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#HeForShe: Uniting the Global Community Through Social Media

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Abstract

In Betty Friedan's *The Feminist Mystique* and Janice Radway's *Reading the Romance*, the foundations of the feminist movement regarding women having the right to achieve fulfillment in their lives separate from being the perfect wife and mother were developed. Despite their work towards furthering the agenda of the feminist movement, their respective pieces had crucial blind spots such as neglecting aspects of intersectionality, sexuality, socioeconomic status, and failing to hold men accountable as allies in the fight for women's equality. These blind spots were corrected in future waves of feminism, particularly by authors such as Audre Lorde, who discusses aspects of intersectionality and sexuality in *Age, Race, Class, and Sex: Women Redefining Difference*. As the feminist movement continues to advocate for women's equality, movements such as the global HeForShe Movement has proven that for equality to be achieved women must build upon previous waves of feminist thought and ultimately place the responsibility of this achievement on men who have the power to change the patriarchal society.

Keywords: Feminist Movement

Introduction

Each successive wave of feminism has brought on its unique successes in furthering the discussions regarding a woman's right to equality and the eliminating of the standards of perfection required of a wife and mother. In Betty Friedan's *The Feminine Mystique* and Janice Radway's *Reading the Romance*, both women contributed to feminist thought by deconstructing the standards of perfection that women are held to as wives and mothers, and that all women should have the opportunity to have aspects of their life that are separate from those prescribed domestic duties. Despite their contributions, there were many crucial blind spots to their ideas which had to be corrected in the third wave of feminism, where authors such as Audre Lorde in her respective piece, *Age, Race, Class, and Sex: Women Redefining Difference*, brought to light the argument of intersectionality and sexuality in the fight towards understanding what it means for women to be viewed and treated as equals to men. Transitioning from the third wave of feminism, one current movement that has sparked a more inclusive conversation regarding women's rights is the HeForShe Movement that was developed in 2014 by the United Nations Women's director, Phumzile Mlambo-Ngcuka. This movement has become of particular interest in global popular culture, because of many powerful CEOs of companies, presidents, and famous individuals joining in on the conversation. In 2014, the launch of the HeForShe Movement introduced the concept that in the fight for gender equality, men from all over the world must be held accountable for change, and that for gender equality to be achieved the whole world must be dedicated to creating a world that promotes and champions women's rights thereby, dramatically expanding early feminist ambitions.

1. The Foundations of the Second Wave of Feminism

To fully understand the important innovations of the HeForShe Movement, it is important to look at the predecessors of feminist thought. In 1962, Betty Friedan's groundbreaking work *The Feminine Mystique* highlights the importance of women rejecting the idea that to be content with life they must fulfil their femininity through being a stay-at-home-mother, and that instead they should find fulfillment in a career separate from their duties as a wife and mother. Friedan's work relies on the notion of the feminine mystique, which claims that "that the highest value and the only commitment for women is the fulfillment of their own femininity. It says that the great mistake of Western Culture, through most of its history, has been the undervaluation of this femininity" (Friedan, 35). The mystique is the ideology that Friedan is fighting against in 1962, the idea that the fulfillment of their femininity will provide them with their happiness in life. Friedan rejects these standards claiming that "we can no longer ignore that voice within a woman that says: 'I want something more than my husband and my children and my home'" (Friedan, 22). In Friedan's eyes, a woman's complete fulfillment will never come from remaining at home with a husband or children. Women were meant to recognize that drive for more out of life, and actively seek out spaces separate from the house, such as a career. A career would be the perfect space for women to have a true sense of fulfilment that is not surrounding the false hope of fulfillment granted by the materialization of their femininity through being a wife and stay-at-home mother. According to Friedan, "the new feminine morality story is the exorcising of the forbidden career dream...the devil, first in the form of a career woman who threatens to take away the heroine's husband or

child” (Friedan, 39). Friedan recognizes that the women that seek out careers are vilified by the rest of the society for rejecting the stereotypical female roles in the household; yet she remains steadfast in her argument that to achieve any sort of fulfillment out of life, some women would need to step up to fill that “devil” career woman role to pave the way for future generations of potentially fulfilled women. Many of Friedan’s arguments are mirrored in the HeForShe’s mission statement, as the movement aims to promote women’s career goals. For Friedan, men and women are not in the same sphere of this discussion. In her point of view, it is only up to women to change the standards placed on them, which proves to be a crucial blind spot to her contribution.

