

**The Struggle of Women Leadership in Intersectional Roles During World War II
in Kristin Hannah's *The Nightingale*****Fanny Marizka** ✉

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Article Info	Abstract
<i>Article History:</i> Received 23 June 2026 Approved 12 July 2026 Published 31 July 2026 Keywords: intersectionality, women's oppression, leadership, women's agency, World War II	In the wartime period, the restrictions on women become more complex as they are required to protect their families while adapting to unstable social and political conditions. Not only that, their experiences cannot be understood through gender alone, as multiple social identities often intersect and create overlapping forms of oppression. In Kristin Hannah's <i>The Nightingale</i> (2015), these complexities are portrayed through Isabelle Rossignol and Vianne Mauriac, French woman who lives under German occupation during World War II and become involved in wider responsibilities with the risks imposed by the Nazi regime. This study employs Kimberlé Crenshaw's intersectionality theory to examine how the overlapping pressures intersect with social position to create more complex situations. Then, the study applies a qualitative approach using interpretive textual analysis to investigate the meanings embedded in the characters' actions. As they face double oppressions in the occupied country, they transform into leadership roles such as decision-makers, strategists, and collaborators. In their new role, these women can pursue resilience through personal accountability, a tactical approach, and trust-building or solidarity. Then, these leadership transformations enable them to navigate every challenge in the demands of war while carrying greater responsibilities to resilience.

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INTRODUCTION

In different periods with the social life of a country, women have faced various treatments in their lives to get the same rights without any restriction, limitation, or even discrimination. Women and mothers historically were viewed as weak, fragile, and unfit to lead that they lived on domestic responsibilities such as nurturing, cleaning, cooking, taking care of children, etc (Idrus et al., 2023). Their position not only portrayed their presence as a domestic role, but also the access and capacity were dominated thoroughly by male power in their needs. Whether a victim or a witness in various harsh conditions,

women's life faced more dangerous pressures from unequal power as World War II began to disrupt a country after women's vulnerability was progressively used to restrict their rights, personal choice, and freedoms. In this condition, they had to protect their dignity and find more food or daily needs for their children through a rationing card at the same time, while the Nazis controlled the government and ruined every corner of the city through exploitation or restricting mobility (de Zwarte & del Arco Blanco, 2025, p. 39-40).

As their life overcome greater risk regardless of the situation, women's experiences with many forms of struggles are not enough to understand it alone through a single perspective, because

multiple identities such as race, religion, nationality, ethnicity, class, sexuality orientation, religion, or societal roles intersect to create unique oppression or overlap the layers of problems. In *The Nightingale*, Kristin Hannah (2015) explored the idea of multiple forms of struggles or oppression towards women characters, Vianne Mauriac and her younger sister, Isabelle Rossignol. Vianne left Paris and started a new life in Le Jardin with her beloved family, but the brutality of this invasion spread to Carriveau, where she must let her husband fight at the front line. Meanwhile, her place was already invaded and scared many people to move aside, *"The windows rattled, the shutters thumped against the stone exterior."* As long as people had a ration card during the invasion and new regulations, the German soldiers and the collaborators on the Pétain side controlled the Jewish people by deporting them uncontrollably to the Concentration camp. It's because Jewish Parisians had regained power and faith from supporting General de Gaulle to stick together in any condition.

This fear took over Vianne to protect her best friend, Rachel de Champlain and her children by directing the escape route through the forest to the Free Zone, but Sarah was fatally shot when the shotgun fired brutally and Rachel was discovered later. So Vianne hid Rachel's son by making a new identity to Daniel, while keeping an eye on nineteen Jewish children rescued in the Abbaye de la Trinité orphanage under the care of Mother Superior Marie-Therese. On the other hand, Isabelle who had firsthand witnessed the chaos of the German invasion in Paris, was influenced to take revenge and join the battle as her role model, Edith Cavell, as she could be helpful beyond isolation from her father and Vianne pushed her away. Then, she quietly joined the French Resistance with the communists, using a false identity as Juliette Gervaise to distribute papers containing information on German movements or other sensitive information in Carriveau, and also to serve as a courier to reach another member in a different place. She was even determined to lead the strategy of escorting the eighty-seven downed airmen through dangerous routes across the Pyrenees Mount into Spain to get to the British consulate.

