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#EndmisogynyNG

#EndmisogynyNG

Trends & contexts of Misogyny and Tech-Facilitated Gender-Based Violence in Nigeria

{Perspectives from expert discourse, social media monitoring and focus group sessions}



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ACKNOWLEDGEMENT

JFC Nigeria is grateful to the World Association for Christian Communication (WACC) and Bread for The World – German Protestant Agency for Diaconia and Development, for providing technical and financial support for the implementation of this project.

The project, entitled 'countering misogyny and online gender-based violence through monitoring, digital counter-narratives and advocacy actions' is being implemented by JFC Nigeria, in collaboration with WACC Africa Region (WACC-AR).

- Specific mention and gratitude to Dr Sarah Macharia, WACC gender and media expert and the other team members from the WACC global office for their assistance in facilitating the financial/technical support for the project.
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- JFC is grateful to Mr Sanmi Falobi, JFC/WACC-AR member and Project Manager, International Press Centre (IPC) for providing expert programmatic guide as Project Advisor/Monitoring Analyst for the implementation of key components of the project.



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ABOUT JFC Nigeria

Journalists For Christ International Outreach (JFC), the organisation for Christian Journalists and allied professionals in Nigeria, is a faith-based, Non-Governmental media organisation committed to the promotion of ethical-based values and enhancing the spiritual and professional development of journalists and other media professionals in Nigeria. It was established in 1998 as a faith based group committed to enhancing the development of Christian journalists and other media professionals. It was however officially registered by the Corporate Affairs Commission (CAC), Nigeria in July 2011.

- **PROGRAMMES**

Monthly physical/virtual Fellowship: We hold monthly physical/virtual fellowship sessions on spiritual and professional issues which also serves as a networking forum for journalists and media professionals. Speakers, who are usually accomplished media professionals share from their practical experiences on how to balance our Christian faith and work as journalists. The JFC Whatsapp platforms also serve as the channel for information sharing and related matters.

Trainings/Workshops: We organise workshops and seminars on contemporary professional issues to enhance the skills of journalists. We provide hands-on training for journalists to excel in their work.

Outreach/Advocacy: We advocate for biblical and ethical journalism practice and other media campaigns aimed at ensuring excellent professional practice. We also support gender-balance in media practice

- **PROJECTS**

JFC executes journalism-driven intervention projects. As a media driven organisation, it undertakes special projects aimed at advancing the role of journalists and media in the development of society.

As a member of WACC-AR network, the organisation has over the years been a leading advocate in humanitarian journalism as affecting IDPs and the related issues of poverty and gender-focused reporting.

- **MANAGEMENT BOARD**

JFC Nigeria is a membership-based organisation, managed by a board of trustees and a team of Executive Officers, who, as volunteers, are charged with providing operational leadership and direction for JFC's activities. They are as follows:

1. Lekan Otufodunrin- Founding President
2. Ugonma Cokey- Vice-President
3. Dayo Emmanuel- Admin Secretary
4. Sanmi Falobi- Programmes/Project Advisor
5. Blessing Oladunjoye- Finance/Project Support
6. Funmi Falobi- Gender/Advocacy initiatives
7. Rev. David Alabi - Chaplain
8. Gbenga Osinaike- Board of Trustee member (Oversight functions)

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The activities of JFC is driven from the national office in Lagos, extending operations to Abuja and across to other states in Nigeria.

- **PUBLICATIONS**

JFC periodically publishes career advancing publications in form of newsletters, reports and books. Some of JFC's publications are:

- Purpose Driven Journalism
- Wisdom for Journalists
- Reporter Extraordinaire
- Mainstreaming Gender Reporting on Affirmative Action of Women and Girls Rights Issues. (A Special publication from a WACC supported project).
- Managing Displacement Crisis in Nigeria (A Special publication from a WACC supported project).
- Muffled Voices: Monitoring Media Reporting and Portrayal of Internally Displaced Persons IDP in Africa (A Special publication from a WACC supported project).
- Silent Cries: Summary highlights of special media reports on the hopes, aspirations and struggles of Internally Displaced Persons (IDPs) in Nigeria. (A Special publication from a WACC supported project).

- **AFFILIATIONS**

Journalists For Christ (JFC) is linked with various Christian communication groups world-wide, including:

- ❖ World Association for Christian Communication (WACC), Canada.
- ❖ Media Associate International (MAI), USA.
- ❖ GEGRAPHA (International Fellowship of Christian Journalists).
- ❖ Africa Christian Journalists Network.

- **MEMBERSHIP**

Journalists For Christ (JFC) is open to all journalists and other allied media practitioners who believe and recognise the Lordship of Jesus Christ.

- **ONLINE CONTACT**

Facebook page: Journalists For Christ.

Twitter: @JournalistsFC

ENQUIRIES:



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ABOUT WACC

The World Association for Christian Communication (WACC) is an international non-governmental ecumenical organisation which promotes freedom of expression and builds on communication rights in order to promote social justice.

It has a global membership network made up of corporate and personal members consisting of faith-based and secular communication organisations, development and educational groups and alternative media networks, as well as communication professionals.

WACC offers professional guidance on communication policies, interprets developments in global communications and the consequences which such developments have for groups and communities globally. WACC works towards the empowerment of women and marginalised groups and assists in building capacity of communicators and in supporting communication rights projects worldwide, as well as expanding the communication space for vulnerable and marginalised groups through partnership support for local initiatives and projects.

WACC has long promoted a rights based approach to communication, and worked to expand recognition and acquisition of the right to communicate. WACC operates locally, regionally and globally, aiming for impact at these three levels. Its largest global project – the Global Media Monitoring Project - encompasses 163 countries to date in Africa, Asia, the Caribbean, Europe, Latin America, the Middle East, North America and the Pacific

Structure

WACC has institutional and individual members throughout the world. Members are organised in eight Regional Associations consisting of WACC Africa, WACC Asia, WACC Caribbean, WACC Europe, WACC Latin America, WACC Middle East, WACC North America and WACC Pacific.

Under its current governance structure, WACC is registered in the United Kingdom as a Charity (number 296073) and as a Company (number 2082273) and is registered in Canada as a not-for-profit corporation (438311-7) and an incorporated charitable organisation (number 83970 9524 RR0001). WACC UK is the sole member of WACC Canada. Each of these charitable companies has its own Board elected in part by the Regional Associations.

Membership

WACC members receive news and information through its websites, which include WACC Global, the Centre for Communication Rights, and Who Makes The News. Regional associations also produce newsletters. In addition, members are able to participate in regional and global activities such as seminars and workshops. Membership is open to all who support WACC's vision of Communication for All.

Additional information
@ www.waccglobal.org



EXECUTIVE SUMMARY

This report is part of a series of initiatives under a one-year pilot project entitled 'countering misogyny and online gender-based violence through monitoring, digital counter-narratives and advocacy actions', which is supported by the World Association for Christian Communication (WACC) and Bread for The World – German Protestant Agency for Diaconia.

The overarching goal of the project, implemented by JFC Nigeria in collaboration with WACC Africa Region (WACC-AR), which aligns with the Sustainable Development Goals (SDGs) 5 to "achieve gender equality and empower all women and girls" is within the context of 'enhancing the communications rights of women, promoting gender equality and combating gender-based violence', especially in Nigeria's digital media sphere.

The project, which JFC Nigeria is implementing as a strategic member of the WACC-AR membership network is also focused on achieving the priority concerns of WACC's Gender and Communication Rights Programme.

The project, in its novelty, derives impetus from WACC's 'Who Makes the News (WMTN)' concept to provide information, trends in manifestation and mitigation actions to address emerging incidences of gender discrimination and rights repression within the online/digital space.

Whilst Gender-Based Violence (GBV) is enshrined in historical perspectives, and its prevalence include physical, sexual, psychological, verbal/emotional and economic forms of violence against girls/women, it is of increasing concern that violence against the female gender is now seen to manifest across the digital spaces as 'Technology Facilitated Gender-Based Violence' (TFGBV), and include acts such as cyberbullying, secret recordings of sexual scenes, non-consensual distribution of intimate images and name-calling, etc.

The interplay of sexist and misogynistic statements online has also been found to be part of the influencing factors that promote repressive acts against girls/women online. Hence, the objective of the findings of this report, is to unveil the manifestations and the context of misogyny and TFGBV through social media monitoring (of digital platforms) and survey research (in form of discourse sessions and FGDs). As such, the outcome of the monitoring of digital platforms and conduct of discourse/FGD sessions as presented in this report is to serve as baseline information for other programmatic interventions of the project, which includes the development of digital-driven counter-narrative messages, media capacity building on gender-supportive reporting, stakeholders' engagement and undertaking advocacy actions to engender policy change for the respect and support for girls/women.



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The narratives contained in this report are a collection of efforts from different volunteers, gender experts and related stakeholders on the subject matter of misogyny and TFGBV. The related activities include an expert-led discussion on the context and prevalence of TFGBV; orientation meeting and online/social media monitoring exercise on incidences of Misogyny and TFGBV in Nigeria and series of FGDs with clusters of girls/women groups, including a special session with men.

The report is divided into four sections:

Section 1 is about understanding the issues and monitoring social media platforms on the trends of misogyny and TFGBV. This gives insight on the introduction and defining the terms and concepts about Misogyny and Tech-Facilitated Gender-Based Violence (TFGBV).

Section 2 is on the indicators on monitoring social media on trends of Misogyny and TFGBV in Nigeria. This session also contains sample case study references from monitored social media platforms.

