

# Media's Effect in Arbitrating the Status and Concept of Womanhood from the 20<sup>th</sup> & 21<sup>st</sup> Century

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## ABSTRACT

This investigation depicts a multitude of influences that the media and literature have on the understanding of what precisely the definition of feminism is within modern-day society. Regarding the media, especially when at the hands of young teen girls, it can be highly excruciating as a plethora of young girls have access to debilitating and intoxicating sites such as those that are known as “pro-ana” websites, which encourages the unhealthy view of girl’s bodies. Conversely, the movie “Barbie” has had impactful strides when vying to enforce hyper-feminism and bimbo feminism within the Western hemisphere. Within the applications regarding social media, most women have encountered a haven to express their experiences and the traumatizing past events that have shaped them, including the MeToo movement. Throughout the utilization of surveys via online means, women have identified as feminists who vie to fight for women’s rights, yet they majorly downplay the adverse effects of femininity. The literature that contains feminist viewpoints often is not by each other, which promotes diverse thinking but inhibits a constant view of what feminism is. Additionally, feminist movements have risen throughout the globe, especially in Iran, after the assassination of a young woman after a hijab violation, which shows that no nation is entirely free of feminist aspirations and ideologies. Thus, many countries with diverse feminist perspectives have collaborated to promote feminist interconnectedness.

## Media's Effect in Arbitrating the Status and Concept of Womanhood from the 20th-21st Century

The investigation paper serves as an example of the diverse influences that literature and the media have on how we perceive feminism in modern society. Because so many young girls have access to harmful and addictive websites like "pro-ana" that support an unhealthy view of girls' bodies, media abuse can be excruciatingly painful, especially at the hands of young teen girls. The Western Hemisphere's efforts to advance hyper-feminism and bimbo feminism, however, have increased significantly thanks to "Barbie." Most women have discovered a secure space on social media platforms, such as the MeToo movement, to share their experiences and traumatic past events that have shaped them. Feminists have used online surveys to advance women's rights but frequently downplay femininity's negative characteristics. Contradictory feminist viewpoints are common in the literature, which promotes diversity of thought but hinders a unifying definition of what feminism is. Additionally, feminist movements have gained strength worldwide, particularly in Iran, after a young woman was killed for removing her hijab, proving that no nation is entirely free of feminist aspirations. As a result, many countries with varying feminisms have collaborated to promote feminist interconnectedness.

## Research Question

How has the media shaped the concept of a 20th-21st century woman which has evolved into the status of modern-day woman?

## Literature Review

### The Horrific Impact of "Pro-Ana" Websites and Their Societal Deregulation

The author of *Cerulean Butterfly*, Lizzy, shares her experience in the article. Since she first visited the Lucile Packard Children's Hospital in Palo Alto, California, in 2002, she has also had to deal with the agonizing repercussions of anorexia. Unfortunately, numerous websites encourage anorexia and bulimia, and it is unknown how many 11 million Americans with these disorders access these pages. In addition, Dr. Peebles, co-author of the earlier paper, claimed that she thinks these sites provided a purpose for these youngsters. A Stanford University School of Medicine survey found that 39% of the children had access to these websites. Children who access and use these websites more frequently wind up in hospitals, spend more time online, and neglect their tasks and homework. The study found that the body weight distribution of anorexics was comparable; in addition, Lizzy uses her website and the "pro-ana" prompt not to support anorexia but to assist those with eating disorders in becoming their healthiest and best selves. The youngsters who endured these horrifying events discovered joy, a sense of togetherness, and acceptance. The article outlines Lizzie's perspective and how she thinks that if nothing is done, the voice that is the source of these abhorrent beliefs will continue to prevail:

The creator of *Cerulean Butterfly*--one of some 500 websites that deal frankly and sometimes approvingly with anorexia and other eating disorders-- is an intelligent, articulate 19-year-old San Francisco college student who asked to be called only Lizzy. Treated at the Lucile Packard Children's Hospital in Palo Alto, Calif., Lizzy has been anorexic since 2002 and is quite candid about her belief that an eating disorder is less a disease than a lifestyle choice--a "decision to pursue perfection." In March 2004 that pursuit landed Lizzy in the hospital, her weight having dropped to 88 lbs. and her heart rate to 45 beats a minute. "[I] was surrounded by the skinniest people I had ever seen," she wrote on her site. "Can we say 'envy'?" Welcome to the underground world of pro-ana (ana, short for anorexia, the quest for thinness through starvation) and pro-mia (for bulimia, a related condition characterized by bingeing and purging) websites, weblogs, and message boards, where people with eating disorders gather for support and companionship. On pro-ana sites, girls as young as 10 share tips for losing weight (purge in the shower to cover up the sound), tricks for hiding the signs of malnutrition (use nail-growth polish to keep nails from becoming brittle) and "thinspiration" (like photographs of bony fashion models.) Nobody knows for certain how many of the estimated 11 million Americans suffering from anorexia or bulimia visit those websites. Lizzy says hers, which has been online since 2003, has logged more than 85,000 hits, and a survey last May of adolescent anorexics and their parents conducted by researchers at the Stanford University School of Medicine found that 39% of the kids were visiting pro-ana forums. (Song, 2005)