In doing so, the previous studies examined how the characters actively respond towards German oppression with passion and courage (Ali & Yunita, 2022). The struggles are also identified into various forms of discrimination from Morten Kjaerum's theory, such as marginalization, cultural, and violence, that positioning women characters focused on endurance for self-preservation while asserting their limited actions (Alam, 2023). When they face the pressures, women's emotions and inner feelings shaped by traumatic experiences lead them to respond within their limited capacities as passive resistance, using their fear to put them in a barrier of the household with minimal action by focusing on keeping them alive silently (Ratri, 2018).

Besides, Yudistira (2020) examined that women's characters participate in direct actions due to the severe pressures that drive them to get more involved, which interpreted them into women's equality, women's emancipation, and women's self-development by adopting men's roles for survival beyond domestic limitations. As the main character who faces greater risk, Isabelle Rossignol, showed that self-development or awareness is the way to get freedom from the influence of her role model to enhance confidence in taking certain actions (Putra, 2022). However, the overlap of oppressions or problems beyond the traditional domestic role in this novel hasn't been explored in the way of women characters navigate their actions as they shift to new positions to adapt in harsh conditions.

This study argues that women's roles are shaped by the unequal social structures that press them to normalise patriarchal control since women historically have not been suited to participate in greater responsibilities, such as in politics, economic distribution, public decision-making, ownership, etc. According to Ruslin (2022), these challenges in women raise different forms of responses by repositioning their roles to occupy available opportunities, and their participation must be active in society, which changes the expectations for women by giving them space to be involved in broader contributions. In this condition, women carefully interact and behave in the existing culture that holds the chain on women's roles in social life to support their safety, and they focus on repositioning their role as a way

to overcome the result of their vulnerable position to access broader opportunities to support a better life (Ali, 2013).

Yet, women often rely on collecting shared support among women because they already face difficult challenges that keep coming from multilayered pressures on limitations, discrimination, and inequality. In the view of intersectionality theory regarding these women's experiences proposed by Crenshaw (1998; 1991), women's oppression can't be understood in a single issue, because other social identities, such as gender, race, sexuality, religion, ethnicity, class, etc are linked that create multiple problems or overlay forms of marginalized community to shape how women position themselves in more complex situations.

Her theory highlighted the disadvantages of feminism through Black women into broader limitations and create numerous types of discrimination because of the unequal power relations across different positions in the societal structure that interact with women's identities, which navigate their actions to face unpredictable challenges. With intersectionality as a framework, the purpose of this study is to examine how the challenges faced by the woman character, shaped by the overlapping oppressions embedded in their gendered citizenship during World War II, influenced their decision to take action for survival. These different experiences exposed their actions, leading to how the characters build resistance and expand women's agency, either supporting their stability or psychological resilience to enable them to move despite fear, unstable emotions, and even trauma. Therefore, this study also reveals their actions that are dominant in the new role as they always overcome struggles, in which their different experiences through the oppressions will demonstrate their ability as a woman to achieve the same rights, freedom, and challenge the perceptions beyond traditional norms.

LITERATURE REVIEW

Women's Transformation in Leadership During World War II

The position of women in war is often experienced as victims because the conditions have put them in greater limitations, which encouraged

them to gain power through resilience, activism, and solidarity to bear the dynamic roles of women from weakening women's autonomy. Then, the stability in the household during war must be tied to its supplies, causing women to be responsible for supporting the internal stability with their resource skills. It shows how women are a central figure, but the invisible trauma with the traditional expectations to avoid the violence and negative representation forces them to carry double roles as active agent, survivor, caregiver, and breadwinner at the same time to survival (Stella, 2024). There are two different forms of discrimination found in *The Diary of A Young Girl*, which are direct discrimination and indirect discrimination constructed through racial discrimination against Jewish women during the Holocaust for being isolated from having social chances to pursue opportunities, equal rights, and continuously struggling as a minority (Seyanto et al., 2024). Moreover, women's presence in the silent movement showed that their ways remained limited to move freely, as they lived under the shadow and constrained their lives in male-dominated power structures while women defined their form of resistance from their decisions to adapt to the emotional pressures, endure the sacrifice, and negotiate the trauma as they continue to challenge the gender norms (Kavitha, 2026).

