

## **Social Media and Gender-based Violence: The Case of #ArewaMeToo Movement.**

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### **Author Biography**

Maryam Muhammad Bashir is currently a graduate student at the Department of English and Technical Communication at the Missouri University of Science and Technology. Before advancing to Technical Communication, Maryam accumulated professional expertise in customer service roles at companies like Dufil Prima Food Plc and Txtlight Power Solution Limited, both in Lagos State, Nigeria. Her passion for transforming complex ideas into accessible language drew me to technical communication.

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**Abstract**

This study focuses on the multitasking role that social media plays in gender-based violence narratives by looking at the case of the #ArewaMeToo movement. Concentrating on Twitter as the leading platform, the research studies the nature, scope, and influence of #ArewaMeToo in resisting the dominant norms and endorsing gender equality in Northern Nigeria. Employing Social Network Analysis (SNA) and Inductive Coding, I look into the influence of the movement on language, stereotypes, and cultural narratives. The results show how digital activism interacts with cultural discourse in creating narratives around gender equality, thereby unveiling how social media has the potential to be harnessed for the mobilization of support for gender equality.

## **1.0 Introduction**

The emergence of social media has brought a revolution in the manner that gender-based violence issues and campaigning for the same are being done worldwide. This study examines the multi-faceted part of social media in forming gender-oriented discussions and activities, with the #ArewaMeToo movement as a case in point. The #ArewaMeToo movement (a significant social phenomenon) has been unleashed as a robust platform that rebels against the normative structure of society and advocates for gender equality, particularly in traditional environments.

The principal research goal is to close and solve the complex interlinkages among social media, gender-based violence, and cultural stories. Focusing on Twitter, the leading online platform, the study plan to reveal the battle spaces for gender in debates, including traditionally influenced ones. Studying these phenomena is crucial for revealing the broader social media implications on societal change, and in this regard, precisely, gender matters.

The research is based on well-structured questions to tackle the intricate dynamics of multiplex systems. These questions would probe the extent of social media's effect on the gender discourse of the #ArewaMeToo movement. By researching the preceding questions, this work can enrich the knowledge base on gender equality and the overall influence of digital platforms in societal transformations.

Thus, the framework was proposed here as the basis for the research, which provides all the essential components of the study, including social media and cultural narratives that interweave cultural and gender narratives. This study anticipates the findings of this research to make substantial contributions to the academic discussions on gender activism, media-enhanced movements, and cultural narratives, with movements such as #ArewaMeToo as a good example.

## 2.0 Research Questions

The research work deals with examining the extent to which social media functions as a platform for discussions on gender, with emphasis on the #ArewaMeToo movement. In regions with strong moral values and deep cultural narratives, the intersection of social media, gender-based violence, and culture is critically important. To achieve this, the research addresses four pivotal questions:

- **Research Question 1 (RQ1):** How is gender discrimination made explicit in the language commonly used on social media platforms, especially for males and females in the context of the #ArewaMeToo movement?
  - Language is a powerful toolbox that is used to show or disguise gender, gender inequalities, and gender-related practices.
- **Research Question 2 (RQ2):** Does the increase in gender-related chats on social media networks push towards a more representative and diverse depiction of women in media, like sequels and spin-offs?
  - This question aims to show the impact of social media activism on the more prominent media spectrum, utilizing an example of how women are portrayed.
- **Research Question 3 (RQ3):** How do #ArewaMeToo and other hashtags, such as Tweets, influence female gender stereotyping, leading to its reshaping and redefinition in society?
  - To study the effect of the use of social media tools towards the dismantling of gender stereotyping, the following research question assesses the practicality and far-reaching effect of those digital campaigns.
- **Research Question 4 (RQ4):** How does cultural essence build up the topic of female gender roles and gender-based violence in social media?

- This question about the effect of culture on digital discourse is answered by analyzing the cultural norms and values that drive Internet discussions about gender roles.

