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**TEACHING A VALUE OF FREEDOM TO UNIVERSITY  
STUDENTS THROUGH A MOVIE ENTITLED  
*MONA LISA SMILE*  
DIRECTED BY MIKE NEWELL**

**ULupi Sitoresmi**

**Abstrak:** Film tidak hanya merupakan sebuah media hiburan, namun film juga bisa digunakan oleh para pengajar sebagai salah satu alternatif untuk menyampaikan materi pembelajaran bahasa. Isu-isu yang ada dalam film bisa menjadi sarana untuk meningkatkan kemampuan dasar berbahasa mereka (menyimak, membaca, berbicara dan menulis). Selain itu, film juga bisa menjembatani pemahaman lintas budaya dan mempertajam kemampuan analitis mahasiswa.

Melalui film *Mona Lisa Smile* bisa ditarik sebuah nilai pembelajaran bahwa mahasiswa bisa memperluas wacananya tentang cara pandang mengenai peranan wanita Amerika pada era 1953 di mana pada masa tersebut wanita dituntut untuk memenuhi kodrat yang ditentukan oleh masyarakat (menikah dan mempunyai anak), sebagai satu satunya pilihan hidup yang harus mereka jalani.

Kehadiran Katherine Ann Watson, seorang dosen jurusan sejarah seni ke Wellesley adalah untuk membuat perubahan dalam cara berfikir murid-muridnya, yang selalu diajari bahwa menikah dan mempunyai anak adalah satu satunya hal yang bisa mereka jalani dalam kehidupan mereka.

Katherine Ann Watson mengajak murid-muridnya untuk belajar menilai seni dengan pendapat mereka sendiri bukan dengan pendapat orang lain. Demikian pula dengan kehidupan mereka, Katherine Ann Watson menginginkan murid-muridnya untuk menjalani hidupnya dengan cara mereka sendiri dan tidak selalu tergantung pada tradisi yang mengikat mereka.

**Kata kunci :** film, wanita, tradisi.

## INTRODUCTION

Movie is not merely a media for entertainment; it is also a media for language teaching such as English. It is a way to improve students' English abilities such as listening skill, reading skill, grammar skill. Other reasons for using movies in teaching English are: movie provides a concrete way to present an important information in a number of different ways, and using a recent popular movie allows the teacher to talk a language that students understand and frequently use ( Davis, 1993,p.99).

Movie covers a wide range of topic in sending its message to the audience. One of the topics in film is women. The most majority of film shows have placed women in the ordained roles of wives and mothers. Society expects women to be a good wife and a good mother. Women are educated and trained since their early lives to be a good wife for their future husband, and to be the perfect house maker in their lives. Even from their childhood, women are taught that the main goal of their lives is to find a man- to marry them. As stated by

Wollstonecraft in *The Vindication of Right of Women*:

Women are told from their infancy, and taught by the example of their mothers that a little knowledge of women weaknesses, justly termed cunning, softness of temper, outward obedience, and a scrupulous attention to a puerile kind of property, will obtain for them the protection of men; and should they beautiful, everything else is needless, for at least twenty years of their lives.

The image of women in film often portrayed as having accepted male chauvinism. Women always stereotyped as the ones who own no individuality and personality of their own. Their entire life is portrayed as being dependent and entwined with that of the male. Women always depicted to compromise, adjust, obedient and who are supposed to swerve from the traditional ways. The film depicts the subjugation of women to male authority, both with the family and in the community in general; the objection of women as a form of property ; a sexual division of labor in which women are confined to such

activities as child raising, and performing personal services for adult male.

In relation to previous explanation, the writer chooses *Mona Lisa Smile* as the subject of this paper. It is a movie about how women used to see their roles in society in 1953. Traditional female roles in 1950's are caring mother, housewife, subservient to the male, proud house makers, dedicated to her homes, groomed, refined, cooking, sharing, and conservative and conformity.

*Mona Lisa Smile* is a movie set in 1953 where all grown up girls were supposed to show the meaning of 'lady'. This film takes place in Wellesley College, Massachusetts where all the girls are smart and want a degree, yet afterwards they just want to get married and be a proper housewife. In *Mona Lisa Smile*, Julia Roberts stars a subversive art history teacher Katherine Ann Watson who tries to teach Wellesley girls that they should strive for something more than living by what people tell them.

That is why it is interesting to discuss the two different ideas in *Mona Lisa Smile*; a tension between

conformity and tradition on the one hand and new ideas and the forces of change on the other.

