

Challenging Hegemonic Masculinity: The Resistance of Black Woman Battalion in *The Six Triple Eight* (2024) Film

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Article Info	Abstract
<i>Article History:</i> Received 22 June 2026 Approved 08 July 2026 Published 31 July 2026 Keywords: gender hierarchy, hegemony, hegemonic masculinity, resistance, the six triple eight	This study examines the portrayal of hegemonic masculinity and the forms of resistance demonstrated by the all-Black women's 6888th Battalion in the film <i>The Six Triple Eight</i> (2024) by Tyler Perry. This research focuses on the analysis of hegemonic masculinity, which perpetuates discrimination and marginalization within the gender hierarchy experienced by the 6888th Battalion. Primary data were collected from selected scenes in <i>The Six Triple Eight</i> (2024), including dialogue, character interactions, and visual representations related to hegemonic masculinity in the military. The data were analyzed using a descriptive qualitative approach that focuses on the narrative and visual elements of selected scenes, adopting Connell's concept of hegemonic masculinity as a theoretical framework to interpret the findings. The findings reveal that hegemonic masculinity is reproduced through interconnected institutional practices, including unequal assumptions regarding competence, institutional surveillance, unequal institutional support, and the denial of female authority within the military. The film also portrays the resistance of the 6888th Battalion through professionalism, discipline, and collective solidarity, which challenge these institutional mechanisms. This study contributes to discussions of gender and military representation by demonstrating how hegemonic masculinity is maintained and contested through institutional practices in the film, extending previous studies that primarily emphasize intersectional discrimination.

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INTRODUCTION

The gender hierarchy shapes the roles, expectations, and positions of men and women within social institutions. Societal expectations regarding gender, which persist to this day, foster a mindset that views men as dominant and women as submissive. These conditions are structurally produced, as the gender hierarchy operates through the systematic devaluation of femininity and the valorization of masculinity (Sjoberg, 2017). Consequently, the gender hierarchy has become a system that regulates social relations and

creates an unequal balance of power between men and women.

Building on the concept of the gender hierarchy, hegemony helps explain how this power imbalance manifests in practice. Gramsci defines hegemony as a form of domination maintained primarily through cultural leadership and social consent (Gramsci, 1971). The ruling group maintains its power by shaping values and norms that subordinate groups accept as common sense. Consequently, these power dynamics become normalized and embedded in daily life, influencing social expectations and reinforcing hierarchical

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structures through institutions and practices. In this context, hegemonic masculinity operates as a dominant form that reflects and perpetuates existing gender hierarchies, thereby ensuring that unequal power relations are reproduced and normalized in society.

In relation to male and female relationships, hegemony works to make the order or structure of domination between masculinity and femininity appear normal and unquestionable (Allen, 2025). That normalization is what makes gender relations unequal and leads society and the oppressed or subordinate groups to view them as acceptable. Based on this idea, Connell adapted the logic of hegemony to gender relations through the concept of hegemonic masculinity, which refers to the dominant form of masculinity that legitimizes patriarchy, where men hold primary dominance and women are in a subordinate position (Connell, 2005).

Hegemonic masculinity is clearly present in institutional settings, particularly in the military. The military operates as a gendered organization that constructs power structures through masculine norms (Laurence et al., 2017). The military values discipline, physical strength, courage, authority, and loyalty. These values define military identity and position men as the ideal subjects. Research on gender-based organizations shows that institutions instill assumptions that prioritize masculinity (Acker, 1990). Women in the military often face stereotypes, barriers, and doubts about their capabilities. However, it is their presence in the military that challenges these norms and exposes the limits of hegemonic masculinity in the institution.

