REPRESENTATIONS OF FEMINISM AND MEN
Analysis of the campaign *HeForShe*'s launching speech and homepage


Bachelor's Thesis
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Tiivistelmä – Abstract

Media on usein laajan tutkimuksen kohteena ja erityisesti kieltä tutkittaessa huomiota ovat saaneet esimerkiksi erilaiset artikkelit ja televisiosarjat. Yksi vähemmälle huomiolle jäänyt tutkimuksen kohde on kampanjat. Kampanjoissa, kuten aina tilanteissa, joissa kieltä käytetään, luodaan representaatioita kampanjoinnista ja kampanjasta itsestään. Tämän vuoksi niillä on valtaa käyttää kieltä maailmamme ja omien mielipiteidemme muokkaamiseen.

Omassa tutkielmassani keskityn juuri kielen analysoimiseen kriittistä diskurssinanalyysiä käyttäen löytääkseni kampanjan luomat representaatiot. Aineistonani käytin YK:n naisten osaston UN Womenin kampanjan *HeForShe* kotisivua sekä Emma Watsonin pitämää puhetta sen julkaisemistilaisuudessa. Erityisesti kiinnitin huomiota siihen, millaisia representaatioita luodaan feminismistä ja miehistä. Analysoin myös kotisivulla käytettyä vaaleanpunaista väriä, ja sen luomia merkityksiä.

Analyysini osoitti, että kampanja pyrki representoimaan feminismiä tarpeellisena, hyvänä ja yhtenäisenä liikkeenä. Etenkin viimeksi mainittu representaatio oli hyvin vahva, sillä kampanjan tavoitteena oli saada miehet liittymään liikkeeseen ja taistelemaan naisten rinnalla sukupuolten välisen tasa-arvoisuuden puolesta. Tätä representaatiota tuki myös analyysini vaaleanpunaisen värin käytöstä. Miehistä puolestaan luotiin puheessa representaatio sukupuolistereotypian uhreina. Kampanjan kotisivuilla ja nimessä oli kuitenkin havaittavissa representaatioita, jotka loivat ristiriitaa. Miehet esitettiinkin uhrien sijaan suojelijoina. Näin ollen miehet ja naiset eivät olleetkaan enää samanarvoinen, yhtenäinen rintama tasa-arvon puolesta.

Tutkielmani osoittaa, että kampanjoiden luomat representaatiot voivat olla ristiriidassa keskenään, mikä voi vaikuttaa myös kampanjan menestykseen. Kampanjoilla on paljon valtaa luoda representaatioita, joita ei välttämättä kyseenalaisteta, etenkin jos kyseessä on iso organisaatio. Tämän vuoksi aiheen tutkimus tulevaisuudessa on mielestäni tärkeää.

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# 1 INTRODUCTION

Every day language is used in many forms and in many ways. It is so natural that often people do not pay attention to it, or the kind of representations they create when using language. Language, therefore, is not only a way of communicating. It has the power to create representations of our reality, either completely new ones, or then modify existing representations. One aspect of this power is that some representations are given emphasis over others. Critical Discourse Analysis is a method used to detect which representations are present and how they have been created. Particularly, it concentrates on the power aspect, in which some voices or world views are made clearer over others in the representations. Most often this is related to the ideologies of the meaning producer.

One medium where representations of realities are often constructed is the media. Many Critical Discourse Analyses focus on media texts, like news articles, magazines, or television series. Because media texts reach large audiences, they serve as interesting and important data for researchers to see what kind of realities are made and possibly used to make an influence. Campaigns are also media texts in their own way and can be quite widespread. However, there have not been many studies made on the analysis of language use in international campaigns.

Campaigns usually also have a certain goal. Therefore, I consider it important to analyse the language use in campaigns, and particularly, what kind of representations they make of the world. Usually campaigns, especially if organized by international organizations like the UN, are considered very explicit in their presentations. Therefore, doing Critical Discourse Analysis on their campaign materials could show whether the representations created are in line with how the campaign describes itself.

Thus, in my research paper, I analyse the UN women's campaign *HeForShe*. As for my data, I use the speech held by Emma Watson in the launching event of the campaign and the homepage of *HeForShe*. My aim is to explore how the campaign represents feminism and men. The representations of men are interesting as they can be considered to be the main target audience because the goal of the campaign is to persuade men to join the movement.

Therefore, this goal might have an effect on the representations of men. In Chapter 2 I will present background literature to Critical Discourse Analysis and theories regarding gender-fairness. I will also discuss the role of colours, and especially the role of the colour pink, because I believe this topic to be an important part of the representations the campaign creates. Then in Chapter 3 I will present my research questions, data and methods, moving on to Chapter 4 where I will present the findings of my analysis. Chapter 5 is dedicated to my conclusions based on the research and analysis.

