

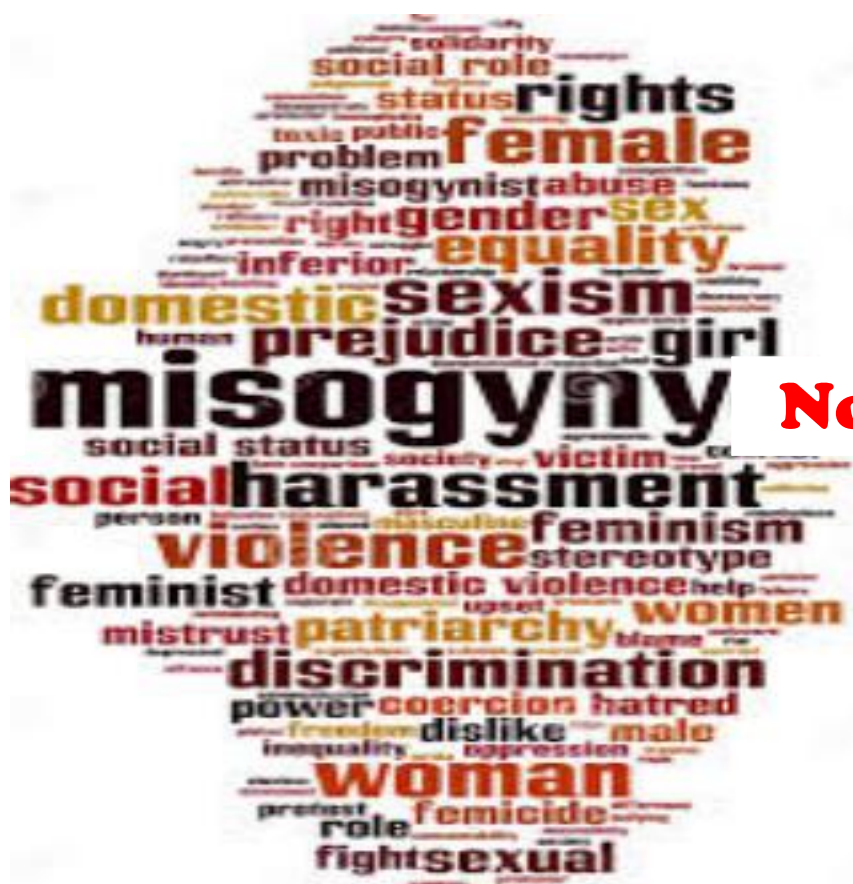
Project Title:

Promoting Responsible Coverage of Women and Girls in Digital News on Platform X in Uganda

Project Number: 51

GENDER AND SOCIAL MEDIA IN UGANDA: AN ANALYSIS OF MISOGYNY ON PLATFORM X / TWITTER

STOP



Now!!

AUGUST 2024

Conducted by:

Uganda Media Women's Association, UMWA

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LIST OF ACRONYMS

CSO	:	Civil Society Organization
FM	:	Frequency Modulation
GMMT	:	Gender Media Monitoring Team
NGO	:	Non-Governmental Organization
OPM	:	Otto per Mille Funds of the Waldensian Evangelical Church (Union of the Methodist and Waldensian Churches)
TV	:	Television
UMWA	:	Uganda Media Women's Association
WACC	:	World Association for Christian Communication
WCC	:	World Council of Churches
X	:	A Social Media Platform, formerly Twitter

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EXECUTIVE SUMMARY

Uganda Media Women's Association, UMWA, in partnership with World Association for Christian Communication (WACC) and Union of the Methodist and Waldensian Churches, (OPM), implemented a project: ***Promoting Responsible Coverage of Women and Girls in Digital News on Platform X in Uganda***. One of the activities under this project was Gender Media Monitoring, aimed at generating evidence-based data which, among others, may not only show the extent to which social media content is misogynistic, but can also inform efforts aimed at improving coverage of women and girls in, and by, social media in Uganda, and to propose a way forward.

Employing both qualitative and quantitative methodologies and covering a period of five years from June 2020 to June 2024, the study purposively targeted women politicians, media personnel and NGO / civil society activists because women targeted by misogyny and other forms of gender-based violence on social media are more likely to fall under those categories. Each of these categories had twenty (20) women, totaling sixty (60). It also purposively targeted seven (7) media houses These were: Chimp Reports, Daily Monitor, Galaxy FM, NBS TV, New Vision, Nile Post, and NTV.

Tweets of interest were those posted by the selected women themselves, posts by other people about the selected women, posts by media houses about the selected women, and replies to posts by the selected women. The survey analyzed a total of one thousand, six hundred and forty (1,640) tweets from Platform X, formerly Twitter. This was purposed to determine the magnitude of misogyny directed at women Civil Society Activists, journalists and politicians on Platform X; identify the types of misogyny directed at which category of the above women; find out who, between female and male Twitter handle owners, and, amongst the seven (7) media houses posts misogynous tweets, more than the other, at the above categories of women; demonstrate presence of misogyny captured during the course of the study through examples; and propose recommendations aimed at promoting gender sensitive posting on Platform X.

Survey findings indicate that, indeed, misogyny is prevalent on X. For example, out of a total of one thousand, six hundred and forty (1,640) tweets analysed, 89 (5%) were misogynistic, while 1551 (95%) were not.

It was the intention of the study to find out the representation of the different occupational categories of women in the tweets which were found to be misogynistic. Findings show that a majority of misogynous tweets (61%) were directed at women who are Media Professionals, followed by Activists / workers in a CSO / NGO (27%) and the least (22%) at those who are Politicians, out of 89 such tweets.

The study also endeavored to find out which type of Misogyny was associated with which Occupation of the Target Women. The findings show that the form of misogyny most directed at women Activists (CSO / NGO) was that which Discredits women (38%) followed by Stereotypes (29%). The least was that which Derails - Tries to justify / justifies abuse of a woman / women - (8%) followed by Sexual harassment, violence / threats of violence, as well as Dominance (asserts or alludes to superiority of men over women (13% each).

The form of misogyny most directed at women Media Professionals was Gender Stereotypes (69%), followed by those which Discredit women (11%), and Sexual harassment, violence/ threats of violence (9%). The least was Dominance (4%) followed by that which Derails (7%).

On the other hand, the form of misogyny most directed at women Politicians was Stereotypes (45%), followed by Sexual harassment (20%). The least was that which Derails - Tries to justify/ justifies abuse of

a woman/ women - (5%), followed by Dominance (asserts or alludes to superiority of men over women), as well as that which Discredits women (11% each).

The study also intended to find out who (between males and females) posts more misogynistic tweets than the other. The Findings show that out of the 877 tweets posted by both males and females, 63 (7%) were misogynistic, in relative terms. They further show that relative to their total number of 653 tweets, 57 (9%) of posts by males were misogynistic, as opposed to only 6 (3%) posts by females relative to total of 224 tweets they posted. It can, therefore, be concluded from the above that the likelihood of tweets about women politicians, media personnel and NGO / Civil Society Activists being misogynistic is three (3) times higher if posted by males than by females.

Similarly, the study purposed to establish which media houses posted misogynistic tweets more than the others. The findings show that most misogynistic tweets were registered from posts by Galaxy FM (78%) followed by Nile Post (11%), while Daily Monitor and NTV had 5% each. Chimp Reports, NBS TV and New Vision had no such tweets (0% in each case).

Study findings further show, through practical demonstration, presence of misogyny captured during the course of the study. These examples are presented under the themes and sub-themes of misogyny such as - Sexual objectification of women; Belittling women or girls in conversation/ images, using sexist language or using derogatory remarks; Body shaming; Seeking to control women's behavior; Asserting or alluding to superiority of men over women; Using intimidating or humiliating behaviour to destroy a woman's self-confidence and undermine her standing in society; and, Making satirical remarks and/ or images about women.

Other examples presented are in relation to Discriminating against, and/ or treating women differently from men in social and professional settings; Directing aggressive, intimidating, or violent behaviour at women; Derailing (Justifying /Trying to justify abuse of a woman) and shifting blame from the perpetrator to the victim; Pursuing unwanted sexual comments or advances, including catcalling, stalking, staring, touching, taking pictures without consent, exposure to sexual abuse, assault and rape; Commodification of women; and Gender stereotyping.

Forms of gender stereotyping captured and documented, among others, included notions that women are "emotional", "weak", "sly / untrustworthy", "insatiable", "stupid/ don't understand", "loose", "nurturing", and "dependent on men", etc.

Finally, the study makes conclusions; highlights the significance of this study; and proposes a way forward aimed at promoting gender sensitive posting on social media. Among others, it recommends that all stakeholders – government, media regulators, media houses, individual reporters, media product consumers, social media account holders, civil society organizations, social media platforms, and development partners, – demand for the dignity and protection for all women and girls and adhere to internationally acceptable standards, as well as legal instruments and frameworks, so as to realise gender equality, including in the media.

CHAPTER ONE: INTRODUCTION

INTRODUCTION

ABOUT UGANDA MEDIA WOMEN'S ASSOCIATION (UMWA)

Uganda Media Women's Association (UMWA) was founded in 1983 by a group of 48 female journalists as a membership association. The Association was formed after the realization that Uganda did not have any umbrella body to cater for the professional interests of media women as well as the information needs of the marginalized in society. Back then in the 1980s, the only umbrella Journalist Association available would not cater for, or recognize the concerns or contributions of female journalists. Female journalists were absent in the Association's leadership. Besides, the media was hugely gender insensitive, women's visibility and portrayal were highly wanting despite them forming over 50% of Uganda's population. The press did not make adequate acknowledgement of their achievements or aspirations. It was, therefore, felt that through access to media and possible ownership by the women themselves, women could impact on the development and direction of their country, thus the founding of UMWA.

UMWA's Strategic Vision 2019 / 2023 is: *An engendered media where gender equality and women's empowerment are upheld for holistic sustainable development*; while the Mission is: *To engender media through information sharing, capacity-strengthening, networking and advocacy in order to enhance the visibility and status of women.*

UMWA is headed by a Board of Directors, while the day-to-day activities are spearheaded by a full-time Executive Director who works with men and women competent in their expertise. The organization is registered with the Registrar of Companies and also under the 1989 NGO Statute, with No. S.5914/1535. UMWA's headquarters are located at Kisaasi, 8 kilometers from Kampala capital city center.

WHAT UMWA HAS DONE IN THE AREA OF MEDIA AND GENDER

UMWA leads in the promotion of the gender agenda in Uganda's media having spearheaded / done several activities in that direction including training of both media managers and practitioners, in gender and media; conducting several studies in Gender and Media; and executing the first ever *Annual Gender Media Awards* in 2017. UMWA also is the National Focal Organization of the Global Media Monitoring Project (GMMP). UMWA for over 12 years ran a Gender focused newspaper, *The Other Voice*, and for the last 18 years, managed a developmental radio, *101.7 Mama FM* whose aim is to not only counter the negative portrayal of women but also to increase their voices on the airwaves to impact the development agenda.

1. Founded and runs 2 media outlets to keep the gender debate alive:
 - 101.7 Mama FM (Radio Station)
 - The Other Voice (Newspaper Pullout)
2. Undertaken Capacity building activities for Media Practitioners (men + women) in gender and media reporting as well as packaging.
3. Undertaken Capacity building activities for:
 - Both women and men in Use of Media and how to Manage Negative Media.
 - Persons with Disabilities (PWDs) - both Women and men - in Media Strategies and Uses.