Film as a form of mass media shapes societal perceptions and influences how audiences understand social issues. As a communication medium, film conveys ideas, values, and power relations to a wide audience (Dewanto & Sanjaya, 2025). Through narrative and visual representation, film can reinforce dominant norms while also opening space to question them. From this perspective, *The Six Triple Eight* (2024) shows how power operates within a military institution, especially through the interaction between gender and race. The film brings attention to how military structures privilege masculine authority and position women, particularly Black women, in

marginal roles. *The Six Triple Eight* (2024) depicts how gender-based positions and expectations led the 6888th Battalion to face discrimination, ridicule, and racism from men. The discipline, competence, and collective solidarity of the 855 Black women soldiers of the 6888th Battalion challenged assumptions about women's capabilities in the military. This film demonstrates how hegemonic masculinity operates within institutions and is challenged in practice.

Previous research by Sihombing and Sekartaji analyzed *The Six Triple Eight* (2024) using Crenshaw's intersectionality theory to examine racial and gender discrimination experienced by Black women soldiers. The study emphasized themes of oppression, resilience, and collective solidarity among Black women in the military institution (Sihombing & Sekartaji, 2026). However, the research primarily focuses on intersectional discrimination and does not specifically examine how hegemonic masculinity is reproduced through institutional practices that legitimize masculine authority and women's subordination. Addressing this gap, the present study investigates: 1) How is hegemonic masculinity reflected through the military institution in *The Six Triple Eight*? 2) How does Black Women's Battalion resist hegemonic masculinity in *The Six Triple Eight*? using Connell's concept of hegemonic masculinity, this study argues that the film portrays the military as an institution that reproduces masculine authority through interconnected institutional practices, while the professionalism, discipline, and collective solidarity demonstrated by the 6888th Battalion challenge these dominant gender structures. In doing so, this study extends previous scholarship by explaining not only the discrimination experienced by Black women soldiers but also the institutional mechanisms through which hegemonic masculinity is maintained and resisted in the film.

METHODS

This research applies a qualitative descriptive approach to analyze hegemonic masculinity in *The Six Triple Eight* (2024). Creswell stated that qualitative research is used to explore and understand meanings related to social and

human problems through interpretive analysis (Creswell, 2009). By focusing on interpreting meanings, social relations, and institutional power represented through the film, this study examines how masculine dominance and gender hierarchy are constructed within the military institution and how Black women soldiers resist those dominant structures.

The object of this research is the film *The Six Triple Eight* (2024) directed by Tyler Perry. The primary data consist of selected scenes, dialogues, character interactions, and visual representations related to hegemonic masculinity, military institution, and women's resistance. The secondary data are drawn from books, journal articles, and other academic sources on qualitative research and masculinity studies. This study primarily uses Connell's concept of hegemonic masculinity as the theoretical framework for interpreting the findings.

In analyzing the film *The Six Triple Eight* (2024), this study focuses on the narrative and visual elements of selected scenes. Bordwell and Thompson explain that narrative meaning in film is constructed through events, characters, and cause-and-effect relationships organized within scenes and the progression of the story (Bordwell & Thompson, 2001). By watching the film repeatedly, the researcher identifies key scenes and dialogue from selected scenes relevant to the research focus. The data will be categorized and interpreted based on several aspects of the research, including gender hierarchy, hegemonic masculinity in the military, and the forms of resistance of the black women's battalion, using Connell's concept of hegemonic masculinity descriptively.

RESULTS AND DISCUSSION

HEGEMONIC MASCULINITY IN MILITARY INSTITUTION

Gender Hierarchy in the Military Represented in *The Six Triple Eight* (2024)

The film represents gender hierarchy through unequal assumptions regarding competence and military legitimacy imposed on Black women soldiers. The 6888th Battalion entered the military burdened by institutional assumptions, even before they undertook their

mission and underwent evaluation of their actual performance. This pattern becomes evident in the following scene, where Major Charity Adams addresses her battalion before their deployment:



Figure 1. Major Adams warns one of the Black women soldier during the training

Major Adams's warning that the battalion was already perceived as "*dumb, inferior and lazy*" (*The Six Triple Eight*, 2024, 00:37:42), was not only intended to spur the 6888th Battalion during training, but also revealed the institutional assumptions formed regarding them. As Thohiriyah notes, the relationship between "definers" and "defined" reflects how dominant groups possess the authority to construct the identities of marginalized group (Thohiriyah, 2019). In this context, military authorities function as the definers and define the 6888th Battalion by assigning degrading labels on their identities as black women. As a result, the labels "*dumb, inferior and lazy*" became institutional assumptions within the military that were attached to the 6888th Battalion and positioning them in a subordinate position within the hierarchy.