### **3.0 Literature Review**

The objectives of the research are to examine the effects of social media on gender-based violence in more detail. This particular segment addresses the #ArewaMeToo Movement in Nigeria. The study is based on various scholarly resources to provide an all-sided picture of the intricate interactions between human health and the environment. With the help of Ging and Siapera (2018) and Kurasawa et al. (2021) pieces, one can comprehend the role of social media in the spread and fighting of gender violence on a global level. The studies also show the digital platforms' ability to serve as places for harassment and powerful tools of activism in the same vein. Apart from the latter, it is particularly true to our investigation of the #ArewaMeToo campaign.

To highlight the multiform nature in which gender-based violence exhibits and is confronted within the African community, the study is based on Wasuna's (2018) and Oparinde and Matsha (2021) research. Such novels offer close-up perspectives of African life and highlight the region's rich cultural diversity and specific features. The area is being considered for religion and culture; therefore, the research is vital in understanding the #ArewaMeToo movement in Northern Nigeria. Additionally, the essay considers the research of Newsom and Lengel (2012) and Dejmanee et al. (2020) to put this topic in a global context by examining how social media has impacted social movements in different parts of the world. Combining sociology's viewpoint with media studies as well as cultural studies, the collected literature reaffirms that social media is a double-edged sword in the fight against gender-based violence. This research aims to enrich the existing

knowledge base by providing a detailed account of the processes through which social media activism interacts with the particular socio-cultural context of Northern Nigeria, which is demonstrated in the #ArewaMeToo movement as an instance.

This oral literature is complemented by Agboka and Dorpenyo (2022), who highlight the role of technical communicators in the fight against racism and discrimination, mainly by exposing systemic racism and discrimination worldwide. McKoy et al. (2022) came up with an intersectional view that would use critical race studies, womanism, and gender studies as a lens through which to challenge the dominant perspectives in technical communication. Frost (2015) examines feminist methodologies to criticize gender-biased objectivity and neutrality assumptions common in technical rhetoric to handle social justice. Kruschek (2019) studies feminist and anti-feminist discourses, highlighting traditional and digital changes in media platforms. Along with this, the new online strategies that have been developed are also discussed. As O'Farrell (2022) deconstructs the disruption mechanism through which YouTube comments undermine the MeToo movement, he brings together anti-feminist rhetoric over social media platforms to social media's broader role in molding public opinion. Adams et al. (2020) look into the role of algorithms in the digital and social aspects of life, how they reinforce social inequalities and the resulting issues of feminist agency. This work examines various topics to address the problems of inclusivity, equality, and social justice arising from technical communication.

Through a critical and impartial analysis of the existing literature, I am focusing on the subjects of the #ArewaMeToo movement and the implications of digital activism and women's gender-based violence. Malefakis (2022) asserts that social media empowers women to dismantle the traditional power dynamic, an essential element of the #ArewaMeToo movement. Dosekun (2022), who investigates the power politics behind feminist hashtags in Africa, adds to the diverse experiences

of Nigerian women, which overlap with Malefaki's perspectives. ElSherief et al. (2017) and Yahaya (2020) highlight the centrality of narrative and emotion in the cyber protest, the former being the core driver of the movement.

Watson (2022) investigates the online abuse spectrum women face, digging further into the understanding of some challenges offered by digital activism in fighting gender-based violence. Lastly, D'Ambrosi et al. (2018) analyze the educational benefit of online campaigns, which involves understanding the potential of digital activism.

#### **4.0 Methodology**

The proposed study presented a structured way to investigate social media variables, the heart of gender violence, and the cultural narratives in the events of the #ArewaMeToo movement. The proposed methodology uses both Social Network Analysis (SNA) and Inductive Coding, which consider the central structural properties of the social media network and the content theme. This research aims to understand the details of gendered digital activism and gender-based violence, gleaned from various contexts of media interactions that tend to be rich and dynamic. The methodology is divided into two main components: Data Collection- Social Network Analysis and Data Analysis- Thematic Coding.

##### **4.1 Data Collection**

This research outlines the data collection methods for “Social Media and Gender-based Violence: One of the objectives is to establish the movement's dynamics, scope, and influence via an online media analysis approach.

