AN ANALYSIS OF LIBERAL FEMINISM THROUGH MAIN CHARACTER ROLES OF AUNG SAN SUU KYI IN *THE LADY* FILM

A Thesis
Submitted to Letters And Humanities Faculty
In Partial Fulfilment Of The Requirement Of The Degree Of Strata One

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ABSTRACT

Nuraisyah Fahmi, NIM : 108026000123, An Analysis of Liberal Feminism Through Main Character Roles of Aung San Suu Kyi In The Lady Film. Thesis: English Letter Department, Adab and Humanities Faculty, State Islamic University Syarif Hidayatullah Jakarta, 2015.

This research studies about The Lady film directed by Lec Besson in 2011. The analysis is aimed to find out how the female character portrayed and how female character reflected through liberal feminism by analyzing the evidences from the dialogue and picture in the film. To get the Aung San Suu Kyi role’s and how the female character reflect through liberal feminism writer uses descriptive qualitative analysis as the method.

The main female character in The Lady film is Aung San Suu Kyi (daughter of General Aung San Independent hero of Burma). Aung San is a woman who tries to find right equality between man and woman because she feels that there are imbalances, gender inequality and discrimination by men. By analyzing the main character in family, politics and government sphere, it can be concluded that there is gender inequality so that the main female character fight it with against gender inequality and by involving politic. Finally, she can break in that gender equality by leading a conservative party and becomes the first woman Prime Minister in Asia.
APPROVEMENT

AN ANALYSIS OF LIBERAL FEMINISM THROUGH MAIN CHARACTER ROLES OF AUNG SAN SUU KYI IN THE LADY FILM

A Thesis
Submitted in the Faculty of Adab and Humanities in Partial Fulfillment Requirements for Strata One Degree (S1)

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The thesis entitled above has been defended before the letters and Humanities Faculty’s Examination on July 2nd, 2015. It has already been accepted a partial fulfillment of the requirement for the degree of strata one.

Jakarta, 2nd July 2015

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DECLARATION

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, in contain not material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the next.

Jakarta, 2\textsuperscript{nd} July, 2015

Nuraisyah Fahmi
ACKNOWLEDGEMENT

In the name of Allah, the Most Gracious, the Most Merciful

Assalamualaikum Wr,Wb

Alhamdulillahirabbil’alamin, the writer would like to give the most appreciation and many thank to Allah SWT, the lord of the universe and the thereafter, she sure she cannot do anything without him. Allah guided us with all of His blessed in our life. Then, peace and blessing is upon to our beloved prophet Muhammad SAW and all of his followers.

This paper is presented to English Latter Department of Adab and Humanities faculty Syarif Hidayatullah State Islamic University Jakarta as partial fulfilment of the requirement for strata one degree.

On this occasion, the writer would like to express a special thanks to her father Drs. A. Akrom Fahmi (the deceased), Ir Hendrik As, her lovely mother Amelia who give the writer full financial, spiritual support and all the contribution during the study and the process of making this thesis. Thank you for bringing the writer into this world and taking care of her patiently and affectionately since she was child. Thanks for always being there for her. Thanks for becoming a shoulder to cry on and reason in her every single smile. Thanks to her sisters Siti Nafisah, Nuratiqoh F and Afriyani Mufidah As for her support and du’a.
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CHAPTER I
INTRODUCTION

A. Background of Study

Nowadays the struggle of woman is maintaining its existence as well as equality in the social world politics are more clearly visible. Woman try to against the tradition that woman demand to take care household and family. We can observe it from some countries that provide freedom to woman to participate in the Political and Government position, such as Burma.

The movement of woman itself began since hundred years ago. According to Lesley in his book Feminist Organizing Against Gendered Violence (2007), he said: “the feminist movement of the 1960s and 1970s made the claim that the personal is political” and demanded a re-examination of woman’s daily lives. The movement in the UK had seven main demands: Woman’s equal right to the education and employment opportunities; equal pay; free nurseries; free abortion contraception on demand; woman’s right define their own sexuality and an end to discrimination against lesbians; woman’s right economic and legal independence from man; an end to male dominance and violence against woman; and a change to the laws and assumptions that support male dominance and aggression.¹

The issues of woman that exist in the society is always related to the gender issues. They are great importance in contemporary society and

culture. In patriarchal culture, the sector of politics, economics, education, law, religion and domestic sphere are dominated by men. Equality between woman and men or gender equality—promoting the equal participation of woman and man in making decisions; supporting woman and girls so that they can fully exercise their right; and reducing the gap between woman’s and man’s access to and control resources and the benefit of development is still out of reach for most woman worldwide.

Some issues of woman movement are often presented in some literary works, such as film and novel. Film is another alternative media for narrating story. The story refer to a fabricated story which is created based on either imagination or reality, either film, or literary works contains fabricated story which brings messages, criticisms, or new aspiration toward a particular set of social values. The possibility of noticing symptomatic meaning reminds us that all meaning, wheather referential, explicit, or implicit is a social phenomenon.

There are some film which describe woman movement or feminism issues, such as Whale Rider Film (2003) which was directed by Niki Caro. the film tells about culture of Maori ethnic in East Coast New Zealand on the Maori people believe their ancestor Paikea was saved from the death when the canoe was side upside down and save by riding on the back of whale to the
seashore. Since then, if the first born from the descendant of the chief of boy, then he will be granted a leadership position as the chief of tribe Maori. That is Pai, a little girl who is eleven years old is the grandchild of Koro. Pai’s father is Porourangi. Honesty, Pay has a twin brother but her twin was dead along her mother born them. Koro, the chief of their tribe, is disappointed because Pai’s twin brother was supposed to be the next leader. Pai is a girl in a patriarchal New Zealand tribe, believe that she is destined to be the new chief. But her grandfather is bound by tradition to pick a male leader.

Another film that describe a woman movement is Dagenham and this movie was directed by Nigel Cole. Made in Dagenham which published in 2010 and the setting of the movie is Dagenham in 1968. Made in Dagenham tells about a worker woman who get unfair treatment with other worker (men) in car company. She is trying to get equal right with men. She tries to fight the company policy which is disadvantage for the woman. With other female friends, she try to protest against company policy. As the main character in the movie, she success to manage and influence her friends to fight injustice in their company. Made in Dagenham tells about inequality of wage between men and women, so there is movement to claim equal pay in a car factory.

One of the film which discuss about the issues of woman movement political field is The Lady. Lecc Besson is a play director of The Lady film which is set in 2011. It show Aung San Suu Kyi almost similar with her real

[^5]: http://www.tempo.co/read/news/2012/04/02/111394195/The-Lady-
life. It is showed from the clothes worn by the actress and almost chosen figure to play the character of Aung San Suu Kyi are representing the real one.

*The lady* is a bibliography film, tribute to the Burmese democracy campaigner Aung San Suu Kyi. The film starts Aung San Suu Kyi mother of two, married to a British professor and living in London. Called back to Burma to visit her ailing mother, she finds herself in a country in chaos, with the government slaughtering protester in the streets. As the daughter of a great Burmese leader, who was martyred for his democratic beliefs, Aung San Suu Kyi just visiting, finds herself at the locus of all her people’s hopes. She can’t leave in 1947, when Aung San Suu Kyi child, her father Aung San leads Burma to independence. But soon afterwards, on 17 July 1947, he along with a group of his colleagues is assassinated by a military death squad.