Katherine Turk’s *To Fulfill an Ambition of [Her] Own: Work, Class, and Identity in The Feminine Mystique* analyzes Friedan’s most crucial blind spots, and argues that her contributions may have been a solid groundwork for the feminist movement, but illustrated the need for future waves to create a more unified movement. Turk argues that Friedan romanticized the idea of achieving a career, and that “in order to entice middle-class women to pursue employment as men’s equals, Friedan carefully packaged the white-collar workplace as a personally fulfilling meritocracy. In so doing, she deliberately downplayed both the critical waged labor women already performed and the systematic barriers to their equal workforce participation” (Turk, 26). In theory, Friedan’s ideas about women achieving careers are wonderful and groundbreaking for the time; however, it lacks a level of practicality for women of different experiences and backgrounds. In downplaying that there are women who face serious systematic barriers to achieve that so called career that will correct the problem with no name, her argument only becomes plausible for the White, upper-class women who face little to no systematic barriers in achieving their goals. Turk acknowledges that Friedan’s contributions illuminated the need for women to fight for their right to a space in the workplace, but “while *The Feminine Mystique* inspired a new surge of women’s work- place rights activism, it did so through a narrow prescription that encouraged only the most privileged among them to pursue elite jobs” (Turk, 29). Friedan therefore couldn’t be considered the strongest contributor to the feminist movement as her work ignored the privilege of some groups of women. This ignorance in her piece ultimately undermines her argument, as the feminist movement should have been built upon recognizing the differences between women’s privileges and experiences rather than just motivating women who had the means to achieve those higher-level careers. Despite her blind spots, Turk claims that “fifty years after its publication, *The Feminist Mystique* represents an ideal launching point for contemporary feminists, but only in conjunction with a history of the movement that followed it—a movement that surpassed the book’s frame- work to offer a feminist vision that was more practical than mystical, more every class than middle class, and that refused to accept integration for a few absent structural transformation for all” (Turk, 30). Turk argues that without Friedan, the movements that followed such as what Audre Lorde aimed to achieve in her call to action and what the HeForShe Movement is presently doing would not be able to have been as strong. Every movement that seeks change needs a starting point, and in arguing that women needed careers, it was a starting point that was very much needed. In a different approach, Janice Radway’s *Reading the Romance*, also helped launch a new era of feminism through her dedication to understand the cultural aspects of society that can influence change for the women’s movement.

Janice Radway's 1982 work, *Reading the Romance* offers a different lens in which to understand feminism, as she writes to academics about the importance of analyzing pop culture aspects, particularly romance novels, that contribute to women's empowerment. In illustrating how women must find some sort of activity to cope with the reality of their circumstances as women, Radway pushes for society to not judge the activities in which women utilize to escape their duties as wives and mothers. This analysis of the cultural aspects that can contribute to women's empowerment could translate into how HeForShe uses a variety of popular culture media outlets to reach audiences about their mission. Radway states that the act of reading a romance novel is "not only...a relaxing release from the tension produced by daily problems and responsibilities, but it creates a time or space within which a woman can be entirely on her own, preoccupied with her personal needs, desires, and pleasure" (Radway, 61). The act of reading provides women with a space away from their responsibilities, and this overemphasis on achieving the "perfect" wife and mother status that society tells them that they must be requires that they have time away from those pressures. Women being "entirely on her own" in this act is liberating, as during the time this was written, a woman had no time to do anything for herself as her life had to circulate around providing for her family. Not only is this act an escape for these women from their daily duties, but Radway states that the readers of these romance novels "see the act of reading as combative and compensatory...Combative in the sense that it enables them to refuse the other-directed social role prescribed for them by their position within the institution of marriage... Their activity is compensatory then, in that it permits them to focus on themselves and to carry out a solitary space within an area where their self-interest is usually identified with the interests of others and where they are defined as a public resource to be mined at will by the family" (Radway, 211). The act of reading proves to be powerful for these women, creating the argument that if women can find daily activities that are empowering to them, they can both combat the prescribed duties that society has laid out for them and feel compensated in that this activity of their choosing proves to be a space where they find a relaxing space apart from their reality of materializing their femininity as the perfect wife and mother. Radway's contributions to feminist thought rely on the idea that reading a variety of romance novels proves to be a combative and compensatory experience for women struggling with their prescribed duties as women; however, since her text is written for academics, it remains inaccessible to a variety of individuals. In addition, her work assumes that women who read these novels should not expect men to change for them, which alienates half the population in the fight for women's equality. Radway and Friedan both helped to ignite important conversations about women's needs outside of their domestic duties, and despite their blind spots, the third wave of feminism was able to expand on these ideas while adding aspects that their respective pieces missed out on discussing.