## 2 BACKGROUND

In this section I introduce and discuss the theoretical background which is essential for my research. Firstly, I explain the most important terms and theory regarding Critical Discourse Analysis. In the following sections I move on to explain what is meant with feminism in this research, discuss gender-fair language use, and lastly, I introduce a theory about analysing colours.

### 2.1 Critical Discourse Analysis

Language is not only a means for describing reality. It has an important part in shaping and determining reality and the world around us. Fairclough (2001: 18-19) describes language use as socially determined, and defines the term *discourse* as "language as a form of social practice" (Fairclough 2001: 18). According to him, language does not exist outside of society but is a part of it. When people use language, they follow certain norms and rules that have been socially determined, and language use affects, for example, people's world views and reality (Fairclough 2001: 19). In addition, Fairclough (2001: 19-20) describes language as a social process, in which both the production and interpretation of language are included. He continues in explaining that language is a social practise that is conditioned by the context, which includes not only the immediate situation of language use but also society.

 Fairclough (2001: 21) explains that discourse can be then seen to consist of three dimensions: the text itself (written or spoken), the processes of its production and interpretation and the social conditions relating to its production and interpretations. He also says that when we

produce and interpret language, we draw upon the knowledge which is already in our heads, for example, about language, values and beliefs. According to him, this knowledge is socially constructed, dependent on our social relations and it is socially transmitted. Because of this social nature, language is closely related to power and ideologies, making it possible to dominate other people and shape societies (Fairclough 2001: 20).

Critical Discourse Analysis (CDA) focuses on the three dimensions of discourse mentioned above and their relations. However, one important feature of CDA is its aim to find out unequal power relations and ideologies hidden in the language use (Wodak and Meyer 2001: 2) The dominant forces make conventions stable, thus the power relations and ideologies are made obscure and seem as natural (Wodak and Meyer 2001: 3). Critical Discourse Analysis has been a theory also used in feminism studies, and in the next section I will explain the term feminism.

## 2.2 Feminism

In this thesis, the term *feminism* was mainly used in the meaning which the Oxford English Dictionary (2014) gives for the word: "Advocacy of equality of the sexes and the establishment of the political, social, and economic rights of the female sex; the movement associated with this".  In addition to this meaning, I used the word as referring to feminism as a movement which mostly consists of female members.

All the discussion about feminism in this thesis was also done in the context of today's modern world, because the campaign is aimed at modern society. Therefore, the historical contexts and the meanings attached to feminism are not considered in this definition.

## 2.3 Gender-fair language

Gender-fair language is non-sexist language in which the aim is to use terms and words that do not discriminate a group and expresses equal respect for all. An analysis of sexism in language began in the feminist movement during the 1970s (Mucchi-Faina 2005: 191). Later the same analysis was done in scientific circles as well, and eventually several guidelines (e.g.

UNESCO, APA in 1975) were made regarding language use from the 1980s onwards (Mucchi-Faina 2005: 191).

The feminist language reform, which was mostly created by the liberal wing of the feminist movement, aimed to achieve gender equality through language use (Mucchi-Faina 2005: 192). Because language use influences the way people think, non-sexist language made it possible to change people's ideas about cultural norms and traditional gender roles (Mucchi-Faina 2005: 192). According to feminists, sexist language use was a form of discrimination among others (Mucchi-Faina 2005: 192). Firstly, they wanted to correct the use of generic masculine, which is used when one needs to refer to a person whose gender is unknown, or when referring to people in general (Mucchi-Faina 2005: 193). Secondly, they attacked also against lexical asymmetry, in which forms are used in a sense which assumes that men are superior to women, for example by emphasizing women's status either *Miss* or *Mrs* (Mucchi-Faina 2005: 193).

As mentioned above, several guidelines about gender-fair language in different languages have been published, and almost all of them give recommendations how to avoid *g*eneric masculine (Mucchi-Faina 2005: 194). The different options can be roughly divided in two categories: "by subtraction", in which the attempt is to emphasize the similarities between persons and thus making gender irrelevant, and "by addition", in which gender is emphasized, e.g. by feminizing lexicon or by splitting (using paired pronouns or nouns he/she, s/he etc.) (Mucchi-Faina 2005: 195).