Section 3 provides key highlights from Focus Group Discussions (FGDs) on trends of Misogyny and Tech-Facilitated Gender-Based Violence (TFGBV) in Nigeria.

Section 4 is the Wrap-up session on possible response mechanism, and next step actions.

In producing this document, the overriding goal is to provide empirical information to improve and build public understanding, respect and support for girls and women, and advance their communication rights as citizens who should not be discriminated against. It is also to engender the commitments of a broader scope of stakeholders to support the participation and integration of women in the digital sphere as well as galvanise advocacy actions and engagement with gender advocates, the media and institutional stakeholders on key policy actions.

In driving stakeholders' advocacy actions to achieve the project objectives, the anticipated intervention by JFC Nigeria is anchored under the hashtag, #EndmisogynyNG

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Section 1

UNDERSTANDING THE ISSUES IN MONITORING SOCIAL MEDIA ON THE TRENDS OF MISOGYNY AND TECH-FACILITATED GENDER-BASED VIOLENCE

Introduction

As a result of advancement in the use of technology and digital devices, Gender-Based Violence (GBV) has transcended physical barriers, and is now manifesting on various technological platforms. As the digital spaces for communication expands across social media platform, so has the infringement, repression and oppression of the communication rights of women and girls translated from the traditional forms of physical violence to digital spaces as Online Gender Based Violence (OGBV), otherwise known as Tech-Facilitated Gender-Based Violence (TFGBV). Consequently, perpetrators now use social media platforms like X (formerly Twitter), Facebook and Instagram, among others, as platforms to perpetuate forms of violence against women.

From the fore-going, it became imperative to conduct a social media monitoring exercise to understand and document the trends of social media posts in the context of posts inhibiting, silencing or suppress women's rights to communicate online. In carrying out the exercise, the social media monitoring activity looked at posts that had indications and inferences related to Misogyny and TFGBV

Using the WACC social media monitoring grid as a guide, the social media monitoring exercise focused on capturing the following variables:

- ❖ Owner Identity (Account ID).
- ❖ Number of followers.



- ❖ Number of likes/love.
- ❖ Number of comments (As applicable).
- ❖ Number of reposts/ shares/retweets.
- ❖ Number of views (As applicable).
- ❖ Category of Misogyny/TFGBV.
- ❖ Is the Misogyny/TFGBV directed to an individual, group or all women?
- ❖ Occupation/status of the target.
- ❖ Gender of the perpetrator(s).
- ❖ Hashtag or misogynist tagline (As applicable).
- ❖ Interesting for further analysis?
- ❖ Comments & Explanations. (Summary of the Hashtag/misogynist tagline in the context of the post).

The exercise, using the WACC monitoring grid, examined social media posts that had inferences on the subject matter of Misogyny and TFGBV across social media.

Defining the Terms

In providing an appropriate context that aligns to the projects overall objective, it was predetermined that the subject matter of posts

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deal with Misogyny and TFGBV. Hence, posts that have to do with sexist statements were not considered relevant within the context of the monitoring objective.

Understanding the context of Misogyny

There are several general definitions and explanations about Misogyny. While the Collins dictionary defined it as 'a strong dislike of women', the Cambridge dictionary defined it as 'feelings of hating women, or the belief that men are much better than women' and Merriam Webster dictionary defined Misogyny to mean 'hatred of, aversion to, or prejudice against women'.^{1,2,3}

According to internetmatters.org, Misogyny in the online space is largely found in videos, images and forums or comment sections.

It includes name-calling or use of slur language suggesting women are lesser than men, or use of vulgar images or photos and content that puts down women.⁴

While Misogyny is generally defined as the dislike, hatred of, contempt for, or prejudice against women or girls, typically exhibited by men, or acts and actions showing feelings of dislike for women, an adaptation of the broad statement of definitions by london.gov.uk⁵ on Misogyny, include acts or attitudes that:

- Objectify women, such as to treat a person like a tool or toy, as if they have no feelings, opinions, or rights of their own;
- Belittle women or girls in conversation, such as using sexist nicknames or using derogatory remarks;
- Seek to control women's behaviour;
- Use intimidating or humiliating behaviour to destroy a woman's self-confidence and undermine her;
- Treat women differently from men in social and professional settings;
- Pursue/express unwanted sexual comments or advances on women.

Understanding the context of TFGBV

Tech-Facilitated Gender-Based Violence (TFGBV) is the form of gender-based violence which is predominantly carried out online, on digital spaces/platforms. It can be described as targeted harassment and prejudice against women through technology-based, online channels or platforms. Though TFGBV is derived from gender-based violence, it is different being that it is perpetuated through electronic means and include unwanted sexual remarks, non-consensual posting of sexual images or videos.⁶

Some common forms of TFGBV include:

- **Cyberbullying:** bullying with the use of digital technologies.
- **Doxing:** revealing or publishing private information about a person online.
- **Online sexual harassment:** Sharing of unwanted, online sexual messages, photos, or videos, with the intent to make victims feel threatened, exploited or humiliated.
- **Sexting:** The act of sending sexual text messages, including nude, seminude, or suggestive photos.
- **Trolling:** deliberately upsetting other people by posting inflammatory content. It can also include making dehumanising and derogatory statements or name-calling, body shaming and spreading false information to create confusion or controversy about an issue that relates to the target. This may also include creating derogatory hashtags or campaigns targeting someone based on their gender.
- **Revenge porn:** Sharing nude or sexually explicit photos or videos without the consent of those pictured. It is also called nonconsensual pornography.

1. <https://www.collinsdictionary.com/dictionary/english/misogyny>

2. <https://dictionary.cambridge.org/dictionary/english/misogyny>

3. <https://www.merriam-webster.com/dictionary/misogyny>

4. <https://www.internetmatters.org/issues/online-hate/what-is-misogyny/#:~:text=Online%2C%20misogyny%20is%20largely%20found,Internet%20Matters>

5. <https://www.london.gov.uk/what-misogyny>

6. https://en.wikipedia.org/wiki/Online_gender-based_violence

Section 2

Findings from social media monitoring on the trends on Misogyny and TFGBV in Nigeria



General brief:

In the course of conducting social media monitoring on the trends in Misogyny and TFGBV in Nigeria, about 500 social media posts on a generality of GBV issues were monitored, retrospectively for the period January 2024 up to September 2024. The social media monitoring tasks, by a team of 20 volunteers, monitored four (4) social media platforms to track related posts.

Online platforms monitored:

The social media/online platforms monitored were Facebook, Instagram, X (Twitter) and Tiktok.

Methodology:

In conducting the social media monitoring, the monitoring team relied on the WACC global media monitoring template, and adopted/adapted the social media monitoring methodology as provided in the social media monitoring grid/toolkit developed by the World Council of Churches (WCC).

Facebook
likes
(Twitter) X
Tiktok reposts
views loves
Instagram
shares

The scope and nature of posts/subjects monitored:

The scope of the social media posts was limited to posts between January and September 2024. The period was predetermined as such, to have time relevance in the posts being monitored.

Within the context of the overriding objectives, the subject of the posts were limited to posts that had reference to Misogyny and TFGBV, hence posts that had general dimensions on other forms of gender violence (e.g domestic violence, rape, sexual abuse, etc) were discarded.

Videos posts produced and promoted as pranks by skit makers were also discarded.

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Summary highlights of relevant posts monitored across the social media platforms

i. No of relevant posts:

Out of the about 500 posts monitored, only 66 posts were found to be relevant to the specific issues of Misogyny and TFGBV across the platforms monitored.

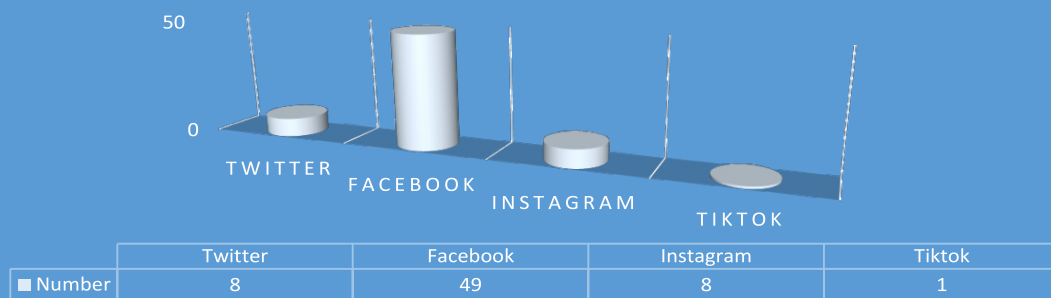
(The other issues were on a wide range of issues cross-cutting child sexual abuse, gender rights, domestic violence, rape, denial of rights, etc).

Out of the 66 relevant links, Facebook had 49 posts (74.2%); X and Instagram had 8 posts each representing 12.1% respectively while Tiktok had 1 post (1.5%).