4. UMWA has conducted several studies on Gender and Media some of which have been published. Among others, these include:

- Gender in Uganda's Media: An Analysis of Print and Radio News / Television Talk Show Content (May – October 2023). 2023
- Gender in Uganda's Media: An Analysis of Print News and Radio/ Television Talk Show Content. 2022
- Gender Dimensions in the Media: An Analysis of Newspaper, Radio and Television News Content (Apr. 2018 – Oct. 2022). 2022
- "Who Makes the News?" Global Media Monitoring Project (GMMP) 2015 – World Association for Christian Communication (WACC) / UMWA 2015
- Gender Dimensions in the Media: An Analysis of Newspaper, Radio and Television News Content (July 2018 – May 2019). 2019
- A Situational Analysis: Online and Offline Violence, Abuses, and Related Safety Risks encountered by Female Journalists in Uganda. 2018
- Gender Dimensions in the Print Media: An Analysis of News Content on Peace, Security, and Conflict (May – June 2017). 2017
- Annual Gender Media Awards Uganda: Making Gender Sensitive Reporting A Good Journalistic Practice 2017
- Media and Elections in Uganda: A Gender Analysis of Print Media Coverage of the 2016 General Elections. 2016
- "Who Makes the News?" Global Media Monitoring Project (GMMP) 2015 – World Association for Christian Communication (WACC) / UMWA 2015
- Who Makes the News on Peace and Security? Global Media Monitoring Project (GMMP) – WACC / UMWA 2015
- The Print Media's Reporting About Women's Day: An Analysis of Gender Coverage Patterns (2015). 2015
- Mama FM Programming: Audience Perspectives for Improvement 2014
- Media Women's Perceptions of UMWA: A Case for Organizational Reinvigoration 2014
- The Print Media's Reporting About Women's Day: An Analysis of Gender Coverage Patterns (2014) 2014

- Gender Dimensions in the Print Media: A Case for Engendering Practitioners 2014
 - Coverage of Child Sexual Abuse issues in the Print Media: The case of the Monitor, New Vision, and Bukedde (2003 and 2008). 2010
 - “Who Makes the News?” Global Media Monitoring Project (GMMP) 2010 – World Association for Christian Communication (WACC) / UMWA 2010
 - One Year of ***The Other Voice***: What Next? 2001
 - Media Reports on Gender Violence: Characteristics and Trends in Newspapers and Alternative Media (1965-1999)” 2000
 - The Status of Women Journalists in Uganda 1997
 - The Role of the Mass Media in Creating Images of Women 1997
 - Challenges in Career Advancement in Uganda: A Case of Female Journalists in the New Vision & Daily Monitor Newspapers 1997
 - Disseminating Adolescent Reproductive Health Radio Messages Using Group Media 1993
 - Analysis of the Media’s Contribution towards Women Poverty Alleviation 1993
5. Developed:
- Gender Media Training Manuals / Guides:
 - Together We Can Communicate Equality and Fairness in the Media for Progress for All
 - Women in Leadership Enhance Capacity in Media Engagement
 - Good Practices on Reporting Sexual and Gender Based Violence.
 - Sexual and Reproductive Health.
 - Gender Policy Guidelines for Media.
 - Effective Use of the Mass Media: Tips for Women Politicians.
 - Gender Media Guidelines: Tips for you.

BACKGROUND TO THE STUDY

Introduction

Uganda Media Women’s Association, UMWA, in partnership with World Association for Christian Communication (WACC) and Union of the Methodist and. Waldensian Churches, (OPM), is implementing a project: ***Promoting Responsible Coverage of Women and Girls in Digital News on Platform X in Uganda***. One of the activities under this project is Gender Media Monitoring, aimed at generating data which can inform efforts aimed at improving coverage of women and girls in, and by, social media in Uganda.

What is Gender Media Monitoring?

Media monitoring is a research method for collecting data about the publishing trends in media content, from a gender perspective.

How do the participating media houses benefit from the exercise?

They are provided with an opportunity of knowing how they fair in terms of gender sensitive reporting. The feedback is provided at no cost. Moreover, representatives of each of the participating media house get a chance to interact with other stakeholders during the Sharing sessions. The Project Team also offers technical support to the media houses.

MEDIA AND GENDER

In the recent past, there has been an upsurge in the number and growth of media houses and corresponding developments in technology that has witnessed communication transcending national boundaries and turning the world into an intricate web. This growth has widened the scope of the media's role from merely informing, educating and entertaining to mobilizing and agenda setting for individuals, communities, nations and the world at large. That the media plays a very important role in societal development is not an issue of debate, but of concern is the tremendous impact it has come to be associated with, i.e. it has an influence on public opinion, personal beliefs and preferences, tastes and outlook on a number of issues, including gender relations (**EAJA, 2008; WACC, 2010**).

Through different types of media, people come to adopt behaviors and lifestyles, assume attitudes, and build stereotypical images that affect their actions in daily life (**Chyi and McCombs, 2004**). Belief formation regarding groups of people, most often, occurs when any given characteristic of an individual is particularly obvious or salient such as sex. Given the salience of categorization by gender, it seems almost inevitable that people are perceived in terms of sex-role stereotypes. According to **Mattelart (1986)**, stereotypes in the media often encourage people to model their behaviour in stereotypical ways. **White (2009), Eagly (1989), Blumer (1983), and Entman (1993)** variously propounded that the media has a great influence on how people perceive issues and personalities. Moreover, an increase in salience and / or cumulation of the prominence of those elements in the news influences the prominence of those elements among the public (**Carol and McCombs, 2003; Shaw, 1997**).

A study by Aybike et al (2023) revealed a disturbing prevalence of sexism and the commodification of women in various forms of media. For example, it found out that women are frequently objectified, reduced to superficial attributes, and often portrayed in subordinate roles. These depictions not only reinforce harmful stereotypes but also contribute to the perpetuation of gender inequality and discrimination.

A tremendous volume of research has been conducted about gender and the print media with regard to the coverage of women issues as well as access to and participation of women in the media vis-à-vis that of men. While statistics vary from situation to situation, locality-to-locality and different special groups of people, the underlying, obvious and common phenomenon to all is the negative portrayal of women across the board, as well as its failure to provide a balanced, accurate or realistic picture of women's diverse lives, multiple roles, and contributions to a changing world (**UNESCO, 1995**).

All studies appear to indicate that there is little space and air time allocated to women's issues which lends credence to the assertion that the media have failed to give recognition to women's contribution and concerns and reference to stories on women as not being news worthy and cannot, therefore, sell the newspapers. Also, articles featuring women are rarely given prominence by front or back page allocation, as most of them are relegated to inside pages. The few exceptions may include powerful politicians; those

involved in, or are affected by, violence or those who exhibit what society deems degrading behaviour (**Adagala, et al, 1993**). Additionally, a significant proportion of women who catch the public eye do so only when they do something extreme, especially if it is unpleasant. Many appear in the news largely in the context of love and marriage, of housewife and mother of the family, domestic life and raising of children (**Ogundipe-Leslie, 1990; Longwe and Clarke, 1992; Mattelart, 1986; Muriel, 1987**) and as socially and economically dependent like children with no other status than that of wife and mother, daughter or sister, or some other relation, which personal relationships often have no relevance to the story (**Muriel, 1987; ISIS, 1981**). Similarly, the media often defines women in terms of the men in their lives or by such men's absence (**ISIS, 1981**). Effectively then, women are visible in the media only when they are cast into stereotyped roles, but they remain invisible in relation to the socio-economic and political questions of the day. It should be noted that many newspaper articles are devoid of women's voices.

Women are rarely portrayed as rational, active or decisive (**ISIS, 1981**) or in positions of authority but rather as brainless, dependent and incompetent, as objects of men's pleasure (**Gallagher, 1979; Newland, 1979**). However, when they step out of their traditional roles, the media often distorts and ridicules them. Their efforts are seen as ridiculous and inane (**Bukhart, 1993**) and, in many cases, such women are considered role deviants (**UNESCO, 1994**). The media also portrays women as objects of humour or disparagement, and as sex objects through sex appeal creations, beauty fronting, and image undressing. Men, on the other hand, are depicted by the media as dominant, independent, logical, objective, and as public figures (**ISIS, 1981**), and glorified as powerful and successful (**WACC, 2010**). The social imaginary views the public space as exclusive to men, where women are deemed to lack the knowledge, capacities and character to reside in (**WACC, 2010**).

Specifically, on photographs, studies done in the past show that there is a gendered use of visual imagery in journalism. While how many women and men portrayed appears to differ considerably, it has been argued that images of women are employed in media to titillate or excite and that photos in tandem with captions and page layouts more often than not serve to reinforce a variety of gender stereotypes to varying extents. Women are often sexualized, in some cases brutalized, are pictured as passive, domesticated, as victims or as subordinate to men (**WACC, 2010**). Indeed, while men are usually pictured either from the head up or fully clothed, the comparative frequency with which women's bodies are pictured in various states of undress is much higher. Front pages are populated by images of women in sexualized poses alongside lurid headlines, sexist catch phrases and suggestive titles.

Many photos often have no / little contextual information about the persons behind them. Even when captions or titles attempt to challenge stereotypes, they rely on the use of the sexualized female subject to draw attention to the story (**WACC, 2010**). Women are often portrayed in the background of landscape shots where they appear passive, as part of the scenery. To that end, news imagery does not accurately and ethically depict the complex reality of gender and society, but serves only to distort reality rather than reflect it (**WACC, 2010**).

Evidence from a study: **Media and Elections in Uganda: A Gender Analysis of Print Media Coverage of the 2016 General Elections** revealed that the visibility of women (candidates or voters) during coverage of the 2016 general elections in Uganda was significantly low relative to that of men, not only in terms of being read about or being heard, but also being seen in pictures. The study findings show that the representation of women as news subjects was only 20% as opposed to 80% for men.

Emanating from the same study also is that there is a direct linkage between one's status in Ugandan society – sex, occupation, and family status – and the likelihood of being covered in election related stories and providing additional information, in the case of the role, news subjects or the source play in the news stories. The proportion of female news subjects directly quoted was 15% as opposed to 85% males.

Considering that females comprised 20% of the total number of news subjects and yet only 15% of all those quoted were female means that the likelihood of a female news subject being quoted is reduced by at least 5%, the reverse being true for the males. It should be noted, however, that even in stories that focused on women, more men (73%) than the women themselves in those stories (27%) were quoted. The number of the news subjects or sources photographed was much higher (82%) for the males, females having constituted only eighteen (18) percent.

MEDIA, MISOGYNY AND IMPLICATIONS FOR VICTIMS

Misogyny is the hatred of, contempt for, or prejudice against women or girls. Women who experience internalized misogyny may express it through minimizing the value of women, mistrusting women, and showing gender bias in favor of men, **(Szymanski, D, M.; Gupta, A; Carr, E, R.; Stewart, D., 2009)**.

The internet can be a great place for connection and information sharing. For example, digital social media platforms such as X (formerly Twitter), Instagram, and Snapchat allow individuals to establish their influence through sharing opinions, insights, experiences and perspectives with others **(Zhao, 2018)**. In the 2000s, these platforms have emerged as integral communities for publics to voice their opinions, resulting in a changed online behavior associated largely with misinformation. **(Bine, 2013)**. One example of these behaviors is displayed in a 2017 Dutch study conducted by **Johanna M. F. van Oosten** which found that adolescents play out stereotypical gender roles in their self-presentations in social media. Results of this study also show that it is predominantly women that feel pressured to conform to hyper femininity and stereotypical gender roles online, including personality traits, domestic behaviors, occupations, and physical appearances.

It is not that there are no policies guiding operations of these platforms, but rather absence of the will to implement them. For example, according to **WACC & WCC (2024)**, Platform X / Twitter has one such Hateful conduct policy, i.e., ***“You may not directly attack other people on the basis of race, ethnicity, national origin, caste, sexual orientation, gender, gender identity, religious affiliation, age, disability, or serious disease.”*** Possible consequences include: Down ranking; making content less visible; excluding posts and/or accounts in email or in-product recommendations; requiring that the post be removed; suspension of accounts that violate the Hateful Profile policy. However, women who have experienced abuse on these platforms indicate that the reporting mechanisms have not served them **(WACC & WCC, 2024)**.

Messages containing misogynous views are found commonly in the media **(Nagayama, et al., 1995; Wester, et al 1997)**, and these views have far reaching consequences. Specifically, social media has a prominent effect on people's lives, especially those who use these platforms more frequently than others. Many studies have highlighted a strong connection between social media's role in construction identity, gender and sexuality. This has been linked to some social media sites exhibiting prejudiced and problematic themes found within the content consumers are exposed to. According to **WACC/ WCC (2024)**, the impact of digital violence can be as harmful as offline violence, with negative effects on the health and wellbeing of women and girls as well as serious economic, social and political impacts.

Sexism is prejudice or discrimination based on sex or gender. Any action, speech, law, practice, or media representation that places a higher value on one gender or sex over another is sexist. Sexism is widespread globally, and it can affect every aspect of a person's life, including their relationships, mental and physical health, life expectancy, and income. It does not only create inequity between different sexes and genders. It also fuels gender-based violence and hate crime **(Medical News Today, 2021)**.

Prejudice based on sex or gender can have different forms. Some are more obvious and easier to identify, while others are more subtle. Types of sexism include: Hostile sexism which involves any overtly hostile attitudes about women, such as the belief that women are manipulative, sinful, weak, or resentful, or that they owe men sex. Hostile sexism is dangerous and fuels gender-based violence; benevolent sexism which is based on the idea that women are naturally kind, pure, and innocent. These may not seem like negative qualities, but they stem from the opinion that women are weaker than men, and; ambivalent sexism which is a combination of benevolent and hostile sexism, which often work together as part of a system (**Medical News Today, 2021**).