As an adult she goes to England, finds a loving husband and has a happy family life. But in 1988 her mother’s poor health forces her to return to Burma were her father, Aung San, is still widely remembered. When she visits her mother in hospital in 1988, she meet many people were wounded during the Tatmadaw’s crackdown in the 8888 Uprising. She realizes that political change is needed in Burma and is soon drawn into the movement to promote reform. She accepts the role of icon in support of self-determination by the Burmese people and devotes herself to activities support of goal of greater political freedom.

Aung San Suu Kyi is political party and clearly wins the 1990 election. However, the Burmese military refuse to accept the result of the election and
moved to brings her under control. She and her family became separated when her husband and children were banned from Burma and she was put under a house arrest for more than a decade. Yet their relentless struggling for her recognition outside Burma is her guarantee she won’t be forgotten and cannot disappear unnoticed.

Due to her family’s efforts, she becomes the first woman in Asia to be awarded the Nobel Peace Prize. Yet their separation continues because neither can Aung San Suu Kyi attend the ceremony nor can her husband Michael Aris see her one last time before his early death.

Aung San Suu Kyi attempts to stay true to principles of democracy and non-violence, Tan Shwe and his successor continues to put pressure on her, regularly raiding her home, and confiscating any materials that she might use to promote democracy. But when the government refuses to allow her to see her husband and children- even when Michael becomes terminally ill- Aung San Suu Kyi is forced to choose between her family and her country.

Aung San Suu Kyi is the leader of party national league for democracy (NLD). After she got married she lived in England with her husband and sons. Although she does not live in Myanmar but it does make her forget her motherland, she always follows the news such as the political problem in the country and the violence. Aung San Suu Kyi as we know has big influence for her motherland because the struggles for her society and then it gave big progress for them.
It is an undeniable fact from the film that Aung San Suu Kyi has played a critical role in the political development of Myanmar and will remain a very important political figure in the near-term future. Accordingly, those who want to understand Burma politics will have to understand her personality, her politic philosophy, and her role in the politic life of the country. Indeed, Aung San Suu Kyi is treated like a goddess by many people, it is because of her, Burma’s society get the democracy. Aung San Suu Kyi is appreciated and gets the full support from the society of burmese.

Aung San Suu Kyi is a strong woman that being separated from her family for many years. When her husband died, she does not come back to England because if she went out from Burma she does not come back again, and this is part of strategy of General Than Swe to drop out Aung San Suu Kyi, and then she decided stay to struggle for her people Myanmar and her family to get the same right in may sides. Finally, she is become first woman prime minister in Burma.

Aung San Suu Kyi also wants to show that she can be as good as man in the field of work (government). Moreover, in the same time, she always shows that she can be a good be great leader, family woman; daughter, mother, wife and woman in that era. The woman is not as a woman in ordinary life, she has bravery when she struggles for her motherland and her family. The Lady film will be analyzed through Liberal Feminism approach as reflected in the main character of Aung San Suu Kyi.
Based on the discussion, this film tells about woman liberation or woman movement. This is the reason why the writer is interested in researching this film as a thesis. As we can see, in some countries, West and East country, such as in Indonesia which is being intensively campaigned for woman’s position in the political world, such as present several parties which provides place for woman to be politically equal with man. The writer believes this film can be as a good thesis and can be an inspiration for woman. Another interesting reason according to the writer is the film tells about the story of the first influence Prime Minister in Burma. Her movement in political has inspired Burmese people at the time. In the fact, to this day she was only woman who could shine in political world.

In short *The Lady* implicates the struggle of woman to be involved with the political field. The film describes Aung San Suu Kyi roles as a Leader and family woman. In this film Aung San Suu Kyi tries to break in patriarchal politic.

**B. Focus of the Research**

Based on the background above, the writer focuses to analyze Aung San Suu Kyi roles as main character, and how the film reflect liberal feminism values through Aung San Suu Kyi character.

**C. Research Question**

Based on the background and focus of the study, the writer formulates the research question to analyze as follows:
How does Aung San Suu Kyi character in *The Lady* film reflect liberal feminism values?

**D. Significant of the Research**

The writer expects that this research is intended to enrich film analysis focusing on liberal feminism values through Aung San Suu Kyi. Moreover, this research is intended to educate people about values of feminism.

**E. Objective of the Research**

The objectives of this research are to understand and to know how Aung San Suu Kyi role’s in *The Lady* film reflect through Liberal Feminism.

**F. Methodology of Research**

1. Method of Research

   The method of this research is a qualitative method. It uses descriptive analysis technique because the characteristic from qualitative research is descriptive. It means the data collected is in the form of words and pictures rather than number. Peter Woods explains more about the qualitative method:

   Qualitative research is concerned with life as it is lived, things as they happen, situations as they are constructed in day-today, moment-to-moment course of events. Qualitative researchers seek lived experiences in real situations. In general, they try to not disturb the scene and to be unobtrusive in their methods. This is an attempt to ensure that data and analysis will closely reflect what is happening.

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2. Technique of Data Analysis

In analyzing and describing the data, the writer uses the following techniques and steps, namely: the writer watches film *The Lady* completely, carefully, and accurately. Then the writer collects and identifies the data from *The Lady* film. The last, the writer analyzes and relates the data of film as literary work and using the Liberal Feminism theory. Finally the analysis is concluded. The primary data is *The Lady* film by Lee Besson and the secondary data are from related resources such as books, articles, and journal especially about Aung San Suu Kyi and Liberal Feminism.

3. Instrument of Research

The instrument of the research is the writer herself as the subject of the study who does the steps of the research as above in the technique of data analysis. It is for example by watching the film and analyzing the data to find out the connection and the other aspects that relate to the subject of the research.

4. Unit of Analysis

The unit of analysis that is used in this research in *The Lady film*, written by Rebecca Frayn; published by Europe Corp, Left Bank picture, 2011 and the other references that have connection with the object as the secondary data.
5. Place and Time of the Research

The research is conducted in Ciputat in 2012, at Department of English Letters, Adab and Humanities Faculty, and the main library of State Islamic University Syarif Hidayatullah Jakarta.
CAPTER II
THEORETICAL FRAMEWORK

A. Previous Research

As long as the writer knows, there has been other researcher who conducted a research on the movie. The first, Mike McCahill, (2011) from seven Magazine, a reverent biopic of Burmese resistance icon Aung San Suu Kyi, it function as a wide-eyed primer, equating democracy with demosticity. As Aung San Suu Kyi attempts to stay true to principles of democracy and non-violence, Tan Shwe and his successors continue to put pressure on her, regularly raiding her home, and confiscating any materials that she might use to promote democracy. But when the government refuses to allow her to see her husband and children – even when Michael becomes terminally ill – Suu Kyi is forced to choose between her family and her country.

This study is about passion and triumph of Aung San Suu Kyi in The Lady film. This objective of study is to apply the individual psychological approach to analyze the passion and triumph in The Lady film. The writer uses Alfred Adler point of individual psychological to answer the problem of the study. The study is descriptive qualitative research which data are taken from script in The Lady film. The research method of this research is broken down into five aspects: (1) Type of the research, In analyzing Luc Besson’s The Lady the writer uses the qualitative method, because it does no need statistic to explore the fact (2) Subject of the study, the researcher takes The Lady film as the object of the study (3) Type of data and data source, is textual, which consist of the words, phrases, and sentences is used the struggle of Aung San Suu Kyi in this film. In this research
the writer uses two data sources: primary and secondary data sources. Primary data source is the film itself *The Lady* from Luc Besson’s. secondary data source taken from other source which are related to the primary data such us biography of the author, the website from the internet about the film The Lady and other sources that support the analysis (4) Technique of data collection, the method of the data collection in this research is documentation. From the film, book on theorist of literature and book to support the analysis and treated than as secondary data sources. In the process the writing this research the writer would like procedures as follows; watching the film clearly, indentifying a particular part considered important and relevant for this thesis, making notes of important part, classifying the data into some categories, analyzing the data of the research on Alfred Alder theory of psychological, drawing the selecting material into good unity supporting the topic of the study and (5) Method of data analysis, analyzing structural elements of the film includes narrative and technical elements, analyzing the passion and triumph of main character using descriptive qualitative analysis. However, the film also shows how important the bravery for a triumph on this film.