The research utilizes SNA as the primary data collection method because it identifies interdependencies and mutual interactions between social entities (Edwards, 2010). This work



focuses on collecting around 1 million Tweets. Nevertheless, I have obtained a sample dataset of more than 2000 tweets.

#### **4.1.1 Data Collection Tools and Parameters**

Through exploiting NodeXL for data collection, a tool specialized in collecting and analyzing data (Hai-Jew, 2014).

- Hashtags like #ArewaMeToo were used to identify tweets.
- Replies or mentions are tweets that address or respond to another tweet.
- User profiles tagged or mentioning the hashtag have a high number of interactions.

#### **4.1.2 Network Scope and Degrees**

I am considering melting from the point of focus and beyond (#ArewaMeToo hashtag).

- **First-degree:** The users themselves that use the hashtag.
- **Second-degree:** Users that exchange their thoughts with first-degree users. Therefore, the discussion could be stretched.

#### **4.1.3 Network Characteristics**

The network is multimodal. It also comprises individual users, tweets, and hashtags representing different types of interactive extras (Hai-Jew, S. 2014). Beyond this, it is a dense network that looks into multiple relationship types, such as gender-discriminative language and dialogues about female sex roles. (Wang et al. 2023)

#### **4.1.4 Quantitative Approach**

Quantitative analysis of the links, using NodeXL, to determine the depth of impact and reach within the #ArewaMeToo movement. Analysis of language clusters, sentiment, and interaction rate.

#### **4.1.5 Rationale for Methods**

SNA helps researchers understand the structural properties of social media networks since they are essential for analyzing movements of this nature, which may include #ArewaMeToo (Yue et al., 2023). The instruments and indicators applied in this study are selected to cover the qualitative and quantitative impacts of the movement and gain a deep understanding of its direct and indirect effects.

#### **4.2 Data Analysis**

The data analysis process in this study combines the thoroughness and the methodical underpinnings, which are enforced by qualitative methodologies that provide a rich, contextual understanding of digital activism and gender-based violence. Inductive coding is the essence of this section. It allows a bottom-up approach of identifying themes to help carry out the analysis as closely as possible to the data.

##### **4.2.1 Inductive Coding**

Inductive coding, one of the qualitative data analysis techniques, ascertains the research's credibility by emphasizing digital activism and gender-based violence. As the authors delineate (Marcos et al., 2023), this method, in turn, covers the production of themes or categories from the data rather than intruding on existing models or frameworks. This way of examination is particularly suitable for studying discourse and narratives of social media, which are often complex and multi-faceted.

##### **4.2.2 Methodology: Inductive Coding Using (Marcos et al., 2023) Procedures.**

Inductive coding processes (Marcos et al., 2023) are used to evaluate tweets with #ArewaMeToo as a hashtag. This is an intricate process where I did thorough readings and reread content to get

themes that are natural from the data (Marcos et al., 2023). Vahedi et al.'s research (2023) speaks about the flexibility and openness in qualitative data analysis, which makes up the whole idea.

### **4.2.3 Data Selection and Categorization**

As a result of the Inductive Coding Module Project, I selected a bunch of tweets covering different aspects of this movement. These are divided into categories such as 'Sexual Violence Awareness,' 'Civic Activism and Advocacy,' and others, as proved by earlier studies (Thomas, 2003; ElSherief et al., 2017; D'Ambrosi et al., 2018). This tactic is consistent with the proposal by Ryan and Bernard on identifying themes in qualitative data based on their guidelines.

#### **4.2.3.1 Label Categories**

The following are the different categories of labels for some sample artifacts (over 2000 tweets) generated for this research topic related to gender-based violence:

- **Gender-Based Violence Awareness:** These Tweets are to point out cases or accounts of gender violence, whether personal or in the news.
- **Social Activism and Advocacy:** These are published posts related to activism, calls for action, or advocacy to curb gender-based violence.
- **Cultural Practices and Traditions:** These tweets call on two examples of traditional cultural practices and gender-based violence as related to gender roles and gender violence.
- **Government and Legal Responses:** Tweets that explore government actions, litigation, or policy approaches to gender violence.
- **Public Opinion and Debate:** These tweets demonstrate public opinion, debates, or division about gender-based violence or social issues.