The Source of data in this paper is the film *Mona Lisa Smile* directed by Mike Newell, USA that was released by Columbia Tri-Star, 2003. The main data of this paper will be the dialogues and attitudes from the characters of the film which have signification to the subject matter of this paper. The supporting data are obtained from reference books and other relevant sources.

This paper will be carried out within the framework of American Studies. The defining characteristic of American Study is not the size of the postulates but the effort to view any given subjects of investigation from many perspectives to take into account as many aspects as possible.

Since American Studies is an interdisciplinary study, this research will employ some approaches that are suitable to the subject matter. Joseph J. Kwait and Mary C. Turpie( 1980) states "The defining characteristic of American Studies is not the size of the problems but the effort to view any given subjects of investigation from

many perspectives to take into account as many aspects of it as possible” (Kwait and Turpie, 1980, p.3).

The first approach that will be used in this paper is feminist approach. According to a feminist analysis, the possibility of male assault stands as a constant warning to ‘bad’ (rebellious, aggressive) women and

The second approach is sociological approach. It is used to comprehend the norm of social condition and cultural background of the film in order to understand the problems that rise in the film.

Cultural hegemony theory of Antonio Gramsci is used in this paper to analyze the conflict and conformity between the old ideas that is accepted, believed, and followed by the majority of the population as the standard to live being challenged by a new idea that wishes to break that ideological bond.

Therefore by applying those approaches and theory, the significance of Katherine Ann Watson in bringing a value of freedom to her students will be analyzed.

## **T H E O R E T I C A L B A C K G R O U N D**

Stereotype is a standardized conception or images which are shared by those who hold a common cultural mindset that are they way a culture or significant group within a culture defines and labels a specific group of people (Nachbar and Lause, 1992, p.237).

The stereotype for people in popular culture ranges from age, for example all teenagers love rock and roll and have no respect for their elders; sex, for example men only want one thing from women; race, for example all Japanese look and think alike; religion for example Catholics love the Pope more than their country; and nationality for example Germans are Nazi warmongers (Nachbar and Lause, 1992, p. 236).

### **Feminist Theory**

*Mona Lisa Smile* set in 1953 circa, when *The Second Sex* of Simone DeBeauvoir published in USA. It is a feminist essay which compels the reason about the subjugation of women and the importance of emancipation.

Feminism is essentially that the inhuman and subjugating gender roles that society has constructed for both men and women have to be demolished. It attempts to banish labels by advocating for the social, political, and economic equality of men and women. In feminism's perspective, each person should have the freedom to accept labels that socially constructed and defined. Gender makes an essential different between men and women. As stated by Hartman, a sex/gender system is the set of arrangements by which a society transforms biological sexuality into products of human activity, and in which these transformed sexual needs are satisfied (Hartman, 1997, p.102).

According to DeBeauvoir, there is no pre given or pre-ordained human nature and there is no innate female nature. The key to understand Debeuvoir's analysis of sexism is her account how women occupy the position of the Other. She argues that, in order to define their identity as superior, men declared that they are the master of Nature, which includes women. By doing this, men put

women in a Hegelian slave position. "[Woman] has always been, if not the slave of the men, at least his vassal (6). The problem with occupying the position of the Other is that women cannot form their identity in reference to themselves as subjects, but only in reference for men, whereas men form their identity independent of women. As stated by DeBeauvoir, "[ a woman] is defined and differentiated with reference to man and not he with reference to her; she is the inessential as opposed to the essential. He is the subject, he is the absolute, she is the Other" (Debeauvoir, 1997, p.13). According to DeBeauvoir, if a woman wants to become a self, a subject, she must, like a man transcends the definitions, labels, and essences limiting her existence.

#### **Myth of Today**

Myth is a story about super human beings of an earlier age, of ancient Egypt, Greece or Rome. But it can also means a fictitious, unproven or illusory thing. This is closer to the terms that Barthes explores in Mythologies. According to Barthes, myth is the synonym of

ideology. It refers to the body of beliefs and representations that sustain and legitimate current power relationship. While ideology itself promotes the values and interests of dominant groups within society. Terry Eagleton writes in his book *Ideology: An Introduction*:

A dominant power may legitimate itself by promoting beliefs and values congenial to it: *naturalizing* and *universalizing* such beliefs so according to render them self-evident and apparently inevitable; *denigrating* ideas which might challenge it, excluding rival forms of thought, perhaps by some unspoken but systematic logic; and obscuring social reality in ways convenient to itself. Such '*mystification*' as it is commonly known, frequently takes the form of masking or suppressing social conflicts, from which arises the conception of ideology as an imaginary resolution of real contradictions (Eagleton, 1991, pp.5-6)