The second is from different film which woman struggle theme that is *The Position of Main Female Character in the Iron Lady Film*, a thesis (2013) By Ambyah student Islamic University Syarif Hidayatullah Jakarta. This research is analyzed about the position of woman in the public sphere who struggle to be first prime minister in UK reflected by Liberal feminism. The writer uses qualitative research is “an umbrella term covering an array of interpretive technique which seek to describe, decode, translate, and otherwise come terms with the meaning,
not the frequency, or certain more. Or less naturally occur phenomena in the social world. The qualitative method is used in this research because “the researcher is primary instrument for data collection and analysis. By using this method, the writer will conduct research by explaining. Describe and analyzing the position of female character as the main character in the Iron Lady film. Technique of data gathered from several sources; such as book, journal, and browsing from the internet. The collecting data will be analyzed by feminism theory to reveal the feminism values in the Iron Lady film. The writer tries to analyze the film, watching the film, cropping the picture, classifying the picture, understanding about the facts of the film, analyze on the relevant theory of feminism, and concluding the result.

The third is Aung San Suu Kyi (2011) from The Lady Film, in this thesis is analysis about “Aung San Suu Kyi endeavor and Female Leadership in Luc Besson’s The Lady film movie (2011) An individual Psycological Perspective “. Aung San Suu Kyi’s endeavor and female leadership that reflected in The Lady movie is one of fascinating aspects that is appealing to be studied. Besson, the director, wants the audience to underline the endeavor of Aung San Suu Kyi makes bad and great effect especially to the Suu Kyi’s psychological condition itself. Suu Kyi’s psychological condition is drawn in the bad conditions life against all of the suffering life that should be faced by her since she was young. Also her leadership to get democracy freedom for Burmese make her stronger and stable although she should leave her family, and lost her husband (because of suffering sick). The effects can be studied in psychological term which studies the psychological condition of a human. The researcher applies qualitative reaserch.
The sources of the data are library and literary data textual. The purpose of it is to analyzed by using individual psychological perspective. To collecting the data the writer takes some steps of it. The step are : watching the movie, taking notes of important part both primary and secondary data, arranging the data info several groups based on its theoretical category, selecting particular parts considered important and relevant for analysis, drawing conclusion and formulate its pedagogical suggestion.

In this analyzing the data, the writer applies a descriptive approach. The steps taken by the researcher in analyzing the data are as follows : the first is analyzing the structural elements of the film includes narrative and technical elements. Focus will be paid on the structural analysis of the novel.

Through the previous research prove that the study above differs from these studies. To prove the originality of this research the writer present previous research to support of and in anticipation of the methodology and analyzes presented of the main character Aung San Suu Kyi in *The Lady* film. Especially, the research analyzed main character in The Lady film differ from other research study about *The Lady* film.

In this research, the writer used the similar source that is the film, but uses different approach. In Mike McCahill thesis he’s is using psychological approach focusing on the passion and triumph of major character in *The Lady* film. The second is Ambyah thesis who describe about woman career in the public sphere especially in the politic by Liberal feminism theory. The third is Aung San Suu Kyi’s Endeavour And Female Leadership That Reflected in *The Lady* film through psychological perspective, this thesis focusing about condition her and
her proponent who struggle for Burma. In this case we have using similar source but we have different analysis of the thesis.

B. Aung San Suu Kyi in Burma

Aung San Suu Kyi was born on 19 June 1945 in Rangoon (now named Yangon). Her father, Aung San founded the modern Burmese army and negotiated Burma's independence from the British Empire in 1947; he was assassinated by his rivals in the same year. She grew up with her mother. Aung San Suu Kyi, politician and opposition leader of Myanmar, daughter of Aung San (a martyred national hero of independent Burma) and Khin Kyi (a prominent Burmese diplomat), and winner of the Nobel Price for Peace in 1991. As the daughter of national hero of Burmese, Aung San Suu Kyi began to campaign for the NLD, she and many others were detained by the regime. Aung San Suu Kyi was banned from personally standing in the election. Despite conditions around the elections being far from free and fair with Aung San Suu Kyi and other democracy activists being detained, biased media, and intimidation of politicians, the voting on the day was relatively free and fair. The NLD won a staggering 82% of the seats in Parliament. The dictatorship never recognised the results of the election, and refused to hand over power.

Additionally in book in review by Peter Popham explains that Aung San Suu Kyi is an iconic figure who symbol of garner immense support and adoption from millions of Burmese and countless others around the world.

8 http://en.wikipedia.org/wiki/Aung_San_Suu_Kyi#Personal_life
9 http://global.britannica.com/EBchecked/topic/43227/Aung-San-Suu-Kyi
There is no big differences between bibliography of her and the book. Peter Popham as a veteran correspondent for British newspaper the independent say to make the good moral and good leadership in politic and than he give the suggestion that the story or the struggle of Aung san suu kyi is one of the interested figure in the world as the success girl and give big impact especially for her mother land, Myanmar even tough it’s not happy ending.

In this book in review explains when Aung San Suu Kyi decided to take in the leadership of democratic movement in August 1988, most of human know her as the daughter of General Aung San, and the important story is she has never know about the politic. Obviously, there is an universal dimension to the ideals of human rights and democracy that she wants to see fulfilled in her own country. But in the course of intellectual and the spiritual journey, Aung San rediscovered the values and principle ingrained in her country Buddhist-dominated culture, on which those universal ideal can be grounded. It is highly symbolic that she delivered her first major address on 26 August 1988, before Yangon revered Shwedagon Pagoda. Million were move by this direct and down-to-earth speech. She was not preaching something new. She was calling upon resources that her people already possessed. She was leading them to rediscover the value of compassion and love that have been taught all their lives that was beginning of her attempt to mend the soul of Burma.

Popham unsparingly depict the extreme brutally and ruthlessness of Burma’s military rulers. Many Burmese have suffered unspeakably for daring
to defy them. Indeed, it seem a sad fact that the global attention pain Aung San
drawn attention away from horrors or fortune and repression that other and
less famous Burmese have had to endure as the price of keeping the
democratic the movement alive. Yet live is doesn’t.

Aung San Suu Kyi admirers call her not a dissident but a bodhisattva,
which is Buddish terms means one who suffers so that others might
experience life to the fullest. Popham quotes Burma expert and anthropologist
Ingrid Jord as saying, “ Aung San Suu Kyi inspire the populace to recall or
imagine a different kind of social contract between ruler and the ruled best on
the highest human aspiration of compassion, loving-kindness, sympathetic joy
and equanimity: the four sublime states of mind” (380).