2. The Strengthening of Feminism During the Third Wave

In 1984, Audre Lorde's *Age, Race, Class, and Sex: Women Redefining Difference* expanded the scope of feminism as she attempted to have people understand that in ignoring aspects such as age, race, class, and sexuality, the feminist movement cannot instigate effective changes in society. Lorde furthered the feminist movement in ways that called all individuals to recognize the many differences between them to effectively understand oppression and implement change. Lorde states "certainly, there are very real differences between us of race,

age, and sex. But it is not those differences between us that are separating us. It is rather our refusal to recognize those differences, and to examine the distortions which result from our misnaming them and their effects upon human behavior and expectation" (Lorde, 631). The denial or disinterest of people to acknowledge difference proves to be a crucial blind spot that Lorde argues previous contributors to the feminist movement had. In failing to recognize those differences there will never be any progress made towards complete equality for all women. Despite Lorde calling out society for their refusal to acknowledge those differences within their arguments for why equality is necessary, she also states that "as a tool of social control, women have been encouraged to recognize only one area of human difference as legitimate, those differences which exist between women and men" (Lorde, 635). There is a level of acknowledgement on Lorde's end, that those refusals to recognize the differences between white women and black women and straight women and lesbian women, may not be conscious ones. Lorde shines light on the argument that patriarchy has contributed heavily to this refusal, as the push of society to not acknowledge these differences maintains the alienation of different groups of women. Since the patriarchy has the power and control to persuade society that the only differences seen are between males and females and that every experience is shared despite race, sexuality, and class, women subconsciously alienate a large portion of women who don't fall into the category of white, upper-class, and heterosexual. This is a category that Lorde argues must recognize their privilege over women who are Black, lower-class, and homosexual, and that understanding those differences in experience can help to create a more unified front that fights for all aspects of equality. The motivation of the patriarchy to keep women of different backgrounds separate is to dismantle efforts to effectively fight for and implement change that benefits the equality of women.

Lorde expresses how politics of the patriarchy heavily influences the feminist movement's ability to accept and understand the aspects of intersectionality that must be discussed for change to be effective. In talking about the "mythical norm" Lorde states that "In America, this norm is usually defined as white, thin, male, young, heterosexual, Christian, and financially secure...Those of us who stand outside that power often identify one way in which we are different, and we assume that to be the primary cause of all oppression, forgetting other distortions around difference, some of which we ourselves may be practicing" (Lorde, 631). The white, young, Christian, and financially secure men are the people who hold the power to acknowledge the arguments for equality made by the feminist movement. Those who don't fit into this category are placed as outsiders, and therefore, cannot reap the benefits of feminism. In holding all the power, these men were able to convince society that the only differences were between man and woman. This strategy to alienate the experiences of women who were not as privileged in turn ruined the meaning of sisterhood. Lorde also argues that for the feminist movement to benefit all women, White women must understand that they have a built-in privilege that Black women, and women who are not straight, Christian, or young, don't have the luxury of having. Lorde states that "by and large within the women's movement today, white women focus upon their oppression as women and ignore differences of race, sexual preference, class, and age. There is a pretense to homogeneity of experience covered by the word sisterhood that does not in fact exist" (Lorde, 631). The notion of "sisterhood" is something that Lorde cannot identify with. Sisterhood would imply that there is an understanding that there isn't a homogeneity of experiences for all women, and that those

unique experiences should be accounted for. When the patriarchy succeeded in having all people believe that the only differences seen are between men and women, they ripped all meaning from the world “sisterhood.” In moving forward to new waves of feminism, the word “sisterhood” was rekindled, as the HeForShe Movement aims to understand and include people of all backgrounds and experiences.