Thus, myth is the notion of socially constructed reality which is passed out as 'natural' ([www.orac.sur.d.ac.uk/~os0tme/myth.htm](http://www.orac.sur.d.ac.uk/~os0tme/myth.htm)). Barthes' mythologies are

constructed by a double theoretical framework; on the one hand, a critique on the language of mass culture, on the other, to analyze semiologically the mechanics of this language. Barthes saw the language of mass culture (myth) as collective representations of sign-system, a second order semiological system which is constructed by signifier (e.g. Clothes like evening dress, jeans), signified (certain concepts like elegance, casualness) and sign (the language of fashion). Also a myth is a metalanguage, in which it speaks about the first. Through the analysis of myth, Barthes treats myth (books and paintings, toys, food, wrestling matches) as a text to read and tries to demystified the ideology that mass culture's been and accepted as universal nature. A myth scope treats each object as a complex of signs and tales ready to unfold before us ([www.inpress.lb.uiowa.edu/poroi/poroi/essaymythscape.html](http://www.inpress.lb.uiowa.edu/poroi/poroi/essaymythscape.html)).

Barthes argues that although objects, gestures, and practices have a certain utilitarian function, they are not resistant to the imposition of meaning. Take a car for example. It is

a purely functional object devoid of connotations and resistant to the imposition of meaning. A BMW and Citroen 2CV share the same functional utility. They do essentially the same job but connote different things about their owners: thrusting, upwardly-mobile executives versus ecologically sound, right on trendy. We can speak of cars then, as sign expressive of a number of connotations that Barthes wants to uncover in myth. Myth wants to stop take things for granted, it wants to bracket or suspend consideration of their function, and concentrate rather on what they mean and how they function as signs. Myth is interrogating the obvious, taking a closer look at that which gets taken for granted, making explicit what remains implicit ([www.orac.sund.ac.uk/~os0hmc/myth.htm](http://www.orac.sund.ac.uk/~os0hmc/myth.htm)).

### **Cultural Hegemony Theory**

Hegemony might be defined as an "organizing principle that is diffused by the process of socialization into every area of daily life. By hegemony, Gramsci meant the

permeation throughout society in an entire system of values, attitudes, beliefs, and morality that have the effect of supporting the status quo in power relations ([www.home.thirdage.com/education/raldpavic/gramsci.html](http://www.home.thirdage.com/education/raldpavic/gramsci.html)).

It is stated also by Strinati in [www.theory.org.uk/ctr.gram.htm#hege](http://www.theory.org.uk/ctr.gram.htm#hege) "... dominant groups in society, including fundamentally but not exclusively the ruling class, maintain their dominance by securing the "spontaneous consent" of subordinate groups, including the working class, through the negotiated construction of a political and ideological consensus which incorporates both dominant and dominated groups" (Strinati, 1995, P.165).

There will always be a conflict and negotiation between the subordinate and dominated groups that will end in change. If subordinate group wants to achieve hegemony, they need to build up a network of alliances with social minorities and they need to conform to the interest of other groups and social forces and then they will find a way of combining



them with its own interest ([www.theory.org.uk/ctr-gram.htm](http://www.theory.org.uk/ctr-gram.htm)).

According to Strinati, it can be argued that Gramsci's theory suggests that subordinated groups accept the ideas, values, and leadership of the dominant group not because they are physically or mentally induced to do so, nor because they are ideologically indoctrinated, but because they have reason of their own ([www.theory.org.uk/ctr-gram.htm](http://www.theory.org.uk/ctr-gram.htm)).

### ANALYSIS

The analysis is started with the analysis of the title of the film. *Mona Lisa Smile* is a film by Mike Newell, named after the *Mona Lisa* a painting by Leonardo da Vinci. Portrait of *Mona Lisa* (1479-1528), figure of a woman, dressed in the Florentine fashion of her day and seated in a visionary, mountainous landscape, is one of remarkable work of of Italian artist Leonardo da Vinci. This painting is studied and learnt by the students in their art history class. From the very beginning, *Mona Lisa* was gradually admired and much copied. It became more famous in 1911 when it was