According to **EIGE (2024)**, sexism is linked to beliefs around the fundamental nature of women and men and the roles they should play in society. Sexist assumptions about women and men, which manifest themselves as gender stereotypes, can rank one gender as superior to another. Such hierarchical thinking can be conscious and hostile, or it can be unconscious, manifesting itself as unconscious bias. Sexism can touch everyone, but women are particularly affected. Despite legal frameworks set up in many countries to prevent discrimination and promote equality, women are still under-represented in decision-making roles, left out of certain sectors of the economy, primarily responsible for unpaid care work, paid less than men and disproportionately subject to gender-based violence. Sexist attitudes, practices and behaviour contribute to these inequalities (**EIGE, 2024**).

Sexism in media remains a significant societal issue perpetuating harmful gender stereotypes, norms, and behaviors. The consequences of this sexism are far-reaching, affecting individuals' self-esteem, opportunities, and overall well-being while reinforcing unequal power dynamics between genders. These harmful depictions affect how individuals perceive themselves and influence how they interact with others and form relationships. Studies have shown that exposure to sexist media content can increase acceptance of sexist attitudes and behaviors. This acceptance, in turn, can perpetuate a cycle of sexism, leading to unequal opportunities, violence, and discrimination against women (**Lanis & Covell, 1995**).

Sexual objectification is the act of treating a person solely as an object of sexual desire. (**Aybike et al, (2023)**). Sexual objectification occurs when a woman's body, body parts, or sexual functions are isolated from her whole and complex being and treated as objects simply to be looked at, coveted, or touched (**Fredrickson et al, 1997**). Once sexually objectified, the worth of a woman's body or body part is directly equated to its physical appearance or potential sexual function and is treated like it exists solely for others to use or consume (**Fairchild et al, 2008; Fredrickson et al, 1997; Szymanski, et al, 2011**).

Women frequently face sexual objectification in daily interpersonal interactions and through the active and passive consumption of multimedia. These two main avenues of exposure create a continuous stream of sexually objectifying experiences and images (**Fredrickson et al, 1997; Miles-McLean et al., 2015**). This means that it is prevalent, permeates many aspects of women's lives, shapes general assumptions about women and exacts many consequences on women and society (**Ward et al, 2023**).

Indeed, according to Gemma et al., sexual objectification as a form of sexist discrimination accounts for the higher prevalence of psychological problems among women. Additionally, the sexual objectification of women is a driving and perpetuating component of gender oppression, systemic sexism, sexual harassment, and violence against women and other sexist beliefs and behaviors (**Berdahl, 2007; Fairchild et al, 2008; Fredrickson et al, 1997; Gardner, 1995; Harned, 2000; Kozee, et al, 2007; Miles-McLean et al., 2015; Swin, et al, 2001**).

Sexual objectification, according to Loughnan et al, changes the way people view women by reducing them to sexual objects—denied humanity and an internal mental life, as well as deemed unworthy of moral concern. It is within this context that sexual objectification increases rape victim blame and decreases

perceived suffering. In the same way, sexual objectification can lead to negative psychological effects including eating disorders, depression, and sexual dysfunction, and can give women negative self-images. It has also been found to negatively affect women's performance, confidence, and level of position in the workplace. Additionally, sexual objectification among some young girls may contribute to feelings of fear, shame, and disgust during the transition to womanhood.

The current literature makes it clear that sexual objectification is both directly and indirectly linked to various mental health distresses and disorders in women, including anxiety, depression, disordered eating, and reduced experiences of flow and productivity. Constant experiences of sexual objectification cause women to internalize society's scrutiny; the resulting self-objectification leads to habitual body monitoring and self-consciousness, which in turn increases feelings of body shame and appearance anxiety and diminishes states of flow. These variables can then lead to depression, which may be a risk factor in the development of disordered eating habits (**Rooney, 2024**).

The commodification of women in various forms of media frequently objectifies women, reduces them to superficial attributes, and often portrays them in subordinate roles. These depictions not only reinforce harmful gender norms and behaviors but also contribute to the perpetuation of gender inequality and discrimination. This portrayal of toxic masculinity and the objectification of women contribute to a culture where gender-based violence, harassment, and discrimination are normalized (**Viki et al, 2003**).

According to **Akinradewo**, the persistent perception that women and girls are inferior and that their bodies are tools with which men can get what they want, or objects that can be manhandled and tossed aside anyhow—governs and informs the abuses that women and girls face every day. It is in this context that rape, sexual assault and countless other crimes against women's and girls' bodies thrive.

Gender segregation of labour, where women tend to have lower paying and lower status jobs, where work in female dominated occupations is similar to activities women perform at home, has many implications not only on women, but entire communities. According to Jacobsen (2018), gender segregation of labour may limit efforts to encourage women's participation in the labour market.

Occupational segregation by sex, has an important negative effect on how men see women as well as how women see themselves by reinforcing and perpetuating gender stereotypes. This, in turn affects women's status and empowerment and consequently, many social variables such as mortality, morbidity, poverty, and income inequality in society (Anker, 1998).

Body shaming (DFD) is the act or practice of humiliating a person based on their body type by making critical and mocking statements about their body shape and size or appearance of their body (ANAD, 2020). Criticizing another person's appearance is not the only way to body shaming. Criticizing their own appearance by comparing themselves with other people is also considered body shaming (Vargas, 2017).

Like other manifestations of misogyny, body shaming has ramifications for the victims. According to Arumugam et al (2022), body shaming on social media can cause severe long-term negative effects on the physical and mental health of the victims. Arumugam et al (2022) concurs with (Simpson et al, 2017) who thesised that social media trends such as "fitspiration" contribute to negative body image for females. It for example, research shows that the use of Instagram is linked to a variety of body image concerns, including body dissatisfaction and self-objectification (Arumugam et al., (2022). This is in agreement with Cohen et al (2019)'s presentation that social media has a prominent influence on how adolescent girls and women have on their self-image.

Due to body shaming, victims feel uneasy or embarrassed in public situations where they tend to concentrate on their appearance. As people body shame them, the victims feel anxiety and worry about their conditions. Constant worries can affect the victims in their concentration, confidence, appetite, and outlook. They also tend to feel uneasy in front of other people. This situation can also be called scopophobia where a person experiences an excessive fear not only of being stared at, but also of not wanting to make physical contact with others and, as a result, they avoid social gatherings. They also often criticise their own physical appearance through judgement or comparison to others. Others feel pressured to lose weight when they are body shamed, leading to an extreme diet so as to lose weight in ways that are not healthy. Disturbed body image can lead to problems such as loss of appetite, anorexia nervosa, abnormal weight changes, sleep disturbances, mental disorders, slowed responses and unreasonable feelings of guilt (Ghahremani et al., 2018). Indeed, according to (Hidayat et al., 2019), there is a relationship between body shaming and low body image.

Additionally, according to MedicalNewsToday (2023), body shaming of any kind can undermine a person's mental health, creating links between weight stigma and low self-esteem. Weight stigma is also likely to cause symptoms of anxiety, depression, or both; experiences of weight stigma and a high risk of eating disorders, as well as an increased risk of suicidal thoughts and suicide risk. In addition to having negative effects on individuals, weight stigma also teaches others to judge and dislike those with larger bodies.

Body shaming also has a range of physical effects. It has links to eating disorders in turn having a significant effect on physical health and can result in nutrient deficiencies, fatigue, hormone disruption, and other health concerns, including higher levels of alcohol and substance misuse; chronic conditions such as high blood pressure and prediabetes. In the same way, weight stigma leads to stress, resulting in high cortisol levels. This may cause weight gain, increase appetite, and reduce insulin sensitivity. (MedicalNewsToday, 2023).

Body shaming also impacts workers and those seeking employment. Some workers and job candidates often receive appearance-based discrimination, i.e., are treated differently based on appearance more than the merit of their work (Arumugam et al., 2022). Misogyny has also been linked to Gender-based violence (GBV). GBV is any form of deliberate physical, psychological or sexual harm, or threat of harm, directed against a person on the basis of their gender.

Examples of Misogyny

- Objectifying women sexually. Sexual objectification is the act of treating a person solely as an object of sexual desire. Objectification more broadly means treating a person as a commodity or an object without regard to their personality or dignity. The sexual objectification of women involves them being viewed primarily as an object of male sexual desire, rather than as a whole person.
- Violence against women (VAW), including directing aggressive, intimidating, or violent behaviour at women.
- Derails (Justifies /Tries to justify abuse of a woman). E.g. She should not have dressed like that, why was she moving that late). In the process, shifting blame from the perpetrator to the victim.
- Belittling women or girls in conversation, such as using sexist nicknames or using derogatory remarks.
- Body shaming: the action or practice of mocking or stigmatizing someone by making critical comments about the shape, size,.

- Body shaming (DFD) is the act or practice of humiliating a person based on their body type by making critical and mocking statements about their body shape and size or appearance of their body (ANAD, 2020). Criticizing another person's appearance is not the only way to body shaming. Criticizing their own appearance by comparing themselves with other people is also considered body shaming (Vargas, 2017).
- Seeking to control women's behaviour.
- Dominance (asserts or alludes to superiority of men over women).
- Using intimidating or humiliating behaviour to destroy a woman's self-confidence and undermine her standing in society.
- Making satirical remarks and/ or images about women. with the aim of negatively impacting their self-worth and self-esteem.
- Gender discrimination - Discriminating against, and/ or treating women differently from men in social and professional settings., including having double standards where men are viewed in a lenient way and women tend to be criticized.
- Patriarchy and male privilege
- Sexual harassment, including requests for sexual favours; pursuing unwanted sexual comments and/ or advances, including catcalling, stalking, staring, touching, taking pictures without consent, exposure to sexual abuse, assault and rape; etc.
- Commodification of women, meaning that a female body is treated like a commodity, that can be negotiated, traded, bought and sold.
- Gender stereotyping that typically and particularly targets women. A gender stereotype is a generalized view or preconception about attributes, or characteristics that are or ought to be possessed by women and men or the roles that are or should be performed by men and women. For example, notions that "women are emotional", "women are weak", "women are sly/ untrustworthy", "women are insatiable", "women are stupid/ don't understand", "women are loose", "women are nurturing", "women are dependent on men", etc.

THE SUMMARY STUDY OBJECTIVE

To contribute, through evidence-based research, towards promoting responsible coverage of women and girls in digital news on Platform X in Uganda.

Specific Objectives

1. Determine the magnitude of misogyny directed at women Civil Society Activists, journalists and politicians on Platform X;
2. Identify the types of misogyny directed at which category of the above women;
3. Find out who, between female and male Twitter handle owners posts, more than the other, misogynous tweets at the above categories of women;
4. Propose recommendations aimed at realizing gender sensitive posting on Platform X.

Purpose

The study purposed, as a long-term goal, to generate data which can inform efforts aimed at improving coverage of women and girls in, and by, social media in Uganda.

Rationale / Justification

The justification for undertaking this study was fourfold, to:

- Add onto the already existing data from studies previously done in this area.
- Contribute to the efforts aimed at Mainstreaming Gender in Uganda's Media.
- The project processes, part of which are platforms for sharing and engagement with stakeholders, will keep the gender debate alive while, at the same time, impacting media operations, and other sectors as well.
- The project is in line with the national and international legal instruments and regulatory frameworks which provide for fair and equal coverage of both genders in the media. These include CEDAW, the Beijing Platform for Action, (1995) Section J1 and J2 that call for a fair representation and equal representation of women and men in the media; and the Journalistic Code of Conduct, among others.

CHAPTER TWO: METHODOLOGY

The study employed both qualitative and quantitative methodologies to gather and analyze data from existing literature and Platform X, formerly Twitter. The study covered the period from June 2020 to June 2024.

The Sample

Sample Selection

The study purposively targeted women politicians, media personnel and NGO / civil society activists because women targeted by misogyny and other forms of gender-based violence on social media are more likely to fall under those categories.

At the first level, three lists, one each of prominent women politicians, journalists and activists in the country were compiled, and from this, selection was made of those deemed to use or be posted about most on platform X. Each of these categories had twenty (20) women, totaling sixty (60).

At the second level, seven (7) media houses were also purposely selected. These were: Chimp Reports, Daily Monitor, Galaxy FM, NBS TV, New Vision, Nile Post, and NTV.

This was aimed at having a mix of at least two types of outlets – the first having started off purely as social media, and the second, those that started off as offshoots of traditional media.

Posts Selection and Coding

Issues of interest centered around:

1. Posts by the selected women themselves,
2. Posts by other people about the selected women,
3. Posts by media houses about the selected women, and
4. Replies to posts by the selected women.

In the case of numbers 1 and 2, thirteen (13) posts on each individual were coded. In respect of number 3, one (1) post from each of the seven (7) media houses about that individual was analyzed. This made a total of 20 (twenty) posts per woman. If the post selected through sampling was from the woman's account (as in number 4), five replies to her tweet were coded, selecting every third tweet until five have been coded.