Extending the five themes to the above-said research topic generated more defects and classifications, which helps answer the four questions.

#### 4.2.4 Validity and Reliability

To create a reliable and valid codebook, I used a set of techniques recommended by Riazi et al. (2023), such as extended contact and cross-checking. This includes cross-checking the identified themes with the participants/stakeholders and spending appropriate time delving into the intricacies of the information (Cheung et al., 2023).

**The multifaceted approach employed includes the following steps:**

- Social media data was well engaged, which helps to capture more detailed discussions and subtle patterns present within social media conversations. Ultimately, this aims to unveil minor themes and patterns that a time-limit analysis might have concealed.
- I adopted a process of member checks to authenticate the study findings. This was done by presenting the initial results to some participants or stakeholders in the #ArewaMeToo movement for a checkup. This means that the meaning of the data and the conclusions fit the experiences and intentions of the subjects under investigation.
- The classes identified through inductive coding were cross-verified to strategize cross-checking with extant literature and research on similar topics within gender studies and digital activism research.
  - A data validation strategy was used to analyze various sources, including tweets, user profiles, and replies. This method aims to bolster converging evidence from diverse data sources and types, thus increasing the credibility of our findings.
  - Several coders were included in the coding process to maintain consistency. Reliability was taken into account to eliminate the coders' subjective biases in interpreting data, and the coding scheme was applied uniformly across the dataset to ensure the same coding parameters.

- The study acted reflexively while conducting research, constantly reflecting on their biases and perspectives and how these can affect the study and the resulting interpretations. This helps preserve objectivity and ensure that the outcome are data-induced, not the researcher's premises.
- The inspection was iterative, with the team regularly revisiting the data and their interpretation to correct coding and analysis and make the results acceptable and comprehensive.
- An audit trail of the research process was created and maintained, providing evidence of the decision-making, goals, changes, and rationales throughout the study, as well as increasing credibility and reliability.

This analysis was undertaken using these rigorous methods, and hence, the results reflect the dynamics within the #ArewaMeToo movement as presented in the data from social media platforms. Through thorough validity and reliability techniques, this study in digital activism and gender studies were robust and added to the field of research.

#### **4.2.5 Analysis and Insights**

This analysis concentrated on identifying, investigating, and presenting patterns in the deprived communities, the main principles being the thematic analysis of Qteshat (2023). This enables an analytical insight into the context, dimensions, and influence of the #ArewaMeToo movement through social media while responding to the questions addressed in the study. The research explored more than just finding patterns and went to the next level to gain thorough insight. It, therefore, gets into the details of the dynamics and discussions happening on social media under the #ArewaMeToo hashtag.

- The analysis marks changes that have been taking place in the discourse over time. The conversation started with the experiences of gender-based violence. It then gradually expanded to talk about women's rights and social change, which shows that the movement is evolving from individual stories to more collective ones.
- A critical outcome of the findings is the realization of intersectionality in the #ArewaMeToo movement. The discussions is not limited to gender but instead incorporated ethnicity, religion, and socioeconomic status to reiterate the diversity of gender-based violence issues in different environments.
- Research findings spotlighted how cultural settings can either facilitate or complicate the debates about gender roles and violence, which suggest that contextual dynamics still matter in social media despite the global connections across the online community.
- The analysis of the engagement pattern uncovered that there is a lot of direct communication between first-degree users and second-degree users. This indicates that the movement does not only touch a person directly but also touch a broader audience. This helped to understand how far the progress has gone beyond the immediate community, reflecting the movement's accomplishment in raising awareness.
- Sentiment analysis of the tweets elicited various emotions, from anger, frustration, and politeness to solidarity, empathy, and hope. This gives a glimpse of the community's mood and reflects the highs and lows of nonstop digital activism.
- The study also illuminated the role of opinion and non-opinion leaders in the campaign. Influencers helped widen the narration's scope, but the typical user's participation makes the story sound more authentic and diverse.

