

Radboud University

Nijmegen School of Management

Master Political Science

Specialization: Gender Equality, Diversity and Inclusion in Politics

Threat or Trad wife?

To what extent does the Trad wife movement align with extreme right-winged populist ideology?

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Master thesis

21-06-2024

Word count: 19.341



Radboud Universiteit Nijmegen

Abstract

This thesis focuses on to what extent the trad wife movement aligns with extreme right-winged populist movements. The trad wife movement started as an online movement however it has become much more. It is about an identity and a lifestyle for some women. They believe that the world should go back to traditional gender roles and family dynamics. A theoretical framework was developed drawing on literature regarding right-extreme winged ideology, populism, traditional gender roles and feminism. To determine systematically whether and to what extent, the trad wife movement can be characterized as being extreme right-winged populist, a set of indicators was developed. The seven indicators are: nationalism, racism, xenophobia, anti-democracy, the strong state, us versus them, and appealing to emotions. To determine whether the trad wife movement aligns with extreme right-winged populism, a single case study has been conducted. A content analysis of online social media posts of four self-identified trad wives has been done. Based on the analysis of the content of the trad wives examined in this thesis, it can be concluded that there is some alignment between the trad wife movement and extreme right-wing populist ideology.

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Chapter 1: introduction

At first glance you see an Instagram post uploaded by a young woman discussing the best recipes to make home-made bread or cupcakes. In the video you see a young woman smiling with perfectly curled hair and make-up, wearing a 50s inspired dress. It seems very innocent. However, upon closer examination, it becomes clear that there is more to it. In a previous post she has uploaded the following *'Femininity is luscious, graceful, nurturing. Feminism is selfish, masculine, ugly. Femininity thinks of others. Feminism thinks of self. Feminism cheapens what is sacred (like sex, motherhood etc). Femininity protects it through love, chastity, and purity. Feminism should use a different word entirely because it erases femininity. Femininity is dressing pretty for your husband, nurturing the people around you, and creating a home your husband loves to come back to at the end of a long day. Feminism is rage. It destroys the beautiful. It makes men out of women and women out of men. It's perversion. It destroys the home, murders or abandons children, and takes pretty women and makes them ugly. Feminism is twisted.'* (User 3, 2024f). The young woman believes that being a good woman means serving as a wife by caring for your husband and bearing children. She identifies herself as a so called 'trad wife' short for traditional wife. The definition of a 'trad wife' as such does not exist. In the literature, the term is defined in different ways, such as: 'a women who embraces a family structure which embodies their interpretation of 'traditional' living. Within this structure, gender roles centred in 'tradition' are employed, 'tradition' being based on an idealized 1950s-era with a breadwinning husband and housewife family unit (Sitler-Elbel, 2021, p.15).' Proctor (2022) argues that a trad wife should be defined as someone who serves as an ideal rather than a role model. It is a source for inspiration, simultaneously a person and a personified collection of discourses, beliefs, and practices. In this way, the trad wife embodies the essence of a persona—neither fully an individual nor entirely a collective entity. The topic trad wife as such is surrounded by controversy and unbiased definitions are difficult to find (Sitler-Elbel, 2021 p. 12). The most basic is one which suggests that 'the trad wife lifestyle is all about embracing a family structure which embodies their interpretation of traditional living' (Sitler-Elbel, 2021 p. 15). Traditional living is often based on an idealised 1950s era where predominantly men were the breadwinner and women took care of the house and children. According to Sitler-Eibel (2021 p.15), submission to men is an important element of the trad wife identity. The ideas of this trad wife are similar to ideas of extreme right-winged populist movements for example the idea that the husband in

the household is the breadwinner and that women should obey to him (Ingram & Campion, n.d.).

The individual trad wives form an online movement which emerged a few years ago and in the meanwhile has spread to different social media platforms such as Instagram, YouTube, X, Facebook or TikTok. The first public acknowledgement of trad wives dates back to January 2020 when BBC News published an interview with a trad wife. This interview sparked a widespread debate about trad wives and the movement and academic interest in the topic. There is no formal organisation and no identifiable leadership which makes it all the more difficult to determine who or what a trad wife is. The so-called trad-wives do not have any official links to extreme right-winged populist movements. The trad wife movement is a movement which encourages women to embrace traditional gender roles consisting allegedly of chastity and submissiveness. The trad wife movement is against feminism and in favour of patriarchal vision of gender norms. Some trad wives argue that women should not be allowed to vote or have a paid job. In their eyes, the purpose of women in life is to submit fully to their husband and to be a stay-at-home-mom (Cooksey, 2021).

The trad wife movement has gained more popularity throughout the years, partly through platforms such as TikTok, YouTube and Instagram which are the main platforms on which trad wives are active. Posts by trad wives consist of tips for cooking but also how to be a submissive wife to your husband. Trad wives use hashtags like ‘#revoltagainststhemodernworld’, ‘#housewife’ or ‘#traditionalwife’ (user 3, 2024b). In 2020, it was estimated that around 30.000 women identify as trad wives. This number may seem small. However, some trad wives have a large number of followers for example over 100.000 on Instagram (user 1, 2024f) and they are active around the world (Ingram & Campion, n.d.). The trad wife movement has gained in popularity especially among young girls who grew up with the presence of social media. Trad wives believe that society nowadays live ‘unnatural’ and that the modern way of living is weakening the white race (Ingram & Campion, n.d.). The growth of the trad wife movement can also be explained by the difficult relationship between traditional wives and feminism. Women sometimes feel as if feminism has failed. Feminism promotes emancipation, which can be very stressful for women. Women often bear three times more household duties than men. For women working full-time, this emancipation can be exhausting. Women's careers are frequently slowed down due to family responsibilities or pregnancy (Dietze & Roth, 2020, p.151).

They want to return to traditional gender roles and hold extreme beliefs with respect to masculinity and femininity. According to Ingram & Campion (n.d.) the endorsement of traditional gender and the extreme right-winged populist ideology by trad wives is dangerous as the women's submission to men and even physical violence against them are seen as appropriate (Ingram & Campion, n.d.). The ideas of the trad wife movement seem similar to the ideas of right-winged populist movement. They both have strongly appeals to return to a white-dominated, patriarchal status quo. Some trad wives for example even promote the 'white baby challenge' in which they challenge women to give birth to as many white babies as possible. Their platforms are sometimes also used to attack the LGBTQIA+ community or feminists because trad wives believe it is problematic not to have traditional gender roles (Ingram & Campion, n.d.). Besides that, extreme right-winged populist movements claim that feminism causes the breakdown of traditional families. These movements argue that feminism disrupts traditional family structures, drawing young women towards the extreme right-winged ideas about the 'natural' role of women in fulfilling biological duties (Cooksey, 2021). Trad wives also see feminism as the enemy of their cause and offer women who feel failed by feminism an answer.

Extreme right-winged populism has gained more attention and influence over the past years (Blee, 2020). The role of gender in far-right ideologies is, however, often ignored. People often assume that extreme right-winged movements are male-dominated and are based on hegemonic masculinity and traditional femininity. Yet the role of women in these movements often goes unnoticed while they have been promoting the ideology since 1990 (Kisyovaa et al, 2022). Women are significant participants in extreme right-winged populist movements as, for example, spokespersons or influencers (Blee, 2020). Women with an extreme right-winged populist ideology can simplify and transform the ideology with a history of patriarchal religiosity, racism, and misogyny into 'fun' messages which can easily be digested by their followers in less than 30 seconds (Cooksey, 2021).

Despite the growth of the movement and academic interest on the subject, not much research has been done on the topic of trad wives. The trad wife movement has no official links to any political group yet it seems as if they have very similar ideas as extreme right-winged populist movements. The research question of this paper is:

'To what extent is there alignment between the trad wife movement and extreme right-winged populist movement?'

The trad wife movement claims that they promote a lifestyle. They share tips and tricks on baking, cooking and cleaning but they also seem to be sharing political statements. The trad wife movement has, as mentioned, no formal organisation and no identifiable leadership so the puzzle is where do all their ideas come from and on which ideology are they based? With this thesis the aim is to research if the ideas of the trad wife movement are really that similar or even based on the extreme right-winged populist movement.

In order to come to an answer to the research question, a case study will be conducted. This case study will focus on the content of four trad wives. A content analysis of different posts, videos, blogposts etc. on various social media platforms such as TikTok and Instagram will be conducted, in order to recognise to what extent there is alignment between the trad wife movement and extreme right-winged populist movement. This content analysis will be conducted by the use of a codebook which is based on a theoretical framework regarding extreme right-winged populist ideology, extreme right-winged movements and the trad wife movement. Since the trad wife movement is an online movement the best way to analyse them is to research their content and the way they use their platforms. By analysing their own content, it will be possible to answer the research question and see to what extent the trad wife movement aligns with the extreme right-winged populist movement.

1.1 Scientific relevance

This research question is scientifically interesting since there is a gap in the literature about the trad wife movement. There is still not a lot of academic perspectives which explicitly analyse the trad wife movement. It is important to understand what the trad wife movement is and what its goals are. It is dangerous to take the phenomenon trad wives lightly because it could lead to more violence against women and inequality. Trad wives can, without even realising, uphold white supremacy, hegemonic white feminism and racist beliefs. It is important to research what trad wives are and to what extent there is (structural) alignment with extreme right-winged populism. With platforms such as TikTok or Instagram where there is a growing presence of extremist groups, it is important to understand what the aims are of these groups especially because young people are active on those platforms and are easily influenced by what they see online (Weimann, & Masri, 2020). Zahay (2022) states that understanding the trad wife movement as part of an extreme right-winged populist trend means looking at how their style and appeal are enhanced by new media. Platforms like YouTube or Instagram play a big part in this, where repeated and recognizable aesthetics help to form an identity and community, turning these aesthetics into political messages. For

example, a video on baking cupcakes can quickly lead to promoting extreme right-winged ideology. Since the trad wife movement seems to be intersecting with extreme right-winged populist ideologies, it is an interesting subject for political science research. Researching this connection can provide insights into how traditional gender roles are or can be used to promote specific political agendas and mobilize support for extremist movements.

The trad wife movement also shows that there is a lot of discontent with the status quo. Women often still experience a lot of disadvantages and inequality. The trad wife movement is a movement that argues against equal rights for women. They want to go back to traditional gender roles, yet they are getting more and more popular. Women argue against their own equal rights which makes it difficult to understand why this movement is gaining popularity. By researching trad wives, the discontent can become clearer which can help with achieving equal rights for women (Kelly, 2018).

In conclusion, researching the trad wife movement is scientifically relevant as it intersects with various disciplines, offering different insights into (traditional) gender roles, social media influence, political ideology. Research about the trad wife movement does not only contribute to academic knowledge but can also contribute to public policy and social interventions aimed at gender equality and social cohesion.

1.2 Social relevance

The research question is also societally relevant. Trad wives promote more than just being a stay-at-home wife. There seems to be a hidden agenda in their message which seems to be based on extreme right-winged populist beliefs. Captions such as 'protect our children' or 'remember what you are fighting for' give away that there is more to this movement than just sharing recipes and lifestyles. The traditions they are 'promoting' have roots in fascism (Sitler-Elbel, 2021 p. 66). This movement wants to go back to traditional gender norms and sees feminism as a disease. They romanticise a time before integration and equal rights. It is important to know why people think this way and why this is becoming a more and more popular message. Extreme right-winged populist ideas are becoming more influential all over the world, as they aim to overturn laws protecting women from gender-based violence and reproductive rights. These ideas are gaining support among mainstream right-wing political parties. Trad wives are becoming more than an online movement and it seems are similar to extreme right-winged populist ideas which have entered mainstream politics. For example, the

reversal of *Roe v. Wade* which pushes women out of the public sphere and focus on reproduction or Poland's far-right government which has made its strict abortion ban even stricter (Norris 2023).

Besides that, the messages or posts uploaded by trad wives often include fake news or are based on wrong sources which (young) people need to be made aware of. Extreme right is gaining more popularity in the western world which have led to more (domestic) terrorist attacks. The role of women and gender is a neglected phenomenon. It is important to understand the role of the trad wife movement in this rise in popularity, so that (young) people know what they are watching and supporting. (Campion, 2020).

The remainder of this thesis will be structured as follows. First a theoretical framework will be set-up in chapter two. In this chapter the various applied theories about extreme right-winged populist ideology and movements will be explained, and they will be linked to the trad wife movement. Explanations on the case selection process and the method of analysis can be found in chapter three. Furthermore, it will be explained more in-depth why these four trad wives have been selected, and why their specific content will be analysed. The actual analysis and the results of it will be given in chapter four, followed by a conclusion and discussion in the final chapter, chapter five.

Chapter 2: Theoretical framework

In this chapter I will give an overview of existing theories of extreme right, populism and traditional gender roles. By using the existing theories and definitions I will formulate my research question.

2.1 Right-winged ideology

A general definition of political ideology is the following: a 'set of beliefs about the proper order of society and how it can be achieved' (Jost et al., 2009, p. 309). Ideologies can serve as frameworks for understanding and shape societal norms based on beliefs in social, economic, and political ideals. A traditional framework for political ideology is the left-right dimension. The core elements of the left-right dimension are supporting or rejecting attitudes towards societal change, tradition, equality, and inequality. In Western society it also includes topics such as human rights, liberties, and economic equity (Jost et al., 2009).

With respect to the definition of right-wing extremism, there has been no consensus among scholars. Although most scholars tend to conceive of it as 'a political ideology that is constituted of a combination of several different features' (Mudde, 2002, p.10), they nonetheless differ with respect to what are more specific characteristics. Some use a more minimalistic description referring to right-wing extremism as 'an ideology [that] revolves around the same old staples: racism, xenophobia, and nationalism' (Mudde, 2002, p.10). Others, by comparison, prefer a broader definition emphasizing features such as 'extreme nationalism, ethnocentrism, anti-communism, anti-parliamentarianism, anti-pluralism, militarism, law-and-order thinking, a demand for a strong political leader and/or executive, anti-Americanism and cultural pessimism' (Mudde, 2002, p.11). Overall, five features are often mentioned in different definitions by different authors. The five features are: nationalism, racism, xenophobia, anti-democracy, and the strong state (Mudde, 2002, p.11). These five features help to recognize extreme right-winged organisations since these features are always present. Studies regarding right-wing extremist movements suggest that these do not have a hierarchical organisation structure which provides them with ideological guidance. Followers of right-wing movements appear to find likeminded people online (Ong, 2020, p. 1). Right-winged extremists are argued to rebel against the modern world. They want to go back to a time of more traditional beliefs because they believe things were better then. One of these beliefs can be a traditional gender role division. #GamerGate is for example an extreme right-winged movement which started as an antifeminist movement but quickly turned into a

hate movement which harassed women online for being gamers. They are influenced by white-supremacist ideas and Nazism (Van Puffelen et al., 2021).

A lot of ideas of the right-winged extremist can be traced back to Nazism (Feldman & Pollard, 2016). They glorify historical fascism, neo-fascism and neo-Nazism which are perceived as a source of inspiration. An example of this is that during Hitler's regime the central aim of young girls education was motherhood. Females were characterized as unintellectual, yet they were still part of schools, social and population policy etc. This was the case because Nazi's believed that not only men but also women had important roles in building a community which led to women receiving different education from men (Pine, 2006 p. 96). The family life was often the main topic in short poems or stories. At first glance, these poems seemed innocent, but they had political undertones as they assigned gender roles as for example the strength of the father mentioned, the goodness of the mother, the pride of the brother and the passivity of the sister. The mother woke up early, prepared breakfast for the entire family, took care of the children, help them with their homework, made dinner etc. (Pine, 2006, p.98). The traditional family life as depicted in poems of the 1940s, also is a common theme for right-winged extremists. Their ideal man is an unbroken warrior who provides for his family. It is part of the White Supremacy which is an umbrella term for all pro-white rhetoric, ideologies, and groups (Hartzell, 2018, p.9).

2.1.1 Populism

The term populism often does not differ much from the definition of right-wing extremism. According to Mudde, who conceives of populism as a political phenomenon, populists are however more focused on a political style and less on anti-democratic features (Mudde, 2002, p.13). Populism is relevant for this research since it is more often focused on a way of behaving while extreme right-winged more focuses on elements that need to be present. In literature the distinction of thick and thin ideology regarding populism has often been made. Thick ideology has been associated with typical right or left winged populist parties, anti-immigration, anti-globalization, and xenophobia (Neuner & Wratil, 2020, p.552). The thin ideology is described as a more people-centric, anti-elite and the use of a crisis narrative (Neuner & Wratil, 2020, p. 555). It is considered as a political communication style of political actors that refers to the people. These actors can be politicians, but also leaders of movements, group representatives or even journalists. Populism as a thin ideology is seen as a communication frame. This thin ideology is based on the assumption that populists are close to the people because they talk about 'the people'. They use phrases such: the public, the

citizens etc. This definition of populism has no political colour. It is seen as a normal political style which politicians sometimes use to reach their electorate (Jagers & Walgrave, 2007).

Populism is a contested concept among scholars who disagree what the essence and usefulness of the concept is. In the literature three dominant approach on populism are being discussed: the ideational approach, the political-strategic approach, and the socio-cultural approach.