Study Limitations and Delimitations

Getting the correct interpretation of the texts and specific words / phrases, as well as images was challenging given the fact that it varies from one individual to another. However, to minimize this, a three-day refresher training was organized for the Gender Media Monitoring Team, GMMT. The team was not only exposed to the theoretical but also practical aspects of gender and media research methodologies, with an emphasis on monitoring Twitter content.

CHAPTER THREE: FINDINGS

Number of Posts Analyzed

These research findings were obtained after analyzing a total of one thousand, six hundred and forty (1,640) tweets.

Twitter Handle Owners

The above referred-to posts were tweeted by six categories of Twitter handle owners, namely Subjects / Target being coded (own account); Individual female; Individual male; Individual, Gender not clear; A media organization; and Other organizations or groups.

Number of Tweets posted by each category of Twitter handle owner

As the table below shows, most of the tweets were posted by Individual males (40%) followed by Media organizations (25%), Individual females (14%), and Subjects / Targets of the study (12%).

Table 1: Who Posted Tweet / Twitter handle owner

Twitter handle owner	F	%
Subject / Target being coded (own account)	191	12
Individual female	224	14
Individual male	653	40
Individual, Gender not clear	51	3
A media organization	412	25
Other organization or group	109	7
Total	1640	100

The table shows further that the least number of posts were by persons whose Gender was not clear (3%) flowed by Other organizations or groups (7%).

Of special note is that in total, there were 412 tweets by media houses, the majority having been posts by NBS TV (19%) followed by NTV (16%), both New Vision and Other Media Houses (14%), Daily Monitor (13%), and Galaxy FM (9%). Chimp Reports and Nile Post had the least (8% each). Details are provided in Table 2 below.

Table 2: Posts by Media Houses

Media House	F	%
Chimp Reports	33	8
Daily Monitor	53	13
Galaxy FM	36	9
NBS TV	80	19
New Vision	58	14
Nile Post	31	8
NTV	65	16
Other Media House	56	14
Total	412	100

Misogynistic Tweets

The study purposed to find out the extent to which misogyny was embedded in social media, Platform X tweets being of prime interest. As shown in the table below, most tweets (95%) were not misogynistic while 5% were seen to be misogynistic.

Table 3: Is Tweet Misogynistic or not?

Is Tweet misogynistic or Not	F	%
Tweet Is Misogynistic	89	5
Tweet Is Not Misogynistic	1551	95
Total	1640	100

Who Posted the Misogynistic Tweets

In cases where tweets were misogynistic, it was deemed befitting to find out who posted the misogynistic tweet. The table below summarizes the findings.

Table 4: Misogynistic Tweets by Twitter handle owner

Who Posted Tweet	Number of Misogynistic Tweets	
	F	%
Subject / Target being coded (own account)	1	1
Individual female	6	7
Individual male	57	64
Individual, Gender not clear	2	2
A media organization	21	24
Other organization or group	2	2
Total	89	100

The table shows that most of the misogynistic tweets were by males (64%) followed by media organizations (24%), and females (7%). The least was by the target women under study themselves (1%) followed by both Individuals / Gender not clear and Other organizations or groups, at 2% each. From the foregoing, it can be concluded that the likelihood of tweets about women politicians, media personnel and NGO / civil society activists being misogynistic is higher if posted by males than any other category of twitter handle owners.

Misogynistic Tweets by Gender of Twitter handle owner

The study also intended to find out who (between males and females) posts more misogynistic tweets than the other. The table below summarizes the Findings.

Table 5: Number of misogynistic Tweets by Gender of Twitter handle owner/ Who Posted Tweet

Gender of Who Posted Tweet	Number of Misogynistic Tweets		Total (Twitter handle owner)
	F	%	
Female	6	3	224
Male	57	9	653
Total	63	7	877

According to the above table, there were 877 tweets posted by both males and females out of which 63 (7%) were misogynistic, in relative terms. It shows further that relative to their total number of 653 tweets, 57 (9%) of posts by males were misogynistic, as opposed to only 6 (3%) posts by females relative to their total of 224 tweets. It can, therefore, be concluded from the above that the likelihood of tweets about women politicians, media personnel and NGO / civil society activists being misogynistic is higher if posted by males than by females.

Misogynistic Tweets by Media Organization

Similarly, the study purposed to establish which media houses posted less or more misogynistic tweets than the others. Table 6 below summarizes the findings.

Table 6: Misogynistic Tweets by Media Organization

Media House	Representation	
	F	%
Chimp Reports	0	0
Daily Monitor	1	5
Galaxy FM	15	78
NBS TV	0	0
New Vision	0	0
Nile Post	2	11
NTV	1	5
Total	19	100

The table shows that most misogynistic Tweets were registered from tweets by Galaxy FM (78%) followed by Nile Post (11%). Daily Monitor and NTV had the least (each with 5%). Chimp Reports, NBS TV and New Vision had no such tweets (0% in each case).

Categories of Misogyny

Misogyny was categorized into 5 major themes:

- Sexual harassment, violence, and threats of violence,
- Stereotypes, objectification, body shaming,
- Dominance (asserts or alludes to superiority of men over women),
- Discredits women (Slur over women in general), and
- Derails (Tries to justify / justifies abuse of a woman / women).

Representation of Misogynistic Tweets by Category

Most of the misogynistic tweets fell under Stereotypes/ objectification/ body shaming (53%), followed by those which Discredit women (19%), Sexual harassment, violence, and threats of violence (12%), Dominance (asserts or alludes to superiority of men over women) (9%) and those that Derail / justify abuse of a woman/ women) formed 7%, out of 89 such tweets. Table 7 below illustrates.

Table 7: Misogynistic Tweets by Category

Category of Misogyny	Representation	
	F	%
Sexual harassment, violence, and threats of violence	11	12
Stereotypes, objectification, body shaming	47	53

Dominance (asserts or alludes to superiority of men over women)	8	9
Discredits women (Slur over women in general)	17	19
Derails (Tries to justify/ justifies abuse of a woman/ women).	6	7
Total	89	100

Was the Misogyny directed at one woman only or generalized to a group of women / all women

Study findings show that most tweets (71%) were directed to that individual woman the tweet was about and 21% generalized to all women, as reflected in the table below.

Table 8: Is the Misogyny directed to one woman only or a group of women / all women

Directed to who	Representation	
	F	%
One woman only	70	79
Generalized to all women	19	21
Total	89	100

Categories of Misogyny Directed to One Woman only or a to All Women

The study purposed to find out which categories of misogyny were directed to one woman only or a to all women generally, and findings are summarized in the table below.

Table 9: Categories of Misogyny by One woman only or All women

Categories	One Woman only		All Women		TOTAL
	F	%	F	%	
Sexual harassment, violence, and threats of violence	10	14	1	5	11
Stereotypes, objectification, body shaming	36	51	11	58	47
Dominance (alludes to men's superiority over women)	8	11	0	0	8
Discredits women	11	16	6	32	17
Derails (Tries to justify/ justifies abuse of women)	5	7	1	5	6
Total	70	100	19	100	89

For posts directed to the individual women the tweets were about, a majority of misogynistic tweets were in form of Gender Stereotypes (51%), followed by those which Discredit women (16%) and Sexual harassment (14%). The least were those which Derail (Try to justify / justify abuse of women) at 7%, and 11% for those about men's Dominance / superiority over women.

In a more or less the same way, a majority of misogynistic tweets directed to All women were in form of Gender Stereotypes (47%), followed by those which Discredit women (17%). At 5% each were Sexual harassment and those which Derail (Try to justify / justify abuse of women). Note that those which allude to men's superiority over women/ Dominance, had no (0%) representation at all.

Who Posted Which Category of Misogynistic Tweet

The study purposed to find out who posted which category of misogynistic tweet. The table below summarizes the findings.

Table 10: Who Posted Which Category of Misogynistic Tweet

Who Posted Tweet	Category of Misogyny						TOTAL
	Sexual harassment, Violence	Gender Stereotypes	Dominance	Discredits Women	Derails (justifies abuse of Women)		
	F %	F %	F %	F %	F %		
Subject / Target being coded (own account)	0 0	1 2	0 0	0 0	0 0	0 0	1
Individual Female	1 9	3 6	2 25	0 0	0 0	0 0	6
Individual Male	7 64	28 60	3 38	16 94	3 50		57
Individual, Gender not clear	0 0	1 2	0 0	1 6	0 0		2
A Media Organization	2 18	13 28	3 38	0 0	3 50		21
Other Organization or Group	1 9	1 2	0 0	0 0	0 0		2
Total	11 100	47 100	8 100	17 100	6 100		89

The above table shows that misogynistic tweets in the category of Sexual harassment / violence were most posted by Individual males (64%), followed by media organizations (18%). No single Subject/ Target being coded (own account) or persons whose Gender was not clear posted such a tweet (0% in each case). However, the share for Individual females, as well as Other organizations or groups was 9%, in each case.

In the same way, tweets in the category of Gender Stereotypes were most posted by Individual males (60%), followed by media organizations (28%) and Individual females (6%). The least, and at 2% each, were posted by Subject / Target being coded (own account); Individual, Gender not clear; and Other organization or group.

On the other hand, while Subjects / Targets being coded (own account); Individuals whose Gender was not clear; and Other organizations or groups did not post any misogynistic tweet in the category of Dominance (alluding to men's superiority over women), in each case (0%), males still, together with Media Organizations, dominated in this case with 38% each, followed by females at 25%.

Similarly, tweets that Discredit women were posted most by males (94%) followed by females at 25%. However, Subjects / Targets being coded (own account); Individuals whose Gender was not clear; and Other organizations or groups, did not post any misogynistic tweets in this category.

Lastly, tweets that Derail (justify abuse of women) were posted by only males, and Media Organizations each at 50%, and none (0% in each case) by the others.

Misogynistic Tweets by Occupation of Target Women

It was the intention of the study to find out the representation of the different occupational categories of women in the tweets which were found to be misogynistic. The table below shows that a majority of misogynous tweets (61%) were directed at women who are Media Professionals, followed by the Activists / workers in a CSO / NGO (27%) and the least (22%) at those who are Politicians, out of 89 such tweets.

Table 11: Misogynistic Tweets by Occupation of Target Women

Occupation	Representation	
	F	%

Activists/ Workers in NGOs	24	27
Media Professionals	45	61
Politicians	20	22
Total	89	100

Occupation of Target Women by Category of Misogyny

The study endeavored to find out which type of Misogyny was associated with which Occupation of Target Women. The findings are summarized in the table below.

Table 12: Occupation of Target Women by Category of Misogyny

Category of Misogyny	Occupation						TOTAL
	Activists (CSO/ NGO)		Media Professionals		Politicians		
	F	%	F	%	F	%	
Sexual harassment, violence/ threats of violence	3	13	4	9	4	20	11
Stereotypes, objectification, body shaming	7	29	31	69	9	45	47
Dominance (asserts or alludes to superiority of men over women)	3	13	2	4	3	15	8
Discredits women (Slur over women in general)	9	38	5	11	3	15	17
Derails (Tries to justify / justifies abuse of a woman / women).	2	8	3	7	1	5	6
Total	24	100	45	100	20	100	89

The above table shows that the form of misogyny most directed at women Activists (CSO / NGO) was that which Discredits women (38%) followed by Stereotypes (29%). The least was that which Derails - Tries to justify / justifies abuse of a woman / women - (8%) followed by Sexual harassment, violence / threats of violence, as well as Dominance (asserts or alludes to superiority of men over women (13% each).

For women Media Professionals, the form of misogyny most directed at them t was Gender Stereotypes (69%), followed by those which Discredit women (11%), and Sexual harassment, violence/ threats of violence (9%). The least was Dominance (4%) followed by that which Derails (7%).

On the other hand, the form of misogyny most directed at women Politicians was Stereotypes (45%), followed by Sexual harassment (20%). The least was that which Derails - Tries to justify/ justifies abuse of a woman/ women - (5%), followed by Dominance (asserts or alludes to superiority of men over women), as well as that which Discredits women (11% each).

EXAMPLES OF MISOGYNISTIC TWEETS

1. MISOGYNY AT ITS BEST

Misogyny is about hate and distaste for women, however, while in a majority of misogynistic tweets this was implied, below is the only tweet where the word “**HATE**” was overtly used, during the course of this research.