- The movement on ArewaMeToo shows its effect on social networks and beyond social media very well. It was just a platform for discussions, which also reflected in mainstream media and policy deliberations; hence, the influence this movement exerted on the social structure.
- Not a single obstacle or limit of digital activism was left out, including misinformation, the digital divide, and the potential for online harassment. Therefore, the effect of digital activism is presented fairly.

Such findings are essential for comprehending the dynamics of digital activism regarding gender-based violence and are frequently used as the basis for future activism campaigns.

#### **4.2.6 Scholarly Context**

The proposed methodology is fortified by extensive academic backing, stressing the effectiveness of qualitative aspects in understanding digital activism and social movements (Thomas, 2003). These pieces is an integral component of the theoretical background of our approach, clarifying the importance of carefully crafted, detailed analysis of social media content in properly grasping complex social events.

### **5.0 Result**

This section demonstrates the implementation of SNA and Inductive Coding for SNA and Inductive Coding purposes, providing a clear connection between the variables and how the results obtained are appropriate for the research questions.

- **RQ1: Language of Gender Discrimination in Social Media**

This analysis showed the ways in which speech targeted gender discrimination across social media platforms. The hashtag #ArewaMeToo was used to tag tweets and replies in which explicit

language patterns were easily identified. The Twitter posts contained explicit terms such as "rape," "abuse," and "harassment." The posts directed accusations of gender-based violence with a call for action. "Word choice and the inclusion of stereotypes in many tweets also highlighted the extent of traditional gender norms, which were expressed through the language used. This revealed an underlying implicit bias among both online community members and users of the online community who actively promote women's safety through online discussions. Lastly, the pattern in the tweets Sentiment Analysis conveyed multiple emotions from the community, such as angst, vexation, and discouragement, but there are also feelings like solidarity, empathy, and hope. The platform also served as a mirror, capturing the sentiments of society and portraying the ups and downs of digital activism in relation to gender injustices.

- **RQ2: Representation of Women in Media**

The #ArewaMeToo movement in question had a tremendous effect on the media in terms of the portrayal of women. In the same way, the topic of women's representation in media was discussed further after the tweets were classified under the "Social Activism and Advocacy" category as well. Secondly, the thematic analysis pointed out another effect, namely that the integration of different views meant that women were depicted in a more diverse manner in media. This type of impact has been seen in sequels, spin-offs, and other forms of media.

- **RQ3: Breaking Gender Stereotypes**

The #ArewaMeToo hashtag is important for the societal change of people's mentality with regard to women's social roles. The Multimodal Network Analysis found that, especially by making use of hashtags, tweets were successful in resisting stereotypes. One of the most visible results of this direction is when women open up about their experiences. This is how more cases are being brought to light, and gender equality becomes a bare reality. Equally important is that the story



now is shared as a communal history instead of a personal narrative, with people feeling more bonded with one another. This is considered as the most effective factor in dismantling gender stereotypes and creating gender-equal kinds of societies.

- **RQ4: Cultural Influences on Discussions about Gender Violence**

The movement absorbed many cultural dynamics in its overall digital discourse. The behavioral study of the discussion confirms that society still grapples with societal norms about the right and wrong roles of a woman in general, as well as gender violence. A range of narratives was found, indicating the cultural complexity of interpretation of issues regarding gender-based violence. In addition to that, the movement recognized and used the integration of intersectionality as they emphasized the connection and interaction of gender-based violence issues with ethnicity, religion, as well as socioeconomic status. This methodology aimed at highlighting those important intersections where gender-based violence issues arise too, therefore sparking a much-needed debate about holistic and inclusive solutions.

- **Additional Insights**

#ArewaMeToo can be traced from individual revelations to the collective pact to change the system, which testifies to more implicit support among women. Besides, the extent of its power was not confined to that of cyberspace; rather, it went ahead to put into question the discussions and policies media followed, and this shows how pervasive the movement can be. It is the case, however, that digital activism was tagged to have such challenges like harassment, misinformation and the digital gap that can negatively affect progress. However, assertion is the endurance and adaptability of digital activism.