This finding suggests that gender hierarchy operates through unequal institutional assumptions surrounding the 688th Battalion. As Sjoberg argues, gender hierarchy is structurally produced through the systematic devaluation of femininity and the valorization of masculinity (Sjoberg, 2017). Such pattern is reflected in *The Six Triple Eight* (2024) where male soldiers are implicitly assumed to possess military authority and legitimacy as an institutional norm. At the same time, women, especially Black women, must be perceived as subordinate within the military service. This study demonstrates that these assumptions

are institutionalized within the military by legitimate male as the authority that defines it. These institutional assumptions continue influencing how competence and legitimacy are distributed before any formal assessment is conducted.

The gender hierarchy operating within the military went beyond mere assumptions and stereotypes regarding the 6888th Battalion. The film further illustrates these assumptions through institutional skepticism, wherein military leaders questioned the legitimacy of women's participation. This pattern is reflected in the following interaction between General Halt and President Roosevelt during a meeting with military officials and public officials:



Figure 2. General Halt & Mrs. Bethune in the meeting with Presiden Roosevelt

Patangun and Lawalata describe skepticism as a tendency to doubt or hesitate to accept the validity of something (Patangun & Lawalata, 2024). This tendency is reflected when General Halt remarks to President Roosevelt, "*We even tried the Women's Army Corps.*" After Mrs. Bethune clarifies that he is referring only to the white Women's Army Corps, General Halt responds, "*Well, is there another?*" (*The Six Triple Eight*, 2024, 00:43:47), reflecting institutional skepticism toward women, particularly Black women, within the military. Such skepticism extends beyond individual bias and becomes part of the institutional practices through which gender hierarchy is maintained. Because women are perceived as less capable from the outset, they are required to justify their presence and competence in ways that male soldiers are not. This unequal expectation reinforces the idea that military authority naturally belongs to men, while women's participation remains conditional upon proving exceptional performance. This interpretation supports Carli and Eagly's argument that men are

perceived as more competent and legitimate leaders than women (Carli & Eagly, 2002). Such beliefs reinforce hierarchical social relations by granting men greater influence in leadership roles. The present study further argues that these assumptions become normalized within the military institution, where questioning women's capabilities is treated as an ordinary and acceptable practice.

The normalization of these assumptions also influences how the military evaluates the 6888th Battalion's ability to carry out its mission. Before any evidence of their competence is presented, the battalion is already subjected to unequal standards of assessment. This institutional pattern is illustrated in the following scene:



Figure 3. General Halt disbelieve toward the capability of Black women in the meetings

The normalization of institutional assumptions also shapes how the military evaluates the capability of the 6888th Battalion. Lin suggests that evaluations within institutions are often influenced by socially constructed stereotypes, causing marginalized groups to be judged through preconceived expectations instead of demonstrated ability (Lin, 2024). This institutional pattern is reflected when General Halt questions whether "*a bunch of Negro women can do this job*" and concludes that he has "*never seen a smart Negro, let alone a woman one*" (*The Six Triple Eight*, 2024, 00:51:18–00:51:33), revealing that intelligence and military capability are assessed through racial and gender assumptions. General Halt's statement demonstrates that the battalion is evaluated according to dominant beliefs that associate intelligence and military capability with masculinity. The phrase "*let alone a woman one*" establishes gender as an additional basis for exclusion, reinforcing the perception that military legitimacy naturally belongs to men while Black women are regarded as inherently less capable.

