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WEBINAR

HOW TO BE A FEMINIST DAD

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P R O C E E D I N G S

MS. WINTHROP: Good morning, good afternoon, good evening, everybody, depending on where you are joining us from. I am Rebecca Winthrop. I am the co-director with my colleague, Emiliana Vegas, of the Center for Universal Education at the Brookings Institution. It is a real pleasure to be with you today and host a conversation around gender equality.

This event is called “How to be a Feminist Dad” and there is never a more important moment to talk about gender equality and particularly the role of men in the movement of gender equality, in the U.S. in particular, than now. 4.5 million women have left the workforce because of the pandemic, and we know that women do, on average, two hours of work, housework, more, and care work, more than men, at home, even when they are either equally breadwinners or the sole breadwinner, and it’s just -- and the pandemic has been incredibly hard, as we also know, on single parents and single moms, in particular. There is a great quote from a sociologist, Jessica Calarco, saying, “Other countries have social safety nets, but the U.S. has women.”

And I am really pleased to be hosting this conversation with two incredible people who’ve long been committed to gender equality. This is a featuring, a book launch, for Jordan Shapiro, who is a close colleague of mine, here at the Brookings Institution. He is a nonresident fellow, and he is also a senior fellow at The Joan Ganz Cooney Center, at The Sesame Workshop. He teaches at Temple University, at the Intellectual Heritage Program. And those of you who have followed his work over time, as I have done very closely, know that he’s a guru on technology, and gaming, and new forms of raising children in a digital world, and has a lot of advice for parents on that front, and he has branched out in his new book, “Father Figure: How to be a Feminist Dad,” that he will be talking about today, in conversation with our other featured speaker. And that book really takes on gender equality, and particularly thinking about the family, and masculinity, and the role of men, in that movement. And we’re very pleased to have you, Jordan.

And Jordan will be in conversation with Tina Tchen, who we’re very, very excited to welcome back to Brookings, who’s spoken here in the past around gender equality issues. Tina is the president and chief executive officer of TIME’S UP and The TIME’S UP Foundation. I first knew her and began to work with her when she was in the Obama administration. She was -- she wore many hats and

was very influential. She was the executive director of the White House Council on Women and Girls, chief of staff to the First Lady Michelle Obama, and, of course, last, but not at all least, assistant to President Obama.

And we -- I knew Tina because she was very much championing the work that Michelle Obama was doing on Let Girls Learn and on gender equality, through girls' education, both in the U.S. and around the world. But I also remember some of the amazing things she also did while at the White House around stay-at-home dads. Tina really championed the first summit, White House Summit on Working Families, and one of the sessions was for stay-at-home fathers. And I think that was the first time there had ever, I think, Tina, you can correct me when you come on screen, the first time there had ever been a White House event focused on stay-at-home fathers. And it had been just after Daniel Thomas Murphy, who's a major baseball player, faced a massive backlash from the public for being present in -- at the birth of his child. And so, Tina has always been pushing this issue of gender equality and a role for men.

I'm so pleased, Tina and Jordan. Please do come onto the screen, and we will get started with a great conversation. Thank you both very much for being here.

MS. TCHEN: Oh, delighted to be here.

MR. SHAPIRO: Yeah.

MS. WINTHROP: I want to start off with a question to both of you. Maybe, Jordan, you should kick off because you've written a book and put it out there. I wanted to ask you both really why is it that you do this work? What motivates you? What drives you? You, Jordan, you've had many directions of your research, and, yes, parenting has always been a theme, but I think of you more in the digital space. So, tell us about why you dove in. And similarly, Tina, you could've gone in many directions, post White House, and you really chose TIME'S UP, and a I know you have a lot of commitment to gender equality, but what was it that drove you to choose that role? So, Jordan, why don't you kick off?

MR. SHAPIRO: Sure. Thanks for having me. And so, I'm so excited for this conversation. You know, I decided to write "Father Figure," I had been writing about parenting for a long time, I had been writing about education, I had talked to a whole lot of dads, and it became really clear to

me that there was a huge sort of backlash, especially in the U.S. against was a move towards gender equality, and there was sort of like a backlash of misogyny. And the more that I thought about that, from a psychological perspective, the more it became clear that that was sort of a compensation, a reaction to a lack of stability, right, as terrible as patriarchy is, in the way that it's manifested. It's still the thing that gave identity to a lot of men and gave identity to a lot of fathers.

And so, so, I believed that what was happening was, as we were renegotiating issues around gender and gender equality in the U.S., you had men going, oh, no, I don't know how to make sense of myself without this, like, and there was no image of that. I mean, even today, as we're a lot further than we were even five, six years ago, there's still no image. Still, most of what you see on TV, most of what you see in the movies, most of what you see on the internet, most of what you read about is a very old-school version of what it means to be man and what it means to be father.

So, when I -- I wrote this book because I felt like people needed something to hold onto. It was like the floor was falling out from under them, and they were falling, and so, they grabbed the first handrail they could find, which was old-school, angry, patriarchal dominance, violence. You see all these people writing these books about it, and I was like, well, let's just give them another option because what I really found as I talked to men is that if you walked up to them all and said, do you believe in gender equality? They all said, yes. If you say, do you believe in feminism? They go, oh, that word's too strong. But if you say -- if gender equality, they say, yes.

But they don't really know how to do it because so much of the important work that feminist theory has done over the last few generations has been about deconstructing and calling out the problems. And what they -- what we haven't done yet is really reconstructed it from a man's perspective, and that's what I really wanted to do with this book. And I decided to focus on fatherhood because patriarchy literally means ruled by the father.

And I was like, how come nobody has really said, let's unpack everything that's in fatherhood because we're going to -- if we're going to try to reorganize the patriarchy, we have to first organize that patriarch, right, at the top, and reimagine what it can be and what it means, and what it means to not be at the top anymore, to just be on an equal horizontal footing, and so, that's what I was trying to do with "Father Figure" and it seemed like an important time to do it. And it seemed like a logical

thing to do, from my position, as someone who is well-known as an expert in parenting, because, at the core, I think this is about modeling something different for our children.

MS. WINTHROP: Thanks, Jordan. I have a follow up question before I come to you, Tina. You talked about, you know, all the images that we see out there. We're not -- basically, how we form our sort of beliefs, our social norms are not supporting this vision that you're trying to give of a feminist dad. And I want to -- what I wanted to do is throw you a question because we have a number of questions from the audience. And this is a question from William, who is a professor at University of Pennsylvania, and it says: How do we take account of all the clown figures, clown father figures, in media, the Homer Simpsons, the Archie Bunkers, etc? You know, it strikes me as you're trying to counter that.