stolen from the salon Carre de Louvre. It was rediscovered in hotel in Florence two years later. People became so used to seeing it on pictures, postcards, and even advertisements. In the essay "*On the Perfect Beauty of Women*" by the nineteenth century Italian writer Firenzuolo states that the slight opening of the lips at the corner of the mouth was considered in that period as a sign of elegance. Thus *Mona Lisa* has that slight of smile which enters into gentle, delicate atmosphere pervading the whole painting. To achieve this effect, Leonardo uses the sfumato technique, a gradual and an uncertain sense of time of the day. What makes it strikes the viewers is the amazing degree to which *Lisa* looks alive. Like a living being, she seems to look at the viewers and to have a mind of her own. She really seem to change before the viewers' eyes and to look a little different every time they come back to her. Sometimes she seems to mock at the viewers and then again the viewers seem to catch something like sadness in her smile ([www.frontpage.com](http://www.frontpage.com)).

The question is "Does she really smile?" A question that is proposed by Elizabeth Warren (Kirsten Dunst), to her mother after she finally came to know that her perfect life is in ruin. In short, her perfect marriage is not as it seems. This message can be concluded from the quotation below:

Betty's mother : Elizabeth look at me please.

Betty : (Staring at her mother)

Betty's mother : I've spoken to Miss Jones. There will be no divorce. There is always a period for adaptation. I wish you learn to try it for a year.

Betty : (Showing the portrait of Mona Lisa)

Look at her mother.

Betty's mother : (Stare at a glance) Spencer would try as well. According to her, he is very upset. You should call him.

Betty : She 's smiling. Is she happy?

Betty's mother : The important thing is not to tell anyone.

Betty : She looks happy. So what does it matter?

Betty's mother : At least you don't wash your dirty laundry in public.

Betty : Let me tell you something. Not everything as it seems.

([www.angelfire.com/monalisa smile/oh/quotations/movies/m/monalisasmile.htm](http://www.angelfire.com/monalisa smile/oh/quotations/movies/m/monalisasmile.htm))

Betty's facial expression is sad and desperate when she asked her mother whether the portrait of *Lisa* is smiling. This scene is trying to say that a perfect thing according to the standard of society is not always perfect on an individual like her. Thus if *Mona Lisa* in the painting does not smile, so the film also tries to say that there is something more to live than living by what they are always taught. This film tries to question the traditional female role in 1950's as wives and mothers as the only way of

live for them. It tries to show that there is something more to live than getting married and having children which was taught as the only way of live for every woman.

From the opening of the film, *Mona Lisa Smile* exposes the stereotype of an ideal woman in 1953. A good woman is depicted as the one who always follows the society's tradition such as getting married, having house and children. After all, *Mona Lisa Smile* set in circa 1950's where the cultural mores of that time said that girls' ultimate dream is to be married to a successful white collar professional. In this era, the female's role are caring mother, dedicated housewives, conservative to the moral and values of society, and subservient to the male.

*Mona Lisa Smile's* began with the arrival of Katherine Ann Watson (Julia Roberts) as a n art history instructor at Wellesley college. This picturesque of New England is a haven for elite snobs to increase their status. Its formidable philosophy says that a woman's place is in the home by the iron, dishes and stoves. School is more concerned with turning the

girls into dutiful supportive housewives and mothers than freethinking intellectuals. This message is shown on the class attended by the girls at Wellesley. In their table-setting class, those girls taught how to be a good wife for their future husbands. The instructor teaches them that women's role is having family, raising children, and subservient to the male. The instructor stated that marrying and having children is the fate every girl is born to fill.

...that's very funny. But the thing is that it is not a joke. A few years from now, you will be responsible for taking care of your husband and your children. You may all be here win easy A but grade is not important. The most important thing is what your husband gives to you not what you give him.

The message of women's role as wives and mother can also be seen from the dialogue below:

Betty's mother : Had you fitting your gown?

Betty : We're o our way.  
I almost forgot, I spoke to Spencer about reading a poem but he said no. So I said alright.

Betty's mother: Excuse us for a second Joan.

(To Betty)

A good wife always let her husband think that everything is his idea. Even when it is not.

([www.angelfire.com/monalisa/smile/oh/quotations/movies/monalisasmile.htm](http://www.angelfire.com/monalisa/smile/oh/quotations/movies/monalisasmile.htm))

The two quotations above show that a good woman is supposed to find a husband and not to show her own idea but is always submissive to the male. It is nineteenth century, where the society had a strong assumption that women's position is clear: she is always and must be physically and intellectually inferior to the man. This idea caused women to become the subordinate class that is politically and socially only responsible as a wife and mothers. As a result they had no right to choose their own way.