This interpretation is consistent with Hearn's (2004) argument that men's authority remains taken for granted, enabling masculine competence to function as the institutional norm within military organizations.

Taken together, these findings indicate that gender hierarchy in *The Six Triple Eight* (2024) is reproduced through interconnected institutional practices. Unequal assumptions regarding competence, institutional skepticism toward women's participation, and biased standards of evaluation collectively position Black women outside the institutional norm of military legitimacy. As a result, recognition is not granted automatically but becomes conditional upon repeatedly proving abilities that are already presumed in male soldiers. By examining these institutional practices, this study extends previous discussions of racial and gender discrimination by demonstrating that gender hierarchy within the military is maintained through institutional practices that privilege masculine competence and legitimacy. This institutional pattern provides the foundation for understanding how hegemonic masculinity is further constructed within the military, which is discussed in the following subsection.

The Construction of Hegemonic Masculinity in the Military Represented in *The Six Triple Eight* (2024)

D'Amico argues that militarization is closely associated with hierarchy, rivalry, and masculinity (D'Amico, 2000). Building on this perspective, *The Six Triple Eight* (2024) portrays hegemonic masculinity as reproduced through institutional mechanisms that normalize masculine authority within everyday military practices. These mechanisms operate through continuous surveillance, unequal institutional support, the refusal to recognize female authority and institutional attempts to undermine woman's leadership. Building on the gender hierarchy discussed in the previous subsection, this section examines how these institutional practices function as the mechanisms that collectively construct hegemonic masculinity in *The Six Triple Eight* (2024).

The first mechanism that reproduced hegemonic masculinity is institutional

surveillance, which subjects the 6888th Battalion to constant monitoring throughout their military service. The film portrays this surveillance as a practice that places Black women soldiers under intense scrutiny because they are expected to fail. This mechanism is reflected in the following scene:



Figure 4. Major Adams warns her battalion about the photographers

The military is an institution dominated by men indeed a fact that disadvantages women because, as explained by Reis and Menezes, women continue to face challenges because they enter historically male-dominated military organizations where traditional gender norms remain prevalent (Reis & Menezes, 2019). The pressure exerted on the 6888th manifested through the surveillance and monitoring of their military activities; although, as noted by Brown women's participation in the military has increased, the institution continues to link military competence with masculinity (Brown, 2012), thereby subjecting women to stricter surveillance to ensure that male dominance and norms remain intact. This institutional pattern is reflected when Major Adams warns the battalion that *"there are photographers around you, taking photos of you, watching you, reporting on you."* Her serious facial expression, firm posture, and deliberate emphasis on each phrase reinforce the urgency of the warning, suggesting that Major Adams is preparing the battalion physically and psychologically for the unequal institutional pressure they will encounter. The next statement, *"a lot of people don't want us to succeed,"* (*The Six Triple Eight*, 2024, 00:29:21), indicates that their actions will be evaluated beyond ordinary military expectations.

This scene suggests that surveillance extends beyond routine military supervision. The presence of photographers symbolizes continuous

institutional monitoring directed specifically at the 6888th Battalion, where every action is observed with the expectation that failure will confirm existing assumptions regarding Black women's capabilities. Instead of functioning as a neutral administrative practice, surveillance becomes a mechanism that regulates whose competence is considered legitimate within the military. This interpretation is consistent with Connell and Messerschmidt's argument that hegemonic masculinity is reproduced through everyday social practices that legitimize masculine dominance while subordinating alternative forms of authority (Connell & Messerschmidt, 2005). By placing the 6888th Battalion under continuous surveillance, the institution creates conditions in which even minor mistakes can be used to reinforce existing assumptions regarding Black women's military capability. Such unequal scrutiny enables male authority to remain the institutional norm, while women's legitimacy continues to be treated as conditional rather than presumed. Building on this interpretation, surveillance functions not merely as a monitoring practice but as an institutional mechanism that reproduces hegemonic masculinity by preserving masculine authority as the accepted standard within the military.