MR. SHAPIRO: Yeah, I mean, I write a bit about that, in "Father Figure" about that clown figure, the bum -- I call it the bumbling idiot dad, right. It's often what we get in sitcoms, is the dad who's kind of dumb. But if you really look at all of those, and in my research, I spent a lot of time -- you know, it's great to write research like this because you get to spend a lot of time watching The Simpsons and pretend it's research. But when you really look at it, they still have that -- you know, they still have that dominant ultimate ability, that authority, they're just dumb until the moment where they have to make the final choice, and then they always make the right final choice, and so, even those images, I think, are still selling that.

I mean, there's another way to think about it, too, which is by having the bumbling idiot, we're also reinforcing what you were talking about in your intro, Rebecca, which is this idea that women are going to maintain the home, so that the bumbling idiot can come home, and drink beer, and still be in charge, and no one's going to talk about it. And so, you know, all of that, that's one image. Maybe, during this conversation, we'll get to some of the other images that I think are ubiquitous in our culture of problematic images of either misogynist, or sexist, or patriarchal fathering, which is not what you get when you talk to most fathers.

It's not what they want. But they are still, at least the way I think about it, they're sort of engaged in behaviors, habits of mind, ways of thinking that betray their own values, right? And they just don't see it, right? Nobody wants to be teaching their daughter that you're worthless, and yet you do all these things that inadvertently send that message, whether you mean to or not, and so, part of what I

wanted to do in “Father Figure” was unpack that and help people see where their own behaviors are betraying what they want.

MS. WINTHROP: Great. So, Tina, what about you? You’ve been at this, for quite some time. So, you know, why TIME’S UP? What motivated you?

MS. TCHEN: Well, that’s -- thank you. Thank you, Rebecca, and, Jordan, there was so much in your answers. I have to say, that was so -- that was so rich. So, as you point out, look, I’ve been doing gender equity work, really, since my entire adulthood. I mean, I often relate that lifelong commitment to the fact that right after college, in the 1970s, I found myself living in Springfield, Illinois, which is the capitol here, just at the moment when Springfield was, of all places, the center of American feminism because it was the focal point for all the efforts, at that point, to ratify the Equal Rights Amendment. We were just three states short of the number needed to put the Equal Rights Amendment into the U.S. Constitution, and Illinois was the only northern industrial state that had not ratified.

MS. WINTHROP: Yeah.

MS. TCHEN: So, it became the lynchpin. And, you know, here I am in my 20s, you know, every major feminist leader is coming to Springfield, I’m working for a state government by day, but taking my lunchbreaks to go stand in the rotunda, you know, opposite Phyllis Schlafly and her folks on the other side of the rotunda. So, it was a very heady time to get this crash course in feminism. And then, you know, it sort of shaped, then, the rest of my career. You know, I was always very active politically, very committed to gender justice issues, became a single working mom, my whole career, when I was a practicing corporate lawyer for two decades, before, you know, along the way, happening to meet a guy who got elected president, which is how I wind up in the White House.

And the White House years, as you note in your introduction, those were the years, for the first time, part of my day job. It was actually to work on women and girls’ issues in my capacity as the executive director of the Council on Women and Girls. So, after the White House, I was like fully prepared and in fact did, for two years, went back into private practice, although working at that point on helping companies work on issues like corporate culture, the issues we explored at the White House Summit on Working Families.

And then, just, again, in the luck of being in the right place at the right time, happened to

be in Los Angeles, in the fall of 2017, at the moment of Hollywood were coming together in the wake of the revelations about Harvey Weinstein's sexual harassment in the entertainment industry, and just then continued to work with that group of women, as they started to think about, well, what do we do, as we turn our pain into action, helped found The TIME'S UP Legal Defense Fund, as one of the responses, tried, actually, for the next two years, to not, actually, come to work at the organization, as we were forming it, because I had this not -- I was not going to work at a not-for-profit, but then was convinced by my friends, you know, on the Board and in TIME'S UP to come on and do this job full-time, in the fall of 2019.

And, you know, it's interesting to hear, you know, Jordan, you talk about culture, and that, you know, the outside is cultural influences. You know, we continue to work, you know, on these issues around safe, fair, and equitable work, across every industry, but we're still --maintain a heavy activism in the entertainment space, both because we need safer workplaces in entertainment and also because we need more representation in entertainment because entertainment does have an outsized effect on our culture. You know, what are those images that we're seeing? What are the things that are shaping our social norms? And so, staying active in that space, you know, has remained very important to us, at TIME'S UP, even though, you know, we work for survivor justice everywhere, and we're working for safer and dignified work everywhere.

MS. WINTHROP: And it strikes me -- this is a question I want to ask you, Tina, as a follow up. It strikes me that Jordan was talking about the reason he wrote this book is he felt like there was a very specific moment, right now, where there seems to be sort of a shifting of patriarchal norms to another perhaps more equitable set of norms, perhaps, and a reaction, and -- by people who didn't have an identity outside of a patriarchal structure, and so, trying to provide an alternative. So, do you -- I'm asking you, Tina, because you've been at many pivotal moments, in the last several years, for the gender equality movement. So, is there something uniquely urgent or specific about this moment, right now, that we need to think about? And how -- what is it? You have, you know, you have a long history to compare it to. What would you think? And then, Jordan, I'll ask you the same question.

MS. TCHEN: Yeah, no, absolutely right, a pivotal moment. I mean, the other reason I took this job, full-time, was even before we get to -- got to the pandemic, you know, I think the moment

that we saw around sexual harassment and women in the workplace, in the fall of 2017, you know, the outpouring of women and men telling their stories.

MS. WINTHROP: The Me Too Movement.

MS. TCHEN: Absolutely. Using Tarana Burke's #MeToo, you know, which led to, then, the founding of TIME'S UP and the expansion of Me Too, you know, into a broad-based international movement. There already was this realization, right, that the way we have organized work literally in this country for the last two centuries, right, since the industrial revolution, was no longer working, right, for women and for men. It wasn't then. It wasn't when -- at the time we were doing the White House Summit on Working Families. We've got the persistent equal pay gap. We've got no paid leave. You know, we start this pandemic as one of only two countries in the world without a national paid leave. So, that was already happening, and, you know, you know, more for talent in the knowledge economy we have in a global -- globally competitive economy. American companies were realizing they had a stake in this. Well, then the pandemic hits, and now the urgency I may have felt, you know, two years ago, is just doubled down because the pandemic has really exposed those fissures that existed pre-pandemic, around the lack of structural things, like paid leave, and childcare, and eldercare, you know, the persistent discrimination against women, and LGBTQIA, you know, disabled, and people of color in the workplace. And now we see it. We see it in this K-shaped recovery, right, where the, you know, coming up --

MS. WINTHROP: And what do you mean by K-shaped, just in case?