The first is the ideational approach. According to Mudde (2017), this approach has gained more popularity among scholars over the past years. It is seen as more versatile in comparison to the other approaches. Mudde (2017, p.29) defines populism as “an ideology that considers society to be ultimately separated into two homogeneous and antagonistic groups, ‘the pure people’ versus ‘the corrupt elite’, and which argues that politics should be an expression of the *volonté générale* (general will) of the people”. The definition includes 4 main concepts, ideology, the people, the elite and the general will, which are central to a populist ideology. The ideational approach makes the term populism a robust, measurable, and scientifically precise method for distinguishing populists from non-populists, thereby addressing the critiques of vagueness and political bias in the concept of populism. Besides that, the ideational approach is suited to construct different types of populism such as left-wing populism and right winged populism. Another advantage of this approach is that it has been successively applied in the study of populism all over the world. The travelability of this approach has been proven to be effective. The last advantage of this approach is its versatility. The ideational approach can be applied to a variety of empirical studies and is not being limited to for example a group of political actors (Mudde, 2017).

The second approach is the political-strategic approach. The political-strategic approach defines populism as “a political strategy through which a personalistic leader seeks or exercises government power based on direct, unmediated, uninstitutionalized support from large numbers of mostly unorganized followers” (Weyland, 2017, p.59). This definition is focused on the importance of personalistic leadership. Populism is seen as a strategy to win and maintain political power. It is all about a leader who can mobilize ‘the people’. The strength of this approach is according to Weyland (2017), that it can shed light on typical and frequent features of political actions and organisations. The use of a strategic definition leads to less ‘false positives’ than more ideology-based approaches since it highlights distinctive characteristics of populism that are widely recognized by various observers. The political-strategic approach emphasizes effective political action and the undermining of political

authority. Political leaders are forced to make genuine decisions, revealing their ‘true colours’ more clearly than through speeches and other forms of discourse, which can often be vague, rhetorically flexible, and opportunistically misleading (Weyland, 2017, p.62).

The final approach is the socio-cultural approach. This approach differs from the other two in the belief that populism is not exclusively top-down. It sees populism as a ‘two-way phenomenon’ (Ostiguy, 2017). It also does not limit populism to ideas or programs. Central to this approach is that it assumes a two-dimensional space in the notion of left and right. Like the notion of left and right political categories, this approach views populism as an ordinal category. It emphasizes strategy, including from a spatial perspective, while still considering the political and socio-cultural subjectivities of populist followers. It also addresses the social, cultural, and historical identities central to populism, which Mudde’s approach struggles with theoretically (Ostiguy, 2017, p.92).

Populist movements

Populism has been able to bring social groups together to revolt against the current authority. Platforms such as TikTok, YouTube, Instagram etc. give populist leaders a new communication tool based upon which they are no longer dependent on traditional media which is a big advantage for populists because they can spread their own message on their own platform. They do not need the traditional media to give them attention. They can reach their followers or members directly. Zahay (2022) argues that populism has become a political aesthetic. She defines populism ‘as a way of formulating and bringing together’ (Zahay, 2022, p. 172). According to Zahay (2022) populists can use social media in a verbal and visual way which can be very effective in bringing people together. By using social media, they can interact with people directly through posts, videos, or blogs. With social media people can choose which content they want to see and feel recognised. Social media is a tool for populist movements to spread their message and expand their followers.

Something that is typical for right-winged populist movements is appealing to emotions. One of the strategies of right-winged populists is politics of fear. Dietze & Rothe (2020, p.31) states that anger boost political participation and that fear can lead to an increase in attentiveness. Populists make sure to focus on a topic on social (in)equality which often has been neglected by mainstream politicians. They take advantage of the anger and fear regarding the economy and social inequality. The rise of right-winged discourse around

sexual and gender issues can be seen as a response or counter movement to certain liberal achievements regarding for example equal right for minorities (Dietze & Roth, 2020, p.69).

2.2 Populism and Feminism

Populism has historically been associated with masculine aesthetics especially in combination with the political right. In the past year there has been an attack on feminism whereby gender mainstreaming efforts and gender studies have been especially favoured targets. Gender is being seen as something extremely negative. It has been used as an umbrella term to attack many things ranging from LGBTQI+ rights to gender quotas (Dietze & Roth, 2020, p.60).

Feminists are often seen as ‘the enemy’ of right-wing populists. This is because feminists are seen as activists who support beliefs that are opposite to the beliefs of right-winged actors, as, for example, in the debate about abortion rights. Feminists tend to be more progressive. This leads to the effect that right-winged populists’ question, oppose and fight feminists and everything they link it with such as gender studies or non-traditional lifestyles. Right-winged populists want to go back to the traditional ways. They want a different modernity which is more conservative. The logic of right-winged populists is based on the construction of the enemy on the inside such as the corrupt elite or LGBTQI+ activist and the enemy on the outside for example immigrants (Dietze & Roth, 2020, p.13). Right-winged populists claim that there is a crisis of masculinity which is a result of the women entering the labour market. According to the extreme right this threatens the men’s status as the breadwinner and head of the house (Dietze & Roth, 2020, p.30).

However, a feminist is in the most simple way defined as ‘someone who holds that women suffer discrimination because of their sex, that they have specific needs which remain negated and unsatisfied and that the satisfaction of these would require a racial change in the social, economic and political order’(Delmar, 2018, p. 8). The feminist movement is often seen as a movement with a unificatory point of view on women’s issues however there is some fragmentation. There is a lot of debate on the definitions since there are different movements within the feminist movement. There are for example radical feminists, Marxist feminist, neoliberal feminists etc. This does not have to be a bad thing. Delmar (2018) argues that if people would use the term feminism as a concern regarding issues or interest of women then everyone who shares this concern is a feminist. This would be the easiest way to understand feminism however this is not the case. According to Delmar (2018) it is often impossible to discuss the term feminism without including a certain image of feminism or feminist. Most of the definitions of feminists include a reference to behaviour or looks. Women who identify as

a feminist are often seen as the messenger of female anger. They are seen as women who believe that women are a separate social group. According to Delmar (2018), it is often impossible to discuss the term feminism without including a certain image of feminism or feminist. Most of the definitions of feminists include a reference to behaviour or looks. Extreme right-winged populists use that painted image of feminists to push their own agenda.

Scholars have been discussing the attraction of women to right-wing ideology since the 1990s. Right-winged movements mainly focused on reproductive control of women and the preservation of the white race. The role of women in right-winged movements is mostly about taking care of their husband and children. It is seen as unnatural when a woman is involved politically or violently (Sykes, 2023, p.70). However, women have played important roles in the past years of right-wing movements. Analysis of, for example, the KKK has shown that there are often three key roles women play in extreme right-wing movements. The first role is familial. They are wives or mothers. The second is more social where their role is to facilitate social activities within the movement. The last role is operative which means using their influence to maintain group cohesion. Over the past years a high increase has been found of influential women supporters of right-wing movements (Sykes, 2023, p.70). There are even female-centred subgroups in extreme right-wing movements. Social media have played an important role in this increase. Right-wing women can have a platform where they can promote the ideology of the movement. This has helped right-winged movements with getting more media attention, receiving more support and reach a broader audience. These extreme right-winged women use a different approach than regular extreme right-winged populists. They do not use terms such as 'the people' or 'the working class'. Instead, they focus more on femininity (Zahay, 2022, p. 174). According to them real feminine women have been neglected and sometimes even oppressed by mainstream feminism. Their use and focus on femininity give anti-feminist populists a mainstream platform without being labelled as extreme. These anti-feminist women can engage in politics without explicitly showing their true political ideology (Zahay, 2022, p. 174). They often do not talk politics because femininity functions as an ideological statement. They talk about more general topics such as make-up or baking recipes with underlying ideologic ideas; they are attracting a large audience without the audience knowing they are being exposed to extremist content (Zahay, 2022, p. 174).

As mentioned before extreme right-winged populists are often associated with masculine attributes which is also a reason why there are less female populist leaders (Abi-Hassan, 2017

p.436). There has been a general lack of female leaders of radical right parties. Often the only way they are represented is by motherhood and care which is not so strange considering that radical right parties are conservative. A populist female leader is a contradiction between social traditional values and the public life. There are of course exceptions such as Marine Le Pen or Siv Jensen. These women have more stereotypically masculine attributes such as charismatic leadership and use many of the same rhetorical strategies as populist men (Zahay, 2022, p. 172).

Extreme right-wing political parties do however pay a lot of attention to women and family issues. According to Dietze & Roth (2020, p.148), those topics almost make up one third of their party program. The focus is mainly on traditional hetero-normative families. Extreme right-wing political parties believe that traditional hetero-normative families are being oppressed by 'the elite.' Dietze & Roth (2020, p.148) state, generally speaking extreme right wing parties tend to receive less votes from women during the election. According to the authors (2020, p.148) social surveys and social studies show that men and women have a similar interest in right-wing ideologies. Yet women tend to vote less on right-wing parties because of their social environment or because they are disinterested in political institutions. Sexual exceptionalism also plays a role in the relation between traditional families and the right-wing movement. With sexual exceptionalism it is meant the belief that the western world possesses the most progressive, privileged, and superior sexual orders (Dietze & Roth 2020, p.153). The party programs of right-winged parties focus mainly on three topics (1) gender issues, (2) immigration and (3) anti-Muslim racism. Young women are often used as an argument to link all these topics. Young women are portrayed as victims in need of protection and are seen as the most vulnerable victims of allegedly sex-based violence perpetrated by Muslim migrants. Reproduction is also an important reason why right-wing parties give white women a central role in their programs (Dietze & Roth 2020, p.155). It is a tool for the re-traditionalization of the idea of the family. Often women who have many children are portrayed as good women. It goes hand in hand with neo-Nazi ideology where motherhood should be rewarded. It is all about family mainstreaming politics.

2.3 Trad wives

There is still not a lot of academic attention devoted to the subject 'trad wife'. The literature which exists has focused on their growth and their organization. As mentioned in the introduction the term trad wife is fairly new in the academic world. The first search online for the term 'trad wife' was in September 2016 (Sitler-Elbel, 2021). The first spike of academic

interest in the topic was however in January 2020. This can be explained by a published interview with a trad wife on the BBC. The interview was the start of a widespread debate about trad wives and the movement. It was also the start of the use of the term trad wife in academic articles.

There is not one clear definition of trad wives. It is difficult to define trad wives for multiple reasons. It is a term without bounds. Besides that, it is also difficult to define trad wives without having any bias in the definition. Sitler-Elbel (2021, p.15) defines the trad wife lifestyle in the most basic form as ‘embracing a family structure which embodies their interpretation of ‘traditional’ living. Within this structure, gender roles centred in ‘tradition’ are employed, ‘tradition’ being based on an idealized 1950s-era with a breadwinning husband and housewife family unit.’ Proctor (2022) argues that a trad wife is more an ideal instead of a role model. It is a source for inspiration, while also being a person with personal beliefs and values, discourses and practices. In this way, the trad wife embodies the essence of a persona—neither fully an individual nor entirely a collective entity.

The trad wife movement started as an online movement however it has become much more. It is about an identity and a lifestyle for some women. They believe in traditional gender roles and family dynamics. Trad wives self-identify as traditional, but sometimes it is unclear to which tradition they are referring. It seems they are using the term tradition more as a rejection to modernity. It can vary what they mean with it, but most often it includes heterosexual marriage where the husband is dominant and the wife submissive, homeschooling, and right-wing political ideals (Proctor, 2020). Trad wives romanticize certain parts in history without specifying exact time frames. For example, they talk about the time ‘you knew your neighbours in the street’ or ‘when you could leave your front door open’ (Sitler-Elbel, 2021, p.9). The trad wife movement has no formal organisation or leader which is typical for a movement that started online (Sitler-Elbel, 2021).

Important is to make the distinction between women who want to be a housewife and trad wives. Trad wives have different motivations to stay at home to take care of the house and the children. Trad wives’ ideology revolves around modesty, submission or about serving their husband while sharing their lifestyle on social media (Sitler-Elbel, 2021, p.19). They believe it is not a choice to stay at home, but they have to otherwise they will go against their biologically destination. According to them being a woman means staying at home and taking care of their husbands. Their ideals are often based on a biblical understanding of gender and marriage roles. Trad wives often refer to specific parts of the bible (Sitler-Elbel, 2021, p.4).

Over the past years the trad wife movement has grown a lot. The growth of the trad wife movement can be explained by the difficult relationship between traditional wives and feminism (Sitler-Elbel, 2021). Feminism has earlier been defined as ‘someone who holds that women suffer discrimination because of their sex, that they have specific needs which remain negated and unsatisfied and that the satisfaction of these would require a racial change in the social, economic and political order’ (Delmar, 2018, p. 8). Feminists are often seen as the enemy by trad wives. Trad wives believe that there is a feminist agenda which purpose is to rob women of having a happy family life. Feminism undermines according to them the biological roles of men and women (Ingram & Campion, n.d.-c).

Overall, the past years the feminism has been through so called ‘waves’. The first wave took place in the late nineteenth and early twentieth centuries. The main goal of this wave was to give women opportunities and the possibility to vote. The second-wave feminism focused on the legal, economic, and social rights of women. It that began in the early 1960s and lasted two decades. Its main focus included gender roles, reproductive rights, financial independence, workplace equality, and domestic violence (Cooksey 2021). The third wave of feminism is the wave trad wives disagree the most with. As Cooksey (2021) explains a part of the third wave of feminism in the USA focused on individualistic careerism feminism which is also known as corporate feminism. Corporate feminism focused on the career path of individual women. This belief of feminism has received a lot of criticism because it prioritized the capitalistic success for the elite, and it focused mainly on white women. The ideas of corporate feminism were implemented in a system of racial and patriarchy capitalism which led to almost the opposite effect (Cooksey, 2021). Right now, we are the fourth wave of USA feminism which focuses more on diversity, inclusion, and intersectionality (Cooksey, 2021).

The waves of feminism have brought a lot of positive things for women in the Western world such as the right to vote but it is important to remember that a lot of women have been failed by modern feminism in the late stage of capitalism (Cooksey, 2021). It has even become more difficult to maintain a healthy work-life balance. A younger generation of girls has seen their mothers work in places where they received unequal payment and where domestic workload has been devalued (Cooksey, 2021). Feminism promotes emancipation which can be very stressful for women. Women often have 3 times more household duties then men. For women working full-time emancipation can be exhausting. Women careers are often slowed down because of family issues or pregnancy (Dietze & Roth 2020, p.151). At the same time the far-

right movement has started to frame feminism as an evil. Feminism causes the traditional families to be torn apart according to the far-right movements. Young women are more drawn to the ideas of the far-right about the 'natural' role of women regarding biological duties (Cooksey, 2021).

In theory feminist and trad wives want to the same thing for women, freedom of choice to make their own (career) path. However, there is a lot of friction between feminists and trad wives. Some trad wives claim that they just want to go back to a time where they have an option to be a housewife. Other trad wives argue that women should always be submissive to men. Feminists argue that the lifestyle of trad wives can be form of oppression against women but at the same time they do agree with the idea that women should be able to choose what kind of life they want. Something else that causes frictions is that trad wives blame feminists for devaluing the domestic workload. They argue that being a housewife requires hard work. Besides that, there is the emotional intelligence which is necessary which you don't need on the work floor. They paint feminists as cold and men hating women which helps reinforcing the stereotype of feminist women (Sitler-Elbel, 2021, p.28-31).

The trad wife movement is not officially linked to a political group, however most traditional wives can be found in conservative circles. Right extremist groups such as the Alt-right, white supremacists have shown a lot of interest in the trad wife movement. They consider themselves the solution for the problems the trad wife movement faces. It is less likely for women to be drawn to those extreme groups due to the misogynistic beliefs, yet a trad wife shares that belief (Sitler-Elbel, 2021, p.42-43). The role of women in Alt-right organisation has two levels. The first being that women are active participants and needed for their cause. At the other level the role of women is to stay home and be submissive. However, with including females, an Alt-right organisation can soften their image which will attract more women which is necessary if they want to succeed in their goal of the rebirth of the traditional (white) family. So, the relationship between women and Alt-right organisations is a bit of give and take. The trad wife movement fits perfectly in this difficult relationship. It is a balance between traditional women who are submissive to their husband, and it shows women who choose this life (Sitler-Elbel, 2021, p.44-45). The trad wife movement seems to have mastered that ability.

The connection between trad wives and extreme right-winged populist movements is the belief in Hegemonic White Femininity. Hegemonic White Femininity is a dominant belief which defines what it means to be feminine and saying what it means to be a good woman

(Gawronski, 2019, p.15). It is about 'doing gender' which includes, but is not limited, to the traditional gender roles ascribed to women for example, the role of a housewife, but it also pertains to the way women are expected to dress, the type of employment etc. 'Doing gender' means basically behaving the way that is expected from your gender based on traditional roles. Something else that often occurs in the hegemonic white femininity is the need to be saved by white men. Women who act up on the beliefs of hegemonic white femininity often portray themselves as victims or even survivors who are terrorized (Gawronski, 2019, p.15). It benefits men who believe in white supremacy because it gives them a free pass to protect white women to feel powerful.

Wanting to be feminine is not the problem. If a woman wants to act up on the stereotypical culture of gender that is her own choice. The problem is that trad wives reconfirm a societal script which is forced upon all women. This causes that this becomes a dominant belief of what a woman should be like and if a woman does not behave according to the norm she will be viewed as a 'wrong' woman. For women of colour, it becomes already almost impossible to be a 'perfect' woman since they are not white. Besides that, they have different societal expectations. Black women are for example seen as strong and angry and they don't need to be saved (Gawronski, 2019, p.17).