Beyond surveillance, hegemonic masculinity is also constructed through unequal institutional support provided to the 6888th Battalion. The allocation of military resources reflects whose safety, welfare, and operational needs are prioritized within the institution. This mechanism becomes evident before the battalion's arrival in Birmingham.

Carreiras explains that the integration of women into military institutions was often developed through ad hoc and ex-post decisions, where institutional responses to women's presence tended to be reactive rather than supported by comprehensive planning. As a result, practical matters such as logistics, accommodation, and other operational arrangements were frequently addressed only after problems emerged instead of being anticipated through institutional policy (Carreiras, 2002). This institutional pattern is reflected when General Halt informs Major Adams that *"there's no escort,"* explains that their assigned accommodation *"was bombed just before your arrival,"* and then casually asks, *"Can the troops*

march?" (*The Six Triple Eight*, 2024, 00:52:43). Rather than expressing concern or offering an alternative solution, General Halt delivers the information with a brief laugh, suggesting that the battalion is simply expected to adapt to unfavorable conditions. His dismissive attitude indicates that the absence of escort and proper accommodation is treated as an ordinary inconvenience instead of an operational issue requiring institutional support. Although the battalion is entrusted with an official military mission, the institution fails to provide adequate logistical assistance comparable to that normally expected for military personnel. Connell and Messerschmidt (2005) argue that hegemonic masculinity is sustained through institutional practices that legitimize unequal gender relations. Viewed from this perspective, the military's failure to provide adequate institutional support is not merely a logistical shortcoming but an institutional practice that normalizes unequal treatment toward Black women soldiers. This study therefore argues that unequal institutional support reproduces hegemonic masculinity by positioning Black women soldiers as less deserving of institutional protection despite carrying the same military responsibilities as their male counterparts.

Another mechanism through which hegemonic masculinity is maintained is the refusal to recognize female authority. This mechanism becomes evident in the following confrontation between Major Adams and a white male officer.



Figure 5. A white male officer refuse to salute Major Adams

One of mechanism through which hegemonic masculinity is reproduced is the refusal to recognize female authority. Despite women may formally occupy leadership positions within the military, their authority is not always accepted within everyday military interactions. Holmberg and Alvinus argue that military organizations

resist gender equality through organizational strategies that distance women from the masculine norm, framing them as deviant and not legitimate members of the organization (Holmberg & Alvinus, 2024). This institutional pattern is reflected when Major Adams identifies herself as “Captain Charity Adams” and orders the officer to salute, yet he immediately responds, “That ain’t never gonna happen” (*The Six Triple Eight*, 2024, 01:12:44). The officer speaks in a confrontational tone while maintaining an unyielding expression, indicating that his refusal is directed at Major Adams’s official rank but also her authority. His reaction suggests that military leadership becomes difficult to accept when exercised by a Black woman occupying a position traditionally associated with masculine authority. Connell and Messerschmidt argue that hegemonic masculinity is reproduced through everyday social practices that legitimize masculine dominance while marginalizing alternative forms of authority (Connell & Messerschmidt, 2005). Viewed from this perspective, the officer’s refusal to salute functions as an everyday institutional practice that delegitimizes female leadership despite its formal recognition. Therefore, this study argues that hegemonic masculinity operates not only through military regulations but also through everyday interactions that deny women equal authority within the chain of command.

The refusal to recognize female authority becomes more explicit when institutional power is used to challenge Major Adams’s leadership. This pattern is reflected in General Halt’s attempt to remove Major Adams from her position in the following scene:



Figure 6. General Halt threatens to replace Major Adams

Holmberg and Alvinus (2024) argue that resistance to gender equality within military organizations is often maintained through

organizational practices that prioritize institutional norms over equal recognition of women’s leadership. This institutional resistance is reflected when General Halt dismisses the battalion’s mission as “*this little experiment*,” threatens Major Adams by stating “*I think I’m gonna have you relieved of your duties*,” and declares that he will “*bring a white lieutenant in here to show you how to run this unit*” (*The Six Triple Eight*, 2024, 01:48:29). These remarks are delivered in a firm and condescending tone, while General Halt maintains a dismissive facial expression despite the battalion’s significant progress in clearing the backlog of military mail. Instead of acknowledging the effectiveness of Major Adams’s leadership, he attempts to invalidate her authority by proposing that a white male officer is more capable of leading the unit.