MS. TCHEN: So, you know, first of all, the pandemic, we know, from all the data, had a disproportionate impact on low-wage workers, you know, folks who are in the hospitality industry, you know, in all the things that shut down, restaurants, who -- frontline workers who, nonetheless, have still had to keep working, even though schools were closed, and childcare centers were closed, and trying to figure out what to do with their kids or their elderly loved ones.

So, that already hit, and we can see it in the persistent -- you know, women of color are lagging behind white Men in the, you know, unemployment rates and the recovery from it. And we note, now, that, you know, upwards of two million women have left the workforce completely. Women's labor force participation is now at its lowest level, since the 1980s. So, in one year, we've wiped out several decades of progress. And the K-shaped recovery is -- even as the stock market has risen, right, as, you

know, those -- you know, certain industries, financial services, and others, that started to take a hit, last Spring, have fully recovered, you know, and are doing great, right, in terms of their business models. Low-wage workers, hourly workers, workers in those vulnerable industries, workers in things like caregiving and childcare centers are suffering, right, are not recovering as quickly, are seeing their incomes drop. You know, they're being supported, right now, with the government supports. This is not what's keeping them from going back to work, by the way. This is just keeping them alive, and their families, with roofs over their heads, at the moment.

And so, you know, this urgency to redesign our American economy, in ways that will address women and the inequities, for example, just to bring us back to the topic --

MS. WINTHROP: Yes.

MS. TCHEN: -- that we're talking about. You know, we need to do it to address the inequities that, in particular, have kept women out of the workplace for so long, like caregiving.

MS. WINTHROP: Yeah.

MS. TCHEN: So, it's why, you know, TIME'S UP, you know, a whole coalition of organizations, right now, are really, really pushing for a comprehensive caregiving infrastructure answer, right, so, childcare to eldercare, paid leave and supports for caregivers. I'm really pleased to see the Biden administration actually include those kinds of investments in the Rescue Plan, in the American Jobs Plan, in the American Families Plan. And I'm also really excited to say that American business gets it, too. Just last week, at TIME'S UP, we launched the Care Economy Business Council, which was 200 businesses, from JPMorgan Chase and Verizon, down to the Soul Food Popped Popcorn Shop, in Texas, large and small business that have come together to say they know employers need to be part of the solution --

MS. WINTHROP: Right.

MS. TCHEN: -- around caregiving for their employees, if we're going to have a diverse, equitable workplace, which is what every business and our economy needs to be successful in the 21st century.

MS. WINTHROP: Okay, so some really urgent -- I mean, urgent before, but really urgent post-pandemic, particularly with a sort of economic recovery lens, and gender justice, and gender equality

lens laid over that make it particularly urgent right now. Jordan, what about you? What would be your answer to, you know, is there -- I think you have an answer, but I'd love to hear a bit more about, yes, this the particular moment in time.

MR. SHAPIRO: Yeah, I mean, Tina just said all that so well. So, I'm not going to get -- I agree with everything there, and I won't repeat the things that Tina already said, but I'll add another piece to it, which is --

MS. WINTHROP: Right.

MR. SHAPIRO: -- not necessarily a different piece, but an additional piece because, while I think it's really important we have to look at all of that gender equity, in terms of helping women, and helping gender nonconforming folks, and helping folks who don't identify as men, basically, find more equality within all -- within the home and the workplace, I also want to say why I think it's urgent for men, and why I think that -- that is why I wrote "Father Figure." And I think there's two different ways to do it. One is what I already said about that I think the emotional psychological struggle that men are going through, right now, but I also think there is an economic issue, which is we are now a communications economy, and men, traditionally, have been taught not to communicate, right? They've been taught if you -- Tina was talking about the industrial age. The industrial age is when we got a whole lot of our distinctions between men and women and these ideas about where their innate differences are, that women are better multitaskers and better at relationships, and men are just tough and angry and independent, and, you know, which is all nonsense, and, you know, the science doesn't back any of that up.

But what happens in that is we have generations of education that have taught men to not have the skills to be able to --

MS. WINTHROP: Right.

MR. SHAPIRO: -- empathize, to be able to communicate, and now we have an economy that's super dependent on the ability to communicate, right? You know, we -- you can see -- and what you have is a backlash of men who don't want to do that because they've been taught it's not manly, right? They don't -- and you see these things like the resistance against things like pronouns, you know, listing pronouns, talking pronouns, for example, where you have to do it in any major corporation, right?

That's a major communication about understanding, creating a safe workspace for multiple people.

Men aren't quite prepared for that. They're -- they've always been taught sort of be, you know, stick to your guns, do the things that matter to you, you don't have to cave in any ways. And so, what we have to do is undo some of that socialization, not just because of the emotional burden that it causes for men, the psychological burden, but also I think they're just not going to be able to compete in a changing economy, if they don't learn how to talk in different ways, think in different ways, behave in different ways, and listen in different ways.

MS. WINTHROP: That's super interesting. One of the things that struck me, when reading your book, Jordan, you have a little section where you talk about, you know, this sort of "Leave it to Beaver" model of the family, that sort of rose up in the '50s, Tina's nodding, if you know the part of the book I'm talking about, where, you know, the man is the breadwinner and goes out and the woman stays home and takes --cares of the kid is really completely made up, for that era of time, and never before was that ever the breakdown, really, because there wasn't enough food to go around, there wasn't enough money to go around, like, you know, the hunter-gatherers, the women were working and foraging, and, sure, maybe the men went to war and stuff, and, you know, they -- there's different things, but both, you know, men and women were sort of equally working as a team, and I wonder if that sort of realization is a part of what you're trying to bring to people, Jordan.

MR. SHAPIRO: Yeah, yeah, it certainly is. I mean, first, I'll just get to that "Leave it to Beaver" 1950s family model, right. The only time in all of human history, right, when there was enough wealth for a single breadwinner family was in super wealthy White neighborhoods in the 1950s, in America, right? They're -- all the rest of history has -- I mean, certainly, there are the outliers, the kings and the aristocrats who were able to have some, but everything else has always been everybody works, right? And for preindustrial era, everybody works at home. There's not even this nonsense narrative we have of the men go to work and the women stay home, right? You all go work out in the fields. Actually, the children work, too. We didn't even come up with the idea that children should have a whole life of learning before they become adults, until the industrial age.