Trad wives use their platforms to spread Hegemonic White Femininity beliefs. Often it is assumed that women use social media platforms to socialise which means that there is little attention to women who social media platforms for networking. Even before social media platforms existed the way we use them now, women had online spaces such as blogs where they discussed issues relevant to them. They had so called mom blogs which seems innocent but can also lead to a reinforcement of hegemonic white femininity stereotypes of a woman's role as nurtures. Trad wife users are often very active on social media (Sitler-Elbel, 2021, p.50). The social media posts of these trad wives are often aesthetically pleasing and neat. It all seems perfect. A woman who constantly is smiling, has perfect blond hair and subtle make-up who is happy while cleaning the house and cooking for her family. A majority of her content is dedicated to the traditional hobbies or the role of women which reinforce gender stereotypes of feminine women and masculine men. An example of a posted blogpost named: '4 Ways In Which I Help My Husband Lead Me' is an example of a posted blogpost where a trad wife explains that the role of women is not to lead but to be subservient to her husband. Besides that, a lot of trad wives also follow accounts with alt-right and white supremacist beliefs (Sitler-Elbel, 2021, p.50).

In the literature there has been arguments made that women can play a very active role in the extreme right-winged populist movement and that this is often done very subtle especially on social media platforms. People do not realise they are watching extreme right-winged content since it is less obvious. The trad wife movement shares a lot of similar ideas with extreme right-winged movement for example the belief in traditional gender roles. This gives reason to believe that there might be some alignment between the trad wife movement and the extreme right-winged populist movement.

Chapter 3: Methods and Case-selection

The aim of this thesis is to determine if the trad wife movement can be classified as a right-winged extreme populist movement. In order to do so a case study will be conducted. As part of the case study, I will examine four self-identified trad wives.

3.1 The method

A case study is often defined as ‘an intensive study about a person, a group of people or a unit, which is aimed to generalize over several units’ (Gustafsson, 2017, p.2). The focus is on a specific unit. It involves in-depth data collection with multiple sources of information. Case studies can be used to either illustrate or confirm theoretical assumptions. To answer the research question a single case will be conducted to analyse the trad wife movement. This thesis does not aim to research the difference amongst the trad wives but to find if the movement fits the characterization of being a right-winged populist movement. Gustafsson (2017, p. 3) also argues that single case studies are better than multiple cases because a single study can produce a better theory since the researcher has more time to study that case in-depth. With a single case study, a researcher can question theoretical relationships and can look into new ones. This can help with getting a deeper understanding of the subject. In a single case study embedded units can be added. This means that a researcher can explore a case with an ability to analyse the data within the case analysis and make a cross-case analysis. The advantage of this is that you can research subunits within a larger case (Gustafsson, 2017, p.4). A critique of case studies is that case studies are not developed for testable generalizations. Flyberg (2006) argues that there is a lot of misunderstanding regarding case studies and its generalisability. People often assume that it is difficult to make a case study more generalisable. According to Flyber (2006), it is possible to generalise findings from a single case study. This generalisability is only limited to cases that are similar to the one in the research.

Since there is not a lot of academic literature about the trad wife movement yet, a single case study can be seen as a good starting point. A single case provides more in-depth knowledge than a multiple case study or a cross case study which are broader. A disadvantage of the single case study is that it is more likely to make a type 1 error, which means that an effect is found rejecting the null hypothesis while it shouldn't be rejected (Gerring 2012). A type 1 error in this paper would for example mean that the trad wife movement is falsely classified as a right-winged populist movement. An advantage of using a single case study is the internal validity is higher in comparison with other case study designs which means that is

being measured what the actual aim of the measurement is. A single case study is a good starting point and useful for future research since there will be a collection of in-depth knowledge. Since this paper will examine multiple trad wives, it will be a single case study with within cases.

The expectation of this thesis and based on the literature, is that the trad wife movement will show at least some alignment with right-winged populist movements. So, the selected case can be described as most-likely case. Gerring (2012) describes a most-likely case as a case where all the theory required can be ticked off and where the outcome should follow logically from the theory. When this is not the case the theory might need to be revised or disapproved which can lead to new insights. Not all indicators in this paper are used for the trad wife movement so it is a test if they are applicable regarding the movement. Further below it will be described which case is selected and why.

The paper is focused on the online content of the trad wife movement since the trad wife movement has started as an online movement. Trad wives are typically very active on social media, and their posts are often aesthetically pleasing and presented in detail. They present an image of perfection: a woman who is always smiling, with perfect blond hair and subtle makeup, happily cleaning the house and cooking for her family. Much of their content is dedicated to traditional hobbies or women's roles, reinforcing gender stereotypes of feminine women and masculine men. Literature suggests that women can play a very active and often subtle role in extreme right-wing populist movements, particularly on social media platforms. This means that social media users might not immediately recognise the content as extreme right-wing populist ideology. The trad wife movement shares many ideas with extreme right-wing populist movements, such as the belief in traditional gender roles (Sitler-Elbel, 2021). The trad wife movement is also quite popular on social media. There are over 70.000 Instagram posts with the hashtag #tradwife and if you add similar hashtags such as #traditionalwife or #homemaker there are already over 100.000 posts on Instagram only (Instagram, n.d.). Popular videos on YouTube (n.d.) of trad wives have over 100.000 views and on the platform X (n.d.) each hour there is at least one post uploaded with the hashtag #tradwife. The online content of trad wives is very fitting to analyse to what extent there is alignment between the trad wife movement and extreme right-winged populist movement. Content analysis is often associated with words in published reports, newspapers, books, web pages etc. (Prior, 2014). Content analysis is defined as 'an approach to the analysis of documents and text, that seek to quantify content in terms of pre-determined categories'

(Prior, 2014 p. 360) . There are a lot of different definitions, but overall context analysis is seen as a text-based method of analysis with extensions of inscriptional material such as movies. Based on the theoretical framework different codes will be developed. These codes will help to determine to what extent the trad wife movement has some alignment with extreme right-winged populist movement. The codes are indicators for the extreme right-winged populist movement.

The data will consist of different social media posts posted on platforms such Instagram, TikTok and YouTube by four different trad wives. The content of these post will be analysed and connected to the codes. Since the aim of this thesis is to study the underlying messages of trad wives a qualitative content analysis will be conducted. In a qualitative content analysis data is categorized using categories that are generated from the theory (Forman & Damschroder, 2008). This will help with gaining insight into the case and to be able to draw conclusions based on the social media posts. A disadvantage of the use of a qualitative content analysis is that it can be biased since only one person is assigning the codes to the data found on the social media platform which can have negative effect on the internal validity of the research (Prior, 2014). The coding can become less consistent since coders can change their view regarding the categories and the coding rules. The problem can partly be solved by making a structured coding scheme which will make it clear what codes should be assigned to certain videos or posts. It will increase the reliability. Another way to improve on this problem is to have multiple coders but due to limited resources this will not be possible in this research.

Now that it is established what methods will be applied it is necessary to see which social media posts are of interest for this research. In the next paragraph a detailed explanation for the selected case will be given.

3.2 Case Selection

Social media has become an important part of the social life. It has influence on the beliefs, values, and attitudes of people but also on their intention and behaviour. It also affects users to make informed decisions. A systematic approach is necessary since social media content is widely accessible and up to date (Lai & To, 2015). In order to answer the research question a case is selected. The case that will be used in this paper is the social media accounts of 4 self-identified trad wives. To analyse the social media content, a coding scheme will be used. A coding scheme consists out of codes which are deducted from the used theories in chapter two.

As mentioned before, trad wives are difficult to define. In the theoretical framework the trad wife is defined as: ‘a lifestyle in the most basic form as ‘embracing a family structure which embodies their interpretation of ‘traditional’ living. Within this structure, gender roles centred in ‘tradition’ are employed, ‘tradition’ being based on an idealized 1950s era breadwinning husband and housewife family unit’ (Sitler-Elbel, 2021, p.15).

In general, traditional gender roles are founded in cultural beliefs, institutions, and practices. The 1950s was a time where the domestic was idealised. It was the time after World War II and women transitioned from the workplace back into the home. During the second World War the lives of women often changed dramatically. They were encouraged to support in the war effort which meant they often worked. When the war was over many women went back to their lives and traditions before the war (Seigal, 2012).

The traditional role of women is seen as ‘soft’, ‘charming’ and ‘feminine’. They were dressed in full skirts, bright colours, and bold patterns (Burger, 2014). Especially in America where the Cold War was very present women were encouraged to remain homeworkers. There arose a new image of the perfect family. A lot of families moved out of the city to the suburbs and women are expected to make an effort with their appearance and to be the best housewife in the neighbourhood. The perfect woman was a woman who cared about her appearance and carried out all the housewife duties. This slowly evolved into a woman who was extremely hygienic but also slim which would emphasise their feminine figure. Lipstick and natural looking curly also became part of the view of perfect traditional women (Seigal, 2012). Trad wives argue that this viewpoint is no longer represented in mainstream media so that is why they pay attention to it.

In the paper the content of four different trad wives will be analysed. The first two are typical trad wives while the second two are less typical trad wives. According to Zahay (2022), the most important criteria for a typical trad wife are that they are self-identified, reject feminism and have a focus on femininity. A trad wife is a woman who has chosen a lifestyle in which it is all about femininity and getting back to their biological roots. They actively reject feminism and encourage other women to do so. Trad wives argue that they represent real womanhood. Trad wives argue that when women embrace their femininity it would make them visually beautiful and appealing to men (Zahay, 2022). It would also help them to become better mothers and most important women would get in touch again with their biological selves. A semi-typical trad wife is also self-identified, rejects feminism and has a focus on femininity but there is a difference in how they express this femininity online. A typical trad wife

content is really focused on being aesthetic while the content of semi-typical trad wives is more focused on spreading a message.

The reason that these four women are chosen in the case study is partly because of the frequency of their uploads. This is especially the case for two of the four trad wives. They upload multiple times a day and keep up with current debates. The other two are more typical trad wives are chosen because of how well known they are. User 1 and user 2 are often seen as the face of the trad wife movement. They have done multiple interviews and have appeared on mainstream media to tell their story.

The first trad wife whose content will be analysed is a 25 year old trad wife influencer. User 1 is a prominent figure in the trad wife movement with, in April 2024, 119.000 followers on Instagram and 151.000 followers on TikTok. She also has a YouTube channel with 61.700 subscribers. User 1 shares her daily life on different social media platforms. She focuses on cooking and cleaning but also shares tips on how to be a good wife or to find a masculine man. User 1 makes a lot of content about the trad wife movement. At first, she argued that the trad wife movement isn't a movement but over the past year she has changed her opinion. Now she believes that the trad wife movement is a way of rebelling against all the chaos in the world. For her there is no higher reward than being a mother and a wife. User 1 (2023b) clearly states that she doesn't want to undermine women who want a career, but she emphasises that as a woman your top priority should be wife and motherhood. She believes that the trad wife movement helps to put everything back in their natural order in this 'chaotic world'. User 1 would be classified as a typical trad wife. She embraces femininity, actively rejects feminism and her top priority is being a wife and motherhood. When she doesn't post content about cooking or dressing up, she posts a question & answers post or posts about the trad wife movement. Her content isn't really about any political statements. However, she often criticises mainstream media and makes video's about why for example college is a problem (user 1, 2023b).

Another typical trad wife is user 2. She is an English author who has an online blog, Facebook page and a YouTube channel. She is the founder of her online blog which is called 'The Darling Academy'. The Darling academy is a community for likeminded people who enjoy traditional family-centred living. User 2 (n.d.) refers to The Darling Academy as the home of the traditional housewife. Her online blog consists out of articles regarding housekeeping, how to live a simple life, marriage, traditional values and free from modern pressures. User 2 also appeared on a lot of mainstream media where she gives interviews, commentary or

contributions on modern etiquette and she calls herself ‘the voice of traditional housewives’. She says she is inspired by the 1950s approach to being a traditional wife and that she applies those values to a modern marriage. She says she knows that there are extremists within the Trad wife movement but for her it is about being a traditional housewife. What is interesting to note is that she doesn’t step away from the extremist (Nicholas, 2020). User 2 (2024g) uses her YouTube Channel to show snippets of her life while her blog, ‘The Darling Academy’ is more focused on discussing topics such as traditional values and manners, not wanting to be a girl boss, expressing femininity, and how women should behave. User 2 is, as mentioned above, a typical trad wife. She identifies as a traditional housewife, rejects feminism and focuses on femininity.

The next two trad wives are as mentioned less typical. Both have less followers and are not as well-known as the first two. What is less typical of them is that they almost never post pictures of themselves online. They focus more on political activism than on posting pictures of themselves cooking or cleaning.

The last content is from a trad wife who is active on an Instagram and has a blog. User 3 only shares her first name online, but she stays anonymous. Her Instagram posts are different from the other typical trad wives. Her posts mainly consist out of short messages such as ‘women need patriarchy’ or ‘Women are designed to nourish and nurture’ (user 3,2024b). Her blog consists more out of snippets out of her life and how submitting to her husband makes her happy. Her social media accounts are less popular in comparison with the first two trad wives. Her messages are often politically motivated such as ‘you can be democrat or a Christian. Not both.’ (User 3, 2024a). On her blog she posts messages such as ‘And please keep your kids off of TikTok! It is a propaganda machine for the Chinese communist party. They want to destroy our youth. They want to sap our strength. That’s why they push LGBTQIA content so hard. And junk food. And pornographic images. Anti American screeds from college freshmen. TikTok is destroying us, and everywhere I look around’ (user 3, 2024c). User 3 posts mostly political statements on her Instagram but her blog consists of snippets out of her life. She also urges the importance of femininity, rejects feminism and sees herself as a trad wife.

The fourth trad wife is mainly active on X where she shares politically motivated messages. User 4 also has an Instagram account which she mostly uses to show her cooking dishes. She also has a not so active YouTube channel where she used to post videos about traditional wives, cooking and politics. In her bio on X she describes herself as ‘wife, mother, Christian,

nationalist, traditionalist conservative, trad wife, advocate for the return of coverture laws (user 4, 2024b). She ticks all the boxes of being a trad wife. She identifies as one, she rejects feminism and thinks femininity is very important. However, her content is very different than the first two trad wives. User 4 reposts a lot of articles regarding politics. She uploads less 'aesthetically' pleasing pictures of herself. She talks about trad wives and how they shouldn't participate in mainstream media. She uses her platform on X to share unpopular opinions which are often her own truths without any sources to back up her statements.

Since there is a difference in how many times each trad wife uploads, I will be using two different time periods. For the typical trad wives, user 1 and user 2, a time period has been chosen starting 01-03-2024 until 24-05-2024. In this time user 1 has uploaded 6 short YouTube videos and around 6 Instagram posts. User 2 has uploaded 6 articles on her blog and around 12 posts on Facebook.

For the semi-typical trad wives who upload more frequently a time period of 01-04-2024 until 24-05-2024 has been chosen. User 3 has posted 39 posts on Instagram and around 15 short blog posts. User 4 has uploaded over 33 tweets in that time frame and 18 Instagram posts. There are less posts included in the analysis of the typical trad wives but their posts often contain more text and information than the posts of the semi-typical trad wives.

3.3 Coding scheme

Populist right-winged extremism

In this thesis the aim is to research to what extent the trad wife movement aligns with extreme right-winged populist ideology. It is important to make the variables regarding extreme right-winged populist ideology measurable to be able to answer the research question.

As mentioned in chapter two, there is no consensus between scholars amongst the exact definition of populist right-winged extremism. However, five features regarding extreme right-winged extremism are often mentioned in different definitions by different authors. The five features are: nationalism, racism, xenophobia, anti-democracy, and the strong state (Mudde, 2002, p.11). A 'thin' ideology approach of populism will be used for the operationalization. The thin ideology is described as more people-centric, anti-elite and is based on a crisis narrative (Neuner & Wratil, 2020, p. 555). Thin ideology states that populists are close to the people because they talk about 'the people'. They use phrases such as, the public, the citizens etc. This definition of populism has no particular political colour, so it is

not left or right-winged orientated (Jagers & Walgrave, 2007). Participating on emotions is also an important feature for populists which will be included in the code book.

Nationalism

Hjerm (1998) states that nationalism is a complex phenomenon with a lot of different definitions. The choice here has been to focus on the political or ideological side of nationalism and its relationship with nationalist sentiment. Nationalist sentiment refers to attitudes of nationalism that people, from a specific nation, have towards their nation or national belonging. Nationalist sentiments are individual attitudes founded on a belief in national belonging and the superiority of the nation they belong to (Hjerm, 1998).

Nationalism is then often defined as 'the idealisation of one's nation' (Mußotter, 2021, p. 2179). Based on this definition the expectation is to see a trad wife express (strong) feelings of belonging to a nation and expressing the superiority of this specific nation. This can be done by posting images of national flags, celebrating certain holidays, or sharing political statements regarding a nation.

Racism

According to Rydgren (2003, p.48) 'racism is traditionally understood as an ideology that claims the fundamental inequality and hierarchical order of different biologically defined races'. Racism and nationalism have some overlap. Racists tend to be nationalist in the sense that they view their own race as better. Racists argue that one race is better than the other race and that races should be kept separated (Rydgren 2003). Based on this definition the expectation is to see a trad wife express belief that one race is superior of the other. This can be directly by posting racist comments or done indirectly by for example by creating standards for the perfect (white) family life.