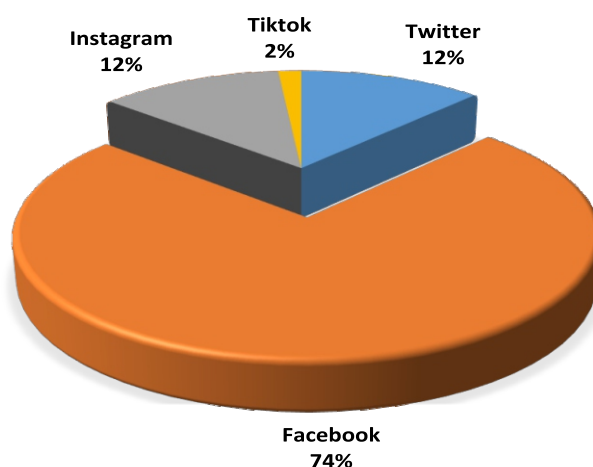
Table i: Relevant posts per platform monitored

Platform	Number	Percentage (%)
Facebook	49	74.2
X (Twitter)	8	12.1
Instagram	8	12.1
Tiktok	1	1.5
Total	66	100

NO OF RELEVANT POSTS IN SOCIAL MEDIA PLATFORMS MONITORED



% of posts in social media platforms monitored



ii. Owner Identity (Account ID):

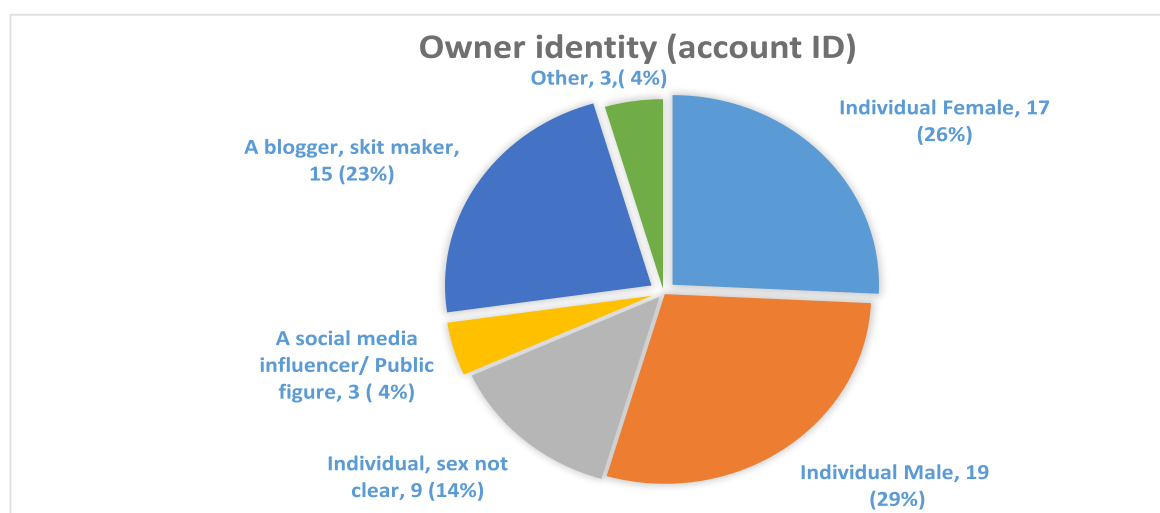
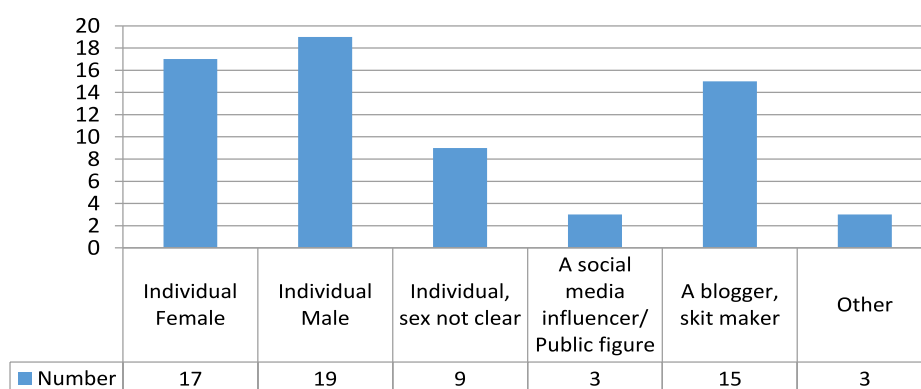
The Account Identity of person(s) which was used to perpetrate respective acts of Misogyny are in the following categories:

Individual Male, 19 posts (28.8%); Individual Female, 17 posts (25.8%); Bloggers and Skit makers, 15 posts (22.7%); sex of the account holder not ascertain/Not clear, 9 (13.6%) while Social Media Influencer/Public Figure and the Others were 3 posts (4.6%) respectively.

However, it is to be noted that it is estimated that 80% of the bloggers/skit makers were men.

Table ii: Owner Identity (Account ID)

Code	Owner	Number	Percentage (%)
1	Individual Female	17	25.8
2	Individual Male	19	28.8
3	Individual, sex not clear	9	13.6
4	A social media influencer/ Public figure	3	4.6
5	A blogger, skit maker	15	22.7
6	Others	3	4.6
Total		66	100

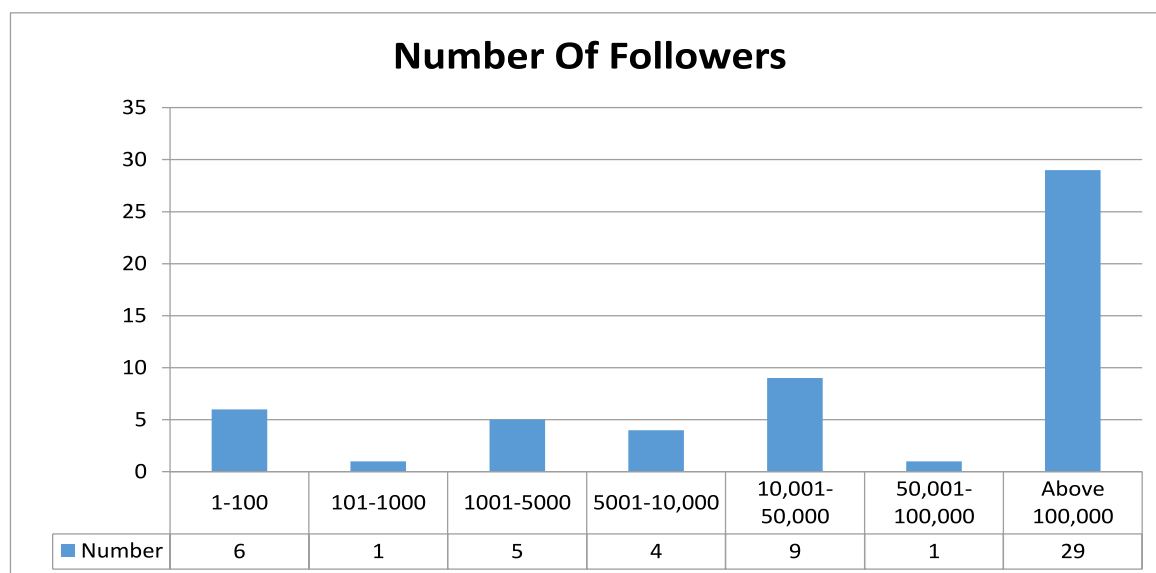


iii. No of followers:

The Number of followers across the platforms has it that 6 posts (10.9%) were less than 100 followers; 1 post (1.8%) had less than 1000 followers; 5 posts (9.1%) had less than 5,000 followers; 4 posts (7.3%) had less than 10,000 followers; 9 posts (16.4%) had less than 50,000 followers; 1 post (1.8%) had less than 100,000 followers; and 29 posts (52%) had over 100,000 followers.

Table iii: Number of followers

Code	No. of Followers	Number	Percentage (%)
1	1-100	6	10.9
2	101-1000	1	1.8
3	1001-5000	5	9.1
4	5001-10,000	4	7.3
5	10,001-50,000	9	16.4
6	50,001-100,000	1	1.8
7	Above 100,000	29	52.7
Total		55	100



iv. Number of likes/love/ Aggregate likes/ live or other emoji signs

The Number of likes across the platforms has it that 11 posts (18.6%) were less than 100 likes/emojis; 11 post (18.6%) had less than 1000 likes/emojis; 7 posts (11.7%) had less than 5,000 likes/emojis; 5 posts (8.5%) had less than 10,000 likes/emojis; 6 posts (10.2%) had less than 50,000 likes/emojis; and 19 posts (32.2%) had over 100,000 likes/emojis.

Table iv: Number of likes/love/ Aggregate likes/ live or other emoji signs

Code	No. of Likes/love	Number	Percentage (%)
1	1-100	11	18.6
2	101-1000	11	18.6
3	1001-5000	7	11.7
4	5001-10,000	5	8.5
5	10,001-50,000	6	10.2
6	50,001-100,000	Nil	Nil
7	Above 100,000	19	32.2
Total		59	100

viii. Category of TFGBV

Under this, 7 posts (10.6%) were on doxing; 4 posts (6.1%) were on deepfakes; 30 posts (45.5%) were on cyberstalking; 2 posts (3%) were on sexting; 1 post (1.5%) was on revenge porn; and 22 posts (33.3%) were on others (general).