In order to do what happened in the industrial age, which is to create a place where men go to work in factories, in office buildings, in coal mine -- you know, in any of these industries, there had

to be a division created between home and work. And what happened -- and that was in order to deal with a previous moment of psychological instability, right? People were like, wait, I can't just change our whole lives. So, what they did was they came up with this origin story, and, of course, when I say, they came up, I don't mean that there was a secret cabal somewhere, where they came up with, right? I just mean that, slowly, it evolved into a narrative, where we started to believe that there was something natural and historic about the man going to work and the woman staying home and doing the caretaking. What also had to happen, at the same time, were these stories about gender essentialism, right, this idea that there are essential characteristics that are somehow connected to your genitals, psychological characteristics, cultural characteristics, right? And you can see how this works.

So, what they decided was, in order for men to work in factories, we had to start to imagine that men were naturally cold, like steel, like clogs, like, right? And then, women, we had to start to imagine created this nurturing household. So, we started to say, they're natural nurturers, right? And that is -- really, we still believe this, on some level, and in some cases, you know, there's nothing natural about it, but, at this point, we've been socialized where there is a little bit of truth within in, just out of practice, right? If everyone's trying to teach you how to nurture for years, and years, and years, you're going to be better at it than the person who no one taught to nurture, obviously.

But that's not -- there's nothing innate there. There's no biological difference there. So, that had to get created, and we're still buying into a lot of it, and we're still using the inequitable hierarchies of that industrial age way of thinking, which maybe it made sense then. I wasn't there. I can't decide whether it made sense then. But what I do know is that it doesn't make sense as we move forward. What I do know is that we need to reinvent it as we move forward. And what we've done because we're so disoriented and uncertain and it feels so unstable to move into a world that we don't understand yet, a lot of people are going, let's go to what feels good and familiar, but that's backwards, right? That's -- you know, that had a million problems, too.

The world's always going to have a million problems, but the -- hopefully, we're going to evolve in ways where we acknowledge those problems and change our behaviors, change our culture, change our economic practices, and change our family practices. Family is one that, I wrote about this in "The New Childhood" and I wrote about it a lot in "Father Figure" obviously, is one that we seem super-

duper resistant to even looking at, right?

MS. WINTHROP: Right.

MR. SHAPIRO: It's like we want to believe it's so core, and fundamental, and essential, and it's just not true. I mean --

MS. WINTHROP: Right.

MR. SHAPIRO: -- go read anything ancient. It's polygamy, it's tribal parenting, right, like, the --

MS. WINTHROP: Yep.

MR. SHAPIRO: -- this idea that there's something eternal about the cis-hetero monogamous family is just crazy. And again, I'm not saying we need to get rid of the cis-hetero monogamous family. I'm just saying we have to acknowledge that we're choosing to keep it, and, therefore, what are we going to keep about it, and what are we not going to keep about it?

MS. WINTHROP: Got it. And, Tina, I'm going to come to you because so much of what Jordan just talked about is really around sort of changing our normative values, beliefs, and the way we're socialized. Like, I thought it was a really good point, you know, you might get better being caring and caretaking, if you're socialized to do it for your whole life, and your mother has been, and your grandmother has been, and you're socializing your boys, and, you know, your fathers, and your uncles, and the men in the world not to. And you talked about TIME'S UP tackling sort of those norms, through the content of the industry. And I know that you have a lot of things you're trying to do at TIME'S UP.

So, I wanted to ask you, you know, you have -- I know you have three main goals, like, I'd like to ask you sort of what is it you're really hoping to achieve? Like, what is it when you feel you achieved -- like, TIME'S UP could go out of business, what would the world look like?

MS. TCHEN: Ah, yes, well, you know, look --

MS. WINTHROP: Yeah, and what are you doing about it, right?

MS. TCHEN: Yeah.

MS. WINTHROP: Like, so, yeah, tell us. Tell us --

MS. TCHEN: So, we started, you know, in -- from a moment of survivor justice, right --

MS. WINTHROP: Yep.

MS. TCHEN: -- and combatting sexual harassment, and standing with survivors, and continuing to, you know, to do that work is important, and we still continue to do it. But we also imagine a world where sexual harassment doesn't happen in the first place, right, that's the goal, right? The goal is to have what -- you know, we have reduced down to saying safe, fair, and dignified work, for everyone, right? That is -- that's really the goal.

And to do that you've got to upset the power balances that exist. This is patriarchy that Jordan was talking about. And, you know, we've zeroed in on the workplaces that is the kind of playing field that we're in, among the many playing fields, as you and I know, where that power balance needs to get upset. And we do it, you know, through changing culture companies and laws, that's what we say, right, so, obviously, the legal change, doing public policy, changes on, you know, what the -- those structures are.

But we can't just stop there. You know, we do need to support companies, as I've said, like this Care Economy Business Council. I feel quite strongly that, you know, and I know this from my practice, having been a lawyer for a lot of companies, you can change company policy, overnight, right? You know, if a CEO decides he wants to give paid leave tomorrow, he or she can do that, and they don't have to wait for Congress to do its work or not, right, over the next several months to do that. So, you know, for too long, we have not helped companies do that. And we've got to recognize, you know, so, much like what Jordan talks about, you know, this -- we don't necessarily know the right structures or strategies. I will say, everything we've been doing for the last three decades, and I've been a part of helping to do those, has been insufficient because we are still where we are.

So, we have a research lab at TIME'S UP. We've been doing a lot of work in this space because we think we need to do more research, right? How do you do things like behavioral science? How do we -- behavioral design, how do we apply that to these problems? But then, finally, changing culture, right? We've got to also change the broader culture or the broader cultural narratives, that are out there, that shape, you know, how -- so much of our normative thinking of the values, you know, all of the images that Jordan's talking about, right, you know, are reinforced, right, or not, you know, in our broader culture.

That also means changing the culture makers. So, this is why the work we do in TIME'S

UP entertainment. It's all kind of circular and feeds on itself. The work to build safe, fair, and dignified, and equitable workplaces, in the entertainment in particular, is critical because those creators are the folks who are making the culture that we see, the people who are greenlighting various projects or not, right, letting certain things come to the screen or not, or giving them awards, which is sort of why we just have been working, most recently, in TIME'S UP, around a whole issue around the Golden Globes and the Hollywood Foreign Press Association, that decides those awards, you know, a group that was revealed to have not a single Black member, not a single Black member --

MS. WINTHROP: Oh my gosh.