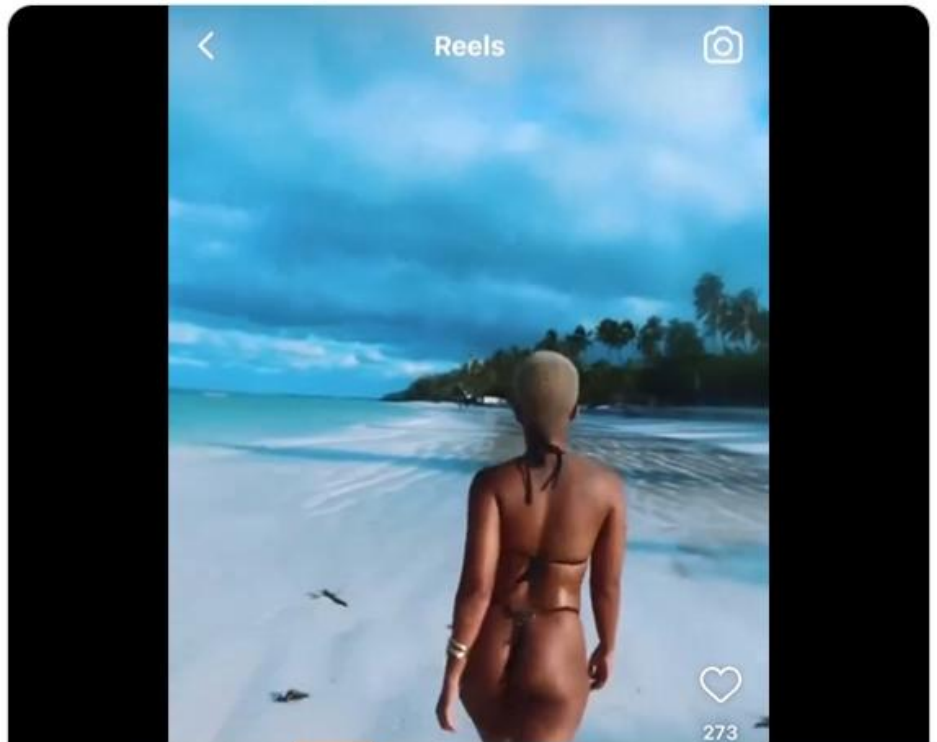


In the above tweet, Evelyn is talking about visiting and what type of food is befitting for guests. But, @mwesigyealex below, instead replied by displaying how much he hates her.



The above notwithstanding, the tweet below by @navidshuda represents an affront on the whole of womanhood.

Sheila Gashumba is a true definition of V and N



One other, but general and indirect, hate for women is reflected in the tweet by @navidshuda below. In his reply to the one by Sheddy Kenzo above, @navidshuda opines that he should not have daughters to avoid having to see them on social media the way Sheila Gashumba does. It should be noted that the woman at the center of the tweet is someone's daughter just as all women are. Therefore, @navidshuda's attempt at politeness (in his own words – “**...sorry but am old school**”) is, in actual fact, shrouded in a distaste for all women. Perhaps the so critical N.a.v.d may have been more comfortable with Sheila titivating the traditional Baganda traditional wear (gomesi) A.K.A busuti/ boarding at that beach, the way he normally does in his kanzu while at similar locations.



2. BODY SHAMING

Often times, there are words and or phrases that are used in reference to women, but based on their body parts, that are meant to shame such women. Examples of these abounded during the course of this study, as shown below.



In the first tweet (left), according to @muhumuzaWilson2, Journalist Remmy Bahati is not fit to be a Ugandan citizen because she allegedly bleached. In the second tweet (right), @MrJordanposts says that Journalist Remmy Bahati remains ugly and that men are not interested in her in spite of bleaching her skin. In both cases, there is not only an element of body shaming, but also, an allusion to the belief that men have to define how women look.

Body shaming is also apparent in the tweet below.

The reference by THE TUNDRA GUY @kama_niini about Etania's lips as "mandibles" is also body shaming. It has to be noted that it was not in context to the post by Etania in any way.

POST



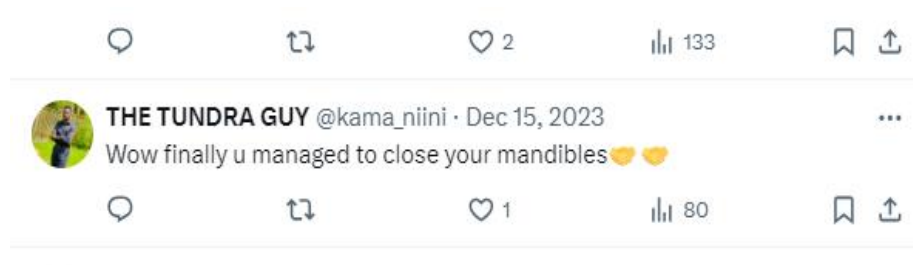
Life Of The Party

@forever_etania

...

First time playing blankets and wine 🥳❤️ excited and anxious see ya on Sunday [#BlanketsAndWineKla](#)





One other example of body shaming is by Zziwa in reply to @Florah_Show above – as reposted by @Evelyn - who claims that Florah Show is “**booty less**”, meaning she has no bums / her behind is flat.



← Post



Remmy Bahati ✓
@BahatiRemmy

...

What made you follow me, and how can I make the 2024 content better? Share your thoughts in the comments for constructive feedback.



Journalist Remmy Bahati on 30th January 2024 posted a tweet asking why she was followed and how she could improve upon 2024 content. Lucky Sperm @2rigye replied that Remmy should **remove filters and makeup** implying that her beauty is plastic which is body shaming. On the other hand, @Gumisiriza_Boas talks about having a crush on her and for which reason, she should be his wife. This is misogynistic in as much as it does not only imply that women can't live without men, but also from the perspective of hurling unwanted sexual comments and advances.



↳ Evelyn MiC reposted
Galaxy TV Jikonkone
@GalaxyTVUg
Meet the world's most expensive person to take on a date, muzinnyi
[@EvelynMic_](#), wants 500k and above 😊



... A repost from @GalaxyTVUg by Evelyn MiC attracted the following replies, among others, that echo misogyny in as much as they are associated with body shaming of women. @surprisesowed calls her ugly, while @twinomuju1 labels her nyashless, meaning she has no bums / her behind is flat.



urban Nurse. @surprisesowed · Jan 8



kyokaa kiri ugly😂😂😂😂😂



17



BONNY PANOL T(dr) @twinomuju1 · Jan 7



She is not worthy 5k even

She is nyashless,,,,,,,,,she should be the one paying that 500k instead

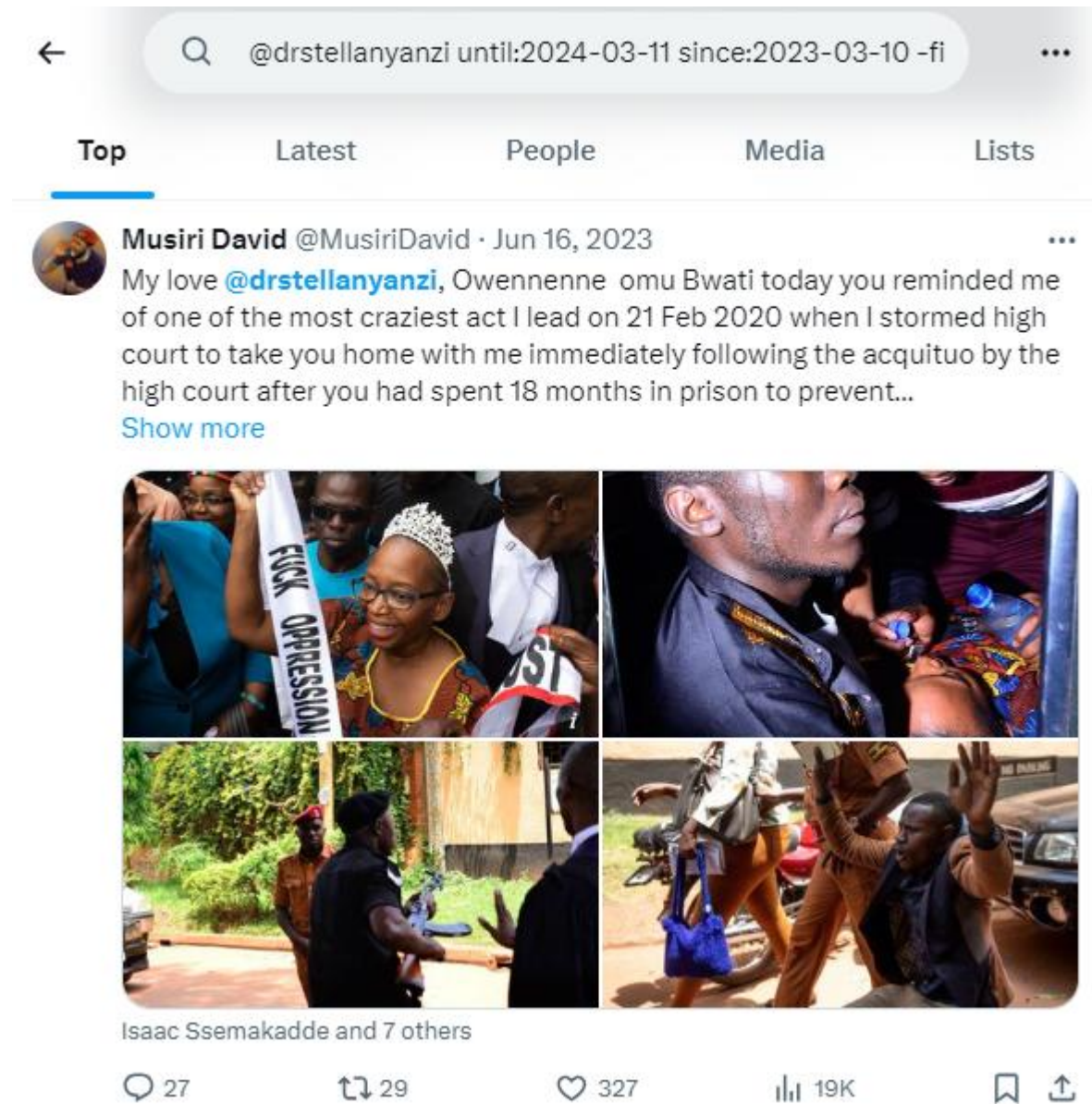


3

145



Another example of body shaming is implicit in the tweet below by @MusiriDavid in which he makes reference to Dr. Stella Nyanzi as **Owennenne**, meaning she has “big” private parts.



3. BELITTLING WOMEN OR GIRLS IN CONVERSATION, SUCH AS USING SEXIST LANGUAGE, NICKNAMES, OR USING DEROGATORY AND DISPARAGING REMARKS etc.



Lillian Aber
@LillianAber

Domestic violence still reminds a big challenge among the women. I have realized that, it's important to have a conversation with Men separately as well. [@AnitahAmong](#)



In this tweet, Hon. Lilian Aber talks about how domestic violence is a challenge among women, and the import of bringing men on board. However, the response by [@Uncleronald7](#) does not only undermine the experiences, perspectives and insights of younger individuals on domestic violence, a vice that has decapitated many women, but also belittles her by calling her a “*young girl*”.



ÖPİÇİ @Uncleronald7 · Feb 4

How can a young girl advice mothers



100.2 Galaxy FM Zzina! @GalaxyFMUg · Jan 12, 2022
 The man who loves Ssupu most in Uganda, @andrewkabuura wedded lover with Ssupu @Mizzflav exactly two years ago.



4 1 102

This tweet by @GalaxyFMUg is one of the classic examples of using derogatory remarks/ words such as, in this case, **Ssupu** (read “soup” or “water”, or “watery”) aimed at belittling women and girls.

Evelyn M!C @EvelynMic_ · Mar 17
 How do you invite someone to your house then cook for them beans, it would be better to kindly ask them to come after eating or turn up with thea own food and why beans really?

211 91 358 54K

Paul jp
 @6pauljp

Girls who offered their bodies for a rolex at campus are now talking.

12:46 PM · Mar 17, 2024 · 14 Views

In this tweet, Evelyn is talking about visiting and what type of food is expected to be fed to guests. But, @prince_rizwan11, without due regard to the subject matter, replies with an image and caption that don't only belittle women but also which are body shaming, derogatory and sexualizing.

Prince 🤔 @prince_rizwan11 · Mar 17
Wiz deze buttakoz u shudnt even be tokng mbu u dnt tek beans 🤔 🤔



Kakwenza Rukirabashaija @KakwenzaRukira · Mar 14
Reeba ebyilino, ebisaati, omushokye nebinwa. **Kinyamatama** how long have you been in parliament?



@KakwenzaRukira belittles Hon. Kyinyamatama through the use of derogatory words/ phrases such as look at her “**funny teeth**”, “**funny shirt**”, and “**funny lips**”. He further wonders for how long she has been in parliament, implying that her being in parliament has not helped improve her looks or, rather, that the way she is dressed and looking generally is not befitting of a Member of Parliament. All this is aimed at destroying her self-worth, and reducing her worth before other people.

