Student’s Name

Professor’s Name

Course

Date

Part II: Analysis of Non-Literary Text

In this context, the non-literary text is Wolfsegger’s article concerning the social media trend of "Tradwives", women who promote a return to 1950s traditional gender roles. The article advocates domesticity, submissiveness to their husbands, and the abandonment of any of the modern feminist ideals. The author analyzes the tradwife movement in terms of how social media amplifies an idealized version of what 'traditional' gender roles look like and how it impacts women's choices while profiting from them. Through the use of contrast, differing viewpoints, and the discussion of financial dependency she demonstrates how external pressure molds women's ability to forge their own path, particularly in a digital environment where choice is often presented as a private freedom rather than a social norm.

Wolfsegger addresses this issue in one central way, which is by exposing the contradictions inherent in the tradwife movement. We see how influencers, by advocating for a return to domesticity, have other women dependent on their husbands' paychecks and, in doing so, make a tidy little social media income that then affords them the financial freedom they crave. The contradiction echoes the friction between inner impulses (to want stability, security, purpose) and external societal constraints regarding a woman's 'natural' role. Although they promote their lifestyle as a sign of self-determination, their economic success relies on modernist capitalist institutions, destroying the very premise of real autonomy. Wolfsegger draws attention to this because it speaks to how the so-called choice the tradwives claim to make is so deeply infested with the social and economic landscape limiting women’s self-determination. Wolfsegger further supports her argument by bringing in commentary from young women who engage with the tradwife trend online. She uses Felicitas, Wilma, and Lia to illustrate through their voices how social media fundamentally provides an aestheticized, often misleading picture of 'traditional' gender roles. Too many of these young women realize these influencers don't actually live the lives they promote behind social media. Some worry that younger audiences are influenced by it, reinforcing outdated gender norms and restricting their perception of what roles women can or should play. This is directly connected to the global issue specifically because it shows how digital media shapes external societal pressure resulting in women's inability to make decisions free from cultural conditioning. Social media is a curated space and its constraints amplify what roles are lorded while discouraged, thus influencing how women view their own self-determination.

The article also explores the tension between self-determination and external constraints in the context of financial dependence. Wolfsegger warns, however, that one of the risks of women embracing the "tradwife" lifestyle as it is presented online is the literal economic vulnerability it entails. Without independent incomes, women may have little option but to escape unhealthy relationships or support themselves later in life. The article states that pension systems do not recognize unpaid domestic labor, depriving women who live their entire lives as housewives of financial security in old age. This analysis shows that the question is not just about personal choice for women to decide their own future, but that it is also about the economic structure and is a global issue. Taken as a whole, Wolfsegger's piece is a convincing argument for how women have the ability to shape their lives in a way that is dependent on both inner motivation and outer constraints. Through perspectives from young women, discussion of economic risk, and contradictions within the traditional wife movement, she reveals how reality, via social and financial circumstances, gets in the way of true self-determination. However, the article goes on to say that while social media presents the tradwife lifestyle as a choice that makes women strong, it does so in order to uphold traditional expectations for women and to deny them their real choices. It is directly connected to the global issue, demonstrating how feminine self-deter