Aung San has also saved the international political discourse of our
day from being devoid of the moral grandeur supplied by voices such as
Mahatma Gandhi’s and Martin Luther King’s. Popham has done much to help
us see the life Aung San through this prism. His book is one of the testimony
to the idea that any given culture harbors a carving for a life of freedom and
dignity. Popham also highlights Aung San as a model for all the striving
advocates of democracy: she reminds us that if our respective nations are
going to enjoy a which is free, flourishing, and dignified, we will need to
liberate and disentangle suppressed societal values that express the universal
human aspiration for freedom from other, more archaic values that clash with
them. Yet Popham’s book is a must-read for anyone who want to grasp how
this “pretty thing,” as an old lady in a Burmese village once called her, has
been able to radiate the beauty of what it means to be human all across the
globe, making us feel that we are all her friends, which truly we are as
member of human family.  

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11 Journal Of Democracy, Volume 23,Number 3 July 2012
C. Feminism

Feminism is movement that is instead to build and assert equal in the field of political, economical, social, and the same opportunity for woman. Feminist come from word femme which means woman. Laters, feminist movement appear especially that provide concept and theory which related to analysis of woman. The intention of feminism is to show how the valuation about social condition is, where woman take their lives, open the opportunity to reconstruct their world and offer to them prospect of freedom for the future.\(^\text{12}\)

Feminism was a principal agenda for the woman in the some countries like in England as told by Margaret Walters in her book, *Feminism ; A Very Short Story* (Oxford: 2005: 13), "Over the centuries, and in many different countries, woman have spoken out for their sex, and articulated, in different ways, their complaints, their needs, and their hopes. As this is a very short introduction, I have concentrated on feminism in our country, England and have tried to explore it development trough time. While woman in the other countries have had different experience and definitions, in England, right up until 1960s at least, the word ‘feminist’ was usually pejorative. Very few woman, however deeply engaged in fighting for woman rights, would have described as ‘feminist’.\(^\text{12}\)

1. Feminism Film Theory

Feminist film theorists have often (correctly) been criticized for their ahistoricism, let me say two things about history as it regards women. First, it seems to me that while certain patterns that involve women are linked to a specific historical context, other patterns in relation to marriage, sexuality, and the family – ones that I am focusing on here – transcend traditional historical categories; and this for a good reason, namely that women, in being relegated to absence, silence, and marginality, have thereby also to a degree been relegated to the outskirts of historical discourse, if not to a position totally outside of history (and of culture), which has been defined as the history of white (usually middle-class) men. This is not to deny that women have a history of their own which can, to some extent, be rediscovered; but it is to argue that in terms of dominant film narratives, of classic forms, women, as they have been represented by men in these texts, take on images that have an “eternal” status, and are repeated through the decades in their essentials: the representation changes superficially in accord with current styles and fashions – but scratch the surface and one finds a familiar pattern.

Second, feminist theorists have been redefining history with Foucault in mind. Foucault’s distinction between “total” and “general” history in his Archeology of Knowledge was useful in that
it questioned the very basis of traditional histories that had excluded women. “Total” history “drew all phenomena around a single centre – the principle, meaning, spirit, world-view, overall form of a society or civilization.” On the other hand, “general” history speaks of “series, segmentations, limits, difference of level, time-lags, anachronistic survivals, possible types of relation.” This second type of history seems to some feminists appropriate to their situation, for to construct a feminist history alongside the traditional male one would be to fall into a form that has suited the male mind with its need for a certain logical coherence. It would be to create yet one more form of history as a discourse that establishes false cause–effect relations.

Early feminist initiatives into film theory in the 1970s were framed by two other feminist interventions: the history of second-wave feminism and theoretical accounts that deal with images of women created and circulated within our dominant culture defined by patriarchy and heterosexuality. It is to these antecedents - what Laura Mulvey called the ‘wider explosive meeting between feminism and patriarchal culture’ (1979: 3) - that I turn to first in order to contextualise the earliest feminist writings on film.

Feminists make women’s position their primary concern, but their analysis of power relations is often relevant to, and encompasses, other subordinated, oppressed, and exploited groups. This means, contrary to most perceptions, that feminism is not just about women nor is it simply ‘against’ men. Although examples of ‘feminist’ thought can be found much earlier (notably, Mary Wollstonecraft’s *Vindication of the Rights of Woman* [1792]), the suffragette movement of the late nineteenth and early twentieth century is known as feminism’s ‘First Wave’. Feminist film theory is a product of ‘Second Wave’ feminism, which began in the 1960s. With the slogan ‘the personal is the political’, the Second Wave drew attention to domains of women’s experience hitherto considered non-political and revealed the hidden power structures at work there, including in the home and family, reproduction, language use, fashion, and appearance. Its aim was to transform the entirety of women’s condition and not just one aspect, unlike the earlier suffragette movement that exclusively focused on the campaign for women’s vote and left other areas of life unchanged.  

As a movement, feminism has a diversity of branches and approaches but generally speaking it strives to analyze and change the power structures of patriarchal societies – that is, societies where men rule and where their values are privileged. Feminists make women’s position their

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Second Wave feminism was extremely effective in obtaining new reproductive and legal rights for women, including, in the UK, the 1975 Sex Discrimination Act, which outlawed discrimination on the grounds of sex in employment, education, and other spheres. However, even today its goal of equal opportunities for men and women remains unachieved in many areas of public life. Although women have entered new trades and

\textsuperscript{16} *Ibid* p.4.
professions as a result of the Second Wave’s efforts, there is still a gender pay gap disadvantaging women in most professions: for example, in the UK, five years after leaving university women are likely to earn 15 per cent less than men. Many professional women also encounter ‘glass ceilings’ preventing their promotion beyond a certain stage.

In America, Second Wave feminism has roots in the black Civil Rights Movement led by Martin Luther King, the anti-Vietnam War Movement, the student movement and the political Left, which radicalized an entire generation at a time when the American state was becoming violently repressive of internal opposition to its foreign and domestic policies. These movements participated in the tide of radicalism that swept across advanced capitalist countries in the 1960s. Created in the aftermath of the Stonewall riots in 1969 and similarly inspired by the decade’s radicalism, the Gay Liberation Movement was also later to impact on feminist thought. Many women who became feminist activists were initially involved in other ideological campaigns. They were reluctant to make women’s oppression a separate cause until circumstances compelled them.

Both the civil rights and the anti-war movements were male dominated. In the 1960s, women in these movements came to realize that they were ‘playing the same roles in the movement as out of it’ for example, ‘making coffee but not policy’ (Morgan 1970: xx). Chairman of the Student Nonviolent Coordinating Committee, Stokely Carmichael
famously declared in 1966 that ‘the only position for a woman in the SNCC is prone’ (Morgan 1970: 35). Male campaigners clearly did not include women in their egalitarian ideals. Towards the end of the 1960s, American women activists began to form their own alternative or additional liberation movements. In the 1970s, lesbian feminists in the US and elsewhere were also forced to form their own cause, as they faced sexism from within the ranks of gay liberation as well as homophobia from heterosexual feminists.17

Some feminists reject the goal of equality because it suggests an attempt to aspire to the same condition as men within the existing system. Their aim instead is to bring about a more profound change in values where these kinds of power hierarchies would no longer exist. They espouse a politics of difference, arguing that although women are the same as (‘equal to’) men in terms of their intellectual capabilities, it is politically necessary to assert difference in order to combat a patriarchal culture that devalues and disparages women ‘as women’ or tries to collapse them into a male symbolic logic (Moi 1991: 13). Difference is important to the feminist movement because it has become clear that equality politics and legislation alone do not liberate women from patriarchal oppressions.