Then came Katherine Ann Watson, an art history instructor who leaves her native Oakland, California to teach at womanly conservatism Wellesley College in Massachusetts. Her arrival is tinged with disappointments. She is impressed by her students' eagerness in learning but

she discovered that most of her students see that their elite education as a passport to a big fat wedding not an intellectual independence. She finds that the girls live by traditions that lead them to believe that nothing they can do in their lives but follow the tradition. Watson comes to meet the challenge of making the girls see the 'light'. She begins a fairly campaign to get the students realize that there might be other ambitions in life worth pursuing. Watson encourages her students to challenge the tradition by introducing a new idea of freedom and equality through her art history class.

In the first day of her class, Watson's presentation in Art History 100 is gurted by a class that is already read the entire syllabus. Then she changes the syllabus and uses the contemporary art to teach the value of freedom to her students. The Wounded Bison of Sutine 1925 is introduced in her class. She leads her students to criticize the painting with their own opinion; she does not want her students to criticize the painting by using others' opinions or theories

invented by an expert. Below is the quotation:

Betty : What is that?

Watson : You tell me.

Delacorte : It is not in the syllabus.

Watson : No it is not. Carsus by Sutine 1925. Is it any good? Heh...C'mon ladies there is no wrong answer. There is also no textbook telling you what to think. It's not that easy right?

Betty : Alright... no...it is not good. In fact I wouldn't consider it as an art. It's a finger scraps.

Gyselle : I think there is something aggressive about it...and erotic.

Betty : To you everything is erotic.

Gyselle : Ya...everything is erotic.

Conny : Are there standards?

Betty : Of course there are otherwise a tacky painting could be a credit to Rembrandt.

Conny : Hey...my uncle has two tacky paintings and he loves it.

Betty : There are standards, techniques, compositions, colors, even subjects. So...if you suggesting that scraps is a good art then what do we're going to learn?

Watson : That's that. You have outline our new syllabus Betty. What is art-what makes it good or bad and who decide? Could we back to Sutine please? Just look at it again. Look at beyond the paint. Let's open our mind to a new idea.

([www.angelfire.com/monalisa smile/oh/quotations/movies/m/monalisasmile.htm](http://www.angelfire.com/monalisa%20smile/oh/quotations/movies/m/monalisasmile.htm)).

The quotation above shows that Watson wants her students to judge art with their own opinion. She tries to get her students to think based on their own thought instead of following or

copying the theories their elder have set for them. So is with their lives, Watson doe not want them to live by what people tell them they should be; she wants her students to live by what they want to be. This message can be seen also in the quotation below:

Jean : Hello, Miss Watson.

Watson : Yes I'm back here.

Jean : I've never been in this part before. Where are we?

Watson : No men's land. So it speaks, come on in.

Jean : What's all these?

Watson : Different things different ways. People who inspire me, art I admire

Editorial I don't. So you come to see me.

Jean : You gave me C.

Watson : I'm kind.

Jean : The assignment was to write Brogyle that's what I did.

Watson : No...what you did is copy Strauss.

Jean : I was refers to an expert.

Watson : If I want to learn what he thought, I'll buy his book.

Joan : Miss Watson, with all do respect...

Watson : Brogyle was a storyteller, find the story, break down into smaller pieces, you may enjoy his story.

Joan : You are giving me another chance.

Watson : So it seems.

([www.angelfire.com/monalisa smile/oh/quotations/movies/m/monalisasmile.htm](http://www.angelfire.com/monalisa%20smile/oh/quotations/movies/m/monalisasmile.htm)).

Besides that, Watson's way of teaching is also means for her to make her students realize that they have a freedom to do whatever they want to do. She teaches them that there is something more to live than getting married and having children which the only way of life they have been taught. She encourages one of her students Joan (Julia Stiles) to apply to Yale Law School. Joan as a potential but is slippery- she has been accepted at Yale Law School, but is



just as keen on marriage and family. She convinces Joan that she can do whatever she wants to do and she can do both having family and education at once. Watson tells Joan that she does not need to choose between family and education since she can do both. This message is clearly reflected in the quotation below:

- Joan : Is that my files? What does it say?
- Watson : Let's see. Straight A's.
- Joan : Until now.
- Watson : President of the poetry society, captain of tennis club, founder of the horticulture.
- Joan : It sounds like a pompous.
- Watson : But you are very busy. It's written here that you are ore law school. What law school you are going to apply?
- Joan : I haven't thought about it. After I graduated I have a plan to marry.
- Watson : And ten?
- Joan : And then I'll be married.