3. The HeForShe Movement’s Mission to Launch the Next Wave of Feminism Through Popular Culture and Social Media

Nearly 40 years after the contributions of Friedan, Radway, and Lorde, The HeForShe Movement, calls on men specifically to work towards women’s equality in the workforce. The explosion of support and momentum of the HeForShe Movement was a result of the movement’s success in having the high-profile celebrity, Emma Watson deliver an internet shattering speech that laid out the need for this movement’s mission to be recognized. In engaging a global audience by having a renowned celebrity to act as an ambassador and catalyst for change, the movement was able to successfully infiltrate popular culture in ways that hadn’t previously been achieved in prior waves of feminism. In Watson’s speech she claimed “I was appointed six months ago and the more I have spoken about feminism the more I have realized that fighting for women’s rights has too often become synonymous with man-hating. If there is one thing I know for certain, it is that this has to stop” (“Emma Watson”). In this statement, Watson encourages the audience to recognize that for any sort of equality to be achieved, men and women must work together, and that feminism isn’t about hating men; rather, it is about educating men about how feminism benefits everyone. Later in her speech, Watson invites men into the discussion of feminism when she states, “men—I would like to take this opportunity to extend your formal invitation. Gender equality is your issue too. Because to date, I’ve seen my father’s role as a parent being valued less by society despite my needing his presence as a child as much as my mother’s” (“Emma Watson”). Watson also normalizes her own experiences to relate to the public, as she discusses the ways in which her family dynamics functioned. Watson aims to have the child-rearing responsibilities on both mother and father, which is something that aligns with HeForShe’s mission. Watson also launched a conversation on uniting men and women in the fight towards gender equality, the central and unique feature of this movement. Watson states, “It is time that we all perceive gender on a spectrum not as two opposing sets of ideals” (“Emma Watson”). This acknowledgment that gender isn’t something that is dichotomous, and that it is on a spectrum, illustrates the desire of the HeForShe movement to change society’s perception of men and women being opposites. In demonstrating that we are all human, HeForShe can show how equality for women is something that is necessary for society to function better. In having a celebrity who has the power of popularity regarding what they say, HeForShe was able to launch their mission in uniting people on the spectrum of genders in the fight towards equality. In sparking a conversation through the fame of Watson, HeForShe’s mission statements became more globally known and understood.

Through the popularization of their mission by having Emma Watson deliver her ambassador speech, the global community became aware with HeForShe’s mission and led to an increase in media support. The mission statement of this movement claims that “HeForShe is an invitation for men and people of all genders to stand in solidarity with women to create a

bold, visible, and united force for gender equality. The men of HeForShe aren't on the sidelines. They're working with women and with each other to build businesses, raise families, and give back to their communities" (HeForShe). This feminist movement builds on Friedan and Radway's work in a more accessible and inclusive way in that it invites men to recognize and hold themselves accountable for the gender inequality we see in the workplace and aspects of academia. Not only does it invite men, but it addresses the LGBTQ+ community, as it refers to people of "all genders." This movement is revolutionary as the creator of this movement, Phumzile Mlambo-Ngcuka stated during the HeForShe Summit in 2021, that "this was the first time the UN has made leaders, government, private sectors, academia, coming together to work for gender equality" (HeForShe). This illustrates how this movement focusses on a unified effort on all fronts, globally, to ensure that women are getting equal pay for equal work and are being considered for higher leveled jobs. In addition, the cultural studies aspect in HeForShe's social media presence is something that expands on feminist thought and allows for anyone who has access to devices to learn about how to become champions for women's equality. Currently, HeForShe's social media presence has resulted in "2,270,513 gender equality web commitments", "2 billion conversations on social media every year," "3 million activists in [their] community," and "600 million citizens represented by [their] global partners" (References). In utilizing popular media platforms such as Instagram, Twitter, Facebook, YouTube, Flickr, and TikTok, HeForShe effectively makes their mission statement accessible to all people in the world and can promote their content and success so that others can be inspired to join in the fight for gender equality. HeForShe evidently works towards including popular media outlets to reach a global audience. Their presence on platforms such as Twitter allows for the global community to respond with their own opinions on the movement, which helps provide valuable information on if the movement is implementing effective changes on the beliefs and behaviors of people.