MS. TCHEN: -- for the last 20 years, right?

MS. WINTHROP: Oh my gosh, I didn't know that. I knew there was huge problems --

MS. TCHEN: Yes, I mean --

MS. WINTHROP: -- but I haven't been following that. Oh, gosh.

MS. TCHEN: Yeah, no, no, no, and it's not --

MS. WINTHROP: Yeah, I'm shocked. I'm shocked at that.

MS. TCHEN: You know, well, NBC just canceled. NBC just cancelled the Golden Globes for next year because we've been calling it out. We've been calling for systemic change, not just because it's a small group of people, over -- which it is, right, it's 87 people in Hollywood, but they were making award decisions that affect our broader culture, right? And that's why, you know, culture is also a space that we need to address, you know, as well as companies, as well as laws, on how we do kind of the broad structural work that we need to do to kind of upset the power balances here.

MS. WINTHROP: What are some of the -- and actually, before I continue, there's a whole bunch of questions who've come in, and I'm going to -- I'm going to sprinkle them in, as we go, but I wanted to tell audience folks, in case they don't know, how to submit, tweet with the #FatherFigure, and we'll be scooping up your questions. So, what are the -- Tina, what are some of the things that you feel particularly surprised by, in terms of successes of TIME'S UP? Because it's a relatively new organization. You just canceled the Golden Globes. Like, you've had -- like, you've gotten this new business, you know, pledge or commitment, and so, you've got -- you've been doing a lot. A lot is happening. What has really surprised you? Like, wow, I didn't know that would've worked so quickly. Like, on the

positives. Then, I'm going to ask you about --

MS. TCHEN: Yeah, no, it's --

MS. WINTHROP: Then, I'm going to ask you about the negatives. What's, like, really, a pain?

MS. TCHEN: Well, it's true. You know, what -- we are, like, you know, three years old, okay, you know, this year, which as someone told me, and I think is apt, is, you know, we're very much a toddler, right, in all of this. So, we're still completely finding our way. We're very much a startup. You know, including the first year, year one, of our existence, for a good part of it, there wasn't really an organization. We were trying to figure out, you know, what do we do --?

MS. WINTHROP: Right.

MS. TCHEN: -- with this movement? So, that is one thing that surprised me. I think we were all surprised, coming out of this group of women who just really first got together to commiserate over recognizing they weren't alone anymore. And that was what that reporting, the significance of, you know, Jodi Kantor, and Ronan Farrow, and Megan Twohey reporting, in The New Yorker, in New York Times, was they ripped the cover off this just, you know, widely held secret, for three decades about sexual harassment, and all of a sudden these women from Hollywood, who thought they were alone, because they'd been kept alone, you know, and not -- discouraged from reporting, realized they were together.

So, the idea that that first surprise, you know, the idea that these women, and there was a growing -- you know, gathering. You know, first it was a few folks around a conference room table, then it was an auditorium full of women, you know, in November and December, leading into this idea that we would launch something on January 1. The idea that they took off, with velocity that it did, first with The New York Times reporting on January 1, then the takeover of, ironically, the Golden Globes award show, where we kind of took it over, dressed everyone in black --

MS. WINTHROP: Yeah, I remember that.

MS. TCHEN: -- put the pin on them. Oprah Winfrey gave her amazing speech, that that just took off, and it has remained. You know, it's not a thing that just kind of went up, and then went away, that that momentum has sustained itself for three years, is, itself, like, the first big surprise, I have

to say, and it is that we've obviously touched a long held cord, that had been covered up for so long, among women and men, giving voice to that.

But the second surprise, you know, is that although business leaders are kind of nervous, and, well, remember, you know, they're getting called out, you know, business leader, not just in entertainment and elsewhere, you know, you can barely pick up that -- the news every day, without a headline, right, in one industry or another --

MS. WINTHROP: Yep.

MS. TCHEN: -- of something going on, both in politics, and government, and tech industries, and entertainment. And it still continues. I will confess, I'm a little surprise that three years in, people are still doing the same thing, but that's because it is so engrained --

MS. WINTHROP: Very.

MS. TCHEN: -- in our culture and what we do. But I do think the confluence of demographic changes, the customers and the employees that businesses now need to attract, right, and these millennial -- this millennial generation cares about the values of the companies, that they want to work for, buy services from. I think the pandemic has accelerated that, you know, and the crisis that now even CEOs -- you know, the universality of the experience of the pandemic meant CEOs were stuck at home, with their kids running around their background, instead being able to just go to the office and ignore the chaos at home, that they might have been able to do in a different time.

All of a sudden, I've seen business leaders have an acute awareness of these issues, in ways they never did before, including even when we gathered them, Rebecca, for this White House Summit on Working Families, they were starting to kind of get it. They've got the warfare talent. I see an urgency, today, on the part of fortune, you know, Fortune 100 CEOs, even, who realize that the small business owners, who, in the past, used to say, I just can't afford it, now realize they need to figure out how to afford it because they need to attract people to work for their businesses and to succeed.

So, that probably would be the second surprise, is the speed with which this 180, right, on the part of businesses who must be clear. Twelve years ago, used to think caregiving, things like that, were just things that workers had to figure out on their own. I'm not going to invest in it, it's a cost to my business, it doesn't return me anything.

MS. WINTHROP: Right.

MS. TCHEN: They now see there is a huge return on investment, and if --

MS. WINTHROP: Right.

MS. TCHEN: -- they don't make the investments, there's a huge enterprise risk --

MS. WINTHROP: Right.

MS. TCHEN: -- to the entire business, and that -- that's surprising.

MS. WINTHROP: Yeah, and what you're -- I'm tying what you said to what Jordan said earlier, about what's the urgency of the moment. Like, there's this economic argument. Like, if we don't reconfigure the roles of -- what it means to be a man, and what it means to be masculine, like, you're going to be left out of an entire shift, and, like, maybe that going to end the -- if the company's getting on board, maybe that's going to be sort of the thing that opens this whole think up, I wonder, if we look back, that economic sort of piece. Jordan, what about -- what about you? You have four pillars in your book. You know, what do you see, as sort of the solutions here?