True to the slogan ‘the personal is the political’, many of the Second Wave campaigns centred on women’s bodies and issues of feminine

17 Ibid p.5.
As well as putting women’s right to control reproduction and motherhood on the agenda, they exposed the exploitation of women in advertisements and beauty contests. This aspect of feminism, together with the popular caricature of women angrily burning their bras (in any case a myth), is often ridiculed today, in the belief that these issues are trivial, including by women who enjoy taking care of their appearance and claim they do it for themselves out of their own free choice. Women’s magazines and beauty adverts, too, speak the language of self-emancipation and self-control (‘be who you really want to be’, ‘because you’re worth it’) yet the ‘norms of feminine appearance’ they promote are unobtainable for most women (Saul 2003: 144).

Feminist film theorists shared the *Cahiers* critics’ love of classical Hollywood cinema, its directors and its genres. Yet they quickly discerned the male bias of this *auteur* theory, which promulgated film criticism in the ‘great man’ or ‘male genius’ tradition with no reference to women’s images or women’s positions in films – a tendency they were keen to remedy. They also set about bringing to light works by women directors in the past. These two goals became the starting point for thinking about a feminist filmmaking practice. Many feminist theorists looked to avant-garde and independent film practice, for example the work of Chantal Akerman and Yvonne Rainer, for possibilities of ‘re-inventing’ cinema, while others hoped for change within mainstream cinema. During the

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1980s, feminist film theory became increasingly incorporated into academia and, according to its detractors, more removed from practice. But from this period onwards, it actually became more concerned with women’s agency and desires, accommodating many new areas of thought and experience in the process. As the first major developments in feminist film theory happened in Britain and America, I have concentrated on those here.\textsuperscript{19}

British feminist film theorists, including Johnston, published their first work, \textit{Notes on Women’s Cinema}, in 1973. They rejected the US critics’ sociological approach to cinema which, they believed, considered only surface elements of story and character and failed to engage with the specificities of the film medium – for example, how lighting, editing, and camera movement work together with or separately from the stories and characters to create hidden structures or subtexts of meaning. They also did not think that it was so easy to crack the ideological façade and reveal the ‘real’ women beneath.\textsuperscript{20}

Early feminist inquiries into images of women on film shared a similar agenda as those writing on the politics of representation. Stereotypical images of women and the female body on film came under close scrutiny as critics and scholars looked at how best to

\textsuperscript{19} \textit{Ibid}. p.10.  
\textsuperscript{20} \textit{Ibid} P.8.
interpret gender and representation in relation to patriarchy. Initial feminist interventions into understanding the ways in which women are depicted on film aimed to expose the sexist content of cinema narratives as well as how the media constructs women as sex objects.21

Much of what might be called the first attempt at devising a feminist film criticism focuses on female representation as somehow reflecting real social attitudes, opinions, cultural values and patriarchal myths:

Women were ... the barometers of changing fashion. Like two-way mirrors linking the immediate past with the immediate future, women in the movies reflected, perpetuated, and in some respects offered innovations of the roles of women in society. (Haskell 1987:12)22.

2. Liberal Feminism Theory

Liberal feminism is form of feminism though that is known widely. This is feminism is general thought of face of feminism. In this approach, explanation of woman position in society can be seen from inequality of

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22 Ibid p.7.
right control that was made woman participation in public world, out of family and household necessity.\textsuperscript{23}

Liberal feminism targets the elimination of inequality between woman and men in legal, political, social, and educational settings. In the liberal/reform view, the subordination of woman is caused by asymmetrical gender socialization practices and discriminatory laws that exclude woman from the mainstream of economic and political life.\textsuperscript{24}

Liberal/reform feminism also proposed that traditional gender roles are limiting and restrictive for men as well as form woman. An early theme of the liberal position was that “when woman are liberated, men will also be free.” However, the liberal position focused more on establishing and opportunity for woman that in exploring and challenging the patriarchal structures underlying women’s subordinate status.\textsuperscript{25}

Liberal feminism has its root in the eighteenth century with Mary Wollstonecraft, Harriet Taylor Mill and John Stuart Mill and is characterized by a persistent faith in a reason and rationality. Contemporary liberal feminism tend to agree that the values (life, liberty and the pursuit of happiness) and structure of liberal democracy have the potential to allow for the end of the oppression of women if women were allowed to fully enfranchised into the social systems of corporate, government, economic


\textsuperscript{24} Judith Worrel Encyclopedia of Woman and Gender ; Sex Similarities and Differences and the Impact on Gender, University of Kentucky, ( London: Lexington Academic Press, 2002). P. 430.\textsuperscript{25}

\textsuperscript{25} Ibid, p. 431.
and educational life and work to end gender segregation, gender
discrimination in all areas of public life and gender-based laws. They seek
legal and public solutions to the problems affecting woman. With their root
in classical liberalism, feminist liberalism relies upon rationality and the
‘reasoned argument’ to create change (Jaggar, 1988: 181). Liberal feminists
have advocated for such issues, job retraining, workplaces free of sexual
harassment and equality in education. The national organization for woman
and planned parenthood are characterized as a liberal feminist
organization.26

Liberal feminist idea focused on public area, on struggle for individual,
right is legal, institutional, and political compete on public market. Liberal
feminism also views gender base as indifference issue. The difference can
be relieved with imposing of anti-sexist-attitude. For feminist this is a battle
than can be won by re-education.27

In the context, liberal feminism approach will involve of position
between women and men in the political, government and social field. The
differences sex between women and men placed the women as second sex
and haven’t same place in social and political field. Equality right was an
main agenda of liberal feminism in some countries, as in Burma.

Liberal feminism struggle to release woman from an oppressive gender
role. A role which is used as a social justification for making woman

26 Ibid, p. 72.
27 This statement was taken from based on Atika Ramadani Putri’s thesis, Analysis
of Main Female Character in Made in Dagenham film by Nigel Cole trough Feminism
inferior and also does not give a chance in education, economic, or the other systems but they do not intend to make woman same as man. Liberal gives a concept which consider the fact that woman is the person who is pregnant and gives birth. This biologic factor utterly become a negative impact for woman to take in public sphere.

Liberal or equality feminist seek an end to state-sanctioned discrimination against women and urge state action for women’s equal right. Although the state is male dominated, liberal feminists believe increasing women’s access and power can alleviate gender inequalities.28

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BAB III
RESEARCH FINDINGS

The previous research has explained about the theoretical framework which going to be used to analyze in this chapter. This chapter will provide the research finding of the examination. In this case, it is needed to be confirmed that theoretical framework is only a tool but not main purpose. As a tool, so the most important thing is how to make the best use of the tool, then the meaning of literary work can be optimally understood.

An Analysis Of Aung San Suu Kyi through her roles.

Aung San Suu Kyi is central figure in *The Lady* Film, *The Lady* film tells about a woman who struggle for Burma’s democracy. Aung San Suu Kyi is a woman who struggle for Burma and how she’s shows in *The Lady* film as woman in public and family sphere. After watching this film carefully and continuously, the writer analyzed the dialogue, pictures, and acts that relevant with the issue of Aung San Suu Kyi roles.

According to the writer, the relation of male and female in *The Lady* film analysis, it show the superiority of toward woman. The men’s superiority could be cultural and political heritage taken from the patriarchal set of the mind taken from the wrong social concept about man and woman.

While men always get their strong in social and politic, women are still busy to set them free from many kinds of restriction controlled by
patriarchal society. Role restriction for woman by patriarchy make woman shackled. Patriarchy give woman only the authority to deal with family life. It stick on woman’s bodies so it only aggravates the condition of woman. Women have very little influence and role in their community or in other word they have no right the common areas in the community, social, economy and politic.