Connell (2005) argues that hegemonic masculinity is reproduced through institutional arrangements that legitimize particular forms of authority while subordinating alternative forms of leadership. From this perspective, General Halt’s proposal to replace Major Adams is not simply a personnel decision but an institutional attempt to re-establish masculine leadership as the legitimate standard within the military. His characterization of the mission as “*this little experiment*” further delegitimizes both the battalion and its commander, implying that women’s leadership remains temporary and conditional regardless of its achievements. This study therefore argues that hegemonic masculinity operates through institutional power by preserving masculine authority even when women’s leadership has proven equally, or even more, effective in accomplishing military objectives.

Overall, these findings suggest that hegemonic masculinity in the film *The Six Triple Eight* (2024) is constructed through interconnected institutional mechanisms, including surveillance, unequal institutional support, the refusal to recognize female authority and attempts to replace women leaders. These practices collectively normalize masculine authority as the accepted standard within the military. In line with Gramsci’s concept of hegemony, institutional power is maintained by formal authority also the production of consent, whereby unequal treatment becomes accepted as normal and legitimate part of military practice (Gramsci, 1971). As Putri

explains, hegemonic power is most effective when dominant values are reproduced as a common sense, in this analysis, through institution, causing unequal relations appear natural rather than coercive (Putri, 2025). In this study, the military functions as the institution through which masculine authority is continuously normalized, allowing unequal gender relations to appear routine rather than coercive. By applying Connell's framework, this study extends previous discussions beyond identifying discrimination alone by explaining how surveillance, unequal institutional support, challenges to female authority, and institutional intervention collectively preserve masculine dominance. These institutional mechanisms subsequently provide the foundation for understanding the forms of resistance performed by the 6888th Battalion discussed in the following subsection.

RESISTANCE OF BLACK WOMEN BATTALION AGAINST HEGEMONIC MASCULINITY

Professionalism and Discipline as Resistance Represented in *The Six Triple Eight* (2024)

In the previous section, it was noted that in the film *The Six Triple Eight* (2024), hegemonic masculinity is constructed through interconnected institutional mechanisms that privilege masculine authority. However, the film does not portray the women of the 6888th Battalion merely as victims of discrimination who simply accept their fate in unequal conditions. Instead, the battalion responds through forms of resistance that rely on professionalism, discipline and collective commitment to their mission. Their resistance not entirely dismantling hegemonic masculinity, but exposes the limitation of military institution that recognizes women's competence and authority only after they exceed expectations that were never equally imposed on male soldiers.

Flood and the researchers define resistance as a form of opposition or challenge against practices that sustain gender inequality (Flood et al., 2020). From this perspective, the resistance performed by the 6888th Battalion does not reject military discipline or institutional authority. Instead, their resistance challenges the unequal assumption within the military through

professional conduct, disciplined performance and collective solidarity.

This form of resistance reached its peak when General Halt attempted to remove Major Adams from her post, blatantly disregarding the battalion's proven track record. Rather than passively accepting intimidation from a higher-ranking officer, she openly challenges the unequal treatment experienced by her battalion, as reflected in the following scene.