MR. SHAPIRO: Well, there so many things that need to be addressed, and there's so many potential solutions. In "Father Figure", what I try to do is focus, really specifically, on the transformations that I think, those who identify as men, those who identify as dads, really need to take in their own lives, right? And that's not to say that that's more important. I recognize, of course, and I say it often in the book, there are huge systemic things that have nothing to do with individuals changing their attitudes, that's not the answer, but that is something that has to happen simultaneously with systemic change.

And so, I tried to talk directly to the dads, and what I wanted to do for the dads is to teach them how -- not to tell them how to be, right? This is not a book that's like, here's what it looks like to be perfect, right? This is not that kind of book. This is a book that says, here's the tools, you can use to interrogate your own attitudes, your own behaviors, your own ways of thinking, so that you can come up with your own decisions about how to do that, in a better way.

I don't have, like, a rule book of, like, you have to do A, B, C, D, and E. And I do have four principles about how you do that. We probably don't have time to all four of them now, and if you want to read all four of them, you know, get the book. But what I will say now, I'll talk about one because

I think it's really relevant to what Tina just said, which is what I call switching the way from narcissistic patriarchal authority, and I know that sounds like a lot of words, so, I'll unpack it a bit, and I'll unpack it literally, right?

Narcissistic, we often talk about narcissistic, and we just -- wrong we talk about it to mean just self-centered, everybody's self-centered. That's pretty, you know, we mostly think about ourselves. But narcissistic is a step beyond that. Narcissistic is the ancient Greek story of Narcissus, the boy, he goes down to the pond, he sees his own reflection, he falls so in love with himself, that he can't see anything but himself, and he just ends up staying there looking at himself, all day.

So, I put that first, the idea of narcissistic patriarchal authority, to say, dads only see themselves. They see the whole story modeled around themselves, right? So, that's the patriarchal, and then authority, when it comes from the same root as author, right? Its Greek root Altos, and so, it was this idea that dads are authoring the story of their lives, and the story of all the peoples around them lives, only thinking about themselves, right? So, they see everybody else as sort of a supplemental character in this paternal narrative of, like, my kingdom, and what I'm encouraging dads to do is to switch that.

I should say, that's just a broader way, about talking about the everyday examples that we have, like, when you hear people say, mansplaining or gaslighting, both of these are the same example, this idea of a man believing that he is allowed to define the narrative, that everybody else is going to abide by, right? One researcher, Cynthia Stark, calls this testimonial injustice, right, this idea that there's an inequality when it comes to whose testimony matters, right? And so, obviously, that's -- we all know that's true, when it comes to issues of sexual violence, but still, right, that we have -- that Tina and every -- and many other people are doing great work to try an balance that testimonial injustice, in that case.

But then I think what Tina was also getting at is there is a huge testimonial injustice, in terms of questions of representation, and who gets to define the story we use to socialize? Who gets to define the cultural narratives, right, and we have it in our language, right? Father knows best. No, father doesn't know best. Father knows some things, maybe sometimes he knows best because it's something he knows about, but that doesn't mean he knows best, all the time. And so, what I'm encouraging fathers to do, in this book, is to go, how do I shift away from that mind set of me being the center of my story, and

recognize that we're all living in a world, where everybody is the center of their own story, and you might also be the villain in someone's story, and you might also be the mentor, and you might also be the, like, comedic sidekick, and, you know, you could be all those things.

I can tell you as a father of teenagers, I'm often the villain in their story, in their minds, and I have two choices of how I deal with that, right? I can either fight back, and go, no, you're wrong, I'm going to try conquer, I'm going to keep trying -- you know, I can make it a kind of, you know, metaphorical war, for who's going to be the authority of where I can go. Okay, I get it. You need a villain now, let's play with that, let's talk about it, let me hear the things that concern you. It doesn't mean that I'm going to let them be right, all the time, but it does mean I have to acknowledge that I'm not in charge, right?

And we all know, because we were all teenagers, that even when the tyrannical parent tells you your wrong, you might eventually learn to get silent, but you don't actually change your mind.

MS. TCHEN: I will say --

MS. WINTHROP: Yes, please go ahead, Tina.

MS. TCHEN: -- to where you started, Jordan, is that, you know, the, you know, change has to happen both systemically and individually, for change to really take root, and the kind of changes we're talking about, let's be real, they are really deep. They are really deep; they are really long standing. You know, I love how Jordan keeps pulling these back to these sort of origin, you know, myths, you know, as where they started, because, literally, I often say gender discrimination is like the one thing that has transcended time, and race, and gender, and ethnicity, and geography, right?

Like, it is everywhere. It has been for all time. This is how deep the change is, that we're talking about, and to achieve them, you've got operate on multiple levels. So, you know, what Jordan's doing for individuals, to give them a road map, is something I hear, because I'm working up at the structural level, all the time, where, you know, I've got CEOs or somebody just telling me, I don't know how to have this conversation, right, or I don't know how to enter into it, and so, we've really got to be doing it all, right, to really work this change, which is both this very, you know, deep individual work, and helping folks reimagine what things look like differently because Jordan is right, we don't have the language. We weren't raised that way. We don't have a point of reference.

So, we've got to keep creating those for individuals, and then we also have to create the

structures and reimagine the structures, both to reinforce the change, because you also can't just change the individual, and then put them back into the old structures, and that will allow us, opening up those structures, is going to -- it's a, you know, a virtual circle here, you know, will allow us to, now, create new narratives, and new cultural norms, that will help us reimagine what our individual relationships are like.

MS. WINTHROP: Yeah, absolutely. I think that's really helpful. We had a question come in, and I think you guys touched on it, about, you know, how do we -- where do we go from here, both -- especially at the individual and structural level. So, I really like that. And it makes me think, Tina, what you just said, because I work in education, makes me think of the analogy to reimagine the education. Everybody's like, well, retrain the teachers, make sure they have innovative pedagogy, and, you know, about 21st century skills, can still do all this stuff, and you can train the teachers, I mean, out the wazoo, and they can be brilliant, and fabulous, and you stick them back in the same classroom, with the same sentence, with the same testing, with the same principle, with the same sort of structures around them, and they will revert, back what they were doing before. So, you know, you do need -- it's, I don't know, that image comes to mind, and I think it's powerful for you guys to be talking about both levels.