Lizzy, the *Cerulean Butterfly*'s author, discusses her experience in the piece. She has also struggled with the terrible effects of anorexia since she initially went to the Lucile Packard Children's Hospital in Palo Alto, California, in 2002. Unknown numbers of the 11 million Americans who suffer from anorexia and bulimia visit the numerous websites that promote these conditions. Additionally, Dr. Peebles, a co-author of the earlier work, said that she believes these places gave these kids a purpose. 39% of the youngsters surveyed by Stanford University School of Medicine had access to these websites. Children who use these websites more regularly end up in hospitals, use the internet more, and neglect their tasks. The study discovered that the body weight distribution of anorexics was quite comparable; in addition, Lizzy utilizes her website and the "pro-ana" prompt to help people with eating disorders achieve their healthiest and best selves rather than to advocate anorexia.

The children who experienced these terrible things found happiness, a sense of community, and acceptance. In the article, Lizzie expresses her viewpoint and how, in her view, the voice that gave rise to these disgusting notions would persist if nothing were done.

## The Media-Centered Transformation of Bimbo Femininity and Hyper Feminism of the Barbie Movie

The Barbie movie is a revolution-initiating movie with people lauding it for the depth it portrays to moviegoers during the summer of 2023. So, especially regarding feminism, the film promotes inclusivity for all types of women. It accentuates the need to emphasize that the definition of a woman is complex and highly messy. Overall, the movie tries to create a quilt of mainstream ideologies that have spread throughout social media. Additionally, back in the day, the girl was used and accustomed to idolizing these dolls, which, as seen within the movie, was an extremely tall order that then explicitly compared to the pressures women face every day, like in the workplace and even at home. The re-emergence of pink, utilized by all the beings observing the movie, allowed for an exciting new wave of feminism. Lastly, the color, which was primarily attributed to the female gender, was not ashamed to arise in popularity if not it was supported by the majority of moviegoers:

Reviewers praised “Barbie” for having more depth than some might expect for a summer film. Common Sense Media said the film “promotes the idea that feminism is inclusive of all women — and that being a woman is complicated and sometimes messy.” Reviewer Ty Burr wrote that the crowd of mostly young women who were in attendance at the screening seemed to identify with the film “as if the movie were seeing them as much as they were seeing it.” The movie marks the mainstream arrival of ideologies that have long bubbled up on social media. On TikTok, many women are in the midst of a “bimbo” renaissance, in which the hyperfeminine is embraced. As “Barbie” debuts, the movie appears to fit perfectly into that cultural moment with its feminist tones, toy fantasy world and plethora of pink products. (Rosenblatt, 2023)

It has been praised for the depth with which the Barbie movie presents itself to moviegoers in the summer of 2023. The Barbie movie is a revolution-starting film. As a result, the film promotes inclusivity, especially in terms of feminism and for all types of women. It emphasizes the need to stress that a woman's definition is complex and disorganized. The overall goal of the movie is to stitch together a patchwork of widely spread ideologies on social media. Additionally, as shown in the film, girls once idolized these dolls, which was a very high standard. This is a direct comparison to the pressures that women experience daily, including those at work and even at home. Everyone watching the movie used pink's resurgence, which enabled an exhilarating new wave of feminism in which the color, historically associated with women, was not ashamed to gain popularity, even if most moviegoers did not support it.

## The Outcry of Shackled Femininity within Patriarchal Society

The government has passed laws that restrict care, particularly regarding health care for transgender people and women, as well as limits to voting rights throughout the 21st century, which has been criticized by women who view it as a setback that once again gives power to the patriarchal society. This is especially true in the United States. This enables the patriarchal society, dominated by men, to take the initiative and arrange everything so everyone benefits and may live in a community that precisely reflects their ideals. In contrast, social media has allowed women to discuss their problems and circumstances and receive advice from others who wish to see them live better lives. Particularly with the MeToo movement, this is evident. Even while many women identify with and support the concept of feminism, a sizable percentage of women also think that it is an outmoded and restricted organization, further dividing society in response to the oppression brought about by the patriarchal culture. Most feminism supporters applaud that opponents should not be given the authority to define feminism. As a result, they stuff it with their definitions and the opinions of all women into a tiny box that can't grow:

As for feminism and its reputation, there are still strides to be made, feminists say. A Pew Research Center survey found that about 6 in 10 American women say “feminist” describes them very or somewhat well. A majority of Americans – 64% – say feminism is empowering and 42% say it’s inclusive. However, 45% say it is polarizing and 30% say it’s outdated. While women are more likely to associate feminism with positive attributes like empowering and inclusive, Pew found that men are more likely to see feminism as polarizing and outdated. However, activists argue that negative perceptions of feminism are perpetuated by those who benefit from the patriarchy. “[We should] not let our opponents define the identity of feminism for us,” Duarte said. She continued, “It’s important ... not to lose sight of the community, the political grounding that feminism has offered to so many, where feminism actually has a great reputation that comes from the positive and meaningful reality of it that people have experienced all around the world.” (Alfonseca, 2023)

In the 21st century, the government has passed laws that limit access to care, particularly in terms of healthcare for transgender people and women, as well as restrictions on voting rights. Women have criticized these laws, viewing them as a setback that again gives power to the patriarchal society. In the US, this is exceptionally accurate. This makes it possible for the male-dominated patriarchal society to take the initiative and set up everything so everyone can benefit and live in a community that perfectly reflects their values. In contrast, the media, particularly social media, has allowed women to express their problems and circumstances to get advice and support from people who want to see them live better lives, particularly with the MeToo movement. Even though many women identify with and support the concept of feminism, a sizable percentage of women also think that it is an outmoded and exclusive group, further dividing society in response to the oppression brought about by the patriarchal society. Most feminism supporters applaud the notion that feminism’s detractors shouldn’t be given the authority to define it and confine it to a small box unable to grow with the opinions of all women and their definitions.

## Exploring the Perception and Understanding of Feminism Through the Exploration of Gender Roles

Throughout the study, the attitudinal defining factors of feminism are closely elaborated to assess the identification of feminists and how gender roles influence the understanding of how exactly a feminist is viewed by society. Those surveyed within the study linked equality ideals with feminism while presenting neutrality when interrogated about other matters and concepts. Additionally, those who showed how feminism is highly rooted in equality and justice also downplayed the adverse effects of feminism. It was also demonstrated how those surveyed, compared to others within society, had less reluctance to self-identify as a feminist. The individuals who emphasized the positive aspects of feminism while downplaying the negative aspects of femininity were likelier to identify as a feminist. By recognizing these factors, more individuals probably would have been able to identify as a feminist if seen as a public or political act. Something extremely relevant to note is that the study had a lack of diversity and relied immensely on self-reporting:

We first performed a factor analysis (principal components analysis with direct Oblimin rotation) on the ratings (i.e., ‘how related do you think the characteristic is to the concept of feminism’) of the 47 terms potentially describing feminism (e.g., masculine features, radical, equality in pay). Examination of the eigen values (scree plot and the percent of variance explained) suggested a 4-factor solution. The factors can be interpreted as follows: (1) Positive Personal Characteristics (e.g., active, serious, motivated), (2) Stereotypes of Womanhood (that is, stereotypes about what it means to be feminine/a woman; e.g., nurturing, enjoys sex, heterosexual), (3) Negative Stereotypes of Feminists (e.g., butch, man hating, radical), and (4) Equality/ Fairness Ideals (equity in pay, equity in hiring, gender equality). We used factor loadings of above .4 to determine factor membership; one item, nurturing, loaded highly on 2 factors (positive personal characteristics and stereotypes of womanhood). Because of its conceptual similarity to the other items on the stereotypes of womanhood factor, nurturing was compiled with this scale. Two items did not load highly on any factor (pro-choice and

affirmative action) and one item (lazy) was not conceptually similar to the other items that loaded on the factor (Stereotypes of Womanhood) and thus these three items were excluded from the final scales. All items, their factor loadings, and the reliability of each scale and scale means (excluding any items that did not meet criteria) can be found in Table 1. Because this was a first attempt to identify the factor structure of the concept of feminism, we opted to focus our examination and discussion on the entire sample as a whole; however, the factor structure remained the same when we divided the sample by age and by gender (with just a few differences in loadings of specific items onto these factors). (McLaughlin, 2020)

To evaluate the identification of feminists and how gender roles are influencing the comprehension of how precisely a feminist is viewed by society, the attitudinal defining characteristics of feminism are closely elaborated throughout the study. The study's participants associated feminism with equality ideals while presenting objectivity when asked about other topics and ideas. In addition, those who highlighted how deeply rooted in the principles of justice and equality feminism is also downplayed its drawbacks. Additionally, it was demonstrated that respondents to the survey were less reluctant to self-identify as feminists than other members of society. People who downplayed the negative traits of femininity and emphasized the benefits of feminism were more likely to identify as feminists. If viewed as a public or political act, the recognition of these factors probably would have allowed more people to identify as feminists. It's very important to note that the study heavily relied on self-reporting and lacked diversity.