Beside, the emergence of the nation that woman are weaker than man contributes to the imbalanced treatment towards the right of woman. The imbalanced treatment faced by woman still occurs in various ways. It domain cover the family life, work atmosphere which give woman only inferior position and very little chance for advanced carrier, in politic as well as in government. The woman does not get the same place with man. According to The Lady film, Aung San Suu Kyi as a woman who struggle in political to get democracy in Burma and she can put herself same like a men in this film.

This attempt to see and describe the roles of Aung San Suu Kyi as main female character reflected through Liberal Feminism in The Lady film. And how she fought against male domination and discrimination in every aspect of life she faced during her period.

Two points that the writer wants to find out is analysis of Aung San Suu Kyi’s roles through liberal feminism; as a leader, and as family woman.
1. As Opposition Leader

As states Shohini Chaudhuri in his book *Feminism Film Theorist* (2006) that “Personal is Political”. That simple sentence become a base to woman that woman has the right to join in political area. Taking part in politic is a right for everybody without differ race, tribe, religion, and color. It men that woman and man that have the same right in political area.

Imbalances, inequality different of women and man position are still highly visible and being discussed in various countries. *The Lady* talks about the female to take a role in politics and government. This film portrayed how patriarchal system strongly dominated aspect of life during the political period of Aung San Suu Kyi. The political, social and cultural position between man and women in Burma at the moment was not balanced or unequal.

Aung San Suu Kyi political career was not easy as an imagined. Certainly it was great challenge for Aung San to develop her career. Moreover, at the same time, the reign on her state will led by conservative party which makes the economic, social, and political situation become so wild and unfriendly to her.

Aung San Suu Kyi is daughter of General Aung San who is struggle for Burma to be free. As the daughter of him she inherits the soul leader from his father. She was two years old when her father led Burma

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for independence. At the same time her father was killed by regime military. The first proof of being the opposition leader in this film starts in her first return to Burma, see the pictures and dialogue below:

Professor of Burma’s university: Madam. My colleagues and I are academics from the history faculty, and we believe you are the only person who can lead Burma into democracy now. As the daughter of Aung San, the people will automatically unite behind you. Your father fought and won independence for Burma.

Aung San Suu Kyi: coz minimum of my experience, as you can see I have something that must do.

Professor of Burma’s university: May I ask you for think that?

Suu kyi: just silent and agree that.

From the pictures and dialogue above show that her return brings a big hope for Burmese it sees from the picture above (1-3). Knowing the condition, Aung San Suu Kyi feels so concerned. As the daughter of Burma who is dead when leading democracy in Burma, she gets asking from the society especially
some professor Burma’s university to lead in support of goals of greater politic freedom. Based on reality above, Aung San Suu Kyi want to change the politic of military and fight to get Burma independent.

Aung San Suu Kyi : Reverend monks, the Burmese people. The purpose of this gathering is to be heard in the world the people’s will. The purpose of the gathering today is multiparty democracy. That’s why we want to demonstrate. Some of you don’t know my story and it is quite normal to want to know what it is. Because I have lived abroad and I married a foreigner, they say I don’t understand the complex history of the country. Let me tell honestly that’s true, I lived abroad, and I’m also marriage to a stranger. But that does not mean my love and my devotion to my country be altered or diminished. My father gave everything he had Burma’s political, and he paid with his life.

As daughter of my father I can’t remain indifferent event taking place right now. The objective that we have so much at heart is now in sign, we demand free election, and regular, in the short test time possible. Let us not divide unite to more forward together to our goal!
After she gets full support from the society of Burmese, she makes a party named National League of Democracy (NLD) with a purpose that it will give the big progress for Burmese’s life into a better nation.

The picture and dialogue above (4) is when Aung San Suu Kyi speech in the front of Burmese to get the democracy, and in picture (5) is seen when she gets full supports from society who wants a reformation. From the dialogue above is sees as a woman it not easy to lead a country that full of dictatorship, and in the front of Pagoda, the first striving for superiority in her society. She makes some effort of democracy. She will follow the election. So, she must care of society to get sympathy.

First, it show when Aung San Suu Kyi make speech in front of Burma society. She delivers great speech and makes many people believe. They support Aung San Suu Kyi and unite for her. She campaign everywhere. She convinces all human race. She also promote by media. And the stage background put an image of her father which represent the spirit of her father in Aung San Suu Kyi struggle. The Burmese people is very hanging on her see the picture below ;

Pic.6 (00:34:17)

Society : *We have nothing but respect and admiration for you* (Aung San Suu Kyi- Just keep smile)
All of Burmese people have a big hopes of her effort to bring their country to be democratic, From the previous picture, this is the fact if Aung San Suu Kyi is like Goddess for them (society of Burmese, Aung San Suu Kyi the only one women that struggle for Burmese). They have big hopes and rely on Aung San Suu Kyi to change the country into the better one when she is being a leader. After she gets full support from Burmese, there are so many pressure when she decided struggle for Burma. The picture below is the first warning from General Tan Shwe.

Pic.7 (00:50:43)       Pic.8 (00:51:03)

**General Nyunt** : Thank you, you have been dutiful daughter. You’re father would be proud. And now your duty is complete. You will understandably be eager to get home again. As soon as you are packed and ready, our limousine will take you to the airport.

**Aung San Suu Kyi** : That wan be necessary, General Nyunt. For the time being my duty remains herein Burma. There is an elections to be fought.

**General Nyunt** : What about those your boy of yours? They will be missing they mother.

**Aung San Suu Kyi** : Well the sooner these election come, the sooner I can rejoin them. Perhaps on your return, you could urge general Ne Wen to make haste.
Liberal feminism targets the elimination of inequality between woman and men in legal, political, social, and educational settings. In the liberal/reform view, the subordination of woman is caused by asymmetrical gender socialization practices and discriminatory laws that exclude woman from the mainstream of economic and political life.  

The next picture (picture 7) is when regime military and assistant of General Tan Shwe come to her house try make her back to England. in the next picture (picture 10) when Aung San Suu Kyi talks with an assistant of General Tan Shwe and he tries to make herself thinking back her family and from the dialogue it seen that he can’t give spot for a woman to be a leader in Burma. Aung San Suu Kyi is an bold leader it seen when General Nyunt tries to make her worries about her family. From the dialogue above Aung San Suu Kyi owns the basic leadership from what she says that she will accomplish the process of democracy and her struggle for Burmese. A style of life of Aung San Suu Kyi in socially useful type because she is attractive personality. In fact, she has passion and braveness and it bring herself to be courage, she struggle for democracy and make relation with other people. As a reason, she is a woman who stand in the demanding situation is able to overcome the bad political situation, trough cooperation, personal courage and willingness to give contribution to Burma.

Aung San Suu Kyi: I want to ask all of you to support democracy and human right that very important for make this country being peaceful and there is no sacrifice.

The dialogue above is when Aung San Suu Kyi with her proponents campaign until corner of Burma, and they get positive respond from them (society of Burma). As a real leader she tries to adapt her self to her society and it make her more understand what they need to do. In *The Lady*, Aung San Suu Kyi is tolerable and sociable person. She makes relationship with other people with some religion, races, or social class. She has good relationship with other people who encourage her goal. The first is relation with society. She makes approach by speech and doing go thing. She helps the people and ask them to unite because freedom is very peaceful.

As the effect of being leader of the society then she was jailed in her own house, separated with her family, she tries killed by remzy military and hunger strike.