Table viii: Category of TFGBV

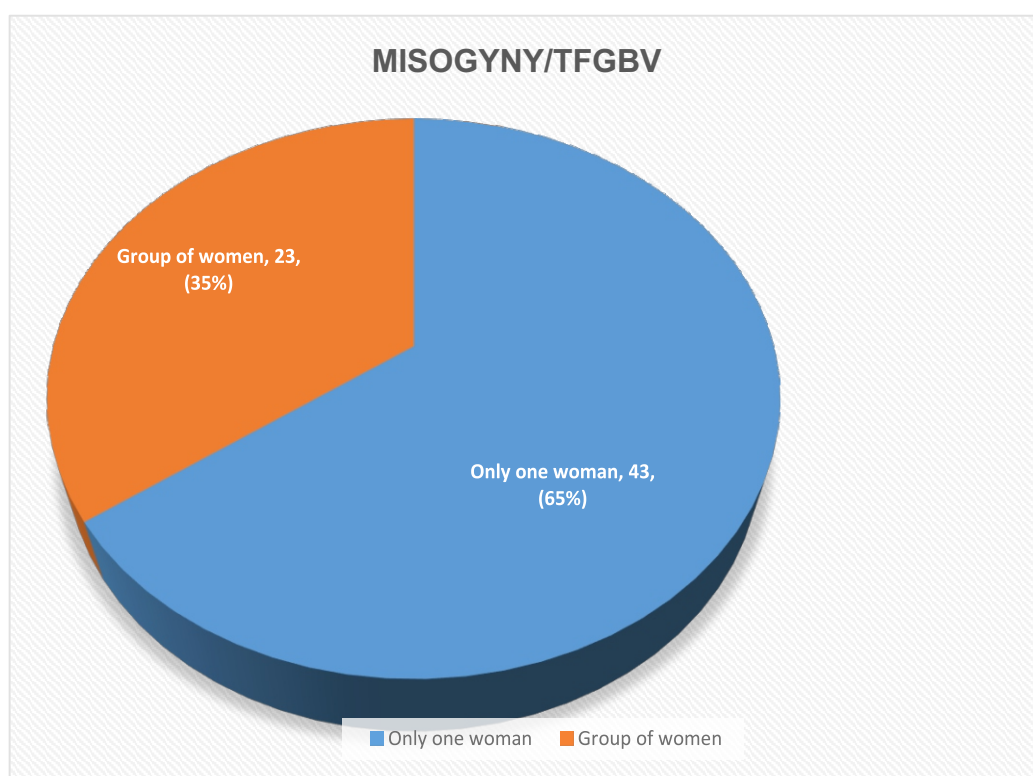
Category	Number	Percentage (%)
Doxing	7	10.6
Deepfakes	4	6.1
Cyber staking	30	45.5
Sexting	2	3
Revenge porn	1	1.5
Any other	22	33.3
	66	100

ix. Is the Misogyny/TFGBV directed to an individual group or all women?

Misogyny/TFGBV most of the time are directed at individual women as shown in table ix. The percentage for Only One Woman and Group of Women are 65.2% and 34.8% respectively.

Table ix: Is the Misogyny/TFGBV directed to an individual group or all women?

Code	Topic	Number	Percentage (%)
1	Only one woman	43	65.2
2	Group of women	23	34.8
Total		66	100



v. Number of comments

The Number of comments across the platforms has it that 22 posts (33.3%) were less than 100 comments; 19 post (28.8%) had less than 1000 comments; 18 posts (27.3%) had less than 5,000 comments; 1 posts (1.5%) had less than 10,000 comments; 3 posts (4.6%) had less than 50,000 comments; and 3 posts (4.6%) had over 100,000 comments.

Tablev: Number of comments

Code	No. of Followers	Number	Percentage (%)
1	1-100	22	33.3
2	101-1000	19	28.8
3	1001-5000	18	27.3
4	5001-10,000	1	1.5
5	10,001-50,000	3	4.6
6	50,001-100,000	Nil	Nil
7	Above 100,000	3	4.6
Total		66	100

vii. Category of Misogyny

Shares/repost across the platforms has it that 21 posts (31.8%) were less than 100 reposts/shares; 8 post (12%) had less than 1000 reposts/shares; 11 posts (16.7%) had less than 5,000 reposts/shares; 4 posts (6%) had less than 10,000 reposts/shares and 22 posts (33.3%) and less 100,000 reposts/shares.

Table vi:Number of reposts/shares/retweets

Code	No. of Followers	Number	Percentage (%)
1	1-100	21	31.8
2	101-1000	8	12
3	1001-5000	11	16.7
4	5001-10,000	4	6
5	10,001-50,000	Nil	Nil
6	50,001-100,000	22	33.3
7	Above 100,000	Nil	Nil
Total		66	100

vii. Category of Misogyny

Under this, 10 posts (15.2%) objectify women; 2 posts (3%) were on gendered disinformation; 12 posts (18.2%) were derogatory; 4 posts (6.1%) were on derail; 18 posts (27.3%) were judgmental; 16 posts (24.2%) were sexist; 2 posts (3%) were on dominance; and 2 posts (3%) were on others.

Table vii:Category of Misogyny

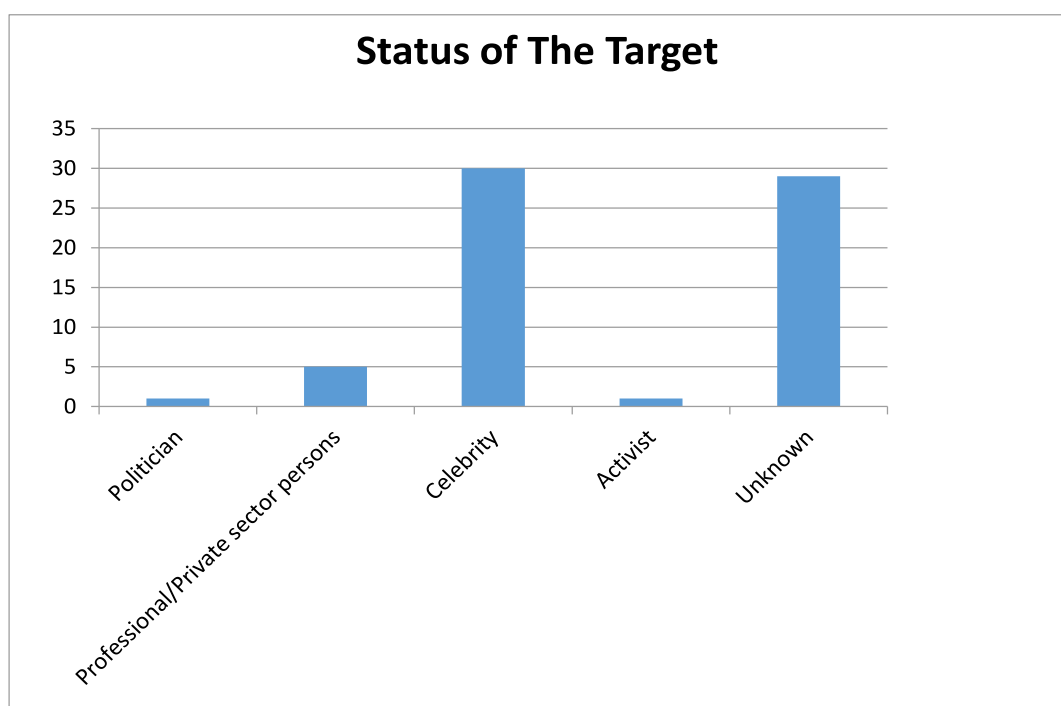
Category	Number	Percentage (%)
Objectify Women	10	15.2
Gendered Disinformation	2	3
Derogatory	12	18.2
Derail	4	6.1
Judgmental	18	27.3
Sexism	16	24.2
Dominance	2	3
Any other	2	3
TOTAL	66	100

x. Occupation/Status of the target

Under this, 1 posts (1.5%) was on a politician; 5 posts (7.6%) were on professional/private persons; 30 posts (45.5%) were on celebrities; 1 post (1.5%) was about an activist and 29 posts (43.9%) were on unknown persons.

Table x:Occupation/Status of the target

Code	Topic	Number	Percentage (%)
1	Politician	1	1.5
2	Professional/Private sector persons	5	7.6
3	Celebrity	30	45.5
4	Activist	1	1.5
5	Unknown	29	43.9
Total		66	100



xi. Gender of the perpetrator(s)

This makes it clear that Misogyny/OGBV are perpetrated largely by the male gender with value of 40 representing 60.6%,Some of the female also participate in this with 11 stories representing 16.7%, the undetermined is 9 representing 13.6% and both the male and the female have 6 stories representing only 9.1%.

Table xi:Gender of the perpetrator(s)

Code	Topic	Number	Percentage (%)
1	Male	40	60.6
2	Female	11	16.7
3	Both	6	9.1
4	Unknown	9	13.6
Total		66	100

Sample case studies of social media trends and incidence on misogyny and TFGBV

Out of several posts that had to do with misogyny and TFGBV across the monitored social media platforms, the following are referenced as case studies inferences.

Sample case study #1: The appointment of Mrs Adaora Umeoji as the CEO of Zenith Bank and the 'hook up' girl statement.

One of the posts that trended in relation to the context of the subject matter of misogyny, was when Zenith Bank Plc, one of the leading commercial banks in Nigeria, announced the appointment of Dr Adaora Umeoji as its Group Managing Director/Chief Executive Officer (CEO), effective June 1, 2024. The announcement, which was made on March 19, 2024 by the bank's Company Secretary, Mr Michael Otu was subsequently followed by the release of the official picture of the new CEO. The picture however became a subject of misogynistic statements by some persons online, prime of which was a post by a Facebook account holder by the name Azolike Nonso Afamefuna.

The crux of the matter and the grouse of the Facebook post made by Afamefuna, on March 20, 2024, sequel to the announcement of Umeoji as the CEO of Zenith Bank was that she was too beautiful to be a professional banker. Discarding her professional qualifications and experience, the post by Afamefuna was deeply misogynistic, insinuating that Adaora Umeoji's emergence as the bank's CEO was because of her beauty and sexual escapades, rather than her professional qualifications or achievements.

