their sons.

### ***Sexual Abuse***

Sexual abuse is the next oppression experienced by women. The kind of this is rape. It can be shown through Nanisca's and Igojie's experiences which men have raped them. This study would like to show and to explain the proofs. To begin with, the writers show proof of Nanisca's experience.

This is seen in her statement when she talks with Nawi on 01.16.00-01.16.13.

*Nanisca: I was raped many times each night. When they came, I wished only to die. They took it all away.*

Her words I was raped many times each night explain that the rape happened in a long time. Her next words, when they come, I wished only to die,



tell us that she has a trauma causing her to do suicide. It also happens to another member of Agojie; we can see it through the proof in the previous point, women trafficking.

*Igojie: You know, when I had been 14 years old, my mother put a sign out to sell my virginity. The first man came, and I cried for my mother, but she didn't come.*

Igojie's statement the first man came shows that sexual abuse has happened to teenagers in the past, even if it was done by the family of the victims, like in Igojie's case. It is supported by Igojie's words my mother put a sign out to sell my virginity.

Nanisca's and Igojie's bad experiences support the writers' analysis that sexual abuse is a kind of oppression.

### **Verbal Oppression**

The next oppression is the verbal one. Mr. Abade and Oba Ade do the verbal oppression. Mr. Abade is Nawi's future husband, chosen by her father. Meanwhile, Oba Ade is the man raping Nanisca in the past. He is the general of the Oyo Empire. This study would like to show proof of their verbal oppression.

Firstly, it is seen through Mr. Abade's statement in 00.10.39-00.10.43 below:

*Mr. Abade: The whispers were right. This girl is worthless.*

Mr. Abade's statement above explains the men's point of view toward women. His statement is a response to Nawi's rejection. This girl is worthless, and he shows his anger to Nawi because she rejects her as his wife. His anger also tells us that he does not want to lose his dignity as a man refused by a woman.

The next proof is verbal oppression done by Oba Ade. Two proofs show his verbal oppression acts. The first proof is when Agojie has killed his warriors. in 00.14.19-00.14.26:

Oba Ade: Oyo, can you see this? Your comrades murdered by women!

Oba Ade says that statement above in a high tone. His act is his anger because Agojie, the female

warrior, defeats his warriors. Your comrades murdered by women! reflects his disappointment in losing his soldiers because of women.

The last proof of Oba Ade's oppression act is seen through the scene at 00.45.0000.45.53:

Oba Ade: Dahomey has no soldiers men enough, they have to use their women.

His words they have to use their women are his way of looking down on Dahomey warriors. It means that the Dahomey kingdom uses its women to seduce its enemies. Two proofs of Oba Ade's words are verbal oppression toward women. The first proof explains that women can't defeat men because society thinks that men have stronger bodies than women. And the last proof emphasizes that women are just tools for seducing men to reach their goals. It is a negative point of view about women.

### **Non-Verbal Oppression**

The last oppression experienced by Agojie members is non-verbal oppression experienced by Nawi and Igojie. The writers would like to show the proofs and to explain them.

At the beginning, the writers explain about Nawi's experience. It just has one proof, which is in 00.10.09-00.10.27:

*Abade: I own three fields of palm trees, you will work.*

*Nawi: (no respond)*

*Abade: You do not talk to your husband? (slapped Nawi). In my house you will learn to obey.*

Abade's act of slapping Nawi shows that he does non-verbal oppression. He does it because Nawi doesn't answer him. It offends him as a man. He thinks that she, as a woman, should respect him and listen to what he says because his position as a man is higher than Nawi. He also thinks that slapping her is feasible for her response, keeping silent. His other words in my house support it; you will learn to obey. It shows that slapping is a good way to change women to obey the rules of a patriarchal society. In fact, this way is non-verbal oppression, which is not the right way to teach women to be better ones. Igojie also has non-verbal oppression from the man

who bought her from her mother. It is seen through Igojie's statement in the 00.26.04 -00.26.10 scene:

*Igojie: The second man came and complained of my tears, so he beat me.*

Her statement above shows that non-verbal oppression acts are allowed to complain about her response. It means men can do this act to change women's behavior. This kind of act looks down on women because men think women have weak bodies and they are decent enough to get nonverbal acts.

Nanisca's Rule for the Members of Agojie

After describing, explaining, and analyzing the bad experiences of some members of Agojie, this research would like to analyze Nanisca's rule for the members of Agojie because she is the leader of the female warriors. In analyzing it, the writers apply radical feminism. Jelena says that three basic concepts in radical feminism are patriarchy, power, and oppression. (Marleni.2023.p.9). The writers have already explained the oppression done by men in the previous point. Now, this study applies one concept: the power owned by Nanisca as the leader of the female warriors of Dahomey. She uses her power to fight the oppression of the patriarchal society. She applies her power by creating the women warriors and making the rules for them. As the leader of female warriors, she makes the rules for the members. But, she has one rule for the members before joining in Agojie. The writers are interested in discussing the rule. The rule is the members are not allowed to have families such as lovers, husbands, and children. There are scenes showing Nanisca's rule for the members of Agojie. There are four proofs to be shown and to be analyzed. Firstly, the conversation between Izogie and Nawi in 01.10.23-01.11.30:

*Nawi : I want you teach me, like the miganon teaches you. I also want to be great.*

*Izogie : To be great, you must focus. There can be no distractions.*

*Nawi: I will*

*Izogie : so what ? you have feelings for him ?*

*Nawi : I have no way to know hao I feel about him.*

*Izogie : you are powerful more you even know. Do not give your power away.*

*Nawi : you mean to love ?*

*Izogie : Love makes you weak.*

*Nawi : you really believe that ?*

*Izogie : I will be miganon one day, you cannot have both.*

*Nawi : will that be enough ?*

*Izogie : This is the life we have chosen. We each survive in our own way. You will find yours.*

Izogie's statement to be great you must be focus There can be no distractions explains that to be great warrior, Nawi should focus on her responsible to protect the kingdom, without thinking about lovers. It means that the Agojie members do not need families, including having partners in life.

The next statement you are powerful more than you even know, do not give your power away explains that the members of Agojie should not waste the time with their lovers. It means that they are able to be independent without living with their lovers. Do not give your power away means having a lover causes her to lose her life. Another statement loves make you weak shows that loving someone depends on their lover. It also influences their thought and emotions that they don't focus on their responsibility. I will be miganon one day, you cannot have both, which means the members of Agojie cannot choose both choices, being the warriors and wives. If they want to be warriors, they should not date any men.

The next proof is seen through Nanisca's speech when she recruits the new members.

*INanisca : we fight or we die, we fight for Dahomey, our sisters, for our great king. You will reveal. You will be paid for your work. Your opinion 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. I offer you and our people a choice. Any woman who does not wish to stay, may leave. (00.18.38-00.19.41)*

Nanisca's words, we take no husband, we will bear no children are her rule for the members if they want to join in Agojie. It means she thinks having husband and children disturb her responsible as Agojie because it needs full of concentration on fighting. I offer you and our people a choice. Any woman who does not wish to stay, may leave shows that she does not insist women to join to be her warriors. Nanisca's rule is also reflected in her dialogue with Nawi. It is in 00.30.40 – 00.30.46:



*Nanisca: Do you enjoy practicing with the men in the infantry? I see you flirting.*  
*Nawi: this is not allowed?*  
*Nanisca: you know it is not.*

Nanisca's question do you enjoy practicing with the men in the infantry? tells us that she pays attention to Nawi when she is close to one of male warriors. This makes her to watch Nawi not to have a boyfriend because it causes her not to focus on her job as an Agojie warrior. Nanisca's next statement I see you flirting means that it is sarcasm for Nawi because Nawi seems happy at that time because she is close with one of male warriors. Nanisca's words you know it is not, is the answer to Nawi's question, this is not allowed? Her answer portrayed that she has to obey the rules made by her Agojie's members. It relates to romantic relationships. The last proof of Nanisca's rule is shown through her statement below. It's in the scene (01.15.21 – 01.15.24):

*Nanisca: you are an Agojie, you cannot be with man.*

Her statement above emphasizes that having a romantic relationship can distract the responsibility of Agojie. It also tells us that the members should give their lives for the kingdom. Based on the explanation above, the writer concludes that there are two factors triggering Nanisca to forbid the members of Agojie to have families. First, the members of Agojie have bad experiences relating to women trading, sexual abuse, and verbal and non-verbal oppression, and the last one is having families can distract their responsibility as Agojie because being Agojie takes much time and power.

## CONCLUSION

Films or movies are interesting to be analyzed in research due to the issues. Many issues reflect the problems happening in society. The Woman King is a film chosen to be the object of this research. It is an American historical action-adventure film about Agojie, the all-female warrior unit that protected the West African kingdom of Dahomey during the 17th to 19th centuries. This study focuses on finding out the factors triggering Nanisca, the main character, to forbid the members of Agojie from having families in The Woman King movie. To reach the objectives, the writers adjust the theories of Feminism and Post-colonialism. They are radical

and oppressive. Radical feminism is taken out to find out the factors triggering Nanisca to forbid the members of Agojie.

Meanwhile, oppression is utilized to show the oppression experienced by the members of Agojie, the citizens of Dahomey, Mahi, and other small kingdoms. Radical feminism is also applied to reveal Nanisca's strategies to release her members, the citizens of Dahomey, Mahi, and other small kingdoms from the slave trade. In addition, the writers use qualitative approaches, observation, and library research to do this research.

The results of the utilization of radical feminism to find out the factors triggering Nanisca to forbid the members of Agojie to have families consist of two parts: the oppression experienced by the members of Agojie and Nanisca's rule for the Agojie members using her power as the leader of Agojie. In the first part, there are two factors triggering Nanisca to forbid the members of Agojie to have families. First, the members of Agojie have bad experiences relating to women trafficking, sexual abuse, and verbal and non-verbal oppression, and the last one is having families can distract their responsibility as Agojie because being Agojie takes much time and power. It is Nanisca's rule to fight back against oppression by a patriarchal society.

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