Figure 7. Major Adams rejected General Halt's attempt to relieve her from duty

Professional resistance becomes most explicit when women openly confront institutional practices that sustain gender inequality while maintaining their professional commitment to military service. Holmberg and Alvinus argue that resistance to gender inequality within military organizations emerges through challenging organizational practices that continue to privilege masculine norms despite formal commitments to equality (Holmberg & Alvinus, 2024). This institutional resistance is reflected when Major Adams firmly rejects General Halt's attempt to remove her by declaring *"Over my dead body, sir,"* before explaining that her battalion has been working *"day and night in horrible conditions,"* without adequate facilities, subjected to surveillance, racial harassment, and even denied proper military burials for two fallen soldiers. She concludes by emphasizing that *"our war starts with being Negro"* (*The Six Triple Eight*, 2024, 01:48:50). Throughout the confrontation, Major Adams maintains an upright posture, speaks in a firm and unwavering tone, and looks directly at General Halt despite his higher military rank. Rather than expressing personal anger, she systematically exposes the institutional practices that have disadvantaged her battalion while continuing to defend both the professionalism and dignity of her soldiers.

Flood et al. define resistance as actions that challenge practices sustaining gender inequality rather than simply opposing authority itself (Flood et al., 2020). Viewed from this perspective, Major Adams does not reject military discipline or institutional authority; instead, she challenges the discriminatory institutional practices governing how authority, recognition, and legitimacy are distributed within the military. Connell and Messerschmidt argue that hegemonic masculinity is reproduced through institutional practices that legitimize unequal gender relations (Connell & Messerschmidt, 2005). Major Adams's confrontation therefore interrupts these institutional mechanisms by refusing to remain silent in the face of unequal treatment while continuing to uphold military discipline and responsibility. This study therefore argues that professionalism itself becomes a form of resistance, as Major Adams transforms military discipline from an instrument that reinforces institutional inequality into a means of asserting legitimacy, authority, and equal recognition for the 6888th Battalion.

The other forms of resistance also demonstrated through professional performance, where competence and discipline become strategies for challenging institutional assumptions toward women's capability in military, especially in military mission. This form of resistance is reflected in the battalion's approach to resolving the backlog of undelivered military mail.



Figure 8. The 6888th Battalion sorting and identify million backlogged letters

Faced with millions backlogged letters, many of which were damaged by rats, vaguely addressed to common names, or lacked clear sender and recipient details. The 6888th Battalion devised an innovative tracking solution by building a meticulous filing system from scratch to tackle this logistical nightmare. They matched the letters using serial numbers, secret location codes, and

even subtle clues, such as the scent of perfume on the envelopes. Although the military mission was initially expected to fail, the battalion—driven by professional dedication and teamwork—transformed what seemed like an impossible task into a highly efficient operation, ultimately completing a mission projected to take six months in just three months (The Six Triple Eight, 2024). The 6888th Battalion's success demonstrates that resistance can be exercised through professional performance rather than open opposition. By exceeding institutional expectations, they challenged assumptions that military competence and leadership were inherently masculine qualities. This achievement exposed the limitations of hegemonic masculinity by showing that recognition was granted only after the battalion accomplished a level of performance beyond what had originally been expected of them. Their professionalism therefore functioned not only as successful military service but also as a strategy for resisting unequal institutional standards.

Outcomes of Resistance Represented in *The Six Triple Eight* (2024)

The battalion's resistance ultimately produced outcomes that extended beyond the successful completion of the mission. Through professionalism, discipline, and collective solidarity, the 6888th Battalion not only resolved a long-standing logistical problem but also generated broader humanitarian and institutional impacts. These outcomes demonstrate that their resistance influenced both the effectiveness of military operations and institutional perceptions of Black women's military leadership.