Xenophobia

Xenophobia is defined as 'the excessive fear, dislike, and even hostility toward of anything 'foreign' or to anything and anybody from outside one's own social group, nation, or country (Hjerm, 1998)'. Xenophobia is characterized by a belief that it is normal and natural for people to live amongst other of 'their own kind' and have spite towards the presence of people of a 'different' kind (Rydgren, 2003). Xenophobia consists out of negative prejudiced stereotypes and beliefs. Based on this definition the expectation is to see a trad wife express (strong) dislike towards different kinds of groups ranging from atheist to feminist. The trad

wife movement view the movement as a lifestyle. Anyone who does not follow this lifestyle is viewed as someone outside their own social group.

Anti-democracy

Anti-democracy can be conceptualized as combination of anti-pluralism and the rejections of equality of all citizens. People with anti-democracy beliefs often don't come out for this. They argue that they have faith in democracy, but they reject the principles that come with democracy such as human equality (Carter, 2018). Based on this definition the expectation is to see a trad wife reject principles of democracy especially women's rights. The trad wife movement believes that a women should stay at home and needs a husband to provide for them. Equal rights for women is not something they pursuit. They often even talk against it. Something that is also possible is a strong resentment towards certain political parties or even the entire government.

Strong state

The strong state has been conceptualized as a 'collective noun for sub-features that have to do with a strengthened repressive function of the state' (Carter, 2018, p.6). It is defined on the basis of law and order, and militarism. It is often based on external threats of a state such as immigrants but also on criminal aspects or on politicians. The belief in a strong state is about a strictly ordered society where people who do not obey for example the law are servery punished. Based on this definition the expectation is to see a trad wife express positive feelings or statements towards for example the militarism. Trad wives might also refer back to the past where everything according to them might be better because there was less political freedom.

Us versus them

Us versus them has some similarities with nationalism. It is about who belongs to a group and who doesn't. The difference with nationalism is that is broader than a nation. It can be about anything. With us, it is meant 'the people' that are being represented by the populists. What is meant with 'the people who are not represented' are they are who don't belong to 'the group'. 'The group' can mean different things. It can be for example the corrupt elite (Singh, 2021). In this thesis 'them' often refers to feminists and 'us' are the trad wives. The expectation is then that the trad wives make a clear distinction between them and anyone who doesn't agree or even lives their lifestyle.

Appealing to emotions

Populist movements often anticipate on negative emotions to gain support. Anger and fear against for example the establishment provoked by populist movements (Rico et al., 2017). Emotions have effect on how individuals process information, judge and react to certain situations. Rico et al. (2017) argue that fear and anger are often connected to the spread of populism. Anger is linked to something that is perceived as externally caused, and unfair. Fear relates more to appraisals of uncertainty, situational control, and low efficacy. Populist right-winged extremists use those emotions to gain followers and support (Rico et al., 2017). The expectation is that trad wives will try to motivate their followers to also follow the trad wife movement lifestyle by using emotions such as fear and anger. It is likely that they will talk about problems in the world and will paint the trad wife movement as the only answer. It is possible that they will blame the feminist movement for certain issues in the world. The use of certain phrases such as ‘crisis’, ‘undeniable facts’ ‘everyone knows’ etc. is also expected.

Category	Description
(white) Nationalism	The trad wife expresses strong feelings towards their nations or national belonging and the superiority of that
Racism	The trad wife believes that one race is better than the other race
Xenophobia	The trad wife shows fear, dislike, hostility towards a foreign group or anybody outside their own social group.
Anti-democracy	The trad wife rejects democratic principles such as equal human rights
Strong state	The trad wife talks about a strictly organised state regarding law and order and militarism

Us versus them	The trad wife talks about different kind of groups where one group is the group with ‘the general will’. This is the group that she wants to represent.
Appealing to emotions	The trad wife uses anger and fear to motivate and mobilise her followers to come into action. The use of anger and fear is linked to situations that are perceived externally caused, unfair, uncertainty, situational control or low efficacy.

Table 1: coding scheme

Each trad wife will receive a score 0, 1, 2. 0 meaning that there no or almost no alignment with extreme right right-populist ideology. 1 meaning there is some alignment with extreme right-populist ideology and 2 being there is definitely alignment with extreme right-populist ideology. To able to give each trad wife a score a frequency has been determined. There are 7 categories. If a trad wife’s content fits zero, one or two categories it will receive the score 0. If the content fits three or four categories it will receive the score 1. Finally, if the content of the trad wife fits in five, six or seven categories it will receive the score 2.

Score 0	Zero, one or two categories
Score 1	Three or four categories
Score 2	Five, six or seven categories

Table 2: scores

Chapter 4: analysis

This chapter will present the results of the conducted analysis. In the first section, the content of the trad wives will be analysed. The second section will delve into the coding process, highlighting exemplary and surprising sub-codes. This will be done by using certain examples in which it is clear a certain code applies or the exact opposite where it is more debatable whether a certain code applies. In the third chapter there have been boundaries established what is meant with a certain code. The choice was made to conduct a content analysis of the social media posts of four different trad wives. Finally, the chapter will address the research question and conclude with a discussion of the final results.

4.1 General analysis

The online posts of all four trad wives have been examined, codes have been found which is suggestive of right-wing populist ideology even though there are differences between them. Two of them (here referred to as user 1 and user 2) seemed typical trad wives and the other two semi-typical trad wives. Also, there are significant differences with respect to the content they post online. Content of user 1 (2024) and user 2 (2024) mainly consists out of snippets of their life as a trad wife. User 1 for example post the following picture on her Instagram with the following caption: *'No better feeling than a new dress to wear and a new book to read! Dress: @misscandyflossofficial Book: Living Virtuously, A Wife's Complete Guide to Keeping Her Heart and Home @keeperofthehomestead.'*



Image 1. User 1 (2024a)

User 2 uploads the following video and caption on her Facebook: *‘A beautiful day hunting for vintage treasures with my Stepmum (found a fabulous Coronation book for \$2)... then home to bake some soda bread and make a hearty vegetable soup. ❤️ Soda bread recipe can be found here (it’s a good homemade bread to get on the table in 30 minutes)’*



Image 2. User 2 (2024a)

Sometimes they upload a longer post that has a specific topic such as ‘remembering the old ways’ (user 2, 2024) but it is always related to being a homemaker or trad wife. User 3 (2024) and user 4 (2024) posts a broad range of things such a blogpost about their vacation, an Instagram post about a new lamp, but also things related to Christianity and politics. User 3 for example posts this picture with the following caption: *‘My husband is spoiling me with two pretty new lamps tonight. I am obsessed with crystal (I collect crystal), and I love the double helix of the other light. It reminds me of DNA and science stuff. I am so happy and so grateful for my wonderful, sweet, kind husband. He got me both the lamps I liked. He’s romantic and thoughtful in so many ways, great and small, every day. I am lucky to have him. Time to go home and cuddle! #tradwife’*



Image 3. user 3 (2024a)

While a few days later she posts a picture with the caption: *“patriarchy freed me from feminism”* User 3 and user 4 also upload snippets of their life, but they also comment more on current topics from the news or engage in a conversation about political matters such as elections. It is easier to see their (political) motives because they are more open about it. They will post political statements and hashtags that align with their statements.

User 1 is a typical trad wife who uploads short videos on her YouTube channel and is active on Instagram. The YouTube videos she has uploaded over the course of the past months vary from three to up to twelve minutes. In total nine videos have been analysed. All of her videos are related to traditional gender roles and femininity (user 1, 2024b). If you look at user 1’s YouTube and Instagram page, the first thing one notices is her appearance. She always has a big smile, her hair done, is wearing make-up and she always is dressed in a mid-1950s style as depicted in image 1 below. It is clear from her online postings that she puts a lot of time and effort in her appearance and aesthetics. She is the only trad wife in this analysis which always posts pictures or videos of herself.



Image 1. User 1 (2024c)

User 2 is also a typical trad wife. She is self-identified, reject feminism and has a focus on femininity. She is an author who has an online blog, Facebook page and a YouTube channel. She is the founder of her online blog which is called ‘The Darling Academy’. The Darling academy is a community for likeminded people who enjoy traditional family-centred living. User 2 (n.d.) sees The Darling Academy as a blog for the traditional housewife. In the time period examined here, user 2 uploaded 6 articles on the Darling Academy and 12 posts on her Facebook account. The theme of her blog posts varies a lot ranging from ones in which user 2

shares cookie recipes, or talks about being a housewife in Australia, or a post with advice 'how to be beautiful' (user 2, 2024b). On her Facebook she often posts links to her articles or reacts to an article published by mainstream media. Each post usually also has included images of the kind shown below. A theme that often occurs in her images is Christianity. She often posts videos or photos of a church. It is clear that user 2, just as user 1, really puts effort in making aesthetic photos for example:



Image 4. User 2 (2024a)

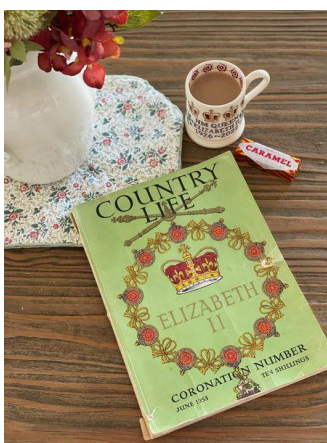


Image 5. User 2 (2024a)



Image 6 (User2, 2024a)

User 3 is a semi-typical trad wife. She is also self-identified, rejects feminism and has a focus on femininity but there is a difference in how she expresses this femininity online. Her focus is less on aesthetic but more focused on spreading a message. She has uploaded 39 posts on Instagram and around 15 short blog posts. Her Instagram posts are almost always the same. An image including a short message and a long paragraph in which she explains the shorts message. For example:



girlboss and we need to subsidize the cost of daycare, she's fine. B: If she stays home with her children but raises her daughters to go into the workforce and doesn't encourage anyone else to stay home.

What it really comes down to is this. A woman is allowed to be a homemaker as long as she's not too happy about it and as long as she doesn't have the audacity to believe it's the best thing for women. And I don't want to hear any junk in the comments about how it's unfair. If I was a working mother and made an instagram about the importance of going to work everyday and leaving your kids in daycare, and the importance of female empowerment, they would love it. Not one would b*tch about "my choices!" If I was living the life that feminists want to demand I live, and I was talking about how that would be best for my daughter and other women, they would applaud me. But because I have the audacity to not only be a homemaker, but say I think most other women should be homemakers too, they can't stand it because feminism is the new state religion.

I will not be oppressed by feminists.

#tradwife #feminism #feminismiscancer #homemaking #proverbs31wife #hypocrites #liars #motherhoodunplugged

Image 7. User 3 (2024b)

The messages are always related to traditional gender roles, God or Jesus, appearance, or political statements. She does not post any pictures of herself which makes her a semi-typical trad wife. However, she too places great emphasis on aesthetic. The images always have a colourful background (user 3, 2024b). Her blog is similar to a diary. She posts snippets of her life for example about moving homes. There are only two blog posts where the codes can be applied to. User 3 (2024c) describes her blog as a place where she 'documents her life and thoughts'. She shares tips on self-care or housework.

User 4

In the time period 01-04-2024 until 24-05-2024 user 4 has uploaded 18 posts on her Instagram. Almost all of them are a picture of the dishes she has prepared and why this recipe

is important to her or where it comes from. She uses hashtags like #trادلife or #trادلwife but she doesn't really discuss anything related to that. User 4 (2024a) promotes her Instagram profile as 'a food blog to be showcasing home cooked European foods in aesthetically pleasing (hopefully) photos.' None of the codes apply to her Instagram content. For her X profile it is different. User 4 has uploaded 33 tweets on the platform X. These tweets vary from one sentence up to a short story around 200 words. It also included images, reactions to other X posts, links to articles and retweets. In comparison with the other three trad wives, it seems as she only cares about aesthetics when it comes to her cooking. On her X profile she rarely posts self-made pictures. As mentioned in the third chapter user 4 is a semi-typical trad wife. She is most active on X which is not the most usual platform for trad wives since X is mainly known for users uploading short posts. It is less about aesthetics and more about sharing thoughts. In the posts of user 4 she shares her thoughts on a lot of topics ranging from the most beautiful libraries in the world to plain racism (user 4, 2024b). Her Instagram however is very typical. It is all about aesthetically pleasing images and talks about how grateful she is to be able to cook for her family.



Image 8. User 4 (2024c)



Image 9. User 4 (2024c)

Different from user 3 and user 4, user 1 and user 2 are much more involved in mainstream media. User 2 has, as mentioned in earlier chapters, been interviewed multiple times by different media outlets. In her social media she describes what it is like to be in the spotlight.

According to her, her words often get twisted and misunderstood. User 2 even states that for some women the trad wife movement is a trend, and they benefit of it while she takes the fall and all the criticism (2024c). User 2 also shares on her blog and Facebook that the media is always undermining her and pick and choose what they use for their articles. User 1 has appeared on big television shows such as Dr. Phil. The appearance of trad wives in mainstream media is something user 4 comments a lot about for example: *'Dear all the current internet tradwives, Stop taking interviews with journalists. You have your own platforms on social media, everything you want to say you can say yourself! (User 4, 2024d)'*. She often shares her dissatisfaction with trad wives appearing in the media since the media cannot be trusted. She states that she, being a trad wife, doesn't read any articles relating to the topics involving traditional gender roles published by mainstream media implying that it is fake news.

Something that also different between user 1 and user 2 in comparison with user 3 and user 4 is the use of their social media platform. User 1 wants to use her platforms to show young girls what it means to live a traditional lifestyle. She presents herself as a big sister. Similar to user 2, she comes across as an influencer. In videos she posts, she sometimes links to websites where you can buy the dresses or the lipstick she is wearing or the product she is using for her hair. Her posts come across as more organised. She does not actively talk about politics unless they are related to the topic of trad wives or femininity. User 2 uses Facebook as a way to interact with people. She uses phrases such as *'I've been so excited to share this news with you all 😊... (user 2, 2024e)'* and if you want to leave her blog you receive a message about subscribing so that you never miss another article. User 2 comes across as an influencer while users 3 and 4 come across as people who state their opinion about certain topics. User 2 really tries to motivate her audience to act. Not necessarily political action but more action to convince women to also live her lifestyle.

4.2 Analysis of the codes

	User 1	User 2	User 3	User 4	
(white) Nationalism	1	1	2	5	9
Anti-democracy	1	1	7	4	13
Appealing to emotions	5	3	9	8	25
Racism	0	0	0	5	5
Strong state	1	1	5	4	12
Us versus them	10	9	15	4	38
Xenophobia	3	1	2	4	8
	21	16	38	34	

Table 3: Frequency of codes

In table 3 you can see the frequency of the codes that appeared during the analysis.

(White) nationalism

The code (white) nationalism has appeared 9 times in the analysis as shown in table 3. It appeared in the content of all four trad wives. In the content of user 1 and user 4 there are clear examples of (white) nationalism. For example, user 4 reposted a message where the belief was expressed that the government put Israel first instead of America. With reposting this message user 4 directly expresses strong feelings towards her nation and national belonging. Another example of (white) nationalism is a post posed by user 1. User 1 has uploaded image 10 with the following caption:

‘Proud to be an American

Proud to be a wife

Proud to have a blue collar husband

Proud to be a homemaker

Proud to be a Christian

Proud to have left college behind

Proud to stand by Donald Trump

God bless America US'



Image 10. user 1 (2024d)

This post is a clear example of (white) nationalism. In image you can see the American flag and she state a proud feeling to belong to America. In the analysis there were also examples of (white) nationalism expressed in an indirect way. User 2 has more examples of indirect expression of (white) nationalism. She writes for example in her blog about wartime recipes that people overlook war time recipes from countries such as Australia and New Zealand. She argues that history programs only focus on soldiers from the United Kingdom and America which she finds upsetting. User 2 doesn't directly express feelings of national belonging or superiority, but it is what she is implying. Later in the blog she writes 'the bravery of Australians in particular has brought me to tears many times' (user 2, 2024g). User 3 expresses nationalism by talking 'anti American screeds from college freshmen'. She also talks in several posts about her hatred towards socialists and communists. For example, in one of her Instagram posts user 3 (2024g) writes: *'Dear socialists and commies, you aren't getting any more of our money than you already do. And you will never take my guns ... Show me one country where communism has worked. I'll wait. That's what is so stupid about these leftists. It's that their ideas have all been tried several times in different parts of the world, and each time they have been tried, they failed. Yet they refuse to see the evidence and are determined that somehow their application of this evil ideology would work out so much better for everyone.'* This is an example of a grey area. User 3 doesn't directly express strong feelings of belonging to a nation, but she talks about 'our money' where our money she refers to America. By using the term 'our' she shows a feeling of belonging. Besides that, she actively talks about socialism and communism which has been the enemy of the USA throughout history. There is no direct evidence of (white) nationalism but user 3 strongly implies a feeling of belonging to a nation and the superiority of that which is why the code has been applied to these blogposts.