## **6.0 Discussion**

The study provides evidence of how #ArewaMeToo has participated in revolutionizing society by eliminating issues of gender-based violence by establishing digital activism on the social media platform Twitter. Through progressive analysis of social media discourse and network structures, the results provide various vital information regarding the movement's inner dynamics, cultural narratives, and transformative activities.

- **Language of Gender Discrimination**

The #ArewaMeToo tweets give a glimpse into the trending prevalent attitudes and values toward the GBV in Northern Nigeria. Throughout these tweets, the explicit forms of accusation and call to action portray a hard stance against systemic abuse, but implicit biases are seen to be deep-rooted in the community that normally supports people and fights for the good. This identification is the same as the previous research that digital feminism has a judgment on language and that they reveal how language influences narratives (Ging & Siapera, 2018; Kurasawa et al., 2021).

Moreover, sentiment analysis has shown that these tweets cover the whole gamut of emotions, and their messages range from outrage, sorrow, and frustration to solidarity and hope, which are some of the emotional impacts that social movements are capable of evoking. The last finding indicates that this depicts the report of ElSherief et al. (2017) on the emotional ride that digital activism can be. Moreover, investigations by Adrienne Watson (2022) about online abuse victims and those supported by women base this observation on the wide scope of women experiences that range from different views while carrying out digital activism.

- **Representation of Women in Media**

The online discourse with the improvement of women in the media is a matter worth great attention. The talk of social activism and advocacy against this kind of portrayal of women now is

a glaring testimony to the effect. #ArewaMeToo media movement has a positive effect on the public by creating awareness about the media portrayal of women. This fact supported by the works of Newsom and Lengel (2012) which stresses the role of media in representativeness of feminist voices.

- **Breaking Gender Stereotypes**

Another important aspect of the #ArewaMeToo movement is that it combines hashtags to call out the stereotypes that have existed for a long time. Interactive communication has made it easier for the women to tell their stories without being interrogated or judged. Through an analysis involving the use of Multimodal Networks, the study showed that Twitter and hashtag messages did work as the tool for getting women to speak up, which, at the end, led to a sense of solidarity and changed societal perception toward women's roles. Such results are close to Krusceck's (2019) work on the influence of feminist rhetoric on the internet.

- **Cultural Influences on Discussions**

The public's perceptions of gender violence are very often a reflection of the cultural values they hold, implying that gender needs to be looked at in conjunction with other defining factors. Thus, as a result of this, it was found that this is woven in between ethnicity, belief, and socioeconomic status to the ultimate online conversation. Studies have shown that it is best to take a multi-dimensional approach when examining gender-based violence, while factors such as race, class, and sexual orientation are taken into consideration (Wasuna, 2018; Oparinde & Matsha, 2021).

Lastly, the feminist movement is a sure sign of cultural upheaval, which progresses to counteract the harmful stereotypes, and the positive reception the feminist ideologies have indicates that a change is stimulating. This is consequential in the sense that Dosekun (2022) did a thorough

examination of the nature of feminist hashtags as well as the power dynamics behind them in Africa.

- **Movement Evolution and Influence**

The evolution of #ArewaMeToo, in the beginning as individual stories but building subsequently into a movement of collective calls for change, is a manifestation of its strong power. Just as in other international feminist' movements discussed by Dejmanee et al. (2020), the defiance of personal narratives into a collective solidarity is portrayed here as well. The same demonstrates the capabilities of the digital activism, making it possible for the people with different backgrounds to joint their voices and work collectively towards one goal.

However, the movement has gone far beyond media platforms and reached out to various different media. Agboaka and Dorpenyo (2022),sexual abuse has gained more recognition and gravitas from media discourse and policy debate. The consequent of this is that human rights movement has the possibility to effect societal transformation not only online.

- **Challenges in Digital Activism**

Despite the fact that the movement managed some operational accomplishments, those challenges were not left behind. Another challenge was the existence of misinformation and cyber anxieties that manifested themselves in social media noise which serves as a warning to digitally minded activism despite its advantages (Ging & Siapera, 2018). On the other hand, the digital divide emerges as a formidable hurdle that impairs the extension of the campaign gaining.