Analysis of the tweets pertaining to the HeForShe Movement helps to provide evidence for both the successes and downfalls of HeForShe's launch of their mission statement. While analyzing the tweets associated with key words from Watson's HeForShe Movement support speech, Rosie Harvey found that "many of the tweets that mention Emma Watson discuss her in relation to the campaign, either by positioning her as the head of the campaign or by discussing her speech through which she formally launched the campaign" which shows that "Emma Watson's endorsement of the campaign met its aim in the sense that she succeeded in encouraging the public to talk about the campaign. Furthermore, the vast majority of tweets appear to evaluate Watson positively" (Harvey, 36). In selecting a popular icon who is known globally, people were inclined to listen to her speech and gain a better understanding and appreciation for the messages HeForShe sought to deliver. Tweet analysis also showed that "the support of celebrities influenced the popularity of the #HeForShe hashtag, by having encouraged people to post tweets about the topic. Further analysis reveals that the opinions of celebrities are considered to be important" (Harvey, 39). In advocating for celebrities to pledge their support, the HeForShe Movement sparked public interest, as these famous individuals are often idols or role models to people worldwide. Like Radway, who was influenced by Cultural Studies, the HeForShe Movement successfully utilized not only social media outlets but encouraged popular icons to aid their missions' popularity. Despite the success of using celebrities to boost the mission's popularity, "the impact of the campaign might have been

increased if organizers attempted to encourage a discourse where people share concrete examples. For instance, if people had used the hashtag #HeForShe to tell stories of times they have experienced and challenged inequality, this might have served to inspire others and show potential ways that they could take action” (Harvey, 44). There were some analyses that proved that just having celebrities endorse the campaign was not enough and that the movement should have offered an outlet for people to describe their own experiences to inspire others to become allies in this fight. The internet and social media still prove to be an important aspect to utilize for the HeForShe Movement, as it still achieved its goal of reaching a global audience.

The positive practical outcomes of utilizing social media in this campaign are supported by evidence of the power the internet can have on starting inclusive discussions. According to Wendy Harcourt, “new strategies for greater equity and feminist transformation that respect cultural difference are being crafted from these global connections, ultimately creating new structures of power and new forms of culture” (Harcourt, 20). HeForShe has engaged on social media in ways that respect cultural differences. When looking at the company allies that HeForShe has, many of these companies have had to navigate those cultural differences and have successfully helped women to find jobs. In addition, “the push for new gender frameworks based on citizenship and rights-based approaches is part of an emerging alternative knowledge society based on social justice that critique market-based approaches to social media” (Harcourt, 22). The internet, specifically social media, can be a place where frameworks for gender and gender equality can emerge. The HeForShe Movement aims to encompass all females in this new framework of gender equality, and the tangible successes of the movement prove to achieve this goal. The analysis of these tweets as well as the positive practical outcomes of utilizing social media offers proof that the HeForShe Movement was smart to include Emma Watson in their campaign, as social media has become so pertinent in the global society. Utilizing these popular individuals and platforms in ways that reach a global audience allows for more conversations to start about the campaign and for more support to flood in. Companies that want to keep up with popular culture were able to hear about this campaign and utilize the strategies to ensure that they were allies in the fight for gender equality. Although social media allows for a global audience to appreciate, understand, and join in on the goals that HeForShe has set, the internet often can be a place of difficulty as many people voice opinions against gender equality.