Women often struggle with anxiety and fears, which encourage them to move into suitable roles through personal aspiration, such as adjusting their positions to strengthen the sources of household, becoming a reliable figure to support others, empower the solidarity to social support toward the chaos of complicated situations in applying women's potential (Chaima, 2024). It's because they have greater oppression by undergoing the emotional burden for being unable to respond, especially those who lived at a low status. This suffering condition has led to attaching the connection with others in order to support direct actions with their solidarity by maintaining stability in societal, economic, political spheres, and using adaptive strategies to avoid the terrifying effects of war (Ojaruega, 2021). Besides, women still overcome the ongoing consequences of different obligations toward gender in the war, which makes them realize their situation still faces the danger of sexual violence, exploitation, human

trafficking and more. This unequal system based on patriarchal structures has unlocked Ukrainian women's capacities to take over the threat or retribution by compelling their participation beyond domestic roles and employing the leadership of the household (Oraimi et al, 2023). Sometimes the actions haven't been created it under decision-making, which led them to choose collective resistance by gaining trust with others or the community for internal strength that eliminates the fragility of women's psychological well-being, while driving them to operate survival instinct in overcoming the challenges. Then, the system of different power adds more pressures and restriction from citizenship in gender, where women's law is in the private sphere and men in public sphere by holding on to their patriarchal privilege, in which women are connected to social relations in material resources and positioned in cultural distribution, where their participation is often shaped by their own historical womanhood structures (Hartanto et al., 2018).

Renzi (2025) argues that women's authority is less effective without providing the recovery process under individual unconsciousness, so their ways to navigate any form of pressure connect with caregiving, ethical restraint, remembering the experience to preserve the memory of their agency or identity, and intellectual withdrawal through self-education that develops their perspective reflected their values to greater participation. Ferlanti (2023) explained that women activists also equip their skills to continue supporting lives by expanding the economic class level with the local women from training and literacy programs that create a foundation for authority to dominate women's functions within society. Women extend their roles embedded in maternal instinct that showed how women expand their efforts in guiding their own community and directing them to foster opportunities independently toward social structures. It appears through their determination to make a change and is reflected in their sense of humanity to navigate their actions into more responsibilities they assist, then embrace the challenges with the community (Saeed et al., 2024). Therefore, the focus of women's action within the leadership styles they take is not to command the people or force every individual's power, but the capabilities to influence, ensure the

solution, inspire others to move along, and transform the inner strength to form a stronger resistance.

Intersection Theory

When women experience multiple challenges through different forms of oppressions, the problems were not created from their gender alone, because the multiple identities such as race, gender, religion, class, ethnicity, language, education, and more intertwined to place women in unpredictable struggles. This oppression is based on the intersectionality theory, where women experience the overlapping forms of problems as they face double struggles toward inequalities, social restrictions, or subordination (Crenshaw, 1989). Then, she further explained in her second writing (1991) that women as the minority group face injustice in political structures from a lack of jobs, access, and citizenship in the dominant society, it can be from a male-dominated, high status of one's community, or various forms of social privilege. This condition stemming from antiracism may continue in subordination as they focus on racial discrimination, whereas focusing on the patriarchal system is the reason for experiencing domestic violence in feminism. Crenshaw explained that, "The fact that minority women suffer from the effects of multiple subordination, coupled with institutional expectations based on inappropriate nonintersectional contexts, shapes and ultimately limits the opportunities for meaningful intervention on their behalf." In doing so, this unfamiliar environment ignores women's social roots, such as native language, skills, or even status in public. Even though the empowerment they provide can fail because they just recover the gap in complaints on a single assumption that causes women in the overlapping forms of oppression to remain unheard.

The use of this theory has been used to highlight how women's experience shape through the intersection between oppression and limitation at the same time. Slavery portrayed the marginalized position experienced by black women in the dominant white people, and the woman character strengthened her emotional strength in the role of motherhood to decide further actions, including killing her daughter to cut off the