## The Comparisons and Contrasts Between the Portrayal of Feminism in Literature through Female Perspectives and Experiences

A myriad of women wrote about the idealization that women have the same individual development as men through a unique feminist viewpoint. Throughout the years, feminist perspectives within texts and books have not been uniform, reflecting the diverse nature of feminist ideals within feminist debates. Textbooks that emphasize feminist studies have prominent roles in establishing the societal definitions of what feminism is. Thus, these texts help to elaborate feminist complexities into a paved educational discourse containing many materials. A specific work of literature that paved the way for modern-day address is "Woman: A Feminist Perspective" by Jo Freeman. This novel work of literature emphasizes the importance of interconnectedness among members suffering through systemic repression and oppression, which talks about self-control and body image. The importance of the communication and dissection of academic and nonacademic perspectives regarding female empowerment and rights allows for enhanced diversity within the professional fields:

Even as editors try to develop dynamically inclusive models which can account for the ways in which enormously complex relations of difference shape the lives of all people in the United States, decisions about inclusions and exclusions had to be made within the confines of each text. It is important to note that in these texts, unlike introductory women's studies texts, the word "feminist" is used sparingly. And yet, the framework employed by Andersen and Collins and Rothenberg to analyze gendered relations of power in their respective texts is unambiguously a feminist way of seeing. It is at this level, that of worldview, that feminism is given an enormous degree of interpretive authority in these texts. Feminism as a way of doing things, particularly as it is attached to an organized women's movement, is more problematic for inclusive models of activism. How can a text foreground feminist activism without automatically causing other efforts to end oppression to recede in the text? How can the contemporary U.S. women's movement be presented as the authoritative basis for social change in the lives of marginalized women given the racial and class exclusions which mark the history of that movement? How does a text reconstruct the women's movement as the centerpiece of feminist activism in a way that will not allow it to be "abstracted" from other movements relevant to women's lives? In their first editions, both Andersen and Collins's *Race, Class, and Gender* (1992) and Rothenberg's *Racism and Sexism* (1988) highlighted work by feminist writers, but none contained articles which expressly addressed feminism

as an ideology, a movement, or a social force. The most recent editions of each of these texts reflect the explosion of work done on more inclusive models of feminism. (McDermott, 1998)

Many women have written from a distinctly feminist perspective about the idealization that women have the same personal growth as men. The diversity of feminist ideas within feminist debates is reflected in the fact that the feminist perspective inside texts and books has not remained consistent over time. The cultural definitions of what feminism is are heavily influenced by textbooks emphasizing feminist studies. As a result, these texts assist in elaborating feminist complexity into an established educational discourse that includes a wide range of resources. "Woman: A Feminist Perspective" by Jo Freeman is one piece of literature that helped shape contemporary conversation. This innovative piece of literature discussed body image and self-control while highlighting the value of connection among group members subject to systemic oppression and repression. Enhancing diversity in the professional sectors is made possible through the communication and analysis of academic and non-academic perspectives on women's rights and empowerment.

### Female Solidarity and Feminists Revolution within Iran to Highlight the Importance of Women Empowerment

In Iran, the killing of Jina Mahsa Amini, which arose because of a violation regarding improper hijab use, has sparked national and global outcry which evoked the slogan "Woman, Life, Freedom," which is a continuation of the female revolution led by a Kurdish woman known as the Rojava Revolution ever since two thousand and twelve. Additionally, the slogan "Jin, Jiyan, Azadi" has gained traction, with its origins tracing back to the Kurdish demonstrations. Specifically, this demonstration, which adopted a specific ideology provided by Abdullah Öcalan, emphasizes the woman as the center of it all. It also encourages women through women empowerment, known as Jineolojî, a very profound concept and theory. Contrastingly, various critics have stated that Western strands must be applied. There have been pleads throughout the globe and especially within Iran for a Women's World Democratic Confederalist model. Thus, this goes to show the vehemency for social change even in nations with strict regulations and specific religious obligations set by historical events and also certain scenarios:

Öcalan found the term feminism limiting it focused on women's oppression by men, thus failing to capture all the contributions made by women to history, society and life.<sup>7</sup> 'It suggests the meaning that she is merely the oppressed woman of the dominant man. Yet women's reality is more comprehensive than that and includes other meanings beyond gender with farreaching economic, social, and political dimensions.' In meetings with Kurdish political activists in prison in 2014, he elaborated: 'Feminism needs to be a more radical movement against the system and to purify itself from the effects of liberalism. Jineolojî will contribute to this.' He elevated it to the status of a science, a subject worthy of study like any other, such as sociology or pedagogy, an 'ology'. The only reason, he argued, that this science did not exist was because the production of knowledge has been skewed by male dominance. Öcalan's view of. (Gupta, 2023)

"Woman, Life, Freedom" is a continuation of the female uprising led by Kurdish women known as the Rojava Revolution since 2012 and was sparked by the murder of Jina Mahsa Amini in Iran, which happened as a result of an offense involving improper hijab use. The expression "Jin, Jiyan, Azadi" has also grown in popularity. It has its roots in the Kurdish demonstrations, which embraced the Jineolojî ideology. Additionally, it emphasizes the woman as the center of it all and supports women through women's empowerment. However, some detractors have argued that Western strands must be applied. All over the world, but particularly in Iran, there have been calls for a Women's World Democratic Confederalist model. Thus, this demonstrates her zeal for social change even in nations with strict regulations and particular religious obligations imposed by historical events and specific scenarios.