With regard to the lexical asymmetry, it is recommended that the demeaning word is replaced with, for example, an unbiased feminine term. The change from sexist to non-sexist language can be done at least in two ways: inclusion and visibility. (Mucchi-Faina 2005: 195). In inclusion words that include both sexes are used (like flight attendant) instead of using different words for men and women and thus using excluding language, for example *steward* and *stewardess* (Wilson 1993, as cited in Mucchi-Faina 2005: 195). In visibility the emphasis is on showing that women are present by using the feminine version of a word, or by creating neologisms (Mucchi-Faina 2005: 195).

English language does not have grammatical gender, or gender categories, thus it is not a gender language (Mucchi-Faina 2005: 196). In non-gender languages, gender indicators are lexical (nouns or pronouns) referring to either gender, or then cultural so that they are nouns referring to either gender on the basis of stereotypes and expectations, like doctor and nurse (Mucchi-Faina 2005: 196). Therefore, in English-speaking countries the inclusive strategy for gender-fair language use is normally preferred (Mucchi-Faina 2005: 196). In the next chapter, I will discuss how colours, and especially the colour pink, can have communicative functions.

**2.4 The role of colours**

Kress and Van Leeuwen (2002) define colours as semiotic signs that can be used for communication as well as any other sign. In addition they establish a grammar for the use of colours. Kress and Van Leeuwen (2002: 346) use Halliday's metafunctional theory (Halliday 1978, cited in Kress and Van Leeuwen 2002: 346), in which language has three functions to fulfil at the same time, which also apply for visual communication. The three functions are: ideational (constructing representations of the world), interpersonal (making possible interactions which are characterized by certain social purposes and social relations), and textual (ability to gather communicative acts into larger wholes and into certain communication events or texts, like lectures, reports) functions (Halliday 1978, cited in Kress and Van Leeuwen 2002: 346). Kress and Van Leeuwen (2002: 347) introduce the idea that resources of visual communication, like colour, also fulfil these three functions.

In the ideational function, colours can be used to refer to certain people, places as well as to classes of people, places and to more general ideas (Kress and Van Leeuwen 2002: 347). For example, different ideas have been expressed through colour throughout the times; in medieval colour symbolism black meant penance and white innocence (Kress and Van Leeuwen 2002: 348). In interpersonal function, colours can be used to do things to or for each other, for example if the need is to warn about a hazard it can be done by painting orange colour. Another example is how colours are used in clothes to indicate the sex of a baby; blue for boys and pink for girls (Kress and Van Leeuwen 2002: 348). In textual function, colours can be used to create cohesion, for example by painting different departments of a company with their own colours (Kress and Van Leeuwen 2002: 349). However, Kress and Van

Leeuwen (2002: 350) point out that colours do not always fulfil these three functions because eventually colours do what people want them to do.

In addition to the three functions, Kress and Van Leeuwen (2002: 354-357) present the analysis of different features attached to colours, which can also affect the way people interpret them, or attach meanings to them. They list six different features: value (the scale from maximally light to maximally dark), saturation (the scale from most intensely saturated to colours' softest, most 'pale' manifestations), purity (the scale from maximum purity (e.g. green) to maximum hybrid (e.g. green-blue), modulation (the scale from fully modulated to a flat colour), differentiation (the scale from using one or few colours to the use of very varied palette), and hue (the scale from red to blue with the red end often associated with warmth and energy and the blue end with cold and calm).

As can be seen above, a colour can have different functions, and for the purposes of this thesis the focus is on the functions of the colour pink. Koller (2008: 410) says that pink has the basic function of referring to something that is feminine, which can be seen for example in products that are considered to be feminine and thus contain the colour pink in some form. She mentions that the aim of the use of pink is to attract women's attention, and, for example, eventually lead them to purchase the item. This method is not only used in advertising but also in other contexts, for example, in doctor's office leaflets targeting women (Koller 2008: 412). According to Koller (2008:415) pink has also been reclaimed by feminists to some extenct. She mentions a tendency where women redefine pink as a colour for women who are equal in social and economic terms.

As mentioned in the previous sections, in my analysis one of the main theories is Critical Discourse Analysis. I will use its methods when analysing Emma Watson's speech. In addition to this, other important theories for my thesis are gender-fair language use and the grammar of colour, which Kress and Van Leuuwen (2002) have created. In the next chapter I will present the research questions, data and methods of this thesis.

# 3. THE PRESENT STUDY

## 3.1. Research questions

The aim of my study was to analyse the language use of the UN Women's campaign *HeforShe* and to find out how it represents feminism. As the goal of the campaign was to involve men in the fight for gender equality, my other aim was also to analyse the way men were represented in the campaign. My research questions are as follows:

1. How was feminism represented on the homepage and in the launching speech of the campaign *HeforShe*?
2. How were men represented on the homepage and in the launching speech of the campaign *HeforShe*?