suffering from her own path (Rahim et al., 2024). Meanwhile, the powerlessness of women influenced by gender and lower socioeconomic class is exposed in *The Poppy War* novel, which converts her confidence and courage to build self-protection through pursuing education, turning herself into a fighter, negotiating with her foster parents, and reinforcing her capabilities to fight the restrictions (Jannah et al., 2024). Whether in private or public spaces, the intersectionality system in society becomes stronger when individuals show their inability to adapt to an unusual environment. Such as Latin American women migrants in Spain should have reflected the self-indicators in agency, resources, social reference, and coherence by renewing their identities to navigate every challenge toward rejection, racism, and xenophobia (De la Mata-Benitez et al., 2026). The contradiction of sexuality and economic level not only tied women's visibility and inclusion based on the caste system, class, and racial disparities, but also any minority community in broader social structures became an advantage to silence women's participation (Diallo, 2020). Yet the unequal treatment embedded through gender and class can be defended through sisterhood, where their resilience and empowerment arise from their solidarity to unite, shared faith, enduring emotions, and giving comfort against the patriarchal norms or injustice in Taliban society (Pourgharib et al, 2024).

METHODS

This study applies qualitative research to explore how Isabelle and Vianne in Hannah's *The Nightingale* transform into another figure under the intersectional oppression during World War II. It involves real-world conditions, which are attached to their everyday roles by capturing social interaction to find particular meaning driven by their events, social behaviour, and thoughts (Yin, 2016). By using this method to explore the overlapping problems of women, this paper can provide more knowledge about how the complexities of a single gender can influence every aspect to disrupt a peaceful life. This approach also helps the paper deepen the analysis to discover women's resilience constructed through their dual figures, in which they began to engage in wider

responsibility. Then, this method supports the researcher in identifying the women's survival position, where their active control arises by making decisions, planning actions, and protecting their people.

The data collection in this study was obtained from the sentences, dialogues, and narration in *The Nightingale* novel by Kristin Hannah. This data was related to the survival responses of the woman character's journey under restrictive regulations that demonstrated their decisions or actions based on intersecting oppressions during the German invasion. To deepen the analysis of findings, this study used the novel by Kristin Hannah itself, *The Nightingale*, as the primary source. The secondary data included books, journal articles, and historical studies by using close reading in collecting the data. Firstly, the novel is read repeatedly to understand the plot of the characters and conditions. Secondly, highlighted the relevant sentences to the women's leadership transformation in the story. Thirdly, classified the selected data to the last step in observing hidden meaning with the intersectionality theory.

The data analysis employs interpretive textual analysis by identifying literary elements related to the events of the women's characters in the novel. According to Zulfiya (2024), textual analysis was used to investigate the language, meanings, and functions in literary works to understand the text within the social or cultural context. After collecting the data, the researcher interpreted the selected narrations or texts in the novel to examine how the other roles they adopt can influence their behaviours, such as self-control, women's agency, or leadership behavioural forms to resilience for the research findings. By using this method, the researcher will be able to analyse how intersectional pressures interconnected with gendered citizenship shape women's position to manage the unstable conditions during wartime.

RESULTS AND DISCUSSION

Women's leadership transformation in World War II represented in *The Nightingale*

The findings show that Vianne and Isabelle developed their ability by expanding their agency under the intersecting pressures of World

War II. Their leadership transformation reveals that they strengthened resilience through their roles as decision-maker, strategist, and collaborator.

Women's transformation as Decision-Maker

The first findings on women's transformation reveal that Vianne and Isabelle in *The Nightingale* transform their role as decision-makers. This leadership role is portrayed in Vianne, who was still carrying a motherhood role under the complex pressures. She was determined to provide shelter for Jewish children due to their parents being deported to the Concentration camp. Such as, Jean Georges, Helena Ruelle's son, asked her to take care of him when there was an operation capturing Jewish brutally in public. Meanwhile, her life was being watched by Von Richter, who billeted at her home, and Vianne refused to move this child with unfamiliar people, instead she immediately got the solution to remain giving protection for innocent Jewish children.

"A f-friend's boy. His mother died of tuberculosis this week."

Von Richter lurched backward, as if she'd said bubonic plague. "I don't want that child in the house. Is that understood? You will take him to the orphanage this instant." The orphanage. Mother Marie-Therese. (Hannah, 2015, pg.394).

This quotation showed how she rejected Von Richter's order and got Mother Marie-Therese instead, as she could get in touch to ensure Jean Georges' safety in order to avoid future threats for the people associated with her action. Within her decisions to move him to prevent the risk toward her own family, this condition reflected the expansion of her domestic role from being a mother into a caregiver, which she trusted her maternal instinct to extend to wider protection for others' children. As a result, the German soldier wouldn't suspect her of covering the Jewish children she hid. It highlights how the intersection of pressures affects her from the structural limitations as a woman and a civilian at the same time, which restricted and hindered her participation simultaneously while she reshaped her role to take another responsibility by negotiating the possible ways to achieve immediate goals.