4. The Struggles of the HeForShe Movement’s Mission in Using Social Media

Using social media to reach a global audience proved to be a successful tactic by the HeForShe Movement as many individuals began supporting the campaign; however, analysis of opinions that go against gender equality on the internet could be a struggle that could sway public opinion on the goals of the campaign. With the digital world becoming increasingly popular, there are many people who voice their opinions against gender equality, and even about the campaign itself. Social media could prove to be a struggle for the campaign, as “in an increasingly digital global society where gender stereotypes are once more powerful signals and political rallying cries, it is becoming more difficult to battle everyday misogyny, especially when the Internet gives such attitudes and behaviors a voice that is too frequently accepted without challenge” (Barker & Jurasz, 98). In theory, the utilization of social media for the HeForShe Movement is a great practice that allows for important conversations to be had, yet there are

many people who still hold misogynistic and sexist beliefs that voice their own opinions. When people go to search “#HeForShe” on Twitter, they may find that there are many people who are against what the campaign stands for, and those opinions could cause people to reflect on if the mission is truly something that they want to be a part of. The internet has become a place where all opinions are welcome, yet this could prove to undermine the goals of the campaign as “the problems that are now being encountered through engagement and immersion with online content are increasingly harmful and damaging and are increasingly causing offline harms as well as online harms” (Barker & Jurasz, 108). The opinions that are posted against gender equality on the internet have real world consequences. If people can find common spaces on social media where their opinions against gender equality are shared, they may be more inclined to take their opinions out in the real world. Even though Barker and Jurasz are speaking in generalities about the internet, Tweet analysis of the negative opinions surrounding HeForShe offers support for this argument.

The HeForShe Movement mostly had a positive impact on people who use Twitter, but there were many tweets analyzed that exhibited less than favorable opinions that could harm the mission’s public perception. In one analysis, “in comparison to the tweets that contain the term feminism, there appears to be a higher proportion of critical tweets containing the term feminist. A minority discourse criticized the campaign by associating it with their prior negative beliefs about feminists, for instance: ‘#HeForShe is the same old feminist pack of lies with a new face on it. Same feminist shit, different day, different face. #FeminismIsAwful’” (Harvey, 43). In publishing this tweet for the world to see, people who are looking to understand more about the campaign could come across tweets like these which could cause some to reconsider if this is a campaign worth being apart of. In some more disturbing negative tweets, users’ comment: “‘#heforshe is just the 21st century version of WOMEN AND CHILDREN FIRST just without the children only women matter now #FeminismIsAwful’...[and] ‘#HeForShe because having a cunt means you should have everything handed to you too. #WomenAgainstFeminism #TranswomenAgainstFeminism’” (Harvey, 42). It is obvious that there are also a significant number of tweets that view the HeForShe Movement in a disturbing and negative light. This negative perception of the movement displays the downfalls that social media can have. Globally, people have access to these negative opinions, and this cannot be controlled by the movement in ways to curate a positive public image by everyone. Despite the numbers of people who view the movement in a negative light, the real-world success of the HeForShe Movement is something that cannot be argued with and proves that if most people are committed to the fight against gender inequality, then progress can be made.

5. Assessing the Real-World Successes of the HeForShe Movement

The success of the HeForShe movement is overwhelming, as many leading companies in the world are aiming to make people of all gender identities accountable for the fight for gender equality. When interviewing one of the champions of the HeForShe Movement, Henri Bruxelles, COO of End-To-End-Design, he stated that as a company “our commitment has been to implement a gender-neutral parental policy. And this policy helps to transform the stereotype that caregiving is predominantly a woman's responsibility. Every family is unique and its key to provide employees with the flexibility to take paid leave based on the caregiver role they want to play, not based on their gender” (HeForShe). The success of End-To-End