## 3.2 Data

On 20<sup>th</sup> of September 2014 UN Women Goodwill Ambassador Emma Watson held a speech (see Appendix) about gender inequality and launched UN Women's new campaign *HeforShe*. The speech was published on UN Women's homepage in written form, which is part of my data. As my focus is on the campaign and how it is representing feminism and men, I analysed the speech in written form. Therefore, I could concentrate on the content and language in the text. I printed out the text of the speech in order to make notes and other markings during my analysis.

The other part of my data consisted of the homepage of the campaign itself. My main focus was not only on the written pieces of text in the homepage but also on the colour pink used. As Kress and Van Leuuwen (2002) point out, semiotic signs like colours can be used for communication. Therefore, I found it important to include the colour pink in my analysis, because it is used extensively and is part of the campaign's logo. However, the analysis of pictures and other colours would have gone beyond the scope of a bachelor thesis.

I chose Emma Watson's speech as my data because it launched the campaign, and described the campaign and its aims. The speech received also a good amount of publicity due to Emma

Watson. The speech was, therefore, the first way for the campaign to raise people's awareness. In addition to the speech, I chose the homepage as part of my data because people are often directed to go there and it afforded most information on the campaign. Men were also asked to make a commitment to the campaign and the fight for gender equality. Moreover, both the speech and the homepage were available on the internet.

### 3.3 Methods

In my analysis of the texts I used the theory and methods of Critical Discourse Analysis in order to find out the way feminism and men were represented in my data. In the analysis I focused on the words used in the campaign material, especially nouns, verbs, adjectives and pronouns. In addition to CDA, I also used theories of gender-fair language use when analysing nouns and pronouns.

When I analysed the visual aspects of the campaign's homepage, I focused mainly on the colouring of the webpage as mentioned earlier. In the analysis of pink, I used the 'grammar of colour' by Kress and Van Leeuwen (2002) and the article on the colour pink by Koller (2008). Particularly, I paid attention to the three communicative functions that semiotic signs, like colour can fulfil, and to other possible functions and meanings that can be attached to pink.

## 4 Representations of feminism and men

The main aim of this study is to analyse the language use in the homepage and the launching speech of the campaign *HeForShe*. The focus is particularly on what kind of representations of feminism and men the campaign created. Firstly, in each of the subchapters I begin with the analysis of the language used in the speech and what representations can be detected from there. Then I move on to see if the same representations are also present in the homepage of the campaign. In the last subchapter I focus on the analysis of the colour pink, which was used in the homepage.

**4.1 The necessity of feminism**

Since the early days of the movement, feminism has achieved many of its goals in the fight for gender equality in the western world. Therefore, the idea that feminism as a movement belongs to the past is believable. Angela McRobbie (2009: 150) explains in her book how in today's society the feminist ideals have actually been adopted by different organizations, politicians and governments. Consequently, as McRobbie (2009: 150) also mentions, it could be argued that women see their interests being protected by these different public bodies, and thus the need for feminist movement might not be considered valid.

However, in Emma Watson's speech it can be seen how she is creating a representation in which feminism is represented as very necessary. She lists rights that every woman should have, for example, she repeats in one paragraph four times the words *it is right that*. The paragraph ends with the sentence: " […] there is no country in the world where all women can expect to receive these rights." This ending clearly points out how feminism is still necessary. Moreover, a few sentences later, Watson states that she considers the rights to be *human rights*. By using the word *right* in this collocation the meaning becomes more important; she is not talking about only *rights* but about *human rights*, the basic rights that everyone should have. In addition, later in the speech she uses the collocation *women's rights*. It could be argued that by using the word *right* and its collocations in a synonymous sense, she is making the connection that women's rights are human rights. Therefore, she is also emphasizing the representation of necessity, as the movement is fighting for human rights so that all women could have them.

Watson also uses the word *reality* to construct the necessity for feminism. She says: "sadly many of the things she [Hilary Clinton] wanted to change are still a reality today" and "because the reality is that if we do nothing it will take 75 years […] before women can expect to be paid the same as men for the same work." She is making a representation of a reality in which feminism is necessary and not out-dated because full gender equality has not been achieved.

**4.2 The good feminist**

Not only has the role of feminism in modern western society diminished, as explained above, the term itself has become a negative label. McRobbie (2009: 16-18) writes how young women avoid the term, and how a typical feminist is represented as an angry and bitter man-hater, who is also unfeminine. Watson tackles this representation in the speech. She acknowledges this view by using the words *man-hating, anti-men, aggressive* and *unattractive.* However, she aims to change this representation.