In the post, which was widely condemned, and which the account holder, later deleted, Azolike Nonso Afamefuna had stated that Umeoji looked like a hook-up girl, (a terminology which generally refers to a lady who is involved in casual sexual relationships). The post, meant to objectify and demean her, disregarded all her qualifications and hard-earned positions through the management cadre of Zenith Bank to becoming CEO.

The post, which trivialises her career success and qualifications is a misogynistic statement that reinforces harmful stereotypes that women, regardless of their achievements, are judged by their looks and not their professional competence. Ultimately, the post exemplifies how Misogyny undermines women in positions of power, portraying their presence as diminishing rather than empowering.



Even when the author of the post was corrected, and countered, he went ahead to defend his actions. Replying to a post by a Facebook user who pointed out how competitive it would have been for someone to have emerged as CEO of a top bank, Afamefuna remained misogynistic, by giving a caustic response: “... *that is why I said that she knack her way to the top.*”

The word 'knack' in local parlance means that she “slept her way up' or 'used sex to get to the top.’

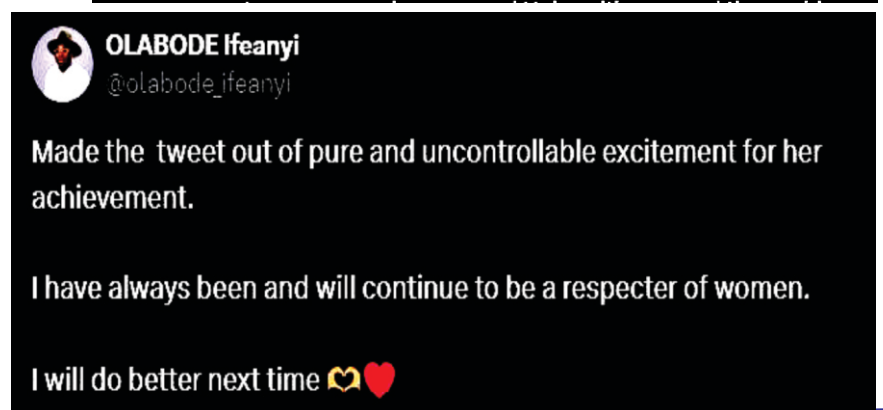
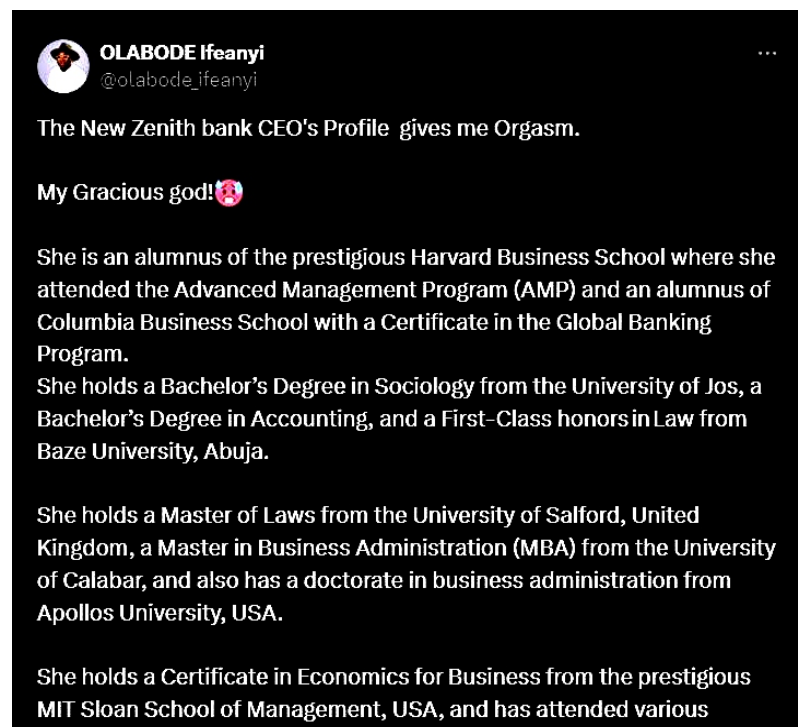
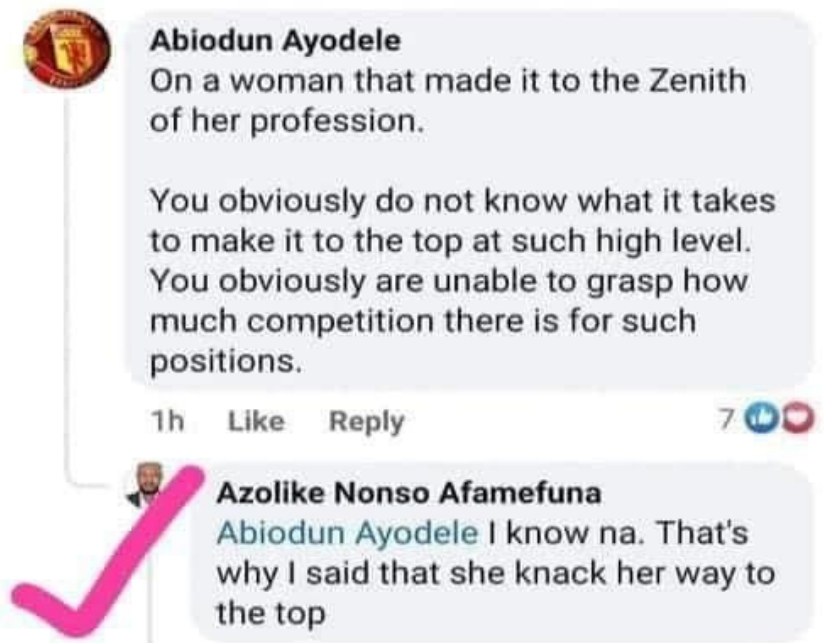
However, it is to be noted that the condemnation and backlash on the post was overwhelming, such that Afamefuna had to later delete the post, and remove his picture from his Facebook account.

Sample case study #2: The new Zenith Bank CEO's profile gives me orgasm

https://x.com/olabode_ifeanyi/status/1770145315707920736

This post on X, by @olabode_ifeanyi was posted on March 19, 2024. At the time of referencing, the post had over 1.8 million views, 3,000 quotes and almost 9,000 likes. Though it was meant to be a positive comment, the post had a word that ‘sexualised’ the expression of the writer.

In the post, the writer wrote as thus, 'the new Zenith Bank CEO's profile gives me orgasm', the author sexualised her professional achievements through a sexual lens. Though he later apologised, and claimed that he was excited by the achievements of the newly appointed CEO, other social media users had reacted that the writer would not have used the word 'orgasm', if a man with similar profile were to be appointed as the CEO.



Sample case study #3: **'All women are gold diggers'**

<https://web.facebook.com/share/p/dR1a8Pc3sfb1auD7>

This Facebook post which was shared on May 29, 2024, by Azolike Nonso Afamefuna is another misogynistic content, a generalised statement alluding that all women are gold diggers. The statement, which implies that women are solely motivated by financial gain in relationships is a generalised misogynistic statements to demean women by disregarding their individuality, character, and diverse motivations.

The phrase 'some are just better at hiding the shovels' also suggests that even women who do not appear to be gold diggers are simply concealing their true intentions.

This statement fosters a narrative of distrust, portraying all women as inherently deceptive and manipulative, further fueling gender stereotypes.

By focusing solely on material gain, the post reinforces traditional gender norms where men are seen as providers and women as dependent on their wealth, ignoring the reality of equal partnerships in relationships.



Sample case study #4: **Most women have only beauty and their body to offer...**

<https://x.com/Arinzec68979267/status/1800224777929650408?t=a-dgsVhVJK2ocgYHBPeXww&s=08>

In the above post, by an X user @Arinzec68979267 dated June 10, 2024, the X user wrote the following:

'Most women have only beauty and their body to offer that's why they will do anything to keep exploring what they have in order to get what they want. WEALTHY men

understand the importance of character especially in a woman.' Though no motive was cited, the post which had 1,382 Views at the time of this analysis is a typical example of misogyny.

While the motive may not be known, the fact that the statement was posted validates the existence of misogynistic tendencies online, and with a potential to influence the mindset of the over 1,000 viewers that have viewed it.



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{Perspectives from expert discourse, social media monitoring and focus group sessions}

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Sample case study #5: 'No woman with marriageable qualities that is not over selective remains single till 30...'

https://x.com/chidi_akachi/status/1802729701330313632?t=pYjhYjXBktgH7z6L4HFQQ&s=08

This post by an X user @iconking09 reads thus: 'No woman with marriageable qualities that is not over selective remains single till 30. Stop fooling.'

This post which was made on June 17, 2024 has had over 26,000 views at the time it was monitored.

While the misogynistic post by @iconking09 may look harmless, it has turned out that the views of the post is much more than the original post for which he was responding to.

Sample case study #6: 'Ugly person syndrome...'

<https://twitter.com/gbonjunbolaO/status/1804802044261281958?t=r6o695RE4xjRPb6D8nUMZg&s=19>

The post by @gbonjunbolaO which is a reaction to an interview with actress, Funke Akindele by Arise TV in which the actress had called out to women to be more productive, rather than just calling themselves 'baddies' based on social media popularity. However, in reacting to the interview, @gbonjunbolaO's comments contained misogynistic undertones by implying that Akindele was jealous of other women.