Mother Superior stood and then sat. Then she stood again, her hands moved to the cross, held it. Slowly, she sat down again. Her shoulders sagged and then straightened when her decision was made. "A child in our care needs papers. Baptismal certificates—I can...get those, of course, but identity papers..."

"I will get them," Vianne said, although she had no idea if it was possible.

"You know that it is illegal to hide Jews now. The punishment is deportation if you're lucky, and lately, I believe no one is lucky in France." (Hannah, 2015, pg.397-398).

Then, another portrayal of a decision-maker also strengthened her role throughout the novel. Vianne provided the child's survival needs through the identity paper to maximize the protection in the uncertain situation. She was aware that her presence couldn't guarantee his safety all the time, that Mother Therese mentioned the identity papers would help them prevent interrogation at any time and became as back-up support because she was putting her at great risk as well. She didn't remain passive anymore, as she was responsible for accomplishing her task by accepting the request directly. Her leadership role reflected how she looked for a solution, even though she didn't understand enough about the ways to get through it, in which she focused on direct actions to confront the unpredictable situation rather than waiting for others to lead her.

At the same time in different conditions, Isabelle accepted the offer to do the task of delivering paper that contains the messages supporting General Charles de Gaulle. The choice she made was stated, "*I'll do it*," which means that she contributed to the French resistance without hesitation by using this opportunity. She embraced her own limitations as a young girl at 18 years old became her access to disguise in public, which she carried the mission to get in touch with other resistance members. Besides the risks she might face, she refused to step back, and decided to get into this dangerous situation due to the brutal invasion she saw on her way to get to Vianne's home. Therefore, this decision-maker navigated both of them through the expansion of agency, and they positioned themselves to reduce their hard condition that encouraged them into survival mode in the demands of wartime.

Women's transformation as Strategist

The second finding reveals that their leadership transformation as a strategist. It showed through Vianne creating the scenario by practicing Ari de Champlan to remember his new name as Daniel Mauriac.

“She’s gone forever,” Vianne said again, feeling her own tears rise and fall. She would say it over and over until he believed it. “I am your maman now. And you will be called Daniel.” (Hannah, 2015, pg.341).

This quotation showed her idea to maintain their cover whenever they went in public and the people she interacted with could spread the gossip about adopting a new son from Antoine’s cousin in Nice, as she disguised Rachel’s son (her best friend who was deported) from being Jewish. With her narration, her family would be able to move naturally to queue for the rationed food, and even this convincing narration developed trust and credibility from people who would protect them while doing activities under German invasion.

After she became a caregiver and new guardian for vulnerable children, this action demonstrated her anticipation that a risky situation would happen toward her family. Vianne’s leadership transformation showed how she actively moved in a step-by-step, which was her effort to take on wider responsibilities within her double burden as she stayed in the household.

On the other hand, Isabelle brought the wounded pilot to the temporary place under great pressure to make her mission could be accomplished by taking them to the available place to hide first before planning the next move. And also, she brought more people when she was caught in the woods to get away from the German point.

“You found the pilot?” Henri asked. Isabelle nodded. “He’s wounded.” And then Isabelle made a split-second decision. “I know someone where close we can shot hide him.” and they were in the cellar of Vianne’s house. (Hannah, 2015, pg.345).

This showed how she anticipated the surroundings with the people associated to the risky mission, then evaluated the best hiding place to maintain the mission of what she had committed in the beginning. Because Vianne’s house was just

an ordinary household place, she believed that the German soldiers wouldn’t notice their tracks, and they could move to continue their escape to the Pyrenees Mount. Meanwhile, her code name as The Nightingale was being searched for knowing the escape line about the downed airmen had disappeared, that the people with Isabelle faced threats to get captured for this escape operation and there was a sabotage also happened. However, she placed herself to coordinate and lead the people to escape this threat condition, showing the greater responsibility and double pressures she held to protect her people first while she also gained trust and credibility as a woman to let her operate the risks.