- **Implications for Future Research**

This study present important results to researchers who will do follow-up investigations and activists who will attempt to use the research information at their disposal to advocate for change. First of all, parallel research could benefit from a comparative examination done across

movements. This is an area that the researchers should examine and compare how do similar campaigns spread in different social and geographical contexts to pinpoint commonalities and differences.

Furthermore, longer term studies are highly advisable for they help to provide one a better understanding as to the sustainability of digital activism in the context of gender discourse as well as the changes that policy makers must make. Thus, such studies would be greatly beneficial to the discovery of the effectiveness of the movement and how long-term influence would be able to be gained from it.

Additionally, they should look into other social media censorship tools, including Facebook and Instagram. Therefore, using such a method gives us more complete ideas about the reach and influence that this movement has on the rest of the world. This data would be useful in planning future policy development, as well as the planning of demonstrations and campaigns.

## **7.0 Timeline**

Creating a detailed timeline for the research on social media and gender-based violence: The duration of the #ArewaMeToo Movement over six months is helpful for total tracking and systematic progress monitoring. The timeline includes the study of the background information, analysis, and synthesis of the data, which formed the basis of reliable research and studies that serve as the base for the methodology and approach used.

### **7.1 Six-Month Timeline**

I present a Six-Month Timeline for 'Social Media and Gender-based Violence', with the area of study being the #ArewaMeToo Movement.

- **Month 1: Task Preface and Summary of Existing Works**

- **Weeks 1-2:** I started with a detailed plan. A comprehensive literature review based on the current studies about the impact of social media on gender-based violence and digital protest, particularly in Africa (Kurasawa et al., 2021; Wasuña, 2018).
- **Weeks 3-4:** The review was expanded to include studies specifically conducted on regional movements such as #ArewaMeToo (Dosekun, 2022), (Malefakis, 2022), and others.
- **Month 2: Making Data Routine Elaboration**
  - **Weeks 1-2:** Selecting the investigation methods. For this, I developed and utilized the NodeXL tools for social network analysis that adhere to protocols from previous studies and apply them (McCormack et al., 2013).
  - **Weeks 3-4:** At this point, I gathered preliminary data. A well-crafted newsletter that plays a significant role in building and maintaining a solid relationship with existing customers. Tweet plays an important role. So, the first task was to make an assortment of tweets and other social media objects for #ArewaMeToo because of the movement.
- **Month 3: Data Collection and First Viewing of the Data**
  - **Weeks 1-2:** Carry on data collection, especially with an emphasis on capturing a variety of exchanges occurring around the #ArewaMeToo hashtag.
  - **Weeks 3-4:** I did inductive coding, grouping the essential themes into procedures that were used for my focus topics later (Thomas, 2003).
- **Month 4: In-depth Data Analytics**
  - **Weeks 1-2:** Restate the review of analyzed data. Advanced techniques for social network analysis and visualization of connections among those involved was used to observe relationships and interactions (Lauer & Brumberger, 2016).

- **Weeks 3-4:** Kicking off on the abbreviated conclusions, entering the comprehension of datacasting insights, and keeping them in line with the literature review.
- **Month 5: The benefits of this activity can be extended to the broader population.**
  - **Weeks 1-2:** Deploy the data analysis with a disambiguation from the literature review. Now, begin to write (draft) the research paper sections, taking necessary inputs from emerging theories such as Cislighi and Heise (2020).
  - **Weeks 3-4:** Continue working on the draft, emphasizing the conversations and interpretations of the findings in the context of the built-up literature (ElSherief et al., 2017).
- **Month 6: Scrutinizer and final check.**
- **Weeks 1-2:** Supply all the details while writing the research paper. Be self-sufficient by citing sources and working with research questions.
- **Weeks 3-4:** Revise the draft well and strengthen the argument. This is a big step towards completing the assignment. The review is suitable for evaluation (Wood, 2019).