4. JUSTIFYING ABUSE OF WOMEN

There are some tweets that justify the abuse of women. These do so by shifting the blame from the perpetrators to the victims. Below are some examples.



Joyce Bagala Ntwatwa @joycebagala1 · Apr 27, 2023

We have been released from police custody following our arrest today morning for protesting over police brutality.

My body hurts but my spirit is unbroken.

My heart is full.

My resolve is stronger than ever.

And the fire inside me burns hotter than ever. [#EndPoliceBrutalityUg](#)



National Unity Platform and 8 others

According to @Byamugisha2021, after being brutalized by police, the victim was merely attracting sympathy, because she is the one who antagonized the police.



Nahabwe Bruce @brucenahabwe1 · Apr 27, 2023

[#EndPoliceBrutality](#)



2

509



Emma Byamugisha @Byamugisha2021 · Apr 28, 2023

It seems most politicians want to first break the law, have altercations with the police and then attract sympathy. That's empty politics!



2

177



In the following example, too, justifying abuse of women is manifest.



Andrew @KifefeA002 · Oct 17, 2023

A 100and 100's of girls a being defiled, tortured and trafficked on a daily basis,1000 of cases are in courts unfollowed and majority of cases getting dumped in bin because there's no legal aid. Here comes Kyinyamatama mbu an attack on her is an attack to every woman. Nonsense.

NTV UGANDA @ntvuganda · Oct 17, 2023

Makerere University students from Rakai have requested Parliament to subject Hon. Zaake to a mental health test. #NTVNews

This request followed the students' protest at Parliament, triggered by the offensive remarks made by Zaake towards their MP, Juliet ...

[Show more](#)



@ntvuganda had earlier posted a tweet about students from Rakai requesting Parliament to subject Hon. Zaake to a mental health check following his (Zaake's) offensive remarks towards Hon. Kyinyamatama. In reply, Andrew @KifefeA002 says that its nonsense for one to say that an attack on Hon. Kyinyamatama is an attack on all women.



Evelyn M!C ✓

@EvelynMic_

...

@big_smoke's tweet below, in reply to one by Evelyn, suggests that women can be "**tamed**" by being slapped which encourages violence against women and girls.

The 20k you offer me with respect is far much better than the "come pick 500k from your home" because surely this comes alot of disrespect, women please pick partners that are ready to respect you.

9:08 AM · Jun 3, 2024 · 21.3K Views



big_smoke 🤨 @big_smoke2112 · 23h

...

Otandise okugonda mpola mpola. That slap that alien skin gave you has restored your factory settings 😂

5. PATRONISING

Some tweets are patronizing in nature by making reference to familial relationships which have no context to the issue at hand. By so doing, they reemphasize gender segregation of labour, encouraging further domestication of women, while at the same time, denying them access to public spaces. The following examples do this by making reference to familial relationships such as **“Aunt”**, **“Baby Maama”**, **“Maama”**, **“sister – in – law”**, **“wife”**. Etc.

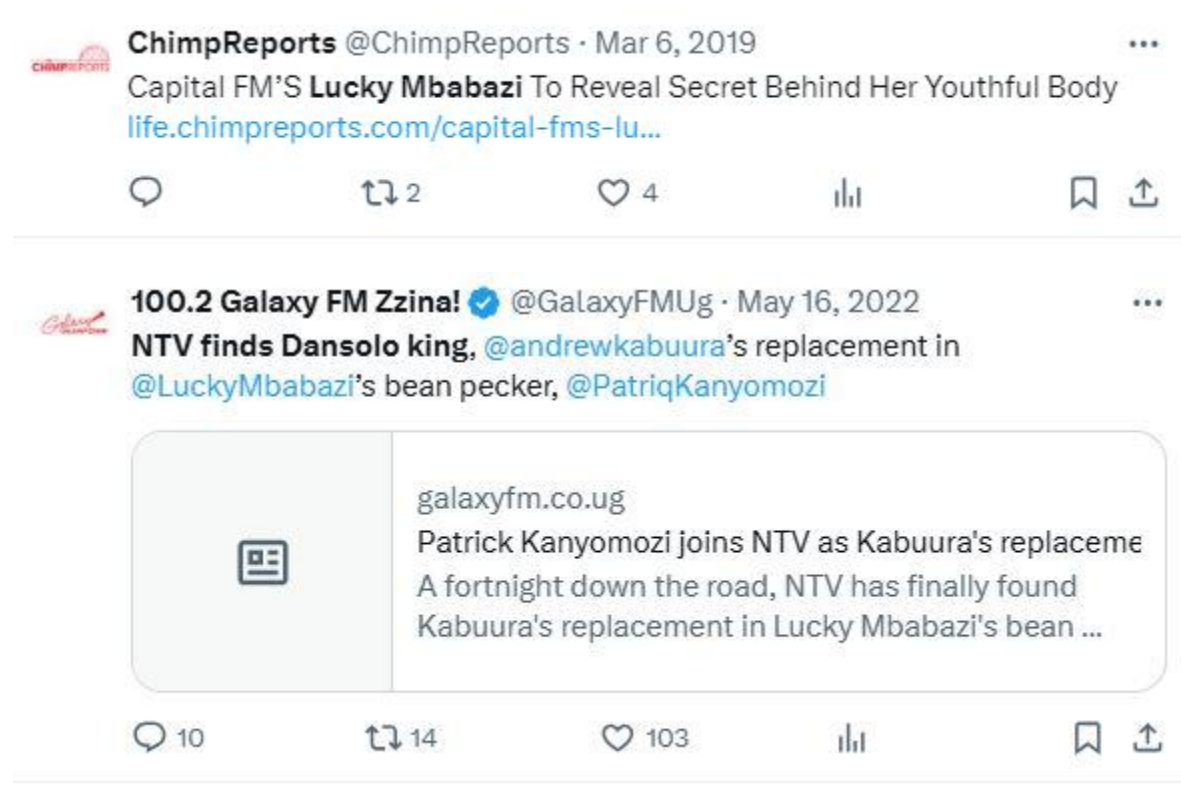


100.2 Galaxy FM Zzina!  @GalaxyFMUg · Sep 7, 2023 ...
Bad @HEBobiwine pours heart out as baby mama, @BarbieltungoK, celebrates birthday
[#ZzinaLifeStyle](#)



6. SEXUAL OBJECTIFICATION OF WOMEN

Through the media, society often defines women as sexual objects, by critically observing how women and girls look e.g. in how tall / short, beautiful / ugly, petite / fat; appear; dress, etc. in all cases, such definitions are intended to create situations where such looks and ways of dressing are for the pure benefit of men's sexual pleasure. As evidenced from the examples below, Platform X is no exception.



Instead of concentrating on the issue of Patrick Kanyomozi replacing Andrew Kabuura at NTV, @GalaxyFMUg deliberately chose to drag in Lucky Mbabazi with the sole purpose of Sexually objectifying her.

100.2 Galaxy FM Zzina! @GalaxyFMUg · Mar 5, 2022
Former @nbstv news anchor @Snduhukire can now feast on boo's cassava without worry!

Congratulations 🎉



100.2 Galaxy FM Zzina! @GalaxyFMUg · Jul 29, 2020
Sweet And Curvaceous NBS News Anchor @Snduhukire Reveals The Little Secret Behind Her Beautiful TV Looks galaxyfm.co.ug/2020/07/29/swe...



Galaxy FM posted tweets relating to Sheila Nduhukire's introduction day that were clearly misogynistic in as much as they sexually objectify women. This was through the use of words / phrases like "can now feast on boo's cassava", "secret behind her beautiful TV looks" "sweet and curvaceous", "beans are officially harvested".



Reference to beauty in this case is equally sexualizing.



According to @EvelynMic, women should hit the gym so that their bodies become more appealing to men, lest their men are taken by the more fit girls. In effect, she is insinuating that men's desires should motivate women's looks.



The word “*bootylicious*” in this tweet equally sexualizes women.

 **Evelyn MIC**  @EvelynMic_ · Mar 17 ...
How do you invite someone to your house then cook for them beans, it would be better to kindly ask them to come after eating or turn up with thea own food and why beans really?

211 91 358 54K

 **Paul jp**  @6pauljp ...

Girls who offered their bodies for a rolex at campus are now talking.

12:46 PM · Mar 17, 2024 · 14 Views

🗨️ ↺️ ❤️ 📌 ↗️

 **Engineer Faisal**  @PyeparFaisal · Mar 17 ...
I think you just love being cooked 😂

1 5 849

 **+256NicoUg** @256nicoug · Mar 17 ...
Kyokka nga nawe oba olesse binjajalo kubilya awo guma bakunyige

🗨️ ↺️ ❤️ 2 161 📌 ↗️

 **Freedom & Justice Hunter** @LionofMagere · Mar 17 ...
But your also going to service him with your ki BEAN so tit for tat. Why do you expect something different and yet your actually carrying the same thing. OTEGERA?

🗨️ ↺️ ❤️ 1 312 📌 ↗️

In the tweet below, @EvelynMic is talking about visiting and what type of food is expected to be fed to guests. But, both @PypaFaisal, @256nicoug and @LionofMagere instead responded with sexually objectifying, derogatory and demeaning replies.



Trent M 🙄 @SAMMEX90 · Feb 10

Did you notice that she looked very beautiful without bleaching and that you @AnitahAmong were the only bleached woman in the congregation?



3

1

8

261

1

References by @SAMMEX90 are in case of the former, (**...looked beautiful...**) and (**bleaching** in case of the later) are sexually objectifying and body shaming, respectively.

@Summer22saac, perhaps sums up the sexual objectification of women in this his tweet below. In his own words “**... women are just sex toys ...**”



Summer Isaac @Summer22saac · Jun 3

Some women are just sex toys and believe in already made men who are sex hungry

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Basing on the above tweet captioned “.... *tourists, where are you?*”, @GalaxyFMUg is suggesting that Sheila Gashumba is not just a sex worker, but one capable of attracting tourists.

7. GENDER STEROTYPES

Our society is full of gender stereotypes, some of which are noticeable in, and perpetuated by the media, including social media. Below are some examples captured from an analysis of content on Platform X during the period of study.

- a) **Women's Dependence on Men** There are common, but erroneous, beliefs that women can't live or survive without men. In some other related cases, society often defines women in terms of the men (or their absence of) in their lives, and not as achievers in their own right. In a majority of cases, this is merely to portray women's subservience to men, and emphasise their subordinate role in society.



Flavia
@Mizzflav

When the Interviewer gets Interviewed.



In this example, Flavia Tumusiime posted a picture of herself posing with Faridah Nakazibwe, a show host, after she had been hosted. However, Pai Kamoga @TheInsuranceG_y commented that the picture lacked a man to be complete which is misogynistic in as much as it assumes that the duo cannot live without men. But there is more in relation to the replies. For example, @KamanziAmon referred to Flavia as Mukyara Kabura (Kabura's wife) which alludes to men's dominance over women. On the other hand, @GalaxyFMUg's allegation that Flavia is so stressed that she "**needs proper bonk**", as a form of treatment, is sexualisation taken too far.

Pai Kamoga @TheInsuranceG_y · Sep 29, 2023

Just missing a man in the middle putting on your yellow to complete the colour pattern. Otherwise if elegant was a person.....

1K

Amon Kamanzi @KamanziAmon · Sep 29, 2023

Mukyara Kabura

542

100.2 Galaxy FM Zzina! @GalaxyFMUg · Aug 4, 2021

.@Mizzflav needs proper bonk before bed to reduce stress hence improve sleep galaxyfm.co.ug/2021/08/04/fla...

22

100.2 Galaxy FM Zzina! @GalaxyFMUg · Mar 18, 2021

Could this be the guy eating @forever_etania's forbidden fruit?



Evelyn M!C @EvelynMic_

Women be very observant before having a child with a man, one of my friends had a child from a presentable responsible man but she struggles each and everyday to get some support for her child, how do you call a man when his child is sick and sends 15k, some men should have been born impotent because what can 15k do for the mother and a child?

10:10 AM · Mar 14, 2024 · 172K Views

286 133 570 18

This tweet by 100.2 Galaxy FM Zzina about Etania is yet another example of women being defined in terms of men in their lives, but also with an element of sexual objectification of women through reference to “... *the guy eating ... forbidden fruit*”.

In this tweet, @EvelynMic is at agony with situations single mothers go through looking after children. However, the replies by @Mlannaire and @tugume_tom seem to imply that women can't do without men.



Emanzi Ian @MIannaire · Mar 17

...

The kind of entitlement you have will leave you unmarried for a long time



1



tugume tom @tugume_tom · Mar 14

...

That's why most women remain single for life. All this entitlement for what. It's what he could afford. She, too, needs to step up and take care of her child. She needs to wake up, get a job, and be a responsible member of society.



6



Explorer

@ug_explorer

...