His response, using the words, "Ugly person



syndrome" is unrelated to the issues that the actress spoke about and his example in comparing women who gain fame through social media and dance with male athletes, suggesting that women are judged differently, perpetuating a double standard. This post which had over 4,500 views as of the time of referencing demeans women who succeed in non-traditional ways, framing them as inferior or "dull" despite their achievements.

Sample case study #7:

'See how she looks like spoilt amala wrapped in dirty black nylon'

https://twitter.com/jon_d_doe/status/1805653510123368831?t=loFqGJI9REHENPaxv-8uSw&s=19

This post by @jon_d_doe on June 25, 2024 and has over 52,000 views contained the picture of an unidentified woman who the poster described with a derogatory statement, 'spoilt amala wrapped in dirty black nylon.'

Taking and posting the picture of the lady and objectifying her as Amala, which is a local meal in Nigeria, is misogynistic and a form of TFGBV.

Not only was the picture objectifying the lady, comparing her to "spoilt amala wrapped in dirty black nylon," the statement was a deliberate and mediated intention to dehumanise, victimised and degrade her. The use of the picture (probably unknown to the person in question) and the derogatory statement attached was obviously to demean or derogate her.



This type of language reinforces harmful stereotypes that women's value lies primarily in their looks, rather than their skills, or achievements. The comment is intended to demean and humiliate, contributing to a culture of body-shaming that targets women for not conforming to arbitrary beauty standards.

Sample case study #8: 'How can you be proud of not having children or getting married?..'

<https://x.com/benawoks/status/1802339352397115886>

This X post by @benawoks reflects a deeply ingrained societal expectation that women should prioritise marriage and motherhood,

implying that those who don't are "selfish."

It perpetuates a stereotype that a woman's value is tied to her ability to have children or to be identified with marriage.

This post, published on June 16, 2024 has over 1.5m views and over 1,000 reposts. It promotes the stereotype that women must conform to societal norms to be seen as responsible or fulfilled.



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Sample case study #9

<https://www.instagram.com/p/C8csHM4olcx/?igsh=MW8wMWZzNHo4c2pxNA==>

This Instagram post by @bagboylammy is a derogatory and stereotypical comment aimed at women, suggesting that wearing an anklet (referred to as a "cele chain") makes them feel overly important or powerful, like the fictional character Merlin.

The phrase "cele chain" has a spiritual connotation as cele is a short form of the Celestial Church of Christ and the poster used the phrase to mean that the women are feeling important because of the 'spiritual chain'. This post trivializes women's self-expression through fashion and reinforces a dismissive attitude toward their choices, using sarcasm to belittle their confidence. Such remarks reflect misogyny by undermining women's autonomy and their right to express themselves however they choose. The post, made on June 20, 2024 has over 63,000 views.

Sample case study #10: 'She go carry men go hell ooo'

<https://x.com/olixa305/status/1805118158228869554?s=46>

The post which is a comment by @olixa305 is a response to a 29 seconds video post of an unidentified lady who was singing in a church. The initial post, tagged 'happy Sunday' got a sarcastic comment that the woman could lead men to hell because of her physical/body shape.

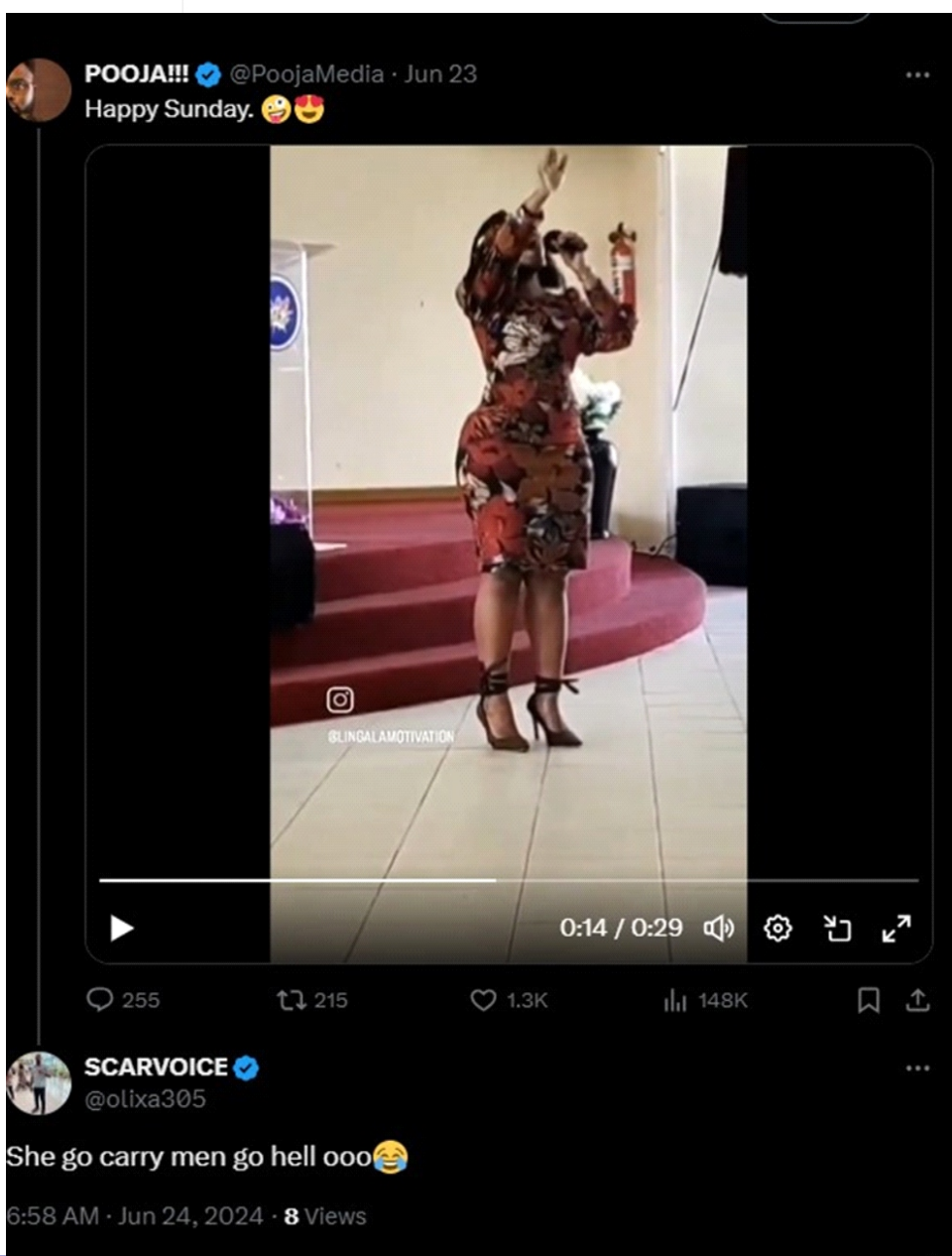
This misogynistic post/response diminishes the woman's worth or spirituality just because of her physique.



Pablow. ✓

@bagboylammy

Make I buy you 15 pro max of 2m
😂👤 All these girls if una don put
cele chain for leg una go come dey
feel like Merlin



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Sample case study #11: 'see how she resemble yam wey dem use force uproot.'

<https://x.com/reigncoker/status/1802281988298006594?s=46>

This X post by @reigncoker is a demeaning and disrespectful comparison of Toyin Abraham (a Nollywood actress), with 'a yam that has been forcibly uprooted.' While the original post which was viral on Facebook and Instagram had the headline, 'Toyin Abraham shows off her amazing dance steps' and 'Actress Toyin Abraham Flaunts her Amazing Dancing Moves!', the headline used by @reigncoker on the short (7seconds) video post was a derisive headline which was a deliberate statement to belittle and degrade her, reflecting an underlying attitude of Misogyny and disrespect for her achievements.

The choice of words, expressed in indigenous pidgin language objectifies the actress, who was dancing, during what appears to be a work-out/exercise session. Comparing her to 'yam', a staple food, is an unflattering metaphor which is misogynistic and also reinforcing negative stereotypes.

Sample case study #12: 'The Unilag girls you are dying to impress can't even afford meat on their food.'

<https://www.facebook.com/share/p/8ZAnG9nghFPa8Aiz/?>

This post by @societyhatesjay is derogatory and discriminatory by implying that female students in the University of Lagos (UNILAG) are impoverished or lacking in basic needs, such as meat in their food. While another sarcastic comment implies



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that UNILAG ladies are also not financially dependent and so patronise hawkers of cheap clothings.

Such statements are generalised statement that are demeaning and perpetuate harmful stereotypes about socioeconomic status, reducing individuals to their material conditions and implying they are less deserving or worthy.

Sample case study #13: 'Generally, women are selfish people.'