**Supporter**: Dan Suu! Dan Suu!

*Everywhere we went today, they were picking people up and taking them away.*

**Aung San Suu Kyi**: Where are they taking them?

**Supporter**: Some of them were taking as forced labourers the borders, carrying weapon and drugs through the jungle on the account of Generals.

**Aung San Suu Kyi**: and the others?

**Supporter**: We should write to UN and amnesty international, and tell them exactly how the Burmese people are being treated by military.

**Aung San Suu Kyi**: Yes, pen and paper, please.

*Minute (00:58:29)*
Liberal feminism struggle to release woman from an oppressive gender role. A role which is used as a social justification for making woman inferior and also does not give a chance in education, economic, or the other systems but they do not intend to make woman same as man, from the explanation and dialogue above is Suu Kyi always try harder as a man to save Burmese people from any oppression. Aung San Suu Kyi is a leader that responsibility on security of her society, after she hears a bad news as a leader that see the oppression of the society, she tries to write letter for UN to the help the society. General Tan Shwe knows about the period about her father which is martyr to another person and he worries that his daughter will become one, too. And he tries to clear her with his ways. In The Lady the inferiority feeling of Aung San Suu Kyi is not caused by her physical defeat. But is caused by external factor that is political treatment from remzy military. The first is because she becomes a leader to follow the election. The soldiers always threaten her in two way. The soldier kidnap every people that advocate Aung San Suu Kyi. There are put into jail, tortured, and killed by remzy military. It make her under pressure.

Man: The soldier look very serious. We should come back another day.
Aung San Suu Kyi: No, just ignore them. We will continue in calm and orderly fashion. Stay here first.

In the previous picture (9) is when Aung San Suu Kyi get high pressure from regime military when she and her proponents parade in Burma. Aung Sang Suu Kyi will be shot by the regime military if she is continues her effort. And in the picture 8 she passes the weapon, and no soldiers try to kills her and that is one of strategy of General Tan Shwe to make her give up but it failed and the soldier threaten Aung San Suu Kyi and ask to cancel her plan. They also want Suu Kyi to go away for Burma. They always give oppression in politic and they want Suu Kyi disperse her national league of democracy.

From those situations above show that Aung San Suu Kyi is a brave woman (leader) who shows that with dignity and bravery the difficult condition can be handled.

Another quotation that show Aung San Suu Kyi and her proponent get pressure from General Tan Shwe when she’s struggle for Burma. It can be seen from the picture and quotation below;

Pic.11 (01:07:17)       Pic.12 (01:08:25)
Regime military: Aung San Suu Kyi! you are hereby under house arrest. Everybody except your children must leave this house.

Minute (01:08:35)

From previous picture (picture 11-14), General Tan Shwe always makes Aung San Suu Kyi worries and stops to struggle for Burmese. In the picture 11 there are so many soldiers of military come to her house to restricted her struggle, then in the picture 12 is when Aung San Suu Kyi being detained of house, she’s separated with her children, husband and proponents and the picture 13 is that all of proponents go out from her house by regime military and get them to the prison, that’s the way of General Tan Shwe to smashed of Aung San Suu Kyi with her proponents. And then in the picture 14 that is a place where is all of society being a hindrance. For General Tan Swe when they are still standing together it can make them stronger and it is dangerous for his position.
Kim : Daddy!
Michael : Where is everyone?
Kim : Mommy is on hunger strike.
Michael : On Hunger Strike?
Suu Kyi : Mikey. Mikey. They arrived early in the morning and arrested most of my colleagues. Except for me. I’m under house arrest. So I’ve told them I won’t eat. Until they take me to join them all in prison.

(Minute : 01:13:11)

From the picture above is when Aung San Suu Kyi hunger strike more than twelve days. The emotion of Suu Kyi occurs when she did not want to eat cause of some student are prisoned by soldier. The student are tortured in a jail and then several of them are killed. Suu Kyi the students get free. as a leader this is one of her effort to save her society from any pressure. This is one of Aung San Suu Kyi responsibility to ward her proponents.
After doing hunger strike Aung San Suu Kyi tries to put her will to demonstrate of what happening clearly to the proponents. So she makes pieces of paper to show her proponents and regime military. Since she is to be detained of home it is does not make her give up with the condition but in this condition she writes some of papers and sticks on in her house such as in the wall and in the door, and Mahatma Gandy is always be the inspiration of her life and steps. Even though regime military give the bad treatment to her and proponents it not makes her give up. From the picture above is sign that Aung San Suu Kyi is creative woman in any situation.

Eight years after she is detained in house, her patience produce success. In the 2007, Aung San Suu Kyi leaves her house to greet and pray with Buddhist monk outside her gate during the biggest demonstrations in Burma since the 1988 uprising. This is the first time she has been seen in
public since 2003. It shows the power of Aung San Suu Kyi as a woman leader.

The pictures above is to tells that Aung San Suu Kyi receives in all the elements in society. And then one of the interesting thing from her is that still remain in her steps to support Burmese although being a side of her own government for years. That still remain in her step to support Burmese although being a side of her own government for years. Her roles as the leader woman (opposition) make the government finally gives her freedom.

Through all the discussions being discussed showed that Aung San Suu Kyi is proving herself as a woman who represents a liberal feminism. Although she is a woman, it not limited herself to struggle for Burma. Cause her effort and patient but she can manage and govern her society through her role as an opposition leader. Aung San Suu Kyi is a woman who struggle for democracy and gets many restriction from Remzy military and General Tan Shwe, but whatever happens she can handle the situation without violence.

Through explanation above, it can be seen that the passion the influences the character of Aung San Suu Kyi in achieving her goal is the independence of Burma. Meanwhile, the theme of the film The Lady “woman is not weak”, she can be leader in country to make democracy in order to get independence and peaceful.
B. Family Woman

1. As a Wife

As a woman who is also a wife she is trying to make her husband happy, by cooking for her family. They are harmonious family, and she serves her husband very well and house work is one of her duties as a house wife.

The picture above shows the ordinary of Aung San Suu Kyi when she is at home. She serves and acts as the ordinary woman for her family.

When they are dinner, the telephone is ringing from Burma’s which states her mother is sick, and she goes home. Her return coincides with the unsafe country condition. In the unsafe country, she regularly give messages to her family in England and often greeting to her sons.

Activist : ... As the daughter of Aung San the people automatically unite behind you.
Aung San Suu Kyi: Quite apart from having no relevant experience, as you can see my hands are more than full.

From the dialogue and picture above it can be seen Aung San Suu Kyi is a family woman that emphasizing family as the big part or important thing in her life. She’s prioritize children and her husband. It means they are more important than anything. She always shares anything to her husband including when activist and lectures ask her to be leader, but she is not confidence enough with her self and ask for his consideration.

Another quotation that shows Aung San Suu Kyi roles as a wife, it can be seen from the dialogue below:

Aung San Suu Kyi: It may be a little late to be saying this. But you realise I’ve never actually spoken in public before.

Micheal Aris: And there is no time to like the present We’ll be watching from the side.

from the dialogue above show In every situation Aung San Suu Kyi is always supported by her family such as in the first speech, her husband, sons and media are there. Even she has get full support from society of Burmese, but the support from her family is neccesity of her power.
After she read latter from her husband and know her husband sick, it makes her down and deeply sad it sees from the picture above. Them while crying she calls her husband to make sure if he is ok. Crying of her is a evidence that she loves her husband very much. The condition of her husband really make her unfocused, boastful and thinking deeply about him. It can be seen as a wife she loves her husband very much. Because the successful of her is cause support by her husband effort too. This is the effort of Aung San Suu Kyi to accompanied her husband, see the dialogue below:

**Assistant of General Tan Shwe**: Madam the General has consider your latter very carefully, and he ask me to inform you that unfortunately the authorities simply do not have the resources to deal with your husband’s medical needs.