Gwe @NinarozMusic byoona bikole but lastly am marrying you



7:25 PM · May 3, 2024 · 57 Views

1



1



@ug_explorer also seems to imply that women can't do without men, just as

@Abusengz below does the same with regard to Gashumba.



But who will Marry Sheila Gashumba 🤔



3:08 PM · May 5, 2024 · 85.7K Views



b) “Women are insatiable”

There exist other beliefs such as some alleging that women don’t get satisfied by anything, as if to say that they are always desirous of more, whatever the case and circumstances. During the course of the study, the following examples were captured.



@DuncanAbigaba posted about Rt. Hon. Rebecca Kadaga getting three vehicles from government – one as Minister for east African Affairs, second as former Deputy Parliament Speaker, and the third as Parliament Speaker. Effectively, what @DuncanAbigaba is trying to say is that Rt. Hon. Rebecca Kadaga is such a greedy person, what with such an insatiable appetite for cars.

However, @DuncanAbigaba deliberately forgot to say that actually such alleged greed cuts across the genders since many other government officials, a majority of whom are men, also got government vehicles under similar circumstances. For example, H.E. Edward Kiwanuka Ssekandi, in his capacity as former Vice President, as Parliament Speaker, and as Deputy Parliament Speaker. Equally, the NRM

National Chairperson, Al Haji Moses Kigongo as well R.T. Hon. Francis Butagira also got cars in their capacity as former National Assembly Chairpersons. Rt. Hon. Rebecca Kadaga was, thus, singled out simply because she is a woman. **(Other examples of one being singled out because of being a woman detailed below)**

c) “Women are Emotional”

Some tweets tended to perpetuate common, but erroneous, beliefs that women are emotional. However, this is motivated by the desire by men to deny women chance at decision making because, allegedly, their decisions during situations of intense stress are likely to be driven not by reason and careful consideration, but rather by emotions.



Kakwenza Rukirabashaija ✓ @KakwenzaRukira · Mar 30, 2023

Sorry dear @joycebagala1. Give me permission I bewitch for you those crooks who tear-gassed you like this. You see I bewitched Muhoozi and ran madder, look at what he is now. A pure fool who's about to walk n



Kakwenza Books

63

70

859

31K

@KakwenzaRukira posted an image of Hon. Joyce Bagala shading tears, as if to show how emotional women are. Secondly, the post does not only show mockery at situations women face each other day, (note the reference to “Give me permission to bewitch those who tear gassed you”), but also justifies abuse of women.

d) “Women are Sly / untrustworthy”

Other stereotypes relate to women being crafty, cheats, sly and, therefore, not to be trusted. This is evident in the tweets below from Platform X.



In this tweet, @EvelynMic is at agony with situations single mothers go through looking after children. The replies by @mukasaalex32 and @CookHumans are misogynistic in as much as they twist the whole issue by saying that such women use those kids to entrap men, meaning that they are sly. The notion that women can't be trusted is reinforced by @GalaxyFMUg which says that Lucky Mbabazi should prove that all her kids belong to Patrick Kanyomozi.

On the other hand, @juruaJames, @Liberty18630409 and @moze_ik are reinforcing stereotypes that women are careless through the use of words like “**why have unprotected sex if you know that you can't take care of a kid**”, “**how do you lay with**

a man who is not your husband” and “**Open legs responsibly**”. Note that @juruaJames' reply also has an element of domesticating women by placing the burden of caring for children squarely on women. Moreover, he doesn't seem to appreciate the fact that many women often don't have a say on issues of reproductive health. Meantime, Janan Kisitu says @EvelynMic can't give advice about the subject matter because, in his opinion, she is just but a prostitute.





Certified Electrician @juruajames · Mar 14

...

I thought women are now emancipated that they can take care of kids alone, unless the woman is jobless, again why have unprotected sex as a woman if you know you can't take care of a kid.



RUHANGA J @Liberty18630409 · Mar 14

...

The problem is not the man but women. How do you lay with a man who is not your husband?



3



64



Moze.I.K @moze_ik · Mar 14

...

Open legs responsibly



11



Janan Kisitu 🇸🇩 @JananKisitu · Mar 14

...

Kati gwe Malaya nawe owa amagezi?



22



100.2 Galaxy FM Zzina! @GalaxyFMUg · Mar 18, 2021

...

Fatboy Dares @LuckyMbabazi To DNA Test To Prove All Her Kids Belong To @PatriqKanyomozi galaxyfm.co.ug/2021/03/18/fat...



10



2



59



e) Women Are Stupid/ Don't Understand

One other notion held by society and reinforced through and by the media is that women are stupid, don't understand, and if they do so, they take long. For example-

In a reply to a post by @EvelynMic about how single mothers struggle to look after children, Titus Fahad @TitusFahad, below, says that Evelyn's head is only good for carrying her eyes and nothing else, implying that she is stupid.



@Carter4Unruly, too, calls her brainless.



Replying to @EvelynMic, @Fattah250, @ImAsiimwe and @LAVISH241 label her brainless, while @antonykinyua calls her a prostitute, just as @6Rinces objectifies her sexually by alleging that she is "tasteless".





ASIIMWE RONALD. @ImAsiimwe · Jan 6

...

I think when it was raining common sense you carried an umbrella, is a date an employment opportunity.



1



7



281



LAVISH_BOI \$ (NEXT PRESIDENT 🇪🇸) @LAVISH241 · May 25

...

If this is the brain u use to cross the road someone should start holding ur hand



1



1



6



481



antony kinyua @antonykinyua222 · Jan 6

...

Prostitution of the highest level



1



2



75



Princess ❤️ @6Rinces · Jan 6

...

Ani aba yakutumye okubyambala oyinza nokuba towooma😂😂😂😂😂😂
🤔



5



2



29



2.7K



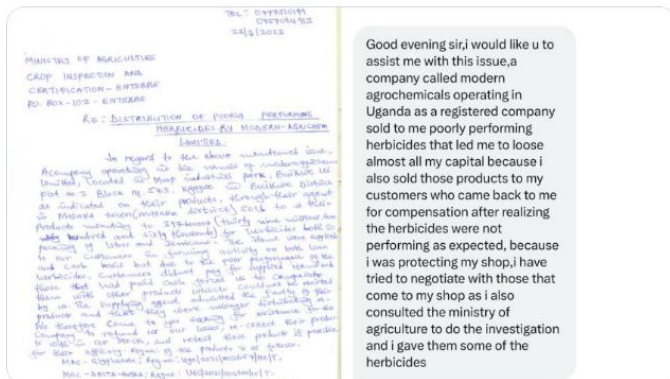


Kakwenza Rukirabashaija

@KakwenzaRukira

...

The minister of Agriculture, [@FrankTumwebaze](#), is busy conniving with his in-law [@DianaAtwine](#) and [@JaneRuth_Aceng](#) to steal Covid funds and erecting shopping malls everywhere while issues concerning his docket are ignored or left unattended. Their brains contain nothing but porridge and ekivuguto. If you cannot use your office for what it was formed, and use it to steal, you are a thief and an idiot.



Instead of concentrating on his allegations about Hon. Frank Mwesigye, [@KakwenzaRukira](#) craftily drags in the Health Permanent Secretary, Dr. Diana Atwine and Minister Hon. Dr. Jane Ruth Aceng, calling them connivers, thieves, stupid and idiots.

🔄 Evelyn M!C reposted

 **100.2 Galaxy FM Zzina!** 
@GalaxyFMUg

f you want me to come on a date, you have to pay me, I'm not your mother - @WinnieNwagi

[#EveningRushReloaded](#)



3:38 PM · Jan 12, 2024 · 216.5K Views

In reply to @WinnieNwagi's post retweeted by Evelyn, C.H.A.R.L.E.S labels women a "***silly gender***".



C.H.A.R.L.E.S @HYENA0001 · Jan 13

The entitlement of that silly gander kusente etali yayo..
Mbu u ave to pay 4 my tym komanina iven 😞



1



379



Evelyn M!C ✓

@EvelynMic_

The 20k you offer me with respect is far much better than the “come pick 500k from your home” because surely this comes alot of disrespect, women please pick partners that are ready to respect you.

9:08 AM · Jun 3, 2024 · 21.3K Views



Paul Hanks 🇪🇸🇹🇼 @paultenywa4 · Jun 3

Anencephaly is a very dangerous congenital anomaly, but I'm afraid u made it to this age



10



Perhaps, no post has alleged that women are stupid more than that of Paul Hanks @paultenywa, in reply to the one by @EvelynMic. To him, its hereditary and, therefore, expected, instinctive, normal and natural for women to be stupid! Please note the deliberate use of the words “**anencephaly**” and “**congenital**”.

f) “Women Are Loose”

This kind of misogyny reverberated throughout the course of this study, especially with the many references to women as “prostitutes”, “thigh vendors”, “meat sellers”, etc. which, in effect, is labelling them as beings of loose moral behaviour. Below are just but some examples.





tadix 🇪🇸 @tadeoniwamanya1 · Jan 7
with an artificial dimple .and a sex worker

...



132



antony kinyua @antonykinyua222 · Jan 6
Prostitution of the highest level

...

1



2

75



Marck Mpigika @MMpigika · Mar 17

...



160





Evelyn MiC
@EvelynMic_

...

Both replies by @CollinsMaj2387 and @jamesmugisha888, below, to this tweet by @EvelynMiC also “prostitutionalise” women.

The 20k you offer me with respect is far much better than the “come pick 500k from your home” because surely this comes alot of disrespect, women please pick partners that are ready to respect you.

9:08 AM · Jun 3, 2024 · 21.3K Views



collinsmajara @CollinsMaj2387 · Jun 3
Naye kino ki Malaya oba kyabaki

...



Jamie_Jay @jamesmugisha888 · Jun 3
The kamalaya spirit in you still has a long way till it can wear out.

...



104



Chioma @Elegantbtq · 20h

...

In reply to @WinnieNwagi’s post retweeted by Evelyn, laying down conditions under which she can be taken on a date, @BettingHoudini calls her a prostitute.



B. Houdini @BettingHoudini · Jan 13
Prostitute

...

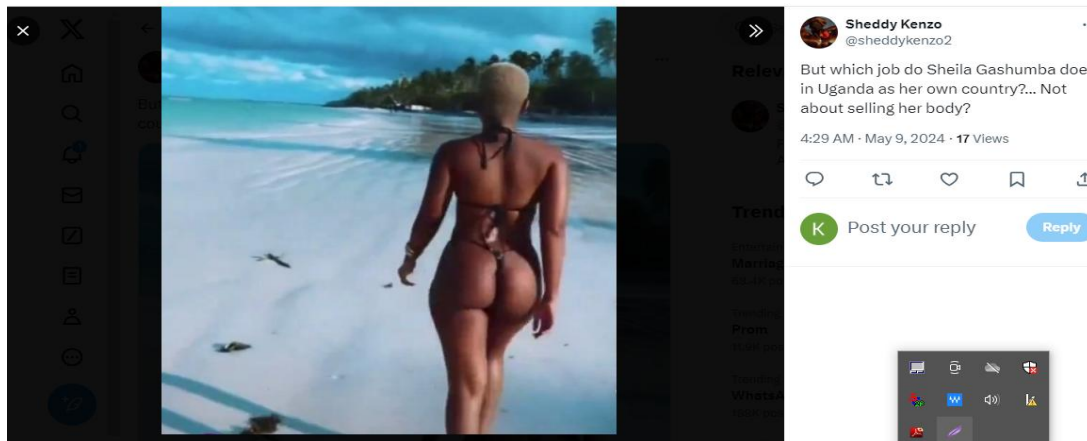


2

579



Even in the tweet below, a one Sheddy Kenzo wonders what job Sheila Gashumba does to which he provides an own reply that she “***sells her body***”.



g) Seeking to Control Women's Behaviour



There are stereotypes relating to what men and women should or should not do. This is often meant to define how they ought to behave, dress, what to eat, etc., with those relating to women often being emphasised over and above those relating to men. During the course of this research, the following examples surfaced. In this post, Hon. Margaret Muhanga is tweeting about how she, together with some other person climbed a tree. In reply, however, @AgabaEvarist questions how a whole Minister can climb a tree, moreover dressed in a mini skirt.

First and foremost, @AgabaEvarist is echoing societal norms about women not being supposed to climb trees, and secondly, the minister is not dressed in a mini skirt at all, as evidenced from the photo. Thus, Agaba is merely trying to redefine how women should dress.

8. COMMODIFICATION OF WOMEN

Some posts portrayed women as goods which can be bought, thus commodifying them. This is clear from the reply by @MaidhoE to the post by Evelyn below.



9. GENDER SEGREGATION OF LABOUR

Some tweets, either explicitly or obliquely, reemphasized gender segregation of labour, thereby encouraging further domestication of women, while at the same time, denying them access to public spaces, i.e., they y limit efforts to encourage women's participation in the labour market.