Figure 9. Soldiers and families got the mail after a long time

The humanitarian impact of the battalion's resistance is reflected in the successful restoration

of communication between soldiers and their families. Warrington explains that the motto "*No Mail, Low Morale*" reflected the military's recognition that correspondence played a crucial role in sustaining soldiers' morale during wartime (Warrington, 2019). This significance is illustrated in the final scenes of *The Six Triple Eight* (2024), where soldiers and their families finally receive long-delayed letters, responding with visible relief, tears, and joyful reunions. The film portrays communication as an essential source of emotional support that reconnects soldiers with their loved ones during the war. These outcomes suggest that the battalion's resistance extended beyond challenging unequal treatment within the military institution. Through professionalism and collective commitment, the 6888th Battalion transformed a mission that had been widely underestimated into one that generated meaningful humanitarian benefits for both soldiers and civilians. This study therefore argues that the battalion's professional resistance contributed not only to military effectiveness but also to restoring morale and emotional well-being, demonstrating that their success carried humanitarian significance beyond the military institution itself.



Figure 10. The recognition of the 6888th Battalion's achievement

The institutional outcome of the battalion's resistance is reflected in the gradual recognition of leadership that had previously been denied. Connell (2005) argues that hegemonic masculinity is continually negotiated through social practices that determine whose authority is considered legitimate within institutional settings. This changing recognition is illustrated in the final scenes of *The Six Triple Eight* (2024), when the white male officer who had previously refused to salute Major Adams finally performs the military salute without hesitation. His calm expression and respectful gesture contrast sharply with his earlier

confrontational attitude, indicating a shift in his perception of Major Adams's authority and leadership. Rather than symbolizing the complete disappearance of hegemonic masculinity, the salute represents an acknowledgment achieved only after the 6888th Battalion demonstrated extraordinary professionalism, discipline, and successful mission performance. This outcome suggests that the battalion's resistance succeeded in challenging institutional assumptions regarding Black women's military leadership, yet recognition remained conditional upon achievements that exceeded expectations never equally imposed on male soldiers. Therefore, this study argues that professional resistance can reshape institutional perceptions of women's leadership while simultaneously revealing the enduring limitations of gender equality within the military.

CONCLUSION

This study examined the dynamics of gender hierarchy, hegemonic masculinity and the forms of resistance demonstrated by the 6888th Battalion in *The Six Triple Eight* (2024) by drawing on Gramsci's concept of hegemony and Connell's framework of hegemonic masculinity. The analysis of these findings reveals that gender inequality within the military is reproduced through unequal institutional assumptions, institutional skepticism, and biased standards of evaluation that shape perceptions of women's competence and legitimacy. The film portrays Black women soldiers as entering the military from a disadvantaged position, where recognition is not automatically granted but must be earned through continuous effort and achievement. This research also demonstrates that hegemonic masculinity is reproduced through interconnected institutional practices, including surveillance, unequal institutional support, the refusal to recognize female authority, and institutional attempts to undermine women's leadership. These practices reinforce the association between military authority and masculinity, allowing unequal power relations to become embedded within everyday military structures. As a result, women who occupy positions of authority continue to encounter resistance despite their qualifications and accomplishments.

However, *The Six Triple Eight* (2024) does not portray the 6888th Battalion merely as passive victims of discrimination. The film highlights how the 6888th Battalion challenges hegemonic masculinity through professionalism, discipline, and collective commitment to their mission. Their achievements challenged long-standing assumptions regarding women's competence and leadership. Nevertheless, the recognition they eventually received came only after accomplishing what had previously been considered impossible. This finding indicates that professional excellence reshaped perceptions of women's capability without entirely removing the unequal standards that shaped their experiences throughout the mission.

Building upon previous research on *The Six Triple Eight* (2024), which primarily examined racial and gender discrimination experienced by Black women soldiers (Sihombing & Sekartaji, 2026), this study demonstrates that Connell's framework provides a broader explanation of how those discriminatory experiences are reproduced through interconnected institutional mechanisms that privilege masculine authority. Rather than viewing discrimination solely as the intersection of race and gender, this study explains how hegemonic masculinity operates through institutional mechanisms that regulate competence, authority, leadership, and legitimacy. In doing so, this research contributes to a broader understanding of how professionalism and institutional resistance expose the limitations of hegemonic masculinity without necessarily dismantling the unequal institutional structures through which it is reproduced.

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