At the beginning of her speech, Watson gives the definition of feminism: "The belief that men and women should have equal rights and opportunities. It is the theory of the political, economic and social equality of the sexes." She does this in order to represent feminism as an ideology which aims for gender equality for both men and women. In this representation feminism is an important ideology, which benefits both sexes instead of setting men as the enemy that women have to fight against. In addition, Watson does not only speak of women's rights, but in the latter half of the speech speaks of men's rights as well. For example, "both men and women should feel free to be strong and both men and women should feel free to be sensitive."

In connection to representing feminism in better light, Watson appears to use the discourse of freedom as well with the use of the word *free* five times in few paragraphs. In addition, in some instances of the speech she says: "men being imprisoned by gender stereotypes, we can all be free and this is what HeForShe is about. It's about freedom." She thus makes the connection between the campaign and freedom. She creates a representation of the campaign as a liberating movement that will set not only women but men as well free from the confines of inequality.

In addition, the goal of the campaign itself is partly fighting against the negative representation. The campaign invites men to take part in feminism as well. For example, Watson says: "Men—I would like to take this opportunity to extend your formal invitation." She is thus officially showing that men can, and are actually asked to, take part in the movement. Therefore, they are representing how the campaign shifts feminism into a movement both for women and men. Consequently, if men are invited to be part of the fight,

 they cannot be the enemy. In the next section, I will analyse with more detail this representation of women and men fighting together for equality.

## 4.3 Feminism united

As mentioned above, Watson changes the representation of feminism from man-hating into an ideology in which the focus is on equality for both men and women. This is closely linked to another representation in the speech: women and men united in the fight. Feminism started as a movement in which the members consisted of only women fighting for women's rights and this idea has persisted. However, this representation is challenged by *HeForShe*.

In the speech, Watson uses verbs *reach out* and *need* and says: "how can we affect change in the world when only half of it is invited or feel welcome to participate in the conversation?" These examples in word choice show how in the campaign's representation men are an essential part of feminism. Without them, the movement cannot achieve its goal of gender equality. In addition, the idea of feminism as an exclusive movement is changed. Watson says: "[…] to extend your formal invitation. Gender equality is your issue too." Therefore, men and women need to be united so that the goals can be reached.

Moreover, the representation of unity is made clearer by diminishing the importance of the label *feminist* itself. It is the ideology of the movement that creates a united feminism. She uses the term *inadvertent feminist* in parts of her speech. For example, "they may not know it, but they are those inadvertent feminists who are changing the world today" and "If you believe in equality, you might be one of those inadvertent feminists […]. " This implies that if one believes in the ideology behind feminism, then one becomes part of the movement, even if they are not conscious about it.  In addition, Watson goes on in her conclusion of the speech using the words *uniting movement*. The campaign *HeForShe* makes it thus possible for a united feminism.

This representation is also present in the homepage of the campaign. The very first thing that a visitor sees in the page is the description *Solidarity movement for gender equality*, as can be seen in Figure 1. The campaign is not defining itself as a feminist movement but instead as a *solidarity movement*. The use of word *solidarity* does not create as strong an effect as the

word *feminist* and does not carry the negative connotations that were discussed above. In addition, the neutrality most likely makes it easier for men to identify and join the movement than what it would be if they had to identify themselves as feminists.
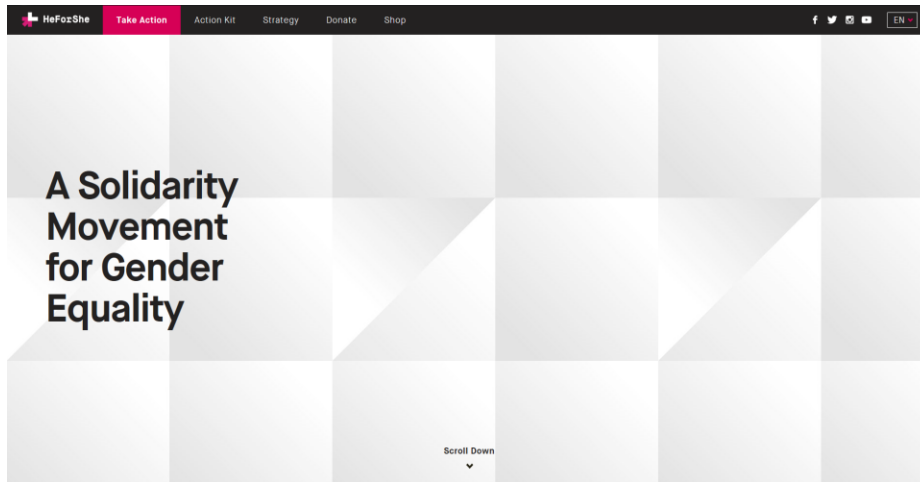