This, they did by demarcating and allocating what men should or should not do in a manner that dictates public and private/ domestic spaces as being for either women or men, in society. Examples, among others, include the following: -

In the post below, @mamatendo, discourses that she is yet to know a job a mother does better than teaching. This is domesticating in as much as it strengthens an alignment between motherhood and nurturing, which are some of the domestic spheres allocated by society to be exclusively for women.



The reply by @Wiz_Inkc domesticates women because in the tweet by @EvelynMic, the gender of the uber driver is not mentioned, but Rwampara dude @Wiz_Inkc assumes that it must have been a man and, accordingly, advises her to "Date that uber guy".



Rwampara dude 🐏👤 @Wiz_Inkc · Jan 6

Date that Uber guy



1



5



144



10. SATIRE

Some other tweets were not only invective, but also full of mockery and sarcasm with the sole purpose of ridiculing women, often without contextualising what the woman had posted about, e.g.

In the following post by NTV Uganda, Hon. Muhanga the State Minister for Primary Health Care advises men to stop going for paternity testing as it may impact their wellbeing. Without contextualising the post, @IsraelKirabo replies with venomous sarcasm.



Referring to the speaker of parliament as “Chief Mabaati Thief” is misogynistic because it employs a sarcastic phrase “... *chief mabaati thief*” to discredit her authority and integrity. This is done bereft of the fact that by the time @MordecaiMuriisa posted, Hon. Anita Among had long since been exonerated of complicity in this matter.





Hon Betty Amongi
@BettyAmongiMP

Today, in Baku, Azerbaijan, during the 5th conference of Labour Ministers, I held bilateral meetings with the Ministers of Labour of Qatar & Kingdom of Saudi Arabia. We have set the date for signing the BLA with Qatar, and, on a joint technical meeting w KSA @MgIsd_UG @GovUganda



...

The diatribe by @KyanaMbog suggests that Hon. Among Betty is a human trafficker, which is not the case, going by her tweet.



mbog Kyana @KyanaMbog72730 · Feb 11

..

Shame on you Among seating with rich Arabs to negotiate how much you need in every ugandan you sold to them

11. GENDER DISCRIMINATION

Often times, there are situations where blame, criticism, denunciation, reproof, condemnation, scolding, and denigration is directed at a person simply because that person is a woman, or it may be to a group of women, thus, being singled out for being women/ a woman. During the course of this study, treating of women differently from men in social and professional settings., including having double standards where men are viewed more leniently than women, was quite evident as the following examples testify.



This post by @KakwenzaRukira is an example of one being singled out for being a woman. As @KakwenzaRukira rightly says, the law provides that a minister should have two bodyguards but now each has more than that number. He singles out Hon. Betty Among for having 16 bodyguards as if she is the only one with such a large of escorts. For sure, there are many others, a majority of whom are men, with even a much bigger security detail, whom he deliberately chose not to name.



Posts by @KakwenzaRukira and @bhannington provide yet another example of one being singled out for being a woman. Instead of concentrating on Joseph Sabiti's transgressions as a journalist, @KakwenzaRukira intentionally refocuses more on Rt. Hon. Anita Among and Vice President Jessica Alupo. Note that government officials who are suspected to have stolen iron sheets included both men and women, but in these two posts, including the one by @bhannington, only names of women are mentioned, solely to label them thieves and, as such, untrustworthy.

12. MULTIFACETED EXAMPLES



These are tweets in which different types/ themes/ sub-themes of misogyny, as the case may be, were represented. Below are some examples.

This tweet from Galaxy FM is captioned “sweet 16” but:

The woman being referred to is way above the said age and a responsible citizen;

Ugandan law prohibits sexual liaisons with persons below the age of 18. By somebody referring to “sweet 16” is as if suggesting that the law should be done away with, thus encouraging defilement in particular, and sexual violence against women generally;

In Uganda, persons under 18 are legally children. Insinuations of a woman being a child perpetuates the erroneous but common notion that “women are just a little more than children”; and,

It also promotes sexual objectification of women, by using the phrase “**sweet 16**”.



Evelyn M!C ✓
@EvelynMic_



I was at a mobile money point today and pregnant woman approached to withdraw 10k from her account that someone had sent to her, am sure it was the father of the baby, a pregnant woman needs the best care in the world because she is out there carrying two lives and you send her 10k really for what, how on earth can 10k help a pregnant woman through out the whole day with these excessive cravings, it all goes back to being very careful when choosing the right man to have a baby with, a man who can send you 10k when you are pregnant can actually leave you in the hospital and runs away once he fails to meet to bills.

10:34 PM · May 24, 2024 · 336.9K Views

The tweet by Evelyn above occasioned replies with a wide range of misogynous examples.



MALINGA ✓ @malingajackson_ · May 25



Nowonder Alien Skin slapped you. Oba how do you move on the road witgout being knocked down kubanga it cant be this same head guiding you successfully on the road. No 🤡



5



2



79



7.3K



@malingajackson calls her stupid which, according to him, is justification enough for being assaulted by a one Alien Skin.



Lawyer ✓ @UGLawyer · May 24



You have learnt nothing from your speaker of Parliament. Money isn't everything my dear. At this rate your mind will lead you to 50+yrs of singlehood & you will start looking for sperm donors & ladies to carry your pregnancy!



9



5



320



21K



@UGLawyer presents yet another example of imaginations that women can't live without men.



DeeDi ✓ @DeeSandy20 · May 24

The poor woman didn't complain then there's you still looking for a sperm donor in vain. Nze ndaba gwe wetaaga buyambi

Another example of imaginations that women can't live without men.



LAVISH_BOI 💰 (NEXT PRESIDENT 🇳🇬) ✓ @LAVISH241 · May 25

If this is the brain u use to cross the road someone should start holding ur hand

Label of stupidity attached by @LAVISH241.

1

1

6

481



#IamMrO# ✓ @mwesigwaliz_w · May 25

Atleast her man could send her the 10k as a sign of a responsible man but as for you, they are chewing u for free and you are there treating infections



1

1

13

635



@mwesigwaliz_w's reply brings to the fore an example of labeling women as beings of lose moral behaviour, while the replies below by @Calvini01, @AKasingye and @MwesigyeFranks portray women as unintelligent.



Another example of a post that attracted multifaceted misogynous replies is one by Hon. Lilian Aber (below), tweeting about her having had a great evening with a team composed of a T.V Talk Show host, a fellow parliamentarian, and the Government Spokesperson, among others. However, the first reply by @SsuunaRashid implies that a woman's value is tied to her relationship status, by focusing on her personal life rather than the context of her tweet. On the other hand, both @IsamKasasa and @fre_tum concentrate on beauty, thus portraying her as a sexual object.



Lillian Aber ✓
@LillianAber

...

Great evening with this team.



10:05 PM · Jan 4, 2024 · 14.5K Views



Ssuuna Abdulrashid Ntale @SsuunaRashid_ · Jan 4
Honourable Are you married? Or are you seeing someone?



Kasasa K Isam @IsamKasasa · Jan 4
You're so beautiful



1



2



180



TumFre @fre_tum · Jan 4
Looked cool Hon, it's your black beauty for me!



2



CONCLUSIONS

The internet can be a great place for connection and information sharing. For example, digital social media platforms such as Twitter, Instagram, and Snapchat allow individuals to establish their influence through voicing and sharing opinions, insights, experiences and perspectives with others. However, this study has demonstrated that for many women, it has become a battleground of nightmarish proportions. This is because these platforms have resulted into a changed online behavior associated largely with misinformation and hate, some of which hate is gendered.

During the course of this study, the relentless gusto with which some social media outlets, especially Galaxy FM, churned out offensive tweets with seamless ease, was unbelievable, to say the least. Many of these misogynous posts, were emboldened in vicious attacks, dripping with deeply ingrained contempt, sarcasm, and intense hate. These tweets targeted, undermined and belittled women for one reason only - being women. They did not only paint a disturbing picture of the inimical social media environment women traverse every day, but also highlighted the fact that the internet is a place where their voices and actions are constantly under immense scrutiny.

It is worth noting that while some of these misogynous tweets were posted by women against other women or even themselves, a majority of them were tweeted by men. Of equal significance, too, is that while, Galaxy FM stood out for its shocking negativity, with its ruthless stream of gendered hate, some news outlets offered balanced coverage, thus offering a glimmer of hope. Their coverage may not have been flawless, but their tweets weren't filled with blatant insults either. This showed that respectful online engagement is possible.

This experience wasn't just disheartening, it was a call to action – getting rid of silence in the face of such blatant abuse, and creating a need of working together to create a safer online space for all, but more so for women and girls - a space not only where their bodies are valued, but also where their voices are heard and respected. This is a fight for a more inclusive and positive digital age, a fight all can proudly be a part of.

SIGNIFICANCE OF THE STUDY

Findings of the study underscore the need for all stakeholders such as government, media organizations, advertisers, content creators, and consumers to combat sexism in media by working together to challenge and change the harmful narratives and representations perpetuated by the industry so as to achieve gender equality and create a more inclusive and equitable society.

The study's results can lead to greater accountability and responsibility in media reporting and social media presence by prompting media houses to re-evaluate their social media practices and embrace gender-sensitive reporting.

The study findings underscore the need for legal and gender-sensitive approaches to moderating content on social media platforms.

The study provides concrete, evidence-based data crucial for understanding the nature and magnitude of misogyny directed at prominent women on Platform X (formerly Twitter) in Uganda. This data is also essential in helping quantify and qualify the problem, as well as informing related policies and programs.

The study's findings provide a foundation for further research into online misogyny in Uganda and beyond, particularly in:

- understanding its long-term effects not only on women's participation in public life, but also on their mental health.
- noting the expanding realm of social media and its role in multiplying the presentations of various forms of misogyny.

WAY FORWARD: RECOMMENDATIONS

If all stakeholders – government, media regulators, media houses, individual reporters, media product consumers, social media account holders, civil society organizations, social media platforms, and development partners, – demand for the dignity and protection for all women and girls and adhere to internationally acceptable standards, as well as legal instruments and frameworks, gender equality, including in the media, can be realized. Below are some proposed recommendations per each stakeholder:

- **Government** should develop and implement nationwide public education programs and awareness raising campaigns about misogyny and its impact on women and girls in particular, and society as a whole, with a particular emphasis on social media. Government should also develop clear guidelines for online platforms to address misogyny, with specific procedures for reporting and taking down of misogynistic content.
- **Government, civil society organizations, and development partners** should support initiatives that promote digital literacy and online safety skills for women and girls.
- **Media product consumers and the general public** should apply gender lenses at every media product, especially on social media and be on the lookout for any misogynistic content. Where such is evident, a complaint should be lodged to the media house or to the relevant regulatory/ law enforcement authority, such as Uganda Communications Commission which entity should take immediate action.
- **Media regulators**, such as the Uganda Communications Commission should establish a desk for not only receiving complaints about, but also monitoring online and indeed any other, media content, with the aim of sanctioning whomever disregards the relevant laws and policies.
- **Media houses**, including social media platforms, should not only establish and make known avenues for reporting gendered, or any other such, hate content, but also mainstream gender in their day-to-day operations to ensure that before presentation of the final media product, it is not misogynistic.
- **Individual Journalists and social media account holders** should be cognizant of the implications of whatever they post before tweeting by scrutinizing what and how they write and present media products so that they are devoid of language and images that are misogynistic.
- **Media Rights and Gender Equality focused CSOs:** Should not only advocate for legal and policy frameworks that criminalize online misogyny and hold perpetrators accountable, but also engage media houses and other relevant stakeholders on the dangers of misogyny in the media.
- **UMWA** should conduct more studies on media and misogyny so as to come up with more empirical evidence of this malaise. Such findings may be useful, not only in showing the magnitude of the problem, but also in making recommendations geared towards mitigating the problem.
- **Development Partners:** Facilitate Uganda Media Women's Association to, among others:
 - Undertake regular Gender Media Monitoring of social media content and share results, not only to show the magnitude and impact of misogyny, but which can also inform efforts aimed at improving coverage of women and girls in, and by, social media in Uganda.
 - Build a larger pool of researchers to respond to the ever expanding field of, and evolving methodologies in, Gender Media Monitoring.

- Publish Gender Media Monitoring findings to not only enable the wider International Community access them, but also appreciate the status of Gender and Media, especially in Uganda.
- Train media practitioners in gender sensitive reporting and online safety.
- **All women**, especially journalists, politicians, and civil society activists, need to be empowered to not only report these online negative incidents, but also how to fence them off.
- **All stakeholders:** Analyze media with a critical mind to question the different portrayal of gender and stereotypical representations.

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