Women's transformation as Collaborator

The third finding shows that their leadership transformation role as a collaborator during wartime. In this role, Isabelle connected her networks to M19 as the provider of essential needs during her escape operation.

She had met with an agent from M19 and formally set up the escape route. She was their primary contact—they called her the Nightingale. In her handbag, hidden in the lining, were one hundred forty thousand francs. Enough to set up safe house and buy food and clothing for the airmen and the people who dared to house them along the way— (Hannah, 2015, pg.270).

This quotation demonstrates that she became a bridge after escorting the airmen to the British consulate in Spain, where she gained the support to coordinate the resources, maintain communication into shared responsibilities and goals to not put her under so much burden. Thus, her position illustrated how she strengthened the ability to collective resistance by supporting each other and expanding her courage to make difficult decisions due to people relying on her, so she must engage more participation to push her fear or danger to be more organized gradually.

In time, Mother had connected with the American Jewish Joint Distribution Committee—an umbrella group for Jewish charities in the United States that funded the struggle to save Jewish children—and they had brought Vianne into contact with more children in need. Mothers sometimes showed up on her doorstep, crying, desperate, begging her for help. Vianne never turned

anyone away, but she was always terrified. (Hannah, 2015. pg.426).

For Vianne's transformation role, she became a primary figure to hide more Jewish children under her care as a teacher in a Catholic school that she cooperated with the organization, institutions, and attracted more people to support her. During the increasing situation of kidnapping Jewish at night, Vianne who already shared responsibilities, influenced Mother's networks to expand the protection from her. This collaboration became stronger as the impact of her mission evolved to seek participation in a wider humanitarian and she no longer acted in caregiving responsibility alone, which she regained multiple forms of assistance in sustaining her efforts beyond her capacity under the intensified oppression. As she transformed into a collaborator, she collected the support to provide of what she needed in disguising her condition as their guardian and became the trusted person, that Mother still relied on her to open more opportunities for people to contribute to the resistance.

Women's leadership transformation shaped by Intersectionality

Our second findings discuss that different conditions within the level of pressure Vianne and Isabelle had gone through shaped their leadership transformation, which navigated them to resilience within the broadened responsibility. Then, their leadership role as decision-makers, strategists, and collaborators is reflected by three leadership values, they are personal accountability, tactical approach, and trust-building or solidarity.

Women's leadership values through personal accountability

When we have more, how will we contact you?" Henri asked as he opened the door to let her leave.

She glanced down the street. "The apartment above Madame La Foy's hat shop. Is it still vacant?"

Henri nodded. (Hannah, 2015, pg.124).

"Open the curtains when you have papers. I'll come by as soon as I can." (Hannah, 2015, pg.124).

The first value is personal accountability, which developed the leadership role as decision-

makers in *The Nightingale* by Isabelle and Vianne. Their experiences being highlighted through the intersecting pressures, which Hannah illustrated on how both women take responsibility directly despite the structural limitations to make them overcome more risks by the German occupation. One of the representations of this leadership value is demonstrated through Isabelle, who positioned herself as the primary contact for delivering paper to send the message or reach the resistance members, which Henri would be waiting for her to give the details. Her immediate answer showed how she fully took the responsibility without hesitation, that reflected personal accountability because she committed to the choice she had made. As a woman, who always seen as uneasy to decide, Hannah showed how Isabelle held the ownership by focusing on her own tasks and directly arranging their next meeting place once he got the paper to be delivered by Isabelle. This passage portrayed that she was being responsive, which is a sign of her willingness on the mission despite the dangerous situation surrounding her.

Then, the second representation is from Vianne's action in accepting double duty to take care of Jean Georges after seeing his mother deported. She determined to protect him while Mother Superior reminded her of the risks from hiding a Jewish child. Under the pressure of survival demands, their leadership transformed through personal accountability, which enabled them to do every action independently, even though the danger followed from the decisions they assumed the responsibility. From their actions within the limitations as women and civilians, they can challenge the gendered expectations and redefine their roles by expanding their agency as decision-makers to develop meaningful actions.

Women's leadership values through tactical approach

She took out her own identity papers and studied them in minute detail. Then she took out the family Bible and opened it. On every blank space she could find, she practice forging signatures— (Hannah, 2015, pg.412).