Figure 1. Image taken from the homepage of the HeForShe campaign (www.heforshe.org)



Figure 2. Image taken from the homepage of the HeForShe campaign (www.heforshe.org)

As can be seen in Figure 2, the phrase mentioned above, *solidarity movement*, is presented again in the homepage as a visitor continues to scroll down the homepage. In Figure 2 it can also be seen how the text in the homepage continues to enforce the representation of unity, which was also present in the speech. The verbs *unify* and *bring together* are used, creating a representation of a movement that joins men and women.

In addition, in her speech Watson makes it clear how gender equality benefits men as well, and this same idea is present in the homepage as can be seen in in Figure 2. Here the representation shifts the focus away from women as only beneficiaries. Therefore, equality will not only set women free to be who they want but men too. As can be seen then, the campaign is not only representing feminism in a new light but men as well. This will be handled in the next paragraphs.

## 4.4 Victims and protectors

In the speech, the representation of men is one of victims. Men are represented as the victims of gender stereotypes like women are. The first example is the personal account of Watson, in which she states: "I've seen my father's role as a parent being valued less by society." This phrase shows how men can be discriminated as well. The representation of men as victims is enforced when Watson uses words like *fragile* and *insecure* when describing men under the pressure of gender stereotypes. In addition, she uses the phrase *imprisoned by gender stereotypes*. The word *imprisoned* has a strong impact and fortifies the representation of men as victims who are also held captive by the stereotype and thus not allowed to be what they want, for example, be sensitive.

The speech then challenges the representation of macho men, in which men have to be, as Watson described in her speech, *controlling*, *aggressive* and not allowed to show emotions. Thus the speech creates a new representation of sensitivity. Watson uses words, like *sensitive* and *vulnerable* when she describes men free of the bounds of gender inequality and stereotypes. In this representation, men are described as being *more complete and true version of themselves* and *human*, which implies that in the current state of inequality they are not complete or whole persons. In addition, the use of those words to describe men makes this new representation better, something to strive for in order to become a whole person.

Interestingly, the representations of men in the homepage are quite different when compared to the speech. In the speech men and women are equals, both suffering of inequality and both capable of fighting against it. Moreover, men are *invited* to join women and take part in the fight that will benefit them as well. In the homepage, however, a representation of men as protectors can be seen. In the homepage the verb *stand-up* is used which has the connotation

of protection. In addition, men are asked to make a commitment by signing up. By pressing the *I agree* button men agree to "commit to take action against all forms of violence and discrimination faced by women and girls."

The whole sentence has strong implications of protection. Particularly the verb *take action against* is quite strong, and brings to mind another verb phrase *take arms*. Therefore, men are represented as the active protectors of women who fight for them instead of fighting with them. This same representation can also be seen in the name of the campaign, which I will analyze next.

## 4.5 HeForShe, not WeForUs

As can be seen from the previous subchapters, the representation of feminism united, in which men and women fight together for gender equality, is present most of the time in the speech and in the homepage. However, there are also contradicting representations present, some of which are analysed in the subchapter above. One contradiction can also be seen on the name of the campaign.  Already the fact that the genders have been separated by the use of personal pronouns *he* and *she,* disrupts the sense of unity. More striking, however, is the use of the preposition *for* in the middle. This preposition creates connotations, like *fight for*. Therefore, the representation is no longer one of a united front but instead men doing the fighting mainly for women, standing up for them.

The name then puts men and women interestingly in unequal terms and can even be regarded as patriarchal. It could be argued that the representation it creates is one where women are weak, or impassive, and need men to fight for them. In addition, the name also puts women again in the spotlight as the gender suffering of inequality. The focus has shifted away from the goal of equality benefiting both genders to one where female gender is the main beneficiary, which again diminishes the representation of a united movement.

## 4.6 Gender-fair language

Because the theme of the campaign is gender equality, it is to be expected that the language used in the speech and the homepage is gender-fair. Watson speaks of both women and men

in an equal amount as the goal of the speech is to show that the campaign is a movement for both genders. In addition, there are also many of her personal opinions and experiences, thus there is a fair amount of first person singular pronoun used.