Watson : You can do both. Only you haven't think about it right?

([www.angelfire.com/tr/onalisa\\_smile/oh/quotations/movies/m/moralisasmile.htm](http://www.angelfire.com/tr/onalisa_smile/oh/quotations/movies/m/moralisasmile.htm)).

The quotation above shows that a woman is taught that all she can do is marrying and having children. So, no matter how clever she is and no matter how potential she is she just tossing away her potential as a human being and gives it up to the expectation of society that is: getting married and raising family. The thing that is taught by society's tradition, as the only way for women to live their lives.

And the academic year goes by; Watson teaches her students the value of freedom, independence, and the exciting of contemporary art. Watson also exhibits Van Gogh as her defense of modern art. In her class se challenges her students to produce their own Van Gogh with paint by number kit. It is one of her efforts to show her students that they can conform to society's expectation if they wish, but if they do not they do

have a freedom to choose their path of lived.

Watson's progressive way of teaching is considered dangerous by the college. Her way of teaching that is encouraging the student to the independent way of thinking does not go down well in Wellesley. She is considered breaking the rule and tradition of the university and society. The society's value and tradition in 1953 is that women's role is having family- raising children and subservient to the male. This social's value is accepted by dominant group in society which is presented by the college president and its board trustees. They feel uncomfortable for with the idea brought by Watson. Watson comes and tries to change their tradition. As a result, the college president forces Watson to change her progressive way of teaching and to follow their syllabus otherwise she will be no longer accepted to teach at Wellesley. Instead of staying and following the rule, Watson is leaving Wellesley. She refuses to be told how to teach her class. For Watson, to

change for others is a lie to herself. Below is the quotation:

Watson: Dear Betty...I came to Wellesley because I want to make a difference. But to change for others is a lie to yourself ([www.angelfire.com/monalisa smile/oh/quotations/movies/m/monalisasmile.htm](http://www.angelfire.com/monalisa%20smile/oh/quotations/movies/m/monalisasmile.htm)).

Besides the college president and its board trustees, Watson's effort to change their views toward the tradition is at odd with one of her students' belief, Elizabeth Warren. Watson finds herself wrapped in the hateful word of Betty's editorial in Wellesley New Article. Betty's editorial is alluding to Watson's unwed status and extorting the students not to 'end up' like her. Below is quotation:

...Bearing children that will carry our tradition. One might supposed to consider why Miss Katherine Watson, the instructor of the Art History Department has decided to declare war on marriage. Her subversive ness and political teaching encourage all Wellesley girls





to reject the role they born to fill ([www.angelfire.com/monalisa smile/ ph/quotations/movies/m/ monalisasmile.htm](http://www.angelfire.com/monalisa%20smile/ph/quotations/movies/m/monalisasmile.htm)).

Elizabeth Warren is a young student who has been institutionalized in her upbringing with traditional values, morals, and beliefs. She is ready to accept a house at Greenwich at the expenses of her Philandering husband. At the beginning of the film, Betty always does what her mother wants her to do. Since the beliefs at the time says that women will be considered as a good one only if she follows the rulebook of women and the example of their mother.

As her marriage live goes by, Betty does exactly all the things the things that women and wives supposed to do. Her submissiveness as the result of tradition learning, bring her nothing but a miserable marriage. Her struggle to be a perfect housewife is at odd with her husband lack of interest of becoming her husband. Her husband is cheating over her and has an affair. At the end of the film, she proposes divorce to her husband. A

decision that is considered a ruin for a woman in 1950's era. Although her mother and her society against her will, Betty takes her right as a free spirit who can do anything based on her own free will.

### CONCLUSION

*Mona Lisa Smile* is a film where the traditional philosophy said that a woman's place is in the home- raise children- and take care of her husband. Women live by the traditional female role, that all they have to is to be a perfect housewife for their future husband. Even a college prepares the students to be a good wife and mother.

Katherine Ann Watson, an art historian teacher comes to Wellesley to make a difference. She inspires and encourages Wellesley students to a new idea of living by using contemporary art in her class. She invites her students to judge art with their own opinion. She also leads her students to believe that they can do the same thing in their lives; that they are free to conform to society expectation or they can be their self if they wish.

*Ulupi Sitoresmi : Teaching Value Of Freedom To University Students Through A Movie Entitled  
Mona Lisa Smile Directed By Mike Newell*

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