Design's policy that allows for a gender-neutral parenting policy helps women that struggle to balance their careers and their traditional role as a mother. In developing this policy, this company helps to eliminate the stereotypes that women must be able to handle their work as a professional and as a mother. Putting the burden of child-care on both mother and father, helps to allow women to feel more comfortable pursuing higher levels in their career without feeling as if they are falling short as a mother. It also teaches men that they are equally responsible for child-care, eliminating the privilege that they have always had on solely focusing on their own career goals. Another champion, Bob Moritz, the Global Chairman of PWC discussed his success in educating about gender equality stating, "some of the things that PWC has been doing... launched a male focused gender curriculum which is available both on the website and the UNICEF training where hundreds of people take this every year, launched a global inclusion index to increase women in leadership, and raised the global profile of HeForShe through their commitment" (HeForShe). PWC's commitment to educating men in how they can help women to achieve equal pay and enter higher-leveled positions in companies shows how HeForShe rests on the assumption that the work needed to be done for gender equality must start from the top of the system which predominantly consists of men. These men leaders must commit to the championing of women who are equally as qualified for higher positions and ensure that these women are selected for these positions so that companies have a more even distribution of men and women in those powerful roles. The policies and programs of the champions of HeForShe prove how this movement aims to deconstruct standards of femininity and push men to recognize that the systems that are currently in place are unjust. HeForShe's insistence on men understanding all aspects that contribute to gender inequality is particularly important when assessing the more recent impact of the Covid-19 pandemic on gender equality.

The unique aspect of the HeForShe movement most recently, is their insistence on taking into consideration the global Covid-19 pandemic that has dramatically impacted the fight for gender equality; furthering the idea that this movement takes into consideration a wider array of societal influences that can play into a woman's ability to achieve equality. During the 2021 HeForShe Summit the impact of Covid-19 was discussed, with analyst Anette Young stating "5% of all employed women have lost their jobs. This compares to some 3.9% of working men...[which] increased the time of gender pay gap from 100 years to 136 years" (HeForShe). This is a shocking statistic, and HeForShe asked their allies to commit to correcting this delay through better Covid-19-time policies. Henri Bruxelles also stated that another one of his new policies to ensure that the gap is fixed because of Covid-19 is "extensive coverage of health, childcare, adaptation to the quarantine times, flexibility, well-being programs because working from own is a very different pattern than working in an office." (HeForShe). End-To-End Design's acknowledgment that Covid-19 has impacted women's careers more so than men's shows how they are fully dedicated to the fight for equality, as their programs aim to relieve the stress of child-care from women in times of quarantine. This dedication to understanding all societal impacts that are contributing to gender inequality is an important aspect that HeForShe aimed to include in their goals. This shows that there is no doubt that HeForShe has launched a digital age of feminism that has tangible success and has expanded heavily on the founding ideas of Friedan, Radway, and Lorde.

Conclusion

The contributions to the feminist movement by Betty Friedan and Janice Radway proved to be a solid starting point to the larger discussion of how, as a society, progress can be made towards gender equality. In addressing the need for women to have a life separate from their prescribed gendered roles such as the housewife, they continued an important discussion of the importance of recognizing that women have needs outside of the family unit just like men do. Their respective work helped to lay the groundwork for future feminists to correct their blind spots and expand on the unique needs of all women, something that Audre Lorde achieved. Audre Lorde's call to action for feminists to be able to recognize intersectional aspects such as age, race, sexuality, and class was groundbreaking, and the call-to-action aspect of her work was something that launched a stronger and more unified movement. In expanding on previous contributions to feminist thought, new individuals and movements who were fighting for gender equality were able to develop more inclusive, diverse, and practical missions and goals.

Presently, the HeForShe Movement has adapted aspects of the work contributed to the feminist movement by Friedan, Radway, and Lorde in their approach to fight for women's equality. In expanding upon Friedan's argument about careers, the HeForShe Movement has focused a large part of their mission on achieving workplace equality, so that women can feel as if they can be supported just as much in a career as they are being a mother. Cultural studies found in Radway's contributions seemingly are key to HeForShe's success, as their utilizing of influential celebrities and popular social media platforms to spread their messages has sparked a global interest. In using aspects laid out by Radway and Friedan, the HeForShe Movement also recognized the need to correct the blind spots and use aspects of Audre Lorde's contributions. HeForShe is a global call-to-action, like Lorde's contribution, and the insistence on including people of all genders, races, ethnicities, and sexualities is something that allows for the movement to be successful. In educating men and preparing them to be advocates and sponsors for women trying to achieve a higher career goal, the HeForShe movement makes a bold statement regarding equality. This statement is that this fight for equality cannot be won by women alone, and it requires men to be involved with doing away with their privilege and deconstructing the patriarchy to push for women to achieve these higher leveled positions in the workplace.

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