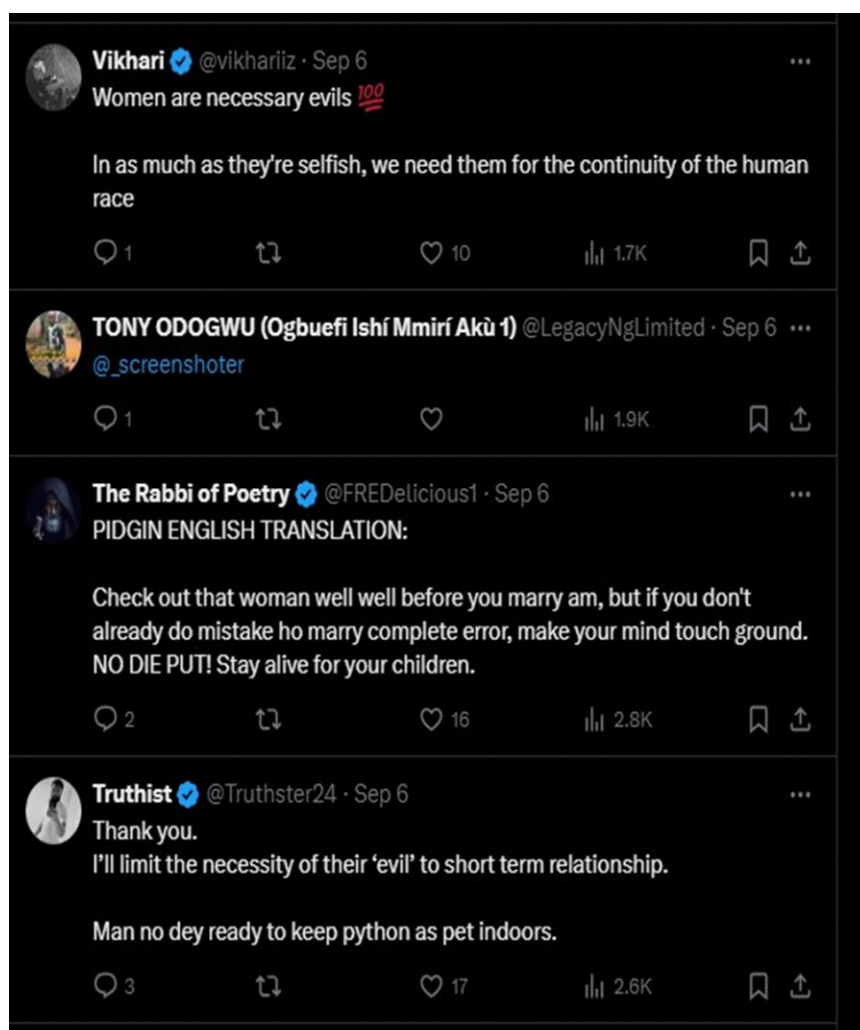
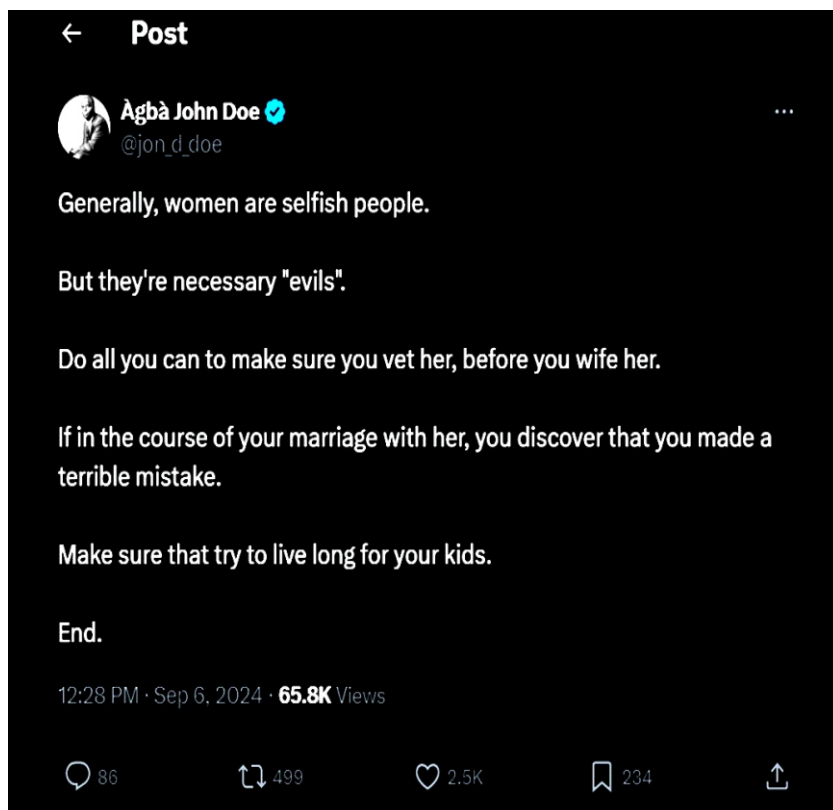
https://x.com/jon_d_doe/status/1832017936862593173?t=rsRJa1VqhjSHE8OLU0x6Jw&s=08

This post by @jon_d_doe which was posted on Sept 4, 2024 had generated over 65,000 views as of the time of referencing. The post, which is purely misogynistic, portrays women as selfish and problematic. The post not only tagged all women as selfish, but also referred to women as 'necessary evils'.

The phrase 'vet her, before you wife her' suggests that women need to be scrutinised, placing men in a position of control and superiority. It implies that women are naturally untrustworthy, reinforcing a power imbalance.

Furthermore, the statement about discovering a terrible mistake during marriage shifts all blame in marriages on women, implying that men often regret marrying them. This post perpetuates harmful stereotypes and reinforces patriarchal attitudes, reducing women to burdensome figures in relationships.

The post also generated additional misogynistic statements.



Section 3

Key highlights from Focus Group Discussions (FGDs) on trends of Misogyny and Tech-Facilitated Gender-Based Violence (TFGBV) in Nigeria

As part of efforts to consolidate the outcome of the online/social media monitoring of the trends of Misogyny and Tech-Facilitated Gender-Based Violence (TFGBV) in Nigeria, series of Focus Group Discussions (FGDs) were conducted to generate experiential references and sources. The FGD sessions, to substantiate the existence and trends of Misogyny and TFGBV across social media/digital platforms were also to generate insights for the dissemination of digital counter-narratives and strategic advocacy interventions to mitigate misogynistic attitudes and Gender-based cyberviolence in Nigeria.

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contempt
hostility
girls
women
historical patriarchy
mistrust
dislike
hatred
prejudice

The participants in the FGDs, whose identities were anonymously preserved, included diverse audiences of about 100 persons consisting of female journalists, female students from tertiary institutions, female professionals, social media enthusiasts and men.

Eight (8) FGD sessions were conducted over four (4) weeks in August 2024, entailing both virtual and physical sessions, which attracted participants in Lagos and across Nigeria. The interaction with the FGD participants was moderated by a team of experts made up of a lead consultant and five (5) supporting facilitators.



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A project by JFC Nigeria in collaboration with WACC-AR

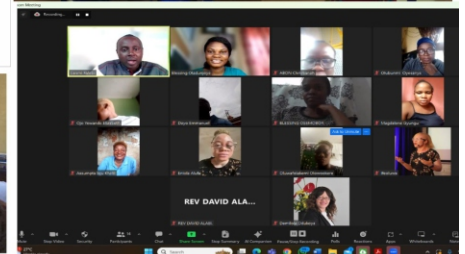
Countering Misogyny and Online Gender-Based Violence (OGBV) through monitoring, digital counter-narratives and advocacy actions

Implemented by:

JFC
JOURNALISTS FOR CHRIST
International Outreach

Supported by:

WACC
World Association for Christian Communication (WACC) and
Brot für die Welt
German Protestant Agency for Dialogue and Development



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{Perspectives from expert discourse, social media monitoring and focus group sessions}

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Summary of FGD sessions

Violence against women is both offline and online. While offline has to do with physical assault, online has to do with cyber assault

Sex-based narrative against women exists online

Use of online apps to deface and misrepresent women are real

Text messages, comments and social media posts that exert dominance over women and that justify assault of women exist

Young ladies often face misogynistic remarks in their quest to aspire to leadership positioning or career advancement

Women living with disabilities are often target of online sexual abuse through unsolicited sexual images and advances

There are syndicates of online predators whose target is to cyberbully women with disabilities into romantic relationships

Some men are misogynistic in nature as a result of skewed and dysfunctional family/home structure

The patriarchal nature of the society, including inherent tradition and religious beliefs encourage Misogyny and TFGBV

Though men are often the perpetrators of Misogyny and TFGBV, men are also very strategic and important in playing key roles in efforts to curb Misogyny and TFGBV

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Highlights of key finding from the FGD sessions

FGD session with female journalists

This session, which was a virtual engagement with eight (8) female journalists from the Lagos chapter of the Nigerian Association of Women Journalists (NAWOJ) identified different contexts of workplace incidences and manifestation of Misogyny and TFGBV.

While one of the participants noted that workplace Whatsapp groups have been used as a platform for shaming women, with men posting sexually explicit pictures of women, another revealed that there are tweets generated to warn women not to raise their voices against their cheating husbands, indicating that if they do, their marriage will crash and they will remain single for life.

In corroborating this trend, one of the participants who was a columnist narrated how male readers of her column constantly sent nude pictures to her using the phone number on her column. The participants also shared stories of workplace sexual harassment, which sometimes are laced with misogynistic actions, in a bid to influence females to succumb to sexual pressures from senior male colleagues.

“... a female student was stigmatised and unduly ridiculed for daring to contest against a male candidate in the Students Union election.”

“... Whatsapp groups have been used as a platform for shaming women, with men posting sexually explicit pictures of women.”

FGD session with female students

In the FGD physical sessions with female students from across tertiary institutions, the participants related how they have had to deal with Misogyny within the campus environment as well as with TFGBV. Thirty (30) female students participated in this FGD session.

Expressing her displeasure, one of the participants narrated a classroom incident on campus when a male lecturer expressed surprise when he found out her class representative was a female, while the assistant was a male. According to her, the lecturer queried the arrangement that a female student was chosen to be the class head while the male was the assistant.

Another participant recalled how she and her friends were not allowed to lodge in a hotel for an event that ended late into the evening, because there was no man among them.