**Aung San Suu Kyi**: No one is asking you to do that. The Norwegian government understand has offered a plan with private equipment. And the Dala Lama one of his own doctors to attends to Micheal while he is here.

**Assistant of General Tan Shwe**: Of course a wife would wish to be with her husband at such a time. I am here to offer you make a seat on the next flight home. You could be doctor Aris by this time tomorrow.

**Aung San Suu Kyi**: But then you will never let me return.

**Assistant of General Tan Shwe**: You are free to choice, Madam. Your husband and children or your country.

**Aung San Suu Kyi**: Now, what kind freedom is that...
From the dialogue above is Aung San Suu Kyi will do anything to accompany her husband. As a strong and tough woman, she never gives up to reach the thing that she wants. The tactic of remzy military and General Tan Shwe doesn’t make her give up but it a chances for her and make her works harder to make Burma to be free.

Pic.30 (01:52:15)

*Aung San Suu Kyi*: Mr. Gordon

*Mr. Gordon*: Shh.. Suu..Suu

*Aung San Suu Kyi*: Mr. Gordon we have to explore every way to putting pleasure on the authorities.

*Mr. Gordon*: I gather from Anthony that lobbying campaign is already underway we has already spoken with both Desmon Tutu and the White House. I want to assure you Suu, none of us has any intention of resting, until Micheal visa is confirmed.

*Aung San Suu Kyi*: Thankyou. thankyou

*Mr. Gordon*: Yes.

The other effort of her is when she comes to British Embassy to ask them help in arranging that her husband Visa. Aung San Suu Kyi tries harder to make a quality time with her family. And she is always trying to gather her family in Burma. As a wife she really wants to nurse her husband in the end of
his life. This is not a simple request, because the General Tan Shwe forbids him to come to Burma. Aung San Suu Kyi proves her strength as a woman to be good wife for her husband. But also proves that although she is an important figure/ leader in Burma she still a man’s wife.

2. As a Mother

Aung San Suu Kyi is mother of Alexander and Kim. As a mother she tries to give her sons by educating positive and shows no bad examples to them. In addition she speaks with high attitude in words with no rude words or high intonation to other persons even in the bad situation. Tenderly, she guides them to understand the situation she involves in.

From this conversation implied that Aung San Suu Kyi’s role as a mother that gives explanation and asks them to be independent without her in
their side. She even tries to force them to do what they do not like such going away from Burma in the birthday only to make them safe. It is also supported by next dialogue that she will make sure that the children will be safely going to England:

**Aung San Suu Kyi** : Good morning, it’s time to wake up. Sleep well, now I don’t want you to be frightened, but this morning we have woken to find the house surrounded by soldiers. Perhaps it will come to nothing. But if case I’m arrested, I have arrangement for you to be sent back to England. So I want you to know whatever happens you will be well taken care of., alright?

**Sons** : Yeah.

Minute (1:07:54)

As a mother Aung San Suu Kyi always gives more understanding to her children by slowly. She uses her power to guarantee her children of any danger that happen in Burma.

Aung San Suu Kyi is a great leader in term of being a Liberal Feminist. She is also a family woman in her era. Through the film, she is the great leader of Burmese and acts as a family woman for her parents, husband, children; Daughter of General Aung San, wife of Michael Aris, and mother of Alexander and Kim. It is an undeniable fat that Aung San Suu Kyi has played a critical role in the political development of Myanmar since late 1988 and will remain a very important political figure in the near-term future, accordingly, those who want to understand Myanmar politics will have to understand her personally, her political philosophy and her roles in the political life of the country.
Aung San Suu Kyi life as the offspring of national hero, a loving wife, daughter, mother and a pro-democracy leader. Aung San Suu Kyi is a very though woman that govern and lead her people well, instead of that, she always tries balance her life as an ordinary woman. At last her successful also supported by Burmese, her husband and family.

Aung San Suu Kyi has her place in the world as well as Burma history. Her name is used to denote the way of thinking : Thatcherism. She herself not original thinker. The ideas were not new but were put into operation by very remarkable woman. It was the happy coincidence of the right person, in the right place, at the right time. In *The Lady* film Aung San Suu Kyi reflected as perfect woman who can handled any problem and restriction from the others.

The achievement were remarkable, starting with the fact of being the only woman Prime Minister in Burma history. Something Burma has yet to emulate. She is the winner of the nobel peace prize in 1990.

Because her skill in managing situation and strong leadership, Aung San Suu Kyi is successful in protecting her family and her country from political conflict and dictatorship of General Tan Shwe. Though she is female politician, she is such a very progressive and strong hearted person that the Female Mandela Magazine called her the Steel Orchid.

From the explanation above it is reflected that the character and successful of Aung San Suu Kyi is influence from her father struggle for Burmese it seen in beginning of *The Lady* film. In this film the character of her father dominant then others.
Aung San Suu Kyi always bring her father name in every speech in order to make her spirit up and remember of Burmese that what her father to do is to bring her country peaceful, comfortable and democratic like what her father to do. The love that she has for his father makes her as strong leader woman that always basing many stages of her life by carrying her father’s name in many situations including in life.

As a daughter of General Aung San she is really proud of her father, and then she’s continuing her father effort, and with the name of her father she is confident to make her mother land to be democratic nation. And the struggle of her father to be her inspiration.
CHAPTER IV
CONCLUSION AND SUGGESTION

A. Conclusion

Feminism and gender are two fields about woman that have strong relationship with each other. Feminism is a branch of knowledge that discusses about woman movement, while gender is about social construction between man and woman in the society.

Aung San Suu Kyi can prove that she can be a leader by her struggle to against gender discrimination or gender inequality that she faces. She can against people who underestimate woman. Another struggle that she does is by involving the political party. With her ability and some of support, Aung San Suu Kyi become a leader in a big party in Burma. Moreover, she is become the first woman prime minister in Asia and winner of Nobel peace prize. And then the successful and struggle of her inspiration by her father and she is proud of him and bring her father name in any situation.

Although Aung San Suu Kyi as a political woman career and successful woman in public sphere but its doesn’t completely remove the system of patriarchal in the public because the system of it be one in the society.

B. Suggestions

*The Lady* is film which is directed by Lec Besson is interesting film from the picture and story. The Lady also proved many morality message. So, *The Lady* is very interesting film to be object of the research. By this thesis, the
writer would like to suggest to other researchers in the same object to know further about feminism movement. Besides, the reader have understand the film deeply and understand the other data that are related to the research.

For English literature students, this research will be another alternative literary studies, especially the study about liberal feminism. The writer analyzes the main female character role’s through Liberal Feminism. It is an interesting field to be analyzed, because it will be enrich the knowledge about the feminism inside literary studies. The writer suggest to anyone who interest in liberal feminism and the other supporting references such as the author biography, the journal from trusted sources, the reviews about the film, and the other sources.
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This statement was taken from based on Atika Ramadani Putri’s thesis, *Analysis of Main Female Character in Made in Dagenham film by Nigel Cole trough Feminism Approach*, p. 13 at Main Library of UIN Syarif Hidayatullah Jakarta.


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APPENDIX