The second value is a tactical approach, that builds the leadership role into a strategist. In the story, Hannah highlights Vianne's ability after she ran her mission for protecting Jewish children,

she carefully prepared the strategy, observed, and evaluated the risky situations. During the escalating deportation and the German military was in every place, Vianne must change Jean Georges Ruelle and rename him Emile Duvall. Then, she still observed and adapted to available access for her own safety by making identity papers as a Catholic child. This action illustrates how she adjusted her solutions after she fully examined every detail of her surroundings, and practising the signatures as the new guardian before making documents. Then, this leadership value to transform into strategist also showed through Isabelle. Before taking actions, she negotiated her own limitations in disguising her true purpose, "I dressed to look younger today. I think it is an asset. Who would suspect a nineteen-year-old girl of anything illegal?" pg.207. She developed the tactical approach by manipulating the public assumptions toward her gender, which she could move like the usual people to complete her missions as a courier and paper deliverer.

From observing the surroundings to get the exact solutions, Vianne and Isabelle navigated the uncertainty of their conditions by predicting the possibility of failure that would affect their actions. By reflecting the tactical approach in their plans, their decisions were supported through proper calculation within the conditions and evaluations rather than impulsive actions without knowing the risks that would arise.

Women's leadership values through trust-building

Then, the last value is trust-building or solidarity, which forms the leadership role into collaborators. Throughout the story, Hannah portrayed how Vianne gained the networks that enabled her to strengthen what she did despite her position as a housewife.

He closed the door behind them. "You shouldn't be here. I sent you word that Isabelle was fine."

"Oui, merci." She took a deep breath. "I need identity papers. You were the only person I could think of who might be able to help me." He frowned. "That's a dangerous request, Madame. For whom?"

"A Jewish child in hiding." (Hannah, 2015, pg. 407).

This passage highlights how Vianne, who had no access or power, asked Henri to make identity papers for Daniel because his presence was not safe enough without having the evidence of his identity. Vianne knew someone as a communist in Paris and had a relationship with Isabelle who work together, then she reached out to him and took this opportunity to help her. During her position to stay at home and provide food for the Von Richter, the greater burden she had might put her family in danger. So she believed that Henri could assist her, as she focused on cooperation rather than depending on her individual capability. She even stated, "*What can we do, Henri, just stand by and watch?*" The rejection of what Henri warned her had explained why she remained in the conflict area because she refused the limitations due to the growing occupation she experienced and her commitment to help in any possible way.

This relationship had demonstrated resource mobilization as Vianne identified the threats to gain help and Henri knew her household condition was being watched by the German soldier, so they contributed to each other according to their capacity to gain resources, information, or more support. Consequently, the collaborators in women characters were led by trust-building, allowing them to encourage individuals to construct the strategy toward their mission after their access was limited during the German oppression. Both Vianne and Isabelle couldn't let the situation become complicated, because they believed in their transformation role through solidarity, and were willing to handle the pressures still had opportunities to survive, as they changed their passive role into active resistance. The multiple pressures from gendered expectations, domestic responsibilities, and unequal access of civic participation shaped their practical skills into a leadership role. Nevertheless, double responsibilities with the consequences showed how their actions worked, whether it was the demands of survival or the wartime challenges, which women characters in *The Nightingale* negotiated the condition and redefined their authorities as women can preserve resilience.

CONCLUSION

Through the analysis of women's leadership transformation in *The Nightingale* under the intersecting roles. Their new role reveals that they can take action as they lived in the World War II, which demands them to survive. Then, their transformation role involves three of leadership values. First, Vianne and Isabelle became decision-makers through personal accountability despite difficult situations to act immediately. Second, their role as a strategist created plans carefully to anticipate danger by using a tactical approach in order to observe the circumstances and prepare the actions to achieve good outcomes. Third, these two women became collaborators by expanding their networks through trust-building or solidarity to build collective resistance and gained the confidence to stay actively move after reducing the pressures in their individual actions. These women's transformation was pressured due to the double oppressions they faced, and their resilience came from how they managed their own capacity and adaptation to limited access that helped them to take wider responsibilities or wartime challenges. However, this study demonstrates their intersecting pressures during World War II to survive through leadership transformation, which future research is needed to explore deeply on additional intersecting pressures or social positions across different cultural contexts, political contexts, or even to explore various women's leadership styles toward the oppressions.

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