Anti-democracy

The code anti-democracy has occurred 13 times in the content of all four trad wives. Most of the time the code can be applied to inequality statements of the trad wives. They often reject democratic principles such as equal human rights. User 1 states in a video that a traditional wife is a wife who adheres to traditional gender roles in her marriage. As mentioned in earlier chapters traditional refers back to the years 1950 where women didn't have equal rights in marriage. User 1 implies in her video that it is not a problem for a woman to have less rights since she has her husband to provide for her. User 3 (2024e) writes on her Instagram: *When women become feminists, they compete with men at being men. Men were designed to be protectors and providers. They were made to build society. When women become boss babes and have careers they are competing with men in often masculine environments to do masculine things. Women don't belong in the C suite. They belong at home. When women try to be men, they fail because women can't replace men. This is why, as a group, the children of single mothers don't do well. Mom can't make up for the lack of a dad. Likewise, men cannot be homemakers and nurturers as well as women can. Trans women are men who have failed to live up to their masculine purpose. Men cannot replace women. (XX chromosomes means female, XY is male. No exceptions). The solution is for women to focus on home and family, and men to be men and build/fight/lead/innovate. Men can't beat you at being a woman. Women can't beat men at manly things. Be what you are. I hope you all are having a great day. I am moving so I'll be on here on and off.* In this post there is no direct comment towards anti-democracy however there is a lot of rejection towards equal right. User 3 states that women should belong at home and are not made to have a career. User 4 speaks out more directly against political institutions. For example, in one of her posts (2024d) she questions the congress and states that the constitution is under attack. This is after the congress passed the unconstitutional Antisemitism Awareness Act. User 4 believes that the congress is being manipulated by the Israel lobby. She doesn't actively speak out against democracy, but she does reject the principles that come with it. She also does not trust government institutions such as the CIA or FBI. On X she (2024e) posts: *'Pearl just trying to get trad moms on the internet doxxed, nice try FBI (Pearl)'*. Here user 4 implies that the FBI tries to censor trad wives. User 4 states that a girl named Pearl who is active on social media especially in extreme right-winged movement is actually controlled by the FBI.

Appealing to emotions

Appealing to emotions has appeared 25 times in the content of all four trad wives. All the trad wives use strong words to express their opinions as facts. They use phrases as ‘undeniable’, ‘now everyone sees that I was right’, ‘selfish women’, ‘remembering the old ways’. They act as if there is an immediate crisis which is a danger to everybody. They motivate their followers into taking action by causing fear and anger. The trad wives don’t always do this directly. For example, user 2 (2024f) wrote in her blog *‘Do you remember the good old days of blogging? The days before social media really got its claws into the online world, and you could quietly enjoy little glimpses here and there of the lives of homemakers from all over the world?’* User 2 doesn’t state that there is a problem or a crisis. However, she does imply that something has changed for the worse. She refers to the good old days which is typical for the right-winged discourse. A more direct example of appealing to emotions is: *‘And please keep your kids off of TikTok! It is a propaganda machine for the Chinese communist party. They want to destroy our youth. They want to sap our strength. That’s why they push LGBTQIA content so hard. And junk food. And pornographic images. Anti American screeds from college freshmen. TikTok is destroying us, and everywhere I look around (user 3, 2024).* User 3 (2024c) describes her own truth about the consequences of TikTok. Urging parents to keep their children off TikTok. Another clear example of Appealing to emotions is an X post of user 4 (2024e): *‘Jewish writer makes older WASPy conservative couple the "bad guys". We are supposed to sympathize with the rebellious adult child who rejects her parents "stuff" life. This is the indoctrination through TV my generation grew up with’.* User 4 appeals to emotions by using words such as indoctrination which is linked to fear and anger. She talks about a tv series which she watched as she was younger. She suggests that people are being manipulated while they were watching a TV as a kid. This gives a signal about an externally caused threat which fits the code.

Racism

Racism has appeared 5 times in the content of one trad wife. A clear example of racism in the content of user 4 (2024f) is: *‘The guy punching white girls on the street in NYC is black. My shock. Imagine it.’* The trad wife states that she isn’t surprised that a black guy is punching white girls. Implying that in her opinion the black race is known for violence. Another more indirect example is the following post: *‘I’ve noticed a pattern of Hollywood media. There’s only one group of people who are allowed to have power and riches without being the antagonist in a story and it’s not whites. Whites with money are always the bad guy (user 4, 2024g)’.* Here she does not explicitly state that she believes one race is better than the other,

but she does imply that the white race is the victim in Hollywood media. In the content of the other trad wives there were no clear examples that they believed one race was better than the other.

Strong state

The code strong state has occurred 12 times in the content of all four trad wives. The code is applied when a trad wife talks about a strictly organised state regarding law and order and militarism. Most of the time this was indirect. User 2 (2024d) for example talked in her blog about how important veterans' day is and how important the military is and was during wars. She writes (2024d): *It's almost ANZAC Day, a day to honour and fundraise for Australian and New Zealand veterans who served in the Armed Forces, and it seemed appropriate to lean into the tradition of baking these popular biscuits to commemorate the day!*' User 2 doesn't directly speak about a strictly organised state, but she does state how important a well organised military is and that it is important it is to honour veterans. A more direct example is from user 4 (2024h) who posted: *'Jewish feminists are involved at extreme rates in legislative positions and are disproportionately responsible for implementing feminist laws.'* She directly speaks about implementing laws and the organisation of a state.

Us versus them

Us versus them is the code that occurred the most. 38 times in the content of all four trad wives. The first thing that stands out with this code is that the 'them' is mostly women (or people in general) who don't live by traditional gender roles. For example, user 2 (2024h) writes in her blog: *'We live in a modern society that likes to call every woman beautiful, and to some degree I believe this to be true, but in many ways, it is also a big fat lie. Because underneath all that Chanel, some women definitely do not define what it truly means to be considered beautiful.'* User 2 believes that the beauty of women should be defined by her virtue and poise which she believes can be achieved by living a traditional lifestyle. She makes a clear distinction between women who are beautiful in her opinion and other women. Another example of user 2 (2024e) is the following: *'Some attacks from the media, and other women were laughable. Some aimed to be personal, and others were just downright confusing. I've never taken it personally really, as I've spilled my own guts about my past in Ladies Like Us, so they're just silly women gossiping about old news. However the "why" of why women behave like that has really unsettled me (User 2, 2024).'*' User 2 makes a clear distinction between groups of women. A group of women she belongs to and a group of

women who behave in ways user 2 could never understand. User 2 paints herself as some sort of hero who supports and fights for women who want to stay and be a trad wife. The ‘us versus them’ narrative is very present. The ‘them’ difference occurs a lot, but it is often aimed at the media and women who criticise user 2’s way of living. User 3 also makes the distinction between women who are living a traditional lifestyle and women who are not. A clear example of this is: *‘Femininity is luscious, graceful, nurturing. Feminism is selfish, masculine, ugly. Femininity thinks of others. Feminism thinks of self. Feminism cheapens what is sacred (like sex, motherhood etc). Femininity protects it through love, chastity, and purity. Feminism should use a different word entirely because it erases femininity. Femininity is dressing pretty for your husband, nurturing the people around you, and creating a home your husband loves to come back to at the end of a long day. Feminism is rage. It destroys the beautiful. It makes men out of women and women out of men. It’s perversion. It destroys the home, murders or abandons children, and takes pretty women and makes them ugly. Feminism is twisted.’* (User 3, 2024f). User 3 creates two groups here, femininity and feminism. One she paints as something very bad. Something you do not want to belong to, and she certainly does not belong to according to her. She makes it look like this is what everyone thinks. She is polarising feminists and trad wives. She argues that a woman can’t be a feminist and feminine which makes the friction between the two groups even larger.

‘Them’ could also be targeted at the media. User 1 (2024b) for example accuses the media of wrongly portraying the trad wife movement and argues they are pushing a negative narrative about trad wives for certain reasons which she believes aren’t true. An example from user 1 (2024b) is: *‘Please stop trusting these articles that are bashing a simple way of living because I can promise there is a reason they are pushing this negative narrative about tradwives, and it’s not because it’s the truth.’*

Xenophobia

Xenophobia has appeared 10 times in the content of all four trad wives. In the content of user 4 it appeared the most and the most direct. She shows dislike for certain groups such as jews and feminists. For example, she reposted the following post on X: *The extreme Jewish overrepresentation behind the feminist movement is an undeniable fact. Just by examining the Wikipedia numbers and comparing them to the religious population percentage, Jews are overrepresented by approximately ~28000%!*



Image 8. User 4 (2024i)

She blames Jewish women for feminism and all problems regarding it. User 4 argues that Jewish women took everything from women because they introduced feminism. User 4 also uploads a lot of indirect antisemitic content in which she sees the Jews as the enemy of Christianity. She posts for example: *'It will also criminalize alleging any Jewish involvement in the crucifixion of Jesus, which means that certain Bible verses will be officially outlawed.'* In the content of the other trad wives, it is more subtle and aimed at people who don't agree with their lifestyle. Most of the time the trad wives feel 'attacked' by people outside of their community as they put it. User 1 (2024f) speaks of the hate she receives from people outside of her community and who she can't understand why. Religion also plays a big part. All the trad wives are Christian and have strong negative feelings towards people who aren't. User 3 (2024d) for example shows strong resentment to people who don't follow the bible. She states that it makes her sick if people say they are Christian but disregard the bible.

4.3 Discussion of the analysis

User 1, User 2, user 3 and user 4 have received the score 2. Based on these scores given to the trad wives the argument could be made that there is at least some alignment with extreme right-populist ideology. Especially the categories 'us versus them' and 'appealing to emotions' are present in the content of all the four different trad wives. It is however hard to quantify because of the limitations of this research which will be further discussed in chapter 5. In the context of this thesis, it is possible to argue that there is evidence to believe that there is to some extent alignment between the trad wife movement and the right winged extreme populist movement. There are traces of right-winged populist ideology in the content of all the trad wives. The trad wives support multiple ideas of extreme right-winged populist movements. User 1 for example openly supports Donald Trump who is associated with the extreme right-winged populist movement.

Important to mention is however that there is a distinction between the typical trad wives and the semi-typical trad wives. As shown in table 3 the content of the semi-typical trad wives the amount of times the categories occur is almost twice the times the categories occur in the

content of the typical trad wives. A possible explanation for this difference is the way the trad wives use their platform. The typical trad wives user 1 and user 2 have content which comes across as a 'how to be a trad wife' while user 3 and user 4 use their social media accounts more to voice their opinion about all kinds of topics. In contrast to users 3 and 4 whose posts are almost always related to activism, users 1 and 2 mostly posts blogs or videos about their lives as a trad wife with sometimes a post related to activism. Although users 3 and 4 also have posts related to their experiences and life as a trad wife, these are most often related to a political message or posted on another social media platform. For example, on the social media platform X user 4 (2024j) reacts to the following posts:

Raise your hand if you:

-got married young

-have been married for 10+ years

-are financially responsible

-are joyfully having babies

-are well educated



The reaction of user 4 (2024j) is the following:

"Everything is a check for me but 'well educated' if that means the Marxist indoctrination camps we call college/university. That's a scam. Sad because old school academia had so much promise and actually used to mean something". The post user 4 reacts to has nothing to do with politics yet she starts a discussion about indoctrination at school academia making it political. Something else that stands out is how the trad wives use their social media platform. Every trad wife uses different platforms, but there is a distinction between the trad wives in how they post on these different platforms. User 3 and user 4, for example, use different platforms for different things. User 4 has a cooking account and an activism account. In comparison, user 1 sometimes uploads the same videos on her TikTok account, Instagram account and YouTube channel.

In conclusion, the analysis of the trad wives' content suggests some alignment with extreme right-populist ideology. All four users scored a 2, indicating the presence of extreme right-winged populist ideology. Despite the limitations of this research, discussed further in chapter 5, there is evidence to suggest an overlap between the trad wife movement and the extreme right-wing populist movement.

The alignment is particularly evident in the content of all four trad wives, who support various aspects of extreme right-wing populism. The categories that applied the most are ‘us versus them’ and ‘appealing to emotions’. In this paper ‘them’ often referred to feminists and ‘us’ to the trad wives themselves. The trad wives make a clear distinction between them and anyone who doesn’t agree or even lives their lifestyle. ‘Appealing to emotions’ appeared often through the use of strong words. Trad wives use phrases as ‘undeniable’ or ‘now everyone see I am right’(user 3b). They act and talk as if there is an immediate crisis which is a danger to everybody. They want to motivate their followers to take action by causing fear and anger. There is however is a distinction between typical and semi-typical trad wives. As shown in Table 3, semi-typical trad wives (user 3 and user 4) show almost twice the frequency of the relevant categories compared to typical trad wives (user 1 and user 2). In summary, there is notable evidence of alignment between the trad wife movement and extreme right-wing populist ideology, particularly in the themes of ‘us versus them’ and ‘appealing to emotions’ found in their content.

Chapter 5: conclusion and discussion

The main goal of this thesis was to determine to what extent the trad wife movement has alignment with extreme right-winged populism. To answer the research question, a theoretical framework was developed drawing on scholarly literature regarding right-extreme winged ideology, populism, traditional gender roles and feminism. This framework is based on different theories from different fields such as political science, history, and sociology.

As mentioned in the introduction, Trad wife is a relatively new online phenomenon which scholars have only begun to pay attention to more recently which is why a firm definition does not yet exist. The definition of trad wives is based on different literature. The trad wife movement is more than just an online trend. It is about an identity and a lifestyle for some women. Trad wives self-identify with the movement and believe in traditional gender and family roles. What they mean with traditional can vary, but most often it includes heterosexual marriage where the husband is the dominant figure in the household and the breadwinner while the wife is a homemaker and submissive, homeschooling. The connection between trad wives and extreme right-winged populist movements is the belief in Hegemonic White Femininity. Hegemonic White Femininity is a dominant belief which defines what it means to be feminine and saying what it means to be a good woman (Gawronski, 2019, p.15). Trad wives use their platforms to spread extreme right-winged populist ideas. In the literature the argument has been made that women can play a very active role in extreme right-winged populist movement and that this often done very subtle especially on social media platforms. Although the trad wife movement is not officially linked to a political group, most trad wives can be found in conservative circles and right-wing extremist groups such as the Alt-right and white supremacists have shown a lot of interest in the trad wife movement. The trad wife movement believes that trad wife cannot be themselves because for example feminism. They believe being a homemaker is devalued and that is no longer an option to be a traditional wife. Alt-right and white supremacists consider themselves as the solution to solve the problems the trad wife movement faces. They are also in favour of traditional gender roles.

To determine more systematically whether and to what extent, the trad wife movement can be characterized as being right-wing, a set of indicators was developed based on scholarly populism literature. Based on different definitions by different authors five features were established which are indicators for extreme right-winged ideology. The five features are: nationalism, racism, xenophobia, anti-democracy, and the strong state (Mudde, 2002, p.11). These five indicators help to recognize extreme right-winged organisations since these

indicators are almost always present in extreme right-winged ideology. Populism was defined as a thin ideology, according to which populists appealing to emotions and conceive of politics in an 'us versus them' manner, 'us the people' versus 'them the elites'. To determine whether the trad wife movement aligns with extreme right-winged populism and whether the frames characteristic of populism as thin ideology is used, a content analysis of online posts of four trad wives was conducted.

Based on the analysis and the sample of trad wives examined here, it can be concluded that there is some alignment between the trad wife movement and extreme right-wing populist ideology. Each of trad wives exhibited some overlap with extreme right-wing ideology. All the trad wives received the score 2 meaning they fit at least five categories. The categories 'us versus them' and 'appealing on emotions' were the most frequently appearing categories. The category 'racism' applied the least. There is also a distinction between a typical and semi-typical trad wife. There is a difference shown in the frequency of the relevant categories. This difference may be due to how they use their platforms, where the typical trad wives focus on 'how to be a trad wife' content, the semi-typical trad wives often voice opinions on various topics, frequently linking their posts to activism.

The results of this research are important for various reasons. First, the phenomenon 'trad wife' is fairly recent and not much has yet been written about it and there is as of yet no established consensus as to how to define it. This can partly be explained that there is confusion about what it means to be a 'trad wife'. Trad wives are self-identified so a lot of women can claim to be trad wife, but their ideas might not align with the ideas of the trad wife movement. For some women being a trad wife means being a stay-at-home mom while for others it means living by tradition gender roles (Sitler-Elbel, 2021). This study is therefore a good addition to already existing literature and definitions since it helps to clarify what a trad wife is and what she stands for. The shared beliefs with extreme right-winged populism are something that perhaps should be included in the definition. The use of the term traditional is similar to some extreme right-winged movement is use. The second reason why this thesis is relevant, is because it helps to understand the role of women in extreme right-wing organisations who play a somewhat paradoxical role, as they are expected to stay home and be a good housewife who takes care of the children but at the same time motivating other women to also live their lifestyle. In extreme right-winged organisations it is not likely to find a feminine leader. Women who are leaders often have masculine features, so they are not the perfect role model for women according to extreme right-winged organisations (Sitler-Elbel,

2021, p.42-43). The content analysis conducted showed that the trad wife movement is able to get feminine women, so in the eyes of extreme right-winged populist ideology ‘correct’ women, in the public eye without abandoning their traditional gender roles. This way they have a role model for women who can spread extreme right-winged populist ideas. The findings of this research can also have relevance for society. The trad wife movement is active on social media and is gaining in popularity. There has been an increase in followers, likes and posts regarding trad wives since that first google search in 2016 (Sitler-Elbel, 2021). In 2020, it was estimated that around 30.000 women identify as trad wives (Ingram & Campion, n.d.). However, some trad wives nowadays have over 100.000 followers on Instagram (User 1, 2024f). Their content seems very innocent with women with perfect smile baking cookies for their husband but often their content contains another message. For example, they believe that a good woman is a woman who is submissive to her husband and stays at home. To present that belief as a fact can be harmful especially for young people who are easily influenced by everything they see online. The combination of normal daily life content with subtle political messages can promote a narrow and limiting view of women's roles, which can influence young people, normalize harmful stereotypes, and undermine the progress of gender equality.