One clear example of gender-fair language is when Watson quotes in the latter part of her speech Edmund Burke's famous words: "The only thing necessary for the triumph of evil is for good men to do nothing." In the speech the quote is modified somewhat, but the most striking modification is the change of *for good men* of the original phrase into *for good men and women*.

## 4.7 Pink for men

As Koller (2008) states, the colour pink has been a gender marker for girls for many decades. Pink is usually also used to denote anything as feminine. However, in the homepage of *HeForShe* pink is used to mark males, as can be seen in Figure 3. One reason for the choice of colouring could be the ideal of gender equality. Because men and women are equal, men can also use pink. Another reason could be the historical context of the colour. Koller (2008) mentions, how up until to the 1920, pink used to be the colour for boys and blue for girls.



Figure 3. Image taken from the homepage of the HeforShe campaign (www.heforshe.org)

Koller (2008: 415) discusses how postfeminists are reclaiming pink and giving it a new meaning as a colour for women who have achieved social and economic independence. This theory could also be applied to the use of pink in the homepage: pink as a colour for equality. Moreover, Koller (2008: 416) continues in saying that postfeminists use pink as well to set themselves apart from the former generation feminists and their stereotypical reputation as rigid and bitter women. This theory links the use of pink in the homepage to the speech, as the speech wants to set the representation of feminism apart from the reputation of man-hating.

The colour pink could also be seen to fulfil the three functions of Halliday's metafunctional theory (Halliday 1978, as cited in Kress and Van Leeuwen 2002:346). In the ideational function the pink is used to construct a reality in which men are denoted with the colour pink. In the interpersonal function, colour can be used to make interactions. Therefore, the pink used in the campaign can be seen to make an interaction in which it shows that pink does not only denote women but men as well and thus enforce gender equality. The last function of the theory is the textual function, in which cohesion is created. The colour pink makes the campaign a cohesive whole, as it enforces the message of the text. By fulfilling all these three functions, the campaign's homepage is a cohesive whole in which colour is supporting the text and the ideology of the movement is enforced in both.

## 5 CONCLUSION

In her speech, Emma Watson states that *HeForShe* is *the first campaign of its kind at the UN*. The main aim of the campaign is to get men involved in the fight for gender equality. As can be seen from the analysis, this goal resulted in many representations of feminism and men that supported it.

All of the representations of feminism in the campaign were made in a positive light. There was a clear separation made between feminism today and its past. Feminism was represented as a movement advocating *equality of the sexes*, not merely equality for women but for both sexes. Men were also asked to join the fight alongside with women. This representation was also supported by the use of the colour pink. Therefore, the campaign wants a feminism that is

united so that men can take part too. In addition, feminism was represented as being still necessary.

Particularly in the speech men were represented as being victims of gender stereotypes as much as women are. It was also made quite clear that only gender equality can set them, and women in consequence, free. However, interestingly in the homepage this representation of joint victimhood is not valid anymore. The emphasis changes on men being the ones doing the fighting for women, and thus putting women somewhat to the background. This same idea could be seen in the name of the campaign.

The analysis shows how feminist ideology is the one mainly present in the campaign. However, there seems to be also contradicting ideologies in, as the analysis showed, in the homepage and in the name of the campaign. These contradictions could be one reason why the campaign itself has not become very popular, or successful. The campaign has been going on for several months now, but the publicity it received in the beginning has faded quickly. However, my study focused on the launching speech, and since then there have been new speeches, a material package for organizations, and universities and other events related to this campaign, which could also be analysed. In addition, my analysis of the visual aspects in the homepage included only the colour pink, therefore, the pictures of the homepage were not analysed at all. Analysis of the pictures used in the campaign could reveal possible new representations, or provide additional support for the representations found in the text. Pictures have usually an important function in campaigns, thus analysing them could provide more thorough understanding of the created representations.

Campaigns are often aimed at large audiences and their function is to influence people into donating, or participating in other ways, in order to advance the campaign's message. Because of this function, it is important that the representations created in campaigns are understood and studied as they can be very powerful in forming our world views and realities. For example, as my study showed, analysis can help to detect some of the possible short comings of a campaign.