## Interdisciplinary Study Implementation through French Ties Alongside American Support

The theory regarding US feminism tries and vies to explain women's situations and the goals each of the feminist guides probably have. Additionally, there have been criticisms regarding the limited scope of interdisciplinary studies regarding women's studies and understandings. In order to understand entirely interdisciplinary feminist studies, there must be interconnected scholarships promoting the type of study. This all entails the recognition of the origins of the discipline and the implementation of essential conversations across fields of study. The importance of French studies in American society was deeply rooted in interdisciplinary studies. These theories allowed for the resurgence of French feminist ideas, introduced by people such as Cixous and Kristeva. There is a struggle between Americans and French women that mainly arises because of the lack of comprehension regarding each perspective, which is entirely diverse and different:

In writing their own history so narrowly, these French feminists have diminished the impact of their struggles. At the time of their writing, they were discouraged, and their movement appeared to be moribund. But their successes and failures are not unlike our own. Political representation of women in national politics is low in both countries (10.9 percent women in the French National Assembly; 11.7 percent women in the U.S. Congress), especially when compared with European Union countries like the Netherlands or the Scandinavian countries where women hold about one-third of legislative seats.[67] But in France, family law has been equalized, while our Equal Rights Amendment, covering similar aspects of the law, failed; reproductive rights are not only guaranteed but also covered by national health insurance; and feminists sustained a more radical and successful attack on marriage than occurred in the United States, perhaps because then much more highly developed social welfare system made women's independence and solo motherhood less difficult.[67] Efforts to alter work laws have seen some successes (guaranteed and paid maternity leave; equal pay for equal work) and some failures (the recent expansion of jobs for women has primarily been in temporary or part-time work undermining the effect of equal pay laws). And although sexual violence is a controlling factor in French women's lives as in the United States, women are generally safer in the streets of France than here. Compared with the United States, however, French feminists have been less successful in challenging the representation of women in media and cultural institutions-billboards are particularly shocking to American feminists visiting France; and feminist scholarship and women's studies in the university system is notably weak. In sum, feminism has achieved a mixed scoreboard in both our countries, and our histories are not so disconnected as they are usually described. Finally, in both countries feminists came face to face with a significant backlash in the 1980s. (Moses, 1998)

The goal of US feminism theory is to explain the situation of women and the likely goals of each feminist man. There have also been criticisms of the interdisciplinary research's constrained focus on women's studies and understandings. To fully comprehend them, a network of interconnected scholarships must promote interdisciplinary feminist studies. This necessitates recognizing the discipline's origins and implementing crucial cross-disciplinary discussions. The growth of French studies in American culture relied heavily on multidisciplinary studies. These theories allowed for the revival of French feminist ideas popularized by authors like Cixous and Kristeva. There is a struggle between Americans and French women, primarily because of the need for more comprehension regarding each perspective, which is entirely diverse and different.

## Feminism and Its Impact with Celebrity Culture Through Faustian Benefits and Foreseeable Discrepancies and Inconsistencies

The threat to women's rights has risen after the court case regarding the Depp vs. Heard case. The feminist ways and general feminism have arisen because of the celebrity-centered and individualist approach to how women's rights are processed. The court case has allowed Johnny Depp to utilize his fame to undermine the credibility

regarding feminism. Thus, strategies are announced through grassroots activism and community service to handle women's violence. One group that helps to manage these issues is the National Domestic Workers Alliance. Additionally, it is highly essential to add the idea regarding abortion and how, during this time, the overturning of *Roe v Wade* was also surrounding the political sphere, which forced many to think about specific female marginalized communities:

#MeToo drew badly needed attention to the scourge of sexual predation in the workplace and delivered a warning to men in power. Perhaps retribution against tabloid-worthy sexual miscreants sent a trickle-down message to middle management and the factory floor. But ultimately, the campaign's headline achievements were shaming male V.I.P.s. #MeToo's weapon of public humiliation wasn't particularly useful against a predator without a public — say, a bank supervisor or shop foreman. Using celebrity and hashtag feminism is a perilous way to pursue women's advancement because it falls victim so easily to its own tools and methods. In Ms. Heard's case, her ex-husband turned #MeToo's strategy against itself. Mr. Depp claimed victimization because he's a money-generating personality — he could be de-famed because he's famous. And his massive (and vicious) fan mobilization on social media (nearly 20 billion views for #JusticeForJohnnyDepp on TikTok by June 2) was overwhelming, even by #MeToo standards. By contrast, #JusticeForAmberHeard had about 80 million views on TikTok in the same period. Celebrity representation of feminism is a double-edged sword. If an individual embodies the principle, the principle can be disproved by dethroning the individual. In that way, Ms. Heard became both the avatar and casualty of celebrity feminism. When she took the stand, she brought the modern incarnation of the women's movement into the dock, too, and mobilized those who would see it brought down. If an ambassador for women's rights wasn't credible, Ms. Heard's mob of haters was quick to conclude, then the movement wasn't, either. No need to fret over those legions of unfamous women who may now think twice before reporting domestic violence. (Faludi, 2022)

The threat to women's rights has grown since the *Depp v. Heard* case went to court. Women's rights processing that is celebrity-centered and individualist has given rise to feminist ways and general feminism. Johnny Depp used his notoriety in the court mentioned above case to cast doubt on the validity of feminism. Thus, community service and grassroots activism announce strategies to address violence against women. One group that tracks these issues is the National Domestic Workers Alliance. It is also essential to discuss the topic of abortion and how, at the time, the *Roe v. Wade* ruling was a contentious political issue that compelled many people to think about specific communities of women who were marginalized.

## The Extremely Erroneous Interpretation of Feminism in Modern Day Movies

Even though the idea of multimillion-dollar companies such as Disney is to rearrange the ideology of a patriarchal society product princess, it sadly accomplishes the opposite. As each character is written to fit the newly established gender roles perfectly, they sadly continue to perpetuate the toxic gender roles that have been poster children for the patriarchy. Alas, the remakes that Disney vies to accomplish solely focus on ensuring that no gender-related issue is disturbed. However, what takes place is that other concepts, such as race and class, usually are never talked about, making them seem highly superfluous, superficial, vacuous, and empty. Not only do these remakes end up hurting girls' imaginations everywhere, but they also end up continuing the toxic cycle of gender oppression. Thus, the original Disney projects containing animated characters portray women in a more empowered sense so that they can transcend their princess mold. Sadly, this seems to be the future of the company, which might be unable to attract more viewers as girls are not being adequately represented on the screen:

This is precisely the reason why Disney's attempts at feminism are a lot more successful in the studio's more recently produced original animated movies. No one's saying that the company wasn't expecting to make money off of *Frozen*, but the fact that the movie's writers were working on brand-new approaches to previously un-Disney-ified source material instead of reimagining a pre-existing Disney approach to IP meant that they had



more room to play with plots, characters, and motivations. And, so, even though romance plays a part in Anna's storyline, she is not defined by her love for a man, and neither is Elsa. The movie is about two sisters separated by prejudice trying to reconnect with one another, just like *Tangled* is about a girl getting over her abusive upbringing, and *Moana* centers the search for the true roots of an entire people. More than just having one throwaway empowering line or a quick scene that makes no difference to the overarching narrative, these princesses have stories that actually go beyond their attachment to a man. (Guimaraes, 2022)

The unfortunate outcome is the opposite, even though multibillion-dollar corporations like Disney intend to change the ideology of a patriarchal society by creating princesses. They continue to uphold the toxic gender roles that have served as the patriarchy's poster children, which is unfortunate, given that each character was created to fit the newly established gender roles perfectly. Sadly, Disney's attempts to remake its movies only serve to ensure that no gender-related issues are brought up. In reality, however, concepts like race and class are hardly ever brought up, making them seem incredibly superfluous, superficial, hollow, and empty. In addition to harming young girls' imaginations everywhere, these remakes contribute to the cycle of gender oppression. So that they can escape the princess stereotype, women are frequently portrayed as having more power in the original Disney animated works. Unfortunately, this seems to be the company's future course, and because women aren't given enough screen time, they might be unable to attract more viewers.

## Feminism and the Power of Unity Through Strength and Connected Perseverance

The unity observed due to feminism is extremely powerful, especially within marches like the World March of Women in Montreal. As mentioned above, this march advocated for women's rights and vied to try and aid the issues marginalized communities face everywhere. Within this march, the central themes emphasized women's empowerment and equality within society. Additionally, this march needed to take place because it acted as an ignition for the hundreds of participants who wanted and still want to fight for women's rights. Moreover, there is a stark difference and comparison between feminism and Quebec nationalism, which included celebrating women and the vehemency to achieve an equal state. Even though the movement was majorly aligned with nationalism, it continues to vie to fight for marginalized communities via global feminist ideals. Lastly, globalization also acts as an underlying force that connects every woman so they can share their experiences and help each other out:

Founded in 1966, the FFQ works on behalf of all women in Quebec. It promotes women's equality, dignity, and fair treatment before the law and elsewhere. "Our commitment," according to Francoise David, the federation's president, in a comment reported in *La Presse* on October 15, 2000, "is to keep the fire burning, the fire that was lit 30 years ago and rekindled in 1995. This is the fire of unity, solidarity, of pro-active feminism, and of the Left." The federation initiated the 2000 march globally and coordinated its organization in Montreal. It goes about its regular work in a variety of ways. It organizes public meetings, participates in government consultations, and publishes documents on issues of importance to women. A crucial advocate for women in Quebec, FFQ speaks in defense of women's interests, critiques government policies that affect women, and generally acts as a pressure group to improve the conditions of women's lives. In fact, the federation is not one group but rather an umbrella organization for local, regional, and national (Quebec) groups and more than seven hundred individual members. At the time of its formation, the thinking was to unite different groups of women in Quebec, David has explained to me, rather than to affiliate with women's groups on the federal level. Nationalism has been an important aspect of the Quebec women's movement. Feminism and nationalism solidified during the 1970s around shared tenets, such as concerns for wage parity, access to professional training, and political power. Tensions continued to exist, however, between feminists and male nationalists over the role of women in society. The tensions between feminism and nationalism came to a head during the 1980 referendum for Quebec sovereignty. Many women preferred to vote "woman" rather than oui (yes) or non (no). There was no easy answer, and Quebec feminists were split, sometimes in divisive ways. The federation, which then had

about fifty thousand members, remained neutral. I met with David in Old Montreal, at the Maison Parent-Roback (named after Madeleine Parent and Lea Roback, two important feminist activists). Dubbed "the nerve center of the collective force of the women's movement in Quebec," the building houses ten nonprofit organizations. These include a feminist press, a documentation center, and provincial offices for a variety of women's associations in addition to the FFQ offices. I asked David about the links today between feminism and nationalism. "Most leaders of women's groups in Quebec," she replied, "like the union leaders and the leaders of social movements, favor sovereignty." Why was that? I asked. "A lot of these leaders believe that we can more easily construct a truly progressive society if Quebec is a sovereign state," she replied. "Evidently there is no guarantee, but there's a fair number of people who believe so." (Schoenwandt, 2001)

Particularly during marches like the Montreal World March of Women, feminism feels very united. The demonstration above addressed global issues that marginalized communities face while promoting women's rights. The march's primary objectives were to empower women and advance social equality. Additionally, the fact that this march occurred was essential because it inspired the hundreds of participants who wanted and still want to fight for women's rights. Feminism and Quebec nationalism, which included the fervor to achieve an equal state and the celebration of women, are radically dissimilar and comparable. Despite the movement's strong support for nationalism, it still works to advance marginalized groups by universal feminist ideals. Not most minor, but equally important, is globalization's role in uniting all women so they can share experiences and support one another.

## Materials and Methods

A computer with an internet connection and Google Chrome as an internet browser were used in the study. In order to identify the sources needed for this inquiry, the Google search engine was crucial for locating appropriate references to explain the research subject. Although the internet connection was occasionally unreliable, it was adequate for carrying out all of the required components of this investigation. All of the sources were verified and authorized by the investigation mentor. There was a reading procedure for the summarizing technique as a predetermined need. All of these factors combined to create the optimal conditions for the project's completion. A qualitative content analysis proved to be an appropriate method for this investigation. Word processors, the Ebsco Host database, a computer, and the Google Search Engine were employed as data instruments.

## Results

The first source was not recent, as it was published on October 3, 2005. The second source was supposed to be very recent, as it was posted on July 20, 2023. The third source was considered very current and published on March 8, 2023. The fourth source was supposed to be very recent, published in June 2020. The fifth source was considered not current as it was published in 1998. The sixth source was very recent, published on February 23, 2023. The seventh source was considered not recent as it was published in 1998. The eighth source was considered very recent, published June 20, 2022. The ninth source was very recent, published on September 29, 2022. Lastly, the tenth source was considered unreliable as it was published on May 1, 2001. Google Chrome, EbscoHost, and the Google search engine all contained the ten sources. Furthermore, most articles were peer-reviewed because they were located in Ebsco Host, a database known for its peer-reviewed journals, articles, and sources.