While the findings of this thesis contribute to a better understanding of the trad wife movement and its political dimension, there are limitations with respect to the analysis. It is important to note that the coding process in this research was conducted by a single individual. As discussed in the methods chapter, this has implications for the reliability of the coding. Although the codes that were used were suited for the research purposes, defining and applying them to the content of trad wives was difficult since the trad wives often do not share political statements, or the political statements are ‘hidden’ in their content. Trad wives are not just activists but women who share a lot of their life on social media which sometimes includes political statements. The absence of additional coders could have consequences that codes were incorrectly assigned or that relevant content was overlooked and therefore not coded. This may affect the validity of this study. However, since each trad wife had to some extent overlap with extreme right-winged ideology, it is unlikely that with more coders the final results would have been very different. Another limitation of this research is the amount of content that was analysed. As mentioned above, the research was conducted by a single individual which means there are some restrictions in the amount of posts that could be analysed. In this research only a sample of four trad wives was analysed while there are so

many more and also different 'types'. Hence, while in the context of this research there is to some extent overlap between the trad wife movement and the extreme right, the results could be different if four different or more trad wives would be analysed.

This thesis gives reason to follow up research and is a good starting point to do so. For example, a longitudinal study would be desirable. Considering that the trad wife movement is an online movement, that anyone can join, it would be of interest to study its dynamism and how it might change over an extended period of time. Another possible follow up research is more in-depth research where trad wives are being interviewed so that it is possible to learn more about what they post and what and the reasoning behind it is.

For now, it is concluded in the context of this research there is some alignment between trad wives and extreme right-winged populism ideology.

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Appendix

Analysed content

Code Report

Selected codes (7)

○ (white) Nationalism

9 Quotations:

1:1 ¶ 8 in Lacey Lynn X posts

he puts Israel first instead of America.

1:6 ¶ 30 in Lacey Lynn X posts

Congress just passed the unconstitutional Antisemitism Awareness Act, which will make it illegal to say that they passed it because the Israel lobby told them to.

1:14 ¶ 60 in Lacey Lynn X posts

he Marxist indoctrination camps we call college/university. That's a scam. Sad because old school academia had so much promise and actually used to mean

1:15 ¶ 75 in Lacey Lynn X posts

I've noticed a pattern of Hollywood media. There's only one group of people who are allowed to have power and riches without being the antagonist in a story and it's not whites. Whites with money are always the bad guy.

1:19 ¶ 96 in Lacey Lynn X posts

The guy punching white girls on the street in NYC is black. My shock. Imagine it.

2:5 ¶ 62 in Blog posts submissee tradwife

And please keep your kids off of TikTok! It is a propaganda machine for the Chinese communist party. They want to destroy our youth. They want to sap our strength. That's why they push LGBTQIA content so hard. And junk food. And pornographic images. Anti American screeds from college freshmen. Tiktok is destroying us, and everywhere I look around

3:13 ¶ 58 in Submissee tradwife insta posts

To paraphrase Thomas Sowell, how is it greed to want to keep what you work hard for and earned but not greed to want to keep what someone else worked hard for and earned? Dear socialists and commies, you aren't getting any more of our money than you already do. And you will never take my guns. People who have something to contribute to society don't need socialism or communism. They provide value to those around them. They take care of themselves. I'm not looking down on people who are legitimately on disability, nor am I suggesting that there should be absolutely 0 social safety nets. Temporary unemployment and things like that are good. Universal income is stupid. Show me one country where communism has worked. I'll wait. That's what is so stupid about these leftists. It's that their ideas have all been tried several times in different parts of the world, and each time they have been tried, they failed. Yet they refuse to see the evidence and are determined that somehow their application of this evil ideology would work out so much better for everyone. What a lot of it

comes down to is jealousy. People who don't have much jealous of those who do. I don't understand that. For instance, when I was younger, I was the kid who didn't have money in middle school. I was the poor kid for my area. My family was broke. I had a friend named Breanna who was very rich. But I wasn't jealous of her. I didn't want her to have less. I just wanted to have more than I did. I wanted my own big pretty house (so I worked hard in school). I didn't want to steal hers. These leftists are jealous. They don't just want to have more. They want to see you have less. It's evil. #communism #socialism #tradwife #americanpolitics

5:2 ¶ 12 in Anzac Biscuits

As you know, wartime recipes and women's social history during this time is a particular interest of mine, but all my "wartime" recipe books tend to focus on ration recipes from the UK, and not many mention this biscuit. Some have reference to them, but as they're not usually on the radar of the Brits, I'm afraid they're overlooked. Much like, I hate to admit, the troops from Australia and New Zealand who served during both world wars. History programs of both wars do to tend to focus on soldiers from the United Kingdom and America - I'm afraid distance (out of sight, out of mind) may be a reason here, and that's sad.

10:6 ¶ 10 in Williams insta posts

Proud to be an American Proud to be a wife Proud to have a blue collar husband Proud to be a homemaker Proud to be a Christian Proud to have left college behind Proud to stand by Donald Trump God bless America

0 Codes

● Anti-democracy

13 Quotations:

1:6 ¶ 30 in Lacey Lynn X posts

Congress just passed the unconstitutional Antisemitism Awareness Act, which will make it illegal to say that they passed it because the Israel lobby told them to.

1:9 ¶ 34 in Lacey Lynn X posts

Christianity and the Constitution are under attack, but I can't say by who. That's now considered hate speech.

1:14 ¶ 60 in Lacey Lynn X posts

he Marxist indoctrination camps we call college/university. That's a scam. Sad because old school academia had so much promise and actually used to mean

1:16 ¶ 87 in Lacey Lynn X posts

Baking or not baking a really yummy raspberry buttercream layered cake is not going to amount to a hill of beans either way. And the CIA don't just decide to kill off perfectly good foot soldiers for their cause so I'm going to make the cake. K? It's scrumptious.

3:3 ¶ 12 in Submisse tradwife insta posts

Unpopular opinion these days, but there it is. No, this is not a call to start an OF or stand on a street corner (which is what OF is, digitally). But I never understood women who rack up high body counts.

If you're going to give your sacred places to somebody who doesn't care about you, why not at least get paid? If you're sleeping around and you think you're better than a prostitute, you're deluding yourself. The only difference between you and the hooker on the street corner is that she's smart enough to get paid. Stop selling yourselves short to men who don't love you. The sexual liberation of the feminist movement was the worst thing to happen to women.

3:6 ¶ 22 in Submisse tradwife insta posts

Despite what our liberal society tells you, there is never anything casual about sex. If you are a woman letting a man insert himself into your most private place, that's not casual. A handshake is casual. Some guy you barely know depositing his genetic material inside you is as big a deal as big deals get. And if you're a man dipping your wick into everything that moves, that is also not casual. God designed intimacy to be between married men and women. Don't spread your seed to women you don't love, who may end up becoming the mothers of your children (whether they are the kind of mothers you would want for your children or not).

3:7 ¶ 32 in Submisse tradwife insta posts

I see women who let their kids misbehave after their husbands have said no because they spoil the child. And not to mention the sick and twisted #boymom trend. Ladies please don't commit emotional incest with your sons. The man you are looking for to provide love and emotional stimulation should be your husband. Disentangle yourselves from your sons and let them become the men they are supposed to become. Your sons will grow up and leave you to take a wife and start their own families. But that's what you should want.

3:11 ¶ 54 in Submisse tradwife insta posts

Femininity is luscious, graceful, nurturing. Feminism is selfish, masculine, ugly. Femininity thinks of others. Feminism thinks of self. Feminism cheapens what is sacred (like sex, motherhood etc). Femininity protects it through love, chastity, and purity. Feminism should use a different word entirely because it erases femininity. Femininity is dressing pretty for your husband, nurturing the people around you, and creating a home your husband loves to come back to at the end of a long day. Feminism is rage. It destroys the beautiful. It makes men out of women and women out of men. It's perversion. It destroys the home, murders or abandons children, and takes pretty women and makes them ugly. Feminism is twisted.

3:12 ¶ 56 in Submisse tradwife insta posts

When women become feminists, they compete with men at being men. Men were designed to be protectors and providers. They were made to build society. When women become boss babes and have careers they are competing with men in often masculine environments to do masculine things. Women don't belong in the C suite. They belong at home. When women try to be men, they fail because women can't replace men. This is why, as a group, the children of single mothers don't do well. Mom can't make up for the lack of a dad. Likewise, men cannot be homemakers and nurturers as well as women can. Trans women are men who have failed to live up to their masculine purpose. Men cannot replace women. (XX chromosomes means female, XY is male. No exceptions) The solution is for women to focus on home and family, and men to be men and build/fight/lead/innovate. Men can't beat you at being a woman. Women can't beat men at manly things. Be what you are. I hope you all are having a great day. I am moving so I'll be on here on and off.

3:14 ¶ 72 in Submisse tradwife insta posts

Feminism is an angry thing. Since finding the joy in submission (from the voice of the Holy Spirit), I am much happier. I don't have to worry so much. I don't have a boss on my back or decisions on my shoulders. I follow my husband wherever he leads me, and I make a home there. It's my job to create beauty and coziness wherever we land. As the woman of the house, I set the tone. But I am free from resentment. Free from the workforce. Free from the clock. I design my own days. I work for the man I love, for the benefit of him and our child we both love dearly. I am free to focus on the eternal. My husband protects my peace of mind.

3:16 ¶ 82 – 86 in Submisse tradwife insta posts

But but but...we want women to have choices! They all say that, but then when you make a choice they don't like they start marching. The only time feminists really allow women to be homemakers is if A: the homemaker is only there because of the cost of daycare. If she complains all day about how she wants to be a girlboss and we need to subsidize the cost of daycare, she's fine. B: If she stays home with her children but raises her daughters to go into the workforce and doesn't encourage anyone else to stay home.

What it really comes down to is this. A woman is allowed to be a homemaker as long as she's not too happy about it and as long as she doesn't have the audacity to believe it's the best thing for women. And I don't want to hear any junk in the comments about how it's unfair. If I was a working mother and I made an instagram about the importance of going to work everyday and leaving your kids in daycare, and the importance of female empowerment, they would love it. Not one would b*tch about "my choices!" If I was living the life that feminists want to demand I live, and I was talking about how that would be best for my daughter and other women, they would applaud me. But because I have the audacity to not only be a homemaker, but say I think most other women should be homemakers too, they can't stand it because feminism is the new state religion.

I will not be oppressed by feminists.

9:1 ¶ 28 in Time to heal

As housewives and homemakers, we really do sacrifice a lot. The job isn't a "9 to 5", and we are always, always "on". Ready to spring into action at the drop of a hat

11:13 ¶ 24 in Williams YouTube video's

ly traditional wives here online as well the media will tell you traditional wives are that is false and now we're going to get into this video so to preface this let's go over what a traditional wife is or just a more basic understanding a traditional wife is a woman a wife who adheres to traditional gender roles in her marriage wife

0 Codes

● Appealing to emotions

25 Quotations:

1:2 ¶ 10 – 11 in Lacey Lynn X posts

because I questioned his support for mass migration, gay pride, and the Israel Lobby.

Now everyone sees that I was right.

1:3 ¶ 14 in Lacey Lynn X posts

undeniable fact.

1:7 ¶ 32 in Lacey Lynn X posts

It will also criminalize alleging any Jewish involvement in the crucifixion of Jesus, which means that certain Bible verses will be officially outlawed.

1:11 ¶ 45 in Lacey Lynn X posts

Pearl just trying to get trad moms on the internet doxxed, nice try FBI (Pearl)

1:13 ¶ 53 in Lacey Lynn X posts

Americans know nothing about real history.

1:15 ¶ 75 in Lacey Lynn X posts

I've noticed a pattern of Hollywood media. There's only one group of people who are allowed to have power and riches without being the antagonist in a story and it's not whites. Whites with money are always the bad guy.

1:17 ¶ 88 in Lacey Lynn X posts

ut then, it makes sense doesn't it. Jewish writer makes older WASPy conservative couple the "bad guys". We are supposed to sympathize with the rebellious adult child who rejects her parents "stuffy" life. This is the indoctrination through TV my generation grew up with

1:18 ¶ 91 in Lacey Lynn X posts

"I'm not a tradwife, but..." is starting to sound a lot like "I'm not racist, but..."

2:1 ¶ 34 in Blog posts submitse tradwife

the problem is you.

2:2 ¶ 36 in Blog posts submitse tradwife

How did we get such a generation of selfish women?

2:4 ¶ 60 in Blog posts submitse tradwife

I don't want her exposed to drug dealers or predators. I don't want her body image and self esteem get destroyed by the constant comparison trap. I don't want her to become egotistical either.

2:5 ¶ 62 in Blog posts submitse tradwife

And please keep your kids off of TikTok! It is a propaganda machine for the Chinese communist party. They want to destroy our youth. They want to sap our strength. That's why they push LGBTQIA content so hard. And junk food. And pornographic images. Anti American screeds from college freshmen. Tiktok is destroying us, and everywhere I look around

3:4 ¶ 14 in Submitse tradwife insta posts

. Parents had no idea what went on. The male janitor would go into the little girls bathroom while they were in there. If your kid was shy and they were in my class (I had 3s or 4s depending on time of day), they were probably bullied and bitten by the owner's grandson. He was an absolute terror.

3:11 ¶ 54 in Submitse tradwife insta posts

Femininity is luscious, graceful, nurturing. Feminism is selfish, masculine, ugly. Femininity thinks of others. Feminism thinks of self. Feminism cheapens what is sacred (like sex, motherhood etc). Femininity protects it through love, chastity, and purity. Feminism should use a different word entirely because it erases femininity. Femininity is dressing pretty for your husband, nurturing the people around you, and creating a home your husband loves to come back to at the end of a long day. Feminism is rage. It destroys the beautiful. It makes men out of women and women out of men. It's perversion. It destroys the home, murders or abandons children, and takes pretty women and makes them ugly. Feminism is twisted.

3:14 ¶ 72 in Submissee tradwife insta posts

Feminism is an angry thing. Since finding the joy in submission (from the voice of the Holy Spirit), I am much happier. I don't have to worry so much. I don't have a boss on my back or decisions on my shoulders. I follow my husband wherever he leads me, and I make a home there. It's my job to create beauty and coziness wherever we land. As the woman of the house, I set the tone. But I am free from resentment. Free from the workforce. Free from the clock. I design my own days. I work for the man I love, for the benefit of him and our child we both love dearly. I am free to focus on the eternal. My husband protects my peace of mind.

3:15 ¶ 74 – 76 in Submissee tradwife insta posts

When you signed the contract, when you swore in front of clergy or judge, you promised to be your husband's wife. And a wife's most fundamental duty is to sexually satisfy her husband. It's not nearly the only important aspect of her role, but it's fundamental. Giving him children (as you can) and caring for the home are vital, but if you give your husband everything he is looking for but refuse to have sex with him, he won't be happy. (Unless he has a really low sex drive, but that isn't common) Sex (and the children who result) are what you can give your husband that he has promised not to get from anyone else. Only you can fulfill his needs without leading him to sin. When you deny him that, you hurt him, you disrespect him, and you can lead him into temptation. Tired? Do a quickie. Sore? Suck it up. Busy? Remember to prioritize marital relations. Self conscious? Remember that he doesn't see your body the way you do. Be confident. It goes a long way. And remember to be an active participant and tell your husband your needs. You will likely enjoy yourself! Sex can be pleasurable for both of you. No should not be in your vocabulary. Your husband should give you 6 to 8 weeks to recover from childbirth (whatever your doctor says), and ideally give you space when you are seriously ill. But ladies, a headache is not a serious illness. If you love your husband, you will sacrifice for him. I'm not talking about when you are doubled over with a migraine, but a regular headache is no reason to refuse. If sex is painful or uncomfortable, think of it as an act of love you are doing for a man you should love more than anyone else. When you get married, it isn't about you anymore. Your husband should know that sex is always available from you. #tradwife #traditionalgenderroles #tradwifelife #patriarchy #marriagetip #marriage #feminismiscancer #femininenotfeminist #proverbs31woman #feminism

You know feminism is demonic because it teaches women to have as much sex before marriage as possible, and as little sex after marriage. This destroys the family and breaks down society.

This creates single parent households, poverty, the demeaning of women, infidelity, divorce etc. Nothing from God would have such terrible effects on mankind. Having as much sex before marriage as possible demeans women and cheapens them like prostitute\$. It also creates fatherless children and single parent homes. Crime statistics tell us what a great idea those are. Prisons are filled with the sons of single mothers. Obviously, if someone is widowed or has experienced abuse, a single parent household is unavoidable, but we need to be honest and admit that just because it can be

unavoidable doesn't mean it's good, which means when it can be avoided, it should be. And it's pretty easy not to sleep around. You just keep your clothes on. All this premarital sex creates abortion too. Sometimes I see posts about women who are debating abortion and need help because they're sleeping with men who have children in other places that they're already not supporting. They're scared to have the baby because they don't think they can afford it. My heart goes out to them, and I want to help them in any way that I can. But in the back of my head, I do wonder why they were sleeping with men who had no commitment to them and weren't even taking care of the children they already had. Have standards. I ruled out such men from so much as a date. The divorce that this feminist attitude causes doesn't really need to be explained. Turn down a hot blooded man for sex over and over again until he feels completely rejected and see how great your marriage is. #tradwifelife #feminism #patriarchy #truth #tradwife #femininenotfeminist #culture

3:16 ¶ 82 – 86 in Submisse tradwife insta posts

But but but...we want women to have choices! They all say that, but then when you make a choice they don't like they start marching. The only time feminists really allow women to be homemakers is if A: the homemaker is only there because of the cost of daycare. If she complains all day about how she wants to be a girlboss and we need to subsidize the cost of daycare, she's fine. B: If she stays home with her children but raises her daughters to go into the workforce and doesn't encourage anyone else to stay home.