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APPENDIX 1: Emma Watson – Gender Equality is Your Issue Too

**Emma Watson: Gender equality is your issue too**

**Date :** 20 September 2014

*Speech by UN Women Goodwill Ambassador Emma Watson at a special event for the HeForShe campaign, United Nations Headquarters, New York, 20 September 2014*
*[Check against delivery.]*

Today we are launching a campaign called "HeForShe."
I am reaching out to you because I need your help. We want to end gender inequality—and to do that we need everyone to be involved.
This is the first campaign of its kind at the UN: we want to try and galvanize as many men and boys as possible to be advocates for gender equality. And we don't just want to talk about it, but make sure it is tangible.
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.
For the record, feminism by definition is: "The belief that men and women should have equal rights and opportunities. It is the theory of the political, economic and social equality of the sexes."
I started questioning gender-based assumptions when at eight I was confused at being called "bossy," because I wanted to direct the plays we would put on for our parents—but the boys were not.
When at 14 I started being sexualized by certain elements of the press.
When at 15 my girlfriends started dropping out of their sports teams because they didn't want to appear "muscly."
When at 18 my male friends were unable to express their feelings.
I decided I was a feminist and this seemed uncomplicated to me. But my recent research has shown me that feminism has become an unpopular word.
Apparently I am among the ranks of women whose expressions are seen as too strong, too aggressive, isolating, anti-men and, unattractive.
Why is the word such an uncomfortable one?
I am from Britain and think it is right that as a woman I am paid the same as my male counterparts. I think it is right that I should be able to make decisions about my own body. I think it is right that women be involved on my behalf in the policies and decision-making of my country. I think it is right that socially I am afforded the same respect as men. But sadly I can say that there is no one country in the world where all women can expect to receive these rights. No country in the world can yet say they have achieved gender equality.
These rights I consider to be human rights but I am one of the lucky ones. My life is a sheer privilege because my parents didn't love me less because I was born a daughter. My school did not limit me because I was a girl. My mentors didn't assume I would go less far because I might give birth to a child one day. These influencers were the gender equality ambassadors that made me who I am today. They may not know it, but they are the inadvertent feminists who are changing the world today. And we need more of those.
And if you still hate the word—it is not the word that is important but the idea and the ambition behind it. Because not all women have been afforded the same rights that I have. In fact, statistically, very few have been.
In 1995, Hilary Clinton made a famous speech in Beijing about women's rights. Sadly many of the things she wanted to change are still a reality today.

But what stood out for me the most was that only 30 per cent of her audience were male. How can we affect change in the world when only half of it is invited or feel welcome to participate in the conversation?

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.

I've seen young men suffering from mental illness unable to ask for help for fear it would make them look less "macho"—in fact in the UK suicide is the biggest killer of men between 20-49 years of age; eclipsing road accidents, cancer and coronary heart disease. I've seen men made fragile and insecure by a distorted sense of what constitutes male success. Men don't have the benefits of equality either.

We don't often talk about men being imprisoned by gender stereotypes but I can see that that they are and that when they are free, things will change for women as a natural consequence.

If men don't have to be aggressive in order to be accepted women won't feel compelled to be submissive. If men don't have to control, women won't have to be controlled.

Both men and women should feel free to be sensitive. Both men and women should feel free to be strong… It is time that we all perceive gender on a spectrum not as two opposing sets of ideals.

If we stop defining each other by what we are not and start defining ourselves by what we are—we can all be freer and this is what HeForShe is about. It's about freedom.

I want men to take up this mantle. So their daughters, sisters and mothers can be free from prejudice but also so that their sons have permission to be vulnerable and human too—reclaim those parts of themselves they abandoned and in doing so be a more true and complete version of themselves.

You might be thinking who is this Harry Potter girl? And what is she doing up on stage at the UN. It's a good question and trust me, I have been asking myself the same thing. I don't know if I am qualified to be here. All I know is that I care about this problem. And I want to make it better.

And having seen what I've seen—and given the chance—I feel it is my duty to say something. English Statesman Edmund Burke said: "All that is needed for the forces of evil to triumph is for enough good men and women to do nothing."

In my nervousness for this speech and in my moments of doubt I've told myself firmly—if not me, who, if not now, when. If you have similar doubts when opportunities are presented to you I hope those words might be helpful.

Because the reality is that if we do nothing it will take 75 years, or for me to be nearly a hundred before women can expect to be paid the same as men for the same work. 15.5 million girls will be married in the next 16 years as children. And at current rates it won't be until 2086 before all rural African girls will be able to receive a secondary education.

If you believe in equality, you might be one of those inadvertent feminists I spoke of earlier. And for this I applaud you.

We are struggling for a uniting word but the good news is we have a uniting movement. It is called HeForShe. I am inviting you to step forward, to be seen to speak up, to be the "he" for "she". And to ask yourself if not me, who? If not now, when?

Thank you.


See more at: http://www.unwomen.org/en/news/stories/2014/9/emma-watson-gender-equality-is-your-issue-too#sthash.NX6ODpmJ.dpuf