I want to bring in a couple of questions from audience members. We have about three or four questions that are somewhat similar, and I'm going to group them. We have a couple, one is from Joe, one is from Cassandra, who says she's a parent, another is from Allison, who says she's an artist, and they are asking about generational differences. So, you know, Joe says, how do you -- he's talking about his -- he's reflecting on his own kids, two boys, one girl, and says, you know, they are way ahead of where my peers are, in just the language they use and the mindsets, we were talking about this in the green room, before, and it says, how do we get out of the way to let the next generation really shape the future? So, that's one, and then another one is really around -- I'm going to read it because I think it's interesting. You know, what is the key way -- you know, what are the key ways being a feminist dad is different from just simply being a kinder, more equitable parent and partner? Is there something different? So, Jordan, why don't you start, and then Tina, over to you.

MR. SHAPIRO: Yeah, hold on, I'm trying to remember -- wait, what was the first question?

MS. WINTHROP: One is the -- one is the age, like, the next generation.

MR. SHAPIRO: Oh, the age, yeah, yeah, yeah.

MS. WINTHROP: How do we get out of the way, and --?

MR. SHAPIRO: Yeah, I mean, I'm not quite sure that we need to get out of the way, so much. I think it's certainly true that this next generation is more comfortable with the kinds of progressive social justice changes, that we're talking about, at least now. You know, we'll see what their like as they grow up. But, right now, as a college professor, I see it every day. I see them not -- you know, we have this strange mythology in -- I don't even know if it is mythology or just propaganda, that it is a generation of coddled kids, who are afraid of conflict, and I can tell you, being the college professor in the classroom, they are definitely not afraid of conflict because they will stand up and fight for -- you know, if I were to use the wrong pronoun for one of their friends, the entire class stand up an confront me.

I couldn't imagine, as a kid, being willing to confront my college professor for that kind of thing. So, this idea that they're coddled and scared of conflict is just nonsense. They are strong. They're willing to fight for each other. They're willing to fight for themselves. They're willing to fight for the things that they believe in, and the things they believe in, is much more -- more equity, right, much more equality, much equality of voice, any idea that, you know, that there's a silencing happening on campuses, I think, is a little bit -- is another one of these talking points, that's just reactionary nonsense because there is none of that.

There is certainly conflict, if they don't agree with you, but there is no shut up, if they don't agree with you. They want to have the agreement, then. So, in that sense, I think that's good, and think our job, as fathers, parents, teachers, caregivers, whatever we are, is not to get out of their way, but to help them -- to help lift up that perspective, right, to help them to learn how to use it, even better, how to use it with more tact, how to use it with more diplomacy, how to use -- how to leverage all these great ideas.

One of the things that's in the way of that is what I was just talking about, that narcissistic patriarchal authority, right? We want to be, as parents, in charge. When I was first writing one of the first -- I'll tell you a story, that made me want to write "Father Figure," which is I was with my kids, and I was talking to them about their friends, and I kept using this -- wrong pronouns for one of their friends, and

they kept calling me out, and I was so mad at them, at that point. I was like, I taught you how to be a social justice warrior. How dare you? You know, that's what is going on in my head. How dare you correct me, right? And as I was doing it, I thought, wait a second, if I, who has a background in feminist thought, who studied it in college, who studied it in graduate school, and feeling defensive and disoriented, when my kids try to correct me, what about someone who doesn't have any of that?

They must be feeling that level of uncertainty and shame, and worry about whether they're losing authority at a much higher level, and so, that was part of what I wanted to do, was to go, how can we find a place where we're able to support them, without having to be the boss, right, without having -- and again, I'm not trying to say kids are the boss. I mean, this -- certainly, our job as parents, is still to give them boundaries, and rules, and to guide them, but we don't have to always be the authority. We need to be the one that's responsible for their ongoing wellbeing. And so --

MS. WINTHROP: Right.

MR. SHAPIRO: -- in that sense, I think that it's -- again, just -- it's not get out of their way, and let them do it. It's help them do it.

MS. WINTHROP: Right.

MR. SHAPIRO: And it's helping do it, even if it's not familiar to you. If it's not familiar to you, as a parent, then you need to ask them to teach you, and be able to have that sense of confidence to not be afraid to ask someone younger than you to teach you something.

MS. WINTHROP: Right.

MR. SHAPIRO: The other question, which is how is different -- how is being a feminist dad different than just being a responsive parent? In some ways, it's not. In some ways, I think, you know, there's no really good -- in all of my research, what I found, is that there's really good argument for gendered parenting, in general, for gendered parenting roles, right? There's no way a father is supposed to be, as the male parent. There's no, you know, there's no good argument for that. Those arguments are usually made as a boy needs a father figure. That's what we used to try to stop marriage equality and things like that. That's not -- the science doesn't hold up. That's clear on that.

On the other hand, while I'm -- I think, certainly, being a feminist dad, at its most basic, is the same as being a good parent. If you think about the urgency of all of the things that Tina and I have

been saying about this particular moment, there's a particular need for men to be willing to model something different at this time, for their boys, and for their girls, and for their gender nonconforming children, right --

MS. WINTHROP: Yeah.

MR. SHAPIRO: -- to show that there is a different kind of idea, of what it means to achieve mature manhood, you know, I don't even know if mature manhood is a good term, but if -- so, don't (audio skips).

MS. WINTHROP: Oops. Did Jordan just cut out Tina, for you, too?

MS. TCHEN: I think so, yes.

MR. SHAPIRO: Hey.

MS. TCHEN: I was worried it was me.

MS. WINTHROP: Okay, he's back. Okay he's back.

MR. SHAPIRO: Oh, I'm sorry. You lost me for a second?

MS. TCHEN: Yeah.

MS. WINTHROP: Yeah, it's okay, Jordan, I think, we got you.

MR. SHAPIRO: You got the point, though?

MS. WINTHROP: I'm going to -- I think you -- we got it, and it's powerful. You cut out for a split second, but it was fine.

Tina, I want to ask you a really quick question, and then I think I have closing question for you both. This is question from Ambissa who's based in Ethiopia at Addis Ababa University, so, you've got a global audience here. And she is really asking about the terms gender equality versus feminism, and, Jordan, you've mentioned it, right at the beginning. You said you go to most dads, and say, do you believe in gender equality? They're like, yes. Are you a feminist? No, ah, no. And she's asking, like look, feminism has a female first intonation and interpretation, in her world. What's your guidance, Tina? Like, what terms do you use? How should -- what's -- like, if you're savvy social change maker, what would you suggest?