What it really comes down to is this. A woman is allowed to be a homemaker as long as she's not too happy about it and as long as she doesn't have the audacity to believe it's the best thing for women. And I don't want to hear any junk in the comments about how it's unfair. If I was a working mother and I made an instagram about the importance of going to work everyday and leaving your kids in daycare, and the importance of female empowerment, they would love it. Not one would b*tch about "my choices!" If I was living the life that feminists want to demand I live, and I was talking about how that would be best for my daughter and other women, they would applaud me. But because I have the audacity to not only be a homemaker, but say I think most other women should be homemakers too, they can't stand it because feminism is the new state religion.

I will not be oppressed by feminists.

4:1 ¶ 22 in Pettitt facebook posts

#rememberingtheoldways #oldfashioned #cottagecore #cottagecorecommunity #thedarlingacademy

4:2 ¶ 26 – 33 in Pettitt facebook posts

“Trad Wives are the female version of Andrew Tate”...

Oooof, well that is a new low blow! Just been sent a link to a article from The Independent last week. It's so bad I'm not even linking it, but I did get a mention!

Specifically my article on “How to be Beautiful”, which does sound, on the face of it, quite shallow... I highly doubt the journalist even read the piece. It's not intended as a fluffy “go blonde and wear frills” kind of blog post.

Not everything is as it seems, you have to look deeper than face value, to look at the heart position of a woman - not just what you see on the outside.

You judge us this way, yet have the audacity to liken US to Tate? Pot = Kettle = Black.

Many of these people writing in the media today don't bother to do their research!

<https://www.thedarlingacademy.com/.../how-to-be-beautiful/>

#tradwife #tradwives #traditionalhousewife #howtobebeautiful #beauty #carolineboyd

8:1 ¶ 4 in Old Fashioned Living

Do you remember the good old days of blogging? The days before social media really got its claws into the online world, and you could quietly enjoy little glimpses here and there of the lives of homemakers from all over the world?

10:2 ¶ 3 in Williams insta posts

are bashing a simple way of living because i can promise there is a reason they are pushing this negative narrative about tradwives, and it's not because it's the truth.

11:5 ¶ 21 in Williams YouTube video's

e What I used to wear go from this to this somebody please explain because we took a turn for the worse and you can't deny that you cannot deny that this to this is better it's just not this is just your average picture of a couple in the 50s I mean they look like they're in high school college maybe and you'll notice that the man is still dressing like a man and the woman is still dressing like a woman

11:6 ¶ 21 in Williams YouTube video's

s it is so bad I I can't I can't even comprehend it and I just wonder what these older people who have no idea what is going on what they think do they I wonder if they want I wonder if they think you have no pants under there I mean like guys we got to stop this we have got to wear normal clothes there's nothing wrong with a pair of jeans and a t-shirt again I'm not saying you need to wear dresses and skirts every day but put some clothes on that are actually clothes take your pajamas off and put a pair of jeans on going back to the street wear this really makes me

11:7 ¶ 21 in Williams YouTube video's

ladies let's wear clothes let's dress like women and you know what if you're going to go to the grocery store after the gym and you're in your workout clothes there's no need to go home and change go to the grocery store there's nothing wrong with that but to purposely go in your closet and pick a pair of leggings knowing you have other pants and other outfits and to choose that as your whole day attire let's do a little bit better but going back to the picture of the couple in the

11:9 ¶ 21 in Williams YouTube video's

so fathers don't let your daughters dress like this just because it makes them happy and everybody else is doing it set standards for your daughter and my ladies who are not mothers yet let's set a good example for our future daughters for our future sons so that they can pick women that are dressed like ladies that is all I have to say today about um fashion and how it has completely changed from the 1950s to now and not in any way that is good whatsoever and you know what I'm going to put it out here so anyways thank you for listening and have a great rest of your year

0 Codes

● Racism

5 Quotations:

1:7 ¶ 32 in Lacey Lynn X posts

It will also criminalize alleging any Jewish involvement in the crucifixion of Jesus, which means that certain Bible verses will be officially outlawed.

1:10 ¶ 43 in Lacey Lynn X posts

I'm not trying to be radfem or anything, but maybe people should try to understand why Taylor Swift is popular among white women instead of being so upset that she is. As far as the morality of entertainers go, she's not even among the worst options.

1:15 ¶ 75 in Lacey Lynn X posts

I've noticed a pattern of Hollywood media. There's only one group of people who are allowed to have power and riches without being the antagonist in a story and it's not whites. Whites with money are always the bad guy.

1:17 ¶ 88 in Lacey Lynn X posts

ut then, it makes sense doesn't it. Jewish writer makes older WASPy conservative couple the "bad guys". We are supposed to sympathize with the rebellious adult child who rejects her parents "stuffy" life. This is the indoctrination through TV my generation grew up with

1:19 ¶ 96 in Lacey Lynn X posts

The guy punching white girls on the street in NYC is black. My shock. Imagine it.

0 Codes

● Strong state

12 Quotations:

1:2 ¶ 10 – 11 in Lacey Lynn X posts

because I questioned his support for mass migration, gay pride, and the Israel Lobby.

Now everyone sees that I was right.

1:4 ¶ 19 in Lacey Lynn X posts

Jewish feminists are involved at extreme rates in legislative positions and are disproportionately responsible for implementing feminist laws.

1:5 ¶ 25 – 27 in Lacey Lynn X posts

Jared Taylor has never violated any laws, he is a model of civility and politeness and patience .

#FreeJaredTaylor

1:6 ¶ 30 in Lacey Lynn X posts

Congress just passed the unconstitutional Antisemitism Awareness Act, which will make it illegal to say that they passed it because the Israel lobby told them to.

2:3 ¶ 60 in Blog posts submissee tradwife

a propaganda machine from the CCP)/Snapchat etc.

2:5 ¶ 62 in Blog posts submissee tradwife

And please keep your kids off of TikTok! It is a propaganda machine for the Chinese communist party. They want to destroy our youth. They want to sap our strength. That's why they push LGBTQIA content so hard. And junk food. And pornographic images. Anti American screeds from college freshmen. Tiktok is destroying us, and everywhere I look around

3:9 ¶ 38 in Submisse tradwife insta posts

u cannot support the violent party with no morals and call yourself a Christian. You cannot support abortion and be a Christian. You cannot support Hamas and be a Christian. You cannot believe in 500 genders and be a Christian. You cannot refuse to acknowledge homosexuality as a sin and be a Christian. I get really sick of people saying "I'm a Christian but.." There are no ifs, ands, or buts about it. Either you believe in the Word of God or you don't. And if you don't, be honest. Anyone voting for the Democrats has thrown out their Bibles in favor of feel good secular crap. They're having fun now, but death is coming for them, and they will be tormented, tortured, and burned in a lake of fire forever. Personally, I don't think gyrating at pride parades and sex without facing the consequences is worth an eternity of suffering, but hey, that's just me. All I can do is tell people when they're going the wrong way. It's up to them to choose whether or not they want a relationship with God. And that is a personal choice. It is by no means a choice without serious consequences, but it is a choice. But it makes me sick when people say that they are Christian and then disregard all the unpopular parts of the Bible to fit in with the secular culture. When they do that, they damn themselves, and they damn those around them who might have been willing to hear the truth and didn't get to because they didn't tell it. Some of these so-called Christian support drag queen story hour. The Bible says it is better to be thrown into the sea with a millstone around your neck than to lead the little ones astray. Just as a word of warning for any people who are not Christian but are considering starting to go to church and considering a relationship with Christ. If you see a rainbow flag outside the church, that church is not biblical. They might be friendly, but they will not tell you the truth about God. They are mired in worldliness and sin. Not all churches follow God.

3:13 ¶ 58 in Submisse tradwife insta posts

To paraphrase Thomas Sowell, how is it greed to want to keep what you work hard for and earned but not greed to want to keep what someone else worked hard for and earned? Dear socialists and commies, you aren't getting any more of our money than you already do. And you will never take my guns. People who have something to contribute to society don't need socialism or communism. They provide value to those around them. They take care of themselves. I'm not looking down on people who are legitimately on disability, nor am I suggesting that there should be absolutely 0 social safety nets. Temporary unemployment and things like that are good. Universal income is stupid. Show me one country where communism has worked. I'll wait. That's what is so stupid about these leftists. It's that their ideas have all been tried several times in different parts of the world, and each time they have been tried, they failed. Yet they refuse to see the evidence and are determined that somehow their application of this evil ideology would work out so much better for everyone. What a lot of it comes down to is jealousy. People who don't have much jealous of those who do. I don't understand that. For instance, when I was younger, I was the kid who didn't have money in middle school. I was the poor kid for my area. My family was broke. I had a friend named Breanna who was very rich. But I wasn't jealous of her. I didn't want her to have less. I just wanted to have more than I did. I wanted my own big pretty house (so I worked hard in school). I didn't want to steal hers. These leftists are jealous. They don't just want to have more. They want to see you have less. It's evil. #communism #socialism #tradwife #americanpolitics

3:16 ¶ 82 – 86 in Submisse tradwife insta posts

But but but...we want women to have choices! They all say that, but then when you make a choice they don't like they start marching. The only time feminists really allow women to be homemakers is if A: the homemaker is only there because of the cost of daycare. If she complains all day about how she wants to be a girlboss and we need to subsidize the cost of daycare, she's fine. B: If she stays home with her children but raises her daughters to go into the workforce and doesn't encourage anyone else to stay home.

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I will not be oppressed by feminists.

5:1 ¶ 4 in Anzac Biscuits

It's almost ANZAC Day, a day to honour and fundraise for Australian and New Zealand veterans who served in the Armed Forces, and it seemed appropriate to lean into the tradition of baking these popular biscuits to commemorate the day!

5:2 ¶ 12 in Anzac Biscuits

As you know, wartime recipes and women's social history during this time is a particular interest of mine, but all my "wartime" recipe books tend to focus on ration recipes from the UK, and not many mention this biscuit. Some have reference to them, but as they're not usually on the radar of the Brits, I'm afraid they're overlooked. Much like, I hate to admit, the troops from Australia and New Zealand who served during both world wars. History programs of both wars do tend to focus on soldiers from the United Kingdom and America - I'm afraid distance (out of sight, out of mind) may be a reason here, and that's sad.

10:6 ¶ 10 in Williams insta posts

Proud to be an American Proud to be a wife Proud to have a blue collar husband Proud to be a homemaker Proud to be a Christian Proud to have left college behind Proud to stand by Donald Trump God bless America

0 Codes

● Us versus them

38 Quotations:

1:8 ¶ 42 in Lacey Lynn X posts

Maybe next time you'll listen to us "conspiracy theorists" if you value what's left of your freedom at all.

1:12 ¶ 50 – 51 in Lacey Lynn X posts

Dear all the current internet tradwives,

Stop taking interviews with journalists. You have your own platforms on social media, everything you want to say you can say yourself!

1:17 ¶ 88 in Lacey Lynn X posts

ut then, it makes sense doesn't it. Jewish writer makes older WASPy conservative couple the "bad guys". We are supposed to sympathize with the rebellious adult child who rejects her parents "stuffy" life. This is the indoctrination through TV my generation grew up with

1:20 ¶ 5 in Lacey Lynn X posts

Also but if you're the mother who says you want to spend mother's day without your kids getting drunk on wine alone, you're a miserable human being. The jokes aren't funny anymore and I'm not sure they're jokes either.

2:1 ¶ 34 in Blog posts submissee tradwife

the problem is you.

2:2 ¶ 36 in Blog posts submissee tradwife

How did we get such a generation of selfish women?

2:5 ¶ 62 in Blog posts submissee tradwife

And please keep your kids off of TikTok! It is a propaganda machine for the Chinese communist party. They want to destroy our youth. They want to sap our strength. That's why they push LGBTQIA content so hard. And junk food. And pornographic images. Anti American screeds from college freshmen. Tiktok is destroying us, and everywhere I look around

2:6 ¶ 62 in Blog posts submissee tradwife

heir brains have rotted from disuse

3:1 ¶ 4 in Submissee tradwife insta posts

This will get me hate in some quarters, but I can live with that. Leggings, especially lycra/spandex leggings, are completely immodest if you do not have your butt and upper thighs covered by a tunic or dress. I was in a wheelchair for most of this vacation, which means my eyes were at butt level with a lot of people. I tried to avoid seeing people that in that much detail, but so many young women were wearing pants that left absolutely nothing to the imagination. Just because there is cloth over your skin doesn't make the outfit modest. If it clings to every ripple of cellulite, it isn't modest. Leggings are comfortable. I wear them in cold climates underneath my dresses to keep my legs from freezing. But that's the thing - I am wearing dresses that cover me. I'm not suggesting we all cover up from head to toe in baggy jeans and t-shirts. But men you aren't married to don't need a detailed outline of every curve of your body. Keep some things a mystery. If you are single, you should know that while dressing immodestly is a very effective way to get attention, it will get you the wrong kind. And if you are married your body already belongs to a man. Keep it private for him. #tradwife #tradwifelife #tradelife #modestwomen #modesty #leggings #christianwife #proverbs31woman #titus2 #submissivewife

3:2 ¶ 6 in Submissee tradwife insta posts

Men are providers and should provide. A man who does not provide for his family when he is physically capable of doing so deserves no respect. He is not a man - just a person with a penis. But likewise, a woman who will not support her husband in his career and submit to him is not a wife

3:3 ¶ 12 in Submisse tradwife insta posts

Unpopular opinion these days, but there it is. No, this is not a call to start an OF or stand on a street corner (which is what OF is, digitally). But I never understood women who rack up high body counts. If you're going to give your sacred places to somebody who doesn't care about you, why not at least get paid? If you're sleeping around and you think you're better than a prostitute, you're deluding yourself. The only difference between you and the hooker on the street corner is that she's smart enough to get paid. Stop selling yourselves short to men who don't love you. The sexual liberation of the feminist movement was the worst thing to happen to women.

3:5 ¶ 20 in Submisse tradwife insta posts

If you live a traditional lifestyle, you will almost certainly encounter criticism at some point, if not frequently. Your parents might be like mine and be disappointed that you're not using your degree. People might see you submitting to your husband and think you are weak or dumb. Women who don't respect men don't understand women who do. If your friends are domineering wives they may look down on your decision to submit. Even less feminist, more even keel egalitarians may think your submission is strange. Feminism has had a stranglehold on culture for decades now, and people have forgotten that submission is normal.

3:7 ¶ 32 in Submisse tradwife insta posts

I see women who let their kids misbehave after their husbands have said no because they spoil the child. And not to mention the sick and twisted #boymom trend. Ladies please don't commit emotional incest with your sons. The man you are looking for to provide love and emotional stimulation should be your husband. Disentangle yourselves from your sons and let them become the men they are supposed to become. Your sons will grow up and leave you to take a wife and start their own families. But that's what you should want.

3:8 ¶ 36 in Submisse tradwife insta posts

One of the most common feminist criticisms I hear about tradwives (as women who are homemakers are often called these days) online is that their content isn't real because they're making money off it and therefore they are not truly dependent on their husbands. I have mixed feelings on this. There's nothing wrong with running a small home business, and "influencing" or coaching are valid businesses to have. I don't blame any woman for using their expertise to make an income if it doesn't detract from a woman's family time. But at the same time, I understand the criticism. Some content creators are telling other women to stay at home and rely on their husbands while they make hundreds or even thousands of dollars a month off of doing so - and in their own names. Personally, that's part of why I would never take sponsored posts, do paid coaching etc. I want what I'm saying to be authentic, and although I certainly don't fault any girls for turning their traditional skills into money online, I think if most of them are honest with themselves, they'll admit that it does affect their ability to get their message across. Honestly, it does whether they know it or not. It makes some of them seem less genuine. I also think in my case, I'm not an expert in anything. The Lord has just shown me the beauty of submission and family life, and I want to spread that message and encourage other women in their marriages and homemaking journeys. I would not feel right monetizing. I reject the criticism of the tradwife movement as hypocritical. The average woman living her married life according to traditional gender roles does not have an income. I do not have any

form of income, though I've considered starting a crafty business for fun. But as it stands, I make no money. I'm totally reliant on my husband to provide. I mean it when I say I trust my husband. The fact that some women are able to monetize their content and want to do so does not change the fact that living according to traditional gender roles and biblical values works. It also doesn't make them bad people.