## **8.0 Conclusion and Future Work**

The last part of this research, which includes the concluding part and future work, summarizes the main messages and understandings from the study and identifies possible lines of future research. This part is meaningful in positioning the findings within the current research and practical academic field and identifying the areas to be explored in this dynamic area.

### **8.1 Conclusion**

This study thoroughly examines social media's role in this process and the Twitter campaign's dynamics, to wit, the #ArewaMeToo movement. The research presents a meticulous methodology

that considers mixed techniques that consist of qualitative data analysis and intercoder reliability to give the researchers a thorough understanding of how social media platforms like Twitter are applied in gender topics and activism, especially in delicate environments.

The investigation has various impacts. It enhances the existing scholarship of digital activism intersectionality, feminist narratives, and socio-cultural norms. Therefore, this study focuses on the #ArewaMeToo campaign, which tips the scales of gender activism that has become students of communities over dominant cultural norms. This allows them to grasp why social media gives a platform to the powerless and breaks the barriers of pre-established social rules.

The study's findings are valid and have crucial practical implications. It encourages young female activists to develop strategies for leveraging the power of social media platforms to mobilize not only the youth but also policymakers, mainly where traditional culture is against the advancement of female gender equality. Further, the knowledge they acquired could also be helpful and impact both local activists and policymakers, enabling them to adapt their strategies to receive the most benefits from such digital platforms in their gender equality objectives.

Finally, this study takes precedence for future research in this domain. Adopting a mixed-method approach and focusing on a region-specific movement opens avenues for comparative analyses and further global investigations in our movements. Thus, it leads to the perception of social media's multiple traits in the perspective of gender-related problems.

## **8.2 Future work**

There can be a paramount investigation into the case of the media's role in sexual harassment and cultural stories through the combination of the #ArewaMeToo movement. Although this research proposal is predicted to yield meaningful results, many further processing areas could build and extend what is generated here. These include:



- **Comparative Analysis Across Regions and Movements:** Another research direction would be surveying how such social media campaigns are propagated in various social, cultural, and geographic circumstances. This would facilitate comprehension of the differences and common points that digital activism shows in all contexts, especially where women-based activism affects and gets affected by the cultural narration.
- **Longitudinal Studies:** Long-term studies offer an attractive chance to follow the shift of movements like #ArewaMeToo from one moment to another. Such research may reveal the longer-term effects of social media on the core of gender discourse, gender policy adjustments, and gender-based violence perceptions.
- **Expanding to Other Social Media Platforms:** The recommendation concentrates on Twitter, but it is an idea that could be extended to studying other social media platforms such as Facebook, Instagram, and TikTok in further study. Every platform possesses certain traits, so the fact that the audience of the activism campaign is also different may affect the way activism is carried out and, hence, the way it is perceived.
- **Technological Evolution and Its Impact:** Social media platforms continue evolving, and new tech tools are often being discovered. g., AI, VR, and AR), exploring whether such alterations transform the process of political action and masculine-based analysis. This could involve doing a case study on how algorithms impact the appearance and spread of activism-inclined content.
- **Policy Impact Assessment:** The study of tomorrow may concentrate on the influence of social media activism on policy formulation and establishment. It would involve analyzing the transformation of digital activism into real-life ratcheting for the elimination of all gender-based violence.

- **Intersectionality in Digital Activism:** It is also worth investigating the collation of race, class, and sexuality in gender discourse in digital activism through social media.
- **Qualitative and Quantitative Method Expansion:** Future research should incorporate more of these methods. These could be quantitative or qualitative methods or even other methods like advanced statistics, which will give more information.
- **Challenges and Limitations in Digital Activism:** Examining the problems and restraints encountered in digitally active spaces, such as censorship, disinformation, and cyber harassment, will provide a more complete picture of the digital sphere for gender activism.

Hopefully, this research will serve as a starter to all-encompassing research about the interplay of social media, gender activism, and cultural narratives. The horizons for the future line of work are boundless and are filled with varied possibilities that scholarship and practical implementation at achieving gender equality and a cease to gender-based violence would be boosted.

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