MS. TCHEN: Well, that's interesting. I, you know, I, and because I was lawyer, so I sort of know the -- both the power of words, and context, you know, the way to use them. And as an

activist, I will say, I am a little bit pragmatic. Meaning I am not one to sort of hang on to particular word constructs, because, you know, get the -- that's what I'm hanging onto, and I tend to be more pragmatic about what are we trying to convey, and what are the values underneath that to convey.

And so, you know, I think, certainly here in the United States, gender equity is the -- has become, you know, recently the term, you know, to really symbolize a constellation of issues, getting at gender and gender nonconforming, but you know, nonbinary, you know, certain people, you know, who are identifying as women, or are nonbinary, you know, the equality that we're trying to speak, you know, for them in a whole range of dimension.

I know, in Global OTT context, that concept actually is -- the term gender equality is used to connote that, and gender equity is actually -- has been weaponized, I think, in some context as something different, and lesser than. That full equality that is what we talk about in the United States, as gender equity, which is why, you know, honestly in a context of -- I would use context, right? I'm comfortable using either term, depending which the -- what the -- how the context is of the listener, and having that full range of, you know, equity, right? Regardless of gender, or your gender identity. Is really what we're talking about.

Same with feminism, in the sense, that, you know, obviously, I am a proud feminist, have been, you know, since I -- those early days, as I described learning about those issues. But I will admit that I suspect feminism comes loaded, in its context, with that view of recognizing the historical power and balances, you know, with edge to it, and working to sort of, set -- of a women centered narrative, right? Then, which sometimes means, not an even narrative, but a more women centered narrative, that is predominant, as opposed to, what has been predominantly a male narrative.

And so, I think, that sort of maybe, you know, also the difference. My advice to the question is, I honestly say, is like, know your listener, and what your objectives are, and use which ever words will achieve that. I mean, that's me.

MS. WINTHROP: Yep.

MS. TCHEN: That's my particular view point, and that I'm all about the results in the end, and less about my holding a particular authenticity or affection, one way or another, to the particular way the words are organized.

MS. WINTHROP: Great. That leases me -- very -- that you've lead beautifully into, sort of, my final question for both of you. Which really is around the, sort of, how you have a successful movement for whatever term, gender equality, let's call it, and I wanted to ask you about cancel culture. And where you see that as a problem? Where you don't see it as a problem? You could maybe talk about what you mean by canceled culture, and I wanted -- and the flip side of that, is collaboration. Like, you know, we certainly know, and we've seen from history, particularly in the U.S., that there are tipping points in social change movements, if you think about HIVA's. If you think about civil rights. Where you -- where the tipping point really has come when a whole wide range of diverse -- stakeholders, and people join the movement. Straight mothers from the middle of the country, joining, you know, making quilts for their gay children. You know, whites joining civil right movements, ex cetera.

So, what is the balance, between cancel -- sort of cancel -- you know, where do you see canceled culture? What should we be worried about, what shouldn't we be worried about, is canceling the Golden Globes, canceled culture, is it not? You know, and where do you see collaboration, I moving this -- with a broad range of folks, and moving this movement forward? You each have one minute. Jordan, you go first.

MR. SHAPIRO: Well, one, I'm sort of resistant to the term canceled culture, in general.

MS. WINTHROP: Okay.

MR. SHAPIRO: I think, it's a kind of boogie man term, that's been invented by people who don't want to take accountability for things. Do I -- you know, whenever I hear someone say, has canceled culture gone too far? I kind of don't even know what they mean, cause there's not like a secret boardroom of the cancelers somewhere, who, right? Like had some organizations made mistakes, while trying to hold people accountable, and done that in poor ways? Absolutely. But overall, I think, my feeling on all of it, is, and do I feel bad for those people who are at the end of those mistakes, whose lives were disrupted because of things that were handled badly? Absolutely. I just also feel terrible for the generations of women and people of color, who have had their lives disrupted, because of things they said. And, I think, I'd just rather focus on what's still systemic power and balance, and not the few outlier cases, where it's been -- where so-called canceled culture has been wheeled in problematic ways.

MS. WINTHROP: Great.

MR. SHAPIRO: So, your second -- oh I'm out of time. I had a second left.

MS. WINTHROP: Your out of time. That was perfect. That was beautiful. Tina, over to you.

MS. TCHEN: Well, I --

MS. WINTHROP: Last words.

MS. TCHEN: -- try to be very quick. I mean, obviously, I agree with Jordan, in that canceled culture really is, is a shorthanded and a misnomer and had been misused for real accountability, and accountability means, you need to through a process to get to accountability. Just to stick with the Globes, for example, that happened after a process, where we, at times up at least, we're calling for very specific reforms, and to analyze the problems, specific ways, they didn't come through on a timed table, they themselves had set, and so, then the question remains, as the awards -- next awards season starts, do you participate in that, or not, right?

MS. WINTHROP: Okay.

MS. TCHEN: So, it's a process, it should -- you know, and I do think we do a disservice to social change, by cutting the process off to early. Cause if somebody resigns from their job, before there's a real investigation, and before you understand where the facts are, you actually haven't advanced anything, and your left with alters of questions, which come back later, right? If they haven't been understood.

And then, that all just -- also feeds into this notion of, sort of the tipping point, of where we are, you know, for everything I've said previously, I do believe we are at a tipping point, we're at a really critical moment, where we could reimagine. Our workplaces, our economy, sort of the fundamental underpinnings of how we're organized. It doesn't happen by itself. So, I want to make sure everybody understands, demographic changes do not simply take hold in results in social change by themselves.

Demographic changes can result in the reverse, meaning those who are losing out, in the demographic change, you know, as we become an minority majority, you know, country. You see, right now, in what happened January 6, and otherwise, the rise of the concern of those who see themselves losing, in the demographic shift. Fighting back, and pushing back, that can also take hold, if folks who care differently about it, don't take -- cease the moment and take action.

And so, we're at that critical moment, where it's not certain who's going to win the day, right? At this tipping point, and if you care about having the tipping point land in a particular way, as I do, obviously, you got to work really hard right now. This is not the moment to sit back and just say, oh, we got it, right? You know, Biden's in the White House, this is happening over here, this is the moment to double down on the efforts for change.

MS. WINTHROP: Right.

MS. TCHEN: Because that's the way we're going to make change take hold, because it can very easily go the opposite direction.

MS. WINTHROP: That was a great closing. I thank you, very much. You have your call to action, everyone who's on the phone. Thank you, Jordan, for letting us talk about your new book, Father Figure, how to be a feminist dad, and Tina, thank you for joining us, and sharing with us your insight from a decade of service and what TIME'S UP, is up too. So, thank you both very much.

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