3:9 ¶ 38 in Submisse tradwife insta posts

u cannot support the violent party with no morals and call yourself a Christian. You cannot support abortion and be a Christian. You cannot support Hamas and be a Christian. You cannot believe in 50 genders and be a Christian. You cannot refuse to acknowledge homosexuality as a sin and be a Christian. I get really sick of people saying "I'm a Christian but.." There are no ifs, ands, or buts about it. Either you believe in the Word of God or you don't. And if you don't, be honest. Anyone voting for the Democrats has thrown out their Bibles in favor of feel good secular crap. They're having fun now, but death is coming for them, and they will be tormented, tortured, and burned in a lake of fire forever. Personally, I don't think gyrating at pride parades and sex without facing the consequences is worth an eternity of suffering, but hey, that's just me. All I can do is tell people when they're going the wrong way. It's up to them to choose whether or not they want a relationship with God. And that is a personal choice. It is by no means a choice without serious consequences, but it is a choice. But it makes me sick when people say that they are Christian and then disregard all the unpopular parts of the Bible to fit in with the secular culture. When they do that, they damn themselves, and they damn those around them who might have been willing to hear the truth and didn't get to because they didn't tell it. Some of these so-called Christian support drag queen story hour. The Bible says it is better to be thrown into the sea with a millstone around your neck than to lead the little ones astray. Just as a word of warning for any people who are not Christian but are considering starting to go to church and considering a relationship with Christ. If you see a rainbow flag outside the church, that church is not biblical. They might be friendly, but they will not tell you the truth about God. They are mired in worldliness and sin. Not all churches follow God.

3:10 ¶ 42 in Submisse tradwife insta posts

omen now come in two kinds. First, there's the girl with really high standards. The guy needs to be a perfect ten for her. He must be at least 6 feet tall and make at least 6 figures and be well endowed. He must have every good trait known to man and the face of a model. Never mind that she might be at 7 with student loan debt and a flat chest. She knows she deserves a 10. And look, sometimes a girl who's not a 10 can get a guy who's a 10. It does happen. It happened to me. My husband is a perfect 10 to me. I am not. But when I was dating, I did not expect perfect tens. Look for a man who's a gentleman. Look for a man who can support a family. That's a reasonable standard to have. Expecting to be rich is not a reasonable standard to have. So many of these girls are under the delusion that they are perfect and only a perfect person can be worthy of them. They're ending up alone because A: no one is perfect, including them and B: the guys that they're looking for aren't looking for them. They are ending up alone. This is frustrating for the women who don't want to be alone, and for all the guys who are 9, 8, 7, 6, 5, 4, and below who want to get married and can't find a woman who will love and accept them. Then there are the women with no standards at all. Recently I saw a post about a woman who's looking for help. She doesn't want to have an abortion but the father of her child is unemployed and has a kid in another state already that he doesn't bother with, and she is scared because she's on her own. I see this a lot, and I would absolutely love to help this person, and I think that it's great that she doesn't want to have an abortion. But I listened to her story and wonder, why were you sleeping with an unemployed man with a child he doesn't bother to raise? That man is not dating material, let alone mate material. Some women go out with junkies and

alcoholics and abusers and absolute morons. Men that you are better off being single than being with. I don't get it. Half the female population thinks they're God's gift to men. And the other half seemed to have no standards or self esteem at all

3:11 ¶ 54 in Submisse tradwife insta posts

Femininity is luscious, graceful, nurturing. Feminism is selfish, masculine, ugly. Femininity thinks of others. Feminism thinks of self. Feminism cheapens what is sacred (like sex, motherhood etc). Femininity protects it through love, chastity, and purity. Feminism should use a different word entirely because it erases femininity. Femininity is dressing pretty for your husband, nurturing the people around you, and creating a home your husband loves to come back to at the end of a long day. Feminism is rage. It destroys the beautiful. It makes men out of women and women out of men. It's perversion. It destroys the home, murders or abandons children, and takes pretty women and makes them ugly. Feminism is twisted.

3:14 ¶ 72 in Submisse tradwife insta posts

Feminism is an angry thing. Since finding the joy in submission (from the voice of the Holy Spirit), I am much happier. I don't have to worry so much. I don't have a boss on my back or decisions on my shoulders. I follow my husband wherever he leads me, and I make a home there. It's my job to create beauty and coziness wherever we land. As the woman of the house, I set the tone. But I am free from resentment. Free from the workforce. Free from the clock. I design my own days. I work for the man I love, for the benefit of him and our child we both love dearly. I am free to focus on the eternal. My husband protects my peace of mind.

3:16 ¶ 82 – 86 in Submisse tradwife insta posts

But but but...we want women to have choices! They all say that, but then when you make a choice they don't like they start marching. The only time feminists really allow women to be homemakers is if A: the homemaker is only there because of the cost of daycare. If she complains all day about how she wants to be a girlboss and we need to subsidize the cost of daycare, she's fine. B: If she stays home with her children but raises her daughters to go into the workforce and doesn't encourage anyone else to stay home.

What it really comes down to is this. A woman is allowed to be a homemaker as long as she's not too happy about it and as long as she doesn't have the audacity to believe it's the best thing for women. And I don't want to hear any junk in the comments about how it's unfair. If I was a working mother and I made an instagram about the importance of going to work everyday and leaving your kids in daycare, and the importance of female empowerment, they would love it. Not one would b*tch about "my choices!" If I was living the life that feminists want to demand I live, and I was talking about how that would be best for my daughter and other women, they would applaud me. But because I have the audacity to not only be a homemaker, but say I think most other women should be homemakers too, they can't stand it because feminism is the new state religion.

I will not be oppressed by feminists.

4:2 ¶ 26 – 33 in Pettitt facebook posts

“Trad Wives are the female version of Andrew Tate”...

Oooof, well that is a new low blow! Just been sent a link to a article from The Independent last week. It's so bad I'm not even linking it, but I did get a mention!

Specifically my article on “How to be Beautiful”, which does sound, on the face of it, quite shallow... I highly doubt the journalist even read the piece. It’s not intended as a fluffy “go blonde and wear frills” kind of blog post.

Not everything is as it seems, you have to look deeper than face value, to look at the heart position of a woman - not just what you see on the outside.

You judge us this way, yet have the audacity to liken US to Tate? Pot = Kettle = Black.

Many of these people writing in the media today don’t bother to do their research!

<https://www.thedarlingacademy.com/.../how-to-be-beautiful/>

#tradwife #tradwives #traditionalhousewife #howtobebeautiful #beauty #carolineboyd

4:3 ¶ 40 – 43 in Pettitt facebook posts

My thoughts: I've really noticed that these "spun from" articles in other papers (written by women that haven't interviewed me) really like to hang onto the 'what ifs and maybes' that I spoke about with the journalist from The New Yorker... perhaps I might return to work one day, nothing is guaranteed. It was also said in a tongue in cheek way. Too nuanced and whimsical a thought after hours of discussion for it to be anything concrete. A passing comment and nothing more.

My question is this: Why are these journalists hanging onto this very last sentence? Is it perhaps because they're using my musing to unravel the season I am in now? To prove somehow that being a housewife *isn't enough* for even a housewife herself. Just because I have a brain and think about the alternative options, and the future too. How I may need to adapt?

I thought that was just called being smart, and checking in with oneself. Female choice.

Food for thought...

7:1 ¶ 4 in How to be beautiful

We live in a modern society that likes to call every woman beautiful, and to some degree I believe this to be true, but in many ways, it is also a big fat lie. Because underneath all that Chanel, some women definitely do not define what it truly means to be considered beautiful

7:2 ¶ 5 in How to be beautiful

s. The beauty of a woman today is less defined by her virtue and poise and instead quantified by her virtual popularity and perfect contouring. It’s no wonder most of us are in a constant state of turmoil wondering as to whether we are beautiful, but we are looking at the wrong things!

7:3 ¶ 54 in How to be beautiful

But the lesson here is this - we must make an effort, we must learn to feel and appreciate the beauty that is all around us regardless of what it is, because it affects you and ultimately the people around you.

8:2 ¶ 106 – 110 in Old Fashioned Living

We were all made uniquely, and while people might not respect someone’s life choice, like mine, I’m glad not to have the same attitude.

Sadly I have been bullied on social media in the past, so that is a huge negative, but I try and limit my time on it now for my own peace of mind. It did hurt, but I'm not sure those people realised just how much it might affect the people on the other side of their comments.

My Grandmother always used to say "if you don't have anything nice to say, don't say anything at all". I think it's a phrase we've all heard many times but not a lot of people take it to heart. Wouldn't the world, and social media, be a lovely place if we did?

9:1 ¶ 28 in Time to heal

As housewives and homemakers, we really do sacrifice a lot. The job isn't a "9 to 5", and we are always, always "on". Ready to spring into action at the drop of a hat

9:2 ¶ 60 in Time to heal

Some attacks from the media, and other women were laughable. Some aimed to be personal, and others were just downright confusing. I've never taken it personally really, as I've spilled my own guts about my past in Ladies Like Us, so they're just silly women gossiping about old news. However the "why" of why women behave like that has really unsettled me.

9:3 ¶ 64 in Time to heal

. Some friends walked away from me, seemingly, "disgusted" by my anti-feminism (even though my feelings on the subject were never a secret, it was just public now). O

10:1 ¶ 3 in Williams insta posts

The wh!te \$uprem comments never stopped, in fact they got worse after multiple articles were written labeling this tradwife movement as a racial movement that sets women back. I can't express how disturbing it is to watch the most kind and wholesome women i have seen on social media get called these terrible names when none of us support that kind of hate. The tradwives you see online enjoy contributing to a growing community that showcases their own variation of homemaking.

10:2 ¶ 3 in Williams insta posts

are bashing a simple way of living because i can promise there is a reason they are pushing this negative narrative about tradwives, and it's not because it's the truth.

11:1 ¶ 8 in Williams YouTube video's

Traditional Men okay there's nothing untraditional about that however a masculine provider man will always do what he needs to do to protect and provide for his family do not delude yourselves into thinking that the next step will bring out a better version of your man getting married

11:2 ¶ 10 in Williams YouTube video's

it's because when other women like me see pictures like this that yes are ads they're not real pictures it still represents a lifestyle it represents a simple way of living it represents traditional marriage and you know what it makes us women feel warm and cozy inside seeing videos and pictures

11:3 ¶ 16 in Williams YouTube video's

five basic homemaking skills being taught to young girls in the home has skipped a generation thus we have a whole generation of women that are hungry to learn these basic skills and they are looking to the internet to teach them these skills this is what happens when the pendulum swing so far one

way it has to come back down and a lot of people believe the tradwife movement is an overcorrection to modern feminism

11:4 ¶ 19 in Williams YouTube video's

I don't know what this whole Rush is to get out of home and you know you see 18-year-old girls getting Apartments together and working full-time just to pay for those apartments and it's silly if you don't need to leave the home then don't leave your home on a serious note that is my number one tip for young girls wanting to be traditional wives do not leave home unless you absolutely need to or you don't don't have a healthy Dynamic at home stay home as long as you possibly can contribute around the house do chores contributing around the house also will teach you

11:6 ¶ 21 in Williams YouTube video's

s it is so bad I I can't I can't even comprehend it and I just wonder what these older people who have no idea what is going on what they think do they I wonder if they want I wonder if they think you have no pants under there I mean like guys we got to stop this we have got to wear normal clothes there's nothing wrong with a pair of jeans and a t-shirt again I'm not saying you need to wear dresses and skirts every day but put some clothes on that are actually clothes take your pajamas off and put a pair of jeans on going back to the street wear this really makes me

11:9 ¶ 21 in Williams YouTube video's

so fathers don't let your daughters dress like this just because it makes them happy and everybody else is doing it set standards for your daughter and my ladies who are not mothers yet let's set a good example for our future daughters for our future sons so that they can pick women that are dressed like ladies that is all I have to say today about um fashion and how it has completely changed from the 1950s to now and not in any way that is good whatsoever and you know what I'm going to put it out here so anyways thank you for listening and have a great rest of your year

11:12 ¶ 24 in Williams YouTube video's

me job if that makes sense so when people are commenting on different TR traditional wives Pages saying aren't you making money or this and that we aren't offended to make money it's okay to bless your family our priority is at home and our family but there's nothing wrong with a woman making a little extra money and it is ve

11:14 ¶ 5 in Williams YouTube video's

any people wish that I will get hit by my husband or that I get divorced and cheated on I get these comments on a daily basis and you want to know something I pray for my marriage every single day my husband prays for a marriage every single day I pray for for my husband individually just like I pray for myself individually and my husband does the same the power of prayer is real it protects you with the blood of Jesus Christ the enemy wants to ruin your marriage protect your marriage with prayer

0 Codes

● Xenophobia

10 Quotations:

1:7 ¶ 32 in Lacey Lynn X posts

It will also criminalize alleging any Jewish involvement in the crucifixion of Jesus, which means that certain Bible verses will be officially outlawed.

1:17 ¶ 88 in Lacey Lynn X posts

ut then, it makes sense doesn't it. Jewish writer makes older WASPy conservative couple the "bad guys". We are supposed to sympathize with the rebellious adult child who rejects her parents "stuffy" life. This is the indoctrination through TV my generation grew up with

1:19 ¶ 96 in Lacey Lynn X posts

The guy punching white girls on the street in NYC is black. My shock. Imagine it.

1:21 ¶ 12 – 19 in Lacey Lynn X posts

Repost: Jews and the Feminist Movement

Thread 🗨️:

The extreme Jewish overrepresentation behind the feminist movement is an undeniable fact. Just by examining the Wikipedia numbers and comparing them to the religious population percentage, Jews are overrepresented by approximately ~28000%!

Modern feminism, especially "Second-wave feminism" was created and led almost entirely by Jewish feminists. The book by Betty (Goldstein) Friedan, "The Feminine Mystique" is credited with sparking the "second wave" of American feminism.

This extreme Jewish overrepresentation is not present only in "Second-wave feminism" but it goes way back. Even the first reported "Women's Day event" in 1909 in New York City was organized by the Socialist Party of America at the suggestion of Jewish activist Theresa Malkiel.

Of course, the same thing is true about Third-wave feminism, even the term "Third-wave feminism" was coined by half-Jewish half-African, Rebecca (Walker) Leventhal, daughter of community organizer and lawyer in the 60s–70s Civil Rights Movement, Melvyn R. Leventhal.

The official start of Third-wave feminism was the 1990 publication "Gender Trouble" by Jewish non-binary lesbian Judith Butler. Butler developed the claim that there is no natural sex, compared "trans-exclusionary feminists" to fascists and is also a pioneer in "queer theory".

Jewish feminists are involved at extreme rates in legislative positions and are disproportionately responsible for implementing feminist laws. Three notable examples are: Bella Abzug, Gloria Allred and Joan Ruth Bader Ginsburg

2:5 ¶ 62 in Blog posts submissee tradwife

And please keep your kids off of TikTok! It is a propaganda machine for the Chinese communist party. They want to destroy our youth. They want to sap our strength. That's why they push LGBTQIA content so hard. And junk food. And pornographic images. Anti American screeds from college freshmen. Tiktok is destroying us, and everywhere I look around

3:9 ¶ 38 in Submissee tradwife insta posts

u cannot support the violent party with no morals and call yourself a Christian. You cannot support abortion and be a Christian. You cannot support Hamas and be a Christian. You cannot believe in 500 genders and be a Christian. You cannot refuse to acknowledge homosexuality as a sin and be a Christian. I get really sick of people saying "I'm a Christian but.." There are no ifs, ands, or buts about

it. Either you believe in the Word of God or you don't. And if you don't, be honest. Anyone voting for the Democrats has thrown out their Bibles in favor of feel good secular crap. They're having fun now, but death is coming for them, and they will be tormented, tortured, and burned in a lake of fire forever. Personally, I don't think gyrating at pride parades and sex without facing the consequences is worth an eternity of suffering, but hey, that's just me. All I can do is tell people when they're going the wrong way. It's up to them to choose whether or not they want a relationship with God. And that is a personal choice. It is by no means a choice without serious consequences, but it is a choice. But it makes me sick when people say that they are Christian and then disregard all the unpopular parts of the Bible to fit in with the secular culture. When they do that, they damn themselves, and they damn those around them who might have been willing to hear the truth and didn't get to because they didn't tell it. Some of these so-called Christian support drag queen story hour. The Bible says it is better to be thrown into the sea with a millstone around your neck than to lead the little ones astray. Just as a word of warning for any people who are not Christian but are considering starting to go to church and considering a relationship with Christ. If you see a rainbow flag outside the church, that church is not biblical. They might be friendly, but they will not tell you the truth about God. They are mired in worldliness and sin. Not all churches follow God.

10:3 ¶ 3 in Williams insta posts

Please stop trusting these articles that are bashing a simple way of living because i can promise there is a reason they are pushing this negative narrative about tradwives, and it's not because it's the truth.

11:10 ¶ 21 in Williams YouTube video's

drive past these college Pajama Pants campuses when I go to the mall I am like what is going on every time I go into Sephora you know the Sephora kids it's a lot of high schoolers lots of um college kids and when I go in there's that Trend that has kind of been a thing for a while and it is the really big t-shirts with the short little spandex shorts that you can't even see so essentially you look like you don't have pants on I know you do because this started happening a little bit when I was um in high school I started seeing it more with the little berk as um sandals or whatever

11:14 ¶ 5 in Williams YouTube video's

any people wish that I will get hit by my husband or that I get divorced and cheated on I get these comments on a daily basis and you want to know something I pray for my marriage every single day my husband prays for a marriage every single day I pray for for my husband individually just like I pray for myself individually and my husband does the same the power of prayer is real it protects you with the blood of Jesus Christ the enemy wants to ruin your marriage protect your marriage with prayer

11:15 ¶ 10 in Williams YouTube video's

r but I had about 200 followers before I posted this video and when I made this video I was choosing ads of women that looked similar to me that was all and I remember thinking did I do something wrong do I need to delete my post but then I started posting more online and I started realizing that there is a lot of negativity about having a platform online and that was just something I came to accept the traditional wife Community is not pushing this lifestyle onto anybody we are simply sharing the feminine Freedom we have from choosing this lifestyle over having a career and that is okay

0 Codes