The first source discussed media abuse, especially at the hands of young teen girls, which can be excruciatingly painful because so many young girls have access to sites that are damaging and intoxicating, like those that are "pro-ana" websites, which promote an unhealthy view of girls' bodies. The second source talks

about how the "Barbie" movie has made significant progress in fostering hyper-feminism and bimbo feminism in the Western Hemisphere. The third source discussed how most women have found a safe space within social media applications to express their experiences and traumatic past experiences that have shaped them, including the MeToo movement. The fourth source talks about how, through online surveys, women have come to identify as feminists who fight for women's rights but greatly minimize the adverse effects of femininity. The fifth source discusses how feminist perspectives in the literature frequently conflict with one another, which encourages diversity of thought but prevents a consistent understanding of what feminism is. The sixth source talks about how feminist movements have grown worldwide, particularly in Iran, following the murder of a young woman for disobeying the hijab; this shows that no country is free of feminist aspirations and ideologies. The seventh source discusses how many countries with various feminist viewpoints have united and worked together to promote feminist interconnectedness. The eighth source talks about the court case regarding Amber Heard and Johnny Depp, which has ignited a surge of feminist issues and women's rights violations because of the individualistic approach and celebrity centered on how women's rights are dealt with. The ninth source discusses the implementation of movies, especially by Disney, which has allowed for the surge of a reversal of women's rights development and feminism, which is the polar opposite of the purpose and goals the company strives to accomplish. The tenth source talks about the surge of women's rights development and marches that have allowed many people to fight for women's rights in ways that acknowledge all of the experiences people might have gone through because it advances social equality and supports nationalism.

## Discussion

Because so many young girls have access to harmful and intoxicating websites like "pro-ana" websites that promote a negative view of girls' bodies, the first source discussed that media abuse, especially at the hands of young teen girls, can be excruciatingly painful. The second source outlines how the "Barbie" film's efforts to advance hyper-feminism and bimbo feminism in the Western Hemisphere have made significant strides. The third source articulated how social media platforms have given most women a safe space to share their opinions and painful memories that have shaped them; this includes the MeToo movement. The fourth source discusses how women have come to identify as feminists who fight for women's rights but greatly minimize the adverse effects of femininity through online surveys. The fifth source examined the frequent disagreements between feminist viewpoints in the literature, which promotes diversity of thought but hinders a unifying definition of feminism. The sixth source discusses the rise of feminism worldwide, particularly in Iran, after a young woman was slain for removing her hijab; this demonstrates that feminist aspirations and ideologies are present in all nations. The seventh source discusses how many countries with different feminisms have collaborated to promote feminist interconnectedness. The eighth source details how the individualistic approach and celebrity-centered focus on how women's rights are handled in the case involving Amber Heard and Johnny Depp sparked a wave of feminist issues and women's rights violations. The ninth source outlines how the implementation of movies, particularly those produced by Disney, has enabled a surge in the reversal of feminism and the advancement of women's rights, which is the exact opposite of what the company seeks to achieve. The tenth source delineates the explosion of women's rights development and how marches have given a variety of people the chance to fight for women's rights in a way that acknowledges all of the experiences that people may have had.

## Conclusions and Future Study

The first source delineated how media abuse, especially when it comes from young adolescent girls, can be extremely painful because so many young girls have access to dangerous and intoxicating websites like "pro-

ana" websites that promote a negative view of girls' bodies. The second source describes the major progress made by the "Barbie" movie in promoting bimbo feminism and hyper-feminism in the Western Hemisphere. According to the third source, social media platforms have provided a safe haven for women to express their opinions and painful experiences that have shaped who they are. Among them is the MeToo movement. The fourth source describes how, through online surveys, women have come to identify as feminists who fight for women's rights while significantly downplaying the negative effects of femininity. A common definition of feminism is hampered by the frequent disputes between feminist points of view in the literature, as discussed in the fifth source. This encourages diversity of thinking. In the sixth source, the emergence of feminism is discussed globally, with special attention on Iran following the death of a young woman for taking off her headscarf. This shows how feminist ideas and goals are shared by people everywhere. The seventh source describes the ways in which various countries, each with its own feminism, have worked together to further feminism's globalization. The eighth source talks about how the case involving Amber Heard and Johnny Depp, with its individualistic style and celebrity-centered attention on women's rights, produced a wave of feminist issues and breaches of women's rights. In contrast to what the firm aims to do, the ninth source discusses how the use of movies, especially those made by Disney, has made it possible for feminism to reverse and women's rights to advance. In the tenth source, it is discussed how marches have provided a platform for a diverse range of individuals to advocate for women's rights in a manner that takes into account their individual experiences. To arrive at a thoughtful conclusion within the research, future researchers should carefully examine the statistical data.

## Limitations

The inability to access the Internet while in the confines of a classroom is just one of the restrictions that have affected this investigation's continuation. The Internet would disappear when there was a brief system failure at the school. Despite being a rare occurrence, this blackout affected hundreds of computers, which resulted in the loss of websites from the Ebsco Host database. The computer's disregard for document saving, along with the word processor's unfortunate lack of the ability to save documents even though they were covered by auto-save, is another obstacle that has prevented the research behind this investigation paper from progressing. To further clarify these restrictions, Ebsco Host, the company's database, did not contain many articles with solid opinions, that slowed the investigation process.

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