A participant also gave an instance of a situation in a particular campus where a

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female student was stigmatised and ridiculed for daring to contest against a male candidate in the Students Union election.

While a participant narrated how her friend's pregnancy became a source of cyber bullying, which eventually led to the loss of the pregnancy, another participant recalled how a nude picture of a lady was posted online to shame her.

In another instance, one of the participants shared the story of a man who wanted to sexually take advantage of her, but when she didn't give in, he began to victimise her and became misogynistic towards her.

FGD session with broader scope of female journalists

In the FGD virtual session with a broader cluster of female journalists across Nigeria, which engaged 15 participants, one of the participants noted that misogyny and OGBV has been an age-long phenomenon but that the practice increased with the coming of COVID-19. She recalled how her boss kept sending sexual messages to her on the phone.

In another instance, a participant recalled how she got uncomplimentary responses from some men on her timeline over a post she made on her Facebook page. According to her, rather than for respondents to the post to address the issues raised in the post, she was reminded of being a woman.

While one participant shared her experience of how as a young journalist, she was inundated with vulgar utterances that were targeted at demeaning women and reducing them to sex objects rather than what they have capacity for, another participant narrated instances where media managers encouraged stories that demean women and also put female reporters in bad light.

“... Ironically, a few of the participants also shared stories of how women have been unleashing hatred on fellow women. They noted and cited incidences of some cases of practices demeaning women, and the promotion of TFGBV posts by women, as well as women supporting misogynistic behaviours, among others.”

Beyond journalism, participants also shared stories across other sectors.

The case of the first female Vice-Chancellor (VC) in one of the universities in Nigeria was cited, wherein her policies were opposed and restricted because she is a woman, not because those policies were bad.

Ironically, a few of the participants also shared stories of how women have been unleashing hatred on fellow women. They noted and cited incidences of some cases of practices demeaning women, and the promotion of TFGBV posts by women, as well as women supporting misogynistic behaviours, among others.

FGD session with People With Disabilities (PWDs)

This session, which engaged fifteen (15) participants was a virtual discourse with a cluster of women from the disability community and included the physically challenged, virtually impaired and members of the Albinism community, among others.

“... one of the emerging trends is the increasing incident of men who are just attracted to women with disabilities with the intention of taking advantage of them by pretending to offer assistant, but end up sending unsolicited sexual images and posts to them.”

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“... It was noted that some people believe that it was difficult for PWDs to get married, and hence, some of the social media friends request was from men who exhibit tendencies to play on their emotions.”

The participants, who cited examples of cyber violence being experienced, noted that one of the emerging trends is the increasing incident of men who are just attracted to women with disabilities with the intention of taking advantage of them by pretending to offer assistance, but end up sending unsolicited sexual images and posts to them.

In the course of the session, many of the participants narrated instances of men taking advantage of their disability to sexually molest them. They raised an alarm that there is a syndicate of men who are notorious for targeting female folks in the disability community.

The participants also noted that there also exists a group of men involved in dating women living with disabilities, noting that these men make them feel as objects to be pitied.

Sharing her experience, a participant narrated that she had received online requests from some people especially from the Asian continent. According to her, the friend request came from a group of people who describe themselves as devotees, and who she discovered take pleasure in having PWDs as sex partners. She said some of them who she had unknowingly accepted as Facebook friends had sent videos of men masturbating to her.

Another participant shared a personal experience of someone online who had repeatedly bugged her with an online request to come and be a second wife.

It was noted that some people believe that it

was difficult for PWDs to get married, and hence, some of the social media friends request was from men who exhibit tendencies to play on their emotions. Participants added that and even when they learn that some of them are married, the men hardly believe them.

The case of participants with albinism was especially peculiar, with the participants sharing stories of how some men see them as a special breed to have sexual intercourse with. They also lamented the wrongful portrayal of albinos by skit makers in demeaning manner.

Some of the participants shared experience related to OGBV, including cyber stalking, sexting, and associated deluge of advances from men online, among others.

FGD session with mixed female professionals

This FGD was a physical session that engaged a total of thirty (30) professional and entrepreneurial women. The participants shared perspectives of Misogyny and nature of TFGBV faced, especially as relating to the pursuit of certain career and vocational aspirations.

In the course of the sessions, a participant shared a personal experience of how the fear of facing sexual harassment discouraged her from pursuing her dream career in what was tagged a male dominated profession. Another participant who said she wanted to be part of the cast of a movie series, noted that she had to back out when she realised that an influential member of the crew requested to have sex with her as a condition to be given a role.

Another participant who works in a transport logistics firm dominated by men recounted how her gender as a female exposes her to misogynist behaviours. “The attitude of some of the men where I work is usually demeaning,

and I have to put in more efforts so that they will not have anything to complain about. The other day, I had done my part of a work schedule, but the guy at the production end did not do his part but I ended up being blamed as the person who was at fault.”

Another participant of the FGD said: “I am responsible for editing content in my office, but whenever I bring up an idea, it is usually ignored, until a man says it. My work is not usually credited to me”.

The participants alluded to the fact that TFGBV exists, citing incidents of sexting and sharing of sexual images on Whatsapp as common examples.

FGD session with men

This FGD was a special physical session that engaged twenty (20) men to capture their perspectives on Misogyny and TFGBV issues.

Participants admitted that there was indeed manifestation of Misogyny and TFGBV in Nigeria, but however noted that the foundation was hinged on both social cultural and family context, as passed from generation to generation. Participants noted that the growing emergence of dysfunctional family systems are contributory factors. Members of the group also noted that misogyny occurs mainly because we live in a majorly patriarchal society.

A participant noted that Whatsapp group is one of the channels used in sharing images and posts that demean women. He noted that of recent, a post across whatsapp group, whose intent was clearly to degrade and belittle women was widely circulated. Giving further perspectives, another

“We need to speak out against bad behaviour and hold each other accountable. I have a daughter, and I don't want her to grow up in a world where she's constantly belittled and objectified.”

“... Another participant also shared a story about a man who had secretly recorded the naked pictures of a young girl and had shared it online in a bid to intimidate her to give in to have sex with him..”

participants cited an example of an online image where a chicken was used as an object to humiliate the female gender, with several persons responding that the image depicts and is likened to ladies/women as “call girls” or “runs girls” and “baby mamas”. (A ‘runs girls’ is a term used to depict a lady or woman, who dates men for monetary benefits).

Another participant also shared a story about a man who had secretly recorded the naked pictures of a young girl and had shared it online in a bid to intimidate her to give in to have sex with him.

“It's heartbreaking to see such content being shared and circulated across Whatsapp groups” he said. “We need to speak out against bad behaviour and hold each other accountable. I have a daughter, and I don't want her to grow up in a world where she's constantly belittled and objectified”, he added.

Another participant noted that deep-seated prejudices manifest in misogyny: “I have seen cases and incidences where females who were raped and sexually assaulted were being blamed for being the cause. This is unacceptable.”

In the general discourse, participants also noted that misogynistic behaviours and the manifestation of TFGBV in the society stem from transferred practices, attitudes and bad behavior from one or both parents to children. The participants noted and agreed that the role of men in shaping perspectives to counter misogyny and TFGBV was imperative, and that men should therefore be engaged, incorporated and galvanised to play strategic roles in curbing misogyny and TFGBV.

#EndmisogynyNG

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Section 4

Wrap up: effects of Misogyny on women, possible response mechanism, and next step actions

Effects of Misogyny and online violence on women

- It tends to force girls/women to conform to societal pressures, often against their will.
- It breaks the willpower of women and aims to reduce women's participation and contribution in society.
- It causes psychological harm, leading to a defeatist attitude and stalled ambitions.
- It limits the potential of women and can destroy ambition, confining women to societal stereotypes.
- it leads to depression, suicidal thoughts, and stigmatisation.

How to respond to the challenge of Misogyny and TFGBV

- Create awareness, educate people and engage in online support networks.
- Support victims and confront misogyny when witnessed.
- Involve men who understand the issue and sensitise boys to be responsible to value and treat girls and women with respect.
- Involve religious leaders and community organisations.
- Reorient family units and challenge the misinterpretation of religious texts.
- produce counter-narratives and promote women's solidarity and mutual support.
- Advocate and enforce laws against online gender-based violence.
- Implement multi-layered advocacy and increase online awareness of the harm of misogyny.
- Encourage responsible social media practices and collaborate with institutions to create awareness to stop misogyny.
- Promote inclusive and respectful language and challenge sexist attitudes and behavior.
- Educate children from a young age about gender equality.



- Increase media reporting on the issues and encourage storytelling to educate others.
- Build networks and involve other stakeholders for concerted efforts on the issues.

CONCLUSION/NEXT LINE OF ACTIONS

Sequel to this publication and in line with the overarching objectives of 'Countering misogyny and online gender-based violence through monitoring, digital counter-narratives and advocacy actions', the following next steps actions, among others, shall be programmatically pursued:

- Public presentation/media launch of this report and creating wider visibility and public discourse within the context of the **#EndmisogynyNG** initiatives in terms of the 'trends & contexts of Misogyny and TFGBV' in Nigeria;
- Production and dissemination of digital counter-narratives under the **#EndmisogynyNG** initiatives to mitigate misogyny and TFGBV;
- Virtual capacity-building session for journalists on engendering gender-supportive reporting of GBV issues;
- Strategic alliance, visibility and advocacy actions under the **#EndmisogynyNG** initiatives to mitigate Misogyny and TFGBV.

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